

International Standard Bible Encyclopaedia

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A

See [ALEPH](#) ; [ALPHABET](#) .

AALAR

a'-a-lar. See [ALTAR](#) .

AARON

ar'-un, sometimes pronounced ar'on
('aharon—Septuagint Aaron, meaning uncertain: Gesenius suggests "mountaineer"; Furst, "enlightened"; others give "rich," "fluent." Cheyne mentions Redslob's "ingenious conjecture" of ha-'aron—"the ark"—with its mythical, priestly significance, Encyclopedia Biblica under the word):

1. Family:

Probably eldest son of Amram (Ex 6:20), and according to the uniform genealogical lists (Ex 6:16-20; 1Ch 6:1-3), the fourth from Levi. This however is not certainly fixed, since there are frequent omissions from the Hebrew lists of names which are not prominent in the line of descent. For the corresponding period from Levi to Aaron the Judah list has six names (Ru 4:18-20; 1Ch 2). Levi and his family were zealous, even to violence (Ge 34:25; Ex 32:26), for the national honor and religion, and Aaron no doubt inherited his full portion of this spirit. His mother's name was Jochebed, who was also of the Levitical family (Ex 6:20). Miriam, his sister, was several years older, since she was set to watch the novel cradle of the infant brother Moses, at whose birth Aaron was three years old (Ex 7:7).

2. Becomes Moses' Assistant:

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When Moses fled from Egypt, Aaron remained to share the hardships of his people, and possibly to render them some service; for we are told that Moses entreated of God his brother's cooperation in his mission to Pharaoh and to Israel, and that Aaron went out to meet his returning brother, as the time of deliverance drew near (Ex 4:27). While Moses, whose great gifts lay along other lines, was slow of speech (Ex 4:10), Aaron was a ready spokesman, and became his brother's representative, being called his "mouth" (Ex 4:16) and his "prophet" (Ex 7:1). After their meeting in the wilderness the two brothers returned together to Egypt on the hazardous mission to which Yahweh had called them (Ex 4:27-31). At first they appealed to their own nation, recalling the ancient promises and declaring the imminent deliverance, Aaron being the spokesman. But the heart of the people, hopeless by reason of the hard bondage and heavy with the care of material things, did not incline to them. The two brothers then forced the issue by appealing directly to Pharaoh himself, Aaron still speaking for his brother (Ex 6:10-13). He also performed, at Moses' direction, the miracles which confounded Pharaoh and his magicians. With Hur, he held up Moses hands, in order that the 'rod of God might be lifted up,' during the fight with Amalek (Ex 17:10,12).

3. An Elder:

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BAAL (1)

ba'-al: (ba'al; or Baal): The Babylonian Belu or Bel, "Lord," was the title of the supreme god among the Canaanites.

I. NAME AND CHARACTER OF BAAL

II. ATTRIBUTES OF BAAL

III. BAAL-WORSHIP

IV. TEMPLES, ETC.

V. USE OF THE NAME

VI. FORMS OF BAAL

1. Baal-berith
2. Baal-gad
3. Baal-hamon
4. Baal-hermon
5. Baal-peor
6. Baal-zebub

I. Name and Character of Baal:

In Babylonia it was the title specially applied to Merodach of Babylon, which in time came to be used in place of his actual name. As the word in Hebrew also means "possessor," it has been supposed to have originally signified, when used in a religious sense, the god of a particular piece of land or soil. Of this,

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however, there is no proof, and the sense of "possessor" is derived from that of "lord." The Babylonian Bel-Merodach was a Sun-god, and so too was the Can Baal whose full title was Baal- Shemaim, "lord of heaven." The Phoenician writer Sanchuniathon (Philo Byblius, Fragmenta II) accordingly says that the children of the first generation of mankind "in time of drought stretched forth their hands to heaven toward the sun; for they regarded him as the sole Lord of heaven, and called him Beel-samen, which means 'Lord of Heaven' in the Phoenician language and is equivalent to Zeus in Greek" Baal- Shemaim had a temple at Umm el-Awamid between Acre and Tyre, and his name is found in inscriptions from the Phoenician colonies of Sardinia and Carthage.

II. Attributes of Baal:

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CAB

See [KAB](#) .

CABBON

kaḇ'-on (kabbon; Chabra): An unidentified place in the Shephelah of Judah near Eglon (Jos 15:40). It is possibly the same as [MACHBENA](#) , which see.

CABIN

kaḇ'-in (chanuyyoth, "vaults"; Jer 37:16 the Revised Version (British and American), "cells"): In the East the prison often consisted of a pit (compare "dungeon-house" the Revised Version (British and American) and "house of the pit" the Revised Version, margin) with vaulted cells around it for the confinement of prisoners. The word is probably a gloss. The phrase "and into the cells" seems superfluous after "into the dungeonhouse."

CABUL

kaḇ'-bul (kabhul; Codex Vaticanus, Chobamasomel; Codex Alexandrinus, Chabol apo aristeron):

(1) A city on the boundary between Asher and Zebulun (Jos 19:27). It corresponds to the Chabolo of Josephus (Vita, 43, etc.), and is represented by the modern village Kabul, about nine miles Southeast of Acre.

(2) A district probably connected with (1), containing 20 cities, given by Solomon to Hiram king of Tyre (1Ki 9:10 ff).

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kad'-is.

See [GADDIS](#) .

CADES

ka'-dez.

See [KEDESH \(Apocrypha\)](#) .

CADES-BARNE

ka'-dez bar'-ne.

See [KADESH-BARNEA \(Apocrypha\)](#) .

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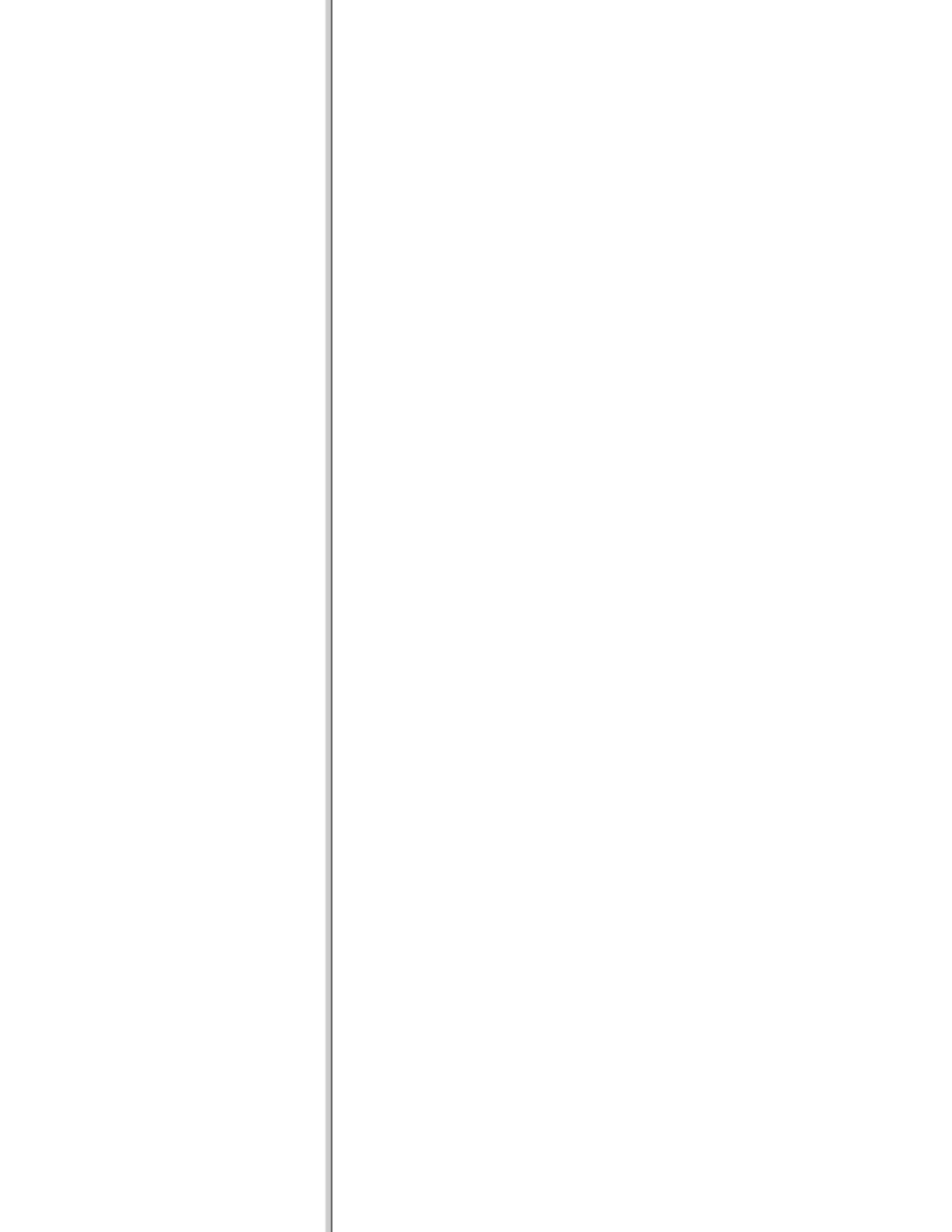
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DABAREH

dab'-a-re.

See [DABERATH](#) .

DABBESHETH

dab'-e-sheth (dabbesheth; Dabasthai; the King James Version Dabbasheth, dab'a- sheth): A town on the western boundary of Zebulun (Jos 19:11). It is probably identical with the modern Dabsheh, a ruined site to the East of Acre.

DABERATH

dab'-e-rath (ha-dabherath, "pasture"; Dabeiroth): A city in the territory of Issachar, on the boundary between that tribe and Zebulun (Jos 19:12). It was assigned to the Gershonite Levites (Jos 21:28; 1Ch 6:72). The most probable identification is with Dabuiriyeh, a village on the lower western slopes of Tabor.

DABRIA

da'-bri-a: One of the five who wrote down the visions of Esdras, described (2 Esdras 14:24) as "ready to write swiftly."

DACUBI; DACOBI

da-ku'-bi, da-ko'-bi, King James Version: Head of a family of gate-keepers (1 Esdras 5:28).

See [AKKUB](#) ; [DAKUBI](#) .

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DADDEUS

da-de'-us, the Revised Version (British and American); **LODDEUS** (Loddaios), which see.

DAGGER

dag'-er.

See **ARMOR, ARMS** .

DAGON

da'-gon (daghon; apparently derived from dagh, "fish"): Name of the god of the Philistines (according to Jerome on Isa 46:1 of the Philistines generally); in the Bible, Dagon is associated with Gaza (Jud 16) but elsewhere with Ashdod (compare 1Sa 5 and 1 Macc 10:83 f; 11:4); in 1Ch 10:10 there is probably an error (compare the passage 1Sa 31:10). The god had his temple ("the house of Dagon") and his priests.

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EAGLE

e'-g'-l (nesher; aetos; Latin aquila): A bird of the genus aquila of the family falconidae.

The Hebrew nesher, meaning "to tear with the beak," is almost invariably translated "eagle," throughout the Bible; yet many of the most important references compel the admission that the bird to which they applied was a vulture.

There were many large birds and carrion eaters flocking over Palestine, attracted by the offal from animals slaughtered for tribal feasts and continuous sacrifice. The eagle family could not be separated from the vultures by their habit of feeding, for they ate the offal from slaughter as well as the vultures. One distinction always holds good. Eagles never flock. They select the tallest trees of the forest, the topmost crag of the mountain, and pairs live in solitude, hunting and feeding singly, whenever possible carrying their prey to the nest so that the young may gain strength and experience by tearing at it and feeding themselves. The vultures are friendly, and collect and feed in flocks. So wherever it is recorded that a "flock came down on a carcass," there may have been an eagle or two in it, but the body of it were vultures. Because they came in such close contact with birds of prey, the natives came nearer dividing them into families than any birds. Of perhaps a half-dozen, they recognized three eagles, they knew three vultures, four or five falcons, and several kites; but almost every Biblical reference is translated "eagle," no matter how evident the text makes it that the bird was a vulture.

For example, Mic 1:16: "Make thee bald, and cut off thy hair for the children of thy delight: enlarge thy

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baldness as the eagle (m "vulture"); for they are gone into captivity from thee." This is a reference to the custom of shaving the head when in mourning, but as Palestine knew no bald eagle, the text could refer only to the bare head and neck of the griffon vulture. The eagles were, when hunger-driven, birds of prey; the vultures, carrion feeders only. There was a golden eagle (the osprey of the King James Version), not very common, distinguished by its tan-colored head; the imperial eagle, more numerous and easily identified by a dark head and white shoulders; a spotted eagle; a tawny eagle, much more common and readily distinguished by its plumage; and the short-toed eagle, most common of all and especially a bird of prey, as also a small hooded eagle so similar to a vulture that it was easily mistaken for one, save that it was very bold about taking its own food.

The first Biblical reference to the eagle referred to the right bird. Ex 19:4: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." This "bare you on eagles' wings" must not be interpreted to mean that an eagle ever carried anything on its back. It merely means that by strength of powerful wing it could carry quite a load with its feet and frequently was seen doing this. Vultures never carried anything; they feasted and regurgitated what they had eaten to their young.

The second reference is found in Le 11:13 and repeated in De 14:12, the lists of abominations. It would seem peculiar that Moses would find it necessary to include eagles in this list until it is known that Arab mountaineers were eating these birds at that time. The next falls in De 28:49: "Yahweh will bring a nation against thee from

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FABLE

fa' -b' -l (muthos):

(1) Primitive man conceives of the objects around him as possessing his own characteristics. Consequently in his stories, beasts, trees, rocks, etc., think, talk and act exactly as if they were human beings. Of course, but little advance in knowledge was needed to put an end to this mode of thought, but the form of story-telling developed by it persisted and is found in the folk-tales of all nations. More particularly, the archaic form of story was used for the purpose of moral instruction, and when so used is termed the fable. Modern definitions distinguish it from the parable

(a) by its use of characters of lower intelligence than man (although reasoning and speaking like men), and

(b) by its lesson for this life only. But, while these distinctions serve some practical purpose in distinguishing (say) the fables of Aesop from the parables of Christ, they are of little value to the student of folk-lore. For fable, parable, allegory, etc., are all evolutions from a common stock, and they tend to blend with each other.

See **ALLEGORY** ; **PARABLE** .

(2) The Semitic mind is peculiarly prone to allegorical expression, and a modern Arabian storyteller will invent a fable or a parable as readily as he will talk. And we may be entirely certain that the very scanty appearance of fables in the Old Testament is due only to the character of its material and not at all to an absence of fables from the mouths of the Jews of old. Only two examples have reached us. In Jud 9:7-15

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Jotham mocks the choice of Abimelech as king with the fable of the trees that could find no tree that would accept the trouble of the kingship except the worthless bramble. And in 2Ki 14:9 Jehoash ridicules the pretensions of Amaziah with the story of the thistle that wished to make a royal alliance with the cedar. Yet that the distinction between fable and allegory, etc., is artificial is seen in Isa 5:1,2, where the vineyard is assumed to possess a deliberate will to be perverse.

(3) In the New Testament, "fable" is found in 1Ti 1:4; 4:7; 2Ti 4:4; Tit 1:14; 2Pe 1:16, as the translation of muthos ("myth"). The sense here differs entirely from that discussed above, and "fable" means a (religious) story that has no connection with reality—contrasted with the knowledge of an eyewitness in 2Pe 1:16. The exact nature of these "fables" is of course something out of our knowledge, but the mention in connection with them of "endless genealogies" in 1Ti 1:4 points with high probability to some form of Gnostic speculation that interposed a chain of eons between God and the world. In some of the Gnostic systems that we know, these chains are described with a prolixity so interminable (the Pistis Sophia is the best example) as to justify well the phrase "old wives' fables" in 1Ti 4:7. But that these passages have Gnostic reference need not tell against the Pauline authorship of the Pastorals, as a fairly well developed "Gnosticism" is recognizable in a passage as early as Col 2, and as the description of the fables as Jewish in Tit 1:14 (compare Tit 3:9) is against 2nd-century references. But for details the commentaries on the Pastoral Epistles must be consulted. It is worth noting that in 2Ti 4:4 the adoption of

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GAAL

ga'-al (ga'al, "rejection," or "loathing"; according to Wellhausen, "beetle," HPN, 110): A man of whose antecedents nothing is known, except that his father's name was Ebed. He undertook to foment and lead a rebellion on the part of the inhabitants of Shechem against Abimelech, son of Gideon, and his rebellion failed (Jud 9:26-45).

See also ABIMELECH.

GAASH

ga'-ash (ga'-ash): First mentioned in connection with the burial place of Joshua "in the border of his inheritance in Timnath-serah, which is in the hill-country of Ephraim, on the north (side) of the mountain of Gaash" (Jos 24:30; compare Jud 2:9); see TIMNATH-HERES. The "brooks," or rather the wadies or "watercourses" of Gaash are mentioned as the native place of Hiddai (2Sa 23:30), or Hurai (1Ch 11:32), one of David's heroes. No likely identification has been suggested.

See EPHRAIM, MOUNT.

GABA

ga'-ba (gabha' (in pause)).

See GEBA.

GABAEI

gab'-a-el (Gabael; Vulgate (Jerome's Latin Bible, 390-

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405 A.D.) "Gabelus"):

(1) An ancestor of Tobit (APC Tobit 1:1).

(2) A poor Jew of Rages, a city of Media, to whom Tobit lent ten talents of silver (APC TOBIT 1:14). The money was restored to Tobit in the time of his distress through his son Tobias, whom the angel Raphael led to Gabael at Rages (APC TOBIT 1:14; 4:1,20; 5:6; 6:9; 10:2).

GABATHA

gab'-a-tha (Gabatha): A eunuch of Mardocheus (Additions to Esther 10:1).

GABBAI

gab'-a-i (gabbay, "collector"): One of the chiefs of the Benjamites in Jerusalem after the return from the Babylonian captivity (Ne 11:8).

GABBATHA

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HA

ha (he'-ah): In Job 39:25, the Revised Version (British and American) "Aha," of the battle-horse.

See AH, AHA.

HA-HIROTH

ha-hi'-roth.

See PI-HAHIROTH.

HA-JEHUDIJA

ha-je-hu-di'-ja (ha-yehudhiyah): Named in the genealogical list (1Ch 4:18). Possibly a proper name (Revised Version, margin), but probably "the Jewess" (Revised Version (British and American)). May be so given in order to distinguish from the Egyptian named in this verse. The King James Version translates "Jehudijah."

HAAHASHTARI

ha-a-hash'-ta-ri (ha'-achashtari, possibly a corruption of ha'-ashchuri): A descendant of Judah (1Ch 4:6). The name is probably corrupt. If the emendation suggested above is accepted, it means the Ashurites, and is a description of the preceding names.

HABAIAH; HOBALIAH

ha-ba'-ya, (cha-bhayah, chobhayah): A post-exilic priestly family which was unable to establish its pedigree. "Habaiah" is the form in Ezr 2:61; in the

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parallel passage (Ne 7:63), the King James Version has "Habaiah," and the Revised Version (British and American) "Hobaiah"; in the parallel passage in 1 Esdras 5:38, the form is Obdia, Codex Vaticanus, Obbeia.

HABAKKUK

ha-bak' -uk, hab' -a-kuk:

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I WILL BE

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IACIMUS

i-as'-i-mus.

See ALCIMUS.

IACUBUS

i-ak'-u-bus ('Iakoubos 1 Esdras 9:48): "Akkub" in Ne 8:7.

IADINUS

i-ad'-i-nus (Iadeinos; 1 Esdras 9:48, the King James Version Adinus): Same as Jamin of Ne 8:7.

IBHAR

ib'-har (yibhchar, "He (God) chooses"; in Codex Sinaiticus, Codex Vaticanus, Ebear, in Chronicles, Codex Vaticanus, Baar; Codex Alexandrinus, Iebaar): One of David's sons, born at Jerusalem; son of a wife and not of a concubine (1Ch 3:6; 2Sa 5:15); otherwise unknown. His name in all three lists follows Solomon's.' In the Peshitta, "Juchabar."

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i'-bis. In Isa 34:11, yanshoph, which is rendered "owl," apparently indicates the sacred ibis (*Ibis religiosa*). The Septuagint gives eibis and Vulgate (Jerome's Latin Bible, 390-405 A.D.) ibis; the Revised Version, margin "bittern."

See OWL.

IBLEAM

ib'-le-am (yibhle'am); A town in the territory of Issachar which was assigned to Manasseh (Jos 17:11). This tribe, however, failed to expel the inhabitants, so the Canaanites continued to dwell in that land (Jud 1:27). It was on the route by which Ahaziah fled from Jehu. He was overtaken and mortally wounded "at the ascent of Gur, which is by Ibleam" (2Ki 9:27). The name appears as Bileam in 1Ch 6:70; and it probably corresponds to Belmen of Jth. It is now represented by the ruin of Bel'ameh

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JAAKAN

ja'-a-kan.

See BEEROTH BENE-JAAKAN.

JAAKOBAB

ja-a-ko'-ba, ja-ak'-o-ba (ya'aqobhah, for meaning compare JACOB, I, 1, 2): 1Ch 4:36, a Simeonite prince.

JAALA; JAALAH

ja'-a-la, ja-a'-la (ya'ala', meaning unknown, Ne 7:58) and (ya'alah, "mountain goat" (?), Ezr 2:56): The name of a family of returned exiles, "children of Solomon's servants" = "Jeeli" in 1 Esdras 5:33.

JAALAM

ja'-a-lam: the King James Version for JALAM (which see).

JAANAI

ja'-a-ni: the King James Version for JANAI (which see).

JAAR

ja'-ar (ya'ar, "forest" or "wood"): Is only once taken as a proper name (Ps 132:6 the Revised Version margin), "We found it in the field of Jaar." It may be a shortened form of the name Kiriath-jearim, where the ark had rested 20 years.

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See KIRIATH-JEARIM.

JAARE-OREGIM

ja'-a-re-or'-e-jim, -or'e-gim (ya'are'oreghim): In 2Sa 21:19, given as the name of a Bethlehemite, father of Elhanan, who is said to have slain Goliath the Gittite (compare 1Sa 17). The name is not likely to be a man's name; the second part means "weavers" and occurs also as the last word of the verse in the Massoretic Text, so it is probably a scribal error here due to repetition. The first part is taken to be

(1) an error for ya'ir (see JAIR), which is to be read in the parallel section in 1Ch 20:5;

(2) in 2Sa 23:24 Elhanan is the son of Dodo, also a Bethlehemite, and Klostermann would read here Dodai as the name of Elhanan's father.

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KAB

cab (qabh, "something hollowed out," 2Ki 6:25; the King James Version Cab): A Hebrew dry measure and liquid measure equal to about 2 quarts.

See WEIGHTS AND MEASURES.

KABZEEL

cab'-ze-el, cab'-zel (kabhtse'el "(whom) God collects"): One of the "uttermost cities" of Judah toward the border of Edom in the South (Negeb) (Jos 15:21). It was the native place of Benaiah, the son of Jehoiada, one of David's mighty men (2Sa 23:20; 1Ch 11:22). "Jekabzeel and the villages thereof," one of the places re-inhabited by the men of Judah (Ne 11:25), appears to be the same place. The site is unknown.

KADESH ka'-desh (qadhesh; Kades, Ps 29:8; Judith 1:9).

See KADESH-BARNEA.

KADESH IN GALILEE

See KEDESH, 3.

KADESH ON THE ORONTES

o-ron'-tez (in Massoretic Text of 2Sa 24:6, under the corrupt form tachtim chodhshi, which should be corrected from the Septuagint (Luc.) reading: eis ten genitive Chettieim Kades, "to the land of the Hittites unto Kadesh," into 'erets ha-chittim qadheshah. Ewald and others, fixing the northern ideal boundary of Israel

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at the sources of the Jordan, would read "Hermon" for chodhshi, but the conjectures of Thenius and Hitzig of a reference to the northern Kadesh are fully confirmed by the reading given): Kadesh was the southern capital of the Hittites, and was situated on the upper waters of the Orontes, 80 miles North of Damascus. It is now represented by a large mound 5 miles South of what, till the Middle Ages, was called the Lake of Kades, but now the Lake of Homs. Here Thothmes III of Egypt (flourished circa 1650 BC), after the battle of Megiddo, met and received hostages from the Assyrians, and here too Rameses II defeated Hatesar, king of the Hittites (circa 1320 BC), and concluded with him a treaty, which was formally inscribed on a disk of silver. The incidents of the battle are depicted on the walls of the Ramesseum, and an Egyptian epic records the heroic deeds of Rameses. Under the name Kadytis, it is mentioned as being taken by Pharaoh-necho (Herodotus ii.159) in 609 BC. In the only Bible reference (2Sa 24:6), it is named as the northern limit of the census made by David.

W. M. Christie

KADESH-BARNEA

ka'-desh-bar'-ne-a (qadhesh barnea'; Kades):
Mentioned 10 times; called also "Kadesh" simply. The name perhaps means "the holy place of the desert of

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LAADAH

la'-a-da (la'dah): A descendant of Judah (1Ch 4:21).

LAADAN

la,'-a-dan.

See LADAN.

LABAN

la'-ban: The person named Laban, labhan; (Laban, possibly connected with the root meaning "to be white," from which in Hebrew the adjective meaning "white" has just this form) is first introduced to the reader of Genesis in the story of the wooing of Rebekah (Genesis 24). He belonged to that branch of the family of Terah that was derived from Abraham's brother Nahor and his niece Milcah. The genealogy of this branch is traced in Ge 22:20-24; but, true to its purpose and the place it occupies in the book, this genealogy brings the family down to Rebekah, and there stops without mentioning Laban. Accordingly, when Rebekah is introduced in the narrative of Genesis 24, she is referred to (24:15,24) in a way that recalls to the reader the genealogy already given; but when her brother Laban is introduced (24:29), he is related to his sister by the express announcement, "And Rebekah had brother, and his name was Laban." In this chapter he takes prominent part in the reception of Abraham's servant, and in the determination of his sister's future. That brothers had an effective voice in the marriage of their sisters is evident, not only from extra-Biblical sources, but from the Bible itself; see e.g. [So 8:8](#) . In Ge 24, however, Laban is perhaps more prominent than even such custom can explain (compare

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24:31,50,55), and we are led to see in him already the same forcefulness and egotism that are abundantly shown in the stories from his later life. The man's eager hospitality (verse 31), coming immediately after his mental inventory of the gifts bestowed by the visitor upon his sister (24:30), has usually, and justly, been regarded as a proof of the same greed that is his most conspicuous characteristic in the subsequent chapters.

The story of that later period in Laban's life is so interwoven with the career of Jacob that little need here be added to what is said of Laban in JACOB, III, 2 (which see). By the time of Jacob's arrival he is already a very old man, for over 90 years had elapsed since Rebekah's departure. Yet even at the end of Jacob's 20 years' residence with him he is represented as still energetic and active (Ge 31:19,23), not only ready for an emergency like the pursuit after Jacob, but personally superintending the management of his huge flocks.

His home is in Haran, "the city of Nahor," that is, the locality where Nahor and his family remained at the time when the rest of Terah's descendants emigrated to Canaan (Ge 11:31; 12:5). Since Haran, and the region about it where his flocks fed, belonged to the district called Aram (see PADDAN-ARAM; MESOPOTAMIA), Laban is often called "the Aramean" (English Versions of the Bible, "the Syrian," from Septuagint 5 ho Suros); see Ge 25:20; 28:5; 31:20,24. It is uncertain how far

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MAACAH

ma'-a-ka (ma'akhah; Septuagint: Codex Vaticanus Mocha; Codex Alexandrinus Maacha): A small Syrian kingdom adjoining that of Geshur on the western border of Bashan, the inhabitants of which are called Maachathites (the Revised Version (British and American) "Maacathites"), whose territory was taken by Jair (De 3:14; Jos 12:5). The border of the Geshurites and the Maacathites and all Mt. Hermon were given to the half-tribe of Manasseh (Jos 13:11). The inhabitants of these kingdoms, however, were not driven out by Israel (Jos 13:13), and at a later day the children of Ammon hired mercenaries from Maacah for their encounter with David. The armies met near Medeba when the "Syrians" from Maacah found themselves opposed to Joab. That famous captain completely routed them (2Sa 10:6 ff the Septuagint has "Amalek"). In 1Ch 19:6 it is called Aram-maacah, Syria-maacah (the King James Version); and in 1Ch 2:23 "Aram" appears instead of "Maacah."

It evidently lay between Geshur on the South and Hermon on the North, being probably bounded by Jordan on the West, although no certain indication of boundaries is now possible. They would thus be hemmed in by Israel, which accounts for 'Geshur and Maacath dwell in the midst of Israel' (Jos 13:13). It is possible that Abel-beth-maacah may have been a colony founded by men from Maacah.

W. Ewing

MAACAH; MAACHAH

ma'-a-ka (ma'akhah):

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(1) Septuagint: Codex Vaticanus Mocha; Codex Alexandrinus Mocha, daughter of Nahor, borne to him by Reumah (Ge 22:24).

(2) Septuagint: Codex Vaticanus Maacha; Codex Alexandrinus Maachath, the one wife of David who was of royal rank, the daughter of Talmai, king of Geshur, who became the mother of Absalom (2Sa 3:3; 1Ch 3:2).

(3) Maacha, father of Achish, king of Gath (1Ki 2:39). He is probably referred to as "Maoch" in 1Sa 27:2.

(4) The daughter of Absalom, the favorite wife of Rehoboam, and mother of Abijah (1Ki 15:2; 2Ch 11:20, etc.). Evidently "daughter" must here be understood as "granddaughter," according to a common oriental usage. Tamar was the only daughter of Absalom. If Tamar married Uriel of Gibeah (2Ch 13:2), then Maacah was her daughter. In that case the name Micaiah in this passage would be either a copyist's error or a variant of Maacah. She must have been a woman of strong personality. Unfortunately, her influence was cast upon the side of idolatry. She maintained her position in the palace, however, till the reign of her grandson Asa. Possibly she acted as regent during his minority. Ultimately, she was degraded by him for an act of peculiar infamy (1Ki 15:13; 2Ch 15:16).

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NAAM

na'-am (na'am): A son of Caleb (1Ch 4:15)

NAAMAH (1)

na'-a-ma. (na'amah, "pleasant"; Noema):

(1) Daughter of Lamech and Zillah, and sister of Tubalcain (Ge 4:22; compare Josephus, Ant, I, ii, 2).

(2) An Ammonitish woman whom Solomon married, and who became the mother of Rehoboam (1Ki 14:21; 2Ch 12:13). According to an addition in the Septuagint following 1Ki 12:24, "her name was Naaman, the daughter of Ana (Hanun) son of Nahash, king of the sons of Ammon" (see Benzinger, Konige, in the place cited.).

NAAMAH (2)

(1) One of a group of 16 lowland (Shephelah) cities forming part of Judah's inheritance (Jos 15:41).

(2) The home of Zophar, one of Job's friends (Job 2:11, etc.).

See NAAMATHITE.

NAAMAN

na'-a-man (na'aman, "pleasantness"; Septuagint; Codices Vaticanus and Alexandrinus Naiman; so Westcott and Hort, The New Testament in Greek in the New Testament; Textus Receptus of the New Testament, Neeman) :

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(1) A successful Syrian general, high in the confidence and esteem of the king of Syria, and honored by his fellow-countrymen as their deliverer (2Ki 5:1-27). Afflicted with leprosy, he heard from a Hebrew slave-maid in his household of the wonder-working powers of an Israelite prophet. Sent by his master with a letter couched in somewhat peremptory terms to the king of Israel, he came to Samaria for healing. The king of Israel was filled with suspicion and alarm by the demands of the letter, and rent his clothes; but Elisha the prophet intervened, and sent word to Naaman that he must bathe himself seven times in the Jordan. He at first haughtily resented the humiliation and declined the cure; but on the remonstrance of his attendants he yielded and obtained cleansing. At once he returned to Samaria, testified his gratitude by the offer of large gifts to the prophet, confessed his faith in Elisha's God, and sought leave to take home with him enough of the soil of Canaan for the erection of an altar to Yahweh.

The narrative is throughout consistent and natural, admirably and accurately depicting the condition of the two kingdoms at the time. The character of Naaman is at once

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OABDIUS

o-ab'-di-us (Codex Alexandrinus Oabdios; Codex Vaticanus eios, Fritzsche, Ioabdios, omitted in the King James Version): One of the sons of Ela who put away their "strange wives" (1 Esdras 9:27) = "Abdi" of Ezr 10:26.

OAK

ok: Several Hebrew words are so translated, but there has always been great doubt as to which words should be translated "oak" and which "terebinth." This uncertainty appears in the Septuagint and all through English Versions of the Bible; in recent revisions "terebinth" has been increasingly added in the margin. All the Hebrew words are closely allied and may originally have had simply the meaning of "tree" but it is clear that, when the Old Testament was written, they indicated some special kind of tree.

1. Hebrew Words and References:

The words and references are as follows:

(1) 'elah (in the Septuagint usually terebinthos. in Vulgate (Jerome's Latin Bible, 390- 405 A.D.) terebinthus, or, more commonly, quercus) (Ge 35:4; Jud 6:11,19; 2Sa 18:9,10,14; 1Ki 13:14; 1Ch 10:12; Isa 1:30; Eze 6:13—in all these margin "terebinth"). In Isa 6:13 (the King James Version "teil tree") and Ho 4:13 (the King James Version "elms") the translation is "terebinth" because of the juxtaposition of 'allon, translated "oaks." "Vale of Elah" (margin "the Terebinth") is found in 1Sa 17:2,19; 21:9. The expression in Isa 1:30, "whose leaf fadeth," is more

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appropriate to the terebinth than the oak (see below).

(2) ‘allah (terebinthos, quercus (Vulgate)), apparently a slight variant for ‘elah; only in Jos 24:26; Ge 35:4 (‘elah) and in Jud 9:6 (‘elon).

(3) ‘elim or ‘eylim, perhaps plural of ‘elah occurs in Isa 1:29 (margin "terebinths"); Isa 57:5, margin "with idols," the King James Version "idols," margin "oaks"; Isa 61:3, "trees"; Eze 31:14 (text very doubtful), "height," the King James Version margin "upon themselves"; ‘el, in El-paran Septuagint terebinthos) (Ge 14:6), probably means the "tree" or "terebinth" of Paran. Celsius (Hierob. 1,34 ff) argues at length that the above words apply well to the TEREBINTH (which see) in all the passages in which they occur.

(4) ‘elon (usually drus, "oak"), in Ge 12:6; 13:18; 14:13; 18:1; De 11:30; Jos 19:33; Jud 4:11; 9:6,37; 1Sa 10:3 (the King James Version "plain"); in all these references the margin has "terebinth" or "terebinths." In [Ge 12:6](#); [De 11:30](#) we have "oak" or "oaks" "of the teacher" (Moreh); "oak in Zaanannim" in Jud 4:11; Jos 19:33; the "oak of Meonenim," margin "the augurs' oak (or, terebinth)" in Jud 9:37.

(5) ‘allon (commonly drus, or balanos), in Ge 35:8 (compare 35:4); Ho 4:13; Isa 6:13, is contrasted with ‘elah, showing that ‘allon and ‘elah cannot be identical, so no marginal references occur; also in [Isa 44:14](#); [Am 2:9](#) , but in all other passages, the

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PAARAI

pa'-a-ri (pa'aray, "devotee of Peor"): One of David's 37 valiant men (2Sa 23:35). Doubtless the "Naarai" of 1Ch 11:37.

PACATIANA

pa-ka-ti-a'-na, pak-a-ti'-a-na (Pakatiane): About 295 AD, when the province of Asia was broken up, two new provinces were formed, Phrygia Prima (Pacatiana), of which Laodicea was "the chiefest city" (subscription to 1Ti the King James Version), and Phrygia Secunda (Salutaris).

See PHRYGIA, and HDB, III, 865.

PACE

pas (tsa'adh): A step in 2Sa 6:13, hence, about one yard.

PACHON

pa'-kon (Pachon): The name of a month mentioned in 3 Macc 6:38.

PADDAN

pad'-an (Ge 48:7; the King James Version Padan, padan). See next article.

PADDAN-ARAM

pad'-an-a'-ram or p.-ar'-am (paddan 'aram; Septuagint Mesopotamia tes Surias; the King James Version Padan-aram): In Ge 48:7, Paddan stands alone, but as

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the Septuagint, Sam, and Peshitta read "Aram" also, it must in this verse have dropped out of the Massoretic Text. In the time of Abraham, padanu occurs on the Babylonian contract-tablets as a land measure, to which we may compare the Arabic feddan or "ox-gang." In the Assyrian syllabaries it is the equivalent of iklu, "a field," so that Paddan-aram would mean "the field of Aram," and with this we may compare Ho 12:12 (Hebrew 12:13) and the use of the Hebrew sadheh in connection with Moab and Edom (Jud 5:4; Ru 1:6).

Furthermore, [‘padanu] and harranu are given as synonyms with the meaning of "road."

Paddan-aram occurs only in the Priestly Code (P), but it corresponds to the "Haran" of the older documents. The versions agree in translating both as Mesopotamia, and identify with the home of the patriarchs and the scene of Jacob’s exile the district of Haran to the East of the Upper Euphrates valley. More in harmony with the length of Jacob’s flight, as indicated by the time given (Ge 31:22,23), is Harran-el-‘Awamid, an ancient site 10 miles to the East of Damascus, which satisfies all the demands of history.

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QIR-HARESETH; KIR-HERES

kur-har'-seth, -ha-re'-seth> (qir-charesh, Isa 16:7; in 2Ki 3:25 the King James Version reads Kir-haraseth (pausal form)); (qir cheres, Jer 48:31,36; in Isa 16:11 the King James Version reads Kir-haresh (pausal form)): Modern scholars unanimously identify this city with Kir of Moab. In Jehoram's invasion of Moab it alone withstood his attack; and on the city wall the king of Moab sacrificed his son (2Ki 3:25). It was obviously the capital, i.e. Kir Moab. The name is generally taken to mean "city of the sun." Cheyne, however, points out (EB, under the word):

(1) that this explanation was unknown to the ancients;

(2) that "kir" is nowhere supposed to mean "city," except in the compound names Kir- heres, Kir-hareseth, and Kir Moab;

(3) that cheres, "sun," nowhere has a feminine ending, and

(4) that Isa 16:7 Septuagint and Aquila.) indicates "d" and not "r" in the second part of the name (Deseth). He suggests, therefore, that we should possibly read qiryath chadhdshah, "new city."

W. Ewing

QOPH

kof (qoph): The 19th letter of the Hebrew alphabet; transliterated in this Encyclopedia as q (intense k). It came also to be used for the number 100. For name,

etc., see ALPHABET.

QUAIL

kwai (selaw; ortugometra; Latin Coturnix vulgaris): A game bird of the family Coturnix, closely related to "partridges" (which see). Quail and partridges are near relatives, the partridge a little larger and of brighter color. Quail are like the gray, brown and tan of earth. Their plumage is cut and penciled by markings, and their flesh juicy and delicate food. Their habits are very similar. They nest on the ground and brood on from 12 to 20 eggs. The quail are more friendly birds and live in the open, brooding along roads and around fields. They have a longer, fuller wing than the partridge and can make stronger flight. In Palestine they were migratory. They are first mentioned in Ex 16:13: "And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp." This describes a large flock in migration, so that they passed as a cloud. Nu 11:31-33: "And there went forth a wind from Yahweh, and brought quail from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, round about the camp, and about two cubits above the face of the earth. And the people rose up all that day, and all the night, and all the next day, and gathered the quail: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp"; compare Ps 78:26-30:

"He caused the east wind to blow in the heavens;

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RAAMA

ra'-a-ma (ra'ma'): Thus spelled only in 1Ch 1:9; elsewhere "Raamah" (ra'mah). A son of Cush and father of Sheba and Dedan (Ge 10:7 = 1Ch 1:9). In Ezekiel's lament over Tyre (Eze 27:22) the tribe of Raamah is mentioned along with Sheba as a mercantile people who provided the inhabitants of Tyre with spices, precious stones and gold. It has generally been identified with Regina, mentioned by Ptolemy and Steph. Byzantr. as a city in Southeastern Arabia on the shores of the Persian Gulf. The Septuagint (Rhegma) itself supposes this site. But the Arabic name of the city here indicated is spelled with a "g" and so gives rise to a phonological difficulty. A more probable identification has been found in the Sabean ra'mah in Southwestern Arabia near Me'in in the north of Marib. Me'in was the capital of the old Minaean kingdom.

A. S. Fulton

RAAMIAH

ra-a-mi'-a (ra'amyah; Codex Vaticanus Naamia; Codex Alexandrinus, Rheelma): One of the leading men who returned with Zerubbabel from captivity (Ne 7:7). In the corresponding passage in Ezr 2:2, where the same list is named, a slight variation in form is given. "Reelaiah" is the name found in this passage. Doubtless, one is a corruption of the other. Both have the same root meaning.s generally been identified with Regina, mentioned by Ptolemy and Steph. Byzantr. as a city in Southeastern Arabia on the shores of the Persian Gulf. The Septuagint (Rhegma) itself supposes this site. But the Arabic name of the city here indicated is spelled with a "g" and so gives rise to a phonological

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difficulty. A more probable identification has been found in the Sabean ra'mah in Southwestern Arabia near Me'in in the north of Marib. Me'in was the capital of the old Minaean kingdom.

RAAMSES; RAMESES

ra-am'-sez, ram'-e-sez (Ex 1:11), (Ge 47:11; Ex 12:37; Nu 33:3,5) (ra'mecec, ra'amcec; Rhamesse; Egyptian Ra-messu, "Ra created him" (or "it")):

1. The Meaning of "Store-Cities":

One of the two "settlements" (mickenoth) built, or "built up," by the Hebrews for the Pharaoh, the other being Pithom, to which the Septuagint adds a third, namely, "On which is Heliopolis," a town near Cairo (Ex 1:11). The Hebrew term mickenoth comes from a root meaning "to settle down" (Arabic sakan, "settlement," Assyrian sakanu or shakanu, "to set"), but it is rendered "strong cities" in Septuagint, "treasure cities" in the King James Version, and (incorrectly) "store-cities" in the Revised Version: The "land of Rameses," where Jacob and his sons settled, was apparently the "field of Zoan" (see ZOAN), thus lying in the Delta East of the Bubastic branch of the Nile.

2. The Meaning of the Name:

It is often assumed that no city called Rameses would have existed before the time of Rameses II, or the 14th century BC, though even before Rameses I the name occurs as

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SABACHTHANI

sat-bak'-tha-ne.

See ELI, ELI, LAMA, SABACHTHANI.

SABACO; SABAKON

sab'-a-ko, sab'-a-kon.

See SO.

SABAEANS

sa-be'-anz (shebha'im (Joe 3:8 the King James Version), cebha'-im; Sabaeim, Sebaeim (Isa 45:14); read cabha'im, but rendered as though from cabha'," to imbibe," hence, "drunkards"; oinomenoi, "wine-drunken" (Eze 23:42 the King James Version)):

1. Forms of the Word:

"Sabaeans" is also the translation of the name of the country itself (shebha') in Job 1:15; 6:19. This last, which is the root of shebha'im, is regarded by Arabists as coming from that root with the meaning of "to take captive," though seba'a, "he raided" (compare Job 1:15), has also been suggested.

2. Two Different Races:

As Sheba is said in Ge 10:7; 10:28; and 25:3 respectively to have been

(1) a son of Raamah, the 4th son of Cush;

(2) the 10th son of Joktan, son of Eber;

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(3) the 1st son of Jokshan, 2nd son of Abraham and Keturah, at least two nationalities of this name are implied. The former were identified by Josephus (Ant., II, x, 2) with the tall people of Saba in Upper Egypt, described by him as a city of Ethiopia, which Moses, when in the service of the Egyptians, besieged and captured.

3. Semitic Sabeans and Their Commerce:

It is the Semitic Sabeans, however, who are the best known, and the two genealogies attributed to them (Joktan-Eber and Jokshan-Abraham) seem to imply two settlements in the land regarded as that of their origin. As Ezekiel (27:23) mentions Haran (Hirran), Canneh (Kannah), and Eden (Aden) as being connected with Sheba, and these three places are known to have been in Southern Arabia, their Semitic parentage is undoubted. The Sabeans are described as being exporters of gold (Isa 60:6; Ps 72:15), precious stones (Eze 27:23), perfumes (Jer 6:20; Isaiah and Ezekiel), and if

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TAANACH

ta'-nak (ta'anakh, or ta'nakh; the Septuagint Tanach, with many variants): A royal city of the Canaanites, the king of which was slain by Joshua (12:21). It was within the boundaries of the portion of Issachar, but was one of the cities reckoned to Manasseh (Jos 17:11; 1Ch 7:29), and assigned to the Kohathite Levites (Jos 21:25). The Canaanites were not driven out; only at a later time they were set to taskwork (Jos 17:12 f; Jud 1:27 f). Here the great battle was fought when the defeat of Sisera broke the power of the oppressor Jabin (Jud 5:19). It was in the administrative district of Baana ben Ahilud (1Ki 4:12). The name appears in the list of Thothmes III at Karnak; and Shishak records his plundering of Taanach when he invaded Palestine under Jeroboam I (compare 1Ki 14:25 f). Eusebius says in Onomasticon that it is a very large village, 3 miles from Legio. it is represented by the modern Ta'annek, which stands on a hill at the southwestern edge of the plain of Esdraelon. Megiddo (Tell el-Mutesellim) lies 5 miles to the Northwest. These two places are almost invariably named together. The great highway for traffic, commercial and military, from Babylon and Egypt, ran between them. They were therefore of high strategic importance. Excavations were recently conducted on the site by Professor Sellin, and a series of valuable and deeply interesting discoveries were made, shedding light upon the social and religious life and practices of the inhabitants down to the 1st century BC, through a period of nearly 2,000 years. The Canaanites were the earliest occupants. In accordance with Biblical history, "there is no evidence of a break or abrupt change in the civilization between the Canaanite and the Israelite occupation of Taanach; the excavations Show rather gradual development. The

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Canaanites will have gradually assimilated the Israelites drawn to them from the villages in the plain" (Driver, Schweich Lectures, 1908, 84). In the work just cited Driver gives an admirable summary of the results obtained by Professor Sellin. In his book on the Religion of Ancient Palestine, Professor Stanley A. Cook has shown, in short compass, what excellent use may be made of the results thus furnished.

W. Ewing

TAANATH-SHILOH

ta'-a-nath-shi'-lo (ta'-anath shiloh; Codex Vaticanus Thenasa kai Sellesa, Tenathselo): A town on the border of the territory of Ephraim named between Michmethath and Janoah (Jos 16:6). According to Eusebius, Onomasticon (s.v. "Thena") it lay about 10 Roman miles East of Neapolis, on the road to the Jordan. Ptolemy speaks of Thena, probably the same place, as a town in Samaria (Jos 16:5). It may be identified with Ta'na, a village about 7 miles Southeast of Nablus. Yanun, the ancient Janoah, lies 2 miles to the South. A Roman road from Neapolis to the Jordan valley passed this way. At Ta'na there are "foundations, caves, cisterns and rockcut tombs" (PEFM, II, 245). This identification being quite satisfactory, the Talmudic notion that Taanath-shiloh was the same place as Shiloh may be dismissed (Jerusalem Talmud, Meghillah, i).

W. Ewing

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VAGABOND

vag'-a-bond (nudh, "to wander"): The word is used in the curse pronounced on Cain (Ge 4:12,14). the Revised Version (British and American) substitutes in each case "wanderer," but in Ps 109:10 it retains "vagabonds." "Vagabond Jews" (perierchomai; the Revised Version (British and American) "strolling Jews") were persons who traveled about as professional exorcists (Ac 19:13).

VAHEB

va'-heb (wahebh; Zoob): The name occurs in a quotation from the book of the Wars of Yahweh in Nu 21:14. See SUPHAH. It was apparently in Amorite territory. It is not identified.

VAIL

val.

See VEIL.

VAIN

van: The adjective of "vanity," and representing the same Hebrew and Greek words as does the latter, with a few additions (chiefly kenos, "empty," and its compounds in the New Testament). And "vain" can always be replaced by its synonym "empty," often with advantage in modern English (Job 15:2; 1Co 15:14, etc.). The exception is the phrase "in vain," and even there the interchange can be made if some (understood) noun such as "ways" be added. So "to take God's name

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in vain" (Ex 20:7; De 5:11) means simply to take it for an "empty" ("not good") purpose.

VAINGLORY

van-glo'-ri (kenodoxia): "Vainglory" is the translation of kenodoxia, "empty glory" or "pride," nearly akin to vanity in the modern sense (Php 2:3). Kenodoxos is "vainglorious" (Ga 5:26, "Let us not be desirous of vainglory," the Revised Version (British and American) "Let us not become vainglorious"). In 1 Joh 2:16 the Revised Version (British and American) has "the vainglory of life" (alazoneia tou biou) for "the pride of life"; compare [Jas 4:16](#), "Ye glory in your vauntings" (alazoneia). Kenodoxia is translated "vainglory" (The Wisdom of Solomon 14:14, "For by the vain glory of men they (idols) entered into the world," the Revised Version (British and American) "vaingloriousless"); alazoneia occurs in The Wisdom of Solomon 5:8, translated "vaunting." "Pride is applicable to every object, good or bad, high or low, small or great; vanity is applicable only to small objects; pride is therefore good or bad; vanity is always bad; it is always emptiness or nothingness" (Crabb, English Synonymes).

W. L. Walker

VAIZATHA; VAJEZATHA

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WAFER

wa'-fer.

See BREAD.

WAGES

wa'-jez, wa'-jiz (chinnam, maskoreth, pe'ullah, sakhar, sakhar; misthos, opsonion):

(1) Chinnam means "gratis," without cost or any advantage, for nought, or in vain; wages in the sense of reasonable return. Jeremiah pronounces woe upon him who "useth his neighbor's service without wages, and giveth him not his hire" (Jer 22:13; the only place where the word is used).

(2) Maskoreth means "reward" or "wages." Laban said to Jacob: "Shouldest thou therefore serve me for nought? Tell me, what shall thy wages be?" (Ge 29:15). Jacob said, concerning Laban, speaking to Rachel and Leah: "Your father hath deceived me, and changed my wages ten times" (Ge 31:7; compare 31:41).

(3) Pe'ullah generally means "work," "labor," "reward," "wages." The old Levitical Law was insistent on honesty in wages and on promptness in payments: "The wages of a hired servant shall not abide with thee all night until the morning" (Le 19:13).

(4) Mistakker means "earning," "hire," "reward," "wages," from root sakhar, meaning "to hire," and has in it the idea of temporary purchase: "He that earneth wages earneth wages to put it into a bag with

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holes" (Hag 1:6).

(5) Sakhar means "payment of contract," in the material way of salary, maintenance, fare, and so compensation, reward, price, benefit, wages—seemingly wages received after an understanding as to time, manner and amount of payment. Laban (employer) said to Jacob (employee): "Appoint me thy wages, and I will give it" (Ge 30:28); "If he said thus, The speckled shall be thy wages" (Ge 31:8); Pharaoh's daughter said to Moses' mother: "Take this child away, and nurse it for me, and I will give thee thy wages" (Ex 2:9); Nebuchadrezzar and his army served against Tyre, "yet had he no wages, nor his army" (Eze 29:18), and the prey of Egypt "shall be the wages for his army" ([Eze 29:19](#)); swift and sure judgment is predicted against "those that oppress the hireling in his wages, the widow, and the fatherless" (Mal 3:5).

(6) Misthos means either in a literal or figurative sense "pay for service," either primitive or beneficial, and so reward, hire, wages. In Joh 4:36 Jesus said, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." 2Pe 2:15 has changed "wages" (the King James Version) to "hire," reading "who loved the hire of wrongdoing."

(7) Opsonion, meaning primarily "rations for soldiers" (opson being the word for cooked meat) and so "pay" or stipend, provision wages. In Lu 3:14 John said to the soldiers, "Be content with your wages"; "The wages of sin is death" (Ro 6:23); Paul said: "I robbed other churches, taking wages of them" (2Co 11:8); the same word in 1Co 9:7 is translated "charges."

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Bookmarks

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XANTHICUS

zan'-thi-kus (Xanthikos): The name of a month which occurs in 2 Macc 11:30,33,38. It corresponds to Nisan (April) of the Jewish calendar. See CALENDAR; TIME; YEAR.

XERXES

zerks'-ez: The name is an attempt to transliterate into Greek (Xerxes) the Persian Khshayarsha. The same word in unpointed Hebrew took the form 'chshwrsh, probably pronounced 'achshawarash, but at a later time it was wrongly vocalized so as to produce 'achashwerosh, from whence "Ahasuerus" in English versions of the Bible comes. Xerxes was king of Persia in 485-465 BC. The first part of his reign was marked by the famous campaign into Greece, beginning in 483. After the defeat at Salamis in 480 Xerxes himself withdrew from the expedition and it was finally discontinued in the next year. During the remainder of his reign, Xerxes seems to have spent a listless existence, absorbed in intrigues of the harem, and leaving the government to be carried on by his ministers and favorites (often slaves). He was finally murdered by his vizier and left an unenviable reputation for caprice and cruelty. For the various Biblical references see AHASUERUS.

Burton Scott Easton

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YARN

yarn.

See LINEN; SPINNING; WEAVING.

YEA

ya.

1. In the Old Testament:

(’aph, "also," "moreover," "yea" (1Sa 21:5 the King James Version; 1Sa 24:11, etc.), gam, "also," "likewise," "moreover," "yea" (2Ki 2:3; 16:3, etc.], ki, "inasmuch," "certainly," "doubtless," "yea" (Ps 102:13; 105:12, etc.)): Each of these words occurs frequently, especially the first two.

2. In the New Testament:

In the New Testament we have: nai, "verily," "yea," the usual particle of affirmation (Mt 5:37; 9:28, etc.); de, "however," "on the other hand" (Lu 2:35; Ac 20:34 the King James Version, etc.); alla, "however," "but" (Lu 24:22 the King James Version; Ro 3:31 the King James Version, etc.); kai, "also," "besides," "yea" (Ac 3:16; 7:43 the King James Version, etc.). Christ forbids the employment of any affirmation stronger than the solemn repetition of the first mentioned (Mt 5:37).

Frank E. Hirsch

YEAR

yer (shanah, Aramaic shenah, "a return" (of the sun), like the Greek eniautos; yamim, "days," is also used for "year," and the Greek hemerai, corresponds to it (Jos 13:1; Lu 17,18); etos, is also employed frequently in the New Testament; for the difference between etos and eniautos, see Grimm-Thayer, under the word): The Hebrew year was solar, although the month was lunar, the adjustment being made in intercalation.

See ASTRONOMY; TIME.

YEARS, SEVENTY

See SEVENTY YEARS.

YELLOW

yel'-o.

See COLORS.

YODH

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ZAANAIM

za-a-na'-im.

See ZAANANNIM.

ZAANAN

za'-a-nan (tsa'anana; Sennaar): A place named by Micah in the Shephelah of Judah (1:11). In this sentence the prophet makes verbal play with the name, as if it were derived from yatsa', "to go forth": "The inhabitant (margin "inhabitant") of tsa'anana is not come forth" (yatse'ah). The place is not identical. It is probably the same as ZENAN.

ZAANANNIM; PLAIN OR OAK OF

za-a-nan'-im, elon betsa'anayim; or betsa'ananim Codex Vaticanus Besamiein; Codex Alexandrinus Besananim (Jos 19:33); in Jud 4:11 Codex Vaticanus translates it as pleonektounton, and Codex Alexandrinus has anapauomenon): In Jos 19:33 the King James Version reads "Allon to Zaananim," the Revised Version (British and American) "the oak in Zaananim," the Revised Version margin "oak (or terebinth) of Bezaananim." In Jud 4:11 the King James Version reads "plain of Zaanaim," the Revised Version (British and American) "oak in Zaananim." It is probable that the same place is intended in the two passages. It was a place on the southern border of the territory of Naphtali (Joshua), and near it the tent of Heber the Kenite was pitched (Judges). The absence of the article before 'elon shows that the "be" is not the preposition before "z", but the first letter of the name, which accordingly should be read "Bezaananim." We

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should naturally look for it near Adami and Nekeb. This agrees also with the indications in Judges, if the direction of Sisera's flight suggested in MEROZ (which see) is correct. The Kadesh, then, of Jud 4:11 may be represented by the ruin Qadish on the western shore of the Sea of Galilee; and in the name Khirbet Bessum, about 3 miles Northeast of Tabor, there is perhaps an echo of Bezaananim.

W. Ewing

ZAAVAN

za'-a-van (za'-awan, meaning unknown): A Horite descendant of Seir (Ge 36:27; 1Ch 1:42). In 1 Chronicles, Lucian has Zauan = Samaritan z-w-‘-n i.e. Zaw‘an, from a root meaning "to tremble," "fear" (see ..., BDB). King James Version has "Zavan" in 1 Chronicles.

ZABAD

za'-bad (zabhadh, perhaps a contraction for (1) zebhadhyah, "Yahweh has given," i.e. Zebadiah; or (2) zabhdi'el, "El (God) is my gift" (HPN, 222 f); Zabed (t), with many variants):

(1) A Jerahmeelite (1Ch 2:36,37), son of Nathan (see NATHAN, IV).

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A

See [ALEPH](#) ; [ALPHABET](#) .

AALAR

a'-a-lar. See [ALTAR](#) .

AARON

ar'-un, sometimes pronounced ar'on ('aharon—Septuagint Aaron, meaning uncertain: Gesenius suggests "mountaineer"; Furst, "enlightened"; others give "rich," "fluent." Cheyne mentions Redslob's "ingenious conjecture" of ha-'aron—"the ark"—with its mythical, priestly significance, Encyclopedia Biblica under the word):

1. Family:

Probably eldest son of Amram (Ex 6:20), and according to the uniform genealogical lists (Ex 6:16-20; 1Ch 6:1-3), the fourth from Levi. This however is not certainly fixed, since there are frequent omissions from the Hebrew lists of names which are not prominent in the line of descent. For the corresponding period from Levi to Aaron the Judah list has six names (Ru 4:18-20; 1Ch 2). Levi and his family were zealous, even to violence (Ge 34:25; Ex 32:26), for the national honor and religion, and Aaron no doubt inherited his full portion of this spirit. His mother's name was Jochebed, who was also of the Levitical family (Ex 6:20). Miriam, his sister, was several years older, since she was set to watch the novel cradle of the infant brother Moses, at whose birth Aaron was three years old (Ex 7:7).

2. Becomes Moses' Assistant:

When Moses fled from Egypt, Aaron remained to share the hardships of his people, and possibly to render them some service; for we are told that Moses entreated of God his brother's cooperation in his mission to Pharaoh and to Israel, and that Aaron went out to meet his returning brother, as the time of deliverance drew near (Ex 4:27). While Moses, whose great gifts lay along other lines, was slow of speech (Ex 4:10), Aaron was a ready spokesman, and became his brother's representative, being called his "mouth" (Ex 4:16) and his "prophet" (Ex 7:1). After their meeting in the wilderness the two brothers returned together to Egypt on the hazardous mission to which Yahweh had called them (Ex 4:27-31). At first they appealed to their own nation, recalling the ancient promises and declaring the imminent deliverance, Aaron being the spokesman. But the heart of the people, hopeless by reason of the hard bondage and heavy with the care of material things, did not incline to them. The two brothers then forced the issue by appealing directly to Pharaoh himself, Aaron still speaking for his brother (Ex 6:10-13). He also performed, at Moses' direction, the miracles which confounded Pharaoh and his magicians. With Hur, he held up Moses hands, in order that the 'rod of God might be lifted up,' during the fight with Amalek (Ex 17:10,12).

3. An Elder:

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journeyed eastward to the plains of Moab, Aaron died on Mount Hor. In three passages this event is recorded: the more detailed account in Nu 20, a second incidental record in the list of stations of the wanderings in the wilderness (Nu 33:38,39), and a third casual reference (De 10:6) in an address of Moses. These are not in the least contradictory or inharmonious. The dramatic scene is fully presented in Nu 20: Moses, Aaron and Eleazar go up to Mount Hor in the people's sight; Aaron is divested of his robes of office, which are formally put upon his eldest living son; Aaron dies before the Lord in the Mount at the age of 123, and is given burial by his two mourning relatives, who then return to the camp without the first and great high priest; when the people understand that he is no more, they show both grief and love by thirty days of mourning. The passage in Nu 33 records the event of his death just after the list of stations in the general vicinity of Mount Hor; while Moses in De 10 states from which of these stations, namely, Moserah, that remarkable funeral procession made its way to Mount Hor. In the records we find, not contradiction and perplexity, but simplicity and unity. It is not within the view of this article to present modern displacements and rearrangements of the Aaronic history; it is concerned with the records as they are, and as they contain the faith of the Old Testament writers in the origin in Aaron of their priestly order.

7. Priestly Succession:

Aaron married Elisheba, daughter of Amminadab, and sister of Nahshon, prince of the tribe of Judah, who bore him four sons: Nadab, Abihu, Eleazar and Ithamar. The sacrilegious act and consequent judicial death of Nadab and Abihu are recorded in Le

10. Eleazar and Ithamar were more pious and reverent; and from them descended the long line of priests to whom was committed the ceremonial law of Israel, the succession changing from one branch to the other with certain crises in the nation. At his death Aaron was succeeded by his oldest living son, Eleazar (Nu 20:28; De 10:6).

Edward Mack

AARON'S ROD

(Nu 17\$ and He 9:4): Immediately after the incidents connected with the rebellion of Korah, Dathan and Abiram against the leadership of Moses and the priestly primacy of Aaron (Nu 16), it became necessary to indicate and emphasize the Divine appointment of Aaron. Therefore, at the command of Yahweh, Moses directs that twelve almond rods, one for each tribe with the prince's name engraved thereon, be placed within the Tent of the Testimony. When Moses entered the tent the following day, he found that Aaron's rod had budded, blossomed and borne fruit, "the three stages of vegetable life being thus simultaneously visible." When the miraculous sign was seen by the people, they accepted it as final; nor was there ever again any question of Aaron's priestly right. The rod was kept "before the testimony" in the sanctuary ever after as a token of the Divine will (Nu 17:10). The writer of Hebrews, probably following a later Jewish tradition, mentions the rod as kept in the Holy of Holies within the ark (He 9:4; compare 1Ki 8:9). See **PRIEST** , III.

Edward Mack

AARONITES

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ar'-on-its (le-'aharon, literally, "belonging to Aaron"): A word used in the King James Version, but not in the revised versions, to translate the proper name Aaron in two instances where it denotes a family and not merely a person (1Ch 12:27; 27:17). It is equivalent to the phrases "sons of Aaron," "house of Aaron," frequently used in the Old Testament. According to the books of Jos and Chronicles the "sons of Aaron," were distinguished from the other Levites from the time of Joshua (e.g. Jos 21:4,10,13; 1Ch 6:54).

AB (1)

(ʿabh, the Hebrew and Aramaic word for "father"): It is a very common word in the Old Testament; this article notes only certain uses of it. It is used both in the singular and in the plural to denote a grandfather or more remote ancestors (e.g. Jer 35:16,15). The father of a people or tribe is its founder, not, as is frequently assumed, its progenitor. In this sense Abraham is father to the Israelites (see, for example, Ge 17:11-14,27), Isaac and Jacob and the heads of families being fathers in the same modified sense. The cases of Ishmael, Moab, etc., are similar. The traditional originator of a craft is the father of those who practice the craft (e.g. Ge 4:20,21,22). Sennacherib uses the term "my fathers" of his predecessors on the throne of Assyria, though these were not his ancestors (2Ki 19:12). The term is used to express worth and affection irrespective of blood relation (e.g. 2Ki 13:14). A ruler or leader is spoken of as a father. God is father. A frequent use of the word is that in the composition of proper names, e.g. Abinadab, "my father is noble." See [ABI](#) .

The Aramaic word in its definite form is used three times in the New Testament (Mr 4:6), the phrase being in each case "Abba Father," addressed to God. In this phrase the word "Father" is added, apparently, not as a mere translation, nor to indicate that Abba is thought of as a proper name of Deity, but as a term of pleading and of endearment. See also [ABBA](#) .

AB (2)

(ʾabh): The name of the fifth month in the Hebrew calendar, the month beginning in our July. The name does not appear in the Bible, but Josephus gives it to the month in which Aaron died (Ant., IV, iv, 6; compare Nu 33:38).

ABACUC

abʾ-a-kuk (Latin Abacuc): The form given the name of the prophet Habakkuk in 2 Esdras 1:40.

ABADDON

a-badʾ-on (ʾabhaddon, "ruin," "perdition," "destruction"): Though "destruction" is commonly used in translating ʾabhaddon, the stem idea is intransitive rather than passive—the idea of perishing, going to ruin, being in a ruined state, rather than that of being ruined, being destroyed.

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The word occurs six times in the Old Testament, always as a place name in the sense in which Sheol is a place name. It denotes, in certain aspects, the world of the dead as constructed in the Hebrew imagination. It is a common mistake to understand such expressions in a too mechanical way. Like ourselves, the men of the earlier ages had to use picture language when they spoke of the conditions that existed after death, however their picturing of the matter may have differed from ours. In three instances Abaddon is parallel with Sheol (Job 26:6; Pr 15:11; 27:20). In one instance it is parallel with death, in one with the grave and in the remaining instance the parallel phrase is "root out all mine increase" ([Job 28:22](#); [Ps 88:11](#); [Job 31:12](#)). In this last passage the place idea comes nearer to vanishing in an abstract conception than in the other passages.

Abaddon belongs to the realm of the mysterious. Only God understands it (Job 26:6; Pr 15:11). It is the world of the dead in its utterly dismal, destructive, dreadful aspect, not in those more cheerful aspects in which activities are conceived of as in progress there. In Abaddon there are no declarations of God's lovingkindness (Ps 88:11).

In a slight degree the Old Testament presentations personalize Abaddon. It is a synonym for insatiableness (Pr 27:20). It has possibilities of information mediate between those of "all living" and those of God (Job 28:22).

In the New Testament the word occurs once (Re 9:11), the personalization becoming sharp. Abaddon is here not the world of the dead, but the angel who reigns over it. The Greek equivalent of his name is given as Apollyon. Under this name Bunyan presents him in the Pilgrim's Progress, and Christendom has doubtless been more interested in this presentation of the matter than in any other.

In some treatments Abaddon is connected with the evil spirit Asmodeus of Tobit (e.g. 3:8), and with the destroyer mentioned in The Wisdom of Solomon (18:25; compare

22), and through these with a large body of rabbinical folklore; but these efforts are simply groundless. See [APOLLYON](#) . Willis J. Beecher

ABADIAS

ab-a-di'-as (Greek Abadias): Mentioned in 1 Esdras 8:35 as the son of Jezelus, of the sons of Joab, returned with Ezra from the captivity; and in Ezr 8:9 called "Obadiah the son of Jehiel."

ABAGARUS

a-bag'-a-rus. See [ABGARUS](#) .

ABAGTHA

a-bag'-tha ('abhaghetha', perhaps meaning "fortunate one"): One of the seven eunuchs, or "chamberlains," of Xerxes mentioned in Es 1:10. The name is Persian, and is one of the many Persian marks in the Book of Esther.

ABANAH

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ab'-a-na, a-ba'-na ('abhanah (Kethibh, Septuagint, Vulgate)), or **AMANA** a-ma'-na ('amanah (Qere, Peshitta, Targum)); the King James Version Abana (American Standard Revised Version, margin Amana), the Revised Version (British and American) **ABANAH** (Revised Version, margin Amanah)): Mentioned in 2Ki 5:12, along with the **PHARPAR** (which see), as one of the principal rivers of Damascus. The reading Amana (meaning possibly the "constant," or perennial stream) is on the whole preferable. Both forms of the name may have been in use, as the interchange of an aspirated b (bh = v) and m is not without parallel (compare Evil-merodach = Amilmarduk).

The Abanah is identified with the Chrysorrhoas ("golden stream") of the Greeks, the modern Nahr Barada (the "cold"), which rises in the Anti-Lebanon, one of its sources, the Ain Barada, being near the village of Zebedani, and flows in a southerly and then southeasterly direction toward Damascus. A few miles southeast of Suk Wady Barada (the ancient Abila; see **ABILENE**) the volume of the stream is more than doubled by a torrent of clear, cold water from the beautifully situated spring 'Ain Fijeh (Greek pege, "fountain"), after which it flows through a picturesque gorge till it reaches Damascus, whose many fountains and gardens it supplies liberally with water. In the neighborhood of Damascus a number of streams branch off from the parent river, and spread out like an opening fan on the surrounding plain. The Barada, along with the streams which it feeds, loses itself in the marshes of the Meadow Lakes about 18 miles East of the city.

The water of the Barada, though not perfectly wholesome in the city itself, is for the most part clear and cool; its course is picturesque, and its value to Damascus, as the source alike of fertility and of charm, is inestimable.

C. H. Thomson

ABARIM

ab'-a-rim, a-ba'-rim ('abharim): The stem idea is that of going across a space or a dividing line, or for example a river. It is the same stem that appears in the familiar phrase "beyond Jordan," used to denote the region East of the Jordan, and Hellenized in the name Peraea. This fact affords the most natural explanation of the phrases 'the mountains of the Abarim' (Nu 33:47,48); 'this mountain-country of the Abarim' (Nu 27:12; De 32:49); Iye-abarim, which means "Heaps of the Abarim," or "Mounds of the Abarim" (Nu 21:11; 33:44). In Nu 33:45 this station is called simply Iyim, "Mounds." It is to be distinguished from the place of the same name in southern Judah (Jos 15:29). The name Abarim, without the article, occurs in Jer (Jer 22:20 the Revised Version (British and American), where the King James Version translates "the passages"), where it seems to be the name of a region, on the same footing with the names Lebanon and Bashan, doubtless the region referred to in Nu and Deuteronomy. There is no reason for changing the vowels in Eze 39:11, in order to make that another occurrence of the same name.

When the people of Abraham lived in Canaan, before they went to Egypt to sojourn, they spoke of the region east of the Jordan as "beyond Jordan." Looking across the Jordan and the Dead Sea they designated the mountain country they saw there as "the Beyond mountains." They continued to use these geographical terms when they came

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out of Egypt. We have no means of knowing to how extensive a region they applied the name. The passages speak of the mountain country of Abarim where Moses died, including Nebo, as situated back from the river Jordan in its lowest reaches; and of the Mounds of the Abarim as farther to the southeast, so that the Israelites passed them when making their detour around the agricultural parts of Edom, before they crossed the Arnon. Whether the name Abarim should be applied to the parts of the eastern hill country farther to the north is a question on which we lack evidence.

Willis J. Beecher

ABASE

a-bas':The English rendition of shaphel (Job 40:11; Eze 21:26), and of its derivative shephal (Da 4:37) =" bring down," "debase," "humble"; of 'anah (Isa 31:4) =" abase self," "afflict," "chasten self," "deal harshly with," etc.; and of tapeinoo =" to depress"; figure "to humiliate" (in condition or heart): "abase," "bring low," "humble self" (Php 4:12). The word is always employed to indicate what should be done to or by him who nurtures a spirit and exhibits a demeanor contrary to the laudable humility which is a natural fruit of religion. Such a person is warned that the most extravagant audacity will not daunt Yahweh nor abate His vengeance (Isa 31:4), and good men are exhorted to employ their powers to bring him low (Job 40:11; Eze 21:26). If men are not able to curb the arrogant, God is (Da 4:37); and He has so constituted the world, that sinful arrogance must fall ([Mt 23:12](#) the King James Version; [Lu 14:11](#) the King James Version; [Lu 18:14](#) the King James Version).

Frank E. Hirsch

ABATE

a-bat':Used six times in Old Testament for five different Hebrew words,

signifying "to diminish," "reduce," "assuage"; of the Flood (Ge 8:8); of strength (De 34:7); of pecuniary value (Le 27:18); of wrath (Jud 8:3); of fire (Nu 11:2).

ABBA

ab'-a (abba, 'abba', Hebraic-Chaldaic, "Father"): In Jewish and old-Christian prayers, a name by which God was addressed, then in oriental churches a title of bishops and patriarchs. So Jesus addresses God in prayer (Mt 11:25,26, 26:39,42, Lu 10:21; 22:42; 23:34, Joh 11:41; 12:27; 17:24,25). In Mr 14:36; Ro 8:15, and Ga 4:6 ho pater, is appended even in direct address, in an emphatic sense. Servants were not permitted to use the appellation in addressing the head of the house. See Delitzsch on Ro 8:15; compare G. Dalman, Gram. des jud.-palast. Aramaisch, etc., section 40, c. 3.

J. E. Harry

ABDA

ab'-da ('abhda', perhaps, by abbreviation, "servant of Yahweh"):

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(1) The father of Adoniram, King Solomon's superintendent of forced labor (1Ki 4:6).

(2) A Levite mentioned in the statistical note in (Ne 11:17). This "Abda the son of Shammua" is in the partly duplicate passage in (1Ch 9:16) called "Obadiah the son of Shemaiah."

ABDEEL

ab'-de-el ('abhdeel, "servant of God"): The father of Shelemiah, one of the officers whom King Jehoiakim commanded to arrest Baruch, the scribe, and Jeremiah the prophet (Jer 36:26).

ABDI

ab'-di ('abhdi, probably by abbreviation "servant of Yahweh"):

(1) A Levite, father of Kishi and grandfather of King David's singer Ethan (1Ch 6:44; compare 1Ch 15:17). This makes Abdi a contemporary of Saul the king.

(2) A Levite, father of the Kish who was in service at the beginning of the reign of Hezekiah (2Ch 29:12). Some mistakenly identify this Abdi with the former.

(3) A man who in Ezra's time had married a foreign wife (Ezr 10:26). Not a Levite, but "of the sons of Elam."

ABDIAS

ab-di'-as (2 Esdras 1:39 = Obadiah): One of the Minor Prophets. Mentioned with Abraham, Isaac, Jacob and the Minor Prophets who shall be given as leaders to the "nation from the east" which is to overthrow Israel (compare **OBADIAH**).

ABDIEL

ab'-di-el ('abhdi'el, "servant of God"): A Gadite who lived in Gilead or in Bashan, and whose name was reckoned in genealogies of the time of Jotham, king of Judah, or of Jeroboam II, king of Israel (1Ch 5:15-17).

ABDON (1)

ab'-don ('abhdon, perhaps "service"; Abdon):

(1) A judge of Israel for eight years (Jud 12:13-15). The account says that he was the son of Hillel the Pirathonite, and that he was buried in Pirathon in the land of Ephraim. No mention is made of great public services rendered by him, but it is said that he had seventy well-mounted sons and grandsons. So far as we can judge, he was placed in office as a wealthy elderly man, and performed the routine duties acceptably. Very likely his two next predecessors Ibzan and Elon were men of the same type. An effort has been made to identify Abdon with the Bedan mentioned in 1Sa 12:11, but the identification is precarious.

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A certain importance attaches to Abdon from the fact that he is the last judge mentioned in the continuous account (Jud 2:6-13:1) in the Book of Jgs. After the account of him follows the statement that Israel was delivered into the hands of the Philistines forty years, and with that statement the continuous account closes and the series of personal stories begins—the stories of Samson, of Micah and his Levite, of the Benjamite civil war, followed in our English Bibles by the stories of Ru and of the childhood of Samuel. With the close of this last story (1Sa 4:18) the narrative of public affairs is resumed, at a point when Israel is making a desperate effort, at the close of the forty years of Eli, to throw off the Philistine yoke. A large part of one's views of the history of the period of the Judges will depend on the way in which he combines these events. My own view is that the forty years of Jud 13:1 and of 1Sa 4:18 are the same; that at the death of Abdon the Philistines asserted themselves as overlords of Israel; that it was a part of their policy to suppress nationality in Israel; that they abolished the office of judge, and changed the high-priesthood to another family, making Eli high priest; that Eli was sufficiently competent so that many of the functions of national judge drifted into his hands. It should be noted that the regaining of independence was signaled by the reestablishment of the office of judge, with Samuel as incumbent (1Sa 7:6 and context). This view takes into the account that the narrative concerning Samson is detachable, like the narratives that follow, Samson belonging to an earlier period. See **SAMSON**.

(2) The son of Jeiel and his wife Maacah (1Ch 8:30; 9:36). Jeiel is described as the "father of Gibeon," perhaps the founder of the Israelirish community there. This Abdon is described as brother to Ner, the grandfather of King Saul.

(3) One of the messengers sent by King Josiah to Huldah the prophetess (2Ch 34:20); called Achbor in 2Ki 22:12.

(4) One of many men of Benjamin mentioned as dwelling in Jerusalem (1Ch 8:23), possibly in Nehemiah's time, though the date is not clear.

Willis J. Beecher

ABDON (2)

ab'-don ('abhdon, perhaps "service"): One of the four Levitical cities in the tribe of Asher (Jos 21:30; 1Ch 6:74). Probably the same with Ebron (in the King James Version "Hebron") in Jos 19:28, where some copies have the reading Abdon. Now called Abdeh, a few miles from the Mediterranean and about fifteen miles south of Tyre.

ABED-NEGO

a-bed'-ne-go (Hebrew and Aramaic 'abhedh neghgo; Da 3:29, 'abhedh negho'): According to many, the nego is an intentional corruption of Nebo, the name of a Babylonian god, arising from the desire of the Hebrew scribes to avoid the giving of a heathen name to a hero of their faith. The name, according to this view, would mean "servant of Nebo." Inasmuch as 'abhedh is a translation of the Babylonian 'arad, it seems more probable that nego also must be a translation of some Babylonian word. The goddess Ishtar is by the Babylonians called "the morning star" and "the perfect

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light" (nigittu gitmaltu). The morning star is called by the Arameans nogah, "the shining one," a word derived from the root negah, the equivalent of the Babylonian nagu, "to shine." Abed-nego, according to this interpretation, would be the translation of Arad-Ishtar, a not uncommon name among the Assyrians and Babylonians. Canon Johns gives this as the name of more than thirty Assyrians, who are mentioned on the tablets cited by him in Vol. III of his great work entitled Assyrian Deeds and Documents. It means "servant of Ishtar."

Abed-nego was one of the three companions of Daniel, and was the name imposed upon the Hebrew Azariah by Nebuchadnezzar (Da 1:7). Having refused, along with his friends, to eat the provisions of the king's table, he was fed and flourished upon pulse and water. Having successfully passed his examinations and escaped the death with which the wise men of Babylon were threatened, he was appointed at the request of Daniel along with his companions over the affairs of the province of Babylon (Da 2). Having refused to bow down to the image which Nebuehadnezzar had set up, he was cast into the burning fiery furnace, and after his triumphant delivery he was caused by the king to prosper in the province of Babylon (Da 3). The three friends are referred to by name in 1 Macc 2:59, and by implication in He 11:33,34.

R. Dick Wilson

ABEL (1)

a'-bel (hebhel; Abel; Westcott and Hort, The New Testament in Greek Habel; etymology uncertain. Some translation "a breath," "vapor," "transitoriness," which are suggestive of his brief existence and tragic end; others take it to be a variant of Jabal, yabhal, "shepherd" or "herdman," Ge 4:20. Compare Assyrian ablu and Babylonian abil, "son"): The second son of Adam and Eve. The absence of the verb harah (Ge 4:2; compare Ge 4:1) has been taken to imply, perhaps truly, that Cain and Abel were twins.

1. A Shepherd:

"Abel was a keeper of sheep, but Cain was a tiller of the ground," thus representing the two fundamental pursuits of civilized life, the two earliest subdivisions of the human race. On the Hebrew tradition of the superiority of the pastoral over agricultural and city life, see *The Expositor* T, V, 351 ff. The narrative may possibly bear witness to the primitive idea that pastoral life was more pleasing to Yahweh than husbandry.

2. A Worshipper:

"In process of time," the two brothers came in a solemn manner to sacrifice unto Yahweh, in order to express their gratitude to Him whose tenants they were in the land (Ge 4:3,4. See **SACRIFICE**).

How Yahweh signified His acceptance of the one offering and rejection of the other, we are not told. That it was due to the difference in the material of the sacrifice or in their manner of offering was probably the belief among the early Israelites, who regarded animal offerings as superior to cereal offerings. Both kinds, however, were

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fully in accord with Hebrew law and custom. It has been suggested that the Septuagint rendering of Ge 4:7 makes Cain's offense a ritual one, the offering not being "correctly" made or rightly divided, and hence rejected as irregular. "If thou makest a proper offering, but dost not cut in pieces rightly, art thou not in fault? Be still!" The Septuagint evidently took the rebuke to turn upon Cain's neglect to prepare his offering according to strict ceremonial requirements. *dieles* (Septuagint in the place cited.), however, implies *nathach* (*nattach*), and would only apply to animal sacrifices. Compare Ex 29:17; Le 8:20; Jud 19:29; 1Ki 18:23; and see **COUCH** .

3. A Righteous Man:

The true reason for the Divine preference is doubtless to be found in the disposition of the brothers (see **CAIN**). Well-doing consisted not in the outward offering (Ge 4:7) but in the right state of mind and feeling. The acceptability depends on the inner motives and moral characters of the offerers. "By faith Abel offered unto God a more excellent (abundant, *pleiona*) sacrifice than Cain" (Heb 11:4). The "more abundant sacrifice," Westcott thinks, "suggests the deeper gratitude of Abel, and shows a fuller sense of the claims of God" to the best. Cain's "works (the collective expression of his inner life) were evil, and his brother's righteous" (1Joh 3:12). "It would be an outrage if the gods looked to gifts and sacrifices and not to the soul" (Alcibiades II.149E.150A). Cain's heart was no longer pure; it had a criminal propensity,

springing from envy and jealousy, which rendered both his offering and person unacceptable. His evil works and hatred of his brother culminated in the act of murder, specifically evoked by the opposite character of Abel's works and the acceptance of his offering. The evil man cannot endure the sight of goodness in another.

4. A Martyr:

Abel ranks as the first martyr (Mt 23:35), whose blood cried for vengeance (Ge 4:10; compare Re 6:9,10) and brought despair (Ge 4:13), whereas that of Jesus appeals to God for forgiveness and speaks peace (Heb 12:24) and is preferred before Abel's.

5. A Type:

The first two brothers in history stand as the types and representatives of the two main and enduring divisions of mankind, and bear witness to the absolute antithesis and eternal enmity between good and evil.

M. O. Evans

ABEL (2)

a'-bel ('abhel, "meadow"): A word used in several compound names of places. It appears by itself as the name of a city concerned in the rebellion of Sheba (2Sa 20:14; compare 1Sa 6:18), though it is there probably an abridgment of the name Abel-beth- maacah. In 1Sa 6:18, where the Hebrew has "the great meadow," and the Greek "the great stone," the King James Version translates "the great stone of Abel."

ABEL-BETH-MAACAH

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a'-bel-beth-ma'-a-ka ('abhel beth ma'akhah, "the meadow of the house of Maacah"): The name appears in this form in 1Ki 15:20 and 2Ki 15:29. In 2Sa 20:15 (Hebrew) it is Abel-beth-hammaacah (Maacah with the article). In 20:14 it appears as Beth- maacah, and in 20:14 and 18 as Abel.

In 2Sa it is spoken of as the city, far to the north, where Joab besieged Sheba, the son of Bichri. In 2Ki it is mentioned, along with Ijon and other places, as a city in Naphtali captured by Tiglathpileser, king of Assyria. The capture appears also in the records of Tiglath-pileser. In 1Ki it is mentioned with Ijon and Da and "all the land of Naphtali" as being smitten by Benhadad of Damascus in the time of Baasha. In the account in Chronicles parallel to this last ([2Ch 16:4](#)) the cities mentioned are Ijon, Dan, Abel- maim. Abel-maim is either another name for Abel-beth-maacah, or the name of another place in the same vicinity.

The prevailing identification of Abel-beth-maacah is with Abil, a few miles West of Dan, on a height overlooking the Jordan near its sources. The adjacent region is rich agriculturally, and the scenery and the water supply are especially fine. Abel-maim, "meadow of water," is not an inapt designation for it. Willis J. Beecher

ABEL-CHERAMIM

a'-bel-ker'-a-mim ('abhel keramim, "meadow of vineyards"): A city mentioned in the Revised Version (British and American) in Jud 11:33, along with Aroer, Minnith, and "twenty cities," in summarizing Jephthah's campaign against the Ammonites. The King James Version translates "the plain of the vineyards." The site has not been identified, though Eusebius and Jerome speak of it as in their time a village about seven Roman miles from the Ammonite city of Rabbah.

ABEL-MAIM

a'-bel-ma'-im ('abhel mayim, "meadow of water"). See [ABEL-BETH-](#)

ABEL-MEHOLAH

a'-bel-me-ho'-lah ('abhel meholah, "meadow of dancing"): The residence of Elisha the prophet (1Ki 19:16). When Gideon and his 300 broke their pitchers in the camp of Midian, the Midianites in their first panic fled down the valley of Jezreel and the Jordan "toward Zererah" (Jud 7:22). Zererah (Zeredah) is Zarethan (2Ch 4:17; compare 1Ki 7:46), separated from Succoth by the clay ground where Solomon made castings for the temple. The wing of the Midianites whom Gideon pursued crossed the Jordan at Succoth (Jud 8:4 ff). This would indicate that Abel-meholah was thought of as a tract of country with a "border," West of the Jordan, some miles South of Beth-shean, in the territory either of Issachar or West Manasseh.

Abel-meholah is also mentioned in connection with the jurisdiction of Baana, one of Solomon's twelve commissary officers (1Ki 4:12) as below Jezreel, with Beth-shean and Zarethan in the same list. Jerome and Eusebius speak of Abel-meholah as a tract of country and a town in the Jordan valley, about ten Roman miles South of Beth-shean. At just that point the name seems to be perpetuated in that of the Wady Malib,

and Abel-meholah is commonly located near where that Wady, or the neighboring Wady Helweh, comes down into the Jordan valley.

Presumably Adriel the Meholathite (1Sa 18:19; 2Sa 21:8) was a resident of Abel-meholah. Willis J. Beecher

ABEL-MIZRAIM

a'-bel-miz'-ra-im ('abhel mitsrayim, "meadow of Egypt"): A name given to "the threshing floor of Atad," East of the Jordan and North of the Dead Sea, because Joseph and his funeral party from Egypt there held their mourning over Jacob (Ge 50:11). The name is a pun. The Canaanite residents saw the 'ebhel, "the mourning," and therefore that place was called 'abhel mitsrayim.

It is remarkable that the funeral should have taken this circuitous route, instead of going directly from Egypt to Hebron. Possibly a reason may be found as we obtain additional details in Egyptian history. The explanations which consist in changing the text, or in substituting the North Arabian Mutsri for Mitsrayim, are unsatisfactory. Willis J. Beecher

ABEL-SHITTIM

a'-bel-shit'-tim ('abhel ha-shiTTim, "the meadow of the Acacias"): The name appears only in Nu 33:49; but the name Shittim is used to denote the same locality (Nu 25:1; Jos 2:1; 3:1; Mic 6:5). The name always has the article, and the best expression of it in English would be "the Acacias." 'The valley of the Acacias' (Joe 3:18 (4:18)) is, apparently, a different locality.

For many weeks before crossing the Jordan, Israel was encamped in the vicinity of the Jordan valley, North of the Dead Sea, East of the river. The notices in the Bible, supplemented by those in Josephus and Eusebius and Jerome, indicate that the camping region was many miles in extent, the southern limit being Beth-

jeshimoth, toward the Dead Sea, while Abel of the Acacias was the northern limit and the headquarters. The headquarters are often spoken of as East of the Jordan at Jericho (e.g. Nu 22:1; 26:3,63). During the stay there occurred the Balaam incident (Nu 22-24), and the harlotry with Moab and Midian (Nu 25) and the war with Midian (Nu 31), in both of which Phinehas distinguished himself. It was from the Acacias that Joshua sent out the spies, and that Israel afterward moved down to the river for the crossing. Micah aptly calls upon Yahweh's people to remember all that happened to them from the time when they reached the Acacias to the time when Yahweh had brought them safely across the river to Gilgal.

Josephus is correct in saying that Abel of the Acacias is the place from which the Deuteronomic law purports to have been given. In his time the name survived as Abila, a not very important town situated there. He says that it was "sixty furlongs from Abila to the Jordan," that is a little more than seven English miles (Ant., IV, viii, 1 and V, i, 1; BJ, IV, vii, 6). There seems to be a consensus for locating the site at Kefrein, near where the wady of that name comes down into the Jordan valley.

Willis J. Beecher

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ABEZ

a'-bez: Used in the King James Version (Jos 19:20) for **EBEZ** , which see.

ABGAR; ABGARUS; ABAGARUS

ab'-gar, ab-ga'-rus, a-bag'-a-rus (Abgaros): Written also Agbarus and Augarus. A king of Edessa. A name common to several kings (toparchs) of Edessa, Mesopotamia. One of these, Abgar, a son of Uchomo, the seventeenth (14th?) of twenty kings, according to the legend (Historia Ecclesiastica, i.13) sent a letter to Jesus, professing belief in His Messiahship and asking Him to come and heal him from an incurable disease (leprosy?), inviting Him at the same time to take refuge from His enemies in his city, "which is enough for us both." Jesus answering the letter blessed him, because he had believed on Him without having seen Him, and promised to send one of His disciples after He had risen from the dead. The apostle Thomas sent Judas Thaddeus, one of the Seventy, who healed him (Cod. Apocrypha New Testament).

A. L. Breslich

ABHOR

ab-hor': "To cast away," "reject," "despise," "defy," "contemn," "loathe," etc.

(1) Translated in the Old Testament from the following Hebrew words amongst others: (ba'ash), "to be or to become stinking" (1Sa 27:12; 2Sa 16:21); (ga'al), "to cast away as unclean," "to loathe"; compare Eze 16:5 the King James Version; (quts), "to loathe," "to fear" (Ex 1:12 m; 1Ki 11:25; Isa 7:16); (shaqats), "to detest" (Ps 22:24); (ta'abh), (ta'abh), "to contemn" (De 23:7); (dera'on), "an object of contempt," "an abhorring" (Isa 66:24; Da 12:2 margin).

(2) Translated in the New Testament from the following Greek words:

bdelussomai, which is derived from bdeo, "to stink" (Ro 2:22); apostugeo, derived from stugeo, "to hate," "to shrink from" (Ro 12:9).

A. L. Breslich

ABI (1)

a'-bi ('abhi): The name of the mother of King Hezekiah, as given in 2Ki 18:2. Most naturally explained as a contraction of Abijah ("Yahweh is a father," or "is my father"), found in the parallel passage in 2Ch 29:1. The spelling in the oldest translations seems to indicate that 'abhi is not a copyist's error, but a genuine contracted form. She is spoken of as the daughter of Zechariah, and was of course the wife of Ahaz.

ABI (2)

a'-bi, in the composition of names ('abhi, "father"): The Hebrew words 'abh, "father," and 'ach, "brother," are used in the forming of names, both at the beginning and at the

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the second part of the name is a designation of Deity they commonly make that the subject, and either exclude the pronoun or give it as an alternative. For most persons the safe method is to remember that the final decision is not yet reached, and to consider each name by itself, counting the explanation of it an open question.

See **NAMES, PROPER** .

The investigations concerning Semitic proper names, both in and out of the Bible, have interesting theological bearings. It has always been recognized that words for father and brother, when combined in proper names with Yah, Yahu, El, Baal, or other proper names of a Deity, indicated some relation of the person named, or of his tribe, with the Deity. It is now held, though with many differences of opinion, that in the forming of proper names many other words, e. g. the words for king, lord, strength, beauty, and others, are also used as designations of Deity or of some particular Deity; and that the words father, brother, and the like may have the same use. To a certain extent the proper names are so many propositions in theology. It is technically possible to go very far in inferring that the people who formed such names thought of Deity or of some particular Deity as the father, the kinsman, the ruler, the champion, the strength, the glory of the tribe or of the individual. In particular one might infer the existence of a widely diffused doctrine of the fatherhood of God. It is doubtless superfluous to add that at present one ought to be very cautious in drawing or accepting inferences in this part of the field of human study.

Willis J. Beecher

ABI-ALBON

ab-i-al'-bon, abi-al'-bon ('abhi 'alebhon, meaning not known. Gesenius infers from the Arabic a stem which would give the meaning "father of strength," and this is at worst not quite so groundless as the conjectures which explain 'alebhon

as a textual misreading for 'el or ba'al): Abi-albon the Arbathite was one of David's listed heroes (2Sa 23:31), called Abiel the Arbathite in 1Ch 11:32. Presumably he was from Beth-arabah (Jos 15:6,61, 18:22).

ABIA; ABIAH

a-bi'-a, a-bi'-ah: Variants for **ABIJAH** ; which see.

ABIASAPH

a-bi'-a-saf, ab-i-a'-saf ('abhi-'acaph, "my father has gathered"): A descendant of Kohath the son of Levi (Ex 6:24; 1Ch 6:23,37 (1Ch 8,22); 1Ch 9:19). In Chronicles the name is 'ebh-yacaph, which seems to be a mere variant spelling. The Samaritan version has the same form in Exodus. The list in Exodus terminates with Abiasaph, who is to be regarded as the contemporary of Phinehas, the grandson of Aaron. The two lists in 1Ch 6 lead up to the prophet Samuel and the singing companies which David is said to have organized. The list in 1Ch 9\$ leads up to the Korahite porters of the time of Nehemiah. Apparently all the lists intentionally omit names, just names enough being given in each to indicate the line. Willis J. Beecher

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ABIATHAR

a-bi'-a-thar, ab-i-a'-thar ('ebhyathar, "father of super-excellence," or, "the super-excellent one is father." With changed phraseology these are the explanations commonly given, though "a father remains" would be more in accord with the ordinary use of the stem yathar. The pious Abiathar was still conscious that he had a Father, even after the butchery of his human relatives):

1. The Biblical Account:

The Scriptures represent that Abiathar was descended from Phinehas the son of Eli, and through him from Ithamar the son of Aaron; that he was the son of Ahimelech the head priest at Nob who, with his associates, was put to death by King Saul for alleged conspiracy with David; that he had two sons, Ahimelech and Jonathan, the former of whom was, in Abiathar's lifetime, prominent in the priestly service (1Sa 21:1-9; 22:7 ff; 2Sa 8:17; 15:27 ff; 1Ch 18:16; 24:3,6,31).

See [AHIMELECH](#) ; [AHITUB](#) .

Abiathar escaped from the massacre of the priests at Nob, and fled to David, carrying the ephod with him. This was a great accession to David's strength. Public feeling in Israel was outraged by the slaughter of the priests, and turned strongly against Saul. The heir of the priesthood, and in his care the holy ephod, were now with David, and the fact gave to his cause prestige, and a certain character of legitimacy. David also felt bitterly his having been the unwilling cause of the death of Abiathar's relatives, and this made his heart warm toward his friend. Presumably, also, there was a deep religious sympathy between them.

Abiathar seems to have been at once recognized as David's priest, the medium of consultation with Yahweh through the ephod (1Sa 22:20-23; 23:6,9; 30:7,8). He was at the head of the priesthood, along with Zadok (1Ch 15:11), when David, after his conquests (1Ch 13:5; compare 2Sa 6\$), brought the ark to Jerusalem.

The two men are mentioned together as high priests eight times in the narrative of the rebellion of Absalom (2Sa 15:24 ff), and are so mentioned in the last list of David's heads of departments (2Sa 20:25). Abiathar joined with Adonijah in his attempt to seize the throne (1Ki 1:7-42), and was for this deposed from the priesthood, though he was treated with consideration on account of his early comradeship with David (1Ki 2:26,27). Possibly he remained high priest emeritus, as Zadok and Abiathar still appear as priests in the lists of the heads of departments for Solomon's reign (1Ki 4:4). Particularly apt is the passage in Ps 55:12-14, if one regards it as referring to the relations of David and Abiathar in the time of Adonijah.

There are two additional facts which, in view of the close relations between David and Abiathar, must be regarded as significant. One is that Zadok, Abiathar's junior, is uniformly mentioned first, in all the many passages in which the two are mentioned together, and is treated as the one who is especially responsible. Turn to the narrative, and see how marked this is. The other similarly significant fact is that in certain especially responsible matters (1Ch 24; 18:16; 2Sa 8:17) the interests of the line of Ithamar are represented, not by Abiathar, but by his son Ahimelech. There must have been something in the character of Abiathar to account for these facts, as well as for

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For example, to get rid of the testimony of Jesus (Mr 2:26) to the effect that Abiathar was high priest and that the sanctuary at Nob was "the house of God," it is affirmed that either Jesus or the evangelist is here mistaken. The proof alleged for this is that Abiathar's service as priest did not begin till at least a few days later than the incident referred to. This is merely finical, though it is an argument that is sometimes used by some scholars.

Men affirm that the statements of the record as to the descent of the line of Eli from Ithamar are untrue; that on the contrary we must conjecture that Abiathar claimed descent from Eleazar, his line being the alleged senior line of that family; that the senior line became extinct at his death, Zadok being of a junior line, if indeed he inherited any of the blood of Aaron. In making such affirmations as these, men deny the Bible statements as resting on insufficient evidence, and substitute for them other statements which, confessedly, rest on no evidence at all.

All such procedure is incorrect. Many are suspicious of statements found in the Books of Chronicles; that gives them no right to use their suspicions as if they were perceptions of fact. Supposably one may think the record unsatisfactory, and may be within his rights in thinking so, but that does not authorize him to change the record except on the basis of evidence of some kind. If we treat the record of the times of Abiathar as fairness demands that a record be treated in a court of justice, or a scientific investigation, or a business proposition, or a medical case, we will accept the facts substantially as they are found in Samuel and Kings and Chronicles and Mk.

Willis J. Beecher

ABIB

a'-bib ('abhibh, young ear of barley or other grain, Ex 9:31; Le 2:14): The first month of the Israelite year, called Nisan in Ne 2:1; Es 3:7, is Abib in Ex 13:4;

23:15; 34:18; compare De 16:1. Abib is not properly a name of a month, but part of a descriptive phrase, "the month of young ears of grain." This may indicate the Israelite way of determining the new year (Ex 12:2), the year beginning with the new moon nearest or next preceding this stage of the growth of the barley. The year thus indicated was practically the same with the old Babylonian year, and presumably came in with Abraham. The Pentateuchal laws do not introduce it, though they define it, perhaps to distinguish it from the Egyptian wandering year.

See **CALENDAR** .

Willis J. Beecher

ABIDA

a-bi'-da ('abhidha', "father of knowledge," or "my father knows"): A son of Midian and grandson of Abraham and Keturah (Ge 25:4; 1Ch 1:33). Abidah in the King James Version in Gen.

ABIDAH

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a-bi'-dah: Used in the King James Version in Ge 25:4 for **ABIDA** , which see.

ABIDAN

a-bi'-dan ('abhidhan, "father is judge"): Abidan, son of Gideoni, was a "prince" of the children of Benjamin (Nu 2:22; 10:24). He was chosen to represent his tribe at the census in the wilderness of Sinai (Nu 1:11). When, on the erection, anointing and sanctification of the Tabernacle, the heads of Israel offered, Abidan offered on the ninth day (Nu 7:60,65).

ABIDE

a-bid': Old English word signifying progressively to "await," "remain," "lodge," "sojourn," "dwell," "continue," "endure"; represented richly in Old Testament (King James Version) by 12 Hebrew and in New Testament by as many Greek words. In the Revised Version (British and American) displaced often by words meaning "to sojourn," "dwell," "encamp." The Hebrew and Greek originals in most frequent use are yashabh, "to dwell"; meno, "to remain." "Abide (sit or tarry) ye here" (Ge 22:5); "The earth abide (continueth) forever" (Ec 1:4); "Who can abide (bear or endure) the day?" (Mal 3:2); "Afflictions abide (await) me" (Ac 20:23). The past tense abode, in frequent use, has the same meaning. "His bow abide (remained) in strength" (Ge 49:24); "There he abide" (dwelt) (Joh 10:40).

Abode, as a noun (Greek mone) twice in New Testament: "make our abide with him" (Joh 14:23); "mansions," the Revised Version, margin "abiding-places" (Joh 14:2). The soul of the true disciple and heaven are dwelling-places of the Father, Son and Holy Spirit.

Dwight M. Pratt

ABIEL

a'-bi-el, ab'-yel, a-bi'-el ('abhi'el, "my father is God," or "God is father"):

(1) A descendant of Benjamin the son of Jacob. Father of Kish the father of King Saul, and also, apparently, the father of Ner the father of Saul's general, Abner (1Sa 9:1; 14:51).

(2) One of David's mighty men (1Ch 11:32), called **ABI-ALBON**, which see, in 2Sa 23:31.

ABIEZER

ab-i-e'-zer, a-bi-e'-zer ('abhi'ezer, "father of help," or "my father is help." Iezer, Iezerite (in the King James Version Jeezer, Jeezerite), is Abiezer with the letter beth omitted):

(1) A descendant of Joseph the son of Jacob, and head of one of the families of Manasseh that settled West of the Jordan (Nu 26:30; Jos 17:1-6; 1Ch 7:14-19).
As he

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Aaron next comes into prominence when at Sinai he is one of the elders and representatives of his tribe to approach nearer to the Mount than the people in general were allowed to do, and to see the manifested glory of God (Ex 24:1,9,10). A few days later, when Moses, attended by his "minister" Joshua, went up into the mountain, Aaron exercised some kind of headship over the people in his absence. Despairing of seeing again their leader, who had disappeared into the mystery of communion with the invisible God, they appealed to Aaron to prepare them more tangible gods, and to lead them back to Egypt (Ex 32). Aaron never appears as the strong, heroic character which his brother was; and here at Sinai he revealed his weaker nature, yielding to the demands of the people and permitting the making of the golden bullock. That he must however have yielded reluctantly, is evident from the ready zeal of his tribesmen, whose leader he was, to stay and to avenge the apostasy by rushing to arms and falling mightily upon the idolaters at the call of Moses (Ex 32:26-28).

4. High Priest:

In connection with the planning and erection of the tabernacle ("the Tent"), Aaron and his sons being chosen for the official priesthood, elaborate and symbolical vestments were prepared for them (Ex 28); and after the erection and dedication of the tabernacle, he and his sons were formally inducted into the sacred office (Le 8). It appears that Aaron alone was anointed with the holy oil (Le 8:12), but his sons were included with him in the duty of caring for sacrificial rites and things. They served in receiving and presenting the various offerings, and could enter and serve in the first chamber of the tabernacle; but Aaron alone, the high priest, the Mediator of the Old Covenant, could enter into the Holy of Holies, and that only once a year, on the great Day of Atonement (Le 16:12-14).

5. Rebels Against Moses:

After the departure of Israel from Sinai, Aaron joined his sister Miriam in a

protest against the authority of Moses (Nu 12), which they asserted to be self-assumed. For this rebellion Miriam was smitten with leprosy, but was made whole again, when, at the pleading of Aaron, Moses interceded with God for her. The sacred office of Aaron, requiring physical, moral and ceremonial cleanness of the strictest order, seems to have made him immune from this form of punishment. Somewhat later (Nu 16) he himself, along with Moses, became the object of a revolt of his own tribe in conspiracy with leaders of Dan and Reuben. This rebellion was subdued and the authority of Moses and Aaron vindicated by the miraculous overthrow of the rebels. As they were being destroyed by the plague, Aaron, at Moses' command, rushed into their midst with the lighted censer, and the destruction was stayed. The Divine will in choosing Aaron and his family to the priesthood was then fully attested by the miraculous budding of his rod, when, together with rods representing the other tribes, it was placed and left overnight in the sanctuary (Nu 17). See **AARON'S ROD** .

6. Further History:

After this event Aaron does not come prominently into view until the time of his death, near the close of the Wilderness period. Because of the impatience, or unbelief, of Moses and Aaron at Meribah (Nu 20:12), the two brothers are prohibited from entering Canaan; and shortly after the last camp at Kadesh was broken, as the people

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was great uncle to Zelophehad's daughters, who brought a case before Moses (Nu 36), he must have been an old man at the time of the conquest. He was the son of Gilead the son of Machir, in the sense of being a more remote descendant, for Machir had sons before the death of Joseph (Ge 50:23). The Machir that possessed Gilead and Bashan because he was "a man of war" was the Manassite family of Machir, with Jair as its great general (Jos 17:1; 13:30,31, Nu 32:39-41, De 3:12-15). To Abiezer and other sons of Gilead territory was assigned West of the Jordan.

In later generations the name survived as that of the family to which Gideon belonged, and perhaps also of the region which they occupied (Jud 6:34; 8:2). They are also called Abiezrites (Jud 6:11,24, 8:32). The region was West of Shechem, with Ophrah for its principal city.

(2) One of David's mighty men, "the Anathothite" (2Sa 23:27; 1Ch 11:28), who was also one of David's month-by-month captains, his month being the ninth (1Ch 27:12).

Willis J. Beecher

ABIEZRITE

ab-i-ez'-rit, a-bi-ez'-rit: The Gentile adjective of **ABIEZER**, which see.

ABIGAIL; ABIGAL

ab'-i-gal, ab'-i-gal ('abhighayil, or 'abhighal, three times, or 'abhughayil, once, or 'abhighayil, once; "father," or "cause of joy"):

(1) The wife of Nabal, a rich shepherd of southern Judea, whose home was Maon (1Sa 25:2,3); shortly after Nabal's death she became the wife of David. Nabal

grazed his flocks in or along the Southern Wilderness, where David and his men protected them from marauding tribes, so that not a sheep was lost. When Nabal was sheep-shearing and feasting at Carmel (in Judea), David sent messengers requesting provisions for himself and men. But Nabal, who was a churlish fellow, answered the messengers insultingly and sent them away empty-handed. David, angered by such mean ingratitude, gathered his 400 warriors and set out to destroy Nabal and all he had (1Sa 25:22). Meanwhile Abigail, a woman "of good understanding, and of a beautiful countenance" (1Sa 25:3), heard of the rebuff given the men of David by her husband; and fearing what vengeance David in his wrath might work, she gathered a considerable present of food (1Sa 25:18), and hastened to meet the approaching soldiers. Her beautiful and prudent words, as also her fair face, so won David that he desisted from his vengeful purpose and accepted her gift (1Sa 25:32-35). When Abigail told Nabal of his narrow escape, he was stricken with fear, and died ten days afterward. Shortly after this David took Abigail to be his wife, although about the same time, probably a little before, he had also taken Ahinoam (1Sa 25:43); and these two were with him in Gath (1Sa 27:3). After David became king in Hebron, Abigail bore him his second son, Chileab (2Sa 3:3) or Daniel, as he is called in 1Ch 3:1.

(2) Sister of David and mother of Amasa, at one time commander of David's army (1Ch 2:16,17; Abigail 2Sa 17:25). In the first passage she is called David's sister, along with Zeruah; while in the second she is called the "daughter of Nahash."

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Several explanations of this connection with Nahash have been suggested, any one of which would be sufficient to remove contradiction:

- (1) That Nahash was another name of Jesse, as in Isa 14:29, mish-shoresh nachash yetse' (Qimchi);
- (2) That Nahash was the wife of Jesse and by him mother of Abigail, which is least probable;
- (3) That Nahash, the father of Abigail and Zeruiah, having died, his widow became the wife of Jesse, and bore sons to him;
- (4) That the text of 2Sa 17:25 has been corrupted, "daughter of Nahash" having crept into the text. At all events she was the sister of David by the same mother.

Edward Mack

ABIHAIL

ab'-i-hal ('abhichayil; in some manuscripts 'abhihayil, when feminine, but best reading is the former: "father, or cause, of strength"): Five persons in the Old Testament are called by this name:

- (1) A Levite and the father of Zuriel, who in the Wilderness was head of the house of Merari, Levi's youngest son (Nu 3:35);
- (2) The wife of Abishur, a man of the tribe of Judah, in the line of Hazron and Jerahmeel (1Ch 2:29);
- (3) One of the heads of the tribe of Gad, who dwelt in Gilead of Bashan (1Ch 5:14);
- (4) Either a wife of Rehoboam, king of Judah, or mother of his wife Mahalath,

according to the interpretation of the text (2Ch 11:18); probably the latter view is correct, since there is no conjunction in the text, and since (2Ch 11:19) contemplates only one wife as already mentioned. This being true, she was the wife of Jerimath, a son of David, and daughter of Eliab, David's eldest brother. It is interesting to note this frequent intermarriage in the Davidic house;

(5) Father of Queen Esther, who became wife of Xerxes (Biblical Ahasuerus) king of Persia, after the removal of the former queen, Vashti, (Es 2:15; 9:29). He was uncle of Mordecai.

Edward Mack

ABIHU

a-bi'-hu ('abhihu', "father he is," or "my father he is"): Second son of Aaron, the high priest (Ex 6:23). With his older brother Nadab he "died before Yahweh," when the two "offered strange fire" (Le 10:1,2).

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It may be inferred from the emphatic prohibition of wine or strong drink, laid upon the priests immediately after this tragedy, that the two brothers were going to their priestly functions in an intoxicated condition (Le 10:8-11). Their death is mentioned three times in subsequent records (Nu 3:4; 26:61; 1Ch 24:2).

ABIHUD

a-bi'-hud ('abhihudh, "father of majesty," or "my father is majesty," though some regard the second part as the proper name Judah): The son of Bela the oldest son of Benjamin (1Ch 8:3).

ABIJAH

a-bi'-ja ('abhiyah or 'abhiyahu (2Ch 13:20,21), "my father is Yahweh," or "Yahweh is father"): The name of six or more men and two women in the Old Testament.

(1) The seventh son of Becher the son of Benjamin (1Ch 7:8).

(2) The second son of the prophet Samuel (1Sa 8:2; 1Ch 6:28 (6:13)).

(3) The eighth among "the holy captains and captains of God" appointed by lot by David in connection with the priestly courses (1Ch 24:10). Compare "Zacharias of the course of Abijah" (Lu 1:5).

(4) A son of Jeroboam I of Israel (1Ki 14:1-18). The narrative describes his sickness and his mother's visit to the prophet Ahijah. He is spoken of as the one member of the house of Jeroboam in whom there was "found some good thing toward Yahweh." With his death the hope of the dynasty perished.

(5) The son and successor of Rehoboam king of Judah (1Ch 3:10; 2Ch 11:20-14:1). As to the variant name Abijam (1Ki 14:31; 15:1,7,8) see **ABIJAM**.

The statements concerning Abijah's mother afford great opportunity for a person who is interested in finding discrepancies in the Bible narrative. She is said to have been Maacah the daughter of Absalom (1Ki 15:2; 2Ch 11:20,21,22). As more than 50 years elapsed between the adolescence of Absalom and the accession of Rehoboam, the suggestion at once emerges that she may have been Absalom's daughter in the sense of being his granddaughter. But Maacha the daughter of Absalom was the mother of Asa, Abijah's son and successor (1Ki 15:10,13; 2Ch 15:16). Further we are explicitly told that Absalom had three sons and one daughter (2Sa 14:27). It is inferred that the three sons died young, inasmuch as Absalom before his death built him a monument because he had no son (2Sa 18:18). The daughter was distinguished for her beauty, but her name was Tamar, not Maacah. Finally, the narrative tells us that the name of Abijah's mother was "Micaiah the daughter of Uriel of Gibeah" (2Ch 13:2).

It is less difficult to combine all these statements into a consistent account than it would be to combine some pairs of them if taken by themselves. When all put together they make a luminous narrative, needing no help from conjectural theories of discrepant sources or textual errors. It is natural to understand that Tamar the daughter of Absalom married Uriel of Gibeah; that their daughter was Maacah, named for her

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great-grandmother (2Sa 3:3; 1Ch 3:2); that Micaiah is a variant of Maacah, as Abijah is of Abijam. Maacah married Rehoboam, the parties being second cousins on the father's side; if they had been first cousins perhaps they would not have married. Very likely Solomon, through the marriage, hoped to conciliate an influential party in Israel which still held the name of Absalom in esteem; perhaps also he hoped to supplement the moderate abilities of Rehoboam by the great abilities of his wife. She was a brilliant woman, and Rehoboam's favorite (2Ch 11:21). On Abijah's accession she held at court the influential position of king's mother; and she was so strong that she continued to hold it, when, after a brief reign, Abijah was succeeded by Asa; though it was a position from which Asa had the authority to depose her (1Ki 15:13; 2Ch 15:16).

The account in Chronicles deals mainly with a decisive victory which, it says, Abijah gained over northern Israel (2Ch 13), he having 400,000 men and Jeroboam 800,000, of whom 500,000 were slain. It is clear that these numbers are artificial, and were so intended, whatever may be the key to their meaning. Abijah's speech before the battle presents the same view of the religious situation which is presented in Kings and Amos and Hosea, though with fuller priestly details. The orthodoxy of Abijah on this one occasion is not in conflict with the representation in Kings that he followed mainly the evil ways of his father Rehoboam. In Chronicles coarse luxury and the multiplying of wives are attributed to both father and son.

(6) A priest of Nehemiah's time, who sealed the covenant (Ne 10:7). Conjecturally the same with the one mentioned in Ne 12:4,17.

(7) The wife of Judah's grandson Hezron, to whom was traced the origin of Tekoa (1Ch 2:24).

(8) The mother of King Hezekiah (2Ch 29:1), called Abi in 2 Ki. See **ABI**.

ABIJAM

a-bi'-jam ('abhiyam, "father of sea," or, "father of west"). The name given in Kings (1Ki 14:31; 15:1,7,8) to the son of Rehoboam who succeeded him as king of Judah. See [ABIJAH](#).

The name has puzzled scholars. Some have proposed, by adding one letter, to change it into "father of his people." Others have observed that the Greek rendering in Kings is Abeiou. Either the Hebrew copy used by the Greek translator read 'abhiyahu, Abijah, or else the translator substituted the form of the name which was to him more familiar. A few existing copies of the Hebrew have the reading Abijah, and Mt 1:7 presupposes that as the Old Testament reading. So they infer that Abijam in Ki is an erroneous reading for Abijah. This seems at present to be the prevailing view, and it is plausible. It would be more convincing, however, if the name occurred but once in the passage in Kings, instead of occurring five times. It is improbable that a scribe would repeat the same error five times within a few sentences, while a translator, if he changed the name once, would of course change it the other four times.

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Exploration has revealed the fact that the whole region near the eastern end of the Mediterranean was known as "the west." "Father of the west" is not an inapt name for Rehoboam to give to the boy who, he expects, will inherit the kingdom of Solomon and David. The effect of the secession of the ten tribes was to make that name a burlesque, and one does not wonder that it was superseded by Abijah, "My father is Yahweh."

Willis J. Beecher

ABILA

ab'-i-la. See [ABILENE](#) .

ABILENE

a-bi-le'-ne (Abeilene, Codex Alexandrinus and Codex Vaticanus; Abilene, Codex Sinaiticus): Mentioned in Lu 3:1 as the tetrarchy of Lysanias at the time when John the Baptist began his ministry. The district derived its name from Abila, its chief town, which was situated, according to the Itinerarium Antonini, 18 Roman miles from Damascus on the way to Heliopolis (Baalbec). This places it in the neighborhood of the village of Suk Wady Barada (see [ABANAH](#)), near which there are considerable ancient remains, with an inscription in Greek stating that a "freedman of Lysanias the tetrarch" made wall and built a temple, and another in Latin recording the repair of the road "at the expense of the Abilenians." The memory of the ancient name probably survives in the Moslem legend which places the tomb of Abel in a neighboring height where there are ruins of a temple. Josephus calls this Abila, he Lusaniou, literally, "the Abilene of Lysanius," thus distinguishing it from other towns of the same name, and as late as the time of Ptolemy (circa 170 AD) the name of Lysanias was associated with it.

The territory of Abilene was part of the Iturean Kingdom, which was broken up

when its king, Lysanias, was put to death by M. Antonius, circa 35 BC. The circumstances in which Abilene became distinct tetrarchy are altogether obscure, and nothing further is known of the tetrarch Lysanias (Ant., XIX, v, 1; XX, ii, 1). In 37 AD the tetrarchy, along with other territories, was granted to Agrippa I, after whose death in 44 AD it was administered by procurators until 53 AD, when Claudius conferred it again, along with neighboring territories, upon Agrippa II. On Agrippa's death, toward the close of the 1st century, his kingdom was incorporated in the province of Syria. See **LYSANIAS** .

C. H. Thomson

ABILITY

a-bil'-i-ti (dunamis, or ischus): Variouslly used of resources, material, mental and spiritual; e.g. of wealth, "gave after their ability" (Ezr 2:69); of mental endowment, "ability to stand in the king's palace" (Da 1:4); of talents and character, "several ability" (Mt 25:15); of spiritual strength, "minister, as of the ability which God giveth" (the King James Version 1Pe 4:11). It thus may signify either possessions, native capacity, or gifts of the Holy Spirit.

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ABIMAEL

a-bim'-a-el, ab-i-ma'-el ('abhima'el, "my father is God," or "God is father"): The ninth of the thirteen sons of Joktan, who was descendant of Shem, and son of Eber, and brother of Peleg in whose days the earth was divided (Ge 10:25-29; 1Ch 1:19-23). Like some of the other names in this list, the name is linguistically south Arabian, and the tribes indicated are south Arabians. On the Arabic elements in Hebrew proper names see Halevy, *Melanges d'epigraphie et d'archeologie semitiques*; ZDMG, especially early in 1883; D. H. Muller, *Epigraphie Denkmaler aus Arabien*; Glaser, *Skizze der Gesch. und Geog. Arabiens*; and by index Hommel, *Ancient Hebrew Tradition*; and Gray, *Hebrew Proper Names*; and F. Giesebrecht, *Die alttestamentliche Schatzung des Gottesnamens*.

Willis J. Beecher

ABIMELECH

a-bim'-e-lek ('abhimelekh, "father of a king"): A name borne by five Old Testament persons.

(1) The name of two kings of Philistia; the first was a contemporary of Abraham, the second, probably son of the former, was king in the days of Isaac. It is quite possible that Abimelech was the royal title rather than the personal name, since in the title of Ps 34 we find it applied to the king of Gath, elsewhere known by his personal name, Achish (1Sa 27:2,3). Shortly after the destruction of Sodom Abraham journeyed with his herds and flocks into the extreme Southeast country of Palestine (Ge 20). While sojourning at Gerar, the city of Abimelech, king of the Philistine country, he made believe that Sarah was his sister (Ge 20:2), and Abimelech took her, intending to make her one of his wives. But God rebuked him in a dream, besides sending barrenness on the women of his household (Ge 20:3,17). After Abimelech had reproved Abraham most justly for the deception,

he dealt generously with him, loading him with presents and granting him the liberty of the land (Ge 20:14,15). When contention had arisen between the servants of the two men over the wells of water the two men made a covenant at a well, which took its name, Beersheba, from this fact of covenantmaking (Ge 21:31,32).

(2) Nearly a century later than the events connected with the first Abimelech, as outlined above, a second Abimelech, king of the Philistines, is mentioned in relations with Isaac (Ge 26), who in time of grievous famine went down from his home, probably at Hebron, to Gerar. Fearing for his life because of his beautiful wife, Rebekah, he called her his sister, just as Abraham had done with reference to Sarah. Neither Abimelech nor any of his people took Rebekah to wife—quite a variation from the Abrahamic incident; but when the falsehood was detected, he upbraided Isaac for what might have happened, continuing nevertheless to treat him most graciously. Isaac continued to dwell in the vicinity of Gerar, until contention between his herdsmen and those of Abimelech became too violent; then he moved away by stages, reopening the wells digged (dug) by his father (Ge 26:18-22). Finally, a covenant was made between Abimelech and Isaac at Beersheba, just , as had been made between Abraham and the first Abimelech (Ge 26:26-33). The two kings of Philistia were probably father and son.

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(3) The title of Ps 34 mentions another Abimelech, who in all probability is the same as Achish king of Gath (1Sa 21:10-22:1); with whom David sought refuge when fleeing from Saul, and with whom he was dwelling at the time of the Philistine invasion of Israel, which cost Saul his kingdom and his life (1Sa 27). It appears from this that Abimelech was the royal title, and not the personal name of the Philistine kings.

(4) A son of Gideon (Jud 9) who aspired to be king after the death of his father, and did rule three years (Jud 9:22). He first won the support of the members of his mother's family and their recommendation of himself to all Israel (Jud 9:3,4). He then murdered all the sons of his father, seventy in number, at Ophrah, the family home in the tribe of Manasseh, Jotham the youngest son alone escaping (Jud 9:5). After this Abimelech was made ruler by an assembly of the people at Shechem. An insurrection led by Gaal the son of Ebed having broken out in Shechem, Abimelech, although he succeeded in capturing that city, was wounded to death by a mill-stone, which a woman dropped from the wall upon his head, while he was storming the citadel of Thebez, into which the defeated rebels had retreated, after that city also had been taken (Jud 9:50-53). Finding that he was mortally wounded and in order to avoid the shame of death at a woman's hand, he required his armor-bearer to kill him with his sword (Jud 9:54). His cruel treatment of the Shechemites (Jud 9:46-49), when they took refuge from him in their strong tower, was a just judgment for their acquiescence in his crimes (Jud 9:20,57); while his own miserable death was retribution for his bloody deeds (Jud 9:56).

(5) A priest in the days of David; a descendant of Ithamar and Eli, and son of Abiathar (1Ch 18:16). In the Septuagint and in 1Ch 24 he is called Ahimelech; but is not to be confused with Ahimelech, the father of Abiathar, and therefore his grandfather. He shared with Zadok, of the line of Ithamar, the priestly office in the reign of David (1Ch 24:31).

ABINADAB

a-bin'-a-dab ('abhinadhabh, "father of willingness," or, "my father is willing." This is according to the ordinary usage of the second word in the name—"willing" rather than "munificent" or "noble"):

(1) The man in whose house the men of Kiriath-jearim placed the ark, after its return from the land of the Philistines, his house being either in Gibeah of Benjamin or "in the hill" (1Sa 7:1; 2Sa 6:3,4). To account for the ambiguity note that gibh'ah means hill, and that the place-name Gibeah ordinarily has the definite article. It is natural to think that Abinadab was himself a man of Kiriath-jearim, though the account does not explicitly say so. The record is that the men of Kiriath-jearim were summoned to take charge of the ark at a time when no one else dared to have it (1Sa 6:20,21); and the implication seems to be that they had no option to refuse. Possibly this was due to their being Gibeonites, and hereditary "bondmen" of "the house of my God" (Jos 9:17,23). However this may be, they "sanctified" Abinadab's son Eleazar to have charge of the ark. According to the Hebrew and some of the Greek copies, the ark was in Gibeah in the middle of the reign of King Saul (1Sa 14:18).

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About a century later, according to the Bible numbers, David went with great pomp to Kiriath-jearim, otherwise known as Baalah or Baale-judah, to bring the ark from Kiriath-jearim, out of the house of Abinadab in the hill (or, in Gibeah), and place it in Jerusalem (1Ch 13; 2Sa 6). The new cart was driven by two descendants of Abinadab. There may or may not have been another Abinadab then living, the head of the house.

(2) The second of the eight sons of Jesse, one of the three who were in Saul's army when Goliath gave his challenge (1Sa 16:8; 17:13; 1Ch 2:13).

(3) One of the sons of King Saul (1Ch 8:33; 9:39; 10:2; 1Sa 31:2). He died in the battle of Gilboa, along with his father and brothers.

(4) In 1Ki 4:11 the King James Version has "the son of Abinadab," where the Revised Version (British and American) has **BEN-ABINADAB** , which see.

Willis J. Beecher

ABINOAM

a-bin'-o-am, ab-i-no'-am ('abhino'am, "father of pleasantness," or, "my father is pleasantness"): A man of Kedesh-naphtali, the father of Barak who defeated the army of Jabin and Sisera (Jud 4:6,12; 5:1,12).

ABIRAM

a-bi'-ram ('abhiram, "exalted father," or, "my father is an exalted one"):

(1) The son of Eliab the son of Pallu the son of Reuben (Nu 26:5 ff; De 11:6). In company with his brother Dathan and Korah the Levite and others, he disputed the authority of Moses and Aaron in the wilderness (Nu 16-17; 26; De 11:6; Ps 106:17). Two hundred and fifty followers of Korah perished by fire at the

doorway of the tent of meeting. Dathan and Abiram refused to come to the tent of meeting, at the summons of Moses; and the earth opened where their tents were, and swallowed them and their families and their goods. See **KORAH** .

(2) The firstborn son of Hiel the Bethelite, who rebuilt Jericho in the time of Ahab (1Ki 16:34; compare Jos 6:26). This incident has recently acquired a new interest owing to discoveries made at Gezer and Megiddo concerning foundation sacrifices as in ancient times offered in Palestine. One should not be too positive in making statements concerning this, but the following is a possible interpretation of the record. The curse pronounced by Joshua on the man who should rebuild Jericho was of a piece with the other details, Jericho being treated exceptionally, as a city placed under the ban. The language of Joshua's curse is capable of being translated: 'Cursed be the man before Yahweh who shall build Jericho; (who) shall lay its foundation in his firstborn, and set up its gates in his youngest.' According to this interpretation the death of the builder's eldest and youngest sons is not spoken of as the penalty involved in the curse, but as an existing horrible custom, mentioned in order to give solemnity to the diction of the curse. The writer in Kings cites the language of the curse by Joshua. The context in which he mentions the affair suggests that he regards Hiel's conduct as exceptionally flagrant in its wickedness. Hiel, in defiance of

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Yahweh, not only built the city, but in building it revived the horrible old Canaanite custom, making his first-born son a foundation sacrifice, and his youngest son a sacrifice at the completion of the work.

Willis J. Beecher

ABIRON

a-bi'-ron (Abeiron):

(1) The Septuagint form (Ecclesiasticus 45:18 the King James Version) of Abiram, one of the sons of Eliab, who, with his brother Dathan, and with one of the same tribe, joined the conspiracy against Moses and Aaron (Nu 16:1,12,24,25,27; 26:9; De 11:6; Ps 106:17).

(2) The eldest son of Hiel, the Bethelite, who died prematurely, thus fulfilling the doom pronounced on the posterity of him who should undertake to rebuild Jericho (1Ki 16:34). See **ABIRAM** .

ABISEI

ab-i-se'-i. See **ABISSEI** .

ABISHAG

ab'-i-shag, a-bi'-shag ('abhishagh, apparently, "father of wandering," that is, "cause of wandering," or "my father wanders"): The Shunammite woman who became nurse to King David (1Ki 1-4,15; 2:17,21,22). She was chosen for the service with great care on account of her youth and beauty and physical vigor. She ministered to the king, that is, waited on him as personal attendant and nurse. She also "cherished" him in his feebleness—gave to him through physical contact the advantage of her superabundant vitality. This was a mode of medical

treatment recommended by the servants of the king, and it appears to have been not wholly unsuccessful. She had an intimate knowledge of the condition of David, and was present at the interview of Bathsheba with David which resulted in the placing of Solomon on the throne. If that act had been questioned she would have been a most important witness. By reason of this and of her personal charms, she might become a strong helper to any rival of Solomon who should intrigue to supplant him. Adonijah sought Abishag in marriage. On the basis of this and of such other evidence as may supposably have been in his possession, Solomon put Adonijah to death as an intriguer.

Willis J. Beecher

ABISHAI

ab'-i-shi, a-bi'-shi ('abhishai, in Ch 'abhshai; meaning is doubtful, probably "my father is Jesse," BDB): Son of Zeruah, David's sister, and one of the three famous brothers, of whom Joab and Asahel were the other two (2Sa 2:18). He was chief of the second group of three among David's "mighty men" (2Sa 23:18).

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He first appears with David, who was in the Wilderness of Ziph, to escape Saul. When David called for a volunteer to go down into Saul's camp by night, Abishai responded, and counseled the killing of Saul when they came upon the sleeping king (1Sa 26:6-9). In the skirmish between the men of Ishbosheth and the men of David at Gibeon, in which Asahel was killed by Abner, Abishai was present (2Sa 2:18,24). He was with and aided Joab in the cruel and indefensible murder of Abner, in revenge for their brother Asahel (2Sa 3:30).

In David's campaign against the allied Ammonites and Syrians, Abishai led the attack upon the Ammonites, while Joab met the Syrians; the battle was a great victory for Israel (2Sa 10:10-14). He was always faithful to David, and remained with him, as he fled from Absalom. When Shimei, of the house of Saul, cursed the fleeing king, Abishai characteristically wished to kill him at once (2Sa 16:8,9); and when the king returned victorious Abishai advised the rejection of Shimei's penitence, and his immediate execution (2Sa 19:21).

In the battle with Absalom's army at Mahanaim Abishai led one division of David's army, Joab and Ittai commanding the other two (2Sa 18:2). With Joab he put down the revolt against David of Sheba, a man of Benjamin ([2Sa 20:6,10](#)), at which Joab treacherously slew Amasa his cousin and rival, as he had likewise murdered Abner, Abishai no doubt being party to the crime. In a battle with the Philistines late in his life, David was faint, being now an old man, and was in danger of death at the hands of the Philistine giant Ishbi-benob when Abishai came to his rescue and killed the giant (2Sa 21:17). In the list of David's heroes (2Sa 23) Abishai's right to leadership of the "second three" is based upon his overthrowing three hundred men with his spear (2Sa 23:18). He does not appear in the struggle of Adonijah against Solomon, in which Joab was the leader, and therefore is supposed to have died before that time.

He was an impetuous, courageous man, but less cunning than his more famous brother Joab, although just as cruel and relentless toward rival or foe. David understood and feared their hardness and cruelty. Abishai's best trait was his

unswerving loyalty to his kinsman, David.

Edward Mack

ABISHALOM

a-bish'-a-lom: Variant of **ABSALOM** , which see.

ABISHUA

a-bish'-u-a, abi-shoo'-a ('abhishua', uncertain, perhaps "father of wealth," or "my father is wealth"):

(1) A son of Bela the son of Benjamin (1Ch 8:4).

(2) The son of Phinehas, who was grandson to Aaron (1Ch 6:4,5,50, Ezr 7:5).

ABISHUR

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a-bi'-shur ('abhishur, "my father is a wall"): Great-grandson of Jerahmeel and Atarah, Jerahmeel being great-grandson of Judah. Abishur was son of Shammai, and was the husband of Abihail, and the father of sons (1Ch 2:28,29).

ABISSEI a-bis'-e-i (King James Version Abisei): An ancestor of Ezra (2 Esdras 1:2) = Abisue (1 Esdras 8:2) and Abishua (1Ch 6:4 ff; Ezr 7:5).

ABISUE

a-bis'-u-e (Codex Vaticanus, Abisai; Codex Alexandrinus, Abisouai; the King James Version Abisum = Abishua (1Ch 6:4 ff; Ezr 7:5) and Abissei (2 Esdras 1:2)): An ancestor of Ezra (1 Esdras 8:2).

ABISUM

ab'-i-sum. See **ABISUE** (Apocrypha).

ABITAL

ab'-i-tal, a-bi'-tal ('abhiTal, "my father is dew"): One of the wives of King David. In the duplicated list (2Sa 3:4; 1Ch 3:3) in which the sons born to David in Hebron are mentioned and numbered, the fifth is said to be Shephatiah the son of Abital.

ABITUB

ab'-i-tub, a-bi'-tub ('abhiTubh, "father of goodness," or, "my father is goodness"): In the King James Version Ahitub. A descendant of Benjamin and son of Shaharaim and Hushim, born in the field of Moab (1Ch 8:11).

ABIUD

a-bi'-ud ('Abioud, perhaps "my father is majesty"; see **ABIHUD**): Mentioned in the genealogy of Jesus (Mt 1:13 and not elsewhere) as the son of Zerubbabel. See **GENEALOGY**.

ABJECT

ab'-jekt: Only as a noun, and but once (Ps 35:15) for nekheh, literally, "smitten ones,"

i.e. "men of the lowest grade" (Hengstenberg, Delitzsch), "the rabble," defined by the succeeding clause as those of such inferior station that they were unknown.

ABLE

a'-b'-l: The Greek dunamai, "to have power," may refer either to inherent strength, or to the absence of external obstacles, or to what may be allowable or permitted. The Greek ischuo, as in Lu 13:24; Joh 21:6, refers always to the first of the above meanings. The use of the word as an adjective the King James Version of 2Co 3:6, is misleading, and has been properly changed in the Revised Version (British and American) into "sufficient as ministers," i.e. "hath fitted us to be ministers."

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ABLUTION

ab-lu'-shun: The rite of ablution for religious purification seems to have been practiced in some form in all lands and at all times. The priests of Egypt punctiliously practiced it (Herodotus ii.37). The Greeks were warned "never with unwashed hands to pour out the black wine at morn to Zeus" (Hesiod, Opera et Dies v.722; compare Homer, Iliad vi.266; Od. iv.759). The Romans also observed it (Virgil, Aeneid ii.217); as did and do Orientals in general (compare Koran, Sura 5:8, etc.). Ablutions for actual or ritual purification form quite a feature of the Jewish life and ceremonial. No one was allowed to enter a holy place or to approach God by prayer or sacrifice without having first performed the rite of ablution, or "sanctification," as it was sometimes called (Ex 19:10; 1Sa 16:5; 2Ch 29:5; compare Josephus, Ant, XIV, xi, 5).

Three kinds of washing are recognized in Biblical and rabbinical law:

- (1) washing of the hands,
- (2) washing of the hands and feet, and
- (3) immersion of the whole body in water. (1 and 2 = Greek nipto; 3 = Greek louo).

Something more than an echo of a universal practice is found in the Scriptures. The rabbis claimed to find support for ceremonial hand-washing in Le 15:11. David's words, "I will wash my hands in innocency: so will I compass thine altar, O Yahweh" (Ps 26:6; compare Ps 73:13), are regarded by them as warranting the inference that ablution of the hands was prerequisite to any holy act. This is the form of ablution, accordingly, which is most universally and scrupulously practiced by Jews. Before any meal of which bread forms a part, as before prayer, or any act of worship, the hands must be solemnly washed in pure

water; as also after any unclean bodily function, or contact with any unclean thing. Such handwashings probably arose naturally from the fact that the ancients ate with their fingers, and so were first for physical cleansing only; but they came to be ceremonial and singularly binding. The Talmud abundantly shows that eating with unwashed hands came to be reckoned a matter of highest importance—"tantamount to committing an act of unchastity, or other gross crime." Akiba, when in prison, went without water given him to quench his thirst, rather than neglect the rite of ablution ('Er. 216). Only in extreme cases, according to the Mishna, as on a battlefield, might people dispense with it. Simeon, the Essene, "the Saint" (Toseph. Kelim i.6), on entering the holy place without having washed his hands, claiming that he was holier than the high priest because of his ascetic life, was excommunicated, as undermining the authority of the Elders (compare 'Eduy. 5 6).

Washing of the hands and feet is prescribed by the Law only for those about to perform priestly functions (compare Koran, Sura 5 8, in contrast: "When ye prepare yourselves for prayer, wash your faces and hands up to the elbows, and wipe your heads and your feet to the ankles"; Hughes, Dict. of Islam). For example, whenever Moses or Aaron or any subordinate priest desired to enter the sanctuary (Tabernacle) or approach the altar, he was required to wash his hands and feet from the laver which stood between the Tabernacle and the altar (Ex 30:19; 40:31). The same rule held in the Temple at Jerusalem. The washing of the whole body, however, is the form of

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externals of His service, while at heart you do not love Him, making the word of God of none effect for the sake of your tradition!

LITERATURE.

For list of older authorities see McClintock and Strong, Cyclopedia; Nowack, *Biblische Archaeologie*, II, 275-99; and Spitzer, *Ueber Baden und Bader bei den alten Hebraern*, 1884. George B. Eager

ABNER

ab'-ner ('abhner; in 1Sa 14:50 the Hebrew has the fuller form, 'abhiner, Abiner; compare Abiram by the side of Abram; meaning, "my father is a lamp"): Captain of the host under Saul and Ishbosheth (Eshbaal). He was Saul's cousin; Ner the father of Abner and Kish the father of Saul being brothers, the sons of Abiel (1Sa 14:50 f). In 1Ch 8:33; 9:39 the text appears to be faulty; read: And Ner begat Abner, and Kish begat Saul. According to [1Ch 27:21](#) Abner had a son by the name of Jaasiel. Abner was to Saul what Joab was to David. Despite the many wars waged by Saul, we hear little of Abner during Saul's lifetime. Not even in the account of the battle of Gilboa is mention made of him. Yet both his high office and his kinship to the king must have brought the two men in close contact. On festive occasions it was the custom of Abner to sit at table by the king's side (1Sa 20:25). It was Abner who introduced the young David fresh from his triumph over Goliath to the king's court (so according to the account in 1Sa 17:57). We find Abner accompanying the king in his pursuit of David (1Sa 26:5 ff). Abner is rebuked by David for his negligence in keeping watch over his master (*ibid.*, 15).

Upon the death of Saul, Abner took up the cause of the young heir to the throne, Ishbosheth, whom he forthwith removed from the neighborhood of David to Mahanaim in the East-Jordanic country. There he proclaimed him king over all Israel. By the pool of Gibeon he and his men met Joab and the servants of David.

Twelve men on each side engaged in combat which ended disastrously for Abner who fled. He was pursued by Asahel, Joab's brother, whom Abner slew. Though Joab and his brother Abishai sought to avenge their brother's death on the spot, a truce was effected; Abner was permitted to go his way after three hundred and threescore of his men had fallen. Joab naturally watched his opportunity. Abner and his master soon had a quarrel over Saul's concubine, Rizpah, with whom Abner was intimate. It was certainly an act of treason which Ishbosheth was bound to resent. The disgruntled general made overtures to David; he won over the tribe of Benjamin. With twenty men of them he came to Hebron and arranged with the king of Judah that he would bring over to his side all Israel. He was scarcely gone when Joab learned of the affair; without the knowledge of David he recalled him to Hebron where he slew him, "for the blood of Asahel his brother." David mourned sincerely the death of Abner. "Know ye not," he addressed his servants, "that there is a prince and a great man fallen this day in Israel?" He followed the bier in person. Of the royal lament over Abner a fragment is quoted:

"Should Abner die as a fool dieth? Thy hands were not bound, nor thy feet put into fetters: As a man falleth before the children of iniquity, so didst thou fall."

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(See 2Sa 3:6-38.) The death of Abner, while it thus cannot in any wise be laid at the door of David, nevertheless served his purposes well. The backbone of the opposition to David was broken, and he was soon proclaimed as king by all Israel.

Max L. Margolis

ABODE

a-bod'. See **ABIDE** .

ABOLISH

a-bol'-ish (chathath, "to be broken down," "made void," "My righteousness shall not be abolished" (Isa 51:6), i.e. as shown in God's faithfulness to His promises; machah, "to erase," "blot out," "that your works may be abolished" (Eze 6:6) katargeo, "to render inoperative," "bring to nought," "make of no effect," "when he shall have abolished all rule" (1Co 15:24), every power opposed to God's kingdom; "having abolished in his flesh the enmity" (Eph 2:15)): By His death, Christ did away with the race separation due to historic ordinances and ceremonial laws (as of circumcision and uncircumcision); through the cross He wrought the reconciliation, and secured that common access to the Father by which the union is maintained.

"Our Saviour Christ Jesus abolished death" (2Ti 1:10). Men still die, "it is appointed unto men" (Heb 9:27), but the fear of death as having power to terminate or affect our personal existence and our union with God, as a dreadful stepping out into the unknown and unknowable (into Sheol of the impenetrable gloom), and as introducing us to a final and irreversible judgment, has been removed. Christ has taken out of it its sting (1Co 15:55 f) and all its hurtful power (Heb 2:14); has shown it to be under His control (Re 1:18), brought to light the incorruptible life beyond, and declared the ultimate destruction of death

(1Co 15:26; compare Re 20:14). The Greek (katargeitai) indicates that the process of destruction was then going on.

M. O. Evans

ABOMINATION

a-bom-i-na'-shun (piggul, to'ebhah, sheqets (shiqquts)): Three distinct Hebrew words are rendered in the English Bible by "abomination," or "abominable thing," referring (except in Ge 43:32; 46:34) to things or practices abhorrent to Yahweh, and opposed to the ritual or moral requirements of His religion. It would be well if these words could be distinguished in translation, as they denote different degrees of abhorrence or loathsomeness.

The word most used for this idea by the Hebrews and indicating the highest degree of abomination is to'ebhah, meaning primarily that which offends the religious sense of a people. When it is said, for example, "The Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians," this is the word used; the significance being that the Hebrews were repugnant to the Egyptians as foreigners, as of an inferior caste, and especially as shepherds ([Ge 46:34](#)). The feeling of the Egyptians for the Greeks was likewise one of repugnance. Herodotus (ii.41) says the

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sheqets of the Ammonites (1Ki 11:5). Still even in such cases to‘ebhah seems to be the stronger word and to express that which is in the highest degree abhorrent.

The other word used to express a somewhat kindred idea of abhorrence and translated "abomination" in the King James Version is piggul; but it is used in the Hebrew Bible only of sacrificial flesh that has become stale, putrid, tainted (see Le 7:18; 19:7; Eze 4:14; Isa 65:4). Driver maintains that it occurs only as a "technical term for such state sacrificial flesh as has not been eaten within the prescribed time," and, accordingly, he would everywhere render it specifically "refuse meat." Compare lechem megho'al, "the loaths ome bread" (from ga'al, "to loathe") Mal 1:7. A chief interest in the subject for Christians grows out of the use of the term in the expression "abomination of desolation" (Mt 24:15 and Mr 13:14), which see.

See also **ABHOR** .

LITERATURE

Commentators at the place Rabbinical literature in point. Driver; Weiss; Gratz, *Gesch. der Juden*, IV, note 15.

George B. Eager

ABOMINATION OF DESOLATION

des-o-la'-shun: The Hebrew root for abomination is shaqats, "to be filthy," "to loathe," "to abhor," from which is derived shiqquts, "filthy," especially "idolatrous." This word is used to describe specific forms of idolatrous worship that were specially abhorrent, as of the Ammonites (1Ki 11:5,7); of the Moabites (1Ki 11:7; 2Ki 23:13). When Daniel undertook to specify an abomination so surpassingly disgusting to the sense of morality and decency, and so aggressive against everything that was godly as to drive all from its presence and leave its

abode desolate, he chose this as the strongest among the several synonyms, adding the qualification "that maketh desolate" (Da 11:31; 12:11), Septuagint bdel-ug-ma er-e-mo-se-os. The same noun, though in the plural, occurs in De 29:17; 2Ki 23:24; Isa 66:3; Jer 4:1; 7:30; 13:27; 32:34; Eze 20:7,8,30; Da 9:27; Ho 9:10; Zec 9:7. The New Testament equivalent of the noun is bdel-ug-ma = "detestable," i.e. (specially) "idolatrous." Alluding to Daniel, Christ spoke of the "abomination of desolation" (Mt 24:15; Mr 13:14).

1. The Historical Background:

Since the invasion of the Assyrians and Chaldeans, the Jewish people, both of the Northern and of the Southern kingdom, had been without political independence. From the Chaldeans the rulership of Judea had been transferred to the Persians, and from the Persians, after an interval of 200 years, to Alexander the Great. From the beginning of the Persian sovereignty, the Jews had been permitted to organize anew their religious and political commonwealth, thus establishing a state under the rulership of priests, for the high priest was not only the highest functionary of the cult, but also the chief magistrate in so far as these prerogatives were not exercised by the king of the conquering nation. Ezra had given a new significance to the Torah by having it read to the whole congregation of Israel and by his vigorous enforcement of

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Under these conditions it is not surprising that Antiochus should have had both the inclination and the courage to undertake the total eradication of the Jewish religion and the establishment of Greek polytheism in its stead. The observance of all Jewish laws, especially those relating to the Sabbath and to circumcision, were forbidden under pain of death. The Jewish cult was set aside, and in all cities of Judea, sacrifices must be brought to the pagan deities. Representatives of the crown everywhere enforced the edict. Once a month a search was instituted, and whoever had secreted a copy of the Law or had observed the rite of circumcision was condemned to death. In Jerusalem on the 15th of Chislew of the year 145 aet Sel, i.e. in December 168 BC, a pagan altar was built on the Great Altar of Burnt Sacrifices, and on the 25th of Chislew, sacrifice was brought on this altar for the first time (1 Macc 1:54,59). This evidently was the "abomination of desolation." The sacrifice, according to 2 Macc was brought to the Olympian Zeus, to whom the temple of Jerusalem had been dedicated. At the feast of Dionysus, the Jews were obliged to march in the Bacchanalian procession, crowned with laurel leaves. Christ applies the phrase to what was to take place at the advance of the Romans against Jerusalem. They who would behold the "abomination of desolation" standing in the holy place, He bids flee to the mountains, which probably refers to the advance of the Roman army into the city and temple, carrying standards which bore images of the Roman gods and were the objects of pagan worship.

Frank E. Hirsch

ABOMINATION, BIRDS OF

Le 11:13-19: "And these ye shall have in abomination among the birds; they shall not be eaten, they are an abomination: the eagle, and the gier-eagle, and the osprey, and the kite, and the falcon after its kind, every raven after its kind, and the ostrich, and the night-hawk, and the sea-mew, and the hawk after its kind, and the little owl, and the cormorant, and the great owl, and the horned owl, and the pelican, and the vulture, and the stork, the heron after its kind, and the

hoopoe, and the bat." De 14:12-18 gives the glede in addition.

Each of these birds is treated in order in this work. There are two reasons why Moses pronounced them an abomination for food. Either they had rank, offensive, tough flesh, or they were connected with religious superstition. The eagle, gier-eagle, osprey, kite, glede, falcon, raven, night-hawk, sea-mew, hawk, little owl, cormorant, great owl, horned owl, pelican and vulture were offensive because they were birds of prey or ate carrion or fish until their flesh partook of the odor of their food. Young ostriches have sweet, tender flesh and the eggs are edible also. In putting these birds among the abominations Moses must have been thinking of grown specimens. (Ostriches live to a remarkable age and on account of the distances they cover, and their speed in locomotion, their muscles become almost as hard as bone.)

There is a trace of his early Egyptian training when he placed the stork and the heron on this list. These birds, and the crane as well, abounded in all countries known at that time and were used for food according to the superstitions of different nations. These three were closely related to the ibis which was sacred in Egypt and it is probable that they were protected by Moses for this reason, since they were eaten by other nations at that time and cranes are used for food today by natives of our southeastern coast

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states and are to be found in the markets of our western coast. The veneration for the stork that exists throughout the civilized world today had its origin in Palestine. Noting the devotion of mated pairs and their tender care for the young the Hebrews named the bird chacidhah, which means kindness. Carried down the history of ages with additions by other nations, this undoubtedly accounts for the story now universal, that the stork delivers newly-born children to their homes; so the bird is loved and protected.

One ancient Roman writer, Cornelius Nepos, recorded that in his time both crane and storks were eaten; storks were liked the better. Later, Pliny wrote that no one would touch a stork, but everyone was fond of crane. In Thessaly it was a capital crime to kill a stork. This change from regarding the stork as a delicacy to its protection by a death penalty merely indicates the hold the characteristics of the bird had taken on people as it became better known, and also the spread of the regard in which it was held throughout Palestine. The hoopoe (which see) was offensive to Moses on account of extremely filthy nesting habits, but was considered a great delicacy when captured in migration by residents of southern Europe.

See also [ABOMINATION](#) ; [BIRDS, UNCLEAN](#) .

Gene Stratton-Porter

ABOUND; ABUNDANCE; ABUNDANT; ABUNDANTLY

a-bound', a-bun'-dans, a-bun'-dant, a-bun'-dant-li: These words represent in the English Versions of the Bible a considerable variety of different words in the Hebrew and Greek original. In the Old Testament they most frequently stand for some form of the stem rabh, signifying "to cast together," "to increase." In Pr 8:24 the primary idea is "to be heavy" (root: kabhadh); in De 33:19 and Job 22:11 it is "to overflow" shapha'; in Job 36:31 it is "to plait together," "to augment," "to multiply" (makhbir from ka- bhar); in Isa 47:9 it is "strength"

‘otsmah; in 1Ki 18:41 it is "tumult," "crowd" hamon; in Ec 5:12 it is "to fill to satiety" (Revised Version (British and American) "fulness"); in Isa 15:7 it is "excellence" yithrah and in Isa 66:11 "a full breast" ziz; in Jer 33:6 it is "copiousness" (‘athereth from ‘athar). In several passages (e.g. Eze 16:49; Ps 105:30; Isa 56:12) the Revised Version (British and American) gives other and better renderings than the King James Version. In the New Testament perissos, perisseuo, perisseia, etc., are the usual words for "abundant," "abound," "abundance," etc. (the adjective signifies "exceeding some number or measure"). A slight formal difference of conception may be noted in pleonazo, which suggests that the abundance has resulted from augmentation. In Ro 5:20 the two words stand in the closest connection: ‘Where sin abounded (by its increase) grace abounded more exceedingly (was rich beyond measure).’ In Mr 12:44; Lu 21:4; 2Co 8:20; 12:7; Re 18:3 the Revised Version (British and American) gives improved renderings instead of "abundance," and in Titus 3:6 and 2Pe 1:11 instead of "abundantly."

J. R. Van Pelt

ABOUT

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a-bout':The use of this word as a preposition, in the sense of "around," is confined to the Old Testament. In the New Testament, generally an adverb, for Greek hos or "hosei." The Revised Version (British and American) adopts it in several idiomatic translations of mello, referring to what is about to be, i.e. on the point of occurring, or immediately impending, amending the King James Version, in Ac 5:35; 27:2; Re 12:4, etc.

ABRAHAM

a'-bra-ham:

I. NAME 1. Various Forms 2. Etymology 3. Association II. KINDRED III. CAREER

1. Period of Wandering 2. Period of Residence at Hebron 3. Period of Residence in the Negeb IV. CONDITIONS OF LIFE 1. Economic Conditions 2. Social Conditions

3. Political Conditions 4. Cultural Conditions V. CHARACTER 1. Religious Beliefs

2. Morality 3. Personal Traits VI. SIGNIFICANCE IN THE HISTORY OF RELIGION 1. In the Old Testament 2. In the New Testament 3. In Jewish Tradition 4. In the Koran VII. INTERPRETATIONS OF THE STORY OTHER THAN HISTORICAL 1. The Allegorical Interpretation 2. The Personification Theory 3. The Mythical Theory 4. The "Saga" Theory

I. Name.

1. Various Forms:

In the Old Testament, when applied, to the patriarch, the name appears as 'abram, up to Ge 17:5; thereafter always as 'abraham. Two other persons are named 'abhiram. The identity of this name with 'abram cannot be doubted in view of the variation between 'abhiner and 'abhner, 'abhishalom and

‘abhshalom, etc. Abraham also appears in the list at Karnak of places conquered by Sheshonk I: ‘brm (no. 72) represents ‘abram, with which Spiegelberg (Aegypt. Randglossen zum Altes Testament, 14) proposes to connect the preceding name (so that the whole would read "the field of Abram.") Outside of Palestine this name (Abiramu) has come to light just where from the Biblical tradition we should expect to find it, namely, in Babylonia (e.g. in a contract of the reign of Apil-Sin, second predecessor of Hammurabi; also for the aunt (!) of Esarhaddon 680-669 BC). Ungnad has recently found it, among documents from Dilbat dating from the Hammurabi dynasty, in the forms A-ba-am- ra-ma, A-ba-am-ra-am, as well as A-ba-ra-ma.

2. Etymology:

Until this latest discovery of the apparently full, historical form of the Babylonian equivalent, the best that could be done with the etymology was to make the first constituent "father of" (construct -i rather than suffix -i), and the second constituent "Ram," a proper name or an abbreviation of a name. (Yet observe above its use in Assyria for a woman; compare **ABISHAG** ; **ABIGAIL**). Some were inclined rather to concede that the second element was a mystery, like the second element in the majority of names beginning with ‘abh and ‘ach, "father" and "brother." But the full cuneiform writing of the name, with the case-ending am, indicates that the noun "father" is in the accusative, governed by the verb which furnishes the second

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by attaching to them the (ex hypothesi) then common name of Abraham (similarly Lot, etc.) and associating them with the country nearest to the wilderness of Judea, the home of their authors, namely, about Hebron and the Dead Sea. A high antiquity (1300-1100 BC) is asserted for these stories, their astonishing accuracy in details wherever they can be tested by extra-Biblical tradition is conceded, as also the probability that, "though many riddles still remain unsolved, yet many other traditions will be cleared up by new discoveries" of archaeology.

J. Oscar Boyd

ABRAHAM'S BOSOM

booz'-um (kolpos Abraam; kolpoi Abraam): Figurative. The expression occurs in Lu 16:22,23, in the parable of the Rich Man and Lazarus, to denote the place of repose to which Lazarus was carried after his death. The figure is suggested by the practice of the guest at a feast reclining on the breast of his neighbor. Thus, John leaned on the breast of Jesus at supper (Joh 21:20). The rabbis divided the state after death (Sheol) into a place for the righteous and a place for the wicked (see [ESCHATOLOGY OF THE OLD TESTAMENT](#) ; [SHEOL](#)); but it is doubtful whether the figure of Jesus quite corresponds with this idea.

"Abraham's bosom" is not spoken of as in "Hades," but rather as distinguished from it (Lu 16:23)—a place of blessedness by itself. There Abraham receives, as at a feast, the truly faithful, and admits them to closest intimacy. It may be regarded as equivalent to the "Paradise" of Lu 23:43. See [HADES](#) ; [PARADISE](#) .

James Orr

ABRAHAM, BOOK OF

See [APOCALYPTIC LITERATURE](#) .

ABRAM

a'-bram. See [ABRAHAM](#) .

ABRECH

a'-brek: Transliteration of the Hebrew 'abhrekh, in Ge 41:43 the Revised Version, margin, of which both the origin and meaning are uncertain. It was the salutation which the Egyptians addressed to Joseph, when he was made second to Pharaoh, and appeared in his official chariot.

(1) The explanations based upon Hebrew derivation are unsatisfactory, whether as the King James Version "bow the knee," from barakh (hiphil imperative) or marginal "tender father," or "father of a king" of the Targum. The form as Hiphil Imperative instead of habhrekh, is indefensible, while the other two derivations are fanciful.

(2) The surmises of Egyptologists are almost without number, and none are conclusive. Skinner in his Commentary on Genesis selects "attention!" after

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Spiegelberg, as best. Speaker's Commentary suggests "rejoice thou" from ab-nek. BDB gives preference to the Coptic a-bor-k, "prostrate thyself."

(3) The most satisfying parallel is the Assyrian abarakku, meaning "grand vizier" or "friend of a king," as suggested by Fried. Delitzsch; for Babylonian laws and customs were dominant in western Asia, and the Hyksos, through whom such titles would have been carried into Egypt, were ruling there at that time. Edward Mack

ABROAD

a-brod: An idiomatic rendering of aphiketo (literally, "arrived"), "come abroad" is used in Ro 16:19 to indicate a report that has been most widely diffused (literally, "did reach unto all"). Similar idiomatic translations of the King James Version have been replaced in the Revised Version (British and American) by those more literal, as in Mr 4:22; Lu 8:17; Mr 6:14; 1Th 1:8. Used also in other idiomatic renderings, as "spread abroad" diaphemizo, Mr 1:45; "noised abroad" dialaleo, Lu 1:65; "scattered abroad," Joh 11:52; Ac 8:1, etc.; in all these cases for the pervasive meaning of the Greek preposition in composition. In Ge 15:5, chuts means "outside."

H. E. Jacobs

ABROAD, SCATTERED

See **DISPERSION** .

ABRONAH

a-bro'-na, the King James Version Ebronah ('abhronah): One of the stations of Israel in the wilderness on the march from Sinai to Kadesh—the station next before that at Ezion-geber on the eastern arm of the Red Sea (Nu 33:34,35).

ABSALOM (1)

ab'-sa-lom ('abhshalom, "father is peace," written also Abishalom, 1Ki 15:2,10): David's third son by Maacah, daughter of Talmai, king of Geshur, a small territory between Hermon and Bashan.

1. A General Favorite:

Absalom was born at Hebron (2Sa 3:3), and moved at an early age, with the transfer of the capital, to Jerusalem, where he spent most of his life. He was a great favorite of his father and of the people as well. His charming manners, his personal beauty, his insinuating ways, together with his love of pomp and royal pretensions, captivated the hearts of the people from the beginning. He lived in great style, drove in a magnificent chariot and had fifty men run before him. Such magnificence produced the desired effect upon the hearts of the young aristocrats of the royal city (2Sa 15:1 ff).

2. In Exile:

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ABSALOM (2)

(Apocrypha) (Codex Vaticanus, Abessalomos and Abessalom; Codex Alexandrinus, Absalomos, the King James Version Absalon):

(1) Father of Mattathias, a captain of the Jewish army (1 Macc 11:70; Ant, XIII, v, 7).

(2) Father of Jonathan who was sent by Simon Maccabee to take possession of Joppa; perhaps identical with Absalom (1) (1 Macc 13:11; Ant, XIII, vi, 4).

(3) One of two envoys of the Jews, mentioned in a letter sent by Lysias to the Jewish nation (2 Macc 11:17).

ABSALON

ab'-sa-lon. See **ABSALOM** (in the Apocrypha).

ABSOLUTION

ab-so-lu'-shun (translation of verbs luo, "loose," etc., and aphiemi, "release," "give up," etc.): Not a Biblical, but an ecclesiastical term, used to designate the official act described in Mt 16:19: "Whatsoever thou shalt loose on earth, shall be loosed in heaven," and Mt 18:18: "What things soever ye shall loose," etc., and interpreted by Joh 20:23: "Whose soever sins ye forgive, they are forgiven unto them" (see **KEYS, POWER OF THE**). The Roman church regards this as the act of a properly ordained priest, by which, in the sacrament of Penance, he frees from sin one who has confessed and made promise of satisfaction.

Protestants regard the promise as given not to any order within the church, but to the congregation of believers, exercising its prerogative through the Christian ministry, as its ordinary executive. They differ as to whether the act be only declarative or collative. Luther regarded it as both declarative and collative, since

the Word always brings that which it offers. The absolution differs from the general promise of the gospel by individualizing the promise. What the gospel, as read and preached, declares in general, the absolution applies personally. See also **FORGIVENESS** .

H. E. Jacobs

ABSTINENCE

abs'-ti-nens: Abstinence as a form of asceticism reaches back into remote antiquity, and is found among most ancient peoples. It may be defined as a self-discipline which consists in the habitual renunciation, in whole or in part, of the enjoyments of the flesh, with a view to the cultivation of the life of the spirit. In its most extreme forms, it bids men to stifle and suppress their physical wants, rather than to subordinate them in the interest of a higher end or purpose, the underlying idea being that the body is the foe of the spirit, and that the progressive extirpation of the natural desires and inclinations by means of fasting, celibacy, voluntary poverty, etc., is "the way of perfection."

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emotion may spontaneously seek expression. His teaching on the subject may be summarized in the one word, subordination (DCG).

To the form of fasting He attaches little importance, as is seen in the succeeding parables of the Old Garment and the Old Wine-skins. It will not do, He says, to graft the new liberty of the gospel on the body of old observances, and, yet more, to try to force the new system of life into the ancient molds. The new piety must manifest itself in new forms of its own making (Mt 9:16,17, Mr 2:21,22, Lu 5:36,38). Yet Jesus shows sympathy with the prejudices of the conservatives who cling to the customs of their fathers: "No man having drunk old vane desireth new; for he saith, The old is good." But to the question, Was Jesus an ascetic? we are bound to reply, No.

"Asceticism," as Harnack says, "has no place in the gospel at all; what it asks is that we should struggle against Mammon, against care, against selfishness; what it demands and disengages is love—the love that serves and is self-sacrificing, and whoever encumbers Jesus' message with any other kind of asceticism fails to understand it" (What is Christianity? 88).

7. The Practice and Teaching of the Apostles:

On the whole, unquestionably, the practice and teachings of the apostles and early Christians were in harmony with the example and teaching of the Master. But a tendency, partly innate, partly transmitted from Jewish legalism, and partly pagan, showed itself among their successors and gave rise to the Vita Religiosa and Dualism which found their fullest expression in Monasticism.

It is worthy of note that the alleged words of Jesus: 'But this kind goeth not out save by prayer and fasting' (Mr 9:29; Mt 17:21 the King James Version), are corruptions of the text. (Compare Tobit 12:8; Sirach 34:26; Lu 2:37). The Oxyrhynchus fragment (disc. 1897) contains a logion with the words legei Iesous, ean me nesteuete ton kosmon, ou me heurete ten basileian tou theou:

"Jesus saith, Except ye fast to the world, ye shall in no wise find the Kingdom of God," but the "fasting" here is clearly metaphorical.

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O. Hannay, The Spirit and Origin of Christian Monasticism (1902), and The Wisdom of the Desert (1904); Thomas a Kempis, Imitation of Christ, Migne, Dictionnaire d' Ascetisme, and Encyclopedia Theol., XLV, XLVI, 45, 46; Jewish Encyclopedia, and Bible Dictionaries at the place.

George B. Eager

ABUBUS

a-bu'-bus (Aboubos): The father of Ptolemy, who deceitfully slew Simon Maccabee and his sons at Dok near Jericho (1 Macc 16:11,15).

ABUNDANCE; ABUNDANT

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a-bun'-dans, a-bun'-dant. See **ABOUND** .

ABUSE

a-buz': "To dishonor," "to make mock of," "to insult," etc.

(1) Translated in the Old Testament from 'alal, "to do harm," "to defile" (Jud 19:25), "to make mock of" (1Sa 31:4).

(2) Translated in the New Testament from arsenokoites, literally, "one who lies with a male," "a sodomite" (1Co 6:9; 1Ti 1:10; the King James Version "for them that defile themselves with mankind").

(3) In the King James Version 1Co 7:31 "as not abusing it," from katachraomai, "to abuse," i.e. misuse; the Revised Version (British and American) "using it to the full," also 1Co 9:18.

ABYSS

a-bis', (he abussos): In classical Greek the word is always an adjective, and is used

(1) literally, "very deep," "bottomless";

(2) figuratively, "unfathomable," "boundless." "Abyss" does not occur in the King James Version but the Revised Version (British and American) so transliterates abussos in each case. The the King James Version renders the Greek by "the deep" in two passages (Lu 8:31; Ro 10:7). In Revelation the King James Version renders by "the bottomless pit" (Re 9:1,2,11; 11:7; 17:8; 20:1,3). In the Septuagint abussos is the rendering of the Hebrew word tehom. According to primitive Semitic cosmogony the earth was supposed to rest on a vast body of water which was the source of all springs of water and rivers (Ge 1:2; De 8:7; Ps

24:2; 136:6). This subterranean ocean is sometimes described as "the water under the earth" (Ex 20:4; De 5:8). According to Job 41:32 tehom is the home of the leviathan in which he plows his hoary path of foam. The Septuagint never uses abussos as a rendering of sheol (= Sheol = Hades) and probably tehom never meant the "abode of the dead" which was the ordinary meaning of Sheol. In Ps 71:20 tehom is used figuratively, and denotes "many and sore troubles" through which the psalmist has passed (compare Jon 2:5). But in the New Testament the word abussos means the "abode of demons." In Lu 8:31 the King James Version renders "into the deep" (Weymouth and The Twentieth Century New Testament =" into the bottomless pit"). The demons do not wish to be sent to their place of punishment before their destined time. Mark simply says "out of the country" (Lu 5:10). In Ro 10:7 the word is equivalent to Hades, the abode of the dead. In Revelation (where the King James Version renders invariably "the bottomless pit") abussos denotes the abode of evil spirits, but not the place of final punishment; it is therefore to be distinguished from the "lake of fire and brimstone" where the beast and the false prophet are, and into which the Devil is to be finally cast (Re 19:20; 20:10).

See also **ASTRONOMY** , sec. III, 7.

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Thomas Lewis

ABYSSINIA

ab-i-sin'-i-a. See **ETHIOPIA**.

ACACIA

a-ka'-sha (shiTTah, the shittah tree of the King James Version, Isa 41:19, and 'atse- shiTTah, acacia wood; shittah wood the King James Version, Ex 25:5,10,13; 26:15,26; 27:1,6; De 10:3.): ShiTTah (= shinTah) is equivalent to the Arabic sant which is now the name of the Acacia Nilotica (NO, Leguminosae), but no doubt the name once included other species of desert acacias. If one particular species is indicated in the Old Testament it is probably the Acacia Seyal—the Arabic Seyyal—which yields the well-known gum- arabic This tree, which has finely leaves ular flowers, grows to a height of twenty feet or more, and its stem may sometimes reach two feet in thickness. The tree often assumes a characteristic umbrella-like form. The wood is close-grained and is not readily attacked by insects. It would be well suited for such purposes as described, the construction of the ark of the covenant, the altar and boarding of the tabernacle. Even today these trees survive in considerable numbers around 'Ain Jidy and in the valleys to the south.

E. W. G. Masterman

ACATAN

ak'-a-tan. See **AKATAN** (Apocrypha).

ACCABA

ak'-a-ba, ak-a'-ba (B, Akkaba; A, Gaba; the King James Version Agaba) =

Hagab (Ezr 2:46); see also **HAGABA** (Ne 7:48): The descendants of Accaba (temple- servants) returned with Zerubbabel to Jerusalem (1 Esdras 5:30).

ACCAD; ACCADIANS

ak'-ad, ak-a'-di-ans. See **BABYLONIA**.

ACCARON

ak'-a-ron (Akkaron): Mentioned in 1 Macc 10:89 the King James Version; a town of the Philistines, known as Ekron ('eqron) in Old Testament, which King Alexander gave to Jonathan Maccabeus as a reward for successful military service in western Palestine. It is also mentioned in the days of the Crusades. See **EKRON**.

ACCEPT; ACCEPTABLE; ACCEPTATION

ak-sept', ak-sep'-ta-b'-l, ak-sep-ta'-shun: "To receive with favor," "to take pleasure in"; "well-pleasing"; "the act of receiving."

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Accept, used

- (1) of sacrifice, "accept thy burnt-sacrifice" (dashen, "accept as fat," i.e. receive favorably; Ps 20:3);
- (2) of persons, "Yahweh accept Job" (Job 42:9, nasa', "to lift up," "take," "receive");
- (3) of works, "a the work of his hands" (De 33:11 ratsah, "to delight in").

In New Testament

- (1) of favors, "We accept with all thankfulness" (apodechomai, Ac 24:3);
- (2) of personal appeal, "He accept our exhortation" (2Co 8:17);
- (3) of God's Impartiality (lambano, "to take," "receive"); "accepteth not man's person" (Ga 2:6).

Acceptable, used

- (1) of justice (bachar, "choose select"), "more accept than sacrifice" (Pr 21:3);
- (2) of words (chephets, "delight in," "sought accept words") (Ec 12:10);
- (3) of times (ratson, "delight," "approbation"; dektos, "receivable") "acceptable year of the Lord" (Isa 61:2 (King James Version); Lu 4:19);
- (4) of spiritual sacrifice (euprosdektos, "well received"), "acceptable to God" (1Pe 2:5);
- (5) of patient endurance (charis, "grace," "favor") "This is acceptable with God" (1Pe 2:20). Acceptation, used twice to indicate the trustworthiness of the

gospel of Christ's saving grace: "worthy of all acceptance." (1Ti 1:15; 4:9).

These words are full of the abundant grace of God and are rich in comfort to believers. That which makes man, in word, work and character, acceptable to God; and renders it possible for God to accept him, his service and sacrifice, is the fullness of the Divine mercy and grace and forgiveness. He "chose us" and made us, as adopted sons, the heirs of His grace "which he freely bestowed on us in the Beloved" (Eph 1:6; compare the King James Version).

Dwight M. Pratt

ACCEPTANCE

ak-sep'-tans: A rendering of the Hebrew root, "delight," found only in Isa 60:7. It pictures God's delight in His redeemed people in the Messianic era, when their gifts, in joyful and profuse abundance, "shall come up with acceptance on mine altar." With "accepted" and other kindred words it implies redeeming grace as the basis of Divine

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favor. It is the "living, holy sacrifice" that is "acceptable to God" (Ro 12:1; compare Titus 3:4-6).

ACCESS

ak'-ses (prosagoge, "a leading to or toward," "approach"): Thrice used in the New Testament to indicate the acceptable way of approach to God and of admission to His favor. Jesus said, "I am the way" (Joh 14:6). His blood is the "new and living way" (Heb 10:20). Only through Him have we "access by faith into this grace wherein we stand" (Ro 5:2); "Through him we both have access by one Spirit unto the Father" (Eph 2:18 the King James Version); "in whom we have access in confidence, through our faith in him" (Eph 3:12).

The goal of redemption is life in God, "unto the Father." The means of redemption is the cross of Christ, "in whom we have our redemption through his blood" (Eph 1:7). The agent in redemption is the Holy Spirit, "by one Spirit," "sealed with the Holy Spirit of promise" (Eph 1:13). The human instrumentality, faith. The whole process of approach to, and abiding fellowship with, God is summed up in this brief sentence Access to the Father, through Christ, by the Spirit, by faith.

Dwight M. Pratt

ACCO

ak'-o ('akko; ['Akcho]; Ake Ptolemais; Modern Arabic 'Akka, English Acre; the King James Version Accho): A town on the Syrian coast a few miles north of Carmel, on a small promontory on the north side of a broad bay that lies between it and the modern town of Haifa. This bay furnishes the best anchorage for ships of any on this coast except that of George, at Beirut, and Alexandretta at the extreme north. As the situation commanded the approach from the sea to the rich

plateau of Esdraelon and also the coast route from the north, the city was regarded in ancient times of great importance and at various periods of history was the scene of severe struggles for its possession. It fell within the bounds assigned to the Israelites, particularly to the tribe of Asher, but they were never able to take it (Jos 19:24-31; Jud 1:31).

It was, like Tyre and Sidon, too strong for them to attack and it became indeed a fortress of unusual strength, so that it many a siege, often baffling its assailants. In the period of the Crusades it was the most famous stronghold on the coast, and in very early times it was a place of importance and appears in the Tell el-Amarna Letters as a possession of the Egyptian kings. Its governor wrote to his suzerain professing loyalty when the northern towns were falling away (Am Tab 17 BM, 95 B). The Egyptian suzerainty over the coast, which was established by Thothmes III about 1480 BC, was apparently lost in the 14th century, as is indicated in Tell el-Amarna Letters, but was regained under Seti I and his more famous son Rameses II in the 13th, to be again lost in the 12th when the Phoenician towns seem to have established their independence. Sidon however surpassed her sisters in power and exercised a sort of hegemony over the Phoenician towns, at least in the south, and Acco was included in it (Rawl. Phoenica, 407-8).

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in the hands of the Egyptians until 1840 when it was restored to the Ottomans by the English whose fleet nearly reduced it to ruins in the bombardment. It has recovered somewhat since then and is now a town of some 10,000 inhabitants and the seat of a Mutasarrifiyet, or subdivision of the Vilayet of Beirut. It contains one of the state prisons of the Vilayet, where long-term prisoners are incarcerated. Its former commerce has been almost wholly lost to the town of Haifa, on the south side of the bay, since the latter has a fairly good roadstead, while Acre has none, and the former being the terminus of the railway which connects with the interior and the Damascus- Mecca line, it has naturally supplanted Acre as a center of trade.

H. Porter

ACCOMMODATION

a-kom-mo-da'-shun:

I. INTRODUCTORY

1. Three Uses of the Term
2. The Importance of the Subject

II. ACCOMMODATED APPLICATION OF SCRIPTURE PASSAGES

1. Interpretation a Science
2. Scientific Accommodation

III. DOUBLE REFERENCE IN SCRIPTURE

1. Allegory in Scripture

2. Hidden Truths of Scripture
3. Prophecy and its Fulfillment
4. Conclusion

IV. ACCOMMODATION IN REVELATION

1. General Principles
2. Accommodation a Feature of Progressive Revelation
3. The Limits of Revelation
4. The Outcome of Revelation
5. The Question as to Christ's Method

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these particulars the Bible stands unique by contrast, not merely with popular thought, but with the extra-canonical literature of the Jewish people (see **DEMON** , etc.).

5. The Question as to Christ's Method:

We come at this point upon a most central and difficult problem. It is, of course, alleged that Christ adopted the attitude of concurrence, which was also one of accommodation, in popular views concerning angels and demons, etc. It is disputed whether this goes back to the essential accommodation involved in the self-limiting of the Incarnation so that as man He should share the views of His contemporaries, or whether, with wider knowledge, He accommodated Himself for pedagogical purposes to erroneous views of the untaught people about Him (see DCG, article "Accommodation"). The question is complicated by our ignorance of the facts. We cannot say that Jesus accommodated Himself to the ignorance of the populace unless we are ready to pronounce authoritatively upon the truth or falseness of the popular theory. It is not our province in this article to enter upon that discussion (see **INCARNATION** and **KENOSIS**). We can only point out that the reserve of the New Testament and the absence of all imaginative extravagance shows that if accommodation has been applied it is most strictly limited in its scope. In this it is in harmony with the entire method of Scripture, where the ignorance of men is regarded in the presentation of God's truth, while at the same time their growing minds are protected against the errors which would lead them astray from the direct path of progress into the whole truth reserved in the Divine counsel.

LITERATURE. (a) For the first division of the subject consult standard works on Science of Interpretation and Homiletics sub loc.

(b) For second division, among others, Dr. A. B. Davidson, Old Testament Prophecy; Dr. Willis J. Beecher, Prophets and Promise.

(c) For the third division, the most helpful single work is the one quoted: Mozley, Ruling Ideas in Early Ages, published by Longmans as "Old Testament Lectures."

Louis Matthews Sweet

ACCOMPLISH

a-kom' -plish: Richly represented in the Old Testament by seven Hebrew synonyms and in the New Testament by five Greek (the King James Version); signifying in Hebrew

(1) "to complete" (La 4:11);

(2) "to fulfill" (Da 9:2);

(3) "to execute" (1Ki 5:9);

(4) "to set apart" i.e. "consecrate" (Le 22:21);

(5) "to establish" (Jer 44:25 the King James Version);

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(6) "to have pleasure in" (Job 14:6);

(7) "to perfect" (Ps 64:6);

in Greek

(1) "to finish" (Ac 21:5);

(2) "to bring to an end" (Heb 9:6);

(3) "to be fulfilled" (Lu 2:6);

(4) "to fill out" (Lu 9:31);

(5) "to complete" (Lu 12:50).

ACCORD; ACCORDING; ACCORDINGLY

a-kord', a-kord'-ing-li: In Old Testament, peh, "mouth," "to fight with one accord" (Jos 9:2) lephi, "according to the mouth of," "according to their families" (Ge 47:12, "acc. to (the number of) their little ones" the Revised Version, margin). In Isa 59:18 the same Hebrew word, ke'al, is rendered "according to" and "accordingly." In New Testament homothumadon, indicative of harmony of mind or action, Acts, 1:14, 2:46, 7:57, 18:12 and kata, of the same mind according to Christ Jesus (Ro 15:5);

automatos, "of itself," "without constraint," "opened to them of its own accord" (Ac 12:10), i.e. without human agency (compare Le 25:5 the King James Version; Mr 4:28); authairetos, "of his own free choice" (2Co 8:17). God "will render to every man according to his works" (Ro 2:6), that is, agreeably to the nature of his works (1Co 3:8), but salvation is not according to works (2Ti 1:9; Titus 3:5).

See **DEED** .

M. O. Evans

ACCOS

ak'-os (Hakchos): The grandfather of Eupolemus, whom Judas Maccabeus sent with others to Rome in 161 BC, to negotiate a "league of amity and confederacy" (1 Macc 8:17). The name occurs In the Old Testament as Hakkoz (haqqots), who was a priest in the reign of David (1Ch 24:10).

ACCOUNT

a-kount'. See **ACCOUNTABILITY** .

ACCOUNTABILITY

a-koun-ta-bil'-i-ti.

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vast and solemn responsibility somewhere; but it is often extremely difficult to locate whether in the ruler, the ministry or the people. So interesting and perplexing are such problems often that a morality for bodies of people, as distinguished from individuals, is felt by many to be the great desideratum of ethics at the present time. On this subject something will be found in most of the works on either philosophical or Christian ethics; see especially Lemme's *Christliche Ethik*, 242 ff.

James Stalker

ACCOZ

ak'-oz (Akbos; the Revised Version (British and American) **AKKOS** , which see): 1 Esdras 5:38, head of one of the priestly families, which returned from the Exile, but was unable to prove its descent, when the register was searched. See also Ezr 2:61.

ACCURSED

a-kurs'-ed, a-kurst':In the Book of Jos (Jos 6:17,18; 7:1,11,12,13,15) and 1Ch 2:7 "accursed" (or "accursed thing" or "thing accursed") is the King James Version rendering of the Hebrew word, cherem. The the Revised Version (British and American) consistently uses "devoted" or "devoted thing," which the King James Version also adopts in Le 27:21,28,29 and in Nu 18:14. "Cursed thing" is the rendering in two passages (De 7:26; 13:17); and in one passage (Eze 44:29 the King James Version) "dedicated thing" is used. In four places the King James Version renders the word by "curse" (Jos 6:18, Isa 34:5, 43:28, Mal 3:18, 4:6) whilst in, another passage (Zec 14:11) "utter destruction" is adopted in translation. These various renderings are due to the fact that the word cherem sometimes means the act of devoting or banning or the condition or state resulting therefrom and sometimes the object devoted or banned. We occasionally find periphrastic renderings, e.g. 1Sa 15:21: "the chief of the things

which should have been utterly destroyed," the King James Version (literally, "the chief part of the ban"); 1Ki 20:42: "a man whom I appointed to utter destruction," the King James Version (literally, "a man of my ban" (or "banning")). The root-word meant "to separate," "shut off." The Arabic charim denoted the precincts of the temple at Mecca, and also the women's apartment (whence the word "harem").

In Hebrew the word always suggested "separating" or "devoting to God." Just as qadhosh, meant "holy" or "consecrated to the service" of Yahweh, and so not liable to be used for ordinary or secular purposes, so the stem of cherem meant "devoting" to Yahweh anything which would, if spared, corrupt or contaminate the religious life of Israel, with the further idea of destroying (things) or exterminating (persons) as the surest way of avoiding such contamination. Everything that might paganize or affect the unique character of the religion of Israel was banned, e.g. idols (De 7:26); idolatrous persons (Ex 22:20); idolatrous cities (De 13:13-18). All Canaanite towns— where the cult of Baal flourished—were to be banned (De 20:16-18). The ban did not always apply to the gold and silver of looted cities (Jos 6:24). Such valuable articles were to be placed in the "treasury of the house of Yahweh." This probably indicates a slackening of the rigid custom which involved the total destruction of the spoil. According to Nu 18:14, "everything devoted in Israel" belonged to Aaron, and Eze 44:29 the King James Version ordained that "every dedicated thing" should belong to

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the priests (compare Ezr 10:8). In the New Testament "accursed" is the King James Version rendering of **ANATHEMA** (which see).

Thomas Lewis

ACCUSER

a-kuz'-er: This word, not found in the Old Testament, is the rendering of two Greek words:

(1) kategoros, that is, a prosecutor, or plaintiff in a lawsuit, or one who speaks in a derogatory way of another (Ac 23:30,35; 25:16,18; Re 12:10);

(2) diabolos, meaning adversary or enemy. This word is rendered "accuser" in the King James Version and "slanderer" in the Revised Version (British and American) and the American Standard Revised Version (2Ti 3:3; Titus 2:3). According to the rabbinic teaching Satan, or the devil, was regarded as hostile to God and man, and that it was a part of his work to accuse the latter of disloyalty and sin before the tribunal of the former (see Job 1:6 ff; Zec 3:1 f; Re 12:10).

W. W. Davies

ACELDAMA

a-sel'-da-ma. See **AKELDAMA** .

ACHAIA

a-ka'-ya (Achaia): The smallest country in the Peloponnesus lying along the southern shore of the Corinthian Gulf, north of Arcadia and east of Elis. The original inhabitants were Ionians, but these were crowded out later by the Achaeans, who came from the East. According to Herodotus, the former founded

twelve cities, many of which retain their original names to this day. These cities were on the coast and formed a confederation of smaller communities, which in the last century of the independent history of Greece attained to great importance (Achaean League). In Roman times the term Achaia was used to include the whole of Greece, exclusive of Thessaly. Today Achaia forms with Elis one district, and contains a population of nearly a quarter of a million. The old Achaean League was renewed in 280 BC, but became more important in 251, when Aratus of Sicyon was chosen commander-in-chief. This great man increased the power of the League and gave it an excellent constitution, which our own great practical politicians, Hamilton and Madison, consulted, adopting many of its prominent devices, when they set about framing the Constitution of the United States. In 146 BC Corinth was destroyed and the League broken up (see 1 Macc 15:23); and the whole of Greece, under the name of Achaia, was transformed into a Roman province, which was divided into two separate provinces, Macedonia and Achaia, in 27 BC.

In Ac 18:12 we are told that the Jews in Corinth made insurrection against Paul when Gallio was deputy of Achaia, and in 18:27 that Apollos was making preparations to set out for Achaia In Ro 16:5, "Achaia" should read "ASIA" as in the Revised Version

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(British and American). In Ac 20:2 "Greece" means Achaia, but the oft-mentioned "Macedonia and Achaia" generally means the whole of Greece (Ac 19:21; Ro 15:26; 1Th 1:8). Paul commends the churches of Achaia for their liberality (2Co 9:13).

LITERATURE.

See Gerhard, Ueber den Volksstamm der A. (Berlin, 1854); Klatt, Forschungen zur Geschichte des achaischen Bundes (Berlin, 1877); M. Dubois, Les ligues etolienne et acheenne (Paris, 1855); Capes, History of the Achean League (London, 1888); Mahaffy, Problems, 177-86; Busolt, Greek Staatsalter, 2nd edition (1892), 347 ff; Toeppfer, in Pauly's Realencyclopaedie.

For Aratus see Hermann, Staatsalter, 1885; Krakauer, Abhandlung ueber Aratus (Breslau, 1874); Neumeyer, Aratus aus Sikyon (Leipzig, 1886); Holm, History of Greece.

J. E. Harry

ACHAICUS

a-ka'-i-kus (Achaikos, "belonging to Achaia"): A name honorably conferred upon L. Mummius, conqueror of Corinth and Achaia (compare **CORINTH**). Achaicus was one of the leaders of the Corinthian church (to be inferred from 1Co 16:15 ff) who, visiting Paul at Ephesus with Stephanas and Fortunatus, greatly relieved the Apostle's anxiety for the Corinthian church (compare 1Co 5:1 ff). Paul admonishes the members of the Cor church to submit to their authority (compare 1Th 5:12) and to acknowledge their work (1Co 16:15 ff).

ACHAN

a'-kan ('akhan (in 1Ch 2:7 Achar, 'akhar, "troubler"): The descendant of Zerah

the son of Judah who was put to death, in Joshua's time, for stealing some of the "devoted" spoil of the city of Jericho (Jos 7). The stem 'akhan is not used in Hebrew except in this name. The stem 'akhar has sufficient use to define it. It denotes trouble of the most serious kind—Jacob's trouble when his sons had brought him into blood feud with his Canaanite neighbors, or Jephthah's trouble when his vow required him to sacrifice his daughter (Ge 34:30; Jud 11:35). In Pr 11:17,29; 15:6,27) the word is used with intensity to describe the results of cruelty, disloyalty, greed, wickedness. The record especially speaks of Achan's conduct as the troubling of Israel (1Ch 2:7; Jos 6:18; 7:24). In an outburst of temper Jonathan speaks of Saul as having troubled the land (1Sa 14:29). Elijah and Ahab accuse each the other of being the troubler of Israel (1Ki 18:17,18). The stem also appears in the two proper names **ACHOR** and **OCHRAN** (which see).

The crime of Achan was a serious one. Quite apart from all questions of supposable superstition, or even religion, the cherem concerning Jericho had been proclaimed, and to disobey the proclamation was disobedience to military orders in an army that was facing the enemy. It is commonly held that Achan's family were put to death with him, though they were innocent; but the record is not explicit on these points. One whose habits of thought lead him to expect features of primitive savagery in such a

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case as this will be sure to find what he expects; a person of different habits will not be sure that the record says that any greater cruelty was practiced on the family of Achan than that of compelling them to be present at the execution. Those who hold that the Deuteronomic legislation comes in any sense from Moses should not be in haste to think that its precepts were violated by Joshua in the case of Achan (see De 24:16). The record says that the execution took place in the arable valley of Achor, up from the Jordan valley. See **ACHOR** .

Willis J. Beecher

ACHAR

a'-kar: Variant of **ACHAN** , which see.

ACHAZ

a'-kaz (Achaz), the King James Version (Mt 1:9): Greek form of Ahaz (thus the Revised Version (British and American)). The name of a King of Israel.

ACHBOR

ak'-bor ('akhbor, "mouse"):

(1) The father of Baal-hanan, who was the seventh of the eight kings who reigned in Edom before there were kings in Israel (Ge 36:38,39; 1Ch 1:49).

(2) The son of Micaiah (called in Chronicles Abdon the son of Micah) who went with Hilkiah the priest and other high officials, at the command of King Josiah, to consult Huldah the prophetess concerning the book that had been found (2Ki 22:12,14; 2Ch 34:20).

It may be presumed that this Achbor is also the man mentioned in Jer 26:22;

36:12, as the father of Elnathan, who went to Egypt for King Jehoiakim in order to procure the extradition of Uriah the prophet, and who protested against the burning of Baruch's roll.

Willis J. Beecher

ACHIACHARUS

a-ki-ak'-a-rus (Codex Vaticanus Achiacharos; Acheicharos): Governor of Assyria. Achiacharus is the son of Anael, a brother of Tobit (Tobit 1:21). Sarchedonus (Esarhaddon), the king of Assyria, appointed him over all "accounts of his kingdom" and over all "his affairs" (Tobit 1:21 f; compare Da 2:48). At his request Tobit comes to Nineveh (Tobit 1:22). Achiacharus nourishes Tobit, while the latter is afflicted with disease (Tobit 2:10). He attends the wedding-feast of Tobias (Tobit 11:18). Is persecuted by Aman, but saved (Tobit 14:10).

ACHIAS

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a-ki'-as: An ancestor of Ezra (2 Esdras 1:2). Omitted in other genealogies.

ACHIM

a'-kim (Achein): A descendant of Zerubbabel and ancestor of Jesus, mentioned only in Mt 1:14.

ACHIOR

a'-ki-or (Achior): General of the Ammonites, who spoke in behalf of Israel before Holofernes, the Assyrian general (Judith 5:5 ff). Holofernes ordered him bound and delivered at Bethulia to the Israelites (Judith 6), who received him gladly and with honor. Afterward he became a proselyte, was circumcised, and joined to Israel (Judith 14). In Nu 34:27 it is the Septuagint reading for Ahihud, and in the Hebrew would be 'achi'or, "brother of light."

ACHIPHA

ak'-i-fa; the King James Version Acipha, as'-i-fa (Achipha), in the Apocrypha (1 Esdras 5:31) head of one of the families of the temple-servants, who returned with Zerubbabel, same as the Old Testament **HAKUPHA** (Ezr 2:51; Ne 7:53), which see.

ACHISH

a'-kish ('akhish): King of the city of Gath in the days of David. His father's name is given as Maoch (1Sa 27:2), and Maacah (1Ki 2:39). David sought the protection of Achish when he first fled from Saul, and just after his visit to Nob (1Sa 21:10-15). Fearing rough treatment or betrayal by Achish, he feigned madness. But this made him unwelcome, whereupon he fled to the Cave of Adullam (1Sa 22:1). Later in his fugitive period David returned to Gath to be

hospitably received by Achish (1Sa 27:1 ff), who gave him the town of Ziklag for his home. A year later, when the Philistines invaded the land of Israel, in the campaign which ended so disastrously for Saul (1Sa 31), Achish wished David to participate (1Sa 28:1-2), but the lords of the Philistines objected so strenuously, when they found him and his men with the forces of Achish, that Achish was compelled to send them back. Achish must have been a young man at this time, for he was still ruling forty years later at the beginning of Solomon's reign (1Ki 2:39). He is mentioned as Abimelech in the title of Ps 34. See **ABIMELECH** .

Edward Mack

ACHITOB

ak'-i-tob: Same as Ahitob. Used in 1 Esdras 8:2; compare 2 Esdras 1:1 the King James Version. See **AHITUB** 3.

ACHMETHA

ak'-me-tha (Ezr 6:2; 'achmetha'; Septuagint Amatha; Peshitta achmathan; in Tiglath Pileser's inscription circa 1100 BC Amadana: in Darius' Behistun Inscr., II, 76-78,

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Ctesias, Curtius, Amm. Marcellinus, Pausanias, Strabo, Diod. Siculus; Ibnu'l Athir, Yaqut, Jahangusha, Jami'u't Tawarikh, and modern travelers.

W. St. Clair Tisdall

ACHO

ak'-o. See [ACCO](#) .

ACHOR

a'-kor ('akhor, "trouble," the idea of the word being that of trouble which is serious and extreme. See [ACHAN](#)): The place where Achan was executed in the time of Joshua (Jos 7:24,26). In all the five places where it is mentioned it is described as the 'emek, the arable valley of Achor. There is no ground in the record for the current idea that it must have been a locality with horrid and dismal physical features. It was on a higher level than the camp of Israel in the Jordan valley, and on a lower level than Debir—a different Debir from that of Jos 15:15. In a general way, as indicated by the points mentioned in the border of Judah, it was north of Betharabah, and south of Debir ([Jos 7:24; 15:7](#)). Many identify it with the Wady Kelt which descends through a deep ravine from the Judean hills and runs between steep banks south of the modern Jericho to Jordan, the stream after rains becoming a foaming torrent. Possibly the name may have been applied to a region of considerable extent. In Isa 65:10 it is a region on the east side of the mountain ridge which is in some sense balanced with Sharon on the west side. By implication the thing depicted seems to be these rich agricultural localities so far recovered from desolation as to be good grounds for cattle and sheep. Hosea recognizes the comforting aspect of the dreadful affair in the valley of Achor; it was a doorway of hope to pardoned Israel (Ho 2:15 (17)), and he hopes for like acceptance for the Israel of his own day.

Willis J. Beecher

ACHSA

ak'-sa: Used in the King James Version in 1Ch 2:49 for **ACHSAH** , which see.

ACHSAH

ak'-sa ('akhchah; in some copies 'akhca' in 1Ch 2:49), ("anklet"): The daughter of Caleb whom he gave in marriage to his younger kinsman Othniel the son of Kenaz, as a reward for smiting Kiriath-sepher (Jos 15:16 ff; Jud 1:12 ff). Caleb, the narrative says, established Achsah in the South-country, and in addition, at her asking, gave her certain important springs of water—the "upper basins" and the "nether basins." Professor G. F. Moore identifies these with the groups of springs in Seit ed-Dilbeh (notes on Jud in Polychrome Bible).

Willis J. Beecher

ACHSHAPH

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ak'-shaf ('akhshaph, "sorcery," or "fascination"): A city in the northern part of the territory conquered by Joshua. The king of Achshaph was a member of the coalition against Israel under Jabin and Sisera. It is mentioned with Hazor, Megiddo, Taanach, etc., in the list of conquered kings. It is one of the cities marking the boundaries of the tribe of Asher (Jos 11:1; 12:20; 19:25). Several attempts have been made to identify the site of it, but explorers are not agreed as to the identification.

ACHZIB

ak'-zib ('akhzibh, "lying" or "disappointing"): The name of two towns in Palestine:

(1) A town in western Judah in the lowlands, mentioned in connection with Mareshah and Keilah as one of the cities allotted to Judah (Jos 15:44), and in Mic (1:14), where it suggests play upon its meaning, "deceptive" or "failing," possibly the place having received its name from a winter spring or brook, which failed in summer. It is also called Chezib (kezibh (Ge 38:5)), where Judah was at the time of the birth of his son Shelah. In 1Ch 4:22 it is called Cozeba, the King James Version "Chozeba" (kozebha'), clearly seen to be the same as Achzib, from the places with which it is grouped.

(2) It has been identified with the modern 'Ayin-Kezbeh in the valley of Elah, and north of Adullam.

Edward Mack

(3) Mod Zib Septuagint variously: Jos 19:29, Codex Vaticanus, Echozob, Codex Alexandrinus, Achzeiph; Jud 1:31, Codex Vaticanus, Aschazei, Codex Alexandrinus, Aschendei, Greek Ecdippa: A small town some miles north of Acre on the coast. It is mentioned in Jos 19:29 as falling within the possessions of the tribe of Asher, but they never occupied it, as they did not the neighboring

Acre (Acco). The Phoenician inhabitants of the coast were too strongly entrenched to be driven out by a people who had no fleet. The cities on the coast doubtless aided one another, and Sidon had become rich and powerful before this and could succor such a small town in case of attack. Achzib was a coast town, nine miles north of Acco, now known as Ez-Zib. It appears in the Assyrian inscriptions as Aksibi and Sennacherib enumerates it among the Phoenician towns that he took at the same times as Acco (702 BC). It was never important and is now an insignificant village among the sand dunes of the coast. It was the bordertown of Galilee on the west, what lay beyond being unholy ground.

H. Porter

ACIPHA

as'-i-fa. See **ACHIPHA** .

ACITHO; ACITHOH

as'-i-tho (variant of **AHITU B**): The name in the King James Version of an ancestor of Judith (Judith 8:1).

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ACKNOWLEDGE

ak-nol'-ej (gignosko): To declare that one recognizes the claims of a person or thing fully established. Both in Old Testament and New Testament expressed by various forms of the word "know" (Pr 3:6; Isa 61:9; Col 2:2 the King James Version). The Psalmist (Ps 32:5) "acknowledged" his sin, when he told God that he knew the guilt of what he had done. The Corinthians (2Co 1:14) "acknowledged" Paul and his companions when they formally recognized their claims and authority.

ACQUAINT; ACQUAINTANCE

a-kwant', a-kwan'-tans (gnostoi): Terms referring to various degrees of knowledge, but implying more or less detailed information; applied to God's omniscience (Ps 139:3), to the grief of the Suffering Servant of Yahweh (Isa 53:3), and to the knowledge which man should have of God. The noun in the concrete, unless limited by a qualifying term, means more than one who has been known simply in passing, and implies a degree of intimacy, as may be seen in Lu 2:44; 23:49; 2Ki 12:5.

H. E. Jacobs

ACRA

ak'-ra, a'-kra (1 Macc 1:33 the Revised Version (British and American), "citadel"). See [JERUSALEM](#) .

ACRABATTENE

ak-ra-ba-te'-ne. See [AKRABATTINE](#) (in the Apocrypha).

ACRABBIM

ak-rab'-im: Incorrect transliteration of 'aqrabbim, of Jos 15:3 in the King James Version. See [AKRABBIM](#) .

ACRE (1)

a'-ker, a'-ker. See [ACCO](#) .

ACRE (2)

a'-ker (tsemedh): A term of land-measurement used twice in the English versions of the Bible (Isa 5:10; 1Sa 14:14), and said to be the only term in square measure found in the Old Testament. The English word "acre" originally signified field. Then it came to denote the measure of land that an ox team could plow in a day, and upon the basis of a maximum acre of this kind the standard acre of 160 square rods (with variations in different regions) was fixed. The Hebrew word translated acre denotes a yoke of animals, in the sense of a team, a span, a pair; it is never used to denote the yoke by which the team are coupled together. The phrase 'ten yokes of vineyard' (Isa 5:10) may naturally mean vineyard covering as much land as a team would plow in ten

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days, though other plausible meanings can also be suggested. In 1Sa 14:14 the same word is used in describing the limits of space within which Jonathan and his armor-bearer slew twenty Philistines. The translation of the Revised Version (British and American), "within as it were half a furrow's length in an acre of land," means, strictly, that they were slain along a line from two to twenty rods in length. The word rendered "furrow," used only here and in Ps 129:3, is in Brown's Hebrew Lexicon defined as "plowing-ground." This gives the rendering "as it were in half a plowing-stint, a yoke of ground," the last two phrases defining each the other, so that the meaning is substantially that of the paraphrase in the King James Version. There is here an alleged obscurity and uncertainty in the text, but it is not such as to affect either the translation or the nature of the event.

Willis J. Beecher

ACROSTIC

a-kros'-tik: The acrostic, understood as a short poem in which the first letters of the lines form a word, or name, or sentence, has not yet been proved to occur in ancient Hebrew literature. The supposed examples found by some scholars in Ps 2:1-4 and Ps 110:1-4 are not generally recognized. Still less can be said in favor of the suggestion that in Es 1:20 four words read from left to right form by their initials an acrostic on the name YHWH (compare Konig, Einleitung 293). In Byzantine hymn-poetry the term acrostichis with which our word "acrostic" is connected was also used of alphabetical poems, that is poems the lines or groups of lines in which have their initials arranged in the order of the alphabet.

Acrostics of this kind are found in pre-Christian Hebrew literature as well as elsewhere in ancient oriental literature. There are twelve clear instances in the Old Testament: Psalms 25; 34; 37; 111 f; 119; 145; **Pr 31:10-31**, and La 1-4. There is probably an example in Psalms 9 and 10, and possibly another in Nab 1:2-10. Outside the Canon, Sirach 51:13-30 exhibits clear traces of alphabetic arrangement. Each of these fifteen poems must briefly be discussed.

Pss 9 and 10, which are treated as one psalm in Septuagint and Vulg, give fairly clear indications of original alphabetic structure even in the Massoretic Text. The initials of 9:1,3,5 are respectively ‘aleph, beth, gimel; of 9:9,11,13,15,17 waw, zayin, cheth, Teth and yodh. Ps 10:1 begins with lamedh and 10:12,14,15,17 with qoph, resh, shin and tau. Four lines seem to have been allotted to each letter in the original form of the poem. In Ps 25 all the letters are represented except waw and qoph. In 25:18 we find resh instead of the latter as well as in its place in 25:19. In 25:2 the alphabetical letter is the initial of the second word. The last verse is again supernumerary. There are mostly two lines to a letter. In Ps 34 all the letters are represented except waw, 34:6 beginning not with it, as was to be expected, but with zayin. The last verse is again a supernumerary. Since here and in 25:22 the first word is a form of padhah it has been suggested that there may have been here a sort of acrostic on the writer’s name Pedahel pedhah’el, but there is no evidence that a psalmist so named ever existed. There are two lines to a letter. In Ps 37 all the letters are represented except ‘ayin which seems however from Septuagint to have been present in the earliest text. As a rule four lines are assigned to each letter. In Psalms 111 f are found two quite regular examples with a line to each letter. Ps 119 offers another regular example, but with 16 lines to a letter, each alternate line beginning with its letter. Vs 1-8, for instance, each

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In addition to authorities already cited: Konig, Einl, 58, 66, 74, 76, 399, 404, 419, and Stilistik, etc., 357 ff, Budde, Geschichte der alt-hebraischen Litteratur, 30, 90, 241, 291; article "Acrostic" in HDB (larger and smaller) and Hastings, Encyclopedia of Religion and Ethics, and Jewish Encyclopedia; commentaries on Ps, Nah, Pr and Lam; Driver, Parallel Psalter; King, Early Religious Poetry of the Hebrews, chapter iv.

William Taylor Smith

ACTS OF PILATE

pi'-lat, pi'-lat. See [APOCRYPHAL GOSPELS](#) .

ACTS OF SOLOMON

"The book of the acts of Solomon" (1Ki 11:41), probably a history based on the state documents kept by the official recorder. See 1Ki 14:19,29; 15:23,31; 16:5,14,20,27; 22:39,45, etc.

ACTS OF THE APOSTLES, 1-7

a-pos'-ls: I. TITLE II. TEXT III. UNITY OF THE BOOK IV. THE AUTHOR V. CANONICITY VI. DATE VII. SOURCES USED BY LUKE VIII. THE SPEECHES IN THE ACTS IX. RELATION OF ACTS TO THE EPISTLES X. CHRONOLOGY OF ACTS XI. HISTORICAL WORTH OF ACTS XII. PURPOSE OF THE BOOK XIII. ANALYSIS LITERATURE

I. Title.

It is possible, indeed probable, that the book originally had no title. The

manuscripts give the title in several forms. Aleph (in the inscription) has merely "Acts" (Praxeis). So Tischendorf, while Origen, Didymus, Eusebius quote from "The Acts." But BD Aleph (in subscription) have "Ac of Apostles" or "The Ac of the Apostles" (Praxeis Apostolon). So Westcott and Hort, Nestle (compare Athanasius and Euthalius). Only slightly different is the title in 31,61, and many other cursives (Praxeis ton Apostolon, "Ac of the Apostles"). So Griesbach, Scholz. Several fathers (Clement of Alex, Origen, Dionysius of Alex, Cyril of Jerusalem, Chrysostom) quote it as "The Ac of the Apostles" (Hai Praxeis ton Apostolon). Finally A2 EGH give it in the form "Ac of the Holy Apostles" (Praxeis ton Hagion Apostolon). The Memphitic version has "The Ac of the Holy Apostles." Clearly, then, there was no single title that commanded general acceptance.

II. Text.

(1) The chief documents. These are the Primary Uncials (Codex Sinaiticus, Codex Alexandrinus, Codex Vaticanus, Codex Ephraemi Rescriptus, Codex Bezae), Codex Laudianus (E) which is a bilingual Uncial confined to Acts, later Uncials like Codex Modena, Codex Regius, Codex the Priestly Code (P), the Cursives, the Vulgate, the Peshitta and the Harclean Syriac and quotations from the Fathers. We miss the Curetonian and Syriac Sinaiticus, and have only fragmentary testimony from the Old

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religio illicita. The last word in the Ac comments on the fact that Paul, though still a prisoner, was permitted to preach unhindered. The importance of this point is clearly seen as one pushes on to the Neronian persecution in 64. After that date Christianity stood apart from Judaism in the eye of Rome. I have already stated my belief that Luke closed the Ac when he did and as he did because the events with Paul had only gone thus far. Numerous scholars hold that Luke had in mind a third book (Ac 1:1), a possible though by no means necessary inference from "first treatise." It was a climax to carry the narrative on to Rome with Paul, but it is rather straining the point to find all this in Ac 1:8. Rome was not "the nethermost part of the earth," Spain more nearly being that. Nor did Paul take the gospel to Rome.

Besides, to make the arrival of Paul in Rome the goal in the mind of Christ is too narrowing a purpose. The purpose to go to Rome did dominate Paul's mind for several years (Ac 19:21), but Paul cuts no figure in the early part of the book. And Paul wished to push on from Rome to Spain (Ro 15:24). It is probably true that Luke means to announce his purpose in Ac 1:1-8. One needs to keep in mind also Lu 1:1-4. There are various ways of writing history. Luke chooses the biographical method in Acts. Thus he conceives that he can best set forth the tremendous task of interpreting the first thirty years of the apostolic history. It is around persons (compare Harnack, *The Ac of the Apostles*, 117), two great figures (Peter and Paul), that the narrative is focused. Peter is most prominent in Ac 1-12, Paul in 13-28. Still Paul's conversion is told in Ac 9 and Peter reappears in Ac 15. But these great personages do not stand alone. John the Apostle is certainly with Peter in the opening chapters. The other apostles are mentioned also by name (Ac 1:13) and a number of times in the first twelve chapters (and in Ac 15). But after Ac 15 they drop out of the narrative, for Luke follows the fortunes of Paul.

The other chief secondary figures in Ac are Stephen, Philip, Barnabas, James, Apollos, all Hellenists save James (Harnack, 120). The minor characters are numerous (John, Mark, Silas, Timothy, Aquila and Priscilla, Aristarchus, etc.). In

most cases Luke gives a distinct picture of these incidental personages. In particular he brings out sharply such men as Gallio, Claudius, Lysias, Felix, Festus, Herod, Agrippa I and II, Julius. Luke's conception of the apostolic history is that it is the work of Jesus still carried on by the Holy Spirit (Ac 1:1 f). Christ chose the apostles, commanded them to wait for power from on high, filled them with the Holy Spirit and then sent them on the mission of world conquest. In the Ac Luke records the waiting, the coming of the Holy Spirit, the planting of a powerful church in Jerusalem and the expansion of the gospel to Samaria and all over the Roman Empire. He addresses the book to Theophilus as his patron, a Gentile Christian plainly, as he had done with his gospel. The book is designed for the enlightenment of Christians generally concerning the historic origins of Christianity. It is in truth the first church history. It is in reality the Ac of the Holy Spirit as wrought through these men. It is an inspiring narration. Luke had no doubt whatever of the future of a gospel with such a history and with such heroes of faith as Peter and Paul.

ACTS, APOCRYPHAL

a-pok'-ri-fal. See [APOCRYPHAL ACTS](#) .

ACUA

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ak'-u-a. See [ACUD](#) .

ACUB

a'-kub (Codex Vaticanus, Akouph; Codex Alexandrinus, Akoum) = Bakbuk (Ezr 2:51; Ne 7:53): The descendants of Acub (temple-servants) returned with Zerubbabel to Jerusalem (1 Esdras 5:31).

ACUD

a'-kud (Akoud; the King James Version Acua) = [AKKUB](#) (Ezr 2:45) which see; omitted in Ne 7: The descendants of Acud (temple-servants) returned with Zerubbabel to Jerusalem (1 Esdras 5:30).

ADADAH

a-da'-da ('adh'adhah): A city in the southern part of Judah (Jos 15:22). The older copies of the Greek text have Arouel, but that is not a sufficient reason for identifying the name with the Aroer of 1Sa 30:28. Some scholars adopt the change of text, and identify the site with Ararah, about seven miles Southeast of Beer-sheba. Others identify it with Adadah, eight or nine miles Southeast of Arad.

ADADRIMMON

a-dad-rim'-on: Shorter and less accurate name of a place in the Valley of Megiddo, which tradition connected with the death of King Josiah (Zec 12:11; 2Ch 35:22). See [HADADRIMMON](#) .

ADAH

a'-da ('adhah, "adornment"):

(1) One of the two wives of Lamech the descendant of Cain (Ge 4:19,20,23). The narrative in Ge assigns to her two sons, Jabal the "father" of tent-dwelling people, and Jubal the "father" of all such as handle the harp and pipe." Josephus says that Lamech had 77 sons by Ada and Zillah (Ant., I, ii, 2).

(2) According to Ge 36:2,4,10,12,16, the Hittite wife of Esau, daughter of Elon, and mother of Eliphaz. In this chapter Esau's other wives are Oholibamah, a Hivite, and Basemath the daughter of Ishmael. The names are differently given elsewhere (Ge 26:34; 28:9). Basemath is said to be the daughter of Elon. The daughter of Ishmael is called Mahalath. In place of Oholibamah the Hivite we find Judith the daughter of Beerli the Hittite. Data are lacking for the solution of the problem.

Willis J. Beecher

ADAIAH

a-da'-ya, a-di'-a ('adhayah, "Yahweh hath adorned"):

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- (1) Apparently the seventh of the nine sons of Shimei, who is apparently the same with Shema, who is the fifth of the sons of Elpaal, who is the second of the two sons of Shaharaim and Hushim (1Ch 8:21). Shaharaim and his descendants are listed with the descendants of Benjamin, though his relations to Benjamin are not stated.
- (2) A Levite; ancestor to David's singer Asaph, and a descendant of the fifth generation from Gershom (1Ch 6:41).
- (3) The father of Maaseiah, who was one of the captains of hundreds associated with Jehoiada the priest in making Joash king (2Ch 23:1).
- (4) A resident of Bozkath, and father of Jedidah the mother of King Josiah (2Ki 22:1).
- (5) A descendant of Judah through Perez. His great-great-grandson Maaseiah resided in Jerusalem after Nehemiah had rehabilitated the city (Ne 11:5).
- (6) One of the men of Israel, not a priest or Levite, but "of the sons of Bani," who promised Ezra that he would part with his foreign wife (Ezr 10:29).
- (7) The same man or another, in a different group of the sons of Bani (Ezr 10:39).
- (8) One of the priests of the latest Bible times, mentioned with a partial genealogy (Ne 11:12; 1Ch 9:12).

Willis J. Beecher

ADALIA

a-da-li'-a ('adhalya', probably a Persian name, meaning unknown): One of the ten sons of Haman who were put to death by the Jews (Es 9:8).

ADAM IN THE NEW TESTAMENT

(Adam): The name of Adam occurs nine times (in five different passages) in the New Testament, though several of these are purely incidental.

I. Gospels.

In Lu 3:38 the ancestry of Jesus Christ is traced up to Adam, "Adam, the son of God," thereby testifying to the acceptance of the Old Testament genealogies of Gen. This is the only place in the Gospels in which Adam is actually named, though there is an allusion to him in Mt 19:4-6 (= Mr 10:6-8), referring to Ge 1:27, 2:24.

II. Epistles.

Adam is used by Paul as the founder of the race and the cause of the introduction of sin in order to point the comparison and contrast with Christ as the Head of the new race and the cause of righteousness.

1. Ro 5:12-21:

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"And Enoch, the seventh from Adam" (Ge 5). Bigg says that the quotation which follows is a combination of passages from Enoch, though the allusion to Enoch himself is evidently based on the story in Gen.

III. Conclusions.

As we review the use of "Adam" in the New Testament, we cannot fail to observe that Paul assumes that Adam was a historical personality, and that the record in Genesis was a record of facts, that sin and death were introduced into the world and affected the entire race as the penalty of the disobedience of one ancestor. Paul evidently takes it for granted that Adam knew and was responsible for what he was doing. Again, sin and death are regarded as connected, that death obtains its moral quality from sin. Paul clearly believed that physical dissolution was due to sin, and that there is some causal connection between Adam and the human race in regard to physical death. While the reference to death in Ro 5 as coming through sin, is primarily to physical death, yet physical death is the expression and sign of the deeper idea of spiritual death; and even though physical death was in the world before Adam it was only in connection with sin that its moral meaning and estimate became clear. Whether we are to interpret, "for that all sinned," as sinning when Adam sinned, or sinning as the result of an inherited tendency from Adam, the entire passage implies some causal connection between him and them. The need of redemption is thus made by the apostle to rest on facts. We are bound to Adam by birth, and it is open to us to become bound to Christ by faith. If we refuse to exchange our position in Adam for that which is offered to us in Christ we become answerable to God; this is the ground of moral freedom. The New Testament assumption of our common ancestry in Adam is true to the facts of evolutionary science, and the universality of sin predicated is equally true to the facts of human experience. Thus, redemption is grounded on the teaching of Scripture, and confirmed by the uncontradicted facts of history and experience. Whether, therefore, the references to Adam in the New Testament are purely incidental, or elaborated in theological discussion, everything is evidently based on the record in Gen.

W. H. Griffith Thomas

ADAM IN THE OLD TESTAMENT

(Evolutionary Interpretation): NOTE: It ought to be superfluous to say that the unfolding or development of the human personality here identified with evolution is something far higher, deeper, and other than anything that can be fathered upon Darwin or Herbert Spencer. Evolution (unfolding) is the great process or movement; natural selection and survival of the fittest name only guesses at some of its methods. 'adham, "man," Ge 1:26, or "a man," Ge 2:5; ha-'adham, "the man"; mostly with the article as a generic term, and not used as the proper name of a patriarch until 5:3, after which the name first given to both man and woman (5:2) is used of the man alone: The being in whom is embodied the Scripture idea of the first created man and ancestor of mankind. The account, which belongs mostly to the oldest stratum of the Genesis story (Jahwist) merits careful attention, because evolutionary science, history, and new theology have all quarreled with or rejected it on various grounds, without providing the smallest approach to a satisfactory substitute.

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4. Adam in Apocrypha:

Allusions to the narrative of the creation and the fall of man, covering most points of the narrative of Ge 1-4, are found in 2 Esdras 3:4-7,10,21,26; 4:30; 6:54-56; 7:11,46- 48; Tobit 8:6, The Wisdom of Solomon 2:23 f; 9:2 f; 10:1 f, Ecclesiasticus 15:14; 17:1-4; 25:24; 40:1; 49:16. In both 2 Esdras and The Wisdom of Solomon we read that death came upon all men through Adam's sin, while 2 Esdras 4:30 declares that "a grain of evil seed was sown in the heart of Adam from the beginning." Aside from this doctrinal development the Apocrypha offers no additions to the Old Testament narrative.

F. K. Farr

ADAM, BOOKS OF

Books pretending to give the life and deeds of Adam and other Old Testament worthies existed in abundance among the Jews and the early Christians. The Talmud speaks of a Book of Adam, which is now lost, but which probably furnished some of the material which appears in early Christian writings. The Vita Adami was translated from the Ethiopic by Dillmann (1853), and into English by Malan (The Book of Adam and Eve, London, 1882). The Testament of Adam is a portion of the Vita Adami (published by Renan in 1853) and so probably is the Diatheke ton Protoplaston (Fabricius, II, 83). See [APOCALYPTIC LITERATURE; APOCRYPHA](#) .

M. O. Evans

ADAM, CITY OF

(ʿadham, "red" or BDB "made"): A city in the middle of the Jordan valley near [ZARETHAN](#) (Jos 3:16), which see. The name probably survives at the Damieh Ford, near the mouth of the Jabbok twenty miles above Jericho. An Arabian

historian asserts that about 1265 AD the Jordan was here blocked by a land slide. The inner gorge of the Jordan is here narrow with high banks which would facilitate such an obstruction as permitted the waters to "pile up" above to Adam and run out below, permitting Joshua's host to cross on dry land (SWP, II, 15; Wright, SCOTH, 130-34).

George Frederick Wright

ADAMAH

ad'-a-ma ('adhamah; Adami): A fortified city in the territory of Naphtali, named between Chinnereth and Ramah (Jos 19:36). It is probably identical with the modern 'Admah, a ruin on the plateau about 10 miles North of Beisan.

ADAMANT

ad'-a-mant (shamir (Eze 3:9; Zec 7:12)): In the passages cited and in Jer 17:1, where it is rendered "diamond" the word shamir evidently refers to a hard stone. The word adamant ("unconquerable") is used in the early Greek writers for a hard metal,

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perhaps steel, later for a metal-like gold and later for the diamond. The Hebrew shamir, the Greek adamas (from which word "diamond" as well as "adamant" is derived) and the English adamant occur regularly in figurative expressions. All three are equally indefinite. Adamant may therefore be considered a good translation for shamir, though the Septuagint does not use adamas in the passages cited. There is a possible etymological identification of shamir with the Greek smyris (smeris or smiris), emery, a granular form of corundum well known to the ancients and used by them for polishing and engraving precious stones. Corundum in all its forms, including the sapphire and ruby, is in the scale of hardness next to the diamond. In English Versions of the Bible Isa 5:6; 7:23-25; 9:18; 10:17; 27:4; 32:13, shamir is translated "brier". See also **STONES**, **PRECIOUS** .

Alfred Ely Day

ADAMI

ad'-a-mi; a-da'-mi: Mentioned in the King James Version as a separate name, where the Revised Version (British and American) has **ADAMI-NEKEB** , which see (Jos 19:33).

ADAMI-NEKEB

ad'-a-mi ne'-keb 'adhmi ha-neqebh, "the ground of the piercing," (that is of the pass, or defile): A place mentioned in indicating the border of Naphtali (Jos 19:33). In the King James Version, Adami and Nekeb are given as separate names, and it is an open question which view of the matter is correct. Most of the Greek texts give the names as two. The Vulgate has "Adami quae est Neceb." The Jerusalem Talmud gives two names, though instead of Hannekeb or Nekeb it has Siyadathah (Meg 1 1, or Neubauer's Geog du Talmud, 225). In the list of places conquered by Thothmes III of Egypt occurs the name NQBU (Tomkins, Rec of Past, new series, V, 47), which seems to be the same with Neqeb.

The list of names for the border of Naphtali (Jos 19:33,34) has no name in common with the list of cities (Jos 19:35-38) unless Adami and Adamah are the same. The PE Survey maps locate Adamah at Damieh, about seven miles northwest of the exit of the Jordan from the Lake of Galilee, and Adami at Khurbet Adamah, five or six miles south of the exit. Conder, Tomkins and others place Adami at Damieh, and identify Nekeb by its Talmudic name in the neighboring ruin Seiyadeh. Conder says (art. "Nekeb," HDB) that the "pass" implied in the name Nekeb "is probably one leading from the eastern precipices near Tiberias."

Willis J. Beecher

ADAN

a'-dan. See [ADDAN](#) .

ADAR (1)

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a-'dar ('adhar, meaning uncertain): The Babylonian name of the twelfth month of the year. Used in the Bible only in Ezr 6:15 and eight times in Esther. At first the author in Esther defines Adar as the twelfth month, but afterward omits the numeral. In order to maintain the relation of the year to the seasons it was customary to add a second Adar, as often as was needed, as an intercalary month.

ADAR (2)

a'-dar: In the King James Version (Jos 15:3) for **ADDAR** , which see.

ADARSA

a-dar'-sa. See **ADASA** .

ADASA

ad'-a-sa (Adasa; the King James Version Adarsa): A town less than four miles from Beth-horon (30 furlongs Ant, XII, x, 5; 1 Macc 7:40) and a day's journey from Gazara (1 Macc 7:45), where Judas Maccabee defeated and killed Nicanor, a general of Demetrius (1 Macc 7:40 ff). The ruin of Adaseh near Gibeon (SWP, III, XVII).

ADBEEL

ad'-be-el ('adhbe'el, "God's discipline," possibly): The third of the twelve sons of Ishmael (Ge 25:13; 1Ch 1:29). The name appears in the Assyrian records as that of a north Arabian tribe residing somewhere Southwest of the Dead Sea.

ADD

(1) epidiatassomai, "to add to," "to arrange in addition": Found only in Ga 3:15, which may thus be paraphrased: "To take a familiar illustration: even a man's

will, when ratified, no third party may annul or supplement" (Dummelow, in the place cited.).

(2) epitithemi, "to put upon," "If any man shall add unto them, God shall add unto him the plagues" (Re 22:18). The book is not to be falsified by addition or excision (see **BOOK**) by the interpolation of unauthorized doctrines or the neglect of essential ones (compare De 4:2; 12:32).

See also **IMPART** ; **SUPPLY** .

M. O. Evans

ADDAN

ad'-an ('addan; in Ne 'addon; connected in some way with the name of the god Addu): A name mentioned in the list of the returning exiles (Ezr 2:59, duplicated in Ne 7:61). It is one of several names of Babylonian localities from which came men who were unable to declare their genealogy as Israelites.

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ADDAR

ad'-ar ('addar, "glorious"): See [ARD](#)

- (1) A grandson of Benjamin, sometimes counted as one of his sons (1Ch 8:3).
- (2) A town on the southern border of Judah (Jos 15:3, the King James Version "Adar"). The same as Hazar-addar (Nu 34:4).

ADDER

ad'-er ('akhshubh (Ps 140:3); pethen (Ps 58:4); tsiph'oni (Pr 23:32); shephiphon (Ge 49:17); tsepha' (King James Version margin; Isa 14:29)): This word is used for several Hebrew originals. In each case a poisonous serpent is clearly indicated by the context. It is impossible to tell in any case just what species is meant, but it must be remembered that the English word adder is used very ambiguously. It is from the Anglo-Saxon *noedre*, a snake or serpent, and is the common English name for *Vipera berus*, L, the common viper, which is found throughout Europe and northern Asia, though not in Bible lands; but the word "adder" is also used for various snakes, both poisonous and non-poisonous, found in different parts of the world. In America, for instance, both the poisonous moccasin (*Ancistrodon*) and the harmless hog-nosed snakes (*Heterodon*) are called adders.

See [SERPENT](#) .

Alfred Ely Day

ADDI

ad'-i (Addi; Addei): An ancestor of Joseph, the husband of Mary, mother of Jesus; fourth from Zerubbabel in the ascending genealogical series (Lu 3:28).

ADDICT

a-dikt': Found only in the King James Version of 1Co 16:15, for Greek tasso. The house of Stephanus is said to be "addicted to the ministry of the saints," i.e. they have so "arranged" their affairs as to make of this service a prime object; the Revised Version (British and American) "set themselves to minister."

ADDO

ad'-o (Codex Alexandrinus, Addo; Codex Vaticanus, Eddein) = Iddo (Ezr 5:1; 6:14): The father (Zec 1:1,7 grandfather) of Zechariah the prophet (1 Esdras 6:1).

ADDON

ad'-on.

See [ADDAN](#) .

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ADDUS

ad'-us (Addous): The descendants of Addus (sons of Solomon's servants) returned with Zerubbabel to Jerusalem (1 Esdras 5:34). Omitted in Ezr 2 and [Ne 7](#) \$.

ADER

a'-der: Used in 1Ch 8:15 the King James Version for [EDER](#) , which see.

ADIABENE

a-di-a-be'-ne (Adiabene): A state lying on the east of the Tigris, on the greater and lesser rivers Zab, in the territory of ancient Assyria. For the half-century terminating with the destruction of Jerusalem by Titus, Adiabene is especially interesting by reason of the careers of its king, Izates, and his mother Helena, who became Jews. They had their part in the Jewish-Roman wars, and in various ways were typical of the existing situation. (See Ant, XX, 2-5; BJ, II, xvi, 4; xix. 2; V, iv, 2; vi. 1; xi. 5; VI, vi, 4.) Somewhat later Adiabene was absorbed into the Roman Empire and became

one of the six provinces which formed the larger province of Assyria, though Pliny and Ammianus sometimes call the large province by the name Adiabene.

Willis J. Beecher

ADIDA

ad'-i-da (Adida). A town of the Benjamin tribe near Lod and Ono located upon a hill facing the "plain country" of Judea, rebuilt and fortified by Simon Maccabee (1 Macc 12:38), who later encamped here to meet the army of Tryphon (1 Macc 13:13; Ant, XIII, vi, 5). It was also here that Aretas, king of Arabia, met

Alexander Janneus in

battle and defeated him (Ant., XIII, xv, 2). Perhaps the El-Haditheh of today located about three miles east of Lydda or Lod. See **HADID** .

ADIEL

ad'-i-el ('adhi'el, "ornament of God"):

- (1) One of the "princes" of the tribe of Simeon, who, in the days of Hezekiah, smote the aborigines of Gedor and captured the valley (1Ch 4:36 ff).
- (2) Father of Maasai, one of the priests who dwelt in Jerusalem after the return from the Exile (1Ch 9:12).
- (3) Father of Azmaveth who was over David's treasures (1Ch 27:25).

ADIN

a'-din ('adhin, "adorned"): The name of a family, "the sons of Adin" (Ezr 2:15; 8:6; Ne 7:20; 10:16; 1 Esdras 5:14; 8:32), mentioned among the returning exiles. The list in Ezr 2\$ is placed in the midst of the narrative concerning Zerubbabel, but its title

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and Its contents show that it also includes the later Jewish immigrants into Palestine. The list in Ne 7\$ is a duplicate of that in Ezz, but with variations; most of the variations are naturally accounted for by supposing that one copy was made later than the other and was brought up to date. In Ezz and 1 Esdras the number of the sons of Adin is said to be 454; in Ne it is 655. The 50 males, led by Ebed the son of Jonathan, who came with Ezz, may or may not have been included in the numbers just mentioned. Among the names of those who sealed the covenant along with Ne are 44 that are placed under the caption "the chiefs of the people" (Ne 10:14-26), and nearly half of these are the family names of the list in Ezz 2\$ and Ne 7\$. It is natural to infer that in these cases a family sealed the covenant collectively through some representative. In that case the Adin here mentioned is the same that is mentioned in the other places. See also [ADINU](#) .

Willis J. Beecher

ADINA

ad'-i-na, a-di'-na ('adhina', "adorned"). "Adina the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him" (1Ch 11:42). This is in that part of the list of David's mighty men in which the Chronicler supplements the list given in 2 Samuel.

ADINO

ad'-i-no, a-di'-no ('adhino, "his adorned one"): The senior of David's "mighty men." "Josheb-basshebeth a Tahchemonite, chief of the captains; the same was Adino the Eznite, against eight hundred slain at one time" (2Sa 23:8). This very exact rendering makes it evident even to an English reader that the text is imperfect. Ginsburg offers a corrected form taken substantially from the parallel passage in 1Ch 11:11: "Jashobeam a son of a Hachmonite, chief of the captains; he lifted up his spear." This is plausible, and is very generally accepted, and eliminates the names Adino and Eznite, which do not occur elsewhere in the

Bible. Some of the facts are against this. The Septuagint has the names Adino and Eznite. The Latin finds no proper names in the passage, but so translates the words as to presuppose the Hebrew text as we have it. It may be a case for suspended judgment.

The texts concerning David's mighty men are fragmentary both in Samuel and in Chronicles. If they were more complete they would perhaps make it clear that the three seniors were comrades of David at Pas-dammim, Ephes-dammim ([1Ch 11:13](#); [1Sa 17:1](#)); and that we have in them additional details concerning that battle. The record says that on the death of Goliath the Philistines fled and the Israelites pursued (1Sa 17:52 ff), but it is not improbable that during the retreat portions of the Philistine force rallied, so that there was strenuous fighting.

Willis J. Beecher

ADINU; ADIN

ad'-i-nu, ad'-in (Adinou, 1 Esdras 5:14; Adin, 1 Esdras 8:32): Compare Adin (Ezr 2:15; 8:6; Ne 7:20; 10:16). The descendants of Adin (leaders of the nation) returned

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with their families to Jerusalem: one party being with Zerubbabel (454 members 1 Esdras 5:14), a second party with Ezra (250 members 1 Esdras 8:32).

ADINUS

ad'-i-nus. See **IADINUS** (Apocrypha).

ADITHAIM

ad-i-tha'-im ('adhithayim "double ornament, passage, or prey"): A city in "the lowland" (Shephelah, not as the King James Version "valley") of Judah (Jos 15:36). Site unknown, but possibly same as **ADIDA** (which see).

ADJURATION

ad-ju-ra'-shun: The act of requiring or taking a solemn oath. In a time of military peril Saul adjured the people ('alah, "to take oath") and they took oath by saying "Amen" (1Sa 14:24). When Joshua pronounced a ban on Jericho (Jos 6:26) he completed it with an oath (shabha', "to cause to swear"). Often used in the sense of a solemn charge without the administration of an oath (1Ki 22:16; 2Ch 18:15; So 2:7; 5:8,9; 1Th 5:27). With reference to the withholding of testimony, see Le 5:1 and Pr 29:24. The high priest sought to put Jesus under oath (exorkizo, "to force to an oath," Mt 26:63). Adjure also means to solemnly implore (horkizo) as when the man with an unclean spirit appealed to Jesus: "I adjure thee by God, torment me not" (Mr 5:7); or seven sons of Sceva, exorcists, sought in the name of Jesus to expel demons (Ac 19:13).

(1) The exacting of an oath has, from time immemorial, been a customary procedure in conferring civil and ecclesiastical office and in taking legal testimony. Though often allowed to become painfully trivial and a travesty on its inherent solemnity, the taking of an official oath or the swearing of witnesses is still considered essential to the moral integrity of government, secular or

spiritual. False swearing, under solemn oath, constitutes the guilt and heinousness of perjury. The universality of oath-taking is humanity's tribute, whether pagan or Christian, to the sacredness of truth.

(2) Civilized nations administer oaths under three heads: political, ecclesiastical, legal. The sovereign of England receives the crown only as he or she responds affirmatively to the solemn adjuration of the archbishop or bishop: "Will you solemnly promise and swear to govern," etc., closing with the affirmation, "So help me God." A fundamental conviction of civilized nations was expressed by Lycurgus: "An oath is the bond that keeps the state together." It is the most solemn appeal to the inviolability of the human conscience, and the sacredness of a vow as witnessed both by God and men. See also **OATH** .

Dwight M. Pratt

ADLAI

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ad'-la-i, ad'-li ('adhlay; Septuagint Adli and Adai, "lax, weary"): The father of Shaphat, an overseer of David's herds in the lowlands (1Ch 27:29).

ADMAH

ad'-ma ('adhmah): From a root signifying red; one of the Cities of the Plain (Ciccar) (Ge 10:19; 14:2,8; De 29:23; Ho 11:8) upon which Abraham and Lot looked from the heights of Bethel; destroyed with Sodom and Gomorrah. Conder tentatively identifies it with the City of Adam referred to in Jos 3:16, and thinks that perhaps the name may be preserved in that of Damieh Ford, near the mouth of the river Jabbok; but that point could not have been in view from Bethel.

See [VALE OF SIDDIM](#) .

ADMATHA

ad'-ma-tha, ad-ma'-tha ('adhmatha'): One of "the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom" (Es 1:14); compare 2Ki 25:19; Ezr 7:14. The Septuagint gives only three names.

ADMIN

ad'-min. See [ARNI](#) .

ADMINISTER; ADMINISTRATION

ad-min'-is-ter ad-min-is-tra'-shun diakoneo, diakonia: Terms used in the King James Version in 1Co 12:5; 2Co 8:19,20; 2Co 9:12 respectively, and replaced in the Revised Version (British and American) by "minister" and "ministration." The root idea of both words is "service," hence to supply, or conduct or attend to anything; the performance of official duty, the conduct of affairs, the various forms of spiritual or social service. "Minister," used either of an act or of an

office, is the term that best represents the apostolic thought and ideal.

Dwight M. Pratt

ADMIRATION

ad-mi-ra'-shun (thauma, "a marvel" or "wonder"; thaumazo, "to wonder"): A term thrice used in the King James Version in the New Testament, to express a wonder that includes approval, high esteem; replaced in the Revised Version (British and American) by three renderings better suited to convey the various kinds of surprise, wonder, admiration, expressed, by this fertile word: namely, in 2Th 1:10, "to be admired," reads in the Revised Version (British and American) "to be marveled at"; in Jude 1:16 "having men's persons in admiration" is rendered "showing respect of persons"; in Re 17:6 "wondered with great admiration" is replaced by "with a great wonder." The Greek original is used frequently in the New Testament, especially in the Gospels, to express marvel and wonder at the supernatural works of Jesus.

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Dwight M. Pratt

ADNA

ad'-na ('adhna'," pleasure"; Aidaine):

(1) An Israelite in Ezra's time who, having married a foreign wife, divorced her. He belonged to Pahath-moab (Ezr 10:30).

(2) A priest of the family of Harum, during the high-priesthood of Joiakim son of Jethua (Ne 12:12-15).

ADNAH

ad'-na ('adhnach, "pleasure"; Edna):

(1) A warrior of the tribe of Manasseh, who deserted Saul and joined David's forces at Ziklag (1Ch 12:20,21)

(2) An officer of high rank, perhaps the commander-in-chief of Jehoshaphat's army (2Ch 17:14). Here the spelling in Hebrew is 'adhnah.

ADO

a-doo': Found only in Mr 5:39 King James Version: "Why make ye this ado and weep?" Here "make ado" is used to translate the Greek verb *thorubeomai* (compare Mt 9:23 the King James Version, where it is likewise rendered "making a noise"). "Ado" as a substantive is Old English for "trouble" or "fuss," used only in the sing.; and in the early English versions it combined well with the verb "make," as here, to translate the Greek word rendered elsewhere "causing an uproar," or "tumult," "making a noise," etc. (see Ac 17:5; 20:10). Compare Shakespeare, *Romeo and Juliet*, III, 4, "We'll keep no great ado; —a friend or

two."

George B. Eager

ADONAI

a-do'-ni, ad-o-na'-i (ʾadhonay): A Divine name, translated "Lord," and signifying, from its derivation, "sovereignty." Its vowels are found in the Massoretic Text with the unpronounceable tetragrammaton **YHWH**; and when the Hebrew reader came to these letters, he always substituted in pronunciation the word "ʾadhonay." Its vowels combined with the tetragrammaton form the word "Yahweh (Yahweh)."

See **GOD, NAMES OF** .

ADONI-ZEDEK

a-do-ni-ze'-dek (ʾadhonitsedheq, "lord of righteousness"): King of Jerusalem at the time of the conquest of Canaan (Jos 10:1). When he heard of the fall of Ai and the

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submission of the Gibeonites, he entered into a league with four other kings to resist Joshua and Israel, and to punish Gibeon (Jos 10:3,4), but was overthrown by Joshua in a memorable battle (Jos 10:12-14). Adoni-zedek and his four allies were shut up in a cave, while the battle lasted, and afterward were taken out by Joshua's order, put to death and hanged on trees (Jos 10:22-27). It is noticeable that the name is almost the equivalent of Melchizedek, malkitsedheq, "king of righteousness," who was ruler of Jerusalem in the time of Abraham.

Edward Mack

ADONIBEZEK

a-do-ni-be'-zek ('adhonibhezeq "lord of Bezek"): Lord of a town, Bezek, in southern Palestine, whom the tribes of Judah and Simeon overthrew. Adonibezek fled when his men were defeated, but was captured, and was punished for his cruelty in cutting off the thumbs and great toes of seventy kings by a similar mutilation. Being brought to Jerusalem, he died there (Jud 1:5-7). This not to be confused with Adonizedek, as in the Septuagint. This is quite another name.

ADONIJAH

ad-o-ni'-ja ('adhoniyahu or 'adhoniyah, "my lord is Yahweh"):

(1) The son of David and Haggith, the fourth of David's sons, born in Hebron after David became king of Judah, principally known for his attempt to become king instead of Solomon (2Sa 3:4; 1Ch 3:2; 1Ki 1\$, 2\$). The record gives no details concerning Chileab, the son of David and Abigail. Leaving him out, Adonijah was the oldest living son of David, after the death of Amnon and Absalom.

In treating the record it has been needlessly obscured by neglecting or distorting the time data. It says that the rebellion of Absalom broke out "at an end of forty

years" (2Sa 15:7). The natural meaning is not forty years after the last-mentioned preceding date, but at the close of the fortieth calendar year of the reign of David. Since David reigned 40 1/2 years (2Sa 5:4,5), the close of his fortieth calendar year was the beginning of his last year. That the date intended was at the beginning of a vernal year is confirmed by the references to the season (2Sa 17:19,28). Instead of giving this number Josephus says that 4 years had elapsed since the last preceding date, which is very likely correct.

Many considerations show that the outbreak cannot have occurred much earlier than the fortieth year of David; for Amnon and Absalom were born after David's reign began, and were men with establishments of their own before Amnon's offense against Tamar, and after that the record, if we accept the numeral of Josephus, accounts for 2 plus 3 plus 2 plus 4, that is, for 11 years (2Sa 13:23,38; 14:28; Ant, VII, ix, 1). In the year following David's fortieth year there was ample room for the

rebellions of Absalom and of Sheba, the illness of David, the attempt of Adonijah, and the beginning of the reign of Solomon. All things confirm the number forty as giving the date of the outbreak. The common assumption that the forty is to be reduced to four, on the basis of the number in Josephus, is contrary to the evidence.

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On this view of the chronology all the events fall into line. David's idea of making Solomon king was connected with his temple-building idea. This is implied in Kings, and presented somewhat in full in Chronicles. The preparations described in Chronicles (1Ch 22-29) seem to have culminated in David's fortieth year (1Ch 26:31). David's policy was not altogether popular with the nation. His assembly (1Ch 28:1) is mostly made up of sarim and other appointed officials, the hereditary Israelite "princes" and "elders" being conspicuous by their absence. The outbreak under Absalom was mainly a matter of skillful manipulation; the hearts of the people were really with David. And yet the party of Absalom was distinctly a legitimist party. It believed in the succession of the eldest son, and it objected to many things in the temple-building policy. Joab and Abiathar and others sympathized with this party, but they remained with David out of personal loyalty to him.

The Absalom campaign began early in the calendar year. There is no reason to think that it lasted more than a few weeks. Later in the year a few weeks are enough time to allow for the campaign against Sheba. Joab must have been more or less alienated from David by David's appointment of Amasa to supersede him. Then came David's serious illness. Abishag was brought in, not to "attend upon David during his declining years," but to put her vitality at his disposal during a few weeks. Joab and Abiathar did not believe that David would ever do business again. Their personal loyalty to him no longer restrained them from following their own ideas, even though these were contrary to his wishes.

The narrative does not represent that Nathan and Bathsheba influenced David to interfere in behalf of Solomon; it represents that they succeeded in arousing him from his torpor, so that he carried out his own wishes and intentions. Perhaps resting in bed had done something for him. The treatment by Abishag had not been unsuccessful. And now a supreme appeal to his mind proved sufficient to arouse him. He became himself again, and acted with his usual vigor and wisdom.

Adonijah is described as a handsome and showy man, but his conduct does not give us a high opinion of his capabilities. He had no real command of the respect of the guests who shouted "Live King Adonijah." When they heard that Solomon had been crowned, they "were afraid, and rose up, and went every man his way." Adonijah made his submission, but afterward attempted to engage in intrigues, and was put to death.

(2) One of the Levites sent out by Jehoshaphat, in his third year, with the Book of the Law, to give instruction in Judah (2Ch 17:8).

(3) One of the names given, under the heading "the chiefs of the people," of those who sealed the covenant along with Nehemiah (Ne 10:16).

Willis J. Beecher

ADONIKAM

ad-o-ni'-kam ('adhoniqam, "my lord has risen up"): The name of a family of the returning exiles (Ezr 2:13; Ne 7:18). "The sons of Adonikam," men and women and children, numbered 666 according to the list as given in Ezr, but 667 according to the

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copy in Neh. Either included among these or in addition to them was the contingent that came with Ezer, "Ehphai, Jeuel, and Shemaiah, and with them 60 males" (Ezr 8:13).

ADONIRAM

ad-o-ni'-ram ('adhoniram, "my lord is exalted"): An official of Solomon (1Ki 4:6; 5:14). Near the close of the reign of David, and at the opening of the reign of Rehoboam, the same office was held by Adoram (2Sa 20:24; 1Ki 12:18).

The name Adoram seems to be a contraction of Adoniram, and doubtless the same person held the office in all the three reigns. The name also appears as Hadoram (2Ch 10:18). In the King James Version and the Revised Version (British and American) the office is variably described as "over the tribute," which is misleading, and "over the levy," which is correct, though obscure. In the American Standard Revised Version it is uniformly "over the men subject to taskwork." Adoniram was at the head of the department of forced labor for the government. The record is to the effect that peoples conquered by Israel, except the Canaanites, were to be spared, subject to the obligation to forced labor on the public works (De 20:11); that this law was actually extended to the Canaanites (Jos 16:10; 17:13; Jud 1:28 ff); that David, in his preparations for the temple, organized and handed over to Solomon a service of forced labor (1Ch 22:2,15, etc.); that under Solomon this service was elaborately maintained (1Ki 5:13 ff; 9:15 ff; 2Ch 8:7 ff).

It was not for the temple only, but for all Solomon's numerous building enterprises. In theory men of Israelite blood were free from this burden, but practically they found it a burden and a grievance. At the accession of Rehoboam they protested against it (1Ki 12; 2Ch 10). Nothing in the account is more indicative of Rehoboam's utter lack of good judgment than his sending his veteran superintendent of the forced labor department to confer with the people. The murder of Adoniram, and the ignominious flight of Rehoboam, were natural

consequences.

Willis J. Beecher

ADONIS

a-do'-nis: A name for the Babylonian god **TAMMUZ** , which see. The word occurs only in the English Revised Version, margin of Isa 17:10, where for "pleasant plants" is read "plantings of Adonis." The the American Standard Revised Version rightly omits this marginal suggestion.

ADOPTION

a-dop'-shun (huiiothesia, "placing as a son"): **I. THE GENERAL LEGAL IDEA**

1. In the Old Testament 2. Greek 3. Roman

II. PAUL'S DOCTRINE

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morally an alien and a stranger from God, and the change wrought by faith in Christ makes him morally a son and conscious of his sonship; but naturally he is always a potential son because God is always a real father.

IV. As God's Act.

Adoption as God's act is an eternal process of His gracious love, for He "fore-ordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will" (Eph 1:5).

1. Divine Fatherhood:

The motive and impulse of Fatherhood which result in adoption were eternally real and active in God. In some sense He had bestowed the adoption upon Israel (Ro 9:4). "Israel is my son, my first-born" (Ex 4:22; compare De 14:1; 32:6; Jer 31:9; Ho 11:1). God could not reveal Himself at all without revealing something of His Fatherhood, but the whole revelation was as yet partial and prophetic. When "God sent forth his Son" to redeem them that were under the law," it became possible for men to receive the adoption; for to those who are willing to receive it, He sent the Spirit of the eternal Son to testify in their hearts that they are sons of God, and to give them confidence and utterance to enable them to call God their Father (Ga 4:5,6; Ro 8:15).

2. Its Cosmic Range:

But this experience also is incomplete, and looks forward to a fuller adoption in the response, not only of man's spirit, but of the whole creation, including man's body, to the Fatherhood of God (Ro 8:23). Every filial spirit now groans, because it finds itself imprisoned in a body subjected to vanity, but it awaits a redemption of the body, perhaps in the resurrection, or in some final consummation, when the whole material creation shall be transformed into a fitting environment for the sons of God, the creation itself delivered from the bondage of corruption into

the liberty of the glory of the children of God (Ro 8:21). Then will adoption be complete, when man's whole personality shall be in harmony with the spirit of sonship, and the whole universe favorable to its perseverance in a state of blessedness.

See [CHILDREN OF GOD](#) .

LITERATURE :

Lightfoot, Galatians; Sanday, Romans; Lidgett, Fatherhood of God; Ritschl, Justification and Reconciliation.

T. Rees

ADOR; ADORA

a'-dor, a-do'-ra (Adora): In Idumaea, mentioned in Ant, XIII, ix, 1 as one of the cities captured by Hyrcanus, and referred to in 1 Macc 13:20.

See [ADORAIM](#) .

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ADORAIM

ad-o-ra'-im ('adhorayim, "a pair of knolls," perhaps): One of several cities in Judah that were fortified by Rehoboam (2Ch 11:9). The name appears in Josephus and in 1 Macc as Adora or Dora or Dor. Its location is indicated in general by that of the other cities which the record in Chronicles groups with it. Common consent identifies it with Dura, about five miles West by South of Hebron.

ADORAM

a-do'-ram. See [ADONIRAM](#) .

ADORATION

ad-o-ra'-shun: Though this word never occurs in English Versions, it represents aspects of worship which are very prominent in the Bible.

I. Etymology.

The word is derived from Latin adorare =

- (1) "to speak to,"
- (2) "to beseech," "entreat,"
- (3) "to do homage," "to worship"; from the Latin, os (oris), mouth.

Some have supposed that the root os points to the Roman practice of applying the hand to the mouth, i.e. kissing the hand to (a person or thing), as a token of homage.

II. Meaning.

Adoration is intense admiration culminating in reverence and worship, together with the outward acts and attitudes which accompany such reverence. It thus includes both the subjective sentiments, or feelings of the soul, in the presence of some superior object or person, and the appropriate physical expressions of such sentiments in outward acts of homage or of worship. In its widest sense it includes reverence to beings other than God, especially to monarchs, who in oriental countries were regarded with feelings of awe. But it finds its highest expression in religion. Adoration is perhaps the highest type of worship, involving the reverent and rapt contemplation of the Divine perfections and prerogatives, the acknowledgment of them in words of praise, together with the visible symbols and postures that express the adoring attitude of the creature in the presence of his Creator. It is the expression of the soul's mystical realization of God's presence in His transcendent greatness, holiness and lovingkindness. As a form of prayer, adoration is to be distinguished from other forms, such as petition, thanksgiving, confession and intercession.

III. Outward Postures.

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and self-abasement (Isa 6:1-5). In the Old Testament, the literature of adoration reaches its high-water mark in the Psalms (compare especially the group Psalms 95-

100), where the ineffable majesty, power and holiness of God are set forth in lofty strains. In the New Testament, adoration of the Deity finds its most rapturous expression in Rev, where the vision of God calls forth a chorus of praise addressed to the thrice-holy God (4:8-11; 7:11,12), with whom is associated the Redeemer-Lamb.

5. Jesus Christ:

How far is Jesus regarded in the New Testament as an object of adoration, seeing that adoration is befitting only to God? During our Lord's lifetime He was often the object of worship (Mt 2:11; 8:2; 9:18; 14:33; 15:25; 20:20; 28:9,17; Mr 5:6; Joh 9:38). Some ambiguity, however, belongs to the Greek word *proskunein*, for while it is the usual word for "worshipping" God (eg. Joh 4:24), in some contexts it means no more than paying homage to a person of superior rank by kneeling or prostration, just as the unmerciful servant is said to have 'fallen down and worshipped' his master the king (Mt 18:26), and as Josephus speaks of the Jewish high priests as *proskunoumenoi* (BJ, IV, v, 2). On the other hand, it certainly implies a consciousness, on the part of those

who paid this respect to Jesus, and of Jesus Himself, of a very exceptional superiority in His person, for the same homage was refused by Peter, when offered to him by Cornelius, on the ground that he himself also was a man (Ac 10:25 f), and even by the angel before whom John prostrated himself, on the ground that God alone was to be "worshipped" (Re 22:8,9).

Yet Jesus never repudiated such tokens of respect. But whatever about the "days of His flesh," there is no doubt that after the ascension Christ became to the church the object of adoration as Divine, and the homage paid to Him was indistinguishable in character from that paid to God. This is proved not only by

isolated passages, but still more by the whole tone of the Ac and epistles in relation to Him. This adoration reaches its highest expression in Re 5:9-14, where the Redeemer-Lamb who shares the throne of God is the subject of an outburst of adoring praise on the part of the angelic hosts. In Re 4:8-11 the hymn of adoration is addressed to the Lord God Almighty, the Creator; here it is addressed to the Lamb on the ground of His redeeming work. In Re the adoration of Him "who sitteth on the throne" and that of "the Lamb" flow together into one stream of ecstatic praise (compare Re 7:9-11).

D. Miall Edwards

ADORN

a-dorn' (kosmeo): Has as its primary meaning "to arrange," "to put In order," "to decorate." It is used with reference to the manner in which Christian women were urged to dress. This was a vital question in the early church, and both Paul and Peter give advice on the subject (1Ti 2:9; 1Pe 3:3).

See **DRESS** .

Figurative: In Mt 12:44 the King James Version the word is translated "garnish" and is used in a figurative sense. It describes accurately the condition of the Jewish nation. Even though they have swept out idolatry and have adorned the life with much

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ceremony and endless religious prescriptions yet the evil spirit can say, "I will return to my house." This same thing has repeatedly been done by individuals and nations when reforms have been instituted, but Christ was not enthroned and the heart or nation was still dominated by evil. It is used also in a figurative sense with reference to the graces of the Christian life. When we remember how very highly Orientals esteem the adornment of the body, its use here becomes very forceful. It is this that makes Ps 45:13 of special significance as to the beauty and glory of the church as she is presented to God. See also Pr 1:9; 4:9; Isa 61:10; 1Pe 3:4,5. Consecration to God, the indwelling of His Spirit, righteousness, a meek and quiet spirit—these are the true adornments of the life. All these passages carry with them the idea of joy, the satisfaction that should be ours in these possessions.

Jacob W. Kapp

ADRA

a'-dra. See **ARAD** (city). **ADRAMMELECH** and **ANAMMELECH** a-dram'-el-ek and a-nam'-el-ek ('adhrammelekh and 'anammelekh, apparently, according to Assyrian usage, "Adar is prince," "Anu is prince." By Palestinian usage it would be "Adar is king," "Anu is king"):

(1) The names given by the Israelite narrator to the god or gods imported into the Samaritan land by the men of Sepharvaim whom the king of Assyria had settled there (2Ki 17:31). In the Babylonian pantheon Anu, the god of heaven, is one of the three chief gods, and Adar, otherwise known as Ninib, is a solar god. Concerning the statements in this verse in Kings, archaeologists differ in some important points, and it is a case in which a suspended judgment may be becoming in one who is not an expert. But at least a portion of the alleged difficulties have arisen from failures to get the point of view of the Israelite narrator. He is writing from a time considerably later than the establishment of the institutions of which he speaks—late enough to render the phrase "unto this

day" suitable (2Ki 17:34), late enough so that words and usages may have undergone modification. He is describing a mixture of religions which he evidently regards as deserving of contempt and ridicule, even apart from the falsity of the religions included in it. This mixture he describes as containing ingredients of three kinds—first, the imported religions of the imported peoples; second, the local high-place religions (2Ki 17:32, etc.), and third, the Yahweh religion of Northern Israel (not that of Jerusalem). It is not likely that he thought that they practiced any cult in its purity. They contaminated the religion of Yahweh by introducing Canaanitish usages into it, and they are likely to have done the same with the ancestral religions which they brought with them. The proper names may be correct as representing Palestine usage, even if they differ somewhat from the proper Babylonian usage. The writer says that they "burnt their children in the fire to Adrammelech," but this does not necessarily prove that he thought that they brought this practice from Babylonia; his idea may be that they corrupted even their own false cult by introducing into it this horrible Canaanitish rite. In considering the bearings of the evidence of the monuments on the case, considerations of this kind should not be neglected.

(2) The name of a son of Sennacherib king of Assyria—one of the two who slew him and escaped, indirectly leading to the accession of Esar-haddon (2Ki 19:37; Isa

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37:38). Mention of the incident is found on the monuments, and traces of the name appear in the writings of Abydenus and Poly-histor.

Willis J. Beecher

ADRAMYTTIUM

ad-ra-mit'-i-um (Adramuttion; for other forms see Thayer's lexicon): An ancient city of Mysia in the Roman Province of Asia. The only reference in the New Testament to it is in Ac 27:2 which says that Paul, while being taken a prisoner from Caesarea to Rome, embarked upon a ship belonging to Adramyttium.

The city, with a good harbor, stood at the head of the Gulf of Adramyttium facing the island of Lesbos, and at the base of Mt. Ida. Its early history is obscure. While some authors fancy that it was the Pedasus of Homer, others suppose that it was founded by Adramys, the brother of the wealthy Croesus; probably a small Athenian colony existed there long before the time of Adramys. When Pergamus became the capital of Asia, Adramyttium grew to be a city of considerable importance, and the metropolis of the Northwest part of the province. There the assizes were held. The coins which the peasants pick up in the surrounding fields, and which are frequently aids in determining the location and history of the cities of Asia Minor, were struck at Adramyttium as late as the 3rd century AD, and sometimes in connection with Ephesus. Upon them the effigies of Castor and Pollux appear, showing that Adramyttium was the seat of worship of these deities.

The ancient city with its harbor has entirely disappeared, but on a hill, somewhat farther inland, is a village of about one thousand houses bearing the name Edremid, a corruption of the ancient name Adramys. The miserable wooden huts occupied by Greek fishermen and by Turks are surrounded by vineyards and olive trees, hence the chief trade is in olive oil, raisins and timber. In ancient times Adramyttium was noted for a special ointment which was prepared there

(Pliny, NH, xiii.2.5).

E. J. Banks

ADRIA

a'-dri-a (Westcott-Hort: ho Hadrias or ho Adrias): In Greek Adrias (Polybios i.2.4), Adriatike Thalassa (Strabo iv.204), and Adriatikon Pelagos (Ptolemy iii.15.2), and in Latin Adriaticum mare (Livy xl.57.7), Adrianum mare (Cicero in Pisonem 38), Adriaticus sinus (Livy x.2.4), and Mare superurn (Cicero ad Att. 9.5.1). The Adriatic Sea is a name derived from the old Etruscan city Atria, situated near the mouth of the Po (Livy v.33.7; Strabo v.214). At first the name Adria was only applied to the most northern part of the sea. But after the development of the Syracusan colonies on the Italian and Illyrian coasts the application of the term was gradually extended southward, so as to reach Mons Garganus (the Abruzzi), and later the Strait of Hydruntum (Ptolemy iii.1.1; Polybios vii.19.2). But finally the name embraced the Ionian Sea as well, and we find it employed to denote the Gulf of Tarentum (Servius Aen xi.540), the Sicilian Sea (Pausanias v. 25), and even the waters between Crete and Malta (Orosius i.2.90). Procopius considers Malta as lying at the western extremity of the Adriatic Sea (i.14). After leaving Crete the vessel in which the

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apostle Paul was sailing under military escort was "driven to and fro in the sea of Adria" fourteen days (Ac 27:27) before it approached the shore of Malta. We may compare this with the shipwreck of Josephus in "the middle of the Adria" where he was picked up by a ship sailing from Cyrene to Puteoli (Josephus, Vita, 3).

George H. Allen

ADRIEL

a'-dri-el ('adhri'el, "my help is God"): The son of Barzillai the Meholathite, to whom Merab the daughter of King Saul was married when she should have been given to David (1Sa 18:19; 2Sa 21:8). "Michal" in 2Sa 21:8 is a textual error easily accounted for Adriel and Merab had five sons, whom David handed over to the blood vengeance of the men of Gibeon. The name Adriel seems to be Aramaic, the equivalent of the Hebrew name Azriel.

ADUEL

a-du'-el (Adouel): An ancestor of Tobit (Tobit 1:1).

ADULLAM

a-dul'-am ('adhullam):

(1) A city, with dependencies, and in ancient times having a king, mentioned five times in the Old Testament, each time in a list with other cities (Jos 12:15; 15:35; 2Ch 11:7; Mic 1:15; Ne 11:30). In the list of 31 kings whom Joshua smote, Adullam follows Hormah, Arad, Libnah, and precedes Makkedah. Among the 14 Judahite cities of the first group in "the lowland" Adullam is mentioned between Jarmuth and Socoh. In the list of 15 cities fortified by Rehoboam it appears between Socoh and Gath. Micah gives what may be a list of cities concerned in

some Assyrian approach to Jerusalem; it begins with Gath, includes Lachish, and ends with Mareshah and Adullam. And Adullam is still in the same company in the list in Nehemiah of the cities "and their villages" where the men of Judah then dwelt. In the time of the patriarchs it was a place to which men "went down" from the central mountain ridge (Ge 38:1). Judas Maccabeus found it still existing as a city (2 Macc 12:38). Common opinion identifies Adullam with the ruin 'Aid-el-Ma, 13 miles West-Southwest from Bethlehem (see HGHL, 229 ff). This is in spite of the testimony of the Onomasticon, which, it is alleged, confuses Adullam with Eglon. Presumably the city gave its name to the cave of Adullam, the cave being near the city.

(2) The cave of Adullam, David's headquarters during a part of the time when he was a fugitive from Saul (1Sa 22:1; 2Sa 23:13; 1Ch 11:15). Sufficient care has not been exercised in reading the Bible statements on this subject. To begin with, Hebrew syntax permits of the use of the word "cave" collectively; it may denote a group or a region of caves; it is not shut up to the meaning that there was one immense cave in which David and his 400 men all found accommodations at once. All reasonings based on this notion are futile.

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Further, by the most natural syntax of 2Sa 23:13-17 (duplicated with unimportant variations in 1Ch 11:15-19), that passage describes two different events, and does not connect the cave of Adullam with the second of these. "And three of the thirty chief men went down, and came to David in the harvest time unto the cave of Adullam; and the troop of the Philistines was encamped in the valley of Rephaim. And David was then in the stronghold; and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, Oh that one would give me water," etc. Concerning these three seniors among David's "mighty men" it is narrated, first, that they were David's comrades in a certain battle, a battle which the Chronicler identifies with Pas-dammim, where David slew Goliath; second, that they joined David at the cave of Adullam, presumably during the time when he was hiding from Saul; third, that at a later time, when the Philistines were in the valley of Rephaim (compare 2Sa 5:18), and David was "in the stronghold" (Josephus says "at Jerusalem," Ant, VII, xii, 4), these men broke through the Philistine lines and brought him water from the home well of Bethlehem.

The cave of Adullam, like the city, was "down" from the central ridge (1Sa 22:1; 2Sa 23:13). The city was in Judah; and David and his men were in Judah (1Sa 23:3) at a time when, apparently, the cave was their headquarters. Gad's advice to David to return to Judah (1Sa 22:3,5) was given at a time when he had left the cave of Adullam. If the current identification of 'Aid-el-Ma as Adullam is correct, the cave of Adullam is probably the cave region which has been found in that vicinity.

It has been objected that this location is too far from Bethlehem for David's men to have brought the water from there. To this it is replied that thirteen or fourteen miles is not an excessive distance for three exceptionally vigorous men to go and return; and a yet stronger reply is found in the consideration just mentioned, that the place from which the men went for the water was not the cave of Adullam. The one argument for the tradition to the effect that Chariton's cave, a few miles Southeast of Bethlehem, is Adullam, is the larger size of this cave, as compared

with those near 'Aid-el-Ma We have already seen that this has no force.

In our current speech "cave of Adullam" suggests an aggregation of ill-assorted and disreputable men. This is not justified by the Bible record. David's men included his numerous and respectable kinsmen, and the representative of the priesthood, and some of David's military companions, and some men who afterward held high office in Israel. Even those who are described as being in distress and debt and bitter of soul were doubtless, many of them, persons who had suffered at the hands of Saul on account of their friendship for David. Doubtless they included mere adventurers in their number; but the Scriptural details and the circumstances alike indicate that they were mainly homogeneous, and that most of them were worthy citizens.

Willis J. Beecher

ADULLAMITE

a-dul'-am-it: The gentilic adjective of **ADULLAM**, which see. It is used only of Judah's friend Hirah (Ge 38:1,12,20).

ADULTERY

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ADUMMIM

a-dum'-im ('adhumim, perhaps "red spots"): "The ascent of Adummim" is one of the numerous landmarks mentioned in defining the northern border of Judah westward from the mouth of the Jordan to Jerusalem, and in defining the southern border of Benjamin eastward from Jerusalem to the mouth of the Jordan (Jos 15:7; 18:17). It is identified with the gorge part of the road from Jericho up to Jerusalem. Its present name is Tala'at-ed-Dumm, "ascent of blood." The stone is marked by "curious red streaks," a phenomenon which probably accounts for both the ancient and the modern names, and for other similar names which have been applied to the locality. It is the scene of our Saviour's story of the Good Samaritan, and tradition of course locates the inn to which the Samaritan brought the wounded man (see HGHL, 265).

Willis J. Beecher

ADVANTAGE

ad-van'-taj (cakhan): In Job 35:3 is interpreted in succeeding clause as "profit." In Ro 3:1 perissos, is likewise interpreted by a paraphrase in the next sentence. the Revised Version (British and American) prefers to render pleonekteo by "take advantage," where the King James Version has "defraud" (2Co 7:2), or "make gain of" (2Co 12:17; compare 2Co 2:11). In Jude 1:16 "advantage" (opheleia) means "profit."

ADVENT

ad'-vent. See **INCARNATION** ; **MILLENNIUM** ; **PAROUSIA** .

ADVENTURE

ad-ven'-tur: "To risk," "to dare," referring always to an undertaking attended

with some peril (Jud 9:17: "My father adventured his life"). Compare De 28:56. So also Ec 5:14: "Riches perish by evil adventure." Only once in New Testament for didomi (Ac 19:31), where Paul's friends beg him "not to adventure himself (archaic for "venture") into theater."

ADVERSARY

ad'-ver-sa-ri, ad'-ver-sa-ri: This word (in the singular or plural) is used in the Old Testament to render different Hebrew words. In thirty-two cases the word corresponds to the noun tsar, or the verb tsarar. This noun is the ordinary word for "foe" or "adversary." In twelve passages the Hebrew word, of which "adversary" is the translation, is saTan = noun or saTan = verb. This stem means "to oppose," or "thwart" anyone in his purpose or claims.

The angel of Yahweh was saTan to Balaam (Nu 22:22). The word often denotes a political adversary (1Ki 11:14,23,25). In four cases (namely, Prologue to Job; Zec 3:1,2; 1Ch 21:1; Ps 109:6) the King James Version retains Satan as the rendering. But it is only in 1 Chronicles that the word is used without the article, that is, strictly as a proper name. The Septuagint gives diabolos, as the rendering, and both in Job and

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Zechariah, Satan is portrayed as the "false accuser." In two cases "adversary" represents two Hebrew expressions which mean the "opponent in a suit" or "controversy" (Job 31:35; Isa 50:8).

In the New Testament "adversary" represents:

(1) antikeimenoι, the participle of a verb which means "to be set over against," "to be opposed" (Lu 13:17; Php 2:8).

(2) antidikos, "opponent in a lawsuit," "prosecutor" (Mt 5:25; Lu 12:58; 18:3; 1Pe 5:8).

According to the last passage the devil is the "accuser" or "prosecutor" of believers, but according to another writer they have an "advocate" or "counselor for the defense" with the Father (1Jo 2:1). In one passage ([Heb 10:27](#)) "adversary" represents a Greek word, hupenantios, which means "set over against," "contrary to"—a word used in classical Greek and in the Septuagint.

Thomas Lewis

ADVERSITY

ad-vur'-si-ti: In the Revised Version (British and American) exclusively an Old Testament term, expressing the various forms of distress and evil conveyed by four Hebrew words: tsela', "a halting" or "fall"; tsarah, "straits" "distress," "affliction"; tsar, "straitness," "affliction"; ra', "bad," "evil," "harmful." These words cover the whole range of misfortunes caused by enemies, poverty, sorrow and trouble. "Adversity," which occurs once in the King James Version in New Testament (Heb 13:3: kakouchoumenos, "ill-treated") is displaced in the Revised Version (British and American) by the literal rendering which illustrates or interprets a common phase of adversity.

Dwight M. Pratt

ADVERTISE

ad'-ver-tiz: This word is found twice in the Old Testament: In Nu 24:14 (from Hebrew, ya'ats, "to advise") Balsam advises Balak of the future of Israel and its influence upon his kingdom ("I will advertise thee"). In the King James Version Ru 4:4 (from galah 'ozen, "to uncover the ear," "to reveal") Boaz in speaking to the nearer kinsman of Ruth: "I thought to advertise thee" (the Revised Version, margin "uncover thine ear").

ADVICE; ADVISE; ADVISEMENT

ad-vis', ad-viz', ad-viz'-ment: Aside from their regular meaning these words are peculiarly employed as follows:

(1) Advice' In 2Sa 19:43 (from, dabhar, "word") the meaning is equal to "request" (the Revised Version, margin "were we not the first to speak of bringing back"). In

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1Sa 25:33 the King James Version (from, Ta'am, "taste," "reason") "advice" is equal to "sagacity" (the Revised Version (British and American) "blessed be thy discretion"). In 2Ch 25:17 (from ya'ac, "to give or take counsel") the meaning seems to be "to consult with oneself"; compare also Jud 19:30 the King James Version (the Revised Version (British and American) "take counsel").

(2) Advise: In 2Sa 24:13 the King James Version (from yadha, "to know") "to advise" means "to advise oneself," i.e. "to consider" (the Revised Version (British and American) "advise thee") Compare also 1Ch 21:12 the King James Version (the Revised Version (British and American) "consider" from, ra'ah, "to see") and Pr 13:10 where "well- advised" is the same as "considerate" (from ya'ac; see 2Ch 25:17).

(3) Advisement (antiquated): Found once in the Old Testament in 1Ch 12:19 (from 'etsah, "counsel"), where "upon advisement" means "upon deliberation." Compare 2Macc 14:20 the King James Version (the Revised Version (British and American) "when these proposals had been long considered").

A. L. Breslich

ADVOCATE

ad'-vo-kat (parakletos): Found in 1Joh 2:1, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." The Greek word has several shades of meaning:

- (1) a legal advocate;
- (2) an intercessor,
- (3) a helper generally.

In the passage before us the first and second meanings are included. Christ in

heaven intercedes for Christians who sin upon earth. The next verse declares that He is the "propitiation for our sins" and it is His propitiatory work which lies at the basis of His intercession. The margins of the Revised Version (British and American) and the American Standard Revised Version give as alternative readings Comforter, Helper, Greek Paraclete. Beyond doubt however, "advocate" is the correct translation in the passage in the epistle. The same Greek word also occurs in the Gospel of John (Joh 14:16,26; 15:26; 16:7) referring not to Christ but to the Holy Spirit, to whom Christ refers as "another comforter" whom He will send from the Father. In the Gospel various functions are ascribed to the Spirit in relation to believers and unbelievers. The word in the Gospel is inadequately translated "Comforter." The Spirit according to these passages, is more than Comforter and more than Advocate.

See [PARACLETE](#) ; [COMFORTER](#) ; [HOLY SPIRIT](#) .

E. Y. Mullins

ADYTUM

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ad'-i-tum (Latin from Greek aduton, adjective adutos, "not to be entered"): Applied to the innermost sanctuary or chambers in ancient temples, and to secret places which were open only to priests: hence, also to the Holy of Holies in the Jewish temple.

See [TEMPLE](#) .

AEDIAS

a-e-di'-as (Aedeias). Mentioned in 1 Esdras 9:27, being one of those who agreed to divorce their alien wives. This name is supposed to be a corruption of the Greek Helia, there being no Hebrew equivalent for it, and in Ezr 10:26, the name occurs in the correct form as Elijah ('elijah = " God is Yahweh").

AELIA

e'-li-a.

See [JERUSALEM](#) .

AENEAS

e-ne'-as ('Aineas): A paralytic at Lydda, who, after he "had kept his bed eight years," was miraculously healed by Peter (Ac 9:33,34).

AENON

e'-non (Ainon): The place where John was baptizing "because there was much water there" (Joh 3:23). It was on the west side of the Jordan, the place where John baptized at the first being on the east (Joh 1:28; 3:26; 10:40). We may be sure it was not in Samaritan territory. Eusebius, Onomasticon locates it 8 Roman miles South of Scythopolis (Beisan), this stretch of land on the west of the Jordan

being then, not under Samaria, but under Scythopolis. Its position is defined by nearness to Salim. Various identifications have been suggested, the most probable being the springs near Umm el-'Amdan, which exactly suit the position indicated by Eusebius, Onomasticon. Comforter, Helper, Greek Paraclete. Beyond doubt however, "advocate" is the correct translation in the passage in the epistle. The same Greek word also occurs in the Gospel of John (Joh 14:16,26; 15:26; 16:7) referring not to Christ but to the Holy Spirit, to whom Christ refers as "another comforter" whom He will send from the Father. In the Gospel various functions are ascribed to the Spirit in relation to believers and unbelievers. The word in the Gospel is inadequately translated "Comforter." The Spirit according to these passages, is more than Comforter and more than Advocate.

See discussion under [SALIM](#) .

W. Ewing

AEON

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e'-on: This word originally meant "duration," "dispensation." In the philosophy of Plato and Aristotle the word is aion, from which this word is transliterated. In the Gnostic philosophy it has a special meaning and is there used to solve the problem of the world order. In the infinite separation between God and the world, it was taught, there must of necessity be mediating powers. These powers are the eons and are the successive emanations from God from eternity. They are spiritual, existing as distinct entities. They constituted the Divine fullness or the Divine Pleroma. The name was applied to these beings for two reasons: because they were thought to partake of the eternal existence of God and because they were supposed to govern the various ages. The idea of the eons in various forms may be found in nearly all oriental philosophy that attempted to deal with the problem of the world order. It appears in the writings of Philo, in Shintoism, in the old Zoroastrian religion.

See **GNOSTICISM** .

Jacob W. Kapp

AESORA

e'-so-ra, the King James Version Esora, e-so'-ra (Aisora): A town in the borders of Samaria, mentioned in connection with Beth-boron and Jericho (Judith 4:4), and from this association we judge that it was in the eastern part of Samaria.

AFFECT; AFFECTION

a-fekt', a-fek'-shun: The literal meaning of "affect" is to act upon (Latin ad, "to," "upon," facio, "to do"). It has various shades of meaning, and occurs in the following senses in the English Bible:

(1) In its literal sense: La 3:51, "Mine eye affecteth my soul"

(2) In the sense of "to endeavor after," "desire," "court": Ga 4:17, "They zealously affect (the Revised Version (British and American) "seek") you ... that ye may affect (the Revised Version (British and American) "seek") them," i.e. they earnestly court your favor, that you may court theirs. Paul means that the proselytizing zeal of the Judaizers was rooted in personal ambition. The past part. "affected" (the Revised Version (British and American) "sought") has the same meaning in Ga 4:18. The same Greek word (zeloo) is translated "desire earnestly" in the Revised Version (British and American) (1Co 12:31; 14:1,39). "Affect" has a similar meaning in Ecclesiasticus 13:11.

(3) In the passive, it occurs in the sense of "to be disposed," in a neutral sense, with an adverb to characterize the nature of the disposition: Ac 14:2, "evil affected against the brethren" So also 2 Macc 4:21; 13:26.

"Affection" occurs in the following senses:

(1) In the literal sense: the state of having one's feelings acted upon or affected in some way; bent or disposition of mind, in a neutral sense (the nature of the affection, whether good or bad, needing further description in the context). So Col 3:2, "Set

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your affection (the Revised Version (British and American) "mind") on things above"; Col 3:5, "inordinate affection" (here "affection" by itself is neutral; the addition of the adjective makes it equivalent to "passion" in an evil sense, as in the Revised Version (British and American)).

(2) In a good sense: tender feeling, warm attachment, good will; the word in itself carrying a good meaning apart from the context. 1Ch 29:3, "because I have set my affection on the house of my God"; Ro 1:31; 2Ti 3:3, "without natural affection", 2Co 6:12 "Ye are straitened in your own affections" (lit. "bowels," regarded as the seat of kindly feelings, compare Eng "heart") So 2Co 7:15.

(3) In an evil sense in the plural = passions. Ga 5:24, the flesh, with the affections (the Revised Version (British and American) "passions") and "lusts"; Ro 1:26, "God gave them unto vile affections" (the Revised Version (British and American) "passions").

"Affectioned" occurs once, in a neutral sense: Ro 12:10, "affectioned (i.e. "disposed") one to another" In 1Th 2:8, we have "affectionately," in a good sense.

D. Miall Edwards

AFFINITY

a-fin'-i-ti (chathan "to join one-self"): This term is used three times in the Old Testament:

(1) in 1Ki 3:1, where we read that "Solomon made affinity with Pharaoh King of Egypt",

(2) in 2Ch 18:1, where it is stated that Jehoshaphat "joined affinity with Ahab," and

(3) in Ezr 9:14, where it is asked "Shall we join in affinity with the peoples that do these abominations?" The Hebrew word thus rendered in the above three passages refers in each case to marriage alliances rather than to family or political relationships.

See [MARRIAGE](#) ; [FAMILY](#) .

W. W. Davies

AFFIRM; AFFIRMATIVES

a-fur'-ma-tivs (diischurizomai). The verb "affirm" occurs in several passages of the New Testament in the sense of "assert" Lu 22:59; Ac 12:15; 25:19 pha-sko; Ro 3:8 phemi; 1Ti 17, Titus 3:8 diabebaioomai. The Hebrew does not employ affirmative particles, but gives a positive reply by either repeating the word in question or by substituting the first person in the reply for the second person in the question, or by employing the formula: "Thou hast said" or "Thou hast rightly said." The Saviour used this idiom (su eipas) when answering Judas and Caiaphas (Mt 26:25,64). A peculiar elegance occasionally attaches to the interpretation of the Scriptures because of their use of an affirmative and a negative together, rendering the sense more emphatic; sometimes the negative occurs first, as in Ps 118:17: "I shall not die, but

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live"; sometimes the affirmative precedes, as in Isa 88:1: "Thou shalt die, and not bye" Joh 1:20 is made peculiarly emphatic because of the negative placed between two affirmatives: "And he confessed, and denied not; and he confessed, I am not the Christ."

Frank E. Hirsch

AFFLICTION

a-flik'-shun: Represents no fewer than 11 Hebrew words in the Old Testament, and 3 Greek words in the New Testament, of which the most common are (oni), (thlipsis). It is used

(1) actively = that which causes or tends to cause bodily pain or mental distress, as "the bread of affliction" (De 16:3; 2Ch 18:26); often in plural, as "Many are the afflictions of the righteous" (Ps 34:19);

(2) passively = the state of being in pain or trouble, as "to visit the fatherless and widows in their affliction" (Jas 1:27).

The following are the chief forms of affliction referred to:

(1) Individual affliction, especially sickness, poverty, the oppression of the weak by the strong and rich, perverted justice.

(2) National. A great place is given in the Old Testament to affliction as a national experience, due to calamities, such as war, invasion, conquest by foreign peoples, exile. These form the background of much of the prophetic writings, and largely determine their tone and character.

(3) In the New Testament the chief form of affliction is that due to the fierce antagonism manifested to the religion of Jesus, resulting in persecution.

I. The Source of Affliction.

1. God:

The Hebrew mind did not dwell on secondary causes, but attributed everything, even afflictions, directly to the great First Cause and Author of all things: "Shall evil befall a city, and Yahweh hath not done it?" (Am 3:6); "I form the light, and create darkness; I make peace, and create evil (i.e. calamity); I am Yahweh, that doeth all these things" (Isa 45:7) Thus, all things, including calamity, were referred to the Divine operation. The Hebrew when afflicted did not doubt the universal sovereignty of God; yet, while assuming this sovereignty, he was sometimes tempted to accuse Him of indifference, neglect or forgetfulness. Compare Job passim; Isa 40:27; 49:14; Eze 8:12; 9:9.

2. Evil Agents:

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faith, and by it the Christian is able to fortify himself in affliction, remembering that his affliction is light and momentary compared with the "far more exceeding and eternal weight of glory" which is to issue out of it (2Co 4:17 the King James Version; compare Mt 5:12; Ro 8:18). Akin to this is the comfort derived from the thought of the near approach of Christ's second coming (Jas 5:7,8). In view of such truths as these, the Bible encourages the pious in trouble to show the spirit of patience (Ps 37:7; Lu 21:19; Ro 12:12; Jas 1:3,4; 5:7-11; 1Pe 2:20), and even the spirit of positive joy in tribulation (Mt 5:11 f; Ro 5:3; 2Co 12:10; Jas 1:2,12; 1Pe 4:13). In the New Testament emphasis is laid on the example of Jesus in patient endurance in suffering (Joh 16:33; Jas 5:7-11; 1Pe 2:19-23; 3:17 f). Above all, the Scriptures recommend the afflicted to take refuge in the supreme blessedness of fellowship with God, and of trust in His love, by which they may enter into a deep peace that is undisturbed by the trials and problems of life (Ps 73:23-28; Isa 26:3,4; Joh 14:1,27; Php 4:7; et passim).

D. Miall Edwards

AFFRIGHT

a-frit': Designates a state of terror occasioned by some unexpected and startling occurrence; not as strong as "amazed," which refers more to the stupor resulting from fright. In the New Testament most frequently for *emphobos* ([Lu 24:37](#); [Ac 10:4](#); [Re 11:13](#)). The Revised Version (British and American) uses it also for *pturomenoi* of Php 1:28, a word "properly used of scared horses" (Ellicott).

AFOOT

a-foot' (*pezeuo*, "to go on foot"): By walking from Troas to Assos Paul avoided the tedious voyage round Cape Lectum (Ac 20:13 the King James Version; compare Mr 6:33).

AFORE

a-for': Archaic for "before" of time, or "formerly"; frequently occurs as compound, as in "aforetime," "aforehand," etc.; in the New Testament most commonly for the Greek prefix, pro, in compound words (Ro 1:2; 15:4); at other times, for Greek adverb pote, "at some time," "once" (Joh 9:13; 1Pe 3:5; Col 3:7).

AFRESH

a-fresh': Only in Heb 6:6, "seeing they crucify to themselves the Son of God afresh," where it stands for the prefix of the Greek anastaurountas. It has been disputed whether in this word ana has the reiterative force ("again," "anew"). In classical Greek anastauroo has always the simple sense of "to crucify," (ie. "to rinse up on a cross," ana being merely "up"). So some would render it here (eg. Cremer, Lexicon of New Testament Greek). Against this it is argued

(1) that the classical writers had no occasion for the idea of crucifying anew (compare Winer, De verb. Comp., etc., Pt III, 9 ff, Leipzig, 1843);

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(2) that in many compounds *ana* signifies both "up" and "again," as in *anablepo*, which means "to recover sight" as well as "to look up";

(3) that the rendering "crucify afresh" suits the context;

(4) that the Greek expositors (eg. Chrysostom) take it so without questioning. (So also Bleek, Lunemann, Alford, Westcott; compare the Vulgate's *rursum crucifigentes*.)

D. Miall Edwards

AFRICA

af'-ri-ka: The name of this tract, as a continent, does not occur in the Bible, and it was only in later days known as one of the quarters of the world, under the name of Libya—that portion opposite the coast of Greece and West of Egypt.

1. Africa as Known to the Ancients:

Naturally the most considerable part of Africa known to the Hebrews was Egypt itself, but Libya is regarded as being referred to under the names of *Lehabim* and *Lubim* (*Ludim*) (*Ge* 10:13; *2Ch* 12:3)—words indicating, as often with the Semites, not the country itself, but its inhabitants. Other portions of Africa known to the Hebrews were *Cush* or *Ethiopia*, and *Put*, whose inhabitants they regarded as belonging to the Hamitic stock. *Canaan*, also *Cushite* and therefore *Hamitic*, naturally did not belong to the African continent, showing that the divisions of then known world into "quarters" (*Europe*, *Asia*, *Africa*) had not taken place when the *Table of the Nations* (*Ge* 10:1 ff) was drawn up—indeed, these division were not apparently thought of until many centuries later. The *Casluhim* and the *Naphtuhim* (*Ge* 10:13,14) were in all probability African peoples, though their position is in general regarded as uncertain. For the Hebrews, to all appearance, the southernmost point of Africa was *Cush* or

Ethiopia, called by the Assyrians and Babylonians Kusu and Meluhha (Meroe), which included the district now known as the Sudan, or Black region. The sons of Cush, and also those of his firstborn, Sheba, were all Arabian tribes, nominally under the domain of Mizraim or Egypt, and on this account classed with the descendants of Ham.

2. The Cushites and the Negroes:

It will thus be seen that the Negro districts were practically unknown to the ancient Hebrews, though men and women of Negro race must have come within their ken. It seems doubtful, therefore, whether there be, in the Bible, any reference to that race, either collectively or individually, the word Cushite standing, not for Negro, but for Ethiopian. This term is applied to Moses' (first) wife (Nu 12:1), and it will probably be generally admitted, that the great Hebrew lawgiver is not likely to have espoused a Negro woman. The Ethiopian eunuch converted by Philip the Evangelist (Ac 8:26 ff) was an official of Meroe, and an educated man, for he could read the Old Testament in the Greek(septuagint) version. Commerce must have revealed to the Hebrews the whereabouts of the various peoples of Africa with whom they came into contact, and they acquired a personal knowledge of Egypt when the 12 tribes were in bondage there. During this period, it may be supposed, they saw from time to time visitors

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from the South—people who are not mentioned in the sacred books of the Old Testament because the Hebrews, as a nation, never came into contact with them. Apart from Egypt, the history of the portion of Africa known to the Hebrews was a chequered one, as it came successively under Egypt, Phoenicia, Greek and Roman civilization. That it was not overrun, or even influenced, by the barbarous tribes of the South, is due to the fact that the Mediterranean tract is isolated from the central (and southern) portion of that continent by the Sahara.

3. Hebrew Tradition:

In the Talmud it is related that Alexander penetrated Africa on Libyan asses to find a race of women, with whom he had conversation, and from whom, as he afterward confessed, being a fool, he learned wisdom—a legend suggesting some possible tradition of the Amazons of Dahomey. But even in the Talmud it is mainly the nearer (Northeast) portion of Africa which is referred to, the Africans, who had the reputation of being flat-footed, being associated with the Canaanites.

See also [CUSH](#) ; [ETHIOPIA](#) ; [MIZRAIM](#) .

T. G. Pinches

AFTER; AFTERWARD

aft'-er, aft'-er-werd: The fundamental thought, in which all shades of meaning unite, is that of succession either in time or place. This succession may be immediate or remote. A very common adaptation of this conception the use of "after" to denote "according to," "after the manner of," or "in the order of," as in Ge 1:26; Eph 4:24; Lu 1:59; Ro 5:14; Heb 4:11 (the Revised Version, margin "unto"), and in many passages where the Greek uses the preposition kata, as Mt 23:3; Ro 8:4; 1Co 1:26, etc. "In proportion to": Ps 28:4; compare Ps 90:15.

It sometimes correctly translates a peculiar Greek idiom of the preposition dia, with the genitive case, indicating time elapsed, as Mr 2:1, literally, "through some days," "after some days had passed"; compare Ac 24:17. While the Greek is expressed by a variety of words, the Hebrew uses 'achar for both preposition and adverb.

H. E. Jacobs

AFTERNOON

af-ter-noon' (neToth ha-yom, "the declining of the day"; Jud 19:8 the King James Version): The expression kechom ha-yom, "in the heat of the day" (Ge 18:1) refers to the early afternoon when the sun is a little past its zenith, its rays still being very strong. The phrase le-ruach ha-yom, "in the cool of the day" (Ge 3:8) is in contrast to the last phrase and points to the late afternoon; in the Orient a cooling breeze arises at this period of the day, and it is then that much of the day's business is transacted.

See **DAY** .

AGABA

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ag'-a-ba: A fortress in Judea. The first of 22 "strong places" which by its commander Galestus was given over to Aristobulus, the son of Alexander Janneus and Alexandra, when he (his mother, the queen, being dangerously ill) attempted to get control of the Judean government (Ant., XIII, xvi, 5).

AGABUS

ag'-a-bus (Agabos): A Christian prophet of Jerusalem, twice mentioned in Acts.

(1) In Ac 11:27 f, we find him at Antioch foretelling "a great famine over all the world," "which," adds the historian, "came to pass in the days of Claudius." This visit of Agabus to Antioch took place in the winter of 43-44 AD, and was the means of urging the Antiochian Christians to send relief to the brethren in Judea by the hands of Barnabas and Saul. Two points should be noted.

(a) The gift of prophet's here takes the form of prediction. The prophet's chief function was to reveal moral and spiritual truth, to "forth-tell" rather than to "foretell"; but the interpretation of God's message sometimes took the form of predicting events.

(b) The phrase "over all the world" (practically synonymous with the Roman Empire) must be regarded as a rhetorical exaggeration if strictly interpreted as pointing to a general and simultaneous famine. But there is ample evidence of severe periodical famines in various localities in the reign of Claudius (eg. Suet Claud. 18; Tac. Ann.

xii.43), and of a great dearth in Judea under the procurators Cuspius Fadus and

Tiberius Alexander, 44-48 AD (Ant., XX, ii, 6; v, 2), which probably reached its climax circa 46 AD.

(2) In Ac 21:10 f we find Agabus at Caesarea warning Paul, by a vivid symbolic action (after the manner of Old Testament prophets; compare Jer 13:1 ff; Eze 3;

4) of the imprisonment and suffering he would undergo if he proceeded to Jerusalem.

(3) In late tradition Agabus is included in lists of the seventy disciples of Christ.

D. Miall Edwards

AGADE

ag'-a-de: Ancient name for Akkad (or **ACCAD** , which see), one of the chief cities of Babylonia (Ge 10:10), and the capital city of Sargon, who lived and ruled in Babylonia circa 3500 BC. Together with Shunir it formed part of one of the royal titles: "kings of Shunir (Sumer) and Accad."

AGAG

a'-gag ('aghaḡh, or 'aghaḡh, meaning unknown, possibly "violent," BDB): A name, or title, applied to the king of the Amalekites, like Abimelech in Philistia and Pharaoh in Egypt. It is used of two of these kings:

(1) A king of Amalek, mentioned by Balaam (Nu 24:7) in his blessing of Israel;

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(2) A later king, in the days of King Saul (1Sa 15). Saul was sent with his army to destroy the Amalekites, who had so violently opposed Israel in the Wilderness. He disregarded the Divine command, sparing the best of the spoil, and saving Agag the king alive (1Sa 15:8,9). After rebuking Saul, Samuel had Agag put to death for all the atrocities committed by himself and his nation (1Sa 15:32,33).

Edward Mack

AGAGITE

a'-gag-it, ('aghaghi, from, 'aghagh, "a member of the house of Agag"): A title of opprobrium given to Haman (Es 3:1,10; 8:3,5; 9:24). Jewish tradition always assigned the arch-enemies of Israel membership in the house of Amalek, the hereditary foe of the nation. Compare Ant, XI, vi, 5. The word Agag has properly been taken by Delitzsch as related to the Assyrian agagu, "to be powerful," "vehement," "angry." In the Greek parts of Esther, Haman is termed a Macedonian (Es 1:2-6; 1:6-10). The name Haman is probably of Elamitic origin. Oppert's attempt to connect the term "Agagite" with "Agaz," a Median tribe mentioned by Sargon, has found no supporters. See **AGAG** .

H. J. Wolf

AGAIN

a-gen':Advb. denoting repetition; in New Testament, generally for palin, "back," "once more." Occasionally, it has the force of a connective, synonymous with "moreover," as in Ro 15:10 ff; 1Co 3:20, etc. The expression "born again" of the King James Version, Joh 3:3,7; 1Pe 1:23, translating the Greek "anthen" and "ana" in composition, becomes in the Revised Version (British and American) "anew," i.e. "over again." As these particles mean "from above" and "up," their use as indicating repetition is sometimes disputed, but without further foundation

than that "again" does not exhaust the meaning.

AGAIN; BORN

See [REGENERATION](#) .

AGAINST

a-genst' (kata; enantion; pros): Preposition expressing contrast. When used of direction, equivalent to "toward" (Mt 10:35; 12:14, etc.); when of position, meaning "opposite," "facing," "in front of" (1Ki 7:5; Ge 15:10, Ro 8:31); when of action, "opposed to" (Mt 5:11; 26:59; 1Co 4:6); "in resistance to" (Heb 12:4); "provision for" (Greek eis, literally, "unto, toward" (1Ti 6:19)). Sometimes also applied to what breaks an established order as "customs" (Ac 28:17), "nature" (Ro 1:26). Peculiar shades of meaning may be traced by careful examination of the variety of prepositions in Hebrew and Greek employed in the Scriptures, that are translated into English by this one word.

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H. E. Jacobs

AGAPE

ag'-a-pe (agape).

1. The Name and the Thing:

The name Agape or "love-feast," as an expression denoting the brotherly common meals of the early church, though of constant use and in the post-canonical literature from the time of Ignatius onward, is found in the New Testament only in Jude 1:12 and in 2Pe 2:13 according to a very doubtful reading. For the existence of the Christian common meal, however, we have abundant New Testament evidence. The "breaking of bread" practiced by the primitive community in Jerusalem according to Ac 2:42,46 must certainly be interpreted in the light of Pauline usage (1Co 10:16; 11:24) as referring to the ceremonial act of the Lord's Supper. But the added clause in 2:46, "they took there food with gladness and singleness of heart," implies that a social meal was connected in some way with this ceremonial act. Paul's references to the abuses that had sprung up in the Corinthian church at the meetings for the observance of the Lord's Supper (1Co 11:20-22,33,34) make it evident that in Corinth as in Jerusalem the celebration of the rite was associated with participation in a meal of a more general character. And in one of the "we" sections of Ac (20:11) where Luke is giving personal testimony as to the manner in which the Lord's Supper was observed by Paul in a church of his own founding, we find the breaking of bread associated with and yet distinguished from an eating of food, in a manner which makes it natural to conclude that in Troas, as in Jerusalem and Corinth, Christians when they met together on the first day of the week were accustomed to partake of a common meal. The fact that the name Agape or love-feast used in Jude 1:12 (Revised Version) is found early in the 2nd century and often afterward as a technical expression for the religious common meals of the church puts the meaning of Jude's reference beyond doubt.

2. Origin of the Agape:

So far as the Jerusalem community was concerned, the common meal appears to have sprung out of the koinonia or communion that characterized the first days of the Christian church (compare Ac 1:14; 2:1 etc.). The religious meals familiar to Jews—the Passover being the great type—would make it natural in Jerusalem to give expression by means of table fellowship to the sense of brotherhood, and the community of goods practiced by the infant church (Ac 2:44; 4:32) would readily take the particular form of a common table at which the wants of the poor were supplied out of the abundance of the rich (Ac 6:1 ff). The presence of the Agape in the Greek church of Corinth was no doubt due to the initiative of Paul, who would hand on the observances associated with the Lord's Supper just as he had received them from the earlier disciples; but participation in a social meal would commend itself very easily to men familiar with the common meals that formed a regular part of the procedure at meetings of those religious clubs and associations which were so numerous at that time throughout the Greek-Roman world.

3. Relation to the Eucharist:

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that the evening meals of the church were scenes of licentious revelry and even of crime. The actual abuses which already meet us in the apostolic age (1Co 11:20 ff; Jude 1:12), and which would tend to multiply as the church grew in numbers and came into closer contact with the heathen world, might suggest the advisability of separating the two observances. But the strongest influence of all would come from the growth of the ceremonial and sacerdotal spirit by which Christ's simple institution was slowly turned into a mysterious priestly sacrifice. To Christ Himself it had seemed natural and fitting to institute the Supper at the close of a social meal. But when this memorial Supper had been transformed into a repetition of the sacrifice of Calvary by the action of the ministering priest, the ascetic idea became natural that the Eucharist ought to be received fasting, and that it would be sacrilegious to link it on to the observances of an ordinary social meal.

LITERATURE:

Zahn, art "Agapen" in Hauck-Herzog, Realencyklopadie; Keating, Agape and Eucharist; Schaff, The Oldest Church Manual, chapter xviii; Lambert, Sacraments in the New Testament, Lect viii; Weizsacker, The Apostolic Age, etc., I. 52 ff.

J. C. Lambert

AGAR

a'-gar (Agar). Found once in the Apocrypha in the Greek (Baruch 3:23) probably for the Old Testament Hagar, mother of Ishmael, whose children are mentioned with the merchants of Meran (Midian) and Teman. In 1Ch 5:10 the "Hagarites" the King James Version, are located East of Gilead, and In the days of Saul were at war with the tribe of Reuben. See also 1Ch 5:19,20 and 1Ch 27:31. In Ps 83:6 the name of the same people is Hagarenes.

AGARENES

ag-a-renz': Baruch 3:23 the King James Version. In the Old Testament the word is HAGARENES (which see).

See also [AGAR](#) .

AGATE ag'-at.

See [STONES, PRECIOUS](#) .

AGE

aj: A period of time or a dispensation. In the above sense the word occurs only once in the King James Version, in the sing, as the translation of dor, which means, properly, a "revolution" or "round of time," "a period," "an age" or "generation of man's life"; almost invariable translated "generation," "generations" (Job 8:8, "Inquire, I pray thee, of the former age"); we have the plural as the translation of aion, properly "duration," "the course or flow of time," "an age or period of the world," "the world"

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(Eph 2:7, "in the ages to come"; Col 1:26, "the mystery which hath been hid from ages and from generations," the English Revised Version, "from all ages," etc., the American Revised Version, margin, of geneai, "generations" (Eph 3:5 "generations," Eph 3:21, "unto all generations for ever and ever," Greek margin, "all the generations of the age of the ages"). "Ages is given in margin of the King James Version (Ps 145:13; Isa 26:4, "the rock of ages").

We have "age" in the above sense (2 Esdras 3:18; Tobit 14:5; aion) "ages," aion (1 Esdras 4:40 (of Truth) "she is the strength," etc., "of all ages"), genea, the Revised Version (British and American), "generation" (The Wisdom of Solomon 7:27; 1 Macc 2:61); Ecclesiasticus 24:33, eis geneas aionon, "generations of ages"; The Wisdom of Solomon 14:6, "generations' (geneseos).

Revised Version has "age" for "world" (Heb 6:5); "ages" for "worlds" (the Revised Version, margin Heb 1:2; the American Revised Version, margin; compare 1Ti 1:17) (margin, "unto the ages of the ages"), "ages" for "world" (1Co 10:11; Heb 9:26). the English Revised Version has "all ages" for "the beginning of the world" (Eph 3:9, the American Standard Revised Version "for ages"); "king of the ages" for "king of saints" ([Re 15:3](#) , corrected text; margin, many ancient authorities read "nations"; Jer 10:7).

See [EVERLASTING](#) .

W. L. Walker

AGE; OLD AGE

In individual lives (cheledh; helikia): We have scarcely any word in the Old Testament or New Testament which denotes "age" in the familiar modern sense; the nearest in the Old Testament is perhaps heledh, "life," "lifetime," and in the New Testament helikia, "full age," "manhood," but which is rendered stature in Mt 6:27, etc., the King James Version; cheledh occurs (Job 11:17), "Thine age

shall be clearer than the noonday," the Revised Version (British and American) "(thy) life"; Ps 39:5, "Mine age is as nothing before thee," the American Standard Revised Version, "my life-time"); we have helikia (Joh 9:21,23), "He is of age"; Heb 11:11 "past age," Lu 2:52, "Jesus increased in wisdom and age," so the Revised Version, margin, King James Version margin, Eph 4:13); yom, day, (days) is used in the Old Testament to express "age" (Ge 47:28), the whole age of Jacob," the King James Version, "the days of the years of his life"; but it occurs mostly in connection with old age); ben, "son" (Nu 8:25; 1Ch 23:3,24); kelah, "to be complete," is translated "full age" (Job 5:26); teleios, "complete" (Heb 5:14), the Revised Version (British and American), full-grown men, margin, perfect", dor, a revolution," "a period" is translated "age" Isa 38:12, "Mine age is departed and removed from me as a shepherd's tent," the American Standard Revised Version, "My dwelling is removed, and is carried away from me as a shepherd's tent," the English Revised Version, "mine age," margin, "or habitation"; Delitzsch, "my home"; compare Ps 49:19, 20; 2Co 5:8. In New Testament we have etos, "year" (Mr 5:42), the Revised Version British and American, "old"; Lu 2:37; 3:23, "Jesus about 30 years of age". "Old age," "aged," are the translation of various words, zaqen zaqan, "the chin," "the beard", perhaps to have the chin sharp or

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hanging down, often translated "elders," "old man," etc. 2Sa 19:32, Job 12:20, 32:9, Jer 6:11.

In New Testament we have presbutes, "aged," "advanced in days" (Titus 2:2; Phm 1:9); presbutis, "aged woman" (Titus 2:3); probebekos en hemerais, "advanced in days" (Lu 2:36); geras, "old age" ([Lu 1:36](#)).

Revised Version has "old" for "the age of" (1Ch 23:3), "own age" for "sort" (Da 1:10); "aged" for "ancients" (Ps 119:100), for "ancient" (Isa 47:6); for "old" (Heb 8:13); "aged men" for "the ancients" (Job 12:12); for "aged" (Job 12:20), "elders."

[Regard for Old Age:](#)

(1) Among the Hebrews (and Orientals generally) old age was held in honor, and respect was required for the aged (Le 19:32), "Thou shalt rise up before the hoary head, and honor the face of the old man"; a mark of the low estate of the nation was that "The faces of elders were not honored"; "The elders have ceased from the gate" (La 5:12,14). Compare Job 29:8 (as showing the exceptionally high regard for Job). See also The Wisdom of Solomon 2:10; Ecclesiasticus 8:6.

(2) Old age was greatly desired and its attainment regarded as a Divine blessing (Ge 15:15; Ex 20:12, "that thy days may be long in the land"; Job 5:26; Ps 91:16, "With long life will I satisfy him"; Ps 92:14; compare Isa 65:20; Zec 8:4; 1Sa 2:32).

(3) A Divine assurance is given, "Even to old age I am he, and even to hoar hairs will I carry you" (Isa 46:4); hence it was looked forward to in faith and hope (Ps 71:9,18).

(4) Superior wisdom was believed to belong to the aged (Job 12:20; 15:10; 32:7,9; compare 1Ki 12:8); hence positions of guidance and authority were given

to them, as the terms "elders," "presbyters" and (Arabic) "sheik" indicate.

W. L. Walker

AGEE

a'-ge (aghe', "fugitive"): A Hararite, father of Shammah, one of David's "three mighty men" (2Sa 23:11). In 1Ch 11:34 we read of one "Jonathan the son of Shagee the Hararite." The parallel in 2Sa 23:32,33 reads "Jonathan, Shammah the Hararite." If we read "Jonathan (son of) Shammah," then Agee is the grandfather of Jonathan. Some, however, think 1Ch 11:34 to be correct, and read "Shagee" for "Agee" in 2Sa 23:11, and for "Shammah" in 2Sa 23:33. This makes Jonathan and Shammah brothers.

AGES, ROCK OF

Applied to Yahweh as an encouragement for trust (Isa 26:4 the Revised Version, margin; the King James Version "everlasting strength").

AGGABA

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a-ga'-ba (Aggaba, and Agraba; the King James Version, Graba) = Hagabah (Ezr 2:45) and Hagaba (Ne 7:48): The descendants of Abraham (temple-servants) returned with Zerubbabel to Jerusalem (1 Esdras 5:29).

See also [ACCABA](#) .

AGGAEUS

a-ge'-us (Aggaios; the King James Version Aggeus). Haggai, one of the Minor Prophets. Abraham prophesied in the second year of the reign of Darius (compare Ezr 4:24; 5:1) with Zacharias in Jerusalem (1 Esdras 6:1; 7:3) In 2 Esdras 1:40 he is mentioned as one who with others shall be given as "leader to the nation from the east."

AGIA

a'-gi-a (Agia; the King James Version Hagia) = Hattil (Ezr 2:57; Ne 7:59): The descendants of Abraham (sons of the servants of Solomon) returned with Zerubbabel to Jerusalem (1 Esdras 5:34).

AGONE

a-gon':In the King James Version of 1Sa 30:13. Old past participle of "to go." the Revised Version (British and American) has "ago," namely, "three days ago," literally, "the third day."

AGONY

ag'-o-ni (agonia; Vulgate agonia):

A word occurring only once in the New Testament (Lu 22:44), and used to describe the climax of the mysterious soul-conflict and unspeakable suffering of

our Lord in the garden at Gethsemane. The term is derived from the Greek agon "contest" and this in turn from the Greek ago "to drive or lead," as in a chariot race. Its root idea is the struggle and pain of the severest athletic contest or conflict. The wrestling of the athlete has its counterpart in the wrestling of the suffering soul of the Saviour in the garden. At the beginning of this struggle He speaks of His soul being exceeding sorrowful even unto death, and this tumult of emotion culminated in the agony. All that can be suggested by the exhausting struggles and sufferings of charioteers, runners, wrestlers and gladiators, in Grecian and Roman amphitheaters, is summed up in the pain and death-struggle of this solitary word "agony." The word was rendered by Wyclif (1382) "maad in agonye" Tyndale (1534) and following translators use an agony." The record of Jesus' suffering in Gethsemane, in the Synoptic Gospels (Mt 26:36-46; Mr 14:32-42; Lu 22:39-46, and also in He 5:7,8) indicates that it was threefold:

1. Physical:

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Dwight M. Pratt

AGRAPHA

ag'-ra-fa (agrapha).

1. The Term and Its History:

The word *agraphos* of which *agrapha* is the neuter plural is met with in classical Greek and in Greek papyri in its primary sense of "unwritten," "unrecorded." In early Christian literature, especially in the writings of Clement of Alexandria, it was used of oral tradition; and in this sense it was revived by Koerner in a Leipzig Program issued in 1776 under the title *De sermonibus Christi agraphois*. For some time it was restricted to sayings of Christ not recorded in the Gospels and believed to have reached the sources in which they are found by means of oral tradition. As however *graphe*, the noun with which *agrapha* is connected, can have not only the general meaning "writing," but the special meaning "Scripture," the adjective could signify not only "oral" but also uncanonical or "non-canonical"; and it was employed by Resch in the latter sense in the 1st edition of his great work on the subject which appeared in German in 1889 under the title, *Agrapha: Extra-canonical Gospel Fragments*. The term was now also extended so as to include narratives as well as sayings. In the second edition (also in German) it is further widened so as to embrace all extra-canonical sayings or passages connected with the Bible. The new title runs: *Agrapha Extra-canonical Fragments of Scripture*; and the volume contains a first collection of Old Testament *agrapha*. The term is still however used most frequently of non-canonical sayings ascribed to Jesus, and to the consideration of these this article will mainly be devoted.

2. Extent of Material:

Of the 361 *agrapha* and *apocrypha* given by Resch about 160 are directly

ascribed to Christ. About 30 others can be added from Christian and Jewish sources and about 80 sayings found in Muhammadan literature (Expository Times, V, 59, 107, 177 f, 503 f, 561, etc.). The last-mentioned group, although not entirely without interest, may largely be disregarded as it is highly improbable that it represents early tradition. The others come from a variety of sources: the New Testament outside of the Gospels, Gospel manuscripts and VSS, Apocryphal Gospels and an early collection of sayings of Jesus, liturgical texts, patristic and medieval literature and the Talmud.

3. Sayings to Be Excluded:

Many of these sayings have no claim to be regarded as independent agrapha. At least five classes come under this category.

(1) Some are mere parallels or variants, for instance: "Pray and be not weary," which is evidently connected with Lu 18:1; and the saying in the Talmud: "I, the Gospel, did not come to take away from the law of Moses but to add to the law of Moses have I come" (Shab 116b) which is clearly a variant of Mt 5:17.

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See [LOGIA](#) .

William Taylor Smith

AGRARIAN LAWS

a-gra'-ri-an loz: 1. The Sabbath Year 2. The Jubilee 3. Its Object 4. The Legal Rules 5. Ideas and Circumstances of the Legislation 6. Form of the Legislation 7. Its Operation and Extension 8. Other Laws Affecting the Land

The Mosaic provisions on this subject form one of the most characteristic and interesting portions of the legislation. The main institutions are two, namely, the Sabbath year and the jubilee, and they are closely linked together.

1. The Sabbath Year:

In every seventh year the land was to lie fallow "that the poor of thy people may eat: and what they leave the beast of the field shall eat" (Ex 23:10 f; compare Le 25:2-7). 'And the Sabbath of the land shall be for food for you; for thee, and for thy servant, and for thy maid, and for thy hired servant and for thy stranger that sojourn with thee; but for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food' (Le 25:6 f). This has been quoted at length because the rendering of English Versions of the Bible is misleading. "The Sabbath of the land" does not mean that the natural increase thereof is to be eaten by the Israelite peasant. That interpretation is excluded by Le 25:3-5,20-22. What is intended is clearly shown by the latter of these two passages, "I will command my blessing upon you in the sixth year." The principle on which the manna had been provided for Sabbaths was to apply to the harvest of the sixth year, and this is the import of the phrase.

2. The Jubilee:

After "seven sabbaths of years, even forty and tone years" a trumpet was to be blown throughout the land on the tenth day of the seventh month (i.e. the Day of Atonement) and the fiftieth year was to be hallowed and celebrated as a "jubilee." No agricultural work of any kind was to be performed, but "ye may (so correct EVV) eat the increase thereof out of the field" (Le 25:12). God would so bless the land in the sixth year that it would bring forth enough for the Sabbath year, the ensuing jubilee and the subsequent period to the harvest of the ninth year (Le 25:20-22).

3. Its Object:

In addition to being a period in which the land was left fallow, the jubilee was intended to meet the economic evils that befell peasants in ancient societies. Wars or unfavorable seasons would soon reduce a farmer to a condition in which he would have to borrow. But money is rarely to be had without interest and security, and in early communities the rates of interest were very high indeed, while the only security the farmer could offer would consist of his land and the persons of himself and his children. Hence we find insolvency giving rise to the alienation of land and to slavery all over the world—sometimes with the retention of civil rights (as in Rome and Israel), at others in a more unalloyed form. The jubilee aims at both these evils. It is

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Le 26\$ shows clearly that this legislation was conceived as the terms of a covenant made between God and the children of Israel, and it appears from Le 26:42-45 that this of the covenant was regarded as being connected with the covenants with the patriarchs though it is also a covenant made with the generation that came forth from Egypt. The land was originally promised to Abraham in a covenant (Ge 17\$) and it would seem that these laws are regarded as attaching to that covenant which had been renewed with his descendants. Indeed the laws appear to be presented as terms of the sworn agreement (covenant) under which God was about to give Israel the possession of Canaan.

7. Its Operation and Extension:

As respects the operation of these laws we have no information as to the observance of any fallow years before the Exile: 2Ch 36:21 is rather unfavorable, but so obviously echoes Le 26:43 that it scarcely seems to be meant as a historical statement. But traces are to be found of the operation of other parts of the system. Ru 4 shows us the law of redemption working, but with two notable extensions. Widows have acquired a right of property in their husbands' estates, and when the next of kin refuses to redeem, the right passes to the kinsman who is nearest in succession. Neither of these cases is contemplated by the Pentateuch: both appear to be fresh applications of the Levitical law which, like all other legislations, had to be adapted to meet new sets of facts as they arose. Similarly Jer 32 illustrates the law of preemption, but here a small difficulty arises, for Le 25:34 forbids the sale of the suburbs of the Levitical cities. Probably however this refers only to sale outside the family and not as here to the nearest kinsman and heir presumptive. Similarly Eze twice refers to the jubilee (Eze 7:12 f and Eze 46:17) in terms that seem to show that he knew it as an existing institution (see SBL, 96; Churchman, May, 1906, 292). Historical traces of the Levitical cities are mentioned in the article **LEVITICAL CITIES** . It should be added that under the monarchy a rule seems to have been introduced that derelict lands fell to the king (see 2Sa 9:9; 1Ki 21:16; 2Ki 8:3,6).

In later times there are several references to the fallow of the Sabbatical year (1 Macc 6:49,53; Ant, XIII, viii, 1, XIV, x, 6, etc.).

8. Other Laws Affecting the Land:

In addition to these laws Moses enacted provisions favoring gleaning, on which see **POOR** . He also prohibited sowing a field or vineyard with two kinds of seed (Le 19:19; De 22:9) and prescribed that for three years the fruit of trees should not be eaten, while in the fourth it should be holy, and in the fifth it was to be available for ordinary purposes (Le 19:23 ff).

Harold M. Wiener

AGREE

a-gre' (sumphoneo, "to be of the same mind," "to come to a mutual understanding"): This is the sense of the word in Mt 20:2; Joh 9:22, and other passages. In Mr 14:56 the word is isos and has the thought not only that their words did not agree, but also

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that the testimony was not in agreement with or equal to what the law required in such a case. The thought of being equal occurs also in 1Joh 5:8.

The figurative use of the word in Mt 18:19 makes it of special interest. The word there is *sumphoneo*, from which comes our word *symphony*, meaning a harmonious blending. This agreement therefore is complete. Three persons are introduced: two human beings and the Father. They are in perfect agreement on the subject or purpose under consideration. It is therefore an inward unity produced by the Holy Spirit leading the two into such an agreement with the Father. There will follow then, as a matter of course, what is promised in Mt 18:19,20. In Ac 5:9 it sets forth the justice of Peter in dealing in the same manner in both cases. Ananias and Sapphira were in perfect agreement and equally guilty (Lu 5:36; Ac 15:15).

Jacob W. Kapp

AGRICULTURE

ag'-ri-kul-tur, ag'-ri-kul-chur:

I. DEVELOPMENT OF AGRICULTURE

II. CLIMATIC CONDITIONS AND FERTILITY

III. AGRICULTURAL PURSUITS 1. Growing of Grain (1)

Plowing

and Sowing (2) Reaping (3) Threshing 2. Care of Vineyards

3. Raising of Flocks **I. Development of Agriculture.**

One may witness in Syria and Palestine today the various stages of social progress through which the people of Bible times passed in which the

development of their agriculture played an important part. To the East the sons of Ishmael still wander in tribes from place to place, depending upon their animals for food and raiment, unless by a raid they can secure the fruits of the soil from the peoples, mostly of their own blood, who have given up wandering and are supporting themselves by tilling the ground. It is only a short step from this frontier life to the more protected territory toward the Mediterranean, where in comparatively peaceful surroundings, the wanderers become stationary. If the land which they have come to possess is barren and waterless, they become impoverished physically and spiritually, but if they have chosen the rarer spots where underground streams burst forth into valleys covered with alluvial deposits (Ex 3:8), they prosper and there springs up the more complicated community life with its servants, hirelings, gardeners, etc. A division of labor ensues. Some leave the soil for the crafts and professions but still depend upon their farmer neighbors for theft sustenance. (1Ki 5:11.) Such was the variety of life of the people among whom Jesus lived, and of their ancestors, and of the inhabitants of the land long before the children of Israel came to take possession of it. Bible history deals with the Hebrews at a period when a large proportion of that people were engaged in agrarian pursuits, hence we find its pages filled with references to agricultural occupations.

II. Climatic Conditions and Fertility.

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goats' hair or wool (see **WEAVING**). The various agricultural operations are treated more fully under their respective names, (which see) . James A. Patch

AGRIPPA

a-grip' -a. See **HEROD** .

AGUE

a'-gu (qaddachath): In Le 26:16 the King James Version is one of the diseases threatened as a penalty for disobedience to the law. The malady is said to "consume the eyes, and make the soul to pine away." The word means burning (Vulgate "ardor") and was probably intended to denote the malarial fever so common now both in the Shephelah and in the Jordan valley. In Septuagint the word used (ikteros) means jaundice, which often accompanies this fever. the Revised Version (British and American) translates it "fever." See **FEVER** .

AGUR

a'-gur ('aghur, seeming, from comparison with Arabic roots, to mean either "hireling," or "collector," "gatherer"): One of the contributors to Proverbs; his words being included in Pr 30. He takes an agnostic attitude toward God and transcendent things, and in general the range of his thought, as compared with that of other authors, is pedestrian. He shows, however, a tender reverence and awe. His most notable utterance, perhaps, is the celebrated Prayer of Agur (Pr 30:7-9), which gives expression to a charming golden mean of practical ideal. His sayings are constructed on a rather artificial plan; having the form of the so-called numerical proverb. See under **PROVERBS, THE BOOK OF** , II, 6.

John Franklin Genung

AH

In proper names. See [AHI](#) .

AH; AHA

a, a-ha': Interjections of frequent occurrence in the Old Testament, representing different Hebrew words and different states of feeling.

(1) 'ahah, expressing complaint and found in the phrase "Ah, Lord Yahweh" (Jer 1:6; 4:10 etc.; Eze 4:14 etc.). Elsewhere the word is translated "alas!" (Joe 1:15).

(2) 'ach, occurs once (Eze 21:15), expressing grief in contemplating Israel's destruction.

(3) he'ach, usually expresses malicious joy over the reverses of an enemy, and is introduced by the verb "to say" (Brown-Driver-Briggs' Lexicon); so in Ps 35:21,25;

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Eze 25:3; 26:2; 36:2; in the repeated Psalm 40:15; 70:3. It expresses satiety in Isa 44:16; and represents the neighing of a horse in Job 39:25.

(4) hoy, expresses grief or pain, (Isa 1:4; Jer 22:18). In 1Ki 13:30 it is translated "alas!" More frequently it is used to indicate that a threat of judgment is to follow (Isa 10:5; 29:1); or to direct attention to some important announcement (Isa 55:1), where the Hebrew word is translated "Ho."

(5) Greek oua, in Mr 15:29, used by those who mocked Jesus, as He hung upon the cross. All of these words are evidently imitative of the natural sounds, which spontaneously give expression to these emotions of complaint, grief, pain, exultation, etc.

Edward Mack

AHAB

a'-hab ('ach'abh, Assyrian a-cha-ab-bu; Septuagint Achaab, but Jer 29:21 f, Achiab, which, in analogy with '-h-y- m-l-k, (')-h-y-'-l, etc., indicates an original 'achi'abh, meaning "the father is my brother"): The compound probably signifies that "the father," referring to God, has been chosen as a brother.

1. Ahab's Reign:

Ahab, son of Omri, the seventh king of Israel, who reigned for twenty-two years, from 876 to 854 (1Ki 16:28 ff), was one of the strongest and at the same time one of the weakest kings of Israel. With his kingdom he inherited also the traditional enemies of the kingdom, who were no less ready to make trouble for him than for his predecessors. Occupying a critical position at the best, with foes ever ready to take advantage of any momentary weakness, the kingdom, during the reign of Ahab, was compelled to undergo the blighting effects of misfortune, drought and famine. But Ahab, equal to the occasion, was clever enough to win

the admiration and respect of friend and foe, strengthening the kingdom without and within. Many of the evils of his reign, which a stronger nature might have overcome, were incident to the measures that he took for strengthening the kingdom.

2. His Foreign Policy:

In the days of David and Solomon a beneficial commercial intercourse existed between the Hebrews and the Phoenicians. Ahab, recognizing the advantages that would accrue to his kingdom from an alliance with the foremost commercial nation of his time, renewed the old relations with the Phoenicians and cemented them by his marriage with Jezebel, daughter of Ethbaal, king of Tyre (the Ithobalos, priest of Astarte mentioned by Meander). He next turns his attention to the establishment of peaceful and friendly relations with the kindred and neighboring kingdom of Judah. For the first time since the division of the kingdoms the hereditary internecine quarrels are forgotten, "and Jehoshaphat," the good king of Judah, "made peace with the king of Israel." This alliance, too, was sealed by a marriage relationship, Jehoram, the crown-prince of Judah, being united in marriage with the princess Athaliah, daughter of Ahab.

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house" built by Ahab. In August, 1910, about 75 potsherds were found in a building adjacent to Ahab's palace containing writing. The script is the same as that of the Moabite Stone, the words being divided by ink spots. These ostraca seem to be labels attached to jars kept in a room adjoining Ahab's palace. One of them reads, "In the ninth year. From Shaphtan. For Ba'al-zamar. A jar of old wine." Another reads, "Wine of the vineyard of the Tell." These readings remind one of Naboth's vineyard. In another room not far from where the ostraca were found, "was found an alabaster vase inscribed with the name of Ahab's contemporary, Osorkon II of Egypt." Many proper names are found on the ostraca, which have their equivalent in the Old Testament. It is claimed that the writing is far greater than all other ancient Hebrew writing yet known. Perhaps with the publication of all these writings we may expect much light upon Ahab's reign. (See **OSTRACA** ; Harvard Theological Review, January, 1909, April, 1910, January, 1911; Sunday School Times, January 7, 1911; The Jewish Chronicle, January 27, 1911.)

S. K. Mosiman

AHAB AND ZEDEKIAH

a'-hab, zed-e-ki'-a ('ach'abh, "uncle"; tsidhqiyahu, "Yahweh is my righteousness"): Ahab, son of Kolaiah, and Zedekiah, son of Maaseiah, were two prophets against whom Jeremiah uttered an oracle for prophesying falsely in the name of Yahweh, and for immoral conduct. They should be delivered over to Nebuchadrezzar and be slain, and the captives of Judah that were in Babylon should take up the curse concerning them. "Yahweh make thee like Zedekiah and like Ahab, whom the King of Babylon roasted in the fire" (Jer 29:21 ff).

S. F. Hunter

AHARAH

a'-har-a, a-har'-a ('achrach; A, Aara; B, Iaphael, "brother of Rach," or, a brother's follower, though some regard it as a textual corruption for Ahiram): A son of Benjamin (1Ch 8:1). See [AHIRAM](#) .

AHARAHHEL

a-har'-hel ('acharchel, "brother of Rachel"; Septuagint adelphou Rechab, "brother of Rechab"): A son of Harum of the tribe of Judah (1Ch 4:8).

AHASAI

a'-ha-si, a-ha'-si. See [AHZAI](#) .

AHASBAI

a-has'-bi ('achacbay, "blooming"): The father of Eliphelet, a Maacathite, a soldier in David's army (2Sa 23:34). He was either a native of Abel-beth-maacah (2Sa 20:14) or, more probably, of Maacah in Syria ([2Sa 10:6](#)). The list in 1Ch 11:35,36 gives

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An Ahasuerus is said in Da 9:1 to have been the father of Darius the Mede, and to have been of the seed of the Medes. It is probable that this Ahasuerus is the same as the Uvakhshatara of the Persian recension of the Behistun inscription, which in the Babylonian is Umaku'ishtar, in the Susian Makishtarra, and in Herod Cyaxares. It will be noted that both the Greek Cyaxares and the Hebrew Akhashwerosh omit the preformative uwa- and the "t" of the Persian form Uvakhshatara. That this Median king had sons living in the time of Cyrus is shown by the fact that two rebel aspirants to the throne in the time of Darius Hystaspis claimed to be his sons, to wit: Fravartish, a Median, who lied saying, "I am Khshathrita of the family of Uvakhshatara" (Behistun Inscr, col. II, v); and Citrantakhma, who said, "I am king in Sagartia of the family of Uvakhshatara" (id, II, xiv). If we accept the identification of Gubaru with Darius the Mede, then the latter may well have been another of his sons, at first a sub-king to Astyages the Scythian, as he was later to Cyrus the Persian.

R. Dick Wilson

AHAVA

a-ha'-va ('ahawa'): The river in Babylonia on the banks of which Ezra gathered together the Jews who accompanied him to Jerusalem. At this rendezvous the company encamped for three days to make preparation for the difficult and dangerous journey (Ezr 8:15 ff). On reviewing the people and the priests Ezra found no Levites among them; he therefore sent to Iddo, "the chief at the place Casiphia," a request for ministers for the temple. A number of Levites with 220 Nethinim returned to the rendezvous with the deputation. Ezra had expressed to the king his faith in the protection of God; being, therefore, ashamed to ask for a military escort he proclaimed a fast to seek of God "a straight way." To 12 priests Ezra assigned the care of the offering for the temple in Jerusalem. When all was ready the company "departed from the river Ahava," and journeyed in safety to Jerusalem.

This river, apparently called after a town or district toward which it flowed (Ezr 8:15), remains unidentified, though many conjectures have been made. Rawlinson thinks it is the "Is" of Herodotus (i.79), now called "Hit," which flowed past a town of the same name in the Euphrates basin, 8 days' journey from Babylon. Some identify the district with "Ivvah" (2Ki 18:34, etc.). Most probably, however, this was one of the numerous canals which intersected Babylonia, flowing from the Euphrates toward a town or district "Ahava." If so, identification is impossible.

S. F. Hunter

AHAZ

a'-haz ('achaz, "he has grasped," 2Ki 16; 2Ch 28; Isa 7:10 ff; Achaz).

1. Name:

The name is the same as Jehoahaz; hence appears on Tiglath-pileser's Assyrian inscription of 732 BC as Ia-u-ha-zi. The sacred historians may have dropped the first part of the name in consequence of the character of the king.

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with instructions to have an enlarged copy of it placed in the temple court. On the king's return to Jerusalem, he sacrificed at the new altar, but, not satisfied with its position, gave orders for a change. The altar had apparently been placed on the east side of the old altar; directions were now given for the brazen altar to be moved to the north, and the Damascus altar to be placed in line with it, in front of the temple giving both equal honor. Orders were further given to Urijah that the customary sacrifices should be offered on the new altar, now called "the great altar," while the king reserved the brazen altar for himself "to inquire by" (2Ki 16:15).

11. Further Impieties:

Even this did not exhaust the royal innovations. We learn from a later notice that the doors of the temple porch were shut, that the golden candlestick was not lighted, that the offering of incense was not made, and other solemnities were suspended (2Ch 29:7). It is not improbable that it was Ahaz who set up 'the horses of the sun' mentioned in 2Ki 23:11, and gave them accommodation in the precincts of the temple. He certainly built the "altars on the roof of the upper chamber of Ahaz,"

perhaps above the porch of the temple, for the adoration of the heavenly bodies (verse

12). Many other idolatries and acts of national apostasy are related regarding him (2Ch 28:22 ff).

12. Recurrence of Hostilities:

In the later years of his unhappy reign there was a recurrence of hostilities with the inhabitants of Philistia and Edom, this time with disaster to Judah (see the list of places lost in 2Ch 28:18,19). New appeal was made to Tiglath-pileser, whose subject Ahaz, now was, and costly presents were sent from the temple, the royal palace, and even the houses of the princes of Judah, but without avail (2Ch 28:19-21). The Assyrian 'distressed' Ahaz, but rendered no assistance. In his trouble

the wicked king only "trespassed yet more" (2Ch 28:22).

13. Death of Ahaz:

Ahaz died in 728, after 16 years of misused power. The exultation with which the event was regarded is reflected in Isaiah's little prophecy written "in the year that King Ahaz died" (Isa 14:28-32). The statement in [2Ki 16:20](#) that Ahaz "was buried with his fathers in the city of David" is to be understood in the light of 2Ch 28:27, that he was buried in Jerusalem, but that his body was not laid in the sepulchers of the kings of Israel. His name appears in the royal genealogies in 1Ch 3:13 and Mt 1:9.

W. Shaw Caldecott

AHAZ, DIAL OF

See [DIAL OF AHAZ](#) .

AHAZIAH

a-ha-zi'-a ('achazyah and 'achazyahu, "Yah holds, or sustains"):

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When he was found, he was brought to Jehu and put to death. He was buried, but where and by whom we are not told.

That there were other traditions respecting the death of Ahaziah, is proved by Josephus, who says that when Ahaziah was wounded he left his chariot and fled on horseback to Megiddo, where he was well cared for by his servants until he died (Ant., IX, vi, 3). S. K. Mosiman

AHBAN

a'-ban ('achban, "brother of an intelligent one" (?) Achbar): The son of Abishur of the tribe of Judah (1Ch 2:29).

AHER

a'-her ('acher, "another"; Aer): A man of Benjamin (1Ch 7:12), apparently a contracted form, perhaps the same as Ahiram (King James Version) (Nu 26:38) or Aharah (1Ch 8:1).

AHI

a'-hi ('achi, "my brother," or perhaps a contraction from **AHIJAH**, which see):
(1)

A member of the tribe of Gad (1Ch 5:15). (2) A member of
of
the tribe of Asher (1Ch 7:34).

AHI OR AH

In proper names ('achi or 'ach "brother"): The usage is practically the same with that of 'abh, 'abhi. See **ABI ; NAMES, PROPER** .

AHIAH

a-hi'-a: A variant in the King James Version (1Sa 14:3,18; 1Ki 4:3; 1Ch 8:7) for **AHIJAH**, which see. Also in the Revised Version (British and American) (Ne 10:26).

AHIAM

a-hi'-am ('achi'am, "mother's brother"): One of David's thirty heroes. He was the son of Sharar (2Sa 23:33) or according to 1Ch 11:35 of Sacar, the Hararite.

AHIAN

a-hi'-an ('achyan, "brotherly"): A son of Shemida of the tribe of Manasseh (1Ch 7:19).

AHIEZER

a-hi-e'-zer ('achi'ezer, "brother is help"):

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(1) A son of Ammishaddai, a Danite prince, who acted as representative of his tribe on several occasions. (See Nu 1:12; 2:25; 7:66,71; 10:25.)

(2) One of the mighty men or warriors, who joined David at Ziklag when a fugitive before Saul (1Ch 12:3).

AHIHUD

a-hi'-hud ('achihudh, "brother is majesty"):

(1) One of the chief men of the tribe of Asher. He was selected by Moses to help divide the land west of the Jordan (Nu 34:27).

(2) A son of Ehud of the tribe of Benjamin (1Ch 8:6,7). The text here is obscure and probably corrupt.

AHIJAH

a-hi'-ja ('achiyah or 'achiyahu, "brother of Yahweh," "my brother is Yahweh," "Yah is brother." In the King James Version the name sometimes appears as Ahiah):

(1) One of the sons of Jerahmeel the great-grandson of Judah (1Ch 2:25).

(2) A descendant of Benjamin (1Ch 8:7).

(3) The son of Ahitub, priest in the time of King Saul (1Sa 14:3,18). Either he is the same with Ahimelech, who is mentioned later, or he is the father or brother of Ahimelech. He is introduced to us when Saul has been so long on the throne that his son Jonathan is a man grown and a warrior. He is in attendance upon Saul, evidently as an official priest, "wearing an ephod." When Saul wishes direction from God he asks the priest to bring hither the ark; but then, without waiting for the message, Saul counts the confusion in the Philistine camp a sufficient

indication of the will of Providence, and hurries off to the attack. Some copies of the Greek here read "ephod" instead of "ark," but the documentary evidence in favor of that reading is far from decisive. If the Hebrew reading is correct, then the seclusion of the ark, from the time of its return from Philistia to the time of David, was not so absolute as many have supposed. See [AHIMELECH](#) , i.

(4) One of David's mighty men, according to the list in 1Ch 11:36. The corresponding name in the list in 2Sa 23:34 is Eliam the son of Ahithophel the Gilonite.

(5) A Levite of David's time who had charge of certain treasures connected with the house of God (1Ch 26:20). The Greek copies presuppose the slightly different text which would give in English "and their brethren," instead of Ahijah. This is accepted by many scholars, and it is at least more plausible than most of the proposed corrections of the Hebrew text by the Greek.

(6) Son of Sinsha and brother of Elihoreph (1Ki 4:3). The two brothers were scribes of Solomon. Can the scribes Ahijah and Shemaiah (1Ch 24:6) be identified with the men of the same names who, later, were known as distinguished prophets? Sinsha is

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probably the same with Shavsha (1Ch 18:16; compare 2Sa 8:17; 20:25), who was scribe under David, the office in this case descending from father to son.

(7) The distinguished prophet of Shiloh, who was interested in Jeroboam I. In Solomon's lifetime Ahijah clothed himself with a new robe, met Jeroboam outside Jerusalem, tore the robe into twelve pieces, and gave him ten, in token that he should become king of the ten tribes (1Ki 11:29-39). Later, when Jeroboam had proved unfaithful to Yahweh, he sent his wife to Ahijah to ask in regard to their sick son. The prophet received her harshly, foretold the death of the son, and threatened the extermination of the house of Jeroboam (1Ki 14). The narrative makes the impression that Ahijah was at this time a very old man (1Ki 14:4). These incidents are differently narrated in the long addition at 1Ki 12:24 found in some of the Greek copies. In that addition the account of the sick boy precedes that of the rent garment, and both are placed between the account of Jeroboam's return from Egypt and that of the secession of the ten tribes, an order in which it is impossible to think that the events occurred. Further, this addition attributes the incident of the rent garment to Shemaiah and not to Ahijah, and says that Ahijah was 60 years old.

Other notices speak of the fulfillment of the threatening prophecies spoken by Ahijah (2Ch 10:15; 1Ki 12:15; 15:29). In 2Ch "the prophecy of Ahijah the Shilonite" is referred to as a source for the history of Solomon ([2Ch 9:29](#)).

(8) The father of Baasha king of Israel (1Ki 15:27,33; 21:22; 2Ki 9:9).

(9) A Levite of Nehemiah's time, who sealed the covenant (Ne 10:26 the King James Version).

Willis J. Beecher

AHIKAM

a-hi'-kam ('achiqam, "my brother has risen up"): A prominent man of the time of King Josiah and the following decades (2Ki 22:12,14; 25:22; 2Ch 34:20; Jer 26:24; 39:14; 40:5 ff; 41:1 ff; 43:6). He was the son of Shaphan, who very likely is to be identified with Shaphan the scribe, who was at that time so prominent. Ahikam was the father of Gedaliah, whom, on the capture of Jerusalem, Nebuchadnezzar made governor of the land. Ahikam was a member of the deputation sent by Josiah to the prophetess Huldah to consult her concerning the contents of the Book of the Law which had been found. Under Jehoiakim he had sufficient influence to protect Jeremiah from being put to death. On the capture of Jerusalem Nebuchadnezzar committed Jeremiah into the care of Gedaliah. It is clear that both Shaphan and his son, like Jeremiah, belonged to the party which held that the men of Judah were under obligation to keep the oath which they had sworn to the king of Babylon.

Willis J. Beecher

AHILUD

a-hi'-lud ('achiludh, "child's brother," perhaps): The father of Jehoshaphat, who is mentioned as "recorder" in both the earlier and the later lists under David, and in the

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list under Solomon (2Sa 8:16, 1Ch 18:15; 2Sa 20:24; 1Ki 4:3). In the absence of proof we may assume that the father of Baana, one of Solomon's district superintendents, was the same Ahilud (1Ki 4:12).

AHIMAAZ

a-hi-ma'-az, a-him'-a-az ('achima'ats, perhaps "my brother is rage," or "brother of rage"):

(1) Father of Ahinoam the wife of King Saul (1Sa 14:50).

(2) The son of Zadok the high priest (1Ch 6:8,9,53). With his father he remained loyal to David in the rebellions both of Absalom and of Adonijah. With Jonathan the son of Abiathar he carried information to Dared when he fled from Absalom (2Sa 15:27,36; 17:17,20). At his own urgent request he carried tidings to David after the death of Absalom (2Sa 18:19 ff). He told the king of the victory, and also, through his reluctance to speak, informed him of Absalom's death. By his reluctance and his sympathy he softened a little the message, which the Cushite presently repeated more harshly.

That Ahimaaz did not succeed his father as high priest has been inferred from the fact that in the Solomon list of heads of departments (1Ki 4:2) Azariah the son of Zadok is mentioned as priest. It is assumed that this Azariah is the one who appears in the genealogy as the son of Ahimaaz, and that for some reason Ahimaaz was left out of the succession. These inferences are not Justified by the record, though possibly the record does not absolutely disprove them. As the list stands it makes Zadok and Abiathar the high priests. Azariah and Zabud, the son of Nathan (1Ki 4:2,5), are spoken of as holding priestly offices of a different kind. Ahimaaz may have died early, or may have followed some other career, but the simple fact is that we do not know.

(3) Ahimaaz, in Naphtali, was one of Solomon's twelve commissary officers

(1Ki 4:15), who married Basemath the daughter of Solomon. It is not impossible that he was Ahimaaz the son of Zadok, though there is no proof to that effect.

Willis J. Beecher

AHIMAN

a-hi'-man ('achimán, perhaps, "brother of fortune," or, "my brother is fortune"):

(1) One of the names given as those of the three "children of the Anak" (Nu 13:22; Jos 15:14; Nu 13:28; 2Sa 21:16,18), or the three "sons of the Anak" (Jos 15:14; Jud 1:20). The three names (Ahiman, Sheshai, Talmái) also occur together in Jud 1:10. The word Anak in the Hebrew Bible has the definite article except in Nu 13:33 and De 9:2. Its use is that of a common noun denoting a certain type of man, rather than as the proper name of a person or a clan, though this need not prevent our thinking of the Anakim as a clan or group of clans, who regarded Arba as their founder. The question is raised whether Ahiman and Sheshai and Talmái are to be thought of as persons or as clans. The most natural understanding of the Bible statements is certainly to the

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effect that they were personal leaders among the Anakim of Kiriath-arba (Hebron). They were smitten and dispossessed by the tribe of Judah, with Caleb for leader.

(2) A Levite, one of the gatekeepers of the latest Bible times (1Ch 9:17). He is associated with Akkub and Talmon and their brethren: compare Ne 11:19.

Willis J. Beecher

AHIMELECH

a-him'-e-lek ('achimelekh, "brother of a king," or, "my brother is king," or, "king is brother"):

(1) The father of David's high priest Abiathar: son of Ahitub, the son of Phinehas, the son of Eli (1Sa 21:1,2,8; 22:9-20; 23:6; 30:7). Ahijah the son of Ahitub (1Sa 14:3,18) was either the same person under another name, or was Ahimelech's father or brother. See **AHIJAH**, 3. Ahimelech is an interesting person, especially because he stands for whatever information we have concerning the priestly office in Israel during the period between Eli and David. Whether the Deuteronomic law for a central sanctuary originated with Moses or not, its provisions were very imperfectly carried out during the times of the Judges. This was particularly the case after the capture of the ark by the Philistines, and the deaths of Eli and his sons. From that time to the middle of the reign of David the ark was in the custody of the men of Kiriath-jearim "in the hill," or "in Gibeah" (1Sa 7:1; 2Sa 6:2,3).

As a general proposition Israel "sought not unto it" (1Ch 13:3), though there is nothing to forbid the idea that it may, on occasion, have been brought out from its seclusion (1Sa 14:18). Before and after the accession of Saul some of the functions of the national sanctuary were transacted, of course very incompletely, at Gilgal (1Sa 10:8; 11:14,15; 13:7; 15:12,21,33). Whether there was a

priesthood, with Ahitub the grandson of Eli as high priest, is a matter on which we have no information; but we may remind ourselves that the common assumption that such men as Samuel and Saul performed priestly offices is nothing but an assumption. After Saul has been king for a good many years we find Ahijah in his retinue, acting as priest and wearing priestly vestments. A few years later Ahimelech is at the head of the very considerable priestly establishment at Nob. The scale on which it existed is indicated by the fact that 85 robed priests perished in the massacre (1Sa 22:18).

They had families residing at Nob (1Sa 22:19). They were thought of as priests of Yahweh, and were held in reverence (1Sa 22:17). It was a hereditary priesthood (1Sa 22:11,15). Men deposited votive offerings there, the sword of Goliath, for example (1Sa 21:9). There seems to have been some kind of police authority, whereby a person might be "detained" (1Sa 21:7). It was customary to inquire of Yahweh there (1Sa 22:10,15). A distinction was made between the common and the holy (1Sa 21:4-6). The custom of the shewbread was maintained (1Sa 21:6). In fine, Jesus is critically correct in calling the place "the house of God" ([Mr 2:26](#)). The account does not say that the ark was there, or that the burnt-offering of the morning and evening was offered, or that the great festivals were held. The priestly head of the establishment at Nob is represented to have been the man who had the right to the office through his descent from Aaron. It is gratuitous to assume that there were other similar

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sanctuaries in Israel, though the proposition that there were none might be, like other negative propositions, hard to establish by positive proof.

(2) A son of Abiathar (2Sa 8:17; 1Ch 18:16; 24:6), and grandson of the above. In a list of the heads of departments under David, a list belonging later than the middle of David's 40 years, and in which David's sons appear, this Ahimelech, the son of David's friend, is mentioned as sharing with Zadok a high position in the priesthood. In this capacity, later, he shared with David and Zadok in the apportionment of the priests into 24 ancestral classes, 16 of the house of Eleazar, and 8 of the house of Ithamar (1Ch 24). In this account Ahimelech is mentioned three times, and with some detail. It is alleged as a difficulty that Abiathar was then living, and was high priest along with Zadok (1Ch 15:11; 2Sa 15:29; 19:11; 20:25; 1Ki 2:27,35; 4:4, etc.). But surely there is no improbability in the affirmation that Abiathar had a son named Ahimelech, or that this son performed prominent priestly functions in his father's lifetime.

Many regard "Ahimelech the son of Abiathar" (Mt gives Ahimelech) as an inadvertent transposition for "Abiathar the son of Ahimelech." This is rather plausible in the passage in 2Sa 8 and the duplicate of it in 1Ch 18:16, but it has no application in the detailed account in 1Ch 24. One must accept Ahimelech the son of Abiathar as historical unless, indeed, one regards the testimony of Ch to a fact as evidence in disproof of that fact. See **ABIATHAR** .

(3) A Hittite, a companion and friend of David, when he was hiding from Saul in the wilderness (1Sa 26:6).

Willis J. Beecher

AHIMOTH

a-hi'-moth ('achimoth, "brother of death," or, "my brother is death"): A descendant of Kohath the son of Levi (1Ch 6:25); ancestor of Elkanah the father

of Samuel. The name Mahath holds a similar place in the list that follows (1Ch 6:35).

AHINADAB

a-hin'-a-dab ('achinadhabh, "brother of willingness," or, "my brother is willing"): Decidedly the ordinary use of the stem nadhabh is to denote willingness rather than liberality or nobleness One of Solomon's twelve commissary officers (1Ki 4:14). He was the son of Iddo, and his district was Mahanaim.

AHINOAM

a-hi-no'-am, a-hin'-o-am ('achino'am, "my brother is pleasantness"):

(1) Daughter of Ahimaaz, and wife of King Saul (1Sa 14:50).

(2) The woman from Jezreel whom David married after Saul gave Michal to another husband. She and Abigail, the widow of Nabal, seem to have been David's only wives prior to the beginning of his reign in Hebron. His marriage to Abigail is mentioned

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first, with some details, followed by the statement, easily to be understood in the pluperfect, that he had previously married Ahinoam (1Sa 25:39-44). Three times they are mentioned together, Ahinoam always first (1Sa 27:3; 30:5; 2Sa 2:2), and Ahinoam is the mother of David's first son and Abigail of his second (2Sa 3:2; 1Ch 3:1). Ahinoam's son was Amnon. The record really represents David's polygamy as a series of bids for political influence; the names of Amnon, Absalom, Adonijah suggest that the method was not finally a success.

Willis J. Beecher

AHIO

a-hi'-o ('achyo, variously explained as "his brother," "brotherly," "brother of Yahweh," "my brother is Yah"): Proper names containing a similar form of the name of Yahweh are found on the ostraca recently exhumed at Samaria. The word is always treated as a common noun in the ordinary Greek copies, being rendered either "brother" or "brothers," or "his brother" or "his brothers"; but this is probably to be taken as an instance of the relative inferiority of the Greek text as compared with the Massoretic Text. See [OSTRACA](#) .

(1) One of the sons of Beriah, the son of Elpaal, the son of Shahraraim and Hushim, reckoned among the families of Benjamin (1Ch 8:14). Beriah and Shema are described as 'ancestral heads' "of the inhabitants of Aijalon, who put to flight the inhabitants of Gath."

(2) A descendant of Jeiel ("the father of Gibeon") and his wife Maacah (1Ch 8:31; 9:37). King Saul apparently came from the same family (1Ch 8:30,33; 9:39).

(3) One of the men who drove the new cart when David first attempted to bring the ark from the house of Abinadab to Jerusalem (2Sa 6:3,4; 1Ch 13:7). In Samuel Uzza and Ahio are called sons of Abinadab. By the most natural

understanding of the Biblical data about 100 years had elapsed since the ark was brought to the house; they were sons of that Abinadab in the sense of being his descendants. Whether he had a successor of the same name living in David's time is a matter of conjecture.

Willis J. Beecher

AHIRA

a-hi'-ra ('achira', "brother of evil," or, "my brother is evil"): A man of Naphtali, contemporary with Moses. He is five times mentioned as the son of Enan. He was the representative of his tribe who assisted Moses in the census (Nu 1:15). He was the hereditary "prince" of the tribe; he made the tribal offering (Nu 2:29; 7:78; compare Nu 7:83), and was commander of the tribal host when on the march (Nu 10:27).

AHIRAM

a-hi'-ram ('achiram, "exalted brother," or "my brother is exalted"):

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A son of Benjamin. Mentioned third of the five in Nu 26:38,39. In 1Ch 8:1 five sons are likewise mentioned, being explicitly numbered; the third name, Aharah ('achrach), is conjectured to be either a corruption of Ahiram or a different name for the same person. In 1Ch 7:6 ff is a fuller list of Benjamite names, but it is fragmentary and not clear. In it occurs Aher ('acher), which may be either Ahiram or Aharah with the end of the word lost. In Ge 46:21 ten sons of Benjamin are mentioned, some being there counted as sons who, in the other lists, are spoken of as more remote descendants. In this list Ehi ('echi) is perhaps Ahiram shortened. See [AHARAH](#) ; [AHER](#) ; [EHI](#) .

Willis J. Beecher

AHIRAMITE

a-hi'-ram-it ('achirami, "of the family of Ahiram"; Nu 26:38). See [AHIRAM](#) .

AHISAMACH

a-his'-a-mak ('achicamakh, "my brother supports"): A man of the tribe of Dan, father of Oholiab, who was the assistant of Bezalel in the building of the tent of meeting and preparing its furniture (Ex 31:6; 35:34; 38:23).

AHISHAHAR

a-hish'-a-har ('achishachar, "brother of dawn"): One of the sons of Bilhan, the son of Jediel, the son of Benjamin (1Ch 7:10).

AHISHAR

a-hish'-ar ('achishar, "my brother has sung"): Mentioned in Solomon's list of heads of departments as "over the household" (1Ki 4:6).

AHITHOPHEL

a-hith'-o-fel ('achithophel, "brother of foolishness," perhaps): The real leader of the Absalom rebellion against David. He is described as "the king's counselor," in a context connected with events some of which are dated in the fortieth year of David (1Ch 27:33,34; compare 1Ch 26:31). Concerning him and his part in the rebellion we have rather full information (2Sa 15:12 ff).

Some hold that he was the grandfather of Bathsheba, and make much of this in forming their estimates of him. Does the evidence sustain this view? In the latter half of the list of David's mighty men, not among the older veterans with whom the list begins, appears "Eliam the son of Ahithophel the Gilonite" (2Sa 23:34), the corresponding name in the other copy of the list being "Ahijah the Pelonite" (1Ch 11:36). It is assumed that this is the same Eliam who was father to Bath-sheba (2Sa 11:3). Apparently the Chronicler testifies (1Ch 3:5) that the mother of Solomon was "Bath-shua the daughter of Ammiel."

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Bathshua may easily be a variant of Bathsheba, and the names Eliam and Ammiel are made up of the same parts, only in reversed order. It is not strange that men have inferred that the son of Ahithophel was the father of Bathsheba. But the inference is really not a probable one. The record does not make the impression that Ahithophel was an older man than David. The recorded events of David's life after his misconduct with Bathsheba cannot have occupied less than about twenty years; that is, he cannot have been at the time older than about fifty years. That Ahithophel had then a married grand-daughter is less probable than that there were in Israel two Eliams. Further, Ahithophel was not the sort of man to conspire against the interests of his grand-daughter and her son, however he may, earlier, have resented the conduct of David toward her. Ahithophel's motive in the rebellion was doubtless ambition for personal power, though he very likely shared with many of his countrymen in the conviction that it was unjust to push aside an older son by elevating a younger son to the throne.

Ahithophel has a reputation for marvelous practical sagacity (2Sa 16:23). He did not show this in joining the conspiracy but it is in evidence in his management of the affair. According to the record the hearts of the people, in spite of the much fault they had to find, were all the time with David. Absalom's only chance of success was by the method of surprise and stampede. There must be a crisis in which everybody would join Absalom because everybody thought that everybody else had done so. Such a state of public sentiment could last only a very few days; but if, in those few days, David could be put out of the way, Absalom might hold the throne in virtue of his personal popularity and in default of a rival. The first part of the program was carried out with wonderful success; when it came to the second part, Ahithophel's practical wisdom was blocked by Hushai's adroit appeal to Absalom's personal vanity. Ahithophel saw with absolute clearness that Absalom had sacrificed his one opportunity, and he committed suicide to avoid participation in the shameful defeat which he saw could not be averted.

AHITOB

a-hi'-tob (Achitob; the King James Version Achitob): One of the ancestors of Ezra (1 Esdras 8:2; 2 Esdras 1:1). Compare **AHITUB** , 3 (Ezr 7:2 et al.).

AHITUB

a-hi'-tub ('achiTubh, "brother of goodness," i.e. "good brother," or, "my brother is goodness"):

(1) The brother of Ichabod and son of Phinehas the son of Eli (1Sa 14:3; 22:9,11,12,20), According to 1Ch 24 he and his line were descended from Aaron through Ithamar. The record implies that he was born while his father and grandfather were priests at Shiloh, and it says that he was the father and grandfather of priests; but it is silent as to his own exercise of the priestly office. We have no information concerning the office from the time when the Philistines captured the ark till Saul became king. See **AHIJAH** ; **AHIMELECH** ; **ABIATHAR** .

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(2) A descendant of Aaron through Eleazar: by this fact distinguished from Ahitub, the descendant of Ithamar, though nearly contemporaneous with him. Especially known as the father of Zadok who, at Solomon's accession, became sole high priest (2Sa 8:17; 1Ch 6:8; 18:16). His genealogical line, from Levi to the Exile, is given in 1Ch 6:1-15. The three successive names, Ahitub and Zadok and Ahimaaz, appear in 2Sa 8:17; 15:27, etc.. The line is paralleled by selected names in Ezr 7:1-5, and relatively late parts of it are paralleled in 1Ch 9:11 and Ne 11:11. The best explanation of certain phenomena in Chronicles is that the record was copied from originals that were more or less fragmentary. In some cases, also, a writer gives only such parts of a genealogy as are needed for his purpose. It is due to these causes that there are many omissions in the genealogical lists, and that they supplement one another. Allowing for these facts there is no reason why we should not regard the genealogies of Ahitub as having distract historical value.

(3) In the genealogies, in the seventh generation from Ahitub, the descendant of Eleazar, appears another Ahitub, the son of another Amariah and the father (or grandfather) of another Zadok (1Ch 6:11; 9:11, Ne 11:11). The list in Ezr 7\$ omits a block of names, and the Ahitub there named may be either 2 or 3. He is mentioned in 1 Esdras 8:2 and 2 Esdras 1:1, and the name occurs in Judith 8:1. In these places it appears in the English versions in the various forms: Ahitub, Ahitob, Achitob, Acitho.

Willis J. Beecher

AHLAB

a'-lab ('achlahb, "fat or fruitful"): A town of Asher. It is clear, however, that the Israelites failed to drive away the original inhabitants (Jud 1:31). Some have identified Ahlab with Gush Halab or Geschila, Northwest of the Sea of Galilee.

AHLAI

a'-li ('achlay "O would that!")):

(1) A Son of Sheshan (1Ch 2:31) or according to 1Ch 2:34 a daughter of Sheshan, for here we read: "Now Sheshan had no sons, but daughters."

(2) The father of Zabad, a soldier in David's army (1Ch 11:41).

AHOAH

a-ho'-a ('achoah, "brotherly"(?)): A son of Bela of the tribe of Benjamin (1Ch 8:4).

AHOHITE

a-ho'-hit ('achochi): A patronymic employed in connection with the descendants of AHOAH (which see) such as Doda (2Sa 23:9) or Dodo (1Ch 11:12), Ilai (29) or Zalmon (2Sa 23:28), and also Eleazar, son of Dodo (1Ch 11:12). The family must have been fond of military affairs, for all the above were officers in David and Solomon's armies.

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AHOLAH

a-ho'-la. See [OHOLAH](#) .

AHOLIAB

a-ho-li'-ab. See [OHOLIAB](#) .

AHOLIAH

a-ho-li'-a. See [OHOLIAH](#) .

AHOLIBAH

a-ho'-li-ba. See [OHOLIBAH](#) .

AHOLIBAMAH

a-ho-li-ba'-ma. See [OHOLIBAMAH](#) .

AHUMAI

a-hu'-ma-i, a-hu'-mi ('achumay, "brother of water"(?)): A descendant of Shobal of the tribe of Judah (1Ch 4:2).

AHUZZAM; AHUZAM

a-huz'-am, a-hu'-zam ('achuzzam, "possessor"). A son of Ashahur of the tribe of Judah, his mother's name was Naarah (1Ch 4:6); written Ahuzam in the King James Version.

AHUZZATH

a-huz'-ath ('achuzzath, "possession"): A "friend" perhaps a minister, of Abimelech, king of Gerar. He together with Phicol, commander of the army, accompanied their sovereign to Beersheba to make a covenant with Isaac (Ge 26:26). The termination "- ath" reminds us of Philistine proper names, such as Gath, Goliath, etc. Compare **Genubath** (1Ki 11:20).

AHZAI

a'-zi ('achzay, "my protector"): A priest who resided in Jerusalem (Ne 11:13). The the King James Version has Ahasai which is probably the same as Jahzevah of 1Ch 9:12.

AI

a'-i ('ay, written always with the definite article, ha-'ay, probably meaning "the ruin," kindred root, 'awah):

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(1) A town of central Palestine, in the tribe of Benjamin, near and just east of Bethel (Ge 12:8). It is identified with the modern Haiyan, just south of the village Der Diwan (Conder in HDB; Delitzsch in Commentary on Ge 12:8) or with a mound, El-Tell, to the north of the modern village (Davis, Dict. Biblical). The name first appears in the earliest journey of Abraham through Palestine (Ge 12:8), where its location is given as east of Bethel, and near the altar which Abraham built between the two places. It is given similar mention as he returns from his sojourn in Egypt (Ge 13:3). In both of these occurrences the King James Version has the form Hai, including the article in transliterating. The most conspicuous mention of Ai is in the narrative of the Conquest. As a consequence of the sin of Achan in appropriating articles from the devoted spoil of Jericho, the Israelites were routed in the attack upon the town; but after confession and expiation, a second assault was successful, the city was taken and burned, and left a heap of ruins, the inhabitants, in number twelve thousand, were put to death, the king captured, hanged and buried under a heap of stones at the gate of the ruined city, only the cattle being kept as spoil by the people (Jos 7; 8). The town had not been rebuilt when Jos was written (Jos 8:28). The fall of Ai gave the Israelites entrance to the heart of Canaan, where at once they became established, Bethel and other towns in the vicinity seeming to have yielded without a struggle. Ai was rebuilt at some later period, and is mentioned by Isa (Isa 10:28) in his vivid description of the approach of the Assyrian army, the feminine form ('ayyath) being used. Its place in the order of march, as just beyond Michmash from Jerusalem, corresponds with the identification given above. It is mentioned also in post-exilic times by Ezr 2:28 and Ne 7:32, (and in Ne 11:31 as, 'ayya'), identified in each case by the grouping with Bethel.

(2) The Ai of Jer 49:3 is an Ammonite town, the text probably being a corruption of 'ar; or ha-'ir, "the city" (BDB).

Edward Mack

AIAH

a'-ya ('ayyah, "falcon"; once in the King James Version Ajah, Ge 36:24):

(1) A Horite, son of Zibeon, and brother of Anah, who was father of one of Esau's wives (Ge 36:24; 1Ch 1:40).

(2) Father of Rizpah, a concubine of Saul, about whom Ishbosheth falsely accused Abner (2Sa 3:7), and whose sons were hanged to appease the Gibeonites, whom Saul had wronged (2Sa 21:8-11).

AIATH

a'-yath ('ayyath): Found in Isa 10:28; feminine form of the city **AI** (which see).

AID

ad (chazaq, "to strengthen," "to aid"): A military term used only once in Old Testament in the King James Version (Jud 9:24) and displaced in the Revised Version (British and American) by the literal rendering, "who strengthened his hands." The

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men of Shechem supported Abimelech in his fratricidal crime, with money, enabling him to hire men to murder his brethren. The fundamental idea in the word, as used in the Old Testament, is "abounding strength."

AIJA

a-i'-ja ('ayya'): A form of name for city Ai, found in Ne 11:31. See **AI**; **AIATH**.

AIJALON

a'-ja-lon ('ayyalon, "deerplace"; the King James Version, Ajalon (Jos 10:12)):

(1) The name of a town allotted to the tribe of Dan (Jos 19:42), which was also designated a Levitical city (Jos 21:24), which fell to the Sons of Kohath (1Ch 6:69). The first mention of Aijalon is in the narrative of Joshua's defeat of the five Amorite kings: "thou, Moon, in the valley of Aijalon" (Jos 10:12). The Danites failed to take it from the Amorites (Jud 1:35), although the men of Ephraim held it in vassalage. Here Saul and Jonathan won a great victory over the Philistines (1Sa 14:31). At one time it was held by the tribe of Benjamin (1Ch 8:13). Rehoboam fortified it against the kingdom of Israel (2Ch 11:10). In the days of King Ahaz it was captured by the Philistines (2Ch 28:18). It has been identified with the modern Yalo; its antiquity goes back to Tell el-Amarna Letters, in which it has mention. It is situated Northwest of Jerusalem in a valley of the same name, which leads down from the mountains to the sea.

(2) A town in the tribe of Zebulun, site unknown, where Elon the judge was buried (Jud 12:12).

Edward Mack

AIJELETH HASH-SHAHAR

a'-je-leth hash-sha'-har. See [PSALMS](#) ; [SONG](#) .

AIL

al (Anglo-Saxon: eglan, "to pain"): As a verb translation, is "to trouble," "afflict" (obsolete); intrans, "to feel pain, trouble, uneasiness," etc.; it represents Hebrew mah lekha "what to thee" (Ge 21:17, "What aileth thee, Hagar?"; Jud 18:23; 1Sa 11:5; 2Sa 14:5; 2Ki 6:28; Isa 22:1); in Ps 114:5, it is figuratively or poetically applied to the sea, the river Jordan, etc.: "What ailed thee, O thou sea, that thou fleddest?" etc.; the Revised Version (British and American), "What aileth thee, O thou sea that thou fleest?" etc.; in 2 Esdras 9:42; 10:31, "What aileth thee?"

AIM

am: In The Wisdom of Solomon 13:9. Lit. translation by the King James Version of Greek stochasasthai, which commonly means "to shoot at." This is Interpreted and explained by the Revised Version (British and American) as "explore," with a hint as

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to the nature of the process, and may be paraphrased: "If they be able to conjecture the mysteries of the universe."

AIN (1)

See [AYIN](#) .

AIN (2)

a'-in ('ayin, "eye or spring (of water)"):

(1) A town in the extreme Northwest corner of Canaan, so named, most probably, from a noted spring in the vicinity (Nu 34:11). Thomson and after him Robinson make Ain the same as 'Ain el-'Asy, the chief source of the Orontes, some fifteen miles Southwest of Riblah, which, in turn, is about twenty miles Southwest of Emesa (Hums). As Ain is named in connection with Lake Gennesaret, some claim that Riblah of Nu 34:11 must be another place farther South and closer to that lake.

(2) A Levitical city (Jos 21:16) in the Negeb or southern part of Judah. It was first allotted to the tribe of Judah (Jos 15:32) but later to Simeon (Jos 19:7). The fact that it is several times named in immediate connection with Rimmon has lent plausibility to the view that we have here a compound word, and that we should read En-Rimmon, i.e. Ain-Rimmon (see Jos 15:32; 19:7; 1Ch 4:32). See also [AYIN](#) .

W. W. Davies

AIR

ar (aer): In the Old Testament "air" is used (with one exception) in the phrase "fowl" or "fowls (birds) of the air." The Hebrew word is usually rendered

"heaven" or "heavens." According to ancient Hebrew cosmogony the sky was a solid dome (firmament) stretching over the earth as a covering. In the above phrase the air means the space between the earth and the firmament. In Job 41:16 "air" renders ruach, "breath," "wind," "spirit." The scales of the leviathan are so closely joined together that no air can penetrate. In the New Testament the phrase "birds (or fowls) of the air," occurs ten times. This simply reproduces the Hebraism noticed above. Apart from this expression "air" in the King James Version represents aer, which denotes the atmosphere which surrounds us. The expression "beating the air" (1Co 9:26) means to "deal blows that do not get home"—that miss the mark. In his conflict with the lower life represented by the body, Paul compares himself to a boxer who aims with unerring accuracy at his opponent. No stroke is lost. Paul also uses the phrase "speaking into the air" (1Co 14:9) in reference to the unintelligible utterances of those who "spake with tongues." In the expression, "prince of the powers of the air" (Eph 2:2 the King James Version) we find an echo of the current belief that the air was the dwelling place of spirits, especially of evil spirits.

Thomas Lewis

AIRUS

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a-i'-rus, ar'-us (Iairos): the King James Version, one of the heads of a family of temple servants (1 Esdras 5:31 the Revised Version (British and American) **JAIRUS**), which returned from Babylon with Zerubbabel; in the Old Testament called Reaiah (Ezr 2:47; Ne 7:50), and classed among the Nethinim.

AJAH

a'-ja. An Edomite tribe (Ge 36:24 the King James Version). See **AIAH** .

AJALON

aj'-a-lon. See **AIJALON** .

AKAN

a'-kan ('aqan, "twisted"): A son of Ezer, a descendant of Esau of Seir (Ge 36:27). He is called Jaakan in 1Ch 1:42. The King James Version margin has Jakan.

AKATAN

ak'-a-tan (Akatan; the King James Version, Acatan = Hakkatan; Ezr 8:12): The father of Joannes who returned with Ezra to Jerusalem (1 Esdras 8:38).

AKELDAMA

a-ke'l'-da-ma (Akeldama, or, in many manuscripts, Akeldamach; the King James Version, Aceldama): A field said in Ac 1:19 to have been bought by Judas with the "thirty pieces of silver." In Mt 27:6,7 it is narrated that the priests took the silver pieces which Judas had "cast down into the sanctuary" and "bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of

blood, unto this day." Doubtless it was a supposed connection between this potter's field and the potter's house (Jer 18:2) and the Valley of the Son of Hinnom (Jer 19:2) which influenced the selection of the present site which, like the Aramaic h-q-l-d-m- ' (Dalman), is today known as haqq-ed-dumm, "field of blood."

Tradition, which appears to go back to the 4th century, points to a level platform on, and some distance up, the southern slope of the Wady er Rababi (Valley of Hinnom) just before it joins the Kidron Valley. Upon this spot there is a very remarkable ruin (78 ft. x 57 ft.) which for many centuries was used as a charnel house. The earth here was reputed to have the property of quickly consuming dead bodies. So great was its reputation that vast quantities of it are said to have been transported in 1215 AD to the Campo Santo at Pisa.

When this building was standing entire, the bodies were lowered into it through five openings in the roof and then left to disintegrate, so that a few years ago there were very many feet of bones all over the floor. These have now been removed. A little Southeast of this ruin is a new Greek monastery erected in recent years over the remains of a large number of cave tombs; many of the bones from "Akeldama" are now buried here.

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E. W. G. Masterman

AKKAD; AKKADIANS

ak'-ad, a-ka'-di-ans. See **ACCAD** ; **ACCADIANS** .

AKKOS

ak'-os (Akbos in 1 Esdras 5:38; the King James Version Accos, which see): The Old Testament equivalent (1Ch 24:10; Ezr 2:61; Ne 3:4,21) is **HAKKOZ** (haqqots), which also see.

AKKUB

ak'-ub ('aqqubh, "pursuer"):

(1) A son of Elioenai, a descendant of Zerubbabel (1Ch 3:24).

(2) A Levite porter on duty at the east gate of the second Temple (1Ch 9:17).

AKRABATTINE

ak-ra-ba-ti'-ne (Akrabattine; the King James Version, Arabattine): A place in Idumaea where Judas Maccabee defeated the children of Esau (1 Macc 5:3).

AKRABBIM

ak-rab'-im (once in the King James Version, Acrabbim (Jos 15:3); 'aqrabbim, "scorpions"): Three times found (Nu 34:4; Jos 15:3; Jud 1:36), and always with ma'aleh, "ascent" or "pass"; and so "Ascent of the Scorpions," an ascent at the Southwest point of the Dead Sea and a part of the boundary line between Judah and Edom. At this pass Judas Maccabeus won a victory over the Edomites (1

Macc 5:3), called in the King James Version, Arabattine.

AL-TASHHETH; AL-TASCHITH

al-tash'-heth, al-tas'-kith. See [PSALMS](#) ; [SONG](#) .

ALABASTER

al'-a-bas-ter (alabastron (Mt 26:7; Mr 14:3; Lu 7:37)): In modern mineralogy alabaster is crystalline gypsum or sulphate of lime. The Greek word alabastron or alabastos meant a stone casket or vase, and alabastites was used for the stone of which the casket was made. This stone was usually crystalline stalagmitic rock or carbonate of lime, now often called oriental alabaster, to distinguish it from gypsum. The word occurs in the Bible only in the three passages of the Synoptic Gospels cited above. See [BOX](#) .

ALAMETH

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al'-a-meth ('alameth, "concealment"; 1Ch 7:8 the King James Version): The name of a son of Becher and grandson of Benjamin. His name was preserved as the name of a town near Anathoth (**ALLEMETH** , 1Ch 6:60 the Revised Version (British and American)). Except for the strong pausal accent in the Hebrew the form of the word would be the same as **ALEMETH** (which see).

ALAMMELECH

a-lam'-e-lek: the King James Version (Jos 19:26) for **ALLAMMELECH** (which see).

ALAMOTH

al'-a-moth. See **MUSIC** .

ALARM

a-larm' (teru'ah): This expression is found six times in the Old Testament. The Hebrew word so rendered is derived from a verb meaning "to shout" or "blow a horn," as a signal for breaking up camp, starting on a journey or into battle, or in triumphant shout over the defeat of enemies. In a few instances it is employed of a cry of despair or distress. The noun teru'ah translated "alarm" in Nu 10:5 f refers to the signal given the people of Israel to start on their journey in the Wilderness. The passages in Jer (4:19; 49:2) both refer to the summons for war. The same is true of Ze 1:16. The law concerning the sounding of the alarm is fully stated in Nu 10:1-10. Here we read that two silver trumpets of beaten work were sounded by the sons of Aaron in case of war and also "in the day of gladness" to gather the people together for the various feasts, new moons, sacrifices and offerings.

W. W. Davies

ALBEIT

ol-be'-it (hina me; literally, "lest"): Occurs in a paraphrase rather than as a translation of a clause in Phm 1:19 the King James Version. The thought is: "although" or "albeit" (synonym of "although") "I might say," etc. This the Revised Version (British and American) translates with intense literalness: "that I say not".

ALCIMUS

al'-si-mus ('elyaqum, "God will rise"; Alkimos, "valiant"): A high priest for three years, 163-161 BC, the record of whose career may be found in 1 Macc 7:4-50; 9:1-57; 2 Macc 14; see also Ant, XII, 9-11; XX, 10. He was a descendant of Aaron, but not in the high-priestly line (1 Macc 7:14; also Ant, XX, 10); and being ambitious for the office of high priest, he hastened to Antioch to secure the favor and help of the new king, Demetrius, who had just overthrown Antiochus Eupator and made himself king. Alcimus was of the Grecianizing party, and therefore bitterly opposed by the Maccabees. Demetrius sent a strong army under Bacchides to establish him in the high-priesthood at Jerusalem. The favor with which Alcimus was received by the Jews at Jerusalem on account of his Aaronic descent was soon turned to hate by his

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cruelties. When Bacchides and his army returned to Antioch, Simon Maccabeus attacked and overcame Alcimus, and drove him also to Syria. There he secured from Demetrius another army, led by Nicanor, who, failing to secure Simon by treachery, joined battle with him, but was defeated and killed. A third and greater army, under Bacchides again, was dispatched to save the falling fortunes of Alcimus. Now Simon was overwhelmed and slain, Alcimus established as high priest and a strong force left in Jerusalem to uphold him. But he did not long enjoy his triumph, since he died soon after from a paralytic stroke.

Edward Mack

ALCOVE

al'-kov (qubbah; the King James Version tent; the American Standard Revised Version pavilion; the American Revised Version, margin alcove): Perhaps a large tent occupied by a prince (Nu 25:8).

ALEMA

al'-e-ma (Alemois): A town in Gilead, mentioned once only (1 Macc 5:26), besieged by the nations under Timotheus, together with Bosor and other cities; and probably relieved along with these cities by Judas Maccabeus, although no mention is made of Alema's relief. The name occurs the one time as dative plural.

ALEMETH

al'-e-meth ('alemeth, "concealment"):

(1) the Revised Version (British and American) for Alameth of the King James Version in 1Ch 7:8.

(2) Descendant of Saul and Jonathan, and son of Jehoaddah, 1Ch 8:36, or of Jarah, 1Ch 9:42. The genealogies in the two chapters are identical, and he is the fifth generation after Jonathan.

(3) In some Hebrew texts, Ginsburg and Baer, for ALLEMETH (which see); so in the King James Version.

ALEPH

a'-lef ('): The first letter of the Hebrew alphabet. It is nearly soundless itself and best represented, as in this Encyclopedia, by the smooth breathing ('), but it is the direct ancestor of the Greek, Latin and English "a" as in "father." In either case this beginning of the alphabet happens to be near the very basis of all speech—in one case the simple expiration of breath, in the other the simplest possible vocal action—the actual basis from which all other vowels are evolved. It became also the symbol for the number one (1) and, with the dieresis, 1,000. It is the symbol also for one of the most famous of Greek Biblical manuscripts, the Codex Sinaiticus. For name, written form, etc., see ALPHABET .

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E. C. Richardson

ALEPPO

a-lep'-o. See [BEREA](#) .

ALEXANDER

al-eg-zan'-der Alexandros, literal meaning "defender of men." This word occurs five times in the New Testament, (Mr 15:21; Ac 4:6; 19:33; 1Ti 1:19,20, 2Ti 4:14): It is not certain whether the third, fourth and fifth of these passages refer to the same man.

1. A Son of Simon of Cyrene:

The first of these Alexanders is referred to in the passage in Mk, where he is said to have been one of the sons of Simon of Cyrene, the man who carried the cross of Christ. Alexander therefore may have been a North African by birth. Matthew, Mark, and Luke all record the fact, with varying detail, that Simon happened to be passing at the time when Christ was being led out of the city, to be crucified on Calvary. Mark alone tells that Simon was the father of Alexander and Rufus. From this statement of the evangelist, it is apparent that at the time the Second Gospel was written, Alexander and Rufus were Christians, and that they were well known in the Christian community. Mark takes it for granted that the first readers of his Gospel will at once understand whom he means.

There is no other mention of Alexander in the New Testament, but it is usually thought that his brother Rufus is the person mentioned by Paul in Ro 16:13, "Salute Rufus the chosen in the Lord, and his mother and mine." If this identification is correct, then it follows, not only that the sons of Simon were Christians, but that his wife also was a Christian, and that they had all continued faithful to Christ for many years. It would also follow that the households were

among the intimate friends of Paul, so much so that the mother of the family is affectionately addressed by him as "Rufus' mother and mine." The meaning of this is, that in time past this lady had treated Paul with the tender care which a mother feels and shows to her own son.

This mention of Rufus and his mother is in the list of names of Christians resident in Rome. Lightfoot (Comm. on Phil, 176) writes: "There seems no reason to doubt the tradition that Mr wrote especially for the Romans; and if so, it is worth remarking that he alone of the evangelists describes Simon of Cyrene, as 'the father of Alexander and Rufus.' A person of this name therefore (Rufus) seems to have held a prominent place among the Roman Christians; and thus there is at least fair ground for identifying the Rufus of Paul with the Rufus of Mark. The inscriptions exhibit several members of the household (of the emperor) bearing the names Rufus and Alexander, but this fact is of no value where both names are so common."

To sum up, Alexander was probably by birth a North African Jew; he became a Christian, and was a well-known member of the church, probably the church in Rome. His chief claim to recollection is that he was a son of the man who carried the cross of the Saviour of the world.

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"profane babblings," as leading to more ungodliness, and as eating "as doth a gangrene." Their heresy consisted in saying that the resurrection was past already, and it had been so far successful, that it had overthrown the faith of some. The doctrine of these three heretical teachers, Hymeneus, Alexander and Philetus, was accordingly one of the early forms of Gnosticism. It held that matter was originally and essentially evil; that for this reason the body was not an essential part of human nature; that the only resurrection was that of each man as he awoke from the death of sin to a righteous life; that thus in the case of everyone who has repented of sin, "the resurrection was past already," and that the body did not participate in the blessedness of the future life, but that salvation consisted in the soul's complete deliverance from all contact with a material world and a material body.

So pernicious were these teachings of incipient Gnosticism in the Christian church, that they quickly spread, eating like a gangrene. The denial of the future resurrection of the body involved also the denial of the bodily resurrection of Christ, and even the fact of the incarnation. The way in which therefore the apostle dealt with those who taught such deadly error, was that he resorted to the same extreme measures as he had employed in the case of the immoral person at Corinth; he delivered Hymeneus and Alexander to Satan, that they might learn not to blaspheme. Compare 1Co 5:5.

6. Alexander the Coppersmith:

The fifth and last occurrence of the name Alexander is in 2Ti 4:14,15, "Alexander the coppersmith did me much evil: the Lord will render to him according to his works: of whom do thou also beware (the King James Version "of whom be thou ware also"); for he greatly withstood our words." This Alexander was a worker in copper or iron, a smith. It is quite uncertain whether Alexander number 5 should be identified with Alexander number 4, and even with Alexander number 3. In regard to this, it should be remembered that all three of these Alexanders were resident in Ephesus; and it is specially to be

noticed that the fourth and the fifth of that name resided in that city at much the same time; the interval between Paul's references to these two being not more than a year or two, as not more than that time elapsed between his writing 1 Timothy and 2 Timothy. It is therefore quite possible these two Alexanders may be one and the same person.

In any case, what is stud of this last Alexander is that he had shown the evil which was in him by doing many evil deeds to the apostle, evidently on the occasion of a recent visit paid by Paul to Ephesus. These evil deeds had taken the form of personally opposing the apostle's preaching. The personal antagonism of Alexander manifested itself by his greatly withstanding the proclamation of the gospel by Paul. As Timothy was now in Ephesus, in charge of the church there, he is strongly cautioned by the apostle to be on his guard against this opponent.

John Rutherford

ALEXANDER BALAS

Alexander ba'-las (Alexandros ho Balas legomenos): He contended against Demetrius I of Syria for the throne and succeeded in obtaining it. He was a youth of mean origin, but he was put forth by the enemies of Demetrius as being Alexander, the son and heir

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of Antiochus Epiphanes. He received the support of the Roman Senate and of Ptolemy VI of Egypt, and on account of the tyranny of Demetrius, was favored by many of the Syrians. The country was thrown into civil war and Demetrius was defeated by Alexander II took up the cause of his father and in 147 BC, Alexander fled from his kingdom and was soon after assassinated.

Our chief interest in Alexander is his connection with the Maccabees. Jonathan was the leader of the Maccabean forces and both Alexander and Demetrius sought his aid. Demetrius granted Jonathan the right to raise and maintain an army. Alexander, not to be outdone, appointed Jonathan high priest, and as a token of his new office sent him a purple robe and a diadem (Ant., XIII, ii, 2). This was an important step in the rise of the Maccabean house, for it insured them the support of the Chasidim. In 153 BC, Jonathan officiated as high priest at the altar (1 Macc 10:1-14; Ant, XIII, ii, 1). This made him the legal head of Judea and thus the movement of the Maccabees became closely identified with Judaism. In 1 Macc 10:1, he is called Alexander Epiphanes.

A. W. Fortune

ALEXANDER, THE GREAT

(Alexandros). 1. Parentage and Early Life:

Alexander, of Macedon, commonly called "the Great" (born 356 BC), was the son of Philip, king of Macedon, and of Olympias, daughter of Neoptolemos, an Epeirote king. Although Alexander is not mentioned by name in the canonical Scriptures, in Da he is designated by a transparent symbol (8:5,21). In 1 Macc 1:1 he is expressly named as the overthrower of the Persian empire, and the founder of that of the Greeks. As with Frederick the Great, the career of Alexander would have been impossible had his father been other than he was. Philip had been for some years a hostage in Thebes: while there he had learned to appreciate the changes introduced into military discipline and tactics by

Epaminondas. Partly no doubt from the family claim to Heracleid descent, deepened by contact in earlier days with Athenians like Iphicrates, and the personal influence of Epaminondas, Philip seems to have united to his admiration for Greek tactics a tincture of Hellenistic culture, and something like a reverence for Athens, the great center of this culture. In military matters his admiration led him to introduce the Theban discipline to the rough peasant levies of Macedon, and the Macedonian phalanx proved the most formidable military weapon that had yet been devised. The veneer of Greek culture which he had taken on led him, on the one hand, laying stress on his Hellenistic descent, to claim admission to the comity of Hellas, and on the other, to appoint Aristotle to be a tutor to his son. By a combination of force and fraud, favored by circumstances, Philip got himself appointed generalissimo of the Hellenistic states; and further induced them to proclaim war against the "Great King." In all this he was preparing the way for his son, so soon to be his successor.

2. His Preparation for His Career:

He was also preparing his son for his career. Alexander was, partly no doubt from being the pupil of Aristotle, yet more imbued with Greek feelings and ideas than was Preparation his father. He was early introduced into the cares of government and the

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Having arranged the affairs of Egypt, Alexander set out for his last encounter with Darius. In vain had Darius sent to Alexander offering to share the empire with him; the "king of Javan" (Revised Version margin) "was moved with anger against him" (Da 8:7) and would have nothing but absolute submission. There was nothing left for Darius but to prepare for the final conflict. He collected a yet huger host than that he had had under him at Issus, and assembled it on the plain east of the Tigris. Alexander hastened to meet him. Although the plain around Gaugamela was much more suitable for the movements of the Persian troops, which consisted largely of cavalry, and gave them better opportunity of making use of their great numerical superiority to outflank the small Greek army, the result was the same as at Issus—overwhelming defeat and immense slaughter. The consequence of this victory was the submission of the greater portion of the Persian empire.

After making some arrangements for the government of the new provinces, Alexander set out in the pursuit of Darius, who had fled in the care or custody of Bessus, satrap of Bactria. Bessus, at last, to gain the favor of Alexander, or, failing that, to maintain a more successful resistance, murdered Darius.

Alexander hurried on to the conquest of Bactria and Sogdiana, in the course of his expedition capturing Bessus and putting him to death. In imitation of Bacchus, he proceeded now to invade India. He conquered all before him till he reached the Sutlej; at this point his Macedonian veterans refused to follow him farther.

8. Close of His Life:

Thus compelled to give up hopes of conquests in the farther East, he returned to Babylon, which he purposed to make the supreme capital of his empire, and set himself, with all his superabundant energy, to organize his dominions, and fit Babylon for its new destiny. While engaged in this work he was seized with malaria, which, aggravated by his recklessness in eating and drinking, carried him off in his 33rd year.

9. His Influence:

Alexander is not to be estimated merely as a military conqueror. If he had been only this, he would have left no deeper impress on the world than Tamerlane or Attila. While he conquered Asia, he endeavored also to Hellenize her. He everywhere founded Greek cities that enjoyed at all events a municipal autonomy. With these, Hellenistic thought and the Hellenistic language were spread all over southwestern Asia, so that philosophers from the banks of the Euphrates taught in the schools of Athens. It was through the conquests of Alexander that Greek became the language of literature and commerce from the shores of the Mediterranean to the banks of the Tigris. It is impossible to estimate the effect of this spread of Greek on the promulgation of the gospel.

J. E. H. Thomson

ALEXANDRIA

al-eg-zan'-dri-a (he Alexandria).

1. History:

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LITERATURE.

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Camden M. Cobern

ALEXANDRIANS

al-eg-zan'-dri-ans (Alexandreis): Jews of Alexandria, who had, with the Libertines and Cyrenians, a synagogue in Jerusalem. They were among those who disputed with Stephen (Ac 6:9).

ALIAH

a-li'-a ('alyah): One of the dukes, or heads of thousands of Edom (1Ch 1:51). In Ge 36:40 the name is Alvah ('alwah), the only difference being the change of the weaker w, of Ge to the somewhat stronger, y, of the later Chronicles, a change which is not infrequent in Hebrew. He is not to be confused, as in HDB, with the Alian of the same chapter.

ALIAN

a-li'-an ('alyan): A descendant of Esau, and son of Shobal (1Ch 1:40). In the corresponding earlier genealogy (Ge 36:23) the same person is given as Alvan ('alwan), the change of the third consonant being a simple one, common to Hebrew, occurring similarly in Aliah (which see). Alian is not to be identified with Aliah, since the groups of names in which these occur are quite different, and the context in each case is not the same.

ALIEN

al'-yen: Found in the King James Version for ger, (Ex 18:3) = "guest," hence: "foreigner," "sojourner" the Revised Version (British and American); also for nekhar (Isa 61:5) = "foreign," "a foreigner" the Revised Version (British and American) (concrete), "heathendom" (abstract), "alien," "strange" (-er), and for nokhri (De 14:21 the Revised Version (British and American) "foreigner"; compare Job 19:15; Ps 69:8; La 5:2)—"strange," in a variety of degrees and meanings: "foreign," "non-relative," "adulterous," "different," "wonderful," "alien," "outlandish," "strange." In the New Testament we find apellotriomenos (Eph 4:18; Col 1:21) = "being alienated," and allotrios (Heb 11:34) = "another's," "not one's own," hence: "foreign," "not akin," "hostile." In the Old Testament the expression was taken in its literal sense, referring to those who were not Israelites—the heathen; in the New Testament it is given a

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figurative meaning, as indicating those who have not become naturalized in the kingdom of God, hence are outside of Christ and the blessing of the gospel.

Frank E. Hirsch

ALIENATE

al'-yen-at ('abhar; apallotrioo, "to estrange from"): In Old Testament, for the break between husband and wife caused by unfaithfulness to the marriage vow (Jer 6:8; Eze 23:17); also applied to the diversion of property (Eze 48:14). In New Testament, spiritually, for the turning of the soul from God (Eph 2:12; Col 1:21). The Greek allotrios, which is the root of the verb, is the opposite of id-i-os, "one's own." The word implies a former state, whence the person or thing has departed, and that, generally, by deterioration.

ALIVE

a-liv' (chai, "living"; zao, "to live," anazao, "to live again"): These Hebrew and Greek originals are the chief terms for life in both Testaments. They cover all life, including soul and spirit, although primarily referring to physical vitality. Striking examples may be cited: "Is your father yet alive?" (Ge 43:7); "To whom he also showed himself alive" (Ac 1:3). Often used of God: "the living God" (Jos 3:10); also of the resurrection life: "In Christ shall all be made alive" (1Co 15:22); of the soul's regenerate life: "Reckon yourselves alive unto God," "as those that are alive from the dead" (Ro 6:11:13 the King James Version). The term is vital with the creative energy of God; the healing, redemptive, resurrection life of Christ; the renewing and recreative power of the Holy Spirit. Dwight M. Pratt

ALL

ol: Used in various combinations, and with different meanings.

- (1) All along, "Weeping all along as he went" (Jer 41:6), i.e. throughout the whole way he went, feigning equal concern with the men from Shiloh, etc., for the destruction of the Temple, so as to put them off their guard.
- (2) All in all, "That God may be all in all" (1Co 15:28, Greek: panta en pasin, "all things in all (persons and) things"). "The universe, with all it comprises, will wholly answer to God's will and reflect His mind" (Dummelow).
- (3) All one, "It is all one" (Job 9:22), "it makes no difference whether I live or die."
- (4) At all, "If thy father miss me at all" (1Sa 20:6), "in any way," "in the least."
- (5) All to, "All to brake his skull" (Jud 9:53 the King James Version) an obsolete form signifying "altogether"; "broke his skull in pieces."
- (6) Often used indefinitely of a large number or a great part, "All the cattle of Egypt died" (Ex 9:6; compare Ex 9:19,25); "all Judea, and all the region round about" (Mt

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3:5); "that all the world should be enrolled" (Lu 2:1); "all Asia and the world" (Ac 19:27); "All (people) verily held John to be a prophet" (Mr 11:32).

M. O. Evans

ALLAMMELECH

a-lam'-e-lek ('allammelekh, "oak of a king"): A town in the tribe of Asher, the location of which is not known (Jos 19:26; the King James Version Alammelech).

ALLAR

al'-ar (the King James Version, Aalar; Aalar): Occurring once (1 Esdras 5:36) and used apparently to indicate a place from which certain Jews came on the return from captivity, who could not prove their lineage, and were excluded for this reason from the privileges of the priesthood. **HDB** identifies with Immer of Ezr 2:59 and Ne 7:61 (which see), but this is not at all certain.

ALLAY

a-la' (heniach, "to cause to rest," "soothe": "Gentleness allayeth (lit., "pacifieth") great offenses" (Ec 10:4)): The word is applied to what "excites, disturbs and makes uneasy" (Smith, Synonyms Discriminated, 106).

ALLEGE

a-lej' ("paratithemi," "to set forth," Ac 17:3): It is not used in the English Bible in its more modern and usual sense, "to assert," but is about equivalent to "to prove."

ALLEGIANCE

a-le'-jans (mishmereth, "a charge," from shamar, "to keep," 1Ch 12:29): the Revised Version, margin gives as literal meaning, "kept the charge of the house of Saul," which revisers consider figurative for "maintaining their loyalty and fidelity," i.e. "allegiance."

ALLEGORY

al'-e-go-ri: The term allegory, being derived from allo agoreuein, signifying to say something different from what the words themselves imply, can etymologically be applied to any figurative form of expression of thought. In actual usage in theology, the term is employed in a restricted sense, being used however in three ways, namely, rhetorically, hermeneutically and homiletically. In the first-mentioned sense it is the ordinary allegory of rhetoric, which is usually defined as an extended or continued metaphor, this extension expanding from two or more statements to a whole volume, like Bunyan's Pilgrim's Progress. Allegories of this character abound in the Scriptures, both in Old Testament and in New Testament. Instructive examples of this kind are found in Ps 80:8-19; Ec 12:3-7; Joh 10:1-16; Eph 6:11-17. According to traditional interpretation of both the Jewish exegesis and of the Catholic and

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In homiletics allegorizing is applied to the method which draws spiritual truths from common historical statements, as e.g. when the healing of a leper by Christ is made the basis of an exposition of the healing of the soul by the Saviour. Naturally this is not interpretation in the exegetical sense.

G. H. Schodde

ALLELUIA

al-e-loo'-ya. See [HALLELUJAH](#).

ALLEMETH

al'-e-meth ('allemeth, "concealment"; the King James Version Alemeth, 1Ch 6:60): Name of a town in tribe of Benjamin, near Anathoth, one of the cities given to the sons of Aaron, the same as Almon of Jos 21:18. The the King James Version [ALEMETH](#) (which see) is based upon the Hebrew reading 'alemeth. Its site is the modern Almit, a village a short distance Northeast of Anathoth.

ALLIANCE

a-li'-ans. 1. In the Patriarchal Stories:

Frequent references are made to alliances between the patriarchs and foreigners. Abraham is reported to have had "confederates" among the chiefs of the Canaanites (Ge 14:13). He also allied with Abimelech, king of Gerar (Ge 21:22-34). Isaac's alliance with Abimelech (Ge 26:26-34), which is offered as an explanation of the name Beer-sheba (Ge 26:33), appears to be a variant of the record of alliance between Abraham and Abimelech. Jacob formed an alliance with Laban, the Syrian (Ge 31:44-54), by which Gilead was established as a boundary line between Israel and Aramaic. These treaties refer, in all probability, to the early period of Israel's

history, and throw a good deal of light upon the relation between Israel and the Philistines and the Syrians immediately after the conquest of Canaan.

2. In Pre-Canaanitic History:

The only reference to an alliance between Israel and foreign people prior to the conquest of Canaan, that might be regarded as historical, is that made between Israel and the Kenite tribes at the foot of Sinai, the precise nature of which, however, is not very clearly indicated. Such alliances led to intermarriages between the members of the allied tribes. Thus Moses married a Kenite woman (Jud 1:16; 4:11). The patriarchal marriages refer to the existing conditions after the conquest. Possibly one more alliance belonging to that period is that between Israel and Moab (Nu 25:1-3). According to the narrative, Israel became attached to the daughters of Moab, at Shittim, and was led astray after Baal-peor. Its historicity is proven from the prophetic allusions to this event (compare Ho 9:10; Mic 6:5).

3. During the Conquest:

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even after his subjection to Nebuchadnezzar, he remained loyal to the Pharaoh (2Ki 23:35). Zedekiah came to the throne as an ally of Babylon. When he broke this alliance, the destruction of Jerusalem resulted (2Ki 25).

7. In Post-exilic Times:

Judas Maccabeus sought an alliance with the Romans (1 Macc 8; Josephus, Ant, XII, x, 6) which was renewed by Jonathan (1 Macc 12:1; Ant, XIII, v, 8) and by Simon (1 Macc 15:17; Ant, XIII, vii, 3). Treaties were concluded with the Spartans (1 Macc 12:2; 14:20; Ant, XII, iv, 10; XIII, v, 8). The Roman alliance was again renewed by Hyrcanus about 128 BC (Ant., XIII, ix, 2). This alliance proved to be of fatal consequence to the independence of the Jews (Ant., XIV, iv, 4; and xiv, 5). For the rites connected with the formation of the earlier alliances, see **COVENANT**.

Samuel Cohon

ALLIED

a-lid' (qarobh, "near," as in Ge 45:10; Ex 13:17, etc.): Ne 13:4 refers either to family ties, as in Ru 2:20, or to intimate association.

ALLOM

al'-om (Allon): the Revised Version (British and American) **ALLON** (which see): One of the families of the "servants of Solomon," whose descendants returned with Zerubbabel from Babylon in the First Return, 537 BC (APC 1Esdras 5:34). The name is not found in the parallel lists of Ezra and Nehemiah, although some have tried to identify with the last name of each list, Ami of Ezr 2:57, and Amon of Ne 7:59. This is not probable.

ALLON

al'-on ('allon, "oak"):

(1) A town in the tribe of Naphtali in northern Palestine (Jos 19:33), according to the King James Version, which follows some Hebrew texts. It is better however to read with the Revised Version (British and American), "oak" ('elon), rather than as proper noun.

(2) A prominent descendant of the tribe of Simeon (1Ch 4:37).

(3) the Revised Version (British and American) for Allom of the King James Version in 1 Esdras 5:34 (which see).

ALLON-BACUTH

al'-on-ba'-kuth ('allon bakhuth; the King James Version transliterates Allon-bachuth, al-on-bak'uth, "oak of weeping"): The burial place of Deborah, the nurse of Rebekah (Ge 35:8); it appears from the narrative that she made her home with Jacob, who had

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returned from Paddan-aram, and was sojourning at the time at Bethel, in the vicinity of which was the "oak of weeping," under which she was buried.

ALLOW; ALLOWANCE

a-lou', a-lou'-ans: The verb "to allow" is used in the King James Version to translate four different Greek words:

(1) suneudokeo, "to approve together" (with others) (the Revised Version (British and American) "consent unto"), Lu 11:48.

(2) prosdechomai, "to receive to oneself," "admit" (the Revised Version (British and American) "look for," margin "accept"); Ac 24:15.

(3) ginosko, "to know," "recognize": "That which I do, I allow not" (the Revised Version (British and American) "I know not"), i.e. "I do not understand what I am doing, my conduct is inexplicable to me" (Grimm-Thayer); Ro 7:15.

(4) dokimazo, "to prove," "approve." "Happy is he that condemneth not himself in the thing which he alloweth" (the Revised Version (British and American) "approveth,"

i.e. in practice), i.e. who is not troubled with scruples; [Ro 14:22](#) . Thus the Revised Version (British and American) has removed the verb "allow" in each case in which it occurs in the King James Version, it being somewhat ambiguous in meaning (its original sense, as derived from Latin *allocare*, "to place," "assign," "grant," being influenced by another word, Latin *allaudare*, "to praise"). The noun "allowance" occurs in the sense of quantity of food allowed, in 2Ki 25:30 (King James Version, the Revised Version (British and American)) and the parallel passage Jer 52:34 (RV; "diet" in the King James Version).

D. Miall Edwards

ALLOY

a-loi' (bedhil): In Isa 1:25 the Revised Version, margin; translated "tin" in the text. Elsewhere in both versions bedhil is translated **TIN** (which see).

ALLURE

a-lur' (pathah, "to persuade," "woo," "entice"; deleazo, "to entrap," "lay a bait"):

(1) "I will allure her, and bring her into the wilderness" (Ho 2:14), with evident reference to the Assyrian invasion and the devastation of the land, followed up by the Exile. Thus would Yahweh entice Israel to repent by gentle punishment; then would follow her restoration and the outpouring of His love (Ho 2:14 ff).

(2) "They allure through the lusts of the flesh" (2Pe 2:18, the Revised Version (British and American) "entice"). Wicked men allure to destruction; God (as above) allures to punishment, repentance and restoration.

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M. O. Evans

ALMIGHTY

ol-mit'-i:

(1) (shaddai (Ge 17:1)): Found in the Old Testament forty-eight times, most of these in the Book of Job; it occurs either alone or in combination with 'el, "God"). The root meaning is uncertain.

(2) (pantokrator), the exclusive translation of this Greek word in the New Testament, found principally in Re (nine times), once besides (2Co 6:18). Its occurrence in the Apocrypha is frequent. See **GOD, NAMES OF** .

ALMODAD

al-mo'-dad ('almodhadh, "the beloved," or, "God is beloved"): The first mentioned of the thirteen sons of Joktan (Ge 10:25-29; 1Ch 1:19-23). A south Arabian name, and pointing to a south Arabian tribe. See **ABIMAEEL** .

ALMON

al'-mon ('almon, "hidden"): A Levitical city in the tribe of Benjamin (Jos 21:18), the same as "Allemeth" the Revised Version (British and American), "Alemeth" the King James Version, of 1Ch 6:60 (which see).

ALMON-DIBLATHAIM

al'-mon-dib-la-tha'-im ('almon dibhlathayim, "Almon of the double cake of figs"): A station in the wilderness journeyings of the Israelites, located in Moab between Diban-gad and the mountains of Abarim (Nu 33:46,47). It was near the end of the forty years' wanderings. The name was probably given because the

location was like two lumps of pressed figs. In both occurrences the word has the accusative ending of direction, and should properly be read: "Almon toward Diblathaim." It was probably the same place as Beth-diblathaim of Jer 48:22, mentioned in the prophet's oracle against Moab.

ALMOND

a'-mund: (1) shaqedh, Ge 43:11; Nu 17:8, etc. The word shaqedh comes from a Hebrew root meaning to "watch" or "wait." In Jer 1:11,12 there is a play on the word, "And I said, I see a rod of an almond-tree (shaqedh). Then said Yahweh unto me, Thou hast well seen: for I will watch (shaqedh) over my word to perform it." (2) luz; the King James Version hazel, Ge 30:37; lauz is the modern Arabic name for "almond"—Luz was the old name of **BETHEL** (which see).

1. Almond Tree:

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The almond tree is mentioned in Ec 12:5, where in the description of old age it says "the almond-tree shall blossom." The reference is probably to the white hair of age. An almond tree in full bloom upon a distant hillside has a certain likeness to a head of white hair.

2. A Rod of Almond:

A rod of almond is referred to Ge 30:37, where "Jacob took him rods of fresh poplar, and of the almond (luz) and of the plane-tree; and peeled white streaks in them" as a means of securing "ring-streaked, speckled, and spotted" lambs and goats—a proceeding founded doubtless upon some ancient folklore. Aaron's rod that budded (Nu 17:2,3) was an almond rod. Also see Jer 1:11 referred to above.

3. The Blossoms:

The blossoms of the almond are mentioned Ex 25:33 f; 37:19 f, etc. "Cups made like almond-blossoms in one branch, a knop (i.e. knob) and a flower," is the description given of parts of the sacred candlesticks. It is doubtful exactly what was intended—the most probable is, as Dillmann has suggested, that the cup was modeled after the calyx of the almond flower. See **CANDLESTICK** .

4. The Fruit:

Israel directed his sons (Ge 43:11) to carry almonds as part of their present to Joseph in Egypt. Palestine is a land where the almond flourishes, whereas in Egypt it would appear to have been uncommon. Almonds are today esteemed a delicacy; they are eaten salted or beaten into a pulp with sugar like the familiar German Marzipan.

The almond is *Amygdalus communis* (N.O. Rosaceae), a tree very similar to the peach. The common variety grows to the height of 25 feet and produces an abundant blossom which appears before the leaves; In Palestine this is fully out

at the end of January or beginning of February; it is the harbinger of spring. This early blossoming is supposed to be the origin of the name shaqedh which contains the idea of "early." The masses of almond trees in full bloom in some parts of Palestine make a very beautiful and striking sight. The bloom of some varieties is almost pure white, from a little distance, in other parts the delicate pink, always present at the inner part of the petals, is diffused enough to give a pink blush to the whole blossom. The fruit is a drupe with a dry fibrous or woody husk which splits into two halves as the fruit ripens. The common wild variety grows a kernel which is bitter from the presence of a substance called amygdalon, which yields in its turn prussic (hydrocyanic) acid. Young trees are grafted with cuttings from the sweet variety or are budded with apricot, peach or plum.

E. W. G. Masterman

ALMOST

ol'-most (en oligo): In Ac 26:28 the Greek en oligo does not mean "almost," although scholars have for centuries translated the clause "Almost thou persuadest me to become a Christian." The revisers saw clearly the errors of their predecessors, so far

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Agrippa, Berenice, Festus and prominent men of Caesarea, *meta polles phantasias* (Ac 26:23), to answer the charges brought against him by the Jews. But he holds forth at length and with such ardor that the Roman king says (though not necessarily in irony): "You seem to be anxious to make me a Christian in small measure." And Paul responds: "both small and great."

All the manuscripts, except Sinaiticus, have *peitheis* (Alexandrinus **PEITHE**). Several read *genesthai* (instead of *poiesai*). Wetstenius (Amsterdam 1752) and Knapp (Halle 1829) follow these manuscripts. So most of the old translates: Coverdale (1535), "Thou persuadest me in a parte to become a Christen"; Biblia Sacra (Paris 1745) "In modico suades me C. fieri"; a Latin MS, 14th century, now in Lane Semitic., Cincinnati; Rosenmueller's Scholia (1829), "Parum abest quin mihi persuadeas ut fiam"; Stier und Theile's Polyglotten Bibel (1849), Tregelles (1857- 1879, with Jerome's version); Edouard Reuss, Histoire apostolique (Paris 1876), "Tu vas me persuader bientôt de devenir Chretien." The translation of Queen Elizabeth's Bible is "Somewhat thou bryngeste me in minde for to become Chryste." Wycliffe renders "In litil thing thou counclist me for to be maad a Christen man." Erasmus takes *en oligo* in the sense of "a little."

Calvin's rendering, "Thou writ make me a Christian in a moment," has been adopted in various countries (Wetstenius, Kuinoel, Neander, de Wette, Lange, Robinson, Hackett, Conybeare). The older scholars generally hold to "almost" (Valla, Luther, Beza, Grotius, Castalio, Du Veil, Bengel, Stier). Some interpret the phrase "with little labor" (Oecumenius, Olshausen, Baumgarten, Meyer, Lechler). Neander maintains that if we adopt the readings *en megalō* in Paul's answer, Agrippa's words must be explained "with a few reasons" ("which will not cost you much trouble"). Meyer-Wendt (*Kritisch-exegetisches Handbuch über die Apostelgeschichte*) translates "mit Weregem innerredest du mich Christ zu werden." Meyer himself conceives the words to have been spoken sarcastically. See *Classical Review*, XXII, 238-41.

J. E. Harry

ALMS; ALMSGIVING

ams, ams-giv'-ing:

The English word "alms" is an abridged form of the Greek word, eleemosune (compare "eleemosynary"), appearing in gradually reduced forms in German Almosen, Wyclif's Almesse, Scotch Aw'mons, and our alms.

The later Jews often used "righteousness" tshedhaqah as meaning alms, that being in their view the foremost righteousness. (Compare our modern use of "charity" to denote almsgiving.) This use is seen in the Talmud and in the frequent translations of the Hebrew word for "righteousness" (tshedhaqah) by "alms" (eleemosune) in the Septuagint, though nothing warranting this is found in the Hebrew Old Testament, or in the true text of the New Testament. This notion of righteousness as alms being well-nigh universal among Jews in Jesus' day, and spreading even among Christians, accounts for "alms" in Mt 6:1, where the true text has "righteousness": "Take heed that ye do not your righteousness before men, to be seen of them" (the Revised Version (British and American) with Codex Vaticanus, Codex Sinaiticus, Codex

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10:12, taught this high doctrine. "The kindness displayed in the giving of alms decides the final reward" (Suk. 49b). Other kindred teaching in a way anticipated Jesus' supreme lesson, "that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee" (Mt 6:4).

LITERATURE.

Commentaries at the place Rabbinical literature in point. D. Cassel, *Die Armenverwaltung des alten Israel*, 1887.

George B. Eager

ALMUG or ALGUM

al'-gum, ('alummim (2Ch 2:8; 9:10 f); ('almuggim, 1Ki 10:11 f): It is generally supposed that these two names refer to one kind of tree, the consonants being transposed as is not uncommon in Semitic words. Solomon sent to Hiram, king of Tyre, saying, "Send me also cedar-trees, fir-trees, and algum-trees, out of Lebanon" (2Ch 2:8). In 1Ki 10:11 it is said that the navy of Hiram "that brought gold from Ophir, brought in from Ophir great plenty of almug-trees and precious stones." In the parallel passage in 2Ch 9:10 it is said that "algum-trees and precious stones" were brought. From this wood "the king made pillars for the house of Yahweh, and for the king's house, harps also and psalteries for the singers: there came no such almug-trees, nor were seen, unto this day" (1Ki 10:12). The wood was evidently very precious and apparently came from East Asia—unless we suppose from 2Ch 2:8 that it actually grew on Lebanon, which is highly improbable; it was evidently a fine, close grained wood, suitable for carving. Tradition says that this was the famous sandal wood, which was in ancient times put to similar uses in India and was all through the ages highly prized for its color, fragrance, durability and texture. It is the wood of a tree, *Pterocar pussantalinus* (N.D. Santalaceae), which grows to a height of 25 to 30 feet; it is a native of the

mountains of Malabar.

E. W. G. Masterman

ALNATHAN

al'-na-than (Alnathan, "God has given," the Revised Version (British and American) **ELNATHAN**): Apocryphal name of a person (1 Esdras 8:44) corresponding to Elnathan of Ezr 8:16. He was one of the learned men summoned by Ezra, as he was beginning his journey to Jerusalem, and sent to Iddo to ask for ministers for the house of Yahweh.

ALOES; LIGNALOES

al'-oz, lin-al'-oz, lig-nal'-oz ('ahalim, Nu 24:6, translation "lign-aloës" (= lignum aloës, "wood of aloës"), Pr 7:17; 'ahaloth, Ps 45:8; So 4:14; aloë, Joh 19:39): Mentioned as a substance for perfuming garments (Ps 45:8) and beds (Pr 7:17). In So 4:14, it occurs in a list of the most precious spices. The most memorable use of aloës as a spice is in Joh 19:39: "There came also Nicodemus, he who at the first came to him at night, bringing a mixture of myrrh and aloës, about a hundred pounds." This

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was an immense quantity and if the aloes bore any large proportion to the myrrh the mixture must have been purchased at a very high cost. The most difficult mention of aloes is the earliest where (Nu 24:5,6) Balaam in his blessing on Israel exclaims— "

How goodly are thy tents, O Jacob, Thy tabernacles, O Israel! As valleys are they spread forth, As gardens by

the river-side, As lign-aloes which Yahweh hath planted,

As cedar-trees beside the waters." As the aloes in question grow in East Asia it is difficult to see how Balaam could have come to speak of them as living trees. Post (HDB, I, 69) suggests that they may possibly have been growing at that time in the Jordan valley; this is both improbable and unnecessary. Balaam need have had no actual tree in his mind's eye but may have mentioned the aloe as a tree famous over the Orient for its preciousness.

That the reference is poetical rather than literal may be supposed by the expression in the next verse "cedar-trees beside the waters"— a situation very unnatural for the high-mountain-loving cedar. Yet another explanation is that the Hebrew has been altered and that 'elim, "terebinths" instead of 'ahalim, "aloes" stood in the original text. The aloe wood of the Bible is eaglewood— so misnamed by the Portuguese who confused the Malay name for it (agora) with the Latin aquila, "eagle"—a product of certain trees of the Natural Order Aquilariaceae, growing in Southeast Asia The two most valued varieties are *Aquilaria malaccensis* and *Aloes agallocha*—both fine spreading trees. The resin, which gives the fragrant quality to the wood, is formed almost entirely in the heart wood; logs are buried, the outer part decays while the inner, saturated with the resin, forms the "eagle wood" or "aloe wood" of commerce; "aloes" being the same wood in a finely powdered condition. To the Arabs this wood is known as 'ud. It shows a beautiful graining and takes a high polish.

These aloes must be clearly distinguished from the well-known medicinal aloes, of ancient fame. This is a resin from *Aloes socatrina*, and allied species, of the

Natural Order Liliaceae, originally from the island of Socotra, but now from Barbados, the Cape of Good Hope and other places. The "American aloe" (*Agave americana*) which today is cultivated in many parts of Palestine, is also quite distinct from the Biblical plant.

E. W. G. Masterman

ALOFT

a-loft' (epano): Only in 1 Esdras 8:92. Meaning obscure. The statement following a confession of sin means probably that Israel in penitence returning to the Lord, is exultant in the assurance of His forgiveness, and encouraged in efforts at reformation.

ALONG

a-long':Corresponding to two different Hebrew words, Jud 9:25; 1Sa 6:12; Jer 41:6, joined with "come" and "go," vividly describes a course that is taken—it emphasizes its directness and immediateness. In [Jud 7:12](#) , "lay along in the valley," probably means "all the length" or "at length."

ALOTH

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a'-loth ('aloth): So found in the King James Version and the Revised Version, margin in 1Ki 4:16, where the Revised Version (British and American) has **BEALOTH** (be'aloth). A town, or district in northern Palestine, together with Asher under Baana, one of Solomon's twelve civil officers. Conder identifies with the ruin 'Alia, near Achzib. There was another Bealoth in southern Palestine (Jos 15:24). The difference in the form of the word in the King James Version and the Revised Version (British and American) is due to interpretation of the initial "b" as the preposition "in" in the former, and as part of the word itself in the latter.

ALPHA AND OMEGA

al'-fa, o'-me-ga, o-me'-ga (Alpha and Omega = A and O): The first and last letters of the Greek alphabet, hence, symbolically, "beginning and end"; in Revelation "The Eternal One" in Re 1:8 of the Father, in Re 21:6 and Re 22:13 of the Son. Compare Theodoret, Eusebius, *Historia Ecclesiastica*, iv. 8: "We used alpha down to omega, i.e. all." A similar expression is found in Latin (Martial, v.26). Compare Aretas (Cramer's *Catena Graecae in New Testament*) on Re 1:8 and Tertullian (*Monog*, 5): "So also two Greek letters, the first and last, did the Lord put on Himself, symbols of the beginning and the end meeting in Him, in order that just as alpha rolls on to omega and omega returns again to alpha, so He might show that both the evolution of the beginning to the end is in Him and again the return of the end to the beginning." Cyprian, *Testim*, ii.1; vi.22, iii.100, Paulinus of Nola *Carm*. xix.645; xxx.89; Prudentius, *Cathem.*, ix.10-12. In Patristic and later literature the phrase is regularly applied to the Son. God blesses Israel from 'aleph to taw (Le 26:3-13), but curses from waw to mem (Le 26:14-43). So Abraham observed the whole law from 'aleph to taw. Consequently, "Alpha and Omega" may be a Greek rendering of the Hebrew phrase, which expressed among the later Jews the whole extent of a thing.

ALPHABET

al'-fa-bet.

1. Definition:

An alphabet is a list of the elementary sounds used in any language. More strictly speaking it is that particular series, commonly known as the Phoenician or Canaanite alphabet, which was in use in the region of Palestine about 1000 BC, and which is the ancestor of nearly all modern written alphabets whether Semitic or European. It is the alphabet therefore of Old Testament Hebrew and Aramaic and New Testament Greek, of the superscription of Caesar and the Latin inscription on the cross, as well as of English through the Greek and Latin. It is an interesting fact, with many practical bearings on text and exegesis, that three sets of letters so very unlike in appearance as Hebrew, Greek and modern English should be the same in origin and alike in nature. Although the earliest surviving inscriptions must be a good deal later than the separation between the Greek and Hebrew, the records in each are more like one another than either is like its own modern printed form.

The characteristics of an alphabet are

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in this Encyclopedia. See also C. G. Ball, "Origin of the Phoenician Alphabet," Proceedings of the Society of Biblical Archaeology, XV, 392-408; E. J. Pilcher, "The Origin of the Alphabet," PSBA, XXVI (1904), 168-73; Franz Praetorius, "The Origin of the Canaanite Alphabet," Smithsonian Rep. (1907), 595-604; S. A. Cook, "The Old Hebrew Alphabet and the Gezer Tablet," PEFS (1909), 284-309. For Bible class work, H. N. Skinner's Story of the Letters and Figures (Chicago, 1905) is very admirably adapted to the purpose.

E. C. Richardson

ALPHAËUS

al-fe'-us (Alphaios; Westcott and Hort, The New Testament in Greek, Halphaios):

(1) The father of the second James in the list of the apostles (Mt 10:3; Mr 3:18; Lu 6:15; Ac 1:13).

(2) The father of Levi, the publican (Mr 2:14). Levi is designated as Matthew in the Gospel of Mt 9:9. There is no other reference to this Alpheus.

Some writers, notably Weiss, identify the father of Levi with the father of the second James. He says that James and Levi were undoubtedly brothers; but that seems improbable. If they were brothers they would quite likely be associated as are James and John, Andrew and Peter. Chrysostom says James and Levi had both been tax-gatherers before they became followers of Jesus. This tradition would not lend much weight as proof that they were brothers, for it might arise through identifying the two names, and the western manuscripts do identify them and read James instead of Levi in Mr 2:14. This, however, is undoubtedly a corruption of the text. If it had been the original it would be difficult to explain the substitution of an unknown Levi for James who is well known. Many writers identify Alpheus, the father of the second James, with Clopas of Joh 19:25. This

had early become a tradition, and Chrysostom believed they were the same person. This identity rests on four suppositions, all of which are doubtful:

(a) That the Mary of Clopas was the same as the Mary who was the mother of the second James. There is a difference of opinion as to whether "Mary of Clopas" should be understood to be the wife of Clopas or the daughter of Clopas, but the former is more probable. We know from Mt 27:56 and Mr 15:40 that there was a James who was the son of Mary, and that this Mary belonged to that little group of women that was near Jesus at the time of the crucifixion. It is quite likely that this Mary is the one referred to in Joh 19:25. That would make James, the son of Mary of Mt 27:56, the son of Mary of Clopas. But Mary was such a common name in the New Testament that this supposition cannot be proven.

(b) That the James, who was the son of Mary, was the same person as the James, the son of Alpheus. Granting the supposition under (a), this would not prove the identity of Clopas and Alpheus unless this supposition can also be proven, but it seems impossible to either prove it or disprove it.

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(c) That Alpheus and Clopas are different variations of a common original, and that the variation has arisen from different pronunciations of the first letter ("ch") of the Aramaic original. There are good scholars who both support and deny this theory.

(d) That Clopas had two names as was common at that time; but there is nothing to either substantiate or disprove this theory. See **CLOPAS** .

It seems impossible to determine absolutely whether or not Alpheus, the father of the second James, and Clopas of Joh 19:25 are the same person, but it is quite probable that they are.

A. W. Fortune

ALSO

ol'-so: In the Greek kai, when it is equivalent to "also" or "even," is always placed before the word or phrase which it is intended to emphasize (e.g. Ac 12:3; 1 Joh 4:21). Mt 6:14 should therefore read, "Your heavenly Father will forgive you also"; Lu 6:13, "Whom also he named apostles"; Heb 8:6, "The mediator of a better covenant also"; and 1Th 4:14, 'If we believe that Jesus died and rose again, so also (we believe that) those who are fallen asleep in Jesus, God will bring with Him.'

ALTANEUS

al-ta-ne'-us. See **MALTANNEUS** (Apocrypha).

ALTAR

ol'-ter (mizbeach, literally, "place of slaughter or sacrifice," from zabhach, which is found in both senses; bomos, (only in Ac 17:23), thusiasterion):

I. CLASSIFICATION OF HEBREW ALTARS

Importance of the Distinction

II. LAY ALTARS

1. Pre-Mosaic

2. In the Mosaic Age

3. Dangers of the Custom

4. The Mosaic Provisions

III. HORNED ALTARS OF BURNT OFFERING

1. The Tabernacle Altar

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Josephus (BJ, V, v, 5). It was probably melted down by John during the course of the siege (V, xiii, 6).

5. Symbolism of Incense Burning:

In the apocalypse of John, no temple was in the restored heaven and earth (Re 21:22), but in the earlier part of the vision was a temple (Re 14:17; 15:6) with an altar and a censer (Re 8:3). It is described as "the golden altar which was before the throne," and, with the smoke of its incense, there went up before God the prayers of the saints. This imagery is in harmony with the statement of Luke that as the priests burnt incense, "the whole multitude of the people were praying without at the hour of incense" (Lu 1:10). Both history and prophecy thus attest the abiding truth that salvation is by sacrificial blood, and is made available to men through the prayers of saints and sinners offered by a great High Priest.

W. Shaw Caldecott

ALTOGETHER

ol-too-ge-th'-er: Representing five Hebrew and three Greek originals, which variously signify

(1) "together"; i.e. all, e.g. 'all men, high and low, weighed together in God's balance are lighter than vanity' (Ps 62:9); so also Ps 53:3; Jer 10:8.

(2) "all": so the Revised Version (British and American), Isa 10:8: "Are not my princes all of them kings?"

(3) "with one accord have broken the yoke"; so the Revised Version (British and American), Jer 5:5.

(4) "completely," "entirely," "fully": "so as not to destroy him altogether" (2Ch 12:12; compare Ge 18:21; Ex 11:1; Ps 39:5; Jer 30:11 the King James Version;

compare the Revised Version (British and American)).

(5) "wholly": "altogether born in sins," Joh 9:34.

(6) In 1Co 5:10 the Revised Version (British and American) rendered "at all"; 1Co 9:10 "assuredly."

(7) A passage of classic difficulty to translators is Ac 26:29, where "altogether" in the Revised Version (British and American) is rendered "with much," Greek en megalo (en pollo). See **ALMOST** . Many of the instances where "altogether" occurs in the King James Version become "together" in the Revised Version (British and American). Used as an adjective in Ps 39:5 ("altogether vanity").

Dwight M. Pratt

ALUSH

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a'-lush ('alush): A desert camp of the Israelites between Dophkah and Rephidim (Nu 33:13,14). The situation is not certainly known. See **WANDERINGS OF ISRAEL** .

ALVAH

al'-va ('alwah): A chief (the King James Version duke) of Edom (Ge 36:40), called "Aliah" in 1Ch 1:51. Probably the same as Alvan, or Ahan, son of Shobal son of Seir (Ge 36:23; 1Ch 1:40).

ALVAN

al'-van ('alwan, "tall"?): A son of Shobal, the Horite (Ge 36:23). In 1Ch 1:40 the name is written Alian, Septuagint Olam. It is probably the same as Alvah of Ge 36:23, which appears in 1Ch 1:51 as Aliah.

ALWAY; ALWAYS

ol'-way, ol'-waz (archaic and poetic): Properly applied to acts or states perpetually occurring, but not necessarily continuous. In Hebrew, most frequently, tamiydh. In Greek dia pantos, ordinarily expresses continuity. In Mt 28:20 "alway" the King James Version, the Revised Version (British and American) "always," translation Greek pasas tas hemeras, "all the days," corresponding to the Hebrew idiom similarly rendered in De 5:29; 6:24; 11:1; 28:33; 1Ki 11:36, etc. Greek aei in Ac 7:51; 2Co 6:10; 1Pe 3:15, means "at every and any time."

AMAD

a'-mad ('am'adh): A town in northern Palestine, which fell to the tribe of Asher in the division of the land (Jos 19:26). The modern ruin 'Amud near Accho may be the site.

AMADATHA; AMADATHUS

a-mad'-a-tha, a-mad'-a-thus (Additions to Es 12:6). See [AMAN](#) ; [HAMMEDATHA](#) .

AMAIN

a-man' (translated from the Greek eis phugen hormesan, "they rushed to flight"): The word is composed of the prefix "a" and the word "main," meaning "force." The expression is used by Milton, Parker, et al., but in Biblical literature found only in 2 Macc 12:22 where used to describe the flight of Timotheus and his army after he suffered defeat at the hands of Judas Maccabee ("They fled amain," i.e. violently and suddenly).

AMAL

a'-mal ('amal, "toiler"): A son of Helem of the tribe of Asher (1Ch 7:35).

AMALEK

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am'-a-lek ('amaleq): The son, by his concubine Timna, of Eliphaz, the eldest son of Esau. He was one of the chiefs (the King James Version dukes) of Edom (Ge 36:12,16). See **AMALEKITE**.

AMALEK; AMALEKITE

am'-a-lek, a-mal'-e-kit, am'-a-lek-it ('amaleq, 'amaleqi): A tribe dwelling originally in the region south of Judah, the wilderness of et-Tih where the Israelites came into conflict with them. They were nomads as a people dwelling in that tract would naturally be. When they joined the Midianites to invade Israel they came "with their cattle and their tents" (Jud 6:3-5). They are not to be identified with the descendants of Esau (Ge 36:12,16) because they are mentioned earlier, in the account of the invasion of Chedorlaomer (Ge 14:7) and in Balaam's prophecy (Nu 24:20) Amalek is called "the first of the nations," which seems to refer to an early existence. We are uncertain of their origin, for they do not appear in the list of nations found in Ge 10. They do not seem to have had any relationship with the tribes of Israel, save as, we may surmise, some of the descendants of Esau were incorporated into the tribe. It is probable that they were of Semitic stock though we have no proof of it.

The first contact with Israel was at Rephidim, in the wilderness of Sinai, where they made an unprovoked attack and were defeated after a desperate conflict (Ex 17:8-13; De 25:17,18). On account of this they were placed under the ban and Israel was commanded to exterminate them (De 25:19; 1Sa 15:2,3). The next encounter of the two peoples was when the Israelites attempted to enter Canaan from the west of the Dead Sea. The spies had reported that the Amalekites were to be found in the south, in connection with the Hittites, Jebusites and Amorites (Nu 13:29). The Israelites at first refused to advance, but later determined to do so contrary to the will of God and the command of Moses. They were met by Amalek and the Canaanites and completely defeated (Nu 14:39-45). Amalek is next found among the allies of Moab in their attack upon Israel in the days of Eglon (Jud 3:13). They were also associated with the Midianites in their raids

upon Israel (Jud 6:3), and they seemed to have gained a foothold in Ephraim, or at least a branch of them, in the hill country (Jud 5:14; 12:15), but it is evident that the great body of them still remained in their old habitat, for when Saul made war upon them he drove them toward Shur in the wilderness toward Egypt (1Sa 15:1-9). David also found them in the same region (1Sa 27:8; 30:1). After this they seem to have declined, and we find, in the days of Hezekiah, only a remnant of them who were smitten by the Simeonites at Mount Seir (1Ch 4:41-43). They are once mentioned in Psalms in connection with other inveterate enemies of Israel (Ps 83:7). The hatred inspired by the Amalekites is reflected in the passages already mentioned which required their utter destruction. Their attack upon them when they were just escaped from Egypt and while they were struggling through the wilderness made a deep impression upon the Israelites which they never forgot, and the wrath of David upon the messenger who brought him news of the death of Saul and Jonathan, declaring himself to be the slayer of Saul, was no doubt accentuated by his being an Amalekite (2Sa 1:1-16).

H. Porter

AMAM

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a'-mam ('amam): An unidentified town in southern Palestine, which fell to Judah in the allotment of the land; occurs only in Jos 15:26.

AMAN

a'-man (Aman; Codex Vaticanus reads Adam): Tobit 14:10; Additions to Esther 12:6; 16:10,17, probably in each case for Haman, the arch-enemy of the Jews in the canonical Book of Esther (compare Es 3:1 with Additions to Esther 12:6). In Additions to Esther (16:10) Aman is represented as a Macedonian, in all other points corresponding to the Haman of the Book of Esther.

AMANA

a-ma'-na, ('amanah): A mountain mentioned in So 4:8 along with Lebanon, Senir and Hermon. The name probably means the "firm," or "constant." "From the top of Amana" is mistranslated by the Septuagint apo arches pisteos. The Amana is most naturally sought in the Anti-Lebanon, near the course of the river Abana, or Amana (see [ABANAH](#)). Another possible identification is with Mt. Amanus in the extreme north of Syria.

AMARIAH

am-a-ri'-a ('amaryah and 'amaryahu, "the Lord has said"; compare HPN, 180, 285).

(1) A Levite in the line of Aaron-Eleazar; a son of Meraioth and grandfather of Zadok (1Ch 6:7,52) who lived in David's time. Compare Zadok (2Sa 15:27, etc.) also Ant, VIII, i, 3 and X, viii, 6.

(2) A Levite in the line of Kohath-Hebron referred to in 1Ch 23:19 and 24:23 at the time when David divided the Levites into courses.

- (3) A Levite in the line of Aaron-Eleazar; a son of Azariah who "executed the priest's office in the house that Solomon built" (1Ch 6:10 f). Compare Ezr 7:3 where in the abbreviated list this Amariah is mentioned as an ancestor of Ezra. See **AMARIAS** (1 Esdras 8:2; 2 Esdras 1:2) and number (4) of this article
- (4) Chief priest and judge "in all matters of Yahweh" appointed by Jehoshaphat (2Ch 19:11). Possibly identical with Amariah, number (3).
- (5) A descendant of Judah in the line of Perez and an ancestor of Ataiah who lived in Jerusalem after the Babylonian exile (Ne 11:4). Compare Imri (1Ch 9:4) and number
- (7) of this article, which Amariah seems to be of the same family,
- (6) A Levite and an assistant of Kore who was appointed by Hezekiah to distributed the "oblations of Yahweh" to their brethren (2Ch 31:15).
- (7) A son of Bani who had married a foreign woman (Ezr 10:42). See number (5) of this article

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(8) A priest who with Nehemiah sealed the covenant (Ne 10:3); he had returned to Jerusalem with Zerubbabel (Ne 12:2) and was the father of Jehohanan (compare Hanani, Ezr 10:20), priest at the time of Joiakim (Ne 12:13). Compare Immer (Ezr 2:37; 10:20; Ne 7:40) and also Emmeruth (the King James Version "Meruth," 1 Esdras 5:24).

(9) An ancestor of Zephaniah, the prophet (Ze 1:1).

A. L. Breslich

AMARIAS

am-a-ri'-as (A, Amarias; B, Amartheias) = Amariah number 3: An ancestor of Ezra (1 Esdras 8:2; 2 Esdras 1:2).

AMARNA, TELL EL-

tel-el-a-mar'-na. See [TELL EL-AMARNA](#) .

AMASA

a-ma'-sa ('amasa', or read 'ammishai, i.e. 'am yishai, "people of Jesse"): The form 'amasa', is based upon a mistaken etymology (from = 'amac "to burden").

(1) According to 2Sa 17:25, Amasa is the son of Abigail, the sister of Zeruah and David, and Ithra, an Israelite; but another source, 1Ch 2:17, calls his father Jether the Ishmaelite. He was a nephew of David and a cousin of Absalom, who made him commander of the army of rebellion. When the uprising had been quelled, David, in order to conciliate Amasa, promised him the position held by Joab; the latter had fallen from favor (2Sa 19:13 ff). When a new revolt broke out under Sheba, the son of Bichri (2Sa 20), Amasa was entrusted with the task of assembling the men of Judah. But Joab was eager for revenge upon the man

who had obtained the office of command that he coveted. When Amasa met Joab at Gibeon, the latter murdered him while pretending to salute (2Sa 20:8-10; 1Ki 2:5).

(2) Son of Hadlai, of the Bene 'Ephrayim ("Children of Ephraim"), who, obeying the words of the prophet Oded, refused to consider as captives the Judeans who had been taken from Ahaz, king of Judah, by the victorious Israelites under the leadership of Pekah (2Ch 28:12).

H. J. Wolf

AMASAI

a-ma'-si ('amasay, perhaps rather to be read 'ammishay; so Wellhausen, IJG, II, 24, n.2):

(1) A name in the genealogy of Kohath, son of Elkanah, a Levite of the Kohathite family (compare 1Ch 6:25; 2Ch 29:12).

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(2) Chief of the captains who met David at Ziklag and tendered him their allegiance. Some have identified him with Amasa and others with Abishai, who is called Abshai in 1Ch 11:20 m (compare 1Ch 18:12). The difficulty is that neither Amasa nor Abishai occupied the rank of the chief of thirty according to the lists in 2Sa 23 and 1Ch 11, the rank to which David is supposed to have appointed into (compare 1Ch 12:18).

(3) One of the trumpet-blowing priests who greeted David when he brought back the Ark of the Covenant (compare 1Ch 15:24).

AMASHSAI

a-mash'-si 'amashcay, probably a textual error for 'amashay; the ("s") implies a reading '-M-C-Y, based on a mistaken derivation from '-M-C. The original reading may have been 'ammishay; compare AMASAI): Amashsai is a priestly name in the post-exilic list of inhabitants of Jerusalem (Ne 11:13; Maasai, 1Ch 9:12); the reading in Chronicles is ma'asay, the King James Version "Maasiai," the Revised Version (British and American) "Maasai."

AMASIAH

am-a-si'-a ('amacyah, "Yah bears"): One of the captains of Jehoshaphat (compare 2Ch 17:16).

AMATH; AMATHIS

a'-math, am'-a-this (1 Macc 12:25). See **HAMATH** .

AMATHEIS

am-a-the'-is. See **EMATHEIS** .

AMAZED

a-mazd': A term which illustrates the difficulty of expressing in one English word the wide range of startled emotion, wonder, astonishment, awe, covered, in the Old Testament, by four Hebrew words and in the New Testament by as many Greek words. Its Scripture originals range in meaning from amazement accompanied with terror and trembling to an astonishment full of perplexity, wonder, awe and joyous surprise. It is the word especially used to show the effect of Christ's miracles, teaching, character and Divine personality on those who saw and heard Him, and were made conscious of His supernatural power (Mt 12:23: "All the multitudes were amazed"). The miracles of Pentecost and the Holy Spirit's bestowal of the gift of tongues produced the same universal wonder (Ac 2:7: "They were all amazed and marveled").

Dwight M. Pratt

AMAZIAH

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The campaign was thus entirely successful, but had evil results. Flushed with victory, Amaziah brought back the gods of Edom, and paid them worship. For this act of apostasy, he was warned of approaching destruction (2Ch 25:14-17). Disquieting news soon came relating to the conduct of the troops sent back to Samaria. From Beth-horon in the south to the border of the northern state they had looted the villages and killed some of the country people who had attempted to defend their property (2Ch 25:13). To Amaziah's demand for reparation, Jehoash's answer was the contemptuous one of the well-known parable of the Thistle and the Cedar.

5. Battle of Beth-shemesh:

War was now inevitable. The kings "looked one another in the face," in the valley of Beth-shemesh, where there is a level space, suitable to the movements of infantry. Judah was utterly routed, and the king himself taken prisoner. There being no treasures in the lately despoiled capital, Jehoash contented himself with taking hostages for future good behavior, and with breaking down 400 cubits of the wall of Jerusalem at the Northwest corner of the defense (2Ki 14:13,14; 2Ch 25:22-24).

6. Closing Years and Tragical End:

Amaziah's career as a soldier was now closed. He outlived Jehoash of Israel "fifteen years" (2Ki 14:17). His later years were spent in seclusion and dread, and had a tragical ending. The reason for his unpopularity is not far to seek. The responsibility for the war with Jehoash is by the inspired writer placed upon the shoulders of Amaziah (2Ki 14:9-11). It was he who "would not hear." The quarrel between the kings was one which it was not beyond the power of diplomacy to remedy, but no brotherly attempt to heal the breach was made by either king. When the results of the war appeared, it could not be but that the author of the war should be called upon to answer for them. So deep was his disgrace and so profound the sense of national humiliation, that a party in the

state determined on Amaziah's removal, so soon as there was another to take his place. The age of majority among the Hebrew kings was 16, and when Amaziah's son was of this age, the conspiracy against his life grew so strong and open that he fled to Lachish. Here he was followed and killed; his body being insultingly carried to Jerusalem on horses, and not conveyed in a litter or coffin (2Ki 14:19,20; 2Ch 25:27,28). He was 54 years old and had reigned for 29 years. The Chronicler (2Ch 26:1) hardly conceals the popular rejoicings at the exchange of sovereigns, when Uzziah became king.

In 2Ch 25:28 is a copyist's error by which we read "in the city of Judah," instead of "in the city of David," as in the corresponding passage in Kings. The singular postscript to the record of Amaziah in 2Ki 14:22 is intended to mark the fact that while the port of Elath on the Red Sea fell before the arms, in turn, of Amaziah and of his son Uzziah, it was the latter who restored it to Judah, as a part of its territory. Amaziah is mentioned in the royal genealogy of 1Ch 3:12, but not in that of Mt 1. There is a leap here from Jehoram to Uzziah, Ahaziah, Jehoash and Amaziah being omitted.

W. Shaw Caldecott

AMBASSADOR

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am-bas'-a-dor (mal'akh, "messenger"; 'luts, "interpreter"; tsir, "to go"; hence a messenger; presbeuo, "to act as an ambassador," literally, to be older): An ambassador is an official representative of a king or government, as of Pharaoh (Isa 30:4); of the princes of Babylon (2Ch 32:31); of Neco, king of Egypt (2Ch 35:21); of the messengers of peace sent by Hezekiah, king of Judah, to Sennacherib, king of Assyria (Isa 33:7). The same Hebrew term is used of the messengers sent by Jacob to Esau (Ge 32:3); by Moses to the king of Edom (Nu 20:14). For abundant illustration consult "Messenger" (mal'akh) in any concordance. See **CONCORDANCE** . The inhabitants of Gibeon made themselves pretended ambassadors to Joshua in order to secure by deceit the protection of a treaty ("covenant") (Jos 9:4).

In the New Testament the term is used in a figurative sense. As the imprisoned representative of Christ at Rome Paul calls himself "an ambassador in chains" (Eph 6:20); and in 2Co 5:20 includes, with himself, all ministers of the gospel, as "ambassadors on behalf of Christ," commissioned by Him as their sovereign Lord, with the ministry of reconciling the world to God. The Bible contains no finer characterization of the exalted and spiritual nature of the minister's vocation as the representative of Jesus Christ, the King of kings, and Saviour of the world.

Dwight M. Pratt

AMBASSAGE

am'-ba-saj (presbeia, "an embassy," a body of ambassadors on the message entrusted to them): Twice used by Christ

(1) in the parable of the Pounds, of the citizens who hated the nobleman and sent an ambassage, refusing to have him reign over them, thus illustrating those who willfully rejected His own spiritual sovereignty and kingdom (Lu 19:14);

(2) of a weak king who sends to a stronger an embassy to ask conditions of peace (Lu 14:32). Not used elsewhere in the Bible.

AMBER

am'-ber. See **STONES, PRECIOUS** .

AMBITIOUS

am-bish'-us (philotimeomai, "to be strongly desirous," "strive earnestly," "make it one's aim"): Given as a marginal reading in Ro 15:20 ("being ambitious to bring good tidings"), 2Co 5:9 ("We are ambitious, whether at home or absent, to be well-pleasing unto him"), and 1Th 4:11 ("that ye be ambitious to be quiet").

AMBUSH

am'-boosh ('arabh, "to set an ambush"; ma'arabh, "an ambush"): A military stratagem in which a body of men are placed in concealment to surprise an enemy unawares, or to attack a point when temporarily undefended. This stratagem was employed

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successfully by Joshua at Ai (Jos 8). Jeremiah calls upon the Medes to "set up a standard against the walls of Babylon, make the watch strong, set the watchmen, prepare the ambushes" (Jer 51:12).

AMBUSHMENT

am'-boosh-ment (as above) has now disappeared in 2Ch 20:22, where the Revised Version (British and American) gives for "ambushment" "liers-in-wait." It still remains in 2Ch 13:13 where both the King James Version and the Revised Version (British and American) render the Hebrew noun "ambushment."

AMEN

a-men' (in ritual speech and in singing a-men', a'men) ('amen; amen, =" truly," "verily"): Is derived from the reflexive form of a verb meaning "to be firm," or "to prop." It occurs twice as a noun in Isa 65:16, where we have (the King James Version, the Revised Version (British and American)) "God of truth." This rendering implies the pointing 'omen or 'emun i.e. "truth," or "faithfulness," a reading actually suggested by Cheyne and adopted by others. "Amen" is generally used as an adverb of assent or confirmation—fiat, "so let it be." In Jer 28:6 the prophet endorses with it the words of Hananiah. Amen is employed when an individual or the whole nation confirms a covenant or oath recited in their presence (Nu 5:22; De 27:15 ff; Ne 5:13, etc.). It also occurs at the close of a psalm or book of psalms, or of a prayer.

That "Amen" was appended to the doxology in the early church is evident both from Paul and Rev, and here again it took the form of a response by the hearers. The ritual of the installation of the Lamb (Re 5:6-14) concludes with the Amen of the four beasts, and the four and twenty elders. It is also spoken after "Yea: I come quickly" (Re 22:20). And that Revelation reflects the practice of the church on earth, and not merely of an ideal, ascended community in heaven, may be concluded from 1Co 14:16, whence we gather that the lay brethren were

expected to say "Amen" to the address. (See Weizsacker's The Apostolic Age of the Christian Church, English translation, II, 289.)

James Millar

AMERCE

a-murs': Found in the King James Version only in De 22:19, "And they shall amerce him in an hundred shekels of silver." Amerce is a legal term derived from the French (a = "at"; merci = "mercy," i.e. literally, "at the mercy" (of the court)). Here it is used of the imposing of a fine, according to the Law of Moses, upon the man who has been proven by the Elders to have brought a false charge against the virginity of the maid he has married by saying to the father, "I found not thy daughter a maid."

AMERICAN REVISED VERSION

a-mer'-i-kan re-vizd' vur'-shun.

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"Sheol" ("Hades" in the New Testament). Certain passages too literally rendered in the English Revised Version ("reins," "by the hand of," etc.) are given in modern terms. In the New Testament, the substitution of "Holy Spirit" for "Holy Ghost" was completed throughout (in the English Revised Version it is made in some twenty places), "demons" substituted for "devils," "Teacher" for "Master," and "try" for "tempt" when there is no direct reference to wrongdoing. And so on.

3. Criticism:

It may be questioned whether the differences between the two Revisions are great enough to counterbalance the annoyance and confusion resulting from the existence of two standard versions in the same language. But, accepting the American Standard Revised Version as an accomplished fact, and acknowledging a few demerits that it has or may be thought to have in comparison with the English Revised Version (a bit of pedantry in Ps 148:12 or renderings of disputed passages such as Ps 24:6), these demerits are altogether outweighed by the superiorities—with one exception. In the Psalter, when used liturgically, the repetition of the word "Yahweh" becomes wearisome and the English Revised Version which retains "The Lord" is much preferable. Most to be regretted in the American Standard Revised Version is its extreme conservatism in the readings of the original texts. In the Old Testament the number of marginal variants was actually reduced. In the New Testament, only trivial changes are made from the so-called Revisers' Greek Text, although this text did not represent the best scholarly opinion even in 1881, while in 1900 it was almost universally abandoned (Today—in 1914—it is obsolete.) It is very unfortunate that the American Revisers did not improve on the example of their English brethren and continue their sessions after the publication of their version, for it is only by the successive revisions of published work that a really satisfactory result can be attained.

4. Apocrypha:

No American Standard Revised Version Apocrypha was attempted, a particularly unfortunate fact, as the necessity for the study of the Apocrypha has become imperative and the English Revised Version Apocrypha is not a particularly good piece of work. However, copies of the American Standard Revised Version can now be obtained with the English Revised Version Apocrypha included. See [ENGLISH VERSIONS](#) .

Burton Scott Easton

AMETHYST

am'-e-thist. See [STONES, PRECIOUS](#) .

AMI

a'-mi, a'-me ('ami): Ancestor of a family among "Solomon's servants" in the Return (Ezr 2:57); the same as Amon in Ne 7:59.

AMIABLE

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a'-mi-a-b'-l (yedhidh, "beloved"): Applied to the tabernacle or tent of meeting "How amiable ("lovely" the Revised Version, margin) are thy tabernacles" (Ps 84:1), the plural having reference to the subdivisions and appurtenances of the sanctuary (compare Ps 68:35). The adjective is rendered "amiable" in the sense of the French amiable, lovely; but the usage of the Hebrew word requires it to be understood as meaning "dear," "beloved." Compare "so amiable a prospect" (Sir T. Herbert), "They keep their churches so cleanly and amiable" (Howell, 1644). "What made the tabernacle of Moses lovely was not the outside, which was very mean, but what was within" (John Gill). See **TABERNACLE** .

M. O. Evans

AMINADAB

a-min'-a-dab (Aminadab): the King James Version: Greek form of Amminadab (which see). Thus the Revised Version (British and American) (Mt 1:4; Lu 3:33).

AMISS

a-mis': There are two words translated "amiss" in the New Testament, atopos, referring to that which is improper or harmful (Lu 23:41; Ac 28:6), while kakos, refers to that which is evil in the sense of a disaster, then to that which is wicked, morally wrong. This latter is the use of it in Jas 4:3. The purpose of the prayer is evil, it is therefore amiss and cannot be granted (compare 2Ch 6:37 ff).

AMITTAI

a-mit'-i ('amittay, "faithful"): The father of the prophet Jonah. He was from Gath-hepher in Zebulun (2Ki 14:25; Jon 1:1).

AMMAH

am'-a ('ammah, "mother" or "beginning"): A hill in the territory of Benjamin (2Sa 2:24), where Joab and Abishai halted at nightfall in their pursuit of Abner and his forces after their victory over him in the battle of Gibeon. It "lieth before Giah by the way of the wilderness of Gibeon"; but the exact location has not been identified. The same Hebrew word appears as the second part of Metheg-ammah in 2Sa 8:1 the King James Version, but rendered "mother city" in the Revised Version (British and American), probably however not the same place as in 2Sa 2:24.

AMMI

am'-i ('ammi, "my people"): A symbolic name given to Israel by Hosea (Ho 2:1; 2:3 in Hebrew text), descriptive of Israel in the state of restoration, and in contrast to sinful and rejected Israel, represented by Hosea's son, who was called Lo-ammi, "not my people," when born to the prophet (Ho 1:9,10). This restoration to the Divine favor is more fully described in Ho 2:21,23 in words quoted by Paul (Ro 9:25,26). The use of such figurative and descriptive names is frequent in the Old Testament; compare Isa 62:4,12.

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AMMIDIOI; AMMIDOI

a-mid'-i-oi, am'-i-doi (the King James Version Ammidioi, (also with aspirate); occurring only in 1 Esdras 5:20): One of the families returning from the Babylonian Captivity in the First Return, under Zerubbabel, in 537 BC. This name is not found in the corresponding lists of the canonical books, Ezr 2 and Ne 7. Their identity is uncertain.

AMMIEL

am'-i-el ('ammi'el, "my kinsman is God"; (Ameiel)): A name borne by four men in the Old Testament.

(1) One of the twelve spies sent into Canaan by Moses; son of Gemalli, of the tribe of Dan (Nu 13:12).

(2) A Benjamite, the father of Machir, a friend of David, living at Lodebar in Gilead (2Sa 9:4,5; 17:27).

(3) Father of Bathshua (or Bathsheba), one of David's wives, who was mother of Solomon (1Ch 3:5). In the parallel passage, 2Sa 11:3, by transposition of the two parts of the name, he is called Eliam, meaning "my God is a kinsman."

(4) The sixth son of Obed-edom, a Levite, one of the doorkeepers of the tabernacle of God in David's life-time (1Ch 26:5).

Edward Mack

AMMIHUD

a-mi'-hud ('ammihudh, "my kinsman is glorious"; variously in the Septuagint, Emioud or Semioud or Amioud): The name of several Old Testament persons.

(1) Father of Elishama, who in the wilderness was head of the tribe of Ephraim (Nu 1:10; 2:18; 7:48,53; 10:22; 1Ch 7:26).

(2) Father of Shemuel, who was appointed by Moses from the tribe of Simeon to divide the land among the tribes after they should have entered Canaan (Nu 34:20).

(3) Father of Pedahel, who was appointed from the tribe of Naphtali for the same purpose as the Ammihud of (2) (Nu 34:28).

(4) In the King James Version and the Revised Version, margin for the Ammihur ('ammichur,"my kinsman is noble"), who was father of Talmai of Geshur, a little Aramaic kingdom East of the Lebanon mountains, to whom Absalom fled after the murder of his brother Amnon. The weight of evidence seems to favor the reading Ammichur (2Sa 13:37).

(5) A descendant of Judah through the line of Perez (1Ch 9:4).

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Edward Mack

AMMIHUR

a-mi'-hur (the King James Version and the Revised Version, margin; 'ammichur, "my kinsman is noble"; Emioud). See **AMMIHUD** (4).

AMMINADAB

a-min'-a-dab ('amminadhabh =" my people (or my kinsman) is generous or noble"): Three persons bearing this name are mentioned in the Old Testament.

(1) In Ru 4:19,20 and 1Ch 2:10 Amminadab is referred to as one of David's ancestors. He was the great-grandson of Perez, a son of Judah (Ge 38:29; 46:12) and the great-grandfather of Boaz, who again was the great-grandfather of David. Aaron's wife, Elisheba, was a daughter of Amminadab (Ex 6:23), while one of the sons, namely, Nahshon, occupied an important position in the Judah-clan (Nu 1:7; 2:3; 7:12; 10:14).

(2) In the first Book of Chronicles (1Ch 6:22) Amminadab is mentioned as a son of Kohath (and therefore a grandson of Levi) and the father of Korah. But in other genealogical passages (Ex 6:18; Nu 3:19; 1Ch 6:2) the sons of Kohath are Amram, Izhar, Hebron and Uzziel, and in two places (Ex 6:21; 1Ch 6:38) Izhar is mentioned as the father of Korah.

(3) According to 1Ch 15:10,11 Amminadab was the name of a priest who took part in the removal of the ark to Jerusalem. He was the son of Uzziel, and therefore a nephew of Amminadab, son of Kohath (= Izhar).

Thomas Lewis

AMMINADIB

a-min'-a-dib ('amminadhibh): The name occurs in the King James Version and the Revised Version, margin only in one passage (So 6:12, "the chariots of Amminadib"). In King James Version margin and the Revised Version (British and American) text, however, it is not regarded as a proper name, and the clause is rendered, "among the chariots of my princely people." Interpretations widely vary (see [COMMENTARIES](#)).

AMMISHADDAI

am-i-shad'-i, am-i-shad-a'-i ('ammishadday, "Shaddai is my kinsman"): The father of Ahiezer, a Danite captain or "head of his fathers' house," during the wilderness journey (Nu 1:12; 2:25, etc.).

AMMIZABAD

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a-miz'-a-bad ('ammizabhadh, "my kinsman has made a present"): The son of Benaiah, one of David's captains for the third month (1Ch 27:6).

AMMON; AMMONITES

am'-on, am'-on-its ('ammon; 'ammonim):

The Hebrew tradition makes this tribe descendants of Lot and hence related to the Israelites (Ge 19:38). This is reflected in the name usually employed in Old Testament to designate them, Ben 'Ammi, Bene 'Ammon, "son of my people," "children of my people," i.e. relatives. Hence we find that the Israelites are commanded to avoid conflict with them on their march to the Promised Land (De 2:19). Their dwelling- place was on the east of the Dead Sea and the Jordan, between the Arnon and the Jabbok, but, before the advance of the Hebrews, they had been dispossessed of a portion of their land by the Amorites, who founded, along the east side of the Jordan and the Dead Sea, the kingdom of Sihon ([Nu 21:21-31](#)).

We know from the records of Egypt, especially Tell el-Amarna Letters, the approximate date of the Amorite invasion (14th and 13th centuries, BC). They were pressed on the north by the Hittites who forced them upon the tribes of the south, and some of them settled east of the Jordan. Thus, Israel helped Ammonites by destroying their old enemies, and this makes their conduct at a later period the more reprehensible. In the days of Jephthah they oppressed the Israelites east of the Jordan, claiming that the latter had deprived them of their territory when they came from Egypt, whereas it was the possessions of the Amorites they took (Jud 11:1-28). They were defeated, but their hostility did not cease, and their conduct toward the Israelites was particularly shameful, as in the days of Saul (1Sa 11) and of David (2Sa 10). This may account for the cruel treatment meted out to them in the war that followed (2Sa 12:26-31).

They seem to have been completely subdued by David and their capital was

taken, and we find a better spirit manifested afterward, for Nahash of Rabbah showed kindness to him when a fugitive (2Sa 17:27-29). Their country came into the possession of Jeroboam, on the division of the kingdom, and when the Syrians of Damascus deprived the kingdom of Israel of their possessions east of the Jordan, the Ammonites became subjects of Benhadad, and we find a contingent of 1,000 of them serving as allies of that king in the great battle of the Syrians with the Assyrians at Qarqar (854 BC) in the reign of Shalmaneser II. They may have regained their old territory when Tiglath-pileser carried off the Israelites East of the Jordan into captivity (2Ki 15:29; 1Ch 5:26). Their hostility to both kingdoms, Judah and Israel, was often manifested. In the days of Jehoshaphat they joined with the Moabites in an attack upon him, but met with disaster ([2Ch 20](#)). They paid tribute to Jotham (2Ch 27:5). After submitting to Tiglath-pileser they were generally tributary to Assyria, but we have mention of their joining In the general uprising that took place under Sennacherib; but they submitted and we find them tributary in the reign of Esarhaddon.

Their hostility to Judah is shown in their joining the Chaldeans to destroy it (2Ki 24:2). Their cruelty is denounced by the prophet Am 1:13, and their destruction by Jer 49:1-6, Eze 21:28-32, Ze 2:8,9. Their murder of Gedaliah (2Ki 25:22-26; Jer 40:14)

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was a dastardly act. Tobiah the Ammonites united with Sanballat to oppose Ne (Ne 4), and their opposition to the Jews did not cease with the establishment of the latter in Judea.

They joined the Syrians in their wars with the Maccabees and were defeated by Judas (1 Mac 5:6). Their religion was a degrading and cruel superstition. Their chief god was Molech, or Moloch, to whom they offered human sacrifices (1Ki 11:7) against which Israel was especially warned (Le 20:2-5). This worship was common to other tribes for we find it mentioned among the Phoenicians.

H. Porter

AMMONITESS

am-on-i'-tes, a-mon'-i-tes ('ammonith): A woman of the Ammonites, Naamah, the mother of Rehoboam (1Ki 14:21,31; 2Ch 12:13; 24:26).

AMNON am'-non ('amnon, "faithful"; compare 'aminon, 2Sa 13:20, which is probably a diminutive. Wellhausen (IJG, II, 24, note 2) resolves 'amiynown into 'immi, and nun, "my mother is the serpent"; compare NUN): (1) The eldest son of David and Ahinoam, the Jezreelites (compare 2Sa 3:2). As the crown prince and heir presumptive to the throne, he was intensely hated by Absalom, who was, therefore, doubly eager to revenge the outrage committed by Amnon upon his sister Tamar (2Sa 3:2; 13:1 ff, 1Ch 3:1). (2) A name in the genealogy of Judah (1Ch 4:20).

AMOK

a'-mok ('amoq, "deep"): A chief priest who came to Jerusalem with Zerubbabel (Ne 12:7) and the forefather of Eber, who was priest in the days of Joiakim (Ne 12:20).

AMON

a'-mon ('amon): A name identical with that of the Egyptian local deity of Thebes (No); compare Jer 46:25. The foreign name given to a Hebrew prince is remarkable, as is also the fact that it is one of the two or three royal names of Judah not compounded with the name of Yahweh. See **MANASSEH** . It seems to reflect the sentiment which his fanatical father sought to make prevail that Yahweh had no longer any more claim to identification with the realm than had other deities.

(1) A king of Judah, son and successor of Manasseh; reigned two years and was assassinated in his own palace by the officials of his household. The story of his reign is told briefly in 2Ki 21:19-26, and still more briefly, though in identical terms, so far as they go, in 2Ch 33:21-25. His short reign was merely incidental in the history of Judah; just long enough to reveal the traits and tendencies which directly or indirectly led to his death. It was merely a weaker continuation of the regime of his idolatrous father, though without the fanaticism which gave the father positive character, and without the touch of piety which, if the Chronicler's account is correct, tempered the father's later years.

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If the assassination was the initial act of a revolution the latter was immediately suppressed by "the people of the land," who put to death the conspirators and placed Amon's eight-year-old son Josiah on the throne. In the view of the present writer the motive of the affair was probably connected with the perpetuity of the Davidic dynasty, which, having survived so long according to prophetic prediction (compare 2Sa 7:16; Ps 89:36,37), was an essential guarantee of Yahweh's favor. Manasseh's foreign sympathies, however, had loosened the hold of Yahweh on the officials of his court; so that, instead of being the loyal center of devotion to Israel's religious and national idea, the royal household was but a hotbed of worldly ambitions, and all the more for Manasseh's prosperous reign, so long immune from any stroke of Divine judgment.

It is natural that, seeing the insignificance of Amon's administration, some ambitious clique, imitating the policy that had frequently succeeded in the Northern Kingdom, should strike for the throne. They had reckoned, however, without estimating the inbred Davidic loyalty of the body of the people. It was a blow at one of their most cherished tenets, committing the nation both politically and religiously to utter uncertainty. That this impulsive act of the people was in the line of the purer religious movement which was ripening in Israel does not prove that the spiritually-minded "remnant" was minded to violence and conspiracy, it merely shows what a stern and sterling fiber of loyalty still existed, seasoned and confirmed by trial below the corrupting cults and fashions of the ruling classes. In the tragedy of Amon's reign, in short, we get a glimpse of the basis of sound principle that lay at the common heart of Israel.

(2) A governor of Samaria (1Ki 22:26); the one to whom the prophet Micaiah was committed as a prisoner by King Ahab, after the prophet had disputed the predictions of the court prophets and foretold the king's death in battle.

(3) The head of the "children of Solomon's servants" (Ne 7:59) who returned from captivity; reckoned along with the Nethinim, or temple slaves. Called also Ami (Ezr 2:57).

John Franklin Genung

AMORITES

am'-o-rits; Amorites ('emori, always in the singular like the Babylonian Amurru from which it is taken; Amorraiioi):

1. Varying Use of the Name Explained
2. The Amorite Kingdom
3. Sihon's Conquest
4. Disappearance of the Amorite Kingdom
5. Physical Characteristics of the Amorites

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A. H. Sayce

AMOS (1)

a'-mos ('amoc, "burdensome" or "burden-bearer"; Amos):

I. THE PROPHET

1. Name

2. Native Place

3. Personal History

4. His Preparation

(1) Knowledge of God

(2) Acquaintance with History of His People

(3) Personal Travel

(4) Scenery of His Home

5. His Mission

6. Date

II. THE BOOK

1. Its Divisions

2. Its Outlook

3. Value of the Book

(1) As a Picture of the Social Condition

(2) As Picture of the Religious Condition

(3) Testimony to History

(4) Testimony to the Law

(a) The Ritual

(b) Ethical Teaching

(5) The Prophetic Order

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thought of them if they existed, Amos tells us nothing; but he ranges himself with men to whom Yahweh has spoken in truth (Am 3:7,8), and indicates that there had been a succession of such men (Am 2:11), faithful amid the prevailing corruption though tempted to be unfaithful (Am 2:12); in short he gives us to understand that the "prophetic order" goes back to a period long before his day and has its roots in the true and original religion of Israel.

(6) The Prophetic Religion.

Finally, from the Book of Am we may learn what the prophetic religion was. Here again there is no indication of rudimentary crudeness of conception, or of painful struggling upward from the plane of naturalism or belief in a merely tribal God. The God in whose name Amos speaks has control over all the forces of Nature (Am 4:6 ff; 5:8,9), rules the destinies of nations (Am 6:2,14; 9:2-6), searches the thoughts of the heart (Am 4:13), is inflexible in righteousness and deals with nations and with men on equal justice (Am 1\$, 2\$ 9:7), and is most severe to the people who have received the highest privileges (Am 3:2). And this is the God by whose name his hearers call themselves, whose claims they cannot deny, whose dealings with them from old time are well known and acknowledged (Am 2:11), whose laws they have broken (Am 2:4; 3:10) and for whose just judgment they are warned to prepare (Am 4:12). All this the prophet enforces faithfully and sternly; not a voice is raised in the circle of his hearers to dispute his words; all that Amaziah the priest can do is to urge the prophet to abstain from unwelcome words in Bethel, because it is the king's sanctuary and a royal house; the only inference is that the people felt the truth and justice of the prophet's words. The "prophetic religion" does not begin with Amos.

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James Robertson

AMOS (2)

a'-mos (Amos): An ancestor of Jesus in Luke's genealogy, the eighth before Joseph, the husband of Mary (Lu 3:25).

AMOZ

a'-moz (amots, "strong"): The father of Isaiah the prophet (2Ki 19:2,20; 20:1; 2Ch 26:22; 32:20,32; Isa 1:1; 2:1; 13:1; 20:2; 37:2,21; 38:1).

AMPHIPOLIS

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am-fip'-o-lis (Amphipolis): A town in Macedonia, situated on the eastern bank of the Strymon (modern Struma or Karasu) some three miles from its mouth, near the point where it flows out of Lake Prasias or Cercinitis. It lay on a terraced hill, protected on the North, West and South by the river, on the East by a wall (Thuc. iv.102), while its harbor-town of Eion lay on the coast close to the river's mouth. The name is derived either from its being nearly surrounded by the stream or from its being conspicuous on every side, a fact to which Thucydides draws attention (in the place cited). It was at first called Ennea Hodoi, Nine Ways, a name which suggests its importance both strategically and commercially. It guarded the main route from Thrace into Macedonia and later became an important station on the Via Egnatia, the great Roman road from Dyrrhachium on the Adriatic to the Hebrus (Maritza), and it was the center of a fertile district producing wine, oil, figs and timber in abundance and enriched by gold and silver mines and considerable manufactures, especially of woolen stuffs. In 497 BC Aristagoras, ex- despot of Miletus, tried to settle there, and a second vain attempt was made in 465-464 by the Athenians, who succeeded in founding a colony there in 437 under the leadership of Hagnon. The population, however, was too mixed to allow of strong Athenian sympathies, and in 424 the town fell away to the Spartan leader Brasidas and defied all the subsequent attempts of the Athenians to recover it. It passed under the protectorate of Perdiccas and Philip of Macedon, and the latter finally made himself master of it in 358. On the Roman partition of Macedonia after the battle of Pydna (168 BC) Amphipolis was made a free city and capital of Macedonia Prima. Paul and Silas passed through it on their way from Philippi to Thessalonica, but the narrative seems to preclude a long stay (Ac 17:1). The place was called Popolia in the Middle Ages, while in modern times the village of Neochori (Turkish, Yenikeui) marks the site (Leake, Northern Greece, III, 181 ff, Cousinery, Macedoine, I, 100 ff, 122 ff; Heuzey et Daumet, Mission archeol. de Macedoine, 165 ff).

Marcus N. Tod

AMPLIAS

am'-pli-as (Textus Receptus Amplias), the King James Version form: a contraction of AMPLIATUS (thus, the Revised Version (British and American); which see).

AMPLIATUS

am-pli-a'-tus (Ampliatos, Codex Sinaiticus, A, B, F, Ampliatus; Amplias, D, E, L, P, the Revised Version (British and American) form; the King James Version Amplias): The name of a member of the Christian community at Rome, to whom Paul sent greetings (Ro 16:8). He is designated "my beloved in the Lord." It is a common name and is found in inscriptions connected with the imperial household. The name is found twice in the cemetery of Domitilla. The earlier inscription is over a cell which belongs to the end of the 1st century or the beginning of the 2nd century. The bearer of this name was probably a member of her household and conspicuous in the early Christian church in Rome.

AMRAM

am'-ram ('amram, "people exalted"):

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(1) Father of Aaron, Moses and Miriam (Ex 6:20; Nu 26:59; 1Ch 6:3; 23:13); and a son of Kohath, the son of Levi (Ex 6:18; Nu 3:19, etc.). It is not certain that he was literally the son of Kohath, but rather his descendant, since there were ten generations from Joseph to Joshua (1Ch 7:20-27), while only four are actually mentioned from Levi to Moses for the corresponding period. Moreover the Kohathites at the time of the Exodus numbered 8,600 (Nu 3:28), which would therefore have been an impossibility if only two generations had lived. It seems best to regard Amram as a descendant of Kohath, and his wife Jochebed as a "daughter of Levi" in a general sense.

(2) One of the Bani, who in the days of Ezra had taken a foreign wife (Ezr 10:34).

(3) In 1Ch 1:41 (the King James Version) for the properly read **HAMRAN** of the Revised Version (British and American) (chamran), a Horite, who in Ge 36:26 is called **HEMDAN** (which see).

Edward Mack

AMRAMITES

am'-ram-its ('amrami): The descendants of Amram, one of the Levitical families mentioned in Nu 3:27 and 1Ch 26:23, who had the charge of the tabernacle proper, guarding the ark, table, candlestick, etc., called in 1Ch 26:22 "the treasures of the house of Yahweh."

AMRAPHEL

am'-ra-fel, am-ra'-fel ('amraphel, or, perhaps better, 'ameraphel).

1. The Expedition Against Sodom and Gomorrah:

This name, which is identified with that of the renowned Babylonian king Hammurabi (which see), is only found in Ge 14:1,9, where he is mentioned as the king of Shinar (Babylonia), who fought against the cities of the plain, in alliance with Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Nations (the Revised Version (British and American) GOIIM). The narrative which follows is very circumstantial. From it we learn, that Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela or Zoar, had served Chedorlaomer for 12 years, rebelled in the 13th, and in the 14th year Chedorlaomer, with the kings enumerated, fought with and defeated them in the vale of Siddim, which is described as being the Salt Sea. Previous to this engagement, however, the Elamites and their allies had attacked the Rephaim (Onkelos: "giants") in Ashtaroth- karnaim, the Zuzim (O: "mighty ones," "heroes") in Ham (O: Chamta'), the Emim (O: "terrible ones") in Shaveh-kiriathaim, and the Horites in their Mount Seir, by the Desert. These having been rendered powerless to aid the revolted vassals, they returned and came to Enmishpat, or Kadesh, attacked the country of the Amalekites, and the Amorites dwelling in Hazazontamar (Ge 14:2-7).

2. The Preparation and the Attack:

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At this juncture the kings of the cities of the plain came out against them, and opposed them with their battle-array in the vale of Siddim. The result of the fight was, that the kings of Sodom and Gomorrah, with their allies, fled, and fell among the bitumen-pits of which the place was full, whilst those who got away took refuge in the mountain. All the goods and food (the camp-equipment and supplies) of the kings of the plain were captured by Chedorlaomer and his allies, who then continued their march (to their own lands) (Ge 14:8-11).

3. Abraham's Rescue of Lot:

Among the captives, however, was Lot, Abram's nephew, who dwelt in Sodom. A fugitive, having escaped, went and announced the result of the engagement to Abram, who was at that time living by Mamre's oak plantation. The patriarch immediately marched forth with his trained men, and pursued them to Dan, where he divided his forces, attacked the Elamite-Babylonian army by night, and having put them to flight, pursued them again to Hobah, on the left (or North) of Damascus. The result of this sudden onslaught was that he rescued Lot, with the women and people, and recaptured Lot's goods, which the allies of Amraphel had carried off (Ge 14:12-16).

4. Difficulties of the Identification of Amraphel:

There is no doubt that the identification of Amraphel with the Hammurabi of the Babylonian inscriptions is the best that has yet been proposed, and though there are certain difficulties therein, these may turn out to be apparent rather than real, when we know more of Babylonian history. The "l" at the end of Amraphel (which has also "ph" instead of "p" or "b") as well as the fact that the expedition itself has not yet been recognized among the campaigns of Hammurabi, must be acknowledged as two points hard to explain, though they may ultimately be solved by further research.

5. Historical Agreements:

It is noteworthy, however, that in the first verse of Ge 14 Amraphel is mentioned first, which, if he be really the Babylonian Hammurabi, is easily comprehensible, for his renown to all appearance exceeded that of Chedorlaomer, his suzerain. In 14:4 and 5, however, it is Chedorlaomer alone who is referred to, and he heads the list of eastern kings in verse 9, where Tidal comes next (a quite natural order, if Goim be the Babylonian Gute, i.e. the Medes). Next in order comes Amraphel, king of Babylonia and suzerain of Arioch of Ellasar (Eri-Aku of Larsa), whose name closes the list. It may also be suggested, that Amraphel led a Babylonian force against Sodom, as the ally of Chedorlaomer, before he became king, and was simply crown prince. In that case, like Belshazzar, he was called "king" by anticipation. For further details see [ARIOCH](#) and [CHEDORLAOMER](#) , and compare [ERI-AKU](#) and [HAMMURABI](#) ; for the history of Babylonia during Hammurabi's period, see that article.

T. G. Pinches

AMULET

am'-u-let (qemia, lechashim, mezuzah, tephillin, tsitsith; phulakterion): Modern scholars are of opinion that our English word amulet comes from the Latin amuletum,

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AMZI

am'-zi ('amtsi, "my strength"):

(1) A Levite of the family of Merari (1Ch 6:46).

(2) A priest of the family of Adaiah in the second temple. His father's name was Zechariah (Ne 11:12).

ANAB

a'-nab ('anabh, "grapes"; Codex Vaticanus, Anon or Anob): Mentioned in the list of cities which fell to Judah (Jos 15:50). In the list it follows Debir, from which it was a short distance to the Southwest. It lay about twelve miles to the Southwest of Hebron. It was a city of the Anakim, from whom Joshua took it (Jos 11:21). Its site is now known as the ruin 'Anab.

ANAEL

an'-a-el (Anael): A brother of Tobit mentioned once only (APC Tobit 1:21) as the father of Achiacharus, who was an official in Nineveh under Esar-haddon.

ANAH

a'-na ('anah, meaning uncertain; a Horite clan-name (Ge 36)):

(1) Mother of Aholibamah, one of the wives of Esau and daughter of Zibeon (compare Ge 36:2,14,18,25). The Septuagint, the Samaritan Pentateuch, and the Peshitta read "son," identifying this Anah with number 3 (see below); Ge 36:2, read (ha-chori), for (ha-chiwwi).

(2) Son of Seir, the Horite, and brother of Zibeon; one of the chiefs of the land of

Edom (compare Ge 36:20,21 = 1Ch 1:38). Seir is elsewhere the name of the land (compare Ge 14:6; Isa 21:11); but here the country is personified and becomes the mythical ancestor of the tribes inhabiting it.

(3) Son of Zibeon, "This is Anah who found the hot springs in the wilderness" (compare Ge 36:24 = 1Ch 1:40,41)

The word ha-yemim, occurs only in this passage and is probably corrupt. Ball (Sacred Books of the Old Testament, Genesis, critical note 93) suggests that it is a corruption of we-hemam (compare Ge 36:22) in an earlier verse. Jerome, in his commentary on Ge 36:24, assembles the following definitions of the word gathered from Jewish sources.

(1) "seas" as though yammim;

(2) "hot springs" as though hammim;

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(3) a species of ass, yemim;

(4) "mules."

This last explanation was the one most frequently met with in Jewish lit; the tradition ran that Anah was the first to breed the mule, thus bringing into existence an unnatural species. As a punishment, God created the deadly water-snake, through the union of the common viper with the Libyan lizard (compare Ge Rabbah 82 15, Yer. Ber 1 12b; Babylonian Pes 54a, Ginzberg, Monatschrift, XLII, 538-39).

The descent of Anah is thus represented in the three ways pointed out above as the text stands. If, however, we accept the reading ben, for bath, in the first case, Aholibamah will then be an unnamed daughter of the Anah of Ge 36:24, not the Aholibamah, daughter of Anah of 36:25 (for the Anah of this verse is evidently the one of 36:20, not the Anah of 36:24). Another view is that the words, "the daughter of Zibeon," are a gloss, inserted by one who mistakenly identified the Anah of 36:25 with the Anah of 36:24; in this event, Aholibamah, the daughter of Anah, will be the one mentioned in 36:25. The difference between (2) and (3) is to be explained on the basis of a twofold tradition. Anah was originally a sub-clan of the clan known as Zibeon, and both were "sons of Seir"—i.e. Horites.

H. J. Wolf

ANAHARATH

a-na'-ha-rath ('ana-charath, meaning unknown): A place which fell to the tribe of Issachar in the division of the land (Jos 19:19). Located in the valley of Jezreel toward the East, the name and site being preserved as the modern en-Na'-ura. BDB is wrong in assigning it to the tribe of Naphtali.

ANAI AH

an-a-i'-a, a-ni'-a ('anayah, "Yah has answered"):

(1) a Levite who assisted Ezr in reading the law to the people (Ne 8:4), perhaps the person called Ananias in Esdras 9:43.

(2) One of those who sealed the covenant (Ne 10:22). He may have been the same as Anaiah (1).

ANAK

an'-nak. See [ANAKIM](#) .

ANAKIM

an'-a-kim ('anaqim; Enakim, or Enakeim; also called "sons of Anak" (Nu 13:33), and "sons of the Anakim" (De 1:28)): The spies (Nu 13:33) compared them to the Nephilim or "giants" of Ge 6:4, and according to De 2:11 they were reckoned among

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the REPHAIM (which see). In Nu 13:22 the chiefs of Hebron are said to be descendants of Anak, while "the father of Anak" is stated in Jos (15:13; 21:11) to be Arba after whom Hebron was called "the city of Arba." Jos "cut off the Anakim

from Hebron, from Debir, from Anab, and from all the hill-country of Israel," remnants of them being left in the Philistine cities of Gaza, Gath and Ashdod (Jos 11:21,22). As compared with the Israelites, they were tall like giants (Nu 13:33), and it would therefore seem that the "giant" Goliath and his family were of their race.

At Hebron, at the time of the Israelite conquest, we may gather that they formed the body-guard of the Amorite king (see Jos 10:5) under their three leaders Sheshai, Ahiman and Talmai (Nu 13:22; Jos 15:14; Jud 1:20). Tell el-Amarna Letters show that the Canaanite princes were accustomed to surround themselves with bodyguards of foreign mercenaries. It appears probable that the Anakim came from the Aegean like the Philistines, to whom they may have been related. The name Anak is a masculine corresponding with a feminine which we meet with in the name of the goddess Onka, who according to the Greek writers, Stephanus of Byzantium and Hesychius, was the "Phoen," i.e. Syrian equivalent of Athena. Anket or Anukit was also the name of the goddess worshipped by the Egyptians at the First Cataract. In the name Ahi-man it is possible that "-man" denotes a non-Semitic deity.

A. H. Sayce

ANAMIM

an'-a-mim ('anamim): Descendants of Mizraim (Ge 10:13; 1Ch 1:11). See **TABLE OF NATIONS** .

ANAMMELECH

a-nam'-e-lek ('anammelekh = Assyrian Anu-malik, "Anu is the prince"): A Babylonian (?) deity worshipped by the Sepharvites in Samaria, after being transported there by Sargon. The worship of Adrammelech (who is mentioned with Anammelech) and Anammelech is accompanied by the sacrifice of children by fire: "The Sepharvites burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim" (2Ki 17:31). This passage presents two grave difficulties. First, there is no evidence in cuneiform literature that would point to the presence of human sacrifice, by fire or otherwise, as part of the ritual; nor has it been shown that the sculptures or bas-reliefs deny this thesis.

Much depends upon the identification of "Sepharvaim"; if, as some scholars hold, Sepharvaim and Sippar are one and the same cities, the two deities referred to are Babylonian. But there are several strong objections to this theory. It has been suggested that Sepharvaim (Septuagint, seppharin, sepphareimi) is rather identical with "Shabara'in," a city mentioned in the Babylonian Chronicle as having been destroyed by Shalmaneser IV. As Sepharvaim and Arpad and Hamath are grouped together (2Ki 17:24; 18:34) in two passages, it is probable that Sepharvaim is a Syriac city. Sepharvaim may then be another form of "Shabara'in," which, in turn, is the Assyrian form of Sibram (Eze 47:16), a city in the neighborhood of Damascus (of Halevy, ZA, II, 401 ff). One objection to this last is the necessity for representing "c" by "sh"; this is not necessarily insurmountable, however. Then, the attempt to find an

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Assyrian etymology for the two god-names falls to the ground. Besides, the custom of sacrifice by fire was prevalent in Syria. Secondly, the god that was worshipped at Sippar was neither Adrammelech nor Anammelech but Samas. It is improbable, as some would urge, that Adrammelech is a secondary title of the tutelary god of Sippar; then it would have to be shown that Anu enjoyed special reverence in this city which was especially consecrated to the worship of the Sun-god. (For "Anu" see [ASSYRIA](#) .) It may be that the text is corrupt. See also [ADRAMMELECH](#) .

H. J. Wolf

ANAN

a'-nan ('anan, "cloud"):

- (1) One of those who, with Nehemiah, sealed the covenant (Ne 10:26).
- (2) A returned exile (1 Esdras 5:30). He is called Hanan in Ezr 2:46 and Ne 7:49.

ANANI

a-na'-ni 'anani, perhaps a shortened form of Ananiah, "Yah has covered"): A son of Elioenai of the house of David, who lived after the captivity (1Ch 3:24).

ANANIAH

an-a-ni'-a 'ananyah, ("Yah has covered"):

- (1) Grandfather of Azariah. He assisted in repairing the walls of Jerusalem after his return from the exile (Ne 3:23).
- (2) A town of Benjamin mentioned in connection with Nob and Hazor (Ne 11:32). It is commonly identified with Beit Hanina, between three and four miles

North- Northwest from Jerusalem.

ANANIAS (1)

an-a-ni'-as (Ananias; Westcott and Hort, The New Testament in Greek, Hananias; chananyah, "Yah has been gracious"): The name was common among the Jews. In its Hebrew form it is frequently found in the Old Testament (e.g. 1Ch 25:4; Jer 28:1; Da 1:6).

See [HANANIAH](#) .

1. A Disciple at Jerusalem:

Husband of Sapphira (Ac 5:1-10). He and his wife sold their property, and gave to the common fund of the church part of the purchase money, pretending it was the whole. When his hypocrisy was denounced by Peter, Ananias fell down dead; and three hours later his wife met the same doom. The following points are of interest.

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he quickly recovered the control of his feelings, and said "I knew not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people." This remark has greatly puzzled the commentators. The high priest could have been easily identified by his position and official seat as president of the Sanhedrin. Some have wrongly supposed that Ananias had lost his office during his trial at Rome, but had afterward usurped it during a vacancy (John Lightfoot, Michaelis, etc.). Others take the words as ironical, "How could I know as high priest one who acts so unworthily of his sacred office?" (so Calvin). Others (e.g. Alford, Plumptre) take it that owing to defective eyesight Paul knew not from whom the insolent words had come. Perhaps the simplest explanation is that Paul meant, "I did not for the moment bear in mind that I was addressing the high priest" (so Bengel, Neander, etc.).

(2) In Ac 24:1 we find Ananias coming down to Caesarea in person, with a deputation from the Sanhedrin, to accuse Paul before Felix.

D. Miall Edwards

ANANIAS (2)

(Apocrypha), an-a-ni'-as:

(1) Ananias, the Revised Version (British and American) Annis, the Revised Version, margin, Annias (1 Esdras 5:16). See **ANNIS** .

(2) A son of Emmer (1 Esdras 9:21) = Hanani, son of Immer in Ezr 10:20.

(3) A son of Bebai (1 Esdras 9:29) = Hananiah in Ezr 10:28. The two last are mentioned in the list of priests who were found to have strange wives.

(4) One of those who stood by Esdras while he read the law to the people (1 Esdras 9:43) = Anaiah in Ne 8:4.

(5) One of the Levites who explained the law to the people (1 Esdras 9:48) = Hanan in Ne 8:7.

(6) Ananias the Great, son of Shemaiah the Great; a kinsman of Tobit, whom Raphael the angel, disguised as a man, gave out to be his father (Tobit 5:12 f).

(7) Son of Gideon, mentioned as an ancestor of Judith (Judith 8:1).

(8) Another Ananias is mentioned in The So of the Three Children (Azariah) (verse 66).

D. Miall Edwards

ANANIEL

a-nan'-i-el (Ananiel, "God is gracious"): An ancestor of Tobit (Tobit 1:1).

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an'-a-thoth-it (ha-'annethothi): the Revised Version (British and American) form of the King James Version Anethothite, Anetothite, Antothite. An inhabitant of Anathoth, a town of Benjamin assigned to the Levites. The Anathothites are

- (1) Abiezer, one of David's thirty heroes (2Sa 23:27; 1Ch 11:28; 27:12), and
- (2) Jehu who came to David at Ziklag (1Ch 12:3).

ANCESTORS

an'-ses-ters (ri'shonim, "first ones"): The word ancestor appears in the English Bible only once (Le 26:45). The Hebrew word, the ordinary adjective "first," occurs more than 200 times, and in a few places might fairly be rendered ancestors (e.g. De 19:14; Jer 11:10). In speaking of ancestors the Old Testament ordinarily uses the word for "fathers" ('abhoth).

ANCHOR

an'-ker. See [SHIPS AND BOATS](#) .

ANCIENT

an'-shent: This word renders several Hebrew words:

(1) qedhem, which denotes "beforetime," "yore"; generally the remote past (compare De 33:15, "ancient mountains"; Jud 5:21, Kishon, the "ancient river"; Isa 19:11 "ancient kings").

(2) zaqen, "old" in years. Whereas the King James Version generally renders the word by "old" (or "elders" when the plural form is found) in six cases "ancient" is used and "ancients" in nine cases. See [ANCIENTS](#) .

(3) 'olam, which denotes "long duration" —past or future. In regard to the past it

suggests remote antiquity. The connotation may be discovered in such expressions as: "the years of ancient times" (Ps 77:5); "ancient land-mark" or "paths" (Pr 22:28; Jer 18:15); "ancient people" or "nation" (Isa 44:7; Jer 5:15); "ancient high places" (Eze 36:2).

(4) 'attiq. This word—really Aramaic—comes from a stem which means "to advance," i.e. in age; hence old, aged (1Ch 3:22).

(5) yashish, literally, "weak," "impotent," hence decrepit aged; a rare and poetical word, and found only in Job. It is rendered "ancient" only in one instance (Job 12:12 the King James Version).

Thomas Lewis

ANCIENT OF DAYS

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(‘attiq yomin, = Aramaic): On ‘attiq, see **ANCIENT** (4). The expression is used in reference to God in Da 7:9,13,22 and is not intended to suggest the existence of God from eternity. It was the venerable appearance of old age that was uppermost in the writer’s mind. "What Daniel sees is not the eternal God Himself, but an aged man, in whose dignified and impressive form God reveals Himself (compare Eze 1:26)" (Keil).

ANCIENTS

an-shents: This word (except in one instance) renders the Hebrew word zeqenim, (pl of zaqen), which should always be translated "old men" or "elders." The Hebrew word never has the connotation which "ancients" has in modern English. The words "I understand more than the ancients" (Ps 119:100 the King James Version) do not mean that the Psalmist claims greater wisdom than his distant forbears but than his contemporaries with all their age and experience. In the parallel clause "teachers" is the corresponding word. In such phrases as "ancients of the people" (Jer 19:1 the King James Version), "ancients of the house of Israel" (Eze 8:12), "elders" would obviously be the correct rendering, as in the Revised Version (British and American). Even in Isa 24:23 ("before his ancients gloriously" the English Revised Version) "elders" is the right translation (American Revised Version). The writer probably alludes to the Sinaitic; theophany witnessed by the "seventy elders" (Ex 24:9-18) Generally speaking the word suggests the experience, insight and practical acquaintance with life which age ought to bring with it (Ps 119:100; Eze 7:26). In one instance (1Sa 24:13) "ancients" is the right rendering for the Hebrew word qadhmonim, which means "men of former times."

Thomas Lewis

ANCLE

an’-k’-l. See **ANKLE** .

ANDREW

an'-droo (Andreas, i.e. "manly." The name has also been interpreted as "the mighty one, or conqueror"): Andrew was the first called of the Twelve Apostles.

I. In New Testament.

1. Early History and First Call:

Andrew belonged to Bethsaida of Galilee (compare Joh 1:44). He was the brother of Simon Peter and his father's name was John (compare Joh 1:42; 21:15,16,17). He occupies a more prominent place in the Gospel of Joh than in the synoptical writings, and this is explicable at least in part from the fact that Andrew was Greek both in language and sympathies (compare infra), and that his subsequent labors were intimately connected with the people for whom Joh was immediately writing. There are three stages in the call of Andrew to the apostleship. The first is described in Joh 1:35-40. Andrew had spent his earlier years as a fisherman on the Sea of Galilee, but on learning of the fame of John the Baptist, he departed along with a band of his

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of those men of broad sympathies and sound common sense, without whom the success of any great movement cannot be assured.

C. M. Kerr

ANDRONICUS

an-dro-ni'-kus (Andronikos):

(1) A deputy of Antiochus Epiphanes, who, while ruling at Antioch, excited the Jews by the murder of Onias, and, upon their formal complaint, was executed by his superior (2 Macc 4:32-38); generally distinguished from another officer of the same name, also under Antiochus (2 Macc 5:23).

(2) A kinsman of Paul, residing at Rome (Ro 16:7). He had been converted to Christianity before Paul, and, like Paul, had suffered imprisonment, although when and where can only be surmised. When he and Junias, another kinsman of Paul, are referred to as "of note among the apostles," this may be interpreted as either designating the high esteem in which they were held by the Twelve, or as reckoning them in the number of apostles. The latter is the sense, if "apostle" be understood here in the more general meaning, used in Ac 14:14 of Barnabas, in 2Co 8:23 of Titus, in Php 2:25 of Epaphroditus, and in the Didache of "the traveling evangelists or missionaries who preached the gospel from place to place" (Schaff, *The Teaching of the Twelve Apostles*, 67; see also Lightfoot on *Philippians*, 196). On this assumption, Andronicus was one of the most prominent and successful of the traveling missionaries of the early church.

H. E. Jacobs

ANEM

a'-nem ('anem, "two springs"; Anam): Anem is mentioned with Ramoth among

the cities of Issachar assigned to the priests, the sons of Gershom (1Ch 6:73). In the parallel list (Jos 21:29), there are mentioned Jarmuth and En-gannim, corresponding to Ramoth and Anim, therefore Anim and En-gannim (Jenin) are identical. As the name denotes (Anem = "two springs"; En-gannim = "the spring of gardens"), it was well watered. Anem is identified by Eusebius with Aner, but Conder suggests the village of "Anim," on the hills West of the plain of Esdraelon which represents the Anea of the 4th century AD (Onom under the word "Aniel" and "Bethara"), a city lying 15 Roman miles from Caesarea, which had good baths.

M. O. Evans

ANER (1)

a'-ner ('aner; Septuagint Aunan; Samaritan Pentateuch, 'anram, "sprout," "waterfall"): One of the three "confederates" of Abraham in his pursuit after the four kings (Ge 14:13,14). Judging from the meanings of the two other names, Mamre being the name of the sacred grove or tree (Jahwist) and synonymous with Hebron (Priestly Code); and Eschol—a name of a valley (lit. "grape cluster") from which the personal names

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are derived—it may be expected to explain the name Aner in a similar way. Dillmann suggested the name of a range of mountains in that vicinity (Comm. at the place and Rosen in ZDMG, XII, 479; Skinner, Genesis, 365).

S. Cohon

ANER (2)

a'-ner ('aner, meaning doubtful): A Levitical town in Manasseh, West of the Jordan (1Ch 6:70). Gesenius and others identified it with Taanach of Jos 21:25. There is, however, no agreement as to its location.

ANETHOTHITE

an'-e-thoth-it: the King James Version form of Anathothite (thus the Revised Version (British and American) 2Sa 23:27).

ANETOTHITE

an'-e-toth-it: the King James Version form of Anathothite (thus the Revised Version (British and American) 1Ch 27:12).

ANGEL

an'-jel (mal'akh; Septuagint and New Testament, aggelos):

I. DEFINITION AND SCRIPTURE TERMS

II. ANGELS IN OLD TESTAMENT

1. Nature, Appearances and Functions

2. The Angelic Host

3. The Angel of the Theophany

III. ANGELS IN NEW TESTAMENT

1. Appearances

2. The Teaching of Jesus about Angels

3. Other New Testament References

IV. DEVELOPMENT OF THE DOCTRINE

V. THE REALITY OF ANGELS

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and adoration of God, the Lord of hosts, still can they be regarded as "ministering spirits sent forth to do service for the sake of them that shall inherit salvation."

LITERATURE.

All Old Testament and New Testament theologies contain discussions. Among the older books Oehler's Old Testament Theology and Hengstenberg's Christology of Old Testament (for "angel of Yahweh") and among modern ones Davidson's Old Testament Theology are specially valuable. The ablest supporter of theory that the "sons of the Elohim" are degraded gods is Kusters. "Het ontstaan der Angelologie onder Israel," TT 1876. See also articles on "Angel" in HDB (by Davidson), EB, DCG, Jew Encyclopedia, RE (by Cremer). Cremer's Biblico-Theological New Testament Lexicon should be consulted under the word "aggelos." For Jewish beliefs see also Edersheim's Life and Times of Jesus, II, Appendix xiii. On the Pauline angelology see Everling, Die paulinische Angelologie. On the general subject see Godet, Biblical Studies; Mozley, The Word, chapter lix, and Latham, A Service of Angels.

John Macartney Wilson

ANGEL OF GOD

See [ANGEL](#) .

ANGEL OF YAHWEH

See [ANGEL](#) (II, 3).

ANGELS OF THE SEVEN CHURCHES

It is evident from the contexts of the various Biblical passages in which the word

"angel" appears, that the word does not always represent the same idea. In such passages as Da 12:1 and Ac 12:15 it would seem that the angel was generally regarded as a superhuman being whose duty it was to guard a nation or an individual, not unlike the jenei of the Arabs. However, in Mal 2:7, 3:1 (Hebrew) the word is clearly used to represent men. In the New Testament also, there are passages, such as Jas 2:25 (Greek), in which the word seems to be applied to men. The seven angels of the seven churches (Re 1:20) received seven letters, figurative letters, and therefore it would seem that the seven angels are also figurative and may refer to the seven bishops who presided over the seven churches of Asia. Or the angels may be regarded as the personifications of the churches.

E. J. Banks

ANGER

an'-ger: In the Old Testament, the translation of several Hebrew words, especially of 'aph (lit. "nostril," "countenance"), which is used some 45 times of human, 177 times of Divine, anger (OHL). The word occurs rarely in the New Testament (Mr 3:5; Eph

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4:31; Col 3:8; Re 14:10), its place being taken by the word "wrath" (see **WRATH**). As a translation of words denoting God's "anger," the English word is unfortunate so far as it may seem to imply selfish, malicious or vindictive personal feeling. The anger of God is the response of His holiness to outbreking sin. Particularly when it culminates in action is it rightly called Has "wrath." The Old Testament doctrine of God's anger is contained in many passages in the Pentateuch, Psalms and the Prophets. In Proverbs men are dissuaded from anger (Pr 15:1; 27:4), and the "slow to anger" is commended (Pr 15:18; 16:32; 19:11). Christians axe enjoined to put away the feeling of self- regarding, vindictive anger (Eph 4:31; Col 3:8), and to cherish no desire of personal revenge (Eph 4:26).

F. K. Farr

ANGLE

an'-g'-l: Used in Isa 19:8 for a Hebrew noun that is rendered "hook" in Job 41:1: "The fishers shall lament, and all they that cast angle (hook) into the Nile shall mourn." For a striking figurative use of it see Hab 1:15 where, speaking of the wicked devouring the righteous, "making men as the fishes of the sea," the prophet says: "They take up all of them with the angle, they catch them in their net" (the Revised Version (British and American) uses singular).

ANGLING

an'-gling: Angling, i.e. fishing with a hook or angle, was little known among the ancients. The fish were chiefly taken by casting nets, etc. (see Mt 13:47).

Compare

e.g. "Then did Deucalion first the art invent of angling" (Davors, Secret of Angling,

I). See **NET** .

ANGLO-SAXON VERSIONS

an-glo-sax'-on vur'-shuns. See [ENGLISH VERSIONS](#) .

ANGUISH

an'-gwish: Extreme distress of body, mind or spirit; excruciating pain or suffering of soul, e.g. excessive grief, remorse, despair. Chiefly expressed in Old Testament, by four derivatives of tsuq, "straitened," "pressed," and tsar, and two derivatives signifying "straitness," "narrowness," hence distress; also shabhats, "giddiness," "confusion of mind"; hul "to twist" with pain, "writhe." So in the New Testament, thlipsis, "a pressing together," hence affliction, tribulation, stenochoria, "narrowness of place," hence extreme affliction; sunoche, "a holding together," hence distress. The fundamental idea in these various terms is pressure—being straitened, compressed into a narrow place, or pain through physical or mental torture. Used of the physical agony of child-birth (Jer 4:31; 6:24; 49:24; 50:43; Joh 16:21); of distress of soul as the result of sin and wickedness (Job 15:24; Pr 1:27; Ro 2:9); of anguish of spirit through the cruel bondage of slavery (Ex 6:9) and Assyrian oppression (Isa 8:22); of the anxiety and pain of Christian love because of the sins of fellow-disciples (2Co 2:4).

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Dwight M. Pratt

ANIAM

a-ni'-am ('ani'am, "lament of the people"): A son of Shemidah of Manasseh (1Ch 7:19).

ANIM

a'-nim ('anim, "springs"): One of the cities of the hill country of Judah mentioned immediately after Eshtemoa (Jos 15:50). It is probably represented by the double ruin of el Ghuwein situated South of es Semu'a. The surface remains are Byzantine—a Christian town called Anem was here in the 4th century, but it is clearly an ancient site of importance (PEF, III, 408, Sh, XXV).

ANIMAL

an'-i-mal: See under the various names and also the general article on [ZOOLOGY](#) .

ANISE; DILL

an'-is, or dil; (RVm, anethon): Not the true anise, *Pimpinella anisum*, as was supposed by the King James Version translators, but Dill, *Anethum graveolens*. This is an annual or biennial herb of NO Umbelliferae, growing from one to three feet high, with small yellow flowers and brownish, flattened, oval fruits 1/5 inch long. It grows wild in lands bordering on the Mediterranean. The seeds have an aromatic flavor and are used as condiment in cooking, as carminative in medicine. "Dill water" is a favorite domestic remedy. Jesus said (Mt 23:23): "Woe unto you scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law," etc. In the tract, Ma'aseroth (4 5) it is mentioned that this plant (Hebrew shabhath), its stem,

leaves and seed, was subject to tithe. See [CUT](#) .

E. W. G. Masterman

ANKLE

an'-k'-l (in older editions of the King James Version, ancle): From Hebrew me'aphecayim literally, "water of ankles," i.e. shallow water (Eze 47:3); "anklebones" (Ac 3:7) from sphudron "ankle chains" (the King James Version "chains"), from a Hebrew root meaning "to walk about proudly" (Nu 31:50). The same Hebrew word is translated "bracelet" (2Sa 1:10), but in Isa 3:20 another word from the same root "ankle chains" (the King James Version "ornaments of the legs"). Compare [ANKLET](#) (Isa 3:18).

ANKLET; ANKLE-CHAIN

an'-klet, an'-k'-l-chan: "Anklets" is rightly found in Isa 3:18 the Revised Version (British and American), and "ankle-chains" in Nu 31:50 the Revised Version (British

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and American). A cognate word of essentially the same meaning is used in Isa 3:20, and is rendered by the King James Version "ornaments of the legs." It was these "anklets" that Isaiah represented the ladies of Jerusalem as "rattling" as they walked (Isa 3:16 to end), "making a tinkling with their feet"; and a part of the punishment threatened is, "The Lord will take away the bravery of their tinkling ornaments about their feet" (Isa 3:16 the King James Version).

ANNA

an'-a (Anna (Westcott-Hort, Hanna; see Intro, 408); Hebrew equivalent channah, signifying "grace" 1Sa 1:2):

(1) The wife of Tobit (Tobit 1:9).

(2) A "prophetess," daughter of Phanuel, of the tribe of Asher, and thus a Galilean, living in Jerusalem at the time of Jesus' birth (Lu 2:36-38). "Of a great age," she must have been considerably over 100 years, having been a widow 84 years after a short married life of seven (see the Revised Version (British and American)). Exceptionally devout and gifted in spirit, she worshipped so constantly "with fastings and supplications night and day," that she is said to have "departed not from the temple." Some have mistakenly supposed that this signified permanent residence in the temple. The fact that her lineage is recorded indicates the distraction of her family. Tradition says that the tribe of Asher was noted for the beauty and talent of its women, who for these gifts, were qualified for royal and high-priestly marriage. While the tribe of Asher was not among the tribes that returned from the Babylonian exile to Palestine, many of its chief families must have done so as in the case of the prophetess. The period of war and national oppression, through which Anna's early life was passed, created in her, as in the aged Simeon, an intense longing for the "redemption" promised through the Messiah. See **SIMEON**. This hope of national deliverance sustained her through more than four decades of patient waiting. In the birth of Jesus her faith was abundantly rewarded, and she became a grateful and ceaseless witness

"to all them that were looking for the redemption of Jerusalem," that the day of their spiritual deliverance had come.

LITERATURE .

See Edersheim, Life and Times of Jesus, I, 200-201, Gelkie, Life and Words of Christ, I, 133-34.

Dwight M. Pratt

ANNAAS

an'-a-as (Sanaas, 1 Esdras 5:23, the Revised Version (British and American) **SANAAS**): The Senaah of Ezr 2:35.

ANNAS

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meant to gather material for the subsequent trial. Failing to elicit anything to his purpose from Jesus, "Annas therefore sent him bound unto Caiaphas the high priest" (Joh 18:24 the King James Version is incorrect and misleading) for formal trial before the Sanhedrin, "but as one already stamped with a sign of condemnation" (Westcott). Doubtless Annas was present at the subsequent proceedings, but no further mention is made of him in New Testament, except that he was present at the meeting of the Sanhedrin after Pentecost when Peter and John defended themselves for preaching the gospel of the resurrection (Ac 4:6).

(2) Head of a family who returned with Ezra (1 Esdras 9:32), called "Harim" in Ezzr 10:31.

D. Miall Edwards

ANNIS

an'-is (the King James Version Ananias; the Revised Version, margin Annias, Anneis Codex Vaticanus, Annias Codex Alexandrinus): The name of a family in the list of the returning exiles (1 Esdras 5:16). The name is not given in the parallel list in Ezra and Nehemiah.

ANNUL; DISANNUL

a-nul', dis-a-nul':God, as the Supreme Ruler, can disannul His covenant for cause (Isa 28:18); man, through willfulness and transgression, as party of the second part, may break the contract and thus release Yahweh, as party of the first part (Job 40:8; Isa 14:27), though there are some purposes and laws which the Almighty will carry out in spite of ungodly rage and ravings (Ga 3:15 the King James Version); or an old law or covenant might be conceived as disannulled by a new one (Ga 3:17), or because of its becoming obsolete and ineffective (Heb 7:18). For the first idea, the Hebrew employs kaphar =" to cover," "to expiate,"

"condone," "placate," "cancel," "cleanse," "disannul," "purge," "put off" (Isa 28:18); and the Greek (Ga 3:15), atheteo = "to set aside," "disesteem," "neutralize," "violate," "frustrate." One covenant disannulling another by "conflict of laws" is expressed by akuroo, "to invalidate," "disannul," "make of no effect." Atheteo is employed to express also the disannulling through age and disuse (Heb 7:18).

Frank E. Hirsch

ANNUS

an'-us (A, Annous, B, Anniouth; the King James Version Anus = Bani, Ne 8:7): One of the Levites who interpreted the law to the people (1 Esdras 9:48).

ANNUUS

an'-u-us (Announos): Returned with Ezra from Babylon to perform the functions of a priest in Jerusalem (1 Esdras 8:48). Omitted in Ezr 8:19.

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ANOINT; ANOINTED

a-noint', a-noint'-ed (aleipho, chrio): Refers to a very general practice in the East. It originated from the relief from the effect of the sun that was experienced in rubbing the body with oil or grease. Among rude people the common vegetable or animal fat was used. As society advanced and refinement became a part of civilization, delicately perfumed ointments were used for this purpose. Other reasons soon obtained for this practice than that stated above. Persons were anointed for health (Mr 6:13), because of the widespread belief in the healing power of oil. It was often employed as a mark of hospitality (Lu 7:46); as a mark of special honor (Joh 11:2); in preparation for social occasions (Ru 3:3; 2Sa 14:2; Isa 61:3). The figurative use of this word (chrio) has reference strictly to the coming of the Holy Spirit upon the individual (Lu 4:18; Ac 4:27; 10:38). In this sense it is God who anoints (Heb 1:9; 2Co 1:21). The thought is to appoint, or qualify for a special dignity, function or privilege. It is in this sense that the word is applied to Christ (Joh 1:41 m; Ac 4:27; 10:38; Heb 1:9; compare Ps 2:2; Da 9:25).

See also [ANOINTING](#) .

Jacob W. Kapp

ANOINTING

a-noint'-ing: A distinction was made by the ancient Hebrews between anointing with oil in private use, as in making one's toilet (cukh), and anointing as a religious rite (mashach).

1. Ordinary Use:

(1) As regards its secular or ordinary use, the native olive oil, alone or mixed with perfumes, was commonly used for toilet purposes, the very poor naturally

reserving it for special occasions only (Ru 3:3). The fierce protracted heat and biting lime dust of Palestine made the oil very soothing to the skin, and it was applied freely to exposed parts of the body, especially to the face (Ps 104:15).

(2) The practice was in vogue before David's time, and traces of it may be found throughout the Old Testament (see De 28:40; Ru 3:3; 2Sa 12:20; 14:2; 2 Chron 28:15; Eze 16:9; Mic 6:15; Da 10:3) and in the New Testament (Mt 6:17, etc.). Indeed it seems to have been a part of the daily toilet throughout the East.

(3) To abstain from it was one token of mourning (2Sa 14:2; compare Mt 6:17), and to resume it a sign that the mourning was ended (2Sa 12:20; 14:2; Da 10:3; Judith 10:3). It often accompanied the bath (Ru 3:3; 2Sa 12:20; Eze 16:9; Susanna 17), and was a customary part of the preparation for a feast (Ec 9:8; Ps 23:5). One way of showing honor to a guest was to anoint his head with oil (Ps 23:5; Lu 7:46); a rarer and more striking way was to anoint his feet (Lu 7:38). In Jas 5:14, we have an instance of anointing with oil for medicinal purposes, for which see [OIL](#) .

2. Religious Use:

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8:12-14 with ICC on Nu 3:3; see also Nowack, Lehrbuch der hebraischen Archaologie, II, 124).

LITERATURE.

Jewish Encyclopedia, article "Anointing"; BJ, IV, ix, 10, DB, article "Anointing," etc.

George B. Eager

ANON

a-non' (eutheos, euthus): In the King James Version of Mr 1:30; Mt 13:20, for "straightway" of the Revised Version (British and American), i.e. "without delay," "immediately."

ANOS

a'-nos (Anos = Vaniah (Ezr 10:36): A son of Bani who put away his "strange wife" (1 Esdras 9:34).

ANSWER

an'-ser: In our English Bible the word "answer" does not always mean a simple reply to a question.

1. In the Old Testament:

Six different words are translated by answer.

(1) It is frequently used where no question has been asked and in such cases it means a word, a statement.

(2) It also means a response (Job 21:34; 34:36).

(3) It often means a declaration or proclamation from God where no question has been asked. See the many passages that read: "The Lord answered and said."

(4) The other words translated "answer" or "answered" in the Old Testament are unimportant shadings and variations.

2. In the New Testament:

The words translated "answer" are not so varied.

(1) It sometimes means an apology, a defense (1Pe 3:15; Ac 24:10,25).

(2) It may mean simply "to say" (Mr 9:6).

(3) It may mean a revelation from God (Ro 11:4).

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(4) It is also used to apply to unspoken thoughts of the heart, especially in the sayings of Jesus; also by Peter to Sapphira (Ac 5:8).

G. H. Gerberding

ANSWERABLE

an'-ser-a-bl: This word is found in the Old Testament only. Moses and Ezekiel alone use it (Ex 38:18; Eze 40:18; 45:7; 48:13,18). It is used in the Old English sense of "corresponding to," "in harmony with." Bunyan uses it in the same sense (Holy War, Clar. Press ed., 92).

ANT

(nemalah = Arabic namalah): The word occurs only twice in the Bible, in the familiar passages in Pr 6:6; 30:25 in both of which this insect is made an example of the wisdom of providing in the summer for the wants of the winter. Not all ants store up seeds for winter use, but among the ants of Palestine there are several species that do so, and their well-marked paths are often seen about Palestinian threshing-floors and in other places where seeds are to be obtained. The path sometimes extends for a great distance from the nest.

Alfred Ely Day

ANTEDILUVIAN PATRIARCHS

an-te-di-lu'-vi-an pa'-tri-arks.

1. The Ten Antediluvian Patriarchs:

Ten patriarchs who lived before the Flood are listed in the genealogical table of Ge 5, together with a statement of the age of each at the birth of his son, the

number of years that remained to him till death, and the sum of both periods or the entire length of his life. The first half of the list, from Adam to Mahalalel inclusive, together with Enoch and Noah is the same in the three texts, except that the Septuagint has 100 years more in the first column in each case save that of Noah, and 100 years less in the second column. See **CHRONOLOGY OF THE OLD TESTAMENT** .

2. Divergences between the Three Texts:

Divergence exists in the case of Jared, Methuselah and Lamech only. Even here the longevity of Jared and Methuselah is given similarly in the Hebrew and the Septuagint; and probably represents the reading of the source, especially since the different data in the Samaritan text bear evidence of adjustment to a theory. The customary excess of 100 years in the Septuagint over the other texts for the age of the patriarch at the birth of the son, and the variously divergent data for the total age of Jared, Methuselah and Lamech are, therefore, the matters that await explanation.

The general superiority of the Hebrew text of the Pentateuch as a whole to the Samaritan text and the Septuagint is no longer questioned by Biblical scholars. But

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Egypt was called by the Hebrews, begat the Lydians and other ancient peoples (Ge 10:13); and Canaan begat the town of Sidon and such famous tribes as the Jebusite and the Amorite (Ge 10:15-18). Similarly, countries like Media, Ionia (Javan), Tubal and Meshech, and peoples named by Gentile adjectives in the plural number, like Kittim and Dodanim, are hated as sons of Japheth; and Ethiopia, Egypt, Punt and Canaan, and districts in Arabia like Sheba and Havilah are recorded as descendants of Ham (Ge 10:2-7). Moreover, outside of genealogies, in common parlance Israel denotes a man and the tribe that sprang from him; David, the king of that name and the dynasty he founded (1Ki 12:16; compare Jer 30:9); Nebaioth, a people and its prince ([Ge 25:13,16; 28:9](#)).

Sometimes the family takes its name from its progenitor or later leading member; sometimes the name of the tribe or of the country it inhabits is given to its chief representative, as today men are constantly addressed by their family name, and nobles are called by the name of their duchy or county. It is quite in accordance with usage, therefore, that Noah, for example, should denote the hero of the Flood and the family to which he belonged. The longevity is the period during which the family had prominence and leadership; the age at the son's birth is the date in the family history at which a new family originated that ultimately succeeded to the dominant position. If no links have been omitted in constructing the register, the period from the creation of man to the Flood is measured by the sum of the ages of Adam and his successors to Noah and 600 years of the life of Noah, amounting to 8,225 years. Thus, the family of Seth originated when Adam was 130 years old (Ge 5:3). Adam and his direct line were at the head of affairs for 930 years

(5), when they were superseded by the family of Seth. In Seth, 105 years after it attained headship, the family of Enosh took its rise

(6). Seth, after being at the head of affairs for 912 years

(8) was succeeded by the family of Enosh, in the year of the world 1842. And so

on.

John D. Davis

ANTEDILUVIANS

an-te-di-lu'-vi-ans.

1. Chronology Uncertain:

According to the ordinary interpretation of the genealogical tables in Ge 5 the lives of the antediluvians were prolonged to an extreme old age, Methuselah attaining that of 969 years. But before accepting these figures as a basis of interpretation it is important to observe that the Hebrew, the Samaritan and the Septuagint texts differ so radically in their sums that probably little confidence can be placed in any of them. The Septuagint adds 100 years to the age of six of the antediluvian patriarchs at the birth of their eldest sons. This, taken with the great uncertainty connected with the transmission of numbers by the Hebrew method of notation, makes it unwise to base important conclusions upon the data accessible. The most probable interpretation of the genealogical table in Ge 5 is that given by the late Professor William Henry

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LITERATURE.

Green, "Primeval Chronology," *Bibliotheca Sacra*, April, 1890; Dawson, *Modern Science in Bible Lands*; B. B. Warfield, "On the Antiquity and the Unity of the Human Race," *Princeton Theol. Review*, January, 1911; Winchell, *Pre-adamites*; Wright, *Ice Age in North America*, 5th ed.; *Man and the Glacial Period*, and *Scientific Confirmations of Old Testament History*.

George Frederick Wright

ANTELOPE

an'-te-lop (RV; the King James Version "wild ox," *te'o* (De 14:5), and "wild bull," to (Isa 51:20)); *orux* (The Septuagint in Codex Vaticanus has *hos seutlion hemiephthon*, literally, "like a half-cooked beet-root"): The *dorcas gazelle* (*Gazella dorcas*) is widely distributed in Syria, Palestine and Arabia.

The recently discovered Merrill's gazelle (*Gazella Merrilli*) inhabits the hilly country near Jerusalem and is not commonly distinguished from the *dorcas gazelle*. Probably the only other antelope within this range is the Arabian oryx (*Oryx beatrix*). Tristram cites two African species (the bubaline antelope, *Bubalis mauretanicus*, and the addax, *Addax nasomaculatus*) as existing in the Sinaitic peninsula, southern Palestine and Arabia, but he did not collect specimens of either and was probably misled by statements of the Arabs which in both cases really referred to the oryx. The only naturalist who has ever penetrated into Northwest Arabia is Mr. Douglas Carruthers, who went in 1909 on a collecting expedition for the Syrian Protestant College at Beirut, his object being to obtain the oryx and any other large antelopes which might be found there. Through observation and repeated inquiry he became convinced that neither the addax nor the bubaline antelope is found in Arabia. Tristram says the addax is called *maha'* and the bubaline antelope *baqar-ul-wachsh*, both of which names are in fact used by the Arabs for the oryx, which is also according to

Doughty called wadichah.

Tsebhi in the list of clean animals in De 14:5 (the King James Version "roebuck"; the Revised Version (British and American) "gazelle") is quite certainly gazelle, Arabic zabi (which see), so it is quite possible that te'o may be the oryx. It is noteworthy that it is rendered oryx (orux) in the Septuagint. It must be borne in mind that re'm or re'em, rendered "unicorn" (which see) in the King James Version and "wild ox" in the Revised Version (British and American), may perhaps also be the oryx. That the oryx should be called by two names in the Bible need not be considered strange, in view of the indefiniteness of Semitic ideas of natural history, which is directly evidenced by the three names now used for this animal by the Arabs.

The slightly different form [to'] (the King James Version "wild bull"; the Revised Version (British and American) "antelope") found in Isa 51:20 ("Thy sons have fainted, they lie at the head of all the streets, as an antelope in a net") may quite as well refer to the oryx as to any other animal. According to Gesenius the word is derived from the verb ta'ah, "to outrun," which would be appropriate for this or any antelope.

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The accompanying illustration is from a photograph of a well-grown female oryx in the zoological gardens at Cairo, which is 35 inches high at the shoulder and whose horns are 21 inches long. An adult male measures 40 inches at the shoulders, 59 inches from tip of nose to root of tail, and the longest horns known measure 27 1/4 inches. The color is pure white with dark brown or black markings. It is a powerful animal and its horns may inflict dangerous wounds. It inhabits the deserts of Arabia and its remarkably large hoofs seem well adapted to traversing the sands. It feeds upon grasses and upon certain succulent roots, and the Bedouin declare that never drinks. Under its name of maha' it is celebrated in Arabic poetry for the beauty of its eyes. Compare the Homeric "ox-eyed goddess Hera" (Boopis potnia Ere). Baqar-ul-wachsh, the name most commonly used by the Bedouin, means "wild cow" or "wild ox," which is identical with the translation of te'o in the King James Version.

Alfred Ely Day

ANTHEDON

an-the'-don: A city of Palestine, rebuilt along with Samaria, Ashdod, Gaza, and other cities, at Gabinius' command (Josephus, Ant, XIV, v, 3).

ANTHOTHIAH

an-tho-thi'-ja ('anthothiyah, "belonging to Anathoth"(?)): A son of Shasak of Benjamin (1Ch 8:24), written in the King James Version Antothijah.

ANTHROPOLOGY

an-thro-pol'-o-ji:

I. TERMS EMPLOYED

II. NATURE OF MAN BIBLICAL CONCEPTION

III. ORIGIN OF MAN FROM SCRIPTURE ACCOUNT: NARRATIVES OF CREATION

IV. UNITY OF THE RACE: VARIOUS THEORIES

V. EVOLUTIONARY THEORY AS TO ORIGIN OF MAN

1. Darwinism

2. Difficulties

3. Objections

4. The New Evolutionism

5. Evolution and Genesis

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savage; for the savage is a deteriorated representative of a better type, which has slowly degenerated.

History does not know of an unaided emergence from barbarism on the part of any savage tribe; it does know of degradation from a better type. Whatever view we take of the original state of man, the following points must be borne in mind: we need not suppose him to have been a humanized ape, rising into true manhood by a slow and gradual process; nor need we picture him either as a savage of pronounced type, or as in every sense the equal of modern man, "the heir of all the ages." Scripture represents him to us as a moral being, "with possibilities of sinless development, which his own free act annulled." There the matter may rest, and the words of a non-canonical Scripture may fitly be applied to him: "God created man to be immortal, and made him to be an image of His own eternity" (The Wisdom of Solomon 2:23, the King James Version). See also **PSYCHOLOGY** .

LITERATURE.

Darwin, Origin of Species, Descent of Man; Lock, Recent Progress in the Study of Variation, etc.; A. R. Wallace, Darwinism, Natural Selection; Sir J. W. Dawson, Story of the Earth and Man, Origin of World according to Revelation and Science, Meeting- Place of Geology and History; R. Otto, Naturalism and Religion; Cambridge Memorial vol, Darwin and Modern Science; J. H. Stirling, Darwinianism; J. Young, Evolution and Design; J. Orr, God's Image in Man; J. A. Thomson, Bible of Nature, Darwinism and Human Life; Weismann, Essays on Heredity; Bavinck, Gereformeerde Dogmatik; Van Leeuwen. Bijbelsche Anthropologie; Laidlaw, Bible Doctrines of Man; O. Zockler, Vom Urstand des Menschen; A. Fleischmann; Die Darwin'sche Theorie; E. Dennert, Vom Sterbelager des Darwinismus, Bibel und Naturwissenschaft; Huxley, Man's Place in Nature; Herzog, RE, articles "Geist" and "Seele"; Driver, Genesis; Delitzsch, Genesis; Dillmann, Die Genesis, etc., etc.

J. I. Marais

ANTHROPOMORPHISM

an-thro-po-mor' -fiz' -m:

1. Definition of the Term
2. Old Testament Anthropomorphisms
3. In What Senses an Anthropomorphic Element Is Necessary
4. Anthropomorphism and the Exigencies of Human Thinking
5. Anthropomorphism and Theism
6. Symbolic Forms of Thought
7. Philosophic Pantheism

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to God's hand, eye, and ear, were declared by Calvin to be but adaptations to the slow spiritual progress of men—an infantile mode of talk, as Calvin puts it, like that of nurses to children. But we have got finely clear of essential anthropomorphism, if, with Isa 55:8, we fully recognize that God's "thoughts are not" our "thoughts," nor God's "ways" our "ways." **LITERATUR E**.

E. Caird, *Evolution of Religion*, 1893; J. Martineau, *A Study of Religion*, 1889; J. Fiske, *The Idea of God*, 1901; J. Orr, *God's Image in Man*, 1905; D. B. Purinton, *Christian Theism*, 1889; J. Lindsay, *Recent Advances in Theistic Philosophy of Religion*, 1897; *Studies in European Philosophy*, 1909.

James Lindsay

ANTI-LIBANUS

an-ti-lib'-a-nus. See **LEBANON** .

ANTICHRIST

an'-ti-krist (antichristos):

I. IN THE OLD TESTAMENT

II. IN THE NEW TESTAMENT

1. The Gospels
2. Pauline Epistles
3. Johannine Epistles
4. Book of Revelation

III. IN APOCALYPTIC WRITINGS

IV. IN PATRISTIC WRITINGS

V. MEDIAEVAL VIEWS

1. Christian

2. Jewish VI. POST-REFORMATION VIEWS

LITERATURE

The word "antichrist" occurs only in 1Joh 2:18,22; 4:3; 2Joh 1:7, but the idea which the word conveys appears frequently in Scripture.

I. In the Old Testament.

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In immediately post-Reformation times the divines of the Romish church saw in Luther and the Reformed churches the Antichrist and Beast of Revelation. On the other hand the Protestants identified the papacy and the Roman church with these, and with the Pauline Man of Sin. The latter view had a certain plausibility, not only from the many undeniably antichristian features in the developed Roman system, but from the relation in which the Romish church stood to the city of Rome and to the imperial idea. The fact that the Beast which came out of the earth (Re 13:11) had the horns of a lamb points to some relation to the lamb which had been slain (Re 5:6). Futurist interpreters have sought the Antichrist in historical persons, as Napoleon III. These persons, however, did not live to realize the expectations formed of them. The consensus of critical opinion is that Nero is intended by the Beast of the Apocalypse, but this, on many grounds, as seen before, is not satisfactory. Some future development of evil may more exactly fulfill the conditions of the problem.

LITERATURE.

Bousset, *Der Antichrist*; "The Antichrist Legend," *The Expositor* T, contains an admirable *vidimus* of ancient authorities in the subject. See articles on subject in Schenkel's *Biblical Lex.* (Hausrath); Herzog's *RE*, 2nd edition (Kahler), 3rd edition (Sieffert); *Encyclopedia Biblica* (Bousset); with Commentaries on 2Th and Revelation. A full account of the interpretations of the "Man of Sin" may be seen in Dr. John Eadie's essay on that subject in his *Commentary on Thessalonians*.

J. E. H. Thomson

ANTILOGEMENA

an-ti-le-gom'-e-na. See **BIBLE** ; **CANON OF THE NEW TESTAMENT** ; **DEUTERO-CANONICAL** .

ANTIMONY

an'-ti-mo-ni. See [COLOR](#) .

ANTIOCH, IN SYRIA

an'-ti-ok, (Antiocheia).

(2) Antioch in Syria.—In 301 BC, shortly after the battle of Ipsus, which made him master of Syria, Seleucus Nicator rounded the city of Antioch, naming it after his father Antiochus. Guided, it was said, by the flight of an eagle, he fixed its site on the left bank of the Orontes (the El-'Asi) about 15 miles from the sea. He also rounded and fortified Seleucia to be the port of his new capital.

The city was enlarged and embellished by successive kings of the Seleucid Dynasty, notably by Seleucus Callinicus (246-226 BC), and Antiochus Epiphanes (175-164 BC). In 83 BC, on the collapse of the Seleucid monarchy, Antioch fell into the hands of Tigranes, king of Armenia, who held Syria until his defeat by the Romans fourteen years later. In 64 BC the country was definitely annexed to Rome by Pompey, who granted considerable privileges to Antioch, which now became the capital of the

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Roman province of Syria. In the civil wars which terminated in the establishment of the Roman principate, Antioch succeeded in attaching itself constantly to the winning side, declaring for Caesar after the fall of Pompey, and for Augustus after the battle of Actium. A Roman element was added to its population, and several of the emperors contributed to its adornment. Already a splendid city under the Seleucids, Antioch was made still more splendid by its Roman patrons and masters. It was the "queen of the East," the third city, after Rome and Alexandria, of the Roman world. About five miles distant from the city was the suburb of Daphne, a spot sacred to Apollo and Artemis.

This suburb, beautified by groves and fountains, and embellished by the Seleucids and the Romans with temples and baths, was the pleasure resort of the city, and "Daphnic morals" became a by-word. From its foundation Antioch was a cosmopolitan city. Though not a seaport, its situation was favorable to commercial development, and it absorbed much of the trade of the Levant. Seleucus Nicator had settled numbers of Jews in it, granting them equal rights with the Greeks (Ant., XII, iii, 1). Syrians, Greeks, Jews, and in later days, Romans, constituted the main elements of the population. The citizens were a vigorous, turbulent and pushing race, notorious for their commercial aptitude, the licentiousness of their pleasures, and the scurrility of their wit. Literature and the arts, however, were not neglected.

In the early history of Christianity, Antioch occupies a distinguished place. The large and flourishing Jewish colony offered an immediate field for Christian teaching, and the cosmopolitanism of the city tended to widen the outlook of the Christian community, which refused to be confined within the narrow limits of Judaism. Nicolas, a proselyte of Antioch, was one of the first deacons (Ac 6:5). Antioch was the cradle of Gentile Christianity and of Christian missionary enterprise. It was at the instance of the church at Antioch that the council at Jerusalem decided to relieve Gentile Christians of the burden of the Jewish law (Ac 15). Antioch was Paul's starting-point in his three missionary journeys (Ac 13:1 ff; 15:36 ff; 18:23), and thither he returned from the first two as to his

headquarters (Ac 14:26 ff; 18:22). Here also the term "Christian," doubtless originally a nickname, was first applied to the followers of Jesus (Ac 11:26). The honorable record of the church at Antioch as the mother- church of GentileChristianity gave her a preeminence which she long enjoyed. The most distinguished of her later sons was John Chrysostom. The city suffered severely from earthquakes, but did not lose its importance until the Arab conquest restored Damascus to the first place among Syrian cities. Antioch still bears its ancient name (Antakiyeh), but is now a poor town with a few thousand inhabitants.

C. H. Thomson

ANTIOCH, OF PISIDIA

an'-ti-ok, pi-sid'-i-a (Antiocheia pros Pisidia, or aAntiocheia he Pisidia =" Pisidian").

1. History:

(1) Antioch of Pisidia was so called to distinguish it from the many other cities of the same name founded by Seleucus Nicator (301-280 BC) and called after his father Antiochus. It was situated in a strong position, on a plateau close to the western bank

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referred to above. For the Phrygian inscriptions of the Antioch district, see Ramsay's paper in Jahresh. Oest. Arch. Inst., VIII, 85.

W. M. Calder

ANTIOCHIANS

an-ti-o'-ki-ans (Antiocheis, peculiar to the Apocrypha, 2 Macc 4:9,19): Antiochus Epiphanes was on the throne of Syria from 175 to 164 BC. His determined policy was to Hellenize his entire kingdom. The greatest obstacle to his ambition was the fidelity of the Jews to their historic religion. Many worldly Hebrews, however, for material advantage were willing to apostatize, among them, Jason, the brother of the faithful high priest Onias III. With a large sum of money (2 Macc 4:7-10) he bribed Antiochus to appoint him high priest in his brother's stead. This office, being, since Ezra's time, political as well as religious, made him virtually the head of the nation.

He promised, on condition the king would permit him to build a Greek gymnasium at Jerusalem, "to train up the youth of his race in the fashions of the heathen," and to enrol the Hellenized people as Antiochians, i.e. to give all Jews who would adopt Greek customs and the Greek religion the rights and privileges of citizens of Antioch. The granting of this request made Jason the head of the Greek party at Jerusalem. "Such was the height of Greek fashions, and the increase of heathenish manners" under his perverted high-priesthood, that the priests under him lost courage to "serve any more at the altar, but despising the temple and neglecting the sacrifices, hastened" to ally themselves with the Grecians.

When the sacrifice of Hercules was observed in connection with the Grecian games at Tyre "Jason sent special messengers from Jerusalem, who were Antiochians" (2 Macc 4:19) with a large contribution of money. This Hellenizing program was supported by a decree of Antiochus which enjoined uniformity of

worship throughout his dominions. He forbade the further observance of Jewish festivals, Sabbath, sacrifices in the temple and the rite of circumcision. His ambition included the like subjugation of Egypt, but being thwarted in his expedition thither by Roman envoys, he returned to Jerusalem to vent his anger on the Jews who refused to deny the faith of their fathers. The persecutions inflicted by the king upon these devout Jews abounded in every atrocity. All sacred books of the law that could be found were burned. This attempt to Hellenize the Jews was pushed to every remote rural village of Palestine. The universal peril led the Samaritans, eager for safety, to repudiate all connection and kinship with the Jews. They sent ambassadors and an epistle asking to be recognized as belonging to the Greek party, and to have their temple on Mt. Gerizim named "The Temple of Jupiter Hellenius." The request was granted. This was evidently the final breach between the two races indicated in Joh 4:9, "For Jews have no dealings with Samaritans."

Among those who refused to be enrolled as Antiochians was Mattathias, an aged priest of the order of Joarib. Mourning the terrible profanation of the holy city and temple he retired with his five sons to his ancestral estates among the mountains Northwest of Jerusalem. The emissaries of Antiochus followed him thither and commanded him to offer sacrifices upon a heathen altar. He was promised special royal favor in case of obedience. The indignant priest not only "had no ear for the

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temptations of an abhorred Hellenism," but in his fury instantly slew the apostate priest who attempted to comply with the command. He killed also the king's commissioner and tore down the detested altar.

This act of heroism became the dawn of a new era. The people rallied to Mattathias' support. The rebellion grew in power. After a year of inspiring leadership "the venerable priest-captain" died, having first committed "the cause of the law" to his sons, henceforth called Maccabees, from Judas Maccabeus, the son to whom he committed his work. Their victorious career brought to an end the Hellenizing process and the Greek party to which the Antiochians belonged. See also [ANTIOCHUS IV](#) .

LITERATURE.

Ant, XII, v; Stanley, History of the Jewish Church, III, section 48; Riggs, History of the Jewish People, chapter ii, sections 15-26 (Kent's Hist. Series, IV).

Dwight M. Pratt

ANTIOCHIS

an-ti'-o-kis (Antiochis): A concubine of Antiochus Epiphanes who had presented her with the two Cilician cities, Tarsus and Mallus. Dissatisfied with this the cities made insurrection (2 Macc 4:30).

ANTIOCHUS

an-ti'-o-kus (Antiochos; A, Antimachos (1 Macc 12:16)): The father of Numenius, who in company with Antipater, son of Jason, was sent by Jonathan on an embassy to the Romans and Spartans to renew "the friendship" and "former confederacy" made by Judas (1 Macc 12:16; 14:22; Ant, XIII, vi; 8).

ANTIOCHUS I

an-ti'-o-kus (Antiochos Soter, "savior"): born 323 BC; died 261, son of Seleucus Nicator. He fell in love with his stepmother, Stratonike, and became very ill. His father, when he discovered the cause of his son's illness, gave her to him in 293, and yielded to him the sovereignty over all the countries beyond the Euphrates, as well as the title of king. When Seleucus returned to Macedonia in 281, he was murdered by Ptolemeus Ceraunus. Antiochus thus became ruler of the whole Syrian kingdom. He waged war on Eumenes of Pergamum, but without success. For the victories of his elephant corps over the Gauls, who had settled in Asia Minor, he received the surname of Soter ("Deliverer"). It was in a battle with these inveterate foes of his country that he met his death (261 BC). See also [SELEUCIDAE](#) .

J. E. Harry

ANTIOCHUS II

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Surnamed Theos (Theos, "god"): Son and successor of Antiochus (261-246 BC). He made a successful war on Ptolemy Philadelphus of Egypt, but was obliged to buy peace in 250 by divorcing his wife, Laodice, and by marrying Ptolemy's daughter, Berenice. After the death of Ptolemy, "the king of the south" (Da 11:6) 248 BC, he recalled Laodice and named her eldest son (Seleucus Kallinikos) as his successor to the throne; but Laodice (probably because she feared a second repudiation) had Berenice, her child, and Antiochus all murdered (246 BC). The Milesians gave him the surname of Theos in gratitude for his liberating them from the tyranny of Timarchus. (See Arrian, I, 17, 10, and 18, 2; Josephus, Ant, XII, iii, 2; Dittenberger, Sylloge Inscr. Graec, 166-71.)

J. E. Harry

ANTIOCHUS III

(Megas, "The Great," mentioned in 1 Macc 1:10; 8:6-8): Son of Seleucus Kallinikos; succeeded to the throne of Syria in 222 BC; put to death his general, Hermeas, and then led an army against Egypt. Theodotus surrendered to him Tyre, Ptolemais and his naval fleet. Rhodes and Cyzicus, as well as Byzantium and Aetolia, desired peace, but Antiochus declined to accept their terms. He renewed the war, but was defeated at Raphia in 217, and was obliged to give up Phoenicia and Coelesyria; Seleucia, however, he retained. He undertook to bring under his sway again all the territory of the Far East. His expedition against Bactria and Parthia gained for him the surname of "The Great." In 209 he carried away the treasure of the goddess Aine in Ecbatana, defeated the Parthians, and in 208 marched against the Bactrians. Later he made a treaty with an Indian rajah, and then returned to the West by way of Arachosia and Carmania, forcing the Gerraeans to furnish him with frankincense, myrrh and silver. Then he took Ephesus, which he made his headquarters. In 196 he had crossed the Hellespont and rebuilt Lysimachia. Hannibal visited Antiochus in Ephesus the next year and became one of the king's advisers. He sought the friendship also of Eumenes of Pergamum, but without success.

Rome now requested the king not to interfere in Europe, or to recognize the right of the Romans to protect the Greeks in Asia. A war broke out in 192, and Antiochus was persuaded to come to Greece. The Aetolians elected him their general, who asked the Acheans to remain neutral. But the patriotic Philopoemen decided that an alliance with Rome was to be preferred. Antiochus first captured Calchis; then succeeded in gaining a footing in Boeotia, and later made an effort to get possession of Thessaly, but retired on the approach of the Macedonian army. In 191 the Romans made a formal declaration of war on Antiochus, who, being at that time in Acarnania, returned to Calchis, and finally sailed back to Ephesus. The Romans regained possession of Boeotia, Euboea and Sestus; but Polyxenidas defeated the Roman fleet near Samos, which island, together with Cyme and Phocaea, fell into the hands of Antiochus. The victorious Polyxenidas, however, soon sustained a crushing defeat at the hands of the Romans, and Antiochus abandoned Lysimachia, leaving an open road to Asia to the Romans. He was finally defeated at Magnesia and sent word to Scipio, who was at Sardis, that he was willing to make peace; but Scipio ordered him to send envoys to Rome. A decision was reached in 189; the Asiatic monarch was obliged to renounce everything on the Roman side of the Taurus; give up all his ships of war but ten and pay 15,000 talents to Rome, and 500 to Eumenes. Antiochus marched against

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the revolted Armenians in 187. In order to replenish his exhausted treasury, he attempted to plunder a temple and both he and his soldiers were slain by the Elymeans.

LITERATURE. Polyb. v.40.21; Livy xxxi.14; xxxiii. 19 ff; Josephus, Ant, XII; Heyden, Res ab Ant; Babelon, Rois de Syrie, 77-86; Da 11:10-19; Tetzlaff, De Antiochi III Magni rebus gestis (Munster, 1874).

J. E. Harry

ANTIOCHUS IV; ANTIOCHUS EPIPHANES

(Epiphanes, e-pif'-a-naz, "Illustrious"): Son of Antiochus III who became king after his brother, Seleucus IV, had been murdered by Heliodorus. As a boy Antiochus lived at Rome as a hostage. The Pergamene monarchs, Eumenes and Attalus, succeeded in placing upon the throne the brother of Seleucus, although Heliodorus had wished to ascend the throne himself. The young king was even more enterprising than his father. He was called in to settle a quarrel between Onias III and his brother, Jason, the leader of the Hellenizing faction in Jerusalem, and Onias was driven out (2 Macc 4:4-6). Jason became high priest in his stead (2 Macc 4:9-16; 1 Macc 1:10-15; Ant, XII, v, 1). Antiochus himself afterward visited Jerusalem and was signally honored (2 Macc 4:22). On the death of Ptolemy VI in 173, Antiochus laid claim to Coelesyria, Palestine and Phoenicia; whereupon war broke out between Syria and Egypt. In this war Antiochus was victorious. Ptolemy Philometor was taken prisoner, and Antiochus had himself crowned king of Egypt (171-167 BC) at Memphis; whereupon Alexandria revolted and chose Ptolemy's brother as their king. The Roman ambassador, Popilius Laenas, demanded the surrender of Egypt and the immediate withdrawal of its self-constituted king. Antiochus yielded; gave up Pelusium and withdrew his fleet from Cyprus, but retained Coelesyria, Palestine and Phoenicia.

While Antiochus was on a second campaign in Egypt, he heard of the siege of Jerusalem. He returned immediately, slew many thousands of the inhabitants and robbed the temple of its treasures (1 Macc 1:20-24; 2 Macc 5:11-21). By his prohibition of the Jewish worship and his introduction or substitution of the worship of the Olympian Zeus (1 Macc 1:54; 2 Macc 6:2; Ant, XII, v, 4) he brought about the insurrection of the Jews, under the Maccabees, upon whom he made an unsuccessful war in 167-164 BC. After this war Antiochus retired to the eastern provinces and died, after having failed in an attack on the temple of the Sun in Elymais, in Persia. See also **ABOMINATION OF DESOLATION** ; **ANTIOCHIANS** .

J. E. Harry

ANTIOCHUS V

(Eupator, "Nobleborn"): Son and successor to Antiochus Epiphanes, ascended the throne as a mere boy (163-161 BC) under the guardianship of Lysias, who led an expedition to the relief of Jerusalem, which had been besieged by Judas Maccabeus (1 Macc 6:18-30; Ant, XII, ix, 4), who was defeated (1 Macc 6:42). Antiochus then besieged Jerusalem. Peace was finally concluded on the condition that the Jews should not be compelled to change any of their national customs (1 Macc 6:55-60;

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Ant, XII, ix, 7). Philip, the king's foster-brother (2 Macc 9:29), was defeated at Antioch, but soon afterward Lysias and Antiochus were themselves defeated by Demetrius Soter, son of Seleucus Philopator (1 Macc 7:4; 2 Macc 14:2; Ant, XII, x, 1; Polyb. xxxi.19; Livy Epit. 46).

J. E. Harry

ANTIOCHUS VI

(Surnamed Theos (Theos), or, according to coins, Dionysus Epiphanes): Was the son of Alexander Balas, who claimed to be the son of Antiochus Epiphanes. Alexander left the throne to his son in 146 BC. The young king retired to Arabia—perhaps through compulsion. The shrewd diplomatist and skillful general, Tryphon, succeeded first in winning over to his side the two leaders of the Jews, Jonathan and Simon, and then, by force of arms, in making the Syrians recognize his protege. As soon as the monarchy had been firmly established, Tryphon unmasked his projects: he had been ambitious only for himself; Antiochus had been only an instrument in his hands. In 143; after a reign of a little more than three years, Antiochus was assassinated by Tryphon, who ascended the throne himself (1 Macc 13:31; Ant, XIII, vii, 1; Livy Epit. 55).

J. E. Harry

ANTIOCHUS VII

(Surnamed Sidetes, Sidetes, after Sida in Pamphylia, where he was educated): Younger son of Demetrius Soter and brother of Demetrius Nicator, whose wife, Cleopatra, he married when Demetrius was taken prisoner by the Parthians. Antiochus overthrew the usurper, Tryphon, and ascended the throne himself and reigned from 139 to 130 BC. He defeated John Maccabeus and besieged Jerusalem (Ant., XIII, viii,

2), but concluded a favorable peace (Ant., XIII, viii, 3) from fear of Rome. Later he waged war with the Parthians and was slain in battle (1 Macc 15:2-9,28-31).

J. E. Harry

ANTIPAS

an'-ti-pas (Antipas): The name is an abbreviation of Antipater:

(1) A name of Herod "the tetrarch" (in Jos), son of Herod the Great, the brother of Archelaus (Mt 14:1; Lu 3:1; 9:7; Ac 13:1). See **HEROD** .

(2) A martyr of the church of Pergamum, described as "my witness, my faithful one" (Re 2:13).

ANTIPATER

an-tip'-a-ter (Antipatros): One of two envoys sent by the senate of the Jews to the Romans and Spartans (1 Macc 12:16; 14:22).

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ANTIPATRIS

an-tip'-a-tris (Antipatris): Is mentioned in Scripture only once, in connection with the descent of Paul from Jerusalem to Caesarea (Ac 23:31). References will be found in Ant, XIII, xv 1; XVI, v, 2; BJ, I, xxi, 9. It was a town built by Herod the Great, and called after his father Antipater. It is probably identical with the modern Ras el-'Ain, "fountain head," a large mound with ruins at the source of Nahr El'aujeh, in the plain to the Northeast of Jaffa. There are remains of a crusading castle which may be the Mirabel of those times.

W. Ewing

ANTIQUITY an-tik'-wi-ti (qadhmah, from qadham, "to precede in time," "to be old"): In Eze 16:55; 36:11, rendered "former"; in Ps 129:6, "before." Translated "antiquity" only in Isa 23:7 to indicate the primeval age of Tyre, which Strabo terms, "after Sidon," the oldest Phoenician city. Delitzsch renders it "whose origin is from the days of the olden time."

ANTONIA

an-to'-ni-a. See [JERUSALEM](#) .

ANTOTHIJAH

an-to-thi'-ja. See [ANTHOTHIJAH](#) .

ANTOTHITE

an'-toth-it: the King James Version form of [ANATHOTHITE](#) (which see) (thus the Revised Version (British and American)) (1Ch 11:28; 12:3).

ANUB

a'-nub ('anubh, "ripe"): A descendant of Judah and son of Hakkoz (the King James Version Coz) 1Ch 4:8.

ANUS

a'-nus. See [ANNUS](#) (Apocrypha).

ANVIL

an'-vil (pa'am): The word is used only once to mean anvil. The passage (Isa 41:7) refers to the custom still very common of workmen encouraging each other at their work. See [CRAFTS](#) . Just how pretentious the anvil of the ancients was we do not know. Most work requiring striking or beating, from the finest wrought jewelry to the largest copper vessels, is now done on an anvil shaped like an inverted letter L which is driven into a block of wood, or into the ground, or into a crack between two of the

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stone slabs of the workman's floor. The only massive anvils seen in the country today are modern and of foreign make.

James A. Patch

APACE

a-pas' ("at a pace"): With "come," 2Sa 18:25; "flee," Jer 46:5, for "rapidly," "hastily," "fast," corresponding to a Hebrew idiom that adds emphasis or intensity to an idea by repetition of the word or its equivalent.

APAME

a-pa'-me, ap'-a-me (Apame): A concubine of Darius and a daughter of Bartacus the Illustrious, whose behavior to the king is referred to in a speech of Zerubbabel before the king to prove to him the great power of women (1 Esdras 4:29).

See **BARTACUS** ; **ILLUSTRIOUS** .

APART

a-part' (badh, "separation," i.e. alone, by oneself; niddah, "uncleanness" i.e. something put away: "an abomination"): In Zec 12:12-14 the former word is used eleven times with powerful effect to indicate the separation of families and the isolation of wives through excessive grief in Jerusalem on account of the slain Messiah. The latter word signifies removal from ceremonial uncleanness (Le 15:19; 18:19; Eze 22:10). In Greek, kat' idian, "by themselves," of marked significance as expressing Christ's desire for privacy in prayer, alone or with His disciples; either in a desert (Mt 14:13); a mountain (Mt 14:23); or a high mountain, at the time of the transfiguration (Mt 17:1,19), thus suggestive of the secrecy of prayer and communion with God. Used with reference also to Christ's

disclosures of His purpose and of the purport of His teaching in private to His disciples (Mt 20:17).

Dwight M. Pratt

APE

ap (qoph): The word occurs only in the two parallel passages (1Ki 10:22; 2Ch 9:21) in which the magnificence of Solomon is illustrated by the things which are brought to him from foreign countries. Apes are mentioned with gold, silver, ivory and peacocks. Peacocks are natives of India and Ceylon. Apes and ivory may have been brought from India or Africa. Gold and silver may have come from these or other quarters. An Indian origin may be inferred from the fact that the Hebrew qoph, the Greek kebos and the English "ape" are akin to the Sanskrit "kapi", which is referred to the root kap, kamp, "to tremble"; but the question of the source of these imports depends upon what is understood by **TARSHISH** and **OPHIR** (which see). Canon Cheyne in Encyclopedia Biblica (s.v. "Peacock") proposes a reading which would give "gold, silver, ivory and precious stones" instead of "gold, silver, ivory, apes and peacocks." Assuming, however, that animals are here referred to, the word ape should be

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understood to mean some kind of monkey. The word "ape" is sometimes used for the tail-less apes or anthropoids such as the gorilla, the chimpanzee and the orangutang, as opposed to the tailed kinds, but this distinction is not strictly held to, and the usage seems formerly to have been freer than now.

Alfred Ely Day

APELLES

a-pel'-ez (Apelles): A Christian at Rome to whom Paul sends greetings (Ro 16:10). He is described by Paul as "the, approved in Christ," i.e. "that approved Christian" (Denney). In some way unknown to us Apelles had been tested and he had proved faithful (compare Jas 1:12; 2Ti 2:15). It is a common name. Many commentators refer to Horace (Satires, i.5.100): "Credat Judaeus Apella, non ego."

APHAEREMA

a-fer'-e-ma (Aphairema and Apherema; the King James Version Apherema). One of three districts taken from Samaria and added to Judea by Demetrius Nicator (1 Macc 11:34). Compare Ant., XIII, iv, 9.

APHARSATHCHITES; APHARSACHITES

af-ar-sath'-kits, a-far'-sak-its ('apharcathkhaye'): A tribe living in Samaria that protested against the rebuilding of the Temple, and brought their complaint to Darius (Ezr 4:9; 5:6; 6:6). The tribe has not yet been recognized with any certainty in the inscriptions. Rawlinson identifies them with the Persians; other scholars deny that any Assyrian king was ever so situated as to have been able to obtain colonists from Persia. Some maintain with Marquardt that the term is not the name of a tribe, but the title of certain officers under Darius. Fred. Delitzsch suggests the inhabitants of one of the two great Medean towns "Partakka" and

"Partukka" mentioned in Esarhaddon's inscriptions. Andreas plausibly connects it with the Assyrian suparsak (Muss-Arnolt, Assyrian Dict., 1098), saqu (3) "general"; Scheft takes it from an old Iranian word aparasarka, "lesser ruler."

H. J. Wolf

APHARSITES

a-far'-sits ('apharcaye'): A tribe transferred to Samaria by Asnappar of Assyria (Ezr 4:9). Rawlinson identifies them with the **APHARSACHITES** (which see), taking Apharsites to be an accidental repetition of the same word. He understands "the Persians" to be meant in both cases. Others identify them with a Median tribe mentioned in the inscriptions of Sennacherib as dwellers in the district of Parsua.

APHEK

a'-fek ('apheq, "fortress"; Aphek):

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(1) In Jos 12:18 we should probably read with the Septuagint "the king of Aphek in Sharon." This may correspond to Aphek in 1Sa 4:1. It was a royal city of the Canaanites whose king was slain by Josh. Probably it is the Aphek mentioned by Josephus as being near to Antipatris (BJ, II, xix, 1). Kakon, a strong position commanding the main entrance to Samaria might suit; but the name has perished.

(2) (Greek Taphek or Apheka): A city in the lot of Asher (Jos 13:4). The inhabitants were not ejected by Asher, nor is it said that they became tributary (Jud 1:31). In this passage it is written 'aphiq (Hebrew). It may be represented by 'Afqa on Nahr Ibrahim, although this is probably farther north than we should expect.

(3) To this place the Philistines gathered their hosts, while the Israelites pitched by the fountain which is in Jezreel (1Sa 29:1). It has been generally supposed that these two positions were over against each other, and that therefore Aphek must be sought in the plain of Esdraelon. No place answering this description has been found here. Fuqu'ah on Mount Gilboa is plainly impossible. If, however, this was only the rallying point of the Philistines from which they went up to Jezreel (1Sa 29:11), it may be identical with the Aphek in the plain of Sharon (compare 1Sa 29:1 above).

(4) A city on the plateau east of the Jordan, where disaster befell Benhadad (1Ki 20:26,30). The same place may be intended in 2Ki 13:17. The modern Fiq or Afiq (for both forms are heard) on the brow of the hill beyond Qal'at el-Chucn, east of the Sea of Galilee, probably represents this ancient city.

W. Ewing

APHEKAH

a-fe'-ka ('apheqah, "force" or "strength"): An unidentified city in the hill country of Judah (Jos 15:53).

APHEREMA

a-fer'-e-ma. See **APHAEREMA** (Apocrypha).

APHERRA

a-fer'-a (Apherra): Head of a family of children of Solomon's servants in the post-exilic list, one of eight listed in 1 Esdras 5:34 after Pochereth-hazzebaim of Ezr 2:57 = Ne 7:59.

APHIAH

a-fi'-a ('aphiach): A Benjamine and an ancestor of King Saul (1Sa 9:1).

APHIK

a'-fik: Variant of **APHEK** (which see).

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APHRAH

af'-ra: the King James Version form for the Revised Version (British and American) **BETH-LEAPHRAH** (Mic 1:10).

APHSES

af'-sez: the King James Version form for the Revised Version (British and American) **HAPPIZZEZ** (1Ch 24:15).

APOCALYPSE

a-pok'-a-lips. See **APOCALYPTIC LITERATURE ; REVELATION OF JOHN** .

APOCALYPSE OF BARUCH

ba'-ruk. See **APOCALYPTIC LITERATURE** .

APOCALYPTIC LITERATURE INTRODUCTION

a-pok-a-lip'-tik lit'-er-a-tur:

INTRODUCTORY

I. BACKGROUND OF APOCALYPTIC

1. Judaism and Hellenism

2. Political Influences

II. GENERAL CHARACTERISTICS OF APOCALYPTIC

1. Differences from Prophecy in Content

2. Differences from Prophecy in Literary Form

III. AUTHORSHIP OF JEWISH APOCALYPTIC WORKS

1. Pseudepigraphic Authors not Known Individually

2. General Resemblance and Mutual Dependence Show Them to be Products of One Sect

3. Three Jewish Sects Comprise Whole Literary Class

4. Not the Product of the Sadducees

5. Nor of the Pharisees

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- (1) Typical Apocalypses;
- (2) Legendary Testaments;
- (3) Psalmic;
- (4) Testaments;
- (5) Sibylline Oracles.

APOCALYPTIC LITERATURE, 1

I. Apocalypses Proper.

As above indicated, all these take the Book of Daniel as their model, and imitate it more or less closely. One peculiarity in this connection must be referred to. While we have already said these later Apocalypses were practically unknown by the Jews of a couple of centuries after the Christian era, the Book of Daniel was universally regarded as authoritative alike by Jews and Christians. In considering these works, we shall restrict ourselves to those Apocalypses that, whether Jewish or Christian by religion, are the production of those who were Jews by nation.

1. Enoch Books:

The most important of these is the Book, or rather, Books of Enoch. After having been quoted in Jude and noticed by several of the Fathers, this work disappeared from the knowledge of the Christian church.

(1) History of the Books.

Fairly copious extracts from this collection of books had been made by George Syncellus, the 8th century chronographer. With the exception of those fragments,

all the writings attributed to Enoch had disappeared from the ken of European scholars. In the last quarter of the 18th century. Bruce, the Abyssinian traveler, brought to Europe three copies of the Book of Enoch in Ethiopic, which had been regarded as canonical by the Abyssinian church, and had consequently been preserved by them. Of these three copies, one he retained in Kinnaird House, another he presented to the Bodleian Library In Oxford, the third he gave to the Royal Library in Paris. For more than a quarter of a century these manuscripts remained as unknown as if they had still been in Abyssinia. In the year 1800 Sylvestre de Sacy published an article on Enoch in which he gave a translation of the first sixteen chapters. This was drawn from the Parisian copy.

Twenty-one years after Archbishop Laurence published a translation of the whole work from the manuscript in the Bodleian. Seventeen years after he published the text from the same MS. The expedition to Magdala under Lord Napier brought a number of fresh manuscripts to Europe; the German missionaries, for whose release the advance had been undertaken, brought a number to Germany, while a number came to the British Museum. Some other travelers had brought from the East manuscripts of this precious book. Flemming, the latest editor of the text, claims to have used 26

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From the tone of the book there is no doubt that it was written after the capture of Jerusalem by Titus. Had it been due to the later cataclysm, when the rebellion of Barcochba was overthrown, a Christian Jew would not have manifested such sorrow. The break between the church and the synagogue was complete by that time. Further, had this book been written under Hadrian, the previous disaster would have been referred to. Over and above the distinctly and avowedly Christian passages, there are numerous echoes of the New Testament Scriptures. The fifth vision affords notes of time which would be more unambiguous if there had not been additions made. The eagle with the three heads and twelve wings is declared to be the fourth monarchy of Daniel, and by the context this is shown to be imperial Rome.

The question that has exercised critics is the portion of the Roman history referred to. Lucke regarded the reference to be to rulers prominent in the time of Sulla, and the three heads to be the first triumvirate. This view implies a knowledge of Roman politics not possessed by any Jew of the pre-Christian period. Further, the echoes of New Testament language which occur (compare 2 (4) Esdras 5:1 with Lu 18:8; 2 (4) Esdras 6:5 with Re 7:3, etc.) determine the decision against any idea that it was pre-Christian. The realization of the horrors of the overthrow of Jerusalem is too vivid to be the result merely of imagination. Another theory would see in the three heads the three Septimians, Severus and his sons Caracalla and Geta. This would find a place for the eight under-wings, as that is exactly the number of emperors between Domitian and Severus, if one neglects the short reign of Didius Julianus. The destruction of "the two under wings that thought to have reigned" (2 (4) Esdras 11:31) would be fulfilled in the defeat and death of Pescennius Niger and Clodius Albinus.

The fact that it is the right-hand head that devours the head to the left fits the murder of Geta the younger son, by Caracalla, the elder. Against this view is the fact that the book is quoted by Clemens Alexandrinus. Further, the eight under-wings are said to be kings "whose times shall be small, and their years swift" (2 (4) Esdras 12:20). Though might be said of Nerva, it could not be affirmed of

Trajan, Hadrian, Antoninus Plus or Marcus Aurelius. We are thus restricted to the view which maintains that the three heads are the three Flavians. The twelve wings are the first emperors, beginning with Julius Caesar. The reign of Augustus is longer than any of the monarchs that succeeded him, and it is noted that the second wing was to have that distinction (2 (4) Esdras 12:15). The date then may be placed between the death of Titus and that of Domitian—that is, from 81 to 96. The Lion who rebukes the Eagle for his unrighteousness is the Messiah—the Christ—in His second coming, when He shall come in the glory of His kingdom. The Christians had begun to doubt the speedy coming of the Master, hence He is spoken of as "kept unto the end of days" (2 Esdras 12:32). Such are the Apocalypses, strictly speaking.

APOCALYPTIC LITERATURE, 2

II. Legendary Works.

The Book of Jubilees:

The Book of Jubilees is the only one which survives of this class of composition. The portion of Ascension of Isaiah which contains the account of his martyrdom has much of this character. It, however, has been conjoined to the Apocalyptic "Ascension." It

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has had a Semitic source. It is somewhat difficult to form a decision as to which of the two Semitic languages in use in Palestine was that in which it was composed. Certainly some, as Frankel, have maintained that it was written in Greek first of all. This is contrary to ancient evidence, as Jerome refers to the use of rissah, "a stadium," as used in the Book of Jubilees. More can be said for an Aramaic original. The use of Mastema for Satan, and the plurals in "in," point in that direction. Dr. Charles' arguments seem to us to settle the matter in favor of Hebrew. Compare the case of Jubilees 47:9, in which bath, "a daughter," is confused with bayith, "a house." One of his arguments is not so conclusive: 2:9 wahaba, "gave," appears where "appointed" is the meaning—a confusion of meanings only possible from the double meaning of nathan, as the Aramaic yahabh has the same double force: "See I have made thee (yehebhethakh) a God to Pharaoh" (compare Peshitta Ex 7:1). These indications are few, but they seem sufficient.

(4) Date.

The formidable authority of Dr. Charles and that of Littmann are in favor of an early date—before the quarrel of John Hyrcanus with the Pharisees. Our reading of the history is different from that of either of these scholars. The Hassidh party had been lukewarm to the Maccabeans from the latter portion of the pontificate of Judas Maccabeus; the insult offered to Hyrcanus at his own table was the enmity reaching its height. If with Dr. Charles we assume the author to be a Pharisee, then the date is impossible. The Pharisaic party were never enthusiastic supporters of the Maccabeans, except when Alexandra threw herself into their arms. Two characteristics of this book strike the reader—its apologetic tone, and its hatred of Edom. During the time of John Hyrcanus the nation did not assume an apologetic attitude. It had thrown off the Syrian-Greek domination and repelled the attempt to Hellenize its religion. It would be only Greeks, or those under Greek influences, that would necessitate the apologetic attitude. We are driven to the Herodian period when Romans abounded in the court and Greeks and Graeculi were frequent, when those who, being Jews and knowing Hebrew,

yet had imbibed Hellenic culture, and readily saw the points where assault might be made on their faith and its sacred literature. This date would explain the hatred of Edom. We therefore would place it about the death of Herod—from 5 BC to 6 AD. Unlike the other books of this class, much of it has been found in the Talmud; hence, though we still think the author to have been an Essene, we think that he had much sympathy with the Pharisaic school in its latest development.

APOCALYPTIC LITERATURE, 3

III. Psalmic Pseudepigrapha.

1. The Psalter of Solomon:

The Psalter of Solomon is the one of all the pseudepigrapha which seems to have hovered most nearly on the border of deutero-canoncity. Even 4 Esdras, since not being found in Greek, scarcely can be counted an exception, as it was never admitted into the canon of Alexandria. The famous Codex Alexandrinus, as its table of contents proves, originally contained the book before us. In several catalogues of books that were acknowledged, by some at least, to be authoritative, it is named—sometimes to

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the apocalyptic writings. Apocalyptic thus presents a stage in the doctrine of Scripture.

LITERATURE.

On Apocalyptic generally: Deane, Pseudepigrapha; Derembourg, Histoire de la Palestine; Drummond, Jewish Messiah; Ewald, History of Israel, translation V; Gratz, Geschichte der Juden, III; Hilgenfeld, Messias Judeorum; Judische Apokalypik; Kautzsch, Die Apocryphen und Pseudepigraphen des Allen Testaments; Langen, Palästina zur Zeit Christi; Renan, Histoire du Peuple d'Israel; Schurer, Jewish People, translation V; Stanton, Jewish and Christian Messiah; Thomson, Books Which Influenced our Lord. On special books: Enoch (Text, Ethiopic): Laurence, Dillmann, Flemming; (English): Laurence, Schodde, Charles. Slavonic Book of Enoch: Morfill. Baruch (Text, Syriac): Ceriani; (English): Charles, The Assumption of Moses (Text, Latin): Ceriani; (English): Charles, The Ascension of Isaiah (Text, Ethiopic): Laurence, Dillmann; (English): Charles, Fourth Book of Esdras (Text, Latin): Vulgate; (English): Apocrypha the Revised Version (British and American) Book of Jubilees (Text, Ethiopic): Dillmann, Charles; (English): Schodde, Charles, Psalter of Solomon (Text, Greek): Pick, Ryle and James; (English): Whiston, Pick, Ryle and James, Rendel Harris (from Syriac). Odes of Solomon (English): Rendel Harris, Testaments of the XII Patriarchs (Text, Greek): Sinker, Charles; (English): Sinker, Charles, Testaments of Abraham and Job; Texts and Studies; Sibylline Oracles (Text): Alexandre, Rzach.

J. E. H. Thomson

APOCRYPHA

a-pok'-ri-fa:

I. DEFINITION

II. THE NAME APOCRYPHA

1. Original Meanings

(1) Classical

(2) Hellenistic

(3) In the New Testament

(4) Patristic

2. "Esoteric" in Greek Philosophy, etc.

III. USAGE AS TO APOCRYPHA

1. Early Christian Usage

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Thomas Witton Davies

APOCRYPHAL ACTS, GENERAL

a-pok'-ri-fal akts:

A. GENERAL INTRODUCTION

I. THE MEANING OF "APOCRYPHAL"

1. Secret
2. False and Heretical
3. Extra-Canonical

II. GENERAL CHARACTERISTICS

1. Romance
2. The Supernatural
3. Sexual Asceticism
4. Heretical Teaching
5. Religious Feeling

III. ORIGIN

1. Reverence for Apostles
2. Pious Curiosity

3. Apostolic Authority Desired

4. Interests of Local Churches

IV. SOURCES

1. Canonical Acts

2. Traditions

3. Romances of Travel

V. ECCLESIASTICAL TESTIMONY

1. Eastern

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The result was that from the 4th to the 11th century literature of this kind, dealing with the apostles, grew apace and "formed the favorite reading of Christians, from Ireland to the Abyssinian mountains and from Persia to Spain" (Harnack). Apostolic legends were reproduced in religious poems; they appeared in martyrologies and calendars; they formed the subject of homilies on the feast-days of the apostles, and incidents from them were depicted in Christian art. New cycles of legends arose in the Syrian and Coptic churches; and the Coptic legends were translated into Arabic and from Arabic into Ethiopic (Gadla Hawaryat—The Contendings of the Apostles). Literature of this kind was the fruitful mother of every kind of superstition. "Whole generations of Christians (as Harnack says), yes, whole Christian nations were intellectually blinded by the dazzling appearance of these tales. They lost the eye not only for the true light of history but also for the light of truth itself" (Gesch. der altchr. Lit., I, xxvi). It is noteworthy that the apocryphal correspondence with the Corinthians in the Ac of Paul was received as canonical in the Syrian and Armenian churches.

LITERATURE.

The Apocryphal Ac form the subject of a voluminous literature. The earlier editions of the available texts by Fabricius (1703) and Tischendorf (1851) have been completely superseded by Lipsius-Bonnet, *Acta Apostolorum apocrypha* (1891-1903), which contains texts not only of the earlier but also of many of the later Acts. Translations of earlier Ac with valuable introductions are to be found in Hennecke, *New Testament Apokryphen* (1904), while critical discussions and elucidation of the text are given in Hennecke, *Handbuch zu den New Testament Apokryphen* (1904). These two works are indispensable to the student. English translations of earlier Ac with short introductions in Pick, *Apocryphal Ac* (1909).

The critical work of Lipsius on these Ac was epoch-making: *Die apokryphen Apostelgeschichten und Apostellegenden* (1883-90). Full lists of literature may be found in Hennecke and Pick. The following may be mentioned here: Zahn,

Geschichte des New Testament Kanons, II, 832 ff (1892); Forschungen zur Gesch. des New Testament Kanons, VI, 14 ff, 194 ff (1900); Harnack, Geschichte der altchristlichen Literatur, I, 116 ff (1893); II, 493 ff, 541 ff (1897); James, Apocrypha Anecdota (Texts and Studies, V, 1, 1897); Ehrhard, Die altchristliche Litteratur u. i. Erforsch. (1900); C. Schmidt, "Die Alten Petrusakten" (T U, IX, 1, 1903). Useful as setting forth the religious significance of the Ac are Pfeleiderer, Primitive Christianity, III, 170 ff (translation 1910); Liechtenhahn, Die Offenbarung im Gnosticismus

(1901). The chapter in Salmon's Introduction to the New Testament (325 ff) may be consulted. A short account of the Ac written with full knowledge is given in Geffcken, Christliche Apokryphen (Religionssgeschichtliche Volksbucher, 1908).

APOCRYPHAL ACTS, THE SEPARATE ACTS

B. THE SEPARATE ACTS

The Apocryphal Ac dealt with in this article are the Leucian Ac mentioned by Photius in his Bibliotheca. As we now have them they have undergone revision in the interest of ecclesiastical orthodoxy, but in their original form they belonged to the 2nd century. It is impossible to say how much the Ac in their present form differ from that in which they originally appeared, but it is evident at many points that the orthodox

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Besides books mentioned under "Literature" (p. 188) Thilo, *Acta Sancti Thomae apostoli* (1823); Hoffman, *ZNTW* (1903, 273-309); Preuschen, *Zweignostische Hymnen* (1904); Hilgenfeld, *ZWT* (1904, 229-41). The Syrian Ac of Thomas were edition and translated by W. Wright, *Apocryphal Ac of the Apostles* (1871); also Bevan, in *Texts and Studies*, V, 3 (1897). The later Ethiopic version is found in Malan, *The Conflicts of the Holy Apostles* (1871), and in Budge, *The Contendings of the Apostles* (2 volumes containing Ethiopic text and translation, 1899-1901).

A. F. Findlay

APOCRYPHAL EPISTLES

a-pok'-ri-fal e-pis'-ls: A few epistles have been attributed to the Virgin Mary, but these are very late and without value. The following epistles fall to be noted as apocryphal:

1. Letter Attributed to our Lord:

The letter attributed to our Lord is given in Eusebius (*Historia Ecclesiastica*, I, 13) who records that in his day a copy of the letter was to be found among the archives of Edessa. Abgarus, king of Osroene, which was a small country in Mesopotamia, writes from Edessa, the capital, to our Lord, asking for healing and offering Him protection. Our Lord sends back a short letter saying that He cannot leave Palestine, but that, after His ascension, a messenger will come and heal Abgarus. The letters are obviously spurious. Osroene was actually Christianized about the beginning of the 3rd century, and the legend took shape and received official sanction in order to show that the country had received the Gospel at a much earlier date. See **ABGAR** .

2. Letter Attributed to Peter:

The Clementine Homilies is a work of fiction attributed to Clement of Rome; it was actually written about the end of the 2nd century or the beginning of the 3rd. At the beginning of it there is set a letter of Peter to James. In it Peter counsels James not to show the book containing Peter's preaching except to a limited circle, and makes a violent attack upon the apostle Paul. It is thus evidently Ebionitic in tendency, and is, like the homilies to which it is prefixed, spurious.

3. Letters Attributed to Paul:

(1) The Epistle from Laodicea.

The mention of such an epistle in Col 4:16 evidently tempted someone to forge a letter. It is written in Latin, and consists of 20 vs; it is a mere cento of Pauline phrases strung together. It is mentioned in the Muratorian Fragment (170 AD); and by the end of the 4th century. it had a wide circulation. It is now almost universally rejected as spurious. See **COLOSSIANS ; EPHESIANS ; LAODICEANS, EPISTLE TO THE .**

(2) Lost Epistle to the Corinthians.

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In 1Co 5:9 a letter to the Corinthians is mentioned which appears to have been lost. In a 5th century Armenian version of the Scriptures there is inserted after 2 Corinthians a short letter from the Corinthians to Paul, and one from Paul to the Corinthians. These are also found in Syriac, and were evidently accepted in many quarters as genuine at the end of the 4th century. They formed a part of the Apocryphal Ac of Paul, and date from about 200 AD. See **CORINTHIANS** .

(3) An Epistle to the Alexandrines.

This is mentioned only in the Muratorian Fragment, and has not come down to us.

(4) Letters of Paul to Seneca.

This is a correspondence in Latin, six of the letters being attributed to Paul and eight to Seneca. Regarding this correspondence Lightfoot says: "This correspondence was probably forged in the 4th century, either to recommend Seneca to Christian readers, or to recommend Christianity to students of Seneca." It had a wide circulation in the Middle Ages.

LITERATURE.

See article "Apocrypha" in Encyclopedia Biblica and RE. For text of Peter's letter to James, see Roberts' and Donaldson's Ante-Nicene Christian Library, XVII. For the Pauline letters consult Zahn, Geschichte des New Testament Kanons, II. For Paul's Laodicean letter, see Lightfoot's Commentary on Colossians (where the text of the letter is graven); and for the letters to Seneca, Lightfoot's Commentary on Philippians, Dissertation II, with Appendix.

John Macartney Wilson

APOCRYPHAL GOSPELS

a-pok'-ri-fal gos'-pels:

I. INTRODUCTORY

1. Early Gospels
2. Canonical Gospels
3. Apocryphal Gospels
4. Gospel according to the Hebrews

II. HERETICAL GOSPELS

1. Gospel of the Ebionites
2. Gospel of the Egyptians

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In addition to the books quoted above may be mentioned the following: Fabricius, *Codex Apocryphus*, 1719; the collections and prolegomena of Thilo (1832); Tischendorf, *Gospels*, 1853, Ellicott, "On the Apocryphal Gospels" in *Cambridge Essays*, 1856; Lipsius, article "Gospels (Apocrypha)" in *Dict. of Christ. Biog.*; Dr. W. Wright in *Journal of Sacred Lit.* (January and April, 1865) on the Syriac versions of the Protevangelium, The Gospel of Thomas, and the *Transitus Mariae: Studia Sinaitica* (No. XI, 1902) giving new Syriac texts of the Protevangelium and *Transitus Mariae*. A. F. Findlay, article "Ac (Apocrypha)," where will be found a very copious body of references to works, British and foreign, dealing with all branches of the subject.

J. Hutchison

APOLLONIA

ap-o-lo'-ni-a (Apollonia): A town in Mygdonia, a district in Macedonia. It was situated a little to the south of Lake Bolbe, on the Via Egnatia, the great Roman road leading from the coast of the Adriatic to the river Hebrus (Maritza), one of the main military and commercial highways of the empire: it lay between Amphipolis and Thessalonica, a day's journey (*Livy* xlv.28) or about 30 Roman miles from the former and 38 from the latter. The foundation of the town may perhaps be attributed to about 432 BC; in any case, coins are extant which attest its existence in the 4th century BC (*Head, Historia Numorum*, 181). Paul and Silas passed through the town on their journey from Philippi to Thessalonica, but do not appear to have stayed there (*Ac* 17:1). The name seems to have survived in the modern Pollina (*Leake, Northern Greece*, III, 458; *Cousinery, Voyage dans la Macedoine*, I, 115).

Marcus N. Tod

APOLLONIUS

ap-o-lo'-ni-us (Apollonios): A common name among the Syro-Macedonians. Prideaux (Connexion) interrupts his narrative of the year 148 BC to give an account of the different persons who bore this name

(1) Son of Thrasaeus (2 Macc 3:5) who was governor of Coele-Syria (Palestine and Phoenicia) under Seleucus Philopator, when Heliodorus came to Jerusalem to rob the temple, and afterward, by his authority in that province, supported Simon the governor of the temple at Jerusalem against Onias the high priest. He was also chief minister of state to King Seleucus. But on the accession of Antiochus Epiphanes, Apollonius, in some way becoming obnoxious to the new king, left Syria and retired to Miletus.

(2) A son of (1) who, while his father resided at Miletus, was brought up at Rome along with Demetrius, son of Seleucus Philopator, and at that time held as a hostage by the Romans. This Apollonius lived in great intimacy with Demetrius, who, on recovering the crown of Syria, made him governor of Coele-Syria and Phoenicia, the same government which his father held under Seleucus Philopator. He seems to have been continued in the same government by Alexander (1 Macc 10:69) but he revolted from him to embrace the interest of Demetrius.

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(3) Son of Menestheus, and favorite and chief minister of Antiochus Epiphanes (2 Macc 4:21). He went as ambassador from Antiochus, first to Rome (Livy xlii.6) and afterward to Ptolemy Philometor, king of Egypt (2 Macc 4:21). This is generally held to be the same who is said to have been over the tribute (1 Macc 1:29; 2 Macc 5:24) and who, on the return of Antiochus from his last expedition into Egypt, was sent with a detachment of 22,000 men to destroy Jerusalem. He attacked the Jews while keeping the Sabbath day holy and slew great multitudes of them (2 Macc 5:24-27).

(4) Governor of Samaria in the time of Antiochus Epiphanes. He was slain in battle by Judas Maccabeus (1 Macc 3:10,11; Ant, XII, vii, 10). (5) Son of Gennaeus (2 Macc 12:2); as governor of a toparchy in Palestine under Antiochus Eupator he proved a bitter enemy of the Jews.

J. Hutchison

APOLLOPHANES

ap-o-lof'-a-nez, a-pol-o-fa'-nez (Apollophanes): A Syrian killed by Judas Maccabeus (2 Macc 10:37).

APOLLOS

a-pol'-os (Apollos, the short form of Apollonius): Apollos was a Jew of Alexandrian race (Ac 18:24) who reached Ephesus in the summer of 54 AD, while Paul was on his third missionary journey, and there he "spake and taught accurately the things concerning Jesus" (Ac 18:25). That he was eminently fitted for the task is indicated by the fact of his being a "learned man," "mighty in the scriptures," "fervent in spirit," "instructed in the way of the Lord" (Ac 18:24,25). His teaching was however incomplete in that he knew "only the baptism of John" (Ac 18:25), and this has given rise to some controversy. According to Blass, his information was derived from a written gospel which reached

Alexandria, but it was more probably the fruits of what Apollos had heard, either directly or from others, of the preaching of John the Baptist at Bethany beyond Jordan (compare Joh 1:28). Upon receiving further instruction from Priscilla and Aquila (Ac 18:26), Apollos extended his mission to Achaia, being encouraged thereto by the brethren of Ephesus (Ac 18:27).

In Achaia "he helped them much that had believed through grace; for he powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ" (Ac 18:27,28). During Apollos' absences in Achaia, Paul had reached Ephesus and learned of what had been taught by Apollos there. (Ac 19:1). Since Paul was informed that the Ephesians still knew nothing of the baptism of the Spirit (Ac 19:2-4), it is probable that Apollos had not imparted to his hearers the further instruction he had received from Priscilla and Aquila, but had departed for Achaia shortly after receiving it. Paul remained upward of two years among the Ephesians (Ac 19:8,10), and in the spring of 57 AD he wrote the First Epistle to the Corinthians. By this time Apollos was once more in Ephesus (compare 1Co 16:12). It is incredible that this epistle of Paul could have been prompted by any feelings of jealousy or animosity on his part against Apollos. It was rather the outcome of discussion between the two regarding the critical situation then existing in Corinth.

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The mission of Apollos had met with a certain success, but the breeding of faction, which that very success, through the slight discrepancies in his teaching (compare 1Co 1:12; 3:4) with that of Paul or of Cephas, had engendered, was utterly alien to his intentions. The party spirit was as distasteful to Apollos as it was to Paul, and made him reluctant to return to the scene of his former labors even at the desire of Paul himself (1Co 16:12). The epistle voiced the indignation of both. Paul welcomed the cooperation of Apollos (1Co 3:6: "I planted, Apollos watered"). It was not against his fellow-evangelist that he fulminated, but against the petty spirit of those who loved faction more than truth, who saw not that both he and Apollos came among them as "God's fellow-workers" (1Co 3:9), the common servants of the one Lord and Saviour Jesus Christ.

This view is also borne out by the tenor of Clement's Epistle to the Corinthians (compare Hennecke, Neutestamentliche Apokryphen, 84-112, especially 105): nor does it conflict with the passages 1Co 12:1-7; 2Co 3:1; 11:16, where Paul seems to allude to Apollos' eloquence, wisdom, and letter of commendation. Paul wrote thus not in order to disparage Apollos but to affirm that, even without these incidental advantages, he would yield to none in the preaching of Christ crucified.

The last mention of Apollos is in the Epistle to Titus, where he is recommended along with Zenas to Titus (Titus 3:13). He was then on a journey through Crete (Titus 3:15), and was probably the bearer of the epistle. The time of this is uncertain, as the writing of the Epistle to Titus, though generally admitted to have been after the release of Paul from imprisonment at Rome, has been variously placed at 64-67 AD. See **TITUS, EPISTLE TO** .

C. M. Kerr

APOLLYON

a-pol'-i-on (Apolluon; 'abhaddon, "destroyer"): Present participle of the verb

apolluo, "to destroy."

I. Definition.

A proper name, original with the author of the Apocalypse and used by him once (Re 9:11) as a translation of the Hebrew word "Abaddon" (see ABADDON) to designate an angel or prince of the lower world.

II. Old Testament Background.

1. Fundamental Meaning:

The term Abaddon ("destruction") appears solely in the Wisdom literature of the Old Testament and in the following narrow range of instances: Job 26:6; 28:22; 31:12; Ps 88:11; Pr 15:11. In all these passages save one ([Job 31:12](#)) the word is combined either with Sheol, "death," or "the grave," in such a way as to indicate a purely eschatological term based upon the advanced idea of moral distinctions in the realm of the dead. In the one exceptional passage (Es 8:6 is incorrectly referred to—the word here is different, namely, 'abhedhan) where the combination does not occur, the

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4. General Significance of the Description:

As to the specific significance of the vision of the locusts as a whole it is not easy to reach a conclusion. Professor Swete suggests (Commentary on Apocalypse in the place cited.) that "the locusts of the abyss may be the memories of the past brought home at times of divine visitation; they hurt by recalling forgotten sins." It seems to us more probable that it represents an actual historical movement, past or to come, demoniacal in origin and character, human in the mode of its operation and the sphere of its influence, used by God for a scourge upon mankind and kept in restraint by His grace and power. See **ABADDON** .

Louis Matthew Sweet

APOSTASY; APOSTATE

a-pos'-ta-si, a-pos'-tat (he apostasia, "a standing away from"): I.e. a falling away, a withdrawal, a defection. Not found in the English Versions of the Bible, but used twice in the New Testament, in the Greek original, to express abandonment of the faith. Paul was falsely accused of teaching the Jews apostasy from Moses (Ac 21:21); he predicted the great apostasy from Christianity, foretold by Jesus (Mt 24:10-12) which would precede "the day of the Lord" (2Th 2:2). Apostasy, not in name but in fact, meets scathing rebuke in the Epistle of Jude, e.g. the apostasy of angels (Jude 1:6). Foretold, with warnings, as sure to abound in the latter days (1Ti 4:1-3; 2Th 2:3; 2Pe 3:17). Causes of: persecution (Mt 24:9,10); false teachers (Mt 24:11); temptation (Lu 8:13); worldliness (2Ti 4:4); defective knowledge of Christ (1 Joh 2:19); moral lapse (Heb 6:4-6); forsaking worship and spiritual living (Heb 10:25-31); unbelief (Heb 3:12). Biblical examples: Saul (1Sa 15:11); Amaziah (2Ch 25:14,27); many disciples (Joh 6:66); Hymeneus and Alexander (1Ti 1:19,20); Demas (2Ti 4:10). For further illustration see De 13:13; Ze 1:4-6; Ga 5:4; 2Pe 2:20,21.

"Forsaking Yahweh" was the characteristic and oft-recurring sin of the chosen

people, especially in their contact with idolatrous nations. It constituted their supreme national peril. The tendency appeared in their earliest history, as abundantly seen in the warnings and prohibitions of the laws of Moses (Ex 20:3,4,23; De 6:14; 11:16). The fearful consequences of religious and moral apostasy appear in the curses pronounced against this sin, on Mount Ebal, by the representatives of six of the tribes of Israel, elected by Moses (De 27:13-26; 28:15-68). So wayward was the heart of Israel, even in the years immediately following the national emancipation, in the wilderness, that Joshua found it necessary to re-pledge the entire nation to a new fidelity to Yahweh and to their original covenant before they were permitted to enter the Promised Land (Jos 24:1-28). Infidelity to this covenant blighted the nation's prospects and growth during the time of the Judges (Jud 2:11-15; 10:6,10,13; 1Sa 12:10). It was the cause of prolific and ever-increasing evil, civic and moral, from Solomon's day to the Assyrian and Babylonian captivities. Many of the kings of the divided kingdom apostatized, leading the people, as in the case of Rehoboam, into the grossest forms of idolatry and immorality (1Ki 14:22-24; 2Ch 12:1). Conspicuous examples of such royal apostasy are Jeroboam (1Ki 12:28-32); Ahab (1Ki 16:30-33); Ahaziah (1Ki 22:51-53); Jehoram (2Ch 21:6,10,12-15); Ahaz (2Ch 28:1-4); Manasseh (2Ch 33:1-9); Amen (2Ch 33:22). See **IDOLATRY** .

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father of his converts as having begotten them in Christ Jesus through the gospel (1Co 4:15 f). It may be added here that the expressly missionary character of the apostleship seems to debar James, the Lord's brother, from any claim to the title. James was a prophet and teacher, but not an apostle. As the head of the church at Jerusalem, he exercised a ministry of a purely local nature. The passages on which it has been sought to establish his right to be included in the apostolate do not furnish any satisfactory evidence. In 1Co 15:7 James is contrasted with "all the apostles" rather than included in their number (compare 1Co 9:5). And in Ga 1:19 the meaning may quite well be that with the exception of Peter, none of the apostles was seen by Paul in Jerusalem, but only James the Lord's brother (compare the Revised Version, margin).

LITERATURE.

Lightfoot, Galatians, 92-101; Hort, Christian Ecclesia, Lect II; Weizsacker, The Apostolic Age, II, 291-99; Lindsay, The Church and the Ministry, 73-90.

J. C. Lambert

APOSTLES' CREED; THE

kred.

The Oldest Creed:

The Apostles' Creed is the oldest creed, and lies at the basis of most others. Though not, as the long-current legend of its origin affirmed, the direct work of the Apostles, it has its roots in apostolic times, and embodies, with much fidelity, apostolic teaching. It will be seen immediately that it had an important place in the early church, when as yet no creed but itself existed. The oldest usage of the term "Rule of Faith" (*regula fidei*), now commonly given to the Scriptures, has reference to this creed. It was the creed that could be appealed to as held by the

church in all its great branches, and so as forming the test of catholicity. It was as resting on this creed that the church could be called "catholic and apostolic." Of late the creed has been the subject of great controversy, and violent attempts have been made to thrust out some of its chief articles from the Christian faith. This is a special reason for considering the foundations on which these articles of faith rest.

I. Form of the Creed.

In the first place, what is the creed? Here, first of all, it is to be pointed out that the received form of the creed is not its oldest or original form. The creed exists in two forms—a shorter and a longer; the former, known as the Old Roman Form, going back certainly as early as the middle of the 2nd century (about 140 AD), the latter, the enlarged form, in its present shape, of much later date. Its final form was probably given to it in South Gaul not before the middle of the 5th century (in one or two clauses, as late as the 7th). It is desirable, at the outset, to put these two forms of the creed (in translation) clearly before the reader.

1. Old Roman Form:

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(1) They deny that in all respects it represents true apostolical doctrine—this not only in its later arts., but even in such an article as that affirming the virgin-birth of Christ:

(2) They deny that the meaning we now put on many of the clauses of ~he creed is its true original meaning, i.e. we use the words, but with a different sense from the original framers.

Harnack's Criticism:

In considering these objections, it is always to be remembered that those who urge them do so from the standpoint of rejection of most that is usually considered essential to Christianity. There is in their view no incarnation, no real Godhead of Christ, no real miracle in His life (only faith-cures), no resurrection from Joseph's tomb. This no doubt takes the bottom from the Apostles' Creed, but it takes the bottom also out of apostolic Christianity. Where Harnack, for instance, objects that "Father" and "Son" in the first and second articles of the creed have no Trinitarian reference, but relate only, the former to God's relation to creation, the latter, to Christ's historical appearance, the reply can only be the whole evidence in the New Testament for a Trinitarian distinction and for the essential Divinity of Christ. When it is declared that the virgin-birth is no part of the early Christian tradition, one can only appeal to the evidence of the fact in the Gospels, and recall that no section of the Christian church, except a heretical branch of the Ebionites, and some of the Gnostic sects, is known to have rejected it. (See **VIRGIN BIRTH** .) For detailed replies to Harnack's criticisms, Dr. Swete's book on the Apostles' Creed may be consulted.

LITERATURE.

A list of the voluminous pamphlet literature produced by the German controversy on the Apostles' Creed may be seen in Nippold's Die theologische Einzelschule, II, 232-

33. The most important contributions are those of Harnack (Das apostolische Glaubensbekenntniss, also English Translation); Kattenbusch, and Cremer. Compare also Schaff, Creeds of Christendom, I, 14-23; II, 45-55. Special works are: Pearson, Exposition of the Creed (1659); Kattenbusch, Das apostolische Symbolum, 2 volumes (1894-1900); Zahn, Das apostolische Symbolum (1893); English translation (1899); H. B. Swete, The Apostles' Creed and Primitive Christianity (1894); A. C. McGiffert, The Apostles' Creed, Its Origin, Its Purpose, and Its Historical Interpretation (1902).

James Orr

APOSTLES, GOSPEL OF THE TWELVE

See [APOCRYPHAL GOSPELS](#) .

APOSTOLIC AGE

ap-os-tol'-ik aj.

1. The Mission:

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is being done. And Jude, 2 Peter, and 1 John contain direct polemics against the systems so arising, the beginnings of what in the 2nd century appeared as Gnosticism.

For further details see the separate articles, especially [MINISTRY ; NEW TESTAMENT CANON](#) ; and (for life in the Apostolic Age) [SPIRITUAL GIFTS](#) .

[LITERATURE.](#)

See the separate articles. Works with the title Apostolic Age are by Gilbert (brief), Bartlet (useful), Purves (very conservative), Ropes, McGiffert, and Weizsacker. The last three are for critical study.

Burton Scott Easton

APOSTOLIC FATHERS

An appellation usually given to the writers of the 1st century who employed their pens in the cause of Christianity. See [SUB-APOSTOLIC LITERATURE](#) .

APOSTOLIC FATHERS, EPISTLES OF

See [SUB-APOSTOLIC LITERATURE](#) .

APOSTOLICAL CHURCH ORDINANCES

See [DIDACHE](#) .

APOSTOLICAL CONSTITUTIONS

See [DIDACHE](#) .

APOSTOLICAL COUNCIL

ap-os-tol'-i-kal koun'-sil: The assembly of the apostles and elders held in Jerusalem (49 AD), an account of which is given in Ac 15\$.

APOTHECARY

a-poth'-e-ka-ri: Found in English Versions of the Bible eight times in the Old Testament and Apocrypha for Hebrew word rendered more accurately "perfumer" by the Revised Version (British and American) in Ex 30:25,35; 37:29; Ec 10:1; though inconsistently retained elsewhere (2Ch 16:14 the English Revised Version; Ne 3:8 the English Revised Version (compare the margin); Sirach 38:8; 49:1). See **PERFUMER** .

APPAIM

ap'-aa-im, ap'-a-im (appayim, "nostrils"): A son of Nadab of the house of Jerahmeel, of Judah (1Ch 2:30 f).

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APPAREL

a-par'-el: The English equivalent of six Hebrew and three Greek words, variously signifying all kinds of raiment, chiefly garments costly and beautiful: ornamental (2Sa 1:24); royal, as of Ahasuerus (Es 6:8), of Herod (Ac 12:21, esthes); of kings' daughters (2Sa 13:18); priestly (Ezr 3:10); also mourning (2Sa 14:2). In 1Sa 17:38,39 "apparel" replaces "armor" of King James Version: "Saul clad David with his apparel," probably some close-fitting garment worn under the armor, or sometimes without it. Severe judgment was pronounced on Jewish princes who clothed themselves with "strange" (the King James Version), i.e. "with foreign apparel" (Ze 1:8; compare Isa 2:6-8). "Modest apparel" as against "costly raiment" is commended as suited to Christians (1Ti 2:9; himatismos, and katastole). Angels are robed in white apparel (Ac 1:10; compare Lu 24:4, "dazzling"). Fig. of the glorious and red (suggestive of the wine-press) apparel of the Messiah (Isa 63:1,2), and of "a meek and quiet spirit" (1Pe 3:4).

Dwight M. Pratt

APPARENTLY

a-par'-ent-li (mar'eh, the Revised Version (British and American) "manifestly," signifying in the only place so translated (Nu 12:8) "in the form of seeing" (Keil and Delitzsch), i.e. "an appearance," "a similitude," a manifestation of the invisible God in human form): This is the Old Testament manner of Divine revelation "in the person and form of the angel of Yahweh": "In the bush I did manifestly reveal myself, and talked with Moses" (2 Esdras 14:3). God talked with Moses openly, without figure, in a direct manner revealing to him His will in the clear distinctness of a spiritual communication: "With him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of Yahweh shall he behold."

M. O. Evans

APPARITION

ap-a-rish'-un (indalma, epiphaneia; phantasma): This word is not found in the Old Testament or New Testament canon, the King James Version or the American Standard Revised Version, but occurs twice in the Revised Version (British and American) and thrice in Apocrypha the King James Version as follows: The Wisdom of Solomon 17:3, Greek indalma, the Revised Version (British and American) "spectral form"; 2 Macc 3:24, Greek epiphaneia, the Revised Version (British and American) "apparition," the Revised Version, margin "manifestation"; 2 Macc 5:4, Greek epiphaneia, the Revised Version (British and American) "vision," the Revised Version, margin "manifestation." New Testament, Revised Version: Mt 14:26; Mr 6:49; Greek phantasma, the American Standard Revised Version "ghost," the King James Version "Spirit."

APPEAL a-pel': If an appeal be, as it properly is, a petition for the removal of a case that has been decided for rehearing and review and final decision by a higher court, we find no such instance either in the Old Testament or the New Testament.

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In the institution of judges by Moses (Ex 18:26), the reference: "The hard cases they brought unto Moses, but every small matter they judged themselves," indicates simply a distribution of cases between two courts, but gives no trace of any provision for the rehearing of any case, by a higher court, that has already been decided by a lower. In De 17:8-13, directions are given that a lower court, under certain conditions, shall ask a higher for instructions as to procedure, and shall strictly follow the order prescribed: nevertheless, the decision itself belongs to the lower court. When its sentence was once given, there was no appeal.

In the New Testament, the provision of the Roman law, for an appeal from a lower to a higher court, is clearly recognized, although the case of Paul in Ac 25 does not strictly fall within its scope. The Roman law originally gave a citizen the right of appeal to the tribune of the people, but, with the establishment of the Empire, the emperor himself assumed this function of the tribune, and became the court of last resort. The case of Paul, however, had not been tried before Festus, nor any verdict rendered, when (Ac 25:10,11) he utters the proper legal formula: "I appeal unto Caesar" (Kaisara epikaloumai). That Roman citizens could insist upon such procedure, as right, is not perfectly certain (HJP, II, 2 279). Paul evidently acted upon the suggestion of the governor himself (Ac 25:9), who seems to have been desirous of avoiding the responsibility of a case involving questions most remote from his ordinary attention. At first sight, Paul's decision to appeal seems premature. He throws away his chance of acquittal by Festus, and acts upon the assumption that he has been already condemned. Ac 26:32 shows that the possibility of his acquittal had amounted almost to a certainty. His course is explicable only by regarding his appeal the master stroke of a great leader, who was ready to take risks. In the proposition of Festus, he grasps at what had been an object of hope long deferred.

For many years, he had been desiring and praying to get to Rome (Ac 19:21; Ro 1:11,15; 15:23,24). The Lord had just assured him (Ac 23:11), that as he had testified at Jerusalem, "so must thou bear witness also at Rome." With this promise and direction in view, he hastens toward the world's capital and the

center of the world's influence, in the seemingly precipitate words, "I appeal," which a lower order of prudence would have deferred until he had first been condemned.

H. E. Jacobs

APPEAR

a-per':Of eight Hebrew originals the chief is ra'ah, "to be seen." Used mainly of God's self-revelations in person and in dreams and visions: "Yahweh appeared unto Abram" (Ge 12:7); to Moses (Ex 3:2); to Solomon (1Ki 3:5). All originals used of Nature's processes, of the appearing, i.e. coming of the morning (Ex 14:27); stars (Ne 4:21); flowers, flocks of goats, tender grapes (So 2:12; 4:1 m; So 7:12 margin). So New Testament ophthen, passive of horao, "I see," "to be seen" used especially of angelic revelations and visions: as on the Mount of Transfiguration (Mt 17:3); an angel (Lu 1:11); the risen Lord (Lu 24:34); cloven tongues at Pentecost (Ac 2:3); vision to Paul (Ac 16:9); a great wonder in heaven (Re 12:1, the King James Version). opiano, in Ac 1:3, of Christ appearing after his suffering; phainomai, "to shine," like the above with the added thought of a resplendent, luminous revelation, as of the Bethlehem star (Mt 2:7); the bringing to light of sin (Ro 7:13, the King James

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Version). Also phaneroo, "to make manifest," used exclusively of the post-resurrection appearances and second coming of Christ and of the disclosures of the great judgment day. See Col 3:4; 2Co 5:10; Re 3:18 and seven other passages the King James Version.

Dwight M. Pratt

APPEARANCE

a-per'-ans (mar'eh; chiefly used of the mystic and supernatural visions of Ezekiel and Daniel): A semblance, as of lightning, wheels, sapphire stone (Eze 1:14,16,26); Gabriel's overpowering revelation (Da 8:15; see also Da 10:6,18). In the New Testament refers exclusively, through three Greek words, prosopon, "sight," "countenance," to "outward appearance" (2Co 10:7 the King James Version); and its possibly deceptive nature: opsis, "Judge not according to appearance." (Joh 7:24); "them that glory in appearance." (2Co 5:12; compare 1Sa 16:7). See also 1Th 2:12, the English Revised Version, margin (eidos = "sight").

APPEARING

a-per'-ing (apokalupsis, "an unveiling"; epiphaneia, "a manifestation"): Exclusively technical, referring in the six passages where found to the return, the millennial advent of Christ (e.g. 1Pe 1:7, the King James Version; 2Ti 1:10; Tit 2:13).

APPEASE

a-pez': "To make one at peace." Esau is appeased, i.e. placated, won over by means of presents (Ge 32:20). One "slow to anger appeaseth strife," i.e. puts an end to it (Pr 15:18). the Revised Version (British and American) changes "appeased" of the King James Version in Ac 19:35 into "quieted" (Greek

katastello, "put down," "suppress," "restrain," referring to a popular commotion).

APPERTAIN

ap-er-tan': Only once in English Versions of the Bible, namely, in Jer 10:7, for ya'ah "it becometh," "it is seemly," Vulgate "Tuum est enim decus," "it is Thy honor." Generally in the sense of "to belong to" (Le 6:5, "to whom it appertaineth"); Ne 2:8, "the castle which appertained to the house" (Tobit 6:12; 1 Esdras 8:95; 1 Macc 10:42).

APPETITE

ap'-e-tit (chai, nephesh): This word occurs four times in Old Testament text and once in the King James Version margin. Once (Job 38:39) it is a translation of chai, "life"; "Canst thou satisfy the appetite (life) of the young lions?" Twice (Pr 23:2; Ec 6:7; also Isa 56:11, the King James Version margin) it is a translation of nephesh: Pr 23:2, ba'al nephesh "a man given to appetite"; Ec 6:7, "the nephesh is not filled." In Isa 56:11, "strong of nephesh" is translated "greedy." Nephesh means originally "breath," hence "the soul," psuche, "the vital principle," "life"; therefore in certain expressions

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referring to the sustaining of life the nephesh hungers (Pr 10:3), thirsts (Pr 25:25), fasts (Ps 69:10). Nephesh then comes to mean the seat of the senses, affections, emotions, and to it is ascribed love, joy, desire (compare De 12:20; Pr 6:30 the Revised Version, margin; Mic 7:1, where the nephesh "desires"). The idea of desire or appetite of the nephesh may include all forms of longing; e.g. lust (Jer 2:24; "her desire" is literally "the desire of her nephesh"), the appetite for revenge (Ps 41:2, "the will of his enemies" is literally "the nephesh," etc.). The next step is to identify the nephesh with its desire, hence in the cases above nephesh is translated "appetite." In the 4th case ([Isa 29:8](#)) "His soul hath appetite" is a free translation of naphsho shoqeqah, literally "His soul runneth to and fro."

S. F. Hunter

APPHIA

af'-i-a, ap'-fi-a (Apphia, dative case of Apphia; in Phm 1:2, though Apphia, Amphia, and Appia, also occur): A Christian of Colosse, probably the wife of Philemon; certainly a member of his household, greeted as "the sister" the Revised Version, margin. In the Greek church, November 22 is sacred to her memory. It has been supposed, since this epistle concerns one household exclusively, that Apphia was Philemon's wife and the mother or sister of Archippus (which see). She was stoned to death with Philemon, Onesimus, and Archippus in the reign of Nero. (See Lightfoot, Col., 372.)

APPHUS

af'-us, ap'-fus: A name borne by Jonathan, the fifth son of Mattathias (Apphus, 1 Macc 2:5). All the brothers, according to this passage, had double names; John is said to have been called Gaddis; Simon, Thassi; Judas, Maccabeus; Eleazar, Avaran; Jonathan, Apphus (1 Macc 2:2-5). The latter were probably the names which Mattathias gave his sons, while the former were received later when they

became "leaders of the people." The common explanation of the word "Apphus" relates it to the Syriac *choppus*, "the dissembler"; but Torrey (article "Maccabees," *Encyclopedia Biblica*) points out that we have no means of ascertaining with what guttural consonant the word began, or what Semitic consonant the Greek "s" represents. Both the form and meaning of the name are, therefore, still to be explained.

H. J. Wolf

APPII FORUM

ap'-i-i fo'-rum, transliteration of Lat; APPIUS ap'-i-us, MARKET OF (Revised Version) (Appiou phoron): Appi Forum Cicero ad Att. 2.10; Suetonius Tib. 2: Appii Forum; Vulgate Revised Version: Forum Appi; Horace Satires i.5; Pliny, Nat. Hist., iii.64; xiv.61; CIL, X, 6824, or Market of Appius, was a town situated at the forty-

third milestone on the Appian Road (39 1/2 English miles from Rome, a single day's journey for energetic travelers) according to the imperial itineraries (Ant., 108; Hierosol. 611; Geog. Rav. 4.34). Its existence probably dates from the time of Appius Claudius Caecus (Suet. Tib. 2; compare Mommsen, Rom. Forsch., I, 308), who laid out the famous highway from Rome to Capua in 312 BC. In the 1st century it had the

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rank of a municipality (Pliny, iii.64). Its importance as a highway station is due chiefly to the canal which ran by the side of the road from there to within a short distance of Tarracina (at the sixty-second milestone), affording an alternative means of conveyance (Strabo v.3.6). It was customary to cover this section of the journey, passing through the Pontine Marshes, by night in canal boats drawn by mules. Horace (Sat. i.5) offers a lively picture of the discomforts of the trip, mentioning the importunate inn-keepers and intolerable drinking water at Appii Forum, the gnats and frogs which were enemies to repose, and the exasperating procrastination of the muleteer.

The Christian brethren in Rome went out along the Appian Road to welcome the apostle Paul upon hearing of his arrival at Puteoli. One party awaited him at Three Taverns while another proceeded as far as Appii Forum Ac 28:15).

George H. Allen

APPLE, OF THE EYE

ap'-'-l: The eyeball, or globe of the eye, with pupil in center, called "apple" from its round shape. Its great value and careful protection by the eyelids automatically closing when there is the least possibility of danger made it the emblem of that which was most precious and jealously protected. The Hebrew terms for it were, 'ishon, diminutive of 'ish, "man," little man or mannikin, referring perhaps specially to the pupil, probably from "the little image one sees of himself when looking into another's pupil" (Davies' Lexicon). "He kept him (Israel) as the apple of his eye" (De 32:10); "Keep me as the apple of the eye," literally, "as the apple, the daughter of the eye" (Ps 17:8). "Keep my law (the Revised Version, margin "teaching") as the apple of thine eye" (Pr 7:2). Compare Pr 7:9 where it is used to denote what is the center (American Revised Version, "in the middle of the night"; the English Revised Version "in, the blackness of night"; margin "Hebrew pupil (of the eye)"); babhah perhaps an "opening," "gate"; others regard it as a mimetic word akin to Latin pupa, papilla ("He that

toucheth you toucheth the apple of his eye," i.e. Yahweh's; Zec 2:8); bath-‘ayin, "daughter of the eye"; "Give thyself no respite, let not the apple of thine eye cease" (La 2:18), which means, either "sleep not," or "cease not to weep." kore, "young girl," "pupil of the eye": "He (the Lord) will keep the good deeds (the Revised Version (British and American) "bounty") of a man as the apple of the eye" (Ecclesiasticus 17:22); the Septuagint also has kore in all instances except La 2:18, where it has thugater, "daughter."

W. L. Walker

APPLE; APPLE-TREE

ap'-1 ap'-1 tre, (tappuach): A fruit tree and fruit mentioned chiefly in Cant, concerning the true nature of which there has been much dispute.

So 2:3 says: "As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight"; So 8:5: "Under the apple- tree I awakened thee: there thy mother was in travail with thee, there was she in travail that brought thee forth." Of the fruit it is said, So 2:3: "His fruit was sweet to

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APPLES OF SODOM

sod'-um: Josephus (BJ, IV, viii, 4) says that "the traces (or shadows) of the five cities (of the plain) are still to be seen, as well as the ashes growing in their fruits, which fruits have a color as if they were fit to be eaten; but if you pluck them with your hands they dissolve into smoke and ashes." What this "Dead Sea fruit" is, is uncertain. The name "Dead Sea apples" is often given to the fruit of the *Solanum Sodomaeum* "a prickly shrub with fruit not unlike a small yellow tomato." Cheyne thinks that the fruits referred to by Josephus (compare Tacitus Hist. v.37) may be either

(1) those of the 'osher tree ('*usar*, *Calotropis procera*, described by Hasselquist (Travels, 1766)), found in abundance about Jericho and near the Dead Sea, which are filled with dust when they have been attacked by an insect, leaving the skin only entire, and of a beautiful color. Tristram describes the fruit as being "as large as an apple of average size, of a bright yellow color, hanging three or four together close to the stem"; or as suggested by Tristram

(2) those of the wild colocynth; the fruit is fair of aspect with a pulp which dries up into a bitter powder (EB, article "Sodom," col. 4669, note 2). This colocynth is supposed to be the "wild vine" mentioned 2Ki 4:39. The "vine of Sodom" of De 32:32 has been supposed to bear the "Dead Sea fruit"; but most modern writers regard the passage as figurative.

W. L. Walker

APPLY

a-*pli*': Purely an Old Testament term representing five Hebrew originals which signify respectively, "to enter," "to incline," "to give," "to go about," "to put or place," in each instance spoken of the heart in its attitude to wisdom (Ps 90:12 the King James Version); instruction (Pr 23:12); understanding (Pr 2:2);

knowledge (Pr 22:17).

APPOINT

a-point': This word is used for the expression of a large variety of ideas and the translation of almost as many words. naqabh = " stipulate" (Ge 30:28). paqadh = " put into office" (Ge 41:34; Nu 1:50; Es 2:3); "select" (Jer 51:27); "put in charge" (Jer 49:19; 50:44); "assign" (Nu 4:27; Jer 15:3); "send" (Le 26:16); "designate," "select" (Ex 21:13; Nu 4:19; 2Sa 7:10; Isa 61:3); "single out" (1Sa 8:11,12; Ho 1:11). nathan = " designate," "select" (Nu 35:6 the King James Version; Jos 20:2 the King James Version; Eze 45:6); "set aside" (Ex 30:16). shith = " designate," "select" (Job 14:13; Isa 26:1). So also 'amadh (1Ch 15:16; Ne 7:3); so shalach (1Ki 5:9); qarah (Nu 35:11). tsawah = " choose" (2Sa 6:21). bachar = " select" (2Sa 15:15 the King James Version). 'amar = " command" (1Ki 5:6 the King James Version). tithemi = " designate," "select" (Mt 24:51; Lu 12:46). A careful reading of the above passages will bring to mind the doctrine that with reference to the world's work, God Himself calls men into office, selecting them from among the multitude and setting them aside for His special purposes; and that He calls to His assistance not only men but also events and forces of Nature (Le 26:16).

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Frank E. Hirsch

APPREHEND

ap-re-hend': Occurs in the New Testament in two meanings: "to arrest" (piazō; Ac 12:4; 2Co 11:32 the Revised Version (British and American), "take"); and "to seize," "grasp," "take into one's possession," "attain," "inquire eagerly" (katalambano, the American Standard Revised Version "laid hold on," "laid fast hold of," Php 3:12,13; Eph 3:18). In Joh 1:5, "The darkness apprehended it not," the Revised Version, margin gives "overcame not." See **COMPREHEND**.

APPROVE

a-proof': This word, as ordinarily used, means "to entertain a favorable opinion concerning" (Ps 49:13; La 3:36). Its Biblical and archaic use conveys a much stronger meaning and is equivalent to its use in legal formalities of today, "to approve a bill," i.e. by some act, generally a signature, to express approval. In New Testament, a number of times, for Greek dokimazo, "to test, try, make proof of," and its derivative, dokimos, "tested," "tried." The word will, in almost every case, imply that the proof is victoriously demonstrated, the proved is also approved, just as in English we speak of "tried men" (Trench, Greek Synonyms of New Testament). It is the word most frequently used for the testing of ores. That which does not stand the test is adokimos, "reprobate." Compare Jer 6:30 King James Version: "reprobate silver." That which stands the test is dokimos, "approved." "Salute Apelles the approved in Christ" (Ro 16:10); "they that are approved" (1Co 11:19); "Present thyself approved unto God" (2Ti 2:15); when he hath been "approved" (Jas 1:12). See also Ro 14:18,22; 1Th 2:4.

H. E. Jacobs

APRON

a'-prun: Appears only in Ge 3:7 and Ac 19:12 English Versions. English na-prun, North of England nap-peon, from Low Latin, through French nape, nappe, "napkin." The "n" was dropped owing to false division of the article a from the noun; thus "a napron" became "an apron:" In Ge 3:7 it is used to translate a Hebrew word rendered "girdles" in Revised Version margin: "And they sewed fig-leaves together and made themselves aprons." In Ac 19:12 simikinthia, stands for semicinctia, which is really a Latin word meaning "half-girdle," i.e. girdles going only half round the body and covering the front of the person: "Unto the sick were carried away from his (Paul's) body handkerchiefs (soudaria, rendered "napkins" Lu 19:20; Joh 11:44; 20:7) or aprons." The word denotes here, probably, a workman's apron, perhaps those of Paul himself; though it seems more natural to suppose that the people brought their own "handkerchiefs" or "aprons" to Paul to secure the miraculous effect desired. The garments, at any rate, were such as could be easily removed and carried back and forth. (See Rich, Dict. of Roman and Greek Ant, under the word, for illust.; also Pope's Lexicon, under the word).

George B. Eager

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APT

(Literally, "fitted"): Applied to one distinguished for readiness in meeting demands of some special situation, or emergency. For this, there is no specific Biblical word in either Old Testament or New Testament. It occurs always in the English translations in paraphrases, as "apt for war" (2Ki 24:16), "apt to teach," Greek "didaktikos" (1Ti 3:2; 2Ti 2:24).

AQUEDUCT

ak'-we-dukht. See **CISTERN** .

AQUILA

ak'-wi-la (Akulas), ("an eagle"): Aquila and his wife Priscilla, the diminutive form of Prisca, are introduced into the narrative of the Ac by their relation to Paul. He meets them first in Corinth (Ac 18:2). Aquila was a native of Pontus, doubtless one of the colony of Jews mentioned in Ac 2:9; 1Pe 1:1. They were refugees from the cruel and unjust edict of Claudius which expelled all Jews from Rome in 52 AD. The decree, it is said by Suetonius, was issued on account of tumults raised by the Jews, and he especially mentions one Chrestus (Suetonius Claud. 25). Since the word Christus could easily be confounded by him to refer to some individual whose name was Chrestus and who was an agitator, resulting in these disorders, it has been concluded that the fanatical Jews were then persecuting their Christian brethren and disturbances resulted. The cause of the trouble did not concern Claudius, and so without making inquiry, all Jews were expelled. The conjecture that Aquila was a freedman and that his master had been Aquila Pontius, the Roman senator, and that from him he received his name is without foundation.

He doubtless had a Hebrew name, but it is not known. It was a common custom for Jews outside of Palestine to take Roman names, and it is just that this man

does, and it is by that name we know him. Driven from Rome, Aquila sought refuge in Corinth, where Paul, on his second missionary journey, meets him because they have the same trade: that of making tents of Cilician cloth (Ac 18:3). The account given of him does not justify the conclusion that he and his wife were already Christians when Paul met them. Had that been the case Lu would almost certainly have said so, especially if it was true that Paul sought them out on that account. Judging from their well-known activity in Christian work they would have gathered a little band of inquirers or possibly converts, even though they had been there for but a short time. It is more in harmony with the account to conclude that Paul met them as fellow-tradespeople, and that he took the opportunity of preaching Christ to them as they toiled.

There can be no doubt that Paul would use these days to lead them into the kingdom and instruct them therein, so that afterward they would be capable of being teachers themselves (Ac 18:26). Not only did they become Christians, but they also became fast and devoted friends of Paul, and he fully reciprocated their affection for him (Ro 16:3,4). They accompanied him when he left Corinth to go to Ephesus and remained there while he went on his journey into Syria. When he , wrote the first letter to the church at Corinth they were still at Ephesus, and their house there was used as a Christian assembly-place (1Co 16:19). The decree of Claudius excluded the Jews

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from Rome only temporarily, and so afterward Paul is found there, and his need of friends and their affection for him doubtless led them also to go to that city (Ro 16:3). At the time of the writing of Paul's second letter to Tim they have again removed to Ephesus, possibly sent there by Paul to give aid to, and further the work in that city (2Ti 4:19). While nothing more is known of them there can be no doubt that they remained the devoted friends of Paul to the end.

The fact that Priscilla's name is mentioned several times before that of her husband has called forth a number of conjectures. The best explanation seems to be that she was the stronger character. Jacob W. Kapp

AR, AR OF MOAB

ar, mo'-ab ('ar, 'ar-mo'abh; Er; Aroer or Seeir): The city of Ar is named in a snatch of ancient song (Nu 21:15), literally "the site of Ar." It is identical with "Ar of Moab" (Nu 21:28; Isa 15:1). This is probably the place called the City of Moab in Nu 22:36, where the Hebrew is 'ir mo'abh. It is probably also intended by "the city that is in the middle of the valley" (De 2:36; Jos 13:9,16; 2Sa 24:5). It lay "on the border of the Arnon, which is in the utmost part of the border" (Nu 22:36). A possible identification might be the ruin noted by Burckhardt, in the floor of the valley, on a piece of pasture-land below the confluence of the Lejjun and the Mojib. Buhl however thinks that not a city but a Moabite district somewhere in the region south of the Arnon may be intended (GAP, 269).

W. Ewing

ARA

a'-ra ('ara', meaning unknown): A son of Jether of the tribe of Asher (1Ch 7:38).

ARAB

a'-rab ('arabh, "ambush"): A city in the hill country of Judah, probably the site of the ruins Er-Rabiyeh South of Hebron (Jos 15:52).

ARAB; ARABIANS

ar'-ab, a-ra'-bi-ans. See [ARABIA](#) .

ARABAH

ar'-a-ba, a-ra'-ba ha-'arabhah, ("the Arabah"): This word indicates in general a barren district, but is specifically applied in whole or in part to the depression of the Jordan valley, extending from Mount Hermon to the Gulf of Akabah. In the King James Version it is transliterated only once (Jos 18:18) describing the border of Benjamin. Elsewhere it is rendered "plain." But in the Revised Version (British and American) it is everywhere transliterated. South of the Dead Sea the name is still retained in Wady el-Arabah. In De 1:1; 2:8 (the King James Version "plain") the southern portion is referred to; in De 3:17; 4:49; Jos 3:16; 11:2; 12:3 and 2Ki 14:25 the name is closely

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2. History: At present the Egyptian government maintains a fort and harbor at Akabah, but its authority does not extend into the interior. The Arabah has, however, from time immemorial furnished a caravan route between northern Arabia and the Sinaitic Peninsula. It was this which supported the great emporium of Petra. The Israelites traversed its southern portion both on their way from Horeb to Kadesh-barnea and on their return, when the king of Edom refused passage through his land (Nu 20:21; De 2:3). This opposition compelled them to turn up the forbidding Wady el-Ithem, which opens into the Arabah a few miles north of Akabah and leads to the Pilgrim route between Damascus and Mecca. The terrors of this passage are referred to in Nu 21:4, where it is said "the soul of the people was much discouraged because of the way." Around Akabah itself there are still groves of palms, the existence of which, at the time of the Exodus, is indicated by the name Elath (De 2:8), "a grove of trees."

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George Frederick Wright

ARABATTINE

ar-a-ba-ti'-ne. See **AKRABATTINE** (Apocrypha).

ARABIA

a-ra'-bi-a ('arabh, Arabia):

I. NAME AND SITUATION

1. Name
2. Situation and Configuration

II. PHYSICAL FEATURES

1. The Desert
2. Climate
3. Mountains
4. Rivers

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Mohammad claimed to restore this primeval religion in Islam. By John of Damascus Mohammad was regarded as the founder of a Christian sect. It is probable that but for his appearance Christianity would have spread over the whole of Arabia.

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Thomas Hunter Weir

ARABIAN

See [ARABIA](#) .

ARABIC GOSPEL OF THE INFANCY

See [APOCRYPHAL GOSPELS](#) .

ARABIC HISTORY OF JOSEPH THE CARPENTER

See [APOCRYPHAL GOSPELS](#) .

ARABIC LANGUAGE

ar'-a-bik lan'-gwaj: For the student of the Bible the Arabic language is of interest, first, as one of the members of the Semitic group of languages, to which belong the Hebrew and Aramaic tongues of the Bible; secondly, as one of the languages into which the Bible and other church literature were early translated and in which a Christian literature was produced; and thirdly, as the vernacular of Mohammed and his followers, the classical tongue of that religious system which is the offspring of a degenerate Judaism and Christianity.

1. Philological Characterization:

Scholars are generally agreed in grouping the Arabic and Ethiopic together as a South-Sem branch of the Semitic stock. For the geographical and ethnological background of the Arabic language, see [ARABIA](#) . A general characteristic of this tongue of the desert is its remarkable retention into a late historical period, of grammatical features obliterated or in process of obliteration in the other Semitic tongues at their earliest emergence in literature; so that in the period since the golden age of its literature, the Arabic has been undergoing changes in some respects analogous to those which its sister-dialects underwent in their pre-literary or earliest

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For Arabic versions of the Bible, see [ARABIC VERSIONS](#) . Outside of the Scriptures themselves there was most felt by Christian communities living in the Arabic-speaking world (primarily, though not exclusively, in Egypt and Syria) the need of a Christian literature suited to the tastes of the time and region. Apocryphal and legendary material makes up a large part, therefore, of the list of Christian Arabic literature. See [APOCRYPHAL GOSPELS](#) . But this material was not original. With the small degree of intellectual activity in those circles it is not surprising that most of such material, and indeed of the entire literary output, consists of translations from Syriac, Greek or Coptic, and that original productions are few in number.

Of these last the most noteworthy are the following: theological and apologetic tracts by Theodore, bishop of Haran, the same who held the famous disputation with Mohammedan scholars at the court of Caliph Al-Mamun early in the 9th century; apologetic and polemic writings of Yahya ibn Adi of Tekrit, and of his pupil Abu All Isa ibn Ishaq, both in the 10th century; the Arabic works of Bar Hebraeus, better known for his numerous Syriac compositions, but productive also of both historical and theological works in Arabic (13th century); in Egypt, but belonging to the same Jacobite or Monophysite communion as the above, the polemic and homiletic productions of Bishop Severus of Eshmunain (10th century), and, a generation earlier than Severus and belonging to the opposing or Melkite Egyptian church, the chronicle of Euty chius, patriarch of Alexandria, continued a century later by Yahya ibn Said of Antioch; large compilations of church history, church law and theological miscellany by the Coptic Christians Al-Makin, Abu Ishaq ibn Al-Assal, Abu'l-Barakat and others, the leaders in a general revival of Egyptian Christianity in the 13th century; on the soil of Nestorianism, finally, the ecclesiastical, dogmatic and exegetical writings of Abulfaraj Abdallah ibn At-Tayyib, (11 century), the apologetic compositions of his contemporary, Elias ben Shinaya, the historian, and the Nestorian church chronicle begun in the 12th century by Mari ibn Suleiman and continued two centuries later by Amr ibn Mattai and Saliba bar Johannan. After this date there is no original literature produced by Arabic-speaking Christians until the modern

intellectual revival brought about by contact with European Christianity.

3. The Literary Vehicle of Islam:

What Aramaic, Greek and Latin have been successively in the history of Christianity, all this, and more, Arabic has been in the history of Islam. The language of its founder and his "helpers," the language of the Koran "sent down" from God to Mohammed by the angel Gabriel, the language therefore in which it has always been preserved by the faithful, untranslated, whithersoever it has spread in the wide world of Islam, Arabic is identified with Islam in its origin, its history, its literature and its propaganda. All the points of contact between the religion of the Bible and the religion of the Koran, literary, historical, apologetic and missionary, are alike in this, that they demand of the intelligent student of Christianity a sympathetic acquaintance with the genius and the masterpieces of the great Arabic tongue.

J. Oscar Boyd

ARABIC VERSIONS

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ar'-a-bik vur'-shuns: Arabic translations of the Bible must have been made at a very early date, for Christianity and Judaism had penetrated far into Arabia by the 6th century of our era, but the oldest of which a copy has come down to our time is that of Sasdish the Gaon (942 AD). This version was made directly from the Massoretic Text and is said to have covered the whole of the Old Testament, but much of it is no longer extant. It is characterized by an avoidance of anthropomorphisms (e.g. Ge 6:2, "sons of nobles" and "daughters of common people") and by giving modern equivalents, e.g. Turks, Franks, Chinese, for the Hebrew names. Saadiah's Pentateuch was first printed at Constantinople in 1546 and was incorporated into the Paris (1629-45) and London (1657) Polyglots.

When, after the rise of Islam, Arabic became the common language of Syria, Egypt and North Africa, translations were made from the Septuagint, from the Peshitta and from Coptic. In the Polyglots the translation of Joshua is, like the Pentateuch, made from the Massoretic Text, as also portions of Kings and Nehemiah, with interpolations from the Peshitta. Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings (in parts), 1 and 2 Chronicles (?), Nehemiah (in parts) and Job have been translated into Arabic from Syriac. The remaining books (Prophets, Psalms, Proverbs, etc.) are from the Septuagint, and that according to Codex Alexandrinus. In the New Testament the Gospels have been translated from the Vulgate, and the remaining books, although from the Greek, are late. A revised edition of the versions in Walton's Polyglot was published by J. D. Carlyle, professor of Arabic in Cambridge, and printed at Newcastle by Sarah Hodgson in 1811. A very fine translation of the entire Bible in classical Arabic has been issued by the Jesuit Fathers in Beirut, and a simpler version in Arabic which can be understood by the common people, educated and uneducated alike, was made by the late Dr. Cornelius Van Dyck of the Syrian Protestant College and published by the American Press in Beirut. Dr. Van Dyck had the benefit of the help and advice of the Sheikh Nacif al-Yaziji.

A large number of manuscripts of the Bible in Arabic, in whole or in part, are to

be found in the British Museum, the Bibliotheque Nationale and the great libraries of the Continent, but none of them are of sufficient age to make them of value for the criticism of the text.

Thomas Hunter Weir

ARABOTH

ar'-a-both. See [ARUBBOTH](#) .

ARAD

a'-rad ('aradh; Arad):

(1) A city mentioned four times in the Old Testament. In the King James Version it is twice mistakenly rendered as the name of a king (Nu 21:1; 33:40). Three times it is spoken of as in the South Country, one mention using the phrase 'the wilderness of Judah which is in the South Country of Arad' (Jud 1:16), that is, the part of the wilderness of Judah which is in the South Country near Arad. It was situated near the frontier of Judah and Simeon, being grouped with Debir, Hormah, Makkedah, etc.

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(Jos 12:14). Arad and other cities joined in attacking Israel in the fortieth year of the sojourn in the wilderness (Nu 21:1-3), and Israel vowed to "make their cities a devoted thing." In the case of Zephath, one of the cities, this vow was fulfilled after the death of Joshua (Jud 1:17). The Kenite relatives of Moses had their inheritance near Arad (Jud 1:16). In the form a-ru-da the city is mentioned by Shishak of Egypt as among the places which he conquered in Palestine. The identification of the site with Tel Arad, about 17 miles South of Hebron, seems to be generally accepted.

(2) One of the descendants of Elpaal the son of Shaharaim, mentioned among the descendants of Benjamin (1Ch 8:15).

Willis J. Beecher

ARADUS

ar'-a-dus (Arados, 1 Macc 15:23): Greek name of the Old Testament **ARVAD** (which see), a city on the coast of Phoenicia.

ARAH

a'-ra ('arach, "traveler"?):

(1) The son of Ulla, an Asherite (1Ch 7:39).

(2) The head of a family that returned from the exile with Zerubbabel (Ezr 2:5; Ne 7:10). He is sometimes identified with Arah of Ne 6:18 whose granddaughter became the wife of Tobiah, the Ammonite who tried to thwart Nehemiah in rebuilding Jerusalem.

ARAM

a'-ram ('aram):

(1) A son of Shem (Ge 10:22; 1Ch 1:17). See [ARAMEANS](#) ; [SYRIA](#) .

(2) A grandson of Nahor (Ge 22:21).

(3) A descendant of Asher (1Ch 7:34).

(4) Aram, King James Version: Greek form of Ram (thus the Revised Version (British and American) Mt 13:4; Arni Lu 3:33), grandson of Perez.

ARAM-DAMMESEK

a-ram-dam'-es-ek: Syria of Damascus, conquered by David (2Sa 8:5,6). See [SYRIA](#) .

ARAM-MAACAH

a-ram-ma'-a-ka. See [SYRIA](#) .

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ARAM-NAHARAIM

a-ram-na-ha-ra'-im. See [SYRIA](#) .

ARAM-REHOB

a-ram-re'-hob. See [SYRIA](#) .

ARAM-ZOBAH

a-ram-zo'-ba. See [SYRIA](#) .

ARAMAEANS; ARAMEANS

ar-a-me'-ans: Often in the King James Version and the Revised Version (British and American) Syrians. See [SYRIA](#) .

ARAMAIC VERSIONS

See [TARGUM](#) .

ARAMAIC; ARAMAIC LANGUAGE

ar-a-ma'-ik lan'-gwaj ('aramith; the King James Version Syrian, Syriac; [SYRIAN](#) in the Revised Version (British and American)):

1. Early Notices of Aramaic in Scripture
2. Extra-Biblical Evidences of Aramaic
3. The Script of Aramaic Inscriptions

4. Dialects of Aramaic
5. Grammatical Peculiarities
6. Comparison of Aramaic of Sinjirli with That of Bible
7. Comparison of Aramaic of Assouan with That of Daniel
8. Elephantine Papyri
9. Comparison with Aramaic of the Targums
10. Chief Differences in Letter

LITERATURE

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have instead 'al-ken. In our own language the presence of "eke" in serious prose or poetry as a conjunction would prove the antiquity of the composition. The fact that the distinction between "c" and "s" has disappeared in the Targums, but is still preserved in the Bible, is a note of age that cannot be passed over. Other examples might be given, but these will suffice. Professor Bevan lightly dismisses many of these differences as mere matters of orthography; yet in French the presence of "l" for "u" or as strengthening the "u" in such words as alx, eulx, aultres is regarded as a note of old as distinct from modern French; yet probably the pronunciation was not different.

In pursuing this part of the subject the latter portion of Pusey's first Lecture (Daniel the Prophet) is worthy of study. Pusey had not the advantage of contemporary documents with which to compare Biblical Aramaic; he could only emphasize the nature and amount of the differences which separated the language of Daniel from that of the Targums. The argument can now be supplemented by a yet stronger argument from the resemblance between the former and the contemporary papyri of Assouan, and yet the earlier Sinjirli inscriptions. See further, **SYRIAC VERSIONS ; LANGUAGES OF THE OLD TESTAMENT** ; and compare the article "Aramaic" in Encyclopedia Biblica.

LITERATURE.

Numerous grammars and dictionaries of the two principal dialects of Aramaic, eastern (Syr) and western (Chaldee) may be seen in any catalogues. There is an excellent compendium of the grammar of Biblical Aramaic in Delitzsch's introduction to Baer's Text of Daniel and Ezra. For the Samaritan there is a small grammar by Nicholls, also one in the series "Porta Linguarum Orientalium." Noldeke has published grammars for Mandaean and New Syriac

J. E. H. Thomson

ARAMITESS

ar-am-it'-es, ar'-am-it-es, ar'-am-it-es ('arammiyah): The term applied to the concubine-mother of Machir, the father of Gilead (1Ch 7:14); the inhabitants of Gilead were thus in part Arameans (Syrians) by descent.

ARAN

a'-ran ('aran, "wild goat"): A son of Dishan, the Horite (Ge 36:28; 1Ch 1:42). It may possibly be connected with the Yerahmelite Oren ('-ren) (1Ch 2:25; compare Curtis, Chron. at the place; Dillmann, Ge at the place; ZDMG, L, 168); Robertson Smith claims that this name is equivalent to the Samaritan ('-r-n), "wild goat" (Jour. Phil., IX, 90). J. Jacobs translates it by "ass" (Stud. Biblical Arch., 71). This is one of the

many totem names in the Bible. More than one-third of the Horites, the descendants of Seir, bear animal names, and those clans of the Edomites connected with the Horites also have animal names. The very name "Self" means a "he-goat," and Dishan, "a gazelle" (Stud. Biblical Arch., 70-72). Gray, however, remarks that "the instance (Aran) is most uncertain" (HPN, 108).

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Samuel Cohon

ARARAH

Same as **ARARAT** (Tobit 1:21).

ARARAT

ar'-a-rat ('araraT): A mountainous plateau in western Asia from which flow in different directions the Euphrates, the Tigris, the Aras and the Choruk rivers. Its general elevation is 6,000 feet above the sea. Lake Van, which like the Dead Sea has no outlet, is nearly in its center. The Babylonian name was Urartu, the consonants being the same in both words. In 2Ki 19:37 and Isa 37:38 the word is translated in the King James Version Armenia, which correctly represents the region designated. It was to Armenia that the sons of Sennacherib fled. In Jer 51:27 Ararat is associated with Minni and Ashkenaz, which according to the Assyrian monuments lay just to the east of Armenia. In Ge 8:4 the ark is said to have rested "upon the mountains of Ararat," i.e. in the mountainous region of Armenia, the plural showing that the mountain peak known as Ararat was not referred to. This peak is of volcanic origin and lies outside the general region, rising from the lowlands of the Araxes (Aras) River to a height of 17,000 feet, supported by another peak seven miles distant, 13,000 feet high. It is only in comparatively modern times that the present name has been given to it. The Armenians still call it Massis, but believe, however, that Noah was buried at Nachitchevan near its base.

The original name of the kingdom occupying Armenia was Bianias, which Ptolemy transliterated Byana. Later the "B" was modified into "V" and we have the modern Van, the present capital of the province. The "mountains of Ararat" on which the ark rested were probably those of the Kurdish range which separates Armenia from Mesopotamia and Kurdistan. In the Babylonian account the place is called "the mountain of Nizir" which is east of Assyria. Likewise

Berosus locates the place "in the mountain of the Kordyaeans" or Kurds (Ant., I, iii, 6), while the Syriac version has Hardu in Gen. 8:4 instead of Ararat. The Kurds still regard Jebel Judi, a mountain on the boundary between Armenia and Kurdistan, as the place where the ark rested.

This elevated plateau of Armenia has still many attractions, and is eminently suited to have been the center from which the human race spread in all directions. Notwithstanding its high elevation the region is fertile, furnishing abundant pasture, and producing good crops of wheat and barley, while the vine is indigenous. Moreover there are unmistakable indications that in early historic times there was a much more abundant rainfall in all that region than there is now, so that the climate was then better adapted to the wants of primitive man. This is shown by the elevated beaches surrounding lakes Van, Urumiah, and, indeed, all the lakes of central Asia. Great quantities of mammoth bones have been found in these bordering lacustrine deposits corresponding to those found in the glacial and postglacial deposits of Europe and America. It should, also, be remembered that the drying up of the waters of the flood is represented to have been very gradual—it being 170 days from the time the waters began to subside before Noah could disembark. It may have been many centuries before the present conditions were established, the climate, meanwhile,

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being modified to a corresponding degree by the proximity of vast surrounding bodies of water.

Armenia abounds in inscriptions carved on the rocks, altar stones and columns, but they have been only imperfectly translated. The script is cuneiform and each letter has only a single phonetic character attached to it. But there are introduced a good many borrowed ideographs which have assisted in the decipherment. According to Sayce this cuneiform syllabary was introduced from Assyria after the conquest of Shalmaneser II in the 9th century BC.

George Frederick Wright

ARARATH

ar'-a-rath: Same as **ARARAT** (which see).

ARATHES

a-ra'-thez (the King James Version Ariarthes; Arathes; Ariarathes): King of Cappadocia, 163-130 BC. Educated in Rome, he imbibed Roman ideas and became a faithful ally of the Romans, in conformity with whose wishes he declined a proposal of marriage with the sister of Demetrius Soter. The latter declared war, drove Arathes from his kingdom and set up Holophernes in his stead. He fled to Rome about 158, and through the good offices of the Romans succeeded in obtaining for himself a participation in the government of Cappadocia. Later he again became sole king. In 139 BC, as a result of an embassy sent by Simon Maccabeus, the Romans wrote letters to Arathes (1 Macc 15:22) and other eastern kings in behalf of the Jews. (See Diodor. XXXI, 19, 28, 32; Justin, XXXV, 1; Polyb. III, 5; XXXII, 20-30; XXXIII, 12).

J. E. Harry

ARAUNAH

a-ro'-na ('arawnah, 2Sa 24:16,20 ff; 'aranyah 2Sa 24:18, and 'ornan, 1Ch 21:15 ff; 2Ch 3:1, all from a Hebrew root meaning "to be strong"): A Jebusite from whom David at the request of the prophet Gad bought a threshing-floor located upon Mt. Moriah, as a site for an altar of the Lord at the time of the great plague (2Sa 24:15 ff; 1Ch 21:15 ff), upon which Solomon later erected the temple (2Ch 3:1).

ARBA

ar'-ba ('arba', "four"): Variousy described as "the greatest man among the Anakim" (Jos 14:15), "the father of Anak" (Jos 15:13), "the father of Anok" (Jos 21:11 margin). Thus he seems to have been regarded as the ancestor of the Anakim, and as the most famous hero of that race. He was the reputed founder of the city called after him, on the site of which Hebron was built (Jos 21:11).

ARBA, CITY OF

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See [KIRIATH-ARBA](#) .

ARBATHITE

ar'-bath-it (ha-'arbhati): Perhaps "a native of the Arabah." Klostermann suggests "a native of Beth-arabah." The Arbathite is Abi-albon (2Sa 23:31), also named Abiel (1Ch 11:32), one of David's heroes.

ARBATTA

ar-bat'-a, ar-bat'-is the King James Version Arbattis, (en Arbattois (plural)): Apparently a district in the neighborhood of Galilee, from which the Jews who were in danger of attack by the heathen were carried by Simon Maccabeus to Jerusalem (1 Macc 5:21 ff). It cannot be identified with certainty. Ewald (Hist, V, 314, English translation) favors el- BaTeicha, the plain through which the Jordan flows into the Lake of Galilee. Encyclopedia Biblica (s.v.) suggests "the Arabah, or Araboth of Jordan." Possibly however we should look for it in the toparchy of Akrabattis, to the Southeast of Shechem (BJ, III, iii, 4 f).

W. Ewing

ARBELA

ar-be'-la (en Arbelois): This place is mentioned in 1 Macc 9:1 ff, and in Ant, XII, xi, 1, describing the march and encampment of Bacchides. The former says that "Demetrius sent Bacchides and Alcimus into the land of Judea who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it they slew much people." Josephus says that Bacchides "marched out of Antioch and came into Judea and pitched his camp at Arbela, a city of Galilee, and having besieged and taken those that were there in caves (for many people fled into such places) he removed and made all the haste

he could to Jerusalem." It was from the caves near the village of Arbela in Galilee that Herod dislodged the robbers (Ant., XIV, xv, 4 f; BJ, I, xvi, 2 ff). Josephus fortified the caves of Arbela in lower Galilee (Vita, 37), "near the lake of Gennesar" (BJ, II, xx, 6). The references in Josephus point plainly to the caves in the cliff forming the south wall of the tremendous gorge of Wady el-Chamam which opens on the plain of Gennesaret, west of the village el-Mejdel. A series of these caves, skillfully adapted to purposes of refuge and defense, is still known as Qal'at ibn Ma'an, "fortress of the son of Ma'an." On the height above stand the ruins of Irbid or Irbil (both forms are heard today), which unquestionably represent the Arbela of Josephus. The army from Antioch may quite well have come this way. No name however in the least resembling Masaloth has been recovered in this district. We may mention Robinson's suggestion (BR, II, 398, note), that it may stand for the Hebrew mecilloth, "steps, stories, terraces," and may apply to the fortress in the rocks.

On the other hand the writer of 1 Macc is an earlier authority than Josephus. If we accept his guidance, Bacchides must have crossed the plain of Esdraelon and followed the main highway southward through Samaria. Galgala may then be identified with Jiljilia, about 8 miles North of Bethel, and Masaloth with Meselieh, about 3 miles Southeast of Dothan. Onomasticon mentions an Arbela in the great plain, 9 miles

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from Legio (Lejun), but it is now unknown. The phrase en arbelois might mean that Masaloth was in the district of Arbela; but there is no trace of this name as attaching to any tract in this neighborhood.

One or other of these routes must have been taken. While no certain decision can be reached, special weight attaches to the statement of Josephus, on account of his acquaintance with the localities in the region, and his unquestionable familiarity with the history. See also **BETH-ARBEL** .

W. Ewing

ARBITE

ar'-bit (ha-'arbi): The Arbite or perhaps an inhabitant of Arabia in southern Judah (Jos 15:52). The epithet is used in connection with one of David's mighty men in 2Sa 23:35; where Paarai the Arbite occurs. In the parallel list (1Ch 11:37) we have Naarai the son of Ezbai.

ARBONAI

ar-bo'-nai, ar-bo'na-i (Abrona): A torrent mentioned in Judith 2:24. Beyond what is indicated in this passage, it is not possible to determine the location; but from this it appears to have been near Cilicia. Identification with the modern Nahr Ibrahim is rejected on the ground (1) that the ancient name of this river was Adonis, and (2) that this does not answer to the term "torrent" applied by Judith. A possible misreading of "the high cities that were be'ebher ha- nahar" ("beyond the river"; Encyclopedia Biblica under the word).

ARCH

arch ('ayil; Septuagint ta ailam, in sense of "posts" or "colonnade"): Referred to repeatedly in Eze 40:16 ff, but translation is an error for "porch" or "portico." the

Revised Version (British and American) gives in marg, "or, colonnade. The meaning of the Hebrew word is uncertain." The principle of arch construction was known to the Jews and examples of early Jewish rude arches have been found in Palestine. An arched form need not necessarily be constructed with radiating joints; it can be corbelled as at Mycenae (Treasury of Atreus). This type of construction has been found also in Palestine.

ARCHAEOLOGY OF ASIA MINOR

See [ASIA MINOR, ARCHAEOLOGY OF](#) .

ARCHAEOLOGY; ARCHAEOLOGY AND CRITICISM

ar-ke-ol'-o-ji, krit'-i-siz'-m: Archaeology, the science of antiquities, is in this article limited to the Biblical field, a field which has been variously delimited (De Wette, 1814, Gesenius), but which properly includes not only all ancient facts bearing upon the Bible which had been lost and have been recovered, but all literary remains of

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Now, recalling to mind the facts of archaeology in this case (compare above) it becomes evident that they are very far from "harmonizing entirely" with the opinion advanced by Noldeke and reiterated by Driver, and the method of advocating such "harmonizing" appears very clearly. Moreover, what is true of this particular theory of Noldeke and Driver is equally true of other radical critical theories at present held. Of the current reconstructive theories of criticism—the patriarchs not individuals but personifications; the rude, nomadic, semi-barbarous condition of Palestine in the patriarchal age; the desert; Egypt; the comparative unimportance of Moses as a lawgiver; the gradual invasion of Palestine; the naturalistic origin of Israel's religion from astral myths; and the late authorship of the Pentateuch—not one is being sustained. In fact, however much archaeological evidence there may be that is negative in character or that is not definitely against the reconstructive theories of criticism, no one can point to a single definite particular of archaeological evidence whereby any one of these theories is positively sustained and corroborated.

5. The Present State of the Discussion.

The present stage of progress of the testing of critical theories by archaeological evidence may briefly be stated. The Bible at its face value is being corroborated wherever archaeology immediately and definitely touches it. To illustrate this statement fully would be to cite every definite piece of archaeological evidence in the Biblical field of scientific research during the last one hundred years.

But views of Scripture must finally square with the results of archaeology, i.e. with contemporaneous history, and, just as archaeological research makes that contemporaneous history to appear, critical theories at variance therewith are of necessity giving way; so that, as far as the process has been carried to the present time, archaeology is bringing criticism into harmony with the face value of Scripture, and is not definitely and unequivocally encouraging attempts at literary reconstruction of any portion of the Bible, although sometimes asked to render such service.

LITERATURE.

The bibliography of the discussion has appeared in the references fully given throughout this article. The bibliography on the subject of this article, "Archaeology and Criticism," is, as indicated above, exceedingly meager, since the importance of the subject has but recently come to the front and been generally recognized. The following may be cited: Driver, in Authority and Archaeology (Hogarth), chapter i; Eerdmans, Hibbert Journal, July, 1909; also Alttestamentliche Studien; Orr, The Problem of the Old Testament, chapter xi; Bennett, Contemporary Review, 1906, 518.

M. G. Kyle

ARCHANGEL

ark-an'-jel. See [ANGEL](#) .

ARCHELAUS

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ar-ke-la'-us (Archelaos, Mt 2:22): Son of Herod the Great by his wife Malthace. He succeeded on his father's death to the government of Judea, Samaria and Idumaea, but was deposed by the Romans for misgovernment in 6 AD. See **HEROD** .

ARCHERY ar'-cher-i:

(1) The art of using the arcus, or bow and arrow for hunting and in battle is of great antiquity. It is mentioned in Ge 21:20, as well as in the Iliad and the Odyssey, and depicted on Egyptian monuments and in Assyrian sculptures. The Philistines excelled in the art, which led David to order that special training in it be given to the Hebrews (2Sa 1:18). It was an important art throughout the world in Biblical times (see Ge 27:3; Isa 22:6; 49:2; Ps 127:4). The Benjamites among the Hebrews were noted as archers (Jud 20), and archers constituted much of the fighting strength, and played no mean part in the victories, of the world-famed Greek and Roman armies.

(2) The bow was common to civil (Ge 21:20) and military life (Zec 9:10), and vies with the spear in importance and antiquity. It was usually made of tough, elastic, seasoned wood, and often mounted with bronze (see Ps 18:34 Revised Version (British and American); compare Job 20:24). But horn, too, was used for bows by the ancients, some with double curves being evidently modeled after the horns of oxen. The bow-string was commonly ox-gut and the arrows were of reed, or light wood tipped with flint, bronze, or iron.

(3) The battle bows, such as are mentioned in Zec 9:10; 10:4, must have been of great size, since they required to be strung by pressing the foot on the lower end, while the upper end was bent down to receive the string into a notch; hence the expression "to tread (= string) the bow," and "bowtreaders," for archers (Jer 50:14,29 Hebrew). The arrows, "the sons of his quiver" (La 3:13 margin, the Revised Version (British and American) "shafts"), were ordinarily, of course, carried in the quiver, which was either placed on the back or slung on the left

side, secured by a belt over the right shoulder (HDB). The day of gunpowder and firearms, of course, was not yet.

George B. Eager

ARCHEVITE

ar'-ke-vit (Kethibh, 'arkaway; Qere, 'arkewaye'): One of the tribes which Osnappar transplanted to swell the mixed multitudes in the cities of Samaria (Ezr 4:9). The Archevites were the inhabitants of Erech, one of the four cities originally founded by Nimrod in Babylonia. (For its modern site compare Loftus, *Travels in Chaldea and Susiana*, 162 ff). Marquardt (*Fund*, 64 ff) emends the text to read *di kuthaye'*, "who are Cuthaeans" (2Ki 17:24).

ARCHI

ar'-ki. See **ARCHITES** .

ARCHIPPUS

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ar-kip'-us (Archippos): Addressed by Paul in his letter to Philem, as "our fellow-soldier"; probably a member of Philem's family circle, holding some official position in the church (Col 4:17; Phm 1:2). See **APPHIA** . The tradition that he was one of the seventy disciples, became bishop of Laodicea and later became a martyr, seems to have little historical foundation.

ARCHITECTURE

ar'-ki-tek-tur:

I. GENERAL HISTORY

1. Plans, Estimates and Measuring
2. Old Testament References

II. TEMPLE AND PALACE OF SOLOMON

1. Construction and Materials
2. Style
3. Facts
4. Phoenician Designers

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1. Defense Walls
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at Tell Mutesellim; Macalister, Bible Sidelights; Peters and Thierch, Painted Tombs of Marissa.

Arch. C. Dickie

ARCHITES

ar'-kits (ha-'arki; the King James Version Archi): A clan mentioned in connection with the marking of the southern boundary of Joseph (Jos 16:2). The phrase (gebhul ha-'arki 'aTaroth) offers difficulties, and it has been suggested that the order of the last two words be changed to read "the border of Ataroth-of-the-Archites." See **ATAROTH**. G. A. Smith identifies Ataroth with the present Atara on the high road from Jerusalem to Bethel, three and one-half miles South of Bethel and six East of the upper Beth-horon. Hushai, the "friend" of David, was an Archite (2Sa 16:16).

H. J. Wolf

ARCHIVES

ar'-kivs (the more correct the Revised Version (British and American) rendition of beth ciphrayya', in Ezr 6:1, "house of the archives" instead of "house of rolls" as in the King James Version): A part of the royal treasure-house (5:17), in which important state documents were kept.

ARCTURUS

ark-tu'-rus: The "Plough" or "Charles's Wain" is intended. See **ASTRONOMY**, sec. II, 13.

ARD

ard ('ard, meaning unknown): Either directly or more remotely a son of Benjamin. Nu 26:38-40 mentions five sons of Benjamin, together with Ard and Naaman, the sons of Bela, Benjamin's oldest son, counting all seven as ancestors of Benjamite families. In 1Ch 8:1-3 Addar and Naaman are mentioned, with others, as sons of Bela, Addar and Ard being apparently the same name with the consonants transposed. In Ge 46:21 ten sons of Benjamin are counted, including at least the three grandsons, Ard and Naaman and Gera.

ARDAT

ard'-at (the King James Version Ardath; Syriac and Ethiopic have Arphad): A certain field where Ezr communed with God (2 Esdras 9:26).

ARDITES

ar'-dits: Patronymic of **ARD**, which see.

ARDON

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ar'-don ('ardon, meaning unknown): One of the three sons of Caleb and Azubah, of the tribe of Judah (1Ch 2:18).

ARELI

a-re'-li ('ar'eli, apparently the gentile form of a compound that would mean "God's lioness," or "God's hearth"): One of the sons of Gad the son of Jacob (Ge 46:16; Nu 26:17). "Arelites" (which see) is exactly the same word.

ARELITES

a-re'-lits: In Nu 26:17. See [ARELI](#) .

AREOPAGITE

ar-e-op'-a-jit. See [DIONYSIUS](#) .

AREOPAGUS

ar-e-op'-a-gus (Areios pagos; Ac 17:19,22. Mars' Hill, 17:22 the King James Version): A sort of spur jutting out from the western end of the Acropolis and separated from it by a very short saddle. Traces of old steps cut in the rock are still to be seen. Underneath are deep grottoes, once the home of the Eumenides (Furies). On the flat surface of the summit are signs still visible of a smoothing of the stone for seats. Directly below to the North was the old Athenian agora, or market-place. To the East, on the descent from the Acropolis, could be seen in antiquity a small semicircular platform—the orchestra—from which rose the precipitous rock of the citadel. Here the booksellers kept their stalls; here the work of Anaxagoras could be bought for a drachma; from here his physical philosophy was disseminated, then, through Euripides, the poetic associate of Socrates and the sophists, leavened the drama, and finally reached the people of Athens. Then came the Stoics and Epicureans who taught philosophy and

religion as a system, not as a faith, and spent their time in searching out some new thing in creed and dogma and opinion. Five centuries earlier Socrates was brought to this very Areopagus to face the charges of his accusers.

To this same spot the apostle Paul came almost five hundred years after 399 BC, when the Attic martyr was executed, with the same earnestness, the same deep-rooted convictions, and with even greater ardor, to meet the philosophers of fashion. The Athenian guides will show you the exact place where the apostle stood, and in what direction he faced when he addressed his audience. No city has ever seen such a forest of statues as studded the market-place, the streets and the sides and summit of the Acropolis of Athens. A large part of this wealth of art was in full view of the speaker, and the apostle naturally made this extraordinary display of votive statues and offerings the starting-point of his address. He finds the Athenians extremely religious. He had found an altar to a god unknown. Then he develops theme of the great and only God, not from the Hebrew, but from the Greek, the Stoic point of view. His audiences consisted, on the one hand, of the advocates of prudence as the means, and pleasure as the end (the Epicureans); on the other, of the advocates of duty, of living

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P. W. Forchhammer, *De Areopago* (Kiel, 1828); Philippi, *Der A. und die Epheten* (Leipzig, 1874); Lange, *Die Epheten und der A. vor Solon* (Leipzig, 1874).

J. E. Harry

AREOPOLIS

ar-e-op'-o-lis. The Greek name of **AR** (which see).

ARES

a'-res, ar'-es (Ares = Arah (Ezr 2:5; Ne 7:10)): 756 of the sons of Ares returned to Jerusalem with Zerubbabel (1 Esdras 5:10).

ARETAS

ar'-e-tas (Aretas): The name is a common one among Arabian princes and signifies "virtuous or pleasing."

1. 2 Macc 5:8:

It is mentioned several times in Biblical literature and in Josephus. Here it refers to an Arabian king, who was a contemporary of Antiochus Epiphanes (circa 170 BC), before whom Jason the high priest was accused.

2. Obodas:

Another Arabian prince of this name, surnamed Obodas (Ant., XIII, xv, 2; xvi, 2; XVI, ix, 4) defeated Antiochus Dionysius and reigned over Coele-Syria and

Damascus. He participated with Hyrcanus in the war for the Jewish throne against his brother Aristobulus, but the allies were completely defeated at

Papyron, by Aristobulus and Scaurus, the Roman general. The latter carried the war into Arabia and forced Aretas to make an ignominious peace, at the price of three hundred talents of silver. Of that event a memorial denarius still exists, with a Roman chariot in full charge on the one side and a camel on the other, by the side of which an Arab is kneeling, who holds out a branch of frankincense.

3. Aeneas:

The successor of Obodas was apparently surnamed Aeneas and this is the Arabian king who figures in the New Testament (2Co 11:32; compare Ac 9:24). The Aretas, here mentioned, is the father-in-law of Herod Antipas, who divorced his wife to marry Herodias, the wife of his brother Philip (Mt 14:3; Mr 6:17; Lu 3:19). Josephus (Ant., XVIII, v, 1,3) gives us a circumstantial narration of the events leading up to and

following the conduct of Antipas. Coupled with a boundary dispute, it occasioned a bitter war between the two princes, in which Antipas was completely overwhelmed, who thereupon invoked the aid of the Romans. Tiberius ordered Vitellius, proconsul of Syria, to make war on Aretas and to deliver him dead or alive into the hands of the emperor. On the way, at Jerusalem, Vitellius received intelligence of the death of Tiberius, March 16, 37 AD, and stopped all warlike proceedings (Ant., XVIII, v, 1,3).

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According to 2Co 11:32, Damascus, which had formerly belonged to the Arabian princes, was again in the hands of Aretas, when Paul escaped from it, not immediately after his conversion, but on a subsequent visit, after his Arabian exile (Ga 1:16,17). It is inconceivable that Aretas should have taken Damascus by force, in the face of the almost omnipotent power of Rome. The picture moreover, which Josephus draws of the Herodian events, points to a passive rather than an active attitude on the part of Aretas. The probability is that Cajsus Caligula, the new emperor, wishing to settle the affairs of Syria, freely gave Damascus to Aretas, inasmuch as it had formerly belonged to his territory. As Tiberius died in 37 AD, and as the Arabian affair was completely settled in 39 AD, it is evident that the date of Paul's conversion must lie somewhere between 34 and 36 AD. This date is further fixed by a Damascus coin, with the image of King Aretas and the date 101. If that date points to the Pompeian era, it equals 37 AD, making the date of Paul's conversion 34 AD (Mionnet, *Descript. des medailles antiques*, V, 284-85).

Henry E. Dosker

ARGOB (1)

ar'-gob ('argobh, "story"): A locality or a person mentioned in the obscure passage 2Ki 15:25. The context deals with Pekah's conspiracy against Pekahiah; but it is not clear, owing to the state of the text, whether Argob and his associate Arieah (if these are the names of men) were officers of Pekahiah who were slain with him, or fellow-conspirators with Pekah. The vulg takes them as names of places; they may then be considered glosses that have crept into the text. Rashi holds that Argob was the royal palace. Argob is more likely the name of a place than a person. See [ARIEH](#).

H. J. Wolf

ARGOB (2)

ar'-gob (ha-'argobh; ha-argobh or Argob): A region East of the Jordan which in De 3:4,5 is equivalent to the kingdom of Og in Bashan, and in 3:13 is referred to as "all the region of Argob, even all Bashan." De 3:14 is evidently corrupt. Havvoth-jair lay not in Bashan but in Gilead (Jud 10:4; Nu 32:40 f; 1Ki 4:13). It contained threescore cities. "All these were cities fortified with high walls, gates and bars; besides the unwalled towns a great many." De 3:14 seems to say that it marched with Geshur and Maacah; but we cannot lay stress on this. We may take it that Argob lay in the land of Bashan; beyond this, on available data, we cannot certainly go.

The word chebhel, translated "region," means primarily a line or cord, then "a measuring line," then "the portion measured," e.g. "the part of the children of Judah" (Jos 19:9), the "lot" or "portion" of an inheritance (De 32:9; Jos 17:14, etc.). Chebhel precedes Argob in each of the four cases where it is named. This has led many to think that a district with very clearly marked borders is intended. No region so well meets this condition as el-Leja', a volcanic tract lying about 20 miles South of Damascus, and 30 miles East of the Sea of Galilee. It is roughly triangular in form, with the apex to the North, and is about 25 miles long, with a base of some 20 miles. The lava which has hardened into this confused wilderness of black rock, rent and

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torn by countless fissures, flowed from the craters whose dark forms are seen on the East.

It rises to an average height of about 20 ft. above the plain, on which it lies like an island on a sea of emerald, the edges being sharply defined. At all points it is difficult of entrance, and might be defended by a few resolute men against an army. To this fact doubtless it owes its name el-Leja', "the refuge." There are many traces of considerable cities in the interior. The present writer collected there the names of no fewer than seventy-one ruined sites. See further **TRACHONITIS** . This identification is supported by taking 'argobh as the Hebrew equivalent of the Greek trachon, "stony." This is possible only if, as Gesenius assumes, the root raghabh is cognate with ragham, an extremely precarious assumption. "Clod" is the translation of the word reghebh in Job 21:33; 38:38; probably therefore 'argobh should be tendered "a region of clods," i.e. "arable land." This practically rules out el-Leja'.

We have seen above that the term chebhel need have no reference to the clearly marked rocky boundaries. As regards the great cities, all Bashan is studded with the ruins of such. The splendid remains that everywhere meet the traveler's eye were thought by Porter (Giant Cities of Bashan) and others, to be the wreck of the great cities that struck the invading Israelites with wonder. It is now clear that the ruins above ground are not older than the beginning of our era. The Greek and Roman architecture is easily recognized. Probably, however, excavation will prove that in very many cases the sites have been occupied from very ancient times. Cave dwellings, chambers cut in the rock and covered with stone vaults, and what may be described as subterranean cities, have been found in different parts, the antiquity of which it is impossible to estimate. There is nothing which enables us to identify the region of Argob. The whole country of Bashan., with the exception of el-Leja', is "arable land." The soil is very fertile, composed of lava detritus. In almost every district might have been found the threescore cities. Guthe suggests the western part of el-Chauran, stretching from Edrei (Der'ah) to Nawa. Buhl would locate it in the district of ec-Cuweit, to the Southeast of the

low range of ez-Zumleh. This however seems too far to the South. The Southwest slopes of Jebel ed-Druze seem to meet the conditions as well as any. They form quite a wellmarked district; they are very fertile, and the strong cities in the region must have been numerous.

W. Ewing

ARGUE

ar'-gu: Only in the Revised Version (British and American) in Job 40:2. yakhach, which it translates, literally means "to be right," and in the causative form "reason with," "answer back," and is found in the King James Version rendered "reproach."

ARIARATHES

a-ri-a-ra'-thez. See [ARATHES](#) .

ARIDAI

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ar'-i-di, a-rid'-a-i ('aridhay: a son of Haman (Es 9:9)): The name may be related to the Persian Hari-dayas, "delight of Hari"; the text is very uncertain.

ARIDATHA

ar-i-da'-tha, a-rid'-a-tha ('aridhatha'): A son of Haman (Es 9:8). It may be related to the Persian Hari-data, "given by Hari." The Septuagint reads Pharadatha.

ARIEH

a'-ri-e: "(the) Lion." See **ARGOB** .

ARIEL

a'-ri-el ('ariy'el or 'ari'el, "lioness of God"): But the word occurs in Eze 43:15,16, and is there translated in the Revised Version (British and American) "**ALTAR HEARTH** ."

(1) According to the Revised Version (British and American) a man of Moab whose two sons were slain by David's warrior Benaiah the son of Jehoiada (2Sa 23:20; 1Ch 11:22). Here the King James Version translates "two lionlike men of Moab."

(2) A name applied to Jerusalem (Isa 29:1,2,7). The many explanations of the name are interesting, but mainly conjectural.

(3) One of the members of the delegation sent by Ezra to the place Casiphia, to secure temple ministers for his expedition to Jerusalem (Ezr 8:16).

Willis J. Beecher

ARIGHT

a-rit': "In a right way," "correctly," "going straight to the point," without error or deviation. "Set aright" (Job 11:13; Wiener, Pentateuchal Studies 78 8). Its use in Ps 50:23 is without authority in the Hebrew text; hence in italics.

ARIMATHAEA

ar-i-ma-the'-a (Arimathaia): "A city of the Jews," the home of Joseph in whose sepulchre the body of Jesus was laid. Its identity is the subject of much conjecture. The Onomasticon of Eusebius and Jerome identifies it with Ramathaim- Zophim in the hill-country of Ephraim (1Sa 11), which is Ramah the birthplace and burial-place of Samuel (1Sa 1:19; 25:1), and places it near Timnah on the borders of Judah and Dan. G. A. Smith thinks it may be the modern Beit Rima, a village on an eminence 2 miles North of Timnah. Others incline to Ramallah, 8 miles North of Jerusalem and 3 miles from Bethel (Mt 27:57; Mr 15:43; Lu 23:51; Joh 19:38).

S. F. Hunter

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ARIOCH

ar'-i-ok: ('aryokh):

(1) The name of the vassal king of Ellasar, under Chedorlaomer, king of Elam, and Amraphel, king of Shinar (Babylonia), who took part in the expedition against Sodom, Gomorrah and other states (Ge 14:1,9). Assyriologists generally, and probably rightly, identify Arioch with Eri-Aku (which see), king of Larsa, Ellasar being for Al-Larsa (now Sinqara in central Babylonia).

Texts Referring to the Reign of Arioch:

For an account of the expedition see [AMRAPHEL](#) , and for the Babylonian texts bearing upon the reign, see [ERI-AKU](#) . In Ge 14:1,9, where the names of the allied kings who marched against the Cities of the Plain are given, that of Arioch follows his more immediate suzerain, Amraphel, and not Chedorlaomer, who, however, appears to have been the real overlord (verse 4), which agrees with the indications of the Bah records. No details of the expedition are available from Babylonian sources. Besides Larsa, Eri-Aku's inscriptions inform us that Ur (Muqayyar, Mugheir) was in the principality of which Larsa was the capital.

(2) The Arioch of Da 2:14,25 was captain of the bodyguard of King Nebuchadnezzar. Nothing else is known about him except that it was he who was commanded to slay the "wise men" who failed to repeat to the king his dream and its interpretation; and who communicated to his royal master that Daniel had undertaken the task.

T. G. Pinches

ARISAI

ar'-i-sai, a-ris'-a-i ('aricai): Probably a Persian word of unknown meaning. One

of Haman's sons, slain by the Jews (Es 9:9).

ARISTARCHUS

ar-is-tar'-kus (Aristarchos, "best ruler"): He was one of those faithful companions of the apostle Paul who shared with him his labors and sufferings. He is suddenly mentioned along with Gaius as having been seized by the excited Ephesians during the riot stirred up by the silversmiths (Ac 19:29). They are designated "men of Macedonia, Paul's companions in travel." We learn later that he was a native of Thessalonica (Ac 20:4; 27:2). They were probably seized to extract from them information about their leader Paul, but when they could tell nothing, and since they were Greeks, nothing further was done to them.

When Aristarchus attached himself to Paul we do not know, but he seems ever after the Ephesian uproar to have remained in Paul's company. He was one of those who accompanied Paul from Greece via Macedonia (Ac 20:4). Having preceded Paul to Troas, where they waited for him, they traveled with him to Palestine. He is next mentioned as accompanying Paul to Rome (Ac 27:2). There he attended Paul and shared his imprisonment. He is mentioned in two of the letters of the Roman captivity,

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in the Epistle to the church at Col 4:10, and in the Epistle to Phm (Phm 1:24), in both of which he sends greetings. In the former Paul calls him "my fellow-prisoner." According to tradition he was martyred during the persecution of Nero.

S. F. Hunter

ARISTOBULUS

ar-is-to-bu'-lus (Aristoboulos, "best counselor"):

(1) Son of the Maccabean, John Hyrcanus, who assumed the power and also the title of king after his father's death (105 BC) and associated with him, as co-regent, his brother Antigonus (Ant., XIII, xi), though by the will of his father the government was entrusted to his mother. Three other brothers and his mother he cast into prison, where they died of starvation. He murdered Antigonus, and died conscience-stricken himself in 104 BC. See **MACCABEES** .

(2) Aristobulus, nephew of the former, dethroned his mother, Alexandra (69 BC), and forced his brother Hyrcanus to renounce the crown and mitre in his favor. In 64 Pompey came to Palestine and supported the cause of Hyrcanus. See **HYRCANUS** . Aristobulus was defeated and taken prisoner, and Hyrcanus was appointed ethnarch in 63 BC. Aristobulus and his two daughters were taken to Rome, where he graced the triumph of Pompey. The father escaped later (56 BC) and appeared in Palestine again as a claimant to the throne. Many followers flocked to his standard, but he was finally defeated, severely wounded and taken prisoner a second time and with his son, Antigonus, again taken to Rome. Julius Caesar not only restored him to freedom (49 BC), but also gave him two legions to recover Judea, and to work in his interest against Pompey. But Quintus Metellus Scipio, who had just received Syria as a province, had Aristobulus poisoned as he was on his way to Palestine.CR

(3) Grandson of the preceding, and the last of the Maccabean family. See **ASMONEANS** .

(4) The Jewish teacher of Ptol. VII (2 Macc 1:10).

(5) An inhabitant of Rome, certain of whose household are saluted by Paul (Ro 16:10). He was probably a grandson of Herod and brother of Herod Agrippa, a man of great wealth, and intimate with the emperor Claudius. Lightfoot (Philippians, 172) suggests that "the household of Aristobulus" were his slaves, and that upon his death they had kept together and had become the property of the emperor either by purchase or as a legacy, in which event, however, they might, still retain the name of their former master. Among these were Christians to whom Paul sends greeting.

M. O. Evans

ARITHMETIC

a-rith'-me-tik. See **NUMBER** .

ARIUS

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a-ri'-us, a'-ri-us (Ares): The reading of the Vulgate (Jerome's Latin Bible, 390-405

A.D.) adopted in the Revised Version (British and American) for the former reading Areus and Areios of Josephus. A king of Sparta (309-265 BC) who wrote the letter to Onias, the high priest, given in 1 Macc 12:7,20-23. There were two Spartan kings named Arius, and three high priests named Onias. Chronology requires the letter mentioned to have been written by Arius I to Onias I, most probably in the interval between 309 and 300 BC. See **LACEDAEMONIANS** .

ARK

see **ARK OF BULRUSHES** ; **ARK OF THE COVENANT** ; **ARK OF NOAH**

ARK OF BULRUSHES

ark, bool'-rush-iz (tebhah; Egyptian tebt; Septuagint thibis, "a chest," "a vessel to float").

1. Definitions:

The Hebrew word here translated "ark" is used in the Old Testament only of the ark of Noah (Ge 6:14 ff) and of the ark of bulrushes (Ex 2:3), and always in the secondary meaning, a vessel to float. The Septuagint translates it of Noah's ark by kibotos, "a casket," and of the ark of bulrushes by thibis, a little basket made of osiers or flags. For the Ark of the Covenant, the Hebrew employed a different word ('aron, "a chest"). Bulrushes (gome', "papyrus"): This species of reed was used by the Egyptians for many different vessels, some of which were intended to float or even to be used as a skiff. Slime (chemar, "bitumen"), pitch (zepheth, "pitch") was probably the sticky mud of the Nile with which to this day so many things in Egypt are plastered. In this case it was mixed with bitumen. Flags (cuph, "sedge") were reeds of every kind and tall grass growing in the shallow water at the edge of the river.

2. History:

Thus the ark of bulrushes was a vessel made of papyrus stalks and rendered fit to float by being covered with a mixture of bitumen and mud. Into this floating vessel the mother of Moses placed the boy when he was three months old, and put the vessel in the water among the sedge along the banks of the Nile at the place where the ladies from the palace were likely to come to bathe. The act was a pathetic imitation of obedience to the king's command to throw boy babies into the river, a command which she had for three months braved and which now she so obeyed as probably to bring the cruelty of the king to the notice of the royal ladies in such way as to arouse a womanly sympathy, A similar story is related of Sargon I of Babylonia (Records of the Past, 1st series, V, 1-4; Rogers, Hist. Babylonian and Assyrian, I, 362).

The one story in no wise discredits the other. That method of abandoning children, either willingly or by necessity, is as natural along the Nile and the Euphrates, where the river is the great artery of the land and where the floating basket had been used from time immemorial, as is the custom in our modern cities of placing abandoned infants in the streets or on door-steps where they are likely to be found, and such events probably occurred then as often as now.

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M. G. Kyle

ARK OF NOAH

ark, no'-a: A structure built by Noah at the command of God to preserve from the Flood a remnant of the human race and of the animals associated with man. It was constructed of "gopher wood" (Ge 6:14)—very likely the cypress used extensively by the Phoenicians for ship-building. It was divided into rooms or nests, and was three stories high, pitched within and without with bitumen or "asphalt," of which there are extensive deposits at Hit, in the Euphrates valley, a little above Babylon. It was 300 cubits long, 50 cubits broad, 30 cubits high, which according to Petrie's estimate of a cubit as 22.5 inches would make it to be 562 1/2 ft. long, 93 2/3 ft. wide, 56 1/4 ft. deep, which are natural proportions of a ship of that size. The dimensions of the "Great Eastern," built in 1858, were 692 ft. long, 83 ft. broad, 58 ft. deep; those of the "Celtic" built in 1901 are 700 ft. long, 75 ft. wide, 49 1/3 ft. deep. It is extremely improbable that such reasonable dimensions should have been assigned to the Ark except they were based on fact. Unrestrained tradition would have been sure to distort the proportions, as is shown by what actually occurred in other accounts of the Ark. The cuneiform tablets represent it as six stories high, with the length, width, and depth, each as 140 cubits (262 ft.), and having a mast on top of all, and a pilot to guide the impossible craft (see Deluge Tablet, ll.22, 23, 38-41). Berosus, the Greek historian, represents it to have been five stadia (3,000 ft.) long and two stadia (1,200 ft.) broad, while Origen, in order to confound Celsus (Against Celsus 4.41) gave the figures an interpretation which made the Ark 25 miles long and 3/4 of a mile wide.

It is needless to speculate upon the capacity of the Ark for holding absolutely all the species of animals found in the world, together with the food necessary for them, since we are only required to provide for such animals as were native to the area to which the remnants of the human race living at that time were limited, and which (see [DELUGE OF NOAH](#)) may not have been large. But calculations

show that the structure described contained a space of about 3,500,000 cubic feet, and that after storing food enough to support several thousand pairs of animals, of the average size, on an ocean voyage of a year, there would remain more than 50 cubic feet of space for each pair.

No mention is made in the Bible of a pilot for the Ark, but it seems to have been left to float as a derelict upon the waters. For that purpose its form and dimensions were perfect, as was long ago demonstrated by the celebrated navigator, Sir Walter Raleigh, who notes it had "a flat bottom, and was not raised in form of a ship, with a sharpness forward, to cut the waves for the better speed"—a construction which secured the maximum of storage capacity and made a vessel which would ride steadily upon the water. Numerous vessels after the pattern of the Ark, but of smaller dimensions, have been made in Holland and Denmark and proved admirably adapted for freightage where speed was not of the first importance. They would hold one-third more lading than other vessels, and would require no more hands to work them. The gradual rise and subsidence of the water, each continuing for six months, and their movement inland, render the survival of such a structure by no means unreasonable. According to Ge 6:3; 1Pe 3:20; 2Pe 2:5, warning of the Flood was given 120 years beforehand, and during that time Noah, while preparing the Ark, became a preacher of

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righteousness. For evidence that there was a gradual destruction of the race previous to the Flood, see [DELUGE OF NOAH](#) .

George Frederick Wright

ARK OF TESTIMONY

test'-i-mo-ni. See [ARK OF THE COVENANT](#) .

ARK OF THE COVENANT

kuv'-e-nant ('aron ha-berith):

I. The Statements of the Old Testament Concerning the Ark of the Covenant.

1. Pentateuch:

In Ex 25:10 ff, Moses receives the command to build an ark of acacia wood. Within this ark were to be placed the tables of the law which God was about to give to Moses. Upon the top of the ark, probably not as a lid but above the lid, the kapporeth, in the New Testament to hilasterion (Heb 9:5), is to be placed, which was a golden plate upon which two cherubim, with raised wings and facing each other, covered the ark. From the place between the two cherubim God promises to speak to Moses, as often as He shall give him commands in reference to the Israelites.

The portion of the Pentateuch in which this is recorded is taken from the so-called Priest Codex (P). The reports of the Elohist (E) and the Jahwist (Jahwist) on this subject are wanting; but both of these sources report concerning the important role which the ark played in the entrance of Israel into Canaan, and these documents too must have contained the information that the people had received this ark. It can further with certainty be stated concerning the Elohist,

and with some probability concerning the Jahwist, in what part of these documents these accounts were to be found. For Elohist reports in Ex 33:6 that the Israelites, in order to demonstrate their repentance on account of the golden calf, had at God's command laid aside their ornaments. In 33:7-10 there follows a statement concerning the erection of the sacred tent; but this is explained only by the fact that between 33:6 and 7 a report concerning the erection of the ark of the covenant must have been found, which the R of the Pentateuch (since before this he had already made use of the much more exhaustive account of the Priest Codex) was compelled to omit.

But that at this place the Elohist must have reported not only concerning the erection of the sacred tent but also of the construction of the ark of the covenant, is in itself probable, and can too be concluded from this, that according to the Deuteronomist, the composition of which is also conditioned upon that of the Elohist and the Jahwist, the ark was built on this occasion. We further conclude that it was not so much the tabernacle which could serve as a consolation to the people, something that at that time they needed, but rather the ark, which was to symbolize to them that God was on the march with them. In the Jahwist we do not indeed find at this place any statement concerning this sacred structure, but we do find the statement that the Israelites, out of sorrow because of the bad news brought by Moses, discarded their ornaments.

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Nathan, that He had wandered around in a tent since He had led the Israelites out of Egypt. But the view advocated by some of the modern critics, that the Israelites had thought that the ark was the dwelling- place or the throne-seat of Yahweh, is nevertheless not correct. This opinion cannot be harmonized with this fact, that in the sources, dating from the same olden times, mention is made of His dwelling in many places in Canaan and outside of Canaan, so that the idea that His presence or even He Himself is confined to the ark is impossible.

The statement of Moses, "Rise up, O Yahweh, and let thine enemies be scattered" (Nu 10:35), is not the command addressed to those who carry the ark to lift it up and thereby to lift Yahweh up for the journey, but is a demand made upon Yahweh, in accordance with His promise, to go ahead of Israel as the ark does. According to 1Sa 4:3 the Israelites did not say "We want to go and get Yahweh," but "We want to go and get the ark of Yahweh, so that He may come into our midst." They accordingly only wanted to induce Him to come by getting the ark. This, too, the priests and the soothsayers of the Philistines say: "Do not permit the ark of the God of the Israelites to depart without sending a gift along," but they do not speak thus of Yahweh. That Samuel, who slept near the ark, when he was addressed by Yahweh, did not at all at first think that Yahweh was addressing him, proves that at that time the view did not prevail that He was in the ark or had His seat upon it. Ancient Israel was accordingly evidently of the conviction that the ark was closely connected with Yahweh, that something of His power was inherent in the ark; consequently the feeling prevailed that when near the ark they were in a special way in the presence of and near to the Lord.

But this is something altogether different from the opinion that the ark was the seat or the dwelling-place of Yahweh. Even if the old Israelites, on account of the crudeness of antique methods of thought, were not conscious of the greatness of this difference, the fact that this difference was felt is not a matter of doubt. That the ark was built to embody the presence of God among His people is just as clear from the statements of the Elohist, and probably also of the Jahwist, as it is from those of the Priestly Code

(P); and if these have accordingly regarded the tables of the law as constituting the contents of the ark, then this is in perfect harmony with their views of this purpose, and we too must cling to these same views. For what would have been better adapted to make the instrument which represents the presence of God more suitable for this than the stone tables with the Ten Words, through which Yahweh had made known to His people His ethical character? For this very purpose it had to be an ark. The words on these tables were a kind of a spiritual portrait of the God of Israel, who could not be pictured in a bodily form. In this shape nobody in ancient Israel has formulated this thought, but that this thought was present is certain.

Wilhelm Lotz

ARKITE

ark'-it ('arqi): An inhabitant of the town of Arka, situated some ten or twelve miles Northeast of Tripoils, Syria, and about four miles from the shore of the sea. The Arkites are mentioned in Ge 10:17 and 1Ch 1:15 as being the descendants of Canaan, and they were undoubtedly of Phoenician stock. The place was not of much importance, but it is mentioned in the Assyrian inscriptions, under the name Irkatak

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and taken by Tiglathpileser III in 738 BC. Not being on the sea its trade was small and it probably belonged to Tripoli or Botrys originally. It was the birthplace of Alexander Severus, hence its Roman name, Caesarea Libani. Its site is marked by a high mound near the foothills of Lebanon.

H. Porter

ARM

arm (zeroa‘, ‘ezroa‘, dera‘; brachion; chotsen, katheph): The usual form is zeroa‘ from the root zara‘, "to spread." The arm may be "stretched out." ‘Ezroa‘ is this form with prosthetic ‘aleph (Job 31:22; Jer 32:21), and dera‘ is the Aramaic form. Chotsen is really "bosom," thus the Revised Version (British and American) (Isa 49:22); and katheph is "shoulder," thus the Revised Version (British and American) (Job 31:22). Compare cheir, also, in Ac 11:21.

Figurative: The arm denotes influence, power, means of support or conquest. The arms of Moab (Jer 48:25) and of Pharaoh (Eze 30:21 ff) are broken. The arm of Eli and the arm of his father’s house are to be cut off (1Sa 2:31). Because the arm wielded the sword it signified "oppression" (Job 35:9). The arms are the means of support, therefore to refuse to aid the fatherless is to break their arms (Job 22:9).

Applied anthropomorphically to God, the arm denotes also His power, power to deliver, support, conquer. His "outstretched arm" delivered Israel from Egypt (Ex 6:6; De 4:34, etc.). They support: "Underneath are the everlasting arms" (De 33:27). His arm protects (Isa 40:11). Yahweh is sometimes likened to a warrior and smites with His arm (Ps 89:10; Isa 63:5; Jer 21:5). The arm of Yahweh is holy (Ps 98:1; Isa 52:10). Many other passages of Scripture might be quoted showing how the power of God to redeem, judge, protect, punish is expressed by the idea of "the arm of Yahweh."

S. F. Hunter

ARMAGEDDON

ar-ma-ged'-on Armageddon: Re 16:16; the Revised Version (British and American) " **HAR-MAGEDON** ") (which see).

ARMENIA

ar-me'-ni-a:

I. GEOGRAPHY

II. ANCIENT HISTORY

1. Turanian Armenians

Their Religion

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Herodotus tells of Armenians in skin and wicker-work coracles bringing wine, etc., to Babylon. Xenophon says they and the Chaldeans traded with India. Strabo mentions their caravan trade across central Asia. The satrap of Armenia had to present 20,000 young horses annually to the king of Persia at the great annual festival of Mithra. A large body of Armenian soldiers served in Xerxes' invasion of Greece. At the battle of Arbela (331 BC), 40,000 of their infantry and 7,000 cavalry took part. Armenia then became a portion of Alexander's empire, and later of that of Seleucus (301 BC), under a native satrap, Artavasdes. Armenia revolted after Antiochus' defeat at Magnesia (190 BC), and the Romans encouraged the two satraps to declare themselves kings. Artaxias, king of Armenia Major, used Hannibal's aid in fortifying his capital Artaxata (189 BC). Artaxias was overthrown by Antiochus Epiphanes in 165, but was restored on swearing allegiance. Civil confusion ensued. The nobles called in the Parthians under Mithridates I (150 BC), who became master of the whole Persian empire. He made his brother Valarsaces king of Armenia. Thus the Arsacide dynasty was established in that country and lasted till the fall of the Parthian empire (226 AD), the Armenian kings very generally recognizing the Parthian monarchs as their suzerains.

The greatest Armenian king was Tigranes I. (96-55 BC), a warrior who raised Armenia for a time to the foremost position in Asia. He humbled the Parthians, joined Mithridates VI in war with Rome, ruled Syria for over 14 years, built near Mardin as his capital Tigranocerta, and assumed the Assyrio-Persian title of "King of Kings." Lucullus defeated Tigranes and destroyed Tigranocerta in 69 BC. Tigranes surrendered to Pompey near Artaxata (66 BC), paid 6,000 talents, and retained only Armenia. Under him Greek art and literature flourished in the country. Armenia as a subjectally of Rome became a "buffer state" between the Roman and Parthian empires. Tigranes' son and successor Artevasdes joined in the Parthian invasion of Syria after Crassus' overthrow at Sinnaca 53 BC. He treacherously caused great loss to Antony's army in 36 BC. Antony carried him in chains to Egypt, where Cleopatra put him to death in 32 BC. After this, Armenia long remained subject to the Romans whenever not strong enough to

join the Parthians, suffering much from intrigues and the jealousy of both powers. There is no proof of the later Armenian story that Armenia was subject to Abgarus, king of Edessa, in our Lord's time, and that the gospel was preached there by Thaddaeus, though the latter point is possible. In 66 AD, Tiridates, elder brother of the Parthian king Vologeses, having defeated the Romans under Paetus and established himself on the throne of Armenia, went by land to Rome and received investiture from Nero. Peace between Rome and Parthia ensued, and Armenia remained closely united to Parthia till Trajan's expedition in 114 AD.

LITERATURE.

Spiegel, Altpers. Keilinschriften; Herodotus; Xenophon; Arrian; Tacitus; Velleius Patroculus; Livy; Polybius; Ammianus Marcellinus.

W. St. Clair Tisdall

ARMENIAN VERSIONS, OF THE BIBLE

ar-me'-ni-an vur'-shuns, bi'-bl.

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retaining inflections (compare Brugmann, Elements of Comp. Greek of Indo-German Languages).

LITERATURE.

Koriun; Agathangelos; Lazarus Pharpetsi; Moses Khorenatsi (= of Chorene); Faustus Byzantinus; Chhamchheants; Chaikakan Hin Dprouthian Patm; Chaikakan Thargmanouthiunk'h Nak'hneants; The Bible of Every Land; Tisdall, Conversion of Armenia; Nestle, Textual Criticism of the Greek New Testament; Hastings, Dictionary of the Bible (five volumes); N.Y. Cyclopaedia of Biblical. and Theol. Lit.; Hauck, Real-encyklopadie fur protest. Theol. und Kirche.

W. St. Clair Tisdall

ARMENIAN; ARYAN; RELIGION

ar-me'-ni-an, ar'-i-an. This greatly resembled that of Persia, though Zoroastrianism and its dualistic system were not professed. We are thus enabled to judge how far the religion of the Avesta is due to Zoroaster's reformation. Aramazd (Ahura Mazda), creator of heaven and earth, was father of all the chief deities. His spouse was probably Spandaramet (Spenta Armaiti), goddess of the earth, who was later held to preside over the underworld (compare Persephone; Hellenistic). Among her assistants as genii of fertility were Horot and Morot (HaurvataT and AmeretaT), tutelary deities of Mt. Massis (now styled Ararat). Aramazd's worship seems to have fallen very much into the background in favor of that of inferior deities, among the chief of whom was his daughter Anahit (Anahita), who had temples in many places. Her statues were often of the precious metals, and among her many names were "Golden Mother" and "Goddess of the Golden Image."

Hence to the present day the word "Golden" enters into many Armenian names. White heifers and green boughs were offered her as goddess of fruitfulness, nor

was religious prostitution in her honor uncommon. Next in popularity came her sister Astghik ("the little star"), i.e. the planet Venus, goddess of beauty, wife of the deified hero Vahagn (Verethraghna). He sprang from heaven, earth, and sea, and overthrew dragons and other evil beings. Another of Anahit's sisters was Nane (compare Assyrian Nana, Nannaea), afterward identified with Athene. Her brother Mihr (Mithra) had the sun as his symbol in the sky and the sacred fire on earth, both being objects of worship. In his temples a sacred fire was rekindled once a year. Aramazd's messenger and scribe was Tiur or Tir, who entered men's deeds in the "Book of Life." He led men after death to Aramazd for judgment. Before birth he wrote men's fates on their foreheads. The place of punishment was Dzhokhk'h (= Persian Duzakh). To the sun and moon sacrifices were offered on the mountain-tops. Rivers and sacred springs and other natural objects were also adored. Prayer was offered facing eastward. Omens were taken from the rustling of the leaves of the sacred Sonean forest. Armavir was the religious capital.

Among inferior spiritual existences were the Arlezk'h, who licked the wounds of those slain in battle and restored them to life. The Parikk'h were evidently the Pairakas (Peris) of Persia. The Armenian mythology told of huge dragons which sometimes appeared as men, sometimes as worms, or basilisks, elves, sea-bulls,

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dragon-lions, etc. As in Persia, the demons made darts out of the parings of a man's nails to injure him with. Therefore these parings, together with teeth and trimmings of hair, must be hidden in some sacred place.

LITERATURE.

Eznik Goghbatzi; Agathangelos; Moses of Khorene; Eghishe; Palasanean; Faustus Byzantinus; Chhamchheantz; Plutarch; Strabo; Tacitus. See my "Conversion of Armenia," R.T.S.; The Expositor T, II, 202 ff.

W. St. Clair Tisdall

ARMHOLE

arm'-hol: The Hebrew word 'atstsil, is used in Jer 38:12 in the sense of armpits. When the prophet was pulled up out of the pit by ropes, the armpits were protected with rags and old garments. The meaning in Eze 13:18 the King James Version (the Revised Version (British and American) "elbows," the Revised Version, margin "joints of the hands") is far from clear. The phrase is used, without doubt, of some ornament or article of dress worn by the false prophetesses and priestesses of Ashtaroth in order to allure the unwary and tempt the simple. The "pillows" were probably "amulets" supposed to have magical virtues, and worn on the arms or wrists.

W. W. Davies

ARMLET

arm'-let: The word translated "bracelet" in 2Sa 1:10 the King James Version, probably denotes an "armlet," or "arm-band," worn on the upper arm. But it is the same word which with a different context is rendered "ankle-chains" (in Nu 31:50 the Revised Version (British and American)). The "bracelet" of Sirach

21:21 the King James Version, worn upon the right arm, was an "armlet," as is seen from the list given of Judith's ornaments: who "decked herself bravely with her armlets (the Revised Version (British and American) 'chains') and her bracelets, and her rings, and her ear-rings, and all her ornaments" (Judith 10:4). The nature of the ornaments given in the Revised Version (British and American) as "armlets," Ex 35:22; Nu 31:50, and in the King James Version as "tablets," is uncertain. For full and distinguishing, descriptions of "arm-lets," "anklets," "bracelets," etc., found in ancient graves, see PEFS, 1905, 318 ff. See also **ORNAMENT** .

George B. Eager

ARMONI

ar-mo'-ni ('armoni, "belonging to the palace"): One of the two sons of Saul by Rizpah, the daughter of Aiah (2Sa 21:8). David delivered them over to the blood vengeance of the Gibeonites.

ARMOR-BEARER

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ar'-mer-bar'-er (nose' keli; Greek uses a phrase, ho airon ta skeue, literally "the one carrying the armor"): One who carried the large shield and perhaps other weapons for a king (1Sa 31:4), commander-in-chief (2Sa 23:37), captain (1Sa 14:7) or champion (1Sa 17:7). All warriors of distinction had such an attendant. Rather than perish by the hand of a woman, Abimelech called upon his armor-bearer to give him the finishing stroke (Jud 9:54), and when King Saul's armor-bearer refused to do this office for him that he might not become the prisoner of the Philistines, he took a sword himself and fell upon it (1Sa 31:4). David became Saul's armor-bearer for a time, and Jonathan's armor-bearer was a man of resource and courage (1Sa 14:7). The shield-bearer was a figure well known in the chariots of Egypt and Assyria and the Hittites, his business being to protect his fighting companion during the engagement.

T. Nicol.

ARMOR; ARMS

ar'-mer, arms.

I. ARMOR IN GENERAL—OLD TESTAMENT

II. IN THE NEW TESTAMENT; POLYBIUS

III. OFFENSIVE WEAPONS

1. Rod
2. Sling
3. Bow and Arrows
4. Spear—Javelin

5. Sword

IV. DEFENSIVE WEAPONS

1. Shield

2. Helmet

3. Coat of Mail

4. Greaves

5. Girdle

LITERATURE

I. Armor in General—Old Testament.

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Greaves (mitschah; knemides) are mentioned once in Scripture as part of the armor of Goliath (1Sa 17:6). They were of brass or leather, fastened by thongs round the leg and above the ankles.

5. Girdle:

The girdle (chaghorah; Greek zone) was of leather studded with nails, and was used for supporting the sword (1Sa 18:4; 2Sa 20:8). See **GIRDLE**.

Figurative: For figurative uses see under the separate weapons.

LITERATURE.

Nowack, Hebraische Archaeologie, I, 359-67; Benzinger, Herzog, RE, article "Kriegswesen bei den Hebraern"; McCurdy, HPM, I, II; Woods and Powell, The Hebrew Prophets for English Readers, I, II; G. M. Mackie, Bible Manners and Customs; Browne, Hebrew Antiquities, 40-46; corresponding articles in Kitto, Hastings, and other Bible dictionaries.

T. Nicol.

ARMORY

ar'-mer-i:

(1) ('otsar; thesauros): A storehouse (1Ki 7:51; Ne 10:38), but employed figuratively of the stored-up anger of Yahweh which breaks forth in judgments (Jer 50:25).

(2) (nesheq): Identical with Solomon's "house of the forest of Lebanon," the arsenal close to the temple (1Ki 10:17; Ne 3:19; Isa 22:8), in which were stored the shields and targets of beaten gold.

(3) (talpiyoth): A puzzling word rendered "armory" in our versions (So 4:4)—"the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men." the Revised Version margin renders "builded with turrets."

T. Nicol.

ARMY

ar'-mi (chayil, "army," tsabha', "host," ma'arakhah, "army in battle array" gedhudh, "troop"):

1. The First Campaign of History
2. In the Wilderness
3. The Times after the Conquest

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provide their own supplies, or depend upon rich landholders like Nabal and Barzillai (1Sa 25; 2Sa 19:31). In that period and still later, the chief reward of the soldier was his share of the booty gotten in war (Jud 5:30 f; 1Sa 30:22 ff). By the Maccabean period we learn that an army like that of Simon, consisting of professional soldiers, could only be maintained at great expense (1 Macc 14:32).

9. In the New Testament:

Although the first soldiers that we read of in the New Testament were Jewish and not Roman (Lu 3:14; Mr 6:27), and although we read that Herod with his "men of war" joined in mocking Jesus (Lu 23:11), it is for the most part the Roman army that comes before us. The Roman legion, consisting roughly of 6,000 men, was familiar to the Jewish people, and the word had become a term to express a large number (Mt 26:53; Mr 5:9). Centurions figure most honorably alike in the Gospels and the Ac (kenturion, Mr 15:39; hekatontarches, hekatontarchos, Mt 8:5; Lu 23:47; Ac 10:1; 22:25,27). "The Pretorium" is the residence of the Roman procurator at Jerusalem, and in Caesarea ([Mt 27:27](#); [Ac 23:35](#)), or the praetorian guard at Rome (Php 1:13). The Augustan band and the Italian band (Ac 10:1; Ac 27:1) are cohorts of Roman soldiers engaged on military duty at Caesarea. In Jerusalem there was one cohort stationed in the time of Paul under the command of a chiliarchos, or military tribune (Ac 22:24). It was out of this regiment that the dexiolaboi (Ac 23:23) were selected, who formed a guard for Paul to Caesarea, spearmen, or rather javelin-throwers.

Figurative: Among the military metaphors employed by Paul, who spent so much of his time in the later years of his life among Roman soldiers, some are taken from the weapons of the Roman soldier (see [ARMS](#)), and some also from the discipline and the marching and fighting of an army. Thus, "campaigning" is referred to (2Ti 2:3,4; 2Co 10:3-6); the "order and solid formation of soldiers" drawn up in battle array or on the march (Col 2:5); the "triumphal procession" to the capitol with its train of captives and the smoke of incense (2Co 2:14-16); and "the sounding of the trumpet," when the faithful Christian warriors shall take

their place every man in his own order or "division" of the resurrection army of the Lord of Hosts (1Co 15:52,53). (See Dean Howson, Metaphors of Paul—"Roman Soldiers.")

The armies which are in heaven (Re 19:14,19) are the angelic hosts who were at the service of their Incarnate Lord in the days of His flesh and in His exaltation follow Him upon white horses clothed in fine linen white and pure (see Swete's note). See further [ARMOR](#) , [ARMS](#) .

T. Nicol.

ARMY, ROMAN

ar'-mi, ro'-man; The treatment of this subject will be confined to

(I) a brief description of the organization of the army, and

(II) a consideration of the allusions to the Roman military establishment in the New Testament.

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3. Praetorian Guard:

One of the five cohorts was stationed in Jerusalem (Mt 27:27; Mr 15:16), the "chief captain" of which was Claudius Lysias. His title, chiliarchos in the Greek (Ac 23:10,15,17,19,22,26; 24:7 the King James Version), meaning "leader of a thousand men" (tribunus, Vulgate), indicates that this body of soldiers was a cohors miliaria. Claudius Lysias sent Paul to Felix at Caesarea under escort of 200 soldiers, 70 horsemen, and 200 spearmen (Ac 23:23). The latter (dexiolaboi, Westcott and Hort, The New Testament in Greek) are thought to have been a party of provincial militia. Several centurions of the cohort at Jerusalem appear during the riot and subsequent rescue and arrest of Paul (Ac 21:32; 22:25,26; 23:17,23). The cohortes miliariae (of 1,000 men) contained ten centurions. A centurion, doubtless of the same cohort, was in charge of the execution of the Saviour (Mt 27:54; Mr 15:39,44,45; Lu 23:47). It was customary for centurions to be entrusted with the execution of capital penalties (Tacitus Ann. i.6; xvi.9; xvi.15; Hist. ii.85).

The the King James Version contains the passage in Ac 28:16: "The centurion delivered the prisoners to the captain of the guard" (stratopedarches), which the Revised Version (British and American) omits. It has commonly been held that the expression stratopedarches was equivalent to praetorian prefect (praefectus praetorius), and that the employment of the word in the singular was proof that Paul arrived in Rome within the period 51-62 AD when Sex. Afranius Burrus was sole praetorian prefect. Mommsen (Sitzungsberichte der Berliner Akademie (1895), 491-

503) believes that the sentence in question embodies an ancient tradition, but that the term stratopedarches could not mean praefectus praetorius, which is never rendered in this way in Greek. He suggests that it stands for princeps castrorum peregrinorum, who was a centurion in command of the frumentarii at Rome. These were detachments of legionary soldiers who took rank as principales. They served as military couriers between the capital and provinces, political spies, and an imperial police. It was probably customary, at least when the tradition under

discussion arose, for the frumentarii to take charge of persons who were sent to Rome for trial (Marquardt, Romische Staatsverwaltung, II, 491-94).

LITERATURE.

Comprehensive discussions of the Roman military system will be found in Marquardt, Romische Staatsverwaltung, II, 319-612, and in Pauly-Wissowa, Realencyclopädie, article "Exercitus."

George H. Allen

ARNA

ar'-na (Latin Arna): One of the ancestors of Ezra given in 2 Esdras 1:2, evidently identical with Zerariah of Ezr 7:4 and Zariaias of 1 Esdras 8:2.

ARNAN

ar'-nan ('arnan, "joyous"): A descendant of David and founder of a family (1Ch 3:21). The Septuagint has Orna.

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ARNI

ar'-ni (Arnei, found only in Lu 3:33 the Revised Version (British and American), following Westcott and Hort, The New Testament in Greek): The name of an ancestor of Jesus Christ. But in the King James Version, following Textus Receptus of the New Testament, and in the genealogical list of Mt 13:4 the same person is called Aram (Greek: Aram) in both the King James Version and the Revised Version, margin. In Mt the Revised Version (British and American), however, the form is Ram, which is nearest to the Old Testament name Ram (ram, "high"). Ram was great-grandson of Judah and ancestor of David (Ru 4:19; 1Ch 2:9,10).

ARNON

ar'-non ('arnon; Arnon): Is first mentioned in Nu 21:24 as the border between Moab and the Amorites. "The valleys of Arnon" in the next verse undoubtedly indicate the numerous wadies contributory to the main stream. It formed the southern boundary of the land assigned to Reuben (De 3:12). The city of Aroer stood on the northern edge of the valley (De 2:36; Jud 12:2, etc.). Arnon was claimed by the Ammonites as having marked the southern limit of their territory when Israel invaded the land (Jud 11:13). They, however, had already been driven out by the Amorites, and the region north of Arnon was held by Sihon. From the inscription of Mesha on the Moabite Stone we gather that Moab had established herself on the north of the Arnon before the time of Omri. Under Omri and Ahab she was confined to the south of the river. A rebellion under Mesha was put down by Jehoram son of Ahab (2Ki 3), and the expedition of Hazael against Israel reached the valley of the Arnon (2Ki 10:33). But according to Mesha he regained for Moab the lost land; and this agrees with Isa 15\$, 16\$, where cities north of Arnon are located in Moab, e.g. Heshbon.

The modern name of Arnon is Wady el-Mojib, which enters the Dead Sea from the East about 11 miles North of el-Lisan. Some 13 miles East of the Dead Sea

two streams, Seil es-Sa'ideh from the South, and Wady Enkeileh from the East, unite their waters and flow westward in the bottom of an enormous trench. The waters of Wady Welch come in from the Northeast. A wide stretch of country thus drains into the valley by means of a great network of smaller wadies—the "valleys of Arnon." The "fords of the Arnon" (Isa 16:2) were doubtless crossed by Mesha's highway which he claims to have built in Arnon; and may be marked by the traces of the old Roman road and bridge immediately to the West of where, on the northern edge of the Wady, stands 'Ara'ir, the ancient Aroer.

W. Ewing

AROD

a'-rod, ar'-od ('arodh): The sixth son of Gad (Nu 26:17). His descendants are called Arodi or Arodites (Ge 46:16; Nu 26:17).

ARODI

ar'-o-di. See **AROD** .

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ARODITES

a'-rod-its. See **AROD** .

AROER

a-ro'-er ('aro'er; Aroer):

(1) A city of the Amorites which stood on the northern edge of the Arnon (De 2:36, etc.). Taken by Israel, it shared the vicissitudes of the country north of the river, and when last named (Jer 48:19) is again in the hands of Moab. It is one of the cities which Mesha claims to have built, i.e. fortified. It was within the territory allotted to Reuben, yet its building (fortification) is attributed to Gad (Nu 32:34). Thus far came the Syrian, Hazael, in his raid upon Israel (2Ki 10:33). The Roman road across the valley lay about an hour to the West of Khirbet 'Ara'ir.

(2) A city in Gilead described as "before Rabbah," on the boundary between Gad and the Ammonites (Jos 13:25). No name resembling this has yet been recovered in the district indicated.

(3) A city in the territory of Judah named only in 1Sa 30:28. Probably however in Jos 15:22 we should read 'ar'arah instead of 'adh'adhah, which may be the same city, and may be identical with 'Ar'ara, a site with cisterns and some remains of ancient buildings about 14 miles Southeast of Beersheba.

W. Ewing

AROERITE

a-ro'-er-it (ha-'aro'eri): A native of Aroer. The Aroerite was Hotham, father of two of David's heroes (1Ch 11:44).

AROM

a'-rom (Arom): The sons of Arom returned to Jerusalem with Zerubbabel (1 Esdras 5:16). Omitted in Ezra and Nehemiah. Hashum is found in place of Arom in Ezr 2:19.

ARPACHSHAD

ar-pak'-shad. See [ARPHAXAD](#) .

ARPAD; ARPHAD

ar'-pad; ar'-fad ('arpadh, "support"): A city of Syria, captured frequently by the Assyrians, and finally subjugated by Tiglath-pileser III in 740 BC, after a siege of two years. It is now the ruin Tell Erfad, 13 miles Northwest of Aleppo. Arpad is one of the conquered cities mentioned by Rabshakeh, the officer of Sennacherib, in his boast before Jerusalem (2Ki 18:34; 19:13; Isa 36:19; 37:13; the King James Version Arphad). Isaiah puts a boast about its capture in the mouth of the Assyrian king (Isa

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10:9), and Jeremiah mentions it as "confounded" because of evil tidings, in the oracle concerning Damascus (Jer 49:23). On every occasion Arpad is mentioned with Hamath.

S. F. Hunter

ARPHAXAD

ar-fak'-sad:

(1) the King James Version form (Ge 10:22,24; 11:12,13; 1Ch 1:17) of the Revised Version (British and American) **ARPACHSHAD** , which see. See also **TABLE OF NATIONS** .

(2) In Apocrypha (Judith 1) a king of the Medes, who reigned in Ecbatana. He was defeated and slain by Nebuchadrezzar.

ARRAY

a-ra':(1) labhesh, 'aTah; periballo, enduomai, himatismos.

(2) 'arakh, shith: "Array," composed of prefix "ar-" and "rai," "order," is used in two senses,

(1) in reference to clothing and

(2) in reference to the disposition of an army.

(1) (a) Labhesh is the most common Hebrew word meaning "to clothe," and is used in all cases but one in the Old Testament for "array" (compare Ge 41:42: Pharaoh "arrayed him (Joseph) in vestures of fine linen"; see also 2Ch 28:15; Es 6:9,11; Job 40:10; 2Ch 5:12).

(b) 'ATah, meaning "to veil," "to cover," is once used. Nebuchadrezzar "shall array himself with the land of Egypt" (Jer 43:12).

(c) Periballo, "to throw around," is used 6 times in the New Testament. It is the word used of Herod's "arraying" Jesus "in gorgeous apparel" (Lu 23:11; the other references are Mt 6:29; Lu 12:27; Re 7:13; 17:4; 19:8).

(d) Enduomai, middle or passive of enduo, "to enter," means, therefore, "to be entered into" clothing. Once it is used in reference to Herod (Ac 12:21).

(e) Himatismos, "clothing," is translated once "array" = raiment (from same root). This is the only occurrence of "array" in this sense (1Ti 2:9).

(2) (a) 'Arakh is the common word in the Old Testament, used in reference to the disposition of an army, and is translated "to put in array," "to set in array," the object being "the battle" or the army. The root meaning is that of orderly arrangement, and the verb is used in other senses than the military, e. g. arranging the table of

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shewbread. In 1Ch 12:33 the Revised Version (British and American) has "order the battle array" for the King James Version "keep rank," translation of Hebrew 'adhar.

(b) Shith, "to set, to place," used once for battle array: "and the horsemen set themselves in array at the gate" (Isa 22:7).

S. F. Hunter

ARREST, AND TRIAL OF JESUS

a-rest', see [JESUS CHRIST, THE ARREST AND TRIAL OF](#) .

ARRIVE

a-riv':Originally a nautical term (Latin: ad ripam) for reaching shore, is used in the literal sense in Lu 8:26, and, in the figurative sense for Greek phthano, instead of "attain to," the Revised Version (British and American) in Ro 9:31.

ARROGANCY

ar'-o-gan-si: Excessive pride, leading to boastfulness and insolence (1Sa 2:3; Pr 8:13; Isa 13:11; Jer 48:29).

ARROW

ar'-o. See [ARCHERY](#) ; [ARMOR](#) .

ARROWS, DIVINATION BY

See [AUGURY](#) , IV, 1.

ARROWSNAKE

ar'-o-snak: In Isa 34:15 the Hebrew word kippoz, which in the King James Version is rendered "great owl," is in the English Revised Version rendered "arrowsnake," and in the American Standard Revised Version "dart-snake." Gesenius, who translates "arrowsnake," says "so called from the spring with which it propels itself." Others, from the mention of "make her nest, lay, and hatch," think some kind of bird is meant. See [OWL](#) ; [SERPENT](#) .

ARSACES

ar-sa'-sez ar'-sa-sez (Arsakes): The common name assumed by all the Parthian kings, is mentioned in 1 Macc 14:1- 3, and in 15:22 in connection with the history of Demetrius, one of the Greek, or Seleucid, kings of Syria, and successor to Antiochus Epiphanes, the oppressor of the Jews, who caused the uprising against the Syrian domination under the leadership of the Maccabees. This particular Arsaces was the sixth of the line of independent Parthian rulers which had been founded in 250 BC by Arsaces I, who revolted from Antiochus Theos, killed the Syrian satraps, and with his

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successor Tiridates I firmly established the independence of the Parthian kingdom. About 243 BC, Tiridates added Hyrcania to his dominions; but it was not till the reign of Arsaces VI, whose pre-regnal name was Mithridates, that Parthia through the conquest of Bactria, Media, Persia, Armenia, Elymais and Babylonia, threatened the very existence of the kingdom of the Seleucids and became a dangerous competitor of Rome itself.

It was this king who about 141 BC was attacked by Demetrius Nicator, king of Syria. According to the account preserved in 1 Macc 14:1-3, Arsaces sent one of his captains, who went and smote the host of Demetrius, and took him alive, and brought him to Arsaces, by whom he was put in ward. At first, the captive king was treated with great severity, being carried in triumph from city to city and exhibited to his enemies. Later, however, Arsaces gave him his daughter in marriage and assigned him a residence in Hyrcania. Some time after the death of Arsaces, Demetrius was sent back to Syria by Phraates, the son of Mithridates, and reigned from 128 to 125 BC. Arsaces VI is mentioned, also, in 1 Macc 15:22, as one of the kings whom the Romans forbade to make war on their Jewish allies.

LITERATURE .

See 1 Macc 14:1-3, and 15:22; Ant, XIII, v, 11; XIV, viii, 5; Appian, Syria, 67; Strabo, XI, 515; XV, 702; Justin, XLI, 5, 6; XXXVI, 1; Orosius, V, 4; Rawlinson's Parthia, in the Story of the Nations series and Die Herrschaft der Parther in Justi's Geschichte des alten Persiens in Oncken's Allgemeine Geschichte, I, 4.

R. Dick Wilson

ARSARETH

ar'-sa-reth. See [ARZARETH](#) .

ARSIPHURITH

ar-si-fu'-rith (Arsiphourith; the King James Version Azephurith): 112 of the sons of Arsiphurith returned to Jerusalem with Zerubbabel (1 Esdras 5:16). The name is omitted in Ezra and Nehemiah, but the number corresponds to those mentioned with Jorah (Ezr 2:18) and Hariph (Ne 7:24).

ARTAXERXES

ar-taks-urk'-sez (Artaxerxes): Is the Greek and Latin form of one, and perhaps of two or three kings of Persia mentioned in the Old Testament.

(1) All are agreed that the Artaxerxes at whose court Ezra and Nehemiah were officials is Artaxerxes I, the son of Xerxes, commonly called Longimanus, who reigned from 465 to 424 BC. This Artaxerxes was the third son of Xerxes and was raised to the throne by Artabanus, the murderer of Xerxes. Shortly after his accession, Artaxerxes put his older brother Darius to death; and a little later, Artabanus, who perhaps aimed to make himself king, was killed. Hystaspes, the second brother, who seems to have been satrap of Bactria at the time of his father's death, rebelled, and

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after two battles was deprived of his power and probably of his life. The reign of Artaxerxes was further disturbed by the revolt of Egypt in 460 BC, and by that of Syria about 448 BC.

The Egyptians were assisted by the Athenians, and their rebellion, led by Inarus and Amyrtaeus, was suppressed only after five years of strenuous exertions on the part of the Persians under the command of the great general Megabyzus. After the re-conquest of Egypt, Artaxerxes, fearing that the Athenians would make a permanent subjugation of Cyprus, concluded with them the peace of Callias, by which he retained the island of Cyprus; but agreed to grant freedom to all Greek cities of Asia Minor. Shortly after this Megabyzus led a revolt in Syria and compelled his sovereign to make peace with him on his own terms, and afterward lived and died in high favor with his humiliated king. Zopyrus, the son of Megabyzus at a later time, while satrap of Lycia and Caria, led a rebellion in which he was assisted by the Greeks. It is thought by some that the destruction of Jerusalem which is lamented by Nehemiah occurred during the rebellion of Syria under Megabyzus. Artaxerxes I died in 424 BC, and was succeeded by his son Xerxes II, and later by two other sons, Sogdianus and Ochus, the last of whom assumed the regnal name of Darius, whom the Greeks surnamed Nothus.

(2) Ewald and others have thought that the Artaxerxes of Ezr 4:7 was the pseudo-Smerdis. The principal objection against this view is that we have no evidence that either the pseudo-Smerdis, or the real Smerdis, was ever called Artaxerxes. The real Smerdis is said to have been called Tanyoxares, or according to others Oropastes. Ewald would change the latter to Ortosastes, which closely resembles Artaxerxes, and it must be admitted that many of the Persian kings had two or more names. It seems more probable, however, that Artaxerxes I is the king referred to; and there is little doubt that the identification of the Artaxerxes of Ezr 4:7 with the pseudo-Smerdis would never have been thought of had it not been for the difficulty of explaining the reference to him in this place.

(3) The Greek translation of the Septuagint renders the Ahasuerus of the Book of

Esther by Artaxerxes, and is followed in this rendering by Josephus. There is no doubt that by this Artaxerxes Josephus meant the first of that name; for in the Antiquities, XI, vi, 1 he says that "after the death of Xerxes, the kingdom came to be transferred to

his son Cyrus, whom the Greeks called Artaxerxes." He then proceeds to show how he married a Jewish wife, who was herself of the royal family and who is related to have saved the nation of the Jews. In a long chapter, he then gives his account of the story of Vashti, Esther and Mordecai. In spite of this rendering of the Septuagint and Josephus, there is no doubt that the Hebrew achashwerosh is the same as the Greek Xerxes; and there is no evidence that Artaxerxes I was ever called Xerxes by any of his contemporaries. The reason of the confusion of the names by the Septuagint and Josephus will probably remain forever a mystery.

R. Dick Wilson

ARTEMAS

ar'-te-mas (Artemas): One of the seventy disciples and bishop of Lystra, according to Dorotheus (Bibl. Maxima (Lugd. 1677), III, 429). He is mentioned in Titus 3:12 as

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one of the faithful companions of Paul. The name is probably Greek, a masculine form of Artemis, or, as has been suggested, a short form of Artemidorus, a common name in Asia Minor. These contracted forms were by no means rare in the Greek world. The Athenian orator, Lysias, was doubtless named after his grandfather, Lysanias, and at first may even have been called Lysanias himself.

ARTEMIS

ar'-te-mis. See [DIANA](#) .

ARTIFICER

ar-tif'-i-ser. See [CRAFTS](#) .

ARTILLERY

ar-til'-er-i (keli): In 1Sa 20:40 (the King James Version) of Jonathan's bow and arrows, replaced in the Revised Version (British and American) by [WEAPONS](#) ; and in 1 Macc 6:51 (the King James Version) where the Greek words are translated in the Revised Version (British and American) "instruments for casting fire and stones."

ARTISAN

ar'-ti-zan. See [CRAFTS](#) .

ARTS

See [CRAFTS](#) .

ARUBBOTH; ARUBOTH

a-rub'-oth, ar'-u-both (ha-'arubboth; the King James Version Aruboth): One of the 12 districts from which victuals for Solomon's household were obtained (1Ki 4:10). With Arubboth are mentioned "Socoh, and all the land of Hephher," and as Socoh lay in the Shephelah (Jos 15:35), Arubboth probably lay in the southern part of the Shephelah.

ARUMAH

a-roo'-ma (arumah, "lofty"): The town in which Abimelech, the son of Jerubbaal (Gideon), dwelt when driven from Shechem (Jud 9:41). The ruins El-Ormeh, 6 miles Southeast of Shechem, may be on the site, though its position is not known with certainty.

ARVAD; ARVADITES

ar'-vad, ar'-vad-its ('arwadh; Arados; modern Ruad): An island city off the coast of Syria some 30 miles North of Tripolis, and the race inhabiting it. It was a barren rock covered with fortifications and houses several stories in height. The island was about 800 ft. long by 500 wide, surrounded by a massive wall, and an artificial harbor was

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constructed on the East toward the main land. It developed into a trading city in early times, as did most of the Phoenician cities on this coast. It had a powerful navy, and its ships are mentioned in the monuments of Egypt and Assyria. It seems to have had a sort of hegemony over the northern Phoenician cities, from Mt. Cassius to the northern limits of Lebanon, something like that of Sidon in the South. It had its own local dynasty and coinage, and some of the names of its kings have been recovered. Its inhabitants are mentioned in the early lists of Ge 10:18, and Eze 27:8,11 refers to its seamen and soldiers in the service of Tyre. It brought under its authority some of the neighboring cities on the main land, such as Marathus and Simyra, the former nearly opposite the island and the latter some miles to the South.

Thothmes III, of Egypt, took it in his campaign in north Syria (1472 BC) and it is noticed in the campaigns of Rameses II in the early part of the 13th century BC (Breasted, Ancient Records). It is also mentioned in the Tell el-Amarna Letters as being in league with the Amorites in their attacks upon the Egyptian possessions in Syria (44 and 28, B.M. Tell el-Amarna Letters). About the year 1200, or later, it was sacked by invaders from Asia Minor or the islands, as were most of the cities on the coast (Paton, Syria and Palestine, 145) but it recovered when they were driven back. Its maritime importance is indicated by the inscriptions of the Assyrian kings. Tiglath-pileser I (circa 1020) boasts that he sailed in the ships of Arvad. Asshur-nazir-pal (circa 876) made it tributary, but it revolted and we find 200 men of Arvad mentioned among the allies of Benhadad, of Damascus, at the great battle of Quarqar, when all Syria seems to have been in league against Shalmaneser II (circa 854). At this time the king of Arvad was Mattan Baal.

It was afterward tributary to Tiglath-pileser III and Sennacherib, the king who paid it to the latter being Abd-ilihit (circa 701). Ashurbanipal (circa 664) compelled its king Yakinlu to submit and send one of his daughters to become a member of the royal harem (Rawlinson, Phoenicia, 456-57). Under the Persians Arvad was allowed to unite in a confederation with Sidon and Tyre, with a common council at Tripolis(ib

484). When Alexander the Great invaded Syria in 332 BC Arvad submitted without a struggle under her king Strato, who sent his navy to aid Alexander in the reduction of Tyre. It seems to have received the favor of the Seleucid kings of Syria and enjoyed the right of asylum for political refugees. It is mentioned in a rescript from Rome about 138 BC, in connection with other cities and rulers of the East, to show favor to the Jews. It was after Rome had begun to interfere in the affairs of Judea and Syria, and indicates that Arvad was of considerable importance at that time (see 1 Macc 15:16-23). The town is not mentioned in the New Testament, and in modern times has sunk to a small village, chiefly inhabited by fishermen. See [ARADUS](#) .

H. Porter

ARZA

ar'-za ('artsa'): A steward of King Elah, in whose house at Tirzah Zimri murdered the king at a drinking debauch. The text is not quite clear, and Arza might have been a servant of Zimri (1Ki 16:9).

ARZARETH

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ar'-za-reth, ar'-sareth (the King James Version, Arsareth): This is the land to which the ten tribes were deported (2 Esdras 13:45). It is described as "another land" lying a year and a half's journey beyond the river, i.e. the Euphrates. It probably answers to the Hebrew 'erets 'achereth (De 29:28). In Josephus' time the people were still believed to be there in countless numbers (Ant., XI, v, 2).

AS

az: Conj. and adverb (usually Greek hos hosper, kathos), designating:

(1) Likeness: (a) between nouns (Ge 3:5; Jud 6:5; Php 2:8; Heb 11:27,29); (b) between verbs (Lu 6:36; Joh 5:30; 1Co 10:7); (c) between adjectives (1Co 15:48).

(2) Limitation (with respect to a particular aspect or relation) (1Pe 4:15,16).

(3) Time (Lu 8:5; 15:25; Ac 8:36).

(4) Cause (1Co 4:1).

(5) Concession (Joh 7:10; 2Co 11:21).

(6) Illustration, in numerous passages, beginning "as it is written," "as it is said," etc.

ASA

a'-sa ('aca'," healer"; Asa):

(1) A king of Judah, the third one after the separation of Judah and Israel. He was the son of Abijah and grandson of Rehoboam. Maacah, his mother, or rather grandmother, was daughter of Abishalom (Absalom) (1Ki 15:1 ff). The first ten years of his reign were prosperous and peaceful (2Ch 14:1). He introduced many

reforms, such as putting away the sodomites or male prostitutes, removing idols from holy places, breaking down altars, pillars and Asherim. He even deposed the "queen mother" because of her idolatrous practices, and of the image which she had made for Asherah (1Ki 15:12 ff; 2Ch 14:3). Though the king himself, in the main, was a zealous reformer, his subjects did not always keep pace with him (1Ki 15:17). With an army of 580,000 he repelled an attack of Zerah, the Ethiopian, and routed him completely at Mareshah in the lowlands of Judah (2Ch 14:6 ff). Directed and encouraged by Azariah the prophet, he carried on a great revival. Having restored the great altar of burnt offering in the temple, he assembled the people for a renewal of their covenant with Yahweh. On this occasion 700 oxen and 7,000 sheep were offered in sacrifice.

For the next twenty years there was apparently great prosperity and peace throughout his kingdom, but in the thirty-sixth year of his reign, Judah was attacked by Baasha, king of Israel, at all times hostile to Judah (1Ki 15:32). Baasha continued to encroach and finally fortified Ramah as a frontier fortress. Asa, faint-hearted, instead of putting his entire trust in Yahweh, made an alliance with Ben-hadad, of Damascus. The Syrian king, in consideration of a large sum of money and much treasure from the temple at Jerusalem, consented to attack the northern portion of Baasha's territory. It

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was at this favorable moment that Asa captured Ramah, and with the vast building material collected there by Baasha, he built Geba of Benjamin and Mizpah (1Ki 15:16-22). This lack of faith in Yahweh was severely criticized by Hanani the prophet. Asa, instead of listening patiently to this prophet of God, was greatly offended and enraged and Hanani was put in prison (2Ch 16:1-10). Three years later, Asa was attacked by gout or some disease of the feet. Here again he is accused of lack of faith, for "he sought not to Yahweh, but to the physicians" (2Ch 16:12). Having ruled forty-one years, he died and was buried with great pomp in a tomb erected by himself in the city of David, i.e. Jerusalem. On the whole his reign was very successful, but it is sad to chronicle that as the years rolled on he became less and less faithful to Yahweh and His law.

(2) A son of Elkanah, a Levite, who dwelt in one of the villages of the Netophathites (1Ch 9:16).

W. W. Davies

ASADIAS

as-a-di'-as (Asadiah): An ancestor of Baruch (Baruch 1:1).

ASAEL

a'-sa-el, as'-a-el. See **ASIEL** (Apocrypha).

ASAHEL

as'-a-hel ('asah'el, "God hath made"; Asael):

(1) The brother of Joab and Abishai. The three were sons of Zeruah, one of David's sisters (1Ch 2:15,16; 2Sa 2:18, etc.). The three brothers seem to have been from the beginning members of David's troop of strangely respectable

brigands. Asahel was distinguished for his swift running, and this fact brought misfortune upon him and upon Israel. When Abner and the forces of Ish-bosheth were defeated near Gibeon, Asahel pursued Abner. Abner knew that he could outright Asahel, though he could not outrun him. He also knew that the time had come for making David king, and that a blood feud among the leaders would be a calamity. He expostulated with Asahel, but in vain. It came to a fight, and Abner slew Asahel (2Sa 2:3). As a result the coming of David to the throne of all Israel was delayed; and when at last Abner brought it about, he himself was treacherously killed by Joab in alleged blood revenge for Asahel. Asahel is mentioned as sixth in the list of David's "mighty men" (2Sa 23:24; 1Ch 11:26).

The earlier of the names in this list are evidently arranged in the order of seniority. If it be assumed that the list was not made till after the death of Asahel, still there is no difficulty in the idea that some of the names in the list were placed there posthumously. Asahel is also mentioned as the fourth of David's month-by-month captains (1Ch 27:7). Superficial criticism describes this position as that of "commander of a division of David's army," and regards the statement, "and Zebadiah his son after him," as a note added to explain the otherwise incredible assertion of the

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text. This criticism is correct in its implication that the fourth captain was, as the text stands, the dead Asahel, in the person of his son Zebadiah. Coming from an annotator, the criticism regards this meaning as intelligible; is it any the less so if we regard it as coming from the author? In fact, the statement is both intelligible and credible. The second of David's month-by-month captains is Dodai, the father of the second of David's "mighty men"; and the fourth is Asahel, with his son Zebadiah. With these two variations the twelve month-by-month captains are twelve out of the nineteen seniors in the list of mighty men, and are mentioned in practically the same order of seniority. The 24,000 men each month were not a fighting army mobilized for war. The position of general for a month, whatever else it may have involved, was an honor held by a distinguished veteran. There is no absurdity in the idea that the honor may in some cases have been posthumous, the deceased being represented by his father or his son or by someone else.

(2) A Levite member of the commission of captains and Levites and priests which Jehoshaphat, in his third year, sent among the cities of Judah, with the book of the law, to spread information among the people (2Ch 17:7-9). (3) One of the keepers of the storechambers in the temple in the time of Hezekiah (2Ch 31:13).

(4) The father of Jonathan who was one of the two men who "stood upon this," at the time when Ezra and the people appointed a court to consider the cases of those who had married foreign wives (Ezr 10:15). The text of the Revised Version (British and American) translates "stood up against this," while the margin has "were appointed over this."

Willis J. Beecher

ASAHIAH

as-a-hi'-a ('asayah, "Yahweh hath made"; the King James Version form; the Revised Version (British and American) **ASAI AH**): "The king's servant" sent

by Josiah with Hilkiah, the priest, and others to inquire of Yahweh concerning the words of the book found in the temple (2Ki 22:12,14; 2Ch 34:20).

ASAI AH

a-sa'-ya (['asayah], "Yahweh has made," written Asahiah twice in the King James Version (2Ki 22:12,14)):

(1) A Levite of the family of Merari, and one of those who helped bring the ark from the house of Obed-edom to Jerusalem (1Ch 6:30; 15:6,11).

(2) A leading man of the tribe of Simeon. He was in the incursion which attacked and dispossessed the **MEUNIM** (which see), or the shepherd people, in the valley of Gedor (1Ch 4:36).

(3) An officer of Josiah sent to Huldah the prophetess for advice regarding the law book found by Hilkiah (2Ki 22:12,14; see **ASAHIAH**).

(4) A Shilonite resident of Jerusalem (1Ch 9:5). He is called Maaseiah in Ne 11:5.

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W. W. Davis

ASANA

as'-a-na (Asana, Assana) = Asnah (Ezr 2:50); omitted in Nehemiah. The sons of Asana (temple-servants) returned with Zerubbabel to Jerusalem (1 Esdras 5:31).

ASAPH

a'-saf ('acaph): Is the name of three men in the Old Testament, of whom one is the reputed author of Psalms 50 and 73-83. He was one of David's three chief musicians, the other two being Heman, and Ethan or Jeduthun, and we first hear of him when the ark was taken to Jerusalem (1Ch 15:16-19). He conducted with cymbals the music performed in the tent where the ark was housed (1Ch 16:4,5,7,37), while his two coadjutors discharged the same office at Gibeon (1Ch 16:41,42). In 1Ch 25:1 ff we are told that four of his sons were appointed to conduct under him detachments of the great chorus, the families of Heman and Jeduthun also furnishing leaders, and all took part at the dedication of the temple (2Ch 5:12). A., H., and J. were called the king's seers (1Ch 25; 2Ch 35:15), no doubt an official title of rank or dignity. The "Sons of Asaph" are mentioned in later times. They formed a guild, and played a prominent part at each revival of the national religion. See **MUSIC** ; **PSALMS** .

James Millar

ASARA

as'-a-ra (Asara; the King James Version Azara): The sons of Asara (temple-servants) returned to Jerusalem with Zerubbabel (1 Esdras 5:31). Omitted in Ezra and Nehemiah.

ASARAMEL

a-sar'-a-mel (Asaramel or Saramel): A name of uncertain origin occurring in 1 Macc 14:28, in the inscription set up in memory of Simon and the Maccabean family. "On the eighteenth day of Elul, in the hundred and seventy and second year, and this is the third year of Simon the high priest, in Asaramel, in a great congregation of priests and people and princes of the nation, and of the elders of the country," etc. The phrase "in Asaramel" has been taken as referring to a place, and as the name of a title of Simon. Ewald and others take it to be the equivalent of ba-chatsar 'am 'el, "in the court of the people of God." Another reading is "in Saramel." The majority prefer to take the phrase as a title of Simon; the original phrase is then taken to have been wesar 'am 'el, "and prince of the people of God," i.e. ethnarch. If the translator mistook the waw (w) for beth (b) and read 'en, he might have left the phrase untranslated because he supposed it to be the name of a place. Schurer disposes of the en by taking it as a corruption of segen = ceghen, which is equivalent to the Greek strategos (GVI, I, 197, note 17).

H. J. Wolf

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ASAREEL

a-sa'-re-el, a-sar'-e-el. See [ASAREL](#) .

ASAREL

as'-ar-el ('asar'el, "God is ruler"; the King James Version Asareel): A descendant of Judah and a son of Jehallelel (1Ch 4:16).

ASARELAH

as-a-re'-la. See [ASHARELAH](#) .

ASBACAPHATH

as-bak'-a-fath. See [ASBASARETH](#) .

ASBASARETH

as-bas'-a-reth (Septuagint: Asbakaphath, or Asbasareth): The Greek rendering of the Assyrian Asshur-ach-iddina ("Esarhaddon") (1 Esdras 5:69; compare also Ezr 4:2,10). See [OSNAPPAR](#) .

ASCALON

as'-ka-lon (Askalon): In Apocrypha, both the King James Version and the Revised Version (British and American) (Judith 2:28; 1 Macc 10:86; 11:60; 12:33). See [ASHKELON](#) .

ASCEND

a-send':By derivation the English word implies motion from a lower place to

(not merely toward) a higher one; and usage tends to restrict it to cases where the beholder is in the lower, not the higher, position. the King James Version uses it 39 times in all:

(1) of the going up of vapor (Ps 135:7), flame (Jud 20:40), or smoke (Re 8:4);

(2) of travel from one place to another (Ac 25:1) or of the course of a boundary (Jos 15:3);

(3) of coming up from the underworld (1Sa 28:13; Re 11:7; 17:8); and

(4) of the going up (of men, angels, our Lord) from earth to the skies or to heaven (Ge 28:12; Joh 3:13). the Revised Version (British and American) uses the appropriate form of "to go up" in all cases falling under (2) and (3); in those under (4) it retains "ascend" with an occasional change in tense; under (1) it retains "ascend" everywhere in Old Testament (Ex 19:18; Jos 8:20,21; Ps 135:7 parallel Jer 10:13 parallel Jer 51:16) except Jud 20:40, but substitutes "went up," "goeth up," in New Testament (Re 8:4; 14:11).

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The like change in the Old Testament passages would make the usage of the Revised Version (British and American) uniform.

F. K. Farr

ASCENSION

a-sen'-shun: Most modern Lives of Christ commence at Bethlehem and end with the Ascension, but Christ's life began earlier and continued later. The Ascension is not only a great fact of the New Testament, but a great factor in the life of Christ and Christians, and no complete view of Jesus Christ is possible unless the Ascension its consequences are included. It is the consummation of His redemptive work. The Christ of the Gospels is the Christ of history, the Christ of the past, but the full New Testament picture of Christ is that of a living Christ, the Christ of heaven, the Christ of experience, the Christ of the present and the future. The New Testament passages referring to the Ascension need close study and their teaching careful observation.

I. In the Gospels.

1. Anticipations:

The Ascension is alluded to in several passages in the Gospels in the course of our Lord's earthly ministry (Lu 9:31,51; Joh 6:62; 7:33; 12:32; 14:12,28; 16:5,10,17,28; 20:17). These passages show that the event was constantly in view, and anticipated by our Lord. The Ascension is also clearly implied in the allusions to His coming to earth on clouds of heaven (Mt 24:30; 26:64).

2. Records:

If with most modern scholars we regard Mark's Gospel as ending with 16:8, it will be seen to stop short at the resurrection, though the present ending speaks of

Christ being received up into heaven, of His sitting at the right hand of God, and of His working with the disciples as they went preaching the word (Mr 16:19,20). In any case this is a bare summary only. The close of the Third Gospel includes an evident reference to the fact of the Ascension (Lu 24:28-53), even if the last six words of Lu 24:51, "and was carried up into heaven" are not authentic. No difficulty need be felt at the omission of the Fourth Gospel to refer to the fact of the Ascension, though it was universally accepted at the time the apostle wrote (Joh 20:17). As Dr. Hort has pointed out, "The Ascension did not lie within the proper scope of the Gospels its true place was at the head of the Ac of the Apostles" (quoted Swete, The Ascended Christ, 2).

II. In the Acts.

1. Record:

The story in Ac 1:6-12 is clear. Jesus Christ was on the Mount of Olives. There had been conversation between Him and His disciples, and in the course of it He was taken up; and a cloud received Him out of their sight (Ac 1:9). His body was uplifted till it disappeared, and while they continued to gaze up they saw two men who assured

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followed by the Divine tribunal with Christ as Judge (Ro 2:16; 2Ti 4:1,8). To His own people this coming will bring joy, satisfaction and glory (Ac 3:21; Ro 8:19); to His enemies defeat and condemnation (1Co 15:25; Heb 2:8; 10:13).

Reviewing all the teaching of our Lord's present life in heaven, appearing. on our behalf, interceding by His presence, bestowing the Holy Spirit, governing and guiding the church, sympathizing, helping and saving His people, we are called upon to up "lift our hearts," for it is in occupation with the living that we find the secret of peace, the assurance of access, and the guaranty of our permanent relation to God. Indeed, we are clearly taught in He that it is in fellowship with the present life of Christ in heaven that Christians realize the difference between spiritual immaturity and maturity (Heb 6:1; 10:1), and it is the purpose of this epistle to emphasize this truth above all others. Christianity is "the religion of free access to God," and in proportion as we realize, in union with Christ in heaven, this privilege of drawing near and keeping near, we shall find in the attitude of "lift up your hearts" the essential features of a strong, vigorous, growing, joyous Christian life.

LITERATURE.

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W. H. Griffith Thomas

ASCENSION OF ISAIAH

See [APOCALYPTIC LITERATURE](#) .

ASCENT

a-sent':

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(1) The rendering in the King James Version twice, the Revised Version (British and American) 14 times correctly, of Hebrew ma'aleh, "ascent," "pass," as a geographical term (the King James Version Nu 34:4; 2Sa 15:30; the Revised Version (British and American) Jos 10:10; Jud 8:13, etc.).

(2) The rendering in the King James Version and the Revised Version (British and American) of 'olah in 1Ki 10:5, "his ascent by which he went up unto the house of Yahweh"; but 'olah everywhere else means "burnt-offering," and all ancient versions support the Revised Version, margin, "his burnt-offering which he offered" (caused to go up), etc.

(3) In 2Ch 9:4 (parallel 1Ki 10:5) a very slight textual correction (supported by Septuagint) gives us the same words as in 1Ki instead of the difficult 'aliyah, "upper chamber," not "ascent" as the King James Version and the Revised Version (British and American) render it against all usage elsewhere.

(4) In the Revised Version (British and American) Eze 40:31,34,37; Ne 12:37, of a flight of steps, stairs.

(5) In the Revised Version (British and American) (Hebrew 'aliyah), Ne 3:31,32, margin "upper chamber" is to be preferred to text "ascent."

F. K. Farr

ASCHENAZ

ash'-e-naz. See **ASHKENAZ** .

ASEAS

a-se'-as (Asaias = Isshijah (Ezr 10:31)) A son of Annas, who put away his "strange wife" (1 Esdras 9:32).

ASEBEBIAS

a-seb-e-bi'-as, a-seb-e-bi'-a (Asebebias; the King James Version Asebebia): Asebebias his sons and brethren returned with Ezra to perform the functions of priesthood in Jerusalem (1 Esdras 8:47). Compare Sherebiah (Ezr 8:18).

ASEBIAS

as-e-bi'-as, as-e-bi'-a (Asebias; the King James Version Asebia): Asebias returned with Ezra to perform the function of a priest in Jerusalem (1 Esdras 8:48). Compare Hashabiah (Ezr 8:19).

ASENATH

as'-e-nath (Aseneth): The wife of Joseph, daughter of Potiphera, mother of Manasseh and Ephraim (Ge 41:45,50; 46:20). She was evidently an Egyptian woman and bore

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an Egyptian name. ‘-c-n-t, pointed by the Massoretes as ‘acenath, appears in the Septuagint as aseneth or asenneth. The last two consonants appear to represent the name of the Egyptian goddess Neith. The first part of the name will then represent either ns =" belonging to" (so Brugsch and generally), or ‘ws-n (note the doubled "n" in the Septuagint transcription) =" she belongs to" (so Spiegelberg). It is possible that these four letters represent the Egyptian name Sn-t (so Lieblein and others), though the ‘aleph (’) must then be explained as ‘aleph prostheticum and the tau (t) would be less regular than a he (h) to stand for the Egyptian feminine t.

J. Oscar Boyd

ASER

a’-ser (Aser): the King James Version: Greek form of Asher (thus the Revised Version (British and American)) (Lu 2:36; Re 7:6).

ASERER

as’-e-rer See [SERAR](#) .

ASH (1)

ash (’oren; the Revised Version (British and American) FIR-TREE; the Revised Version, margin Ash): A maker of idols "planteth a fir- tree (margin, "ash"), and the rain doth nourish it" (Isa 44:14). It is a suggestion as old as Luther that the final letter "n", was originally a "z", and that the word should be ‘erez, "cedar"; the chief objection is that cedar occurs just before in the same verse. The word ‘oren seems to be connected with the Assyrian irin, meaning fir or cedar or allied tree. "Fir" has support from the Septuagint and from the rabbis. Post (HDB) suggests as probable the stone pine, *Pinus pinea*, which has been extensively planted round Beirut and unlike most planted trees flourishes without artificial

watering—"the rain doth nourish it."

The translation "ash" was probably suggested by the fanciful resemblance of the Hebrew 'oren and the Latin ornus, the manna ash of Europe. Three varieties of ash flourish in Syria, Fraxinus ornus, F. excelsior and F. oxycarpa. The last mentioned, which is common in parts of North Palestine, being a large tree some 30 to 40 ft. high, might suit the context were there anything philological to support the idea.

E. W. G. Masterman

ASH (2)

(Bear). See **ASTRONOMY** .

ASHAMED

a-shamd': Almost exclusively moral in significance; confusion or abashment through consciousness of guilt or of its exposure. Often including also a sense of terror or fear because of the disgrace connected with the performance of some action. Capacity for

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shame indicates that moral sense (conscience) is not extinct. "Ashamed" occurs 96 out of 118 times in the Old Testament. Hebrew bosh, "to feel shame" (Latin, pudere), with derivatives occurs 80 times; kalam, "to shame," including the thought of "disgrace," "reproach"; chapter, "to blush": hence shame because of frustrated plans (uniformly in the Revised Version (British and American) "confounded"); Greek aischunomai, "suffused with shame," passive only and its compounds. Uses:

(1) A few times, of actual embarrassment, as of Hazael before the steadfast look of Elisha (2Ki 8:11; see also 2Sa 10:5; 2Ki 2:17; Ezr 8:22).

(2) Innocence not capable of shame: "both naked and not ashamed" (Ge 2:25; see **SHAME**); the redeemed no occasion for (Ps 34:5 the King James Version; 1Joh 2:28); Christ not of "brethren" (Heb 2:11); nor Christian of gospel (Ro 1:16); nor God of men of faith (Heb 11:16); nor they who trust in God (Isa 50:7; 54:4; Joe 2:26).

(3) Sense of guilt: "I am ashamed for our iniquities" (Ezr 9:6); "of thy lewd way" (Eze 16:27,61); ascribed to idolaters chagrined at worthlessness of idols (Isa 1:29; 44:9,11; 45:16; Jer 2:26); to enemies (Ps 6:10); to wicked (Ps 31:17); to all who forsake God (Jer 17:13); to those who trust in human help, as Israel of Egypt and Assyria, and Moab of Chemosh (Jer 2:36; 48:13); to a mother of wicked children (Jer 50:12).

(4) Repentance causes shame for sin (Jer 31:19; Ro 6:21).

(5) Calamities also, and judgments (Jer 14:3,4; 15:9; 20:11).

(6) Capacity for shame may be lost through long-continued sin (Jer 6:15; 8:12; compare Jer 3:3), exceptionally striking passages on the deadening power of

immorality, suggestive of 1Ti 4:2; Titus 1:15.

(7) The grace of Christ delivers from the shame of moral timidity (Ro 1:1; 2Ti 1:18,12,16; 1Pe 4:16).

(8) At Christ's second coming His followers will "not be ashamed before him" (1Joh 2:28); at the final judgment He will be ashamed of all who have been ashamed of Him (Mr 8:38; Lu 9:26; compare Mt 10:33; Heb 11:16).

(9) The word lends itself to rich poetic use, e.g. Lebanon, with faded and falling foliage, "is ashamed" (the Revised Version (British and American) "confounded") at the desolations of the land under Sennacherib (Isa 33:9); so great is God's glory in the new Jerusalem that "the sun (is) ashamed" in His presence (Isa 24:23), explaining the glorious figure in Re 21:23; 22:5. (The references in this article are from the King James Version; the Revised Version (British and American) frequently replaces 'ashamed' by 'put to shame.')

See [SHAME](#) .

Dwight M. Pratt

ASHAN

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a'-shan ('ashan): An unknown site in the domain of Judah (Jos 15:42), possessed by Simeon (Jos 19:7), and mentioned among the priests' cities in 1Ch 6:59. (44) = Jos 21:16 ('ayin is a corruption of 'ashan). Chorashan (or Borashan), which was probably the site of some reservoir in the Southwest part of Judah (1Sa 30:30), is the same as Ashan.

ASHARELAH; ASARELAH

ash-a-re'-la ('asar'elah): One of the Asaphites appointed by David to the temple service (1Ch 25:2); in 1Ch 25:14 he is called Jesharelah. The latter element in both forms may be ('el) "God," but the meaning of the former part in the first form is doubtful. Thes. compares 'acar, "to bind," "whom God has bound (by a vow)."

ASHBEA

ash'-be-a, ash-be'-a ('ashbea'): "The house of Ashbea," a family of linen-workers mentioned in 1Ch 4:21. We might render beth 'ashbea' as their dwelling-place; nothing is known of such a place nor is this house of weavers referred to in any other place.

ASHBEL; ASHBELITE

ash'-bel, ash'-bel-it ('ashbel): The gentilic name "Ashbelite" is found in Nu 26:38, second son of Benjamin (Ge 46:21). In 1Ch 7:6-11 (6) "Jediael" ("known to God") is substituted for the heathen-sounding "Ashbel" ("Ishbaal," "man of Baal"). The chronicler, in this case, conforms literally to the principle laid down in Ho 2:17; the title "Baal" ("lord") was applied in early days (e.g. in the days of Saul) to the national God of Israel, but in later days the prophets objected to it because it was freely applied to heathen gods (compare **ISH-BOSHETH**). In 1Ch 8:1 the three names Bela, Ashbel, Aharah (= Ahiram) are taken from Nu 26:38, however, without change.

H. J. Wolf

ASHDOD

ash'-dod ('ashdodh; Azotos; modern Esdud): One of the five chief cities of the Philistines. The name means stronghold or fortress, and its strength may be inferred by the fact that Psammetik I, of Egypt, besieged it for many years (Herodotus says

29). Some of the Anakim were found there in the days of Joshua (Jos 11:22), and the inhabitants were too strong for the Israelites at that time. It was among the towns assigned to Judah, but was not occupied by her ([Jos 13:3](#); [15:46,47](#)). It was still independent in the days of Samuel, when, after the defeat of the Israelites, the ark was taken to the house of Dagon in Ashdod (1Sa 5:1,2). We have no account of its being occupied even by David, although he defeated the Philistines many times, and we have no definite knowledge of its coming into the hands of Judah until the time of Uzziah (2Ch 26:6).

Ashdod, like the other Philistine towns, came under the authority of the Assyrian monarchs, and we have mention of it in their records. It revolted against Sargon in

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711 BC, and deposed the Assyrian governor, Akhimiti, who had been appointed by him in 720. Sargon at once dispatched a force to subdue the rebels and the city was severely punished. This is referred to by Isaiah (Isa 20:1). Amos had prophesied such a calamity some years before (1:8), and Jeremiah refers to "the remnant of Ashdod" as though it had continued weak until his day (Jer 25:20). Zephaniah (Ze 2:4) refers to the desolation of Ashdod and Zechariah to its degraded condition (Zec 9:6). It continued to be inhabited, however, for we find the Jews intermarried with them after the return from Babylon (Ne 13:23,24). In the Maccabean period we are told that Judas and Jonathan both took it and purified it of idolatry (1 Macc 5:68; 10:84). In these passages it is called Azotus, as it is also in the New Testament (Ac 8:40). In the 4th century AD it became the seat of a bishopric. It had been restored in the time of Herod, by the Roman general Gabinius, and was presented to Salome, the sister of Herod, by the emperor Augustus. It is now a small village about 18 miles Northeast of Gaza.

H. Porter

ASHDODITES

ash'-dod-its, ash'-doth-its: Inhabitants of **ASHDOD** (which see) (Jos 13:3; the King James Version Ashdothites, Ne 4:7).

ASHDOTH PISGAH

ash'-doth piz'-ga ('ashdoth ha-picgah): Thus the King James Version for the Revised Version (British and American) "The slopes (the Revised Version, margin springs) of Pisgah." The spurs and ravines, or the "shoulders" of Pisgah are meant. 'Ashedah is "a pouring out," and 'ashedoth are the slopes of a mountain from which springs gush forth. In Jos 10:40; 12:8, 'Ashedoth, translated "springs" in the King James Version, is "slopes" in the Revised Version (British and American) (De 3:17; Jos 12:3; 13:20). See **PISGAH** .

ASHER (1)

ash'-er ('asher; Aser).

1. Biblical Account:

According to the Biblical account Asher was the eighth of Jacob's sons, the second borne to him by Zilpah the handmaid of Leah. His uterine brother was Gad (Ge 35:26). With four sons and one daughter he went down into Egypt (Ge 46:17). At his birth Leah exclaimed, "Happy am I! for the daughters will call me happy: and she called his name Asher," i.e. Happy (Ge 30:13). This foreshadowing of good fortune for him is repeated in the blessing of Jacob: "His bread shall be fat, and he shall yield royal dainties" (Ge 49:20); and again in that of Moses: "Blessed be Asher with children; let him be acceptable unto his brethren, and let him dip his foot in oil" (De 33:24). His family prospered in Egypt, and at the Exodus the tribe of Asher is numbered at 41,500 adult males (Nu 1:41). At the second census the number is given 53,400 (Nu 26:47). The place of Asher in the desert march was with the standard of the camp of Dan, on the north of the tabernacle, along with Da and Naphtali; the

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ASHER (2)

ash'-er ('asher):

(1) See preceding article.

(2) A town on the southern border of Manasseh (Jos 17:7). The site is unknown.

(3) A place of this name is mentioned in Apocrypha (Tobit 1:2), identified with Hazor, in Naphtali. See [HAZOR](#) .

ASHERAH

a-she'-ra, ash'-er-im ('asherah; alsos, mistranslated "grove" in the King James Version, after the Septuagint and Vulgate):

1. References to the Goddess
2. Assyrian Origin of the Goddess
3. Her Symbol
4. The Attributes of the Goddess

Was the name of a goddess whose worship was widely spread throughout Syria and Canaan; plural Asherim.

1. References to the Goddess:

Her "image" is mentioned in the Old Testament (1Ki 15:13; 2Ki 21:7; 2Ch 15:16), as well as her "prophets" (1Ki 18:19) and the vessels used in her service (2Ki 23:4). In Assyria the name appears under the two forms of Asratu and Asirtu; it was to Asratu that a monument found near Diarbekir was dedicated on

behalf of Khammu-rabi (Amraphel) "king of the Amorites," and the Amorite king of whom we hear so much in Tell el-Amarna Letters bears the name indifferently of EbedAsrati and Ebed-Asirti.

2. Assyrian Origin of the Goddess:

Like so much else in Canaanite religion, the name and worship of Asherah were borrowed from Assyria. She was the wife of the war- god Asir whose name was identified with that of the city of Assur with the result that he became the national god of Assyria. Since Asirtu was merely the feminine form of Asir, "the superintendent" or "leader," it is probable that it was originally an epithet of Ishtar (Ashtoreth) of Nineveh. In the West, however, Asherah and Ashtoreth came to be distinguished from one another, Asherah being exclusively the goddess of fertility, whereas Ashtoreth passed into a moon-goddess.

3. Her Symbol:

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In Assyrian asirtu, which appears also under the forms asratu, esreti (plural) and asru, had the further signification of "sanctuary." Originally Asirtu, the wife of Asir, and asirtu, "sanctuary," seem to have had no connection with one another, but the identity in the pronunciation of the two words caused them to be identified in signification, and as the tree-trunk or cone of stone which symbolized Asherah was regarded as a Beth-el or "house of the deity," wherein the goddess was immanent, the word Asirtu, Asherah, came to denote the symbol of the goddess. The trunk of the tree was often provided with branches, and assumed the form of the tree of life. It was as a trunk, however, that it was forbidden to be erected by the side of "the altar of Yahweh" (De 16:21; see Jud 6:25,28,30; 2Ki 23:6). Accordingly the symbol made for Asherah by his mother was "cut down" by Asa (1Ki 15:13). So, too, we hear of Asherim or symbols of the goddess being set up on the high places under the shade of a green tree (Jer 17:2; see 2Ki 17:10). Manasseh introduced one into the temple at Jerusalem (2Ki 21:3,7).

4. The Attributes of the Goddess:

Asherah was the goddess of fertility, and thus represented the Babylonian Ishtar in her character as goddess of love and not of war. In one of the cuneiform tablets found at Taanach by Dr. Sellin, and written by one Canaanite sheikh to another shortly before the Israelite invasion of Palestine, reference is made to "the finger of Asherah" from which oracles were derived. The "finger" seems to signify the symbol of the goddess; at any rate it revealed the future by means of a "sign and oracle." The practice is probably alluded to in Ho 4:12. The existence of numerous symbols in each of which the goddess was believed to be immanent led to the creation of numerous forms of the goddess herself, which, after the analogy of the Ashtaroth, were described collectively as the Asherim.

A. H. Sayce

ASHERITES

ash'-er-its (ha-'asheri): The descendants of Asher, Jacob's eighth son (Jud 1:32).

ASHES

ash'-iz: Among the ancient Hebrews and other Orientals, to sprinkle with or sit in ashes was a mark or token of grief, humiliation, or penitence. Ashes on the head was one of the ordinary signs of mourning for the dead, as when "Tamar put ashes on her head and went on crying" (2Sa 13:19 the King James Version), and of national humiliation, as when the children of Israel were assembled under Nehemiah "with fasting, and with sackcloth, and earth (ashes) upon them" (Ne 9:1), and when the people of Nineveh repented in sackcloth and ashes at the preaching of Jonah (Jon 3:5,6; compare 1 Macc 3:47). The afflicted or penitent often sat in ashes (compare Job 2:8; 42:6: "I abhor myself, and repent in dust and ashes"), or even wallowed in ashes, as Jeremiah exhorted sinning Israel to do: "O daughter of my people wallow thyself in ashes" (Jer 6:26), or as Ezekiel in his lamentation for Tyre pictures her mariners as doing, crying bitterly and 'casting up dust upon their heads' and 'wallowing themselves in the ashes' (in their weeping for her whose head was lifted up and become corrupted because of her beauty), "in bitterness of soul with bitter

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mourning" (Eze 27:30,31). However, these and various other modes of expressing grief, repentance, and humiliation among the Hebrews, such as rending the garments, tearing the hair and the like, were not of Divine appointment, but were simply the natural outbursts of the impassioned oriental temperament, and are still customary among eastern peoples.

Figurative: The term "ashes" is often used to signify worthlessness, insignificance or evanescence (Ge 18:27; Job 30:19). "Proverbs of ashes," for instance, in Job 13:12, is Job's equivalent, says one writer, for our modern "rot." For the ritual use of the ashes of the Red Heifer by the priests, see **RED HEIFER** .

George B. Eager

ASHHUR

ash'-ur (ashchur, the King James Version Ashur): The "father of Tekoa" (1Ch 2:24; 4:5), probably the founder of the village. The original meaning of the name is the "man of Horus," Ashurites (ha-'ashuri). This name occurs in the list of Ish-bosheth's subjects (2Sa 2:9).

The Syriac, Arabic, and Vulgate (Jerome's Latin Bible, 390-405 A.D.) versions read ha-geshuri, "the Geshurites," designating the small kingdom to the South or Southeast of Damascus. This reading, though adopted by Ewald, Thenius and Wellhausen, is untenable, for during the reign of Ish-bosheth Geshur was ruled by its own king Talmai, whose daughter was married to David (2Sa 3:3; 13:37). Furthermore Geshur was too far away from the rest of Ishbosheth's territory. A more consistent reading is ha- 'asher, as given in the Targum of Jonathan and accepted by Kohler, Klost, Kirkpatrick and Budde, "those of the house of Asher" (compare Jud 1:32). The term would, then, denote the country to the West of Jordan above Jezreel.

ASHIMA

a-shi'-ma, ash'-i-ma ('ashima'; Asimath): A deity worshipped at Hamath (2Ki 17:30) of whom nothing further is known. It has been suggested that the name is the same as that of the goddess Simi, the daughter of the supreme god Hadad, who was worshipped at Membij, but there is nothing to support the suggestion.

ASHKELON

ask'-ke-lon, esh'-ka-lon, as'-ke-lon (the King James Version Eshkalon, (Eshkalonites; Jos 13:3); Askelon, (Jud 1:18; 1Sa 6:17; 2Sa 1:20); 'ashqelon; modern Askelan): A maritime town between Jaffa and Gaza, one of the five chief cities of the Philistines. The Ashkelonites are mentioned by Joshua (Jos 13:3), and the city was taken by the tribe of Judah (Jud 1:18). One of the golden tumors (the King James Version "emerods") sent back with the ark by the Philistines was from Ashkelon (1Sa 6:17).

David couples Ashkelon with Gath in his lament over Saul and Jonathan (2Sa 1:20) indicating its importance, and it is joined with Gaza, Ashdod and Ekron in the

denunciations of Amos (1:7,8). It is referred to in a similar way by Jeremiah (Jer 25:20; 47:5,7). Zephaniah (2:4,7) speaks of the desolation of Ashkelon and Zechariah announces the fear of Ashkelon on the destruction of Tyre (9:5).

The city is mentioned in the Tell el-Amarna Letters, and a certain Yitia is referred to as king. It revolted against Rameses II and was subdued, and we have mention of it as being under the rule of Assyria. Tiglath-pileser III names it among his tributaries, and its king, Mitinti, is said to have lost his reason when he heard of the fall of Damascus in 732 BC. It revolted in the reign of Sennacherib and was punished, and remained tributary to Assyria until the decay of that power. In Maccabean times we learn of its capture by Jonathan (1 Macc 10:86; 11:60, the Revised Version (British and American) "Ascalon"). Herod the Great was born there (BJ, III, ii, 1 ff). In the 4th century AD it was the seat of a bishopric. It became subject to the Moslems in the 7th century and was taken by the Crusaders. It was taken in 1187 by Saladin, who dismantled it in 1191 to make it useless to Richard of England, into whose hands it was expected to fall. Richard restored it the next year but it was again destroyed by Saladin. It was an important fortress because of its vicinity to the trade route between Syria and Egypt.

H. Porter

ASHKELONITES

ash'-ke-lon-its (Jos 13:3): The people of Ashkelon, who were Philistines.

ASHKENAZ

ash'-ke-naz ('ashkenaz): The name occurs in Ge 10:3; 1Ch 16, in the list of the sons of Japheth as a son of Gomer. See **TABLE OF NATIONS** . It occurs also in Jer 51:27 (the King James Version "Ashchenaz") in connection with the kingdoms of Ararat and Minni, which suggests a location about Armenia.

ASHNAH

ash'-na ('ashnah): Two sites,

(1) Jos 15:33, a site in the lowlands of Judah, probably near Estaol and Zorah. The small ruin Aslin between those two places may retain an echo of the old name;

(2) Jos 15:43 an unknown site farther south.

ASHPENAZ

ash'-pe-naz ('ashpenaz): The master of the eunuchs of Nebuchadnezzar was an officer into whose hands the king entrusted those of the children of Israel, and of the princes, and of the seed of the king of Judah, whom he had carried captive to Babylon, that they might be taught the learning and tongue of the Chaldeans in order to serve in the king's palace. He is mentioned by name in Da 1:3 only. It used to be supposed that the name was Persian; but it now seems more probable that it is Babylonian. We

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would suggest Ashipu-Anu- Izzu, "the Aship-priest of Ann is mighty," as a possible form of the original.

R. Dick Wilson

ASHRIEL

ash'-re-el. See [ASRIEL](#) .

ASHTAROTH

Plural of Ashtoreth. See [ASHTORETH](#) .

ASHTAROTH; ASHTEROOTH-KARNAIM; BEESHTERAH

ash'-ta-roth, as'-ta-roth ('ashtaroth; the King James Version Astaroth; Astaroth, the city of Og, king of Bashan (De 14\$, etc.); 'ashteroth qarnayim, the scene of the defeat of the Rephaim by Chedorlaomer (Ge 14:5): (be'eshterah) a Levitical city in Manasseh East of the Jordan (Jos 21:27)): The name probably means "house" or "temple of Ashtoreth." It is identical with Ashtaroth of 1Ch 6:71. Ashtaroth is the plural of [ASHTORETH](#) (which see). The name denotes a place associated with the worship of this goddess. Ashteroth-karnaim is mentioned only once in canonical Scripture unless we accept Gratz's restoration, when Karnaim appears as a city taken by Israel: "Have we not taken to us horns (qarnayim) by our own strength?" (Am 6:13). It is identical with Carnion or Carnaim of 1 and 2 Macc, a city of Gilead with a temple of Atar-gatis. The name Ashtaroth has been identified with Astertu in the lists of Tahutmes III of the XVIIIth Egyptian Dynasty; and with Ashtarti of the Tell el- Amarna Letters. Its claim to antiquity is therefore well established.

As far as the Biblical record is concerned, the names at the head of this article might stand for one and the same city, Ashtaroth being a contraction from

Ashteroth- karnaim. But in the days of Eusebius and Jerome, we learn from the Onomasticon, there were two forts of this name 9 miles apart, lying between Adara (Der‘ah) and Abila (Abil), while Ashtaroth, the ancient city of Og, king of Bashan, lay 6 miles from Adara. Carnaim Ashtaroth, which is evidently identical with Ashteroth-karnaim, they describe as a large village in the angle of Bashan where tradition places the home of Job. This seems to point to Tell ‘Ashtara, a hill which rises about 80 ft. above the plain, 2 miles South of el-Merkez, the seat of the governor of the Chauran. Three- quarters of a mile North of el-Merkez, at the south end of a ridge on which the village of Sheikh Ca’ad is built, stands the weley of the stone of Job, Weley Sakhret ‘Ayyub. By the large stone under the dome Job was said to have sat to receive his friends during his affliction.

An Egyptian inscription, found by Schumacher, proves the stone to be a monument of the time of Rameses II. At the foot of the hill is pointed out the bath of Job. In el- Merkez the building known as Deir ‘Ayyub, "Monastery of Job," is now part of the barracks. There is also shown the tomb of Job. The stream which flows southward past Tell ‘Ashtara, is called Moyet en-Neby ‘Ayyub, "stream of the prophet Job," and is said to have risen where the patriarch stamped his foot on his recovery. It is to be noted also that the district lying in the angle formed by Nahr er-Raqqad and the

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Yarmuk River is called to this day ez-Zawiyet esh-sharqiyeh, "the eastern angle" (i.e. of the Jaulan). The term may in Jerome's time have covered the land east of the 'Allan, although this is now part of the Chauran. At Tell 'Ashtara there are remains pointing to a high antiquity. The site was also occupied during the Middle Ages. Perhaps here we should locate Carnaim Ashtaroth of the Onomasticon. It does not, however, agree with the description of Carnaim in 1 and 2 Macc. The Ashtaroth of the Onomasticon may have been at el-Muzerib, on the great pilgrimage road, about 6 Roman miles from Der'ah—the distance indicated by Eusebius. The old fortress here was situated on an island in the middle of the lake, Baheiret el-Bajjeh. A full description of the place is given in Schumacher's *Across the Jordan*, 137 ff. It must have been a position of great strength in antiquity; but the ancient name has not been recovered.

Some would place Ashteroth-karnaim, the Carnaim of the Maccabees, at Tell 'Ash'ari, a site 10 Roman miles North of Der'ah, and 4 1/2 Roman miles S 2 of Tell 'Ashtara. This clearly was "a place hard to besiege, and difficult of access by reason of the narrowness of the approaches on all sides" (2 Macc 12:21). It crowns a promontory which stands out between the deep gorge of the Yarmuk River and a great chasm, at the head of which is a waterfall. It could be approached only by the neck connecting it with the mainland; and here it was guarded by a triple wall, the ruins of which are seen today. The remains of a temple close by the bridge over the Yarmuk may mark the scene of the slaughter by Judas.

The whole question however is obscure. Eusebius is clearly guilty of confusion, with his two Ashtaroth-karnaims and his Carnaim Ashtaroth. All the places we have named lie considerably North of a line drawn from Tell Abel to Der'ah. For light upon the problem of identification we must wait the results of excavation.

W. Ewing

ASHTERATHITE

ash'-te-rath-it, ash-ter'-ath-it (ha-'ashterathi): A native of Ashtaroth: Uzzia, one of David's heroes (1Ch 11:44).

ASHTEROTH-KARNAIM

ash'-te-roth kar-na'-im: I.e. "Ashteroth of the two horns," mentioned in Ge 14:5 as the place of Chedorlaomer's defeat of the Rephaim. See ASHTAROTH. A Carnaim or Carnion in Gilead, with a temple of Atar-gatis attached, was captured by Judas Maccabeus (1 Macc 5:43,44; 2 Macc 12:26).

ASHTORETH

ash'-to-reth, ash-to reth ('ashtoreth; plural 'ashtaroth; Astarte):

1. Name and Origin

2. Attributes of the Goddess

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reflection, as it were, of the sun- -Ashtoreth came to be regarded as the consort of Baal and took the place of the solar goddesses of Babylonia.

4. The Local Ashtaroth:

Hence there were as "many Ashtoreths" or Ashtaroth as Baals. They represented the various forms under which the goddess was worshipped in different localities (Jud 10:6; 1Sa 7:4; 12:10, etc.). Sometimes she was addressed as Naamah, "the delightful one," Greek Astro-noe, the mother of Eshmun and the Cabeiri. The Philistines seem to have adopted her under her warlike form (1Sa 31:10 the King James Version reading "Ashtoreth," as Septuagint), but she was more usually the moon-goddess (Lucian, *De Dca Syriac.*, 4; Herodian, v.6, 10), and was accordingly symbolized by the horns of a cow. See **ASHTEROTH-KARNAIM** . At Ashkelon, where Herodotus (i.105) places her most ancient temple, she was worshipped under the name of Atar-gatis, as a woman with the tail of a fish, and fish were accordingly sacred to her. Elsewhere the dove was her sacred symbol. The immoral rites with which the worship of Ishtar in Babylonia was accompanied were transferred to Canaan (De 23:18) and formed part of the idolatrous practices which the Israelites were called upon to extirpate.

A. H. Sayce

ASHUR

ash'-ur. See **ASHHUR** .

ASHURBANIPAL

a-shoor-ba'-ne-pal (Ashur-bani-apal, "Ashur creates a son"): Before setting out on his last campaign to Egypt, Esarhaddon king of Assyria doubtless having had some premonition that his days were numbered, caused his son Ashurbanipal to

be acknowledged the crown prince of Assyria (668 BC). At the same time he proclaimed his son Shamash-shum-ukin as the crown prince of Babylonia. At the father's death the latter, however, was only permitted to become viceroy of Babylonia.

Ashurbanipal is generally believed to be the great and noble Osnappar (Ezr 4:10). See **OSNAPPAR** . If this identification should not prove correct, the king is not mentioned by name in the Old Testament. In the annals of Ashurbanipal there is a list of twenty tributary kings in which Manasseh (written Minse) of the land of Judah is mentioned. With a few exceptions the list is the same as that given by Esarhaddon, his father. In 2Ch 33:11 ff we learn that the captains of the host of the king of Assyria took Manasseh with hooks and bound him with fetters, and carried him to Babylon. The king to whom reference is made in this passage was either Esarhaddon or Ashurbanipal. If the latter, his restoration of Manasseh was paralleled in the instance of Necho, the vassal king of Memphis and Sais, who also had revolted from Assyria; for he was accorded similar treatment, being sent back to Egypt with special marks of favor, and reinstated upon his throne.

Another reference in the Old Testament, at least to one of the acts of Ashurbanipal, is the prophecy of Nahum, who in predicting the downfall of Nineveh, said, "Art thou

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Above all else Ashurbanipal is famous for the library he created, because of which he is perhaps to be considered the greatest known patron of literature in the pre-Christian centuries. For Bibliography see [ASSYRIA](#) .

A. T. Clay

ASHURITES

ash'-ur-its (ha-'ashuri): According to the Massoretic Text of 2Sa 2:9, a tribe included in the short-lived kingdom of Ish-bosheth, Saul's son. A slight textual correction gives "Asherites," that is, the tribe of Asher; with this the Targum of Jonathan agrees. The tribe of Asher lay where it would naturally fall to Ish-bosheth's kingdom. The reading "Geshurites" (Vulgate and Syriac) is excluded by the known independence of Geshur at this time (2Sa 3:3; 13:37). For similar reasons we cannot think of Assyria (Hebrew Asshur) nor of the Arabic Asshurim of Ge 25:3.

ASHVATH

ash'-vath ('ashwath): A man of Asher, of the house of Japhlet (1Ch 7:33).

ASIA

a'-shi-a (Asia): A Roman province embracing the greater part of western Asia Minor, including the older countries of Mysia, Lydia, Caria, and a part of Phrygia, also several of the independent coast cities, the Troad, and apparently the islands of Lesbos, Samos, Patmos, Cos and others near the Asia Minor coast (Ac 16:6; 19:10,27). It is exceedingly difficult to determine the exact boundaries of the several countries which later constituted the Roman province, for they seem to have been somewhat vague to the ancients themselves, and were constantly shifting; it is therefore impossible to trace the exact borders of the province of Asia. Its history previous to 133 BC coincides with that of Asia

Minor of which it was a part. However, in that year, Attalus III (Philometer), king of Pergamos, bequeathed his kingdom to the Roman Empire. It was not until 129 BC that the province of Asia was really formed by Rome. Its first capital was Pergamos, the old capital of Mysia, but in the time of Augustus, when Asia had become the most wealthy province of the Empire, the seat of the government was transferred to Ephesus. Smyrna was also an important rival of Ephesus. The governor of Asia was a pro-consul, chosen by lot by the Roman senate from among the former consuls who had been out of office for at least five years, and he seldom continued in office for more than a single year. The diet of the province, composed of representatives from its various districts, met each year in the different cities. Over it presided the asiarch, whose duty it was, among other things, to offer sacrifices for the welfare of the emperor and his family.

In 285 AD the province was reduced in size, as Caria, Lydia, Mysia and Phrygia were separated from it, and apart from the cities of the coast little remained. The history of Asia consists almost entirely of the history of its important cities, which were Adramyttium, Assos, Cnidus, Ephesus, Laodicea, Miletus, Pergamos, Philadelphia, Sardis, Smyrna, Thyatira, Troas, etc.

E. J. Banks

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ASIA MINOR

a'-shi-a mi'ner:

Introductory

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fact that scarcely a trace of the Mithraic religion, the principal competitor of Christianity, has been found in the whole country. From the date of the Nicene Council (325 AD) the history of Christianity in Asia Minor was that of the Byzantine Empire. Ruins of churches belonging to the Byzantine period are found all over the peninsula; they are especially numerous in the central and eastern districts. A detailed study of a Byzantine Christian town of Lycaonia, containing an exceptionally large number of churches, has been published by Sir W. M. Ramsay and Miss G. L. Bell: *The Thousand and One Churches*. Greek-speaking Christian villages in many parts of Asia Minor continue an unbroken connection with the Roman Empire till the present day.

LITERATURE.

Ramsay's numerous works on Asia Minor, especially *Paul the Traveler*, etc., *The Church in the Roman Empire*, *The Cities of Paul*, *The Letters to the Seven Churches*, and *Cities and Bishoprics of Phrygia* have been freely drawn upon in this account. For a fuller bibliography, see *Encyclopedia Biblica* (11th edition), article "Asia Minor" (Hogarth and Wilson).

W. M. Calder

ASIA MINOR, ARCHAEOLOGY OF

a'-shi-a mi'-ner, ar'-ke-ol'-o-ji ov: At the present stage of our information it is difficult to write with acceptance on the archaeology of Asia Minor. Views unquestioned only a few years ago are already passing out of date, while the modern archaeologist, enthusiastically excavating old sites, laboriously deciphering worn inscriptions, and patiently collating documentary evidence, has by no means completed his task. But it is now clear that an archaeological field, worthy to be compared with those in the valleys of the Euphrates and the Nile, invites development in Asia Minor.

1. Earliest Influences from Mesopotamia:

In the Contemporary Review for August, 1907, Professor Sayce reminded his readers that the Greek geographers called Cappadox the son of Ninyas, thereby tracing the origin of Cappadocian culture to Nineveh, and similarly they derived the Merm had Dynasty of Lydia from Ninos the son of Belos, or from Babylonia through Assyria. Actual history is probably at the back of these legends, and the Table of Nations supports this (Ge 10:22), when it calls Lud, or Lydia, a son of Shem and brother of Asshur. This is not to assert, however, that any great number of Semitic people ever made Asia Minor their home. But Professor Winckler and others have shown us that the language, script, ideas and institutions characteristic of the Babylonian civilization were widespread among the nations of western Asia, and from very early times Asia Minor came within their sphere of influence. Strabo records the tradition that Zile, as well as Tyana, was founded upon "the mound of Semiramis," thus connecting these ancient sites with the Mesopotamian culture.

Dr. David Robinson in his Ancient Sinope (145 ff), argues that "the early foundations of Sinope are probably Assyrian," though established history cannot describe in detail

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lived on, a Greek body pervaded with lingering Roman influences and with Constantinople as the pulsating heart. The character of the times was nothing if not religious, yet the prevailing Christianity was a syncretistic compound including much from the nature worship of earlier Anatolia. The first great councils of the Christian church convened upon the soil of Asia Minor, the fourth being held at Ephesus in 431, and at this council the phrase "Mother of God" was adopted. We have seen that for fifty generations or more the people of Asia Minor had worshipped a great mother goddess, often with her consort son. It was at Ephesus, the center of the worship of Diana, that ecclesiastics, many of whom had but a slight training in Christianity, adopted this article into their statement of religious faith.

7. The Seljukian Turks:

Again the government of the country, the dominant race, the religion, language and culture, all are changed—this time with the invasions of the Seljukian Turks. This tribe was the precursor of the Ottoman Turks and later became absorbed among them. These Seljukians entered Asia Minor, coming up out of the recesses of central Asia, about the time that the Normans were settling along the coasts of western Europe. Their place in history is measurably clear, but they deserve mention in archaeology by reason of their remarkable architecture. Theirs was a branch of the Saracenic or Moorish architecture, and many examples remain in Asia Minor Mosques, schools, government buildings, khans, fortifications, fountains and other structures remain in great numbers and in a state of more or less satisfactory preservation, and they are buildings remarkably massive, yet ornate in delicacy and variety of tracery. The Ottoman Turks, cousins of the Seljukians, came up out of the central Asian hive later, and took Constantinople by a memorable siege in 1453. With this event the archaeology of Asia Minor may be said to close, and history to cover the field instead.

George E. White

ASIARCH

a'-shi-ark (Asiarches; the English Revised Version "the chief officers of Asia," the King James Version "the chief of Asia"): The title given to certain men of high honorary rank in the Roman province of Asia. What their exact functions were is not altogether clear. They derived their appellation from the name of the province over which they presided (compare **BITHYNIARCH** ; **CARIARCH** ; **SYRIARCH**).

Brandis has shown that they were not "high priests of Asia," as some have thought, but delegates of individual cities to the provincial Council (Commune Asioe; see **ASIA MINOR**) which regulated the worship of Rome and of the emperor. They were probably assembled at Ephesus, among other places, to preside over the public games and the religious rites at the festival, in honor of the gods and the emperor, when they sent word to Paul and gave him a bit of friendly advice, not to present himself at theater (me dounai heauton eis to theatron, Ac 19:31). The title could be held along with any civil office and with the high-priesthood of a particular city. They served for one year, but re-election was possible (the tenure of office, according to Ramsay, was four years). The municipalities must have shown the Asiarchs high honor, as we find the names of many perpetuated on coins and inscriptions. The office could only be

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held by men of wealth, as the expenses of the provincial games were for the greater part defrayed by the Asiarchs.

LITERATURE.

CI, 2511, 2912; CIL, 296, 297; Brandis, Pauly-Wissowa's Real-Encyclopedia, articles "Archiereus" and "Asiarches"; Strabo, XIV, 649; Eusebius, HE, IV, 15; Hicks, Ancient Greek Inscrs in the British Museum; Ramsay, Classical Review, III, 174 ff; Cities and Bishoprics of Phrygia, I, 55-58, and II, chapter xi; Guiraud, Les assemblees provinciales de l'Empire Romain; Lightfoot, Ignatius and Polycarp, II, 987 ff.

M. O. Evans

ASIBIAS

as-i-bi'-as (Asibias and Asebias): Asibias put away his "strange wife" (1 Esdras 9:26). Compare Malchijah (Ezr 10:25).

ASIDE

a-sid': "Distinct from others," "privately," such is the sense of the word in 2Ki 4:4; Mr 7:33. Also "to withdraw" (Lu 9:10 the King James Version; Ac 23:19: hupochoreo, also anachoreo). One is said to have turned aside when he departs from the path of rectitude (Ps 14:3; Sirach 2:7; 1Ti 1:6). In a figurative sense it is used to express the thought of putting aside, to renounce, every hindrance or impediment to a consecrated earnest Christian life (Heb 12:1: apotithemi).

ASIEL

a'-si-el, as'-i-el (Asiel; the King James Version Asael (Tobit 1:1)):

(1) Grandfather of Jehu, one of the Simeonite "princes" mentioned in 1Ch 4:35 as sharing Judah's inheritance (see Jos 19:9).

(2) A swift writer engaged by Ezra to transcribe the law (2 Esdras 14:24).

(3) An ancestor of Tobit (Tobit 1:1). Compare Jahzeel or Jahziel (Ge 46:24).

ASIPHA

as'-i-fa (Codex Alexandrinus, Aseipha; Codex Vaticanus, Taseipha) = Hasupha (Ezr 2:43; Ne 7:46). The sons of Asipha (temple-servants) returned with Zerubbabel to Jerusalem (1 Esdras 5:29).

ASK

ask (sha'al "to inquire," "to seek for counsel," "to demand"): It is the word commonly used in the Old Testament and is equivalent to eperotao, "to request," used in the New Testament. It does not imply any inferiority on the part of the person asking (Ps 2:8).

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It is the Son who is bidden to ask, and therefore the word expresses the request of an equal. It has also the meaning "to inquire": "Wherefore ask after my name?" (Ge

32:29) signifying, "Surely you must know who I am." "Ye shall ask me no question" (Joh 16:23), i.e. "about the true meaning of My words, for all will then be clear to you" (Dummelow). aiteo, is the word commonly used with reference to prayer. It means "to ask," "to implore," and presents the petitioner as an inferior asking from a superior (Mt 6:8; 7:7,8; Mr 10:35; Joh 14:13, and in many other places). It is not, however, asking in the sense of the word beg, but rather that of a child making request of its father. The petitioner asks both because of his need and of the assurance that he is welcome. He is assured before he asks that the petition will be granted, if he asks in accordance with God's will (1 Joh 3:22; 5:15). Moreover the Spirit leads us to such asking in that He reveals our need and the goodness of God to us. See **AMISS ; PRAYER** .

Jacob W. Kapp

ASKELON

as'-ke-lon: the King James Version form in Jud 1:18; 1Sa 6:17; 2Sa 1:20, for **ASHKELON** (which see).

ASLEEP

a-slep' (yashen, "sleeping," radham, "deep sleep"; katheudo, "to fall asleep," aphupnoo, "to fall asleep"): A state of repose in sleep, Nature's release from weariness of body and mind, as of Jonah on shipboard (Jon 1:5); of Christ in the tempest-tossed boat (Mt 8:24); of the exhausted disciples in Gethsemane (Mt 26:43 the King James Version).

Used with beautiful and comforting significance of death (koimaomai, "to put to sleep").

Sleep implies a subsequent waking, and as a symbol of death implies continued and conscious life beyond the grave. In the presence of death no truth has been so sustaining to Christian faith as this. It is the distinct product of Christ's resurrection. Paul speaks of departed believers as having "fallen asleep in Christ" (1Co 15:6,18); as proof of the soul's immortality he terms the risen Christ "the first- fruits of them that are asleep." Lazarus and Stephen, at death, are said to have "fallen asleep" (Joh 11:11; Ac 7:60); so of David and the ancient patriarchs (Ac 13:36; 2Pe 3:4). The most beautiful description of death in human language and literature is Paul's characterization of the dead as "them also which sleep in Jesus" (1Th 4:14 the King James Version). This blessed hope has wrought itself permanently into the life and creed and hymnology of the Christian church, as in the hymn often used with such comforting effect at the burial service of believers: "Asleep in Jesus! blessed sleep!"

Dwight M. Pratt

ASMODAEUS

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az-mo-de'-us ('ashmedhai; Asmodaios): An evil spirit first mentioned in Tobit 3:8. Older etymologists derived the name from the Hebrew verb shamadh, "destroy"; but it is now generally held to be associated with Zoroastrianism, with which the Jews became acquainted during the exile, and by which later Jewish views on the spirit- world were greatly influenced. It is now held to be the equivalent of the Persian Aeshma-Deva, the spirit of concupiscence. The spirit is at times reckoned as the equal in power of "Abaddon" (Job 31:12) and of "Apollyon" (Re 9:11), and in Tobit is represented as loving Sara, only daughter of Raguel of Ecbatana, and as causing the death on the bridal night of seven husbands who had in succession married her. His power was broken by the young Tobias acting on the advice of the angel Raphael (Tobit 6:15). He burnt on the "ashes of incense" the heart and liver of a fish which he caught in the Tigris. "But when the devil smelled the smell, he fled into the uppermost parts of Egypt, and the angel bound him" (Tobit 8:3). Milton refers to the incident in Paradise Lost, 4, 168-71, founding on Jewish demonology and the "loves of the angels" (Ge 6:2).

J. Hutchison

ASMONEANS

as-mo-ne'-ans: A remarkable priestly family of Modin, in Judea, also called Hasmoneans or Maccabees. They belonged to that portion of the Jewish nation which under all trials and temptations remained loyal to Yahweh, even when the national life and religion seemed at their lowest ebb, and they succeeded, for a while at least, in restoring the name and fame of Israel. All in all they were an extremely warlike family. But the entire Asmonean history affords abundant proof of the bitter partisanship which, even more than the persecutions of their enemies, sapped the national strength and divided the nation into bitterly hostile factions.

The Asmoneans never, in all their history, or at any given period in it, had a

united people behind their backs. They had to fight disloyalty at home, as well as deadly enmity abroad. A considerable portion of the people was unable to withstand the paganizing influence of the Macedonian and Syrian periods, and in this direction the thousands of Hebrew soldiers, who fought under the Greek banners, must have exerted an inestimable influence. The Asmonean struggle is therefore, in all its phases, a three-sided one, and it makes the ascendancy of the family all the more remarkable. The sources of our knowledge of this period are mainly found in the Books of the Macc, in the Josephus, Antiquities and Josephus, Jewish Wars of Josephus, and in occasional references of Strabo, Livy and other classic historians.

The contents of Josephus, Antiquities plainly prove that Josephus used the Books of the Macc as far as possible, but that besides he was possessed of sources of information now wholly lost. The name "Asmonean" is derived from the Hebrew Chashman, "wealthy." Chashman was a priest of the family Joarib (Ant., XII, vi, 1; 1 Macc 2:1; 1Ch 24:7). The name "Maccabee," from the surname of Judas, the son of Mattathias, may be derived from the Hebrew maqqdbhah, "a hammer"; makhbi, "an extinguisher"; or from the first letters of the Hebrew sentence, Mi Khamokhah Ba- 'elim YHWH? "Who among the gods, O Lord, can be likened unto thee," inscribed on the Maccabean banner in the word Makhbiy.

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Roman standards, 49 BC. Alexander was executed at Antioch by Pompey. Of all the Maccabean princes thus only Antigonus and Hyrcanus remained. The Idumean power was now about to supplant the Maccabean. Herod the son of Antipater sided, as his father had done, with Hyrcanus against Antigonus. The factional disturbances at Rome and throughout the empire permitted of the enactment of the last stage of the Asmonean drama, in the final contest of Hyrcanus and Antigonus. Herod was in Judea with Hyrcanus, when Antigonus with the Parthian hordes overran the country, caused Herod precipitately to evacuate Palestine, and after capturing Jerusalem in 40 BC, sent his uncle Hyrcanus as a captive to the East, after having cropped off his ears, to incapacitate him forever for the high-priestly office (Ant., XIV, xiii, 10).

Herod now obtained the aid of the Romans and permission to reconquer Judea. In a furious campaign, marked by the most shocking barbarities, he occupied the greater part of the country, and finally in 37 BC succeeded in taking Jerusalem. Antigonus surrendered but was executed at Antioch by Antony, at the instigation of Herod (Ant., XIV, xvi, 4). The fate of the remnants of the Maccabean stem, at the hands of Herod, may be found by consulting the article under

[MACCABEES](#) .

Henry E. Dosker

ASNAH

as'-na ('acnah, "thornbush"): One of the Nethinim, who returned with Zerubbabel from the exile (Ezr 2:50).

ASNAPPER

as-nap'-er. See [OSNAPPAR](#) .

ASOCHIS, PLAIN OF

a-so'-kis. See [CANA, OF GALILEE](#) .

ASOM

a'-som (H, Asom) = Hashum (Ezr 10:33): The sons of Asom put away their "strange wives" (1 Esdras 9:33).

ASP

(pethen (De 32:33; Job 20:14,16; Isa 11:8); aspis (Ro 3:13)); Any poisonous snake, or even poisonous snakes in general, would satisfy the context in all the passages cited. Pethen is also translated [ADDER](#) (which see) in Ps 58:4; 91:13. Most authors have supposed the Egyptian cobra (Naia haje, L.) to be the snake meant, but while this is widely distributed throughout Africa, its occurrence in Southern Palestine seems to rest solely on the authority of Canon Tristram, who did not collect it.

There are Other poisonous snakes in Palestine, any one of which would satisfy the requirements of these passages. See [SERPENT](#) . While the aspis of classical Greek

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literature may well have been the Egyptian cobra, it is to be noted that *Vipera aspis*, L., is confined to central and western Europe.

Alfred Ely Day

ASPALATHUS

as-pal'-a-thus (aspalathos): An aromatic plant mentioned in Ecclesiasticus 24:15 the King James Version, where "wisdom" says, "I gave a sweet smell like cinnamon and aspalathus," etc. It would appear, from a reference in Pliny, to have been a prickly shrub, the wood of which was scented, but nothing certain is known about it.

ASPATHA

as-pa'-tha ('acpatha'): One of the ten sons of Haman (Es 9:7) (Pers *aspadata*, "given by a sacred horse," according to Thesaurus, Add. 71, after Pott and Benfey).

ASPHALT

as'-falt. See **SLIME** .

ASPHAR, THE POOL

as'-far, (lakkos Asphar): When Jonathan and Simon fled from Bacchides they encamped by this pool in the wilderness of Tekoa (1 Macc 9:33; Ant, XIII, i, 2). It is probably identical with Ez-Za'feraneh, a ruined site with an ancient cistern, to the South of Tekoa, and East of Chalchul. Bir Selhub about 6 miles Southwest of 'Ain Jidy is favored by some (EB, under the word), the hills around it being known as Cafra, in which there may be a survival of the old name.

ASPCHARASUS

as-far'-a-sus (Aspharasos = Mispar (Ezr 2:2; Mispereth, Ne 7:7)): A leader of the captives, who returned with Zerubbabel to Jerusalem (1 Esdras 5:8).

ASRIEL

as'-ri-el ('asri'-el, "Vow of God?"): A man of Manasseh (Nu 26:31; Jos 17:2). The form Asrielites, i.e. family of Asriel, occurs in Nu 26:31. According to 1Ch 7:14, Asriel was born to Manasseh by an Aramitess concubine. the King James Version has "Ashnel."

ASS

as (chamowr or chamor, compare Arabic chamar, apparently connected with Arabic root 'achmar, "red," but referred by some to root hamal, "to carry"; also, but less commonly, both in Hebrew and in Arabic, 'athon, Arabic 'atan, used in Arabic only of the females; pereh, or pere', and 'aradh, or 'arodh, Arabic 'ard, "wild ass," and also 'ayir, Arabic 'air, "a young" or "wild ass").

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G. A. Smith, Jerusalem, I, 307 ff; Gesenius' and Furst's Lexicons to the Old Testament; articles in Encyclopedia Biblica and HDB.

Samuel Cohon

ASSALIMOTH

a-sal'-i-moth. See **SALIMOTH** (Apocrypha).

ASSAMIAS

a-sa-mi'-as (Codex Vaticanus, Assamias; Codex Alexandrinus, Asamias; the King James Version Assanias; compare Hashabiah (Ezr 8:24)): Assamias (chief priest) returned with Ezra to Jerusalem. He was one of twelve who had charge of the silver, gold and the temple-vessels (1 Esdras 8:54).

ASSAPHIOTH

a-sa'-fi-oth (Codex Alexandrinus, Asaphphioth; Codex Vaticanus, Assapheioth; the King James Version Azaphion): The head of a family, which returned with Zerubbabel from captivity, called also the servants of Solomon (1 Esdras 5:33). Probably the same as Hassophereth of Ezr 2:55 and Sophereth of Ne 7:57.

ASSARION

as-a'-ri-on. See **FARTHING** .

ASSASSINATION

a-sas-i-na'-shun.

1. Meaning of the Term:

The language of Scripture distinguishes less clearly than the modern juridical between assassination and murder. "Murderer" = rotseach (Nu 35:16-19,21,30,31; 2Ki 6:32; Job 24:14); horegh, from haragh = "to slay," "kill," the King James Version translation "murderer" in Ho 9:13; but "slayer" in Eze 21:11. Where the Revised Version (British and American) renders "slayers," we find ratsach, in Nu 35:11,25-28; De 4:42; 19:3,4,6; Jos 20:3,5,6; 21:13,21,27,32,38, irrespective of whether willful, deliberate killing is spoken of, or hasty or merely accidental; and nakhah = "to strike," "wound," "kill," "slay," in Nu 35:24. The prohibition against killing is all-inclusive, even to suicide, placing the ban not only on deliberate, purposeful slaying (Ex 21:12,14,18), but on all endangering of life through negligence (De 22:8) or recklessness (Le 19:14) or hatred, anger and revengefulness (Le 19:17 ff).

2. Punishment of the Act:

The Mosaic law presupposes the punishment of all killing of human beings on the ground of Ge 9:6, and repeatedly reiterates it (Ex 21:12,14 ff; Le 24:17,21; Nu 35:33;

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De 19:11 ff), the reason assigned being that man is made in the image of God; hence to slay a man is paramount to lifting the hand against the Creator. And while the degrees of guilt are not indicated by the language, they are closely distinguished by the punishments prescribed. Not only notorious enmity against the slain and deliberate lying-in-wait on the part of the murderer (Ex 21:13; Nu 35:20 ff; De 19:4,11), but also the nature of the instrument was taken into account to determine the nature of the crime (Nu 35:16 ff). See **CRIMES** .

Frank E. Hirsch

ASSASSINS

a-sas'-inz (sicarioi; the King James Version murderers): Josephus (BJ, II, xiii, 3, xvii) relates that "there sprang up in Jerusalem a class of robbers called Sicarii, who slew men in the daytime, and in the midst of the city. This they did chiefly when they mingled with the populace at the festivals, and, hiding short daggers in their garments, stabbed with them those that were their enemies. The first to be assassinated by them was Jonathan the high priest, and after him many were slain daily" (see also Ant, XX, viii, 6, ix). The name is derived from Latin sica, "a dagger." The sicarioi were

implacable in their hatred to Rome and to those Jews who were suspected of leaning toward Rome. They took a leading part in the Jewish rebellion and in the disturbance previous to it, and also in the faction quarrels during the war. After the war they continued their nefarious practices in Egypt and Cyrene whither they had fled. Lysias mistook Paul for 'the Egyptian who led out into the wilderness the 4,000 men of the sicarioi' (Ac 21:38).

S. F. Hunter

ASSAULT

a-solt' (tsur; horme): The Hebrew verbal form is used of pressing forward a siege (see **SIEGE**), but also of a hostile attack upon a person then translated "assault" (Es 8:11). The Greek word horme used of an attack upon persons in Ac 14:5 (the King James Version) is rendered "onset" in the Revised Version (British and American). The word "assault" remains in Ac 17:5, of attacking the house of Jason in Thessalonica, where the verb is ephistanai, "to come suddenly upon."

ASSAY

a-sa' (ya'al; nakah; peirdzein; peirasthai; peiran lambanein): The Hebrew and Greek words which are rendered in the King James Version "assay" are so rendered in the Revised Version (British and American), and the use of it is extended in the Revised Version (British and American) in two additional cases. The Hebrew word ya'al (1Sa 17:39) is used of David clad in Saul's armor, who "assayed," that is, "tried unsuccessfully," to go and attack Goliath in it, for "he had not proved it," where nakah is the verb. In De 4:34 and Job 4:2 nakah is rendered "assay," in the sense of "attempt," "venture." In Ac 16:7 Paul is said to have "assayed," that is, "attempted" (but was hindered), to go into Bithynia, and now in Ac 24:6 Paul is charged with having "assayed," that is, "having had the audacity," to profane the temple, where peirazein is the verb used in both cases. In Ac 9:26, and now in the Revised Version

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(British and American) Ac 26:21, "assay," renders the verb peirasthai, "to attempt," in both cases unsuccessfully. In Heb 11:29 it translates two Greek words peiran lambanein "to make an attempt unsuccessfully."

T. Nicol.

ASSEMBLIES, MASTERS OF

a-sem'-bliz, (ba'ale 'acuppoth, Ec 12:11): the American Revised Version, margin "collectors of sentences," thus Qimchi, Grotius and others. This has been variously interpreted. Tyler translates "editors of collections." Klienert renders "protectors of the treasure-chambers," 'acuppoth being considered equivalent to the 'acuppim of 1Ch 26:15,17; Ne 12:25 (see **ASUPPIM**). The proverbs are like nails guarding the sacred storehouse, the book closing with this warning against touching the collection (compare Re 22:18,19). Delitzsch translates "like fastened nails which are put together in collections." "As ba'ale berith (Ge 14:13) signifies 'the confederates,' ba'ale shebhu'ah (Ne 6:18) 'the sworn,' and the frequently occurring ba'ale ha-'ir 'the citizens':so ba'ale 'acuppoth means, the possessors of assemblies and of the assembled themselves, or the possessors of collections and of things collected. Thus ba'ale 'acuppoth will be a designation of the 'words of the wise' (as in shalishim, "choice men" = choice proverbs, Pr 22:20, in a certain measure personified), as of those which form or constitute collections and which stand together in order and rank" ("Eccl," English translation, 434).

The Jerusalem Talmud takes 'acuppoth as the Sanhedrin. On the whole it is better to interpret the phrase "persons skilled in collections" of wise sayings, grouped in a compact whole (compare Wright, Eccl, 102).

S. F. Hunter

ASSEMBLY

a-sem'-bli (qahal; ekklesia): The common term for a meeting of the people called together by a crier. It has reference therefore to any gathering of the people called for any purpose whatsoever (Ex 12:6; Ps 22:16 the King James Version; Ps 89:7 the King James Version; Ac 19:32,41). The solemn assemblies of the Jews were their feasts or religious gatherings of any kind (Isa 1:13). The word paneguris, "a general festal assembly" ([Heb 12:23](#)), is transferred from the congregation of the people of Israel to the Christian church of which the congregation of Israel was a figure. In the same passage, ekklesia has the sense of calling, summoning. In classical Greek ekklesia was the name for the body of free citizens summoned by a herald. In this sense the church calls all the world to become identified with it. It denotes the whole body of believers, all who are called. Or it may refer to a particular congregation or local church (sunagoge, "synagogue" Jas 2:2 the Revised Version, margin). See [CALLING](#) ; [CHURCH](#) ; [CONGREGATION](#) .

Jacob W. Kapp

ASSEMBLY, SOLEMN

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See **CONGREGATION ; FEASTS** .

ASSENT

a-sent': Twice used in the King James Version as equivalent to "voice," and to "consent," and displaced in both instances in the Revised Version (British and American) by the literal rendering of the Hebrew peh, "mouth" (2Ch 18:12); and the Greek suntithemi, "agree to," i.e. "affirm" (Ac 24:9).

ASSESSOR

a-ses'-er: Lit. one who sits by another, an assistant; among the ancients especially an assistant to the king (compare "The assessor of his throne," Dryden, Milton's P.L., Book vi), or to the judge (see Dryden, Virgil's Aeneid, vi.583). Later it came to mean one who assesses people or property for purposes of taxation.

(1) Royal officials in Israel have the general title sarim, "princes," and this general title included the officer who was "over the tribute," who seems to have had charge of the assessment, as well as the collection of taxes. In the days of the later monarchy "the governor of the royal household," "the royal steward and high chamberlain," seems to have held some such important position (Isa 22:15; 36:3,22).

(2) The early kings do not seem to have subjected the people to heavy taxes, but we find much in the prophets about the injustice and extortion practiced by these officials on the poor of the land (compare Am 2:6,7; Isa 5:8; Jer 5:28; Mic 3:11). Special taxes seem to have been imposed to meet emergencies (compare 2Ki 23:35), but it is not clear that anything of the nature of a regular land tax, or property tax, existed in early times; though something of the kind may be referred to in the reward promised by Saul to the slayer of Goliath (1Sa 17:25) and the tenth mentioned in 1Sa 8:15-17. The kings of Judah, it would seem,

made free use of the temple treasures.

(3) Later the Roman government "farmed out" the taxes of the provinces. The publicans, or tax-gatherers of the Gospels, seem to have been agents of the imperial procurator of Judea, instead of direct agents of the great Roman financial companies, who ordinarily let out the business of the collection of the taxes to officers of their own.

During the Empire there was ample imperial machinery provided for the regular collection of the taxes, and the emperor appointed a procurator in each province whose business it was to supervise the collection of revenue. Some Jews found the business profitable, but these were objects of detestation to their countrymen. See **PUBLICAN** .

George B. Eager

ASSHUR; ASSUR

ash'-oor, as'-oor. See **ASSYRIA** .

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ASSHURIM

a-shoo'-rim ('ashshurim): Mentioned among the sons of Dedan, son of Jokshah, son of Abraham by Keturah (Ge 25:3).

ASSIDAEANS

as-i-de'-ans. See **HASIDAEANS** (Apocrypha).

ASSIDUOUS

a-sid'-u-us: Occurs only in The Wisdom of Solomon 8:18 the Revised Version (British and American), "In assiduous communing with her is understanding," i. e. "in continued exercise of fellowship." The idea expressed in the adjective is contained in the prepositional prefix, sun of the original suggumnasia, giving the verb intensive force.

ASSIGN

a-sin (nathan, "to give," or "grant," i.e. apportion): Used (Jos 20:8) of Moses setting apart Bezer as one of the three cities of refuge on the East of the Jordan (compare De 4:41-43); also of Joab's stationing Uriah in a place of mortal peril in battle (2Sa 11:16).

ASSIR

as'-er (accir, "captive"):

(1) A Levite of the family of Korah (Ex 6:24; 1Ch 6:22).

(2) A son of Ebiasaph and grandson of Assir. Samuel was descended from him (1Ch 6:23).

(3) A son of Jeconiah, king of Judah, according to the King James Version and the Revised Version, margin and the American Revised Version, margin. It is a question whether the Assir of this passage (1Ch 3:17) is not a common adjective modifying Jeconiah. The the American Standard Revised Version and the Revised Version (British and American) render it "the captive." It is to be noticed, however, that there is no definite article in the Hebrew.

ASSOCIATE

a-so'-shi-at: Only in Isa 8:9 the King James Version, where the Hebrew ro'u, is variously interpreted, according to differences of opinion as to the verb whence it comes. The Revised Version (British and American) "make an uproar"; the Revised Version, margin "break"; Vulgate (Jerome's Latin Bible, 390-405 A.D.) "Congregamini"; Septuagint gnote ("know ye"); Luther: seid boese ("be wicked").

ASSOS

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ASSUAGE

a-swaj' (the King James Version Asswage) :Lit, ." sweeten," "soften down"; then, "mitigate," "abate"; used of "flood," Ge 8:1 ("subside"); of grief, Job 16:5,6 ("restrain"); also applied to any strong emotion; not used in the New Testament.

ASSUMPTION OF MOSES

a-sump'-shun. See [APOCALYPTIC LITERATURE](#) .

ASSUR

as'-ur. See [ASUR](#) .

ASSURANCE

a-shoor'-ans:

A term exceptionally rich in spiritual meaning. It signifies the joyous, unwavering confidence of an intelligent faith; the security of a fearless trust. The original words have to do with the heart of vital religion. baTach, "trust"; 'aman, "to prop," "to support," hence to confide in, to trust. Jesus repeatedly used this word "amen" to express the trustworthiness and abiding certainty of his sayings. pistis, "faith"; plerophoria, "full assurance." The confidence of faith is based, not on "works of righteousness which we have done" (compare Titus 3:4,5 the King James Version) but on the highpriesthood and atoning sacrifice of Christ.

(Heb 10:21,22; compare He 10:19, "boldness to enter by the blood of Jesus," the

King James Version). Assurance is the soul's apprehension of its complete emancipation from the power of evil and from consequent judgment, through the atoning grace of Christ. It is the exact opposite of self-confidence, being a joyous

appropriation and experience of the fullness of Christ—a glad sense of security, freedom and eternal life in Him. This doctrine is of immeasurable importance to the life of the church and of the individual believer, as a life of spiritual doubt and uncertainty contradicts the ideal of liberty in Christ Jesus which is the natural and necessary fruitage of "the washing of regeneration and renewing of the Holy Spirit

shed on us abundantly, through Jesus Christ our Saviour." Paul unhesitatingly said, "I know" (2Ti 1:12)—a word which, oft-repeated in 1 Jn, furnishes the groundwork of glad assurance that runs through the entire epistle. For the classic passage on "full assurance" see Col 2:1-10.

Dwight M. Pratt

ASSURBANIPAL

as-ur-ba'-ni-pal. See [ASHURBANIPAL](#) .

ASSYRIA

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obelisks transported to Nineveh as trophies of victory. Meanwhile Tyre, which had rebelled, was forced to sue for peace, and ambassadors arrived from Gyges of Lydia asking for help against the Cimmerians. Elam still remained independent and endeavored to stir up disaffection in Babylonia. Against his will, therefore, Assur-bani-pal was obliged to interfere in the internal affairs of that country, with the result that the Elamites were finally overthrown in a battle on the Eulaeus beneath the walls of Susa, and the conquered land divided between two vassal kings.

Then suddenly a revolt broke out throughout the greater part of the Assyrian empire, headed by Assur-bani-pal's brother, the viceroy of Babylonia. For a time the issue was doubtful. Egypt recovered its independence under Psammetichus, the founder of the XXVIth Dynasty (660 BC) who had received help from Lydia, but Babylonia was reconquered and Babylon after a long siege was starved out, Samas-sum-ukin burning himself in the ruins of his palace. Elam remained to be dealt with, and an Assyrian army made its way to Susa, which was leveled to the ground, the shrines of its gods profaned and the bones of its ancient kings torn from their graves. Then came the turn of northern Arabia, where the rebel sheikhs were compelled to submit. But the struggle had exhausted Assyria; its exchequer was empty, and its fighting population killed. When the Cimmerians descended upon the empire shortly afterward, it was no longer in a condition to resist them. Under Assur-etil-ilani, the son and successor of Assur-bani-pal, Calah was taken and sacked, and two reigns later, Sin-sar-iskun, the last king of Assyria, fell fighting against the Scythians (606 BC). Nineveh was utterly destroyed, never again to be inhabited, and northern Babylonia passed into the hands of Nabopolassar, the viceroy of Babylon, who had joined the northern invaders. Assur, the old capital of the country, was still standing in the age of Cyrus, but it had become a small provincial town; as for Nineveh and Calah, their very sites were forgotten.

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A. H. Sayce

ASSYRIA AND BABYLONIA, RELIGION OF

See [BABYLONIA AND ASSYRIA, RELIGION OF](#) .

ASSYRIAN AND BABYLONIAN LIBRARIES

See [NINEVEH, LIBRARY OF](#) .

ASSYRIANS

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a-sir'-i-ans ('ashshur): The inhabitants of Assyria. In Hebrew the name of the people is the same as that of the country. See [ASSYRIA](#) .

ASTAD

as'-tad: The reading of the English versions of 1 Esdras 5:13 for the name which appears as Azgad in Ezr 2:12 and Ne 7:17. In the different Greek copies of 1 Esdras the name varies. See [AZGAD](#) ; [ASTATH](#) .

ASTAROTH

as'-ta-roth. See [ASHTAROTH](#) .

ASTARTE; ASTORETH as-tar'-te. See [ASHTAROTH](#) .

ASTATH

as'-tath (Astath):the form given in 1 Esdras 8:38 to the name which in Ezr 8:12 appears as Azgad. See [AZGAD](#) .

ASTONISHED; ASTONIED

as-ton'-isht, as-ton'-id (shamem, "astonished," the root idea being "silent," i.e. struck dumb with amazement; ekplessomai, "to be struck with astonishment," as if by a blow or a shock; existemi, "to amaze," "to throw into wonderment"; thambeomai, "to astonish" to the point of fright): The state of being surprised, startled, stunned by some exceptional wonder, some overwhelming event or miracle, as e.g. Nebuchadnezzar's amazement at the miracle in the burning fiery furnace ([Da 3:24](#)) (tewah, "astonished"); of the passer-by at the desolation of Babylon (Jer 50:13). The personality, teaching and works of Jesus were so wonderful, Divine, supernatural, as to awaken emotions of surprise and awe never before known in the presence of man.

The people "were astonished out of measure" at His doctrine (Mr 10:26 the King James Version); "astonished with a great astonishment" at His raising the dead (Mr 5:42 the King James Version). The gift of the Holy Ghost to the Gentiles was in like manner a source of astonishment to those Jews who believed through the power of Peter's preaching (Ac 10:45 the King James Version). The miracle of regeneration today, which renews and transforms debased and fallen men into saints, makes the same impression on an observing world.

Dwight M. Pratt

ASTONISHMENT

as-ton'-ish-ment: Amazement; mental surprise, excitement, wonder; often the cause of the startled emotion, as in De 28:37: "Thou shall become an astonishment." The chosen people, visited with calamities for idolatry would become a source of amazement to all nations (Jer 25:9,11,18); Solomon's' lofty and beautiful temple

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would be "an astonishment" (2Ch 7:21 the King James Version). For original terms and fuller study see **ASTONISHED** .

ASTRAY

a-stra' (ta'ah, "to wander," "to err"; planaomai, "to go astray," each carrying the idea of being lost): With one exception (Ex 23:4 "his ass going astray") used metaphorically of moral wandering, going astray in paths of error and sin, like "sheep going astray" (1Pe 2:25 the King James Version; Isa 53:6; Ps 119:176).

This wandering may be due

(1) to inherent evil (Ps 58:3);

(2) to false shepherds (Jer 50:6); contrast the beautiful and classic passage, Mt 18:12,13, the Son of man (verse 12) seeketh that which is gone astray. No word more vividly portrays sin as a straying, a separation from God. To be morally "astray" is to be "lost."

Dwight M. Pratt

ASTROLOGY

as-trol'-o-ji:

I. THE DESIRE TO FORECAST THE FUTURE

1. Methods of Soothsaying

2. Divination

3. Looking in the Liver

4. The Astrologers, or Dividers of the Heavens
5. The Stargazers, or Seers of the Constellations
6. The Monthly Prognosticators, or Men Who Knew the Omens of the New Moon

II. THE WORSHIP OF THE HEAVENLY BODIES THE FORM OF IDOLATRY

TO WHICH THE ISRAELITES WERE MOST PRONE

1. Chiun, Certainly the Planet Saturn
2. Saturn or Moloch Worship
3. Mazzaloth, or Planet Worship
4. Gadh and Meni or Star Worship

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E. W. Maunder

ASTRONOMY, I

as-tron'-omi:

I. THE HEAVENLY BODIES

1. The Ordinances of Heaven

2. The Sun

(1) The Names for the Sun

(2) The "City of the Sun"

(3) The Greater Light-Giver

(4) The Purpose of the Sun

(5) The Sun as a Type

3. The Moon

(1) The Names for the Moon

(2) The Lesser Light-Giver

(3) Phases of the Moon

4. Signs

(1) Solar and Lunar Eclipses

(2) The Wings of the Morning

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heaven for ever, but are fitly represented by comets, which are seen only for a few weeks or days, and then are entirely lost to sight, or by meteors, which flash out for a few moments, and are then totally extinguished.

All the great comets, all the comets that have been conspicuous to the naked eye, with the single exception of that named after Halley, have appeared but once within the period of human records and Halley's Comet only takes 80 days to traverse that part of its orbit which lies within the orbit of the earth; the rest of its period of revolution—76 years—is passed outside that boundary, and for 38 years at a time it remains outside the orbit of Neptune, more than 2,800,000,000 miles from the sun. The other great comets have only visited our neighborhood once within our experience.

(2) Comets Referred to in Scripture?

The question has been raised whether the appearance of comets is ever referred to in Scripture. Josephus, speaking of the signs which preceded the destruction of Jerusalem by Titus, says, "Thus there was a star resembling a sword which stood over the city, and a comet that continued a whole year" (BJ, VI, v, 3). The "star resembling a sword" was doubtless the return of Halley's Comet in 66 AD, and the phrase used by Josephus has suggested that it was a stellar phenomenon that is referred to in 1Ch 21:16: "The angel of Yahweh between earth and heaven, having a drawn sword in his hand stretched out over Jerusalem." But this, and the corresponding suggestion as to the nature of the flaming sword that kept the way of the tree of life (Ge 3:24), are unsupported conjectures not worthy of attention. The astronomer Pingre thought that the first vision of Jeremiah of the "rod of an almond tree" and of a "boiling caldron" (Jer 1:11,13) had its physical basis in a return of Halley's Comet, and other commentators have thought that cometary appearances were described in the "pillars of smoke" of Joe 2:30; but none of these suggestions appear to have plausibility.

ASTRONOMY, II

II. The Constellations.

The principal achievement of the science of astronomy in the centuries during which the books of the Old Testament were written was the arrangement and naming of the constellations, and there can be no reasonable doubt that the same system was known to the Hebrews as that which has been handed down to us through the Greek astronomers. Paul certainly knew the Greek constellations, for in his sermon on Mars' Hill (Ac 17:28) he quoted from that poetical description of them which Aratus the great poet of Cilicia had written about 270 BC. But these constellations have a much greater antiquity than this, and it is probable that they were well known to Abraham before he left Ur of the Chaldees. It has been frequently shown (*The Astronomy of the Bible*, 158; *Astronomy without a Telescope*, 5) that these constellations themselves supply evidence that they were designed about 2700 BC. They thus antedated the time of Abraham by some centuries, and since some of their most characteristic forms are found upon old Babylonian "boundary stones," it is clear that they were known in the country from whence he came out.

1. Nachash, the "Crooked Serpent":

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Mazzaroth in their season," apparently due to the revolution of the sun round the earth, is due to the real revolution of the earth round the sun. But this knowledge which has enabled us to see where the actual movements lie has not brought us any nearer penetrating the mystery of those movements. What is the ultimate cause of the rotation of this vast globe, we know no more than the ancients knew what caused the heavens to rotate; what causes it to fly through space 18 miles in every second of time, we know no more than the ancients knew why the sun appeared to move among the stars. To us, as to them, it is the power of God, and the will of God.

14. The Date of the Book of Job:

It has been supposed by some scholars that the Book of Job was written during the Captivity in Babylon, but this supposition is untenable in view of the statement in Job's Apology that the worship of the heavenly bodies was "an iniquity to be punished by the judges" (Job 31:26-28). This could not have been written by Jews in exile amongst the worshippers of Samas and Sin. But neither can this book have been written after the Return. The meaning of the three terms, 'Ayish, Kimah and Kecil, had been lost before the Septuagint made the rendering of the Hebrew Scriptures into Greek, for in Am 5:8 they left Kimah and Kecil untranslated, and they rendered 'Ayish and Kecil differently in Job 9:9, and 38:31,32.

Before the Captivity, Kimah and Kecil were plainly in common use, since Amos uses them as if they were familiar to his hearers, and as he himself points out, he was not a man of learning but a simple herdsman. The obvious and sufficient explanation of the later ignorance respecting these three terms lies in the catastrophes of the Assyrian and Bah conquests. Not less significant of their complete loss of the old Hebrew astronomy is the alteration which the Septuagint made in the Hebrew text. The "delights of the Pleiades" had evidently no more meaning for them than they have had for the majority of modern Orientalists, and no doubt it seemed a plausible and legitimate emendation to write ma'anaddoth,

"chains," instead of ma'adhannoth, "delights," so as to bring about a fancied parallelism with moshekhoth, the "bands" of Orion. But the alteration transforms a complete, beautiful and symmetrical figure, an epitome of the astronomical observation of the time, into a bald tautology. Those critics are therefore right who assign the Book of Job and the Isa 13 to the period before the Captivities, and the three names come to us as indications, not of a Babylonian science of astronomy, learned by the Jews during their exile, but of a Hebrew astronomy destroyed by the unspeakable disaster of the conquest.

ASTRONOMY, III

III. Physiography.

1. The Circle of the Earth:

It has generally been assumed that the Hebrews considered the earth to be a vast circular plain, arched over by a solid vault—"the firmament"—above which were stored, as if in cisterns, the "treasuries" (Job 38:22) of the rain, snow and hail, and some writers have even attempted to express this supposed conception in diagrammatic form. One of the best of these attempts, reproduced below, is given by Schiaparelli, in his *Astronomy in the Old Testament*.

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the distance they inevitably appear to form chiefly on the horizon, "at the ends of the earth," whence they move upward toward the zenith. Thus God "calletH for the waters of the sea, and poureth them out upon the face of the earth" (Am 9:6); and thus "All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again" (Ec 1:7). Other references to the clouds in the Book of Job reveal not merely observation but acute reflection. "Dost thou know the balancings of the clouds, the wondrous works of him who is perfect in knowledge?" (Job 37:16) indicates a perception that the clouds float, each in its own place, at its own level, each perfectly balanced in the thin air.

7. The Deep:

(1) Meaning of the Word.

Tehom, "the deep," means moving water, and hence the ocean, which is represented as being essentially one, exactly as we now know it to be by actual exploration—"Let the waters Under the heavens be gathered together unto one place" (Ge 1:9). And the earth is stretched out "above the waters" (Ps 136:6; Ps 24:2). That is to say that the water surface lies lower than the land surface; and not only so, but, within the substance of the earth itself, there are subterranean waters which form a kind of ocean underground. This also is called in Eze 31:4 the "deep," tehom; "The waters nourished it, the deep made it to grow." But in general tehom denotes the sea, as when Pharaoh's chosen captains were drowned in the Red Sea, "The deeps cover them" (Ex 15:5). Indeed the word appears to be onomatopoeic derived from the "moaning" or "humming" of the sea; whilst 'erets, the "earth," seems intended to represent the "rattle" of shingle, "the scream of a madden'd beach dragged down by the wave."

(2) The Babylonian Dragon of Chaos.

In Ge 1, tehom denotes the primeval waters, and the resemblance of the word to Tiamat, the name of the Babylonian she- dragon of Chaos, has led some

commentators to ascribe a Babylonian origin to this chapter. It need hardly be pointed out that if this resemblance proves any connection between the Hebrew and Babylonian accounts of creation, it proves the Hebrew to be the original. The natural object, tehom, the sea, must have preceded the mythological personification of it.

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Maunder, *Astronomy of the Bible; Astronomy without a Telescope*; Schiaparelli, *Astronomy in the Old Testament*; Warren, *The Earliest Cosmologies*, 1909.

E. W. Maunder

ASTYAGES

as-ti'-a-jes (Astuages; or Astyigas (in Ktesias)), or Istuvigu, son of Cyaxares.

I, king of the Medes 585-550 BC, and predecessor of Cyrus (Bel and the Dragon verse 1): His wife was the daughter of Alyattes, king of Lydia. The daughter of Astyages (Mandane) married a Persian, Cambyses, and a son was born to them who

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later became Cyrus the Great. Astyages had given orders to expose the babe; but Harpagus, on whom the task had been imposed, gave the child to a herdsman, with instructions to kill him. When the boy, who had been brought up as his own by the herdsman, arrived at the age of twelve, Astyages discovered that he was the son of Mandane. The king in wrath then had the son of Harpagus killed and served to his father as food. The latter concealed his feelings of hatred and resentment, and bided his time; and when the young Cyrus had grown to manhood, he stirred up the grandson in insurrection against Astyages, who was defeated and taken prisoner (Herodotus i.127-30). When Astyages marched against the Persians, the Medes, under the command of Harpagus, deserted their king, and sided with the disappointed Persians; and Cyrus was crowned king. This account of Herodotus is confirmed by the Annalistic Tablet of Cyrus (RP, series ii, 159). The dethroned monarch was treated with kindness by his conqueror. According to Ktesias, a home was provided for him by Cyrus in Hyrcania.

Astyages was the last of the kings of the Manda (Media). An exceedingly shrewd man, Deioces by name, had founded the kingdom 150 years before (699-646). Phraortes was the second in line (646-624), and Cyaxares the third (624-584).

J. E. Harry

ASUNDER

a-sun'-der: This word occurs 22 times in the King James Version, 13 in Old Testament and 9 in the New Testament. It is found in combination with break (twice), burst, cleave (twice), depart, cut (six times), divide (three times), drive, part, pluck, put (twice), rend, saw. These are the translation of 9 Hebrew, and 4 Greek words.

Break asunder

(1) (parpar): Job, in reply to Eliphaz, complains about God, "I was at ease, and he brake me asunder" (Job 16:12).

(2) (nitteq): In Ps 2 the kings and rulers, meditating rebellion against Yahweh and His anointed, say, "Let us break their bonds asunder" (Ps 2:3).

Burst asunder (lasko): This was the fate of Judas (Ac 1:18).

Cleave asunder

(1) (nibhqa'): The same root as of biq'ah, "a valley." "The ground clave asunder" and swallowed up Dathan and Abiram with their households (Nu 16:31).

(2) (pillach): Job complains of God, "He cleaveth my reins asunder" (Job 16:13).

Cut asunder

(1) (qitstsets): The Lord "cut asunder the cords of the wicked" (Ps 129:4). The Hebrew word is used of cutting into wires or strips (Ex 39:3).

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(2) (gadha'): "to cut off a branch or cut down a tree." "How is the hammer of the whole earth (Babylon) cut asunder!" (Jer 50:23). Zechariah "cut asunder" the staff "Beauty," signifying the breach of the covenant between Yahweh and His people, and also the staff "Bands," signifying the breach of the brotherhood between Judah and Israel (Zec 11:10,14).

(3) (dichotomeo): The fate of the Unfaithful Steward, literally, "cut in two"; the Revised Version, margin "severely scourge him" (Mt 24:51; Lu 12:46). See **PUNISHMENTS** .

Depart asunder (apochorizomai): Paul and Barnabas "departed asunder from one another" (Ac 15:39 the King James Version); the Revised Version (British and American) "parted asunder."

Divide asunder

(1) (hibhdil): Usually to separate, to make a division between. Here the reference is to the offering of pigeons or turtledoves (Le 1:17; 5:8).

(2) (merismos): From merizo, "to divide." The noun is abstract, "the act of dividing." The word of God pierces "even to the dividing of soul and spirit" (Heb 4:12).

Drive asunder (hittir): Lit. "to cause to tremble," then "to loosen." God "drove asunder the nations" (Hab 3:6). Part asunder (hiphridh): With a preposition ben, "between," "to separate." The chariot and horses of fire "parted asunder" Elijah and Elisha (2Ki 2:11).

Pluck asunder (diaspao): To bear asunder, to part forcibly. "Chains had been plucked asunder" by the demoniac of the Gerasenes (Mr 5:4 the King James Version); the Revised Version (British and American) "rent asunder."

Put asunder (chorizo): To sever one from another. See the words of Jesus on

divorce (Mt 19:6; Mr 10:9).

Rend asunder (nibhqa‘): The same Hebrew word as "cleave asunder."

(1) "And No shall be rent asunder" (Eze 30:16 the King James Version): the Revised Version (British and American) "broken up."

(2) the Revised Version (British and American) for the King James Version "plucked asunder" (Mr 5:4). Saw asunder (prizo or prio): The fate of some on the roll of faith, "They were sawn asunder" (Heb 11:37). See also **PUNISHMENTS** .

S. F. Hunter

ASUPPIM; HOUSE OF ASUPPIM

a-sup’-im, (beth ha-’acuppim):

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King James Version, margin "gatherings"; the Revised Version (British and American) "the storehouses." In Ne 12:25, the King James Version renders the same word Thresholds(king James Version, margin "treasuries, assemblies"). A storehouse most probably at the southern gate of the temple (1Ch 26:15,17; Ne 12:25).

ASUR

as'-ur (Asour): the Revised Version (British and American) for Assur in 1 Esdras 5:31. Same as Harhur of Ezr 2:51.

ASYLUM

a-si'-lum: The custom of fleeing to specially sacred places to obtain the protection of a deity is found all over the world (Post, Grundriss, II, 252 ff). In ancient Israel we meet with it in two forms—the asylum of the altar and the asylum of the cities of refuge. The altar at the House of God was a place to which persons in danger fled for protection (1Ki 1:50; 2:28). It had horns and must not be confused with the altars of earth or stone that were used for lay sacrifices. See **ALTAR** ; **SANCTUARY** . Ex 21:14 provides that a murderer is to be taken from the altar to be put to death. The law of the cities of refuge proceeds upon a somewhat different principle. Its objects are

(1) to shield a homicide from the avenger of blood until trial, and

(2) to provide a refuge for the manslayer who has not been guilty of murder.

There is one reference to the institution in the history of the kingdom (2Sa 14:14). For the legal and geographical information, see **CITIES OF REFUGE** ; **HOMICIDE** .

Harold M. Wiener

ASYNCRITUS

a-sin'-kri-tus (Asunkritos, "incomparable"): An unknown Christian at Rome to whom Paul sent an affectionate salutation (Ro 16:14).

AT ONE

eis eirenen, "at one," ("at peace"): "Set them at one again" (Ac 7:26), the reconciliation of persons at variance. From this adverb we have the words "atone" and "atonement."

ATAD

a'-tad ('aTadh, "a thorn"). See [ABEL-MIZRAIM](#) .

ATAR

at'-ar (Atar; the King James Version Jatal = Ater (Ezr 2:42; Ne 7:45)): The sons of Atar (porters) returned with Zerubbabel to Jerusalem (1 Esdras 5:28).

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ATARAH

at'-a-ra, a-ta'-ra ('aTarah, "crown"): One of Jerahmeel's wives and mother of Onam (1Ch 2:26).

ATARGATIS

a-tar'-ga-tis (Atargatis; the Revised Version (British and American) wrongly **ATERGATIS**):

Is stated in 2 Macc 12:26 to have been worshipped at Karnion, the Ashtaroth-Karnaim of the Old Testament (compare Ant, XII, viii, 4). The name is found on coins of Membij as 'atar-'atah, where 'Atar (i. e. Ashtoreth) is identified with the goddess 'Atah, whose name is sometimes written 'Ati. or 'Atah or 'Ati was also worshipped at Palmyra, and (according to Melito) in Adiabene.

The compound Atargatis, often corrupted by the Greeks into Derketo, had her chief temples at Membij (Hierapolis) and Ashkelon where she was represented with the body of a woman and the tail of a fish, fish being sacred to her. Herodotus made her the Aphrodite Urania of the Greeks. 'Ati may have been originally a Hittite goddess with whom the Assyrian Ishtar ('Atar) came afterward to be identified tory of the kingdom (2Sa 14:14). For the legal and geographical information, see **CITIES OF REFUGE** ; **HOMICIDE** .

A. H. Sayce

ATAROTH

at'-a-roth, a-ta'-roth ('aTaroht, "crowns" or "wreaths"; Ataroth):

(1) A city East of the Jordan, apparently in the territory given to Reuben, but built, or fortified, by the children of Gad (Nu 32:3,34). It is named along with

Dibon, which is identified with Dhiban. Eight miles Northeast by North of Dibon, on the South of Wady Zerqa Ma'in, stands Jebel 'Attarus, in which the ancient name is preserved. The city is doubtless represented by Khirbet 'Attarus, about 4 miles West of the mountain.

(2) A place on the boundary between Ephraim and Benjamin, toward the West (Jos 16:2). It seems to be the same as Ataroth-addar of Jos 16:5, 18:13. It is probably to be identified with the modern ed-Dariyeh South of nether Bethhoron, and about 12 1/2 miles West of Jerusalem.

(3) A place on the eastern frontier of Ephraim (Jos 16:7). This town has not been identified. Conder thinks it may be identified with et-Truneh in the Jordan valley, or with Khirbet et-Taiyereh.

W. Ewing

ATAROTH-ADDAR

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at'-a-roth-ad'-ar ('aTroth 'addar, "crowns of Addar"). See [ATAROTH \(2\)](#) .

ATER

a'-ter ('aTer, "bound" (?)):

(1) The ancestor of a family of 98 persons who returned from Babylonian captivity with Zerubbabel (Ezr 2:16; Ne 7:21). the King James Version has "Ater of Hezekiah"; the Revised Version (British and American) of 1 Esdras 5:15 has "Ater of Ezekias," margin, "Ater of Hezekiah." the King James Version has "Aterezias."

(2) The head of a family of porters who returned from Babylon to Jerusalem (Ezr 2:42; Ne 7:45).

ATEREZAIAS

a-ter-e-zi'-as (Ater to Hezekia): Usually found in the abbreviated form Ater. Head of a Jewish family, which returned with Zerubbabel, under the decree of Cyrus. Mentioned (Ezr 2:16) as sprung from Hezekiah. Their number is given as 98.

Mentioned again as found in the register of the genealogies of the first returned exiles by Nehemiah (Ne 7:21). Again among those who sealed "the sure covenant" (Ne 10:17). Also found in 1 Esdras 5:15, where the name is given variously as Ater or Aterezaias. The number of the family, given by Esdras, is 92.

ATERGATIS

a-ter'-ga-tis. See [ATARGATIS](#) .

ATETA

a-te'-ta (the King James Version Teta; Codex Alexandrinus Ateta, Codex Vaticanus, om.): Head of a family of Levites; gate keepers who returned from the captivity with Zerubbabel (1 Esdras 5:28); called Hitita in Ezr 2:42; Ne 7:45.

ATHACH

a'-thak ('athakh, "lodging-place"): One of the cities of Judah to which David sent from Ziklag the spoil of the Amalekites (1Sa 30:30). Its site is unknown. Driver, Budde, and Wellhausen identify it with Ether (Jos 15:42).

ATHAIAH

a-tha'-ya ('athayah = "Yahweh is helper"; Athea, or Atheai): He is designated (Ne 11:4) as a descendant of Judah and the son of Uzziah. After the return from Babylon, he dwelt in Jerusalem. In 1Ch 9:4 his name is given as Uthai.

ATHALIAH

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are given with unusual fullness in Ki and Chronicles, the writings of which supplement one another. Thus, when the Chronicler wrote, it had become safe to give the names of five captains who led the military rising (2Ch 23:1). With the Book of Ki before him, it was not necessary to do more than extract from the ancient records such particulars as had not hitherto appeared. This it is which has chiefly given rise to the charge of variations in the two narratives. See **JEHOASH** .

6. Her Death:

At the time of her deposition, Athaliah was resident in the royal palace. When roused to a sense of danger by the acclamations which greeted the coronation ceremony, she made an attempt to stay the revolt by rushing into the temple court, alone; her guards, according to Josephus, having been prevented from following her (Ant., IX, vii, 3). A glance sufficed. It showed her the lad standing on a raised platform before the temple, holding the Book of the Law in his hand, and with the crown upon his brow. Rending her robe and shouting, "Treason! Treason!" she fled. Some were for cutting her down as she did so, but this was objected to as defiling the temple with human blood. She was, therefore, allowed to reach the door of the palace in flight. Here she fell, smitten by the avenging guards.

Athaliah's usurpation lasted for six years (2Ki 11:3; 12:1; 2Ch 22:12). Her 1st year synchronizes with the 1st of Jehu in Israel, and may be placed 846 BC (some put later). See **CHRONOLOGY OF THE OLD TESTAMENT** . The statement of 2Ki 12:1 is here understood in the sense that Jehoash began his public reign in the 7th year of Jehu, and that he reigned 40 years counting from the time of his father's death. A modern parallel is the dating of all official records and legal documents of the time of Charles II of England from the death of Charles I.

The only other reference to Athaliah is that above alluded to in 2Ch 24:7, where

she is spoken of as "that wicked woman."

(2) A Benjamite who dwelt in Jerusalem (1Ch 8:26,28).

(3) Father of Jeshaiiah, who returned with Ezra (8:7); called Gotholias in Apocrypha (1 Esdras 8:33).

W. Shaw Caldecott

ATHANASIAN; CREED

ath-a-na'-zhan. See **CREED** .

ATHARIAS

ath-a-ri'-as. See **ATTHARIAS** .

ATHARIM

ath'-a-rim ('atharim): the Revised Version (British and American) "The way of Atharim"; the King James Version "The way of the spies." the Revised Version

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(British and American) regards Atharim as a place (so Septuagint). the King James Version follows Syriac and Targum, rendering Atharim as if Tarim = spies. Dillmann translates "the caravan path," connecting it with Arabic athar, "a track or footprint." Here the king of Arad fought against Israel, taking some captives ([Nu 21:1](#)).all official records and legal documents of the time of Charles II of England from the death of Charles I. See [HORMAH](#) .

ATHEISM

a'-the-iz'-m (atheos, "without God" (Eph 2:12)): Ordinarily this word is interpreted to mean a denial of the existence of God, a disbelief in God, the opposite of theism. But it seems better that we should consider it under four heads, in order to obtain a clear idea of the different meanings in which it has been used.

(1) The classical.

In this sense it does not mean a denial of the existence of a Divine Being, but the denial of the existence or reality of the god of a particular nation. Thus the Christians were repeatedly charged with atheism, because of their disbelief in the gods of heathenism. It was not charged that they did not believe in any god, but that they denied the existence and reality of the gods worshipped, and before whom the nation hitherto had bowed. This was considered so great a crime, so dangerous a thing to the nation, that it was felt to be a just cause for most cruel and determined persecutions. Socrates' teaching cast a shadow on the reality of the existence of the gods, and this charge was brought against him by his contemporaries. Cicero also uses the word in this sense in his charge against Diagoras of Athens. Indeed, such use of it is common in all classical literature.

(2) Philosophic.

It is not meant that the various philosophic systems to which this term is applied

actually deny the existence of a Divine Being or of a First Cause, but that they are atheistic in their teaching, and tend to unsettle the faith of mankind in the existence of God. There is indeed a belief in a first cause, in force, in motion, in a certain aggregation of materials producing life, but the Divine Being as taught by theism is absolutely denied. This is true of the Idealism of Fichte, of the Ideal Pantheism of Spinoza, the Natural Pantheism of Schelling, and similar forms of thought. In applying the word atheism to the teaching here given, theism does not intend to assail them as wholly without a belief in a Divine Being; but it affirms that God is a person, a self-conscious Being, not merely a first cause or force. To deny this fundamental affirmation of theism is to make the teaching atheistic, a denial of that which is essential to theism (Heb 11:3).

(3) Dogmatic.

It absolutely denies the existence of God. It has often been held that this is, in fact, impossible. Cousin has said, "It is impossible, because the existence of God is implied in every assertion." It is true, however, that in all ages there have been persons who declared themselves absolute atheists. Especially is this true of the 18th century a period of widespread skepticism—when not a few, particularly in France, professed

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and like questions, atheism and atheistic philosophy have no adequate answer to give. See also [COSMOLOGY](#) ; [CREATION](#); [GOD](#) .

Jacob W. Kapp

ATHENIANS

a-the'-ni-ans Athenai: Inhabitants of Athens. Luke has a remark on their curiosity and their delight in novelty (Ac 17:21). See [ATHENS](#) .

ATHENOBIUS

ath-e-no'-bi-us [Athenobios]: A "friend" of Antiochus VII (Sidetes), who was sent to Jerusalem by the king to protest against the occupation of Joppa and Gazara, and the citadel Jerusalem. A demand was made on Simon Maccabeus to give up all the places he had taken or pay 1,000 talents in silver. Simon declined to pay more than 100 talents, and Athenobius returned to Antiochus from his fruitless mission (1 Macc 15:28-36).

ATHENS

ath'-enz Athenai In antiquity the celebrated metropolis of Attica, now the capital of Greece. Two long walls, 250 ft. apart, connected the city with the harbor (Peiraeus). In Ac 17 we are told what Paul did during his single sojourn in this famous city. He came up from the sea by the new road (North of the ancient) along which were altars of unknown gods, entered the city from the West, and passed by the Ceramicus (burial-ground), which can be seen to this day, the "Theseum," the best preserved of all Greek temples, and on to the Agora (Market-Place), just North of the Acropolis, a steep hill, 200 ft. high, in the center of the city. Cimon began and Pericles completed the work of transforming this citadel into a sanctuary for the patron goddess of the city.

The magnificent gateway (Propylaea), of which the Athenians were justly proud, was built by Mnesicles (437-432 BC). A monumental bronze statue by Phidias stood on the left, as one emerged on the plateau, and the mighty Parthenon a little further on, to the right. In this temple was the famous gold and ivory statue of Athena. The eastern pediment contained sculptures representing the birth of the goddess (Elgin Marbles, now in the British Museum), the western depicting her contest with Poseidon for supremacy over Attica. This, the most celebrated edifice, architecturally, in all history, was partially destroyed by the Venetians in 1687. Other temples on the Acropolis are the Erechtheum and the "Wingless Victory." In the city the streets were exceedingly narrow and crooked. The wider avenues were called plateiai, whence English "place," Spanish "plaza." The roofs of the houses were flat. In and around the Agora were many porticoes stoai. In the Stoa Poecile ("Painted Portico"), whose walls were covered with historical paintings, Paul met with the successors of Zeno, the Stoics, with whom he disputed daily. In this vicinity also was the Senate Chamber for the Council of Five Hundred, and the Court of the Areopagus, whither Socrates came in 399 BC to face his accusers, and where Paul, five centuries later, preached to the Athenians "the unknown God." In this neighborhood also were the Tower of the

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Epiphanes began the Olympeium (15 columns of which are still standing), the massive sub-basement of which had been constructed by Pisistratus. Athens became a favorite residence for foreign writers who cultivated history, geography and literature. Horace, Brutus and Cassius sojourned in the city for some time. Josephus declares that the Athenians were the most god-fearing of the Greeks eusebestatous ton Hellenon. Compare Livy xlv.27.

LITERATURE.

See Wordsworth, Athens and Attica; Butler, Story of Athens; Ernest Gardner, Ancient Athens; Tucker, Life in Ancient Athens; A. Mommsen, Athenae Christianae; Conybeare and Howson, Life and Epistles of Paul, chapter x; Gregorovius, Stadt Athen im Mittelalter; Leake, Grote, Thirlwall, Curtius, Wachsmuth, Holm, and Pausanias' Attica, recently edited by Carroll (Ginn and Co.), or in the large work of Frazer.

J. E. Harry

ATHLAI

ath'-la-i 'athlay, ("afflicted?"): A Jew, the son of Bebai, who was influenced by Ezra to put away his wife (Ezr 10:28).

ATIPHA

at'i-fa. See [HATIPHA](#) .

ATONEMENT

a-ton'-ment: Translates kaphar; chaTa'; ratsah, the last employed only of human relations (1Sa 29:4); translates the following Greek stems hilas-, simple and compounded with various prepositions; allag- in composition only, but with

numerous prepositions and even two at a time, e. g. Mt 5:24; lip- rarely (Da 9:24).

I. Terms Employed.

1. Hebrew and Greek Words:

The root meanings of the Hebrew words, taking them in the order cited above, are, to "cover," hence expiate, condone, cancel, placate; to "offer," or "receive a sin offering," hence, make atonement, appease, propitiate; "effect reconciliation," i. e. by some conduct, or course of action. Of the Greek words the meanings, in order, are "to be," or "cause to be, friendly"; "to render other," hence to restore; "to leave" and with preposition to leave off, i. e. enmity, or evil, etc. ;" to render holy," "to set apart for"; hence, of the Deity, to appropriate or accept for Himself.

2. The English Word:

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whole world (1 Joh 2:2). No man cometh unto the Father but by Him (Joh 14:6): but whosoever does thus call upon the name of the Lord shall be saved (Joe 2:32; Ac 2:21).

See also **ATONEMENT, DAY OF ; PROPITIATION ; RECONCILIATION ; SACRIFICE .**

LITERATURE.

In the vast literature on this subject the following is suggested: Articles by Orr in HDB; by Mackenzie in Standard Bible Dictionary; in the Catholic Encyclopedia; in Jewish Encyclopedia; by Simpson in Hastings, DCG; J. McLeod Campbell, The Nature of the Atonement; John Champion, The Living Atonement; W. M. Clow, The Cross in Christian Experience; T. J. Crawford, The Doctrine of Holy Scripture Respecting the Atonement; R. W. Dale, The Atonement; J. Denney, The Death of Christ: Its Place and Interpretation in the New Testament, and The Atonement and the Modern Mind; W. P. DuBose, The Soteriology of the New Testament; P. T. Forsyth, The Cruciality of the Cross; J. Scott Lidgett, The Spiritual Principle of the Atonement; Oxenham, The Catholic Doctrine of the Atonement; A. Ritschl, The Christian Doctrine of Justification and Reconciliation, I, II; Riviere, Le dogme de la redemption; D. W. Simon, Reconciliation by Incarnation; W. L. Walker, The Cross and the Kingdom; various writers, The Atonement and Modern Religious Thought.

William Owen Carver

ATONEMENT, DAY OF

a-ton' -ment:

I. THE LEGAL ENACTMENTS

1. Named

2. Leviticus 16

(1) Contents, Structure and Position

(a) Leviticus 16:1-10

(b) Leviticus 16:11-24

(c) Leviticus 16:25-28

(d) Leviticus 16:29-34

Use of Number Four

Place in Leviticus

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On the Day of Atonement he took five baths and ten washings. Four times he enters the Holy of Holies (with the incense), with the blood of both sin offerings, and when he brings out the utensils used with the incense he makes three confessions of sins (for himself, for himself and his house, for Israel); 10 times in all he utters the name of Yahweh; 43 times he sprinkles; in addition he must read certain sections of the Scriptures or repeat them from memory (compare also **AZAZEL**). When he returns home he celebrates a festival of rejoicing, because he has without harm been able to leave the sanctuary. In addition, he had performed severe physical work, and especially difficult was the manipulation of the incense. The modern estimate put on the Day of Atonement appears from the following citation of Wellhausen: "The rite and the sacrifice through the unfavorable circumstances of the times have disappeared; but it has retained the same sacred character. He who has not yet entirely broken with Judaism observes this day, no matter how indifferent he may be otherwise to old customs and festivals."

Wilhelm Moller

ATROTH-BETH-JOAB

at-roth-beth-jo'-ab 'aTroth beth yo'abh ("crowns of the house of Joab"): the King James Version "Ataroth," the house of Joab. Probably a family in Judah (1Ch 2:54).

ATROTH-SHOPHAN

at'-roth-sho'fan 'Troth shophan; Septuagint gen sophan: A town built or fortified by the children of Gad East of the Jordan (Nu 32:35), named next to Aroer. If it had been at Khirbet 'Attarus or Jebel 'Attarus (HDB and EB, under the word) Aroer would hardly have been named between them. The King James Version reads Atroth, Shophah, understanding that two places are named. No identification is yet possible.

ATTAI

at'-ta-i at'-i 'attay, ("timely?"):

- (1) A son of Jarha, the Egyptian, by a daughter of Sheshan (1Ch 2:35 f).
- (2) A Gadite soldier who joined David's army at Ziklag (1Ch 12:11).
- (3) A son of Rehoboam and grandson of Solomon (2Ch 11:20).

ATTAIN

a-tan':The rendering of qanah =" buy," "get" (Pr 1:5); nasagh=" reach," "a meal-offering according as he is able" (Eze 46:7 margin), "not attained unto the days"

(Ge 47:9); yakhol or yakhowl =" be able," "overcome," "attain to innocency" (Ho 8:5); bo' =" come," "follow" (2Sa 23:19,23; 1Ch 11:21,25); katantao=" arrive at" (Ac 27:12 the King James Version; Php 3:11); katalambano =" take eagerly," "seize," "apprehend," "attained to righteousness" (Ro 9:30); phthano =" have arrived at" (Ro 9:31 the King James Version; Php 3:16); lambano -"take," "get a hold of," "catch," the

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Revised Version (British and American) "already obtained" (Php 3:12); parakoloutheo = "follow," "trace out," "conform to" (1Ti 4:6). Here the Revised Version (British and American) corrects the King James Version.

Frank E. Hirsch

ATTALIA

at-a-li'-a Attalia: A city on the southern coast of Asia Minor in ancient Pamphylia which, according to Ac 14:25, was visited by Paul and Barnabas on the way to Antioch during their first missionary journey. The city was founded by Attalus II Philadelphus (159-138 BC), hence, its name Attalia, which during the Middle Ages was corrupted to Satalia; its modern name is Adalia. Attalia stood on a flat terrace of limestone, about 120 ft. high, near the point where the Catarrhactes River flowed into the sea. The river now, however, has practically disappeared, for the greater part of its water is turned into the fields for irrigation purposes. The early city did not enjoy the ecclesiastical importance of the neighboring city of Perga; but in 1084 when Perga declined, Attalia became a metropolis. In 1148 the troops of Louis IV sailed from there to Syria; in 1214 the Seljuks restored the city walls, and erected several public buildings. The city continued to be the chief port for ships from Syria and Egypt, and the point of entry to the interior until modern times, when the harbor at Mersine was reopened; it has now become a place of little importance.

The town possesses considerable which is of archaeological interest. The outer harbor was protected by ancient walls and towers now in ruins; its entrance was closed with a chain. The inner harbor was but a recess in the cliff. The city was surrounded by two walls which were constructed at various times from material taken from the ruins of the ancient city; the outer wall was protected by a moat. The modern town, lying partly within and partly without the walls is thus divided into quarters. In the southern quarter live the Christians; in the northern the Moslems. Among other objects of archaeological interest still to be seen may be

mentioned the inscribed arched gateway of Hadrian and the aqueduct. Rich gardens now surround the town; the chief exports are grain, cotton, licorice root and valonia or acorn-cups.

E. J. Banks

ATTALUS

at'-a-lus: King of Pergamum, mentioned in 1 Macc 15:22 among the kings to whom was sent an edict (Ant., XIV, viii, 5) from Rome forbidding the persecution of the Jews. See [ATTALIA](#) .

ATTEND; ATTENDANCE

a-tend'; a-tend'-ans:

(1) "To incline," "listen," "regard" qashabh; (Ps 17:1 etc.); then, in the King James Version, "observe," but in the Revised Version (British and American), more frequently, "give heed" prosechein noun, as in 1Ti 4:13.

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(2) "To be with," "take care of," "wait upon" (Es 4:5; Heb 7:13; Ro 13:6); literally, "give unremitting care to," as in 1Co 7:35 (Luther: "serve the Lord constantly and without hindrance").

ATTENT; ATTENTIVE

a-tent' (archaic; 2Ch 6:40); a-tent'-iv: Expresses the direction of thought and interest toward some one point. Same Hebrew word as "attend," and is used particularly in prayers (Ps 130:2; Ne 1:6). "Very attentive" (Lu 19:48) is a paraphrase for what is literally rendered in the Revised Version (British and American), "the people all hung upon him, listening" exekremeto.

ATTHARATES

a-thar'-a-tez: A title assigned to Nehemiah, probably by a later editor (Ne 8:9). The Septuagint omits the title; the Vulgate (Jerome's Latin Bible, 390-405 A. D.) gives "Athersatha"; the King James Version reads "Nehemiah, which is the Tirshatha." Tirshatha is the Persian title for a local or provincial governor (Ne 8:9 = 1 Esdras 9:49). See [TIRSHATHA](#) .

ATTHARIAS; ATHARIAS

a-tha-ri'as: 1 Esdras 5:40 = Ezr 2:63. See [TIRSHATHA](#) .

ATTIRE; DYED ATTIRE

a-tir': "Can a virgin forget her ornaments, or a bride her attire?" asks the prophet Jeremiah in hot remonstrance against Israel's unfaithfulness. "Yet," saith Yahweh, "my people have forgotten me" (2:32). "And I saw that she was defiled," cries Ezekiel against Jerusalem; "she saw men ... girded with girdles upon their loins, with flowing turbans [AV exceeding in dyed attire] upon their heads, after the likeness of the

Babylonians in Chaldea, and she doted upon them"(Eze 23:13-16).

"And, behold, there met him," says the author of Pr (Pr 7:10) in his description of the "strange woman," that "lieth in wait at every street corner," "a woman with the attire of a harlot, and wily of heart," whose "house is the way to Sheol" (Pr 7:27). These passages show how diversely and elastically the term "attire" was used among the Hebrews. The numerous synonyms for "dress," "attire," "apparel," "clothes," "raiment," "garment," etc., found in English Versions of the Bible, reflect a similar wealth of nomenclature in the original Hebrew and Greek; but the lack of exactness and consistency in the renderings of translators makes the identification of the various articles of dress referred to very difficult, sometimes impossible. See **DRESS** .

George B. Eager

ATTITUDES

at'-i-tuds: Customs change slowly in Bible lands. This becomes clear by a comparison of the many references found in the Bible and other literatures of the Orient with existing circumstances and conditions. The same fact is attested by the pictures

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worker. It is to be noticed th at our Saviour never refused such homage, but accepted it as pertinent and proper. Did He not realize that honor and worship Divine belonged to Him, He would have refused them just as Peter did when Cornelius fell down at his feet and worshipped him (Ac 10:25) or as the angel in Re 19:10, who said to John, prostrate at his feet, "See thou do it not: I am a fellow servant," etc. See **ADORATION** , iii.

W. W. Davies

ATTUS

at'-us (1 Esdras 8:29 = Ezr 8:2). See **HATTUSH** .

AUDIENCE

o'-di-ens: Translated from the Hebrew 'ozen, "ear." In Ge 23:10 f "in the audience of" is equal to "in the presence of," or "while they listened." Compare Ex 24:7; 1Sa 25:24 (Revised Version (British and American) "in thine ears"); 1Ch 28:8; Ne 13:1. In the New Testament the expression "to give audience" (Ac 22:22; 13:16, the Revised Version (British and American) "hearken"; Ac 15:12, the Revised Version (British and American) "they hearkened") translated from the Greek akouo "to hear" or derivatives, and means "to listen," "to pay attention." In the King James Version Lu 7:1 (Revised Version, "in the ears of") and the King James Version **Lu 20:45** (Revised Version, "in the hearing of") the usage is similar to that of the Old Testament.

AUGIA

o'-ji-a Augia: The wife of Jaddus, whose sons were removed from priesthood because their names were not found in the register, their ancestors having "usurped the office of the priesthood" (1 Esdras 5:38). Omitted in Ezr 2 and Ne 7.

AUGUR'S OAK

o'-gurs' ok: If we translated the Hebrew verb 'onen, "to practice augury" (see **AUGURY**) we should in Jud 9:37 for "the oak of Meonemm" render "the augurs' oak" as in the Revised Version, margin, for the last word is simply the part. of the same verb and means "one who practices augury," though there is some doubt as to the exact connotation of the word. See under **DIVINATION** .

The English Versions of the Bible make this noun the name of a place; but no such place is known and the derivation and form of the word are clear and certain. We have a similar phrase similarly misunderstood by our translators in Ge 12:6 where the "oak of Moreh" should be "the oak" (or "terebinth?") "of the diviner" or "augur," for moreh is also a part. = "one who teaches" or "directs." Probably the same tree is meant, since in each case the neighborhood is that of Shechem. The worship of trees, or rather the deity supposed to make them his home, has prevailed very widely. See W. R. Smith, Rel. Semitic. (2), 195; compare Jud 4:5; 2Sa 5:24 and "the oak of Zeus at Dodona. " In Jud 9:6 we read of a "matstsebhah, oak tree": the tree with an altar on which sacrifices were offered. The oak trees of Ge 12:6 and of Jud 9:37, if two distinct trees

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are meant, would be trees which the Canaanites had been in the habit of consulting: hence, the name.

T. Witton Davies

AUGURY

o'-gu-ri o'-gur-i: This word occurs in the Revised Version (British and American) in Le 19:26; De 18:10,14; 2Ki 21:6, and the parallel in 2Ch 33:6. In all these cases the verb "practice augury" is in the King James Version "to observe times." The verb thus translated is 'onen, which means probably to utter a low croaking sound as was done in divining. See **DIVINATION** .

I. Definition.

The derivation of "augur" is doubtful, but that it means strictly to divine from the flight of birds is suggested by its likeliest etymology (avis, gur) and especially from the fact that in early Latin the augur was called auspex (= avi spex). But both words came to be applied to all forms of divining from omens.

II. Augury among the Romans.

The Roman augur was a government official, paid to guide the councils of the nation in times of peace and of war. The principal signs from which these augurs deduced their omens were these:

(1) celestial signs, chiefly lightning and thunder, the direction of the former (right to left a good sign, and vice versa);

(2) signs from the flight, cries and feeding of birds;

(3) signs from the movements and audible sounds of animals, including serpents;

(4) signs from the examination of the entrails of animals;

(5) belomancy, or divination by arrows;

(6) sortilege, or divination by lot. Among the Romans as among other nations (Babylonians, etc.), a sacrifice was offered before omens were taken, so as to propitiate the gods.

III. Augury among the Greeks.

Almost the only kind of divination practiced or even known among the Romans was that by signs or omens, though Cicero (de Div. i.1 f) notices another kind which may be called divining by direct inspiration from the gods. It is this higher and more spiritual mode of divining that obtained most largely among the Greeks, whose chief word for diviner implies this. Yet the lower kind of divination known as augury was to some extent practiced among the Greeks.

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We meet with several other signs. The prophet Elisha directs King Joash to throw two arrows through the window in order to find out whether the king will be victorious or not (2Ki 13:14-19). If Gideon's fleece were wet and the ground dry this was to be a sign of coming victory over the Midianites. There is nothing in the narrative disapproving of the course taken (Jud 6:36-40). In 1Sa 14:8 ff Jonathan is represented as deciding whether or not he is to attack the Philistines by the words he will hear them speak. See further Ge 24:12-19; 2Ki 20:9.

5. Dreams:

Dreams are very commonly mentioned in the Bible as a means of forecasting the future. See Ge 20:3,6 f (Abimelech); 31:10-13 (Jacob); 37:5; 40:3 ff (Joseph), and also Jud 7:13; 1Ki 3:5 f; Mt 1:20; 2:12 ff; 27:19, etc. The part of the Pentateuch ascribed by Wellhausen, etc., to Elohist abounds with accounts of such significant dreams.

6. Astrology:

That omens were taken from the heavenly bodies by the Babylonians, and other ancient nations is matter of definite knowledge, but it is never countenanced in the Old Testament. Indeed the only explicit reference to it in the Hebrew Scriptures occurs in Isa 47:13 where the Exilic author mockingly urges Babylon to turn to her astrologers that they may save her from her threatened doom.

Several cuneiform inscriptions give lists of celestial omens by which Babylonian augurs prognosticated the future. In Mt 2 the wise men received their first intimation of the birth of the child Jesus from a bright star which they saw in the East.

V. Higher Character of Hebrew Prophecy .

Though Old Testament prophecy in its lowest forms has features in common

with heathen divination, it stands on an infinitely higher level. The prophet speaks under a strong impulse and from a sense of duty. The heathen diviner plied his calling for money. The Greek mantis worked himself into a state of frenzy, thought to imply inspiration, by music and certain drugs. The prophet believed himself directly guided by God. See **ASTROLOGY** , 1; **DIVINATION** .

LITERATURE .

T. Witton Davies, *Magic. Divination and Demonology among the Hebrews*, 1898, 72 ff; articles on "Divination" in Hastings, *Dictionary of the Bible* (five volumes) (Jevons); *Encyclopedia Biblica* (T. Witton Davies), and on "Augury" in *Jewish Encyclopedia* (Blau), valuable as giving the rabbinical side as well.

T. Witton Davies

AUGUSTAN; AUGUSTAN BAND

o-gus'-tan o-gus'-tus-izs See **ARMY, ROMAN** .

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AUGUSTUS

o-gus'-tus Augoustos:

(1) The first Roman emperor, and noteworthy in Bible history as the emperor in whose reign the Incarnation took place (Lu 2:1). His original name was Caius Octavius Caepias and he was born in 63 BC, the year of Cicero's consulship. He was the grand-nephew of Julius Caesar, his mother Atia having been the daughter of Julia, Caesar's younger sister. He was only 19 years of age when Caesar was murdered in the Senate house (44 BC), but with a true instinct of statesmanship he steered his course through the intrigues and dangers of the closing years of the republic, and after the battle of Actium was left without a rival. Some difficulty was experienced in finding a name that would exactly define the position of the new ruler of the state. He himself declined the names of rex and dictator, and in 27 BC he was by the decree of the Senate styled Augustus. The epithet implied respect and veneration beyond what is bestowed on human things: " Sancta vocant augusta patres: augusta vocantur Tempia sacerdotum rite dicata manu."

—
Ovid Fasti. 609; compare Dion Cass., 5316

The Greeks rendered the word by Sebastos, literally, "reverend"(Ac 25:21,25). The name was connected by the Romans with augur—"one consecrated by religion"—and also with the verb augere. In this way it came to form one of the German imperial titles "Mehrer des Reichs" (extender of the empire). The length of the reign of Augustus, extending as it did over 44 years from the battle of Actium (31 BC) to his death (14 AD), doubtless contributed much to the settlement and consolidation of the new regime after the troubled times of the civil wars.

It is chiefly through the connection of Judea and Palestine with the Roman Empire that Augustus comes in contact with early Christianity, or rather with the

political and religious life of the Jewish people at the time of the birth of Christ: "Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled" (Lu 2:1). During the reign of Herod the Great the government of Palestine was conducted practically without interference from Rome except, of course, as regarded the exaction of the tribute; but on the death of that astute and capable ruler (4 BC) none of his three sons among whom his kingdom was divided showed the capacity of their father.

In the year 6 AD the intervention of Augustus was invited by the Jews themselves to provide a remedy for the incapacity of their ruler, Archelaus, who was deposed by the emperor from the rule of Judea; at the same time, while Caesarea was still the center of the Roman administration, a small Roman garrison was stationed permanently in Jerusalem. The city, however, was left to the control of the Jewish Sanhedrin with complete judicial and executive authority except that the death sentence required confirmation by the Roman procurator. There is no reason to believe that Augustus entertained any specially favorable appreciation of Judaism, but from policy he showed himself favorable to the Jews in Palestine and did everything to keep them from feeling the pressure of the Roman yoke. To the Jews of the eastern Diaspora he allowed great privileges. It has even been held that his aim was to render them pro-Rom, as a counterpoise in some degree to the pronounced Hellenism of the East; but

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in the West autonomous bodies of Jews were never allowed (see Mommsen, Provinces of the Roman Empire, chapter 11).

(2) For Augustus in Ac 25:21,25 the King James Version, see **EMPEROR**.

J. Hutchison

AUL

ol: See **AWL** .

AUNT

ant dodhah, ("loving"): A father's sister (Ex 6:20); an uncle's wife (Le 18:14; 20:20). See **RELATIONSHIPS, FAMILY** .

AUSTERE

os-ter' austeros, "harsh," ("rough"): Twice used by Christ in the parable of the Pounds (Lu 19:21,22), and of special significance as illustrating the false conception of God cherished by the sinful and disobedient. The fear resident in a guilty conscience sees only sternness and severity in God's perfect righteousness. The word may be made an eminent study in the psychology of an evil heart. Wrongdoing eclipses the soul's vision of God's love and pictures His righteousness as harsh, unfeeling, partial, unjust, forbidding. The awfulness of sin may thus be seen in its power so to pervert the soul as to make goodness seem evil, justice unjust, and even love unlovely. Compare "hard" skleros, "dried up," "harsh" in the parable of the Talents (Mt 25:24).

Dwight M. Pratt

AUTHOR

o'-ther: This word is used to translate two Greek words:

(1) aitos, literally, "cause," hence, "author." Heb 5:9, He "became the author of eternal salvation."

(2) archege = literally, "chief leader," "prince," "captain"; then author, originator. It is rendered "author" in the following passages:

(a) Heb 12:2, "looking unto Jesus, the author [King James Version, Revised Version] and finisher [Revised Version, "perfecter"] of our faith." But here it seems better to take archegeos in its primary sense, "leader" (Revised Version margin "captain"), rather than in its secondary sense "author." The meaning is, not that He is the originator of faith in us, but that He Himself is the pioneer in the life of faith. He is first in the company of the faithful (compare references to His "faithfulness," Heb 2:17; 3:2,5,6), far surpassing in His fidelity even the Old Testament saints mentioned in chapter 11; and therefore we are to look to Him as our perfect pattern of faith. Faith has not only Christ for its object, but Christ for its supreme example. So Bengel,

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Bleek, B. Weiss, Alford, A. B. Davidson, Grimm-Thayer. Others, however, take the word in the sense of "author."

(b) Heb 2:10, "to make the author [King James Version, "captain"] of their salvation perfect through sufferings." Here the idea of Christ as originator or author of our salvation is present (compare the passage Heb 5:9, where however a different word is used; see above). But here again the original meaning of "leader" is not to be lost sight of. He, being the first possessor of salvation, becomes the author of it for others. "The idea that the Son goes before the saved in the same path ought perhaps to be retained" (Davidson). Compare Heb 6:20, where Jesus is said to be our "forerunner."

(c) Ac 3:15, King James Version margin and the Revised Version margin have "author," where text has "prince." Here again it is possible that the two ideas are present.

D. Miall Edwards

AUTHORITY IN RELIGION

o-thor'-i-ti rabhah; toqeph; exousia; exousiazo; katexousiazo; epitage; huperoche; authenteo; dunastes

I. GENERAL IDEA

1. Of Two Kinds

(1) External

(2) Internal

2. Universal Need of Authority

3. Necessity for Infallible Criterion of Truth
4. Ultimate Nature of Authority
5. It Is God
6. Different Ideas of God and Different Views of Authority
7. A Problem of Knowledge for Christians

II. THE BIBLICAL REFERENCES

1. In Old Testament
2. In New Testament
3. Common Elements in their Meaning

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the intervention of human creeds or institutions, their conscience and reason approve His moral supremacy and their spirits recognize His intimate knowledge of the Father.

LITERATURE:

Besides books already mentioned, Bruce, Chief End of Revelation; Sanday, Inspiration, and Oracles of God; Oman, Vision and Authority, and The Problem of Faith and Freedom; Asia Minor Fairbairn, Catholicism, Roman and Anglican; Sabatier, The Religions of Authority; Watson, The Philosophical Basis of Religion; Kaftan, The Truth of the Christian Religion; Gwatkin, The Knowledge of God; Iverach, article "Authority" in Hastings, Encyclopedia of Theology and Ethics; E. O. Davies, Prolegomena to Systematic Theology, especially for Bibliography.

T. Rees

AUTHORITY; AUTHORITY IN GENERAL

o-thor'-i-ti. See [AUTHORITY IN RELIGION](#) , sec. I.

AUTHORIZED VERSION

o'-thor-iz'd. See [ENGLISH VERSIONS](#) .

AUTRANITIS

o-ran-i'-tis: Used by Josephus for [HAURAN](#) (which see).

AVA

a'-va. See [AWA](#) .

AVAIL

a-val' shawah, ("to be equal," hence "to be enough," "to avail"): Used in the sense of "satisfy" (Es 5:13). Queen Esther's exceptional favor availed not to satisfy Haman, because of his insane jealousy of his rival Mordecai. ischuo, "to be strong.," translated also "prevail" (Re 12:8); with a negative signifies incompetence, e. g. the impossibility of redemptive merit or power in an outward ceremony or act (Ga 5:6; 6:15 the King James Version): "neither circumcision availth anything," contrasted with the efficacy of faith "in Christ Jesus." Used also to express the efficacy of prayer (Jas 5:16).

AVARAN

av'-a-ran: A surname of Eleazar, the third son of Mattathias (1 Macc 2:5). It is doubtfully conjectured that Eleazar received this surname from the episode related in 1 Macc 6:43-46; the word may mean "the piercer," referring to his stabbing of the elephant. Some connect it with chur, "to be white," and connect it with Eleazar's white complexion. The Syriac reads "Chavran" and the Vulgate's "Abaron"; the

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Septuagint in 1 Macc 6:43 gives Sauaran which is an error for Eleazaros auran; Septuagint's Codex Venetus corrects to auran.

AVEN

a'-ven 'awen "emptiness," "vanity": Used in Eze 30:17 for On or Heliopolis, in Egypt. See ON. As a term of contempt Hosea calls Beth-el "Beth-aven" (4:15; 10:5). So Amos speaks of some valley near Damascus as "the valley of Aven" (that is, of the idol, 1:5), in which Baalbek (Heliopolis) was situated. The word is rendered "idol" in Isa 66:3.

AVENGE; AVENGER

a-venj' a-venj'-er: Avenge.—The general idea connected with this word is that of inflicting punishment upon the wrongdoer. Since emphasis may be placed upon the deed itself, the wrongdoer, or the injured party, the verb is found an intransitive (only Le 19:18; see below), transitive (2Sa 4:8 et al.); and also active (De 32:43), passive (Jer 5:9) and reflexive (Es 8:13). In 1Sa 25:26 ff *avenge* is translated from *yasha'*, "to save" (Revised Version margin, "thine own hand saving thee"), in Ho 1:4 from *paqadh*, "to visit," and in 2Sa 18:19 ff from *shaphaT*, "to judge," but the usual Hebrew word is *naqam*, or derivatives, "to avenge."

The translation in the Revised Version (British and American) differs in some places from King James Version: Nu 31:3 Revised Version (British and American) "execute Yahweh's vengeance"; (compare 2Sa 22:48; Ps 18:47; Le 26:25); Le 19:18 Revised Version (British and American) "take vengeance"; Jud 5:2 Revised Version (British and American) "for that the leaders took the lead in Israel" from *para'*, "to be free, to lead".

In the New Testament *avenge* is translated from the Greek *ekdikeo*, "to do justice," "to protect" (Lu 18:3 ff et al.) and the King James Version Re 18:20,

krino, "to judge" Revised Version (British and American) "God hath judged your judgment".

Avenger.—That is, the person who inflicts punishment upon the evil-doer for a wrong experienced by himself (from naqam, "to avenge"; Ps 8:2 et al.) or by someone else from ga'al, "to redeem"; (Nu 35:12 ff et al.). In the New Testament avenger occurs only once; "the Lord is an avenger in all things" (1Th 4:6). It was the duty of the nearest relative to execute vengeance upon the murderer of his kin: he became the go'el. With reference to the protective legislation and custom, see \GOEL . Compare **BLOOD** ; **REVENGE** , **REVENGER** .

A. L. Breslich

AVERSE

a-vurs' shabh, "to turn back," ("retreat"): Quiet, peaceful wanderers (Mic 2:8).

AVIM

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av'-im. See **AVVIM** .

AVIMS

av'-imz (De 2:23). See **AVVIM** .

AVITES

a'-vits. See **AVVIM** .

AVITH

a'-vith 'awith: The royal city of Hadad king of Edom (Ge 36:35; 1Ch 1:46). The Septuagint reads Getthaim. There is no clue to its identification.

AVOID

a-void: Archaic use in 1Sa 18:11 for "escaped." In the Revised Version (British and American) of New Testament only in 2Co 8:20 stellomenoi (with negative), literally, "arranging that not," etc., i. e. by anticipation providing that something should not occur. In the King James Version for "turn away from," ekklinete: Ro 16:17; 1Ti 6:20; "refuse," paraitou, 2Ti 2:23; periistaso, Tit 3:9.

AVOUCH

a-vouch':In English Versions of the Bible only in De 26:17,18, in the sense of "to confess," "avow," "publicly and solemnly declare." The Hebrew form is likewise unique (Hiph. of 'amar).

AVVIM; AVITES

av'-im a'-vits 'awwim; Heuaioi, also unaspirated; (also used to represent the

name of the Hivites): The early inhabitants of the southern extremity of Canaan afterward occupied by the Philistines (De 2:23; compare Jos 13:3,4, the King James Version "Avim," a'-vim).

The Avvim of Jos 18:23 was a town of Benjamin, not a people. Gesenius supposes the name to mean "dwellers in the desert," but it was more probably the name of some pre-Sem tribe. The Avvim are described as living in Chatserim or "encampments" and extending as far as the outskirts of Gaza.

AWA

av'-a 'awwa'; the King James Version Ava, a'-va: A province, the people of which Shalmaneser king of Assyria placed in the cities of Samaria in the room of the children of Israel taken into exile by him (2Ki 17:24). It is probably the same as Ivva (2Ki 18:34; 19:13; Isa 37:13), a province conquered by Assyria.

AWAIT

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a-wat': Only in Ac 9:24 the King James Version, in its now obsolete sense as a noun, "ambush": "their laying await was known of Saul." the Revised Version (British and American) "their plot."

AWAKE

a-wak' yaqats, ("to waken"; 'ur, "to rouse up" from sleep; egeiro, "to arouse from sleep"): The ordinary terms for awaking from natural slumber: as of Jacob at Bethel (Ge 28:16); of Solomon at Gibeon (1Ki 3:15); of Jesus in the storm-tossed boat (Lu 8:24).

Used figure with striking effect of awaking from mental, moral and spiritual sleep: as when Deborah calls upon herself to awake to the fervor and eloquence of poetry (Jud 5:12); of Zion's awaking to moral vigor and beauty (Isa 52:1); of waking from spiritual death (Eph 5:14); from the grave in resurrection (Da 12:2). Poetically used of the rising north wind (So 4:16); of music (Ps 108:2); of the sword in battle (Zec 13:7); of a lover's affection (So 2:7); of God Himself responding to prayer (Ps 59:4). Also used of moral awaking, as from drunkenness: eknepho, "to become sober" (compare Joe 1:5).

Dwight M. Pratt

AWAY WITH

(1) "To endure," "to bear with" (Isa 1:13), "I cannot away with iniquity and the solemn meeting," i e. endure the combination of wickedness and worship. In the Hebrew merely, "I am unable iniquity and the solemn meeting."

(2) To destroy airo. Found in such expressions as Ac 22:22, "Away with such a fellow from the earth."

AWE

o: Fear mingled with reverence and wonder, a state of mind inspired by something terrible or sublime.

In the King James Version and the Revised Version (British and American) it occurs in Ps 4:4: "Stand in awe, and sin not" (where the Revised Version, margin has, "Be ye angry," so Septuagint; compare Eph 4:26); Ps 33:8; 119:161. In the following passages the Revised Version (British and American) substitutes "stand in awe" for the King James Version "fear": Ps 22:23 phoboumenoi;

Isa 29:23; 1Sa 18:15; Mal 2:5; and in Heb 12:28 it substitutes "awe" for the King James Version "reverence" (deos here only in New Testament). In all these passages, except 1Sa 18:15 (eulabeito, where it describes Saul's feeling toward David), the word stands for man's attitude of reverential fear toward God. This is the characteristic attitude of the pious soul toward God in the Scriptures, especially in the Old Testament. It arises from a consciousness of the infinite power, sublimity and holiness of God, which fills the mind with the "fear of the Lord," and a dread of violating His law. See **FEAR** .

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D. Miall Edwards

AWL

ol martsea‘: "Bore his ear through with an awl" (Ex 21:6; De 15:17). The ear was pierced as being the organ of hearing, thus signifying the servant's promise of obedience. See **BORE** .

AX (AXE); AX-HEAD

aks; aks'hed: Nine different Hebrew words have been rendered "ax":

(1) garzen. This unquestionably was one of the larger chopping instruments, as the uses to which it was put would imply (De 19:5; 20:19; 1Ki 6:7; Isa 10:15). The modern ax used by the woodchoppers in Syria has a shape much like the ancient stone and bronze axes, with the exception that it is fastened to the handle by passing the latter through a hole in the ax-head, whereas the Egyptian sculptures show that their ax-heads were held to the handles by means of thongs. The so-called battle-ax found at Tell el-Chesy was probably fastened in this way. Syrian peasants are frequently seen carrying in their belts small hatchets the heads of which are shaped like a battle- ax and which are bound to the handles by thongs.

(2) ma'atsar, is used in Isa 44:12 (King James Version renders "tongs") and in Jer 10:3.

(3) qardom, is used in Jud 9:48; 1Sa 13:20,21; Ps 74:5; Jer 46:22. The present Arabic word, qudum, which is the name for the native adze, is from the same origin. The adze is the only chopping instrument of the Syrian carpenter. He uses it for many purposes, where a foreigner would use a saw or chisel or plane, and with a skill which the foreigner envies. Many students of Syrian life believe that the adze is a tool which has survived from the early Hebrew times.

(4) barzel (De 19:5; 2Ki 6:5): The interest associated with this word is that it literally means "iron," although the context indicates that it means "ax." If the word iron was not used here to mean "metal," then iron axes were used by the children of Israel. If iron axes existed, however, they have long since disappeared as the result of corrosion, since the only ones discovered have been of stone, copper or bronze. See METALS.

(5) maghzirah (2Sa 12:31) is literally, "a cutting instrument," and might be rendered, "a blade" or sickle.

(6) megherah (1Ch 20:2), translated in this one passage as axes, but better translated "saws."

(7) cherebh (Eze 26:9), rendered ax in this passage only. It is usually translated sword. It could also mean pick-axe.

(8) kashil (Ps 74:6 the King James Version), literally, "a feller," hence, an axe.

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(9) mapets (Jer 51:20), literally, "a smiter," hence, a war club or battle-axe. The Greek word used in the New Testament is axine (Mt 3:10; Lu 3:9).

James A. Patch

AXLE-TREE

ak'-sil-tre. See [SEA](#) , [thE MOLTEN](#) .

AYIN

a'-yen: 'ayin, "eye" or "fountain": The 16th letter of the Hebrew alphabet, so named, probably, because the original form resembled the eye. 'Ayin (‘) is usually neglected in pronunciation, and inverted comma (‘) is the sign most commonly employed to represent it in transliteration.

The same sound is found in the Arabic and other Semitic languages. The Arabs have two pronunciations, one a very strong guttural formed at the back of the palate, something like a rattled "r" or "rg," the other similar in quality, only less harsh and guttural. The Septuagint reproduced the 'ayin (‘) in some cases by the Greek letter gamma (g). The numerical value of this letter is 70. An 'ayin (‘) begins each verse of the 16th section of Ps 119 in the Hebrew.

W.W. Davies

AZAEL

az'-a-el Azaelos; compare Asahel [Ezr 10:15]: Father of Jonathan, one of two chief investigators of foreign marriages (1 Esdras 9:14).

AZAELUS

az-a-e'-lus (B, Azaelos; A, Azael; omitted in Ezr 10): Azaelus, son of Ezora, put away his "strange wife" (1 Esdras 9:34).

AZAL

a'-zal. See [AZEL](#) .

AZALIAH

az-a-li'-a atsalyahu, ("Yahweh has set aside"): A son of Meshullam and father of Shaphan the scribe, famous in connection with the discovery of the law in the reign of King Josiah (2Ki 22:3).

AZANIAH

az-a-ni'-a 'azanyah, ("Yahweh has given ear"): A son of Jeshua, a Levite who signed the covenant (Ne 10:9).

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AZAPHION

a-za'-fi-on. See [ASSAPHIOTH](#) .

AZARA

az'-a-ra. See [ASARA](#) .

AZARAEL

a-za'-ra-el. See [AZAREL](#) .

AZARAIAS

az-a-ra'-yas (B, Azaraias; A, Saraias; the King James Version Saraias); compare Seraiah (Ezr 7:1): An ancestor of Ezra (1 Esdras 8:1).

AZAREEL

a-zar'-e-el. See [AZAREL](#) .

AZAREL

az'-a-rel 'azarel, ("God is helper"; the King James Version reads Azareel in numbers 1-5, Azarael in numbers 6):

(1) A Korahite who entered the army of David at Ziklag (1Ch 12:6).

(2) A musician in the temple appointed by lot; son of Heman (1Ch 25:18; compare Uzziel, 1Ch 25:4).

(3) A captain of the tribe of Da in the service of David (1Ch 27:22).

(4) One of those who had "strange wives," a son of Bani (Ezr 10:41).

(5) The father of Amashai, a priest who dwelt in Jerusalem after the Exile (Ne 11:13).

(6) A priest's son who played the trumpet in the procession when the wall was dedicated (Ne 12:36).

A. L. Breslich

AZARIAH

az-a-ri'-a 'azaryahu and 'azaryah, ("Yahweh has helped"):

(1) King of Judah. See **UZZIAH** .

(2) A Judahite of the house of Ethan the Wise (1Ch 2:8).

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- (3) The son of Jehu, descended from an Egyptian through the daughter of Sheshan (1Ch 2:38).
- (4) A son of Ahimaaz and grandson of Zadok (1Ch 6:9).
- (5) A son of Zadok the high priest and an official of Solomon (1Ki 4:2).
- (6) A high priest and son of Johanan (1Ch 6:10).
- (7) A Levite, ancestor of Samuel, and Heman the singer (1Ch 6:36).
- (8) A son of Nathan and captain of Solomon's tax collectors (1Ki 4:5).
- (9) A prophet in the reign of King Asa; his father's name was Oded (2Ch 15:1-8).
- (10 and 11) Two sons of Jehoshaphat, king of Judah (2Ch 21:2).
- (12) King of Judah (2Ch 22:6, called Ahaziah in 2Ch 22:1).
- (13) A son of Jeroham, who helped to overthrow Athaliah, and place Joash on the throne (2Ch 23:1).
- (14) A son of Johanan and a leading man of Ephraim, mentioned in connection with the emancipated captives taken by Pekah (2Ch 28:12).
- (15) A Levite of the family of Merari, who took part in cleansing the temple in the days of Hezekiah (2Ch 29:12).
- (16) A high priest who rebuked King Uzziah for arrogating to himself priestly functions (2Ch 26:16-20).
- (17) The father of Seraiah and son of Hilkiah (1Ch 6:13f).

- (18) A son of Hoshaiiah, and a bitter enemy of Jeremiah (Jer 43:2ff).
- (19) One of the royal captives taken to Babylon, whose name was changed to Abed- nego (Da 1:7).
- (20) The son of Maaseiah, who helped repair the walls of Jerusalem (Ne 3:23f).
- (21) A Levite who assisted Ezra to expound the Law (Ne 8:7).
- (22) A priest who sealed the covenant (Ne 10:2).
- (23) A prince of Judah mentioned in connection with the dedication of the walls of Jerusalem (Ne 12:32f).

W. W. Davies

AZARIAS

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az-a-ri'as Azarias and Azareias:

- (1) Azarias, who put away his "strange wife" (1 Esdras 9:21); compare Uzziah (Ezr 10:21).
- (2) Azarias, who stood at the right side of Ezra when the law was read to the people (1 Esdras 9:43); omitted in Ezr 8:4.
- (3) Azarias, who interpreted the law to the people (1 Esdras 9:48); compare Azariah (Ne 8:7).
- (4) Azarias, a name assumed by the angel Raphael (Tobit 5:12; 6:6,13; 7:8; 9:2). See **RAPHAEL**.
- (5) Azarias, a general in the service of Judas Maccabee (1 Macc 5:18,56,60).
- (6) Azarias, one of the three men thrown into the fiery furnace (The So of the Three Children (Azariah) verses 2,66); compare Azariah (Da 1:6 ff; 2:17), Abed-nego (Da 1:7; 2:49; 3:12ff).

A. L. Breslich

AZARU

az'a-ru B, Azarou; A, Azourou; (the King James Version Azuran): The descendants of Azaru returned with Zerubbabel to Jerusalem (1 Esdras 5:15); omitted in Ezr and Neh; compare however Azzur (Ne 10:17).

AZAZ

a'-zaz 'azaz, ("powerful"): A descendant of Reuben (1Ch 5:8).

AZAZEL

a-za'-zel ('aza'zel apompaios; the King James Version Scapegoat, the Revised Version, margin "removal"):

I. THE MEANING OF THE WORD

1. The Passages to Be Considered

2. The Proposed Interpretations

(1) The Etymology

(2) The Explanation

II. WHAT IS DONE IN CONNECTION WITH AZAZEL

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by the whole tenor of the Old Testament in general, as of Le 16 in particular, so that in 16:8 the two members introduced by the preposition *le-* would not at all be beings of exactly the same importance. Both goats, so to say, represent two sides of the same thing. The second is necessary to make clear what the first one, which has been slain, can no longer represent, namely, the removal of the sin, and accordingly has quite often aptly been called the *hircus redivivus*. But what is to be represented finds its expression in the ceremony described in Le 16:20f. Whatever may be the significance of the laying on of hands in other connections, whether the emphasis is placed more on the disposal or on the appropriation of the property, at this place it certainly is only a symbol of the transfer of guilt, which is confessed over the goat and is then carried into the wilderness by the goat upon which it has been laid. In order to make this transfer all the more impressive, both the hands are here brought into action, while e.g. in Le 1:4 only one hand is used. The fact that the goat is accompanied by somebody and that it is to be taken to an uninhabited place is to indicate the absolute impossibility of its return, i.e. the guilt has been absolutely forgiven and erased, a deep thought made objectively evident in a transparent manner and independently of the explanation of Azazel, which is even yet not altogether certain. In the personal interpretation, we could have, in addition to the idea of the removal of the guilt, also a second idea, namely, that Azazel can do no harm to Israel, but must be content with his claim to a goat which takes Israel's place.

2. The Jewish Liturgy:

The actions in connection with Azazel, as was also the case with the Day of Atonement, were interpreted more fully by the Talmud and the traditions based on it (compare **ATONEMENT, DAY OF** , sec. III, 2). The lots could be made of different materials; in later times they were made of gold. The manner of casting the lots was described in full. The goat that was to be sent into the wilderness was designated by a black mark on the head, the other by one on the neck. On the way from Jerusalem to the wilderness, huts were erected. From a distance it was possible to see how the goat was hurled backward from a certain cliff, called

Beth-Hadudu (Beth-chadedun, 12 miles East of Jerusalem). By means of signals made with garments, news was at once sent to Jerusalem when the wilderness had been reached.

Wilhelm Moller

AZAZIAH

az-a-zi'-a ('azazyahu, "Yahweh is strong," or "strengthens"):

(1) A Levite musician who participated in the services held on the return of the ark to Jerusalem (1Ch 15:21). His name is omitted from the list in 1Ch 15:18.

(2) Father of Hoshea, who was the leader of Ephraim at the time that David enumerated the people (1Ch 27:20).

(3) A Levite who had charge of the offerings brought to the temple in the days of Hezekiah (2Ch 31:13).

AZBASARETH

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az-bas'-a-reth: The name of an Assyrian king. The King James Version form "Azbasareth" comes from the Vulgate (Jerome's Latin Bible, 390-405 A. D.)

See [ASBASARETH](#).

AZBUK

az'-buk 'azbuk: The father of a certain Nehemiah—not the great governor of the same name, though a contemporary (Ne 3:16).

AZEKAH

a-ze'-ka 'azekah: A town of some importance in the Shephelah of Judah mentioned (Jos 15:35) next to Socoh. In Jos 10:10 the defeated kings of the Amorites are described as flying before Joshua "by the way of the ascent of Beth-horon to

Azekah, and unto Makkedah" and (Jos 10:11) as the host fled "Yahweh cast down great stones from heaven upon them unto Azekah, and they died." In 1Sa 17:1 it is recorded that before David's combat with Goliath, the Philistines "gathered together at Socoh, which belongeth to Judah, and encamped between Socoh and Azekah, in Ephes-dammin." In 2Ch 11:9 it is mentioned as one of the frontier cities which Rehoboam fortified and in Jer 34:7 it is one of the two fortified cities remaining to Judah in the Shephelah which Nebuchadnezzar was besieging. "Azekah and the towns (margin, "daughters") thereof" is mentioned among the cities reoccupied by Jews returning after the Exile (Ne 11:30). In all the three last references the place is mentioned along with Lachish.

All the data suit Tell Zaqareyeh on the North side of the Vale of Elah (Wady es-Sunt) and some 3 miles Northwest of Socoh (Kh. Shuweikeh). This site, which was partially excavated by the Palestine Exploration Fund, is one of great natural strength. "The hill stands almost isolated, rising abruptly for almost 350 ft. above the Vale of Elah; to

the West the fall is also very great, while to the South the tell is joined by a neck of land (about 100 ft. below the summit) to a hill behind." The summit is about 350 yds. by 150 yds., and is much larger than Tell el-Chesy (Lachish) (Bliss). Excavations showed that it was a very ancient site which had been powerfully fortified, and the rock under the city was excavated in a series of very extraordinary underground chambers which could be used as places of refuge. The site suits the narrative of Joshua's battle every well, as there is a long-used high route running North to South from the neighborhood of Ajalon. Its position as a frontier fortress is comparable with that of Lachish: the name Zakareyeh, seems to be a survival of Azekah. See PEFS, 1899, 10 ff; PEF, III, 441.

E. W. G. Masterman

AZEL

a'-zel ('atsel, "noble"):

(1) A descendant of King Saul, through Jonathan (1Ch 8:37 f; 9:43f).

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(2) Azel, a'-zel, the King James Version Azal 'atsel; Asael; (Zec 14:5): A place not far from Jerusalem. There may be an echo of the name in that of Wady Yasal, to the right of 'Ain el-Loz, in Wady en-Nar.

AZEM

a'-zem: the King James Version form for Ezem (thus the Revised Version (British and American)) (Jos 15:29; 19:3).

AZEPHURITH

az-e-fu'-rith. See [ARSIPHURITH](#).

AZETAS

a-ze'-tas (Azetas): The head of a family accompanying Zerubbabel out of captivity (1 Esdras 5:15). Neither Ezra nor Nehemiah gives this name in his list. There may be an echo of the name in that of Wady Yasal, to the right of 'Ain el-Loz, in Wady en- Nar.

AZGAD

az'-gad ('azgadh, "strong is Gad"): In the list of those who returned from Babylon with Zerubbabel are mentioned "the children of Azgad" (1,222, Ezr 2:12; 2,322, Ne 7:17). 110 males with their chief returned with Ezra (Ezr 8:12). Azgad was among the leaders who signed the Covenant after Nehemiah (Ne 10:15).

AZIEI

a-zi'-e-i: An ancestor of Ezra (2 Esdras 1:2). Compare Azariah (Ezr 7:3) and Ozias (1 Esdras 8:2; the King James Version Ezias).

AZIEL

a'-zi-el ('aziel, "God is power"); (compare Gray, Studies in Hebrew Proper Names, 210, 309): A Levite singer who played the psalteries (1Ch 15:20); compare Jaaziel (1Ch 15:18).

AZIZA

a-zi'-za ('aziza' "the powerful"): Aziza had taken a foreign wife (Ezr 10:27); compare Zardeus (1 Esdras 9:28 the Revised Version (British and American)).

AZMAVETH (1)

az-ma'-veth 'azmaweth:

(1) One of David's 30 mighty men (2Sa 23:31; 1Ch 11:33).

(2) A descendant of Jonathan, the son of Saul (1Ch 8:36; 9:42).

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(3) Father of two warriors who joined David at Ziklag (1Ch 12:3).

(4) The name of one set over David's treasures (1Ch 27:25). Some identify him with

(1) and (3).

AZMAVETH (2)

az-ma'-veth ('azmaweth; Asmoth or Azmoth, "strong one of death"; Ezr 2:24): Is probably identical with el-Chizma, a village a little to the North of 'Anata (Anathoth). It corresponds to Beth-azmaveth (Ne 7:28).

AZMON

az'-mon ('atsmon; Asemona, "strong"): On the Southwest border of Israel (Nu 34:4,5; Jos 15:4). Trumbull identifies it with 'Ain el-Qaseimeh, Northwest of Kadesh Barnea (Kad. Baruch., 117, 289 f).

AZNOTH-TABOR

az'noth-ta'-bor ('aznoth tabhor, "peaks of Tabor"): A place in western Naphtali, evidently in the vicinity of Mt. Tabor (Jos 19:34). The exact locality is not known.

AZOR

a'-zor Azor, "help"(?): An ancestor of Jesus Christ (Mt 1:13f).

AZOTUS

a-zo'-tus. See **ASHDOD** (1 Macc 9:15; Ac 8:40).

AZRIEL

az'-ri-el ('azri'el, "God's help"):

- (1) One of the leading men of the half-tribe of Manasseh, East of the Jordan, who with others of his tribe was carried captive by the king of Assyria (1Ch 5:24ff).
- (2) The father of Jerimoth of the tribe of Naphtali in the reign of King David (1Ch 27:19).
- (3) The father of Seraiah, one of the officers sent by Jehoiakim to arrest Jeremiah and Baruch (Jer 36:26).

AZRIKAM

az-ri'-kam ('azriqam, "my help has arisen"):

- (1) A descendant of King David through Zerubbabel (1Ch 3:23).

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(2) A prince of Judah in the time of Ahaz. He was slain by Zichri, an Ephraimite soldier (2Ch 28:7).

(3) One of Azel's sons, a Benjamite, descended from King Saul (1Ch 8:38; 9:44).

(4) A Levite of the house of Merari and a resident of Jerusalem (1Ch 9:14; Ne 11:15).

AZUBAH

a-zu'-ba ('azubhah, "desolation"):

(1) A wife of Caleb, by whom she had three sons (1Ch 2:18f).

(2) The daughter of Shilhi and mother of King Jehoshaphat (1Ki 22:42; 2Ch 20:31).

AZUR

a'-zur. See [AZZUR](#) .

AZURAN

az'-u-ran, a-zu'-ran. See [AZARU](#) .

AZZAH

az'-a ('azzah, "strong"): the King James Version form (De 2:23; 1Ki 4:24; Jer 25:20) for the Revised Version (British and American) "Gaza."

AZZAN

az'-an ('azzan, "strong" or "thorn"): Father of Paltiel of the tribe of Issachar. One of the commissioners selected to divide the land between the tribes (Nu 34:26).

AZZUR

az'-ur ('azzur, "helpful"):

(1) The father of Hananiah, a false prophet of Gibeon in the days of Zedekiah (Jer 28:1ff).

(2) One of those who, with Nehemiah, sealed the covenant on the return from Babylon (Ne 10:17).

(3) The father of Jaazaniah, "one of" the princes of the people who gave wicked counsel to the city of Jerusalem (Eze 11:1f). the King James Version has "Azur" for

(1) and (3), but the Hebrew form of (3) is 'azur.

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BAAL (1)

ba'-al: (ba'al; or Baal): The Babylonian Belu or Bel, "Lord," was the title of the supreme god among the Canaanites.

I. NAME AND CHARACTER OF BAAL

II. ATTRIBUTES OF BAAL

III. BAAL-WORSHIP

IV. TEMPLES, ETC.

V. USE OF THE NAME

VI. FORMS OF BAAL

1. Baal-berith
2. Baal-gad
3. Baal-hamon
4. Baal-hermon
5. Baal-peor
6. Baal-zebub

I. Name and Character of Baal:

In Babylonia it was the title specially applied to Merodach of Babylon, which in time came to be used in place of his actual name. As the word in Hebrew also

means "possessor," it has been supposed to have originally signified, when used in a religious sense, the god of a particular piece of land or soil. Of this, however, there is no proof, and the sense of "possessor" is derived from that of "lord." The Babylonian Bel-Merodach was a Sun-god, and so too was the Can Baal whose full title was Baal- Shemaim, "lord of heaven." The Phoenician writer Sanchuniathon (Philo Byblius, Fragmenta II) accordingly says that the children of the first generation of mankind "in time of drought stretched forth their hands to heaven toward the sun; for they regarded him as the sole Lord of heaven, and called him Beel-samen, which means 'Lord of Heaven' in the Phoenician language and is equivalent to Zeus in Greek" Baal- Shemaim had a temple at Umm el-Awamid between Acre and Tyre, and his name is found in inscriptions from the Phoenician colonies of Sardinia and Carthage.

II. Attributes of Baal:

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Chemosh (Jerome, Comm., Isa 15). The sensual rites with which he was worshipped (Nu 25:1-3) indicate his connection with the Phoenician Baal.

6. Baal-zebub:

Baal-zebub ba'al zebhubh; Baalmuia Theos ("Baal the fly god") was worshipped at Ekron where he had famous oracle (2Ki 1:2,3,16). The name is generally translated "the Lord of flies," the Sun-god being associated with the flies which swarm in Palestine during the earlier summer months. It is met with in Assyrian inscriptions. In the New Testament the name assumes the form of Beelzebub Beelzeboul, in King James Version: **BEELZEBUB** (which see).

A. H. Sayce

BAAL (2)

ba'-al ba'al, ("lord," "master," "possessor"):

(1) A descendant of Reuben, Jacob's first-born son, and the father of Beerah, prince of the Reubenites, "whom Tiglath-pileser (1Ch 5:5,6) king of Assyria carried away captive."

(2) The fourth of ten sons of Jeiel (King James Version "Jehiel"), father and founder of Gibeon. His mother was Maacah; his brother Kish father of Saul (1Ch 8:29 f; 9:35,36,39; compare 1Sa 14:50f). These passages identify Jeiel and Abiel as the father of Kish and thus of Baal. For study of confusions in the genealogical record, in 1Ch 9:36,39, see **KISH** ; **ABIEL** ; **JEIEL** .

(3) In composition often the name of a man and not of the heathen god, e.g. Baalhanan, a king of Edom (Ge 36:38; 1Ch 1:49); also a royal prefect of the same name (1Ch 27:28). Gesenius thinks that Baal in compound words rarely refers to the god by that name. See **BAAL (deity)** .

(4) A city of the tribe of Simeon (1Ch 4:33). See [BAALATH-BEER](#) .

Dwight M. Pratt

BAAL (3)

ba'al; Baal 1Ch 4:33. See [BAALATH-BEER](#) .

BAAL-BERITH

ba-al-be'-rith ba'al berith =(" Baal of the Covenant"): An idol worshipped by the Shechemites after Gideon's death (Jud 8:33), as protector and guardian of engagements. His temple is also referred to in Jud 9:4. See [BAAL \(1\)](#) .

BAAL-GAD

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ba'-al-gad ba'al gadh; Balagada, Balgad: Joshua in his conquest reached as far north as 'Baal-gad in the valley' of Lebanon, under Mount Hermon (Jos 11:17). This definitely locates it in the valley between the Lebanons, to the West or Northwest of Hermon. It must not be confused with Baal-hermon. Conder thinks it may be represented by 'Ain Jedeideh.

BAAL-HAMON

ba-al-ha'-mon. See [BAAL \(1\)](#) .

BAAL-HANAN

ba-al-ha'-nan ba'al chanan, ("the Lord is gracious"):

(1) A king of Edom (Ge 36:38 f; 1Ch 1:49f).

(2) A gardener in the service of David (1Ch 27:28).

BAAL-HAZOR

ba-al-ha'-zor ba'al chatsor; Bailasor, Bel-la-sor: A place on the property of Absalom where his sheep-shearers were gathered, beside Ephraim (2Sa 13:23). The sheep-shearing was evidently the occasion of a festival which was attended by Absalom's brethren. Here he compassed the death of Amnon in revenge for the outrage upon his sister. The place may be identified with Tell 'Asur, a mountain which rises 3,318 ft. above the sea, 4 miles Northeast of Bethel. rine Kubbet el Baul may retain the old name.

BAAL-HERMON

ba'-al-hur'-mon ba'al chermon; Baal Ermon: Baalgad under Mount Hermon is described as "toward the sunrising" in Jos 13:5. If Mount Lebanon proper is here

intended the reading may be taken as correct. But in Jud 3:3 Baal-gad is replaced by Baal-hermon. One or the other must be due to a scribal error. The Baal-hermon of 1Ch 5:23 lay somewhere East of the Jordan, near to Mount Hermon. It may possibly be identical with Banias.

BAAL-MEON

ba'-al-me'-on ba'al me'on; Beelmeon: A town built by the children of Reuben along with Nebo, "their names being changed" (Nu 32:38), identical with Beon of Nu 32:3. As Beth-baal-meon it was given by Moses to the tribe of Reuben (Jos 13:17). Mesha names it as fortified by him (MS, L. 9). It appears in Jer 48:23 as Beth-meon, one of the cities of Moab. Eusebius, Onomasticon speaks of it as a large village near the hot springs, i.e. Callirrhoe, in Wady Zerka Ma'in, 9 miles from Heshbon. This points to the ruined site of Ma'in, about 4 miles Southwest of Madeba. The ruins now visible however are not older than Roman times.

W. Ewing

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BAAL-PEOR

ba-al-pe'-or. See [BAAL. \(1\)](#) .

BAAL-PERAZIM

ba-al-pe-ra'-zim, ba-al-per'-azim ba'al peratsim; Baal'pharasein, ("the lord of breakings through"): The spot in or near the Valley of Rephaim where David obtained a signal victory over the Philistines; it was higher than Jerusalem for David asked, "Shall I go up against the Philis?" (2Sa 5:20; 1Ch 14:11). The exact site is unknown, but if the Vale of Rephaim is el Beka'a, the open valley between Jerusalem and Mar Elias, then Baal-perazim would probably be the mountains to the East near what is called the "Mount of Evil Counsel" (see [JERUSALEM](#)). The Mount Perazim of Isa 28:21 would appear to be the same spot.

E. W. G. Masterman

BAAL-SHALISHAH

ba-al-shal'-i-sha, ba-al-shale-'sha ba'al shalishah; Baithsarisa: Whence a man came to Gilgal with first-fruits (2Ki 4:42) was probably not far from the latter place. According to the Talmud (Sanh. 12a) the fruits of the earth nowhere ripened so quickly. It is called by Eusebius Baithsarith (Jerome "Bethsalisa"), and located 15 miles North of Diospolis (Lydda). Khirbet Sirisia almost exactly fits this description. Gilgal (Jiljulieh) lies in the plain about 4 1/2 miles to the Northwest Khirbet Kefr Thilth, 3 1/2 miles farther north, has also been suggested. The Arabic Thilth exactly corresponds to the Hebrew Shalishah.

W. Ewing

BAAL-TAMAR

ba-al-ta'-mar ba'al tamar; Baal Thamar, ("Baal of the palm tree"): Evidently a seat of heathen worship (Jud 20:33) between Bethel and Gibeah (compare Jud 20:18,31). The place was known to Eusebius (Onomasticon, which see), but trace of the name is now lost. Conder suggests that it may be connected with the palm tree of Deborah (Jud 4:5) which was between Bethel and Ramah (HDB, under the word).

BAAL-ZEPHON

ba-al-ze'-fon ba'al tsephon; Beelsepphon; (Ex 14:2,9; Nu 33:7): The name means "Lord of the North," and the place was opposite the Hebrew camp, which was between Migdol and the sea. It may have been the shrine of a Semitic deity, but the position is unknown (see **EXODUS**). Goodwin (see Brugsch, Hist. Egt., II, 363) found the name Baali-Zapuna as that of a god mentioned in an Egyptian papyrus in the British Museum.

BAALAH

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ba'-a-la ba'alāh; ("possessor," "mistress "): Three occurrences of this name:

(1) = **KIRIATH-JEARIM** (which see) (Jos 15:9,10; 1Ch 13:6).

(2) A city in the Negeb of Judah (Jos 15:29). In Jos 19:3 Balah and in 1Ch 4:29 Bilhah; perhaps also Boaloth of Jos 15:24. The site is unknown; but see PEF, III, 26.

(3) Mount Baalah (Jos 15:11), a mountain ridge between Shikkeron (Ekron) and Jabnoel unless, as seems probable, the suggestion of M. Clermont-Ganneau (Rev. Crit, 1897, 902) is correct that for har (=" mount"), we should read nahar ("river"). In this case the border in question would be the Nahr rubin. Here there is an annual feast held—attended by all classes and famous all over Syria—which appears to be a real survival of "Baal worship."

E. W. G. Masterman

BAALATH

ba'-a-lath ba'alāth; (A, Baalon): between Shikkeron (Ekron) and Jabnoel unless, as seems probable, the suggestion of M. Clermont-Ganneau (Rev. Crit, 1897, 902) is correct that for har (=" mount"), we should read nahar ("river"). In this case the border in question would be the Nahr rubin. Here there is an annual feast held— attended by all classes and famous all over Syria—which appears to be a real survival of "Baal worship."

(1) A town on the border of Da (Jos 19:44) associated with Eltekeh and Gibbethon— possibly Bela'in.

(2) ("Mistress-ship"): A store city of Solomon, mentioned with Beth-horon (1Ki 9:18; 2Ch 8:6) and possibly the same as (1).

BAALATH-BEER

ba'-a-lath-be'-er ba'alath be'er "lady (mistress) of the well"; (Jos 19:8 (in 1Ch 4:33, Baal)): In Jos this place is designated "Ramah of the South," i.e. of the Negeb, while in 1Sa 30:27 it is described as Ramoth of the Negeb. It must have been a prominent hill (ramah =" height") in the far south of the Negeb and near a well be'er. The site is unknown though Conder suggests that the shrine Kubbet el Baul may retain the old name.

BAALBEK

bal'-bek, bal-bek'. See [AVEN](#); [ON](#) .

BAALE-JUDAH

ba'-al-e-joo'-da. See [KIRIATH-JEARIM](#) .

BAALI

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ba'-a-li ba'ali, ("my master"): Baal, a common name for all heathen gods, had in common practice been used also of Yahweh. Hosea (Ho 2:16,17) demands that Yahweh be no longer called Ba'ali ("my Baal" = "my lord") but 'Ishi ("my husband"), and we find that later the Israelites abandoned the use of Ba'al for Yahweh.

BAALIM

ba'-a-lim ha-be'alim: Plur. of **BAAL** (which see).

BAALIS

ba'-a-lis ba'lic, perhaps for Baalim, "gods"; Septuagint Beleisa, Belisa, [Baalis]; Ant, X, ix, 3, Baalimos: King of the children of Ammon, the instigator of the murder of Gedaliah (Jer 40:14). Compare Ant, X, ix, 3.

BAALSAMUS

ba-al'-sa-mus Baalsamos; (the King James Version Balasamus): B. stood at the right side of Ezra, when the law was read to the people (1 Esdras 9:43). Compare Maaseiah (Ne 8:7). the Valley of Rephaim where David obtained a signal victory over the Philistines; it was higher than Jerusalem for David asked, "Shall I go up against the Philis?" (2Sa 5:20; 1Ch 14:11). The exact site is unknown, but if the Vale of Rephaim is el Beka'a, the open valley between Jerusalem and Mar Elias, then Baal-perazim would probably be the mountains to the East near what is called the "Mount of Evil Counsel" (see **JERUSALEM**). The Mount Perazim of Isa 28:21 would appear to be the same spot.

BAALZEBUB

ba-al-ze'-bub ba'al zebhubh = "Lord of flies"; Baal-muian: A deity worshipped by the Philistines at Ekron (2Ki 1:2,3,6,16). All that can be gathered from this

one reference to him in ancient literature is that he had some fame as a god that gave oracles. Ahaziah, son of Ahab, and king of Israel, went to consult him whether he should recover of his sickness, and was therefore rebuked by Elijah, who declared that his death would be the result of this insult to Yahweh. Why he was called "lord of flies," or whether his real name has not been corrupted and lost are matters of conjecture. See [BAAL \(1\)](#) .

BAANA

ba'-a-na (Old Testament and Apocrypha; Baana; ba'ana' "son of oppression"):

(1, 2) Two commissariat-officers in the service of Solomon (1Ki 4:12; 4:16; the King James Version "Baanah").

(3) Father of Zadok, the builder (Ne 3:4).

(4) A leader who returned with Zerubbabel to Jerusalem (1 Esdras 5:8). Compare Bannah (Ezr 2:2; Ne 7:7; 10:27).

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BAANAH

ba'-a-na ba'anah, ("son of oppression"):

- (1) Captain in the army of Ish-bosheth (2Sa 4:2 ff).
- (2) Father of Iteleb, one of David's mighty men (2Sa 23:29; 1Ch 11:30).
- (3) Returned with Zerubbabel to Jerusalem; a leader and one who sealed the covenant (Ezr 2:2; Ne 7:7; 10:27). See [BAANA \(4\)](#) .

BAANI

ba'-a-ni (A, Baani; B, Baanei; the King James Version Maani = Bani [Ezr 10:34]): The descendants of Baani put away their "strange wives" (1 Esdras 9:34).

BAANIAS

ba-a-ni'as. See [BANNEAS](#) (Apocrypha).

BAARA

ba'-a-ra ba'ara', ("the burning one"): A wife of the Benjamite Shahraraim (1Ch 8:8).

BAASEIAH

ba-a-si'a, ba-a-se'-ya ba'aseyah, ("the Lord is bold"): Perhaps for ma'aseyah, after the Greek Maasai, B, Maasai, "the work of the Lord." Compare Gray, Studies in Hebrew Proper Names, 293. An ancestor of Asaph, the musician ([1Ch 6:40](#)).

BAASHA

ba'-a-sha ba'sha', (" boldness"): King of Israel. Baasha, son of Ahijah, and of common birth (1Ki 16:2), usurped the throne of Nadab, the son of Jeroboam, killed Nadab and exterminated the house of Jeroboam. He carried on a long warfare with Asa, the king of Judah (compare Jer 41:9), began to build Ramah, but was prevented from completing this work by Ben-hadad, the king of Syria. He is told by the prophet Jehu that because of his sinful reign the fate of his house would be like that of Jeroboam. Baasha reigned 24 years. His son Elah who succeeded him and all the members of his family were murdered by the usurper Zimri (1Ki 15:16 ff; 16:1 ff; 2Ch 16:1 ff). The fate of his house is referred to in 1Ki 21:22; 2Ki 9:9. Compare **ASA** ; **ELAH** ; **ZIMRI** .

A. L. Breslich

BABBLER

bab'-ler ba'al ha-lashon; the King James Version of Ec 10:11 literally, "master of the tongue"; the Revised Version (British and American) **CHARMER** ; lapistes, the King James Version of Ecclesiasticus 20:7; the Revised Version (British and American)

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BRAG ; spermologos; the King James Version and the Revised Version (British and American) of Ac 17:18: The latter Greek word is used of birds, such as the crow, that live by picking up small seeds (sperma, "20 seed," legein, "to gather"), and of men, for "hangers on" and "parasites" who obtained their living by picking up odds and ends off merchants' carts in harbors and markets. It carries the "suggestion of picking up refuse and scraps, and in the literature of plagiarism without the capacity to use correctly" (Ramsay). The Athenian philosophers in calling Paul a spermologos, or "ignorant plagiarist," meant that he retailed odds and ends of knowledge which he had picked up from others, without possessing himself any system of thought or skill of language—without culture. In fact it was a fairly correct description of the Athenian philosophers themselves in Paul's day.

Ramsay, Paul the Traveler and Roman Citizen, 141 ff.

T. Rees

BABBLING

bab'-ling siach; the Revised Version (British and American) **COMPLAINING**): The consequence of tarrying long at the wine (Pr 23:29 the King James Version); lalia, the Revised Version (British and American) "talk" (Ecclesiasticus 19:6; 20:5 the King James Version); kenophonia, literally, "making an empty sound" (1Ti 6:20; 2Ti 2:16 the King James Version and the Revised Version (British and American)).

BABE

bab:

(1) na'ar; pais of a male infant 3 months old (Ex 2:6) translated elsewhere "boy" or "lad."

(2) ‘olel, ta‘alulim, in the general sense of "child" (Ps 8:2; 17:14; Isa 3:4).

(3) brephos an unborn or newborn child (King James Version and the Revised Version (British and American) of Lu 1:41,44; 2:12,16; 1Pe 2:2 and the Revised Version (British and American) of Lu 18:15 [AV "infants"]; Ac 7:19 [King James Version, "young children"] and 2Ti 3:15 [King James Version, "child"]).

(4) nepios =(Latin infans) "a child that cannot speak." (King James and the Revised Version (British and American) of Mt 11:25; 21:16; Lu 10:21; Ro 2:20; 1Co 3:1; Heb 5:13) the same word is translated "child," plural "children" (in the King James Version and the Revised Version (British and American) of 1Co 13:11; Ga 4:1,3; Eph 4:14) the verb nepiazete is translated in the King James Version "be ye children" and in the Revised Version (British and American) "be ye babes" (1Co 14:20). Nepios is used metaphorically of those who are like children, of simple and single minds, as opposed to the "wise and understanding" (Mt 11:25 = Lu 10:21; compare [1Co 14:20](#)). "Babes in Christ" are men of little spiritual growth, carnal as opposed to spiritual (1Co 3:1; compare [Heb 5:13](#); [Eph 4:14](#)). Nepios is also used of a child as a minor or infant in the eye of the law (Ga 4:1,3).

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T. Rees

BABEL, BABYLON (1)

ba'-bel, bab'-i-lon (Topographical): Babylon was the Greek name of the city written in the cuneiform script of the Babylonians, bab-ili, which means in Semitic, "the gate of god." The Hebrews called the country, as well as the city, Babel. This name they considered came from the' root, balal, "to confound" (Ge 11:9). The name in Sumerian ideographs was written Din-tir, which means "life of the forest," and yet ancient etymologists explained it as meaning "place of the seat of life" (shubat balaTe). Ka-ding'irra, which also means "gate of god," was another form of the name in Sumerian. It was also called Su-anna (which is of uncertain meaning) and Uru- azagga, "the holy city."

Herodotus, the Greek historian, has given us a picture of Babylon in his day. He says that the city was a great square, 42 miles in circuit. Ctesias makes it 56 miles. This, he writes, was surrounded by a moat or rampart 300 ft. high, and 75 ft. broad. The earliest mention of Babylon is in the time of Sargon I, about 2700 BC. That monarch laid the foundations of the temple of Annit, and also those of the temple of Amal. In the time of Dungi we learn that the place was sacked. The city evidently played a very unimportant part in the political history of Babylonia of the early period, for besides these references it is almost unknown until the time of Hammurabi, when its rise brought about a new epoch in the history of Babylonia. The seat of power was then transferred permanently from the southern states. This resulted in the closing of the political history of the Sumerians. The organization of the empire by Hammurabi, with Babylon as its capital, placed it in a position from which it was never dislodged during the remaining history of Babylonia.

The mounds covering the ancient city have frequently been explored, but systematic excavations of the city were not undertaken until 1899, when Koldewey, the German excavator, began to uncover its ancient ruins in a

methodical manner. In spite of what ancient writers say, certain scholars maintain that they grossly exaggerated the size of the city, which was comparatively small, especially when considered in connection with large cities of the present era.

In the northern part of the city there was situated what is called the North Palace on the east side of the Euphrates, which passed through the city. A little distance below this point the Arakhtu canal left the Euphrates, and passing through the southern wall rejoined the river. There was also a Middle and Southern Palace. Near the latter was located the Ishtar gate. The temple E-makh was close to the east side of the gate. Other canals in the city were called Merodach and Libilkhegala. In the southern portion of the city was located the famous temple E-sag-ila. This temple was called by the Greek historian, "the temple of Belus." Marduk or Merodach (as written in the Old Testament), the patron deity of the city, received from Enlil, as Hammurabi informs us, after he had driven the Elamites out of Babylonia, the title "bel matate," "lord of lands," not the name which Enlil of Nippur had possessed. In the past there has been a confusion. The idcogram Enlil or Ellil had been incorrectly read Bel. This necessitated speaking of the old Bel and the young Bel. Beyond being called bel, "lord," as all other gods were called; Enlil's name was not Bel. Marduk is the Bel of

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the Old Testament, as well as the god called Bel in the Assyrian and Babylonian inscriptions.

The temple area included an outer, central and inner court. The shrine of Ishtar and Zamama occupied the central court, and the ziggurat the inner court. In the temple proper, the shrine Ekua was located, in which stood the golden image of Marduk. This, the ancient writers say, was 40 ft. high. On the topmost stage there was a shrine dedicated to Marduk. It is assumed that it was 50 ft. long by 70 ft. broad and 50 ft. in height. Nabopolassar rebuilt the temple and its tower. Nebuchadrezzar enlarged and embellished the sanctuary. He raised the tower so that "its head was in the heavens," an expression found in the story of the Tower of Babel in Gen, as well as in many of the building inscriptions. See Clay, LOTB, Babel, 121 ff, and the article on **BABEL, TOWER OF** . One of the chief works of Nebuchadrezzar was the building of Aiburshabu, the famous procession street of the city, which extended from the Ishtar gate to E-sag-ila. It was a great and magnificent causeway, built higher than the houses. Walls lined it on either side, which were decorated with glazed tiles, portraying lions, life size in relief. The pavement was laid with blocks of stone brought from the mountains. This procession street figured prominently on the New Year's festal day, when the procession of the gods took place.

A knowledge of the work Nebuchadrezzar did serves as a fitting commentary to the passage in Da 4:30: "Is not this great Babylon, which I have built?" He had made the city one of the wonders of the world.

The two sieges by Darius Hystaspes and the one by Xerxes destroyed much of the beauty of the city. Alexander desired to make it again a great center and to build an immense fortress in the city; but in the midst of this undertaking he was murdered, while living in the palace of Nebuchadrezzar. The temple, though frequently destroyed, was in existence in the time of the Seleucids, but the city had long since ceased to be of any importance.

See also [BABYLONIA](#) .

A. T. Clay

BABEL, BABYLON (2)

@babel; Assyro-Bab Bab-ili, (Bab-ilani, "gate of god," or "of the gods," rendered in Sumerian as Ka-dingira, "gate of god," regarded as a folk-etymology):

See [BABEL, TOWER OF](#) , section 14.

1. Names by Which the City Was Known
2. Probable Date of Its Foundation
3. Its Walls and Gates from Herodotus
4. Its Position, Divisions, Streets and Temple

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year 269 BC Antiochus Soter claims, like Nebuchedrezzar and other Babylonian kings, to have restored the temples E-sagila and E-zida (the latter at Borsippa). Though in late times the temples were more or less dilapidated, the services to all appearance continued to be performed, and may even have gone on until well in the Christian era, Babylonian religion and philosophy being still held in honor as late as the 4th century. The downfall of Babylon as a city began with the founding of Seleucia on the Tigris, in the reign of Seleucus Nicator (after 312 BC). The inhabitants of Babylon soon began to migrate to this new site, and the ruined houses and walls of the old capital ultimately became the haunts of robbers and outlaws. It is said that the walls were demolished by later (Seleucid) kings on that account, and it is not improbable that, with the walls, any houses which may have remained habitable were cleared away. Fortunately, the palaces restored by Nebuchadrezzar were too firmly built to be easily demolished, hence their preservation to the present day.

LITERATURE.

Fried. Delitzsch, *Babel and Bible*. 1903; French H. Weissbach, *Das Stadtbild von Babylon*, 1904; R. Koldewey, *Die Tempel von Babylon und Borsippa*. 1911. T. G. Pinches

BABEL, TOWER OF

This expression does not occur in the Old Testament, but is used popularly for the tower mighdol built by the inhabitants of the world who, traveling in the East, built a city on the Plain of Shinar, with a tower "whose top may reach unto heaven"—an expression which is regarded as meaning "a very high tower."

1. General Form of Babylonian Temple-Towers:

There was a great difference, however, between a Canaanite mighdol or watchtower, and the great Tower at Babylon. The watchtower was simply a high

structure, probably without any special shape or form, which depended upon the will of the architect and the nature of the ground upon which it was erected. The Tower of Babel or Babylon, however, was a structure peculiar to Babylonia and Assyria. According to all accounts, and judging from the ruins of the various erections extant in those countries, Babylonian towers were always rectangular, built in stages, and provided with an inclined ascent continued along each side to the top. As religious ceremonies were performed thereon, they were generally surmounted by a chapel in which sacred objects or images were kept.

2. Their Babylonian Name:

These erections had, with the Babylonians, a special name: ziqquratu, meaning, apparently, "peak," or the highest point of a mountain, this word being applied to the mountain-height upon which Ut-napishtim, the Babylonian Noah, offered sacrifices on coming forth from the ark (or ship) when the waters of the great Flood had sufficiently subsided. It has also been thought that they were used as observatories when the Babylonians studied the starry heavens. This is probable, but as these structures were of no great height, it is possible that, in the clear atmosphere of the

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caliber of the latter for the ruling of a great empire, put an end to the work. The Tower therefore remained unrepaired—"The tower was exceedingly tall. The third part of it sank down into the ground, a second third was burned down, and the remaining third was standing until the time of the destruction of Babylon" (Rabbi Yehanan, Sanhedhrin, 109, 1).

16. No Idea of Reaching Heaven:

Concerning the reputed intention of the builders of the Tower, to carry it as high as the heavens, that, notwithstanding the Talmud and other writings, may be dismissed at once. The intention was to build a very high tower, and that is all that is implied by the words employed. That the Babylonians would have liked their tower to reach heaven may be conceded, and the idea may be taken as symbolical of Babylon's pride, the more especially as they regarded it as "the house of the foundation of heaven and earth." Though at present brought lower than the other temple-towers of Babylonia, its renown remains as one of the great glories of that renowned capital. Dedicated as it was to the gods whom they worshipped, and chiefly to the glory of Merodach, the representative of Babylonian monotheism, the Babylonians' descendants, the native Christians, have no reason to remember this erection of their forefathers with shame, but rather with pride. The rallyingpoint of nations, Babylon, while it existed, was always a great commercial center, and many are the languages which have resounded in the Tower's vicinity. The confusion of tongues led to the Jewish fiction that the air of Babylon and Borsippa caused forgetfulness, and was therefore injurious to students of the Law, causing them to forget it as the builders of the Tower had of old forgotten their speech (Rashi, Sanhedhrin, 109, 1). This, however, did not prevent the rabbis of Babylon from being more celebrated than those of the Holy Land, and even of Jerusalem itself.

See also [ASTRONOMY](#) .

T. G. Pinches

BABI

ba'-bi (Codex Alexandrinus, Babi; Codex Vaticanus, Baier = Bebai (Ezr 8:11)).
The descendants of Babi returned with Ezra to Jerusalem (1 Esdras 8:37).

BABYLON IN THE NEW TESTAMENT

Babylon Babulon, is used in New Testament in at least two different senses:

1. Mesopotamian Babylon:

In Mt 1:11,12,17; Ac 7:43 the old Mesop city is plainly meant. These all refer to the captivity in Babylon and do not demand any further discussion.

2. Symbolic Sense:

All the references to Babylon in Re are evidently symbolic. Some of the most important passages are Rev 14:8; 16:19; 17:5; 18:2,10,21. In Rev 17:5 Babylon is

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Josephus (Antiquities, XVIII, ix, 5-9), the Jews at this time had largely been driven out of Babylon and were confined to neighboring towns, and it seems improbable that Peter would have made that his missionary field.

(3) That Rome was the city that was designated as Babylon. The Apocalypse would indicate that the churches would understand the symbolic reference, and it seems to have been so understood until the time of the Reformation. The denial of this position was in line with the effort to refute Peter's supposed connection with the Roman church. Ancient tradition, however, makes it seem quite probable that Peter did make a visit to Rome (see Lightfoot, Clement, II, 493 ff).

Internal evidence helps to substantiate theory that Rome was the place from which the letter was written. Mark sends greetings (1Pe 5:13), and we know he had been summoned to Rome by the apostle Paul (2Ti 4:11). The whole passage, "She that is in Babylon, elect together with you, saluteth you," seems to be figurative, and that being true, it is natural that Babylon should have been used instead of Rome. The character of the letter as a whole would point to Rome as the place of writing. Ramsay thinks this book is impregnated with Roman thought beyond any other book in the Bible (see *The Church in the Roman Empire*, 286).

A. W. Fortune

BABYLON IN THE OLD TESTAMENT

See [BABEL](#) , [BABYLON](#) .

BABYLONIA

bab-i-lo'-ni-a

1. Mounds

2. Explorations
3. Names
4. Semites
5. Sumerians
6. Home of the Semites
7. Immigration
8. Language
9. Script
10. Architecture

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See also "Literature" in [ASSYRIA](#) .

A. T. Clay

BABYLONIA AND ASSYRIA, RELIGION OF

I. DEFINITION

1. First Period
2. Second Period
3. Third Period

II. THE SOURCES

III. THE HISTORY

IV. THE PANTHEON

1. Enlil, Ellil
2. Anu
3. Ea
4. Sin
5. Shamash
6. Ishtar
7. Marduk (Old Testament Merodach)

8. Nabu (Old Testament Nebo)

9. Nergal, the city god of Kutu (Old Testament Guthah)

10. Ninib

11. Ramman

12. Tammuz

13. Asshur

V. HYMNS AND PRAYERS

VI. MAGIC

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As the Sun-god, Baal was worshipped under two aspects, beneficent and destructive. On the one hand he gave light and warmth to his worshippers; on the other hand the fierce heats of summer destroyed the vegetation he had himself brought into being. Hence, human victims were sacrificed to him in order to appease his anger in time of plague or other trouble, the victim being usually the first-born of the sacrificer and being burnt alive. In the Old Testament this is euphemistically termed "passing" the victim "through the fire" (2Ki 16:3; 21:6). The forms under which Baal was worshipped were necessarily as numerous as the communities which worshipped him. Each locality had its own Baal or divine "Lord" who frequently took his name from the city or place to which he belonged. Hence, there was a Baal-Zur, "Baal of Tyre"; Baal-hermon, "Baal of Hermon" (Jud 3:3); Baal-Lebanon, "Baal of Lebanon"; Baal-Tarz, "Baal of Tarsus." At other times the title was attached to the name of an individual god; thus we have Bel-Merodach, "the Lord Merodach" (or "Bel is Merodach") at Babylon, Baal-Melkarth at Tyre, Baal-gad (Jos 11:17) in the north of Palestine. Occasionally the second element was noun as in Baal-Shemaim, "lord of heaven," Baalzebub (2Ki 1:2), "Lord of flies," Baal-Hamman, usually interpreted "Lord of heat," but more probably "Lord of the sunpillar," the tutelary deity of Carthage. All these various forms of the Sun-god were collectively known as the Baalim or "Baals" who took their place by the side of the female Ashtaroth and Ashtrim. At Carthage the female consort of Baal was termed Pene-Baal, "the face" or "reflection of Baal."

III. Baal-Worship:

In the earlier days of Hebrew history the title Baal, or "Lord," was applied to the national God of Israel, a usage which was revived in later times, and is familiar to us in the King James Version. Hence both Jonathan and David had sons called Merib-baal (1Ch 8:31; 9:40) and Beeliada (1Ch 14:7). After the time of Ahab, however, the name became associated with the worship and rites of the Phoenician deity introduced into Samaria by Jezebel, and its idolatrous associations accordingly caused it to fall into disrepute. Hosea 2:16 declares that

henceforth the God of Israel should no longer be called Baali, "my Baal," and personal names like Esh-baal (1Ch 8:33; 9:39), and Beelinda into which it entered were changed in form, Baal being turned into bosheth which in Heb at any rate conveyed the sense of "shame."

IV. Temples, etc.:

Temples of Baal at Samaria and Jerusalem are mentioned in 1Ki 1:18; where they had been erected at the time when the Ahab dynasty endeavored to fuse Israelites and Jews and Phoenicians into a single people under the same national Phoenician god. Altars on which incense was burned to Baal were set up in all the streets of Jerusalem according to Jeremiah (11:13), apparently on the flat roofs of the houses (Jer 32:29); and the temple of Baal contained an image of the god in the shape of a pillar or Bethel (2Ki 10:26,27). In the reign of Ahab, Baal was served in Israel by 450 priests (1Ki 18:19), as well as by prophets (2Ki 10:19), and his worshippers wore special vestments when his ritual was performed (2Ki 10:22). The ordinary offering made to the god consisted of incense (Jer 7:9) and burnt sacrifices; on extraordinary occasions the victim was human (Jer 19:5). At times the priests worked themselves into a state of ecstasy, and dancing round the altar slashed themselves with knives (1Ki 18:26,28), like certain dervish orders in modern Islam.

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vehicle for a higher and purer religious faith. The material was borrowed, the spirit belonged to Israel, and the spirit was Divine. Words and literary materials were secured from Babylonia, but the religious and spiritual came from Israel and from Israel's God. The word Sabbath is Babylonian indeed, but the great social and religious institution which it represents in Israel is not Babylonian but distinctively Hebrew. The Divine name Yahweh appears among other peoples, passes over into Babylonia and afterward is used by Israel, but the spiritual God who bears the name in Israel is no Babylonian or Kenite deity. The Babylonians, during all their history and in all their speculations, never conceived a god like unto Him. He belongs to the Hebrews alone.

The gods of Babylonia are connected, as we have seen, with primitive animism or they are merely local deities. The God of Israel, on the other hand, is a God revealed in history. He brought Israel out of Egypt. He is continually made known to His people through the prophets as a God revealed in history. His religion is not developed out of Babylonian polytheism which existed as polytheism in the earliest periods and endured as polytheism unto the end. The religion of Israel, on the other hand, though some of its material origins are humble, moved steadily onward and upward until the great monotheistic idea found universal acceptance in Israel. The religions of Philistia and Phoenicia, Moab, and of Edom, were subject to the same play of influences from Babylonia and Egypt, but no larger faith developed out of them. In Israel alone ethical monotheism arose, and ethical monotheism has no roots in Babylonia. The study of the religion of Babylonia is indeed of the highest importance for the understanding of Israel's faith, but it is of less importance than some modern scholars have attempted to demonstrate.

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Robert W. Rogers

BABYLONIAN CAPTIVITY

See [CAPTIVITY](#) .

BABYLONIANS

bab-i-lo'-ni-anz: The inhabitants of [BABYLONIA](#) (which see). They were among the colonists planted in Samaria by the Assyrians (Ezr 4:9). "The likeness of the Babylonians in Chaldea" (Eze 23:15) refers to the pictures which were common on the walls of Babylonian palaces, and the reports of them being heard in Jerusalem, or

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copies of them seen there, awakened the nation's desire for these unknown lovers, which Judah had ample occasion to repent of (Eze 23:17,23; compare 2Ki 24).

BABYLONISH GARMENT

bab-i-lo'-nish gar'ment: In the King James Version, Jos 7:21, for **BABYLONISH MANTLE**, which see.

BABYLONISH MANTLE

man'-tl (the King James Version Babylonish Garment): One of the articles taken by Achan from the spoil of Jericho (Jos 7:21). In the Hebrew "a mantle of Shinar." Entirely gratuitous is the suggested correction of Shinar to se'ar, making "a hairy mantle." The Greek has psilen poikilen, which Josephus apparently understood to mean "a royal garment all woven out of gold" (Ant., V, i, 10). The Vulgate (Jerome's Latin Bible, 390-405 A. D.) calls it a "scarlet pallium," and some of the rabbinical traditions make it a purple robe. Such classical writers as Pliny and Martial speak of the weaving of embroidered stuffs as a famous industry of Babylonia. Many tablets that have been deciphered indicate that the industry was indeed widely extended, that its costly products were of great variety and that some of them were exported to distant markets; in fine, that the account in Joshua is characterized by great verisimilitude.

Willis J. Beecher

BACA

ba'-ka bakha':In the King James Version in Ps 84:6, where the Revised Version (British and American) has "the valley of Weeping," with a marginal variant which is best put in the form, "the valley of the balsam-trees." The word is elsewhere used only in the duplicated account of one of David's battles (2Sa

5:23,24; 1Ch 14:14,15). There the translation is "the mulberry trees," with "the balsam-trees" in the margin in the Revised Version (British and American). Conjecturally the word is, by variant spelling, of the stem which denotes weeping; the tree is called "weeper" from some habit of the trickling of its gum or of the moisture on it; the valley of weeping is not a geographical locality, but a picturesque expression for the experiences of those whose strength is in Yahweh, and who through His grace find their sorrows changed into blessings.

Willis J. Beecher

BACCHIDES

bak-i-dez: Bakchides: Bacchides, ruler over Mesopotamia and a faithful friend of both Antiochus Epiphanes and Demetrius Soter, established at the request of the latter the rulership over Judea for Aleimus, who, desiring to become high priest, had made false accusations against Judas Maccabee (1 Macc 7:8 ff; Ant, XII, x, 2). Bacchides is sent the second time to Judea after the Syrian general Nicanor was killed near Adasa and Judas Maccabee had gained control of the government (1 Macc 9:1 ff; Ant, XII, x).

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Bacchides after an unsuccessful battle near Bethbasi was forced to make peace with Jonathan, the brother of Judas Maccabee (1 Macc 9:58 ff; Ant, XIII, i). In 1 Macc 10:12 and 2 Macc 8:30 reference is made to the strongholds Bacchides built during his second campaign against Jerusalem (1 Macc 9:50). Compare **ALCIMUS ; BETHBASIS ; JONATHAN ; JUDAS MACCABAEUS ; ADASA ; NICANOR** . less importance than some modern scholars have attempted to demonstrate.

A. L. Breslich

BACCHURUS

ba-ka'-rus: Bakchouros: One of the "holy singers" who put away his "strange wife" (1 Esdras 9:24). Omitted in Ezr 10.

BACCHUS

bak'-us Dionusos; later Bakchos, the Feast of Bacchus; Dionusia: The god of wine. His worship had extended over the whole Greek and Roman world centuries before the Christian era, and had degenerated into an orgy of drunkenness and unnamable immoralities, possibly under the influence of oriental Baal worship, such as the Hebrew prophets condemned. It has been surmised that Dionysus was originally not a Greek, but an oriental deity. His worship had been introduced into Egypt, perhaps by the Ptolemies, and Ptolemy Philopator (222-204 BC) had branded the Jews there with his emblem, the sign of the ivy. When Antiochus Epiphanes made his assault upon Jerusalem in the year 168 BC, he determined to extirpate the worship of Yahweh, which he recognized as the strength of the Jewish resistance, and to replace it by Greek religion. All worship of Yahweh and the observance of Jewish rites, such as the Sabbath and circumcision, were prohibited. Heathen worship was set up all over Judea, and in the temple at Jerusalem on the altar of burnt offering an altar to Jupiter was erected, "the abomination that maketh desolate" (Da 11:31), and a

swine was sacrificed upon it (see **ABOMINATION OF DESOLATION**). The immoral practices associated with heathen worship in those days established themselves in the temple. When this feast of Bacchus (Dionysus) with all its revelry came round, the Jews were compelled to go in procession in honor of Bacchus (Dionysus), wearing wreaths of ivy, the emblem of the god (2 Macc 6:7). Some years later, when the worship of Yahweh had been restored, Nicanor the general of Demetrius I, in conducting the war against Judas Maccabacus, threatened the priests that, unless they delivered Judas up as a prisoner, "he would raze the temple of God even with the ground, break down the altar, and erect there a temple unto Bacchus (Dionysus) for all to see" (2 Macc 14:33).

See **DIONYSIA** .

LITERATURE.

Cheyne, article "Bacchus," EB; Kent, History of the Jewish People, I, 328-29; Josephus, Ant, XII, v, 4.

T. Rees

BACENOR

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ba-se'-nor Bakenor: An officer in the army of Judas Maccabee engaged in war against Gorgias, governor of Idumaea (2 Macc 12:35). Compare Ant, XII, viii, 6.

BACHRITE

bak'-rit. See **BECHER** .

BACK, BACK PARTS

(1) 'achar, ("back side" as in the King James Version): "He led the flock to the back of the wilderness" (Ex 3:1), i.e. "to the pasture-lands on the other side of the desert from the Midianite encampments."

(2) 'achor, ("hinder part," "the West"): Used of God in an anthropomorphic sense ("Thou shalt see my back," Ex 33:23) to signify "the after-glow of the Divine radiance," the faint reflection of God's essential glory. See also Isa 38:17 and compare 1Ki 14:9 and Ne 9:26.

(3) opisthen, ("back side"): "A book written within and on the back" (Re 5:1), "but the back of a book is not the same as the reverse side of a roll. John was struck, not only with the fact that the roll was sealed, but also with the amount of writing it contained" (HDB, I, 231). Compare Eze 2:10.

M. O. Evans

BACKBITE

bak'-bit raghal; doloo: To slander the absent, like a dog biting behind the back, where one cannot see; to go about as a talebearer. "He that backbiteth [Revised Version, slandereth] not with his tongue" (Ps 15:3).

Backbiters bak'-bit-~rz (Greek katalaloi: Men who speak against. Vulgate,

"detractors" (Ro 1:30)).

Backbiting bak'-bit-ing: cether: Adj. "a backbiting tongue"; literally, "a tongue of secrecy" (Pr 25:23). katalalia: substantive "a speaking against" (2Co 12:20; Wisdom 1:11); "evil speaking" (1Pe 2:1). glossa trite: "a backbiting tongue" (the King James Version of Ecclesiasticus 28:14,15); more literally translated in the Revised Version (British and American) "a third person's tongue."

T. Rees

BACKSIDE

bak'sid':See [BACK](#) .

BACKSLIDE

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bak'-slid' (meshubhah; Ho 11:7; 14:4 and often in Ho and Jer, shobhabh; shobhebh, in Jer, 4 times: all meaning "turning back or away," "apostate," "rebellious." carar, in Ho 4:16 = "stubborn," "rebellious"; the Revised Version (British and American) "stubborn"): In all places the word is used of Israel forsaking Yahweh, and with a reference to the covenant relation between Yahweh and the nation, conceived as a marriage tie which Israel had violated. Yahweh was Israel's husband, and by her idolatries with other gods she had proved unfaithful (Jer 3:8,14; 14:7; Ho 14:4). It may be questioned whether Israel was guilty so much of apostasy and defection, as of failure to grow with the growing revelation of God. The prophets saw that their contemporaries fell far short of their own ideal, but they did not realize how far their predecessors also had fallen short of the rising prophetic standard in ideal and action. See **APOSTASY**.

Backslider bak'-slid-er cugh lebh: "The backslider in heart shall be filled with his own ways" (Pr 14:14). But the Revised Version (British and American) "backslider" conveys the wrong impression of an apostate. The Hebrew expression here implies simply non-adherence to the right, "The bad man reaps the fruits of his act" (Toy, Prov, in loc.).

T. Rees

BADGER

baj'er: tachash: The word tachash occurs in the descriptions of the tabernacle in Ex 25; 26; 35; 36; 39, in the directions for moving the tabernacle as given in Nu 4, and in only one other passage, Eze 16:10, where Jerusalem is spoken of as a maiden clothed and adorned by her Lord. In nearly all these passages the word tachash occurs with 'or, "skin," rendered: the King James Version "badgers' skins," the Revised Version (British and American) "sealskin," the Revised Version, margin "porpoise-skin," Septuagint dermatata huakinthina. In all the passages cited in Ex and Nu these skins are mentioned as being used for

coverings of the tabernacle; in Eze 16:10, for shoes or sandals. The Septuagint rendering would mean purple or blue skins, which however is not favored by Talmudic writers or by modern grammarians, who incline to believe that tachash is the name of an animal. The rendering, "badger," is favored by the Talmudic writers and by the possible etymological connection of the word with the Latin taxus and the German Dachs. The main objection seems to be that badgers' skins would probably not have been easily available to the Israelites. The badger, *Meles taxus*, while fairly abundant in Lebanon and Anti-Lebanon, does not seem to occur in Sinai or Egypt.

A seal, *Monachus albiventer* (Arabic fukmeh), the porpoise, *Phocoena comrnunis*, and the common dolphin, *Delphinus delphis*, are all found in the Mediterranean. The dugong, *Halicore dugong*, inhabits the Indian Ocean and adjoining waters from the Red Sea to Australia. The Arabic tukhas or dukhas is near to tachash and is applied to the dolphin, which is also called delfin. It may be used also for the porpoise or even the seal, and is said by Tristram and others to be applied to the dugong. The statement of Gesenius (Boston, 1850, under the word "tachash") that the Arabs of Sinai wear sandals of dugong skin is confirmed by recent travelers, and is of interest with reference to Eze 16:10, "... shod thee with badgers' skin" (King James Version). The dugong is a marine animal from 5 to 9 ft. in length, frequenting the shore and feeding

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upon seaweed. It belongs to the order Sirenia. While outwardly resembling Cetacea (whales and porpoises), the Sirenia are really more allied to the Ungulata, or hoofed animals. The dugong of the Indian Ocean and the manatee of the Atlantic and of certain rivers of Africa and South America, are the only living representatives of the Sirenia. A third species, the sea-cow of Behring Sea, became extinct in the 18th century. The seal and porpoise of the Revised Version (British and American), the dolphin, and the dugong are all of about the same size and all inhabit the seas bordering on Egypt and Sinai, so that all are possible candidates for identification with the tachash. Of the four, recent opinion seems most to favor the dugong.

Mr. S. M. Perlmann has suggested (Zoologist, set. 4, XII, 256, 1908) that the okapi is the animal indicated by tachash.

Gesenius (Leipzig, 1905) cites Bondi (Aegyptiaca, i. ff) who adduces the Egyptian root t-ch-s and makes the expression 'or tachash mean "soft-dressed skin." This suits the context in every passage and is very promising explanation.

Alfred Ely-Day

BAEAN

be'-an huioi Baian; the King James Version Bean; 1 Macc 5:4: A tribe mentioned only because of its malignant hatred of the Jews. Its aggressive hostility against their religion and the rebuilding of their sanctuary duplicated the conspiracy of Sanballat and his confederates against the restoration of Jerusalem and the temple in the days of Nehemiah (compare Ne 4:7,8). Utterly exterminated by Judas Maccabeus who burned alive, in towers, many of the imprisoned people. See **MAON**.

BAG

Bags of various kinds are mentioned in the English Bible, but often in a way to obscure rather than to the original.

(1) "Bag" is used for a Hebrew word which means a shepherd's "bag," rendered "wallet" in the Revised Version (British and American). This "bag" of the shepherd or "haversack" of the traveler was of a size sufficient for one or more days' provisions. It was made of the skin of animals, ordinarily undressed, as most of the other "bags" of ancient times were, and was carried slung across the shoulder. This is the "scrip for the journey" here mentioned in Mt 10:10 and its parallel (the King James Version). ("Scrip" is Old English, now obsolete.) A unique word appears in 1Sa 17:40,49 which had to be explained even to Hebrew readers by the gloss, "the shepherd's bag," but which is likewise rendered "wallet" by the American Standard Revised Version.

(2) "Bag" translates also a word ballanton which stands for the more finished leather pouch, or satchel which served as a "purse" (see Christ's words, Lu 10:4 King James Version: "Carry neither purse, nor scrip," and 12:33 King James Version: "Provide yourselves bags which wax not old"). The word rendered "purse" in Mt 10:9: "Get you no gold, nor silver, nor brass in your purses"; Mr 6:8: "No money in their purse," is a different word entirely, the true rendering of which is "girdle" (Revised Version, margin). The oriental "girdle," though sometimes of crude leather, or woven

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camel's hair (see **GIRDLE**), was often of fine material and elegant workmanship, and was either made hollow so to carry money, or when of silk or cloth, worn in folds, when the money was carried in the folds.

(3) The small "merchant's bag" often knotted in a handkerchief for carrying the weights, such as is mentioned in De 25:13: "Thou shalt not have in thy bag divers weights, a great and a small," was another variety. This too was used as "purse," as in the case of the proposed common purse of the wicked mentioned in Pr 1:14: "We will all have one purse," and sometimes carried in the girdle (compare Isa 46:6).

(4) Then there was the "bag" tseror, rendered "bundle" in Ge 42:35 which was the favorite receptacle for valuables, jewels, as well as money, used figuratively with fine effect in 1Sa 25:29: "The soul of my lord shall be bound in the bundle of life"—"life's jewel-case" (see 2Ki 12:10 where the money of the temple was said to be put up "tied up" in bags). This was a "bag" that could be tied with a string: "Behold, every man's bundle of money was in his sack," and with (compare Pr 7:20) "He hath taken a bag of money with him" (compare Hag 1:6: "earneth wages to put it into a bag holes"). A seal was sometimes put on the knot, which occasions the figure of speech used in Job 14:16,17, "Dost thou not watch over my sin? My transgression is sealed up in a bag," i.e. it is securely kept and reckoned against me (compare also 1Sa 9:7; 21:5 where the Hebrew keli, is rendered by "vessels" and stands for receptacles for carrying food, not necessarily bags).

(5) Another Hebrew word chariT; Arabic charitat, is used, on the one hand, for a "bag" large enough to hold a talent of silver (see 2Ki 5:23, "bound two talents of silver in two bags"), and on the other, for a dainty lady's satchel, such as is found in Isa 3:22 (wrongly rendered "crisping pins" in the King James Version). This is the most adequate Hebrew word for a large bag. (6) The "bag" which Judas carried (see Joh 12:6 the King James Version, "He was a thief and had the bag"; compare Joh 13:29) was in reality the small "box" (Revised Version, margin)

originally used for holding the mouthpieces of wind instruments (Kennedy, in the 1-volume HDB). The Hebrew 'argaz, (found only here) of 1Sa 6:8, rendered "coffer" in English Versions of the Bible and translated glossokomon, by Josephus, appears to stand for a small "chest" used to hold the gold figures sent by the Philistines as a guilt offering. It is from a word that means "to wag," "to move to and fro"; compare the similar word in Arabic meaning a bag filled with stones hung at the side of the camel to "preserve" equilibrium (Gesenius). But the same word Josephus uses is found in modern Greek and means "purse" or "bag" (Hatch). Later to "carry the bag" came to mean to be treasurer.

George B. Eager

BAGGAGE

bag'aj:

(1) keli, ("the impedimenta of an army"): "David left his baggage in the hand of the keeper of the baggage" (1Sa 17:22); "at Michmash he layeth up his baggage" (Isa 10:28). The American Standard Revised Version gives baggage for "stuff" at 1Sa 10:22; 25:13; 30:24.

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(2) aposkeue: "Beside the baggage" (Judith 7:2), "a great ado and much baggage" (1 Macc 9:35,39), "the women and the children and also the baggage" (the King James Version "and other baggage"; 2 Macc 12:21).

(3) aposkeuazomai, ("to make ready for leaving," "to pack up baggage"): "We took up (made ready, Revised Version margin) our baggage" (Ac 21:15, the King James Version "carriages"), i.e. what they could carry—English: "luggage"; but others understand the term of the loading of the baggage animals.

M. O. Evans

BAGO

ba'-go (Codex Alexandrinus, Bago; Codex Alexandrinus, @Banai = Bigvai [Ezr 8:14]): The descendants of Bago returned with Ezra to Jerusalem (1 Esdras 8:40).

BAGOAS

ba-go'as Bagoas: The eunuch in charge of the household of Holofernes whom the latter engaged to bring Judith to his palace (Judith 12:11 ff; 13:1,3; 14:14). Compare **JUDITH** .

BAGOI

bag'-o-i (Codex Alexandrinus, Bagoi; Codex Vaticanus, Bosai = Bigvai [Ezr 2:14; Ne 7:19]): The descendants of B. returned with Zerubbabel to Jerusalem (1 Esdras 5:14).

BAHARUMITE; øBARHUMITE

ba-ha'-rum-it; bar-hu'-mit (1Ch 11:33; 2Sa 23:31): A native of **BAHURIM** (which see).

BAHURIM

ba-hu'-rim bachurim; (Baoureim usually, but there are variants): A place in the territory of Benjamin which lay on an old road from Jerusalem to Jericho followed by David in his flight from Absalom (2Sa 15:32-16:5 ff). It ran over the Mount of Olives and down the slopes to the East. The Talmud identifies it with Ale, math, the modern Almit, about a mile beyond 'Anata, going from Jerusalem. If this identification is correct, Wady Farah may be the brook of water ([2Sa 17:20](#)). Here Paltiel was parted from his wife Miehah by Abner (2Sa 3:16). It was the home of Shimei, who ran along a ridge of the hill cursing and throwing stones at the fugitive king (2Sa 16:5; 1Ki 2:8). In Bahurim Jonathan and Ahimaaz, the native messengers of David, were concealed in a well by a loyal woman (2Sa 17:18 ff). Azmaveth, one of David's heroes, was a of Bahurim. In 2Sa 23:31 we should read, as in 1Ch 11:33,

Barahumite. W. Ewing

BAITERUS

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ba-i'-ter-us Baiterous; (the King James Version Meterus): The descendants of Baiterous returned with Zerubbabel to Jerusalem (1 Esdras 5:17). Omitted in Ezr 2 and Ne 7.

BAJITH

ba'-jith.

See [BAYITH](#) .

BAKBAKKAR

bak-bak'-ar baqbaqqar, "investigator": A Levite (1Ch 9:15).

BAKBUK

bak'-buk baqbuq, "bottle" perhaps onomatopoeical, referring to the clucking noise created by the pouring out of the contents of a bottle = Acub, (1 Esdras 5:31): The descendants of Bakbuk returned with Zerubbabel to Jerusalem ([Ezr 2:51](#); [Ne 7:53](#)).

BAKBUKIAH

bak-bu-ki'-a baqbuqyah, ("the Lord pours out"):

(1) A Levite who "dwelt in Jerusalem" after the return from Babylon (Ne 11:17).

(2) A Levite who returned with Zerubbabel to Jerusalem (Ne 12:9).

(3) A Levite and porter keeping "the watch at the store-houses of the gates" (Ne 12:25).

BAKEMEATS

bak'-mets: Only in Ge 40:17 the King James Version and the English Revised Version. "All manner of baked food for Pharaoh" the American Standard Revised Version. Any kind of meat baked or cooked.

See [BREAD](#) ; [FOOD](#) .

BAKING

bak'-ing.

See [BREAD](#) .

BAKING PAN

See [BREAD](#) ; [PAN](#) .

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BALAAM

ba'-lam bil'am, ("devourer"): The son of Beor, from a city in Mesopotamia called Pethor, a man possessing the gift of prophecy, whose remarkable history may be found in Nu 22:2-24:25; compare Num 31:8,16; [De 23:4](#); [Jos 13:22](#); [24:9](#); [Ne 13:2](#); [Mic 6:5](#); [2Pe 2:15](#) ; Jude 1:11; Re 2:14.

1. History:

When the children of Israel pitched their tents in the plains of Moab, the Moabites entered into some sort of an alliance with the Midianites. At the instigation of Balak, at that time king of the Moabites, the elders of the two nations were sent to Balaam to induce him, by means of a bribe, to pronounce a curse on the advancing hosts of the Israelites. But, in compliance with God's command Balaam, refused to go with the elders. Quite different was the result of a second request enhanced by the higher rank of the messengers and by the more alluring promises on the part of Balak. Not only did God permit Balaam to go with the men, but he actually commanded him to do so, cautioning him, however, to act according to further instructions. While on his way to Balak, this injunction was strongly impressed on the mind of Balaam by the strange behavior of his ass and by his encounter with the Angel of the Lord.

Accompanied by Balak who had gone out to meet the prophet, Balaam came to Kiriath-huzoth. On the next morning he was brought up "into the high places of Baal" commanding a partial view of the camp of the Israelites. But instead of a curse he pronounced a blessing. From there he was taken to the top of Peor, yet this change of places and external views did not alter the tendency of Balaam's parables; in fact, his spirit even soared to greater heights and from his lips fell glowing words of praise and admiration, of benediction and glorious prophecy. This, of course, fully convinced Balak that all further endeavors to persuade the seer to comply with his wishes would be in vain, and the two parted.

Nothing else is said of Balaam, until we reach Nu 31. Here in 31:8 we are told of his violent death at the hands of the Israelites, and in 31:16 we learn of his shameful counsel which brought disgrace and disaster into the ranks of the chosen people.

2. Problems:

Now, there are a number of interesting problems connected with this remarkable story. We shall try to solve at least some of the more important ones.

(1) Was Balaam a prophet of Jeh? For an answer we must look to Nu 22-24. Nowhere is he called a prophet. He is introduced as the son of Beor and as a man reputed to be of great personal power (compare Nu 22:6). The cause of this is to be found in the fact that he had intercourse of some kind with God (compare Nu 22:9,20; 22:22-35; 23:4; 23:16). Furthermore, it is interesting to note how Balaam was enabled to deliver his parables. First it is said: "And Yahweh put a word in Balaam's mouth" (Nu 23:5; compare Nu 23:16), a procedure seemingly rather mechanical, while nothing of the kind is mentioned in Nu 24. Instead we meet with the remarkable sentence: "And when Balaam saw that it pleased Yahweh to bless Israel, he went not, as at the other times, to meet with enchantments"(Nu 24:1), and then: "the Spirit of God came

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3. Balaam's Character:

This may furnish us a clue to his character. It, indeed, remains "instructively composite." A soothsayer who might have become a prophet of the Lord; a man who loved the wages of unrighteousness, and yet a man who in one supreme moment of his life surrendered himself to God's holy Spirit; a person cumbered with superstition, covetousness and even wickedness, and yet capable of performing the highest service in the kingdom of God: such is the character of Balaam, the remarkable Old Testament type and, in a sense, the prototype of Judas Iscariot.

4. Balaam as a Type:

In 2Pe 2:15 Balaam's example is used as a means to illustrate the pernicious influence of insincere Christian teachers. The author might have alluded to Balaam in the passage immediately preceding 2Pe 2:15 because of his abominable counsel. This is done in Re 2:14. Here, of course, Balaam is the type of a teacher of the church who attempts to advance the cause of God by advocating an unholy alliance with the ungodly and worldly, and so conforming the life of the church to the spirit of the flesh.

LITERATURE.

Butler's Sermons, "Balaam"; ICC, "Numbers."

William Baur

BALAC

ba'-lak.

See **BALAK**.

BALADAN

bal'-a-dan bal'adhan, "He (i.e. Merodach) has given a son": Baladan is said in 2Ki 20:12 and Isa 39:1 to have been the father of Berodach (Merodach)-Baladan, king of Babylon. Some have thought that the Biblical writer was wrong here, inasmuch as it is said in the inscriptions of Sargon (Annals, 228, 315; Pt., 122), that Merodach-Baladan was the son of Yakin. It is evident, however, from the analogy of Jehu, who is called by the Assyrian kings the son of Omri, that Yakin is to be looked upon as the founder of the dynasty or kingdom, rather than as the father of Merodach-Baladan. The Bith Yakin, over which Merodach-Baladan is said to have been king, corresponds exactly to the phrase Bith Khumria, or House of Omri, over which Jehu is said to have ruled. There is no reason, then, for supposing that there is an error in either case. There is, however, good reason for believing that the Merodach-Baladan of the Book of Kings was the son of another king of the same name. That only the latter part of the father's name is here mentioned may be compared with the Shalman of Ho 10:14 for the more fully-written Shalmaneser of 2Ki 17:3; and with the Jareb of Ho 5:13 and Ho 10:6, probably for Sennacherib. Such abbreviation of proper names was usual among the Assyrians and Babylonians. See Tallquist, Namenbuch, xiv- xix.

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R. Dick Wilson

BALAH

ba'la balah; Bola: A place, unidentified, in the territory of Simeon (Jos 19:3), called Bilhah in 1Ch 4:29. It may be identical with Baalah in Judah (Jos 15:29).

BALAK

ba'-ak balaq, ("devastator" or "one who lays waste"): Mentioned in connection with the story of Balaam/Balak (Nu 22-24; compare Jos 24:9; Jud 11:25; Mic 6:5; Re 2:14). He was the king of Moab who hired Balaam to pronounce a curse on the Israelites.

See [BALAAM](#) .

BALAMON

bal'-a-mon Balamon; (the King James Version, Balamo): In the field between Balamon and Dothaim Manasses, the husband of Judith, was buried (Judith 8:3). Compare Baal-hamon (So 8:11).

BALANCE

bal'-ans The English word "balance" is from the Latin bilanx =" having two scales" (bi =" two" and lanx =" plate," or "scale"). It is used to render three Hebrew words:

(1) mo'znayim (Le 19:36; Job 6:2; Ps 62:9; Pr 11:1; Isa 40:12,15; Jer 32:10, etc.);

(2) qaneh (Isa 46:6), and

(3) pelec (Pr 16:11).

It is found in the sing., e.g. "a just balance" (Pr 16:11); "a pair of balances" (Re 6:5, etc.), as well as in the plur., e.g. "just balances" (Le 19:36), "weighed in the balances" (Da 5:27, etc.).

1. Balances among the Ancient Hebrews; the Parts, etc.:

(1) The "balances" of the ancient Hebrews differed little, if at all, from those used by the Egyptians (Wilkinson, *Anc. Egypt* (1878), II, 246 f). They consisted, probably, of a horizontal bar, either pivoted on a perpendicular rod (see Erman, *Aegypten*, I, 615 for similar Egyptian balances), or suspended from a cord and held in the hand, the more primitive form. At the ends of the bar were pans, or hooks, from which the things to be weighed were suspended, sometimes in bags.

A good description of the more developed and final form is this: A beam with its fulcrum in the middle and its arms precisely equal. From the ends of the arms were

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suspended two scales, the one to receive the object to be weighed, the other the counterpoise, or weight.

(2) The weights were of stone at first and are so named in De 25:13 King James Version, margin. A pair of scales (the King James Version "a pair of balances") is used in Re 6:5 by a figure of speech for the balance as a whole; only once is the beam so used, in Isa 46:6, literally, "weigh silver in the beam." Abraham, we are told (Ge 23:16), "weighed the silver."

2. Probably of Babylonian Origin:

The basis and fountain-head of all systems of weights and measurements is to be traced, it is now thought, to Babylonia; but the primitive instruments and systems were subject to many modifications as they entered other regions and passed into the derivative systems. The Roman "balance" is the same as our steelyard (vulgarly called "stillyards"). Compare the Chinese, Danish, etc.

3. The System of Weighing Liable to Fraud:

Though the "balances" in ancient times were rudely constructed, the weighing could be done quite accurately, as may be seen in the use of equally primitive balances in the East today. But the system was liable to fraud. A "false balance" might be literally one so constructed that the arms were of unequal length, when the longer arm would be intended, of course, for the article to be weighed. The system was liable, however, to various other subtle abuses then as now; hence the importance in God's sight of "true weights" and a "just balance" is enforced again and again (see Le 19:36; Pr 11:1; 16:11; 20:23; Am 8:5; Mic 6:11, etc.).

4. "Wicked Balances" Condemned:

"A false balance is an abomination to Yahweh" (Pr 11:1; compare Pr 20:23), and "a just balance and scales are Yahweh's" (Pr 16:11). Ho 12:7 condemns "the balances of deceit" in the hand of the wicked; Am 8:5 (the King James Version)

cries out upon "falsifying the balances by deceit," and Mic 6:11 denounces "wicked balances." Indeed, the righteousness of a just balance and true weights, and the iniquity of false ones are everywhere emphasized by the lawmakers, prophets and moral teachers of Israel, and the preacher or teacher who would expose and denounce such things in God's name today need be at no loss for texts and precedents.

See [WEIGHTS AND MEASURES](#) .

LITERATURE.

Wilkinson, Ancient Egypt; Erman, Egypt; Lepsius, Denkmaler; and articles on "Balance." etc., in Smith, DB, EB, Jewish Encyclopedia, HDB, etc.

George B. Eager

BALANCINGS

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bal'-ans-ins: "The balancings of the clouds" (Job 37:16), the manner in which they are poised and supported in the air, alike with their mysterious spreadings and motions, challenge the strongest intellect to explain.

BALASAMUS

ba-las'-a-mus.

See [BAALSAMUS](#) .

BALD LOCUST

bold lo'kust.

See [LOCUST](#) .

BALDNESS

bald'-ness qorchah: The reference in the Bible to baldness is not to the natural loss of hair, but to baldness produced by shaving the head. This was practiced as a mark of mourning for the dead (Le 21:5; Isa 15:2; 22:12); as the result of any disaster (Am 8:10; Mic 1:16). The custom arose from the fact that the hair was regarded as a special ornament. It was the custom of the people of the land, and the Israelites were strictly forbidden to practice it (Le 21:5; Deut 14:1). These are striking passages with reference to the knowledge the Israelites had concerning the future life. This is saying to them what Paul said to the Thessalonians (1Th 4:13). To call one a "bald head" was an epithet of contempt, and was sometimes applied to persons who were not naturally bald. It was the epithet applied by certain infidel young men to Elisha (2Ki 2:23,24). In a figurative sense it is used to express the barrenness of the country (Jer 47:5).

See [HAIR](#) ; [SHAVING](#) .

Jacob W. Kapp

BALL

bol (dur): A rare Hebrew word used in this sense only in Isa 22:18, and correctly rendered in the American Standard Revised Version "He will surely wind thee round and round, and toss thee like a ball into a large country." De Or, Bottcher, Jastrow, following Talmud, regard the noun as kaddur, but perhaps incorrectly.

See also [GAMES](#) .

BALM

bam (tseri, tsori; Septuagint rhotine): The name of an odoriferous resin said to be brought from Gilead by Ishmaelite Arabs on their way to Egypt (Ge 37:25). It is translated "balm" in the King James Version and the Revised Version (British and American), but is called "mastic," the Revised Version, margin. In Ge 43:11 it is one

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of the gifts sent by Jacob to Joseph, and in Eze 27:17 it is named as one of the exports from Judea to Tyre. The prophet Jeremiah refers figuratively to its medicinal properties as an application to wounds and as a sedative (Jer 8:22; 46:11; 51:8). The name is derived from a root signifying "to leak," and is applied to it as being an exudation. There is a sticky, honeylike gum resin prepared at the present day at Jericho, extracted from the *Balanites Aegyptiaca* grown in the Ghor, and sold to travelers in small tin boxes as "Balm of Gilead," but it is improbable that this is the real tscori and it has no medicinal value. The material to which the classic authors applied the name is that known as Mecca balsam, which is still imported into Egypt from Arabia, as it was in early times. This is the exudation from the *Balsamodendron opobalsamum*, a native of southern Arabia and Abyssinia. The tree is small, ragged- looking and with a yellowish bark like that of a plane tree, and the exudation is said to be gathered from its smaller branches. At the present day it grows nowhere in Palestine. Dr. Post and other botanists have sought for it on the Ghor and in Gilead, and have not found it, and there is no trace of it in the neighborhood of Jericho, which Pliny says is its only habitat. Strabo describes it as growing by the Sea of Galilee, as well as at Jericho, but both these and other ancient writers give inconsistent and incorrect descriptions of the tree evidently at second hand. We learn from Theophrastus that many of the spices of the farther East reached the Mediterranean shore through Palestine, being brought by Arab caravans which would traverse the indefinitely bounded tract East of Jordan to which the name Gilead is given, and it was probably thus that the balm received its local name. Mecca balsam is an orange- yellow, treacly fluid, mildly irritating to the skin, possibly a weak local stimulant and antiseptic, but of very little remedial value.

Alex. Macalister

BALM OF GILEAD

The people of Jericho today prepare for the benefit of pilgrims a "Balm of Gilead" from the zaqqum (*Balanites Aegyptiaca*), but this has no serious claims

to be the balm of antiquity. If we are to look beyond the borders of modern Palestine we may credit the tradition which claims that Mecca balsam, a product of *Balsamodendron Gileadense* and *B. opobalsamum*, was the true "balm," and Post (HDB, I, 236) produces evidence to show that these plants were once grown in the Jordan valley. Yet another suggestion, made by Lagarde, is that the *tsori* = *sturax*, and if so then "balm" would be the inspissated juice of the Storax- tree (*Stytax officinalis*), a common inhabitant of Gilead.

See also [BALM](#) .

E. W. G. Masterman

BALNUUS

bal-nu'-us (Codex Alexandrinus, *Balnouos*; Codex Vaticanus, *Balnous* = *Binnui* (Ezr 10:30)): *Balnuus* put away his "strange wife" (1 Esdras 9:31).

BALSAM bol'-sam (basam, besem; *hedusmata*; *thumiamata*): Is usually "spices" but in the Revised Version, margin (So 5:1,13; 6:2) is rendered as "balsam." It was an

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ingredient in the anointing oil of the priests (Ex 25:6; 35:28). The Queen of Sheba brought it as a present to Solomon (1Ki 10:2) in large quantity (1Ki 10:10) and of a finer quality (2Ch 9:9) than that brought as a regular tribute by other visitors (1Ki 10:25). In the later monarchy Hezekiah had a treasure of this perfume (2Ch 32:27) which he displayed to his Babylonian visitors (Isa 39:2); and after the captivity the priests kept a store of it in the temple (1Ch 9:30). According to Ezekiel the Syrians imported it from Sheba (Eze 27:22). There is a tradition preserved in Josephus (Ant., VIII, vi, 6) that the Queen of Sheba brought roots of the plant to Solomon, who grew

them in a garden of spices at Jericho, probably derived from the references to such a garden in So 5:1,13; 6:2. This may be the source of the statements of Strabo, Trogus and Pliny quoted above (see **BALM**). It was probably the same substance as the **BALM** described above, but from the reference in Ex 30:7; 35:8, it may have been used as a generic name for fragrant resins. The root from which the word is derived signifies "to be fragrant," and fragrant balsams or resins are known in modern Arabic as bahasan. The trees called in 2Sa 5:23,24 (Revised Version, margin) "balsam-trees" were certainly not those which yielded this substance, for there are none in the Shepehlah but there are both mulberry trees and terebinths in the district between Rephaim and Gezer. When used as a perfume the name basam seems to have been adopted, but as a medicinal remedy it is called tsori.

Alex. Macalister

BALTASAR

bal-ta'-sar (Baltasar; the King James Version Balthasar):

(1) The Greek of Hebrew, belTasha'ttsar, or belTe'shatstsar, perhaps corresponding to BalaT-sar-ucur, "protect the life of the king," the Babylonian cognomen of Daniel. Compare Belteshazzar (Da 1:7; 2:26; 4:8 ff, et al.).

(2) Baltasar is also the Greek of the Hebrew belsha'ttsar, or bel'shattsar, the name of the last king of Babylon (corresponding to the Babylonian Bel-sar-ucur; Schrader, Die Keilinschriften und das Alte Testament, III, 396; Syriac Blitshazzar; Vulgate (Jerome's Latin Bible, 390-405 A. D.) Baltassar). Compare Baruch 1 11 and Belshazzar (Da 5:1 ff; 7:1; 8:1).

(3) The name of one of the Magi who according to the legend visited Jesus at Bethlehem: Melchior from Nubia, Balthasar from Godolia, Caspar from Tharsis.

A. L. Breslich

BAMAH

ba'-ma, ba'-ma (bamah, "high place"): The word appears in Eze 20:29 where reference is made to former "high-place worship," the prophet speaking with contempt of such manner of worship. Ewald suggests a play of words, ba'," come" and mah, "what," "what (mah) is the high place (ba-mah) whereunto ye come (ba')?" It is possible that reference is made to a prominent high place like the one at Gibeon (compare 1Ki 3:4; 1Ch 16:39; 21:29; 2Ch 13) for which the name "Bamah" was retained after the reform mentioned by the prophet.

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BAMOTH; BAMOTH-BAAL

ba'-moth, ba'-moth-ba'-al (bamoth-ba'al, "high places of Baal"): Bamoth is referred to in Nu 21:19,20, as a station in the journeyings of Israel North of the Arnon. It is probably the same place as the Bamoth-baal of Nu 22:41 (Revised Version margin), whither Balak, king of Moab, conducted Balaam to view and to curse Israel. Bamoth- baal is named in Jos 13:17 as one of the cities given to Reuben. Mesha, on the Moabite Stone, speaks of having "rebuilt" Beth-bamoth.

BAN

(A, Ban; B, Bainan; 1 Esdras 5:37 = Tobiah (Ezr 2:60; Ne 7:62); some manuscripts of the Septuagint read Boua): The descendants of Ban were not able to trace their ancestry to show "how they were of Israel."

BANAIAS

ban-a-i'-as (Banaias; 1 Esdras 9:35 = Benaiah (Ezr 10:43)): Banaias put away his "strange wife."

BAND

The English word has two generic meanings, each shading off into several specific meanings:

(1) that which holds together, binds or encircles: a bond;

(2) a company of men. The second sense may philologically and logically have been derived from the first, men being held together by social ties. Both meanings appear in Old Testament and New Testament representing various Hebrew and Greek words.

(1) A band

(a) ('e-cur): a flaxen rope (Jud 15:14); a band of iron and brass (Da 4:15,23); metaphorically used of a false woman's hands (Ec 7:26).

(b) (chebhel): "The bands of the wicked have robbed me" (the King James Version of Ps 119:61), where "bands" = "troops" by mistr; the Revised Version (British and American) "The cords of the wicked have wrapped me round"; plural chobhlim = "bands" = the name of the prophet's symbolic staff representing the brotherhood between Judah and Israel (Zec 11:7,14).

(c) ('abhoth): "I drew them with cords of a man, with bands of love" (Ho 11:4; compare Eze 3:25; 4:8; Job 39:10).

(d) (saphah): the edge of the round opening in the robe of the ephod with a band (the Revised Version (British and American) "binding") round about the hole of it (only in Ex 39:23).

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(h) (poiein sustrophen): "to make a conspiracy": "The Jews banded together" (Ac 23:12).

T. Rees

(3) The Augustan Band (speira Sebaste) to which Julius, the Roman centurion who had charge of Paul as a prisoner on his voyage to Rome, belonged, was a cohort apparently stationed at Caesarea at the time (Ac 27:1). Schurer (GJV, I3, 461 f) is of opinion that it was one of five cohorts mentioned by Josephus, recruited in Samaria and called Sebastenes from the Greek name of the city of Samaria (Sebaste). This particular cohort had in all likelihood for its full name Cohors Augusta Sebastenorum, Augusta being an honorific title of which examples are found in the case of auxiliary troops. Sir William Ramsay, following Mommsen (Paul the Traveler, 315, 348), thinks it denotes a body of legionary centurions, selected from legions serving abroad, who were employed by the emperor on confidential business between the provinces and Rome, the title Augustan being conferred upon them as a mark of favor and distinction. The grounds on which the views of Mommsen and Ramsay rest are questioned by Professor Zahn (Introduction to the New Testament, I, 551 ff), and more evidence is needed to establish them.

See [ARMY \(ROMAN\)](#) .

(4) The Italian Band (speira Italike) was a cohort composed of volunteer Roman citizens born in Italy and stationed at Caesarea at this time (Ac 10:1). Schurer maintains that there could have been no Roman cohort there at this time, although he accepts the testimony of inscriptions to the presence of an Italian cohort at a later time. He accordingly rejects the story of Cornelius, holding that the author of the Ac has given in this narrative conditions belonging to a later time (GJV, I3, 462 f). In reply to Schurer, Blass asks why one of the five cohorts mentioned by Josephus may not have been composed of Roman citizens living at Caesarea or Sebaste, and bearing this name (Blass, Acta Apostolorum, 124).

From a recently discovered inscription, Sir W. M. Ramsay has ascertained that there was an Italian cohort stationed in Syria in 69 AD, which heightens the probability of one actually being found in Caesarea at 41-44 AD, and he shows that even if his cohort was at the time on duty elsewhere a centurion like Cornelius might well have been at Caesarea at the time mentioned (Expositor, 5th series, IV, V, with Schurer's rejoinder). The subject of detached service in the provinces of the Roman Empire is admittedly obscure, but nothing emerges in this discussion to cast doubt upon the historical character of Luke's narrative.

See [ARMY \(ROMAN\)](#) .

T. Nicol.

BANDS OF RUDDER

See [RUDDER](#) .

BANDS, BEAUTY AND

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See **BEAUTY AND BANDS** .

BANI

ba'-ni (bani, "posterity"):

- (1) A Gadite, one of David's mighty men (2Sa 23:36).
- (2) A Levite whose son was appointed for service in the tabernacle at David's time (1Ch 6:46).
- (3) A Judahite whose son lived in Jerusalem after the captivity (1Ch 9:4).
- (4) The descendants of Bani (called Binnui, Ne 7:15) returned with Zerubbabel (Ezr 2:10) and had taken "strange wives" (Ezr 10:29).
- (5) Bani who had taken a "strange wife" (Ezr 10:38) mentioned with his brothers, the sons of Bani who also had taken "strange wives" (Ezr 10:34).
- (6) Son of Bani, a Levite and builder (Ne 3:17).
- (7) Bani, who instructed the people at Ezra's time (Ne 8:7).
- (8) Three Levites mentioned in connection with the temple worship at Ezra's time (Ne 9:4,5).
- (9) A Levite who sealed the covenant with Ne (Ne 10:13).
- (10) A leader of the people who also signed the covenant (Ne 10:14).
- (11) One whose son Uzzi was overseer of the Levites at Jerusalem (Ne 11:22).

See **BINNUI** .

A. L. Breslich

BANIAS (1)

ba-ni'-as (B, Baniyas; A, Bani; the King James Version Banid (1 Esdras 8:36)):
An ancestor of Salimoth. The descendants of Baniyas returned with Ezra to
Jerusalem. The name is omitted (Ezr 8:10), perhaps due to the oversight of a
copyist or a mistaken reading of bene, "sons of," for bani.

BANIAS (2)

See [CAESAREA, PHILIPPI](#) .

BANID

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ba'-nid (1 Esdras 8:36): In the Revised Version (British and American) BANIAS, which see.

BANISHMENT

ban'-ish-ment.

See **PUNISHMENTS** .

BANK

bank:

(1) (saphah, "lip," "edge"): "By the bank of the Jordan" (2Ki 2:13); "Upon the bank of the river were very many trees" (Eze 47:7,12).

(2) (gadhah, "cuttings"): Always of banks overflowed (Jos 3:15; 4:18; Isa 8:7), as also

(3) (gidhyah, 1Ch 12:15). (4) (solelah, "mound," "rampart"): "Cast up a bank against the city" (2Sa 20:15, the English Revised Version "mount," the American Standard Revised Version "mound"; compare 2Ki 19:32; Isa 37:33). "Banks of sweet herbs" (So 5:13); "the marginal rendering is the right one, 'towers of perfumes,' i.e. plants with fragrant leaves and flowers trained on trellis-work" (Speaker's Commentary in the place cited.).

(5) (charax, "a stake," "entrenchment"): "Thine enemies shall cast up a bank about thee" (Lu 19:43 the King James Version "trench"). It is probably a military term and stands for a "palisade" (so the Revised Version, margin), i.e. probably an embankment of stakes strengthened with branches and earth, with a ditch behind it, used by the besiegers as a protection against arrows or attacking parties (Latin vallum), such, no doubt, as was employed by Titus in the siege of

Jerusalem, 70 AD (Josephus, BJ, V, vi, 2).

(6) **BANK; BANKING** (which see).

M. O. Evans

BANK; BANKING

1. Introductory:

"Banking" in the full modern sense, of taking money on deposit and lending it out on interest, is of comparatively recent origin. A few "banks of deposit" were founded in Italy in the Middle Ages, but the earliest "banks of issue," of the modern sort, were those of Amsterdam (1609) and Hamburg (1619), beginning in the 17th century. The law of Moses forbade Israelites to charge each other interest (Ex 22:25; Le 25:35,37; De 23:19), but let them lend on interest to Gentiles (De 23:20), though this law was often evaded or disregarded (Ne 5:10,12). Banks and banking, however, are found in operation in the Greek cities; "moneychangers," sitting at their tables (trapezai) in the

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of Mt 21:12, etc. (compare "changers of money," Joh 2:14, and "changers," Joh 2:15, English Versions). Christ upbraids the "slothful servant" because he had not given his pound to "the bank" (or "banker," epi trapezan, literally, "on a banker's table"), who, it is implied, would have kept it safe and paid interest for it (Lu 19:23 f). It is noteworthy that the "tenminae" of Lu 19:24 are those acquired by "the good servant" from the "one" which was first lent him. So these wealthier bankers even then in a way received money on deposit for investment and paid interest on it, after the fashion of the Greeks.

4. Interpretations, Figurative Uses, etc.:

(1) In Christ's parable (Lu 19:23 ff) "the bank" (literally, "a bank," "table") is taken by some to mean "the synagogue," by others to mean "the church" (Lange, LJ, II, 1, 414); i.e. it is thought that Christ meant to teach that the organized body, "synagogue" or "church," might use the gifts or powers of an adherent or disciple, when he himself could not exercise them (compare DCG, article "Bank").

(2) Then some have thought that Christ was here pointing to prayer as a substitute for good works, when the disciple was unable to do such. Such views seem far-fetched and unnecessary (compare Bruce, Parabolic Teaching of Christ, 209 f).

(3) The "money-changers," then as now, had ever to be on guard against false money, which gives point to the oft-quoted extra-scriptural saying (agraphon) of Jesus to His disciples: "Be ye expert money-changers" (Greek ginesthai trapezitai dokimoi; see Origen, in Joam, XIX), which was taken (Clem., Hom., . III, 61) to mean, "Be skillful in distinguishing true doctrine from false" (HDB, 1-vol).

George B. Eager

BANNAIA

ba-na'-ya.

See [SABANNEUS](#) .

BANNAS

ban'-as (Bannos; the King James Version, Banuas): A name occurring in the list of those who returned from the captivity with Zerubbabel (1 Esdras 5:26). Bannas and Sudias are represented by Hoodaviah in the lists of Ezra and Nehemiah.

BANNEAS

ban-e'-as (Bannaias; the King James Version Baanias (1 Esdras 9:26) = Benaiah (Ezr 10:25)): Banneas put away his "strange wife."

BANNER

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ban'-er (**ENSIGN, STANDARDS**): The English word "banner" is from banderia, Low Latin, meaning a banner (compare bandum, Latin, which meant first a "band," an organized military troop, and then a "flag"). It has come to mean a flag, or standard, carried at the head of a military band or body, to indicate the line of march, or the rallying point, and it is now applied, in its more extended significance, to royal, national, or ecclesiastical "banners" also. We find it applied sometimes to a streamer on the end of a lance, such as is used by the Arab sheik today. "Banner" occurs in the following significant Old Testament passages:

(1) in the singular, "Lift ye up a banner upon the high mountain" (Isa 13:2 the King James Version); "a banner to them that fear thee" (Ps 60:4); and

(2) in the plur., "In the name of our God we will set up our banner" (Ps 20:5); "terrible as an army with banner" (So 6:4).

1. Military Ensigns among the Hebrews:

The Hebrews, it would seem, like the Assyrians, the Egyptians, and other ancient nations, had military ensigns. As bearing upon this question, a very significant passage is that found in Nu 2:2: "The children of Israel shall encamp every man by his own standard, with the ensigns of their fathers' houses." "Standard-bearer" in Isa 10:18 the King James Version, "They shall be as when a standard-bearer fainteth," is not a case in point, but is to be rendered as in the Revised Version, margin, "as when a sick man pineth away."

In this noted passage a distinction seems intentionally made (another view is held by some) between "the ensigns of their fathers' houses" (literally, "signs"; compare Ps 74:4, where the reference is thought by some today to be to the standards of Antiochus' army), and "the standards" of the four great divisions of the Hebrew tribes in the wilderness (compare the "banner" of So 2:4 and So 6:4,10).

2. A Distinction with a Difference:

The relation of these to the "standard" of Nu 21:8 f (Hebrew *nec*, the King James Version and the Revised Version (British and American) "standard") is by no means clear. The word *nec*, here translated "standard," seems to have meant at first a pole set up on an eminence as a signal for mustering troops (compare "mast" Isa 30:17 the English Revised Version, margin). But it occurs frequently in the prophets both in this literal and original sense, and in the figurative or derived sense of a rallying point for God's people (see Isa 5:26; 11:10; Jer 4:21 and elsewhere). Here the rendering in English Versions of the Bible alternates between "ensign" and "banner" (see HDB, 1- vol, article "Banner").

George B. Eager

BANNUS

ban'-us (Bannous (1 Esdras 9:34) = Bani or Binnui (Ezr 10:29,30)): The sons of Bannus put away their "strange wives."

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BANQUET

ban'-kwet.

1. The Ancient Hebrew Customs:

(1) "Banquet" and "banqueting" in the King James Version always include and stand for wine-drinking, not simply "feast" or "feasting" in our sense. Thus (So 2:4), "He brought me to the banqueting-house" is literally, "the house of wine," and Es 7:2 has in the Hebrew "a banquet of wine." In the New Testament we see a reflection of the same fact in 1Pe 4:3 the King James Version, "We walked in excess of wine, banquetings" (Greek "drinkings"; the Revised Version (British and American) "carousings"). Compare Amos 6:7 the King James Version, "The banquet of them that stretched themselves," where the reference seems to be to reclining at wine-drinkings.

See [MEALS](#) .

The Hebrew of Job 1:4, "make a banquet," may refer to a social feast of a less objectionable sort (compare Job 41:6 the King James Version), though the Hebrew for "to drink" yayin "wine," was used as synonymous with "banquet."

See [SYMPOSIUM](#) .

Music, dancing and merriment usually attended all such festivities. Certainly the ancient Hebrews, like other peoples of the ancient East, were very fond of social feasting, and in Christ's day had acquired, from contact with Greeks and Romans, luxurious and bibulous habits, that often carried them to excess in their social feasts.

2. In Christ's Teaching and Practice:

Among the Greeks the word for "feast" (doche) is from dechomai "to receive" (compare our English usage, "to receive" and "reception"). This word doche is used with poiein "to make," to signify "to make" or "give a feast." Compare Lu 5:29 where Levi "made a feast."

(1) In view of existing customs and abuses, Christ taught His followers when they gave a banquet to invite the poor, etc. (Lu 14:13), rather than, as the fashion of the day called for, to bid the rich and influential. Much in the New Testament that has to do with banquets and banquetings will be obscure to us of the West if we do not keep in mind the many marked differences of custom between the East and the West.

(2) "Banquets" were usually given in the house of the host to specially invited guests (Lu 14:15; Joh 2:2), but much more freedom was accorded to the uninvited than we of the West are accustomed to, as one finds to be true everywhere in the East today. The custom of reclining at meals (see **MEALS; TRICLINIUM** , etc.) was everywhere in vogue among the well-to-do in Christ's day, even in the case of the ordinary meals, the guest leaning upon the left arm and eating with the aid of the right (compare Mt 26:20 m "reclining," and 1Co 11:20, "the Lord's supper").

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George B. Eager

BANUAS

ban'-u-as (1 Esdras 5:26): A misprint for **BANNAS** (Revised Version), which see.

BAPTISM (LUTHERAN DOCTRINE)

I. THE TERM

1. The Derivation
2. The Meaning
3. The Application
4. Equivalent Terms

II. THE ORDINANCE

1. The Teaching of Scripture
 - (1) An Authoritative Command
 - (2) A Clear Declaration of the Object in View
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2. The Biblical History of the Ordinance

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1. Are Matthew 28:18-20 and Mark 16:15,16 Genuine?

2. Was the Trinitarian Formula Used in New Testament Times?

3. Was Christian Baptism Really a New Ordinance?

4. Should Infants Be Baptized?

5. Why Did Paul not Baptize?

6. What Is the Baptism for the Dead?

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few persons at Corinth, and, moreover, he had not baptized in his own name, hence had attached no one to his person. The statement, "Christ sent me not to baptize," is made after the Semitic idiom, and means: "not so much to baptize as to preach" (Farrar in Pulpit Commentary). If they are taken in any other sense, it is impossible to protect Paul against the charge that he did something that he was not authorized to do, when he baptized Crispus, etc.

6. What Is the Baptism for the Dead?:

1Co 15:29 is sometimes taken to mean that the early Christians practiced baptism by proxy. After they had been converted to Christianity, it is held, they desired to convey the benefits of their faith to their departed friends who had died in paganism, by having themselves baptized "in their behalf," perhaps on their graves. We have no evidence from history that such a practice prevailed in the early Christian churches. Nor does the text suggest it. The Greek preposition *huper* expresses also the motive that may prompt a person to a certain action. In this case the motive was suggested by the dead, namely, by the dead in so far as they shall rise. The context shows this to be the meaning: If a person has sought baptism in view of the fact that the dead are to rise to be judged, his baptism is valueless, if the dead do not rise.

See [BAPTISM FOR THE DEAD](#) .

W. H. T. Dau

BAPTISM (NON-IMMERSIONIST VIEW)

I. THE SCRIPTURAL NAMES FOR THE RITE

II. PRE-CHRISTIAN BAPTISM

1. Baptism of Proselytes

2. Baptism of John

3. Baptism in the Pagan Mysteries

III. CHRISTIAN BAPTISM

1. The administration of the Rite

2. The Mode of Using the Water

(1) Immersion

(2) Affusion

(3) Aspersion

3. Who May Perform Baptism

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A. T. Robertson

BAPTISM FOR THE DEAD

(baptizomai huper ton nekron).

1. Paul's Argument:

Some of the Corinthian Christians denied the resurrection of the dead, and Paul advances three arguments to convince them that the dead will be raised:

(1) "If there is no resurrection of the dead, neither hath Christ been raised," but Christ is raised (1Co 15:13,20).

(2) If the dead are not raised, why are men being baptized for the dead (1Co 15:29)?

(3) Why should the apostle himself wage his spiritual warfare (1Co 15:30)? The first argument rests upon the central fact of Christianity, and the other two are appeals to the consistency of the Corinthians, and of Paul himself. Whatever "baptism for the dead" meant, it was, in Paul's opinion, as real, valid and legitimate a premise from which to conclude that the dead would rise as his own sufferings. The natural meaning of the words is obvious. Men in Corinth, and possibly elsewhere, were being continually baptized on behalf of others who were at the time dead, with a view to benefiting them in the resurrection, but if there be no resurrection, what shall they thus accomplish, and why do they do it? "The only legitimate reference is to a practice of survivors allowing themselves to be baptized on behalf of (believing?) friends who had died without baptism" (Alford in the place cited.).

2. Patristic Evidence:

Tertullian believed that Paul referred to a custom of vicarious baptism (Res., 48c;

Adv. Marc., 5.10). There is evidence that the early church knew such a practice. Epiphanius mentions a tradition that the custom obtained among the Cerinthians (Haer., 28 6). And Chrysostom states that it prevailed among the Marcionites.

3. Modern Views:

But commentators have offered between thirty and forty other interpretations, more or less strained, of the passage. (For a summary of different views see T. C. Edwards and Stanley, Comms., at the place) Two of the most reasonable views from recent commentators are: "What shall they do who receive baptism on account of the dead?

i.e. with a view to the resurrection of the dead?" and therefore to sharing in it themselves (Canon Evans, Speaker's Comm., at the place); "that the death of Christians led to the conversion of survivors, who in the first instance 'for the sake of the dead' (their beloved dead), and in the hope of reunion, turn to Christ" (Findlay, Expositor's Greek Test., at the place). Both ideas may be true, but they are simply imported into this passage, and the latter also is quite irrelevant to the argument and makes Paul identify conversion with baptism.

4. The Difficulty:

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But why is all this ingenuity expended to evade the natural meaning? Because

(1) such a custom would be a superstition involving the principle of *opus operarum*; and

(2) Paul could not share or even tolerate a contemporary idea which is now regarded as superstition.

To reply (with Alford) that Paul does not approve the custom will not serve the purpose, for he would scarcely base so great an argument, even as an *argumentum ad hominem*, on a practice which he regarded as wholly false and superstitious. The retort of those who denied the resurrection would be too obvious. But why should it be necessary to suppose that Paul rose above all the limitations of his age? The idea that symbolic acts had a vicarious significance had sunk deeply into the Jewish mind, and it would not be surprising if it took more than twenty years for the leaven of the gospel to work all the Jew out of Paul. At least it serves the apostle's credit ill to make his argument meaningless or absurd in order to save him from sharing at all in the inadequate conceptions of his age. He made for himself no claim of infallibility.

T. Rees

BAPTISM OF FIRE

(*en pneumati hagio kai puri*): This expression is used in Mt 3:11. The copulative *kai* requires that the baptism "in the Holy Ghost and in fire," should be regarded as one and the same thing. It does violence to the construction, therefore, to make this statement refer to the fire Of judgment. The difficulty has always been in associating fire with the person of the Holy Ghost. But in the connection of fire with the work or influence of the Holy Ghost the difficulty disappears. The thought of John is that the Saviour would give them the Divine Sanctifier as purifying water to wash away their sins and as a refining fire to consume their

dross; to kindle in their hearts the holy flame of Divine love and zeal; to illuminate their souls with heavenly wisdom. The statement, therefore, in this verse indicates the manner in which Christ will admit them to discipleship and prepare them for His service.

See [BAPTISM; FIRE](#) .

Jacob W. Kapp

BAPTISM OF THE HOLY SPIRIT

1. The Biblical Material:

The expression "baptism of the Holy Spirit" is based on a number of predictions found in our four Gospels and in connection with these the record of their fulfillment in the Book of Acts. The passages in the Gospels are as follows: Mt 3:11: "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire." The last clause is *autos humas baptisei en pneumati hagio kai puri*. In Mr 1:8 and Lu 3:16 we have the declaration in a slightly modified form; and in Joh 1:33 John

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LITERATURE.

Arts. on Holy Spirit in Hastings, Dictionary of the Bible (five volumes) and Hastings, Dictionary of Christ and the Gospels; article on "Spiritual Gifts" in Encyclopedia Biblica; Moule, Veni Creator; Smeaton, The Doctrine of the Holy Spirit; Kuyper, The Work of the Holy Spirit.

See also [HOLY SPIRIT](#) .

E. Y. Mullins

BAPTISM, INFANT

See [BAPTISM](#) (I), II; (II), III, 3, v; (III), III, 3.

BAPTISMAL REGENERATION

bap-tiz'-mal re-jen-er-a'-shun: As indicated in the general articles on BAPTISM and SACRAMENTS, the doctrine ordinarily held by Presbyterians, Congregationalists, Baptists, Methodists, and also by Low-Church Episcopalians, differs from that of the Roman and Greek churches, and of High-Church Anglicans, in its rejection of the idea that baptism is the instrumental cause of regeneration, and that the grace of regeneration is effectually conveyed through the administration of that rite wherever duly performed. The teaching of Scripture on this subject is held to be that salvation is immediately dependent on faith, which, as a fruit of the operation of the Spirit of God in the soul, already, in its reception of Christ, implies the regenerating action of that Spirit, and is itself one evidence of it. To faith in Christ is attached the promise of forgiveness, and of all other blessings. Baptism is administered to those who already possess (at least profess) this faith, and symbolizes the dying to sin and rising to righteousness implicit in the act of faith (Ro 6). It is the symbol of a cleansing from sin and renewal by God's Spirit, but not the agency effecting that renewal,

even instrumentally. Baptism is not, indeed, to be regarded as a bare symbol. It may be expected that its believing reception will be accompanied by fresh measures of grace, strengthening and fitting for the new life. This, however, as the life is already there, has nothing to do with the idea of baptism as an opus operatum, working a spiritual change in virtue of its mere administration. In Scripture the agency with which regeneration is specially connected is the Divine "word" (compare 1Pe 1:23). Without living faith, in those capable of its exercise, the outward rite can avail nothing. The supposed "regeneration" may be received—in multitudes of instances is received— without the least apparent change in heart or life.

The above, naturally, applies to adults; the case of children, born and growing up within the Christian community, is on a different footing. Those who recognize the right of such to baptism hold that in the normal Christian development children of believing parents should be the subjects of Divine grace from the commencement (Eph 6:4); they therefore properly receive the initiatory rite of the Christian church. The faith of the parent, in presenting his child for baptism, lays hold on God's promise to be a God to him and to his children; and he is entitled to hope for that which baptism pledges to him. But this, again, has no relation to the idea of regeneration through baptism.

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James Orr

ANGLICAN (HIGH-CHURCH) DOCTRINE

Regeneration, the initial gift of life in Christ, is, in the church's normal system, associated with the sacrament of baptism. The basis for this teaching and practice of the church is found primarily in our Lord's discourse to Nicodemus (Joh 3:1-8) wherein the new birth is associated not only with the quickening Spirit but with the element of water. The Saviour's words, literally translated, are as follows: "Except one be born (out) of water and Spirit (ex hudatos kai pneumatos gennaomai), he cannot enter into the kingdom of God." (That it is the impersonal aspect of the Divine Spirit, i.e. as equivalent to "spiritual life" which is here presented, is indicated by the absence of the article in the Greek of Joh 3:5.) Entrance into the kingdom of God implies entrance into the church as the outward and visible embodiment of that kingdom. our Lord, in the passage above cited, does not limit the possibility or the need of "new birth" to those who have arrived at adult age, or "years of discretion," but uses the general pronoun tis, "anyone." The Anglican church does not, however, teach that baptism is unconditionally necessary, but only that it is "generally" necessary to salvation (compare the language of the Church Catechism with the qualification mentioned in the Prayer-Book "Office for the Baptism of Those of Riper Years," "Whereby ye may perceive the great necessity of this Sacrament, where it may be had"). It is not taught that the grace of God is absolutely or unconditionally bound to the external means, but only that these sacramental agencies are the ordinary and normal channels of Divine grace.

The typical form of baptism is that appropriate to the initiation of adults into the Christian body. Justin Martyr in his First Apology (chapter lxi) no doubt testifies to what was the general view of Christians in the 2nd century (circa 150 AD): "As many as are persuaded and believe that the things taught and said by us are true, and, moreover, take upon them to live accordingly, are taught to pray and ask of God with fasting for forgiveness of their former sins; and then they are

brought to a place of water, and there regenerated after the same manner with ourselves; for they are washed in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit." For the due administration of this sacrament, personal faith and repentance on the part of the candidate are prerequisite conditions. However, "the baptism of young children" (i.e. of infants) "is in any wise to be retained in the Church, as most agreeable to the institution of Christ" (XXXIX Articles, Art. XXVII, sub fin.). In the service "For the Baptism of Infants," repentance and faith are promised for the children by their "sureties" (ordinarily known as "sponsors" or "godparents"), "which promise, when they come to age (the children) themselves are bound to perform."

The person, whether adult or infant, receives in his baptism a real forgiveness; a washing away of all sins, whether original or actual. He also receives, at least in germ, the beginnings of new life in Christ; which life, however, must be developed and brought to perfection through his personal cooperation with the grace of God. But regeneration, as such, is not conversion; it is not even faith or love, strictly speaking. These latter, while they are conditions, or effects, or evidences of regeneration, are not regeneration itself, which is purely the work of God, operating by His creative power, through the Holy Ghost. The moral test of the existence of spiritual life is the

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presence in heart and conduct of the love of God and of obedience to His commandments (see 1 Joh passim).

It may be added that the bestowment of the gifts of spiritual strength—of the manifold graces and of the fullness of the Holy Spirit—is primarily associated with the laying on of hands (confirmation) rather than with baptism proper; the rite of confirmation was, however, originally connected with the baptismal service, as an adjunct to it. The newly-made Christian is not to rest content with the initial gift of life; he is bound to strive forward unto perfection. Confirmation is, in a sense, the completion of baptism. "The doctrine of laying on of hands" is accordingly connected with "the doctrine of baptisms," and both are reckoned by the author of the Epistle to the He as among "the first principles of Christ" ([Heb 6:1,2](#) the King James Version).

LITERATURE.

For the Anglican doctrine on the subject of regeneration in baptism the following authorities may be consulted: Hooker, Ecclesiastical Polity, V, lix, lx; Waterland, The Doct. Use of Christian Sacraments; Regeneration; Wall, Infant Baptism; R. I. Wilberforce, The Doctrine of Holy Baptism; Darwell Stone, Holy Baptism, in "The Oxford Library of Practical Theology"; A. J. Mason, The Faith of the Gospel. For patristic teaching on this subject, compare Tertullian, De Baptismo.

William Samuel Bishop

LUTHERAN DOCTRINE

1. Definition of Terms:

Regeneration is here taken in its strict meaning to denote that internal spiritual change, not of the substance, but of the qualities, of the intellect and will of natural man, by which blindness, darkness in regard to spiritual matters,

especially the gospel, is removed from the former, and spiritual bondage, impotency, death from the latter (2Co 3:5; Ac 26:18; Php 2:13), and the heart of the sinner is made to savingly know and appropriate the Lord Jesus Christ and the merits of His of atoning sacrifice, as its only hope for a God-pleasing life here in time and a life in glory hereafter. Regeneration in the strict sense signifies the first spiritual movements and impulses in man, the beginning of his thinking Divine thoughts, cherishing holy desires and willing God-like volitions. But it does not signify the radical extinction of sin in man; for evil concupiscence remains also in the regenerate as a hostile element to the new life (Ro 7:23-25; Ga 5:16,17). Peccatum tollitur in baptismo, non ut non sit, sed ut non obsit—Augustine. "Sin is removed in baptism, not that it may not be, but that it may not hurt." Reduced to its lowest terms, regeneration in the strict sense may be defined as the kindling saving faith in the heart of the sinner; for according to 1 Joh 5:1, "whosoever believeth that Jesus is the Christ is begotten of God." Such terms as new creation (2Co 5:17; Ga 6:15 margin), spiritual quickening, or vivification (Eph 2:5; Ro 6:11), spiritual resurrection (Eph 2:6; Col 3:1), are true synonyms of regeneration in the strict sense. In the point of time justification coincides with regeneration in the strict sense; for it is by faith, too, that the sinner is justified. But these two spiritual events must not be confounded; for justification affects, not the internal conditions of the sinner's heart, but his legal standing with God the righteous

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these as instruments which the Holy Spirit employs to produce faith; not by imparting to them a magical power but by uniting His Divine power with them (Ro 10:17; 2Co 4:6; Eph 5:26).

4. Infants and Adults:

The comprehensive statements in Joh 3:6; Eph 2:3 ("by nature") show that infants are in need of being regenerated, and Mt 18:3,6, that they are capable of faith. It is not more difficult for the Holy Spirit to work faith in infants by baptism, than in adults by the preaching of the gospel. And infant faith, though it may baffle our attempts at exact definition, is nevertheless honored in Scripture with the word which denotes genuine faith, *pisteuein*, i.e. trustfully relying on Christ (Mt 18:6; compare 2Ti 3:15; 1:5). In the case of adults who have received faith through hearing and reading the gospel (Jas 1:18; 1Pe 1:23; 1Co 4:15), baptism is still "the washing of regeneration," because it is a seal to them of the righteousness which these people have previously obtained by believing the gospel (Ro 4:11-13; Ga 3:7); and it reminds them of, and enables them to discharge, their daily duty of putting away the old and putting on the new man (Eph 4:22,24), just as the Word is still the regenerating word of truth (Jas 1:18) though it be preached to persons who are regenerated a long time ago.

Accordingly, Luther rightly extends the regenerating and renewing influences of baptism throughout the life of a Christian, when he says "Baptizing with water signifies that the old Adam in us should, by daily contrition and repentance, be drowned and die, with all sins and evil lusts; and, again, a new man should come forth and arise, who shall live before God in righteousness and purity forever" (Smaller Catechism).

W. H. T. Dau

BAPTIST

bap'-tist.

See [JOHN THE BAPTIST](#) .

BAR (1)

bar (prefix): Aramaic for the Hebrew ben, "son." Compare Aramaic sections of Ezra and Daniel. In the Old Testament the word is found three times in Pr 31:2 and once in Syriac Ps 2:12 (Hier. translates "pure"). In the New Testament "Bar" is frequently employed as prefix to names of persons. Compare Barabbas; Bar-Jesus; Bar-Jonah; Barnabas; Barsabbas; Bartholomew; Bartimeus.

See [BEN](#) .

BAR (2)

bar (substantive):

(1) beriach = " a bolt" (Ex 26:26-29; 35:11; 36:31-34; 39:33; 40:18; Nu 3:36; 4:31; De 3:5; Jud 16:3; 1Sa 23:7; 1Ki 4:13; 2Ch 8:5; 14:7; Ne 3:3,6,13-15; Job 38:10 "bars and

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doors" for the sea (the bank or shore of the sea); Ps 107:16; 147:13 "the bars of thy gates": the walls of the city were now rebuilt and its gates only closed and barred by night (see Ne 7:3); Pr 18:19, "bars of a castle"; Isa 45:2; Jer 49:31; 51:30; La 2:9; Eze 38:11): meaning "a rock in the sea" (Jon 2:6).

(2) moT = " a staff," "stick," "pole" (Nu 4:10,12 margin); "strong fortification and great impediment" (Isa 45:2; Am 1:5, "the bolt of Damascus": no need here to render prince, as some do (G. A. Smith in the place cited.)).

(3) badh = " staff," "part of body," "strength" (Job 17:16, "bars of Sheol": the gates of the world of the dead; compare Isa 38:10; some read, "Will the bars of Sheol fall?").

(4) meTil = " something hammered out, a (forged) bar" (Job 40:18).

See **DOOR** ; **GATE** ; **HOUSE** .

Frank E. Hirsch

BAR-JESUS

bar-je'-zus (Bariesous): "A certain sorcerer (Greek magos), a false prophet, a Jew" whom Paul and Silas found at Paphos in Cyprus in the train of Sergius Paulus, the Roman proconsul (Ac 13:6 ff). The proconsul was "a man of understanding" (literally, a prudent or sagacious man), of an inquiring mind, interested in the thought and magic of his times. This characteristic explains the presence of a magos among his staff and his desire to hear Barnabas and Saul. Bar-Jesus was the magician's Jewish name. Elymas is said to be the interpretation of his name (Ac 13:8). It is the Greek transliteration of an Aramaic or Arabic word equivalent to Greek magos. From Arabic 'alama, "to know" is derived 'alim, "a wise" or "learned man." In Koran, Sur note 106, Moses is called Sachir 'alim, "wise magician." Elymas therefore means "sorcerer" (compare

Simon "Magus").

The East was flooding the Roman Empire with its new and wonderful religious systems, which, culminating in neo-Platonism, were the great rivals of Christianity both in their cruder and in their more strictly religious forms. Superstition was extremely prevalent, and wonder-workers of all kinds, whether imposters or honest exponents of some new faith, found their task easy through the credulity of the public. Babylonia was the home of magic, for charms are found on the oldest tablets. "Magos" was originally applied to the priests of the Persians who overran Babylonia, but the title degenerated when it was assumed by baser persons for baser articles Juvenal (vi.562, etc.), Horace (Sat. i.2.1) and other Latin authors mention Chaldean astrologers and impostors, probably Babylonian Jews. Many of the Magians, however, were the scientists of their day, the heirs of the science of Babylon and the lore of Persia, and not merely pretenders or conjurers (see **MAGIC**). It may have been as the representative of some oriental system, a compound of "science" and religion, that Bar-Jesus was attached to the train of Sergius Paulus.

Both Sergius and Elymas had heard about the teaching of the apostles, and this aroused the curiosity of Sergius and the fear of Elymas. When the apostles came, obedient to the command of the proconsul, their doctrine visibly produced on him a

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considerable impression. Fearing lest his position of influence and gain would be taken by the new teachers, Elymas "withstood them, seeking to turn aside the proconsul from the faith" (Ac 13:8). Paul, inspired by the Holy Spirit, worked a wonder on the wonder-worker by striking him blind with his word, thus revealing to the proconsul that behind him was Divine power. Sergius Paulus believed, "being astonished at the teaching of the Lord" (Ac 13:12).

S. F. Hunter

BAR-JONAH

bar-jo'-na (Bar-ionas): Simon Peter's patronymic (Mt 16:17). Bar is Aramaic for "son" (compare Bar-timaeus, Bartholomew, etc.), and corresponds to Hebrew ben. Thus we are to understand that Peter's father's name was Jonah. But in Joh 1:42; 21:15-17, according to the best reading, his name is given as John (so the Revised Version (British and American), instead of the King James Version Jona, Jonas). There are two hypotheses to account for this difference:

- (1) Ionas (Jonah) in Mt 16:17 may be simply a contraction of Ioanes (John);
- (2) Peter's father may have been known by two names, Jonah and John.

D. Miall Edwards

BARABBAS

ba-rab'-as (Barabbas): For Aramaic Bar-abba = literally, "son of the father," i.e. of the master or teacher. Abba in the time of Jesus was perhaps a title of honor (Mt 23:9), but became later a proper name. The variant Barrabban found in the 19- Harclean Syriac would mean "son of the rabbi or teacher." Origen knew and does not absolutely condemn a reading of Mt 27:16,17, which gave the name "Jesus Barabbas," but although it is also found in a few cursives and in the

Aramaic and the Jerusalem Syriac versions in this place only, it is probably due to a scribe's error in transcription (Westcott-Hort, App., 20). If the name was simply Barabbas or Barrabban, it may still have meant that the man was a rabbi's son, or it may have been a purely conventional proper name, signifying nothing. He was the criminal chosen by the Jerusalem mob, at the instigation of the priests, in preference to Jesus Christ, for Pilate to release on the feast of Passover (Mr 15:15; Mt 27:20,21; Lu 23:18; Joh 18:40). Matthew calls him "a notable (i.e. notorious) prisoner" (Mt 27:16). Mr says that he was "bound with them that had made insurrection, men who in the insurrection had committed murder" (Mt 15:7). Luke states that he was cast into prison "for a certain insurrection made in the city, and for murder" (Lu 23:19; compare Ac 3:14). John calls him a "robber" or "brigand" (Joh 18:40). Nothing further is known of him, nor of the insurrection in which he took part. Luke's statement that he was a murderer is probably a deduction from Mark's more circumstantial statement, that he was only one of a gang, who in a rising had committed murder. Whether robbery was the motive of his crime, as Joh suggests, or whether he was "a man who had raised a revolt against the Roman power" (Gould) cannot be decided. But it seems equally improbable that the priests (the pro-Roman party) would urge the release of a political prisoner and that Pilate would grant it, especially when the former were urging, and

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the latter could not resist, the execution of Jesus on a political charge (Lu 23:2). The insurrection may have been a notorious case of brigandage. To say that the Jews would not be interested in the release of such a prisoner, is to forget the history of mobs. The custom referred to of releasing a prisoner on the Passover is otherwise unknown. "What Matthew (and John) represents as brought about by Pilate, Mark makes to appear as if it were suggested by the people themselves. An unessential variation" (Meyer). For a view of the incident as semi-legendary growth, see Schmiedel in Encyclopedia Biblica. See also Allen, Matthew, and Gould, Mark, at the place, and article "Barabbas" by Plummer in Hastings, Dictionary of the Bible (five volumes).

T. Rees

BARACHEL

bar'-a-kel (barakh'el, "God blesses"): Barachel, the Buzite, of the family of Ram, was the father of Elihu, who was the last one to reason with Job (Job 32:2,6). Compare **BUZ** ; **RAM** .

BARACHIAH

bar-a-ki'-a (Barachias; the King James Version Barachias; Mt 23:35): Father of Zachariah who was murdered between the sanctuary and the altar. It is possible that reference is made to Zechariah, the son of Jehoiada (**2Ch 24:20** ff), whom Matthew by mistake calls "Z., the son of Barachiah." Lu 11:51 omits the name of the father of Z. (compare Zahn's Kommentar, 649, note).

BARACHIAS

bar-a-ki'-as.

See **BARACHIAH** .

BARAK

ba'-rak (baraq, "lightning flash"): The name occurs in Sabeabarqac, in Palmyrene baraq, and in Punic Barcas, as surname of Hamilcar; and as Divine name in Assyrian Ramman-Birqu and Gibil-Birqu (Del. Assyrian, HWB, 187). Barak was the son of Abinoam of Kedesh, a refuge city in Mt. Naphtali. He was summoned by the prophetess Deborah to lead his countrymen to war against the Canaanites under the leadership of Sisera. From the celebrated ode of Deborah we gather that Israel suffered at the hand of the enemy; the caravan roads were in danger, traffic almost ceased; the cultivated country was plundered (Jud 5:6,7). The fighting men in Israel were disarmed, a shield was not to be seen nor a spear among forty thousand men (Jud 5:8). The prophetess raised the signal of struggle for independence. Soon Barak came to her aid. With an army of 10,000 men—according to Jud 4:10 they were all drawn from Zebulun and Naphtali, whereas [Jud 5:13-18](#) adds Benjamin, Machir and Issachar to the list of faithful tribes—Barak, accompanied by Deborah, rushed to the summit of Mt. Tabor. This location was very favorable to the rudely armed Israelites

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in warding off the danger of the well-armed enemy. The wooded slopes protected them against the chariots of the Canaanites. In addition they were within striking distance should the enemy expose himself on the march. Under the heavy rainfall the alluvial plain became a morass, in which the heavy-armed troops found it impossible to move. Soon the little stream Kishon was filled with chariots, horses and Canaanites. Sisera abandoned his chariot and fled on foot. Barak pursued him and found him murdered by Jael in her tent. This completed the victory. See **BEDAN** ; Moore, "Judges," at the place.

Samuel Cohon

BARBARIAN; BARBAROUS

bar-ba'-ri-an, bar'-ba-rus (barbaros): A word probably formed by imitation of the unintelligible sounds of foreign speech, and hence, in the mouth of a Greek it meant anything that was not Greek, language, people or customs. With the spread of Greek language and culture, it came to be used generally for all that was non-Greek. Philo and Josephus sometimes called their own nation "barbarians," and so did Roman writers up to the Augustan age, when they adopted Greek culture, and reckoned themselves with the Greeks as the only cultured people in the world. Therefore Greek and barbarian meant the whole human race (Ro 1:14).

In Col 3:11, "barbarian, Scythian" is not a classification or antithesis but a "climax" (Abbott) = "barbarians, even Scythians, the lowest type of barbarians." In Christ, all racial distinctions, even the most pronounced, disappear.

In 1Co 14:11 Paul uses the term in its more primitive sense of one speaking a foreign, and therefore, an unintelligible language: "If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me." The speaking with tongues would not be a means of communication. The excited inarticulate ejaculations of the Corinthian

revivalists were worse than useless unless someone had the gift of articulating in intelligible language the force of feeling that produced them (dunamis tes phones, literally, "the power of the sound").

In Ac 28:2,4 (in the King James Version of Ac 28:2 "barbarous people" = barbarians) the writer, perhaps from the Greek-Roman standpoint, calls the inhabitants of Melita barbarians, as being descendants of the old Phoenician settlers, or possibly in the more general sense of "strangers." For the later sense of "brutal," "cruel," "savage," see 2 Macc 2:21; 4:25; 15:2.

T. Rees

BARBER

bar'-ber:

(1) The English word "barber" is from Latin barba, "beard" = a man who shaves the beard. Dressing and trimming the hair came to be added to his work. "Barber" is found only once English Versions of the Bible, in Eze 5:1, "Take thee a sharp sword;

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Benzinger, heb. Arch., 110; Nowack, Lehrbuch der Heb. Arch., 134; W. Max Muller, Asien und Europa, 296 ff.

George B. Eager

BARCHUS

bar'-kus (Codex Vaticanus, Bachous; Codex Alexandrinus, Barchoue; the King James Version Charchus, from Aldine edition, Charkous; 1 Esdras 5:32 = Barkos (Ezr 2:53; Ne 7:55)): The descendants of Barchus (temple-servants) returned with Zerubbabel to Jerusalem.

BAREFOOT

bar'-foot.

1. Introductory:

The word is found in the following passages: English Versions of the Bible, "He went barefoot" (2Sa 15:30); "(Isaiah) did so, walking barefoot" (Isa 20:2); and like the

Egyptians, "naked and barefoot" ([Isa 20:3,4](#)). It seems that David in his flight before Absalom "went barefoot," not to facilitate his flight, but to show his grief (2Sa 15:30), and that Micah (Mi 1:8) makes "going barefoot" a sign of mourning (Septuagint: "to be barefoot"; the King James Version "stripped"). The nakedness and bare feet of the prophet Isaiah (20:2) may have been intended to symbolize and express sympathy for the forlorn condition of captives (compare Job 12:17,19, where the King James Version and the Revised Version (British and American) have "spoiled," but some authorities give as the true translation "barefoot").

Jastrow, in article on "Tearing the Garments" (Jour. of the Am. Oriental Soc.,

XXI, 23-39) presents a view worth considering of going barefoot as a sign of mourning and then of grief in general (compare also Jewish Encyclopedia, article "Barefoot"). All these passages seem to imply the discomfort of going barefoot on long journeys, over stony roads or hot sands; but then, as now, in the Orient sandals seem to have been little worn ordinarily in and around the house.

See [SHOE](#) .

2. An Ancient Oriental Custom:

The "shoes" of the ancients, as we know from many sources, were "sandals," i.e. simply soles, for the most part of rawhide, tied to the feet to protect them against the gravel, stones or thorns of the road. Shoes of the modern sort, as well as socks and stockings, were unknown. In ancient times it was certainly a common custom in Bible lands to go about in and around one's house without sandals. The peasantry, indeed, like the fellaheen of today, being hardened to it, often went afield barefoot. But for a king, or a prophet, a priest or a worshipper, to go barefoot, was another matter, as it was also for a mourner, for one in great distress, to be found walking the streets of a city, or going any distance in bare feet. Here we come again to customs peculiar to the Orient, and of various significance. For instance, it was considered then, as it is now

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in the Moslem world, profane and shocking, nothing short of a desecration, to enter a sanctuary, or walk on "holy ground," with dust-covered shoes, or unwashed feet. Moses and Joshua were commanded to take off their shoes when on "holy ground" (Ex 3:5; Jos 5:15). "No one was allowed to walk on the temple ground with shoes on, or with dust on his feet" (Ber., IX, 5; compare Jamblichus, Pythagoras, section 105). No one in the East today is allowed to enter any mosque with shoes on, or without first putting slippers furnished for the purpose over his shoes. As a rule, too, the feet must be cleansed by ablution in every such case, as well as hands and feet before each meal.

3. Priests on Duty Went Barefoot:

The priests of Israel, as would seem true of the priests in general among the ancients, wore no shoes when ministering (see Silius Italicus, III, 28; compare Theodoret on Ex 3, questio 7; and Yer. Shet., 5, 48d). In ancient times, certainly the priests of Israel, when going upon the platform to serve before the ark, in Tabernacle or temple, as later in the synagogue to bless the congregation, went barefoot; though today strange to say, such ministering priests among the Jews wear stockings, and are not supposed to be barefoot (CoTah, 40a; RH, 316; Shulchan 'Arukh, 'Orach Chayyim, 128, 5; see Jewish Encyclopedia, article "Barefoot").

4. Reasons for the Ancient Custom:

The reason or reasons for the removal of the shoes in such cases as the above, we are not at a loss to divine; but when it comes to the removal of the shoes in times of mourning, etc., opinions differ. Some see in such customs a trace of ancestor-worship; others find simply a reversion or return to primitive modes of life; while others still, in agreement with a widely prevalent Jewish view, suggest that it was adopted as a perfectly natural symbol of humility and simplicity of life, appropriate to occasions of grief, distress and deep solemnity of feeling.

The shoes are set aside now by many modern Jews on the Day of Atonement and on the Ninth of Ab.

LITERATURE.

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Riehm, Handwörterbuch des bib. Alt., under the word "Schuhe."

George B. Eager

BARHUMITE

bar-hu'-mit.

See **BAHARUMITE** .

BARIAH

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ba-ri'-ah (bariach, "fugitive"): Bariah was a descendant of David in the line of Solomon (1Ch 3:22).

BARKOS

bar'-kos (barqoc, "party-colored" (?) compare Gray, Studies in Hebrew Proper Names, 68, note 2): The descendants of Barkos returned with Zerubbabel to Jerusalem (Ezr 2:53; Ne 7:55). Compare Barchus (1 Esdras 5:32).

BARLEY

bar'-li (se'orah):

(1) In the Bible, as in modern times, barley was a characteristic product of Palestine— "a land of wheat and barley, and vines and fig-trees," etc. (De 8:8), the failure of whose crop was a national disaster (Joe 1:11). It was, and is, grown chiefly as provender for horses and asses (1Ki 4:28), oats being practically unknown, but it was, as it now is, to some extent, the food of the poor in country districts (Ru 2:17; 2Ki 4:42; Joh 6:9,13). Probably this is the meaning of the dream of the Midianite concerning Gideon: "Behold, I dreamed a dream; and, lo, a cake of barley bread tumbled into the camp of Midian, and came unto the tent, and smote it so that it fell, and turned it upside down, so that the tent lay flat. And his fellow answered and said, This is nothing else save the sword of Gideon, the son of Joash, a man of Israel" (Jud 7:13 f). Here the barley loaf is type of the peasant origin of Gideon's army and perhaps, too, of his own lowly condition.

Barley was (Eze 4:9) one of the ingredients from which the prophet was to make bread and "eat it as barley cakes" after having baked it under repulsive conditions (Eze 4:12), as a sign to the people. The false prophetesses (Eze 13:19) are said to have profaned God among the people for "handfuls of barley and for pieces of bread."

Barley was also used in the **ORDEAL OF JEALOUSY** (s. v.). It was with five barley loaves and two fishes that our Lord fed the five thousand (Joh 6:9,10).

(2) Several varieties of barley are grown in Palestine The *Hordeum distichum* or two- rowed barley is probably the nearest to the original stock, but *Hordeum tetrastichum*, with grains in four rows, and *Hordeum hexastichum*, with six rows, are also common and ancient; the last is found depicted upon Egyptian monuments.

Barley is always sown in the autumn, after the "early rains," and the barley harvest, which for any given locality precedes the wheat harvest (Ex 9:31 f), begins near Jericho in April—or even March—but in the hill country of Palestine is not concluded until the end of May or beginning of June.

The barley harvest was a well-marked season of the year (see **TIME**) and the barley- corn was a well-known measure of length.

See **WEIGHTS AND MEASURES** .

E. W. G. Masterman

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BARN

barn (meghurah, "a granary," "fear," Hag 2:19; acam, "a storehouse," Pr 3:10; mammeghurah, "a repository," Joe 1:17; apotheke, Mt 6:26; 13:30; Lu 12:18,24): A place for the storing of grain, usually a dry cistern in the ground, covered over with a thick layer of earth. "Grain is not stored in the East until it is threshed and winnowed. The apotheke in Roman times was probably a building of some kind. But the immemorial usage of the East has been to conceal the grain, in carefully prepared pits or caves, which, being perfectly dry, will preserve it for years. It thus escaped, as far as possible, the attentions of the tax-gatherer as well as of the robber—not always easily distinguished in the East; compare Jer 41:8" (Temple Dictionary, 215).

Figurative of heaven (Mt 13:30).

See **AGRICULTURE; GARNER** .

M. O. Evans

BARNABAS

bar'-na-bas (Barnabas, "son of exhortation," or possibly "son of Nebo"): This name was applied to the associate of Paul, who was originally called Joses or Joseph (Ac 4:36), as a testimony to his eloquence. Its literal meaning is "son of prophecy" (bar, "son"; nebhu'ah, "prophecy"). Compare word for prophet in Ge 20:7; De 18:15,18, etc. This is interpreted in Ac 4:36 as "son of exhortation" the Revised Version (British and American), or "son of consolation" the King James Version, expressing two sides of the Greek paraklesis, that are not exclusive. The office of a prophet being more than to foretell, all these interpretations are admissible in estimating Barnabas as a preacher. Deismann (Bibelstudien, 175-78) considers Barnabas the Jewish Grecized form of Barnebous, a personal Semitic name recently discovered in Asia Minor inscriptions, and meaning "son

of Nebo" (Standard Bible Dictionary in the place cited.).

He was a Levite from the island of Cyprus, and cousin, not "nephew" (the King James Version), of the evangelist Mark, the word anepsios (Col 4:10), being used in Nu 36:11, for "father's brothers' sons." When we first learn of him, he had removed to Jerusalem, and acquired property there. He sold "a field," and contributed its price to the support of the poorer members of the church (Ac 4:36 ff). In Ac 11:24 he is described as "a good man and full of the Holy Spirit" (compare Isa 11:2; 1Co 12:8,11) "and of faith," traits that gave him influence and leadership. Possibly on the ground of former acquaintanceship, interceding as Paul's sponsor and surety, he removed the distrust of the disciples at Jerusalem and secured the admission of the former persecutor into their fellowship. When the preaching of some of the countrymen of Barnabas had begun a movement toward Christianity among the Greeks at Antioch, Barnabas was sent from Jerusalem to give it encouragement and direction, and, after a personal visit, recognizing its importance and needs, sought out Paul at Tarsus, and brought him back as his associate. At the close of a year's successful work, Barnabas and Paul were sent to Jerusalem with contributions from the infant church for the famine sufferers in the older congregation (Ac 11:30). Ordained as missionaries on their return (Ac 13:3), and accompanied by John Mark, they proceeded upon what is

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ordinarily known as the "First Missionary Journey" of Paul (Ac 13:4,5). Its history belongs to Paul's life. Barnabas as well as Paul is designated "an apostle" (Ac 14:14). Up to Ac 13:43, the precedence is constantly ascribed to Barnabas; from that point, except in 14:14 and 15:12,25, we read "Paul and Barnabas," instead of "Barnabas and Saul." The latter becomes the chief spokesman. The people at Lystra named Paul, because of his fervid oratory, Mercurius, while the quiet dignity and reserved strength of Barnabas gave him the title of Jupiter (Ac 14:12). Barnabas escaped the violence which Paul suffered at Iconium (Ac 14:19).

Upon their return from this first missionary tour, they were sent, with other representatives of the church at Antioch, to confer with the apostles and elders of the church at Jerusalem concerning the obligation of circumcision and the ceremonial law in general under the New Testament—the synod of Jerusalem. A separation from Paul seems to begin with a temporary yielding of Barnabas in favor of the inconsistent course of Peter (Ga 2:13). This was followed by a more serious rupture concerning Mark. On the second journey, Paul proceeded alone, while Barnabas and Mark went to Cyprus. Luther and Calvin regard 2Co 8:18,19 as meaning Barnabas by "the brother whose praise is spread through all the churches," and indicating, therefore, subsequent joint work. The incidental allusions in 1Co 9:6 and Ga 2:13 ("even Barnabas") show at any rate Paul's continued appreciation of his former associate. Like Paul, he accepted no support from those to whom he ministered.

Tertullian, followed in recent years by Grau and Zahn, regard him as the author of the Epistle to the He. The document published among patristic writings as the Epistle of Barnabas, and found in full in the Codex Sinaiticus, is universally assigned today to a later period. "The writer nowhere claims to be the apostle Barnabas; possibly its author was some unknown namesake of 'the son of consolation' "(Lightfoot, Apostolic Fathers, 239 f).

BARNABAS, EPISTLE OF

See [APOCRYPHAL EPISTLES](#) .

BARNABAS, GOSPEL OF

See [APOCRYPHAL GOSPELS](#) .

BARODIS

ba-ro'-dis (Barodeis, 1 Esdras 5:34): The descendants of Barodis (sons of the servants of Solomon) returned with Zerubbabel to Jerusalem. Omitted in Ezr 2 and Ne 7.

BARREL

bar'-el: The word "barrel" in the King James Version (see 1Ki 17:12,14,16; 18:33: "The barrel of meal," "fill four barrels with water," etc.) stands for the large earthenware jar (so the American Standard Revised Version) used in the East for

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carrying water from the spring or well, and for storing grain, etc., according to a custom that still persists. It is elsewhere (EV) more fitly rendered "pitcher."

See **HOUSE** ; **PITCHER** , etc.

BARREN; BARRENNESS

bar'-en, (bar'-en-nes tsiyah; melehah; shakhol; 'aqar; steiros; argos):

(1) Of land that bears no crop, either

(a) because it is naturally poor and sterile: tsiyah "dry" (Joe 2:20), melechah, "salt" (Job 39:6 the King James Version), shakhol, "miscarrying" (2Ki 2:19,21), or

(b) because it is, under God's curse, turned into a melechah or salt desert, for the wickedness of the people that dwell therein (Ps 107:34 the King James Version; compare Ge 3:17,18).

(2) Of females that bear no issue: 'aqar: Sarah (Ge 11:30); Rebekah (Ge 25:21); Rachel (Ge 29:31); Manoah's wife (Jud 13:2,3); Hannah (1Sa 2:5); steiros: Elisabeth (Lu 1:7,36).

In Israel and among oriental peoples generally barrenness was a woman's and a family's greatest misfortune. The highest sanctions of religion and patriotism blessed the fruitful woman, because children were necessary for the perpetuation of the tribe and its religion. It is significant that the mothers of the Hebrew race, Sarah, Rebekah and Rachel, were by nature sterile, and therefore God's special intervention shows His particular favor to Israel. Fruitfulness was God's special blessing to His people (Ex 23:26; De 7:14; Ps 113:9). A complete family is an emblem of beauty (So 4:2; 6:6). Metaphorically, Israel, in her days of adversity, when her children were exiled, was barren, but in her restoration she shall rejoice

in many children (Isa 54:1; Ga 4:27). The utter despair and terror of the destruction of Jerusalem could go no farther than that the barren should be called blessed (Lu 23:29).

(3) Argos is translated in the King James Version "barren," but in the Revised Version (British and American) more accurately "idle" (2Pe 1:8).

T. Rees

BARSABAS; BARSABBAS

bar'-sa-bas, bar-sab'-as.

See [JOSEPH BARSABBAS](#) ; [JUDAS BARSABBAS](#) .

BARTACUS

bar'-ta-kus (Bartakos; Josephus Rhabezdkes; Vulgate (Jerome's Latin Bible, 390-405

A. D.) Bezazes (1 Esdras 4:29)): The father of Apame. He is called "the illustrious,"

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probably because of rank and merits. The family seems to be of Persian origin since the name Bartacus (Syriac,) in the form of Artachaeas is mentioned by Herodotus

(vii.22.117) as a person of rank in the Persian army of Xerxes and the name of his daughter Apame is identical with that of a Persian princess who married Seleucus I, Nicator, and became the mother of Antiochus I. Apamea, a city in Asia Minor founded by Seleucus I, is named in honor of his wife Apame.

Compare **APAME** ; **ILLUSTRIOUS** .

BARTHOLOMEW

bar-thol'-o-mu (Bartholomaios, i.e. "son of Tolmai or Tolmai"): One of the Twelve Apostles (Mt 10:3; Mr 3:18; Lu 6:14; Ac 1:13). There is no further reference to him in the New Testament. According to the "Genealogies of the Twelve Apostles" (Budge, Contendings of the Apostles, II, 50) "Bartholomew was of the house of Naphtali. Now his name was formerly John, but our Lord changed it because of John the son of Zebedee, His beloved." A "Gospel of Bartholomew" is mentioned by Hieronymus (Comm. Proem ad Matth.), and Gelasius gives the tradition that Bartholomew brought the Hebrew gospel of Matthew to India. In the "Preaching of Bartholomew in the Oasis" (compare Budge, II, 90) he is referred to as preaching probably in the oasis of Al Bahnasa, and according to the "Preaching of Andrew and Bartholomew" he labored among the Parthians (Budge, II, 183). The "Martyrdom of Bartholomew" states that he was placed in a sack and cast into the sea.

From the 9th century onward, Bartholomew has generally been identified with Nathanael, but this view has not been conclusively established.

See **NATHANAEL** .

C. M. Kerr

BARTHOLOMEW, GOSPEL OF

See [APOCRYPHAL GOSPELS ; BARTHOLOMEW](#) .

BARTIMAEUS

bar-ti-me'-us (Bartimaios): A hybrid word from Aramaic bar =" son," and Greek timaios =" honorable." For the improbability of the derivation from bar-tim'ai =" son of the unclean," and of the allegorical meaning = the Gentiles or spiritually blind, see Schmiedel in Encyclopedia Biblica. In Mr (Mr 10:46-52) Bartimeus is given as the name of a blind beggar, whose eyes Jesus Christ opened as He went out from Jericho on His last journey to Jerusalem. An almost identical account is given by Lu (Lu 18:35-43), except that the incident occurred "as he drew nigh unto Jericho," and the name of the blind man is not given. Again, according to Mt (Mt 20:29-34), "as they went out from Jericho" (like Mk) two blind men (unlike Mr and Lk) receive their sight. It is not absolutely impossible that two or even three events are recorded, but so close is the similarity of the three accounts that it is highly improbable. Regarding them as referring to the same event, it is easy to understand how the discrepancies arose in the passage of the story from mouth to mouth. The main incident is clear enough, and on purely historical grounds, the miracle cannot be denied. The

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discrepancies themselves are evidence of the wide currency of the story before our Gospels assumed their present form. It is only a most mechanical theory of inspiration that would demand their harmonization.

T. Rees

BARUCH

ba'-ruk, bar'-uk (baruk; Barouch, "blessed"):

(1) Son of Neriah and brother of Seraiah, King Zedekiah's chamberlain (Jer 51:59). He was the devoted friend (Jer 32:12), the amanuensis (36:4 ff, 32) and faithful attendant (36:10 ff; Josephus, Ant, X, vi, 2) of the prophet Jeremiah. He seems to have been of noble family (see Ant, X, ix, 1; compare Jer 51:59; Baruch 1:1). He was also according to Josephus a man of unusual acquirements (Ant., X, ix, 1). He might have risen to a high position and seemed conscious of this, but under Jeremiah's influence (see Jer 45:5) he repressed his ambition, being content to throw in his lot with the great prophet whose secretary and companion he became. Jeremiah dictated his prophecies to Baruch, who read them to the people (Jer 36). The king (Jehoiakim) was greatly angered at these prophecies and had Baruch arrested and the roll burnt. Baruch however rewrote the prophet's oracles. In the final siege of Jerusalem Baruch stood by his master, witnessing the purchase by the latter of his ancestral estate in Anathoth (Jer 32). According to Josephus (Ant., X, ix, 1) he continued to reside with Jeremiah at Mizpah after the fall of Jerusalem. Subsequent to the murder of Gedaliah, he was accused of having unduly influenced Jeremiah when the latter urged the people to remain in Judah—a fact which shows how great was the influence which Baruch was believed to have had over his master (Jer 43:3). He was carried with Jeremiah to Egypt (Jer 43:6; Ant, X, ix, 6), and thereafter our knowledge of him is merely legendary. According to a tradition preserved by Jerome (on Isa 30:6 f) he died in Egypt soon after reaching that country. Two other traditions say that he went, or by Nebuchadnezzar was carried, to Babylon after this king conquered

Egypt. The high character of Baruch and the important part he played in the life and work of Jeremiah induced later generations still further to enhance his reputation, and a large number of spurious writings passed under his name, among them the following:

- (a) The **APOCALYPSE OF BARUCH** (which see);
- (b) the Book of Baruch;
- (c) the Rest of the Words of Baruch;
- (d) the Gnostic Book of Baruch;
- (e) the Latin Book of Baruch, composed originally in Latin;
- (f) a Greek Apocalypse of Baruch belonging to the 2nd century of our era;
- (g) another Book of Baruch belonging to the 4th or 5th century.

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(2) A son of Zabbai who aided Nehemiah in rebuilding the walls of Jerusalem (Ne 3:20).

(3) One of the priests who signed the covenant with Nehemiah (Ne 10:6).

(4) The son of Colhozeh, a descendant of Perez, the son of Judah (Ne 11:5).

T. Witton Davies

BARUCH, APOCALYPSE OF

See [APOCALYPTIC LITERATURE](#) .

BARUCH, BOOK OF

One of the Apocryphal or Deutero-canonical books, standing between Jeremiah and Lamentations in the Septuagint, but in the Vulgate (Jerome's Latin Bible, 390-405 A.

D.) after these two books.

I. Name.

See under [BARUCH](#) for the meaning of the word and for the history of the best-known Biblical. personage bearing the name. Though Jewish traditions link this book with Jeremiah's amanuensis and loyal friend as author, it is quite certain that it was not written or compiled for hundreds of years after the death of this Baruch. According to Jer 45:1 it was in the 4th year (604 BC) of the reign of Jehoiakim (608- 597 BC) that Baruch wrote down Jeremiah's words in a book and read them in the ears of the nobles (English Versions, "princes," but king's sons are not necessarily meant; Jer 36). The Book of Baruch belongs in its present form to the latter half of the 1st century of our era; yet some modern Roman Catholic scholars vigorously maintain that it is the work of Jeremiah's

friend and secretary.

II. Contents.

This book and also the Epistle of Jeremy have closer affinities with the canonical Book of Jer than any other part of the Apocrypha. It is probably to this fact that they owe their name and also their position in the Septuagint and in the Vulgate (Jerome's Latin Bible, 390-405 A. D.) The book is apparently made up of four separate parts by independent writers, brought together by an editor, owing it is very likely to a mere accident—each being too small to occupy the space on one roll they were all four written on one and the same roll. The following is a brief analysis of the four portions of the book:

1. Historical Introduction:

Historical Introduction, giving an account of the origin and purpose of the book (Baruch 1:1-14). Baruch 1:1 ff tell us that Baruch wrote this book at Babylon "in the fifth month (not "year" as the Septuagint) in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire" (see 2Ki 25:8 ff). Fritzsche and others read: "In the fifth year, in the month Sivan (see 1:8), in the seventh day of

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translation); The Prophets of the Old Testament, V, 108-37, by Reusch (1855); Zockler (1891) and Rothstein (op. cit.); and in English, Bissell (in Lange's series edited by D. S. Schaff, 1880); and Gifford (Speaker's Comm., 1888). The S. P. C. K. has a handy and serviceable volume published in the series of popular commentaries on the Old Testament. But this commentary, though published quite recently (my copy belongs to 1894, "nineteenth thousand"), needs strengthening on the side of its scholarship.

Arts. dealing with introduction occur in the various Bible Dictionaries (Smith's Dictionary of the Bible, Westcott and Ryle; Hastings, Dictionary of the Bible (five volumes), J. T. Marshall, able and original; Encyclopedia Biblica, Bevan, rather slight). To these must be added excellent articles in Jewish Encyclopedia (G. F. Moore), and Encyclopedia Biblica (R. H. Charles).

T. Witton Davies

BARZILLAI

bar-zil'-a-i, bar-zil'-i (barzillay; Berzelli, "man of iron" (BDB, but compare Cheyne, Encyclopedia Biblica)):

(1) A Gileadite of Rogelim who brought provisions to David and his army to Mahanaim, in their flight from Absalom (2Sa 17:27-29). When David was returning to Jerusalem after Absalom's defeat, Barzillai conducted him over Jordan, but being an old man of 80 years of age, he declined David's invitation to come to live in the capital, and sent instead his son Chimham (2Sa 19:31-39). David before his death charged Solomon to "show kindness unto the sons of Barzillai." (1Ki 2:7). Cheyne in Encyclopedia Biblica, without giving any reason, differentiates this Barzillai from Barzillai the Gileadite (Ezr 2:61 = Ne 7:63). See (2) below.

(2) The father of a family of priests who in Ezra's time, after the return of the

exiles, could not trace their genealogy. "Therefore were they deemed polluted and put from the priesthood." This Barzillai had taken "a wife of the daughters of Barzillai the Gileadite," and had adopted his wife's family name (Ezr 2:61,62 = Ne 7:63,64). His original name is given as Jaddus (the King James Version Addus) (1 Esdras 5:38). (See **ZORZELLEUS** ; the Revised Version, margin "Phaezeldaeus.")

(3) Barzillai the Meholathite, whose son Adriel was married to Saul's daughter, either Michal (2Sa 21:8) or Merab (1Sa 18:19).

T. Rees

BASALOTH

bas'-a-loth (A, Baaloth; B, Basalem; 1 Esdras 5:31 = Bazluth (Ezr 2:52) and Bazlith (Ne 7:54)): The descendants of Basaloth (temple-servants) returned with Zerubbabel to Jerusalem.

BASCAMA

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bas'-ka-ma (Baskama (1 Macc 13:23)): A town located in the country of Gilead, where Tryphon slew Jonathan, the son of Absalom. Compare **JONATHAN** (Apocrypha).

BASE bas:

(1) Substantive from Latin basis, Greek basis, a foundation.

(a) (mekhonah): the fixed resting-place on which the lavers in Solomon's temple were set (1Ki 7:27-43; 2Ki 16:17; 25:13,16; 2Ch 4:14; Jer 27:19; 52:17,20; compare Ezr 3:3; Zec 5:11 the American Revised Version, margin).

(b) (ken): pedestal in the King James Version and the Revised Version (British and American) (1Ki 7:29,31) and in the Revised Version (British and American) only (Ex 30:18,28; 31:9; 35:16; 38:8; 39:39; 40:11; Le 8:11) of the base of the laver of the tabernacle (the King James Version "foot").

(c) (yarekh): "base of candlestick" (the Revised Version (British and American) of Ex 25:31; 37:17) the King James Version "shaft."

(d) (yecodh): the Revised Version (British and American) "base of altar"; the King James Version "bottom" (Ex 29:12; 38:8; Le 4:7,18,25,30,34; 5:9; 8:15; 9:9).

(e) (gabh): the Revised Version (British and American) "elevation," i.e. basement of altar; the King James Version "higher place" (Eze 43:13).

(2) Adjective from French bas—low, or Welsh bas—"shallow": of lowly birth or station, of voluntary humility and of moral depravity.

(a) (shaphal, shephal): of David's self-humiliation (2Sa 6:22): "a modest unambitious kingdom" (Eze 17:14; 29:14,15 (BDB); Da 4:17 (the American Standard Revised Version "lowest")): compare shephelah = "lowland."

- (b) (qalah): men of humble birth and station as opposed to the nobles (Isa 3:5).
- (c) (beli-shem): "nameless," "of no account": "children of fools, yea, children of base men" (Job 30:8).
- (d) the King James Version men, sons, daughters, children of Belial; literally "worthless persons"; in the American Standard Revised Version "base," except 1Sa 1:16 "wicked woman"; also the English Revised Version of [De 13:13](#), "base," which elsewhere retains the King James Version rendering.
- (e) (tapeinos): "lowly," "humble or abject" (2Co 10:1); the Revised Version (British and American), "lowly"; so Paul's enemies said he appeared when present in the church at Corinth.
- (f) (agenes): "of low birth," "of no account" (1Co 1:28): "base things of the world."

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(g) (agoraios): "belonging to the market-place," loafers, worthless characters (Ac 17:5): "certain lewd fellows of the baser sort"; the Revised Version (British and American) "certain vile fellows of the rabble."

T. Rees

BASEMATH; BASHEMATH; BASMATH

bas'-e-math, bash'-e-math, bas'-math (basemath, "fragrant"):

(1) Basemath, one of the wives of Esau, a daughter of Elon, the Hittite (Ge 26:34; the King James Version Bashemath), probably identical with or a sister of Adah whom he also married (Ge 36:2). Compare **ADAH**.

(2) Basemath (the King James Version Bashemath), another wife of Esau, a daughter of Ishmael and a sister of Nebaioth (Ge 36:3,4,10,13,17). This wife is also called Mahalath (Ge 28:9), and is of the house of Abraham. Esau married her because his father was not pleased with his other wives who were daughters of Canaan. Compare **MAHALATH**.

(3) Basemath (the King James Version Basmath), the daughter of Solomon, and wife of Ahimaaz, a commissariat-officer in the service of Solomon (1Ki 4:15).

A. L. Breslich

BASHAN

ba'-shan (ha-bashan, "the Bashan"; Basan): This name is probably the same in meaning as the cognate Arabic bathneh, "soft, fertile land," or bathaniyeh (batanaea), "this land sown with wheat" ("wheatland").

1. Boundaries:

It often occurs with the article, "the Bashan," to describe the kingdom of Og, the most northerly part of the land East of the Jordan. It stretched from the border of Gilead in the South to the slopes of Hermon in the North. Hermon itself is never definitely included in Bashan, although Og is said to have ruled in that mountain (Jos 12:5; 13:11). In De 3:10 Salecah and Edrei seem to indicate the East and West limits respectively. This would agree with Jos 12:5; 13:11, which seem to make Geshur and Maacath the western boundary of Bashan. If this were so, then these unconquered peoples literally "dwelt in the midst of Israel." On the other hand De 4:47 may mean that the Jordan formed the western boundary; while De 33:22 makes Bashan extend to the springs of the Jordan. If Golan lay in the district in which its name is still preserved (el Jaulan), this also brings it to the lip of the Jordan valley (De 4:43). "A mountain of summits," or "protuberances" (Ps 68:15,16: Hebrew), might describe the highlands of the Jaulan, with its many volcanic hills as seen from the West. "A mountain of God" however does not so well apply to this region. Perhaps we should, with Wetzstein (Das batanaische Giebelgebirge) take these phrases as descriptive of Jebel Chauran, now usually called Jebel ed-Druze, with its many striking summits. This range protected the province from encroachment by the sands of the wilderness

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from the East. On the South Bashan marched with the desert steppe, el-Chamad, and Gilead. Of the western boundary as we have seen there can be no certainty. It is equally impossible to draw any definite line in the North.

2. Characteristics:

Bashan thus included the fertile, wooded slopes of Jebel ed-Druze, the extraordinarily rich plain of el-Chauran (en-Nuqrah—see HAURAN), the rocky tract of el-Leja', the region now known as el-Jedur, resembling the Chauran in character, but less cultivated; and, perhaps, the breezy uplands of el-Jaulan, with its splendid reaches of pasture land. It was a land rich in great cities, as existing ruins sufficiently testify. It can hardly be doubted that many of these occupy sites of great antiquity. We may specially note Ashtaroth and Edrei, the cities of Og; Golan, the city of refuge, the site of which is still in doubt; and Salecah (Calkhad), the fortress on the ridge of the mountain, marking the extreme eastern limit of Israel's possessions.

The famous oaks of Bashan (Isa 2:13; Eze 27:6) have their modern representatives on the mountain slopes. It seems strange that in Scripture there is no notice of the wheat crops for which the country is in such repute today. Along with Carmel it stood for the fruitfulness of the land (Isa 33:9 etc.); and their languishing was an evident mark of God's displeasure (Na 1:4). The "bulls of Bashan" represent blatant and brutal strength ([Ps 22:12](#) , etc.). It is long since the lion deserted the plateau (De 33:22); but the leopard is still not unknown among the mountains (So 4:8).

3. History:

In pre-Israelite days Bashan was ruled by Og the Amorite. His defeat at Edrei marked the end of his kingdom (Nu 21:33 ff; Jos 13:11), and the land was given to the half tribe of Manasseh (Jos 13:30, etc.). In the Syrian wars Bashan was lost to Israel (1Ki 22:3 ff; 2Ki 8:28; 10:32 f), but it was regained by Jeroboam II (2Ki

14:25). It was incorporated in the Assyrian empire by Tiglath-pileser III (2Ki 15:29). In the 2nd century BC it was in the hands of the Nabateans. It formed part of the kingdom of Herod the Great, and then belonged to that of Philip and Agrippa II.

W. Ewing

BASHAN-HAVVOTH-JAIR

ba'-shan-hav'-oth-ja'-ir (bashan chawwoth ya'ir).

See [HAVVOTH-JAIR](#) .

BASHEMATH

bash'-e-math.

See [BASEMATH](#) .

BASILISK

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baz'-i-lisk (tsepha', tsiph'oni, from obsolete root tsapha', "to hiss": Isa 11:8; 14:29; 59:5; Jer 8:17; Pr 23:32 m. In Pr 23:32, the King James Version has "adder," margin "cockatrice"; in the other passages cited the King James Version has "cockatrice," margin "adder" (except Jer 8:17, no margin)): The word is from basiliskos, "kinglet," from basileus, "king," and signifies a mythical reptile hatched by a serpent from a cock's egg. Its hissing drove away other serpents. Its look, and especially its breath, was fatal. According to Pliny, it was named from a crown-like spot on its head. It has been identified with the equally mythical **COCKATRICE** (which see). In all the passages cited, it denotes a venomous serpent (see **ADDER** ; **SERPENT**), but it is impossible to tell what, if any, particular species is referred to. It must be borne in mind that while there are poisonous snakes in Palestine, there are more which are not poisonous, and most of the latter, as well as some harmless lizards, are commonly regarded as deadly. Several of the harmless snakes have crownlike markings on their heads, and it is quite conceivable that the basilisk myth may have been founded upon one of these.

Alfred Ely Day

BASIN; BASON

ba'-s'-n.

1. The Terms Used and Their Meaning:

The American Standard Revised Version has "basin," the King James Version and the Revised Version (British and American) "bason," the preferred spelling of the English revisers. In the Appendix to the Revised Old Testament the American Revisers (section viii) say, "The modern spelling is preferred for the following words"; then follow among others "basin" for "bason"; but no similar statement appears in the Appendix to the Revised New Testament. The Hebrew word so rendered in English Versions of the Bible is chiefly used for the large

bowl of bronze (the King James Version "brass") employed by the priests to receive the blood of the sacrificial victims (Ex 27:3; compare Ex 29:16; 1Ki 7:45, etc.). It is found only once in secular use (Am 6:6, "drink wine in bowls"), if the text there is correct; the Septuagint has it otherwise. See **BOWL** . The "basins" of Ex 12:22; 2Sa 17:28 were probably of earthenware.

2. Of Various Materials and Forms:

While the priests' bowls were of bronze, similar bowls or basins of silver were presented by the princes of the congregation, according to Nu 7:13 ff; and those spoken of in 1Ki 7:50 as destined for Solomon's temple were of gold (compare 1Ch 28:17).

3. The Typical Ewer of the East:

(1) The well-known eastern mode of washing the hands was and is by pouring water on the hands, not by dipping them in water, an act, of course, calling for the aid of an attendant. Elisha "poured water on the hands of Elijah" (**2Ki 3:11** ; see Kitto's note in Pictorial Bible 2, II, 330). A disciple came to be known as "one who poured water on the hands of another." Such was beyond question the prevailing custom among the

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slightly." (See Anton Tien, reviser of the Arabic prayer-book, author of Arabic and Mod. Greek Grammars, etc., quoted in DCG, article "Bason.")

George B. Eager

BASKET

bas'-ket: Four kinds of "baskets" come to view in the Old Testament under the Hebrew names, dudh, Tene', cal and kelubh. There is little, however, in these names, or in the narratives where they are found, to indicate definitely what the differences of size and shape and use were. The Mishna renders us some help in our uncertainty, giving numerous names and descriptions of "baskets" in use among the ancient Hebrews (see Kreugel, Dasse Hausgerat in der Mishna, 39-45). They were variously made of willow, rush, palm-leaf, etc., and were used for various purposes, domestic and agricultural, for instance, in gathering and serving fruit, collecting alms in kind for the poor, etc. Some had handles, others lids, some both, others neither.

1. Meaning of Old Testament Terms:

(1) Dudh was probably a generic term for various kinds of baskets. It was probably the "basket" in which the Israelites in Egypt carried the clay for bricks (compare Ps 81:6, where it is used as a symbol of Egyptian bondage), and such as the Egyptians themselves used for that purpose (Wilkinson, Ancient Egyptians, I, 379), probably a large, shallow basket, made of wicker-work. It stood for a basket that was used in fruit-gathering (see Jer 24:1), but how it differed from Amos' "basket of summer fruit" (Am 8:1) we do not know. Dudh is used for the "pot" in which meat was boiled (1Sa 2:14), showing probably that a pot-shaped "basket" was known by this name. Then it seems to have stood for a basket tapering toward the bottom like the calathus of the Romans. So we seem forced to conclude that the term was generic, not specific.

(2) The commonest basket in use in Old Testament times was the cal. It was the "basket" in which the court-baker of Egypt carried about his confectionery on his head (Ge 40:16). It was made in later times at least of peeled willows, or palm leaves, and was sometimes at least large and flat like the canistrum of the Romans, and, like it, was used for carrying bread and other articles of food (Ge 40:16; Jud 6:19). Meat for the meat offerings and the unleavened bread, were placed in it (Ex 29:3; Le 8:2; Nu 6:15). It is expressly required that the unleavened cakes be placed and offered in such a "basket." While a "basket," it was dish-shaped, larger or smaller in size, it would seem, according to demand, and perhaps of finer texture than the dudh.

(3) The Tene' was a large, deep basket, in which grain and other products of garden or field were carried home, and kept (De 28:5,17), in which the first-fruits were preserved (De 26:2), and the tithes transported to the sanctuary (De 26:2 f). It has been thought probable that the chabya, the basket of clay and straw of the Palestine peasantry of today, is a sort of survival or counterpart of it. It has the general shape of a jar, and is used for storing and keeping wheat, barley, oats, etc. At the top is the mouth into which the grain is poured, and at the bottom is an orifice through which it can be taken out as needed, when the opening is again closed with a rag. The Septuagint translates Tene' by kartallos, which denotes a basket of the shape of an inverted cone.

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(4) The term *kelubh*, found in Am 8:1 for a "fruit-basket," is used in Jer 5:27 (the King James Version and the Revised Version (British and American) "cage") for a bird-cage. But it is not at all unreasonable to suppose that a coarsely woven basket with a cover would be used by a fowler to carry home his feathered captives.

2. Meaning of New Testament Terms:

In the New Testament interest centers in two kinds of "basket," distinguished by the evangelists in their accounts of the feeding of the 5,000 and of the 4,000, called in Greek *kophinos* and *spuris* (Westcott-Hort *sphuris*).

(1) The *kophinos* (Mt 14:20; Mr 6:43; Lu 9:17; Joh 6:13) may be confidently identified with the *kuphta'* of the Mishna which was provided with a cord for a handle by means of which it could be carried on the back with such provisions as the disciples on the occasions under consideration would naturally have with them (of Kreugel, and Broadus, Commentary in the place cited.). The Jews of Juvenal's day carried such a specific "provision-basket" with them on their journeys regularly, and the Latin for it is a transliteration of this Greek word, *cophinus* (compare Juvenal iii.14, and Jastrow, Dictionary, article "Basket"). Some idea of its size may be drawn

from the fact that in CIG, 1625, 46, the word denotes a Beotian measure of about two gallons.

(2) The *sphuris* or *spuris* (Mt 15:37; Mr 8:8) we may be sure, from its being used in letting Paul down from the wall at Damascus (Ac 9:25, etc.), was considerably larger than the *kophinos* and quite different in shape and uses. It might for distinction fitly be rendered "hamper," as Professor Kennedy suggests. Certainly neither the Greek nor ancient usage justifies any confusion.

(3) The sargane (2Co 11:33) means anything plaited, or sometimes more specifically a fish-basket.

George B. Eager

BASMATH

bas'-math.

See [BASEMATH](#) .

BASON

ba'-s'-n.

See [BASIN](#) .

BASSA

bas'-a.

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See **BASSAI** .

BASSAI

bas'-a-i, bas'-i (Bassai, Bassa; the King James Version Bassa; 1 Esdras 5:16; Bezai (Ezr 2:17; Ne 7:23)): The sons of Bassai returned with Zerubbabel to Jerusalem.

BASTAI

bas'-ta-i.

See **BASTHAI** .

BASTARD

bas'-tard (mamzer; nothos): In De 23:2 probably the offspring of an incestuous union, or of a marriage within the prohibited degrees of affinity (Le 18:6-20; 20:10-21). He and his descendants to the tenth generation are excluded from the assembly of the Lord. (See Driver, at the place). Zechariah (Zec 9:6), after prophesying the overthrow of three Philistine cities, declares of the fourth: "And a bastard (the Revised Version, margin "a bastard race") shall dwell in Ashdod," meaning probably that a "mixed population" (BDB) of aliens shall invade and settle in the capital of the Philistines. In Heb (He 12:8) in its proper sense of "born out of wedlock," and therefore not admitted to the privileges of paternal care and responsibility as a legitimate son.

T. Ress

BASTHAI

bas'-tha-i, bas'-thi (Basthai; the King James Version Bastai; 1 Esdras 5:31 =

Besai (Ezr 2:49; Ne 7:52)): The descendants of Basthai (temple-servants) returned with Zerubbabel to Jerusalem.

BAT

(‘aTaleph; Le 11:19; De 14:18; Isa 2:20): Bats are the most widely distributed of mammals, reaching even the oceanic islands, and modern science has revealed the existence of an astonishing number of species, nearly twenty being recorded from Palestine. These include both fruit-eating and insect-eating bats, the latter being the smaller. It has not always been realized that they are mammals, and so it is not surprising that they should be mentioned at the end of the list of unclean birds in Le 11:19 and De 14:18. It may, however, be significant that they are at the end of the list and not in the middle of it. The fruit bats are a pest to horticulturists and often strip apricot and other trees before the fruit has ripened enough to be picked. On this account the fruit is often enclosed in bags, or the whole tree may be surrounded with a great sheet or net. They commonly pick the fruit and eat it on some distant perch beneath which the seeds and the ordure of these animals are scattered. The insect bats, as in other countries, flit about at dusk and through the night catching mosquitoes and larger insects, and so are distinctly beneficial.

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The reference in Isa 2:20, "cast idols to the moles and to the bats" refers of course to these animals as inhabitants of dark and deserted places. As in the case of many animal names the etymology of 'aTaleph is doubtful. Various derivations have been proposed but none can be regarded as satisfactory. The Arabic name, waTwaT, throws no light on the question.

Alfred Ely Day

BATANAEA

bat-a-ne'-a: The name used in Greek times for **BASHAN** (which see), Josephus, Life, II; Ant, XV, x, 1; XVII, ii, 1, "toparchy of Butanea."

BATH

(bath): A liquid measure equal to about 9 gallons, English measure. It seems to have been regarded as a standard for liquid measures (Eze 45:10), as in the case of the molten sea and the lavers in Solomon's temple (**1Ki 7:26,38**), and for measuring oil and wine (2Ch 2:10; Ezr 7:22; Isa 5:10; Eze 45:14). Its relation to the homer is given in Eze 45:11,14.

See **WEIGHTS AND MEASURES** .

BATH KOL

bath'-kol, bath kol (bath qol, "the daughter of the voice"): Originally signifying no more than "sound," "tone," "call" (e.g. water in pouring gives forth a "sound," bath qol, while oil does not), sometimes also "echo." The expression acquired among the rabbis a special use, signifying the Divine voice, audible to man and unaccompanied by a visible Divine manifestation. Thus conceived, bath qol is to be distinguished from God's speaking to Moses and the prophets; for at Sinai the voice of God was part of a larger theophany, while for the prophets it was the

resultant inward demonstration of the Divine will, by whatever means effected, given to them to declare (see **VOICE**). It is further to be distinguished from all natural sounds and voices, even where these were interpreted as conveying Divine instruction. The conception appears for the first time in Da 4:28 (English Versions 31)—it is in the Aramaic portion—where, however, qal = qol, "voice" stands without berath = bath, "daughter": "A voice fell from heaven." Josephus (Ant., XIII, x, 3) relates that John Hyrcanus (135- 104 BC) heard a voice while offering a burnt sacrifice in the temple, which Josephus expressly interprets as the voice of God (compare Babylonian SoTah 33a and Jerusalem SoTah 24b, where it is called bath qol). In the New Testament mention of "a voice from heaven" occurs in the following passages: Mt 3:17; Mr 1:11; Lu 3:22 (at the baptism of Jesus); Mt 17:5; Mr 9:7; Lu 9:35 (at His transfiguration); Joh 12:28 (shortly before His passion); Ac 9:4; 22:7; 26:14 (conversion of Paul), and Ac 10:13,15 (instruction of Peter concerning clean and unclean). In the period of the Tannaim (circa 100 BC- 200 AD) the term bath qol was in very frequent use and was understood to signify not the direct voice of God, which was held to be supersensible, but the echo of the voice (the bath being somewhat arbitrarily taken to express the distinction). The rabbis held that bath qol had been an occasional means of Divine communication throughout the whole history of Israel and that since the cessation of

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the prophetic gift it was the sole means of Divine revelation. It is noteworthy that the rabbinical conception of bath qol sprang up in the period of the decline of Old Testament prophecy and flourished in the period of extreme traditionalism. Where the gift of prophecy was clearly lacking—perhaps even because of this lack—there grew up an inordinate desire for special Divine manifestations. Often a voice from heaven was looked for to clear up matters of doubt and even to decide between conflicting interpretations of the law. So strong had this tendency become that Rabbi Joshua (circa 100 AD) felt it to be necessary to oppose it and to insist upon the supremacy and the sufficiency of the written law. It is clear that we have here to do with a conception of the nature and means of Divine revelation that is distinctly inferior to the Biblical view. For even in the Biblical passages where mention is made of the voice from heaven, all that is really essential to the revelation is already present, at least in principle, without the audible voice.

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J. R. Van Pelt

BATH-RABBIM, THE GATE OF bath-rab'-im, (sha'ar bath-rabbim; Septuagint en pulais thugatros pollon, literally "in the gates of the daughter of the many.") The gate of Heshbon near which were the pools compared to the Shulammité's eyes (So 7:4). Guthe would translate "by the gate of the populous city." Cheyne would amend the passage and read "Thine eyes are like Solomon's pools, By the wood of Beth-cerem," and transfer

the scene to the pools of Solomon, S. of Bethlehem (EB, under the word). But this is surely very violent. One of the pools of Heshbon still survives, measuring 191 ft. X 139 ft., and is 10 ft. deep. The walls however have been rent by earthquakes, and now no longer retain the water.

W. Ewing

BATH-SHEBA

bath-she'-ba, bath'-she-ba (bath-shebha', "the seventh daughter," or "the daughter of an oath," also called Bathshua bath-shua', "the daughter of opulence" (1Ch 3:5); the Septuagint however reads Bersabee everywhere; compare **BATHSHUA** ; HPN, 65, 67, 77, 206 for Bath-sheba, and 67, 69, note 3, for Bathshua): Bath-sheba was the daughter of Eliam (2Sa 11:3) or Ammiel (1Ch 3:5); both names have the same meaning. She was the beautiful wife of Uriah the Hittite, and because of her beauty was forced by David to commit adultery (2Sa 11:2 ff; Ps 51). Her husband Uriah was treacherously killed by the order of David (2Sa 11:6 ff). After the death of her husband David made her his wife and she lived with him in the palace (2Sa 11:27). Four sons sprang from this marriage (2Sa 5:14; 1Ch 3:5), after the first child, the adulterine, had died (2Sa 12:14 ff). With the help of the prophet Nathan she renders

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futile the usurpation of Adonijah and craftily secures the throne for her son Solomon (1Ki 1:11 ff). Later Adonijah succeeds in deceiving Bath-sheba, but his plan is frustrated by the king (1Ki 2:13 ff). According to Jewish tradition, Pr 31 is written by Solomon in memory of his mother. In the genealogy of Jesus (Mt 16) Bath-sheba is mentioned as the former wife of Uriah and the mother of Solomon by David.

See [ADONIJAH](#) ; [AMMIEL](#) ; [BATHSHUA](#) ; [DAVID](#) ; [ELIAM](#) ; [NATHAN](#) ; [SOLOMON](#) .

A. L. Breslich

BATH-ZACHARIAS

bath-zak-a-ri'-as.

See [BETH-ZACHARIAS](#) .

BATH; BATHING

bath, bath'-ing.

1. Ordinary Bathing:

Bathing in the ordinary, non-religious sense, public or private, is rarely met with in the Scriptures. We find, however, three exceptional and interesting cases:

(1) that of Pharaoh's daughter, resorting to the Nile (Ex 2:5);

(2) that of Bath-sheba, bathing on the house-top (2Sa 11:2 the Revised Version (British and American));

(3) the curious case mentioned in 1Ki 22:38. (To wash with royal blood was

supposed to be beneficial to the complexion.)

The dusty, limestone soil of Palestine and the open foot-gear of the Orient on stockingless feet, called for frequent washing of the feet (Ge 24:32; 43:24; Jud 19:24; 1Sa 25:41; 2Sa 11:8; So 5:3, etc.), and bathing of the body for refreshment; but the chief concern of the writers of Scripture was with bathing of another sort. Indeed, something of the religious sense and aspect of bathing, in addition to that of bodily refreshment, seems to have entered into the ordinary use of water, as in the washing of the hands before meals, etc. (see Ge 18:4; 19:2; Lu 7:44).

2. Bathing Resorts:

The streams and ponds, when available, were the usual resorts for bathing (Ex 2:5; 2Ki 5:10, etc.), but the water- supply of large cities, stored up in great pools or large cisterns, was certainly available at times to some degree for bathing (2Sa 11:2); though, as Benzinger says, no traces of bathrooms have been found in old Hebrew houses, even in royal palaces. In Babylon, it would seem from Susanna 15, there were bathing pools in gardens, though this passage may refer simply to bathing in the open

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said, that in Old Testament times and in New Testament times, the masses of the people had neither privacy nor inclination for bathing.

George B. Eager

BATHSHUA

bath'-shu-a (bath-shua', "the daughter of opulence" or "the daughter of Shua"; compare **BATH-SHEBA** ; for derivation see HPN, 67, 69, note 3):

(1) In Ge 38:2 and 1Ch 2:3, where the name is translated "Shua's daughter," the wife of Judah.

(2) In 1Ch 3:5, the daughter of Ammiel and wife of David.

See **BATH-SHEBA** .

BATTERING-RAM

bat'-er-ing-ram.

See **SIEGE** .

BATTLE

See **WAR** .

BATTLE-AXE

bat'-'-l-ax.

See **ARMOR** , **ARMS** , III, 1; **AX** (AXE).

BATTLE-BOW

bat'-l-bo: Found in the striking Messianic prophecy: "The battle bow shall be cut off" (Zec 9:10). The prophet is predicting the peace that shall prevail when Zion's king cometh, "just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass." The words convey their full significance only when read in the light of the context: "I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle bow shall be cut off; and he shall speak peace unto the nations" (compare Zec 10:4). The battle-bow was sometimes made of tough wood, sometimes of two straight horns joined together (Hom. II. iv.105-11), and sometimes of bronze. In Ps 18:34 the Revised Version (British and American) we find "bow of brass," but it probably should be of "bronze" (nechosheth), a metal very different from our brass, which is a mixture of copper and zinc. The point of the passage in this connection ("He teacheth my hands to war; so that mine arms do bend a bow of bronze"), as well as of that in 2Ki 9:24 ("And Jehu drew his bow with his full strength") is that it required great strength to bend the battle-bow.

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See [ARCHERY](#) ; [ARMOR](#) .

George B. Eager

BATTLEMENT

bat'-'-l-ment.

See [FORTIFICATION](#) ; [HOUSE](#) .

BAVAI

bav'-a-i.

See [BAVVAI](#) .

BAVVAI

bav'-a-i (bawway; Septuagint Codex Alexandrinus, Benei; Codex Vaticanus, Bedei; the King James Version Bavai, "wisher" (?)(Ne 3:18)): Perhaps identical with or a brother of Binnui (Ne 3:24). See [BINNUI](#) . Bavvai, "the son of Henadad, the ruler of half the district of Keilah," was of a Levitical family. He is mentioned as one of those who repaired the wall of Jerusalem after the return from Babylon (Ne 3:17 f).

BAY (1)

ba.

See [COLORS](#) .

BAY (2)

ba (lashon, literally "tongue"; kolpos): The word occurs in the sense of inlet of the sea in the Old Testament only in Jos 15:2,5; 18:19, and in New Testament only in Ac 27:39 (of Malta, the King James Version "creek").

BAY TREE

ba'-tre' (the King James Version only; Ps 37:35; 'ezrach): The word means "native," "indigenous," and the Revised Version (British and American) translations "a green tree in its native soil."

BAYITH

ba'-yith (bayith; the King James Version Bajith, "house" (Isa 15:2)): A town in the country of Moab. The reading of the Revised Version, margin, "Bayith and Dibon are gone up to the high places to weep," seems to be the proper rendering of this passage. Duhm et al., by changing the text, read either "house of" or "daughter of." The construct of this word beth is frequently used in compound words.

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See **BETH** .

BAZLITH; BAZLUTH

baz'-lith, baz'-luth (batslith, Ne 7:54; batsluth, Ezr 2:52; Basaloth, 1 Esdras 5:31, "asking"): The descendants of Bazlith (temple-servants) returned with Zerubbabel to Jerusalem.

BDELLIUM

del'-i-um (bedholach): The word occurs twice in the Pentateuch:

(1) in Ge 2:12, in conjunction with gold and onyx, as a product of the land of **HAVILAH** (which see), and

(2) in Nu 11:7, where the manna is likened to this substance in appearance: "The appearance thereof as the appearance of bdellium." The latter comparison excludes the idea of bedholach being a precious stone, and points to the identification of it with the fragrant resinous gum known to the Greeks as bdellion, several kinds being mentioned by Dioscorides and Pliny. It was a product of Arabia, India, Afghanistan, etc.

James Orr

BEACH

bech (aigialos): The part of the shore washed by the tide on which the waves dash (Mt 13:2,48; Joh 21:4; Ac 21:5; 27:39,40).

BEACON

be'-k'-n. The translation of the Hebrew toren, which usually means

"mast" (compare Isa 33:23; Eze 27:5), but in Isa 30:17 being used in parallelism with "ensign" the meaning may be "signal-staff" (Isa 30:17 the American Revised Version, margin "pole").

BEALIAH

be-a-li'-a (be'alyah, "Yahweh is Lord," compare HPN, 144, 287): Bealiah, formerly a friend of Saul, joined David at Ziklag (1Ch 12:5).

BEALOTH

be'-a-loth (be'aloath; Baloth): An unidentified city of Judah in the Negeb (Jos 15:24).

BEAM

bem: The word is used to translate various Old Testament terms:

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(1) gebh (1Ki 6:9), tsela', "a rib" (1Ki 7:3), qurah (2Ch 3:7; 34:11; So 1:17), all refer to constructional beams used in buildings for roofing and upper floors, main beams being carried on pillars generally of wood. The last term is used in 2Ki 6:2,5 ("as one was felling a beam") of trees which were being cut into logs. A related form is qarah (used of the Creator, Ps 104:3; of building, Ne 2:8; 3:3,6). Yet another term, kaphim, is used in Hab 2:11: "The stone shall cry out of the wall, and the beam out of the timber shall answer it"—a protest against sin made by inanimate things. The Douay version, in translating, "the timber that is between the joints of the building," suggests the use of bond timbers in buildings, similar to that used at one time in English brickwork. It probably refers to its use in mud brick buildings, although bond timbers might also be used in badly built stone walls. The Arabs of the present day use steel joints to strengthen angles of buildings.

(2) Beam, in weaving, represents two words, 'eregh (Jud 16:14, the beam of a loom to which Samson's hair was fastened; used in Job 7:6 of a weaver's shuttle), and manor (1Sa 17:7; 2Sa 21:19; 1Ch 11:23; 20:5), of a spear-staff.

(3) In the New Testament Jesus uses the word dokos, "a rafter," in bidding the censorious person first cast the "beam" out of his own eye before attempting to remove the "mote" from another's eye (Mt 7:3; Lu 6:41,42).

See [ARCHITECTURE](#) ; [HOUSE](#) .

Arch. C. Dickie

BEAN

be'-an.

See [BAEAN](#) .

BEANS

benz (pol; Arabic ful): A very common product of Palestine; a valuable and very ancient article of diet. The Bible references are probably to the *Faba vulgaris* (N. D. Leguminosae) or horsebean. This is sown in the autumn; is in full flower—filling the air with sweet perfume—in the early spring; and is harvested just after the barley and wheat. The bundles of black bean stalks, plucked up by the roots and piled up beside the newly winnowed barley, form a characteristic feature on many village threshing-floors. Beans are threshed and winnowed like the cereals. Beans are eaten entire, with the pod, in the unripe state, but to a greater extent the hard beans are cooked with oil and meat.

In Eze 4:9, beans are mentioned with other articles as an unusual source of bread and in 2Sa 17:28 David receives from certain staunch friends of his at Mahanaim a present, which included "beans, and lentils, and parched pulse."

E. W. G. Masterman

BEAR

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bar (dobh; compare Arabic dubb): In 1Sa 17:34-37, David tells Saul how as a shepherd boy he had overcome a lion and a bear. In 2Ki 2:24 it is related that two she bears came out of the wood and tore forty-two of the children who had been mocking Elisha. All the other references to bears are figurative; compare 2Sa 17:8; Pr 17:12; 28:15; Isa 11:7; 59:11; La 3:10; Da 7:5; Ho 13:8; Am 5:19; Re 13:2. The Syrian bear, sometimes named as a distinct species, *Ursus Syriacus*, is better to be regarded as merely a local variety of the European and Asiatic brown bear, *Ursus arctos*. It still exists in small numbers in Lebanon and is fairly common in Anti-Lebanon and Hermon. It does not seem to occur now in Palestine proper, but may well have done so in Bible times. It inhabits caves in the high and rugged mountains and issues mainly at night to feed on roots and vegetables. It is fond of the chummuc or chick-pea which is sometimes planted in the upland meadows, and the fields have to be well guarded. The figurative references to the bear take account of its ferocious nature, especially in the case of the she bear robbed of her whelps (2Sa 17:8; Pr 17:12; Ho 13:8). It is with this character of the bear in mind that Isaiah says (Is 11:7), "And the cow and the bear shall feed; their young ones shall lie down together."

Alfred Y. Day

BEAR, THE (ARCTURUS)

bar. A great northern constellation.

See **ASTRONOMY** , sec. II, 13.

BEAR; BORN

bar, born (vb.), (yaladh): Occurs frequently in its literal sense, alluding to motherhood (Ge 16:11; 17:17,19,21; 18:13; 22:23; 30:3; Le 12:5; Jud 13:3; 5:7; Ru 1:12; 1Ki 3:21; Jer 29:6); in the New Testament gennao, in the same sense (Lu 1:13).

Figurative: It is often used with reference to the beginning of the spiritual life or regeneration (Joh 1:13; 3:3-8; 1Jo 2:29; 3:9; 4:7; 5:1,4,18 the King James Version).

See **REGENERATION** .

BEAR; BORNE

bar, born (nasa'; lambano, anaphero, bastazo): In English Versions of the Bible the physical sense is familiar, of supporting or carrying any weight or burden. The translation of the Revised Version (British and American) is to be preferred in Ps 75:3 ("have set up"); La 3:28 ("hath laid it upon him"); Ze 1:11 ("were laden with silver"); Lu 18:7 ("he is longsuffering over them"); Joh 12:6 ("took away what was put therein"); Ac 27:15 ("could not face the wind").

Figurative: The words are used in the figurative sense of enduring or taking the consequences of, be it for oneself or as representative for others: one's own iniquity (Le 5:17 and often); chastisement (Job 34:31); reproach (Ps 69:7; 89:50); or the sins of others (Isa 53:4,11,12; Mt 8:17; Heb 9:28; 1Pe 2:24). In Isa 46:1-7 a striking contrast is presented between the idols of Babylon whom their worshippers had

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carried (borne) about and which would be borne away by the conquerors, and Yahweh who had carried (borne) Israel from the beginning. "Jacob and Israel borne by me from their birth and I will bear; yea, I will carry." "They bear it upon the shoulder," etc.

M. O. Evans

BEARD

berd:

(1) Western Semites in general, according to the monuments, wore full round beards, to which they evidently devoted great care. The nomads of the desert, in distinction from the settled Semites, wore a clipped and pointed beard (see Jer 9:26: "all that have the corners of their hair cut off, that dwell in the wilderness"; and compare 25:23; 49:32, etc.).

(2) Long beards are found on Assyrian and Babylonian monuments and sculptures as a mark of the highest aristocracy (compare Egyptian monuments, especially representations by W. Max Muller, *Asien und Europa*, 140). It is not clear that it was ever so with the Jews. Yet it is significant that the Hebrew "elder" (zaqen) seems to have received his name from his long beard (compare *bene barbatus*).

(3) The view of some that it was customary among the Hebrews to shave the upper lip is considered by the best authorities as without foundation. The mustache (Hebrew *sapham*, "beard"), according to 2Sa 19:24, received regular "trimming" (thus English Versions of the Bible after the Vulgate, but the Hebrew is generic, not specific: "He had neither dressed his feet, nor trimmed his beard").

(4) In one case (1Sa 21:13,14) the neglect of the beard is set down as a sign of madness: "(He) let his spittle fall down upon his beard. Then said Achish, Lo, ye see the man is mad."

(5) It was common. Semitic custom to cut both hair and beard as a token of grief or distress. Isa 15:2, describing the heathen who have "gone up to the high places to weep," says "Moab waileth over Nebo, and over Medeba; on all their heads is baldness, every beard is cut off." Jeremiah (Je 41:5), describing the grief of the men of Samaria for their slain governor, Gedaliah, says, "There came men from

Samaria (his sorrowing subjects) even four score men, having their beards shaven and their clothes rent," etc. And Amos, in his prophecy of the vision of the "basket of summer fruit" (Am 8:1 ff), makes Yahweh say to His people: "I will turn your feasts into mourning; I will bring sackcloth upon all loins, and baldness upon every head"

(Am 8:10). On the other hand it was even more significant of great distress or fear to leave the beard untrimmed, as did Mephibosheth, the son of Saul, when he went to meet King David, in the crisis of his guilty failure to go up with the king according to his expectation: "He had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came home in peace." (Compare 1Sa 21:13,14; 2Sa 19:24.)

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(6) Absalom's hair was cut only once a year, it would seem (2Sa 14:26; compare rules for priests, Levites, etc., Eze 44:20). But men then generally wore their hair longer than is customary or seemly with us (of So 5:2,11, "His locks are bushy, and black as a raven"). Later, in New Testament times, it was a disgrace for a man to wear long hair (1Co 11:6-15). To mutilate the beard of another was considered a great indignity (see [2Sa 10:4](#) ; compare Isa 50:6, "plucked off the hair"). The shaving of the head of a captive slave-girl who was to be married to her captor marked her change of condition and prospects (De 21:12; W. R. Smith, Kinship, 209).

LITERATURE.

Wilkinson, Ancient Egyptians, II, 324, 349; Herod. i.195; ii.36; iii.12; Josephus, Antiquities, VIII, viii, 3; XVI, viii, 1; W. R. Smith, Kinship, 209; RS, 324; Wellhausen, Skizzen, III, 167,

George B. Eager

BEAST

best: This word occurs often in both Old and New Testaments and denotes generally a mammal (though sometimes a reptile) in distinction to a man, a bird, or a fish. In this distinction the English is fairly in accord with the Hebrew and Greek originals. The commonest Hebrew words behemah and chai have their counterpart in the Arabic as do three others less often used, be'ir (Ge 45:17; Ex 22:5; Nu 20:8 the King James Version), nephesh (Le 24:18), and Tebhach (Pr 9:2). Behemah and Arabic bahimah are from a root signifying vagueness or dumbness and so denote primarily a dumb beast. Chai and Arabic chawan are from the root chayah (Arabic chaya), "to live," and denote primarily living creatures. Be'ir, "cattle," and its root-verb, ba'ar, "to graze," are identical with the Arabic ba'ir and ba'ara, but with a curious difference in meaning. Ba'ir is a common word for camel among the Bedouin and the root-verb, ba'ara, means "to

drop dung," ba'rah being a common word for the dung of camels, goats, and sheep. Nephesh corresponds in every way with the Arabic nephs, "breath," "soul" or "self" Tebhach from Tabhach, "to slaughter," is equivalent to the Arabic dhibch from dhabacha, with the same meaning. Both therion ("wild beast"), and zoon ("living thing"), occur often in the Apocalypse. They are found also in a few other places, as mammals (Heb 13:11) or figuratively (Tit 1:12). Therion is used also of the viper which fastened on Paul's hand, and this has parallels in classic al Greek. Beasts of burden and beasts used for food were and are an important form of property, hence, ktenos ("possession"), the word used for the good Samaritan's beast (Lu 10:34) and for the beasts with which Lysias provided Paul for his journey to Caesarea (Ac 23:24).

For "swift beast," kirkaroth, "dromedary" (Isa 66:20 the King James Version), see **CAMEL** . For "swift beast," rekhesh, see **HORSE** (Mic 1:13 the King James Version; 1Ki 4:28 the King James Version, margin; compare Es 8:10,14).

See also **WILD BEAST** .

Alfred Ely Day

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BEAST-FIGHT

best' -fit.

See [GAMES](#) .

BEATEN GOLD

See [GOLD \(BEATEN\)](#) .

BEATEN OIL

See [OIL \(BEATEN\)](#) .

BEATING

bet' -ing.

See [PUNISHMENTS](#) .

BEATITUDES

be-at' -i-tudes:

1. The Name:

The word "beatitude" is not found in the English Bible, but the Latin *beatitudo*, from which it is derived, occurs in the Vulgate (Jerome's Latin Bible, 390-405 A. D.) version of Ro 4:6 where, with reference to Ps 32:1,2, David is said to pronounce the "beatitude" of the man whose transgressions are forgiven. In the Latin church *beatitudo* was used not only as an abstract term denoting blessedness, but in the secondary, concrete sense of a particular declaration of

blessedness and especially of such a declaration coming from the lips of Jesus Christ. Beatitudes in this derivative meaning of the word occur frequently in the Old Testament, particularly in the Psalms (Ps 32:1,2; 41:1; 65:4, etc.), and Jesus on various occasions threw His utterances into this form (Mt 11:6; 13:16; 16:17; 24:46, with the Lukan parallels; Joh 13:17; 20:29). But apart from individual sayings of this type the name Beatitudes, ever since the days of Ambrose, has been attached specifically to those words of blessing with which, according to both Matthew and Luke, Jesus began that great discourse which is known as the Sermon on the Mount.

2. The Two Groups:

When we compare these Beatitudes as we find them in Mt 5:3-12 and Lu 6:20-23 (24-26), we are immediately struck by the resemblances and differences between them. To the ordinary reader, most familiar with Matthew's version, it is the differences that first present themselves; and he will be apt to account for the discrepancy of the two reports, as Augustine did, by assigning them to two distinct occasions in the Lord's ministry. A careful comparative study of the two narratives, however, with some

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Votaw in HDB, V, 14 ff; Adeney in Expositor, 5th series, II, 365 ff; Stanton, The Gospels as Historical Documents, II, 106 ff, 327 f; Gore, Sermon on the Mount, 15 ff; Dykes, Manifesto of the King, 25-200.

J. C. Lambert

BEAUTIFUL GATE

bu'-ti-fool, gat.

See **TEMPLE** .

BEAUTY

bu'-ti: The space allotted to this topic allows liberty only for the statement of two problems to students of the Bible. They should give distinct attention to the interblending of aesthetics with ethics in the Scripture. They should observe the extent and meaning of aesthetics in Nature.

1. Aesthetics in Scripture:

That the Bible is an ethical book is evident. Righteousness in all the relations of man as a moral being is the key to its inspiration, the guiding light to correct understanding of its utterance. But it is everywhere inspired and writ in an atmosphere of aesthetics. Study will bring out this fact from Genesis to Revelation. The first pair make their appearance in a garden where grew "every tree that is pleasant to the sight" (Ge 2:9), and the last vision for the race is an abode in a city whose gates are of pearl and streets of gold (Re 21:21). Such is the imagery that from beginning to end is pictured as the home of ethics—at first in its untried innocence and at last in its stalwart righteousness. The problem will be to observe the intermingling of these two elements—the beautiful and the good—in the whole Scripture range. A few texts will set before us this kinship

and then the Bible student can detect it as he reads. " One thing have I asked of Yahweh, that will I seek after: That I may dwell in the house of Yahweh all the days of my life, To behold the beauty of Yahweh, And to inquire in his temple" (Ps 27:4).

"For all the gods of the peoples are idols; But Yahweh made the heavens. Honor and majesty are before him: Strength and beauty are in his sanctuary" (Ps 96:5,6). If we catch the spirit set forth in such and similar Psalms, we can use it as a magnetic needle to detect its like wherever we shall read: and we shall find that like in abundance. It is only necessary to turn to the directions given for making the Ark of the Covenant and its encircling tabernacle, and the decorations of the priests that were to minister in the worship of Yahweh in the ceremonies described, as given in Ex 25 ff, to see that every resource of Israel was brought to bear to render ark and tabernacle and their service beautiful. One will find in a concordance half a column of references under the word "Ark" and a column and a half under the word "Tabernacle." By looking up these references one can realize how much care was spent to give and preserve to these aids to worship the attractiveness of beauty.

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the larva from which it is derived often carries as much beauty in mottling of color and of the fineness of of spine and mandible. Looking across the scale in this way the evidence of theism from beauty itself becomes convincing. Beauty becomes a messenger of and from God—as Iris was to the Greek and the rainbow to the Hebrew (Ec 3:11).

This from Amiel's *Journal Intime*, I, 233, sets forth the radical, inexpugnable position of beauty in Nature and in philosophy thereof correctly interpretative: "To the materialist philosopher the beautiful is a mere accident, and therefore rare. To the spiritualist philosopher the beautiful is the rule, the law, the universal foundation of things, to which every form returns as soon as the force of accident is withdrawn."

As we accustom ourselves to make larger and larger synthesis in the department of aesthetics, what diapason of theistic message may we not hear? Beauty wherever and however expressed is a medium of revelation. It is a bush ever burning, never consumed. Before it "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." That beauty should be—to that intent, for that end, from everlasting hath wrought the Ancient of Days.

C. Caverno

BEAUTY AND BANDS

bu'-ti, bandz (no'am, and chobhelim): The names given in Zec 11:7,14 to two symbolical staves, the first signifying Yahweh's covenant of grace with the peoples, and the second representing the brotherhood of Judah and Israel. The breaking of the two staves is symbolic of the breaking of Yahweh's covenant and of the union between Judah and Israel.

BEBAI

be'-ba-i, beb'-a-i (bebhay; Septuagint Bebai, "fatherly"):

(1) Descendants of B: returned with Ezra to Jerusalem (Ezr 8:11 called Babi; 1 Esdras 8:37); one of these is Zechariah, the son of Bebai (Ezr 8:11, Zaeharias; 1 Esdras 8:37). 623 returned with Zerubbabel to Jerusalem (Ezr 2:11; 1 Esdras 5:13; Ne 7:16 gives the number 628); some of these had married "strange wives" (Ezr 10:28; 1 Esdras 9:29).

(2) A chief of the people who sealed the covenant with Nehemiah (Ne 10:15).

(3) An unknown town (Judith 15:4). Omitted in Codex Vaticanus and Vulgate (Jerome's Latin Bible, 390-405 A. D.)

BECAUSE

be-kos' (hina, "in order that"): "The multitude rebuked them, because (AV; the Revised Version (British and American) "that") they should hold their peace" (Mt 20:31).

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BECHER be'-ker (bekher, "the firstborn"; compare HPN, 88):

(1) Son of Benjamin (Ge 46:21; 1Ch 7:6,8).

(2) Son of Ephraim whose family is called Becherites (the King James Version "Bachrites"), Nu 26:35 (1Ch 7:20 called Bered). Compare **BERED** .

BECHORATH

be-kor'-ath.

See **BECORATH** .

BECK; BECKON

bek, bek'-'-n (neuma): This word from neuo, "to nod," "beckon," "make a sign" by moving the head or eyes (Lu 5:7; Joh 13:24; Ac 21:40; 24:10), occurs only in 2 Macc 8:18, "Almighty God who at a beck can cast down both them that come against us, and also all the world," the Revised Version (British and American), "able at a beck." So Shak, "troops of soldiers at their beck"; "nod" is now generally used.

BECOME

be-kum':

(1) Greek ginomai, used in New Testament for a change of state, corresponding to Hebrew hayah of Old Testament. Compare Mt 18:3 with De 27:9.

(2) For what is fitting, suitable, proper, in New Testament: "prepei" (Mt 3:15; Eph 5:3; 1Ti 2:10); in Old Testament, na'awah, na'ah, Ps 93:5: "Holiness becometh thy house." in this sense, the adverb "becomingly" must be interpreted:

"Walk becomingly toward them that are without" (1Th 4:12), i.e. in a way that is consistent with your profession.

BECORATH

be-ko'-rath (bekhorath, "the first birth"; the King James Version Bechorath): A forefather of Saul of the tribe of Benjamin (1Sa 9:1).

BECTILETH

bek'-ti-leth (to pedion Baikteilaith): A plain which is defined as "near the mountain which is at the left hand of the upper Cilicia" (Judith 2:21). The name in Syriac is Beth QeTilath, "house of slaughter." So far there is no clue to its identification.

BED; BEDCHAMBER; BEDSTEAD

For the very poor of the East, in ancient times as now, the "bed" was and is, as a rule, the bare ground; and the bedclothes, the gown, simlah, or "outer garment," worn

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the tiles with his couch into the midst before Jesus" (Lu 5:18,19); and when the man was healed Jesus commanded him, as Luke says, to "take up (his) couch and go unto (his) house ," and he "took up that whereon he lay, and departed to his house, glorifying God" (Lu 5:24,25). It seems, therefore, that this "bed" was a "pallet" and "couch" combined, a thin mattress upon a light portable frame, such as we have already seen was in use among the ancients. Another kindred case was that of the sick man at the pool of Bethesda (Joh 5:2 ff) whom Jesus healed and commanded to "take up his bed and walk," and he "took up his bed and walked"; only in this case the "bed" is a "pallet" without the frame, it would seem.

(3) Jesus in His teaching (Mr 4:21; compare Lu 8:16) asks, in language which is significant in this connection: "Is the lamp brought to be put under the bed?" (Lu 8:16: "No man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed"). Here, clearly, "the bed" is the "bedstead," bedclothes, draperies and all, under which "the lamp" would be obscured and hindered in its function of "giving light to all in the room." Again (Lu 17:34) Jesus says, "In that night there shall be two men on one bed," which is incidental evidence that the "beds" of that day were not all "pallets" or "couches" for one only (compare Lu 11:7, "My children are with me in bed"; So 1:16; 3:10; Pr 7:16,18).

(4) For figurative use in the prophets (e.g. Eze 23:17) and in the New Testament (e.g. "Let the bed be undefiled," Heb 13:4), see commentaries in the place cited

George B. Eager

BEDAD

be'-dad (bedhadh, "alone"): Father of Hadad, king of Edom "before there reigned any king over the children of Israel" (Ge 36:35; 1Ch 1:46).

BEDAN

be'-dan (bedhan, "son of judgment" (?)):

(1) One of the leaders in Israel who with Jerubbaal, Jephthah and Samuel is mentioned as a deliverer of the nation (1Sa 12:11). The text is questioned because the Septuagint, Syriac, and Arabic read "Barak" instead.

(2) A son of Ulam of the house of Manasseh (1Ch 7:17).

BEDCHAMBER

bed'-cham-ber.

See [BED](#) .

BEDEIAH

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be-de'-ya (bedheydh, "servant of Yah"): A son of Bani who had married a "strange wife" (Ezr 10:35).

BEDSTEAD

bed'-stead.

See **BED** .

BEE

be (deborah; compare Arabic dabr, "a swarm of bees," also Arabic debbur, "a wasp," said to be a corruption of zunbur, "a wasp"; all are apparently from the Hebrew dabhar, "to speak," "arrange," "lead," "follow," or from Arabic dabara, "follow" (compare Arabic dabbara, "arrange"), though the connection in meaning is not apparent): Honey is mentioned many times in the Bible, especially in the Old Testament, but the word "bee" occurs only four times, and only one of the four times in connection with honey in the story of Samson (Jud 14:8). Both wild and domesticated bees are found today in Palestine, but it is not clear that bees were kept in Bible times, although it would seem very probable. The frequently recurring phrase, "a land flowing with milk and honey," certainly suggests that the honey as well as the milk is a domestic product. The hives now in use are very primitive and wasteful as compared with hives that are made in Europe and America. Sometimes a large water jar is used. More frequently a cylinder about 3 or 4 ft. long and 6 inches in diameter is constructed of mulberry withes plaited together and plastered with mud or cow dung. A number of these cylinders are placed horizontally, being piled up together under some rude structure which serves as a protection from the direct rays of the sun. In the passage already cited it is related that Samson found a swarm of bees and honey in the carcass of the lion which he had killed on his previous visit. We are not told how much time had intervened, but it does not take long in the dry climate of Palestine for scavenging beasts and insects to strip the flesh from the bones and make the

skeleton a possible home for a swarm of bees. The other three passages refer to the offensive power of bees. In De 1:44, in the speech of Moses he says, "The Amorites chased you, as bees do"; in Ps 118:12, the psalmist says, "They compassed me about like bees"; in Isa 7:18, the bee is the type of the chastisement that the Lord will bring from the land of Assyria.

Alfred Ely Day

BEEF

bef.

See **CATTLE** .

BEELIADA

be-e-li'-a-da (be'elyadha', "the Lord knows"; **ELIADA** , which see; compare HPN, 144, 192, note 1, 202): A son of David (1Ch 14:7).

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BEELSARUS

be-el'-sa-rus, be-el-sa'-rus (Beelsaros): One who accompanied Zerubbabel in the return from the captivity (1 Esdras 5:8), called Bilshan in Ezr 2:2 and Ne 7:7.

BELTETHMUS

be-el-teth'-mus (Beeltethmos; Balthemus): One of the officers of King Artaxerxes in Palestine (1 Esdras 2:16,25). According to Professor Sayce, the name by etymology means "lord of official intelligence" or "postmaster." Rendered "chancellor" in Ezr 4:8 and "story-writer" in 1 Esdras 2:17.

BEELZEBUB

be-el'-ze-bub (in the King James Version and the Revised Version (British and American) is an error (after the Vulgate) for Beelzebul (Revised Version margin) Beelzeboul; Westcott and Hort, The New Testament in Greek, Beezeboul): In the time of Christ this was the current name for the chief or prince of demons, and was identified with **SATAN** (which see) and the **DEVIL** (which see). The Jews committed the unpardonable sin of ascribing Christ's work of casting out demons to Beelzebul, thus ascribing to the worst source the supreme manifestation of goodness (Mt 10:25; 12:24,27; Mr 3:22; Lu 11:15,18,19). There can be little doubt that it is the same name as **BAALZEBUB** (which see). It is a well-known phenomenon in the history of religions that the gods of one nation become the devils of its neighbors and enemies. When the Aryans divided into Indians and Iranians, the Devas remained gods for the Indians, but became devils (daevas) for the Iranians, while the Ahuras remained gods for the Iranians and became devils (asuras) for the Indians. Why Baalzebub became Beelzebul, why the b changed into l, is a matter of conjecture. It may have been an accident of popular pronunciation, or a conscious perversion (Beelzebul in Syriac =" lord of dung"), or Old Testament zebhubh may have been a perversion, accidental or intentional of zebhul (= "house"), so that Baalzebul meant "lord of the house." These are the

chief theories offered (Cheyne in EB; Barton in Hastings, ERE).

T. Rees

BEER

be'-er (be'er; phrear; Latin puteus =" well"):

(1) A station on the march of the Israelites to the North of the Arnon (Nu 21:16). Here it was that they sang round the well this song: ' Spring up O well; greet it with song, Well, that the princes have dug, The nobles of the people have bored, With the scepter—with their staves' (Nu 21:16 ff). The place is not identified.

(2) The town to which Jotham fled from his brother Abimelech after declaring his parable from Mt. Gerizim (Jud 9:21). This may be identical with **BEEROT H**, which see.

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BEER-ELIM

be-er-e'-lim (be'er 'elim; phrear tou Aileim, literally "well of Elim"): Probably lay to the North of Moab, answering to Eglaim in the South (Isa 15:8). It may possibly be identical with **BEER (1)** ; but there is no certainty.

BEER-LAHAI-ROI

be-er-la-hi'-roi, be-er-la-hi-ro'-i (be'er lachai ro'i, "well of the Living One that seeth me"): "A fountain of water in the wilderness," "the fountain in the way to Shur" (Ge 16:7-14). It was the scene of Hagar's theophany, and here Isaac dwelt for some time (Ge 16:7 f; 24:62; 25:11). The site is in The Negeb between Kadesh and Bered (Ge 16:14). Rowland identifies the well with the modern 'Ain Moilaihhi, circa 50 miles South of Beersheba and 12 miles West of 'Ain Kadis. Cheyne thinks that Hagar's native country, to which she was fleeing and from which she took a wife for Ishmael, was not Egypt (mitsrayim), but a north Arabian district called by the Assyrians Mucri (Encyclopedia Biblica).

S. F. Hunter

BEERA be-e'-ra, be'-er-a (be'era', "expounder"): A descendant of Asher (1Ch 7:37).

BEERAH

be-e'-ra, be'-er-a (be'erah; "expounder"): A prince of the house of Reuben whom Tiglath-pileser carried away captive (1Ch 5:6). Compare 2Ki 15:29; 16:7.

BEERI

be-e'-ri (be'eri, "expounder"):

(1) Father of Judith, one of Esau's wives (Ge 26:34).

(2) The father of the prophet Hosea (Ho 1:1).

BEEROTH

be-e'-roth, be'-er-oth (be'eroth; Beroth): One of the cities of the Canaanites whose inhabitants succeeded in deceiving Israel, and in making a covenant with them (Jos 9:3 ff). Apparently they were Hivites (Jos 9:7). The occasion on which the Beerothites fled to Gittaim where they preserved their communal identity is not indicated. The town was reckoned to Benjamin (2Sa 4:2 f). Eusebius, Onomasticon places it under Gibeon, 7 Roman miles from Jerusalem on the way to Nicopolis (Amwas). If we follow the old road by way of Gibeon (el-Jib) and Bethhoron, Beroth would lie probably to the Northwest of el-Jib. The traditional identification is with el-Bireh, about 8 miles from Jerusalem on the great north road. If the order in which the towns are mentioned (Jos 9:17; 18:25) is any guide as to position, el-Bireh is too far to the Northwest. The identification is precarious. To Beroth belonged the murderers of

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Ish-bosheth (2Sa 4:2), and Naharai, Joab's armor-bearer (2Sa 23:37; 1Ch 11:39). It was reoccupied after the Exile (Ezr 2:25; Ne 7:29).

W. Ewing

BEEROTH BENE-JAAKAN

ben'-e-ja'-a-kan (be'eroth bene ya'aqan; the Revised Version, margin "the wells of the children of Jaakan"): A desert camp of the Israelites mentioned before Moserah (De 10:6). In Nu 33:31,32 the name is given simply "Bene-jaakan," and the situation after Moseroth.

See [WANDERINGS OF ISRAEL](#) .

BEEROTHITE; BEROTHITE

be-e'-roth-it, be'-er-oth-it (be'erothi; 2Sa 4:5,9; 2Sa 23:37; shortened form, 1Ch 11:39).

See [BEEROTH](#) .

BEERSHEBA

be-er-she'-ba (be'er shebha'; Bersabee): Allotted originally to Simeon (Jos 19:2), one of "the uttermost cities of the tribe of the children of Judah" (Jos 15:28).

1. The Meaning of the Name:

The most probable meaning of Beersheba is the "well of seven." "Seven wells" is improbable on etymological grounds; the numeral should in that case be first. In Ge 21:31 Abraham and Abimelech took an oath of witness that the former had dug the well and seven ewe lambs were offered in sacrifice, "Wherefore he called that place Beer-sheba; because there they sware both of them." Here the

name is ascribed to the Hebrew root shabha‘, "to swear," but this same root is connected with the idea of seven, seven victims being offered and to take an oath, meaning "to come under the influence of seven."

Another account is given (Ge 26:23-33), where Isaac takes an oath and just afterward, "the same day Isaac's servants came, and told him concerning the well which they had digged (dug), and said unto him, We have found water. And he called it Shibah: therefore the name of the city is Beer-sheba unto this day."

2. A Sacred Shrine: Beersheba was a sacred shrine. "Abraham planted a tamarisk tree in Beer-sheba, and called there on the name of Yahweh, the Everlasting God" Ge (Ge 21:33). Theophanies occurred there to Hagar (Ge 21:17), to Isaac ([Ge 26:24](#)), to Jacob (Ge 46:2), and to Elijah (1Ki 19:5). By Amos (Am 5:5) it is classed with Bethel and Gilgal as one of the rival shrines to the pure worship of Yahweh, and in another place (Am 8:14) he writes "They shall fall, and never rise up again," who sware, "As the way (i.e. cult) of Beersheba liveth." The two unworthy sons of Samuel were Judges in

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Beersheba (1Sa 8:2) and Zibiah, mother of King Jehoash, was born there (2Ki 12:1; 2Ch 24:1).

3. Its Position:

Geographically Beersheba marked the southern limit of Judah, though theoretically this extended to the "river of Egypt" (Ge 15:18)—the modern Wady El'avish—60 miles farther south. It was the extreme border of the cultivated land. From Da to Beersheba (2Sa 17:11, etc.) or from Beersheba to Da (1Ch 21:2; 2Ch 30:5) were the proverbial expressions, though necessarily altered through the changed conditions in later years to "from Geba to Beer-sheba" (2Ki 23:8) or "from Beer-sheba to the hill- country of Ephraim" (2Ch 19:4).

4. Modern Beersheba:

Today Beersheba is Bir es-Seba' in the Wady es Seba', 28 miles Southwest of Hebron on "the southern border of a vast rolling plain broken by the torrent beds of Wady Khalil and Wady Seba" (Robinson). The plain is treeless but is covered by verdure in the spring; it is dry and monotonous most of the year. Within the last few years this long-deserted spot—a wide stretch of shapeless ruins, the haunt of the lawless Bedouin—has been re-occupied; the Turks have stationed there an enlightened Kaimerkhan (subgovernor); government offices and shops have been built; wells have been cleared, and there is now an abundant water supply pumped even to the separate houses. Robinson (BW, XVII, 247 ff) has described how he found seven ancient wells there—probably still more will yet be found. The whole neighborhood is strewn with the ruins of the Byzantine city which once flourished there; it was an episcopal see. It is probable that the city of Old Testament times stood where Tell es Seba' now is, some 2 1/2 miles to the East; from the summit a commanding view can be obtained (PEF, III, 394, Sheet XXIV).

E. W. G. Masterman

BESHTERAH

be-esh'-te-ra (Jos 21:27).

See [ASHTAROTH](#) .

BEETLE

be'-t'-l (the Revised Version (British and American) [CRICKET](#) ; chargol; See [LOCUST](#)): This name occurs only in Le 11:22 as one of four winged Jumping insects (sherets ha-'oph) which may be eaten. It certainly is not a beetle and is probably not a cricket. Probably all four are names of locusts, of which more than 30 species have been described from Syria and Palestine, and for which there are at least 8 Arabic names in use, though with little distinction of species. Closely allied to chargol are the Arabic charjalet, a troop of horses or a flight of locusts, from charjal, "to gallop," and harjawan, "a wingless locust."

Alfred Ely Day

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BEEVES

bevs (Le 22:21 the King James Version).

See [CATTLE](#) .

BEFORE

be-for':The translation of a great variety of Hebrew and Greek words. "Haran died before (the English Revised Version "in the presence of," literally "before the face of") his father Terah" (Ge 11:28). To be "before" God is to enjoy His favor (Ps 31:22). "The Syrians before" (Isa 9:12 the Revised Version, margin "on the east," as "behind," owing to the position of Canaan, relative to Syria, implies the west).

BEG; BEGGAR; BEGGING

1. No Law Concerning Beggars or Begging in Israel:

It is significant that the Mosaic law contains no enactment concerning beggars, or begging, though it makes ample provision for the relief and care of "the poor in the land." Biblical Hebrew seems to have no term for professional begging, the nearest approach to it being the expressions "to ask (or seek) bread" and "to wander." This omission certainly is not accidental; it comports with the very nature of the Mosaic law, the spirit of which is breathed in this, among other kindred provisions, that a poor Hebrew who even sold himself for debt to his wealthy brother was allowed to serve him only until the Jubilee (See [JUBILEE](#)), and his master was forbidden to treat him as a slave (Le 25:39). These laws, as far as actually practiced, have always virtually done away with beggars and begging among the Jews.

2. Begging Not Unknown to the Ancient Jews:

Begging, however, came to be known to the Jews in the course of time with the development of the larger cities, either as occurring among themselves, or among neighboring or intermingling peoples, as may be inferred from Ps 59:15; compare Ps 109:10, where Yahweh is besought that the children of the wicked may be cursed with beggary, in contra-distinction to the children of the righteous, who have never had to ask bread (Ps 37:25, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed asking (English Versions, "begging") bread.") For the Hebrew expression not corresponding to "begging" see Ps 59:15, "They shall wander up and down for food"; and compare Ps 119:10, "Let me wander," etc.

3. Begging and Alms-taking Denounced in Jewish Literature:

The first clear denunciation of beggary and almstaking in Jewish literature is found in Ecclesiasticus (Sirach) 40:28-30, where the Hebrew for "begging" is to "wander," etc, as in Ps 59:15, according to the edition of Cowley and Neubauer; Oxford, 1897. There as well as in Tobit, and in the New Testament, where beggars are specifically mentioned, the word eleemosune has assumed the special sense of alms given to the begging poor (compare Tobit 4:7,16,17; 12:8-11; Ecclesiasticus (Sirach) 3:14,30;

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Saalschiutz, Arch. der Hebraer, II, chapter xviii (Konigsberg, 1855-56); Riehm Handwörterbuch zu den Büchern des A T, under the word "Almosen "; compare Jew Encyclopedia, HDB, and Encyclopedia B, arts, "Alms"; and Abrahams, Jewish Life in the Middle Ages, chapters xvii, xviii (Philadelphia, 1896); Mackie, Bible Manners and Customs; Day, The Social Life of the Hebrews.

George B. Eager

BEGGARLY

beg'-er-li (ptochos): The word has the thought of "to crouch" or "cringe," such as is common with professional beggars. It is used in Mt 5:3 and Ga 4:9, and in both cases means complete spiritual destitution. As used in Galatians it expresses the contrast between their present condition and the former estate, toward which he says they are again tending. Paul has in mind both the Jewish and heathen systems of religion with all their outward show. He therefore here emphasizes to the immeasurable superiority of the riches and liberty in Christ. He further expresses this same thought of the law in Ro 8:3 and Heb 7:18. In view of the wretchedness of the condition indicated by the word "beggarly," he states his astonishment that they should so little appreciate the liberty and riches which they now enjoy as even to think of going back the former condition.

Jacob W. Kapp

BEGIN

be-gin':To make the first movement toward a given end (chalal; archomai). Those who interpret it in many passages pleonastically mean by this, that in such passages as "began to teach" or "began to speak," nothing more is intended than to express vividly and graphically the thought of the dependent infinitive. Mt 4:17; Lu 3:23; Ac 1:1 are so understood. For contrary opinion, see Thayer's Lexicon and Winer's Grammar of New Testament Greek.

The noun, arche, "beginning," in the writings of John, is used sometimes in an abstract sense, to designate a previous stage (Joh 1:1,2; 8:25; 1Jo 1:1; 3:8) and, sometimes, the Source or First Cause (Re 3:14; 21:6; 22:13). Often used also, not for the absolute beginning, but, relatively, for the starting-point of some important movement (1Jo 2:7,24; Ac 11:15; Php 4:15).

H. E. Jacobs

BEGINNING

be-gin'-ing (re'-shith; arche): The natural meaning of the word is with reference to time. The primitive Greek root means "to be long," "to draw out." Thus, it is used to refer to some point of time long drawn out, or long past ([Ge 1:1](#)). It is used also to express the inauguration of a particular event (Ex 12:2). The principal interest in the word centers in the use of it in Joh 1:1. It must be interpreted here by that which follows in the statement as to the relation of the Logos to the Eternal God and the use

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of the word "was." It is true that the word arche cannot be separated from the idea of time, but when time began He already was, and therefore He was from eternity.

See **TIME** ; **ETERNITY** .

Figurative: in a figurative sense it is used of that which is most excellent, the chief part (Pr 1:7); of the most eminent person (Col 1:18); the author (Re 3:14).

Jacob W. Kapp

BEGOTTEN

be-got'-'-n (yaladh; "to bear," "bring forth," "beget"; denotes the physical relation of either parent to a child, Ge 3:16; 4:18): Used metaphorically of God's relation to Israel (De 32:18) and to the Messianic king (Ps 2:7); (gennaō, "to beget," or "bear"): generally used of a father (Mt 1:1-16); more rarely of a mother (Lu 1:13,57); used metaphorically of causing or engendering moral and spiritual relations and states (1Co 4:15; Phm 1:10); of the new birth the Holy Spirit (Joh 3:3 ff). Men who obey and love God as sons are begotten of Him (Joh 1:13; 1Jo 2:29; 3:9; 4:7; 5:1,4,18; compare 1Pe 1:23). Used especially of God's act in making Christ His Son: "Thou art my Son; this day have I begotten thee" (Ps 2:7) quoted in Ac 13:33 in reference to His resurrection (compare Ro 1:4). The same passage is cited (Heb 1:5) as proving Christ's filial dignity, transcending the angels in that "he hath inherited a more excellent name than they," i.e. the name of son; and again (Heb 5:5) of God conferring upon Christ the glory of the priestly office.

Commentators differ as to whether the act of begetting the Son in these two passages is

(a) the eternal generation, or

(b) the incarnation in time, or

(c) the resurrection and ascension.

The immediate context of Heb 1:5 (see Heb 1:3) seems to favor the last view (Westcott). The first view would not be foreign to the author's thought: with Heb 5:5 compare Heb 6:20, "a high priest forever" (Alford). The author of Heb thinks of the eternal and essential sonship of Christ as realized in history in His ascension to the "right hand of the Majesty" (Heb 1:3). And what is emphatic is the fact and status of sonship, rather than the time of begetting.

T. Rees

BEGUILE

be-gil': In 2Pe 2:14 the King James Version (compare Jas 1:14) the word *deleazo*, is translated "beguile," and means particularly to "entice," "catch by bait." Doubtless Peter got this idea from his old business of fishing, baiting the hook to beguile the fish. In Ro 7:11; 16:18; 1Co 3:18 the word is *exapatao*, and means "to cheat" or "to

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thoroughly deceive." The thought is to be so completely deceived as to accept falsehood for the truth, believing it to be the truth. In Col 2:4,18 the King James Version; Jas 1:22 the word is paralogizomai, and means "to miscalculate," "to be imposed upon." It refers particularly to being beguiled by mere probability.

See **DECEIT ; DELUSION** .

Jacob W. Kapp

BEHALF

be-haf': "On the part of" (Ex 27:21, i.e. so far as it affects them); "on the side of" (Job 36:2). For huper, "over," in the sense of furnishing assistance, as in 2Co 5:20, "in the interest of Christ" (2Co 5:21); "for our good," "in his cause" (Php 1:29); also, often in 2 Cor, in general sense of "concerning" (2Co 5:12; 7:4; 8:24; 9:2; 12:5). Huper does not of itself indicate substitution, although one who shelters ("is over") another, suffers "in his stead" (the King James Version 2Co 5:20), as well as "in his behalf."

BEHAVIOR

be-hav'-yer (Ta'am, "taste," "flavor," hence, "intellectual taste," i.e. judgment, reason, understanding): Of significance as referring to David's feigning madness before Achish, king of Gath, being "sore afraid." Gesenius renders it "changed his understanding," i.e. his mental behavior and outward manner (1Sa 21:13, and title to Ps 34).

Twice used in the New Testament (the King James Version) of the well-ordered life of the Christian (kosmios, "well-arranged," "modest," i.e. living with decorum: 1Ti 3:2), defining the blameless life expected of a minister (overseer), "A bishop must be.

... of good behavior," the Revised Version (British and American) "orderly"

(katastema, "demeanor," "deportment"), including, according to Dean Alford, "gesture and habit" as the outward expression of a reverent spirit (1Pe 3:1,2). "Aged women in behavior as becometh holiness" (Tit 2:3; the Revised Version (British and American) "reverent in demeanor").

Dwight M. Pratt

BEHEADING

be-hed'-ing.

See [PUNISHMENTS](#) .

BEHEMOTH

be'-he-moth, be-he'-moth (behemoth: Job 40:15): Apparently the plural of behemah, "a beast," used of domestic or wild animals. The same form, behemoth, occurs in other passages, e.g. De 28:26; 32:24; Isa 18:6; Hab 2:17, where it is not rendered "behemoth" but "beasts." According to some, the word behemoth, occurring in Job

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40:15, is not a Hebrew word, the plural of behemah, but a word of Egyptian origin signifying "water ox." This etymology is denied by Cheyne and others. The word has by various writers been understood to mean rhinoceros and elephant, but the description (Job 40:15-24) applies on the whole very well to the hippopotamus (*Hippopotamus amphibius*) which inhabits the Nile and other rivers of Africa. Especially applicable are the references to its great size, its eating grass, the difficulty with which weapons penetrate its hide, and its frequenting of streams. " He lieth under the lotus-trees, In the covert of the reed, and the fen. The lotus-trees cover him with their shade; The willows of the brook compass him about." The remains of a fossil hippopotamus of apparently the same species are found over most of Europe, so that it may have inhabited Palestine in early historical times, although we have no record of it. There is a smaller living species in west Africa, and there are several other fossil species in Europe and India. The remains of *Hippopotamus minutus* have been found in enormous quantities in caves in Malta and Sicily.

For an elaborate explanation of behemoth and leviathan (which see) as mythical creatures, see Cheyne, EB, under the word

Alfred Ely Day

BEHOLDING

be-hold'-ing: Many Hebrew and Greek words are so rendered in English Versions of the Bible, but *epopteusantes*, "your good works, which they behold" (1Pe 2:12); "beholding your chaste behavior" (1Pe 3:2), and *epoptai*, "We were eyewitnesses of his majesty" (2Pe 1:16) are peculiar to Peter. The fact that this word is used only by Peter and is used in both epistles is an argument for identity of authorship. The word *epoptes* denotes one who had been initiated into

the innermost secrets of his faith and who enjoyed the highest religious privileges; but now in contradiction to the secrecy of all pagan "mysteries" (Eleusinian, etc.) the apostles would share with all the faithful every spiritual vision which they enjoyed ("we made known unto you").

In 2Co 3:18, for katoptrizomenoi, the English Revised Version gives "reflecting (as a mirror) the glory of the Lord," the American Standard Revised Version "beholding (as in mirror," etc.). Katoptron was a mirror of polished metal. We cannot clearly and fully behold the outshining of spiritual grandeur in Christ Jesus, but in the gospel God accommodates and adjusts the vision as we are able to bear it, and the glory beheld becomes glory imparted to (and reflected by) the beholder.

John's Gospel gives us theaomai ("to look closely at"), and theoreo ("to discern"). "We beheld (etheasametha) his glory" (Joh 1:14), "that they may behold (theorosin) my glory" (Joh 17:24). In classic literature, the former word is closely associated with theatrical spectacles, and the latter with athletic games, and they both convey the idea of unceasing interest, deepening in this connection into love and joy.

M. O. Evans

BEHOOVE

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be-hoov':Used in the New Testament for two Greek words dei (Lu 24:26; Ac 17:3) and opheilo (Heb 2:17); the former referring to a physical, and the latter to a moral, necessity (Bengel, 1Co 11:10). The former means "must," that is, it is required by the order which God has ordained; the latter, "ought," that is, it is required as a debt.

BEIRUT

ba'-root'.

See [BERYTUS](#) .

BEKA

be'-ka (beqa', "half"): Half a shekel, the amount contributed by each male of the Israelites for the use of the Sanctuary (Ex 38:26). Its value varied according to the standard used, but on the ordinary, or Phoenician, standard it would represent about 122 grams.

See [WEIGHTS AND MEASURES](#) .

BEL

bel, bal (bel): Appellative name of a Bah god (compare BAAL), in the Old Testament and Apocrypha identified with Marduk or Merodach, the tutelary deity of Babylon (compare Isa 46:1; Jer 51:44; Baruch 6:41).

See [BABYLONIA AND ASSYRIA, RELIGION OF](#) .

BEL AND THE DRAGON

See [DANIEL, BOOK OF](#) , sec. X.

BEL, AND THE DRAGON

bel, bal, drag'-un (Greek words: drakon, "dragon," "serpent"; ektos, "except"; horasis "vision," "prophecy"; ophis, "serpent"; sphragisamenos, "having sealed"; choris, "except," Hebrew or Aramaic words: chatham, "to seal"; zepha', "pitch"; za'apha', "storm," "wind"; nachash, "snake"; tannin, "serpent," "sea monster"):

I. INTRODUCTORY

II. NAME OF BEL AND THE DRAGON

III. CONTENTS

1. The Bel Story: the God of Bel
2. The Dragon Story; Meaning of "Dragon"; Serpent-Worship in Babylon

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IV. TEXTUAL AUTHORITIES

1. Manuscripts

(1) Greek

(2) Syriac

2. Recensions or Versions

(1) Greek

(2) Syriac

(3) Latin

(4) Aramaic

V. ORIGINAL LANGUAGE: PRINCIPAL OPINIONS

VI. TEACHING Little in this work that is distinctly Jewish. God is great, absolute and ever-living; angels intervene for special ends; the absurdity of idol-worship

VII. AUTHOR, PLACE AND DATE OF COMPOSITION

Probably not in Babylon; perhaps the Hebrew text originated in Palestine about 146 BC or later. The Septuagint version produced in Egypt about 100 BC, which may be the date and language of the Book. Theta (Theodotion's version) was produced probably at Ephesus about 180 AD

VIII. CANONICITY AND AUTHENTICITY

Accepted as canonical by the Jews of Egypt but rejected by the Jews of Palestine
Accepted as part of the Bible by Greek and Latin church Fathers, by the Council
of Trent and therefore by the Roman church; denied by Protestants to be
canonical

LITERATURE

I. Introductory.

Bel and the Dragon is the third of the three Apocryphal additions to Daniel, The **SONG OF THE THREE CHILDREN** and **SUSANNA** (which see) being the other two. In the Greek and Latin versions (see below, "IV. Textual Authorities") these "additions" form an integral part of the canonical Book of Daniel, and they are recognized as such and therefore as themselves canonical by the Council of Trent. But the So of the Three Children is the only piece having a necessary connection with the Hebrew canonical Book of Daniel; in the Greek and Latin texts it follows Da 3:24. The other two are appended and appear to have an origin independent of the book to

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which they are appended and also of each other, though in all three as also in the Hebrew Book of Daniel the name and fame of Daniel stand out prominently.

II. Name of Bel and the Dragon.

Since in the Greek and Latin recensions or versions Bel and the Dragon forms a portion of the Book of Da it does not bear a special name. But in the only two known manuscripts of the Septuagint in Syro-Hexaplar (see below, "IV. Textual Authorities") these words stand at the head of the "addition" now under consideration: "From (or "a part of") the prophecy of Habakkuk son of Joshua of the tribe of Levi." That the Biblical writing prophet of that name is meant is beyond question. In Theta (Theodotian) this fact is distinctly stated (see Bel and the Dragon verse 33); and it is equally beyond question that these tales could never have come from the prophet so called (see below "VIII. Canonicity and Authenticity").

In codices Alexandrinus and Vaticanus of Theodotian (Theta) the title is: Horasis 12, i.e. Da 12, canonical Daniel being comprised in 11 chapters. In the Vulgate, Bel and the Dragon forms chapter 14, but, as in the case of the earlier chapters, it has no heading.

In the Syriac Peshitta (W) the story of Bel and the Dragon is preceded by "Bel the idol," and that of the Dragon by "Then follows the Dragon." Bel and the Dragon is the title in all Protestant versions of the Apocrypha, which rigidly keep the latter separate from the books of the Hebrew canon.

III. Contents.

The stories of Bel and of the Dragon have a separate origin and existed apart: they are brought together because they both agree in holding up idolatry to ridicule and in encouraging Jewish believers to be true to their religion. The

glorification of Daniel is also another point in which both agree, though while the Daniel of the Bel and the Dragon story appears as a shrewd Judge corresponding to the etymology of that name, he of the Dragon story is but a fearless puritan who will die rather than be faithless to his religion.

It is evident, however that the editor of the "additions" has fused both stories into one, making the Dragon story depend on that which precedes (See Bel and of the Dragon verses 23 f). It seems very likely that, in a Nestorian list mentioned by Churton (Uncanonical and Apocryphal Scriptures, 391), Bel and the Dragon is comprised under the title, The Little Daniel.

The two stories as told in common by Septuagint and Theodotion may be thus summarized:

1. The Story of Bel: the God of Bel:

There is in Babylon an image of Bel which Daniel refuses to worship, though no form of worship is mentioned except that of supplying the god with food. The king (Cyrus according to Theodotion) remonstrates with the delinquent Hebrew, pointing Out to him the immense amount of food consumed daily by Bel, who thus proves himself to

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seem identified as are the Greek drakon and ophis in Re 12:9. We may therefore take drakon in the present story to stand for a serpent. We know that in Babylon the god Nina was worshipped in the form of a serpent (see Sayce, Hibbert Lectures, 281 f), and it is more probable that it is the worship of this god or of some other serpent deity that is here meant, than that there is any allusion to the Babylonian story according to which Marduk the supreme deity of Babylon engaged in a conflict with Tiamat the monster—foe to light and order.

- (1) The dragon of the present story is a god and not as Tiamat, a kind of devil, and a male, not a female.
- (2) The dragon in the present story is a serpent, which is not true of Tiamat.
- (3) Apsu (male) and Tiamat (female) are Babylonian deities who give birth to the gods of heaven; these gods subsequently led by their mother Tiamat engaged in a fierce contest with Marduk.

Since Gunkel published his book, *Schopfung und Chaos* (1895), it has been the fashion to see reflections of the Marduk-Tiamat conflict throughout the Old Testament. But recent investigations tend to show that Babylonian mythology has not dominated Hebrew thought to the extent that was formerly thought, and with this statement Gunkel himself now agrees, as the last edition of his commentary on Genesis proves.

IV. Textual Authorities.

1. Manuscripts:

(1) Greek.

There exist in Greek two forms of the text (see below).

- (a) The Septuagint text has been preserved in but one original MS, the codex

Christianus (from the Chigi family who owned it, published in Rome in 1772). This belongs to about the 9th century. This text has been printed also in Cozza's *Sacrorum Bibliorum vestustissima fragmenta Graeca et Latina*, part iii, Romae, 1877, and in Swete's edition of the Septuagint side by side with Theodotion. In Tischendorf's Septuagint it occurs at the close of the ordinary text of the Septuagint.

(b) Of Theta (the text of Theodotion) we have the following important manuscripts: Codex Vaticanus, Codex Alexandrinus, Q (codex Marchalianus), Gamma (verses 1,2- 4 only) and Delta (from verse 21 to verse 41).

(2) Syriac.

There exists in the Ambrosian Library at Milan, a manuscript of the 8th century of the Syro-Hexaplar version made by Paul of Tella in 617 AD at Alexandria from col vi (Septuagint) of Origen's Hexapla. This most valuable manuscript has been edited and published by Ceriani.

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- (2) Dr. Gaster has discovered an Aramaic form of only two of the three "additions," those of the So of the Three Children and of the dragon story. What of the rest of the Aramaic document?
- (3) It has already been pointed out that the waw-consecutive constructions implied in the Greek texts go back to a Hebrew, not an Aramaic original.
- (4) The Aramaic text of the Dragon story not seldom differs both from the Septuagint and Theodotion as in the following and many other cases: The two Greek versions have in Bel and the Dragon, verse 24 "The king (said)," which the Aramaic omits: in verse 35 the Aramaic after "And Habakkuk said" adds "to the angel," which the Septuagint and Theodotion are without.
- (5) The compiler of the Yerahmeel Chronicle says distinctly that he had taken the So of the Three Children and the dragon story from the writings of Theodotion (see PSBA, 1895, 283), he having, it is quite evident, himself put them into Aramaic. Dr. Gaster lays stress on the words of the compiler, that what he gives in Aramaic is that which "Theodotion found" (loc. cit.). But the reference can be only to the Septuagint which this translator made the basis of his own version; it is far too much to assume that the Chronicler means an Aramaic form of the stories.

VI. Teaching.

The two stories teach the doctrine of the oneness and absoluteness of Yahwe, called throughout Kurios ("Lord"), a literal rendering of the Hebrew word 'adonai ("Lord") which the Jews substituted for Yahwe in reading the Hebrew as do now-a-day Jews. In the Greek and Latin versions it is the word read (the Qere perpetuum, not that written Kethibh), which is translated. It would have been more consonant with universal practice if the proper name Yahweh had been transliterated as proper names usually are.

But very little is said of the character of Yahweh. He is great and the only (true) God in Bel and the Dragon (verse 41), the living God in contrast with Bel (verse 57). Of the nature of His demands on His worshippers, ritualistic and ethical, nothing is said. There is no reference to any distinctly Jewish beliefs or practices; nothing about the torah or about any Divine revelation to men, about sacrifice or the temple or even a priesthood, except that in the Septuagint (not in Theodotion) Daniel the prophet is spoken of as a priest—strong evidence of the low place assigned by the writer to the external side of the religion he professed. We do however find mention of an angel, a sort of deus ex machina in the Dragon story (verses 34 ff); compare Da 6:22.

The incident of the transportation of Habakkuk to Babylon shows that the writer had strong faith in supernatural intervention on behalf of the pious. Apart from this incident the two stories steer fairly clear of anything that is supernatural. But Bel and the Dragon verses 33-39 are a late interpolation.

VII. Author, Place and Date of Composition.

Nothing whatever is known of the author of the book and nothing definite or certain of the place or date of composition. It has been commonly felt, as by Bissell, etc., that

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it reflects a Babylonian origin. Clay (see *Bel and the Dragon*, verse 7) abounded in Babylon (but surely not only in Babylon); bronze (*Bel and the Dragon*, verse 7) was often used in that country for the manufacturing of images, and the lion, it is known, was native to the country (but that was the case also in Palestine in Biblical, and even post-Biblical times). None of the arguments for a Babylonian origin have much weight, and there are contrary arguments of considerable force.

The anachronisms and inconsistencies are more easily explained on the assumption of a non-Babylonian origin. Besides, the Judaism of Babylon was of a very strict and regulation kind, great attention being given to the law and to matters of ritual. There is nothing in *Bel and the Dragon* regarding these points (see above under "Teaching").

If we assume a Hebrew original, as there are good grounds for doing, it is quite possible that these legends were written in Palestine at a time when the Jewish religion was severely persecuted: perhaps when Antiochus VII (Sidetes, 139-128 BC) reconquered Judah for Syria and sorely oppressed the subject people. Yet nothing very dogmatic can be said as to this. We cannot infer much from the style of the Hebrew (or Aramaic?), since no Semitic original has come down to us. It is quite clear that these "additions" imply the existence of the canonical Book of Daniel and belong to a subsequent date, for they contain later developments of traditions respecting Daniel. The canonical Book of Daniel is dated by modern scholars about 160 BC, so that a date about 136 BC (see above) could not be far amiss.

If, on the other hand, we take for granted that the Septuagint is the original text of the book, the date of that recension is the date of the work itself. It seems probable that this recension of Daniel was made in Egypt about 150 BC (see 1 Macc 1:54; 2:59), and we have evidence that up to that date the "three additions" formed no part of the book, though they exist in all Greek and Syriac manuscripts of Daniel, which have come down to us. Probably the "additions" existed as separate compositions for some time before they were joined to Daniel

proper, but it is hardly too much to assume that they were united no later than 100 BC. Yet the data for reaching a conclusion are very slight. It may be added that the Greek of the Septuagint is distinctly Alexandrian in its character, as Westcott, Bissell and others have pointed out. Theodotion's version is supposed to have been made at Ephesus toward the end of the 2nd century AD.

VIII. Canonicity and Authenticity.

The Alexandrian Jews, recognizing the Septuagint as their Bible, accepted the whole of the Apocrypha as canonical. The Palestine Jews, on the other hand, limited their canonical Scriptures to the Hebrew Old Testament. There is, of course, some uncertainty (largely no doubt because it was originally a translation from the Hebrew) as to whether the Septuagint at the first included the Apocrypha in its whole extent or not, but all the evidence points to the fact that it did, though individual books like Da existed apart before they formed a portion of the Greek or Egyptian canon.

In the early Christian church all the three "additions" are quoted as integral parts of Da by Greek and by Latin Fathers, as e.g. by Irenaeus (IV, 5, 2 f); Tertullian (De idololatria c.18); Cyprian (Ad fortunatum, c.11).

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Encyclopedia, II, 650; R. H. Charles, Encyclopedia Britannica, VII, 807, and especially that by J. Turner Marshall in HDB, I, 267. Fritzsche Libri Veteris Testamenti Graece (1871), and Swete, The Old Testament in Greek, III, 1894, and later editions, give the Septuagint and Theodotion on parallel pages. In the edition of the Septuagint edited by Tischendorf, the Septuagint is given in the text and Theodotion in an appendix.

T. Witton Davies

BELA

be'-la.

See **ZOAR** .

BELA; BELAH

be'-la (bela', "destruction"; the King James Version Belah, Ge 46:21):

(1) Bela, the son of Beor, was the first king of Edom previous to the kingdom of Israel and reigned in the city of Dinhabah (Ge 36:32 f; 1Ch 1:43 f). Septuagint Codex Alexandrinus, Balak.

(2) Bela, the firstborn son of Benjamin (Ge 46:21; 1Ch 7:6 f; 1Ch 8:1). He was the head of the family of the Belaites (Nu 26:38), the father of Addar (called Ard, Nu 26:40), Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan (compare Shephupham, Nu 26:39), Hiram (1Ch 8:3-5; Nu 26:40).

(3) Bela, a son of Azaz, of the tribe of Reuben, was a man of great power and wealth. His possessions reached from Nebo to the Euphrates (1Ch 5:8 ff).

A. L. Breslich

BELAITES

be'-la-its (bal'i, "belonging to Bela"): The descendants of Bela (Nu 26:38).
Compare [BELA \(2\)](#) .

BELCH

belsh: The primary idea of this word is "to gush forth" as a fountain. As used in Ps 59:7 the thought is that these enemies had so cherished these evil thoughts and bitter wrath that now the heart is a very fountain of evil, and has taught the tongue how to give utterance thereto. But the previous verse shows that the Psalmist also had in mind the howling and barking of the dogs about the city. The imprecations of his enemies are like the snarling, howling, barking of dogs which in an eastern city makes the night hideous with the noise, and is continued until the daybreak.

Jacob W. Kapp

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BELEMUS

bel'-e-mus (Belemos; Balsamus): An officer of King Artaxerxes in Palestine associated with Beeltethmus in hindering the rebuilding of the temple (1 Esdras 2:16): called Bishlam in Ezr 4:7.

BELIAL

be'-li-al, bel'-yal (beliya'al; Beliar): This name, occurring very frequently in the Old Testament, has the sense of "worthlessness" (compare 2Sa 23:6 margin); accordingly in such phrases as "sons of Belial" (Jud 20:13; 1Sa 10:27, etc.), "men of Belial" (1Sa 30:22; 1Ki 21:13, etc.), which the English Revised Version usually retains, the American Standard Revised Version more correctly renders, "base fellows" (so "daughter of Belial" [1Sa 1:16](#) , "wicked woman"). There is here no suggestion a proper name. Afterward, however, "Belial" became a proper name for Satan, or for Antichrist (thus frequently in the Jewish Apocalyptic writings, e.g. in XII the Priestly Code (P), Book Jubilees, Asc Isa, Sib Or). In this sense Paul used the word in 2Co 6:15, "What concord hath Christ with Belial?" (Beliar). Bousset thinks that Paul's "man of sin" in 2Th 2:3, where some authorities read "man of lawlessness," is a translation of this term. The sense at least is similar.

See [ANTICHRIST; MAN OF SIN](#) .

James Orr

BELIE

be-li':Is the translation of kachash, "to be untrue" (Jer 5:12), "They have belied the Lord" (the American Standard Revised Version "denied Yahweh"), here used as synonym of "give the lie to."

In The Wisdom of Solomon 1:11 "belle" translates katapseudomai (the kata prefix referring to the kata in katalalia in the same verse), "A mouth that belieeth destroyeth a soul."

BELIEF

be-lef'.

See **FAITH**.

BELIEVERS

be-lev'-ers (in the King James Version and the Revised Version (British and American) of Ac 5:14, for posteuentes, the Revised Version, margin "believing"; in the King James Version of 1Ti 4:12 for hoi pistoi, the Revised Version (British and American) "them that believe"): Equivalent phrases, they (he, she) that believe (for hoi pepisteukotes; hoi, pisteuentes; (adj.), pistos, etc.) occur frequently as a regular description of those who professed their faith in Christ, and attached themselves to the

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Christian church. The one essential condition of admission into the Christian community was, that men should believe in Jesus Christ (Ac 16:31). The actual experiences of the men thus denoted varied with all the possible degrees and modifications of **FAITH** (which see). Believers are nowhere in the New Testament distinguished as a subordinate class from the "Christians who know" as in the Gnostic antithesis of pistikoi and gnostikoi, "believers" and "knowers."

T. Rees

BELL

(metsilloth, pa'amon): The former of these terms occurs only once (Zec 14:20) where it is thus translated. It is derived from a verb meaning "to tingle" or "dirl" (1Sa 3:11), and there is, therefore, no objection etymologically to rendering the noun by "bells." But the little bell attached to the harness of horses would hardly be a suitable place for a fairly long inscription, and as buckles shaped exactly like cymbals (see **MUSIC**) were used as ornaments for horses, "cymbals" is probably a better rendering.

The other Hebrew word for bell is found only in Ex 28:33 f; 39:25,26, where "bells of gold" are directed to be attached to the hem of Aaron's official robe, that the people may hear him when he enters and quits the sanctuary. Bells were not employed by the Hebrews to summon the congregation to worship, nor do Mohammedans so use them at the present day. The church bell is a peculiarly Christian institution, said to have been introduced by Bishop Paulinus of Nola in Campania, who lived about the end of the 4th century. Little bells, however, like those attached to the hem of Aaron's robe, frequently form part of the harness of horses, or are fastened to the necks of the he-goats or wethers that lead the flock in eastern lands.

James Millar

BELLOWS

bel'-oz, bel'-us: The word occurs once only in English Versions of the Bible, in Jer 6:29, where the prophet is predicting the coming of the destroyer (verse 26), "a great nation" from "the north country" (verse 22), down upon Israel, because "all of them deal corruptly" (verse 28). "The bellows blow fiercely; the leads is of the fire." Here the imagery is drawn from the refiner's art, and the "bellows" are those used to make the refiner's fires burn fiercely.

See [CRAFTS, II](#) , 10.

BELLY

bel'-i: gachon =" the external abdomen" (Ge 3:14; Le 11:42). qobhah =" the abdominal cavity" (Nu 25:8 the American Standard Revised Version "body"). beTen =" the internal abdomen," "the womb" (1Ki 7:20; Job 15:2,35 the King James Version; Job 20:15,23; 40:16; Ps 17,14; Pr 13:25; 18:20; Jer 1:5; Eze 3:3); also figuratively "the internal regions," "the body of anything" (Jon 2:2). me'eh =" intestines," "abdomen" (Da 2:32; Jon 1:17; 2:1,2). In the New Testament koilia =" a cavity," espec ially the abdominal (Mt 12:40; 15:17; Mr 7:19); the seat of appetite and

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of the carnal affections (Ro 16:18; 1Co 6:13; Php 3:19; Re 10:9,10); the innermost of the soul (the American Revised Version, margin Joh 7:38).

Frank E. Hirsch

BELMAIM

bel'-ma-im, the King James Version Belmen (Belmaim, Judith 7:3; Bailmain, 4:4): A place in the neighborhood of Dothan (Judith 7:3), to which warning was sent to prepare for the invasion of Holofernes (Judith 4:4). It probably answers to the modern Bir Bil'ameh (Ibleam), a ruined site about half a mile South of Jenin.

BELMEN; BELMON

bel'-men, bel'-mon.

See **BELMAIM** .

BELOMANCY

bel'-o-man-si.

See **AUGURY, IV** , 2.

BELOVED

be-luv'-ed, be-luv'-d' (agapetos): A term of affectionate endearment common to both Testaments; in the Old Testament found, 26 out of 42 times, in Solomon's Song of Love. Limited chiefly to two Heb words and their derivatives: 'ahebh, "to breathe" or "long for," hence, to love, corresponding to the New Testament, agapao, "to prefer," i.e. a love based on respect and benevolent regard; dohd, "love," chiefly love

between the sexes, based on sense and emotion, akin to phileo (Latin amare). Used occasionally, in their nobler sense, interchangeably, e.g. the former of a husband's love for his wife (De 21:15,16); twice of a lover (So 1:14,16), thus lifting the affection of the So of Solomon out of mere amorousness into the realm of the spiritual and possibly Messianic. Both words used of God's love for His chosen: e.g. Solomon, "beloved of his God" (Ne 13:26); Benjamin "beloved of Yahweh" (De 33:12); so even of wayward Israel (Jer 11:15).

In the New Testament "beloved" used exclusively of Divine and Christian love, an affection begotten in the community of the new spiritual life in Christ, e.g. "beloved in the Lord" (Ro 16:8). The beauty, unity, endearment of this love is historically unique, being peculiarly Christian. "Brethren" in Christ are "beloved" (1Th 1:4; 1Co 15:58; Jas 1:16; 2:5). Many individuals are specified by name: Timothy (2Ti 1:2); Philemon (Phm 1:1); Amplias, Urbane, Stachys, Persis (Ro 16:8,9,12), etc. The aged John is the conspicuous New Testament illustration of the depth and tenderness of Christian love. In his epistles alone he addresses his disciples 12 times as "beloved." Paul terms "God's elect" "holy and beloved" (Col 3:12).

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The term rises to still Diviner significance as an epithet of Christ, whom Paul, grateful for His "freely bestowed" grace, terms "the Beloved." This is the word used repeatedly to express God the Father's infinite affection for Jesus His "beloved Son" (Mt 3:17; 12:18; 17:5; Mr 1:11; 9:7; Lu 3:22; 20:13).

Agapetos rendered as above 47 times is 9 times "dearly beloved" (the Revised Version (British and American) uniformly omits "dearly") and 3 times "well beloved" (the Revised Version (British and American) omits "well"). The former rendering found only once in the Old Testament (yedhidhuth, "something beloved"), portraying God's tender love for His people: "dearly beloved of my soul" (Jer 12:7). Thrice is Daniel spoken of as "greatly beloved" of Gabriel and of God (hamudhoth, "precious," i.e. delight = beloved; Da 9:23; 10:11,19). Through the apostles the word has become familiar in pastoral and sermonic address. Few New Testament words better illustrate the power and impress of the Christian spirit on succeeding centuries than this.

Dwight M. Pratt

BELSHAZZAR

bel-shaz'-ar (belsha'tsars; Baltasar, Babylonian Bel-shar-usur): According to Da 5:30, he was the Chaldean king under whom Babylon was taken by Darius the Mede. The Babylonian monuments speak a number of times of a Bel-shar-usur who was the "firstborn son, the offspring of the heart of" Nabunaid, the last king of the Babylonian empire, that had been founded by Nabopolassar, the father of Nebuchadnezzar, at the time of the death of Ashurbanipal, king of Assyria, in 626 BC. There is no doubt that this Belshazzar is the same as the Belshazzar of Dnl. It is not necessary to suppose that Belshazzar was at any time king of the Babylonian empire in the sense that Nebuchadnezzar and Nabunaid were. It is probable, as M. Pognon argues, that a son of Nabunaid, called Nabunaid after his father, was king of Babylon, or Babylonian king, in Harran (Haran), while his

father was overlord in Babylon. This second Nabunaid is called "the son of the offspring of the heart" of Nabunaid his father. It is possible that this second Nabundid was the king who was killed by Cyrus, when he crossed the Tigris above Arbela in the 9th year of Nabunaid his father, and put to death the king of the country (see the Nabunaid-Cyrus Chronicle col. ii, 17); since according to the Eshki-Harran inscription, Nabunaid the Second died in the 9th year of Nabunaid the First. Belshazzar may have been the son of the king who is said in the same chronicle to have commanded the Babylonian army in Accad from the 6th to the 11th year of Nabunaid I; or, possibly longer, for the annals before the 6th and after the 11th year are broken and for the most part illegible. This same son of the king is most probably mentioned again in the same chronicle as having died in the night in which Babylon was captured by Gobryas of Gutium. As Nabunaid II, though reigning at Hatran under the overlordship of his father, is called king of Babylon on the same inscription on which his father is called by the same title; so Belshazzar may have been called king of Babylon, although he was only crown prince. It is probable also, that as Nabunaid I had made one of his sons king of Harran, so he had made another king of Chaldea. This would account for Belshazzar's being called in Da 5:30 the Chaldean king, although, to be sure, this word Chaldean may describe his race rather than his kingdom. The 3rd year of Belshazzar spoken of in Da 8:1, would then refer to his 3rd year as subking of the Chaldeans under his father Nabunaid, king of Babylon, just as Cambyses was later subking of Babylon, while his father Cyrus was king of

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the lands. From the Book of Daniel we might infer that this subkingdom embraced Chaldea and Susiana, and possibly the province of Babylon; and from the Nabunaid- Cyrus Chronicle that it extended over Accad as well. That the city of Babylon alone was sometimes at least governed by an official called king is highly probable, since the father of Nergal-har-ucur is certainly, and the father of Nabunaid I is probably, called king of Babylon, in both of which cases, the city, or at most the province, of Babylon must have been meant, since we know to a certainty all of the kings who had been ruling over the empire of Babylon since 626 BC, when Nabopolassar became king, and the names of neither of these fathers of kings is found among them.

In addition to Nabunaid II, Belshazzar seems to have had another brother named Nebuchadnezzar, since the two Babylonian rebels against Darius Hystaspis both assumed the name of Nebuchadnezzar the son of Nabunaid (see the Behistun Inscription, I, 85, 89, 95). He had a sister also named Ina-esagilaremat, and a second named probably Ukabu'shai'-na.

Belshazzar had his own house in Babylon, where he seems to have been engaged in the woolen or clothing trade. He owned also estates from which he made large gifts to the gods. His father joins his name with his own in some of his prayers to the gods, and apparently appointed him commander of the army of Accad, whose especial duty it was to defend the city of Babylon against the attacks of the armies of Media and Persia.

It would appear from the Nabunaid-Cyrus Chronicle, that Belshazzar was de facto king of the Babylonian empire, all that was left of it, from the 4th to the 8th month of the 17th year of the reign of his father Nabunaid, and that he died on the night in which Babylon was taken by Gobryas of Gutium (that is, probably, Darius the Mede (see **DARIUS**)).

The objection to the historical character of the narrative of Daniel, based upon the fact that Belshazzar in 5:11,18 is said to have been the son of

Nebuchadnezzar whereas the monuments state that he was the son of Nabunaid, is fully met by supposing that one of them was his real and the other his adoptive father; or by supposing that the queen-mother and Daniel referred to the greatest of his predecessors as his father, just as Omri is called by the Assyrians the father of Jehu, and as the claimants to the Medo-Pers throne are called on the Behistun Inscription the sons of Cyaxares, and as at present the reigning sheikhs of northern Arabia are all called the sons of Rashid, although in reality they are not his sons.

LITERATURE.

The best sources of information as to the life and times of Belshazzar for English readers are: The Records of the Past; Pinches, The Old Testament in the Light of the Historical Records of Assyria and Babylonia; Sayce. The Higher Criticism and the Monuments; and W. W. Wright's two great works, Daniel and His Prophecies and Daniel and His Critics.

R. Dick Wilson

BELT

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See **ARMOR** ; **DRESS** .

BELTESHAZZAR

bel-te-shaz'-ar (belTsha'ttsar Babylonian BalaT-sharucur "protect his life"; Da 4:8): The Bah name given to Daniel (Da 1:7; 2:26; 5:12). Not to be confounded with Belshazzar.

BELUS, TEMPLE OF

be'-lus.

See **BABEL** .

BEN

ben (ben, "son"): A Levite appointed to assist as musician in the temple service (1Ch 15:18). The text seems to be doubtful, since the name is omitted in 1Ch 15:20 and not mentioned at all in the Septuagint.

BEN-

Ben (prefix) (singular ben, "son of"; plural bene, "sons of" = Aramaic bar): This word is used in the singular or plural to express relationship of almost any kind:

(1) to a person; as such it is found as part of many compound names like Benjamin, Benhur, etc. (compare Bar);

(2) to a clan; in this connection it is found in the plural only: "children of Israel," "children of Ammon," etc.;

(3) to a town; perhaps as place of birth ("son of Jabesh"; 2Ki 15:10 ff);

(4) to occupation, state of life, age, character, quality even of things;

(5) peculiarly employed in the sense of "scholar disciple" ("son of prophet"), or in phrases like "son of death," etc.;

(6) in poetry, "sons of flame" for "sparks" (Job 5:7 margin), etc. The frequent metaphorical use of the word indicates that it was rarely used to express the relation of father to son like the Arabic Ibn. Compare HPN, 64 ff.

A. L. Breslich

BEN-ABINADAB

ben-a-bin'-a-dab, ben-ab-i-na'-dab (ben 'abhinadhabh, "son of Abinadab"): One of the "captains" of Solomon who provided for the king and his household, each for a month in the year (1Ki 4:11). His district was the region of Dor. In the King James

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Version he is called "the son of Abinadab." His wife was Tappath, the daughter of Solomon.

BEN-AMMI

ben-am'-i (ben 'ammi, "son of my kinsman," Ge 19:38): The progenitor of the Ammonites was a son of Lot's younger daughter, born after the destruction of Sodom. The account of his birth as well as that of Moab was commonly regarded as an expression of Israel's intense hatred and contempt toward these two nations. However, this idea is rather unwarranted, in view of the fact that the origin of the tribe of Judah (which is held in especial honor by J) is accounted for in a similar way (Ge 38). Gunkel (*Schopfung und Chaos*, 190) suggests that the narrative (Ge 19:30-38) was originally a Moabitic account tracing the common origin of Moab and Ammon to Lot. It presupposes a universal catastrophe—such as the conflagration of Sodom and Gomorrah, Admah and Zeboim suggests—in which all the human race, save Lot and his two daughters, perished. In order to avert the extinction of the race, his daughters resorted to incestuous practices. In this case we have here a Moabite parallel to the Deluge story (Skinner, *Genesis*, 313-14). While the common origin of the two brother tribes is undoubtedly a fact (Jud 10:6; 11:15,18,25; De 2:19; 2Ch 20, etc.), the folk-etymology of their names is rather suspicious. The name Ben-Ammi is probably derived from the deity "Emu," which is the name for Nergal among the shuchites on the West of the Euphrates a land which corresponds to the position of the Bene- 'Ammo, "children of his people" ([Nu 22:5](#)). The chief god of the Kataban Arabs was called Ammi (Hom., *ZDMG*, V, 95, 525, note 1). In cuneiform inscriptions this name appears as part of the title of the Ammonite rulers (HDB). Neubauer (*Studia Biblica*, 1-26) suggests that the name Balaam is a compound of Bel plus Am, that is, "Am is Lord." For other compounds with Ammi see Gray, *HPN*, 41-60.

S. Cohon

BEN-DEKER

ben-de'-ker (ben-deqer, "son of Deker," the King James Version "son of Dekar"): The word is derived from a Hebrew root meaning "to pierce." Compare HPN, 69. One of the 12 officers who provided victuals for King Solomon and his household (1Ki 4:9).

BEN-GEBER

ben-ge'-ber (ben-gebher, "son of Geber"; the King James Version son of Geber; the word is derived from a Hebrew root meaning "to be strong." Compare HPN, 66, 69): One of the twelve commissariat officers in the service of Solomon (1Ki 4:13).

BEN-HAIL

ben-ha'-il (ben-chayil, "son of strength"; compare HPN, 65, 231): One of the princes who was sent by Jehoshaphat "to teach in the cities of Judah" (2Ch 17:7).

BEN-HANAN

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ben-ha'-nan (ben-chanan, "son of grace"): A son of Shimon of the house of Judah (1Ch 4:20).

BEN-HESED

ben-he'-sed (ben-chechedh, "son of Hesed"; the King James Version son of Hesed; the word is derived from a Hebrew root meaning "to be kind"): A commissariat officer in the service of Solomon (1Ki 4:10).

BEN-HUR

ben-hur' (ben-chur, "son of Hur"; the King James Version son of Hur; from a Hebrew root meaning "to be white." Compare HPN, 69, note 3): One of the twelve commissariat officers in the service of Solomon (1Ki 4:8).

BEN-JAAKAN

ben-ja'-a-kan.

See [BENE-JAAKAN](#) .

BEN-ONI

ben-o'-ni (ben-'oni; huios odunes mou, "son of my sorrow"): The name given by the dying Rachel to her new-born son; changed by his father Jacob to [BENJAMIN](#) (Ge 35:18) which see.

BEN-ZOHETH

ben-zo'-heth (ben-zoheth, "son of Zoheth," from a Hebrew root meaning "to be strong(?)"): A son of Ishi of the house of Judah (1Ch 4:20).

BENAIAH

be-na'-ya, be-ni'-a (benayah, benayahu, "Yahweh has built." Compare HPN, 182, 265, 268):

(1) Benaiah, the son of Jehoiada of Kabzeel (compare Jos 15:21), was a man of "mighty deeds" and was more honorable than any of the mighty men of David except the three chiefs. Therefore David made him his chief counselor (2Sa 23:23 m; month compare 1Ch 27:34 where the order of names seems to be reversed) and set him over the Cherethites (compare Carites, 2Ki 11:4 ff and margin) and Pelethites and he was made the 3rd captain of the host and chief over the course of the 3rd (1Ch 27:5 f; 2Sa 8:18; 20:23; 1Ch 18:17; 2Sa 23:20 ff; 11:22 ff). Being a true friend of David (compare 2Sa 15:18) he did not take part in the usurpation of Adonijah (1Ki 1:8,10,26), and was therefore with others chosen by the king to proclaim Solomon king over Israel (1Ki 1:32 ff) and later by Solomon to execute Adonijah (1Ki 2:25), Joab (1Ki 2:29 ff), and Shimei (1Ki 2:46). In recognition of his services Solomon appointed him over the host in Joab's place (1Ki 2:35; 4:4).

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- (2) Benaiah, a Pirathonite (compare Jud 12:13,15), was one of David's 30 mighty men (2Sa 23:30; 1Ch 11:31). He was captain over the course of the 11th month numbering 24,000 (1Ch 27:14).
- (3) A ruler of the house of Simeon (1Ch 4:36).
- (4) A Levite of second degree appointed as singer (1Ch 15:18) with "psalteries Set to Alamoth" (1Ch 15:20; 16:5).
- (5) A priest appointed "to blow the trumpet before the ark of God" (1Ch 15:24; 16:6).
- (6) The father of Jehoiada (1Ch 27:34), but see (1) above.
- (7) An ancestor of Jahaziel of the house of Asaph (2Ch 20:14).
- (8) An overseer in the service of Hezekiah (2Ch 31:13).
- (9, 10, 11, 12) Four different men of Israel who had taken "strange wives" (Ezr 10:25,30,35,43).
- (13) The father of Pelatiah who was seen by Ezekiel in his vision (Eze 11:1,13).

A. L. Breslich

BENCH

(qeresh): Found only in English Versions of the Bible in Eze 27:6, in the prophet's "lamentation over Tyre": "They have made thy benches of ivory inlaid in boxwood, from the isles of Kittim," where the word evidently stands for the "benches" of the boat whose "mast" (verse 5) and "oars" (verse 6) have just been described, in the vivid figs. of speech in which the city itself is pictured as a merchantship. Compare verse 8, "Thy wise men, O Tyre, were in thee, they were

thy pilots."

See [SEAT](#) .

BENE-BERAK

ben-e-be'-rak (bene beraq; Banebarak): A town in the territory of Da (Jos 19:45), represented by the modern village Ibn Ibraq, about an hour Southeast of Jaffa.

BENE-JAAKAN

ben-e-ja'-a-kan, be-ne-ja'-a-kan (bene ya'aqan: Nu 33:31,32).

See [BEEROTH BENE-JAAKAN](#) .

BENEATH

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be-neth':The adverb for "under" (kato). In Joh 8:23, the words "ye are from beneath," suggest hell in contrast to heaven. But the succeeding clause, "ye are of this world," gives the key for the interpretation. Earth, not hell, is expressed, although "that more awful meaning surely is not excluded" (Alford).

BENEDICTION

ben-e-dik'-shun: From the earliest times the records bear testimony that pronouncing the benediction or giving the blessing was a common practice. In the temple service, this duty was assigned to the Aaronites and was made an impressive part of the service. The form of the benediction used is given in Nu 6:22-27. References to this practice may be found in Le 9:22; De 10:8; 2Ch 30:27. After a time, minute directions were given concerning it and careful preparation was made for this part of the service. All Aaronites, of proper age, were entitled to perform this service, except those who by previous conduct or on account of physical defect were disqualified. One who had killed another, whether intentionally or otherwise, who had violated the marriage vows, had given himself excessively to wine drinking or other excesses, or indeed had been guilty of unrighteous conduct or life, was not only prohibited from pronouncing the blessing, but was required to withdraw before this part of the service was performed. If one was blind even of one eye, or had a defect in his hands or speech, or was a hunchback, he was also excluded. Before the priest could engage in this service he was required to wash his hands. Then, with uplifted hands, while the people stood, he uttered the words of blessing. The main idea was that thus the name of Yahweh was put on the people. Later it came to be regarded as having some special blessing in and of itself, a result against which the more spiritual of the priests protested.

It was common not only to pronounce the benediction in the public worship but also in the family. We have such instances in Ge 9:26,27; 27:27-30. This practice prevailed also on many other occasions not only in Israel, but among the heathen as well. We may readily see, therefore, that from the very beginning of the

Christian church the use of the benediction was common. In the course of time an extensive liturgy developed on this subject and it may be said that there are now three distinct ideas in the church as to the benediction. That section of the church which regards the minister as clothed with sacerdotal powers, holds that the blessings pronounced are actually conferred in the act of the utterance of the words, because of the powers conferred upon him when he was set aside for the sacred office. On the other hand it is held that it is merely a prayer that God may bestow certain blessings on the people. From this position others dissent, and teach that it is the declaration of the special privileges and relations in which those stand who have entered into covenant fellowship with Christ; that the blessings now declared are theirs by right of that relation, and are conferred upon them by the Holy Spirit. The Greek and Roman Catholic churches take the first portion, and therefore we find among them much of detail and minutiae as to the manner in which it should be pronounced. In the Greek church the priest raises his hand with the thumb touching the third finger, signifying the procession of the Holy Ghost from the Father alone; or according to others to form the sacred name IHS. In the Roman church the form is, the thumb, first and second fingers are to be open, to symbolize the Trinity. In this church too, the benediction is pronounced in a multitude of cases and in each case the thing so blessed by the priest is made sacred. Crosses, church vessels, houses, paschal eggs, churchyards, are thus blessed. Every parish has a collection of these forms of blessing in what is known as

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the "Benedictionale." The authority for this is based on some documents claiming to reach back to early church history, but as they belong to the forged decretal class, the position of the Roman church on this subject is untenable.

Apostolic benedictions, as we find them in the epistles, present considerable variety. One of the striking features is that in a number of cases there is the omission of the Holy Ghost. The best explanation seems to be that the Father and the Son effect the redemption of the world and the Holy Ghost applies the blessing so wrought out. "Grace, mercy and peace" may then be said to be sent from the Father and the Son through the Holy Ghost to be the possession of all who have come into the kingdom. The third person of the Trinity, being thus in the act of applying the blessing, is not mentioned. The fact that in other cases Father, Son and Holy Ghost are mentioned, proves that the writers knew the character and office of the Holy Ghost. The most common form used today is that in 2Co 13:14. Occasionally some changes are introduced by ministers, but it would seem best to adhere strictly to the Scriptural forms.

See **BLESSING ; SALUTATION** .

Jacob W. Kapp

BENEFACTOR

ben-e-fak'-ter (Greek euergetes, Lu 22:25): There is here a probable allusion to two kings of Egypt (Ptolemy III and VII), who had the surname "Euergetes," of whom the period of the first was 247-242 BC, and of the second, 147-117 BC. Jesus draws the contrast between worldly kingdoms, in which the title "benefactor" is given those who rule with all the splendor of earthly display and luxury, and His kingdom, in which it belongs only to those whose work is that of humble, obscure and often menial service.

BENEFIT

ben'-e-fit (gemul =" a deed," 2Ch 32:25); yaTabh =(causat.) "to make well," "to do good" (Jer 18:10). The plural of gemul, is found is found in Ps 103:2. Ps 68:19 (the King James Version) should be translated "Blessed be the Lord. Day by day he sustains us; God is our salvation." charis =" gift"; "grace" (2Co 1:15, "a second benefit": that is, two visits in the same journey). euergesia =" good deed done" (1Ti 6:2: "because they that partake of the benefit (of their service) are believing and beloved"); agathos =" good" (Philemon 1:14, the King James Version; the Revised Version (British and American) "goodness").

Frank E. Hirsch

BENEVOLENCE

be-nev'-o-lens: the King James Version translation of phrase in Textus Receptus of the New Testament of 1Co 7:3, rejected by the Revised Version (British and American) which following Westcott and Hort, The New Testament in Greek translates Greek opheile, "due." This reference to the marriage relation is explained in 7:4. Compare Ex 21:10.

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BENHADAD

ben-ha'-dad (ben-hadhadh; Septuagint huios Hader):

The Name

I. BENHADAD I

1. The Kingdom of Syria Founded
2. Syria and Judah
3. Shortsightedness of Asa

II. BENHADAD II

1. Hadad-'idri of the Monuments
2. Expeditions against Israel
3. Alliance with Ahab
4. Biblical History Confirmed by the Monuments
5. Alliance Broken off
6. Benhadad and Elisha
7. Panic of Syrians at Samaria
8. Murder of Benhadad

III. BENHADAD III

1. His Contemporaries
2. The Assyrians in the West
3. Downfall of Damascus before Ramman-Nirari III
4. Breathing Space for Israel

The Name:

The name of three kings of Syria mentioned in the historical books. Hadad is the Syrian god of storms, and is apparently identical with Rimmon (2Ki 5:18), the Assyrian Rammanu, "the Thunderer," whose temple was in Damascus. The name Benhadad, "son of Hadad," accords with the custom which obtained in Semitic mythology of calling a king or a nation the son of the national god, as we have

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Mesha', son of Chemosh, and the Moabites, children of Chemosh. Benhadad seems to have become a general designation for the kings of Syria (Am 1:4; Jer 49:27).

I. Benhadad I

1. The Kingdom of Syria Founded:

Benhadad I was the son of Tabrimmon, who is called (1Ki 15:18) "the son of Hezion, king of Syria, that dwelt at Damascus." Hezion has been with some plausibility identified with Rezon (1Ki 11:23,25) who founded the kingdom of Damascus and imparted to Syria that temper of hostility to Israel which became hereditary. Meanwhile the Arameans had shaken themselves free from the rule of the Hittites, and with Damascus for a center had planted strong settlements in the plains westward from the Euphrates. By the time that Benhadad entered into this succession, Syria was the strongest power in this region of Western Asia, and ready to take advantage of every opportunity of increasing her dominions.

2. Syria and Judah:

Such an opportunity presented itself in the appeal of Asa, king of Judah, for help against Baasha king of Israel. The two Hebrew kingdoms had been at feud ever since their disruption. Baasha had pushed his frontier southward to Ramah, within 5 miles of Jerusalem, and this commanding eminence he proceeded to fortify. The danger of a hostile fortress overlooking his capital, and the humiliation of his rival's presence so near, were more than Asa could bear. It was at this juncture that he bethought him of Benhadad. Taking all the silver and the gold that were left in the treasury of the house of the Lord, and the treasury of the king's house, he sent them to Benhadad with a request for an alliance begging him at the same time to break off the league he had with Baasha and thus enable Asa to dislodge his enemy. Benhadad saw an opening for the aggrandizement of his kingdom and broke off the alliance he had had with

Jeroboam and Baasha. By an invasion of Northern Israel he obliged Baasha to withdraw from Ramah and confine himself to the neighborhood of his own capital (1Ki 15:16 ff). Judah obtained relief, but the price paid for it was too great. Asa had surrendered his treasures, and very likely some of his independence.

3. Shortsightedness of Asa:

For his shortsightedness in laying himself under obligation to Benhadad and relying upon the help of Syria rather than upon the Lord his God, Asa was rebuked by the prophet Hanani (2Ch 16:1 ff). Benhadad had extended his territories by the transaction and seems to have exercised henceforward some sort of sovereignty over both the Hebrew kingdoms.

LITERATURE.

McCurdy HPM, I, 256; H. P. Smith, Old Testament History, 186.

II. Benhadad II

1. Hadad-'idri of the Monuments:

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The disaster to the allies, however, seems to have broken up the confederacy. When the king of Syria is next mentioned in Biblical history, it is defending the city of Ramoth-Gilead against the attack made upon it by Ahab, who is found now in alliance with Jehoshaphat, the king of Judah, attempting unsuccessfully and with fatal results to himself, to recover this city of Israel from the weakened power of Damascus. At Ramoth-Gilead Benhadad is not said to have 32 tributary kings in his train, but 32 military commanders who have taken their place (1Ki 22:2,29-31).

6. Benhadad and Elisha:

The peace between Israel and Syria having been broken, there was frequent, if not continuous, war between the kingdoms, in which the prophet Elisha is a prominent figure. He healed of his leprosy Naaman, Benhadad's commander-in-chief. He disclosed to the king of Israel the places wherever Benhadad pitched his camp. He smote with blindness a great host whom Benhadad had sent with horses and chariots to seize him at Dothan, and led them into Samaria where he saw them treated kindly and sent back to their master (2Ki 6:8-23).

7. Panic of Syrians at Samaria:

Some time after Benhadad again assembled all his host and laid siege to Samaria. So great was the famine that women ate their own children. The king of Israel sent one of his men to put Elisha to death, but Elisha closed his house against him and announced that on the morrow there would be great plenty in the city. And so it happened. Certain lepers, despairing of relief, had gone into the Syrian camp and learned that the Syrians had abandoned their camp in a panic, believing that the king of Israel had hired the kings of the Mucri and the northern Hittites to raise the siege (2Ki 6:24- 7:20; compare Burney's note, 2Ki 7:6).

8. Murder of Benhadad:

Still another notice of Benhadad II is found in the Annals of Shalmaneser, who records that in the 11th year of his reign he defeated a combination of 12 kings of the Hittites with Benhadad at their head, and slew 10,000 men. Of this, there is no record in Biblical history, but it must have been shortly before the tragedy which ended the career of the Syrian king. Benhadad had fallen sick and sent his commander-in-chief, Hazael, to inquire as to the issue of his sickness of the prophet Elisha, who was visiting Damascus. Elisha foretold the king's death, and wept as he read to Hazael the cruel purpose which the Syrian commander was even then maturing. Hazael professed to be incredulous, but he departed from Elisha and the very next day in cold blood put his master to death and ascended the throne (2Ki 8:7-15). Thus ingloriously ended the reign of one of the most powerful of the Syrian kings.

LITERATURE.

McCurdy, HPM, I, 267 ff; Schrader, COT, I, 179 if; Winckler, Geschichte Israels, Theil I, 133-55.

III. Benhadad III

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BENINU

be-ni'-nu (beninu, "our son"): A Levite who with Nehemiah sealed the covenant (Ne 10:13).

BENJAMIN

ben'-ja-min (binyamin, or binyamin; Beniaein, Benjamin):

1. The Patriarch:

The youngest of Jacob's sons. His mother Rachel died in giving him birth. As she felt death approaching she called him Benoni, "son of my sorrow." Fearing, probably, that this might bode evil for the child—for names have always preserved a peculiar significance in the East—Jacob called him Benjamin, "son of the fight hand" (Ge 35:17 ff). He alone of Jacob's sons was born in Palestine, between Bethel and Ephrath. Later in the chapter, in the general enumeration of the children born in Paddan-ar am, the writer fails to except Benjamin (Ge 35:24). Joseph was his full brother. In the history where Benjamin appears as an object of solicitude to his father and brothers, we must not forget that he was already a grown man. At the time of the descent of Israel to Egypt Joseph was about 40 years of age. Benjamin was not much younger, and was himself the father of a family. The phrase in Ge 44:20, "a little one," only describes in oriental fashion one much younger than the speaker. And as the youngest of the family no doubt he was made much of. Remorse over their heartless treatment of his brother Joseph may have made the other brothers especially tender toward Benjamin. The conduct of his brethren all through the trying experiences in Egypt places them in a more attractive light than we should have expected; and it must have been a gratification to their father (Ge 42 ff). Ten sons of Benjamin are named at the time of their settlement in Egypt (Ge 46:21).

2. The Tribe:

At the Exodus the number of men of war in the tribe is given as 35,400. At the second census it is 45,600 (Nu 1:37; 26:41). Their place in the host was with the standard of the camp of Ephraim on the west of the tabernacle, their prince being Abidan the son of Gideoni (Nu 2:22 f). Benjamin was represented among the spies by Palti the son of Raphu; and at the division of the land the prince of Benjamin was Elidad the son of Chislon (Nu 13:9; 34:21).

3. Territory:\

The boundaries of the lot that fell to Benjamin are pretty clearly indicated (Jos 18:11 ff). It lay between Ephraim on the North and Judah on the South. The northern frontier started from the Jordan over against Jericho, and ran to the north of that town up through the mountain westward past Bethaven, taking in Bethel. It then went down by Ataroth-addar to Beth-horon the nether. From this point the western frontier ran southward to Kiriath-jearim. The southern boundary ran from Kiriath-jearim eastward to the fountain of the waters of Netophah, swept round by the south of Jerrus and passed down through the wilderness northern by shore of the Dead Sea at the mouth of the Jordan. The river formed the eastern boundary. The lot was

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W. Ewing

BENJAMIN, GATE OF

See [JERUSALEM](#) .

BENJAMITE

ben'-ja-mit: One belonging to the tribe of Benjamin, such as Ehud (Jud 3:15), Saul (1Sa 9:1,2), Sheba (2Sa 20:1), Shimei (1Ki 2:8), etc.

BENO

be'-no (beno, "his son"): The son of Jaaziah of the house of Levi (1Ch 24:26,27).

BEON

be'-on (Nu 32:3).

See [BAAL-MEON](#) .

BEOR

be'-or (be'or, "destroyer"(?)):

(1) Father of Bela, the first king of Edom (Ge 36:32; 1Ch 1:43).

(2) The father of the seer Balaam (Nu 22:5; 24:3,15; 31:8; De 23:4; Jos 13:22; 24:9, omitted in Septuagint; Mic 6:5; 2Pe 2:15, the King James Version and the Revised Version, margin "Bosor").

BERA

be'-ra (bera', "gift"(?); compare HPN, 74 note): King of Sodom (Ge 14:2) who in the battle of Siddim was subdued by Chedorlaomer.

BERACAH

be-ra'-ka (berakhah, "blessing," the King James Version Berachah): A Benjamite who joined David at Ziklag (1Ch 12:3).

BERACAH, VALLEY OF

be-ra'-ka, ber'-a-ka (the King James Version Berachah; 'emeq berkhah; koilas eulogias): After the victory of Jehoshaphat and his people over Moab and Ammon, "On the fourth day they assembled themselves in the valley of Beracah; for there they blessed Yahweh: therefore the name of that place was called The valley of Beracah

(i.e. of blessing) unto this day" (2Ch 20:26). In the Wady 'Arrub there is a ruin called Breikut and the valley in its proximity receives the same name. This is on the main

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road from Hebron to Jerusalem and not far from Tekoa; it suits the narrative well (see PEF, III, 352).

E. W. G. Masterman

BERACHIAH

ber-a-ki'-a.

See [BERECHIAH](#) .

BERAIAH

be-ri'-a (bera'yah, "Yah hath created"): A son of Shimei of the house of Benjamin (1Ch 8:21).

BEREA

be-re'-a.

See [BEROEA](#) .

BEREAVE; BEREAVEN; BEREFT

be-rev', be-rev'-er, be-reft': Bereave is frequently used in the Old Testament in the (now almost obsolete) meaning of "to deprive," "to take away," especially with reference to loss of children. The Hebrew word used here is shakhol, "to be childless," or in the Piel "to make childless" (compare Ge 42:36 et al.). In the King James Version Ec 4:8 (from the Hebrew chacer, "to lack") we read "and bereave my soul of good" (the Revised Version (British and American) "deprive"), and in Eze 36:14 (from Hebrew kashal, "to stumble"), "neither bereave thy nations any more" (the Revised Version, margin "cause to stumble").

Bereaver, otherwise very rare, is found the Revised Version (British and American) Eze 36:13 (from Hebrew shakhol "to be childless"), "a bereaver of thy nation" (the King James Version "hast bereaved").

Bereft is found in 1Ti 6:5 (from the Greek apostereo, "to rob") "bereft of the truth" (the King James Version "destitute"). The expression bereavement (the Revised Version (British and American) Isa 49:20) in the phrase "the children of thy bereft" means "the children born to thee in the time when God had afflicted thee."

A. L. Breslich

BERECHIAH

ber-e-ki'-a (berekhyah, berekhyahu, "Yahweh blesses," HPN, 216, 287):

(1) A descendant of David (1Ch 3:20).

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(2) The father of Asaph, the singer (1Ch 6:39 the King James Version "Berachiah"; 1Ch 15:17).

(3) A former inhabitant of Jerusalem, a Levee (1Ch 9:16).

(4) A doorkeeper 'for the ark at David's time (1Ch 15:23).

(5) One of the heads of the children of Ephraim (2Ch 28:12).

(6) The father of Meshullam the builder (Ne 3:4,30; 6:18).

(7) The father of the prophet Zechariah (Zec 11:7).

A. L. Breslich

BERED (1)

be'-red (beredh, "hail," from a Hebrew root meaning "to be cold"): The son of Shuthelah of the house of Ephraim (1Ch 7:20). Compare **BECHER** .

BERED (2)

be'-red (beredh; Barad): A place in the Negeb mentioned in the story of Hagar (Ge 16:14). The well Beer-lahai-roi was "between Kadesh and Bered." The Onkelos Targum renders it Chaghra', which is the usual equivalent of Shur, while the Jerusalem Targum renders it Chalutsah, which is also Shur (Ex 15:22). Chalutsah is clearly the city of Elusu mentioned by Ptolemy and from the 4th to the 7th centuries by various ecclesiastical writers. It was an important town on the road from Palestine to Kadesh and Mount Sinai. This is without doubt the very large and important ruin Kh. Khalasa, some 70 miles South of Jerusalem on the road from Beersheba and Rehoboth. "These ruins cover an area of 15 to 20 acres, throughout which the foundations and enclosures of houses are distinctly to be traced. We judged that

here there must have been a city with room enough for a population of 15,000 to 20,000 souls" (Robinson, BR, I, 201).

E. W. G. Masterman

BERENICE

ber'-e-nes.

See **BERNICE** .

BERI

be'-ri (beri, "wisdom"): A descendant of Asher (1Ch 7:36).

BERIAH; BERIITES

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be-ri'-a, be-ri'-its (beri'ah, "in shouting," probably derived from a Hebrew root meaning "to make noise," or "in evil," from another Hebrew root):

(1) A son of Asher and father of Heber and Malchiel (Ge 46:17; 1Ch 7:30,31; the head of the family of the Beriites, Nu 26:44 ff).

(2) A son of Ephraim, called Beriah by his father because "it went evil with his house" (1Ch 7:23).

(3) A descendant of Benjamin (1Ch 8:13,16).

(4) A Levite in the line of Gershon (1Ch 23:10 f).

BERITES

be'-rits (berim; according to Klostermann and others, bikhrim): The word is found only once in the Old Testament (2Sa 20:14). The passage seems to be doubtful. The suggestion of Klostermann does not improve matters any; the other proposed reading, bachrim (Vulgate, viri electi), "choice young men," is to be preferred.

BERITH

be'-rith (berith, "covenant").

See **BAAL-BERITH** .

BERNICE ber-ni'-se (Bernike "victorious"): One of the shameless women of the Bible, mentioned in Ac 25:13,23; 26:30. She was the eldest daughter of Herod Agrippa I (Ac 12:1,6,11,21) who ruled from 38-45 AD. Her whole life from the Jewish standpoint was incestuous. Its story is told by Josephus (Ant XIX, v, 1; XX, vii, 1-3), also by Juvenal (6, 156). Her first husband was her own

uncle, Herod of

Calchis. After his death she consorted with her own brother Agrippa II, with whom she listened to the impassioned defense of Paul at Caesarea before Felix. For a while she was married to King Ptolemy or Polemo of Sicily, who for her sake embraced Judaism, by the rite of circumcision. But she left him soon to return to Agrippa. Later on she figures shamefully in the lives of Vespasian and Titus, father and son. If heredity stands for anything, its lessons are forcibly taught in the history of the Herodian family.

Henry E. Dosker

BERODACH-BALADAN

be-ro' -dak-bal' -a-dan.

See [MERODACH-BALADAN](#) .

BEROEA

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be-re'-a (Beroia or Berroia):

(1) A town of southwestern Macedonia, in the district of Emathia. It lay at the foot of Mt. Bermius, on a tributary of the Haliacmon, and seems to have been an ancient town, though the date of its foundation is uncertain. A passage in Thucydides (i.61) relating to the year 432 BC probably refers to another place of the same name, but an inscription (Inscr Graec, II, 5, 296i) proves its existence at the end of the 4th century BC, and it is twice mentioned by Polybius (xxvii.8; xxviii.8). After the battle of Pydba in 168 BC Berea was the first city to surrender to Rome and fell in the third of the four regions into which Macedonia was divided (Livy xlv.45; xlv.29). Paul and Silas came to Berea from Thessalonica which they had been forced by an uproar to leave, and preached in the synagogue to the Jews, many of whom believed after a candid examination of the apostolic message in the light of their Scriptures (Ac 17:10,11). A number of "Gr women of honorable estate and of men" also believed, but the advent of a body of hostile Jews from Thessalonica created a disturbance in consequence of which Paul had to leave the city, though Silas and Timothy stayed there for a few days longer (Ac 17:12-15). Perhaps the Sopater of Berea who accompanied Paul to Asia on his last journey to Jerusalem was one of his converts on this visit (Ac 20:4). Berea, which was one of the most populous cities of Macedonia early became a bishopric under the metropolitan of Thessalonica and was itself made a metropolis by Andronicus II (1283-1328): there is a tradition that the first bishop of the church was Onesimus. It played a prominent part in the struggles between the Greeks and the Bulgarians and Serbs, and was finally conquered by the Turks in 1373-74. The town, which still bears among the Greeks its ancient name (pronounced Verria) though called by the Turks Karaferia, possesses but few remains of antiquity with the exception of numerous inscriptions (Leake, Travels in Northern Greece, III, 290 ff; Cousinery, Voyage dans la Macedoine, I, 57 ff; Dimitsas, Makedonia in Greek, 57 ff).

Marcus N. Tod

(2) The place where Menelaus the ex-high priest was executed by order of Antiochus Eupator, the victim, according to local custom, being cast from a tower 50 cubits high into a bed of ashes (2 Macc 13:3 ff). It was the ancient city of Chalab, lying about midway between Antioch and Hierapolis. Seleucus Nicator gave it the name Berea. It was a city of importance under the Moslems in the Middle Ages, when the old name again asserted itself, and remains to the present time.

The name "Aleppo" came to us through the Venetian traders in the days before the great overland route to India via Aleppo lost its importance through the discovery of the passage round the Cape. Aleppo is now a city of nearly 130,000 inhabitants. The governor exercises authority over a wide district extending from the Euphrates to the Mediterranean.

(3) (Berea); A place mentioned in 1 Macc 9:4. It may be identical with **BEEROTH** (which see) in Benjamin, a Hivite town, 8 miles North of Jerusalem, or with the modern Birez-Zait, 1 1/2 miles Northwest of Jifneh.

W. Ewing

BEROTH

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be'-roth (1 Esdras 5:19). See **BEEROTH** .

BEROTHAH

be-ro'-tha (Eze 47:16: berothah; Septuagint Codex Vaticanus, Abthera; or **BEROTHAH 2Sa 8:8** ; berothai, where for mibberothai Septuagint reads ek ton eklekton poleon, "from the select cities"): Probably two forms of the same name. Eze 47:16 places it on the ideal northern frontier of Israel, between Damascus and Hamath. According to 2Sa 8:8 it was a city of Hadadezer, king of Zobah. In the parallel passage (1Ch 18:8) Cun is given in place of Berothai. Its site is unknown. Ewald connected it with Beirut (so also apparently H. P. Smith, ICC, "Samuel," 307), but Ezekiel's description excludes this view. Others have sought it in the Wady Brissa, in the East slope of Lebanon, North of Baalbec. A more plausible conjecture identifies it with Bereitan (Brithen), a village somewhat South of Baalbec (Baedeker, Pal3, 369). Possibly, however, the ideal northern frontier line should be drawn farther south. See **HETHLON** ; **ZEDAD** ; **ZOBAH** .

C. H. Thomson

BEROTHITE

be'-roth-it.

See **BEEROTHITE** .

BERRIES

ber'-is: Occurs in Jas 3:12 (the King James Version) in the phrase "olive berries" (elaiai). The Revised Version (British and American) reads simply "olives."

BERYL

ber' -il.

See [STONES, PRECIOUS](#) .

BERYTUS

ber' -i-tus, be-ri' -tus (Berutos; Arabic: modern Beirut, Beyrout, Beyrouth): An ancient Phoenician city situated on the North side of a promontory jutting out from the base of Lebanon to the West into the Mediterranean and forming a bay on the North connected with the fable of George and the Dragon, and hence called George's Bay. The city is about 25 miles North of Sidon and about 12 South of the famous Lycus or Dog River, at the mouth of which are found the sculptured rocks bearing the monuments of the ancient kings of Egypt, Babylonia and Assyria.

The city has been thought by some to be the Berothai of 2Sa 8:8 or the Berothah of Eze 47:16, but the connection in which these cities are mentioned seems to preclude the identification. The town is, however, an ancient one, for it occurs in Tell el-

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Amarna Letters as Beruti where it is closely connected with Gebal of which it may have been a dependency.

Though not mentioned in Old Testament or New Testament it appears in the history of Herod the Great as an important town where was assembled a court of 150 judges, presided over by Saturninus, a former Roman consul, to try the case which Herod brought against his two sons, Alexander and Aristobulus, who were condemned there by the Roman court (Ant., XVI, xi, 2). Beirut was a Roman colony at this time where many veterans settled and it afterward became the seat of a great Roman law school which was attended, in the days of Justinian, by thousands of students. It was utterly destroyed by an earthquake in 551 AD, and for a time was abandoned. Many remains of temples and public buildings of the Roman period remain. It rose to some importance during the Crusades and is at present the chief seaport of Syria, and has the only harbor on the coast. It is a town of about 125,000 inhabitants.

H. Porter

BERZELUS

ber-ze'-lus.

See **ZORZELLEUS** .

BESAI

be'-si (becay, "downtrodden"): The descendants of Besai (Nethinim) returned with Zerubbabel to Jerusalem (Ezr 2:49; Ne 7:52 = Basthai, 1 Esdras 5:31).

BESET

be-set' (euperistatos): The most common sense of this word is "to surround."

This is the thought in Ps 139:5, and teaches the omnipresence of God. Often wicked men find that the things which they have done so envelope them that they cannot escape ruin (Ho 7:2). The reference in Heb 12:1 is first of all against the sin of apostasy against which repeated warning is given in this book. But the warning is also against any sin that is especially dangerous to us. It, again and again, surrounds us like a besieging army. To surrender would be traitorous and disgraceful, since the Captain of the Lord's host is with us.

Jacob W. Kapp

BESIDE

be-sid':Near to, or close to (Ps 23:2). It is often used to refer to the mental state, to the derangement of the mind (existemi, Mr 3:21; Ac 26:24 the King James Version). Or it may refer to the condition of being out of the ordinary course of the life. A life consecrated to God and spent in the interest of humanity is so designated (2Co 5:13). It has the sense also of a state of being out of one's usual mind, but not of mental derangement, occasioned by something that causes amazement or astonishment (Mr

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5:42). Or it may refer to a state in which one is not conscious of present conditions, but is rapt in vision (Ac 10:10).

Besides is used in the sense of in addition to or that which is over and above what has been said or is possessed (Lu 16:26; see the American Revised Version, margin "in"; Philemon 1:19).

Jacob W. Kapp

BESIEGE

be-sej'.

See **SIEGE** .

BESODEIAH

bes-o-de'-ya, bes-o-di'-a (becodheyah, "in the confidence or counsel of Yah"; compare Jer 23:18,22; and HPN, 207, 221, 286): Father of Meshullam, the builder (Ne 3:6).

BESOM

be'-zum: Occurs only once in Scripture: "I will sweep it with the besom of destruction" (Isa 14:23). Refers to what was in store for Babylon. The Hebrew word maT'ate', rendered "besom," is close of kin to the one (ti'te'thiha) rendered "sweep." In early English "besom" was synonymous with "broom," and is still so used in some parts of England.

BESOR, THE BROOK

be'-sor, (nachal besor; Codex Alexandrinus, Bechor, Codex Vaticanus, Beana;

1Sa 30:9,20,21; Josephus, Ant, VI, xiv, 6): A torrent-bed (nachal) mentioned in the account of David's pursuit of the Amalekites. Thought to be Wady Ghazza, which enters the sea Southwest of Gaza.

BEST

Of five Hebrew originals the chief is Tobh, "good," expressing quality, character. Variousy used of objects pleasing to the senses, feelings, mind, moral sense, e.g. "best of the land" (Ge 47:6); "of sheep" (1Sa 15:9); of persons "married to whom they think best" (Nu 36:6); of abode, "where it liketh (the Revised Version (British and American) "pleaseth") him best" (De 23:16).

In Nu 18:12 the revenues of the priests were to be "holy gifts," e.g. the "best of the oil," etc. (chelebh, "fat"); also 18:29,30,32, the gifts of the heave-offering were to be "of all the best," indicating that the richest elements of life were to go into the support and service of the sanctuary. So "the choice (best) fruits" (zimrah, literally, "the song of the land"), a beautifully poetic expression for the most celebrated fruits (Ge 43:11);

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equally choice is pazaz, "separate," "the finest (best) gold," hence "purified" (1Ki 10:18).

Used but twice in the New Testament:

(1) of spiritual gifts ((kraitton, "better" the Revised Version (British and American) "greater"); 1Co 12:31);

(2) of raiment (protos, "first"), "best robe" (Lu 15:22), of special significance as expressing the Father's lavish love for the repentant and returning sinner.

Dwight M. Pratt

BESTEAD

be-sted' (niqsheh, "caught in a snare," "entrapped"; as Judah hard pressed in their own land by the Assyrians (Isa 8:21 the King James Version)): Found only here. Old English word steden meaning "place," hence, "set," "beset"; usually with "ill," "sorely bested." In the Revised Version (British and American) rendered "sore distressed."

BESTIALITY

bes-ti-al'-i-ti.

See **CRIMES** .

BESTOW

be-sto':The seven Hebrew words rendered by this term variously mean "to put" or "place," "to give"; "do," "deposit," as e.g. to locate chariots and horsemen in cities (1Ki 10:26); or give a blessing (Ex 32:29). Four Greek words so translated signify "to give," "to labor," "to feed," "to place around"; as sunago, "to stow

away goods" (Lu 12:17); or psomizo, "give away" (1Co 13:3). The term has richest significance in expressing God's abundant gift of grace and love, didomi (2Co 8:1 the King James Version; 1Jo 3:1).

BETAH

be'-ta (2Sa 8:8).

See **TIBHATH** .

BETANE

bet'-a-ne (Baitane): A place named in Judith 1:9, among those to which the messengers of Nebuchadnezzar were sent. From the order in which they are named we should seek for it South of Jerusalem. It may be identical with Beit 'Ainun, about 3 miles North of Hebron.

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BETEN

be'-ten (beTen; Batne): A city of Asher mentioned between Hall and Achshaph (Jos 19:25). Eusebius, Onomasticon places it 8 Roman miles East of Ptolemais, giving it the name Bethseten. It may be identical with the modern village el-B'aneh, but no certainty is possible.

BETH (1)

bath (b): The second letter of the Hebrew alphabet. With the daghesh it is transliterated in this dictionary as "b," and, without the daghesth, as "bh" (= "v"). It came also to be used for the number two (2) and with the dieresis for 2,000. For name, etc., see [ALPHABET](#) ; [BAYITH](#) .

BETH (2)

beth (in proper names; Greek transliteration in Septuagint, beth, baith, or beth): This is the English transliteration for the Hebrew beth, meaning "house," "tent," "place." It occurs in many compound proper names formed similarly to the method of compounding words in the German language, as shown in the articles immediately following. Thus we have beth 'anath or 'anoth =" house of replies" (Jos 19:38; Jud 1:33); beth'el =" house of God" (Ge 12:8; 13:3), etc. We also find the word in hybrid formations, e.g. Bethphage = Bethphage =" fig house" (Mt 21:1).

Frank E. Hirsch

BETH-ANATH

beth-a'-nath (beth'anath; Bainathath): A city in the territory of Naphtali, named with Horem and Bethshemesh (Jos 19:38; Jud 1:33). It is represented by the modern village Ainatha, about 12 miles Northwest of Cafed. The name signifies

the "house" or "temple" of Anath, a goddess of the Canaanites.

BETH-ANOTH

beth-a'-noth (beth 'anoth; Baithanam, probably "House of Anath"—a god; Jos 15:59): The ruin of Beit 'Ainun, 1 1/2 miles Southeast of Halhul, in the neighborhood also of Bethzur and Gedor—places mentioned in association with it as towns in the hill country of Judah—appears to be a probable site. The present surface ruins belong to later ages.

BETH-ARABAH

beth-ar'-a-ba (beth ha-'arabha; Baitharaba, "place of the Arabah"):

(1) One of the 6 cities of Judah "in the wilderness" (Jos 15:61), on the borders of Benjamin and Judah (Jos 15:6; 18:18 Septuagint). "The wilderness of Judah" is the barren land West of the Dead Sea. Beth-arabah is not yet identified.

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(2) One of the cities of Benjamin (Jos 18:22). Septuagint (Codex Vaticanus) reads Baithabara, and this may be correct. The names are early confounded.

See [BETHABARA](#) .

BETH-ARBEL

beth-ar'-bel (beth 'arbe'l): The scene of a terrific disaster inflicted on the inhabitants by Shalman (Ho 10:14). If the place intended was in Palestine, and was not the famous city of that name on the Euphrates, then probably it should be identified either with Irbid (or Irbil) in Galilee, or with Irbid, which corresponds to Arbela of the Eusebius, Onomasticon, East of the Jordan, about 12 miles Southeast of Gadara. If, as Schrader thinks (COT, II, 140), Shalman stands for the Moabite king, Shalamanu, a tributary of Tiglath-pileser, the eastern town would be the more natural identification. Possibly however the reference is to Shalmaneser III or IV. For the Galilean site, see [ARBELA](#) ; see also DB, under the word

W. Ewing

BETH-AVEN

beth-a'-ven (beth 'awen; Baithon, Baithaun): A place on the northern boundary of the territory of Benjamin (Jos 18:12) East of Bethel, near Ai (Jos 7:2), West of Michmash (1Sa 13:5; 14:23). Beth-aven, "house of vanity," i.e. "idolatry," may possibly represent an original beth-'on, "house of wealth." Wilson (PEFS, 1869, 126) suggests Khirbet An, West of Michmash. The name is used in mockery for Bethel by Hosea (4:15; 10:5,8, etc.; compare [Am 5:5](#)).

BETH-AZMAVETH

beth-az-ma'-veth (Ne 7:28).

See [AZMAVETH](#) .

BETH-BAAL-MEON

beth-ba-al-me'-on (Jos 13:17).

See [BAAL-MEON](#) .

BETH-BARAH

beth-ba'-ra (beth barah; Baithera): Perhaps Beth-‘abharu, the guttural being lost in copying. It is a ford which the Midianites were expected to pass in fleeing from Gideon. Messengers were therefore sent by Gideon to the Ephraimites bidding them "take before them the waters, as far as Beth-barah, even (the Revised Version, margin "and also") the Jordan" (Jud 7:24). "The waters" were the streams emptying themselves into the Jordan: "even the Jordan" is a gloss on "the waters." Between the

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Jordan and the modern Wady Fari‘ah an enemy could be entrapped; it is therefore probable that Beth-barah was on that stream near its entrance into the Jordan.

See **BETHABARA** .

S. F. Hunter

BETH-BIRI

beth-bir’-i (the King James Version Beth-birei, beth-bir’-e-i) beth bir’i; oikos Braoumseoreim; 1Ch 4:31 (called in Jos 19:6, Beth-lebaoth, "abode of lions"): A site belonging to Simeon in the Negeb—unidentified.

BETH-CAR

beth’-kar (beth-kar; Baithchor, Belchor): "And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, Until they came under Beth-car" (1Sa 7:11). ‘Ain Karem has been suggested; if Mizpah is nebi Samwil then this identification is probable, as the pursuit would be along the deep Wady beit Hannineh—a natural line of retreat for the Philistines to take.

See **BETH-HACCHEREM** .

BETH-DAGON

beth-da’-gon (bethdaghon; Bethdagon):

(1) A town in the Shephelah of Judah named with Gederoth, Naamah, and Makkedah (Jos 15:41). It may be represented by the modern Beit Dijan, about 6 miles Southeast of Jaffa. This however is a modern site, and not in the Shephelah. Nearly 2 miles to the south is Khirbet Dajan, a Roman site. The

connection in which it occurs leads us to expect a position farther Southeast

(2) A city on the border of Asher (Jos 19:27) which Conder would identify with Tell D'auk, near the mouth of the Belus, in the plan of Acre.

The name seems to have been of frequent occurrence. There is a Beit Dejan about 6 miles East of Nablus, and Josephus speaks of a fortress called Dagon above Jericho (Ant., XII, viii, 1; BJ, I, ii, 3). This would seem to indicate a widespread worship of Dagon. But the name may mean "house of corn."

W. Ewing

BETH-DIBLATHAIM

beth-dib-la-tha'-im (beth dibhlathayim; oikos Deblaithaim, literally, "house of Diblathaim"): A town in Moab mentioned with Dibon and Nebo (Jer 48:22). It is probably identical with Almondiblathaim (Nu 33:46 f). Mesha claims to have fortified

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it along with Mehedeaba and Ba‘al-me‘on (see **MOABITE STONE**). The place is not yet identified.

BETH-EDEN

beth-e’-den (Am 1:5 King James Version, margin; English Versions of the Bible "house of Eden").

See **CHILDREN OF EDEN** .

BETH-EMEK

beth-e’-mek (beth ha-’emeq; Bethaemek, "house of the valley"): A town in the territory of Zebulun (Jos 19:27). It has not been identified, but must be sought somewhere East of Acre, not far from Kabul, the ancient Cabul.

BETH-EZEL

beth-e’-zel (beth ha-’etsel; oikos echomenous autes; literally, "adjoining house"): A place named along with other cities in the Philistine plain (Mic 1:11). The site has not been identified. By some it is thought to be the same as Azel of Zec 14:5; but see **AZEL** .

BETH-GADER

beth-ga’-der (bethgadher; Baithgedor, or (Codex Vaticanus) Baithgaidon): The name occurs between those of Bethlehem and Kiriath-jearim in 1Ch 2:51. It is possibly identical with Geder of Jos 12:13.

BETH-GAMUL

beth-ga’-mul (beth gamul; oikos Gaimol; Codex Sinaiticus, Gamola): A city in

Moab named with Dibon, Kiriathaim and Beth-meon (Jer 48:23). Conder places it at Umm el-Jamal, toward East of the plateau, S. of Medeba (HDB, under the word). Others (Guthe, Kurz. bib. Worterbuch, under the word; Buhl, GAP, 268, etc.) favor Jemeil, a site 6 miles East of Dhiban. Since the town is not mentioned among the cities of Israel Buhl doubts if it should be sought North of the Arnon.

BETH-GILGAL

beth-gil'-gal (beth ha-gilgal; Bethaggalgal; the King James Version house of Gilgal): The Gilgal which lay in the plain East of Jericho (Ne 12:29).

See [GILGAL](#) .

BETH-HACCHEREM

beth-ha-ke'-rem, beth-hak'-e-rem (the King James Version Beth-haccerem; beth ha-kerem; Bethachcharma (see DB), "place of the vineyard"): A district (in Ne 3:14)

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ruled over by one, Malchijah; mentioned in Jer 6:1 as a suitable signal station. From its association with Tekoa (Jer 6:1) and from the statement by Jerome that it was a village which he could see daily from Bethlehem, the Frank mountain (Herodium) has been suggested. It certainly would be a unique place for a beacon. More suitable is the fertile vineyard country around 'Ain Karem (the "spring of the vineyard"). On the top of Jebel 'Ali, above this village, are some remarkable cairns which, whatever their other uses, would appear to have been once beacons. 'Ain Karem appears as Carem in the Septuagint (Jos 15:59).

See [BETH-CAR](#) .

E. W. G. Masterman

BETH-HAGGAN

beth-hag'-an (beth-ha-gan, "house of the garden"). The place where Ahaziah was slain by Jehu (2Ki 9:27). The words are rendered in English Versions of the Bible "the garden house," but some take them to be a proper name. The location is doubtful.

BETH-HANAN; ELON-BETH-HANAN

beth-ha'-nan (1Ki 4:9).

See [ELON](#) .

BETH-HARAM

beth-ha'-ram (beth haram; Baitharan; Codex Alexandrinus, Baitharra; the King James Version wrongly, Beth-Aram): An Amorite city taken and fortified by the Gadites (Jos 13:27; Nu 32:36; in the latter passage the name appears as Beth-haran, probably the original form). It corresponds to Bethramphtha of Josephus

(Ant., XVIII, ii, 1), which, according to Eusebius, was the name used by the Syrians. Here was a palace of Herod (Ant., XVII, x, 6; BJ, II, iv, 2). Eusebius, Onomasticon says it was called Livias. Josephus says it was fortified by Herod Antipas, who called it Julias for the wife of Augustus (Ant., XVIII, ii, 1; BJ, II, ix, 1). The name would be changed to Julias when Livia, by the will of the emperor, was received into the Gens Julia. It is represented by Tell er-Rameh in Wady Chesban, about 6 miles East of Jordan.

W. Ewing

BETH-HARAN

beth-ha'-ran (beth haran): A fenced city East of the Jordan (Nu 32:36) identical with **BETH-HARAM** , which see.

BETH-HOGLAH

beth-hog'-la (beth-choglah; Septuagint Baithaglaam, "house of partridge"): Mentioned in Jos 15:6; 18:19, identified with Ain Haijab ("partridge spring") lying

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between Jericho and the Jordan, where in 1874 there was still a ruined Greek monastery called Kasr Hajlah, dating from the 12th century. The ruins are now destroyed. In Jos 15:5; 18:19 it is said to be at the mouth of the Jordan on a Tongue (Lisan) of the Salt Sea. But it is now several miles inland, probably because the Jordan has silted up a delta to that extent.

See **DEAD SEA** .

George Frederick Wright

BETH-HORON

beth-ho'-ron (beth-choron (other Hebrew forms occur); Bethoron, probably the "place of the hollow"; compare Hauran, "the hollow"):

1. The Ancient Towns:

The name of two towns, Beth-horon the Upper (Jos 16:5) and Beth-horon the Lower (Jos 16:3), said to have been built (1Ch 7:24) by Sheerah, the daughter of Beriah. The border line between Benjamin and Ephraim passed by the Beth-horons (Jos 16:5; 21:22), the cities belonging to the latter tribe and therefore, later on, to the Northern Kingdom. Solomon "built Beth-horon the upper, and Beth-horon the nether, fortified cities, with walls, gates, and bars" (2Ch 8:5; 1Ki 9:17).

From Egyptian sources (Muller, *As. und Europa*, etc.) it appears that Beth-horon was one of the places conquered by Shishak of Egypt from Rehoboam. Again, many centuries later, Bacchides repaired Beth-horon, "with high walls, with gates and with bars and in them he set a garrison, that they might work malice upon ("vex") Israel" (1 Macc 9:50,51), and at another time the Jews fortified it against Holofernes (Judith 4:4,5).

2. The Modern Beit Ur el foqa and el tachta:

These two towns are now known as Beit Ur el foqa (i.e. "the upper") and Beit Ur el tachta (i.e. "the lower"), two villages crowning hill tops, less than 2 miles apart; the former is some 800 ft. higher than the latter. Today these villages are sunk into insignificance and are off any important lines of communication, but for many centuries the towns occupying their sites dominated one of the most historic roads in history.

3. The Pass of the Beth-horons:

When (Jos 10:10) Joshua discomfited the kings of the Amorites "he slew them with a great slaughter at Gibeon, and chased them by the way of the 'Ascent of Beth-horon.' " When the Philistines were opposing King Saul at Michmash they sent a company of their men to hold "the way of Beth-horon."

This pass ascends from the plain of Ajalon (now Yalo) and climbs in about 3/4 hr. to Beit Ur el tachta (1,210 ft.); it then ascends along the ridge, with valleys lying to north and south, and reaches Beit Ur el foqa (2,022 ft.), and pursuing the same ridge arrives

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in another 4 1/2 miles at the plateau to the North of el Jib (Gibeon). At intervals along this historic route traces of the ancient Roman paving are visible. It was the great highroad into the heart of the land from the earliest times until about three or four centuries ago. Along this route came Canaanites, Israelites, Philistines, Egyptians, Syrians, Romans, Saracens and Crusaders. Since the days of Joshua (Jos 10:10) it has frequently been the scene of a rout. Here the Syrian general Seron was defeated by Judas Maccabeus (1 Macc 3:13-24), and six years later Nicanor, retreating from Jerusalem, was here defeated and slain (1 Macc 7:39 ff; Josephus, Ant, XII, x, 5). Along this pass in 66 AD the Roman general Cestius Gallus was driven in headlong flight before the Jews.

Now the changed direction of the highroad to Jerusalem has left the route forsaken and almost forgotten. See PEF, III, 86, Sh XVII.

E. W. G. Masterman

BETH-HORON, THE BATTLE OF

1. The Political Situation
2. Joshua's Strategy
3. Joshua's Command to the Sun and Moon
4. The Astronomical Relations of the Sun and Moon
5. The "Silence" of the Sun
6. "Yahweh Fought for Israel"
7. The Afternoon's March
8. The Chronicle and the Poem Independent Witnesses

9. Date of the Events

10. The Records Are ntemporaneous with the Events

1. The Political Situation:

The battle which gave to the Israelites under Joshua the command of southern Palestine has always excited interest because of the astronomical marvel which is recorded to have then taken place.

In invading Palestine the Israelites were not attacking a single coherent state, but a country occupied by different races and divided, like Greece at a later period, into a number of communities, each consisting practically of but a single city and the cultivated country around it. Thus Joshua destroyed the two cities of Jericho and Ai without any interference from the other Amorites. The destruction of Jericho gave him full possession of the fertile valley of the Jordan; the taking of Ai opened his way

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BETH-JESHIMOTH

beth-jesh'-i-moth (beth ha-yeshimoth; Codex Vaticanus, Haisimoth; Codex Alexandrinus, Asimoth, and other variants (see DB, under the word)): Mentioned as the point in the south from which the camp of Israel stretched to Abel-shittim in the plains of Moab (Nu 33:49). In Jos 12:3 the way to Beth-jeshimoth is described as South of the Arabah, near the Dead Sea. It was in the lot assigned to Reuben (Jos 13:20), At what times and how long it was actually held by Israel we do not know; but it appears in Eze 25:9 as belonging to Moab. It may be identical with Khirbet es- Suweimeh, where there are some ruins and a well, about 3 miles East of the mouth of the Jordan.

W. Ewing

BETH-LEAPHRAH

beth-le-af'-ra (beth le'aphrah; Septuagint ex oikou kata gelota, "house of dust"): The name of a place found only in Mic 1:10. From the connection in which it is used it was probably in the Philistine plain. There seems to be a play upon the name in the sentence, "at Beth le-'apharah have I rolled myself in the dust," 'aphrah meaning "dust," and possibly another on Philistine in rolled, hith-palldshithi (see G. A. Smith, The Book of the Twelve Prophets, called Minor, in the place cited.).

BETH-LEBAOTH

beth-le-ba'-oth, beth-leb'-aoth (beth lebha'oth; Baithalbath, "house of lionesses"): A town in the territory of Simeon (Jos 19:6). In 1Ch 4:31 the name is given as Beth- birei: the Revised Version (British and American) **BETH-BIRI** (which see).

BETH-LEHEMITE

beth'-le-hem-it (beth ha-lachmi): An inhabitant of Bethlehem, a town in Judah, 5 miles South of Jerusalem. Jesse is so named in 1Sa 16:18; 17:58, and Elhanan in 2Sa 21:19. The children of Bethlehem are referred to in Ezr 2:21; Ne 7:26; 1 Esdras 5:17.

BETH-LOMON

beth-lo'-mon (Baithlomon; Codex Vaticanus, Rhagethlomon): The inhabitants of this city are mentioned as returning with Zerubbabel from Babylon (1 Esdras 5:17). It is the city of Bethlehem in Judah, the modern Beit Lachm (Ezr 2:21).

BETH-MAACAH

beth-ma'-a-ka.

See [ABEL-BETH-MAACAH](#) .

BETH-MARCABOTH

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beth-mar'-ka-both (beth ha-markabhoth; Baithmachereb, "the house of chariots"): Mentioned along with Hazar-susah, "the station of horses" (Jos 19:5; 1Ch 4:31) as cities in the Negeb near Ziklag. It is tempting to connect these stations with "the cities for his chariots, and the cities for his horsemen" which Solomon built (1Ki 9:19; compare 1Ki 10:26). The site of Beth-marcaboth has not been identified, but Guerin (La Terre Sainte. Jerusalem et le Nord de la Judee, II, 230) suggests Khan Yunas , Southwest of Gaza, as a suitable chariot city.

E. W. G. Masterman

BETH-MEON

beth-me'-on: A city of Moab (Jer 48:23), identical with **BAAL-MEON** (which see).

BETH-MERHAK

beth-mer'-hak (beth ha-merchaq; en oiko to makran, literally "a place (house) that was far off" (2Sa 15:17 the Revised Version, margin "the Far House")): A place mentioned in the account of David's flight from Absalom. No town of this name is known on the route which he followed. Some scholars think the name denotes simply the outermost of the houses of the city.

BETH-MILLO

beth-mil'-o.

See **JERUSALEM** .

BETH-NIMRAH

beth-nim'-ra (beth nimrah, "house of leopard," Nu 32:36, but in verse Nu 32:3 it is simply Nimrah): In Jos 13:27 the full name appears. In Isa 15:6 the name appears as Nimrim, identified as Tell Nimrim, between Jericho and the mountains on the east, where there is a fountain of large size. The city was assigned to Gad. In the 4th century AD it was located as five Roman miles North of Livias. Eusebius calls it Bethamnaram (SEP, I, Tell Nimrin).

BETH-PALET

beth-pa'-let.

See [BETH-PELET](#) .

BETH-PAZZEZ

beth-paz'-ez (beth patstsets; Bersaphes, Baithphrasee): A town in the territory of Issachar, named with En-gannim and En-haddah (Jos 19:21). The site has not been discovered; it probably lay near the modern Jenin.

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BETH-PELET

beth-pe'-let (beth-peleT; Baithphalet, "house of escape"; the King James Version Beth-palet; Jos 15:27, Beth-phelet, the King James Version Ne 11:26): One of "the uttermost cities of the tribe of the children of Judah toward the border of Edom in the (Negeb) South" (Jos 15:21,27). Site unknown.

BETH-PEOR

beth-pe'-or (beth pe'or; oikos Phogor; in Joshua (Vaticanus), Baithphogor, or beth-): "Over against Beth-peor" the Israelites were encamped, "beyond the Jordan, in the valley," when Moses uttered the speeches recorded in De ([De 3:29](#); [4:46](#)). "In the valley in the land of Moab over against Beth-peor" Moses was buried (De 34:6). Beth-peor and the slopes of Pisgah (the King James Version "Ashdoth-pisgah") are mentioned in close connection in Jos 13:20. According to Eusebius, Onomasticon, Beth-peor was situated near Mt. Peor (Fogor) opposite Jericho, 6 miles above Livias. Mt. Peor is the "top" or "head" of Peor (Nu 23:28). Some height commanding a view of the plain East of the river in the lower Jordan valley is clearly intended, but thus far no identification is possible. "The slopes of Pisgah" are probably the lower slopes of the mountain toward Wady 'Ayun Musa. Somewhere North of this the summit we are in search of may be found. Conder suggested the cliff at Minyeh, South of Wady Jedeideh, and of Pisgah; and would locate Beth-peor at el-Mareighat, "the smeared things," evidently an ancient place of worship, with a stone circle and standing stones, about 4 miles East, on the same ridge. This seems, however, too far South, and more difficult to reach from Shittim than we should gather from Nu 25:1 ff.

W. Ewing

BETH-PHELET

beth-fe' -let.

See [BETH-PELET](#) .

BETH-RAPHA

beth-ra' -fa (beth rapha'; B, ho Bathraia, Bathrepha): The name occurs only in the genealogical list in 1Ch 4:12. It does not seem possible now to associate it with any particular place or clan.

BETH-REHOB

beth-re' -hob (beth-rechobh; ho oikos Rhaab) :An Aramean town and district which, along with Zobah and Maacah, assisted Ammon against David (2Sa 10:6,8, Rehob). It is probably identical with Rehob (Nu 13:21), the northern limit of the spies' journey. Laish-Da (probably Tell el-Kadi) was situated near it (Jud 18:28). The site of the town is unknown. It has been conjecturally identified with Hunin, West of Banias, and, more plausibly, with Banias itself (Thomson, *The Land and the Book* (2), 218; Buhl, *Geog.*, 240; Moore, *ICC*, Jgs, 399).

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C. H. Thomson

BETH-SHEAN; BETH-SHAN

beth-she'-an, beth'-shan (beth-shan, or [beth-she'an]; in Apocrypha Baithsan or Bethsa): A city in the territory of Issachar assigned to Manasseh, out of which the Canaanites were not driven (Jos 17:11; Jud 1:27); in the days of Israel's strength they were put to taskwork (Jud 1:28). They doubtless were in league with the Philistines who after Israel's defeat on Gilboa exposed the bodies of Saul and his sons on the wall of the city (1Sa 31:7 ff), whence they were rescued by the men of Jabesh, who remembered the earlier kindness of the king (1Sa 31:7 ff; 2Sa 21:12). In 1Ki 4:12 the name applies to the district in which the city stands. It was called Scythopolis by the Greeks. This may be connected with the invasion of Palestine by the Scythians who, according to George Syncellus, "overran Palestine and took possession of Beisan." This may be the invasion noticed by Herodotus, circa 600 BC (i.104-6). Here Tryphon failed in his first attempt to take Jonathan by treachery (1 Macc 12:40). It fell to John Hyrcanus, but was taken from the Jews by Pompey. It was rebuilt by Gabinius (Ant., XIV, v, 3), and became an important member of the league of the "ten cities" (BJ, III, ix, 7). The impiousness of the inhabitants is painted in dark colors by Josephus (Vita,

6; BJ, II, xviii, 3); and the Mishna speaks of it as a center of idol worship ('Abhodhah Zarah, i.4). Later it was the seat of a bishop.

It is represented by the modern Beisan, in the throat of the Vale of Jezreel where it falls into the Jordan valley, on the southern side of the stream from 'Ain Jalud. The ruins of the ancient city are found on the plain, and on the great mound where probably stood the citadel. Between the town and the stretch of marsh land to the South runs the old road from East to West up the Vale of Jezreel, uniting in Esdraelon with the great caravan road from North to South.

W. Ewing

BETH-SHEMESH

beth-she'-mesh, beth'-shemesh (beth-shemesh; Baithsamus, "house of the sun"): This name for a place doubtless arose in every instance from the presence of a sanctuary of the sun there. In accordance with the meaning and origin of the word, it is quite to be expected that there should be several places of this name in Bible lands, and the expectation is not disappointed. Analysis and comparison of the passages in the Bible where a Beth-shemesh is mentioned show four places of this name.

1. Beth-shemesh of Judah:

The first mention of a place by this name is in the description of the border of the territory of Judah (Jos 15:10) which "went down to Beth-Shemesh." This topographical indication "down" puts the place toward the lowlands on the East or West side of Palestine, but does not indicate which. This point is clearly determined by the account of the return of the ark by the Philistine lords from Ekron (1Sa 6:9-19). They returned the ark to Beth-shemesh, the location of which they indicated by the remark that if their affliction was from Yahweh, the kine would bear the ark "by the way of its own border." The Philistines lay along the western border of Judah and the

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seems more naturally to be between Beth-shemesh, a Semitic place of worship "that is in the land of Egypt" on the one hand, and the Egyptian place of worship, "the houses of the gods of Egypt," on the other.

But the Seventy lived in Egypt and in their interpretation of this passage were probably guided by accurate knowledge of facts unknown now, such as surviving names, tradition and even written history. Until there is further light on the subject, it is better to accept their interpretation and identify this Beth-shemesh with Heliopolis.

See [ON](#) .

M. G. Kyle

BETH-SHEMITE

beth-she'-mit beth-shimshi (1Sa 6:14,20): An inhabitant of Beth-shemesh in Judah (compare [BETH-SHEMESH 1](#)).

BETH-SHITTAH

beth-shit'-a (beth ha-shiTTah, "house of the acacia"): A place on the route followed by the Midianites in their flight before Gideon (Jud 7:22). It is probably identical with the modern ShuTTa, a village in the Vale of Jezreel, about 6 miles Northwest of Beisan.

BETH-TAPPUAH

beth-tap'-u-a (beth-tappuach; Beththapphoue, "place of apples" (see however [APPLE](#))); A town in the hill country of Judah (Jos 15:53), probably near Hebron (el Tappuah, 1Ch 2:43), possibly the same as Tephon (1 Macc 9:50). The village of Tuffuch, 3 1/2 miles Northwest of Hebron, is the probable site; it stands on the

edge of a high ridge, surrounded by very fruitful gardens; an ancient highroad runs through the village, and there are many old cisterns and caves. (See PEF, III, 310, 379, Sh XXI.)

E. W. G. Masterman

BETH-ZACHARIAS

beth-zak-a-ri'-as (Baith-zacharia): Here Judas Maccabeus failed in battle with Antiochus Eupator, and his brother Eleazar fell in conflict with an elephant (1 Macc 6:32 ff; the King James Version "Bathzacharias"). It was a position of great strength, crowning a promontory which juts out between two deep valleys. It still bears the ancient name with little change, Beit Zakaria. It lies about 4 miles Southwest of Bethlehem (BR, III, 283 ff; Ant, XII, ix, 4).

BETH-ZUR

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beth'-zur (beth-tsur; Baith-sour, "house of rock"; less probably "house of the god Zur"):

(1) Mentioned (Jos 15:58) as near Halhul and Gedor in the hill country of Judah; fortified by Rehoboam (2Ch 11:7). In Ne 3:16 mention is made of "Nehemiah the son of Azbuk, the ruler of half the district of Beth-zur." During the Maccabean wars it (Bethsura) came into great importance (1 Macc 4:29,61; 6:7,26,31,49,50; 9:52; 10:14; 11:65; 14:7,33). Josephus describes it as the strongest place in all Judea (Ant., XIII, v, 6). It was inhabited in the days of Eusebius and Jerome.

(2) It is the ruined site Belt Cur, near the main road from Jerusalem to Hebron, and some 4 miles North of the latter. Its importance lay in its natural strength, on a hilltop dominating the highroad, and also in its guarding the one southerly approach for a hostile army by the Vale of Elah to the Judean plateau. The site today is conspicuous from a distance through the presence of a ruined medieval tower. (See PEF, III, 311, Sh XXI).

E. W. G. Masterman

BETHABARA

beth-ab'-a-ra beth'abharah; (Bethabara, "house of the ford"): According to the King James Version (following Textus Receptus of the New Testament) the place where John baptized (Joh 1:28). the Revised Version (British and American) (with Tischendorf, Westcott and Hort, The New Testament in Greek following Codex Sinaiticus, Codex Vaticanus, Codex Alexandrinus, Codex Ephraemi) reads **BETHANY**. It is distinguished from the Bethany of Lazarus and his sisters as being "beyond the Jordan." The reading "Bethabara" became current owing to the advocacy of Origen. Various suggestions have been made to explain the readings. G. A. Smith (HGHL) suggests that Bethany ("house of the ship") and Bethabara ("house of the ford") are names for the same place.

Bethabara has also been identified with Bethbarah, which, however, was probably not on the Jordan but among the streams flowing into it (Jud 7:24). It is interesting to note that LXXB reads Baithabara for Massoretic Text Beth-‘arabha, one of the cities of Benjamin (Jos 18:22). If this be correct, the site is in Judea.

Another solution is sought in the idea of a corruption of the original name into Bethany and Bethabara, the name having the consonants n, b and r after Beth. In Jos 13:27 (Septuagint, Codex Vaticanus) we find Baithanabra for Bethnimrah (Massoretic Text), and Sir George Grove in DB (arts. "Bethabara" and "Bethnimrah") identifies Bethabara and Beth-nimrah. The site of the latter was a few miles above Jericho (see **BETH-NIMRAH**), "immediately accessible to Jerusalem and all Judea" (compare Mt 3:5; Mr 1:5, and see article "Bethany" in EB). This view has much in its favor.

Then, again, as Dr. G. Frederick Wright observes: "The traditional site is at the ford east of Jericho; but as according to Joh 1:29,35,43 it was only one day's journey from Cana of Galilee, while according to Joh 10:40; 11:3,6,27 it was two or three days from Bethany, it must have been well up the river toward Galilee. Conder discovered a well-known ford near Beisan called Abarah, near the mouth of the valley of Jezreel.

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This is 20 miles from Cana and 60 miles from Bethany, and all the conditions of the place fit in with the history."

See also [BETHANY \(2\)](#) .

S. F. Hunter

BETHANY

beth'-a-ni (Bethania):

(1) A village, 15 furlongs from Jerusalem (Joh 11:18), on the road to Jericho, at the Mount of Olives (Mr 11:1; Lu 19:29), where lived "Simon the leper" (Mr 14:3) and Mary, Martha and Lazarus ([Joh 11:18 f](#)). This village may justifiably be called the Judean home of Jesus, as He appears to have preferred to lodge there rather than in Jerusalem itself (Mt 21:17; Mr 11:11). Here occurred the incident of the raising of Lazarus (Joh 11) and the feast at the house of Simon (Mt 26:1-13; Mr 14:3-9; Lu 7:36-50; Joh 1:2:1-8). The Ascension as recorded in Lu 24:50-51 is thus described: "He led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven."

Bethany is today el 'Azareyeh ("the place of Lazarus"—the L being displaced to form the article). It is a miserably untidy and tumble-down village facing East on the Southeast slope of the Mount of Olives, upon the carriage road to Jericho. A fair number of fig, almond and olive trees surround the houses. The traditional tomb of Lazarus is shown and there are some remains of medieval buildings, besides rock-cut tombs of much earlier date (PEF, III, 27, Sheet XVII).

(2) "Bethany beyond the Jordan" (Joh 1:28; the King James Version Bethabara; Bethabara, a reading against the majority of the manuscripts, supported by Origen on geographical grounds): No such place is known. Grove suggested that

the place intended is **BETH-NIMRAH** (which see), the modern Tell nimrin, a singularly suitable place, but hard to fit in with Joh 1:28; compare Joh 2:1. The traditional site is the ford East of Jericho.

E. W. G. Masterman

BETHARAM

beth-a'-ram (beth haram).

See **BETH-HARAM** .

BETHASMOTH

beth-az'-moth (the King James Version Bethsamos; Baithasmoth (1 Esdras 5:18); corresponds to Beth-azmaveth in Ne 7:28): A town in the territory of Benjamin, and may be identified with the modern el-Hizmeh.

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See [AZMAVETH](#) .

BETHBASI

beth-ba'-si (Baithbasi): The name may mean "place of marshes" = Hebrew beth-betsi. According to G. A. Smith there is a Wady el-Bassah East of Tekoa in the wilderness of Judea. The name means "marsh," which Dr. Smith thinks impossible, and really "an echo of an ancient name." Jonathan and Simon repaired the ruins of the fortified place "in the desert" (1 Macc 9:62,64). Josephus reads Bethalaga, i.e. Beth-hoglah (Ant., XIII, i, 5). Peshitta version reads Beth-Yashan (see [JESHANAH](#)), which Dr. Cheyne thinks is probably correct. Thus the origin of the name and the site of the town are merely conjectural.

S. F. Hunter

BETHEL

beth'-el (beth-'el; Baithel and oikos theou, literally, "house of God"):

(1) A town near the place where Abraham halted and offered sacrifice on his way south from Shechem.

1. Identification and Description:

It lay West of Ai (Ge 12:8). It is named as on the northern border of Benjamin (the southern of Ephraim, Jos 16:2), at the top of the ascent from the Jordan valley by way of Ai (Jos 18:13). It lay South of Shiloh (Jud 21:19). Eusebius, Onomasticon places it 12 Roman miles from Jerusalem, on the road to Neapolis. It is represented by the modern Beitin, a village of some 400 inhabitants, which stands on a knoll East of the road to Nablus. There are four springs which yield supplies of good water. In ancient times these were supplemented by a reservoir

hewn in the rock South of the town. The surrounding country is bleak and barren, the hills being marked by a succession of stony terraces, which may have suggested the form of the ladder in Jacob's famous dream.

2. The Sanctuary:

The town was originally called Luz (Ge 28:19, etc.). When Jacob came hither on his way to Paddan-aram we are told that he lighted upon "the place" (Ge 28:11. Hebrew). The Hebrew maqom, like the cognate Arabic maqam, denotes a sacred place or sanctuary. The maqom was doubtless that at which Abraham had sacrificed, East of the town. In the morning Jacob set up "for a pillar" the stone which had served as his pillow (Ge 28:18; see **PILLAR** , matstsebhah), poured oil upon it and called the name of the place Bethel, "house of God"; that is, of God whose epiphany was for him associated with the pillar. This spot became a center of great interest, lending growing importance to the town. In process of time the name Luz disappeared, giving place to that of the adjoining sanctuary, town and sanctuary being identified. Jacob revisited the place on his return from Paddan-aram; here Deborah, Rebekah's nurse, died and was buried under "the oak" (Ge 35:6 f). Probably on rising ground East of Bethel

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Abraham and Lot stood to view the uninviting highlands and the rich lands of the Jordan valley (Ge 13:9 ff).

3. History:

Bethel was a royal city of the Canaanites (Jos 12:16). It appears to have been captured by Joshua (8:7), and it was allotted to Benjamin (Jos 18:22). In Jud 1:22 ff it is represented as held by Canaanites, from whom the house of Joseph took it by treachery (compare 1Ch 7:28). Hither the ark was brought from Gilgal (Jud 2:1, Septuagint). Israel came to Bethel to consult the Divine oracle (Jud 20:18), and it became an important center of worship (1Sa 10:3). The home of the prophetess Deborah was not far off (Jud 4:5). Samuel visited Bethel on circuit, judging Israel (1Sa 7:16).

With the disruption of the kingdom came Bethel's greatest period of splendor and significance. To counteract the influence of Jerusalem as the national religious center Jeroboam embarked on the policy which won for him the unenviable reputation of having "made Israel to sin." Here he erected a temple, set up an image, the golden calf, and established an imposing ritual. It became the royal sanctuary and the religious center of his kingdom (1Ki 12:29 ff; Am 7:13). He placed in Bethel the priests of the high places which he had made (1Ki 12:32). To Bethel came the man of God from Judah who pronounced doom against Jeroboam (1Ki 13), and who, having been seduced from duty by an aged prophet in Bethel, was slain by a lion. According to the prophets Amos and Hosea the splendid idolatries of Bethel were accompanied by terrible moral and religious degradation. Against the place they launched the most scathing denunciations, declaring the vengeance such things must entail (Am 3:14; 4:4; 5:11 m; Am 9:1; Ho 4:15; 5:8; 10:5,8,15). With the latter the name Bethel gives place in mockery to Beth-aven. Bethel shared in the downfall of Samaria wrought by the Assyrians; and according to an old tradition, Shalmaneser possessed himself of the golden calf (compare Jer 48:13). The priest, sent by the Assyrians to teach the people whom they had settled in the land how to serve

Yahweh, dwelt in Bethel ([2Ki 17:28](#)). King Josiah completed the demolition of the sanctuary at Bethel, destroying all the instruments of idolatry, and harr ying the tombs of the idolaters. The monument of the man of God from Judah he allowed to stand (2Ki 23:4,25). The men of Bethel were among those who returned from Babylon with Zerubbabel (Ezr 2:28; Ne 7:32), and it is mentioned as reoccupied by the Benjamites (Ne 11:31). Zechariah (Zec 7:2) records the sending of certain men from Jerusalem in the 4th year of King Darius to inquire regarding particular religious practices. Bethel was one of the towns fortified by Bacchides in the time of the Maccabees (1 Macc 9:50; Ant, XIII, i, 3). It is named again as a small town which, along with Ephraim, was taken by Vespasian as he approached Jerusalem (BJ, IV, ix, 9).

(2) A city in Judah which in 1Sa 30:27 is called Bethel; in Jos 19:4 Bethul; and in 1Ch 4:30 Bethuel. The site has not been identified. In Jos 15:30 Septuagint gives Baithel in Judah, where the Hebrew has Kecil—probably a scribal error.

W. Ewing

BETHEL, MOUNT

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(har beth-'el; Baithel louza (1Sa 13:2, the Revised Version (British and American) "the mount of Bethel"; Jos 16:1)): The hill which stretches from the North of the town to Tell 'Acur. The road to Shechem lies along the ridge. An army in possession of these heights easily commanded the route from north to south.

BETHELITE

beth'-el-it: The term applied to a man who in the days of Ahab rebuilt Jericho (1Ki 16:34).

See [HIEL](#) .

BETHER

be'-ther (bether): In So 2:17 mention is made of "the mountains of Bether." It is doubtful if a proper name is intended. The Revised Version, margin has, "perhaps, the spice malobathron." A Bether is prominent in late Jewish history as the place where the Jews resisted Hadrian under Bar Cochba in 135 AD. Its identity with Bittir, 7 miles Southwest of Jerusalem, is attested by an inscription.

BETHESDA

be-thez'-da (Bethesda; Textus Receptus of the New Testament, Joh 5:2 (probably beth chicda', "house of mercy"); other forms occur as Bethzatha and Bethsaida):

1. The Conditions of the Narrative: Joh 5:2:

The only data we have is the statement in Joh 5:2-4: "Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered." Many ancient authorities add (as in the Revised Version, margin) "waiting for

the moving of the water: for an angel of the Lord went down at certain seasons into the pool, and troubled the water," etc.

The name does not help as to the site, no such name occurs elsewhere in Jerusalem; the mention of the sheep gate is of little assistance because the word "gate" is supplied, and even were it there, its site is uncertain. Sheep "pool" or "place" is at least as probable; the tradition about the "troubling of the water" (which may be true even if the angelic visitant may be of the nature of folk-lore) can receive no rational explanation except by the well-known phenomenon, by no means uncommon in Syria and always considered the work of a supernatural being, of an intermittent spring. The arrangement of the five porches is similar to that demonstrated by Dr. F. Bliss as having existed in Roman times as the Pool of Siloam; the story implies that the incident occurred outside the city walls, as to carry a bed on the Sabbath would not have been forbidden by Jewish traditional law.

2. The Traditional Site:

Tradition has varied concerning the site. In the 4th century, and probably down to the Crusades, a pool was pointed out as the true site, a little to the Northwest of the

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present Stephen's Gate; it was part of a twin pool and over it were erected at two successive periods two Christian churches. Later on this site was entirely lost and from the 13th century the great Birket Israel, just North of the Temple area, was pointed out as the site.

Within the last quarter of a century, however, the older traditional site, now close to the Church of Anne, has been rediscovered, excavated and popularly accepted. This pool is a rock-cut, rain-filled cistern, 55 ft. long X 12 ft. broad, and is approached by a steep and winding flight of steps. The floor of the rediscovered early Christian church roofs over the pool, being supported upon five arches in commemoration of the five porches. At the western end of the church, where probably the font was situated, there was a fresco, now much defaced and fast fading, representing the angel troubling the waters.

3. A More Probable Site:

Although public opinion supports this site, there is much to be said for the proposal, promulgated by Robinson and supported by Conder and other good authorities, that the pool was at the "Virgin's Fount" (see GIHON), which is today an intermittent spring whose "troubled" waters are still visited by Jews for purposes of cure. As the only source of "living water" near Jerusalem, it is a likely spot for there to have been a "sheep pool" or "sheep place" for the vast flocks of sheep coming to Jerusalem in connection with the temple ritual. See Biblical World, XXV, 80 ff.

E. W. G. Masterman

BETHINK

be-think' (heshibh 'el lebh, "to lay to heart," hence, "recall to mind"): Anglo-Saxon word used only in seventh petition of Solomon's prayer at the dedication of the Temple. If the people, carried into captivity, because of sin, should "take it

to heart," then God (he prayed) would hear and forgive (1Ki 8:47; 2Ch 6:37). A choice illustration of the mental and heart process in reflection, repentance and conversion.

BETHLEHEM

beth'-le-hem (bethlehem; Baithleem, or Bethlehem, "house of David," or possibly "the house of Lakhmu," an Assyrian deity):

I. Bethlehem Judah:

Bethlehem Judah, or **EPHRATH** or **EPHRATHAH** (which see) is now Beit Lahm (Arabic =" house of meat"), a town of upward of 10,000 inhabitants, 5 miles South of Jerusalem and 2,350 ft. above sea level. It occupies an outstanding position upon a spur running East from the watershed with deep valleys to the Northeast and South It is just off the main road to Hebron and the south, but upon the highroad to Tekoa and En-gedi. The position is one of natural strength; it was occupied by a garrison of the Philistines in the days of David (2Sa 23:14; 1Ch 11:16) and was fortified by Rehoboam (2Ch 11:6). The surrounding country is fertile, cornfields, fig and olive yards and vineyards abound. Bethlehem is not naturally well supplied with water, the

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Justinian and frequently adorned, repaired and damaged, remains today the chief attraction of the town. During the Crusades, Bethlehem became of great importance and prosperity; it remained in Christian hands after the overthrow of the Latin kingdom, and at the present day it is in material things one of the most prosperous Christian centers in the Holy Land.

II. Bethlehem of Zebulun:

Bethlehem of Zebulun (Jos 19:15) was probably the home of Ibzan (Jud 12:8) though Jewish tradition is in support of (1). See Josephus, Ant, V, vii, 13. This is now the small village of Beit Lahm, some 7 miles Northwest of Nazareth on the edge of the oak forest. Some antiquities have been found here recently, showing that in earlier days it was a place of some importance. It is now the site of a small German colony. See PEF, I, 270, Sh V.

E. W. G. Masterman

BETHLEHEM, STAR OF

See [STAR OF THE MAGI](#) .

BETHPHAGE

beth'-fa-je, beth'-faj (from beth paghah; Bethphage, or Bethphage; in Aramaic "place of young figs"): Near the Mount of Olives and to the road from Jerusalem to Jericho; mentioned together with Bethany (Mt 21:1; Mr 11:1; Lu 19:29). The place occurs in several Talmudic passages where it may be inferred that it was near but outside Jerusalem; it was at the Sabbatical distance limit East of Jerusalem, and was surrounded by some kind of wall. The medieval Bethphage was between the summit and Bethany. The site is now enclosed by the Roman Catholics. As regards the Bethphage of the New Testament, the most probable suggestion was that it occupied the summit itself where Kefr et Tur stands today.

This village certainly occupies an ancient site and no other name is known. This is much more probable than the suggestion that the modern Abu Dis is on the site of Bethphage.

E. W. G. Masterman

BETHSAIDA

beth-sa'-i-da (Bethsaida, "house of fishing"):

(1) A city East of the Jordan, in a "desert place" (that is, uncultivated ground used for grazing) at which Jesus miraculously fed the multitude with five loaves and two fishes (Mr 6:32 ff; Lu 9:10). This is doubtless to be identified with the village of Bethsaida in Lower Gaulonitis which the Tetrarch Philip raised to the rank of a city, and called Julias, in honor of Julia, the daughter of Augustus. It lay near the place where the Jordan enters the Sea of Gennesaret (Ant., XVIII, ii, 1; BJ, II, ix, 1; III, x, 7; Vita, 72). This city may be located at et-Tell, a ruined site on the East side of the Jordan on rising ground, fully a mile from the sea. As this is too far from the sea for a fishing village, Schumacher (The Jaulan, 246) suggests that el-'Araj, "a large, completely

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(iv) There could hardly have been two Bethsaidas so close together.

But:

(i) It is not said that Jesus came hither that he might leave the territory of Antipas for that of Philip; and in view of Mr 6:30 ff, and Lu 9:10 ff, the inference from Mt 14:13 that he did so, is not warranted.

(ii) The Bethsaida of medieval writers was evidently on the West of the Jordan. If it lay on the East it is inconceivable that none of them should have mentioned the river in this connection.

(iii) If the 4th Gospel was not written until well into the 2nd century, then the apostle was not the author; but this is a very precarious assumption. John, writing after 84 AD, would hardly have used the phrase "Bethsaida of Galilee" of a place only recently attached to that province, writing, as he was, at a distance from the scene, and recalling the former familiar conditions.

(iv) In view of the frequent repetition of names in Palestine the nearness of the two Bethsaidas raises no difficulty. The abundance of fish at each place furnished a good reason for the recurrence of the name.

W. Ewing

BETHSAMOS

beth-sa'-mos.

See **BETHASMOTH**.

BETHSURA; BETHSURON

beth-su'-ra (Baithsoura (1 Macc 4:29, etc.)), (2 Macc 11:5 the Revised Version

(British and American)): The Greek form of the name **BETH-ZUR** (which see).

BETHUEL (1)

be-thu'-el (bethu'el; "dweller in God"): A son of Nahor and Milcah, Abraham's nephew, father of Laban and Rebekah (Ge 22:23; 24:15,24,47,50; 25:20; 28:2,5). In the last-named passage, he is surnamed "the Syrian." The only place where he appears as a leading character in the narrative is in connection with Rebekah's betrothal to Isaac; and even here, his son Laban stands out more prominently than he—a fact explainable on the ground of the custom which recognized the right of the brother to take a special interest in the welfare of the sister (compare Ge 34:5,21,25; 2Sa 13:20,22). Ant, I, xvi, 2 states that Bethuel was dead at this time.

Frank E. Hirsch

BETHUEL (2)

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be-thu'-el, beth'-u-el (bethu'el, "destroyed of God"): A town of Simeon (1Ch 4:30), the same as Bethul (Jos 19:4), and, probably, as the Beth-el of 1Sa 30:27.

BETHUL

beth'-ul, be'-thul (bethul):

See **BETHUEL**; **CHESIL** .

BETHULIA

be-thu'-li-a (Baithouloua): A town named only in the Book of Judith (4:6; 6:10 ff; 7:1 ff; 8:3; 10:6; 12:7; 15:3,6; 16:21 ff). From these references we gather that it stood beside a valley, on a rock, at the foot of which was a spring, not far from Jenin; and that it guarded the passes by which an army might march to the South. The site most fully meeting these conditions is that of Sanur. The rock on the summit of which it stands rises sheer from the edge of Merj el-Ghariq, on the main highway, some 7 miles South of Jenin. Other identifications are suggested: Conder favoring Mithiliyeh, a little farther north; while the writer of the article "Bethulia" in Encyclopedia Biblica argues for identification with Jerusalem.

W. Ewing

BETIMES

be-timz': In the sense of "early" is the translation of two Hebrew words:

(1) shakham, a root meaning "to incline the shoulder to a load," hence "to load up," "start early": in Ge 26:31 "they rose up betimes in the morning," also in 2Ch 36:15 (the American Standard Revised Version "early");

(2) of shachar, a root meaning "to dawn" in Job 8:5; 24:5, the American Standard

Revised Version "diligently," and in Pro 13:24, "chasteneth him betimes."

In the Apocrypha (Sirach 6:36) "betimes" is the translation of orthizo, literally, "to rise early in the morning," while in Bel and the Dragon verse 16 the same word is translated "betime."

In other cases the King James Version "betimes" appears as "before the time" (Sirach 51:30); "early" (1 Macc 4:52; 11:67); "the mourning" (1 Macc 5:30).

Arthur J. Kinsella

BETOLION

be-to'-li-on (Betolio (Codex Alexandrinus), or (Codex Vaticanus) Betolio; the King James Version Betolius, be-to'-li-us): A town the people of which to the number of 52 returned from Babylon with Zerubbabel (1 Esdras 5:21). It corresponds to Bethel in Ezr 2:28.

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BETOMESTHAIM; BETOMASTHAIM

be-to-mes'-tha-im, be-to-mes'-tham the King James Version Betomestham, (Betomesthaim (Judith 4:6)): the King James Version Betomasthem (Baitornasthaim (Judith 15:4)): The place is said to have been "over against Jezreel, in the face of (i. e. eastward of) the plain that is near Dothan" It can hardly be Deir Massin, which lies West of the plain. The district is clearly indicated, but no identification is yet possible.

BETONIM

bet'-o-nim, be-to'-nim (beTonim; Botanei or Botanin): A town East of the Jordan in the territory of Gad (Jos 13:26). It may be identical with BaTneh, about 3 miles Southwest of es-SalT.

BETRAY

be-tra' (ramah; paradidomi): In the Old Testament only once (1Ch 12:17). David warns those who had deserted to him from Saul: "If ye be come to betray me to mine adversaries the God of our fathers look thereon." The same Hebrew word is

elsewhere translated "beguile" (Ge 29:25; Jos 9:22), "deceive" (1Sa 19:17; 28:12; 2Sa 19:26; Pr 26:19; La 1:19).

In the New Testament, for paradidomi: 36 times, of the betrayal of Jesus Christ, and only 3 times besides (Mt 24:10; Mr 13:12; Lu 21:16) of kinsmen delivering up one another to prosecution. In these three places the Revised Version (British and American) translates according to the more general meaning, "to deliver up," and also (in Mt 17:22; 20:18; 26:16; Mr 14:10,21; Lu 22:4,6) where it refers to the delivering up of Jesus. The Revisers' idea was perhaps to retain "betray" only in direct references to Judas' act, but they have not strictly followed that rule. Judas' act was more than that of giving a person up to the authorities; he did it

under circumstances of treachery which modified its character:

(a) he took advantage of his intimate relation with Jesus Christ as a disciple to put Him in the hands of His enemies;

(b) he did it stealthily by night, and

(c) by a kiss, an act which professed affection and friendliness;

(d) he did it for money, and

(e) he knew that Jesus Christ was innocent of any crime (Mt 27:4).

T. Rees

BETRAYERS

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be-tra'-ers (prodotai, "betrayers," "traitors"): Stephen charged the Jews with being betrayers of the Righteous One (Ac 7:52) i.e. as having made Judas' act their own; compare Lu 6:16: "Judas Iscariot, who became a traitor;" 2Ti 3:4, "traitors."

BETROTH

be-troth', be-troth' ('dras): On betrothal as a social custom see **MARRIAGE** . Hosea, in his great parable of the prodigal wife, surpassed only by a greater Teacher's parable of the Prodigal Son, uses betrothal as the symbol of Yahweh's pledge of His love and favor to penitent Israel (Ho 2:19,20). In Ex 21:8,9 the Revised Version (British and American) renders "espouse" for the "betroth" of the King James Version, the context implying the actual marriage relation.

BETWEEN THE TESTAMENTS

I. THE PERIOD IN GENERAL

II. A GLANCE AT THE TESTAMENT CONTEMPORANEOUS

HISTORY

1. The Egyptian Empire
2. Greece
3. Rome
4. Asia

III. HISTORICAL DEVELOPMENTS

1. The Persian Period
2. The Alexandrian Period
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IV. INTERNAL DEVELOPMENTS IN THIS PERIOD

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(c) The Septuagint

2. Spiritual Conditions

3. Parties

4. Preparation for Christianity

As the title indicates, the historical period in the life of Israel extends from the cessation of Old Testament prophecy to the beginning of the Christian era.

I. The Period in General.

The Exile left its ineffaceable stamp on Judaism as well as on the Jews. Their return to the land of their fathers was marked by the last rays of the declining sun of prophecy. With Malachi it set. Modern historical criticism has projected some of the canonical books of the Bible far into this post-exilic period. Thus Kent (HJP, 1899), following the lead of the Wellhausen-Kuenen hypothesis, with all its later leaders, has charted the period between 600 BC, the date of the first captivity, to 160 BC, the beginning of the Hasmonean period of Jewish history, in comparative contemporaneous blocks of double decades. Following the path of Koster, the historical position of Ezra and Nehemiah is inverted, and the former is placed in the period 400-380 BC, contemporaneously with Artaxerxes II; Job is assigned to the same period; portions of Isa (chapters 63-66; 24-27) are placed about 350 BC; Zec is assigned to the period 260-240, and Da is shot way down the line into the reign of the Seleucids, between 200 and 160 BC. Now all this is very striking and no doubt very critical, but the ground of this historical readjustment is wholly subjective, and has the weight only of a hypothetical conjecture. Whatever may be our attitude to the critical hypothesis of the late origin of some of the Old Testament literally, it seems improbable that any portion of it could have reached far into the post-exilic period. The interval between the Old and the New Testaments is the dark period in the history of

Israel. It stretches itself out over about four centuries, during which there was neither prophet nor inspired writer in Israel. All we know of it we owe to Josephus, to some of the apocryphal books, and to scattered references in Greek and Latin historians. The seat of empire passed over from the East to the West, from Asia to Europe. The Persian Empire collapsed, under the fierce attacks of the Macedonians, and the Greek Empire in turn gave way to the Roman rule.

II. A Glance at Contemporaneous History.

For the better understanding of this period in the history of Israel, it may be well to pause for a moment to glance at the wider field of the history of the world in the centuries under contemplation, for the words "fullness of time" deal with the all-embracing history of mankind, for whose salvation Christ appeared, and whose every movement led to its realization.

1. The Egyptian Empire:

In the four centuries preceding Christ, The Egyptian empire, the oldest and in many respects the most perfectly developed civilization of antiquity, was tottering to its

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Buddhism, one of the great ethnic religions, was born. Another reformer of the Tauistic faith was Confucius, the sage of China, a contemporary of Buddha, while Zoroaster in Persia laid the foundations of his dualistic world-view. In every sense and in every direction, the period between the Testaments was therefore one of political and intellectual ferment.

III. Historical Developments.

As regards Jewish history, the period between the Testaments may be divided as follows:

- (1) the Persian period;
- (2) the Alexandrian period;
- (3) the Egyptian period;
- (4) the Syrian period;
- (5) the Maccabean period;
- (6) the Roman period.

1. The Persian Period:

The Persian period extends from the cessation of prophecy to 334 BC. It was in the main uneventful in the history of the Jews, a breathing spell between great national crises, and comparatively little is known of it. The land of Palestine was a portion of the Syrian satrapy, while the true government of the Jewish people was semi-theocratic, or rather sacerdotal, under the rule of the high priests, who were responsible to the satrap. As a matter of course, the high-priestly office became the object of all Jewish ambition and it aroused the darkest passions. Thus John, the son of Judas, son of Eliashib, through the lust of power, killed his

brother Jesus, who was a favorite of Bagoses, a general of Artaxerxes in command of the district. The guilt of the fratricide was enhanced, because the crime was committed in the temple itself, and before the very altar. A storm of wrath, the only notable one of this period, thereupon swept over Judea. The Persians occupied Jerusalem, the temple was defiled, the city laid waste in part, a heavy fine was imposed on the people and a general persecution followed, which lasted for many years (Ant., XI, 7; Kent, HJP, 231). Then as later on, in the many persecutions which followed, the Samaritans, ever pliable and willing to obey the tyrant of the day, went practically scot free.

2. The Alexandrian Period:

The Alexandrian period was very brief, 334-323 BC. It simply covers the period of the Asiatic rule of Alexander the Great. In Greece things had been moving swiftly. The Spartan hegemony, which had been unbroken since the fall of Athens, was now by destroyed by the Thebans under Epaminondas, in the great battles of Leuctra and Mantinea. But the new power was soon crushed Philip of Macedon, who was thereupon chosen general leader by the unwilling Greeks. Persia was the object of

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by long-continued martyrdoms and suffering, utterly carnalized this Messianic expectation in an increasing ratio as the yoke of the oppressor grew heavier and the hope of deliverance grew fainter. And thus when their Messiah came, Israel recognized Him not, while the heart-hungry heathen, who through the Septuagint had become familiar with the promise, humbly received Him (Joh 1:9-14). The eyes of Israel were blinded for a season, 'till the fullness of the Gentiles shall be gathered in' (Ro 9:32; 11:25).

Henry E. Dosker

BEULAH

bu'-la (be'ulah "married"): A name symbolically applied to Israel: "Thy land (shall be called) Beulah thy land shall be married. so shall thy sons marry thee" (Isa 62:4

f). In this figure, frequently used since Hosea, the prophet wishes to express the future prosperity of Israel. The land once desolate shall again be populated.

BEWAIL

be-wal' (kopto): In the middle voice, this word has the thought of striking on the breast and of loud lamentation, so common among oriental people in time of great sorrow. It is used to express the most intense grief, a sorrow that compels outward demonstration (Lu 8:52; 23:27). A striking instance of this grief is that of the daughter of Jephthah (Jud 11:37; Le 10:6).

See **BURIAL, IV** , 4, 5, 6; **GRIEF** .

BEWITCH

be-wich' (existemi): There are two Greek words in the New Testament translated "bewitch." The one given above (Ac 8:9,21 the King James Version "bewitched,"

the Revised Version (British and American) "amazed") has reference to the work of Simon Magus. It means "to be out of one's mind," "to astonish," "to overwhelm with wonder." The other word, baskaino (Ga 3:1), means "to fascinate by false representation." It is by this means the apostle complains they have been led to accept a teaching wholly contrary to the gospel of Christ. Both these words reveal to us something of the difficulty the early teachers had to eradicate the idea so widely held by the Jews and Egyptians especially, that there were certain powers, dark and mysterious, which by certain occult forces they could control. For a long time this had to be contended with as one of the corrupt practices brought into the church by the converts, both from Judaism and heathenism. These words have a reference to the evil eye which for centuries was, and even today is, an important factor in the life of the people of the East. 1Ti 6:20 is a reference to this thought and explains the word "science" (the King James Version) as there used.

See [DIVINATION](#) ; [EVIL EYE](#) ; [SORCERY](#) ; [SUPERSTITION](#) .

Jacob W. Kapp

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BEWRAY; BEWRAYER

be-ra', be-ra'-er: In its derivation is entirely different from betray (Latin, tradere), and meant originally "to disclose," "reveal" (compare Shakspeare, Titus Andronicus, II, iv, 3: "Write down thy mind, bewray thy meaning so"); but has been affected by the former word and is used almost synonymously. It is the translation of three Hebrew words:

(1) qara', meaning "to call out" (Pr 27:16), "the ointment of his right hand which bewrayeth itself" (the American Standard Revised Version "his right hand encountereth oil," the American Revised Version, margin "the oil of his right hand betrayeth itself");

(2) naghadh meaning "to front," "to announce" (by word of mouth): Pr 29:24, "heareth cursing and bewrayeth it not" (the American Standard Revised Version "heareth the adjuration and uttereth nothing");

(3) galah, "to denude," figuratively, "to reveal" (Isa 16:3), "bewray not him that wandereth" (the American Standard Revised Version "betray not the fugitive").

In Sirach 27:17 "bewray (the Revised Version (British and American) "reveal") his secrets" is the translation of apokalupto, literally "to uncover"; so also in Sirach 27:21 (the Revised Version (British and American) "revealeth").

Bewrayer of 2 Macc 4:1 ("bewrayer of. the money and of his country," the Revised Version (British and American) "had given information of the money and had betrayed his country") is the translation of endeiktes, literally, "one who shows."

In the New Testament "bewrayeth" is the King James Version of Mt 26:73; "thy speech bewrayeth thee" is the translation of the phrase delon poiein, which the American Standard Revised Version renders "maketh thee known."

BEYOND

be-yond': Found in the Hebrew only in its application to space and time, and for these ideas three words are employed: hale'ah (Ge 35:21) = "to the distance"; 'abhar = "to go beyond" "to cross" derivative 'ebher (Chald. 'abhar) = "across," "beyond" (De 30:13; Jos 18:7; Jud 3:26; 1Sa 20:36; 2Ch 20:2; Ezr 4:17,20; Jer 25:22); and 'al (Le 15:25) = "beyond the time." In the New Testament peran, is used to express "beyond" in the spatial sense (Mt 4:15), while other words and phrases are employed for adverbial ideas of degree: huperperissos (Mr 7:37); huper (2Co 8:3; 10:16); kathuperbolen (Ga 1:13). In the King James Version be'eher, is occasionally translated "beyond," and when this word is joined to ha-yarden, "Jordan," as it usually is, it becomes critically important. In the American Standard Revised Version, be'eber ha-yarden is translated "beyond the Jordan," in Ge 50:10,21; De 3:20,25; Jos 9:10; Jud 5:17; "on this side Jordan" in De 1:1,5; Jos 1:14,15; "on the other side Jordan" in De 11:30; Jos 12:1; 22:4; 24:2,8 (compare the King James Version and the Revised Version (British and American), Jos 24:14,25; see **RIVER, THE**), Jud 10:8; 1Sa 31:7; and "on the side of Jordan" in Jos 5:1. the American Standard Revised

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Version gives "beyond the Jordan" throughout. me'ebher, is used with ha-yarden in Nu 34:15; 35:14; Jos 13:32; Jud 7:25; and 'ebher, alone in De 4:49 (the King James Version "on this side"); Jos 13:27 (the King James Version "on the other side"). It is clear that the phrase may be translated "across Jordan"; that it is used of either side of the Jordan (De 3:8 speaks of the eastern, De 3:20,25 of the western); that "beyond Jordan" may be used of the side of the Jordan on which the writer stands ([Jos 5:1](#); [9:1](#); [12:7](#)); but from the fact that De 1:1,5; 4:41,46,47,49, where statements are made about Moses, the reference is to the country East of the Jordan, while in De 3:20,25; 11:30, where Moses is represented as speaking, the West is indicated, critics have concluded that the author (at least of Deuteronomy) must have lived after Moses, being careful to distinguish between himself and the prophet.

Frank E. Hirsch

BEZANANNIM

be-za-an-an'-im (Jos 19:33 the Revised Version, margin).

See [ZANANNIM](#) .

BEZAI

be'-za-i (betsay, "shining"(?)):

(1) A chief who with Nehemiah sealed the covenant (Ne 10:18).

(2) The descendants of Bezai returned with Zerubbabel to Jerusalem (323, Ezr 2:17; 324, Ne 7:23 = Bassai, 1 Esdras 5:16).

BEZALEL

bez'-a-lel (betsal'el, "in the shadow (protection) of 'El (God)"; Beseleel; the King James Version Bezaleel):

(1) A master workman under Moses; son of Uri, son of Hur, of the tribe of Judah. Yahweh gave him especial wisdom and skill for his task, which was, with the aid of Oholiab of the tribe of Dan, to superintend the making of the tabernacle and its furniture (Ex 31:2; 35:30; 36:1,2, 8; 37:1; 38:22; 1Ch 2:20; 2Ch 1:5).

(2) An Israelite of the time of Ezra who put away a foreign wife (Ezr 10:30).

F. K. Farr

BEZEK

be'-zek (bezeq; Bezek, Codex Vaticanus, Abiezek):

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(1) The city of Adoni-bezek taken by Judah and Simeon (Jud 1:4 f), in the territory allotted to Judah. It is somewhat doubtfully identified with Bezqah, about 3 miles Northeast of Gezer.

(2) The place where Saul marshaled his army before marching to the relief of Jabesh-gilead (1Sa 11:8). Eusebius, Onomasticon speaks of two villages of this name 17 Roman miles from Shechem, on the way to Scythopolis. No doubt Khirbet Ibziq is intended. Here, or on the neighboring height, Ras Ibziq, a mountain 2,404 ft. above sea level, the army probably assembled.

W. Ewing

BEZER

be'-zer (betser; Bosor, "strong"):

(1) A city of refuge, set apart by Moses for the Reubenites and located in the "plain country" (or table-land, Mishor) East of the Jordan, later assigned to this tribe by Joshua (De 4:43; Jos 20:8). The same city was assigned by lot as place of residence to the children of Merari of the Levite tribe (Jos 21:36; 1Ch 6:63,78). Driver, HDB, suggests the identity of Bezer with Bozrah (Septuagint, Bosor) (Jer 48:24). Besheir has been suggested as the present site. According to the manuscript it was fortified by Mesha.

(2) A son of Zophah of the house of Asher (1Ch 7:37).

A. L. Breslich

BEZETH

be'-zeth (Bezeth): A place in the neighborhood of Jerusalem to which Bacchides withdrew and where he slew several deserters (1 Macc 7:19). Possibly the same

as Bezetha (see [JERUSALEM](#)).

BEZETHA

be-ze'-tha: Also called by Josephus the "New City" (BJ, V, iv, 2), certain suburbs of Jerusalem, North of the Temple, which were outside the second but included within the third wall. [BEZETH](#) (which see) may be the same place.

See [JERUSALEM](#) .

BIATAS

bi'-a-tas (Phalias; Codex Alexandrinus, Phiathas): the Revised Version (British and American) "Phalias," one of the Levites (1 Esdras 9:48) who "taught (the people) the law of the Lord, making them withal to understand it." Called Pelaiah in Ne 8:7.

BIBLE, THE, I-III INTRODUCTION

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bi'-b'-1, (biblia):

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LITERATURE

General Designation:

This word designates the collection of the Scriptures of the Old Testament and New Testament recognized and in use in the Christian churches. Different religions (such as the Zoroastrian, Hindu, Buddhist, Mohammedan) have their collections of sacred writings, sometimes spoken of as their "Bibles." The Jews acknowledge only the Scriptures of the Old Testament. Christians add the writings contained in the New Testament. The present article deals with the origin, character, contents and purpose of the Christian Scriptures, regarded as the depository and authoritative record of God's revelations of Himself and of His will to the fathers by the prophets, and through His Son to the church of a later age (Heb 1:1,2). Reference is made throughout to the articles in which the several topics are more fully treated.

I. The Names.

1. Bible:

The word "Bible" is the equivalent of the Greek word *biblia* (diminutive from *biblos*, the inner bark of the papyrus), meaning originally "books." The phrase "the books" (*ta biblia*) occurs in Da 9:2 (Septuagint) for prophetic writings. In the Prologue to Sirach ("the rest of the books") it designates generally the Old Testament Scriptures; similarly in 1 Macc 12:9 ("the holy books"). The usage passed into the Christian church for Old Testament (2 Clem 14:2), and by and by (circa 5th century) was extended to the whole Scriptures. Jerome's name for the Bible (4th century) was "the Divine Library" (*Bibliotheca Divina*). Afterward came an important change from plural to singular meaning. "In process of time this name, with many others of Greek origin, passed into the vocabulary of the western church; and in the 13th century, by a happy solecism, the neuter plural came to be regarded as a feminine singular, and 'The Books' became by common consent 'The Book' (*biblia*, singular), in which form

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the word was passed into the languages of modern Europe" (Westcott, Bible in the Church, 5). Its earliest occurrences in English are in Piers Plowman, Chaucer and Wycliffe.

2. Other Designations—Scriptures, etc.:

There is naturally no name in the New Testament for the complete body of Scripture; the only Scriptures then known being is those of the Old Testament. In 2Pe 3:16, however, Paul's epistles seem brought under this category. The common designations for the Old Testament books by our Lord and His apostles were "the scriptures" (writings) (Mt 21:42; Mr 14:49; Lu 24:32; Joh 5:39; Ac 18:24; Ro 15:4, etc.), "the holy, scriptures" (Ro 1:2); once "the sacred writings" (2Ti 3:15). The Jewish technical division (see below) into "the law," the "prophets," and the "(holy) writings" is recognized in the expression "in the law of Moses, and the prophets, and the psalms" (Lu 24:44). More briefly the whole summed up under "the law and the prophets" (Mt 5:17; , 11:13; Ac 13:15). Occasionally even the term "law" is extended to include the other divisions (Joh 10:34; 12:34; 15:25; 1Co 14:21). Paul uses the phrase "the oracles of God" as a name for the Old Testament Scriptures (Ro 3:2; compare Ac 7:38; Heb 5:12; 1Pe 4:11).

3. Old Testament and New Testament:

Special interest attaches to the names "Old" and "New Testament," now and since the close of the 2nd century in common use to distinguish the Jewish and the Christian Scriptures. "Testament" (literally "a will") is used in the New Testament (the King James Version) to represent the Greek word *diatheke*, in classical usage also "a will," but in the Septuagint and New Testament employed to translate the Hebrew word *berith*, "a covenant." In the Revised Version (British and American), accordingly, "testament" is, with two exceptions (Heb 9:16,27), changed to "covenant" (Mt 26:28; 2Co 3:6; Ga 3:15; Heb 7:22; 9:15, etc.). Applied to the Scriptures, therefore, "Old" and "New Testament" mean,

strictly, "Old" and "New Covenant," though the older usage is now too firmly fixed to be altered. The name is a continuation of the Old Testament designation for the law, "the book of the covenant" (2Ki 23:2). In this sense Paul applies it ([2Co 3:14](#)) to the Old Testament law; "the reading of the old testament" (the Revised Version (British and American) "Covenant"). When, after the middle of the 2nd century, a definite collection began to be made of the Christian writings, these were named "the New Testament," and were placed as of equal authority alongside the "Old." The name Novum Testamentum (also Instrumentum) occurs first in Tertullian (190-220 AD), and soon came into general use. The idea of a Christian Bible may be then said to be complete.

II. Languages.

The Old Testament, it is well known, is written mostly in Hebrew; the New Testament is written wholly in Greek, the parts of the Old Testament not in Hebrew, namely, Ezr 4:8-6:18; 7:12-26; Jer 10:11; Da 2:4-7:28, are in Aramaic (the so-called Chaldee), a related dialect, which, after the Exile, gradually displaced Hebrew as the spoken language of the Jews (see [ARAMAIC ; LANGUAGES OF THE OLD TESTAMENT](#)). The ancient Hebrew text was "unpointed," i.e. without the vowel-

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marks now in use. These are due to the labors of the Massoretic scholars (after 6th century AD).

The Greek of the New Testament, on which so much light has recently been thrown by the labors of Deissmann and others from the Egyptian papyri, showing it to be a form of the "common" (Hellenistic) speech of the time (see **LANGUAGE OF THE NEW TESTAMENT**), still remains, from its penetration by Hebrew ideas, the influence of the Septuagint, peculiarities of training and culture in the writers, above all, the vitalizing and transforming power of Christian conceptions in vocabulary and expression, a study by itself. "We speak," the apostle says, "not in words which man's wisdom teacheth, but which the Spirit teacheth" (1Co 2:13). This is not always remembered in the search for parallels in the papyri. (For translations into other languages, see **VERSIONS** .)

III. Compass and Divisions.

The story of the origin, collection, and final stamping with canonical authority of the books which compose our present Bible involves many points still keenly in dispute. Before touching on these debatable matters, certain more external facts fall to be noticed relating to the general structure and compass of the Bible, and the main divisions of its contents.

1. Jewish Bible

Josephus, etc.:

A first step is to ascertain the character and contents of the Jewish Bible—the Bible in use by Christ and His apostles. Apart from references in the New Testament itself, an important aid is here afforded by a passage in Josephus (Apion, I, 8), which may be taken to represent the current belief of the Jews in the 1st century AD. After speaking of the prophets as writing their histories "through the inspiration of God," Josephus says: "For we have not myriads of

discordant and conflicting books, but 22 only, comprising the record of all time, and justly accredited as Divine. Of these, 5 are books of Moses, which embrace the laws and the traditions of mankind until his own death, a period of almost 3,000 years. From the death of Moses till the reign of Artaxerxes, the successor of Xerxes, king of Persia, the prophets who followed Moses narrated the events of their time in 13 books. The remaining 4 books consist of hymns to God, and maxims of conduct for men. From Artaxerxes to our own age, the history has been written in detail, but it is not esteemed worthy of the same credit, on account of the exact succession of the prophets having been no longer maintained." He goes on to declare that, in this long interval, "no one has dared either to add anything to (the writings), or to take anything from them, or to alter anything," and speaks of them as "the decrees (dogmata) of God," for which the Jews would willingly die. Philo (20 BC-circa 50 AD) uses similar strong language about the law of Moses (in Eusebius, Pr. Ev., VIII, 6).

In this enumeration of Josephus, it will be seen that the Jewish sacred books—39 in our Bible—are reckoned as 22 (after the number of letters in the Hebrew alphabet), namely, 5 of the law, 13 of the prophets and 4 remaining books. These last are Ps, Prov, So and Eccl. The middle class includes all the historical and prophetic books,

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controversy with Gnostic opponents, made it necessary that this work should be done; collections also had to be formed for purposes of translation into other tongues. Genuine gospels had to be distinguished from spurious; apostolic writings from those of later date, or falsely bearing apostolic names. When this task was undertaken, a distinction soon revealed itself between two classes of books, setting aside those recognized on all hands as spurious: (1) books universally acknowledged—those named afterward by Eusebius the homologoumena; and (2) books only partially acknowledged, or on which some doubt rested—the Eusebian antilegomena (*Historia Ecclesiastica*, iii.25). It is on this distinction that differences as to the precise extent of the New Testament turned.

(1) Acknowledged Books.

The "acknowledged" books present little difficulty. They are enumerated by Eusebius, whose statements are confirmed by early lists (e.g. that of Muratori, circa 170 AD), quotations, versions and patristic use. At the head stand the Four Gospels and the Acts, then come the 13 epistles of Paul, then 1 Peter and 1 John. These, Westcott says, toward the close of the 2nd century, "were universally received in every church, without doubt or limitation, as part of the written rule of Christian faith, equal in authority with the Old Scriptures, and ratified (as it seemed) by a tradition reaching back to the date of their composition" (op. cit., 133). With them may almost be placed Revelation (as by Eusebius) and He, the doubts regarding the latter relating more to Pauline authority than to genuineness (e.g. Origen).

(2) Disputed Books.

The "disputed" books were the epistles of James, Jude, 2 John and 3 John and 2 Peter. These, however, do not all stand in the same rank as regards authentication. A chief difficulty is the silence of the western Fathers regarding James, 2 Peter and 3 John. On the other hand, James is known to Origen and is

included in the Syriac Peshitta; the Muratorian Fragment attests Jude and 2 John as "held in the Catholic church" (Jude also in Tertullian, Clement of Alexandria, Origen); none of the books are treated as spurious. The weakest in attestation is 2 Pet, which is not distinctly traceable before the 3rd century (See **CANON OF THE NEW TESTAMENT** ; articles under the word) It is to be added that, in a few instances, as in the case of the Old Testament Apocrypha, early Fathers cite as Scripture books not generally accepted as canonical (e.g. Barnabas, Hermas, Apocrypha of Peter).

The complete acceptance of all the books in our present New Testament canon may be dated from the Councils of Laodicea (circa 363 AD) and of Carthage (397 AD), confirming the lists of Cyril of Jerusalem, Jerome and Augustine.

BIBLE, THE, IV CANONICITY

IV. Literary Growth and Origin—Canonicity.

Thus far the books of the Old Testament and New Testament have been taken simply as given, and no attempt has been made to inquire how or when they were written or compiled, or how they came to acquire the dignity and authority implied in their reception into a sacred canon. The field here entered is one bristling with controversy,

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like themselves, but a momentary space in the interval between two eternities, and earns the blessings or the curses of all times, according to its effort to do good and to hate evil, even as they are also earning their payment for their work?" (Critiques and Addresses, 61).

VI. Addenda.

A few notes may be added, in closing, on special points not touched in the preceding sections.

1. Chapters and Verses:

Already in pre-Talmudic times, for purposes of reading in the synagogues, the Jews had larger divisions of the law into sections called Para-shahs, and of the prophets into similar sections called HaphTarahs. They had also smaller divisions into Pecuqim, corresponding nearly with our verses. The division into chapters is much later (13th century). It is ascribed to Cardinal Hugo de St Caro (died 1248); by others to Stephen Langton, archbishop of Canterbury (died 1227). It was adopted into the Vulgate, and from this was transferred by R. Nathan (circa 1440) to the Hebrew Bible (Bleek, Keil). Verses are marked in the Vulgate (Jerome's Latin Bible, 390-405 A.

D.) as early as 1558. They first appear in the New Testament in Robert Stephens' edition of the Greek Testament in 1551. Henry Stephens, Robert's son, reports that they were devised by his father during a journey on horseback from Paris to Lyons.

2. The King James Version and Revised Version:

The King James Version of 1611, based in part on earlier English Versions, especially Tyndale's, justly holds rank as one of the noblest monuments of the English language of its own, or any, age. Necessarily, however, the Greek text used by the translators ("Textus Receptus"), resting on a few late manuscripts,

was very imperfect. With the discovery of more ancient manuscripts, and multiplication of appliances for criticism, the need and call for a revised text and translation became urgent. Finally, at the instance of the Convocation of the Province of Canterbury, the task of revision was undertaken by Committees representing the best English and American scholarship. Their labors resulted in the publication, in 1881, of the Revised New Testament, and in 1885, of the Revised Old Testament (a revised edition of the Apocrypha was published in 1896). The preferences of the American Revisers were printed in an appendix, a pledge being given that no further changes should be made for 14 years. The English Companies were disbanded shortly after 1885, but the American Committee, adhering to its own renderings, and believing that further improvements on the English the Revised Version (British and American) were possible, continued its organization and work. This issued, in 1901, in the production of the American Standard Revised Version, which aims at greater consistency and accuracy in a number of important respects, and is supplied, also, with carefully selected marginal references (see **AMERICAN REVISED VERSION**). Little could be done, in either the English Revised Version or the American Standard Revised Version, in the absence of reliable data for comparison, with the text of the Old Testament, but certain obvious corrections have been made, or noted in the margin.

3. Helps to Study:

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In recent years abundant helps have been furnished, apart from Commentaries and Dictionaries, for the intelligent study of the English Bible. Among such works may be mentioned the Oxford Helps to the Study of the Bible; the valuable Aids to Bible Students (Eyre and Spottiswoode, 1898); Dr. Angus' Bible Handbook (revised by Green); A. S. Peake's Guide to Biblical Study (1897); W. F. Adeney's How to Read the Bible (1896); R. C. Moulton's The Modern Reader's Bible (1907); The Sunday School Teachers' Bible (1875); The Variorum Reference Bible and Variorum Teachers' Bible (1880); Weymouth's New Testament in Modern Speech (1909); The Twentieth Century New Testament (Westcott and Hort's text, 1904); S. Lloyd's The Corrected English New Testament (Bagster, 1905).

LITERATURE.

Compare articles in the Bible Dicts., specially Sanday on "Bible," and Dobschutz on "The Bible in the Church," in Hastings' Encyclopedia of Religion and Ethics, II; Westcott, The Bible in the Church (1875); W. H. Bennett, A Primer of the Bible (1897); A. F. Kirkpatrick, The Divine Library of the Old Testament (1896); J. Eadie, The English Bible; works on Introduction (Driver, etc.); books mentioned above under "Helps"; B. B. Warfield in Princeton Theological Review (October, 1910); C.

A. Briggs, General Introduction to the Study of Holy Scripture (Scribners, 1899); W.

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James Orr

BIBLICAL CRITICISM

See [CRITICISM OF THE BIBLE](#) .

BIBLICAL DISCREPANCIES

bib'-li-kal diskrep'-an-siz.

See [DISCREPANCIES, BIBLICAL](#) .

BIBLICAL THEOLOGY

bib'-li-kal the-ol'-o-ji:

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1. Definition
2. Relation to Dogmatics
3. Place and Method of Biblical Theology
4. Relation to Scientific Exegesis

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4. Old Testament Theology in First Half of 19th Century
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1. Divergent Views of Old Testament Divisions
2. Law and Prophecy
3. Primal Prophetism and Final Judaism
4. Place of Mosaism
5. Nature of Israel's Religious Development

LITERATURE

I. Biblical Theology As a Science.

1. Definition:

Biblical theology seems best defined as the doctrine of Biblical religion. As such it works up the material contained in the Old Testament and the New Testament as the product of exegetical study. This is the modern technical sense of the term, whereby it signifies a systematic representation of Biblical religion in its primitive form.

Biblical theology has sometimes been taken to signify not alone this science of the doctrinal declarations of the Scriptures, but the whole group of sciences Concerned with the interpretation and exposition of the Scriptures. In that wider view of Biblical theology, the term exegetical theology has been used to define and include the group of sciences already referred to. But the whole weight of preference seems, in our view, to belong to the narrower use of the term Biblical theology, as more strictly scientific.

2. Relation to Dogmatics:

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This is not to confound the science of Biblical theology with that of dogmatics, for their characters are sharply distinguished. The science of dogmatics is a historico-philosophical one; that of Biblical theology is purely historic. Dogmatics declares what, for religious faith, must be regarded as truth; Biblical theology only discovers what the writers of the Old Testament and the New Testament adduce as truth. This latter merely ascertains the contents of the ideas put forward by the sacred writers, but is not concerned with their correctness or verification. It is the what of truth, in these documentary authorities, Biblical theology seeks to attain. The why, or with what right, it is so put forward as truth, belongs to the other science, that of dogmatics.

3. Place and Method of Biblical Theology:

Biblical theology is thus the more objective science; it has no need of dogmatics; dogmatics, on the other hand, cannot be without the aid of Biblical theology. The Biblical theologian should be a Christian philosopher, an exegete, and, above all, a historian. For it is in a manner purely historical that Biblical theology seeks to investigate the teaching, in whole, of each of the sacred writers. Each writing it studies in itself, in its relation to the others, and in its place in history taken as a whole. Its method is historical-genetic. The proper place of Biblical theology is at the head of historical theology, where it shines as a center of light. Its ideal as a science is to present a clear, complete and comprehensive survey of the Biblical teachings.

4. Relation to Scientific Exegesis:

In pursuance of this end, Biblical theology is served by scientific exegesis, whose results it presents in ordered form so as to exhibit the organic unity and completeness of Biblical religion. The importance of Biblical theology lies in the way it directs, corrects and fructifies all moral and dogmatic theology by bringing it to the original founts of truth. Its spirit is one of impartial historical inquiry.

II. History of Biblical Theology.

1. Its Rise in Scientific Form:

Biblical theology, in any truly scientific form, dates only from the 18th century. Offspring as it was of German rationalism, it has yet been found deserving of cultivation and scientific study by the most orthodox theology. Indeed, Pietism, too, urged its claims as Biblical dogma, over against the too scholastic dogma of orthodoxy.

2. Patristic and Scholastic Periods:

The Patristic theology, no doubt, was Biblical, and the Alexandrian School deserves special praise. The scholastic theology of the Middle Ages leaned on the Fathers rather than on the Bible. Biblical theology, in spirit, though not in form, found a revival at the Reformation. But this was early followed by a 17th century type of scholasticism, polemical and confessional.

3. Biblical Efforts in 17th and 18th Centuries:

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not such as can yield "a philosophically reasonable theology" (p. 346). Indeed, it must not be supposed that even works, like that of S. R. Driver, Introduction to the Literature of the Old Testament (first issued in 1891), are without resultant influence on Biblical theology.

So far from that, the truth is that there is probably no result of the readjustment of the history and literature of the Old Testament so important as its bearings on the Biblical theology of the Old Testament. For the order and the method of revelation are most surely involved in the order and relation of the books or documents, and the course of the history. The progress of the revelation ran parallel with the work of God in Nature and in the growth of human society. Hence, the reconstruction of the historical theology of the Old Testament will take much time and study, that the full value of the Old Testament may be brought out as that of an independent and permanent revelation, with characteristic truths of its own. Meantime, the reality of that revelation, and the teleological character of the Old Testament, have been brought out, in the most signal manner, by theological scholars like Dorner, Dillmann, Kittel, Kautsch, Schultz and others, who feel the inadequacy of natural development or "human reflection" to account for Old Testament theology, and the immediacy of God's contact with man in Old Testament times to be alone sufficient to account for a revelation so weighty, organically connected, dynamically bound together, monotheistic and progressive.

III. Divisions of Biblical Theology.

1. Divergent Views of Old Testament Divisions:

The divisions of Old Testament theology are matters of grave difficulty. For the newer criticism has practically transformed that mode of representing the process of Israel's religious development, which had been customary or traditional. On this latter view, the Patriarchal Age was succeeded by the Mosaic Age, with its law-giving under Moses, followed, after an intercalated period of Judges and

monarchy, by the splendid Age of Prophecy. Then there was the Exile preparing the way, after the Return, for the new theocracy, wherein the Law of Moses was sought with more persistent endeavor, though not without darkly legalistic result. Such were the historic bases for Old Testament theology, but the modifications proposed by the new criticism are sufficiently serious. These it will be necessary to indicate, without going beyond the scope of this article and attempting criticism of either the one view or the other. It is the more necessary to do so, that finality has not been reached by criticism. We are only concerned with the difference which these divergent views make for Old Testament Biblical theology, whose reconstruction is very far from perfected.

2. Law and Prophecy:

That they do mean serious difference has been indicated in the historical part of this article. Most obtrusive of these differences is the proposal to invert the order of law and prophecy, and speak rather of the Prophets and the Law. For the Law is, on the newer view, taken to belong to the post-prophetic period—in short, to the period of the return from the Exile, whereas, in the traditional scheme of the order of revelation, the Law was found in full force both at the Exodus and the Return, with a dead-letter period between. The garment of legalism, the newer criticism asserts, could not have

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I. Old Testament Literature:

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James Lindsay

BICHRI

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bik'-ri (bikhri, "first born"; compare HPN, 88, 102): Father of Sheba who rebelled against David. Bichri is of the house of Benjamin and the word probably means a "descendant of Becher" (2Sa 20:1 ff). Compare **BECHER 1** .

BID

Variously signifying, according to six Hebrew and as many Greek originals:

- (1) "to command" (Nu 14:10; Mt 1:24 the King James Version, prostasso);
- (2) "to prescribe" or "order" (Joh 2:2);
- (3) "to consecrate," and so rendered in the Revised Version (British and American) (Ze 1:7; compare 1Sa 16:5);
- (4) eipon, "to say" or "tell" (Mt 16:12);
- (5) "to call" i.e. "invite" (kaleo), conspicuously used in this sense in Christ's parables of the Marriage Feast (Mt 22:3- 9) and of the Great Supper (Lu 14:7-24);
- (6) "to take leave of," appotasso (Lu 9:61).

BIDDEN

bid'-n: "Called," "invited" (1Sa 9:13).

BIDE

bid: A variant of "abide" (which see); is the rendering of perimeno, in The Wisdom of Solomon 8:12 (the Revised Version (British and American) "they shall wait for me"). In Ac 1:4 the same word is translated "wait for."

BIDKAR

bid'-kar (bidhqar; "son of Deker" (?); compare HPN, 69): A captain in the service of Jehu, formerly his fellow-officer (2Ki 9:25).

BIER

ber:

(1) Found in the Old Testament only in 2Sa 3:31, "and king David followed the bier"; and in the New Testament in Lu 7:14, "and he (Jesus) came nigh and touched the bier." The Hebrew word rendered "bier" (miTTah) and its Greek equivalent (soros) mean strictly "coffin." The so-called "bier" among the ancient Hebrews was simply an open coffin or a flat wooden frame, on which the body of the dead was carried from the house to the grave.

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(2) Closed coffins, so universal now in the West, were unknown to common usage among the Hebrews of olden times, though not unknown to Egyptians, Greeks and Romans.

At the burial of Abner the people were commanded to "rend their clothes" and "gird themselves with sackcloth," and the king himself in token of his grief and royal regard, "followed the bier" in the procession to the grave (2Sa 3:31).

(3) Of Jesus, when He met the procession that went out of the gate of the city of Nain, bearing to the grave the only son of the widowed mother, Luke says, "When the Lord saw her, he had compassion on her and he came nigh and touched the bier," and commanded the young man to arise, etc. We should recall that contact with a dead body was forbidden by the law as a source of defilement (Nu 19:11 f); so Jesus here "came nigh" and "touched the bier" only in raising the young man, thus avoiding any criticism for infraction of the law. In Joh 11:35, as here, we have a miracle of Jesus which clearly pointed to a higher law—the eternal law of compassion which received its first full expression in the life of Jesus and forms one of the distinctive features of the gospel.

George B. Eager

BIGTHA

big'-tha (bighetha'; Septuagint Barazi; Codex Vaticanus, Boraze; Codex Alexandrinus, Oareboa): One of the seven eunuchs or chamberlains having charge of the harem of King Xerxes ("Ahasuerus") and commanded to bring Vashti to the king's banquet (Es 1:10).

BIGTHAN; BIGTHANA

big'-than big'-tha'-na (bighethan, bighethana'; Septuagint omits name): One of

the two chamberlains or eunuchs of Xerxes on ("Ahasuerus") who conspired against the king's life, the conspiracy being detected by Mordecai and the culprits hanged (Es 2:21). Possibly these men had been partially superseded by the degradation of Vashti and were thus prompted to take revenge Xerxes.

BIGVAI

big'-va-i (bighway; Baogei, Bagoua):

(1) The head of one of the families who returned from Babylon with Zerubbabel (Ezr 2:2; Ne 7:7), having a large number of his retainers (2,056, according to Ezr 2:14; 2,067, according to Ne 7:19), besides 72 males later under Ezra (Ezr 8:14).

(2) One of those who subscribed the covenant with Nehemiah (Ne 10:16).

BIKATH-AVEN

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bik-ath-a'-ven (biq'ath 'awen, "valley of vanity" (Am 1:5 King James Version, margin)).

See [AVEN](#); [BETH-EDEN](#) .

BILDAD

bil'-dad (bildadh, "Bel has loved"): The second of the three friends of Job who, coming from distant regions, make an appointment together to condole with and comfort him in his affliction (Job 2:11). He is from Shuah, an unknown place somewhere in the countries East and Southeast of Palestine (or the designation Shuhite may be intended to refer to his ancestor Shuah, one of Abraham's sons by Keturah, Ge 25:2), and from his name (compounded with Bel, the name of a Babylonian deity) would seem to represent the wisdom of the distant East. His three speeches are contained in Job 8; 18; For substance they are largely an echo of what Eliphaz has maintained, but charged with somewhat increased vehemence (compare Job 8:2; 18:3,4) because he deems Job's words so impious and wrathful. He is the first to attribute Job's calamity to actual wickedness; but he gets at it indirectly by accusing his children (who were destroyed, [Job 1:19](#)) of sin to warrant their punishment (Job 8:4). For his contribution to the discussion he appeals to tradition (Job 8:8-10), and taking Eliphaz' cue of cause and effect (Job 8:11) he gives, evidently from the literary stores of wisdom, a description of the precarious state of the wicked, to which he contrasts, with whatever implication it involves, the felicitous state of the righteous (Job 8:11-22). His second speech is an intensified description of the wicked man's woes, made as if to match Job's description of his own desperate case (compare Job 18:5-21 with Job 16:6-22), thus tacitly identifying Job with the reprobate wicked. His third speech (Job 25), which is the last utterance of the friends, is brief, subdued in tone, and for substance is a kind of Parthian shot, reiterating Eliphaz' depravity idea, the doctrine that dies hardest. This speech marks the final silencing of the friends.

BILEAM

bil'-e-am (bil'am; Iblaam): A town in the territory of Manasseh assigned to the Kohathite Levites (1Ch 6:70), probably the same as Ibleam (Jos 17:11, etc.), and identical with the modern Bel'ameh, half a mile South of Jenin.

BILGAH; BILGAI

bil'-ga bil'-ga-i (bilgah; bilgay, "cheerfulness"): A priest or priestly family in the time of the Return (Ne 12:5), and (under the form of "Bilgai," Ne 10:8) in the time of Nehemiah. According to 1Ch 24:14, Bilgah is the 15th of the 24 divisions of the priests who officiated in the Temple. In the Septuagint, the names read Belgai, Belga and Balgas. The traditional explanation of the name is "rejuvenation"; modern exegetes explain it as "cheerfulness."

BILHAH (1)

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bil'-ha (person) (bilhah; Balla): A slave girl whom Laban gave to Rachel (Ge 29:29), and whom the latter gave to Jacob as a concubine (Ge 30:3,4); the mother of Da and Naphtali (Ge 30:4,7; 35:25; 46:25; 1Ch 7:13); guilty of incest with Reuben (Ge 35:22).

BILHAH (2)

bil'-ha (place) (bilhah; Codex Alexandrinus, Balaa; Codex Vaticanus, Abella): A city in Simeon (1Ch 4:29) = Baalah (Jos 15:29), Balah (Jos 19:3), and Baalath (Jos 19:44). Unidentified.

BILHAN (3)

bil'-han (bilhan; Balaan) :

(1) A Horite chief, son of Ezer (Ge 36:27; 1Ch 1:42).

(2) A descendant of Benjamin, son of Jediael, father of seven sons who were heads of houses in their tribes (1Ch 7:10).

BILL, BOND, etc.

(1) In the parable of the Unjust Steward (Lu 16:6 f) "bill," the King James Version, better "bond," the Revised Version (British and American), is used to translate the Greek grammata, which is the equivalent of the contemporary Hebrew legal term sheTar, "writing." This "writing," in the usage of the times, was an acknowledgment of the taking over or receiving of goods or money that had to be written and signed by the debtor himself. (See Babha' Bathra' [Lu 10:8](#) .) Edersheim's averment that the Greek word was adopted into the Hebrew (Life and Times of Jesus the Messiah, II, 272), is based, according to competent textual critics, upon a false reading. The Greek, according to Tischendorf, Tregelles, and Westcott and Hort, The New

Testament in Greek, is ta grammata, not to gramma (Textus Receptus of the New Testament). The word is indefinite, literally "the letter," and determines nothing involved in controversy.

(2) A question much discussed is, Was "the bond" (the Revised Version (British and American)) merely an acknowledgment of debt, or was it an obligation to pay a fixed annual rental from the produce of a farm? Edersheim, for instance, holds the former view, Lightfoot the latter. That the obligation is stated in the parable in kind—wheat and oil—and not in money—seems to bear against the simple debt theory. Edersheim sets down the remissions spoken of as authorized by the steward as amounting in money value to only about 5 British pounds and 25 British pounds respectively, and thinks they represented not a single but an annual payment (compare Kennedy, 1-vol HDB, and Fraser, DCG, article "Bill").

(3) Still another question has arisen: Was the old "bond" simply altered, or was a new one substituted for it? Here again Lightfoot and Edersheim are in the controversy and on opposite sides. The alteration of the old bond is suggested though not demanded by the language here, and, moreover, would be, Edersheim thinks, in accordance with the probabilities of the case. Such bonds were usually written, not on vellum or papyrus,

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but on wax-covered tablets, and so could be easily erased or altered by the stylus with its fiat, thick "eraser" (mocheq).

(4) It is probably safe to conclude:

(a) that the "bill" or "bond" had to be written and signed by the person assuming the obligation;

(b) that it was the only formal or legal evidence of the debt incurred; and

(c) that the supervision of the whole transaction belonged of right to "the steward." Should "the steward" conspire with the debtor against the master, the latter, it would appear, would have no check against the fraud.

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George B. Eager

BILL OF DIVORCEMENT

di-vors'-ment.

See **DIVORCE IN THE OLD TESTAMENT** .

BILLOW

bil'-o (gal, "a great rolling wave"): Figuratively, of trouble, "All thy waves and thy billows are gone over me" (Ps 42:7; compare **Jon 2:3**).

BILSHAN

bil'-shan (bilshan): An Israelite who returned with Zerubbabel (Ezr 2:2 = Ne 7:7). The name may be explained as the "inquirer" (new Hebrew and Aramaic), balash, the ("b" being an abbreviation of ben, as in bidhqar, and bimhal. Bilshan would then be a compound of ben, and lashon. J. Halevy (Revue etudes juives, X, 3)) translates the name "pere de la langue," 'abh lashon. In 1 Esdras 5:8, he is called "Beelsarus," which is akin to the form "Belshar" = "Belshar-uccur" or "O Bel, protect king." Bilshan points to "Belsun," "his lord." The rabbis take Bilshan as a surname to the preceding

Mordecai. H. J. Wolf

BIMHAL

bim'-hal (bimhal): A descendant of Asher (1Ch 7:33).

BIND; BOUND

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bind (deo): There are a number of Hebrew words used to express this word in its various meanings, 'alam (Ge 37:7), 'acar (Ge 42:24), qashar (De 6:8). It sometimes means "to attach," "to fasten" ([Ex 28:28](#); [De 14:25](#)). It was used also with reference to an agreement in a judicial sense (Nu 30:2,3), or to make one a prisoner (Jud 16:10; Ps 149:8). It means also "to control" (Job 38:31).

Figurative: In a figurative sense, to bind heavy and burdensome (extra) so-called religious duties on men (Mt 23:4). This figurative use of the word in Mt 16:19 and 18:18 has given special interest to it. Necessarily certain powers for administration must be conferred on this company of men to carry out the purpose of Christ. That this power was not conferred on Peter alone is evident from the fact that in Mt 18:18 it is conferred on all the apostles. The use of the word in the New Testament is to declare a thing to be binding or obligatory (Joh 20:23). In this sense this authority is used by some denominations in the service in preparation for the Lord's Supper, in which after the confession of sin by the people the ministers say, "I declare to you who have sincerely repented of your sins and believe on the Lord Jesus Christ the entire forgiveness of your sins." This statement is followed by the further declaration that if any have not so repented God will not forgive them, but will retain them and call them to account. The claim of the church of Rome that these statements of our Lord confer on the priests and bishops, or primarily on the pope, the power to retain or forgive sins, is without historical validity and does violence to the Scriptures.

See [AUTHORITY](#) ; [FORGIVENESS](#) ; [PETER](#) .

Jacob W. Kapp

BINEA

bin'-e-a (bin'ah): A name in the genealogy of Benjamin (1Ch 8:37: = 1Ch 9:43).

BINNUI

bin'-u-i (binnuy, a proper name, "a building up"):

(1) A Levite, living in the time of Ezra (Ezr 8:33; Ne 10:9; 12:8).

(2) One of the bene Pachath-mo'abh who had taken foreign wives (Ezr 10:30—Balnuus of 1 Esdras 9:31) and one of the bene Bani (Ezr 10:38) who had also intermarried.

(3) The son of Henadad, who built part of the wall of Jerusalem (Ne 3:24), and sealed the covenant with Nehemiah (Ne 10:9). In all probability he is identical with "Bavvai, the son of Henadad" mentioned in [Ne 3:18](#). "Bavvai" is either a corruption of "Binnui," or is the name of the Levitical house of which Bavvai was the chief representative. Binnui is mentioned in Ne 10:9 as a leading Levite, and, besides, the names in these verses are obviously those of priests and Levites; so the former theory is probably correct. (4) Head of a family who returned with Zerubbabel (Ne 7:15; Ezr 2:10).

H. J. Wolf

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BIRD-CATCHER

burd'-kach-er

See **FOWLER** .

BIRDS

burds ('ayiT; Greek variously ta peteina (Mt 13:4) ta ornea tou ouranou (Re 19:17) ornis (Mt 23:37; Lu 13:34) Latin, avis; Old English "brid"):

I. Meaning of the Word.

All authorities agree that the exact origin of the word bird, as we apply it to feathered creatures, is unknown.

1. In Early Hebrew:

The Hebrew 'ayiT means to "tear and scratch the face," and in its original form undoubtedly applied to birds of prey. It is probable that no spot of equal size on the face of the globe ever collected such numbers of vultures, eagles and hawks as ancient Palestine. The land was so luxuriant that flocks and herds fed from the face of Nature. In cities, villages, and among tent-dwellers incessant slaughter went on for food, while the heavens must almost have been obscured by the ascending smoke from the burning of sacrificed animals and birds, required by law of every man and woman. From all these slain creatures the offal was thrown to the birds. There were no guns; the arrows of bowmen or "throw sticks" were the only protection against them, and these arms made no noise to frighten feathered creatures, and did small damage. So it easily can be seen that the birds would increase in large numbers and become so bold that men were often in actual conflict with them, and no doubt their faces and hands were torn and scratched.

2. In Later Usage:

Later, as birds of song and those useful for food came into their lives, the word was stretched to cover all feathered creatures. In the King James Version 'ayiT is translated "fowl," and occurs several times: "And when the fowls came down upon the carcasses, Abram drove them away" (Ge 15:11). "They shall be left together unto the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them" (Isa 18:6). "There is a path which no fowl knoweth, and which the vulture's eye hath not seen" (Job 28:7). The American Standard Revised Version changes these and all other references to feathered creatures to "birds," making a long list. The Hebrew 'ayiT in its final acceptance was used in Palestine as "bird" is with us.

3. In Old English:

Our earliest known form of the word is the Old English "brid," but they applied the term to the young of any creature. Later its meaning was narrowed to young produced from eggs, and the form changed to "bird."

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BIRDS OF ABOMINATION

See [ABOMINATION, BIRDS OF](#) .

BIRDS OF PREY

pra: They were undoubtedly the first birds noticed by the compilers of Biblical records. They were camp followers, swarmed over villages and perched on the walls of cities. They were offensive in manner and odor, and of a boldness unknown to us in birds. They flocked in untold numbers, there was small defense against them, and the largest and strongest not only carried away meat prepared for food and sacrifice, but also preyed upon the much-prized house pigeons, newly born of the smaller animals, and even at times attacked young children. See Ge 15:11, "And the birds of prey came down upon the carcasses, and Abram drove them away." Because they were attracted from above the clouds by anything suitable for food, people recognized that these were birds of unusual vision. When Job wanted to tell how perfectly the path to the gold mine was concealed, he wrote, "That path no bird of prey knoweth" (Job 28:7). The inference is, that, if it were so perfectly concealed that it escaped the piercing eyes of these birds, it was not probable that man would find it. These birds were so strong, fierce and impudent that everyone feared them, and when the prophets gave warning that people would be left for birds of prey to ravage, they fully understood what was meant, and they were afraid (Isa 18:6). In His complaint against His heritage, Yahweh questions, "Is my heritage unto me as a speckled bird of prey? are the birds of prey against her round about?" (Jer 12:9). And when he prophesied the destruction of Jerusalem, Jeremiah painted a dreadful picture, but one no doubt often seen in that land of pillage and warfare: "Their dead bodies will I give to be food for the birds of the heavens, and for the beasts of the earth" (Jer 19:7).

Gene Stratton-Porter

BIRDS, UNCLEAN

un-klen':The lists of birds forbidden as food are given in Le 11:13-19 and De 14:12-

18. The names are almost identical, Deuteronomy containing one more than Leviticus and varying the order slightly. In De 14:13 the first name, ha-ra'ah, is almost certainly a corruption of ha-da'-ah, the first name in Le 11:14. In the American Standard Revised Version it is translated "kite" in Leviticus, while in Deuteronomy it is translated "glede." The additional one in Deuteronomy is ha-dayyah, and is translated "kite." Doubtless the three words, ha-da'ah, ha-'ayyah and ha-dayyah, are generic and refer to different birds of the kite or perhaps falcon family, so it is impossible to give specific meanings to them. There are twenty-one names in all, counting the extra one in Deuteronomy. The translation of many of these words is disputed. The American Standard Revised Version gives them as follows: eagle, gier eagle, osprey, kite, falcon, glede, every raven, ostrich, night-hawk, sea-mew, hawk, little owl, cormorant, great owl, horned owl, pelican, vulture, stork, heron, hoopoe and bat. It will be observed that all of them are either carrion-eaters, birds of prey, or water fowl. The names of those birds which may be eaten are not given, the principle of classification is that of elimination. No principle of separation is given as is the case with the animals. The reason for the prohibition doubtless lies in the unsanitary and repulsive nature of the flesh of these birds, the Divine command endorsing the instincts which

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were repelled by such food. For particulars, see separate articles on each of these birds.

See also [ABOMINATION, BIRDS OF](#) .

James Josiah Reeve

BIRSHA

bur'-sha (birsha'): King of Gomorrah (Ge 14:2), who joined the league against Chedorlaomer. The name is probably corrupt; some have tried to explain it as beresha', "with wickedness," a name purposely used by the writer in referring to this king.

BIRTH

burth (genesis):

(1) It was said by the angel beforehand of John the Baptist, "Many shall rejoice at his birth"; and when he was born Elisabeth said, "Thus hath the Lord done unto me to take away my reproach among men" (Lu 1:14,25). Among the ancient Hebrews barrenness was a "reproach" and the birth of a child, of a son especially, an occasion for rejoicing.

(2) This, no doubt, was due in part to the Messianic hope inspired and sustained by prophecy (see Ge 3:15, where it was foretold that the seed of the woman should bruise the serpent's head; and subsequent prophecies too numerous to mention). Cases in point worth studying are found in Ge 4:1, where Eve rejoices over the birth of her firstborn and cries, "I have gotten a man with the help of Yahweh"; and 1Sa 1:20, where Hannah exults over her firstborn, calling his name "Samuel," "because," she says, "I have asked him of Yahweh."

(3) The marvelous passage in Isa 7:14, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," must have intensified the longing and hope of every devout Jewish maiden to be a mother, if mayhap, under God, she might be the mother of Messiah—Immanuel! (Compare Mt 1:22,23; Lu 1:13 f.)

See [JESUS CHRIST](#) ; [VIRGIN BIRTH](#) .

George B. Eager

BIRTH, NEW

See [REGENERATION](#) .

BIRTH, VIRGIN

See [VIRGIN BIRTH](#) .

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BIRTH-STOOL

burth'-stool: Found only in Ex 1:16, in connection with Hebrew women in Egypt when oppressed by Pharaoh. The Hebrew ('obhnayim) here rendered "birth-stool" is used in Jer 18:3, and is there rendered "potter's wheel." The word is used in both places in the dual form, which points, no doubt, to the fact that the potter's wheel was composed of two discs, and suggests that the birth-stool was similarly double.

See [STOOL](#) .

BIRTHDAY

burth'-da:

(1) The custom of observing birthdays of great men, especially of kings, was widespread in ancient times (see Ge 40:20 f, "the third day, which was Pharaoh's birthday," etc.; compare 2 Macc 6:7; and Herod. ix.110; in the New Testament, Mt 14:6; Mr 6:21, "Herod on his birthday made a supper to his lords," etc., i.e. Herod Antipas). Here we see the ancient custom reflected in two conspicuous instances centuries apart:

(a) Pharaoh, on his birthday "made a feast unto all his servants," etc., and

(b) Herod on his birthday "made a supper to his lords, and the high captains," etc.

The King James Version (Mt 14:6) has it "when Herod's birthday was kept," etc. The correct text here (Tischendorf, Westcott-Hort) has a very peculiar construction, but without material difference of meaning. The locative case gives the time of the principal action, "danced on Herod's birthday, when it occurred." The construction is not unexampled (see Jelf, section 699). This need not be

called "a case absolute," though it corresponds to the Latin ablative (locative) absolute; and the Greek genitive absolute is itself not really "absolute," i.e. it is not cut loose from the rest of the construction, but gives some event to which the principal action is referred, for the indication of its circumstances.

(2) The term "birthday" (ta genesisia) was applied also to the anniversary of a king's accession to the throne (Edersheim); but Wieseler's argument that such is the case here is not conclusive. It is easy to suppose that when Herod's birthday approached he was sojourning at the castle of Macherus, accompanied by leading military and civil officials of his dominions (Mr 6:21). Petty ruler as he was, not properly "king" at all, he affected kingly ways (compare [Es 5:3,6; 7:2](#)).

(3) Genesisia, which in Attic Greek means the commemoration of the dead, in later Greek is interchangeable with genethlia =" birthday celebrations"; and there is no good reason why the rendering of the King James Version and the Revised Version (British and American) here, "birthday," should not be right (See Swete on Mr 6:21, and HDB, under the word) For date of Christ's birth, etc., see [JESUS CHRIST ; CALENDAR](#) , etc.

George B. Eager

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BIRTHRIGHT

birth'-rit (bekhorah, from bechor, "firstborn"; prototokia): Birthright is the right which naturally belonged to the firstborn son. Where there were more wives than one, the firstborn was the son who in point of time was born before the others, apparently whether his mother was a wife or a concubine. Sarah protests against Ishmael being heir along with Isaac, but it is possible that the bestowal of the rights of the firstborn on Isaac was not due to any law, but rather to the influence of a favorite wife (Ge 21:10). The birthright of the firstborn consisted in the first place of a double portion of what his father had to leave. This probably means that he had a double share of such property as could be divided. We have no certain knowledge of the manner in which property was inherited in the patriarchal age, but it seems probable that the lands and flocks which were the possession of the family as a whole, remained so after the death of the father. The firstborn became head of the family and thus succeeded to the charge of the family property, becoming responsible for the maintenance of the younger sons, the widow or widows, and the unmarried daughters. He also, as head, succeeded to a considerable amount of authority over the other members. Further, he generally received the blessing, which placed him in close and favored covenant-relationship with Yahweh. According to the accounts which have come down to us, all these gifts and privileges could be diverted from the firstborn son. This could happen with his own consent, as in the case of Esau, who sold his birthright to Jacob (Ge 25:29-34), or by the decision of the father, as in the case of Reuben (Ge 48:22; 49:3,4; 1Ch 5:1,2) and of Shimri (1Ch 26:10). In the Deuteronomic version of the law, a provision is made, prohibiting the father from making the younger son the possessor of the birthright, just because his mother was specially beloved (De 21:15-17). The blessing also could be diverted from the eldest son. This was done when Jacob blessed the children of Joseph, and deliberately put the younger before the elder (Ge 48:13,14,17-19); even when the blessing was obtained by the younger son in a fraudulent manner, it could not be recalled (Ge 27). Jacob does not appear to have inherited any of the property of his father, although he had

obtained both the birthright and the blessing.

In the New Testament "birthright," prototokia, is mentioned only once (Heb 12:16), where the reference is to Esau. In various passages where our Lord is spoken of as the firstborn, as in Col 1:15-19; Heb 1:2, the association of ideas with the Old Testament conception of birthright is easy to trace.

See also [FIRSTBORN](#) ; [FAMILY](#) ; [HEIR](#) ; [INHERITANCE](#) ; [LAW](#) .

J. Macartney Wilson

BIRZAITH

bur-za'-ith, bur-za'-vith the King James Version Birzavith, (birzawith or birzayith; Bezaith, or Berzaie): The name of a town in Asher founded by Malchiel (1Ch 7:31). It probably corresponds to the modern Bir ez-Zait, "well of olive oil," near Tyre.

BISHLAM

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bish'-lam (bishlam, "peaceful" (?)): One of three foreign colonists who wrote a letter of complaint against the Jews to Artaxerxes (Ezr 4:7 = 1 Esdras 2:16). In 1 Esdras the reading is "Belemus." "And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of his companions, unto Artaxerxes, king of Persia," etc. (Ezr 4:7). The Septuagint renders Bishlam as en eirene, "in peace," as though it were a phrase rather than a proper name; this is clearly an error.

BISHOP

bish'-up: The word is evidently an abbreviation of the Greek episkopos; Latin, episcopus.

GENERAL

1. Use in the Septuagint and Classic Greek:

The Septuagint gives it the generic meaning of "superintendency, oversight, searching" (Nu 4:16; 31:14) in matters pertaining to the church, the state, and the army (Jud 9:28; 2Ki 12:11; 2Ch 34:12,17; 1 Macc 1:54; The Wisdom of Solomon 1:6). Nor is it unknown to classical Greek. Thus Homer in the Iliad applied it to the gods (xxii.255), also Plutarch, Cam., 5. In Athens the governors of conquered states were called by this name.

2. New Testament Use:

The word is once applied to Christ himself, "unto the Shepherd and Bishop of your souls" (1Pe 2:25). It abounds in as Pauline literature, and is used as an alternative for presbuteros or elder (Tit 1:5,7; 1Ti 3:1; 4:14; 5:17,19). The earliest ecclesiastical offices instituted in the church were those of elders and deacons, or rather the reverse, inasmuch the latter office grew almost immediately out of the needs of the Christian community at Jerusalem (Ac 6:1-6). The presbyteral constitution of Jerusalem must have been very old (Ac 11:30)

and was distinct from the apostolate (Ac 15:2,4,6,22,23; 16:4). As early as 50 AD Paul appointed "elders" in every church, with prayer and fasting (Ac 14:23), referring to the Asiatic churches before established. But in writing to the Philippians (Php 1:1) he speaks of "bishops" and "deacons." In the Gentile Christian churches this title evidently had been adopted; and it is only in the Pastoral Epistles that we find the name "presbyters" applied. The name "presbyter" or "elder," familiar to the Jews, signifies their age and place in the church; while the other term "bishop" refers rather to their office. But both evidently have reference to the same persons. Their office is defined as "ruling" (Ro 12:8), "overseeing" (Ac 20:17,28; 1Pe 5:2), caring for the flock of God (Ac 20:28). But the word *archein*, "to rule," in the hierarchical sense, is never used. Moreover, each church had a college of presbyter-bishops (Ac 20:17,28; Php 1:1; 1Ti 4:14). During Paul's lifetime the church was evidently still unaware of the distinction between presbyters and bishops.

Of a formal ordination, in the later hierarchical sense, there is no trace as yet. The word "ordained" used in the King James Version (Ac 1:22) is an unwarrantable interpolation, rightly emended in the Revised Version (British and American). Neither the word *cheirotoneo* (Ac 14:23, translated "appointed" in the American Standard

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martyrdoms. These struggles and persecutions wrought into the successors of Robert Browne, the father of modern Congregationalism, a deep-seated and permanent resentment against all forms of autocratic power in church and state. They challenged, at the cost of life, both the Divine Right of kings, and of bishops. They believed that in Christ Jesus all believers are literally and inalienably made "kings and priests unto God" (Re 1:6 the King James Version), actual spiritual sovereigns, independent of all human dictation and control in matters of belief and worship. The Pilgrims expatriated themselves to secure this spiritual liberty; and to their inherent antagonism to inherited and self-perpetuated power, whether civil or ecclesiastical, must be credited the religious freedom and civil democracy of America.

LITERATURE.

For further study see Henry M. Dexter, Congregationalism, chapter ii; Dunning's Congregationalists in America, chapters i, ii; Rainy, The Ancient Catholic Church.

Dwight M. Pratt

BISHOPRICK

bish'-up-rik (episkope; Ac 1:20 the King James Version, quoted from Ps 109:8): the Revised Version (British and American) "office," margin, "overseership."

See [BISHOP](#) .

BISHOPS' BIBLE

See [ENGLISH VERSIONS](#) .

BIT AND BRIDLE

bri'-d'-l (methagh wa-recen): The two words occur in conjunction (Ps 32:9 the King James Version, "Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee"; the Revised Version (British and American)) "else they will not come near unto thee," margin, "that they come not near." Methagh, translated "bit" above, is properly a bridle or halter in which the bit was a loop passed round the under jaw of the animal; recen has a similar meaning. The counsel in the verse is that men should render a willing obedience to God and not be like the animals that man has to bridle and curb in order to get them to do his will. Compare Jas 3:3, where we have "bit" as translation of chalinos, "a bit" or "curb," "We put bits (the Revised Version (British and American) "bridles") in the horses' mouths that they may obey us." "Bridle" occurs separately as translation of methagh (2Sa 8:1), "David took Methag-ammah," King James Version margin "the bridle of Ammah," the Revised Version (British and American) "the bridle of the mother city," margin, as the King James Version; the meaning may be that he took the control or dominion of it; "I will put my bridle in thy lips" (2Ki 19:28; Isa 37:29); "a bridle for the ass" (Pr 26:3); of recen (Job 30:11), "They have also let loose the bridle before me," the Revised Version (British and American) "and they have cast off the bridle before me" (acted in an unbridled (unrestrained) manner); Job 41:13, said of "leviathan" (the Revised Version (British

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and American) "the hippopotamus"), "Who can come to him his double bridle?" the American Standard Revised Version "within his jaws?" the English Revised Version "within his double bridle," others, "into the double row of his teeth"; Isa 30:28, "a bridle in the jaws of the people causing them to err," the Revised Version (British and American) "a bridle that causeth to err"; of machom, which means "a muzzle" (Ps 39:1), "I will keep my mouth with a bridle," King James Version margins "Hebrew, a bridle, or muzzle for my mouth"; so the Revised Version, margin.

To "bridle" occurs (Jas 1:26, "bridleth not his tongue"; Jas 3:2 "able to bridle the whole body"; chalinagogo, "to lead" or "guide with a bit"). In 1 Esdras 3:6, and 2 Macc 10:29, we have "bridles of gold" (chrosochalinos).

W. L. Walker

BITHIAH

bi-thi'-a (bithyah; Beththia; Codex Vaticanus, Gelia, "daughter of Yah"): The daughter of a Pharaoh who married Mered, a descendant of Judah (1Ch 4:18). Whether this Pharaoh was an Egyptian king, or whether it was in this case a Hebrew name, it is difficult to say. The name Bithiah seems to designate one who had become converted to the worship of Yahweh, and this would favor the first supposition. If, as the Revised Version (British and American) reads, the other wife of Mered is distinguished as "the Jewess" (instead of the King James Version "Jehudijah"), this supposition would receive further support.

Frank E. Hirsch

BITHRON

bith'-ron (ha-bithron; holen ten parateinousan, literally "the entire (land) extending"; 2Sa 2:29, "the Bithron," i.e. the gorge or groove): Does not seem to

be a proper name; rather it indicates the gorge by which Abner approached Mahanaim. Buhl (GAP, 121) favors identification with Wady 'Ajlun, along which in later times a Ro road connected 'Ajlun and Mahanaim. Others (Guthe, Kurz. bib. Worterbuch, under the word) incline to Wady esh Sha'ib.

BITHYNIA

bi-thin'-i-a (Bithunia): A coast province in northwestern Asia Minor on the Propontis and the Euxine. Its narrowest compass included the districts on both sides of the Sangarius, its one large river, but in prosperous times its boundaries reached from the Rhyndacus on the west to and beyond the Parthenius on the east. The Mysian Olympus rose in grandeur to a height of 6,400 ft. in the southwest, and in general the face of Nature was wrinkled with rugged mountains and seamed with fertile valleys sloping toward the Black Sea.

Hittites may have occupied Bithynia in the remote past, for Priam of Troy found some of his stoutest enemies among the Amazons on the upper Sangarius in Phrygia, and these may have been Hittite, and may easily have settled along the river to its mouth. The earliest discernible Bithynians, however, were Thracian immigrants from the

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European side of the Hellespont. The country was overcome by Croesus, and passed with Lydia under Persian control, 546 BC. After Alexander the Great, Bithynia became independent, and Nicomedes I, Prusias I and II, and Nicomedes II and III, ruled from 278 to 74 BC. The last king, weary of the incessant strife among the peoples of Asia Minor, especially as provoked by the aggressive Mithridates, bequeathed his country to Rome. Nicomedia and Prusa, or Brousa, were founded by kings whose names they bear; the other chief cities, Nicea and Chalcedon, had been built by Greek enterprise earlier. There were highways leading from Nicomedia and Nicea to Dorylaeum and to Angora (see Ramsay , Historical Geography of Asia Minor, and The Church in the Roman Empire before A. D. 170). Under Rome the Black Sea littoral as far as Amisus was more or less closely joined with Bithynia in administration.

Paul and Silas essayed to go into Bithynia, but the Spirit suffered them not (Ac 16:7). Other evangelists, however, must have labored there early and with marked success. Bithynia is one of the provinces addressed in [1Pe 1:1](#) .

Internal difficulties and disorders led to the sending of Pliny, the lawyer and literary man, as governor, 111 to 113 AD. He found Christians under his jurisdiction in such numbers that the heathen temples were almost deserted, and the trade in sacrificial animals languished. A memorable correspondence followed between the Roman governor and the emperor Trajan, in which the moral character of the Christians was completely vindicated, and the repressive measures required of officials were interpreted with leniency (see E. G. Hardy, Pliny's Correspondence with Trajan, and Christianity and the Roman Government). Under this Roman policy Christianity was confirmed in strength and in public position. Subsequently the first Ecumenical Council of the church was held in Nicea, and two later councils convened in Chalcedon, a suburb of what is now Constantinople. The emperor Diocletian had fixed his residence and the seat of government for the eastern Roman Empire in Nicomedia.

Bithynia was for a thousand years part of the Byzantine Empire, and shared the

fortunes and misfortunes of that state. On the advent of the Turks its territory was quickly overrun, and Orchan, sultan in 1326, selected Brousa as his capital, since which time this has been one of the chief Ottoman cities.

G. E. White

BITTER HERBS

herbs, or urbs (merorim): Originally in the primitive Passover (Ex 12:8; Nu 9:11) these were probably merely salads, the simplest and quickest prepared form of vegetable accompaniment to the roasted lamb. Such salads have always been favorites in the Orient. Cucumbers, lettuce, water-cress, parsley and endive are some of those commonly used. Later on the Passover ritual (as it does today) laid emphasis on the idea of "bitterness" as symbolical of Israel's lot in Egypt. In modern Palestine the Jews use chiefly lettuce and endive for the "bitter herbs" of their Passover. In La 3:15 the same word is used: "He hath filled me with bitterness merorim, he hath sated me with wormwood." Here the parallelism with "wormwood" suggests some plant more distinctly bitter than the mild salads mentioned above, such, for example, as the

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colocynth (*Citrullus colocynthus*) or the violently irritating squirting cucumber (*Ecballium elaterium*).

E. W. G. Masterman

BITTER WATER

See [ADULTERY \(2\)](#) ; [MARAHA](#) .

BITTER; BITTERNESS

bit'-er, bit'-er-nes (mar, or marah = "bitter" (literally or figuratively); also (noun) "bitterness" or (adverb) "bitterly"; "angry," "chafed," "discontented," "heavy" (Ge 27:34; Ex 15:23; Nu 5:18,19,23,24,27; Es 4:1; [Job 3:20](#); [Ps 64:3](#); [Pr 5:4](#); [27:7](#); [Ec 7:26](#) ; Isa 5:20; Jer 2:19; 4:18; Eze 27:31; Am 8:10; Hab 1:6); the derivatives marar, meror, and merorah, used with the same significance according to the context, are found in Ex 1:14; 12:8; Nu 9:11; Job 13:26; Isa 24:9. The derivatives meri and meriri occur in De 32:24; Job 23:2 (margin); and tamrur, is found in Jer 6:26; 31:15. In the New Testament the verb pikraino = "to embitter"; the adjective pikros = "bitter," and the noun pikria, "bitterness," supply the same ideas in Col 3:19; Jas 3:11,14; Re 8:11; 10:9,10): It will be noted that the word is employed with three principal spheres of application:

(1) the physical sense of taste;

(2) a figurative meaning in the objective sense of cruel, biting words; intense misery resulting from forsaking God, from a life of sin and impurity; the misery of servitude; the misfortunes of bereavement;

(3) more subjectively, bitter and bitterness describe emotions of sympathy; the sorrow of childlessness and of penitence, of disappointment; the feeling of misery and wretchedness, giving rise to the expression "bitter tears";

(4) the ethical sense, characterizing untruth and immorality as the bitter thing in opposition to the sweetness of truth and the gospel;

(5) Nu 5:18 the Revised Version (British and American) speaks of "the water of bitterness that causeth the curse." Here it is employed as a technical term.

Frank E. Hirsch

BITTERN

bit'-ern (qippodh; Latin *Botaurus stellaris*; Greek echinos): A nocturnal member of the heron family, frequenting swamps and marshy places. Its Hebrew name means a creature of waste and desert places. The bittern is the most individual branch of the heron (*ardeidae*) family on account of being partially a bird of night. There are observable differences from the heron in proportion, and it differs widely in coloration. It is one of the birds of most ancient history, and as far back as records extend is known to have inhabited Europe, Asia, Africa, Australia and America. The

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remembered that the marshes of the Tigris lay very close, and the bird is of night, with a voice easily carrying over a mile. Also it was to "sing" and to "lodge" on the "upper lintels" which were the top timbers of the doors and windows. These formed just the location a bittern would probably perch upon when it left its marshy home and went booming through the night in search of a mate. It was without doubt the love song of the bittern that Isaiah and Zephaniah used in completing prophecies of desolation and horror, because with the exception of mating time it is a very quiet bird. For these reasons the change from bittern to porcupine in the Revised Version (British and American), of the paragraph quoted, is a great mistake, as is also that of cormorant to pelican.

Gene Stratton-Porter

BITTERNESS

bit'-er-ness.

See [BITTER](#) .

BITTERNESS, WATER OF

See [ADULTERY \(2\)](#) .

BITUMEN

bi-tu'-men.

See [SLIME](#) .

BIZIOTHIAH

biz-yo-thi'-a, biz-joth'-ja (bizyotheyah; Septuagint hai komai auton, literally

"their villages"; the King James Version Bizjothjah, "place of Jah's olives" (Young), or "contempt of Jah" (Strong)): According to Massoretic Text, a town in the south of Judah, near Beersheba (Jos 15:28). Septuagint reads "and her daughters," only one consonant of Massoretic Text being read differently; and so We, Hollenberg, Di and others The Septuagint has probably preserved the original text (compare Ne 11:27).

BIZTHA

biz'-tha (Septuagint Mazan; also Bazan and Bazea): One of the seven eunuchs or chamberlains of King Ahasuerus (Xerxes). It is possible that the name is derived from the Persian besteh, "bound," hence, "eunuch" (Es 1:10).

BLACK

See **COLORS** .

BLACKNESS

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(kimririm, "obscurations"; qadhruth, "darkness"; gnophos, "darkness" zophos "blackness"): Terms rarely used but of special significance in picturing the fearful gloom and blackness of moral darkness and calamity. Job, cursing, the day of his birth, wishes that it, a dies ater ("dead black day"), might be swallowed up in darkness (Job 3:5). Because of Israel's spiritual infidelity Yahweh clothes the heavens with the blackness of sackcloth (Isa 50:3), the figure being that of the inky blackness of ominous, terrifying thunder clouds. The fearful judgment against sin under the old dispensation is illustrated by the appalling blackness that enveloped smoking, burning, quaking Sinai at the giving of the law (Heb 12:18; compare Ex 19:16-19; 20:18). The horror of darkness culminates in the impenetrable blackness of the under- world, the eternal abode of fallen angels and riotously immoral and ungodly men (Jude 1:13; see also Jude 1:6 and 2Pe 2:4,17). Human language is here too feeble to picture the moral gloom and rayless night of the lost: "Pits (the King James Version "chains") of darkness" (compare the ninth plague of Egypt, "darkness which may be felt" (Ex 10:21)). Wicked men are "wandering stars," comets that disappear in "blackness of darkness reserved for ever." In art this figurative language has found majestic and awe-inspiring expression in Dore's illustrations of Dante's Purgatory and Milton's Paradise Lost.

Dwight M. Pratt

BLAINS

blanz (abha'bu'ah: only in Ex 9:9,10): Pustules containing fluid around a boil or inflamed sore. It is an Old English word "bleyen," used sometimes as a synonym for boil. Wyclif (1382) uses the expression "stinkende bleyne" for Job's sores. The Hebrew word is from a root which means that which bubbles up.

See **BOIL** .

BLASPHEMY

blas'-fe-mi (blasphemia): In classical Greek meant primarily "defamation" or "evil-speaking" in general; "a word of evil omen," hence, "impious, and irreverent speech against God."

(1) In the Old Testament as substantive and vb.:

(a) (barakh) "Naboth did blaspheme God and the king" (1Ki 21:10,13 the King James Version);

(b) (gadhaph) of Senna-cherib defying Yahweh (2Ki 19:6,22 = Isa 37:6,23; also Ps 44:16; Eze 20:27; compare Nu 15:30), "But the soul that doeth aught with a high hand

(i.e. knowingly and defiantly), the same blasphemeth (so the Revised Version (British and American), but the King James Version "reproacheth") Yahweh; and that soul shall be cut off from among his people." Blasphemy is always in word or deed, injury, dishonor and defiance offered to God, and its penalty is death by stoning;

(c) (charaph) of idolatry as blasphemy against Yahweh (Isa 65:7);

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forgiven." But which of Christ's acts are not acts the Holy Spirit, and how therefore is a word spoken against Him not also blasphemy against the Holy Spirit? John identifies the Holy Spirit with the exalted Christ (Joh 14:16-18,26,28). The solution generally offered of this most difficult problem is concisely put by Plummer (Luke ad loc.): "Constant and consummate opposition to the influence of the Holy Spirit, because of a deliberate preference of darkness to light, render repentance and therefore forgiveness morally impossible." A similar idea is taught in Heb 6:4-6, and 1Jo 5:16: "A sin unto death." But the natural meaning of Christ's words implies an inability or unwillingness to forgive on the Divine side rather than inability to repent in man. Anyhow the abandonment of man to eternal condemnation involves the inability and defeat of God. The only alternative seems to be to call the kenotic theory into service, and to put this idea among the human limitations which Christ assumed when He became flesh. It is less difficult to ascribe a limit to Jesus Christ's knowledge than to God's saving grace (Mr 13:32; compare Joh 16:12,13). It is also noteworthy that in other respects, at least, Christ acquiesced in the view of the Holy Spirit which He found among His contemporaries.

See **HOLY SPIRIT** .

T. Röss

BLAST

(neshamah, ruach):

(1) The blowing of the breath of Yahweh, expressive of the manifestation of God's power in Nature and Providence. "With the blast of thy nostrils the waters were piled up" (Ex 15:8), referring to the east wind (Ex 14:21; compare 2Sa 22:16 and Ps 18:15). "I will send a blast upon him" (2Ki 19:7 the King James Version; the Revised Version (British and American) "put a spirit in him," i.e. "an impulse of fear" (Dummelow in the place cited.); compare Isa 37:7). "By the

blast of his anger are they consumed" (Job 4:9; compare Isa 37:36).

(2) The word ruach is used with reference to the tyranny and violence of the wicked (Isa 25:4).

(3) The blowing of a wind instrument: "When they make a long blast with the ram's horn" (Jos 6:5).

M. O. Evans

BLAST; BLASTING

blast'-ing (shiddaphon—root, shadhaph, literally "scorching"): This is the effect produced upon grain or other plants by the hot east winds which blow from the desert of Arabia. They usually continue to blow for two or three days at a time. If they occur in the spring near ripening time, the grain is often turned yellow and does not properly mature. The farmers dread this wind. In some localities, if they suspect that the east wind is coming, they set up a great shouting and beating of pans, hoping to drive it off. Sometimes this wind is a double pestilence, when it brings with it a cloud of

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locusts (2Ch 6:28). The writer, while journeying in the northern part of the Arabian desert, the source of these winds, witnessed such a cloud of locusts on their way toward habitable regions. It did not call for a very vivid imagination on the part of the children of Israel to realize the meaning of the curses and all manner of evil which would befall those who would not hearken to the voice of Yahweh. De 28:22-24 could easily be considered a poetic description of the east winds (Arabic howa sharki'yeh) which visit Palestine and Syria at irregular intervals today. The heat is fiery: it dries up the vegetation and blasts the grain; the sky is hazy and there is a glare as if the sun were reflected from a huge brass tray. Woodwork cracks and warps; the covers of books curl up. Instead of rain, the wind brings dust and sand which penetrate into the innermost corners of the dwellings. This dust fills the eyes and inflames them. The skin becomes hot and dry. To one first experiencing this storm it seems as though some volcano must be belching forth heat and ashes. No other condition of the weather can cause such depression. Such a pestilence, only prolonged beyond endurance, was to be the fate of the disobedient. This word should not be confused with mildew. Since the words blasting and mildew occur together it may be inferred that mildew (literally "a paleness") must mean the sickly color which plants assume for other causes than the blasting of the east wind, such, as for instance, fungus diseases or parasites (1Ki 8:37; Am 4:9; Hag 2:17).

James A. Patch

BLASTUS

blas'-tus (Blastos, "shoot"): The chamberlain of Herod Agrippa I, whose services as an intermediary between them and the king were gained by the people of Tyre and Sidon. These cities were dependent on Palestine for corn and other provisions, and when Herod, on the occasion of some commercial dispute, forbade the export of foodstuffs to Tyre and Sidon, they were at his mercy and were compelled to ask for peace. "Having made Blastus the king's chamberlain their friend," probably by means of a bribe, the Phoenician embassy was given

an opportunity of setting their case before Herod (Ac 12:20 ff).

S. F. Hunter

BLAZE

blaz ("to publish"): Found only in the King James Version of Mr 1:45, for Greek diaphemizein, translated by the Revised Version (British and American) "spread abroad," as in Mt 9:31; 28:15.

BLEMISH

blem'-ish:

(1) mum, me'um; momos: This word signifies no particular skin disease, as has been supposed; but is used generally for any and all disfiguring affections of the skin, such as eczema, herpes, scabies, etc., even for scratches and scars, as in Le 24:19,20; and thence for moral defects, as in Eph 5:27. The existence of a blemish in a person of priestly descent prevented him from the execution of the priestly office; similarly an

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animal fit for sacrifice was to be without blemish. In the New Testament Christ is presented as the antitype of a pure and ritually acceptable sacrifice "as a lamb without blemish and without spot" (Heb 9:14; 1Pe 1:19), and the disciples are admonished to be blameless, "without blemish" (Eph 5:27). Rarely the word is used to designate a reprobate person (2Pe 2:13).

(2) Blemish in the eye, *tebhallul* (from a root *balal*, "to overflow"; Arabic *balla*, *balal*, "to moisten"), cataract, white spots in the eye (Le 21:20).

H. L. E. Luering

BLESS

(*barakh*): This word is found more frequently in the Old Testament than in the New Testament, and is used in different relations.

(1) It is first met in Ge 1:22 at the introduction of animal life upon the earth, where it is written, "And God blessed them, saying, Be fruitful, and multiply," etc. The context furnishes the key to its meaning, which is the bestowal of good, and in this particular place the pleasure and power of increase in kind. Thus it is generally employed in both Testaments, the context always determining the character of the bestowal; for instance (where man is the recipient), whether the good is temporal or spiritual, or both.

Occasionally, however, a different turn is given to it as in Ge 2:3 the King James Version, where it is written, "And God blessed the seventh day, and hallowed it." Here the good consists in the setting apart and consecrating of that day for His use.

(2) In the foregoing instances the Creator is regarded as the source of blessing and the creature the recipient, but the order is sometimes reversed, and the creature (man) is the source and the Creator the recipient. In Ge 24:48, for

example, Abraham's servant says, "I bowed my head, and worshipped Yahweh, and blessed Yahweh, the God of my master Abraham," where the word evidently means to worship God, to exalt and praise Him.

(3) There is a third use where men only are considered. In Ge 24:60, her relatives "blessed Rebekah, and said unto her, Our sister, be thou the mother of thousands of ten thousands" (the King James Version "millions"), where the word expresses the wish or hope for the bestowal of the good designated. There are also instances where such a blessing of man by man may be taken in the prophetic sense, as when Isaac blessed Jacob (Ge 27:4,27), putting himself as it were in God's place, and with a sense of the Divine concurrence, pronouncing the good named. Here the word becomes in part a prayer for, and in part a prediction of, the good intended. Balaam's utterances are simply prophetic of Israel's destiny (Nu 23:9,10,11,23 margin, Nu 23:24).

Although these illustrations are from the Old Testament the word is used scarcely differently in the New Testament; "The blessing of bread, of which we read in the Gospels, is equivalent to giving thanks for it, the thought being that good received

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gratefully comes as a blessing"; compare Mt 14:19 and Mt 15:36 with 1Co 11:24 (Adeney, HDB, I, 307).

See also **BENEDICTION** .

James M. Gray

BLESSED

bles'-ed (barukh): Where God is referred to, this word has the sense of "praise," as in 1Sa 25:32, "Blessed be Yahweh, the God of Israel." But where man is in mind it is used in the sense of "happy" or "favored," and most frequently so in the Psalms and the Gospels, as for example, "Blessed is the man that walketh not in the counsel of the wicked" (Ps 1:1); "Blessed art thou among women" (Lu 1:42); "Blessed are the poor in spirit" (Mt 5:3).

See **BEATITUDES** .

BLESSEDNESS

bles'-ed-nes: This translation of makarismos (a word signifying "beatification" or "the ascription of blessing"), is used but three times, in Ro 4:6,9, and Ga 4:15, in the King James Version only. In the first two instances it refers to the happy state or condition of a man to whom Christ's righteousness is imputed by faith, and in the last to a man's experience of that condition.

See **HAPPINESS** .

BLESSING

(berakhah; eulogia): Sometimes means the form of words used in invoking the bestowal of good, as in De 33:1; Jos 8:34; and Jas 3:10. Sometimes it means the

good or the benefit itself which has been conferred, as in Ge 27:36, "Hast thou not reserved a blessing for me?" and Pr 10:22, "The blessing of Yahweh, it maketh rich." "The cup of blessing" (to poterion tes eulogias, a special use of the word in 1Co 10:16), means the cup for which we bless God, or which represents to us so much blessing from God.

James M. Gray

BLESSING, CUP OF

(to poterion tes eulogias, "the consecrated cup," 1Co 10:16): A technical term from the Jewish liturgy transferred to the Lord's Supper, and signifying the cup of wine upon which a blessing was pronounced. The suggestion that it carries with it a higher significance, as a cup that brings blessing, is not without force. The succeeding words, "we bless," are equivalent to "for which we give thanks." It was consecrated by thanksgiving and prayer.

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See also [CUP](#) .

BLESSING, VALLEY OF

See [BERACAH](#) .

BLINDFOLD

blind'-fold (perikalupto): A sport common among the children of ancient times, in which the blindfolded were struck on the cheek, then asked who had struck them, and not let go until they had correctly guessed. This treatment was accorded Christ by his persecutors (Lu 22:64).

BLINDING

blind'-ing.

See [PUNISHMENTS](#) .

BLINDNESS

blind'-ness ('awar, and variants; tuphlos): The word blind is used as a verb, as Joh 12:40, usually in the sense of obscuring spiritual perception. In reference to physical blindness it is used as a noun frequently or else as an adjective with the noun man. There are 54 references to this condition, and there is no reason to believe, as has been surmised, that blindness was any less rife in ancient times than it is now, when defective eyes and bleared, inflamed lids are among the commonest and most disgusting sights in a Palestine crowd. In the Papyrus Ebers (1500 BC) there are enumerated a number of diseases of the eye and a hundred prescriptions are given for their treatment. That the disease occurred in children and caused destruction and atrophy of the eyeball is testified to by the occurrence of a considerable number of mummy heads, in which there is marked diminution

in size of one orbit. The commonest disease is a purulent ophthalmia, a highly infectious condition propagated largely by the flies which can be seen infesting the crusts of dried secretion undisturbed even on the eyes of infants. (In Egypt there is a superstition that it is unlucky to disturb them.) This almost always leaves the eyes damaged with bleared lids, opacities of the cornea, and sometimes extensive internal injury as well. Like other plagues, this disease was thought to be a Divine infliction (Ex 4:11). Minor forms of the disease destroy the eyelashes and produce the unsightly tender-eyes (in Ge 29:17 the word rakh may mean simply "weak").

Blindness from birth is the result of a form of this disease known as ophthalmia neonatorum which sets in a few days after birth. I have seen cases of this disease in Palestine. Sometimes ophthalmia accompanies malarial fever ([Le 26:16](#)). All these diseases are aggravated by sand, and the sun glare, to which the unprotected inflamed eyes are exposed. Most of the extreme cases which one sees are beyond remedy—and hence, the giving of sight to the blind is generally put in the front of the mighty works of healing by our Lord. The methods used by Him in these miracles varied probably according to the degree of faith in the blind man; all were merely tokens, not intended

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as remedies. The case of the man in [Mr 8:22](#) whose healing seemed gradual is an instance of the phenomenon met with in cases where, by operation, sight has been given to one congenitally blind, where it takes some time before he can interpret his new sensations.

The blindness of old age, probably from senile cataract, is described in the cases of Eli at 98 years of age (1Sa 3:2; 4:15), Ahijah (1Ki 14:4), and Isaac (Ge 27:1). The smiting of Elymas (Ac 13:11) and the Syrian soldiers (2Ki 6:18) was either a miraculous intervention or more probably a temporary hypnotism; that of Paul (Ac 9:8) was doubtless a temporary paralysis of the retinal cells from the bright light. The "scales" mentioned were not material but in the restoration of his sight it seemed as if scales had fallen from his eyes. It probably left behind a weakness of the eyes (see [thORN IN THE FLESH](#)). That blindness of Tobit (Tobit 2:10), from the irritation of sparrows' dung, may have been some form of conjunctivitis, and the cure by the gall of the fish is paralleled by the account given in Pliny (xxxii.24) where the gall of the fish *Callionymus Lyra* is recommended as an application in some cases of blindness. The hypothesis that the gall was used as a pigment to obscure the whiteness of an opaque cornea (for which Indian ink tattooing has been recommended, not as a cure but to remove the unsightliness of a white spot) has nothing in its favor for thereby the sight would not be restored. The only other reference to medicaments is the figurative mention of eyesalve in Re 3:18.

Blindness unfitted a man for the priesthood (Le 21:18); but care of the blind was specially enjoined in the Law (Le 19:14), and offenses against them are regarded as breaches of Law (De 27:18).

Figuratively, blindness is used to represent want of mental perception, want of prevision, recklessness, and incapacity to perceive moral distinctions (Isa 42:16,18,19; Mt 23:16 ff; Joh 9:39 ff).

BLINDNESS, JUDICIAL

ju-dish'-al, joo-dish'-al: Among the ancient Israelites in the pre-Canaanite period disputes within the family or clan or tribe would be settled by the natural head of the family or clan or tribe. According to Ex 18 Moses, as the leader of the tribes, settled all disputes. But he was compelled to appoint a body of magistrates—heads of families—to act in conjunction with himself, and under his judicial oversight. These magistrates settled ordinary disputes while he reserved for himself the more difficult cases. After the conquest of Canaan, the conditions of life became so complex, and questions of a difficult nature so constantly arose, that steps were taken

- (1) to appoint official judges—elders of the city (Jos 8:33; Jud 8:3; 1Ki 21:8);
- (2) to codify ancient custom, and
- (3) to place the administration of justice on an organized basis.

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It is significant that in one of the oldest documents in the Pentateuch—namely, in the Book of the Covenant (Ex 20:20- 23:33)—the miscarriage of justice was of such frequent occurrence as to require special mention (23:1-3,6-8). In fact the Old Testament abounds with allusions to the corruption and venality of the magisterial bench (De 16:19; Le 19:15; Am 5:12; Mic 3:11; 7:3; Isa 1:23; 5:23; Ze 3:3; Ps 15:5; Pr 17:23). According to the Book of the Covenant (Ex 23:8) ‘a bribe blindeth the eyes of the open-eyed.’ This descriptive phrase indicates a prolific cause of the miscarriage of justice—an exceedingly common thing in the East, in the present no less than in the past. The prohibition in Ex 23:3, "Neither shalt thou favor a poor man in his cause," is rather remarkable and many scholars are of opinion that "a great man" should be read for "a poor man" as, according to 23:6 the King James Version, the common fault was "wresting the judgment of the poor." The rich alone could offer a satisfactory bribe. But it should be pointed out that Le 19:15 legislates in view of both tendencies— "respecting the person of the poor:" and "honoring the person of the mighty." Sympathy with the poor no less than a bribe from the well-to-do might affect the judgment of the bench. De 16:19 reproduces the words of the Book of the Covenant with a slight alteration—namely, "eyes of the wise" for "eyes of the open-eyed" ("them that have sight"). Both phrases vividly bring out the baneful effect of bribery—a magistrate otherwise upright and honest—open-eyed and wise—may be unconsciously yet effectively influenced in his judicial decisions by a gift sufficiently large. A similar phrase is found in the story of Abraham’s life (Ge 20:16). A gift of a thousand shekels to Abraham was intended to be a "covering of the eyes" for Sarah, i.e. compensation or reparation for the wrong which had been done. For a gift of such magnitude she ought to wink at the injury. Job 9:24 declares in his bitterness that God "covereth the faces of the judges"—inflicts judicial blindness on them so that justice in this world is out of the question. Judicial corruption was the burden of the prophets’ preaching—"judges loved bribes, and followed after rewards," with the result that "the fatherless" and "the widow" were helpless to have their grievances redressed (Isa 1:23). A satisfactory reward would always secure the acquittal of the offender (Isa 5:23). Micah combines judges, priests

and prophets under a similar charge; they are all guilty of gross venality (Isa 3:11). **Pr 17:23** defines the wicked person as one who is always prepared to take a "bribe out of the bosom, to pervert the ways of justice"; on the other hand the good man is he who will not take a reward against the innocent (Ps 15:5) or "shaketh his hands from taking a bribe" (Isa 33:15). In regard to Yahweh alone is absolute incorruptibility affirmed—he "regardeth not persons, nor taketh reward" (De 10:17).

T. Lewis

BLOOD

blud (dam, probably from 'adham "to be red"; haima): Used in the Old Testament to designate the life principle in either animal or vegetable, as the blood of man or the juice of the grape (Le 17:11, et al.); in the New Testament for the blood of an animal, the atoning blood of Christ, and in both Old Testament and New Testament in a figurative sense for bloodshed or murder (Ge 37:26; Ho 4:2; Re 16:6).

1. Primitive Ideas:

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vicarious shedding of blood by Christ Himself (1Jo 1:7). As in the Old Testament "blood" was also used to signify the juice of grapes, the most natural substitute for the drinking of blood would be the use of wine. Jesus takes advantage of this, and introduces the beautiful and significant custom (Mt 26:28) of drinking wine and eating bread as symbolic of the primitive intertransfusion of blood and flesh in a pledge of eternal friendship (compare Ex 24:6,7; Joh 6:53-56). This is the climactic observance of blood rites recorded in the Bible.

LITERATURE.

Trumbull, The Blood Covenant and The Threshold Covenant; Westermarck, The Origin and Development of the Moral Ideas; Robertson Smith, Lectures on the Religion of the Semites.

Walter G. Clippinger

BLOOD AND WATER

(haima kai hudor): The remarkable passage (Joh 19:34) from which this expression is taken refers to the piercing of the Savior's side by the soldier. The evangelist notes here what he, as an eyewitness of the crucifixion, had seen as a surprising fact. Whereon this surprise was founded cannot now be more than guessed at. Nor is it necessary here to discuss the reason or reasons why the apostle mentions the fact at all in his report, whether merely for historical accuracy and completeness, or as a possible proof of the actual death of Christ, which at an early date became a subject of doubt among certain Christian sects, or whether by it he wished to refer to the mystical relation of baptismal cleansing ("water") and the atonement ("blood") as signified thereby. Let it suffice to state that a reference often made to 1Jo 5:6,8 is here quite out of place. This passage, though used by certain Fathers of the church as a proof of the last-named doctrine, does not indeed refer to this wonderful incident of the crucifixion story. The argument of 1Jo 5:8 concerns the Messiahship of Jesus, which is proved by a

threefold witness, for He is the one whom at the baptism of John ("water") God attested as the Messiah by the heavenly voice, "This is my beloved Son," who at the crucifixion ("blood") had the testimony that the Father had accepted His atoning sacrifice, and whose promise of sending the Comforter fulfilled on Pentecost ("spirit") presented us with the final proof of the completed Messianic task. The same expression in 1Jo 5:6 refers probably to the same argument with the implied meaning that Jesus came not only by the merely ceremonial water of baptism, but also by the more important, because vivifying, blood of atonement.

The physiological aspect of this incident of the crucifixion has been first discussed by Gruner (*Commentatio de morte Jesu Christi vera*, Halle, 1805), who has shown that the blood released by the spear-thrust of the soldier must have been extravasated before the opening of the side took place, for only so could it have been poured forth in the described manner. While a number of commentators have opposed this view as a fanciful explanation, and have preferred to give the statement of the evangelist a symbolical meaning in the sense of the doctrines of baptism and eucharist (so Baur, Strauss, Reuss and others), some modern physiologists are convinced that in this passage a wonderful phenomenon is reported to us, which, inexplicable to the sacred historian, contains for us an almost certain clue to the real cause of the Savior's death.

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Dr. Stroud (On the Physiological Cause of the Death of Christ, London, 1847) basing his remarks on numerous postmortems, pronounced the opinion that here we had a proof of the death of Christ being due not to the effects of crucifixion but to "laceration or rupture of the heart" as a consequence of supreme mental agony and sorrow. It is well attested that usually the suffering on the cross was very prolonged. It often lasted two or three days, when death would supervene from exhaustion. There were no physical reasons why Christ should not have lived very much longer on the cross than He did. On the other hand, death caused by laceration of the heart in consequence of great mental suffering would be almost instantaneous. In such a case the phrase "of a broken heart," becomes literally true. The life blood flowing through the aperture or laceration into the pericardium or caul of the heart, being extravasated, soon coagulates into the red clot (blood) and the limpid serum (water). This accumulation in the heart-sac was released by the spear-thrust of the soldier (which here takes providentially the place of a postmortem without which it would have been impossible to determine the real cause of death), and from the gaping wound there flow the two component parts of blood distinctly visible.

Several distinguished physicians have accepted Dr. Stroud's argument, and some have strengthened it by the observation of additional symptoms. We may mention Dr. James Begbie, fellow and late president of the Royal College of Physicians of Edinburgh, Sir J. Y. Simpson, professor at the University of Edinburgh, and others (see Dr. Hanna, Our Lord's Life on Earth, Appendix I). The latter refers to the loud cry, mentioned by the Synoptists (Mt 27:50; Mr 15:37; Lu 23:46), which preceded the actual death of Jesus, as a symptom characteristic of cases of "broken heart." He adds that Dr. Walshe, professor of medicine in University College, London, one of the greatest authorities on the diseases of the heart, says that a "piercing shriek" is always uttered in such cases immediately before the end.

While we may never reach a state of absolute certainty on this subject, there is no valid reason to deny the probability of this view of the death of Christ. It

certainly gives a more solemn insight into Christ's spiritual anguish, "the travail of his soul" on our behalf, which weighed upon Him so heavily that long before the usual term of bodily and therefore endurable suffering of crucified persons Christ's loving heart broke, achieving the great atoning sacrifice for all mankind.

H. L. E. Luring

BLOOD, AVENGER OF

See [AVENGER](#) .

BLOOD, ISSUE OF

ish'-u.

See [BLOODY FLUX](#) .

BLOOD-REVENGE

blud-re-venj':

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See [AVENGER](#) .

BLOODGUILTINESS

blud-gilt'-i-nes: Found in the King James Version only in Ps 51:14. The Revised Version (British and American) adds Ex 22:2,3; 1Sa 25:26,33. Eze 18:13 seems to indicate that the phrase does not necessarily signify bloodshed, but any grievous sin which, if it remains, will block God's favor to His land and people (compare De 21:8; Isa 1:15). Ps 51 is to be interpreted in this light.

BLOODSHEDDING

blud'-shed-ing (haimatekchusia, Heb 9:22): In this passage the indispensability of expiating sacrifice is positively set forth.

BLOODTHIRSTY

blud'-thurs-ti ('anshe damim, "men of blood"): This occurs in the King James Version only in Pr 29:10; in the Revised Version (British and American), Ps 5:6; 55:23; 59:2; 139:19.

See [BLOODY](#) .

BLOODY

blud'-i (dam =" blood" of man or an animal; and where the King James translators have rendered with the adjective "bloody," the Hebrew employs the noun in the construct case, "of blood"): "A bridegroom of blood" (Ex 4:25,26, the King James Version bloody husband). Zipporah, not being an Israelite, probably objected to the circumcision of infants, if not to the rite altogether; apprehending, however, that her husband's life was imperiled possibly through some grievous sickness (Ex 4:24) because of their disobedience in this particular,

she performed the ceremony herself upon her son, saying, "A bridegroom of blood art thou to me."

In the Revised Version (British and American) the expression (the King James Version "bloody") is variously rendered, "man of blood" (2Sa 16:7,8); "men of blood" (Ps 26:9); "bloodthirsty" (Ps 5:6; 59:2; 139:19). In 2Sa 21:1, "It is for Saul, and for his bloody house," might be rendered "Upon Saul and his house rests bloodshed."

Ezekiel calls Jerusalem "the bloody city" (Eze 22:2; 24:6; compare Eze 7:23), referring to those unjustly put to death by the wicked rulers of Jerusalem. Nineveh also is called "the bloody city" (Na 3:1). The capital here virtually stands for the kingdom, and history bears witness to the enormous cruelties perpetrated by the Assyrian rulers. It is siege on siege, pools of blood everywhere, the flaying of men alive, "great baskets stuffed with the salted heads of their foes." For two hundred years it is the story of brute force and ruthless cruelty. "The prey departeth not." And now every cruelty which they have visited upon others is to be turned upon themselves (Na 3:19).

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M. O. Evans

BLOODY FLUX

fluks (puretos kai dusenteria, literally "fever and dysentery"): The disease by which the father of Publius was afflicted in Malta (Ac 28:8). the Revised Version (British and American) calls it "dysentery"; a common and dangerous disease which in Malta is often fatal to soldiers of the garrison even at the present day (Aitken, Pract. of Medicine, II, 841). It is also prevalent in Palestine at certain seasons, and in Egypt its mortality was formerly about 36 percent. Its older name was due to the discharge of blood from the intestine. Sometimes portions of the bowel become gangrenous and slough, the condition described as affecting Jehoram (2Ch 21:19). There seems to have been an epidemic of the disease at the time of his seizure (2Ch 21:14,15), and in the case of the king it left behind it a chronic ulcerated condition, ending in gangrene. Somewhat similar conditions of chronic intestinal ulceration following epidemic dysentery I have seen in persons who had suffered from this disease in India.

Alex. Macalister

BLOODY SWEAT

(swet hosei thromboi haimatos): Described in Lu 22:44 as a physical accompaniment of our Lord's agony at Gethsemane (on the passage, which is absent in some manuscripts, see Westcott and Hort, The New Testament in Greek). Many old writers take this to mean that the perspiration dropped in the same manner as clots of blood drop from a wound, regarding the Greek word prefixed as expressing merely a comparison as in Mt 28:3, where leukon hos chion means "white as snow." Cases of actual exudation of blood are described in several of the medieval accounts of stigmatization, and Lefebvre describes the occurrence of something similar in his account of Louise Lateau in 1870. For references to these cases see the article "Stigmatization" in Encyclopedia

Britannica (11th edition), XXII, 550. It is perhaps in favor of the older interpretation that the word used by Aeschylus for drops of blood is stagon (Agam. 1122) and by Euripides stalagmos, not thromboi. None of the instances given by Tissot (Traite des nerfs, 279), or Schenck (Observ. med., III, 45:5), can be said to be unimpeachable; but as the agony of our Lord was unexampled in human experience, it is conceivable that it may have been attended with physical conditions of a unique nature.

Alex. Macalister

BLOOM; BLOSSOM

bloom, blos'-um.

See **FLOWERS** .

BLOT

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blot (mum, contracted from me'um, "spot"): Occurs in the sense of scorn (Pr 9:7). In Job 31:7 (the King James Version) it is used figuratively of a moral defect; the Revised Version (British and American) has "spot." Blot out (machah, "to wipe out," exaleipho, "to smear out"), to obliterate or destroy: "That a tribe be not blotted out" (the King James Version "destroyed," Jud 21:17). To blot men out of God's book is to cut them off by an untimely death (Ex 32:32).

Figuratively: "To blot out sin" is to forgive sin fully (Ps 51:1,9; Ac 3:19; Col 2:14). Not to blot out sin is to reserve for punishment (Ne 4:5). The names of those who inherit eternal life are not blotted out of the "book of life" (Re 3:5).

See [BOOK OF LIFE](#) ; [BOOK OF REMEMBRANCE](#) ; [FORGIVENESS](#) .

L. Kaiser

BLOW

blo (nashaph): Used with reference to the wind (Ex 15:10; Ps 78:26; 147:18; pneo, "to breathe," Lu 12:55; Joh 3:8; Re 7:1); taqa', with reference to trumpet sound (Nu 10:3- 10; 31:6 the King James Version; Jud 7:18,20; 1Ki 1:34; 1Ch 15:24; Ps 81:3; Eze 33:3,6; Ho 5:8; Joe 2:1,15); puach, with reference to the strong expulsion of the breath (Eze 21:31; 22:20,21; Hag 1:9; Isa 40:7; 54:16; Job 20:26); nashaph, with reference to a forcible slap or stroke with hand or an instrument (Ps 39:10; Isa 40:24; Jer 14:17 the King James Version).

Frank E. Hirsch

BLUE

bloo.

See [COLORS](#) .

BOANERGES

bo-a-nur'-jez (Boanerges; bene reghesh, "sons of thunder"): The surname bestowed by Jesus upon James and John, the sons of Zebedee, when they were ordained to the apostleship (Mr 3:17). See **JAMES** . It has also been regarded as an equivalent of the "Heavenly Twins," the Sons of Zeus or Thunder. According to this interpretation, the name Boanerges would represent the Dioscuri in some form or other of their varied presentation in the cults of the Mediterranean (compare Professor J. Rendel Harris in The Expositor, series vii, III, 146).

C. M. Kerr

BOAR

bor (chazir): In lamenting the troubled state of the Jewish nation the Psalmist (Ps 80:13) says: "The boar out of the wood doth ravage it, and the wild beasts of the field

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feed on it," with evident reference to Israel's enemies, the Assyrians, etc. The wild boar is abundant in certain parts of Palestine and Syria, especially in the thickets which border the lakes and rivers, as about the Chuleh, the sea of Galilee, the Jordan, and in the deltas of streams flowing into the Dead Sea, as Ghaur-us-Cafiyeh. Several fountains in Lebanon bear the name, 'Ain-ul-Chazir, though chazir is not an Arabic word, khazir being the Arabic for "swine."

See **SWINE** .

Alfred Ely Day

BOARD

bord (qeresh, "a slab or plank," "deck of a ship," "bench," "board"): This word is found in Ex 26:16-21; 36:21 ff; its plural occurs in Ex 26:15,17-29; 35:11; 36:20-34; 39:33; 40:18; Nu 3:36; 4:31. This word also is used in translation of luach (Ex 27:8; 38:7; So 8:9; Eze 27:5 the King James Version) = "a tablet" (of stone, wood or metal), "board," "plate," "table"; also of tsala' = "rib," hence, a "side," "timber," "plank" (1Ki 6:15 f). In 1Ki 6:9, sedherah = "a rank," "a row," hence, "a range" or "board" is used. In the New Testament we find the expression "on board" in Ac 27:44 the King James Version, in translation of epi sanisin = "planks."

Frank E. Hirsch

BOAST

bost (halal, "to praise"; kauchaomai, "to vaunt oneself," used both in a good and a bad sense): To praise God: "In God have we made our boast all the day long" (Ps 44:8); to praise oneself, to vaunt (Ps 10:3). In the New Testament the Revised Version (British and American) frequently translates "glory," where the King James Version has "boast," in a good sense (2Co 7:14). In the sense of self-

righteousness (Eph 2:9; Ro 2:17,23). Boaster (alazon, "a braggart") occurs in the King James Version (Ro 1:30; 2Ti 3:2); the Revised Version (British and American) has "boastful."

BOAT

bot.

See [SHIPS AND BOATS](#) .

BOAZ

bo'-az (bo'az; Booz; "quickness" (?) Ru 2-4; 1Ch 2:11,12; Mt 1:5; Lu 3:32):

(1) A resident of Bethlehem and kinsman of Elimelech, Naomi's husband. In Ru 2:1 he is described as a gibbor chayil, a phrase which can mean either "a mighty man of valor" or else "a man of position and wealth." The latter is probably the sense in which the phrase is applied to Boaz (compare 1Sa 9:1). He had fields outside the town, and to them Ru went to glean. Boaz noticed her and extended special kindness

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and protection to her, bidding her remain with his female workers, and charging the men not to illtreat her, and also giving her of the reapers' food at mealtime. Boaz awoke one night and found Ru lying at his feet. He praised her virtue, and promised to take charge of her if her dead husband's next-of-kin failed to do so. He laid her case before the next-of-kin, and finally redeemed the family property himself and bought as well the right to take Ru in marriage. The son of Boaz and Ru was Obed, father of Jesse, and grandfather of David. 1Ch 2:11,12 makes Boaz a descendant of Hezron, and so probably a chief of the Hezronite clan in Bethlehem. Jewish tradition identifies Boaz with Ibzan (Jud 12:8-10).

Boaz "is set before us as a model of piety, generosity and chastity" (H. P. Smith, Old Testament History, 398). He found virtue and rewarded it. HPM, sections 501-8, gives a picture of the life of "a well-to-do landed proprietor of central Palestine," much of which could aptly be taken as a description of Boaz.

(2) The name of one of the two bronze pillars erected in front of Solomon's temple, the other being Jachin (1Ki 7:21; 2Ch 3:17).

See [JACHIN AND BOAZ ; TEMPLE](#) .

David Francis Roberts

BOCCAS

bok'-as (Bokkas): A priest in the line of Ezra (1 Esdras 8:2) called Bukki in Ezr 7:4 and Borith in 2 Esdras 1:2.

BOCHERU

bo'-ke-roo (bokheru): A son of Azrikam, Saul's descendant (1Ch 8:38 = 1Ch 9:34). For the ending ("-u"), compare the forms gashmu (Ne 6:1,6) and melikhu (Ne 12:14 the King James Version and the Revised Version, margin).

BOCHIM

bo'-kim (ha-bokhim): A place on the mountain West of Gilgal said to have been so named (literally "the weepers") because Israel wept there at the remonstrance of the angel (Jud 2:1,5). No name resembling this has been discovered. Given on the occasion mentioned, it may not have endured. Many, following Septuagint, identify it with Bethel.

BODY

bod'-i:

I. PHILOLOGICAL:

Generally speaking, the Old Testament language employs no fixed term for the human body as an entire organism in exact opposition to "soul" or "spirit."

Various

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(9) the resurrection or "spiritual" (v. natural) body of the redeemed in heaven (1Co 15:44);

(10) the whole personality, e.g. the spiritual presence, power and sacrificial work of Christ, the mystical meaning of "the body and the blood" symbolized in the bread and cup of the sacrament (1Co 11:27).

The term body is exceptionally rich in connection with the selfgiving, sacrificial, atoning work of Christ. It was the outward sphere or manifestation of His suffering. Through the physical He revealed the extent of His redeeming and sacrificial love. He "bare our sins in his body upon the tree" (1Pe 2:24), thus forever displacing all the ceaseless and costly sacrifices of the old dispensation (Heb 9:24-28). Special terms, "body of his flesh" ([Col 1:22](#)); "body of sin" (Ro 6:6); "body of this death" (Ro 7:24); "body of his glory" (Php 3:21).

ptoma, used only of fallen, i.e. dead bodies (Re 11:8,9).

Dwight M. Pratt

BODY OF DEATH

deth (soma tou thanatou): These words are found in Paul's impassioned argument on the reign of the law, which dooms man to continuous disappointment and convinces him of the terrible power of indwelling sin. "O wretched man that I am! who shall deliver me from the body of this death?" (Ro 7:24 the King James Version). It is the "picture of the still unredeemed man in his relation to the law" (Meyer). The translation, "this body of death," though grammatically possible, is logically impermissible. The picture here before the mind of the apostle is not physical but ethical. Death points to the dominion of sin, to the reign of the law, as revealed in his physical life, from which he is delivered only through regeneration, by faith in Christ. It points to the "I must" and to the "I cannot." It is therefore the bondage under the law of sin, the body as

the seat of this conscious and bitter struggle, that the figure points at. And yet the ethical may have a physical background. There may be a distant reference here to the dreadful punishment of the ancients of chaining the living body to a corpse, that the constant corruption of death might extinguish the life of the victim of this exquisite torture.

Henry E. Dosker

BODY OF HEAVEN

The King James Version translates the Hebrew idiom, *etsem ha-shamayim*, by "the body of heaven" (Ex 24:10). A more correct rendering is given in the Revised Version (British and American), "the very heaven," taking the word *etsem* in its idiomatic use as an intensive, which is derived from its literal meaning, "bone," as "strength," "substance," and then as "self" (compare Job 21:23); the substance of the blue, unclouded sky, hence, the clear sky itself.

BODY, SPIRITUAL

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spir'-it-u-al: Paul describes the body after the resurrection as a spiritual body (soma psuchikon) and contrasts it with the natural (psychical body, soma pneumatikon, 1Co 15:44). Our present natural body has for its life-principle the soul (psuche) but the resurrection body is adapted and subordinated to the spirit (pneuma). See **PSYCHOLOGY** . The apostle does not argue for a literal and material identity of that future body with the present one, but thinks of it as the counterpart of the present animal organism so conditioned as to be adapted to a state of existence which lies wholly within the sphere of the spirit. Against his Corinthian readers he argues that the resurrection cannot be succeeded by a state of non-existence, nor is he willing to admit a mere etherealized state. There must be a body, but between it and our present body there is a similar difference to that between the first and second Adam. The present body and the first Adam were alike dominated by the soul (psuche); but as the second Adam became a life-giving spirit, so will the resurrection body be a spiritual one. Christ became a life-giving spirit through the resurrection (Meyer on 1Co 15:45); and since we are to bear His image (1Co 15:49), it becomes evident that Christ's resurrection-body is the nearest possible approach to a sensible representation of the spiritual body. For this Paul argues more directly when he affirms that our resurrection-body shall be transformed according to the body of His glory (Php 3:21; compare 1Jo 3:2). The body of Christ after the resurrection was conformed in many respects to the body of His earthly life, yet with some marked differences. He ate (Lu 24:42,43); He breathed (Joh 20:22); possessed flesh and bones (Lu 24:39), and could be apprehended by the bodily senses (Lu 24:40; Joh 20:27). His body possessed characteristics which differentiated it entirely from the popular fancy of ghosts or apparitions (Lu 24:36-43). Yet His body was superior to the usual barriers which restrict human movements. Barred doors and distances did not impede His going (Joh 20:19-26; Lu 24:31-36). The context shows that the purpose of His eating was to convince the disciples that it was really He (Lu 24:41-43), and not to sustain life which His body was probably capable of maintaining in other ways. John speaks of His appearances after His resurrection as "manifestations" (Joh 21:1- 21). A change in His person and appearance had certainly taken place, for those who knew Him best did not at once recognize

Him ([Lu 24:16](#); [Joh 20:14](#)). It is evident therefore that the post-resurrection-body of Jesus was one that had the power of materializing itself to natural senses, or withdrawing itself at will. It was this same body which was taken into the heavens at the ascension, and which remains in heaven (Ac 1:11; 3:21). There is no hint that it underwent any change in its removal from earth. Hence, the spiritual body of which Paul speaks is not to be unlike the body which Jesus possessed after His resurrection. There is to be an absence of the desires and passions which belong naturally to the present bodily existence (Mt 22:30; Lu 20:35,36).

William Charles Morro

BODY-GUARD

bod'-i-gard: The expression occurs in Apocrypha (1 Esdras 3:4), "the body-guard that kept the king's person."

BOHAN

bo'-han (bohan, "thumb," "stumpy"): A son of Reuben according to Jos 15:6; 18:17. No mention is made of Bohan in the genealogies of Reuben. "The stone of Bohan"

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(’ebhen bohan) was a boundary mark on the Northeast frontier of Judah, separating it from Benjamin. Site unidentified.

BOIL (1)

(noun) (shechin; helkos): A localized inflamed swelling. The Hebrew word is derived from a root probably meaning "to burn," and is used as a generic term for the sores in the sixth plague of Egypt (Ex 9:9-11); for a sore which might be confounded with leprosy (Le 13:18-23); for Job’s malady (Job 2:7) and Hezekiah’s disease (2Ki 20:1; Isa 38:21). Our English word is derived from the verb "to beal," i.e. to suppurate, now obsolete except as a dialect word in Scotland and Ireland. Wyclif uses the name f or Lazarus’ sores (Lu 16:20), "houndis lickeden his bylis." The Egyptian word schn is the name of an abscess, and occurs in the reduplicated form chnchnt in Papyr. Ebers, CV. The plague of boils in Egypt came without warning immediately after the insect plagues of kinnim (sandflies) and that of ‘arobh or flies, and followed the epizootic murrain, which is suggestive in the light of the transmission of toxic germs by insects. It has been supposed by some to be elephantiasis, as Pliny says that this di sease was peculiar to Egypt (xxvi.5). A stronger case has been made out for its identity with confluent smallpox; but as it is not described as being a fatal disease, it may more probably have been an aggravated form of the ordinary gregarious furuncles or boils, due to the microbe streptococcus pyogenes.

Job’s body is said to have been covered with itchy, irritating sores which made his face unrecognizable, Job 2:12, caused continual burning pain (Job 3:24; 6:4), and which were infested with maggots (Job 7:5) and exhaled a nauseous fetor (Job 19:17). His sleep was destroyed and his nervous system enfeebled (Job 3:26) so that he required assistance to move, as he sat in the ashes (Job 2:8). Various diagnoses have been made of his malady, but it is most probable that it was a form of the disease known as "oriental sore," or "Bagdad boil," called in Algeria "Biskra batton," in which the intensely itchy sores are often multiple, affecting the face, hands, and other exposed parts. The cases which I have seen

have been very intractable and disfiguring.

Hezekiah's boil was apparently more localized, and the indefinite description would accord with that of a carbuncle. It seems to have rendered him unclean (Isa 38:22), though the reference may be to the practice referred to in Le 13:18 f. The "botch" of Egypt (De 28:27,35 the King James Version) is translation of the same word, as is "boil" in the Revised Version (British and American). Botch is an old English name for boil and occurs in Piers Plowman, and the adjective "botchy" is used in Troilus and Cressida (II, 1, 6). The word is cognate to the old French boche or poche, a form of our later word "pock." The sores of Lazarus (Lu 16:20) were probably old varicose ulcers, such as are as common on the legs of the old and poor in the East as they are in the West.

Alex. Macalister

BOIL (2)

(verb) (bashal, rathach): "Boil" is the translation of bashal, "to bubble up," "to boil," "to be cooked," Piel, "to cause to boil," "to cook" (Le 8:31; 1Ki 19:21; 2Ki 6:29; Eze

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46:20,24 bis); of rathach, "to be hot," "to boil," "to be made to boil," "to be greatly moved" under strong emotion (the bowels), Hiphil "to cause to boil" (Job 30:27 the King James Version "My bowels boiled, and rested not," the English Revised Version "My bowels boil." the American Standard Revised Version "My heart is troubled"; Job 41:31, "He maketh the deep to boil like a pot"; Eze 24:5, "make it boil well"); of ba'ah, "to bubble" or "well up" (Isa 64:2 (1, in Hebrew) "The fire causeth the waters to boil"); in King James Version, margin of Ps 45:1 ("My heart is inditing a good matter") we have Hebrew "boileth" or "bubbleth up" (rachash, "to boil" or "bubble up," the Revised Version (British and American) text, "My heart overfloweth with a goodly matter").

"Boiling-places," occurs in Eze 46:23 as the translation of mebhashsheloth, "hearths," "boiling-places." The American Standard Revised Version has "boiling-houses" for "places of them that boil" (Eze 46:24), "boil well" for "consume" (Eze 24:10). the American Standard Revised Version has "boiling over" for "unstable" (Ge 49:4; the English Revised Version, margin "bubbling over").

W. L. Walker

BOLDNESS

bold'-nes (parresia, "confidence," "fearlessness," "freedom of speech"): This was one of the results of discipleship (Ac 4:13,29,31; Eph 3:12; Php 1:20; 1Ti 3:13; 1Jo 4:17). It was a necessary qualification for the work assigned them. They were not only subject to violent persecutions, but also were the constant subject of ridicule and contempt. Paul uses the word in the sense of plainness in 2Co 3:12. In Heb 10:19; 1Jo 2:28; 4:17, it has the sense of freeness resulting from confidence. In Phm 1:8, the reference is to the authority which Paul claims in this case.

Jacob W. Kapp

BOLLED

bold (gibh‘ol, "the calyx of flowers"): Hence, "in bloom," and so rendered, in the Revised Version (British and American), of flowering flax (Ex 9:31).

BOLSTER

bol'-ster: Found in the King James Version only in 1Sa 19:13,16, "Behold, the teraphim was in the bed, with the pillow of goat's hair at the head thereof" (the King James Version "for his bolster"), and 1Sa 26:7,11,12,16, "Saul lay sleeping with his spear stuck in the ground at his head." "Bolster" in these passages in the King James Version was used to translate a Hebrew word whose true significance is "the place of the head," or "the head-place." It will be noted that it has disappeared from the Revised Version (British and American), which rightly has throughout "head," instead of "bolster."

See **CUSHION** .

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BOLT

bolt (na'al, "to bind up"): The ancient Hebrews had fastenings of wood or iron for the doors of houses (2Sa 13:17,18; So 5:5), city gates (Ne 3:3,6,13-15), prison doors, etc. (Isa 45:2), which were in the form of bolts. These were sometimes pushed back from within; but there were others which, by means of a key, could be unfastened and pushed back from without (Jud 3:23 ff). These were almost the only form of locks known.

See [BAR](#) ; [LOCKS](#) .

In Hab 3:5, resheph (a poetic word for "flame") is rendered "fiery bolts" (the King James Version "burning coals"). It seems to denote "the fiery bolts, by which Yahweh was imagined to produce pestilence or fever" (Driver, Deuteronomy, 367).

M. O. Evans

BOND

See [BAND](#) ; [BILL](#) ; [CHAIN](#) .

BONDAGE

bon'-daj: Used in two senses in Scripture, a literal and a metaphorical sense.

(1) In the former sense it refers

(a) to the condition of the Hebrews ('abhdhah) in Egypt (Ex 1:14 the King James Version; Ex 2:23 and often) which is frequently called "the house of bondage" ("slaves," 'abhadhim), Ex 13:3,14; 20:2; De 5:6 and often. It also refers to the condition of the Hebrews in Babylonia (Isa 14:3, the King James

Version) and in Persia (Ezr 9:8 f), where a slightly different form of the same root ('abhedhuth) is used in the original. In both these cases the bondage was not so much personal as national. As a rule individuals were not subject to individuals, but the whole Hebrew people were subject to the Egyptian, Babylonian and the Persian states. They were forced to labor on public works, and otherwise, and were denied their own freedom when the exigencies of state seemed to demand it. The former word 'abhodhah is also used in Ne 5:18 as descriptive of the subject and depressed conditions of the Hebrews in Palestine during the earlier years after their return from captivity, when they were still living under Persian suzerainty.

(b) The word bondage ('abhadhim) is also used to describe the slavery into which the poor Jews were being forced by their more prosperous brethren in the earlier years under the Persians in Palestine (Ne 5:5). Here true personal, though temporary, slavery is meant.

(c) Marriage is once referred to as a bondage (1Co 7:15) (verb douloo).

(2) It is used in the metaphorical sense only in New Testament. he douleia, "bondage," is the power of physical corruption as against the freedom of life (Ro

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8:21), the power of fear as over against the confidence of Christian faith (Ro 8:15; Heb 2:15), and especially is it the bondage of the letter, of the elements, of a ceremonial and institutional salvation which must be scrupulously and painfully observed, as contrasted with the freedom of the sons of God, emancipated by faith in Jesus Christ. This bondage is a peculiarly Pauline idea since he was fighting for Christian freedom (Ga 2:4; 4:3,9,24,25; 5:1). In 2Pe 2:19 the idea is essentially different. Libertinism, masquerading under the name of freedom, is branded as bondage, in contrast with the true freedom of righteous living.

See **SLAVERY** .

William Joseph McGlothlin

BONDMAID

bond'-mad: Occurs but three times in the King James Version (Le 19:20; 25:44; Ga 4:22 (the Revised Version (British and American) "handmaid")). The first instance is that of Hebrew girl who has by birth, purchase or otherwise come into temporary slavery. The word here is shiphchah. It occurs often in the Old Testament, but is elsewhere translated "maid," "handmaid," "woman servant," "maidservant," etc. The other instance (Le 25:44) refers to foreign slave girls and has different word, 'amah, which also occurs number of times, but is elsewhere translated "handmaid," etc. The New Testament instance (Ga 4:22) refers to Hagar, Abraham's Egyptian slave girl. The original word paidiske, occurs several other times, but in the King James Version is elsewhere translated "maid," "damsel," etc. It means a slave girl.

See **SLAVERY** .

William Joseph McGlothlin

BONDMAN

bond'-man: One of the translations of the word 'ebhedh, very common in the Old Testament. It refers to the ordinary slave, either foreign (Ge 43:18; 44:9,33; Le 25:44,46) or Hebrew (Le 25:42; 2Ki 4:1). Hebrews were forbidden to enslave Hebrews, but did it nevertheless. It also refers to the Israelites in the bondage of Egypt (De 15:15, and often), and in the exile of Babylonia (Ezr 9:9). The intended treatment of the men of Judah in Samaria (2Ch 28:10) was apparently to sell them into ordinary slavery or bondage. The word is used once in the New Testament (Re 6:15) to translate doulos, where it evidently means a slave in contrast with a freeman.

See [SLAVERY](#) .

William Joseph McGlothlin

BONDSERVANT

bond'-sur-vant: Appears only once in the King James Version (Le 25:39) where it translates 'ebhedh, "a slave": "Thou shalt not cause him to render the service of a bondservant" or slave. the Revised Version (British and American) frequently uses

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bondservant (doulos) instead of the word "servant" of the King James Version (Joh 8:34,35; 1Co 7:21; Ga 4:7).

See **SLAVERY** .

BONE; BONES

bon (‘etsem, ‘otsem; Aramaic gerem, by extension used for "bony frame," "body," "strength," Ps 35:10; "the whole man"; Lu 24:39, "flesh and bones" = the solid and tangible framework of the body; figuratively the substance, the idea of a thing, the thing, per se): Figurative: Very often we find the use of these words in metaphorical phrases, in which a disease or a discomfort of the body denotes certain emotions or mental attitudes. Thus the expression "rottenness of the bones" (Pr 12:4; 14:30) signifies the feelings of a man whose wife causes him shame and confusion, or is equivalent to "envy," "jealousy." The translation of the Septuagint in these passages by skolex, "worm," and ses, "maggot," "moth," is incorrect. The same phrase is used in Hab 3:16 for utter dejectedness through the anticipation of approaching evil. Similarly the "shaking of the bones" (Job 4:14) is expressive of fear, and denotes dejection and sadness in Jer 23:9. The "burning of the bones" is found as a symptom of Job's disease (Job 30:30), and stands for grief, depression of spirits in Ps 102:3 and La 1:13, and also for the feeling of Jeremiah, when he attempted to hold back the Divine message (Jer 20:9), while "dryness of bones" (Pr 17:22) is the opposite of "good health." Other similar expressions of mental distress are the "piercing of the bones" (Job 30:17), the bones are "troubled" (Ps 6:2), "out of joint" (Ps 22:14), "consumed" (Ps 31:10 the King James Version), "wasted away" or "waxed old" (Ps 32:3), "broken" (Ps 51:8; La 3:4), "ill at rest" (Ps 38:3), "bone of my bones," etc. (Ge 2:23), having the same nature, and the nearest relation (2Sa 5:1) and affection (Eph 5:30). In the last-mentioned passage, the Revised Version (British and American) omits "of his flesh, and of his bones" as an interpolation from Ge 2:23. The figs. in Mic 3:2,3 are expressive of the most cruel oppression and murder.

H. L. E. Luering

BONNET

bon'-et: In the King James Version the designation of the special headdress of the rank and file of the priesthood, the Revised Version (British and American) "head-tire" (Ex 28:40). It consisted of a long swath of fine white linen wound around the head in oriental fashion. The Hebrew word found in Ex 29:9 the Revised Version (British and American), "to bind head-tires," literally "to wind head-tires," means, in the light of usage, "to form an egg-shaped turban." Compare Josephus, Ant, III, vii, 3; and see Rich, Dict. Roman and Greek Ant, under the word pileus, for illustration of the egg-shaped cap of Ulysses, with which Jerome compared the priestly turban.

See **DRESS** ; **MITRE** , etc.

BOOK

book (cepher; he biblos):

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above subjects. Paragraphs with bibliographies on others of above topics will be found in the W. Sanday article on "Bible," just preceding.

E. C. Richardson

BOOK OF ABRAHAM

See [APOCALYPTIC LITERATURE](#) .

BOOK OF ENOCH

See [ENOCH, BOOK OF](#) .

BOOK OF JUBILEES

See [APOCALYPTIC LITERATURE](#) ; [APOCRYPHA](#) .

BOOK OF LIFE

(cepher chayyim; he biblos tes zoes, "book of life"): The phrase is derived from the custom of the ancients of keeping genealogical records (Ne 7:5,64; 12:22,23) and of enrolling citizens for various purposes (Jer 22:30; Eze 13:9). So, God is represented as having a record of all who are under His special care and guardianship. To be blotted out of the Book of Life is to be cut off from God's favor, to suffer an untimely death, as when Moses pleads that he be blotted out of God's book—that he might die, rather than that Israel should be destroyed (Ex 32:32; Ps 69:28). In the New Testament it is the record of the righteous who are to inherit eternal life (Php 4:3; Re 3:5; 13:8; 17:8; 21:27). In the apocalyptic writings there is the conception of a book or of books, that are in God's keeping, and upon which the final judgment is to be based (Da 7:10; 12:1; Re 20:12,15; compare Book Jubilees 39:6; 19:9).

See [APOCALYPSE](#) ; [BLOT](#) ; [BOOK OF REMEMBRANCE](#) ; [JUDGMENT , LAST](#) .

L. Kaiser

BOOK OF NOAH

See [APOCALYPTIC LITERATURE](#) .

BOOK OF REMEMBRANCE

re-mem'-brans (cepher zikkdron, "book of record"): Is related in meaning to the "Book of Life." It refers to a list of the righteous, recorded in a book that lies before God (Mal 3:16; compare Da 7:10).

See [BOOK OF LIFE](#) .

BOOKS OF ADAM

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See [APOCALYPTIC LITERATURE](#) ; [ADAM, BOOKS OF](#) .

BOOT

boot (ce'on; the King James Version battle; the American Standard Revised Version "armor"; the American Revised Version, margin "boot"): The word ce'on, found only in Isa 9:5 (Hebrew 9:4), is probably a loanword from the Assyrian *senu*, meaning "shoe," "sandal." The root has the same meaning in Aramaic and Ethiopic. The passage should be translated "every boot of the booted warrior."

BOOTH

booth, booth: The Hebrew word *cukkah* (rendered in the King James Version "booth" or "booths," eleven times; "tabernacle" or "tabernacles," ten times; "pavilion" or "pavilions," five times; "cottage" once) means a hut made of wattled twigs or branches (Le 23:42; Ne 8:15). In countries where trees are abundant such wattled structures are common as temporary buildings as they can be constructed in a very short time. Cattle were probably housed in them (Ge 33:17). Such hurriedly-made huts were used by soldiers (2Sa 11:11; 1Ki 20:12) and by harvesters—hence, the name feast of "booths" or "tabernacles" (see [TABERNACLES, FEAST OF](#)). Job 27:18 uses booth (parallel moth's house) as a symbol of impermanence. Similar huts were erected in vineyards, etc., to protect them from robbers and beasts of prey. The isolated condition of Jerusalem in the time of the prophet Isaiah is compared to a "booth in a vineyard" (Isa 18).

T. Lewis

BOOTHS, FEAST OF

See [FEASTS AND FASTS, I, 2](#) .

BOOTY

boot'-i (baz and baz): "Booty" is the translation of baz or baz, usually rendered "prey" and "spoil" (Jer 49:32); of malqoach, "prey," "booty" (Nu 31:32, "the booty—the rest of the prey," the Revised Version (British and American) "the prey, over and above the booty," baz); of meshicah, "spoil" (Hab 2:7; Ze 1:13; the Revised Version (British and American) "spoil"); of ophaleia, "gain" (2 Macc 8:20). "Booty respects what is of personal service to the captor; spoils whatever serves to designate his triumph; prey includes whatever gratifies the appetite and is to be consumed" (Crabb, English Synonymes). Persons (for slaves, etc.) might be part of the booty. See also **SPOIL** .

W. L. Walker

BOOZ

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bo'-oz (TR, Booz; Westcott and Hort, The New Testament in Greek, Boes): the King James Version, Greek form of Boaz (thus, the Revised Version (British and American)) (Mt 1:5; Lu 3:32).

BOR-ASHAN

bor-ash'-an: A correction of the Massoretic Text in the American Standard Revised Version in 1Sa 30:30 for the King James Version "Chor-ashan" and the English Revised Version "Cor-ashan." Probably the same as **ASHAN** (Jos 15:42; 1Ch 4:32; 6:59), which see.

BORDER; BORDERS

bor'-der: Indicating in both singular and plural the outlines or territory of a country. In the sense of "limits," "boundaries" or "territory," it occurs as a translation of gebhul (and its feminine gebhulah, in Ps 74:17) in numerous passages in Old Testament, especially in Josh. yerekhdh = "the flank," "the side," "the coast," hence, "the border" occurs in Ge 49:13; qatseh = "an extremity" "brim," "brink," "edge" (Ex 16:35; 19:12; Jos 4:19); micgereth = something enclosing, i.e. "a margin" (Ex 37:12,14; 1Ki 7:28 f, 31 f, 35 f the King James Version; 2Ki 16:17 the King James Version); saphah or sepheth = "the lip" (as a natural boundary) hence, "a margin" "brim," "brink," "edge" (Ex 28:26; 39:19 the King James Version); qets = "an extremity" "end" (2Ki 19:23 the King James Version); totsah'ah = "exit," hence, "boundary" (1Ch 5:16); tor = "a succession" "a string" "row," hence, "border" (So 1:11 the King James Version); yadh = "hand," used in a great variety of applications, both literally and figuratively, proximate and remote; but how it should be translated with "border" in 1Ch 7:29 is not clear; better would be: "in the hands of the children of Manasseh." Three Greek words occur for the idea: kraspedon = "a margin," "fringe" (Mt 23:5; Mr 6:56; Lu 8:44); horion = "a limit," "a boundary line" (Mt 4:13); methorios = "contiguous" (neuter plural as noun, "frontier," "border" in Mr 7:24).

Frank E. Hirsch

BORDERER

bor'-der-er (parakeimenous): One who dwells on the borders or confines of a country. Only in 2 Macc 9:25, "The princes that are borderers and neighbors unto my kingdom."

BORE

bor: According to the Book of the Covenant (Ex 20:20-23:33) a slave whom his master had purchased was to be released after six years. Should he choose to remain in his master's service a religious ceremony was necessary to ratify his decision. "Then his master shall bring him unto God" (better than "unto the judges" of the King James Version), "and shall bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl" (Ex 21:6). It is highly improbable that "unto God" means "to a sanctuary"; for there was no special reason for performing this ceremony near the door of a sanctuary. On the other hand the entrance to a private

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house was a sacred spot. According to primitive thinking near the door dwelt the household gods whose function it was to guard the house and its occupants, e.g. against the entry of disease. It was natural that the ceremony of attaching the slave permanently to the master's household should be performed in the presence of the household gods. "The boring of the ear of slaves was a common practice in antiquity, possibly to symbolize the duty of obedience, as the ear was the organ of hearing" (Bennett). The Deuteronomist ([De 15:17](#)) rejects the religious aspect of the ceremony—probably as a relic of Canaanite religion—and looks upon it as a secular and symbolical operation. According to his view, the awl was thrust through the ear of the slave to the door. The slave in question was permanently attached to the household.

T. Lewis

BORITH

bo'-rith: Mentioned in the genealogical table which traces the descent of Esdras (Ezra) from Aaron (2 Esdras 1:2). In 1 Esdras 8:2, his name appears as [BOCCAS](#) (which see), and in 1Ch 6:5,51; Ezr 7:4, [BUKKI](#) (which see).

BORN

See [BORN](#) .

BORN AGAIN

See [REGENERATION](#) .

BORNE

See [BORN](#) .

BORROWING

bor'-o-ing:

(1) In the Old Testament period loans were not of a commercial nature, i.e. they were not granted to enable a man to start or run a business. They were really a form of charity, and were made by the lender only to meet the pressure of poverty. To the borrower they were esteemed a form of misfortune (De 28:12 f), and by the lender a form of beneficence. Hence, the tone of the Mosaic legislation on the subject.

(2) Laying interest upon the poor of Israel was forbidden in all the codes (see Ex 22:25 (JE); De 23:19; Le 25:36 H), because it was looked upon as making unwarranted profit out of a brother's distress: "If thou lend money to any of my people with thee that is poor, thou shalt not be to him as a creditor; neither shall ye lay upon him interest and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious."

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(3) The Law, however, allowed interest to be taken of a foreigner, or non-Jew (De 23:20: "Unto a foreigner thou mayest lend upon interest"; compare De 15:3); and even among Jews pledges were allowed under limitations, or taken against the law (De 24:10; compare Job 24:2,3 "There are that remove the landmarks they take the widow's ox for a pledge"). In De 15:1 ff there is a remarkable law providing a "release" by the creditor every "seven years," a "letting drop of loans" (see Driver in the place cited.). In Ex 3:22, the King James Version "shall borrow" is rendered "shall ask" in the Revised Version (British and American).

George B. Eager

BOSCATH

bos'-kath.

See **BOZKATH** .

BOSOM

booz'-um: In the ordinary signification of the anterior upper portion of the trunk of the body, choq or cheq, "inlet", "lap" (Ex 4:6,7; Nu 11:12; De 13:6; 28:54,56; Ru 4:16; Ps 74:11; Isa 65:6,7; La 2:12). "A present in the bosom" (Pr 21:14): bribes carried ready for use in the fold of the robe. chetsen =" bosom" (with special reference to that portion of the body which is between the arms), occurs in Ps 129:7; chobh =" a cherisher," hence, "the bosom" (Job 31:33); tsallachath = something advanced or deep, "a bowl"; figurative "the bosom" (Pr 19:24 the King James Version; Pr 26:15 the King James Version). The Greek employs kolpos (Lu 6:38; Joh 13:23). For Abraham's bosom, see separate article.

Figurative: In a figurative sense it denotes intimacy and unrestrained intercourse (Ge 16:5; 2Sa 12:8); tender care and watchfulness (Isa 40:11); closest intimacy

and most perfect knowledge (Joh 1:18); "into their bosom" (Ps 79:12) indicates the bosom as the seat of thought and reflection.

F. E. Hirsch

BOSOM, ABRAHAM'S

See [ABRAHAM'S BOSOM](#) .

BOSOR

bo'-sor (Bosor):

(1) A city named among those taken by Judas Maccabeus "in the land of Gilead" (1 Macc 5:26,36). From the towns named it is evident that this phrase is elastic, covering territory beyond what is usually called the land of Gilead. Possibly therefore Bosor may be identical with Bucr el-Chariri, in the Luchf, Southeast of el-Leja'.

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(2) In 2Pe 2:15 the King James Version, the Greek form of **BEOR** (which see).

BOSORA

bos'-o-ra (Bosora): One of the strong cities of Gilead taken by Judas Maccabeus (1 Macc 5:26,28). It is identical with the Roman Bostra, the city whose extensive ruins lie on the Southeast border of the Hauran, on the old Roman road that runs between Der'ah and Calkhad. The modern name is Bosra eski-Sham. It cannot be identified with **BOZRAH** either (1) or (2), as it lies much too far north. It appears for the first time in history in the passage noted above. The ruins show it to have been a place of great strength and importance. In the time of Herod the Great it was in the hands of the Nabateans. When Aulus Cornelius Palma conquered these regions, Bostra was made capital of the province under the name of Nova Trajana Bostra, in honor of the emperor Trajan. This was in 105 AD, from which year the Bostrian era was reckoned. It was taken by the Moslems under Khalid—"the sword of God." It resisted the attack of Baldwin III. Later it fell on evil days. Now, if it be true, as the proverb says, that "the prosperity of Bocra is the prosperity of the Chauran," the case of the latter is sad indeed.

W. Ewing

BOSS

bos: Occurs only in the plural as a translation of gabh =" arch," or "protuberance," referring to the curved ornaments of a shield (Job 15:26), the central knob of the buckler.

BOTANY

bot'-a-ni.

1. General Characteristics of Palestinian Flora:

On account of the great diversity in the climatic and topographical conditions Palestine is peculiarly rich in the variety of its flora—the best authority, Post, distinguishes 3,500 species. The land as a whole belongs to the botanical area known as the "Mediterranean region," a region characterized climatically by very dry, hot summers and fairly mild winters. Plants here grow in spring, rest in the hot, dry season and grow again in autumn; the long-continued, scorching sunlight and the absence of water for five or six months at a time, lead to the destruction of vast quantities of seeds and young plants imported by various natural means and by human agency. Among these xerophile or drought-resisting plants, some of the most characteristic features are a thick, leathery rind admitting of little transpiration, e.g. cactus, stonecrops, etc., and the presence of bulbs, rigid stalks, or fleshy leaves, of which the flora of Palestine abounds with examples. Equally characteristic are dry, much-branched spiny trees or shrubs with scanty foliage and small leaves, such as the acacias and the thorny burnet. In connection with this last, it may be mentioned that, next to the strong sunlight and drought, the great enemy of vegetation over a great part of the "Mediterranean region"—emphatically so in Palestine—is the goat. He is one of the most destructive of animals, and as he has for long ages been allowed to

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(3) The Steppe or "Desert" Zones:

The Steppe or "Desert" Zones are chiefly noticeable for the absence of trees and the stunted condition of the small shrubs and herbs which grow there. Thorny plants like *Poterium*, *Astragalus* (the most characteristic order) and *Cousinea* thistles flourish. With the early rains a rapid growth of dwarf flowers appears which dries up soon after the rainy season ends. Botanically the region stands somewhat distinct by the occurrence of Persian and Indian plant-forms. This region includes the great corn land of the Hauran and Nukra—some of the richest of their kind.

(4) The Flora of the Lebanon and Anti-Lebanon:

The flora of the Lebanon and Anti-Lebanon consists, in the lower slopes, of similar plants to those mentioned under (1). The Conifera are specially characteristic of this northern region, the destruction of these trees in Palestine proper being in many parts complete. Of the indigenous cypress (Arabic Saru) we have one species, the *Cypressus sempervirens*, a handsomer tree than the cylindrical kind—a cultivated variety—planted so frequently in Turkish cemeteries (see **CYPRESS**). There are 6 varieties of juniper known, and one species of yew. Of pines the two important kinds are—the Aleppo pine (*Pinus Halepensis*), which grows with considerable rapidity and is widely planted, and the handsomer stone pine (*Pinus pinia* the true snobar of the Arabs), probably more truly the native tree (see **PINE TREE**). The most important and characteristic member of this order of trees is the cedar which still flourishes in a very few spots (see **CEDAR**). On the Lebanon occurs a single species of rhododendron (*R. Ponticum*) and one of heather (*Erica verticillata*). Above the height of 7,000 ft. trees and shrubs disappear and vegetation is chiefly represented by low, rounded, thorny bushes, chiefly varieties of *Astragalus*; by clumps of *Acantholimon Lebanoticum*; by small procumbent bushes of *Cerasus prostata*—a member of the cherry family—and the *Coloneaster nummularia* with scarlet berries. Even on the summit of Hermon it is astonishing how many tiny

flowers are in bloom in the late summer after the snow has melted. The most curious feature of this region is the almost complete absence of Arctic forms such as are found in the Alps and even in the Himalayas.

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E. W. G. Masterman

BOTCH

See **BOIL** .

BOTRYS

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bot'-ris (Botrus; modern Batrun): A town of Phoenicia on the coast some miles North of Gebal (Byblus) on the southern side of the bold promontory called in classic times Theoprosopon. It is said to have been founded by Ithobal (Ethbaal), king of Tyre, whose daughter married Ahab (Josephus, Ant, VIII, xiii, 2). The town is not mentioned in Scripture.

BOTTLE

bot'-l (chemeth, no'-dh, nebhel, baqbuq, 'obh; askos): The most literal rendering of all the words for bottle in English Versions of the Bible is "skin," or "wine-skin," the Revised Version (British and American). The primitive bottle among eastern peoples was really a bag made from skins, tanned or untanned, of kid, goat, cow, camel or buffalo—in most cases drawn off of the animal entire, after the legs and head were cut off, and, when filled, grotesquely retaining the shape of the animal. The skins in common use today, as in ancient times no doubt, for holding water milk, butter and cheese, have the hair left on and are far from cleanly-looking. Those used for wine and oil are tanned by means of oak bark and seasoning in smoke, a process that gives a peculiar astringency of flavor to the wine kept in them, and gave rise to the parable of Jesus about putting new wine into old wine-skins (Mt 9:17; Mr 2:22; Lu 5:37). The fact that the leather underwent distension once and only once under fermentation, and the further fact that the wine-skins became dried and liable to crack from the smoke and dry heat of the tents and houses, gave point to the parable: "No man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins." All such "bottles" today are liable to crack and become worthless.

Pliny Fisk used fresh goat-skins to carry water, but he says this gave the water a reddish color and an exceedingly loathsome taste. Harmer tells of carrying liquids in smoked skin-bottles, which when rent "were mended by putting in a new piece, or by gathering up the piece, or by inserting a flat bit of wood." Burckhardt says he saw Arabs keeping water for their horses on journeys in

"large bags made of tanned camel-skin." They would sew the skins up well on four sides, but would leave two openings, one to admit the air, one to let out the water. Two such bags made a good load for a camel. Edwin Wilbur Rice says the leather or skin-bottles are of different sizes and kinds, usually made from the skin of the goat, rarely ever from that of the sheep, as it is not considered strong enough. But sometimes they are made from the skin of the camel, or the ox, which is then prepared by tanning. When leather bags are sewed up the joinings are smeared with grease, as the skin-bottles of all sorts are, as they grow older, lest the water, or other liquid, ooze through.

Such bottles, being more portable and less breakable than earthenware, were peculiarly well suited to the use of primitive and nomad peoples, as they are to the roving Bedouin of today. The mention of them, however, in such various accounts and connections as those for instance of the story of Hagar (Ge 21:19), of the Gibeonites (Jos 9:4), and of David (1Sa 25:18) shows that they were in common use among ancient Orientals, pastoral and peasant alike. Tourists still find that they are admirably suited to travelers in waterless districts, or districts where the water is brackish and bad. One of the characteristic figures even in oriental centers like Damascus today is the waterman who sells from his dripping goat- skin water cooled with the snow of Hermon, flavored with lemon, rose, or licorice, temptingly offered

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up and down the streets by his clapping his brass cups and crying in the most pleading but pleasing tones, "Drink, drink, thirsty. one" (compare Isa 55:1). But, as Dr. Mackie, of Beirut, says, "While the bottle is thus highly prized, and the water thus kept in it is a grateful necessity, the luxury of the East belongs to the spring itself, to the draught from the fountain of living waters." Hence, the comparison Jesus made at Jacob's well (Joh 4:14), and the one blessed terminus of all, the Shepherd's leading (Re 7:17). See HDB, under the word.

Of course in the settled life of the Orient water, milk, wine and other liquids are often kept in earthen jars or other receptacles. For such "bottles" see **PITCHER** ; **VESSEL** . Glass bottles are not mentioned in the Bible; but those now found in tombs, for keeping perfume in, may have been known in Old Testament times.

Figurative:

(1) For the clouds (Job 38:37).

(2) For intoxication, through which, because of their headstrong continuance in sin, Israel shall be helpless to resist the enemy's attack (Jer 13:12).

(3) For sorrow: "Put thou my tears into thy bottle" (Ps 56:8). "The Psalmist's sorrows were so many that they would need a great wine-skin to hold them all. There is no allusion to the little lachrymatories of fashionable and fanciful Romans: it is a robuster metaphor by far; such floods of tears had the Psalmist wept that a leathern bottle would scarce hold them" (Treasury of David, III, 39). "God treasures His servants' tears as if they were water or wine." Bernard says, "The tears of penitents are the wine of angels" (Dummelow's Comm., 351).

George B. Eager

BOTTOM

bot'-um: Rendered by several Hebrew words:

(1) sheresh, "root"; Chaldaic, shoresh (Job 36:30, "the bottom of the sea").

(2) qarqa', "soil," "pavement of tesserae" (Am 9:3).

(3) qetsebh, "cutting," "chop," "extremity" (Jon 2:6, "the bottoms of the mountains").

(4) rephidhah, "railing," "couch" (So 3:10, "the bottom thereof of gold").

(5) cheq, "bosom," "lap" (Eze 43:13,14,17, the Revised Version, margin "hollow").

(6) metsullah, "to be dark," "shadowy place," from primitive root tsalal, "to tumble down," i.e. "settle"; hence, the idea of a valley ("the myrtle-trees that were in the bottom," Zec 1:8 the Revised Version, margin "shady place"). The prophet may have been wont to frequent the myrtle grove in the glen or bottoms, in the neighborhood of Jerusalem, for meditation and prayer (BTP, II, 283).

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M. O. Evans

BOTTOMLESS, PIT

bot'-um-les, (to phrear tes abussou, "the pit of the abyss," Re 9:1,2 the King James Version): In the Revised Version (British and American), he abussos (always an adjective in classical authors =" bottomless") is uniformly rendered "the **ABYSS** " (which see) (Lu 8:31; Ro 10:7; Re 9:11; 11:7; 17:8; 20:1,3).

BOUGH

bou.

See **BRANCH** .

BOUGHT (1)

bout (tawekh, "bisection," "middle"): The best part of a sling that contains the stone, "in the midst of the bought of a sling" (1Sa 25:29 King James Version, margin, the King James Version "out of the middle," the Revised Version (British and American) "from the hollow").

BOUGHT (2)

bot (adj. and vb.).

See **BUYING** .

BOUND

See **BIND** .

BOUNDS

boundz: gabhal = "to twist" (as a rope), "to make an enclosure" (as by a line) occurs in Ex 19:12,23; Ps 104:9; gebhul = "a cord," hence, "a boundary," "territory" (Ex 23:31 the King James Version), with its feminine form gebhulah (De 32:8; Isa 10:13); choq = "enactment," "appointment" (of time, space, quantity, labor, or usage), hence, "commandment," "decree," "ordinance" (Job 14:5; 26:10 the King James Version); in the Greek, horothesis, in the sense of "a limit," "boundary line," occurs in Ac 17:26.

BOUNTIFULNESS; BOUNTY

boun'-ti-fool-nes, boun'-ti (haplotes, "singleness," "benevolence," 2Co 9:11 the King James Version; Tobh, "to be good" (Pr 22:9); eulogia, "good speech," "blessing" (2Co 9:6); gamal, "to treat well" (Ps 119:17); shoa', "to be liberal" (Isa 32:5); yadh, "hand," "power"): Paul speaks of the church at Corinth "being enriched in everything unto all liberality" (the King James Version "bountifulness," 2Co 9:11). The offering of the church at Corinth for the Christians of Judea is termed a "bounty," a blessing, liberally

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given: "and not of extortion" (the King James Version "of covetousness," 2Co 9:5,6). The word occurs also in 1Ki 10:13: "Besides that which Solomon gave her of his royal bounty," literally "according to the hand of King Solomon."

L. Kaiser

BOW

bo.

See [ARCHERY](#) .

BOW, IN THE CLOUD

bo: Reference to the promise made to Noah (Ge 9:13) preserved in the Constellation figures.

See [ASTRONOMY](#) , sec. II, 4.

BOW; BOWING

bou, bou'-ing.

See [ADORATION](#) ; [ATTITUDES](#) .

BOWELS

bou'-elz (me'ah, plural me'im, rechem, plural rachamim; splagchnion):

(1) Literal: The literal meaning of these words is intestines, then the abdomen, the womb (matrix and uterus). As will be seen there is not much definiteness in the use of these expressions from the standpoint of physiology; but not less so than in modern oriental languages and even in many occidental languages, as

popularly used. The remarkable phrases used in 2Ch 21:18,19, "Yahweh smote him in his bowels" and "His bowels fell out by reason of his sickness," refer to a severe and fatal case of hemorrhoids.

(2) Figurative: In figurative language these words denote deep emotions of various kinds. As in physiology we speak of the "nervus sympathicus," the ancients expressed by these terms "affection," "sympathy" and "mercy," feelings of distress and sorrow, as in Job 30:27 the King James Version; La 1:20 the King James Version; La 2:11 the King James Version. In one passage we have to translate me'im by "heart," being the seat of affection and devotion (Ps 71:6): "Thy law is within my heart" (Ps 40:8). In the New Testament (Revised Version) the word is only given in Ac 1:18.

H. L. E. Luering

BOWING

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bou'-ing (naTah, "to incline," "bulge"): The Psalmist's assailants expected that he would be "like a leaning (the King James Version "bowing") wall" (Ps 62:3) before their united attack, as when an ill-built, bulging wall gives way under a sudden and heavy fall of rain (compare Eze 13:11; 38:22).

BOWL

bol:

(1) The primitive Hebrews, like the wandering Bedouin of today, probably used bowls of wood, as less breakable than earthenware. Some hollow dish of the sort would be indispensable, even in the lowest stage of nomad life, to receive the milk of the flock, and as the common dish in which to serve the family meal. We have abundant proof, however, that vessels of earthenware of various sorts were in use by the settled peoples of Canaan in the earliest times. Many interesting specimens, characteristic of different peoples and ages, have been found by excavators of the PEF, especially recently by Flinders Petrie and Fred. Bliss at Tell el-Hesy (see Tell el-Hesy (Lachish), by Petrie, and A Mound of Many Cities, by Bliss) and by Macalister and others at Gezer, Taanach, Megiddo, etc. (see PEFS).

It was probably in some such dish—"a bowl fit for lords" (English Versions, "a lordly dish")—that Jael offered. Sisera a draught of sour milk (Jud 5:25; compare Arabic leben), and the bowl into which Gideon wrung the water from his fleece (Jud 6:38) is denoted by the same word (cephel; Septuagint lekane), though this may have been of earthenware instead of wood. Certainly the cephel was a dish of goodly size.

(2) Another word rendered sometimes "bowl" and sometimes "basin" is mizraq. It is used of the large silver bowls presented by "the princes of the congregation" (Nu 7:13

f). See **BASIN** . It is also applied by **Amos 6:6** to the costly bowls used by the

nobles of Samaria in their debaucheries.

(3) A still larger bowl is mentioned by Jer 35:5, the King James Version "pot" (gabhiā'). This same word is used of Joseph's cup (Ge 44:2 f): "Put my cup, the silver cup, in the sack's mouth." As used at banquets it corresponds to the crater, from which the drinking cups (kocoth) were replenished. The material seems to have been uniformly silver. But see (4).

(4) Bowl is used in the King James Version to translation gabhiā', "the bowls made like almonds" (Ex 25:33 the King James Version), as applied to the "cups" (Revised Version), or calyxes, used to ornament the golden candlestick (see **TABERNACLE**). It seems to have been an elastic term.

(5) The bowl of Zec 4:3 (gullah, found also in 5:2 correct text), is represented as the receptacle for oil in the candlestick of the prophet's vision. It is likewise used of "the lamp of life" (Ec 12:6) and to designate the bowl-shaped capitals of Jachin and Boaz (1Ki 7:41,42; 2Ch 4:12,13).

(6) Bowl is found in Isa 51:17,22 the Revised Version (British and American), "bowl of the cup" (the King James Version "dregs of the cup"). Some think the second word here (qubbiā'ath koc) is a gloss to explain the unusual preceding word.

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(7) In Re where the King James Version has "vial" (phiale) the Revised Version (British and American) has "bowl."

See [BASIN](#) .

George B. Eager

BOWMAN

bo'-man: Israel seems not to have been equal to the surrounding peoples in the use of the bow. The battle of Gilboa was clearly lost through the superior skill of the Philistine bowmen. This seems to have moved David to encourage archery practice in Judah (2Sa 1:18; compare Driver in the place cited.). It is thought probable that the revival of Israel's military power under Jeroboam, son of Joash, was due to improvement in archery. Hosea, a contemporary, speaks of the bow as the national weapon of Israel (2Sa 1:5,7) . The most skilled bowmen of antiquity were the Assyrians (compare Isa 5:28; 37:33). From Assyrian reliefs it seems that it was their practice to overwhelm their enemies with the bow, and to use sword and spear only when the foe had been demoralized and put to flight.

See [ARCHERY](#) .

George B. Eager

BOWSHOT

bo'-shot: Found only in Ge 21:16 in the account of Hagar and her child: "And she went, and sat her down over against him a good way off, as it were a bowshot," literally "stretchings of a bow," a typical oriental way of indicating distance.

BOX

The passages in which this word occurs are 2Ki 9:1,3 (Hebrew pakh, "cruet," "flask," the Revised Version (British and American) vial) and the synoptic passages Mt 26:7 the King James Version; Mr 14:3 the King James Version; Lu 7:37 the King James Version (Greek alabastron). "Perfume-boxes" are mentioned in Isa 3:20; in the New Testament passages the Revised Version (British and American) renders "alabaster cruse." "Alabaster" was a white stone much used in ornamentation; and out of it small vessels were made for holding precious ointment. "She brake the cruse" (Mr 14:3), i.e. the seal, not the vessel.

In Isa 41:19 and Isa 60:13, "box" is found in connection with "tree," as "box-tree" (which see).

BOX-TREE

box'-tre (te'ashshur; Isa 41:19; 60:13, "boxwood" Eze 27:6): A tree of uncertain identity, which must once have been common in the forests of Lebanon. According to Post (HDB, I, 313), "The only species of box found in Bible lands is *Buxus longifolia*,

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which is a shrub from 2 to 3 ft. high. It does not grow South of Mt. Cassius and it is unlikely that it did in historical times."

As an alternative to the box the cypress, *Cupressus sempervirens*—known in Arabic as Sherbin—has been suggested. It is a fine tree and was probably once plentiful, but as it seems to answer to the berosh (see **FIR**), it cannot well be the te'ashshur. There is nothing certain to go upon.

E. W. G. Masterman

BOXING

See **GAMES**.

BOY

(yeledh, "child," na'ar, "lad," "youth"; ho pais and he pais): Refers to a child of any age, and is sometimes used of either sex: Joe 3:3; Zec 8:5; Mt 17:18; Lu 2:43; 8:51,54 fem.; Lu 9:42. In the East the word applies also to an adult who is a servant (Mt 8:6 the Revised Version, margin). The boy occupied a place of special importance in the family life of all ancient people. In Syria the father even was called by the name of his son. He was known as the father of Joseph, or whatever the name might be. As is true among all oriental people, while the father had absolute control in his case as well as in the case of the rest of the household, yet the boy received a consideration and advantages not accorded to the daughter. In the Jewish family his religious life began at the fourth year. He was expected to learn the Scriptures at five, the Mishna at ten, and to fulfill the whole law at thirteen. At twelve years he was expected to learn a trade, and attained to something of independence at that age, though he did not come into full rights as a citizen until he was twenty. Among many nations there was special rejoicing at the birth of the boy, and sometimes a feast. One of the most ancient customs was the planting of a cedar tree on this occasion.

See [CHILD](#) ; [FAMILY](#) ; [SON](#) .

Jacob W. Kapp

BOZCATH

boz'-kath (botsqath).

See [BOZKATH](#) .

BOZEZ

bo'-zez (botsets; Bazes, probably from an obsolete root batsats, corresponding to the Arabic batstsa, "to shine" or "to ooze"): The name of the northern of the two cliffs that stand one on each side of the gorge of Michmash ([1Sa 14:4](#)). It catches the sun during most of the day, while the southern cliff is in the shade. To this circumstance it may owe its name, "shining." "The contrast is surprising and picturesque between the dark

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coal color of the south side, and the ruddy or tawny tints of the northern cliff, crowned with the gleaming white of the upper chalky strata. The picture is unchanged since the day when Jonathan looked over to the white camping ground of the Philistines, and Bozez must have then shone as brightly as it does now, in the full light of an eastern sun" (Conder, *Tent Work*, 256).

W. Ewing

BOZKATH

boz'-kath (botsqath, "stony"; Septuagint Basedoth): A town in the Shephelah of Judah named between Lachish and Eglon (Jos 15:39). It was the birthplace of Adaiah the mother of King Josiah (2Ki 22:1; the King James Version "Boscath"). The site is not identified.

BOZRAH

boz'-ra (botsrah, "sheepfold"; Bosorrha, Bosor):

(1) The capital of Edom, a city of great antiquity (Ge 36:33; 1Ch 1:44; Isa 34:6; 63:1; Jer 49:13; Am 1:12). It may be identical with Buceirah, which lies about 7 miles Southwest of Tufileh, on the main road to Petra.

(2) A city in Moab mentioned in Jer 48:24. It is probably identical with Bezer, the city of refuge. It may be represented today by Qusur Bashair, which towers lie some 15 miles Southeast of Dibon. In this case Beth-gamul would be identical with Jemail, 8 miles East of Dibon, and Beth-meon with Ma'in, Southwest of Medebah.

W. Ewing

BRACELET

bras'-let ('ets'adhah, chach, tsamidh, pathil, sheroth): Used to translate a number of Hebrew words, only one of which means a band for the arm ('ets'adhah), as in 2Sa 1:10, "the bracelet that was on his arm." In Ex 35:22, where both men and women are said to have brought as offerings among other "jewels of gold" "bracelets" (the Revised Version (British and American) "brooches"), another word (chach) is used, meaning most likely nose-rings (see **RING**). The bracelet asked of Judah by Tamar as a pledge ("Thy signet, and thy b., and thy staff that is in thy hand," Ge 38:18,25 the King James Version) was probably the cord of softly-twisted wool for the shepherd's headdress (pathil; the Revised Version (British and American) "cord"). The bracelets ("two bracelets for her hands of ten shekels weight of gold") which Abraham's servant gave to Rebekah stand for still another word (tsamidh). These "bracelets" are always spoken of as "bracelets for the hands," or as "put upon the hands" (Ge 24:47, compare Eze 16:11; 23:42). Isaiah, predicting the day when Yahweh will smite the haughty daughters of Zion, who "walk with outstretched necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet," says, "In that day the Lord will take away the beauty of their anklets the bracelets" (Eze 3:19, sheroth) etc., where some translate "twisted ornaments," leaving it uncertain as to just what is specifically meant. In 2Sa 1:10 the bracelet appears with the crown as one of

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the royal insignia. In 2Ki 11:12, according to Wellhausen, W. R. Smith (OTJC2, 311n.) and others, we should read, "Then he brought out the king's son, and put the crown upon him and gave him bracelets" ... for "testimony" ... See DB.

Today, as of old, the bracelet is multiform and a favorite ornament in the East. It is made of gold, silver, copper, brass, glass and even enameled earthenware, and in many designs: flat band, plain ring, interlinked rings, as well as of twisted wires, connected squares, solid or perforated, with or without pendants (Mackie).

When owned by women, bracelets had the special commendation, along with other jewelry, of being inalienable—not to be taken by the husband in case of divorce, nor seized and sold for his debts. "Even now," says Rice (Orientalisms, etc., 41), "in Moslem lands a woman may be divorced without legal process, at the freak of her husband, but she can carry away undisputed any amount of gold, silver, jewels, precious stones, or apparel that she has loaded on her person; so she usually wears all her treasures on her person, not knowing when the fateful word may be spoken."

George B. Eager

BRAG

(megalaucho, "proud brags"): Occurs only in the Apocrypha (2 Macc 15:32), not being sufficiently dignified to be given a place in the canonical Scriptures by the King James translators (compare Judith 16:5).

BRAIDED; BRAIDING

brad'-ed, brad'-ing (to plegama, "that which is plaited," 1Ti 2:9; he emplode, "a plaiting," 1Pe 3:3): Used with reference to Christian women in two passages where the apostles emphasized the superiority of good works and spiritual grace over outward adornment.

See [EMBROIDERY](#) .

BRAMBLE

bram'-b'-l.

See [thORNS](#) .

BRAN

(ta pitura): The women of Babylon are described as burning "bran for incense" in their unchaste idolatrous worship (Baruch 6:43).

BRANCH ; BOUGH

bransh: Represented by very many words in the Hebrew.

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(17) sarigh (pl. only, sarighim), "branches" (of the vine) (Ge 40:10; Joe 1:7).
Represented in Greek in the New Testament:

(1) baion (Joh 12:13), "a palm branch."

(2) klados (Mt 13:32; 21:8; 24:32; Mr 4:32; 13:28; Lu 13:19; Ro 11:16,17,18,19,21).

(3) klema, a slip or cutting of the vine, especially one cut off to be grafted into another plant (Joh 15:2,4,5,6).

(4) stibos (= stoibas), a "twig" or "bough" (Mr 11:8).

E. W. G. Masterman

BRAND

In the double signification of an object on fire and of objects used to feed a fire. The first meaning is expressed by 'udh, "a bent stick" for stirring fire (Am 4:11; Zec 3:2; compare Isa 7:4); the second by lappidh, in Jud 15:4,5. A third meaning is found in ziqah, indicating the brand as a spreader of fire (Pr 26:18).

BRANDING

See **PUNISHMENTS** .

BRASEN

bra'-z'-n.

See **BRASS** .

BRASS; BRAZEN

bras (nechosheth): The use of the word brass has always been more or less indefinite in its application. At the present time the term brass is applied to an alloy of copper and zinc or of copper, zinc and tin. The word translated "brass" in the King James Version would be more correctly rendered bronze, since the alloy used was copper and tin (Ex 27:4). In some passages however copper is meant (De 8:9), as bronze is an artificial product. This alloy was known in Egypt in at least 1600 BC. It was probably known in Europe still earlier (2000 BC), which helps to answer the question as to the source of the tin. Bronze was probably of European origin and was carried to Egypt. At a later period the Egyptians made the alloy themselves, bringing their copper from Sinai, Cyprus or northern Syria (see **COPPER**), and their tin from the Balkan regions or from Spain or the British Isles (see **TIN**). When the Children of Israel came into the promised land, they found the Canaanites already skilled in the making and use of bronze instruments. This period marked the transition from the bronze age to the iron age in Palestine. Museums possessing antiquities from Bible lands have among their collections many and varied bronze objects. Among the most common are nails, lamps, hand mirrors, locks, cutting instruments, etc. Within comparatively recent

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times brass, meaning an alloy of copper and zinc, has been introduced into Syria. The alloy is made by the native workmen (see **CRAFTS**). Sheet brass is now being extensively imported for the making of bowls, vases, etc. Bronze is practically unknown in the modern native articles

Figurative: "Brass," naturally, is used in Scripture as the symbol of what is firm, strong, lasting; hence, "gates of brass" (Ps 107:16), "hoofs of brass" (Mic 4:13), "walls of brass" (Jeremiah is made as a "brazen wall," Jer 1:18; 15:20), "mountains of brass" (Da 2:35, the Macedonian empire; the arms of ancient times were mostly of bronze). It becomes a symbol, therefore, of hardness, obstinacy, insensibility, in sin, as "brow of brass" (Isa 48:4); "they are brass and iron" (Jer 6:28, of the wicked); "all of them are brass" (Eze 22:18, of Israel).

James A. Patch

BRAVERY

brav'-er-i: tiph'arah or 'tiph'ereh =" beauty," "glory," "honor" and "majesty," hence, "splendor of bravery." "The bravery of their tinkling ornaments" (Isa 3:18 the King James Version), "the beauty of their anklets" (American Standard Revised Version). Compare bravado, bravura.

BRAWLER

bról'-er (Qere midhyanim; Kethibh midhwanim, "quarrelsomeness"; amachos, "not fighting"): Spoken of the quarrelsome woman; "a contentious (the King James Version "brawling") woman" (Pr 21:9). He who seeks the office of a bishop should be "no brawler" (paroinos the King James Version "given to wine," Tit 1:7); "not contentious" (the King James Version "not a brawler," 1Ti 3:3; Tit 3:2).

BRAY

bra (nahaq, "to bray," of the ass; kathash, "to pound in a mortar"): This word occurs with two distinct meanings:

(a) The harsh cry of the ass (Job 6:5). Job argued that as the sounds instinctively uttered by animals denote their wants, even so his Words were but the natural expression of his longing for some adequate explanation of his sufferings, or, failing this, for death itself. Used figuratively of Job's mockers (Job 30:7).

(b) "To beat small in a mortar," "to chastise." Pr 27:22 refers to a more elaborate process than threshing for separating grain (the English Revised Version "corn") from its husk and impurities; used figuratively of a thorough but useless course of discipline; or still more probably with reference to the Syrian custom of braying meat and bruised corn together in a mortar with a pestle, "till the meat and grain become a uniform indistinguishable pulp" (see The Expositor Times, VIII, 521).

M. O. Evans

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BRAZEN

bra'-z'-n.

See **BRASS** .

BRAZEN SEA

See **SEA, THE MOLTEN** .

BRAZEN SERPENT

See **NEHUSHTAN** .

BREACH

brech: Represented by

(1) perets =" a tear," "a rending asunder," "a break," hence, figuratively "enmity," "disruption," "strife" (Ge 38:29; Jud 21:15; 2Sa 5:20; 1Ch 15:13; Ne 6:1; Job 16:14; Ps 106:23; Isa 30:13; 58:12);

(2) shebher =" fracture," "affliction," "bruise," "destruction" (Le 24:20; Jer 14:17; La 2:13; Ps 60:2);

(3) bedheq =" a gap" or "leak" (in a building or ship) occurring in 2Ki 12:5-8,12; 22:5;

(4) tenu'ah =" alienation," "breach of promise" (Nu 14:34 the King James Version);

(5) miphrats =" a break" (in the shore), and hence, "a haven" (Jud 5:17, the Revised Version (British and American) "creeks").

Frank E. Hirsch

BREACH OF COVENANT

brech, kuv'-e-nant, kuv'-e-nant.

See [CRIMES](#) .

BREACH OF RITUAL

rit'-u-al.

See [CRIMES](#) .

BREACH OF TRUST

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See **CRIMES** .

BREAD

bred (lechem; artos):

I. DIETARY PREEMINENCE

II. MATERIALS

1. Barley
2. Wheat
3. Three Kinds of Flour

III. BREAD-MAKING

1. Grinding
2. Kneading
3. Baking
 - (1) Hot Stones
 - (2) Baking Pans
4. Ovens
 - (1) The Bowl-Oven
 - (2) The Jar-Oven

(3) The Pit-Oven

5. Forms of Baked Bread

6. Work for Women

IV. SANCTITY AND SYMBOLISM OF BREAD

1. Sanctity

2. Symbolism

LITERATURE

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The art of bread-making is very ancient. It was even known to the Egyptians at a very early day (Wilkinson, Ancient Egyptians), to the Hebrews of the Exodus (Nowack, Lehrbuch der hebr. Archäologie) and, of course, to the Greeks and Romans of a later day. Bread played a large part in the vocabulary and in the life of the ancient Hebrews.

I. Dietary Preeminence.

(1) In the East bread is primary, other articles of food merely accessory; while in the West meat and other things chiefly constitute the meal, and bread is merely secondary. Accordingly "bread" in the Old Testament, from Ge 3:19 onward, stands for food in general.

(2) Moreover in ancient times, as now, most probably, when the peasant, carpenter, blacksmith or mason left home for the day's work, or when the muleteer or messenger set out on a journey, he wrapped other articles of food, if there were any, in the thin loaves of bread, and thus kept them ready for his use as needed.

(3) Often the thin, glutinous loaf, puffed out with air, is seen today, opened on one side and used so as to form a natural pouch, in which meat, cheese, raisins and olives are enclosed to be eaten with the bread (see Mackie in DCG, article "Bread"). The loaf of bread is thus made to include everything and, for this reason also, it may fitly be spoken of as synonymous with food in general. To the disciples of Jesus, no doubt, "Give us this day our daily bread" would naturally be a petition for all needed food, and in the case of the miraculous feeding of the multitude it was enough to provide them with "bread" (Mt 14:15 ff).

II. Materials.

1. Barley:

Barley was in early times, as it is today, the main bread-stuff of the Palestine peasantry (see Jud 7:13; where "the cake of barley bread" is said to be "the sword of Gideon"), and of the poorer classes of the East in general (see Joh 6:13, where the multitude were fed on the miraculous increase of the "five barley loaves," and compare Josephus, BJ, V, x, 2).

2. Wheat:

But wheat, also, was widely used as a breadstuff then, as it is now, the wheat of the Syrian plains and uplands being remarkable for its nutritious and keeping qualities.

3. Three Kinds of Flour:

Three kinds, or qualities, of flour, are distinguished, according to the way of making:

(1) a coarser sort, rudely made by the use of pestle and mortar, the "beaten corn" of Le 2:14,16 (the Revised Version (British and American) "bruised");

(2) the "flour" or "meal" of ordinary use (Ex 29:2; Le 2:2; 6:15), and

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(3) the "fine meal" for honored guests (see Ge 18:6, where Abraham commands Sarah to "make ready three measures of fine meal") with which we may compare the "fine flour" for the king's kitchen (1Ki 4:22) and the "fine flour" required for the ritual meal offering, as in Le 2:1; 5:11; 7:12; 14:10; 23:13; 24:5; etc.

III. Bread-Making.

1. Grinding:

After thoroughly sifting and cleaning the grain, the first step in the process was to reduce it to "meal" or "flour" by rubbing, pounding, or grinding. (In Nu 11:8 it is said of the manna "The people went about, and gathered it, and ground it in mills, or beat it in mortars.") It has been shown that by a process, which is not yet extinct in Egypt, it was customary to rub the grain between two the "corn-rubbers" or "corn grinders," of which many specimens have been found by Petrie, Bliss, Macalister and others, at Lachish, Gezer and elsewhere (PEFS, 1902, 326; 1903, 118; compare Erman, Egypt, 180, for illustrations of actual use). For detailed descriptions of the other processes, see [MORTAR](#) ; [MILL](#) .

2. Kneading:

The "flour" was then ordinarily mixed simply with water, kneaded in a wooden basin or kneading-trough (Ex 8:3) and, in case of urgency, at once made into "cakes" and baked. (See Ex 12:34, "And the people took their dough before it was leavened.") The Hebrews called such cakes matstsoth, and they were the only kind allowed for use on the altar during Passover, and immediately following the Feast of Unleavened Bread (also called Matstsoth). Commonly however the process was as follows: a lump of leavened dough of yesterday's baking, preserved for the purpose, was broken up and mixed with the day's "batch," and the whole was then set aside and left standing until it was thoroughly leavened (see [LEAVEN](#)).

3. Baking:

We find in the Old Testament, as in the practice of the East today, three modes of firing or baking bread:

(1) Hot Stones:

That represented by Elijah's cake baked on the hot stones (1Ki 19:6 the Revised Version, margin; compare "the cakes upon the hearth," Ge 18:6 the King James Version, and see Robinson, Researches, II, 406). The stones were laid together and a fire was lighted upon them. When the stones were well heated the cinders were raked off, and the cakes laid on the stones and covered with ashes. After a while the ashes were again removed and the cake was turned (see Ho 7:8) and once more covered with the glowing ashes. It was thus cooked on both sides evenly and made ready for eating (compare the Vulgate, *Panis subcineraris*, and DeLagarde, *Symmicta*, II, 188, where *egkouthia*, is referred to as "the hiding" of the cakes under the ashes). Out of these primitive usages of the pastoral tribes and peasants grew other improved forms of baking.

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24:41; Lu 17:35), "kneading" (Ge 18:6; 1Sa 28:24; 2Sa 13:8; Jer 7:18) and "baking" (1Sa 8:13), and doubtless it was so in ancient times to an equal extent.

IV. Sanctity and Symbolism of Bread.

1. Sanctity:

It would seem that the sanctity of bread remains as unchanged in the Orient as the sanctity of shrines and graves (compare Mackie, DCG, article "Bread," and Robinson's Researches). As in Egypt everything depended for life on the Nile, and as the Nile was considered "sacred," so in Palestine, as everything depended upon the wheat and barley harvest, "bread" was in a peculiar sense "sacred." The psychology of the matter seems to be about this: all life was seen to be dependent upon the grain harvest, this in turn depended upon rain in its season, and so bread, the product at bottom of these Divine processes, was regarded as peculiarly "a gift of God," a daily reminder of his continual and often undeserved care (Mt 5:45 ff; consider in this connection the Lord's Prayer, "Give us this day our daily bread," Mt 6:11; compare Lu 11:11). Travelers generally note as a special characteristic of the Oriental of today that, seeing a scrap of bread on the roadside, he will pick it up and throw it to a street dog, or place it in a crevice of the wall, or on a tree-branch where the birds may get it. One thing is settled with him, it must not be trodden under foot in the common dust, for, in the estimation of all, it has in it an element of mystery and sacredness as coming from the Giver of all good.

2. Symbolism:

(a) In partaking of the hospitality of the primitive peasants of Palestine today, east and west of the Jordan, one sees what a sign and symbol of hospitality and friendship the giving and receiving of bread is. Among the Arabs, indeed, it has become a proverb, which may be put into English thus: "Eat salt together, be friends forever." Once let the Arab break bread with you and you are safe. You

may find the bread the poorest barley loaf, still marked by the indentations of the pebbles, with small patches of the gray ash of the hearth, and here and there an inlaid bit of singed grass or charred thorn, the result of their primitive process of baking; but it is bread, the best that the poor man can give you, "a gift of God," indeed, and it is offered by the wildest Arab, with some sense of its sacredness and with somewhat of the gladness and dignity of the high duty of hospitality. No wonder, therefore, that it is considered the height of discourtesy, yea, a violation of the sacred law of hospitality, to decline it or to set it aside as unfit for use.

(b) Christ must have been influenced by His knowledge of some such feeling and law as this when, on sending forth His disciples, He charged them to "take no bread with them" (Mr 6:8). Not to have expected such hospitality, and not to have used what would thus be freely offered to them by the people, would have been a rudeness, not to say an offense, on the part of the disciples, which would have hindered the reception of the good tidings of the Kingdom.

(c) It has well been pointed out that God's gift of natural food to His people enters in for the praises of the Magnificat (Lu 1:53), and that when Christ called Himself "the bread of life" (Joh 6:35) He really appealed to all these endeared and indissoluble

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associations connected in the eastern mind with the meaning and use of bread. Most naturally and appropriately in the inauguration of the New Covenant Christ adopted as His memorial, not a monument of stone or brass, but this humble yet sacred article of food, familiar and accessible to all, to become, with the "wine" of common use, in the Lord's Supper, the perpetual symbol among His disciples of the communion of saints.

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George B. Eager

BREADTH

breadth (rochabh, the root idea being to make wide, spacious): A term of expanse or measurement used of the ark (Ge 6:15); of the tabernacle (Ex 27:13); of Solomon's temple (1Ki 6:2). platos, "breadth," as of the celestial city (Re 21:16). Figuratively, of the comprehensiveness of God's law (Ps 119:96); of the heart (1Ki 4:29, rendered "largeness of heart" English Versions); of God's immeasurable love (Eph 3:18).

BREAK

brak: shabhar =" break" (down, off, in pieces, up), "destroy," "quench" (Isa 14:25; Jer 19:10,11; Eze 4:16; Am 1:5); paraq =" to break off" or "craunch"; figuratively "to deliver" (Ge 27:40 the King James Version); 'araph =" to break

the neck," hence, "to destroy" (Ex 13:13); harac =" to break through" (Ex 19:21,24); parats =" to break" (forth, away), occurs in Ex 19:22,24; 1Sa 25:10; "breaking faith," Ho 4:2; parach =" to break forth as a bud" (Le 13:12); nathats or nathaq =" destroy" (Eze 23:34 the King James Version, the Revised Version (British and American) "gnaw"; see **BREAST**); chalal =" profane," "defile," "stain" (Nu 30:2; Ps 89:31,34); baqa =" rip open" (2Ki 3:26; Isa 58:8); ra'a =" to spoil by breaking to pieces," "to make good for nothing" (Job 34:24; Ps 2:9; Jer 15:12, the King James Version "Shall iron break northern iron?"); patsach =" to break out" (in joyful sound), "break forth," "make a noise" (Isa 14:7, the nations rejoice in the peace which follows the fall of the oppressor); nir =" to glisten," "gleam" (as of a fresh furrow) (**Jer 4:3; Ho 10:12**); pathach =" to open wide," "loosen," "have vent" (Jer 1:14); naphats =" to dash to pieces or scatter," "overspread," "scatter" (Jer 48:12, the work usually done carefully shall be done roughly; **Jer 51:20-23** , descriptive of the terrible fate appointed for Babylon); na'aph =" to break wedlock" (Eze 16:38); tsalach or tsaleach =" break out," "come mightily" (Am 5:6). The New Testament employs luo =" to loosen," "dissolve" (Mt 5:19); diorosso =" to penetrate burglariously," "break through" (Mt 6:19,20, Greek "dig through"); rhexnumi or rhexso =" to disrupt," "burst," "to utter with a loud voice" (Ga 4:27); klao =" to break" (Ac 20:7, "to break bread," i.e. to celebrate the Lord's Supper; 1Co 10:16).

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See also **BREACH** .

Frank E. Hirsch

BREAK OF DAY

‘or, "to be light," "the light breaks" (2Sa 2:32); auge, "bright light," "radiance" (Ac 20:11).

See **DAWN** .

BREAST

breast: Signifying the front view of the bust in humans and the corresponding portion of the body in animals. chazeh, occurs in Ex 29:26,27; Le 7:30,31,34; 8:29; 10:14,15; Nu 6:20; 18:18; and chadhi, in Da 2:32. shadh or shodh = "breast" in the sense of pap of a woman or animal (Job 24:9; So 8:1,8,10; Isa 60:16; La 4:3). Only one word occurs with this signification in the New Testament: stethos = "bosom," "chest" (Lu 18:13; 23:48; Joh 13:25; 21:20).

See **WAVE OFFERING** .

Figurative: "The breasts of virginity," pressed and bruised (Eze 23:3,8 the King James Version), indicative of Ezekiel's belief that Israel practiced idolatry in Egypt (compare Eze 20:8). "To tear (pluck off) thy breasts" (Eze 23:34) denotes the anguish of the people in parting with their beloved sin (compare Ho 2:2). "Its breast of silver" (Da 2:32) is possibly expressive of the humanity and wealth of the Medo-Persian empire.

Frank E. Hirsch

BREASTPLATE

breast' -plat.

See [ARMOR](#) .

BREASTPLATE OF THE HIGH PRIEST

prest: The Hebrew word choshen, rendered in the King James Version "breastplate," means really a "pouch" or "bag." The references to it are found exclusively in the Priestly Code (Ex 25:7; 28; 29:5; 35:9,27; Le 8:8). The descriptions of its composition and particularly the directions with regard to wearing it are exceedingly obscure. According to Ezr 2:63 and Ne 7:65 the Urim and Thummim, which were called in the priestly pouch, were lost during the Babylonian exile. The actual pouch was a "span in length and a span in breadth," i.e. about 9 inch square. It was made, like the ephod, of "gold, of blue, and purple, and scarlet, and fine twined linen" (Ex 28:15 f). In it were twelve precious stones, in rows of four, representing the twelve tribes of Israel. Apparently the pouch had two rings (perhaps four) through which passed two gold

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chains by which it was fastened to the ephod supplied for the purpose with pouches or clasps. The pouch was worn by the high priest over his heart when he entered the "holy place" "for a memorial before Yahweh." The presence of the high priest, the representative of the people, with the names of the separate tribes on his person, brought each tribe before the notice of Yahweh and thereby directed His attention to them. The full designation was choshen mishpat, "pouch of judgment" or "decision." It was the distinctive symbol of the priest in his capacity as the giver of oracles. As already suggested the priestly pouch contained the Urim and Thummim which were probably precious stones used as lots in giving decisions. In all probability the restored text of 1Sa 14:41 preserves the true custom. On one side stood Saul and Jonathan, and the people on the other side. If the result was Urim, Saul and Jonathan would be the guilty parties. If the result was Thummim, the guilt would fasten on the people.

T. Lewis

BREATH; BREATHE; BREATHING

breth, breth, breath'-ing: In the English Versions of the Bible of the Old Testament "breath" is the rendering of neshamah, and of ruach. These words differ but slightly in meaning, both signifying primarily "wind," then "breath," though the former suggests a gentler blowing, the latter often a blast. As applied to persons there is no very clear distinction between the words. Yet in general one may say that of the two neshamah is employed preferably of breath regarded physiologically: "vital breath," hence, the vital principle, "Soul (animal) life" (compare Ge 2:7; 7:22; Job 27:3, where both words occur; [Da 5:23](#)); while ruach (though it, too, sometimes signifies "vital breath") is the word generally employed where the breath is regarded physically—breath or blast as an act or force—and so is related to the will or the emotions, whence the meaning "spirit," also sometimes "thought," "purpose" (compare Job 4:9; 9:18; Ps 18:15; 146:4; Eze 37:5,6,8,9,10). The examples cited, however, and other passages reveal a lack of uniformity of usage. Yet generally ruach is the expression, neshamah, the

principle, of life. Yet when employed of God they of course signify the principle, not of His own life, but of that imparted to His creatures. "Breathe" in English Versions of the Bible of the Old Testament requires no remark except at Ps 27:12 ("such as breathe out cruelty"), from yaphach, "to breathe hard," "to snort" (compare Ac 9:1). In the New Testament "breath" (pnoe) occurs once Ac 17:25 in the plain sense of vital principle, the gift of God. "Breathed" is employed in Joh 20:22 of our Lord's concrete symbolism of the giving of the Spirit. In Ac 9:1 Saul's "breathing threatening and slaughter" is literally "snorting," etc., and the nouns are partitive genitives, being the element of which he breathed.

See also **SPIRIT** .

J. R. Van Pelt

BREECHES

brich'-iz, brech'-iz: A garment, extending from the waist to or just below the knee or to the ankle, and covering each leg separately. Breeches are not listed among the garments of an ordinary wardrobe, but the priests in later times (Ex 20:26) wore a

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garment resembling modern trousers. These priestly linen breeches, mikhnece bhadh, were worn along with the linen coat, the linen girdle and the linen turban by Aaron on the Day of Atonement, when he entered the "holy place." (The word mikhnece is derived from a root, kanac = ganaz, "to cover up," "hide.") Ordinary priests also wore them on sacrificial occasions (Ex 28:42; 39:28; Le 6:10; Eze 44:18). Apart from the breeches just referred to, the only reference to a similar garment among the Israelites is found in Da 3:21, where the carbal, the Revised Version (British and American) "hosen," is mentioned. (The King James Version translates "coats.") The rendering of the King James Version is the more likely, though the meaning of the Aramaic sarbal is obscure (compare the thorough discussion in Ges., Thesaurus). In Targum and Talmud (compare Levy, NHWB, under the word), and is so taken by the rabbinical commentators. Still, Aquila and Theodotion (sarabara), Septuagint in Da 3:27, Symmachus (anaxurides), Peshitta, express the meaning "trousers" (of a looser kind than those worn by us), a garment known (from Herodotus and other sources) to have been worn by the ancient Scythians and Persians, and to have been called by them sarabara. The word, with the same connotation, was brought into the Arabic in the form sirwal. In both these senses the word may be originally Persian: in that of mantle, meaning properly (according to Andreas) a "head-covering" (sarabara), for which in Persia the peasants often use their mantle; in that of "trousers," corresponding to the modern Persian shalwar, "under-breeches." Cook has pointed out that "mantles, long-flowing robes, and therefore extremely liable to catch the flames," are more likely to be especially mentioned in this chapter than trousers, or (Revised Version) "hosen."

The word paTish (Da 3:21), is also uncertain. The Septuagint and Theodotion render tiarai, "turbans"; Peshitta has the same word, which is variously taken by Syrian lexicographers as "tunic," "trousers," or a kind of "gaiter" (Payne Smith, Thes. Syriac., col. 3098). (For further discussion of these words, compare commentaries on Da of Jour. Phil., XXVI, 307 if.)

In general, we must remember that a thorough discussion of Israelite "dress" is

impossible, because of the limitations of our sources.

H. J. Wolf

BREED

bred: Found in the past tense in Ex 16:20 as a translation of rum =" to bring up," "to rise." In this verse, the manna is said to have arisen, i.e. "become alive" (with worms), to indicate that God's gifts are spoiled by selfish and miserly hoarding. The pres. act. occurs in Ge 8:17 for sharats =" to wriggle," "swarm," "abound," hence, "breed abundantly"; and in De 32:14 for ben =" son," "descendant," "child," "colt," "calf," "breed." The present participle is found in Ze 2:9 the King James Version for mimshaq, a derivative of mesheq =" possession," "territory," "field." The passage in question should therefore be translated "field of nettles" (the Revised Version (British and American) "possession of nettles").

Frank E. Hirsch

BRETHREN

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breth'-ren.

See **BROTHER** .

BRETHREN OF THE LORD

In Mt 12:46 ff; Mr 3:31 ff; Lu 8:19 ff, while Jesus was in the midst of an earnest argument with scribes and Pharisees, His mother and brothers sent a message evidently intended to end the discussion. In order to indicate that no ties of the flesh should interfere with the discharge of the duties of His Messianic office, He stretched His hands toward His disciples, and said: "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." In Mt 13:54 ff; Mr 6:2 ff, while He was teaching in His own town, Nazareth, His neighbors, who, since they had watched His natural growth among them, could not comprehend the extraordinary claims that He was making, declare in an interrogative form, that they know all about the entire family, mother, brothers and sisters. They name the brothers. Bengel suggests that there is a tone of contempt in the omission of the names of the sisters, as though not worth mentioning. In Joh 2:12, they are said to have accompanied Jesus and His mother and disciples from the wedding at Cana. In Joh 7:3 ff, they are described as unbelieving, and ridiculing His claims with bitter sarcasm. This attitude of hostility has disappeared, when, at Jerusalem, after the resurrection and ascension (Ac 1:14), in the company of Mary and the Eleven, and the faithful group of women, they "continued steadfastly in prayer," awaiting the promise of the gift of the Holy Spirit. Their subsequent participation in the missionary activity of the apostolic church appears in 1Co 9:5: "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas?" In Ga 1:19, James, bishop of the church at Jerusalem, is designated "the Lord's brother," thus harmonizing with Mt 13:55, where their names are recorded as James, Joseph, Simon and Judas. When, then, "Jude, brother of James" is mentioned (Jude 1:1), the immediate inference is that Jude is another brother of the Lord. In reading

these passages, the natural inference is that these "brethren" were the sons of Joseph and Mary, born after Jesus, living with Mary and her daughters, in the home at Nazareth, accompanying the mother on her journeys, and called the "brethren" of the Lord in a sense similar to that in which Joseph was called His father. They were brethren because of their common relationship to Mary. This impression is strengthened by the fact that Jesus is called her prototokos, "first-born son" (Lu 2:7), as well as by the very decided implication of [Mt 1:2 5](#). Even though each particular, taken separately, might, with some difficulty, be explained otherwise, the force of the argument is cumulative. There are too many items to be explained away, in order to establish any other inference. This view is not the most ancient. It has been traced to Tertullian, and has been more fully developed by Belvidius, an obscure writer of the 4th century

Two other views have been advocated with much learning and earnestness. The earlier, which seems to have been prevalent in the first three centuries and is supported by Origen, Eusebius, Gregory of Nyssa and Ambrose, Epiphanius being its chief advocate, regards these "brethren" as the children of Joseph by a former marriage, and Mary as his second wife. Joseph disappears from sight when Jesus is twelve years old. We know nothing of him after the narrative of the child Jesus in the temple. That there is no allusion to him in the account of the family in Mr 6:3 indicates that Mary had been a widow long before she stood by the Cross without the

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surrounded with the halo of a demi-god, and to be idealized in order to be worshipped. The interpretation that they are the Lord's real brethren ennobles and glorifies family life in all its relations and duties, and sanctifies motherhood with all its cares and trials as holier than a selfish isolation from the world, in order to evade the annoyances and humiliations inseparable from fidelity to our callings. Not only Mary, but Jesus with her, knew what it was to grieve over a house divided concerning religion (Mt 10:35 ff). But that this unbelief and indifference gave way before the clearer light of the resurrection of Jesus is shown by the presence of these brethren in the company of the disciples in Jerusalem (Ac 1:14). The reference to His post-resurrection appearance to James (1Co 15:7) is probably connected with this change in their attitude. 1Co 9:5 shows that at least two of these brothers were active as missionaries, undoubtedly within the Holy Land, and to Jews, according to the agreement into which James entered in Ga 2, and his well-known attitude on questions pertaining to the Gentiles. Zahn regards James as an ascetic and celibate not included in 1Co 9:5, which is limited then to Jude and Simon. Their marriage indicates "the absence in the Holy Family of that pseudo-asceticism which has so much confused the tradition concerning them" (Alford).

See also [JAMES](#) ; [JUDE](#) .

For fuller discussions, see the extensive arguments of Eadie and Lightfoot, in their commentaries on Gal, the former in favor of the Helvidian, and the latter, with his exhaustive scholarship, of the Epiphonian views; also, on the side of the former, Mayor, The Epistle of James; Alford, Greek Test.; Farrar, Early Days of Christianity; Zahn, Introduction to the New Testament.

H. E. Jacobs

BRIBERY

brib'-er-i (shochadh, "a gift," in a corrupt sense, "a bribe"): The Hebrew law

condemns everything that would tend to impair the impartial administration of justice, particularly the giving and receiving of gifts or bribes, in order to pervert judgment (Ex 23:8). Allusions are frequent to the prevailing corruption of oriental judges and rulers. "And fire shall consume the tents of bribery" (Job 15:34; 1Sa 8:3; Ps 26:10; Isa 1:23; 33:15; Eze 22:12). Samuel speaks of a "ransom" in the sense of a bribe: "Of whose hand have I taken a ransom (kopher, "covering," the King James Version "bribe") to blind mine eyes therewith?" (1Sa 12:3; Am 5:12; compare Am 2:6).

See [CRIMES](#) ; [JUSTICE](#) ; [PUNISHMENTS](#) .

L. Kaiser

BRICK

(lebhenah): The ancient Egyptian word appears in the modern Egyptian Arabic toob. In Syria the sun-baked bricks are commonly called libn or lebin, from the same Semitic root as the Hebrew word.

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Palestine, traces of them would have been found with the pottery which is so abundant in the ruins (see **POTTERY**).

The fact that unburnt bricks were so commonly used explains how the sites of such cities as ancient Jericho could have become lost for so many centuries. When the houses and walls fell they formed a heap of earth not distinguishable from the surrounding soil. The wood rotted and the iron rusted away, leaving for the excavator a few bronze and stone implements and the fragments of pottery which are so precious as a means of identification. The "tels" or mounds of Palestine and Syria often represent the ruins of several such cities one above the other.

LITERATURE.

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James A. Patch

BRICK-KILN

brik'-kil, -kiln (malben): The Hebrew word is better translated by "brickmould." In Syria the brickmould is still called milben. In Jer 43:9 the American Standard Revised Version rendering is "brickwork" and the American Revised Version, margin "pavement." 2Sa 12:31 becomes much clearer if the American Revised Version, margin is incorporated. Being put to work at the brickmould was considered the task of those taken as slaves. The ancestors of the new taskmasters had themselves been put to similar toil.

BRIDE

brid.

See [MARRIAGE](#) .

BRIDE-CHAMBER

brid'-cham-ber (numphon): The room in which the marriage ceremonies were held (Mt 9:15; Mr 2:19; Lu 5:34; compare Mt 22:10).

See [CHAMBER](#) ; [MARRIAGE](#) .

BRIDE-CHAMBER, SONS (CHILDREN) OF THE

(hoi huioi tou numphonos): These were friends or companions of the bridegroom and were usually very numerous (Mt 9:15; Mr 2:19; Lu 5:34). Any wedding guest might be included in the expression, or anyone who took part in the bridal procession and remained for the wedding-feast (see [MARRIAGE](#)). In the above passages "the sons of the bride-chamber" are the disciples of Christ.

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BRIDEGROOM; BRIDEGROOM, FRIEND OF

brid'-groom;

See [MARRIAGE](#) .

BRIDGE

brij (gephura, 2 Macc 12:13 the King James Version; the Revised Version (British and American) [GEPHYRUN](#)): Does not occur in the canonical Scriptures, unless it be indirectly in the proper name Geshur (geshur, 2Sa 3:3; 13:37; 15:8; 1Ch 2:23, and others). The so-called Jacob's bridge is said to mark the site where Jacob crossed the upper Jordan on his return from Paddan-aram, but, of course, does not date from the time of the patriarch. There are traces of ancient bridges across the Jordan in the vicinity of the Lake of Gennesaret, over the Arnon and over other rivers which enter the Jordan from the east; but none of them seem to date farther back than the Roman period. Na 2:6, in which the Chaldaic paraphrase renders "bridges," evidently refers to dikes or weirs. Judas Maccabeus is said to have planted a bridge in order to besiege the town of Casphor (2 Macc 12:13). Josephus (Ant., V, i, 3) tells us that the Jordan, before the passage of the Israelites, had never been bridged, evidently implying that in his own time bridges had been constructed over it, which was the case, under the Romans. The bridge connecting the temple with the upper part of the city of which Josephus speaks (War, VI, vi, 2; Ant, XV, xi, 5) probably was a viaduct.

Frank E. Hirsch

BRIDLE

bri'-d'-l.

See [BIT AND BRIDLE](#) .

BRIER

bri'-er.

See [thORNS](#) .

BRIGANDINE

brig'-an-den.

See [ARMS \(Defensive, 5\)](#) ; [COAT OF MAIL](#) .

BRIGHTNESS

brit'-nes: Used by the King James Version in Heb 1:3 for "effulgence of his glory," as in the Revised Version (British and American) and the American Standard Revised Version. The Greek *apaugasma* may mean either "reflection" or "radiation." Patristic

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usage favors the latter; compare The Wisdom of Solomon 7:26; also the Nicene Creed: "Light of Light," i.e. the Son not only manifests the Father, but is of the same substance. "What emanates from light, must have the nature of light" (Delitzsch).

BRIM

qatseh or qetseh =" an extremity" (in a variety of applications and idioms), "border," "edge," "side," "shore" (Jos 3:15 the King James Version; the Revised Version (British and American) "brink"); also saphah or sepheth =" edge," "lip" (1Ki 7:23,24,26; 2Ch 4:2,5). In Joh 2:7, the adverb ano, is used to emphasize the verb egemisan =" to fill," thus giving the idea of "filling to the top."

BRIMSTONE

brim'-ston, brim'-stun (gophrith; to theion): The word translated "brimstone" probably referred originally to the pitch of trees, like the cypress. By analogy it has been rendered "brimstone" because of the inflammability of both substances. Sulphur existed in Palestine in early times and was known by most of the ancient nations as a combustible substance. In the vicinity of the Dead Sea, even at the present time, deposits of sulphur are being formed. Blanckenhorn (ZDPV, 1896) believes that this formation is due to the action of bituminous matter upon gypsum, as these two substances are found associated with each other in this district. Travelers going from Jericho to the Dead Sea may pick up lumps of sulphur, which are usually encrusted with crystals of gypsum. De 29:23 well describes the present aspect of this region. That the inhabitants of the land had experienced the terrors of burning sulphur is very probable. Once one of these deposits took fire it would melt and run in burning streams down the ravines spreading everywhere suffocating fumes such as come from the ordinary brimstone match. No more realistic figure could be chosen to depict terrible suffering and destruction. It is not at all unlikely that during some of the

disastrous earthquakes which took place in this part of the world, the hot lava sent forth ignited not only the sulphur, but also the bitumen, and added to the horrors of the earthquake the destruction caused by burning pitch and brimstone.

The figurative use of the word brimstone to denote punishment and destruction is illustrated by such passages as De 29:23; Job 18:15; Ps 11:6; Isa 30:33; Eze 38:22; Lu 17:29; Re 9:17.

James A. Patch

BRING

dasha' = "to sprout," "spring" (Ge 1:11 the King James Version); sharats = "to wriggle," "swarm" (Ge 1:20 f; 9:7; Ex 8:3); yaladh = "to bear," "beget" (Ge 3:16; 2Ki 19:3; Job 15:35; 39:1,2; "what a day may bring forth," Pr 27:1; "before the decree bring forth," Ze 2:2); 'anan = "to cloud over," "to darken" (Ge 9:14); shalach = "to send on," "to escort" (Ge 18:16); shubh = "to turn back," "bring" (again, back, home again), "fetch," "establish" (Ge 24:5,6,8; Job 10:9; Ps 68:22; "bring him back to see," Ec 3:22; Zec 10:6,10); naghash = "present," "adduce" (an argument) (1Sa 13:9; 15:32; 23:9; 30:7; "bring forth your strong reasons," Isa 41:21,22); 'asah = "to do," "cause to be," "accomplish" (Ps 37:5); 'alah = "to carry up," "exalt," "restore" (Ge 46:4; Ex

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3:8,17; 33:12; Ps 71:20; Ho 12:13); nagha' = "to touch," "lay hand upon," "reach to" (Le 5:7); kabhadh, or kabhedh = "to be heavy" (causative "to make weighty"), "to be glorious" (Pr 4:8); kana' = "to bend the knee," hence "humiliate," "bring" (down, into subjection, under), "subdue" (De 9:3; Isa 25:5); zakhar = "to mark," "call to, put (put in) remembrance" (Ps 38 title; Ps 70 title); yabhal = "to flow," "bring" (especially with pomp) (Ps 60:9; 68:29; 76:11; Ze 3:10); chul, or chil = "to writhe in pain," "to be in travail" (Isa 66:8); tsa'adh = "to step regularly," "march," "hurl" (Job 18:14); halakh = "to walk," "get" (Ho 2:14); gadhal = "bring up," "increase" (Ho 9:12).

The New Testament employs telesphoreo = "to bring to maturity," "to ripen" (Lu 8:14); hupomimnesko = "to bring to mind," "suggest," "bring to remembrance" (Joh 14:26); douloo = "to enslave" (Ac 7:6); suntrophos = "brought up with" (Ac 13:1 the Revised Version (British and American), "the foster-brother of"); diasozo = "to save," "to care," "rescue" (Ac 23:24); atheteo = "to set aside" "cast off," "bring to naught" ([1Co 1:19](#)); katargeo = "to abolish," "destroy," "do away," "put away," "make void" (1Co 1:28); propempeo = "to send forward," "bring forward" (1Co 16:6 the King James Version; Tit 3:13 the King James Version; 3 Joh 1:6 the King James Version); ektrepho = "to rear up to maturity," "to cherish," "nourish" (Eph 6:4 the King James Version).

Frank E. Hirsch

BRINK

brink: saphah, or sepheth = "the lip," "margin," "bank," "edge" (Ge 41:3; Ex 2:3; 7:15); qatseh, or qetseh = "an extremity," "border," "brim" (Jos 3:8,15; Isa 19:7; Da 12:5).

See [BRIM](#) .

BROAD

brod (rochabh, "width"; rechobh, "a broadway," "street," "court"; eurchoros, "spacious"): Occurs frequently as a term of dimension (Ex 27:1; 1Ki 6:6; Eze 40:6,43 the Revised Version (British and American), "handbreadth long") and as indicative of strength (Ne 3:8; Jer 51:58). The centers of communal life are called the "broad places," often rendered "streets" (Jer 5:1; So 3:2; Na 2:4). A court before the temple: "the broad place on the east" (the King James Version "the east street," 2Ch 29:4); "broad plates" (Nu 16:38,39, the Revised Version (British and American) "beaten").

Figurative: Relief from distress: "Yea, he would have allured thee out of (Hebrew "the mouth of") distress into a broad place" (Job 36:16); the liberty of obedience or liberty within the law (Ps 119:96, "broad," "roomy," "at liberty"); the all-sufficiency of God for His people (Isa 33:21). Jerusalem could not boast of a river or navy—Yahweh's presence with and within her would more than supply these deficiencies; the road to destruction: "Broad is the way, that leadeth to destruction" (Mt 7:13); the ostentatious piety of the Pharisees: "They make broad (platuno, "widen") their phylacteries" (Mt 23:5).

See [CITY](#) ; [GATE](#) .

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L. Kaiser

BROAD PLACE

See **CITY** .

BROIDERED

broid'-erd:

(1) riqmah, "variegation of color" (Eze 16:10,13,18; 26:16; 27:7,16,24);

(2) tashbets, "checkered stuff" (as reticulated). The high priest's garments consisted of "a breastplate, and an ephod, and a robe, and a broidered coat (Ex 28:4 the King James Version; the Revised Version (British and American) "a coat of checker work"), a miter, and a girdle";

(3) plegma, "twined or plaited work" (1Ti 2:9 the King James Version).

See **BRAIDED** ; **EMBROIDERY** .

BROKEN

bro'-k'-n: Occurs both as past participle of the verb translated "to break" and as an adjective, the former use will be dealt with here only so far as verbs occur which are thus translated but do not present the non-participial forms. Such are: meroach =" bruised," "emasculated" (Le 21:20); chathath =" to frustrate," hence, "to break down" either by violence or by confusion and fear (1Sa 2:10; Jer 48:20,39); dakhah =" to collapse" (Ps 44:19; 51:8); ratsats =" to crack in pieces" "crush" (Ec 12:6); kathath =" to bruise or violently strike," "break in pieces" (Isa 30:14); Jer 2:16 should evidently be rendered: "have grazed on the crown of thy head," instead of the King James Version "have broken," etc., for ra'ah =" to tend

a flock," "pasture," "graze," but gives no hint of the meaning "to break"; 'alah = "to arise," "depart" (Jer 37:11); sunthlao = "to dash together," "shatter" (Mt 21:44); exorusso = "to dig through," "to extract," "remove" (Mr 2:4).

See **BREAK** .

Frank E. Hirsch

BROKENFOOTED

bro'-k'-n-foot-ed (shebher reghel): In Le 21:19, one of the blemishes which prevented a man of priestly descent from the execution of the priestly office.

BROKENHANDED

bro'-k'-n-hand-ed (shebher yadh): In Le 21:19 one of the blemishes which prevented a man of priestly descent from the execution of the priestly office.

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BROKENHEARTED

bro'-k'-n-har-ted (shabhar lebh; suntetrimmenoi ten kardia; Ps 69:20,21; Isa 61:1; Lu 4:18 the King James Version; "of a broken heart," Ps 34:18; "broken in heart," Ps 147:3): People who feel their spiritual bankruptcy and helplessness, and who long for the help and salvation of God. Such people are in the right condition to be met and blessed by God. Compare "of contrite spirit" (Ps 31:18; Isa 66:2).

BROOCH

broch (chach): Used in plural by the Revised Version (British and American) (the King James Version "bracelets") for a class of "jewels of gold" brought as offerings by both men and women of Israel (Ex 35:22). "Brooches," as Mackie says, is unoriental. The Hebrew word means most likely nose-rings.

See **BRACELET** ; **RING** .

BROOK

brook (nachal, 'aphiq, ye'or, mikhal; cheimarrhos): In Palestine there are few large streams. Of the smaller ones many flow only during the winter, or after a heavy rain. The commonest Hebrew word for brook is nachal, which is also used for river and for valley, and it is not always clear whether the valley or the stream in the valley is meant (Nu 13:23; De 2:13; 2Sa 15:23). The Arabic wady, which is sometimes referred to in this connection, is not an exact parallel, for while it may be used of a dry valley or of a valley containing a stream, it means the valley and not the stream. 'Aphiq and ye'or are translated both "brook" and "river," ye'or being generally used of the Nile (Ex 1:22, etc.), though in Da 12:5-7, of the Tigris. Cheirnarrhos, "winter-flowing," is applied in Joh 18:1 to the Kidron. Many of the streams of Palestine which are commonly called rivers would in other countries be called brooks, but in such a dry country any

perennial stream assumes a peculiar importance.

Alfred Ely Day

BROOK OF EGYPT, THE

(nachal =" a flowing stream," "a valley"; best translated by the oriental word wady, which means, as the Hebrew word does, both a stream and its valley).

1. Name:

The Brook of Egypt is mentioned six times in the Old Testament (Nu 34:5; Jos 15:4,47; 1Ki 8:65; Isa 27:12); once, Ge 15:18, by another word, nahar. The Brook of Egypt was not an Egyptian stream at all, but a little desert stream near the borderland of Egypt a wady of the desert, and, perhaps, the dividing line between Canaan and Egypt. It is usually identified with the Wady el 'Arish of modern geography.

2. Description:

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BROOM

broom: Occurs in 1Ki 19:4 m ("broomtree"); Job 30:4, and Ps 120:4 m as the translation of the Hebrew rothem, where the King James Version employed "juniper" which is retained in the Revised Version (British and American) text in 1Ki 19:4 and Job 30:4. Juniper is certainly incorrect and broom is not a particularly happy rendering. The rothem was doubtless the shrub called by the Arabs ratam, a shrub which casts so little shadow that it would be used for shade only when there was no other refuge from the desert sun, and would be eaten only in case of the direst necessity, but which could be burned and used for the making of charcoal.

See [JUNIPER](#) .

David Foster Estes

BROTH

broth (maraq): Equivalent to our "soup." When Gideon (Jud 6:19) made ready a kid, "the flesh he put in a basket," but, it is added, "he put the broth in a pot"; and he is told by the angel to "pour out the broth" ([Jud 6:20](#)). Isaiah 65:4 makes Yahweh speak of rebellious Israel as "a people that provoke me to my face continually sacrificing in gardens," and adds in description "that eat swine's flesh, and broth of abominable things is in their vessels" (maraq, paraq).

See [FOOD](#) .

BROTHER

bruth'-er ('ach; adelphos = kin by birth, from the same parents or parent): Used extensively in both Old Testament and New Testament of other relations and relationships, and expanding under Christ's teaching to include the universal

brotherhood of man. Chiefly employed in the natural sense, as of Cain and Abel (Ge 4:8); of Joseph and his brethren (Ge 42:3); of Peter and Andrew, of James and John (Mt 10:2). Of other relationships:

(1) Abram's nephew, Lot, is termed "brother" (Ge 14:14);

(2) Moses' fellow-countrymen are "brethren" (Ex 2:11; Ac 3:22; compare Heb 7:5);

(3) a member of the same tribe (2Sa 19:12);

(4) an ally (Am 1:9), or an allied or cognate people (Nu 20:14);

(5) used of common discipleship or the kinship of humanity (Mt 23:8);

(6) of moral likeness or kinship (Pr 18:9);

(7) of friends (Job 6:15);

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- (8) an equal in rank or office (1Ki 9:13);
- (9) one of the same faith (Ac 11:29; 1Co 5:11);
- (10) a favorite oriental metaphor used to express likeness or similarity (Job 30:29, "I am a brother to jackals");
- (11) a fellow-priest or office-bearer (Ezr 3:2); Paul called Sosthenes "brother" (1Co 1:1) and Timothy his spiritual son and associate (2Co 1:1);
- (12) a brother-man, any member of the human family (Mt 7:3-5; Heb 2:17; 8:11; 1 Joh 2:9; 4:20);
- (13) signifies spiritual kinship (Mat 12:50);
- (14) a term adopted by the early disciples and Christians to express their fraternal love for each other in Christ, and universally adopted as the language of love and brotherhood in His kingdom in all subsequent time (2Pe 3:15; Col 4:7,9,15).

The growing conception of mankind as a brotherhood is the outcome of this Christian view of believers as a household, a family (Eph 2:19; 3:15; compare Ac 17:26). Jesus has made "neighbor" equivalent to "brother," and the sense of fraternal affection and obligation essential to vital Christianity, and coextensive with the world. The rabbis distinguished between "brother" and "neighbor," applying "brother" to Israelites by blood, "neighbor" to proselytes, but allowing neither title to the Gentiles. Christ and the apostles gave the name "brother" to all Christians, and "neighbor" to all the world (1Co 5:11; Lu 10:29 ff). The missionary passion and aggressiveness of the Christian church is the natural product of this Christian conception of man's true relation to man.

See also [FAMILY RELATIONSHIPS](#) .

BROTHER'S WIFE

(yebhemeth = " a sister-in-law," "brother's wife" (De 25:7,9); 'ishshah = " a woman," "wife"; 'esheth 'ach = " brother's wife" (Ge 38:8,9; Le 18:16; 20:21); he gune tou adelphou = " the brother's wife" (Mr 6:18)): A brother's wife occupies a unique position in Hebrew custom and law, by virtue of the institution of the Levirate. The widow had no hereditary rights in her husband's property, but was considered a part of the estate, and the surviving brother of the deceased was considered the natural heir. The right to inherit the widow soon became a duty to marry her if the deceased had left no sons, and in case there was no brother-in-law, the duty of marriage devolved on the father-in-law or the agnate who inherited, whoever this might be. The first son of the Levirate marriage was regarded as the son of the deceased. This institution is found chiefly among people who hold to ancestral worship (Indians, Persians, Afghans, etc.), from which circumstances Benzinger (New Sch-Herz, IV, 276) derives the explanation of this institution in Israel. The Levirate marriage undoubtedly existed as a custom before the Israelite settlement in Canaan, but after

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this received special significance because of the succession to the property of the first son of the marriage, since he was reckoned to the deceased, inherited from his putative, not from his real father, thus preventing the disintegration of property and its acquirement by strangers, at the same time perpetuating the family to which it belonged. While the law limited the matrimonial duty to the brother and permitted him to decline to marry the widow, such a course was attended by public disgrace (De 25:5 ff). By the law of Nu 27:8, daughters were given the right to inherit, in order that the family estate might be preserved, and the Levirate became limited to cases where the deceased had left no children at all.

Frank E. Hirsch

BROTHER-IN-LAW

See [RELATIONSHIPS, FAMILY](#) .

BROTHERHOOD

bruth'-er-hood: The rare occurrence of the term (only Zec 11:14 and 1Pe 2:17) in contrast with the abundant use of "brother," "brethren," seems to indicate that the sense of the vital relation naturally called for the most concrete expression: "the brethren." But in 1Pe 2:17 the abstract is used for the concrete. In the Old Testament the brotherhood of all Israelites was emphasized; but in the New Testament the brotherhood in Christ is a relation so much deeper and stronger as to eclipse the other.

See also [BROTHER](#) ; [BRETHREN](#) .

BROTHERLY

bruth'-er-li ('ach, "brother"; philadelphia, "brotherly love"): Like a brother in all

the large human relationships indicated above; e.g. the early friendly and fraternal alliance between Tyre and Israel as illustrated by "brotherly covenant" between David and Solomon, and Hiram, king of Tyre (2Sa 5:11; 1Ki 5:12), and repudiated in a later generation by the treachery of Tyre (Am 1:9).

See **BROTHERLY KINDNESS (LOVE)** .

BROTHERLY KINDNESS; BROTHERLY LOVE

kind'-nes (the King James Version 2Pe 1:7), or **LOVE** (the King James Version Ro 12:10; 1Th 4:9; Heb 13:1; philadelphia):

1. As Moral Ideal:

In the Revised Version (British and American), "love of the brethren" in all places, and so in the King James Version of 1Pe 1:22, thus defining the disposition as love, and its objects as brethren. Since God is Father and men are His sons, they are therefore brethren of one another. As sonship is the most essential factor in man's right relation to God, so is brotherhood in his relation to his fellow-man. Brotherhood

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4:20), but when men love God and obey Him, they necessarily love His children (1Jo 5:2). No man can be of God's family, unless his love extends to all its members.

T. Rees

BROW

brou: Is found in Isa 48:4, "thy brow brass" as the translation of metsch, meaning "to be clear," i.e. conspicuous. In Lu 4:29 "led him unto the brow of the hill" is the rendering of ophras, literally "the eyebrow," but used throughout Greek literature as any prominent point or projection of land (compare use of supercilium in Verg. Georg. i.108).

BROWN

See **COLORS** .

BRUISE; BRUISED

brooz, broozd: The noun occurs in Isa 1:6 the King James Version, "bruises and putrifying sores," as the translation of chabbarah. The verb translations a number of Hebrew words, the principal ones being:

(1) shuph (Ge 3:15 (twice));

(2) daqaq (Isa 28:28 (twice) (the American Standard Revised Version "ground," "and though the wheel of his cart and his horses scatter it, he doth not grind it" for the King James Version "nor break it with the wheels of his cart, nor bruise it with his horsemen"));

(3) dakha', in the classical passage, Isa 53:5, "He was bruised for our iniquities,"

Isa 53:10, "Yet it pleased Yahweh to bruise him";

(4) ratsats, "A bruised reed shall he not break," Isa 42:3 (quoted in Mt 12:20).

In the New Testament bruise is the translation of sparasso, "to rend" (the American Standard Revised Version "bruising him sorely") Lu 9:39; of suntribo, "to break to pieces" (Mt 12:20); "shall bruise Satan under your feet shortly" (Ro 16:20); of thrauo in Lu 4:18 in the quotation from Isa 58:6, "to set at liberty them that are bruised" (WH omits the verse).

Arthur J. Kinsella

BRUIT

broot (shema'): A word no longer in common use (marked "archaic" and "obsolete" by Murray), signifying a rumor or report. The word occurs in the King James Version Jer 10:22 (the Revised Version (British and American) "rumour"; the American Standard Revised Version "tidings") and the King James Version Na 3:19 (the

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Revised Version (British and American) "bruit," appendix. "report"; the American Standard Revised Version "report").

BRUTE; BRUTISH

broot, brootish (ba‘ar, "stupid"; alogos, "without speech," hence, irrational, unreasonable (Ac 25:27; 2Pe 2:12; Jude 1:10 the King James Version)): The man who denies God acts in an irrational way. Such persons are described as brutish (Ps 49:10; 92:6; 94:8; Jer 10:14,21; 51:17). These are stupid, unteachable. This is a graphic description of the atheist. The proverb, "No fool like the learned fool," is especially true of the ignorance of the unbelievers of the Scriptures. Their objections to the Bible, as a rule, are utterly ridiculous. The word is occasionally used in the sense of thoughtless ignorance. Brutish counsel is counsel that is foolish, unreasonable (Isa 19:11). The term is used by Agur (Pr 30:2) to express the low estimate he has of himself and his conscious lack of knowledge.

Jacob W. Kapp

BUBASTIS

bu-bas’-tis.

See [PI-BESETH](#) .

BUCKET

buk’-et (deli): The word is found only in Isa 40:15; Nu 24:7, in the latter passage in a figurative use. The bucket was doubtless a waterskin with two cross-pieces at the top to fit it for use in drawing water, like those now in use in Palestine. The ordinary word for water-skin is a different one (no’dh).

BUCKLE

buk'-l (porpe): As a mark of favor Jonathan Maccabeus was presented by Alexander Balas with a buckle of gold (1 Macc 10:89), the wearing of which was restricted to the blood royal. The buckle was used for fastening the mantle or outer robe on the shoulder or chest.

BUCKLER

buk'-ler: God is called a "buckler" (the Revised Version (British and American) "shield") to them that trust Him (Ps 18:2,30; 2Sa 22:31; Pr 2:7).

See [ARMOR](#) .

BUD

See [FLOWERS](#) .

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BUFFALO

buf'-a-lo.

See **CATTLE** .

BUFFET

buf'-et (kolaphizo, "to beat with the fist"): Refers to bodily maltreatment and violence: "Then did they spit in his face and buffet him" (Mt 26:67; Mr 14:65; 1Co 4:11; 1Pe 2:20). Paul speaks of "a thorn in the flesh, a messenger of Satan to buffet me" (2Co 12:7). Used figuratively of self-control: "I buffet (the King James Version keep under, the Revised Version, margin "bruise") my body, and bring it into bondage" (1Co 9:27). The Greek in this passage reads hupopiazō, literally "to give a blow beneath the eye." In Lu 18:5 the same word is rendered "wear out": "Lest she wear out by her continual coming" (the King James Version "weary me" the Revised Version, margin "bruise me") (see Pape's Lexicon, under the word).

L. Kaiser

BUGEAN

bu-je'-an, ba'-je-an (Bougaios): An epithet given to Haman in Apocrypha, Additions to Esther 12:6, the Revised Version (British and American); the King James Version has "Agagite".

BUILD; BUILDING

bild, bild'-ing (banah, binyah, once (Eze 41:13); oikodomeo).

1. Building Conditions:

The building conditions existing at the time of the Hebrew conquest were rude and untutored, and, with the exception of the work of the Solomonic period, there was still little or no effort made to introduce a higher state, until the time when Greek influence began to be felt (circa 3rd century BC). In localities where stone was not available, mud bricks were used, and their perishable nature being realized, stone slab facing came into use. These slabs were a protection against the weather and had no constructive value. Probably the hand of the "jerry" builder can be seen in an attempt to make such bad construction appear to be solid stone.

2. Masonry:

In stone localities buildings were of stone, but the class of building was only that of the rude stone waller. Random rubble masonry, unskillfully laid, was the prevailing characteristic. Occasionally a piece of carefully dressed masonry is found, but it is the exception and is often a re-use of an earlier type akin to "sawed stone" (1Ki 7:9). The remains of Jewish walls of the period of the early kings in Jerusalem show skill which does not appear to have existed elsewhere. The boss and margin stones, with wide

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The church is compared to a building (1Co 3:9; 1Pe 2:4-6) reared on the foundation of apostles and prophets (their truths or teaching), Jesus Christ Himself being the chief corner-stone (Eph 2:20-22). Believers are "builded up" in Christ (Col 2:7), and are exhorted to build themselves up on their most holy faith (Jude 1:20).

See **ARCHITECTURE ; HOUSE ; FORTIFICATION** .

A. C. Dickie

BUILDER

bild'-er (banah; oikodomeo, technites): "To build," "builder," etc, are in the Old Testament commonly the translation of banah, "to build," occurring very frequently; see **BUILD, BUILDING** . The literal significance leads also to several figurative applications, especially to God as Divine Builder:

- (1) as establishing, e.g. the nation (Ps 69:35; 102:16; Jer 12:16), the throne of David (Ps 89:4), Jerusalem (Ps 147:2);
- (2) in restoration—rebuilding (Isa 58:12; 61:4; 65:21; Jer 31:4,28; 42:10; Eze 36:36; Am 9:11; compare Ac 15:16);
- (3) as establishing in prosperity (Job 22:23; 1Sa 2:35; Jer 24:6; compare Ge 16:2 the Revised Version, margin, Hebrew, "be builded by her");
- (4) the firm establishment of the Divine attributes (Ps 89:2);
- (5) Divine opposition (La 3:5, "He hath builded against me"); compare Job 19:8;
- (6) the choosing of a corner-stone which the builders rejected (Ps 118:22,23; quoted by Christ (Mt 21:42; Mr 12:10; Lu 20:17); by Peter (Ac 4:11; 1Pe 2:7)).

In the New Testament Christians are represented as being:

(1) built by God (1Co 3:9,16) on Christ as the one foundation (Mt 16:18, on Jesus as the Christ; 1Pe 2:5 f; Ac 9:31 the Revised Version, margin; Ro 15:20; 1Co 3:10,12,14 (epoikodomo); **Eph 2:20**);

(2) as being continuously and progressively built up in their faith and life (Ac 20:32; 1Co 8:1 the Revised Version, margin, "buildeth up"; Ac 10:23 margin, Greek "build up"; Ac 14:4,17 m; 1Th 5:11; compare Jude 1:20);

(3) they are "builded together" (sunoikodomeo) in Christ (Eph 2:22; Col 2:7 (epoikodomeo); compare 1Co 3:9);

(4) "builded up" is used in a bad sense (1Co 8:10 the King James Version and the Revised Version (British and American), "emboldened," the Revised Version, margin "be builded up");

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(6) in Heb 3:4 God is represented as the Builder (establisher) of all things, the Revised Version, margin "established," and in 11:10 as the Builder (technites), of the New Jerusalem; in Heb 9:11 for "building" the Revised Version (British and American) has "creation" (ktisis);

(7) in 1Co 3:10-14; Ga 2:18, building represents constructing a system of teaching; Paul speaks of himself as "a wise master-builder" (sophos architekton).

W. L. Walker

BUKKI

buk'-i (buqqi, "mouth of Jah"):

(1) A Danite, son of the tribal prince Jogli (Nu 34:22); he was one of the representative chiefs who assisted in the division of the land.

(2) Son of Abishua and father of Izzi, a priest, fourth in descent from Aaron, in the line of Eleazar (1Ch 6:5,51), and ancestor of Ezra (Ezr 7:4). In 2 Esdras 1:2 the name appears as Borith, and in 1 Esdras 8:2 as Boccas.

BUKKIAH

buk-i'-a (buqqiyahu, "proved of God"): A Levite, son of Heman (1Ch 25:4,13).

See **BAKBUKIAH**.

BUL

bul (bul): Name of the 8th month of the Jewish year (1Ki 6:38). It is of Phoenician origin and signifies the month of rain, the beginning of the rainy season.

See [CALENDAR](#) .

BULL, WILD

See [ANTELOPE](#) ; [CATTLE](#) .

BULL; BULLOCK

bool, bool'-ok.

See [CATTLE](#) .

BULLS, JEROBOAM'S

See [CALF \(GOLDEN\)](#) .

BULRUSH

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bool'-rush.

See [REED](#) .

BULRUSHES, ARK OF

See [ARK OF BULRUSHES](#) .

BULWARK

bool'-wark: The word represents several Hebrew terms (chel, Isa 26:1; chelah, Ps 48:13; matsodh, Ec 9:14; matsor, De 20:20). In 2Ch 26:15 the word is translated in the Revised Version (British and American) "battlements."

See [FORTIFICATION](#) .

BUNAH

bu'-na (bunah); A son of Jerahmeel (1Ch 2:25).

BUNCH

bunsh: Is used of

(1) a "bunch of hyssop" (Ex 12:22, 'aghuddah);

(2) a "cluster of raisins" (2Sa 16:1 the King James Version; 1Ch 12:40 the King James Version tsimmuq =" something dried or shriveled");

(3) a "camel's hump" (Isa 30:6 the King James Version dabbesheth): of obscure etymology.

BUNDLE

bun'-d'-l: Represents in English Versions of the Bible the words tseror, from a verb meaning "cramp" "bind," etc. (Ge 42:35; 1Sa 25:29; So 1:13); tsebeth, from a verb probably meaning "to grasp" (Ru 2:16); and deseme, from deo, "to tie up," "bind," hence, literally "bundle," just as the English word is derived from "bind" (Mt 13:30); and plethos, properly "multitude." The custom of binding up precious things in bundles (compare So 1:13) is the basis of the very interesting metaphor in 1Sa 25:29: "The soul of my lord shall be bound in the bundle of life with Yahweh thy God," or perhaps better, "in the bundle of the living in the care of Yahweh"—an assurance of perfect safety.

J. R. Van Pelt

BUNNI

bun'-i (bunni, buni, bunni; compare **BANI**):

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(1) A Levite (Ne 9:4). The repetition of Bani's name in this passage is probably a scribal error. The Syriac version for the second "Bani" reads "Binnui"; but as, in Ne 10:9 and Ne 12:8, Binnui's name comes, as here, between those of Jeshua and Kadmiel, we should substitute Binnui here for the first Bani. The Septuagint renders all three names as if the Hebrew in each case had been bene, "sons of," reducing the proper names in the verse to five. The names probably stand for chief Levitical houses rather than individuals.

(2) Another Levite, one of the overseers of the temple, father of Hashabiah, according to Ne 11:15; but, according to 1Ch 9:14, Hashabiah is "of the sons of Merari" The reading in Nehemiah is a corruption of the one in Ch.

H. J. Wolf

BURDEN

bur'-dn.

1. In the Old Testament:

In the Old Testament more than one word is rendered "burden."

(1) massa', from a root nasa' "he lifted up." Thus literally any load is called massa' (Ex 23:5; Nu 4:15,24,27 ff; 2Ki 5:17; 8:9). Figuratively, people are a burden (Nu 11:11,17; De 1:12; 2Sa 15:33; 19:35). A man may be a burden to himself (Job 7:20). Iniquities are a burden (Ps 38:4). Taxes may be a burden (Ho 8:10).

(2) In both the King James Version and the Revised Version (British and American) massa' is translated "burden," as applied to certain prophetic utterances; but both the American Revised Version, margin and the Revised Version, margin have "oracle." Examples are Isa 13:1; 14:28, and often; Jer

23:33,36,38, no marginal reading; Eze 12:10; Na 1:1; Hab 1:1; Zec 9:1; 12:1; Mal 1:1. As was natural under the circumstances, such oracles usually denounced judgment upon place or people. Hence, probably the translation "burden." But some of these prophetic utterances do not contain denunciation or threat (Zec 12). The passage in Jer, moreover, implies that the prophet used the term in the sense of "oraele," for scoffers are reproved for perverting the word and giving it the meaning "burden." Massa', therefore, means something taken up with solemnity upon the lips, whether threatening or not, and the rendering, "burden," ought most likely to be given up.

The word mas'-eth, of the same derivation as massa', is applied to foolish oracles (La 2:14 the King James Version, oracles the American Standard Revised Version, burdens the American Revised Version, margin, burdens the Revised Version (British and American), oracles the Revised Version, margin; Am 5:11, burdens the King James Version, exactions the American Standard Revised Version and the Revised Version (British and American)).

Massa' is used also in Pr 30:1 and Pr 31:1, and is variously rendered prophecy (the King James Version), oracle (American Revised Version), burden, or the name of the speaker's country (Revised Version margin, the American Revised Version, margin),

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oracle (Revised Version). The reading is doubtful, but probably the reference is to the speaker's country- -"Jakeh, of Massa" (compare Ge 25:14), "Lemuel king of Massa."

Other words translated "burden" are from the root cabhal, "to bear a load" (Ne 4:17; Ps 81:6; 1Ki 11:28; King James Version margin, charge the King James Version, labor the American Standard Revised Version and the Revised Version (British and American), burden the American Revised Version, margin and the Revised Version, margin, Ex 5:4,5; 6:6,7; Isa 10:27; Isa 14:25).

2. In the New Testament:

In the New Testament several Greek words mean "burden."

(1) baros, "something heavy." Burdens of the day (Mt 20:12), the burden of duty to be borne, a difficult requirement (Ac 15:28; Re 2:24). The burden of one's moral infirmities (Ga 6:2).

(2) phortion, "something to be borne." The obligation which Christ imposes (Mt 11:30); the legal ordinances of the Pharisees (Lu 11:46); a man's individual responsibility (Ga 6:5). Whether any clear and consistent distinction can be made between these two words is doubtful. Probably, however, phortion refers to the load as something to be borne, whether heavy or light, whilst baros may be an oppressive load. According to Lightfoot baros may suggest a load of which a man may rightly rid himself should occasion serve, but phortion a burden which he is expected to bear, as every soldier carries his own pack. But most likely too much weight should not be given to these distinctions.

(3) There is also the word gomos, "the freight" of a ship (Ac 21:3); compare ogkos, weight or encumbrance which impedes the runner's progress to the goal (Heb 12:1), with particular reference to the superfluous flesh which an athlete seeks to get rid of in training (compare 1Co 9:24-27), and figuratively whatever

hinders the full development of Christian manhood.

George Henry Trever

BURGLARY

bur'-gla-ri.

See [CRIMES](#) .

BURIAL

ber'-i-al (qebhurah; compare New Testament to entaphidsai):

I. IMMEDIATE BURIAL CONSIDERED URGENT

1. Reasons for This

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VI. Places of Burial: How Marked.

Ordinary graves were marked by the heaping of crude stones, but hewn stones and sometimes costly pillars were set up as memorials of the dead (Eze 39:15; 2Ki 23:17 the Revised Version (British and American), "What monument is that which I see?" the reference being to a sepulchral pillar). Jacob set up a pillar over Rachel's grave (Ge 35:20), and her tomb is marked by a monument to this day. Absalom's grave in the wood of Ephraim had a heap of stones raised over it (2Sa 18:17), but in this case, as in the case of Achan, it was not for honor but for dishonor. In New Testament times the place of burial was uniformly outside the cities and villages (see Lu 7:12; Joh 11:30). There was public provision made for the burial of strangers (Mt 27:7), as in the closing days of the monarchy there was a public burying-ground at Jerusalem (Jer 26:23), probably where it is to this day between the city wall and the Kidron Valley. Thousands of Jewish graves on the sloping sides of the Valley of Jehoshaphat, where the Jews have come from all lands to be buried, bear witness today to the belief that associates the coming of Messiah with a blessed resurrection. Many Jews hold that Messiah, when He comes, will descend upon the Mount of Olives, and will pass through these resting-places of the dead as He enters the Holy City in glory.

LITERATURE.

HDB, article "Burial"; Keil, *Biblical Arch.*, II, 199 f; Nowack, *Heb Arch.*, I, 187 ff; "Burial" and "Tombs" in *Kitto, Cycl.*; Thomson, *LB* (see "Funerals" in *Index*); Tristram, *Eastern Customs in Bible Lands*; Mackie, *Bible Manners and Customs*.

George B. Eager

BURIER

ber'-i-er (kabhar): "Set up a sign by it, till the buriers have buried it" (Eze 39:15).

"When the searchers found any human remains as they passed through the land, they were to set up a mark to attract the attention of the buriers, who followed them" (Dummelow's Commentary, in the place cited.).

See [BURIAL](#) .

BURN; BURNING

burn, burn'-ing: Figurative: In addition to the ordinary meaning, burn is used metaphorically in the following passages of the New Testament:

(1) kaio (Lu 24:32), "Was not our heart burning within us," i.e. greatly moved.

(2) puroo, used twice, once in the sense of inflamed with sexual desire (1Co 7:9), "For it is better to marry than to burn" and in 2Co 11:29 of the heat of the passions, here of grief, or anger, "Who is offended (the American Standard Revised Version "caused to stumble") and I burn not?"

See also [PUNISHMENTS](#) .

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BURNT OFFERING See **SACRIFICE** .

BURNT SACRIFICE

See **SACRIFICE** .

BUSH boosh:

(1) (ceneh, Ex 3:2-4; De 33:16; batos, Mr 12:26; Lu 6:44, "bramble bush"; 20:37; Ac 7:30,35. All the Old Testament references and the New Testament references, except Lu 6:44, are to the same "bush," namely, Moses' "burning bush"). From its etymology ceneh clearly denotes a "thorny" plant, as does the corresponding batos in the Septuagint and New Testament. In the Latin versions rubus, i.e. "bramble," is used as equivalent. Several varieties of bramble flourish in Palestine, of which the most common is *Rubus discolor*, but this is not an indigenous plant in Sinai. It is stated by Post that a bush of this plant has been planted by the monks of the Convent of Catherine at Sinai to the rear of the "Chapel of the Burning Bush." In spite of tradition there is but little doubt that Moses' "burning bush" must actually have been a shrub of one of the various thorny acacias, or allied plants, indigenous in the Sinaitic peninsula.

(2) (siach "plant," Ge 2:5; "shrub," Ge 21:15; "bush," Job 30:4,7). In the first reference any kind of plant may be meant, but in the other passages the reference is to the low bushes or scrub, such as are found in the desert.

(3) (nahalolim, the King James Version bushes, the Revised Version (British and American) **PASTURE** , margin "bushes," Isa 7:19). The meaning appears to be rather a place for watering flocks, the corresponding Arabic root nahal, having the meaning "to quench one's thirst," and the corresponding noun of place, manhal, meaning a watering-place in the desert.

E. W. G. Masterman

BUSH, BURNING

burn'-ing.

1. Meaning and Use:

The scene at the burning bush (ceneh, "a bush," Septuagint batos, "blackberry bush") reveals God to the world in one of theophanies with fire, of which there are four mentioned in the Bible (Ex 3:2; 13:21; 19:18; also [2Th 1:8](#) the King James Version, yet to be fulfilled). Many other Divine manifestations were associated with fire. The Burning Bush is mentioned elsewhere in De 33:16; Mr 12:26; Lu 20:37; Ac 7:30,31.

2. Identification:

Exact identification of the particular kind of bush in which God appeared to Moses is impossible. Attempts have been made to identify it with the blackberry bush, as by the

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Septuagint and also by the monks of the Convent of Catharine on Mount Sinai who grow the blackberry there in token of their tradition. The cassia has also been suggested. Both identifications are failures, the former because the blackberry does not grow in that region unless imported and tended, the latter for philological reasons. Nothing in the language used gives any clue to the species of the bush. The generally accepted view that it was some kind of thorn bush is an assumption with scarcely other ground than that there are so many thorny bushes in that region. This fact does, however, give to the assumption much probability.

3. Interpretation:

The old Jewish commentators have many things to say in explanation of this theophany (compare Jewish Encyclopedia). That one thing which will meet with much response from the Christian heart is that the unconsumed bush with the fire in the midst of it indicated that the Israelites would not be consumed by the afflictions in Egypt. The application of this view to God's people under affliction in all ages is often made by Christian homilists. But this cannot have been the primary meaning of theophany. Of the many theophanies and other Divine manifestations with fire, the specific signification must be learned from a careful study of the circumstances in each case. The fire does not seem to have any one fundamental meaning running through them all. In addition to the references already given, compare Ps 18:8-12; 50:3; Eze 1:4; Mic 1:1-4; Hab 3:3-6; Heb 12:29.

The exact meaning of the Burning Bush as a method or medium of revelation may appear as follows:

- (1) The flame in this bush was not the flame of persecution by God's enemies without, but the flame of God's presence or the presence of His angel within.
- (2) The idea of burning and yet not being consumed is brought into the narrative

by Moses' wonderment in the moment of his ignorance, before he knew that God was in the bush.

(3) The real significance of the flame in this case seems to be light and glory and preservation where God manifests Himself graciously. This is the universal idea of revealed religion.

The prevailing idea of God in the religions round about was that God dwelt in darkness. The approach to the gods in Egyptian temples was through ever-deepening gloom. It was thought that God was very dangerous and apt to be a destroyer, so that a priest must always intervene. God as a gracious Saviour was the new idea revelation was bringing to the world. This was now first clearly announced, but was not to be fully revealed throughout the time of the long line of priests until the Great High Priest should come and make a "way of approach" that we may come "with boldness unto the throne of grace."

M. G. Kyle

BUSHEL

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boosh'-el (modios): A dry measure containing about a peck, but as it is used in the New Testament (Mt 5:15; Mr 4:21; Lu 11:33) it does not refer to capacity but is used only to indicate a covering to conceal the light.

BUSHY

boosh'-i: Found in So 5:11 as the translation of taltal, meaning trailing, pendulous (Septuagint elatai, literally "ductile"); the Revised Version, margin reads "curly."

BUSINESS

biz'-nes: Is the rendering of four Hebrew words:

(1) mela'khah, in Ge 39:11 (the American Standard Revised Version "work"); 1Ch 26:29,30; 2Ch 13:10 (the American Standard Revised Version "in their work"); 17:13 (the American Standard Revised Version "many works"); Ne 11:16,22; 13:30 (the American Standard Revised Version "in his work"); Es 3:9; Ps 107:23; Pr 22:29; Da 8:27.

(2) dabhar, literally "a word," is so translated in De 24:5; Jos 2:14,20; Jud 18:7 (the American Standard Revised Version "dealings"); Jud 18:28 (the American Standard Revised Version "dealings"); 1Sa 21:2,8.

(3) ma'aseh, "an action" (1Sa 20:19).

(4) 'inyan, "employment" (Ec 5:3; 8:16).

In the New Testament "business" in Lu 2:49 is the rendering of the phrase en, tois, tou patros mou, literally "in the things of my Father," which the American Standard Revised Version renders "in my Father's house," with "about my Father's business" as the marginal reading. "Business" is also used in the

translation of chreia, literally "need," of Ac 6:3; as the translation of spoude, literally "haste" of Ro 12:11 (the American Standard Revised Version "diligence"); of pragma, literally "thing done," of Ro 16:2 (the American Standard Revised Version "matter"); of prassein ta idia, literally "tend to one's own business," of 1Th 4:11. In Ac 19:24,25 in Paul's account of the riot in Ephesus, ergasia, literally "working," "performing," is translated "little business" in Ac 19:24 (the King James Version "small gain"), and "by this business" in Ac 19:25 (the King James Version "by this craft").

Arthur J. Kinsella

BUSYBODY

biz'-i-bod-i (periergos, allotrioepiskopos): The word is found twice in Paulinic literature.: 1Ti 5:13, "not only idle, but tattlers also and busybodies," and 2Th 3:11, "work not at all, but are busybodies." It is also found in 1Pe 4:15 the King James Version (the Revised Version (British and American) "meddler") "or as a busybody in other men's matters." If these passages be coupled with such others as Jas 3:2-10; 4:11; Eph 4:29,31; Tit 3:2, it becomes evident that sins against the eighth commandment were as common in the apostolic church as they are today. To this day

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backbiting is a common trait of oriental peoples. And it is this sin which is so repeatedly warned against by the apostles, as in direct conflict with the ethics of Christianity, and in violation of that spirit of brotherly love and mutual trust which Christ has enjoined on His followers, and which is the very marrow of the outward revelation of the Christian faith (1Co 13).

Henry E. Dosker

BUTLER

but'-ler: An officer in households of kings, or other dignitaries, having charge of wines and other potables. mashqeh, "one who gives drink" (Ge 40:1-23; 41:9), rendered "cupbearer" in 1Ki 10:5; 2Ch 9:4; **Ne 1:11** . The office was one of considerable importance in oriental courts, because of the danger to the king's life through plots of poison, etc. Nehemiah held this position to King Artaxerxes. Wealthy courts, as that of Solomon, usually had more than one (1Ki 10:5); over these cupbearers or butlers was the sar ha-mash-qim, or chief butler (Ge 40:9).

Edward Bagby Pollard

BUTTER

See **FOOD** .

BUYING

bi'-ing (karah, laqach, qena', qanah, shabhar; agorazo, oneomai, emporeuomai):

I. IN THE EARLIEST PERIODS AND AMONG NOMADS 1. The Primitive Stage (the "Shop")

2. In Old Testament Times

3. In New Testament Times

II. ORIENTAL BUYING A TEDIOUS PROCESS

III. SHOPS AND BAZAARS

1. Oriental Shops

2. The Market-Place

IV. BUYING ON CREDIT PAYING CASH (MONEY)

V. OPEN-AIR MARKETS AND FAIRS

I. In the Earliest Periods and among Nomads.

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In inland towns and cities, markets and market-places are often found in the open air, as well as under cover. Great fairs are held thus on certain days of the week. Several towns will agree upon different days as market days and will offer in turn whatever they have for sale: lambs, sheep, cattle, horses, mules, chickens, eggs, butter, cheese, vegetables, fruits, and even jewelry and garments. In such a case it is as if the whole town for the day was turned into a market or exhibition, where everything is for sale. On such days peasants and townspeople come together in much larger numbers than is ordinary, and mingle freely together. The day thus chosen now, as in olden times, is often a holy day—Friday, which is the Moslem Sabbath, or the Christian Sunday, where Christians abound. Such instances form a side-light on such passages as Ne 13:15- 22: "In those days saw I in Judah some men treading winepresses on the sabbath, and bringing in sheaves, and lading asses therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them." Morier testifies that he attended similar fairs in Persia, where were gathered sellers of all sorts of goods in temporary shops or tents, such as sellers of barley and flour, as it was at the gate of Samaria after the famine (2Ki 7). Layard also speaks of having seen at the gate of the modern town of Mosul, opposite the site of ancient Nineveh shops for the sale of wheat, barley, bread-stuffs, and drinks for the thirsty. It will be recalled that it was "at the gate" that Boaz (Ru 4:1-3) called the elders and people to witness that he had bought all that was Elimelech's. For similar allusions see Job 5:4; Pr 31:23; Ps 127:5; La 5:14.

See **MONEY** ; **TRADE** , etc.; also DB, DCG, etc.

George B. Eager

BUZ; BUZI; BUZITE buz, bu'-zi, buz'-it (buz):

(1) Second son of Nahor (Ge 22:21). The word occurs again in Jer 25:23, by the side of Dedan (Ge 10:7) and Tema (Ge 25:15), and is probably, therefore, the

name of a people living in the neighborhood of Edom. Buz and Hazo (Ge 22:22) are probably the countries of Bazu and Chazu (the former described as full of snakes and scorpions), which Esarhaddon invaded (KB, II, 131).

(2) A Gadite ((1Ch 5:14) (buzi), "an inhabitant of Buz"), a title given to Elihu, the fourth speaker in the Book of Job (Job 32:2).

Horace J. Wolf

BY

In the sense of "against" which survives only in dialectal English (compare Wright, Dialect Dict., I, 470, for examples) is the King James Version rendering of the dative emauto of 1Co 4:4 (the American Standard Revised Version renders this "against"). In classical Greek the same idiom sunoida with dative =" be conscious" or "be cognizant of" a thing.

BY AND BY

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In the sense of "immediately" is the King James Version translation of *exautes*, of Mr 6:25 (the American Standard Revised Version "forthwith"); of *euthus*, Mt 13:21 (the American Standard Revised Version "straightway"); of *eutheos*, Lu 17:7 (the American Standard Revised Version "straightway"); Lu 21:9 (the American Standard Revised Version "immediately"). In English literally this meaning is obsolete (compare: "After you have dyned and supte, laboure not by and by after, but make a pause—the space of an howre or more with some pastyme") (Babees Book, EETS, 247).

BYBLUS

bib'-lus.

See [GEBAL](#) .

BYPATHS

bi'-pathz.

See [BYWAY](#) .

BYSSUS

bis'-us.

See [LINEN](#) .

BYWAY

bi'-wa (nethibhoth): Only in Jud 5:6. Compare Jer 18:15; the King James Version "paths" (the Revised Version (British and American) "by-paths").

BYWORD

bi'-wurd: shammah = "consternation," "astonishment," "waste," "wonderful language," "object of remark" (De 28:37; 1Ki 9:7; 2Ch 7:20); mashal, or meshol = "a satire," "byword" (Job 17:6; Ps 44:14); millah, or milleh = "a topic," "object of talk," "byword" (Job 30:9).

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CAB

See [KAB](#) .

CABBON

kaḇ'-on (kabbon; Chabra): An unidentified place in the Shephelah of Judah near Eglon (Jos 15:40). It is possibly the same as [MACHBENA](#) , which see.

CABIN

kaḇ'-in (chanuyyoth, "vaults"; Jer 37:16 the Revised Version (British and American), "cells"): In the East the prison often consisted of a pit (compare "dungeon-house" the Revised Version (British and American) and "house of the pit" the Revised Version, margin) with vaulted cells around it for the confinement of prisoners. The word is probably a gloss. The phrase "and into the cells" seems superfluous after "into the dungeonhouse."

CABUL

kaḇ'-bul (kabhul; Codex Vaticanus, Chobamasomel; Codex Alexandrinus, Chabol apo aristeron):

(1) A city on the boundary between Asher and Zebulun (Jos 19:27). It corresponds to the Chabolo of Josephus (Vita, 43, etc.), and is represented by the modern village Kabul, about nine miles Southeast of Acre.

(2) A district probably connected with (1), containing 20 cities, given by Solomon to Hiram king of Tyre (1Ki 9:10 ff).

CADDIS

kad'-is.

See [GADDIS](#) .

CADES

ka'-dez.

See [KEDESH \(Apocrypha\)](#) .

CADES-BARNE

ka'-dez bar'-ne.

See [KADESH-BARNEA \(Apocrypha\)](#) .

CAESAR

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se'-zar (Kaisar): Originally the surname of the Julian gens (thus, Caius Julius Caesar); afterward a name borne by the Roman emperors. In the New Testament the name is definitely applied to Augustus (Lu 2:1, "Caesar Augustus"), to whom it belonged by adoption, and to Tiberius (Lu 3:1, "Tiberius Caesar"; compare Mt 22:17,21). The "Caesar" to whom Paul appealed (Ac 25:11,12,21) was Nero. The form is perpetuated in "Kaiser" and "Czar."

CAESAR'S HOUSEHOLD

hous'-hold (hoi ek tes Kaisaros oikias, "they that are of Caesar's household," Php 4:22): These words occur in the epistle which Paul wrote from Rome near the end of his first imprisonment there, probably in the end of 61 AD, to the church in Philippi. They give us most interesting information in regard to the progress made in the propagation of the gospel in Rome.

It is necessary to ask, in the first place, What is meant by the words "Caesar's household"? and when the meaning of that phrase is known, then it is needful to discuss the question which rises at once, In what way did the gospel enter Caesar's household? How is it that the gospel, which at the first chiefly advanced among the poorer classes in the Empire, made its way at a bound into the very palace of the Caesars?

1. What Exactly Was Caesar's Household?:

"Caesar's household" meant the whole of the persons, slaves and freemen alike, composing the establishment of the emperor in his palace on the Palatine Hill at Rome. The slaves of the imperial household formed a host in themselves. At a time when many a private citizen in Rome owned several hundreds of slaves, it need not surprise anyone to know that there was a vastly larger number of such persons in the palace of the emperor. This was a period when the city of Rome and the court of the Caesars swarmed with Asiatics, many of whom were Jews, and many of them would be in slavery, or in employment, in the imperial court.

It cannot be forgotten that Poppea, Nero's shameless consort, was a proselyte to Judaism and that she continued to advocate successfully the cause of the Jews before the emperor as occasion arose.

These persons in the emperor's palace would be employed in every conceivable capacity as household servants, cooks, bathmen, gardeners, grooms, kennel-keepers, porters, doorkeepers, messengers, secretaries, amanuenses, teachers, librarians, architects, carpenters, shoemakers, and in all other forms of service. Of course they were not all slaves: there was a very large number of freemen. The domus or familia Caesaris (represented by the Greek oikia Kaisaros) included the whole of the imperial household, the meanest slaves as well as the most powerful courtiers. On the character and constitution of this household we happen to possess more information than perhaps on any other department of social life in Rome. "In Rome itself, if we may judge by these inscriptions, the domus Augusta must have formed no inconsiderable fraction of the whole population; but it comprised likewise all persons in the emperor's service, whether slaves or freemen, in Italy and even in the provinces" (Lightfoot, Commentary on Phil, 171). In the list of offices filled by members of the imperial household were also such functions as those of keepers of the wardrobe or of the plate-chest; even the "tasters" formed a separate class of servants under a chief of

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on the Palatine Hill, attached to the emperor's palace there, there was thus one other channel through which the gospel would be made known to some of those who resided in the palace of Caesar. It is thus seen that there is nothing at all surprising in the fact that there were Christians in Caesar's household.

6. Lightfoot's Conjecture:

Some of Lightfoot's suggestions and conjectures on this subject are exceedingly interesting. He reviews the names of the persons to whom Paul sends greeting in Ro 16 and compares them with the names of persons who lived at that time, and which have been found in monumental inscriptions on the columbaria or places of sepulture exhumed on the Appian Way. Many of the occupants of those columbaria were freedmen or slaves of the emperors, and were contemporaries of Paul. The result of Lightfoot's review of the names is that he claims to have established a fair presumption that among the salutations in Ro 16 some members at least of the imperial household are included (Phil, 177).

In the household of the emperor there were necessarily many persons of high rank. Perhaps we may find a hint that the gospel had been embraced by some in the higher grades of society, in such strange facts as the execution of Titus Flavius Clemens, a man of consular rank and cousin to the emperor, and also in the fact that Flavia Domitilla, the wife of Flavius Clemens, was banished by Domitian, notwithstanding her near relationship to him, for she was the emperor's niece. Her daughter Portia also shared in the same punishment of exile. The charges brought against all three were atheism and inclination to Jewish customs: surely such charges were sufficiently vague and even self-contradictory. The opinion has been suggested that probably these three persons in the inner circle of the emperor's kinsmen were Christians.

7. Aristobulus and Narcissus:

Ramsay (St. Paul the Traveler, etc., 353), speaking of Lightfoot's conjectures,

already referred to, writes, "In all probability he is right in thinking that all the slaves of Aristobulus (son of Herod the Great) and of Narcissus (Claudius' favorite freedman) had passed into the imperial household, and that members of their two families are saluted as Christians by Paul (Ro 16:10 ff)."

The fact of greatest interest in the whole subject is, that in society so profligate and corrupt as the court of Nero, there were "saints," Christian men whose garments were clean and who kept themselves unspotted from the world amid surroundings so dreadful and in temptation so unceasing; that the gospel was known and obeyed and loved, and that hearts and lives were loyal to Christ even in the palace of Nero Caesar.

John Rutherford

CAESAREA

ses-a-re'-a, se-za-re'-a (Kaisareia):

(1) Caesarea Palestina (pal-es-ti'na).

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TRANSFIGURATION, MOUNT OF . Agrippa II renamed the town Neronias (Ant., XX, ix, 4). The ancient name however outlived both Caesarea and Neronias, and

survives in the Arabic form Banias. The modern village, built among the ruins, contains 350 inhabitants. The walls and towers of which the remains are seen date from Crusading times. The castle, ec-Cubeibeh, crowns the hill behind the town, and must have been a place of strength from the earliest times. Its possession must always have been essential to the holding of the valley to the west. Immediately to the north of the town, at the foot of a steep crag, the fountain of the Jordan rises. Formerly the waters issued from a cave, Magharet ras en-Neba', "cave of the fountain head," now filled up with debris. Two niches cut in the face of the rock recall the idolatries practiced here in olden times. A shrine of el-Khudr stands on the west of the spring. With the rich soil and plentiful supplies of water, in a comparatively temperate climate, average industry might turn the whole district into a garden. As it is, the surroundings are wonderfully beautiful.

W. Ewing

CAGE

kaj (kelubh; phulake): The earliest known form of cage made to confine a bird, for the pleasure of its song or the beauty of its coloring, was a crude affair of willows or other pliable twigs. Later cages were made of pottery, and now they are mostly made of wire. References in the Bible make it very clear that people were accustomed to confine in cages such birds as they especially prized for pets, or to detain them for market purposes. James indicated that cages were common when he wrote (Jam 3:7): "For every kind of beasts and birds is tamed, and hath been tamed by mankind." In Job (Job 41:5) we find these lines " Wilt thou play with him as with

a bird? Or wilt thou bind him for thy maidens?" The only way to play with a bird is to confine it so that it grows accustomed to you and thus loses fear. Jeremiah compared the civil state of Judah to a "cage (crate) full of birds" (Jer 5:27), "the houses of the rich being stuffed with craftily-obtained wealth and articles of luxury" (HDB). The sale of sparrows as an article of food still continues in the eastern markets. Jesus referred to this (Mt 10:29) and it was He who entered the temple and overthrew "the seats of them that sold the doves" (Mt 21:12). In Re 18:2 we find a reference to "a hold (the King James Version "cage") of every unclean and hateful bird." See also Ecclesiasticus 11:30.

Gene Stratton-Porter

CAIAPHAS

ka'-a-fas, ki'-a-fas (Kaiaphas; Caiaphas = Kephaz (compare Dods in Expositor's Greek Test, I, 803), and has also been interpreted as meaning "depression"): Caiaphas was the surname of Joseph, a son-in-law of Annas (compare Joh 18:13), who filled the post of high priest from about 18-36 AD, when he was deposed by Vitellius (compare Josephus, Ant, XVIII, ii, 2; iv, 3). He is mentioned by Luke as holding office at the time of John the Baptist's preaching in the wilderness (Lu 3:2).

Caiaphas took a leading part in the trial and condemnation of Jesus. It was in his court or palace that the chief priests (Sadducees) and Pharisees, who together constituted

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the Sanhedrin, assembled "that they might take Jesus by subtlety, and kill him" (compare Mt 26:3,4; Joh 11:49). The regal claims of the new Messiah and the growing fame of His works had made them to dread both the vengeance of imperial Rome upon their nation, and the loss of their own personal authority and prestige (compare Joh 11:48). But Caiaphas pointed a way out of their dilemma: let them bide their time till the momentary enthusiasm of the populace was spent (compare Mt 26:5), and then by the single sacrifice of Jesus they could at once get rid of a dangerous rival and propitiate the frowns of Rome (compare Joh 11:49,50; 18:14). The commentary of John upon this (Joh 11:51,52) indicates how the death of Jesus was indeed to prove a blessing not only for Israel but also for all the children of God; but not in the manner which the cold-blooded statecraft of Caiaphas intended. The advice of the high priest was accepted by the Sanhedrin (Joh 11:53), and they succeeded in arresting Jesus. After being led "to Annas first" (Joh 18:13), Jesus was conducted thence in bonds to Caiaphas (Joh 18:24). According to Mt He was led immediately upon His arrest to Caiaphas (Mt 26:57). Mr and Lu do not refer to Caiaphas by name. His conduct at this preliminary trial of Jesus (Mt 26:57-68), its time and its procedure, were almost entirely illegal from the standpoint of then existing Jewish law (compare **JESUS CHRIST, THE ARREST AND TRIAL OF** ; and

A. Taylor Innes, The Trial of Jesus Christ). False witnesses were first called, and when Jesus refused to reply to their charges, Caiaphas asked of Him if He were "the Christ, the Son of God "(Mt 26:63). Upon our Lord's answering "Thou hast said" (Mt 26:64), Caiaphas "rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy" (Mt 26:65). Upon this charge was Jesus found "worthy of death" (Mt 26:66). Caiaphas is also mentioned in Ac 4:6 as being among those who presided over the trial of Peter and John.

C. M. Kerr

CAIN

kan (qayin, "spear" or "smith," resembling in sound the root qanah, "get," "acquire," Ge 4:1 the Revised Version, margin, but not necessarily derived from that root; Septuagint Kain):

1. The Scripture Narrative:

(1) In Ge 4:1-24 Cain is the first son of Adam and Eve. His birth is hailed as a manifestation of Yahweh's help. He becomes "a tiller of the ground," and brings to Yahweh an offering of the produce of the soil, his brother Abel, the shepherd, bringing at the same time the fat of the first-born of his own flock. From Cain and from his offering Yahweh withholds the sign of acceptance which he grants to Abel. That the ground of this difference of treatment is to be found (so Heb 11:4) in Cain's lack of right disposition toward Yahweh is shown by his behavior (see [ABEL](#)). Instead of humbling himself he gives signs of strong indignation at Yahweh's refusal to favor him. Under the just rebuke of Yahweh he hardens his heart and is further confirmed in impenitence. His jealousy of Abel, unrepented of, increases until it culminates in deliberate murder. Deliberate, for in Ge 4:8 we must restore a clause to the Hebrew text, all the ancient versions bearing witness, and read "And Cain said unto Abel his brother, Let us go into the field," etc. In the vain attempt to conceal his

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Without going outside the Scripture text we may find strong evidence that the narrative under consideration is founded in part upon ancient sources. Let the line of Cain (Ge 4:17-24) be compared with that of Seth ([Ge 5:1-29](#)):

The Hebrew forms of the names show even more clearly that Cain = Kenan, Irad = Jared, Methushael = Methuselah; a single transposition, that of the first and third names after Cain, brings the two Enochs together, and likewise the similar names Mehujael and Mahalalel. Thus we have six names nearly or quite identical; seven ancestors in one list and ten in the other, ending in both cases with a branching into three important characters. Resemblances equally certain, though not by any means so obvious, exist between the names in this double list and the names of the ten kings of Babylonia who reigned before the Flood, as the latter are given by Berosus, the Babylonian historian of the 3rd century BC (see Skinner, Driver, Sayce as below). Thus one source of which the author in Ge 4 made use appears to have been an ancient list in genealogical form, by which the first of mankind was linked with the beginnings of civilized institutions and articles Another part of his material was the story of a brother's murder of a brother (Gen 4:1-16). Many maintain at this point that the narrative must be based upon the doings of tribes, rather than of individuals. It is true that not seldom in the Old Testament tribal history is related under individual names (compare Ge 49; , Jud 1, and the tables of tribes in Ge 25:1-4); yet the tribe referred to can hardly be the Kenites of the Old Testament, who appear as the close allies of Israel, not especially bloodthirsty or revengeful, and haunted by no shadow of early crime against a brother tribe (see [KENITES](#)). The indications in Ge 4:1-16 of a developed state of society and a considerable population may go to show that the narrative of the murder was not originally associated with the sons of the first man. Thus there is room to suppose that in the process of condensation and arrangement Cain, son of Adam; Cain, the murderer; and Cain, city-builder and head of a line of patriarchs, have been made one. The critical conclusions here epitomized are indeed reached by a delicate and difficult process; but it is asserted in their favor that they make possible the removal of difficulties which could be explained in no other manner. The question which

will arise with many, What theory of inspiration can be held consistently with the application of such critical processes? is dealt with at length by most modern commentators (see **CRITICISM** ; **INSPIRATION**).

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A. H. Sayce, "Archaeology of the Book of Genesis," The Expositor T, August, 1910, June, 1911. (2) In Jos 15:57, the Revised Version (British and American) KAIN, which see.

See also **KENITES** .

F. K. Farr

CAINAN

ka'-nan, ka-i'-nan (Kainan):

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(1) Greek form of Kenan (Lu 3:37): also the King James Version form in Old Testament (except 1Ch 1:2).

(2) A son of Arphaxad (Lu 3:36), omitted in Ge 10:24; 11:12.

CAKE

See [BREAD](#) .

CALAH

ka'-la (kalach; Chalach, also Chalak or Kalach; in Assyrian Kalhu, Kalha, Kalhi, Kalah): The name of one of the great cities of Nimrod (Ge 10:11), or rather, Asshur (text), which formed, with Nineveh, Resen between Calah and Nineveh, and Rehoboth-Ir (probably lying more to the North), Asshur's great fourfold capital. The meaning of the name is unknown, but if a Sumerian etymology be accepted, some such signification as "Holy Gate" (Ka-lah) or the like—a parallel to Ka-dingira = Bab-ili, "Gate of God" (see [BABEL](#), [BABYLON](#))—might be regarded as possible.

1. Date of the City's Foundation:

As Nineveh is mentioned by Hammurabi, who reigned about 2000 BC, it is clear that that city was already, in his time, an important place; and the passage in Ge 10:11 implies, though it does not actually prove, that Calah was of about the same period.

2. Early References to the City:

The Assyrian king Assur-nacir-apli (circa 885 BC) states that Calah was made (probably = founded) by Shalmaneser (I) circa 1300 BC, but this is possibly simply an indication that he rebuilt it. Later on, the site seems to have become

neglected, for Assur-nacir-apli states that, the city having fallen into ruin, he rebuilt it, and it thereafter became practically the capital of the country, for he not only reerected or restored its shrines and temples—the temple of Ninip, with the god's image; the temple of "the Lady of the Land," and the temples of Sin, Gula, and Enlil—but he also received tribute there. Among his other works may be mentioned the water- channel Pati-chengala, and the plantations, whose fruits, apparently, he offered to the god Assur (Asshur), and the temples of the city. It also became a favorite place of residence for the later kings of Assyria,' who built palaces, and restored the city's temples from time to time.

3. Its Position:

Calah occupied the roughly triangular tract formed by the junction of the Greater Zab with the Tigris, which latter stream in ancient times flowed rather closer to the western wall than it does now, and would seem to have separated the small town represented by Selamiyeh from the extensive ruins of Calah, which now bear the name of Nimroud. The main ruins are situated on a large, rectangular platform on the bank of the old bed of the Tigris.

4. The Temple-Tower:

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the generations, cared for and preserved these monuments, though the vandalism of Esarhaddon in dressing off the slabs of Tiglath-pileser IV to carve his own bas-reliefs thereon will ever be regretted.

8. The City Walls:

The site is described as being 14 miles South of Kouyunjik (Nineveh) and consists of an enclosure formed of narrow mounds still having the appearance of walls. Traces of no less than 108 towers, the city's ancient defenses, are said to be visible even now on the North and East, where the walls were further protected by moats. The area which the walls enclose—about 2,331 x 2,095 yards—would contain about 1,000 acres.

Layard, *Nineveh and Its Remains*, and *Nineveh and Babylon*, still remain the standard works upon the subject, and his *Monuments of Nineveh* gives the most complete collection of the sculptures found. See also George Smith, *Assyrian Discoveries*, and Rassam, *Asshur and the Land of Nimrod*.

T. G. Pinches

CALAMITY

ka-lam'-i-ti ('edh, "a load" or "burden" under which one is crushed, hence, "misfortune"; hayyah, hawwah, "fall," "ruin," the latter word used only in the plural; ra', "evil in essence" hence, "adversity," once only, Ps 141:5, the Revised Version (British and American) "wickedness"): Purely an Old Testament term, signifying adversities—natural, but more often those that result from wickedness or moral evil. Various kinds:

(1) folly, "a foolish son" (Pr 19:13);

(2) disease, poverty, bereavement, as in Job's experience (Job 6:2; 30:13);

(3) persecution (2Sa 22:19; Ps 18:18);

(4) Divine retribution and judgment (De 32:35); compare ruin of the wicked (Pr 1:26, also Pr 1:27 the Revised Version (British and American) for "destruction" the King James Version);

(5) the devastation of war (Jer 46:21);

(6) adversities of any kind (Pr 27:10).

Dwight M. Pratt

CALAMOLALUS

kal-a-mol'-a-lus, -mol-a'-lus (Codex Alexandrinus, Kalamolalos, Codex Vaticanus, Kalamokalos): This name is corrupt (1 Esdras 5:22). It has evidently arisen through combining the two names Lod and Hadid, in the lists of Ezr 2:33 and Ne 7:37.

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CALAMUS

kal'-a-mus. See **REED** .

CALCOL; CHALKOL

kal'-kol, kal'-kol (kalkol): Mentioned in 1Ki 4:31 as one of the wise men with whom Solomon was compared. The better orthography is Calcol which the King James Version gives for the same name in 1Ch 2:6. In the former passage, Calcol is the son of Mahol, while in the latter he is called the son of Zerah of the tribe of Judah, and a brother of Heman and Ethan.

CALDRON

kol'-drun (the rendering of qalachath, cir, dudh 'aghmon) :Qalachath is found only in 1Sa 2:14; Mic 3:3. It is a pot for cooking, of undefined size and characteristics, in the former passage for sanctuary use, in the latter for domestic. Cir is translated caldron in Jer 1:13 (Revised Versions); Jer 52:18 f(the King James Version); Eze 11:3,7,11. It was distinctly a large pot, employed both for domestic use and in the sanctuary. Dudh is translated caldron only in 2Ch 35:13. It was also a pot for cooking. 'Aghmon is translated caldron by the King James Version in Job 41:20, but it is a mistranslation; the Revised Version (British and American) correctly has "rushes."

George Ricker Berry

CALEB

ka'-leb (kalebh; in the light of the cognate Syriac and Arabic words, the meaning is not "dog," which is kelebh, in Hebrew, but "raging with canine madness"; Chaleb): As a person, Caleb, the son of Jephunneh, occurs in the story of the spies (Nu 13 ff). He represents the tribe of Judah as its prince (Nu 13:6; compare

Nu 13:2). While the majority of the men sent out by Moses bring back evil report, Caleb and Hoshea, or Joshua, the son of Nun, are the only ones to counsel the invasion of the promised land (Nu 13:30; 14:6 ff). Accordingly, these two alone are permitted to survive (Nu 14:38; 32:12). Upon the conquest and distribution of the land by Joshua, Caleb reminds the leader of the promise made by God through Moses, and so he receives Hebron as an inheritance for himself and his descendants (Jos 14:6-15), after driving out from thence the Anakim who were in possession of the city ([Jos 15:14](#)). In the parallel account in Jud 1:8 ff, the dispossession of the Canaanite inhabitants of Hebron is ascribed to Judah (Jud 1:10). Both accounts agree in mentioning Othniel, a younger brother of Caleb, as the conqueror of Kiriath-sepher or Debir; as his reward he receives the hand of Achsah, Caleb's daughter. Achsah is given by her father a portion of the Southland; but, upon request, she obtains a more fruitful locality with upper and nether springs (Jos 15:15-19; Jud 1:12-15).

In 1Sa 30:14 Caleb is undoubtedly the name of a clan which is, moreover, differentiated from Judah. Modern scholars therefore assume that Caleb was originally an independent clan which in historical times merged with Judah. As Caleb is called the son of Kenaz (Jud 1:13) or the Kenizzite (Nu 32:12), it is further believed

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that the Calebites were originally associated with an Edomite clan named Kenaz (Ge 36:11), and that they entered their future homes in the southern part of Palestine from the south. Their migration up north would then be reflected in the story of the spies.

In the genealogical tables (1Ch 2), Caleb is made a descendant of Judah through his father Hezron. He is the brother of Jerahmeel, and the "father" of Hebron and of other towns in Judah. (Chelubai, 1Ch 9:9, is apparently identical with Caleb.)

Nabal, with whom David had an encounter, is called a Calebite, i.e. one belonging to the house of Caleb (1Sa 25:3).

Max. L. Margolis

CALEB-EPHRATHAH

ka'-leb ef'-ra-tha, -ef'-ra-ta (the King James Version Caleb-ephatah, kalebh 'ephrathah): The place where Hezron died (1Ch 2:24). Many scholars, however, read with the Septuagint "after the death of Hezron, Caleb came unto Ephrath, the wife of Hezron, his father." The name does not occur elsewhere, and none resembling it has been recovered.

CALENDAR

kal'-en-dar (Latin *calendarium*, "an account book," from *calendae*, "day on which accounts were due"): The Hebrew or Jewish calendar had three stages of development: the preexilic, or Biblical; the postexilic, or Talmudic; and the post-Talmudic. The first rested on observation merely, the second on observation coupled with calculation, and the third on calculation only. In the first period the priests determined the beginning of each month by the appearance of the new moon and the recurrence of the prescribed feasts from the vernal and autumnal equinoxes. Thus, the month Abib ('abhibh), the first month of the year according

to the Levitical law, in which the Passover was to be celebrated, was determined by observation (Ex 12:2; De 16). After the exile more accurate methods of determining the months and seasons came into vogue, and calculation was employed to supplement and correct observations and the calendar was regulated according to the Babylonian system, as is evidenced by the names of the months which are derived from it. In later times the calendar was fixed by mathematical methods (see the article "Calendar" in the Jewish Encyclopedia). The difficulty of ascertaining the first day of the new moon by observation, in the early period, led to the celebration of two days, as seems to be indicated in 1Sa 20:27. We have only four names of months belonging to the pre- exilic period, and they are Phoenician. Of these Abib ('abhibh) was the first month, as already indicated, and it corresponded to Nis (nican) in the later calendar. It was the month in which the Exodus occurred and the month of the Passover (Ex 13:4; 23:15; 34:18; De 16:1).

The 2nd month of this calendar was Ziv (ziw) (1Ki 6:1,37); Ethanim ('ethanim) was the 7th (1Ki 8:2), corresponding to Tishri of the later calendar, and Bul (bul) the 8th, corresponded to Marchesvan (marcheshwan) (1Ki 6:38). There were course other month names in this old calendar, but they have not come down to us. These names refer to the aspects of the seasons: thus Abib ('abhibh) means grain in the ear, just

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ripening (Le 2:14; Ex 9:31); Ziv (ziw) refers to the beauty and splendor of the flowers in the spring; Ethanim ('ethanim) means perennial, probably referring to living fountains; and Bul (bul) means rain or showers, being the month when the rainy season commenced. The full calendar of months used in the postexilic period is given in a table accompanying this article. The names given in the table are not all found in the Bible, as the months are usually referred to by number, but we find Nican in Ne 2:1 and Es 3:7; Siwan in Es 8:9; Tammuz in Eze 8:4, although the term as here used refers to a Phoenician god after whom the month was named; 'Elul occurs in Ne 6:15; Kiclew (the American Standard Revised Version "chislev") in Ne 1:1 and Zec 7:1; Tebheth in Es 2:16; ShebhaT in Zec 1:7 and 'Adhar in Ezr 6:15 and several times in Est. These months were lunar and began with the new moon, but their position in regard to the seasons varied somewhat because of the intercalary month about every three years.

The year (shanah) originally began in the autumn, as appears from Ex 23:16 and Ex 34:22, where it is stated that the feast of Ingathering should be at the end of the year; the Sabbatic year began, also, in the 7th month of the calendar year (Le 25:8-10), indicating that this had been the beginning of the year. This seems to have been a reckoning for civil purposes, while the year beginning with Nican was for ritual and sacred purposes. This resulted from the fact that the great feast of the Passover occurred in this month and the other feasts were regulated by this, as we see from such passages as Ex 23:14-16 and De 16:1-17. Josephus (Ant., I, iii, 3) says: "Moses appointed that Nican, which is the same with Xanthicus, should be the first month of their festivals, because he brought them out of Egypt in that month; so that this month began the year as to all solemnities they observed to the honor of God, although he preserved the original order of the months as to selling and buying and other ordinary affairs." A similar custom is still followed in Turkey, where the Mohammedan year is observed for feasts, the pilgrimage to Mecca and other sacred purposes, while the civil year begins in March O. S.

The year was composed of 12 or 13 months according as to whether it was

ordinary or leap year. Intercalation is not mentioned in Scripture, but it was employed to make the lunar correspond approximately to the solar year, a month being added whenever the discrepancy of the seasons rendered it necessary. This was regulated by the priests, who had to see that the feasts were duly observed at the proper season. The intercalary month was added after the month of 'Adhar and was called the second 'Adhar (sheni, wa-'adhar, "and Adar"), and, as already indicated, was added about once in 3 years. More exactly, 4 years out of every 11 were leap years of 13 months (Jewish Encyclopedia, article "Calendar"), this being derived from the Babylonian calendar. If, on the 16th of the month Nican, the sun had not reached the vernal equinox, that month was declared to be the second 'Adhar and the following one Nican. This method, of course, was not exact and about the 4th century of our era the mathematical method was adopted. The number of days in each month was fixed, seven having 30 days, and the rest 29. When the intercalary month was added, the first 'Adhar had 30 and the second 29 days.

H. Porter

CALF

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kaf (‘eghel; par, or par, often rendered "bullock"): The etymology of both words is uncertain, but the former has a close parallel in the Arabic ‘ijl, "calf." Par is generally used of animals for sacrifice, ‘eghel, in that and other senses. ‘Eghel is used of the golden calves and frequently in the expression, ‘eghel marbeq, "fatted calf," or "calf of the stall," the latter being the literal meaning (1Sa 28:24; Jer 46:21; Am 6:4; Mal 4:2).

At the present day beef is not highly esteemed by the people of the country, but mutton is much prized. In the houses of the peasantry it is common to see a young ram being literally stuffed with food, mulberry or other leaves being forced into its mouth by one of the women, who then works the sheep's jaw with one hand. The animal has a daily bath of cold water. The result is deliciously fat and tender mutton. Such an animal is called a ma‘luf. From the same root we have ma‘laf, "manger," suggestive of the Hebrew marbeq, "stall."

The calf for sacrifice was usually a male of a year old. Other references to calves are: "to skip like a calf" (Ps 29:6); "the calf and the young lion and the fatling together" (Isa 11:6); "a habitation deserted there shall the calf feed, and there shall he lie down, and consume the branches thereof" (Isa 27:10).

See [CATTLE](#) .

Alfred Ely Day

CALF IMAGE

See [IMAGES](#) .

CALF, GOLDEN

kaf, gol’-d’-n:

I. THE NAME

II. ANCIENT CALF WORSHIP

1. Narrative of Aaron's Golden Calf

2. Jeroboam's Golden Calves

III. ATTITUDE OF ELIJAH TO THE BULL SYMBOLS

IV. ATTITUDE OF AMOS AND HOSEA TO THE BULL SYMBOLS

LITERATURE

I. The Name.

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CALITAS

kal'-i-tas (Kalitas, or Kaleitais): One of the Levites who put away their foreign wives at the request of Esdras (Ezra), 1 Esdras 9:23, "Colius, who was called Calitas." It is the Greek form of Hebrew Kelita (compare parallel passage, Ezr 10:23, elaiah, the same is "Kelita"). He is also named with those who explained the law when read to the people by Esdras (1 Esdras 9:48; compare Ne 8:7). It is not certain whether he is to be identified with the Kelita of Ne 10:10 (one of the Levites who signed the covenant made by Nehemiah). The word probably means "dwarf."

D. Miall Edwards

CALKER

kok'-er.

See **SHIPS AND BOATS** .

CALLING

kol'-ing (klesis, from kaleo, "I call"): Is a New Testament expression. The word is used chiefly by Paul, though the idea and term are found also elsewhere. It has a definite, technical sense, the invitation given to men by God to accept salvation in His kingdom through Jesus Christ. This invitation is given outwardly by the preaching of the gospel, inwardly by the work of the Holy Spirit. With reference to Israel, it is on the part of God irrevocable, not repented of. Having in His eternal counsel called this people, He entrusted them with great gifts, and because He did thus enrich them, He also, in the course of time, summoned them to fulfill the task of initiating the world into the way of salvation, and of preparing salvation for the world. Therefore, He will not desert His people, for He Will not revoke that call (Ro 11:29). This calling is high or upward, in Christ,

that is, made in heaven by God on account of Christ and calling man to heaven (Php 3:14). Similarly it is a heavenly calling (Heb 3:1); also a holy calling, holy in aim, means, and end (2Ti 1:9). Christians are urged to walk worthy of this calling (Eph 4:1) (the American Standard Revised Version and the Revised Version (British and American), but the King James Version has "vocation"). In it there is hope; it is the inspirer of hope, and furnishes for hope its supreme object (Eph 4:4). Men are exhorted so to live that God will count them worthy of their calling (2Th 1:11). They are also urged to make their calling and election sure (2Pe 1:10). See **ELECTION** . There is a somewhat peculiar use of the word in 1Co 1:26 and 1Co 7:20, namely, that condition of life in which men were when God called them, not many of them wise after the flesh, not many mighty, not many noble, some circumcised, some uncircumcised, some bond, some free, some male, some female, some married, some unmarried.

George Henry Trever

CALLISTHENES

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ka-lis'-the-nez (Kallisthenes): An officer of Nicanor who was charged with the burning of the sacred portals of the temple at the time of the desecration under Antiochus Epiphanes (168 BC). After the decisive defeat of Nicanor's army at Emmaus (165 BC) the Jews celebrated the victory in the city of their fathers and burned C. who had fled into an outhouse with others who had set the sacred gates on fire, "the meet reward of their impiety" (2 Macc 8:33).

CALNEH

kal'-ne (kalneh; Chalanne): The name of the fourth city of Nimrod's kingdom (Ge 10:10), the three preceding it being Babel, Erech, and Accad, i.e. the capital of the realm of Babylonia and the chief cities of three of the principal states. The meaning of the name is unknown, and many regard the identification as uncertain. athers and burned C. who had fled into an outhouse with others who had set the sacred gates on fire, "the meet reward of their impiety" (2 Macc 8:33).

1. Identified with Nippur:

G. Rawlinson thought it to be the modern Niffer (or Noufar), comparing the Talmudic (compare Yoma') Nopher, which is said to be the same as Calneh. What place-name Calneh corresponds with in cuneiform is doubtful. Fried. Delitzsch (Wo lag das Paradies?) compared it with Kul-unu, but as we are told to pronounce this group as Kullaba, it seems unlikely that there is any connection between the two. The identification proposed by G. Rawlinson, however, may be regarded as being supported by the bilingual Creation-legend, in which Merodach (= Nimrod) is made the founder of Babylon, Erech and Nippur, which would in that case be three of the four cities mentioned in Ge 10:10.

2. Nippur's Importance:

The inscriptions reveal to us Nippur as a city with a glorious past. Sargon of Agade, Sur-Engur, Dungi and all the more prominent kings of Babylonia in its

larger sense interested themselves in the rebuilding and restoration of its renowned temples, so as to gain the favor of their great divinities.

3. Its Deities and Their Legends:

The city's earlier divine patrons were Enlil and Ninlil, the older Bel and Beltis, whose shrines were at the great temple-tower called E-kura, "the house of the land," and a poetical legend in Sumerian (dialectical) recording their visit to the city, and enumerating its sacred places, still exists (PSBA, March, 1911, 85 ff). Later, the chief deities of the city seem to have been Ninip, the son of Enlil, and his spouse Nin-Nipri, "the lady of Nippur." These two divine beings likewise evoked the muse of the city- scribes, who dealt with the glories of the god in a composition extending over several tablets, in which his favor to his spouse Nin-Nipri is extolled; and to whom a career very similar to that of Merodach, the head of the Babylonian pantheon, is attributed (PSBA, December, 1906, 270 ff).

4. Its Ruins Today:

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The great temple-tower of Niffer, which was dedicated to the god Enlil, was a very striking object among the buildings and temples of the city, and the lower stages are still in an extremely perfect condition. Most interesting, also, are the remains of streets and houses which enable the general conditions of life in ancient Babylonia to be estimated, and suggest that they are similar to those subsisting even at the present day. Our knowledge of the city is almost entirely due to the American excavations at Niffer, inaugurated by J. P. Peters, which have been most fruitful and have shed quite a new light on the city's history. See Peters' Nippur (2 volumes, 1887); the many volumes written or edited by Professor H. V. Hilprecht under the general title The Babylonian Expedition of the University of Pennsylvania; and Professor A. T. Clay's Light on the Old Testament from Babel (Philadelphia, 1907).

T. G. Pinches

CALNEH; CALNO

kal'-ne, kal'-no (kalneh (Am 6:2), kalno (Isa 10:9)): "Probably the Kulnia (Kullani) associated with Arpad and Hadrach, Syrian cities, in the Assyrian 'tribute' list (Western Asiatic Inscriptions, II, 53, number 3); Kullanhu about six miles from Arpad" (HDB, I, 344, and 1-vol HDB, 109).

CALPHI

kal'-fi

See **CHALPHI**.

CALVARY

kal'-va-ri.

See [GOLGOTHA](#).

CALVES, OF THE LIPS

kavz, (Septuagint: karpon cheileon): This is the King James Version rendering of a dubious Hebrew text in Ho 14:2 (parim sephathenu). The Revised Version (British and American) runs "So will we render as bullocks the offering of our lips." Strange as the text is, it may be retained, and it admits of at least a possible explanation. The prophet calls on his contemporaries to return in penitence to Yahweh. Their worship should consist not of meaningless dumb ritual, but of "words"—hymns and prayers, expressive of real gratitude and of actual needs—or perhaps pledges of repentance and reform. The people respond and undertake that their worship shall consist of "calves or bullocks of lips," i.e. not of animal offerings, but of promises of reform or vows of obedience. But this explanation is forced and most modern commentators follow the Septuagint, which presupposes a slightly different Hebrew text, and renders peri sephathenu, "fruit of our lips," i.e. adoring gratitude or, as the author of the Epistle to the He, who quotes this verse from the Septuagint, explains it, "sacrifice

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of praise" (Heb 13:15). The same phrase occurs in Isa 57:19, where it signifies gladsome gratitude.

T. Lewis

CAMBYSES

kam-bi'-sez (Aram., c-n-b-n-z-y; Persian, Kambujiya; Assyrian, Kambuzia; Egyptian, Kambythet; Susian, Kanpuziya): The older son of Cyrus, king of Persia. Some have thought that he is the Ahasuerus of Ezr 4:6. This seems to be most improbable, inasmuch as the Hebrew form of Ahasuerus is the exact equivalent of the Old Persian form of Xerxes, and we have no evidence that Cambyses was ever called Xerxes.

Ancient authorities differ as to who was the mother of Cambyses. It is variously said that she was Cassandane, a Persian princess, Amytis, a Median princess, or Nititis, a daughter of Apries king of Egypt. He had one brother, Bardes or Smerdes, whom he put to death secretly shortly after his accession, probably because of an attempted rebellion. Cambyses organized an expedition for the conquest of Egypt, which was rendered successful by internal treachery and by the aid of the Phoenician, Cyprian and Greek fleets. During this campaign Cambyses seems to have acted with good generalship and with clemency toward the conquered. After the subjugation of Egypt, Cyrene and Barca, the modern Tripoli, submitted to his sway. He then desired to undertake the conquest of Carthage, but was compelled to give it up, because his Phoenician allies, without whose ships it was impossible for him to conduct his army in safety, refused to join in an attack upon a country that had been colonized by them. He is said to have sent an army of 50,000 men against the oasis of Jupiter Ammon. This army is said to have perished in the sands. A little less unsuccessful expedition was made against Ethiopia. After some initial successes, Cambyses was forced to return to Egypt with the shattered remains of his army. He found that the Egyptians were in revolt, led by their king Psammetichus III, whose life he had

formerly spared. This revolt was put down with great harshness, the Egyptian king being taken and executed, and many of the temples being destroyed. Shortly after this, Cambyses heard that a certain Magian, who claimed to be his brother Smerdes whom he had secretly put to death, had set himself up as king of Persia, and that almost the whole of his Asiatic dominions had acknowledged him as king. With the fragments of his army he started toward Persia to attack the usurper, but on the way was killed by a wound inflicted by himself, it is uncertain whether by accident or with intention. His general and cousin, Darius Hystaspis, soon put down the false Smerdis and reigned in his stead.

For two or more years Cambyses was king of Babylon, while his father was king of the lands. The son was a drunkard and subject to fits of unbridled passion, but seems to have been of good capacity as a general and as an administrator. Many of the tales that have been told against him were doubtless invented by his enemies, and he has left us no records of his own. That he married his own sisters is probable; but it must be remembered that this was the custom of the Egyptian kings of that time and may have been of the Persian kings as well. As to his conduct in Egypt, the only contemporary Egyptian authority says that he worshipped before the holiness of Neit as all the pious kings had done, that he ordered that the temple of Neit should be purified, and that its revenues should be restored as they had been before they had

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been confiscated by Akhmes for his Greek troops. He adds also that not merely were the strangers who had taken up their abode in the temple of Neit ejected from her sanctuary, but that their goods were taken away and their houses destroyed. Darius Hystaspis, the only other contemporary source of information, says of him simply that he was the son of Cyrus, of the same father and mother as Bardes, whom he slew secretly at some time before he set out on his Egyptian campaign; and that he died by suicide shortly after he had heard of the rebellion of Persia, Media and the other provinces against him, and of the establishment of Gaumata the Magian as king under the claim that he was "Barzia, the son of Cyrus and brother of Cambyses."

The name of Cambyses is found in three of the Elephantine papyri recently published (September, 1911) by Professor Sachau of Berlin. The fragment numbered 59 1 is so broken that it is impossible to make out the connection or the sense. In papyrus I, we are told that when Cambyses came to Egypt he found in the fortress of Yeb (Elephantine) a temple or synagogue ('agora'), which had been built in the days of the Egyptian kings; and that although he had torn down the temples of the Egyptian gods, he had allowed no harm to be done to that of Yahweh. The third papyrus is so interesting, because of its mention of Bagoas, the Persian governor of Jerusalem in 407 BC, who had hitherto been known only from Josephus, and of Dalayah the son of the Sanballat who opposed the rebuilding of the wall of Jerusalem in the time of Ezra- Nehemiah, that we shall now give a translation of it in full: "A memorial of that which Bagoas and Dalayah said to me: Thou shalt say in Egypt unto Arsames with regard to the house of the altar of the God of heaven that was built in the fortress of Yeb before the time of Cambyses and which the accursed(?) Waidrang destroyed in the 14th year of Darius the king, that it shall be built again upon its place as it was before, and that meal-offerings and incense-offerings shall be offered upon that altar as they used to be."

LITERATURE.

For further information as to the history of Cambyses see Rawlinson, Ancient Monarchies; Prasek, Geschichte der Meder und Perser; the Behistun inscription in the editions of the various recensions by Bezold, Spiegel, Weisbach, Thomson, and King; Herodotus; Josephus; the Sachau papyri; and Petrie, History of Egypt, III.

R. Dick Wilson

CAMEL

kam'-el (gamal; kamelos; bekher, and bikhrah (Isa 60:6; Jer 2:23 "dromedary," the American Revised Version, margin "young camel"), rekhes (1Ki 4:28; see **HORSE**), kirkaroth (Isa 66:20, "swift beasts," the American Standard Revised Version. "dromedaries"); bene ha-rammakhim (Es 8:10, "young dromedaries," the American Standard Revised Version "bred of the stud"); achashteranim (Es 8:10,14, the King James Version "camels," the American Standard Revised Version "that were used in the king's service")): There are two species of camel, the Arabian or one-humped camel or dromedary, *Camelus dromedarius*, and the Bactrian or two-humped camel, *Camelus bactrianus*. The latter inhabits the temperate and cold parts of central Asia and is not likely to have been known to Biblical writers. The Arabian camel inhabits southwestern Asia and northern Africa and has recently been introduced into parts of

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There are a few unusual words which have been translated "camel" in text or margin of one or the other version. (See list of words at beginning of the article) Bekher and bikhrah clearly mean a young animal, and the Arabic root word and derivatives are used similarly to the Hebrew. Rakhash, the root of rekhes, is compared with the Arabic rakad, "to run," and, in the Revised Version (British and American), rekhes is translated "swift steeds." Kirkaroth, rammakhim and 'achashteranim must be admitted to be of doubtful etymology and uncertain meaning.

Alfred Ely Day

CAMEL'S HAIR

(triches kamelou): In Mt 3:4 and Mr 1:6 the description of John's raiment is explicit to the extent of telling the kind of hair of which his raiment was made. It is probable that his garment was made of a tawed camel skin, for the more expensive woven camel's hair garment would not be in keeping with the rest of the description. It is still common among the poor in some parts of Syria, when a camel or other animal dies, to remove its skin and, after treating the inner surface to stop decomposition, to make it up into various domestic articles. The writer once saw a peasant dragging a skin along the road which proved to be that of a donkey which had just died on the route. His intention was probably to make it up into a cloak. Some believe that Elijah's mantle was of camel's hair (2Ki 1:8; compare Zec 13:4). Of that we cannot be sure, for in the East today the hairy garment is usually goat's hair or wool either woven or still clinging to the skin. It was much more likely to have been one of these latter. See **SHEEP** . Camel's hair, when woven into fabrics, as in rugs, makes an article of even softer and more glossy texture than wool.

See **WEAVING** .

James A. Patch

CAMON

ka'-mon (qamon, "standing-place," Jud 10:5 the King James Version).

See [KAMON](#) .

CAMP

See [WAR](#) .

CAMPHIRE

kam'-fir.

See [HENNA](#) .

CANA, OF GALILEE

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ka'-na, (Kana tes Galilaias): This was the scene of Christ's earliest miracle, when, at the marriage feast, He turned water into wine (Joh 2:1 ff). It was the home of Nathaniel (Joh 21:2). From Cana, after the marriage, Jesus "went down" to Capernaum (Joh 2:12), and returned at the request of the centurion (Joh 4:46,51). These are the only notices of Cana in Scripture, and from them we learn merely that it was in Galilee, and in the uplands West of the lake. Other villages of the same name are mentioned by Josephus, but probably this one is intended by the Cana where for a time he dwelt (Vita, 16) which he locates in the plain of Asochis (ibid., 41). The Greek kana probably transliterates an old Hebrew qanah, "place of reeds." This ancient name survives in Khirbet Qana, a ruined site with rockhewn tombs, cisterns and a pool, on the northern edge of Sahl el-Battauf, the plain of Asochis. Near by are marshy stretches where reeds still abound: the name therefore is entirely appropriate. The name Qana el-Jelil, the exact Arabic equivalent of Kana tes Galilaias, is also heard among the natives. This, however, may have arisen from the suggested identification with Cana of the Gospel. The position agrees well enough with the Gospel data.

Kefr Kennah, a thriving village about 3 3/4 miles from Nazareth, on the southern edge of Sahl Tor'an, the plain South of the range of that name, through which the road from Nazareth to Tiberias passes, has also many advocates. This identification is accepted by the Greek and Latin churches, which have both built extensively in the village; the Greeks showing stone jars said to have been used in the miracle, and the traditional house of Nathaniel being pointed out. A copious spring of excellent water rises West of the village; and the pomegranates grown here are greatly prized. The change of name, however, from Qana to Kennah—(note the doubled n), is not easy; and there are no reeds in the neighborhood to give the name any appropriateness.

Onom locates Cana in the tribe of Asher toward Great Sidon, probably thinking of Kana, a village about 8 miles South of Tyre. The pilgrims of the Middle Ages seem to be fairly divided as to the two sites. Saewulf (1102), Brocardius (1183), Marinus Sanutus (1321), Breydenbach (1483) and Anselm (1507) favor the

northern site; while on the side of Kefr Kennah may be reckoned Paula (383), Willibald (720), Isaac Chelo (1334) and Quaresimus (1616). It seems pretty certain that the Crusaders adopted the identification with Khirbet Kana (Conder, Tent Work, 69 f). While no absolute decision is possible, on the available evidence probability points to the northern site.

Col. Conder puts in a claim for a third site, that of 'Ain Kana on the road from er- Reineh (a village about 1 1/2 mile from Nazareth on the Tiberias road) to Tabor (Tent Work, 81).

W. Ewing

CANAAN; CANAANITES

ka'-nan, ka'-nan-its (kena'an; Chanaan):

1. Geography

2. Meaning of the Name

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The position of Canaan made it the meeting-place of the commercial routes of the ancient world. The fleets of the Phoenician cities are celebrated in the Tell el-Amarna Letters, and it is probable that they were already engaged in the purple trade. The inland towns of Canaan depended not only on agriculture but also on a carrying trade: caravans as well as "commercial travelers" (damgari) came to them from Cappadocia, Babylonia and Egypt. Bronze, silver, lead, and painted ware were brought from Asia Minor, together with horses; naphtha was exported to Babylonia in return for embroidered stuffs; copper came from Cyprus, richly chased vessels of the precious metals from Crete and corn from Egypt. Baltic amber has been found at Lachish, where a furnace with iron slag, discovered in the third Amorite city, shows that the native iron was worked before the age of the Israelite conquest. The manufacture of glass goes back to the same epoch. As far back as 2500 BC, alabaster and limestone had been sent to Babylonia from the quarries of the Lebanon.

9. Art of Writing:

Long before the age of Abraham the Babylonian seal-cylinder had become known and been imitated in Syria and Canaan. But it was not until Canaan had been made a Babylonian province under the Khammu-rabi dynasty that the cuneiform system of writing was introduced together with the Babylonian language and literature. Henceforward, schools were established and libraries or archive-chambers formed where the foreign language and its complicated syllabary could be taught and stored. In the Mosaic age the Taanach tablets show that the inhabitants of a small country town could correspond with one another on local matters in the foreign language and script, and two of the Tell el-Amarna letters are from a Canaanitish lady. The official notices of the name by which each year was known in Babylonia were sent to Canaan as to other provinces of the Babylonian empire in the cuneiform script; one of these, dated in the reign of Khammurabi's successor, has been found in the Lebanon.

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See, further, [ARKITE](#) ; [ARVADITES](#) ; [BAAL](#) ; [GIRGASHITE](#) ; [HITTITES](#) ; [HIVITE](#) ; [JEBUSITE](#) ; [KADMONITE](#) ; [KENIZZITE](#) ; [PALESTINE](#) ; [PERIZZITE](#) ; [REPHAIM](#) ; [SINITES](#) ; [TEMAN](#) .

A. H. Sayce

CANAANITESS

ka'-nan-it-es.

See [SHUA](#) ; [BATHSHUA](#) .

CANALS

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ka-nalz' (ye'orim): The word "canals" occurs in several places in the Revised Version, margin (Ex 7:19; 8:5; Isa 19:6; Na 3:8). ye'or is an Egyptian word, the designation of the Nile (Brugsch, Geogr, I, 8, 78). The proper name of the Nile as a god was Hapi. There were several common designations of the Nile, but the usual one was ye'or, Hebrew plural ye'orim. The primary meaning of ye'or in Egyptian is not certain, but its significance in use for the Nile is plain enough. All the waters in Egypt were of the Nile and this word ye'or was used to denote all of them, the Nile and all its ramifications through the whole irrigating system. Thus ye'orim, Niles, came to be used. As only the main channels of the Nile had much current, the ye'orim came naturally to convey the idea of sluggishness. In the account of the plagues (Ex 7:19), names are used descriptively to designate the different waters of Egypt: neharoth, "flowing streams," for the main channels of the river, and ye'orim for other streams, which by contrast must mean, as it should according to its use by the Egyptians, "the sluggish streams," i.e. "canals," as it is rendered by the Revisers. This meaning of the word being thus clearly established, it is appropriately used in the Revised Version, margin in the other instances of its occurrence in like circumstances.

M. G. Kyle

CANANAEAN; CANAANITE

ka-na-ne'-an, ka'-nan-it.

See [SIMON](#) ; [CANANAEAN](#) .

CANDACE

kan'-da-se (Kandake): Queen of the Ethiopians (Ac 8:27). Pliny states that the name Candace had already been borne for many years by the queens of Ethiopia (vi, 29). See [ETHIOPIA](#) . Her treasurer, "a eunuch of great authority," was baptized by Philip the Evangelist on his return from worshipping in Jerusalem.

CANDLE; CANDLESTICK

kan'-d'-l, kan'-d'-l-stik (ner; luchnos; menorah; luchnia):

(1) "Candle" is found in the Old Testament, the King James Version, as the rendering of ner, and in the New Testament for luchnos. In all places except Jer 25:10 and Ze 1:12 (see margin) the Revised Version (British and American) gives the more exact rendering "lamp." See **LAMP** . Candle, in our sense of the term, was unknown to antiquity.

(2) "Candlestick" stands for what was a common and indispensable article of ancient house furniture, a lamp-stand (menorah). Accordingly we find it mentioned in a case thoroughly representative of the furnishings of an oriental room of the plainer sort, in the account of "the prophet's chamber" given in 2Ki 4:10. Here we find that the furniture consisted of a "bed," a "table," a "seat," and a "candlestick," or lamp-stand. The excavations of Petrie and Bliss at Lachish (Tell el-Hesi, 104), not to mention others, help to make it clear that a lamp-stand is meant in passages where the Hebrew word, menorah, or its Greek equivalent luchnia, is used. Accordingly throughout the

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New Testament, the Revised Version (British and American) has consistently rendered *luchnia* by "stand" (Mt 5:15; Mr 4:21; Lu 8:16; 11:33).

(3) The "candlestick" of Da 5:5 is rather the candelabrum (*nebhrashta*) of Belshazzar's banqueting-hall. The "golden candlestick" of the tabernacle and the temple requires special treatment.

See **CANDLESTICK, THE GOLDEN ; TABERNACLE .**

(4) Certain figurative uses of "candle" and "candlestick" in the Bible demand attention. The ancient and still common custom of the East of keeping a house lamp burning night and day gave rise to the figure of speech so universally found in oriental languages by which the continued prosperity of the individual or the family is set forth by the perennially burning lamp (see Job 29:3; "when his lamp shined upon my head"; Ps 18:28 "Thou wilt light my lamp"). The converse in usage is seen in many passages—(see Job 18:6; "His lamp above him shall be put out"; 21:17: "How oft is it that the lamp of the wicked is put out"; Pr 24:20; "The lamp of the wicked shall be put out"; Jer 25:10; "Take from them the light of the lamp"). The same metaphor is used in Re 2:5 to indicate the judgment with candlestick out of its place." "The seven golden candlesticks" (Re 1:20) which John saw were "the seven churches," the appointed light-bearers and dispensers of the religion of the risen Christ. Hence, the significance of such a threat. George B. Eager which the church of Ephesus was threatened: "I will move thy

CANDLESTICK, THE GOLDEN

kan'-d'-l-stik, gold'-'-n (menorah, literally "lamp-stand"): An important part of the furniture of the tabernacle and temples.

See **TABERNACLE ; TEMPLE ; LAMP .**

1. The Tabernacle:

The candlestick is first met with in the descriptions of the tabernacle (Ex 25:31-39; 37:17-24). It was, with the utensils connected with it (snuffers, snuff dishes), to be made of pure beaten gold, of one piece, a talent in weight (Ex 25:39). It consisted of a pedestal or base, of a central stem (the name "candlestick" is specially given to this), of six curving branches—three on each side—and of seven lamps resting on the tops of the branches and stem. Stem and branches were ornamented with cups like almond- blossoms, knops and flowers—four of this series on the stem, and three on each of the branches. Some, however, understand the "cup" to embrace the "knop" and "flower" (calyx and corolla). The shape of the pedestal is uncertain. Jewish tradition suggests three small feet; the representation of the candlestick on the Arch of Titus has a solid, hexagonal base. The position of the candlestick was on the South side of the holy place ([Ex 40:24](#)).

2. Temple of Solomon:

In Solomon's temple the single golden candlestick was multiplied to ten, and the position was altered. The candlesticks were now placed in front of the Holy of Holies,

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five on one side, five on the other (1Ki 7:49; 2Ch 4:7). Further details are not given in the texts, from which it may be presumed that the model of the tabernacle candlestick was followed.

3. Temple of Zerubbabel:

The second temple reverted to the single golden candlestick. When the temple was plundered by Antiochus Epiphanes, the candlestick was taken away (1 Macc 1:21); after the cleansing, a new one was made by Judas Maccabeus (1 Macc 4:49,50).

4. Temple of Herod:

The same arrangement of a single golden candlestick, placed on the South side of the holy place, was continued in Herod's Temple (Josephus, BJ, V, v, 5). It was this which, carried away by Titus, was represented on his Arch at Rome.

5. Use and Symbolism:

The immediate object of the candlestick was to give light in the holy place. The lamps were lighted in the evening and burned till the morning (Ex 30:7,8; Le 24:3; 1Sa 3:3; 2Ch 13:11), light being admitted into the temple during the day by the upper windows. Josephus in his Cosmical speculations (BJ, V, v, 5) takes the seven lamps to signify the seven planets. In Zechariah's vision of the golden candlestick (Zec 4:2 ff), the seven lamps are fed by two olive trees which are interpreted to be "the two anointed ones," Zerubbabel and Joshua—the civil and spiritual representatives of theocracy. The candlestick here, like the seven candlesticks in Re 1:20; 2:1, symbolizes the church of God, then in its Old Testament form, the idea conveyed being that God's church is set to be a lightgiver in the world. Compare Christ's words (Mt 5:14,16; Lu 12:35), and Paul's (Php 2:15).

The oldest known representation of the seven-branched candlestick is on a coin

of Antigonus, circa 40 BC (see Madden's Coins of the Jews, 102). For literature see [TABERNACLE](#) ; [TEMPLE](#) .

James Orr

CANE

kan.

See [REED](#) .

CANKER

kan'-ker.

See [GANGRENE](#) .

CANKER-WORM

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kan'-ker-wurm (yeleq, (Joe 1:4; 2:25; Na 3:15,16)): The name given to a larval stage of the **LOCUST** (which see).

See also **CATERPILLAR** .

CANKERED

kan'-kerd (Jas 5:3 the Revised Version (British and American), "rusted").

CANNEH

kan'-e (kaneh; Chanaa): Mentioned in Eze 27:23 in connection with Haran and Eden as one of the places with which Tyre had commercial relations. This is the only reference to the place and the site is unknown. Gesenius and others think it is probably the same as Calneh of Am 6:2 or of Ge 10:10, and Calno of Isa 10:9. According to the Targums, Eusebius, and Jerome, this place is identical with Ctesiphon, which was situated on the Tigris. One codex of De Rossi has made this identification in the passage in Eze 27:23. Cornill thinks Canneh is the Calneh of Am 6:2, but Cheyne thinks the name is really non-existent. He says the words rendered "and Canneh and Eden" should rather be "and the sons of Eden."

A. W. Fortune

CANON OF THE NEW TESTAMENT

kan'-un

I. TWO PRELIMINARY CONSIDERATIONS

1. Early Christians Had the Old Testament
2. No Intention of Writing the New Testament

II. THREE STAGES OF THE PROCESS

1. From the Apostles to 170 AD

(1) Clement of Rome; Ignatius; Polycarp

(2) Forces Increasing Value of Writings

(a) Apologists, Justin Martyr

(b) Gnostics, Marcion

2. From 170 AD to 220 AD

(1) Irenaeus

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(2) Muratorian Fragment

3. 3rd and 4th Centuries

(1) Origen

(2) Dionysius

(3) Cyprian

(4) Eusebins

(5) Athanasius

(6) Council of Carthage; Jerome; Augustine

LITERATURE

I. Two Preliminary Considerations.

The canon is the collection of 27 books which the church (generally) receives as its New Testament Scriptures. The history of the canon is the history of the process by which these books were brought together and their value as sacred Scriptures officially recognized. That process was gradual, furthered by definite needs, and, though unquestionably continuous, is in its earlier stages difficult to trace. It is always well in turning to the study of it to have in mind two considerations which bear upon the earliest phases of the whole movement. These are:

1. Early Christians Had the Old Testament:

The early Christians had in their hands what was a Bible to them, namely, the Old Testament Scriptures. These were used to a surprising extent in Christian

instruction. For a whole century after the death of Jesus this was the case. These Scriptures were read in the churches, and there could be at first no idea of placing beside them new books which could for a moment rank with them in honor and authority. It has been once and again discussed whether Christianity from the first was a "book-religion." The decision of the matter depends upon what is referred to by the word "book." Christianity certainly did have from the very beginning a book which it revered—the Old Testament—but years passed before it had even the beginnings of a book of its own. What has been called "the wealth of living canonical material," namely, prophets and teachers, made written words of subordinate value. In this very teaching, however, with its oral traditions lay the beginnings of that movement which was ultimately to issue in a canon of writings.

2. No Intention of Writing the New Testament:

When the actual work of writing began no one who sent forth an epistle or framed a gospel had before him the definite purpose of contributing toward the formation of what we call "the Bible." All the New Testament writers looked for "the end" as near. Their words, therefore, were to meet definite needs in the lives of those with whom

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they were associated. They had no thought of creating a new sacred literature. And yet these incidental occasional writings have come to be our choicest Scripture. The circumstances and influences which brought about this result are here briefly set forth.

II. Three Stages of the Process.

For convenience of arrangement and definiteness of impression the whole process may be marked off in three stages:

- (1) that from the time of the apostles until about 170 AD;
- (2) that of the closing years of the 2nd century and the opening of the 3rd (170-220 AD);
- (3) that of the 3rd and 4th centuries. In the first we seek for the evidences of the growth in appreciation of the peculiar value of the New Testament writings; in the second we discover the clear, full recognition of a large part of these writings as sacred and authoritative; in the third the acceptance of the complete canon in the East and in the West.

1. From the Apostles to 170 AD:

- (1) Clement of Rome; Ignarius; Polycarp:

The first period extending to 170 AD.—It does not lie within the scope of this article to recount the origin of the several books of the New Testament. This belongs properly to New Testament Introduction (which see). By the end of the 1st century all of the books of the New Testament were in existence. They were, as treasures of given churches, widely separated and honored as containing the word of Jesus or the teaching of the apostles. From the very first the authority of Jesus had full recognition in all the Christian world. The whole work of the

apostles was in interpreting Him to the growing church. His sayings and His life were in part for the illumination of the Old Testament; wholly for the understanding of life and its issues. In every assembly of Christians from the earliest days He was taught as well as the Old Testament. In each church to which an epistle was written that epistle was likewise read. Paul asked that his letters be read in this way (1Th 5:27; Col 4:16). In this attentive listening to the exposition of some event in the life of Jesus or to the reading of the epistle of an apostle began the "authorization" of the traditions concerning Jesus and the apostolic writings. The widening of the area of the church and the departure of the apostles from earth emphasized increasingly the value of that which the writers of the New Testament left behind them. Quite early the desire to have the benefit of all possible instruction led to the interchange of Christian writings. Polycarp (110 AD ?) writes to the Philippians, "I have received letters from you and from Ignatius. You recommend me to send on yours to Syria; I shall do so either personally or by some other means. In return I send you the letter of Ignatius as well as others which I have in my hands and for which you made request. I add them to the present one; they will serve to edify your faith and perseverance" (Epistle to Phil, XIII). This is an illustration of what must have happened toward furthering a knowledge of the writings of the apostles. Just when and to what extent "collections" of our New Testament books began to be made it is impossible to say, but it is fair to infer that a collection of the

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(5) Athanasius:

Athanasius in one of his pastoral letters in connection with the publishing of the ecclesiastical calendar gives a list of the books comprising Scripture, and in the New Testament portion are included all the 27 books which we now recognize. "These are the wells of salvation," he writes, "so that he who thirsts may be satisfied with the sayings in these. Let no one add to these. Let nothing be taken away." Gregory of Nazianzen (died 390 AD) also published a list omitting Revelation, as did Cyril of Jerusalem (died 386), and quite at the end of the century (4th) Isidore of Pelusium speaks of the "canon of truth, the Divine Scriptures." For a considerable time the Apocalypse was not accepted in the Palestinian or Syrian churches. Athanasius helped toward its acceptance in the church of Alexandria. Some differences of opinion, however, continued. The Syrian church did not accept all of the Catholic epistles until much later.

(6) Council of Carthage, Jerome; Augustine:

The Council of Carthage in 397, in connection with its decree "that aside from the canonical Scriptures nothing is to be read in church under the name of Divine Scriptures," gives a list of the books of the New Testament. After this fashion there was an endeavor to secure unanimity, while at the same time differences of judgment and practice continued. The books which had varied treatment through these early centuries were He, the Apocalypse and the five minor Catholic epistles. The advance of Christianity under Constantine had much to do with the reception of the whole group of books in the East. The task which the emperor gave to Eusebius to prepare "fifty copies of the Divine Scriptures" established a standard which in time gave recognition to all doubtful books. In the West, Jerome and Augustine were the controlling factors in its settlement of the canon. The publication of the Vulgate (Jerome's Latin Bible, 390-405 A. D.) virtually determined the matter.

In conclusion let it be noted how much the human element was involved in the

whole process of forming our New Testament. No one would wish to dispute a providential overruling of it all. Also it is well to bear in mind that all the books have not the same clear title to their places in the canon as far as the history of their attestation is concerned. Clear and full and unanimous, however, has been the judgment from the beginning upon the Gospels, the Acts, the Pauline epistles, 1 Peter and 1 John.

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J. S. Riggs

CANON OF THE OLD TESTAMENT, I

kan'-un:

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I. INTRODUCTORY

1. The Christian Term "Canon"
2. The Corresponding Hebrew Expression
3. The "Hidden Books" of the Jews
4. The Determining Principle in the Formation of the Canon
5. The Tripartite Division of the Old Testament
6. How Account for the Tripartite Division?

II. EXAMINATION OF THE WITNESSES

1. The Old Testament's Witness to Itself (circa 1450-444 BC)
2. The Samaritan Pentateuch (circa 432 BC)
3. The Septuagint Version (circa 250-150 BC)
4. Ecclesiasticus, or the Wisdom of Jesus ben Sirach (circa 170 BC)
5. The Prologue to Ecclesiasticus (circa 132 BC)
6. 1 and 2 Maccabees (between 125 and 70 BC)
7. Philo (circa 20 BC-50 AD)
8. The New Testament as a Witness (circa 50-100 AD)
9. 4 Esdras (circa 81-96 AD)

10. Josephus' "Contra Apionem" (circa 100 AD)

11. The Councils of Jamnia (90 and 118 AD)

12. The Talmud (200-500 AD)

13. Jewish Doubts in the 2nd Century AD

14. Summary and Conclusion

III. THE CANON IN THE CHRISTIAN CHURCH

1. In the Eastern or Oriental Church

2. In the Western Church

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LITERATURE

I. Introductory.

The problem of how we came by 39 books known as Old Testament "Scripture" is a purely historical investigation. The question involved is, not who wrote the several books, but who made them into a collection, not their origin or contents, but their history; not God's part, but man's. Our present aim, accordingly, must be to trace the process by which the various writings became "Scripture."

1. The Christian Term "Canon":

The word "canon" is of Christian origin, from the Greek word *kanon*, which in turn is probably borrowed from the Hebrew word, *qaneh*, meaning a reed or measuring rod, hence, norm or rule. Later it came to mean a rule of faith, and eventually a catalogue or list. In present usage it signifies a collection of religious writings Divinely inspired and hence, authoritative, normative, sacred and binding. The term occurs in Ga 6:16; 2Co 10:13-16; but it is first employed of the books of Scripture in the technical sense of a standard collection or body of sacred writings, by the church Fathers of the 4th century; e. g. in the 59th canon of the Council of Laodicea (363 AD); in the Festal Epistle of Athanasius (365 AD); and by Amphilochius, archbishop of Iconium (395 AD).

2. The Corresponding Hebrew Expression:

How the ancient Hebrews expressed the conception of canonicity is not known; but it is safe to say that the idea, as an idea, existed long before there was any special phrase invented to express it. In the New Testament the word "Scriptures" conveys unquestionably the notion of sacredness (Mt 21:42; Joh 5:39; Ac 18:24). From the 1st century AD and following, however, according to the Talmud, the Jews employed the phrase "defile the hands." Writings which were suitable to be read in the synagogue were designated as books which "defile

the hands." What this very peculiar oriental expression may have originally signified no one definitely knows. Probably Le 16:24 gives a hint of the true interpretation. According to this passage the high priest on the great Day of Atonement washed not only when he put on the holy garments of his office, but also when he put them off. Quite possibly, therefore, the expression "defile the hands" signified that the hands which had touched the sacred writings must first be washed before touching aught else. The idea expressed, accordingly, was one akin to that of taboo. That is to say, just as certain garments worn by worshippers in encircling the sacred Kaaba at Mecca are taboo to the Mohammedans of today, i.e. cannot be worn outside the mosque, but must be left at the door as the worshippers quit the sanctuary, so the Hebrew writings which were fit to be read in the synagogue rendered the hands of those who touched them taboo, defiling their hands, as they were wont to say, so that they must first be washed before engaging in any secular business. This seems to be the best explanation of this enigmatical phrase. Various other and somewhat fanciful explanations of it, however, have been given: for example, to prevent profane uses of worn-out synagogue rolls (Buhl); or to prevent placing consecrated grain alongside of the sacred rolls in the synagogues that it might become holy, as the grain would attract the mice and the mice would gnaw the rolls (Strack, Wildeboer and others); or to prevent the sacred, worn-out parchments from

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man, or by one set of men, in a single age, then it is obvious that the books must have been separated into three groups on the basis of some material differences in their contents. If, on the other hand; the process of canonization was gradual and extended over several generations, then the various books were separated from one another probably because one section of the canon was closed before certain other books of similar character were written. At any rate it is difficult to see why Kings and Chronicles are not included in the same division, and especially strange that Daniel does not stand among the prophets. To explain this mystery, medieval Jews were wont to say that "the Prophets were inspired by the spirit of prophecy, whereas the Writings by the Holy Spirit," implying different degrees of inspiration. But this is a distinction without a difference, the Holy Spirit and the spirit of prophecy are one and the same. Modern Protestants distinguish between the *donum propheticum* and the *munus propheticum*, i.e. between the gift and the office of prophecy. They allow that Daniel possessed the gift of prophecy, but they deny that he was Divinely appointed to the office of prophet. But compare Mt 24:15, which speaks of "Daniel the prophet," and on the other hand, Am 7:14, in which Amos resents being considered a prophet. Oehler modifies this explanation, claiming that the threefold division of the canon corresponds to the three stages of development in the religion of Israel, namely, Mosaism, Prophetism, and Hebraism. According to Oehler, the Law was the foundation of the entire canon. From it there were two lines of development, one objective, the Prophets, the other subjective, the Writings. But Oehler's theory does not satisfactorily account for Ezra and Nehemiah and Chronicles, being in the third division; for in what sense can they be said to be more subjective than Judges, Samuel, and Kings? The Septuagint version (250-150 BC) takes no notice of the tripartite division. The true solution probably is that the process was gradual. When all the witnesses have been examined, we shall probably discover that the Law was canonized first, the Prophets considerably later, and the Writings last of all. And it may further become evident that the two last divisions were collected synchronously, and hence, that the tripartite divisions of the canon are due to material differences in their contents as well as to chronology.

CANON OF THE OLD TESTAMENT, II

II. Examination of the Witnesses.

1. The Old Testament's Witness to Itself (circa 1450-444 BC):

Though the Old Testament does not tell us anything about the processes of its own canonization, it does furnish valuable hints as to how the ancient Hebrews preserved their writings. Thus in Ex 40:20 it is stated that the "testimony," by which is meant the two tables of the Law containing the Ten Commandments, was put into the Ark of the Covenant for safe-keeping. In De 31:9,24-26, the laws of Deuteronomy are said to have been delivered to the sons of Levi, and by them deposited "by the side of the ark ... that it may be there for a witness against thee." Such language indicates that the new lawbook is regarded "as a standard of faith and action" (Driver, Deuteronomy, 343). According to [1Ki 8:9](#) , when Solomon brought the Ark up from the city of David to the Temple, the two tables were still its only contents, which continued to be carefully preserved. According to [2Ki 11:12](#), when Joash was crowned king, Jehoiada the high priest is said to have given (literally "put upon") him "the testimony," which doubtless contained "the substance of the fundamental laws of the covenant," and was

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(7) that Philo's testimony is negative, in that he witnesses against the Apocryphal books as an integral part of Holy Scripture;

(8) that the New Testament is the most explicit witness of the series, because of the names and titles it ascribes to the Old Testament books which it quotes;

(9) that 4 Esdras is the first witness to the number of books in the Old Testament canon—24;

(10) that Josephus also fixes the number of books, but in arguing for the antiquity of the canon speaks as an advocate, voicing popular tradition, rather than as a scientific historian;

(11) that the Councils of Jamnia may, with some ground, be considered the official occasion on which the Jews pronounced upon the limits of their canon; but that

(12) doubts existed in the 2nd century concerning certain books; which books, however, were not seriously questioned.

From all this we conclude, that the Law was canonized, or as we would better say, was recognized as authoritative, first, circa 444 BC; that the Prophets were set on an even footing with the Law considerably later, circa 200 BC; and that the Writings received authoritative sanction still later, circa 100 BC. There probably never were three separate canons, but there were three separate classes of writings, which between 450 and 100 BC doubtless stood on different bases, and only gradually became authoritative. There is, therefore, ground for thinking, as suggested above (section 6), that the tripartite division of the Old Testament canon is due to material differences in the contents as well as to chronology.

III. The Canon in the Christian Church.

1. In the Eastern or Oriental Church:

In making the transition from the Jewish to the Christian church, we find the same canon cherished by all. Christians of all sects have always been disposed to accept without question the canon of the Jews. For centuries all branches of the Christian church were practically agreed on the limits set by the Jews, but eventually the western church became divided, some alleging that Christ sanctioned the "larger" canon of Alexandria, including the Apocrypha, while others adhered, as the Jews have always done, to the canon of the Jews in Palestine taking the eastern or oriental church first, the evidence they furnish is as follows: The Peshitta, or Syriac version, dating from circa 150 AD, omits Chronicles; Justin Martyr (164 AD) held to a canon identical with that of the Jews; the Canon of Melito, bishop of Sardis, who (circa 170 AD) made a journey to Palestine in order carefully to investigate the matter, omits Est. His list, which is the first Christian list we have, has been preserved to us by Eusebius in his Eccl. Hist., IV, 26; Origen (died 254 AD), who was educated in Alexandria, and was one of the most learned of the Greek Fathers, also set himself the task of knowing the "Hebrew verity" of the Old Testament text, and gives us a list (also preserved to us by Eusebius, Eccl. Hist., VI, 5) in which he reckons the number of books as 22 (thus agreeing with Josephus). Inadvertently he omits the Twelve

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George L. Robinson

CANOPY

kan'-o-pi (chuppah, from a root meaning "to enclose" or "cover"): Isa 4:5 the King James Version has "defence," the English Revised Version "canopy," the American Standard Revised Version "covering," the last being best, though "canopy" has much in its favor. In Ps 19:5 (Hebrew 19:6) chuppah is used of the bridegroom's chamber and in Joe 2:16 of the bride's. Among the Hebrews the chuppah was originally the chamber in which the bride awaited the groom for the

marital union. In Judith 10:21; 13:9,15; 16:19 the word canopy occurs as the English equivalent of the Greek konopeion, which was primarily a mosquito-net and then a canopy over a bed, whether for useful or for decorative purposes.

John Richard Sampey

CANTICLES

kan'-ti-k'-lz.

See **SONG OF SONGS** .

CAPERBERRY

ka'-per-ber-i ('abhiyonah; kapparis; Ec 12:5 the Revised Version, margin): The translation "the caperberry shall fail" (the Revised Version (British and American) "burst") instead of "desire shall fail" (the King James Version) has the support of the Septuagint and of some Talmudic writers (see G. F. Moore, JBL, X, 55-64), but it is doubtful.

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The caperberry is the fruit of the thorny caper, *Capparis spinosa* (Natural Order Capparidaceae), a common Palestine plant with pretty white flowers and brightly colored stamens. Largely on account of its habit of growing out of crevasses in old walls it has been identified by some with the **HYSSOP** (which see). The familiar "capers" of commerce are the young buds, but the berries were the parts most used in ancient times; their repute as excitants of sexual desire is ancient and widespread. Various parts of this plant are still used for medical purposes by the modern peasants of Palestine.

E. W. G. Masterman

CAPERNAUM

ka-per'-na-um (Kapernaoum (Textus Receptus), Kapharnaoum (Codex Vaticanus, Codex Sinaiticus, Codex Bezae; etc.)): The woe spoken by the Master against this great city has been fulfilled to the uttermost (Mt 11:23; Lu 10:15). So completely has it perished that the very site is a matter of dispute today. In Scripture Capernaum is not mentioned outside the Gospels. When Jesus finally departed from Nazareth, He dwelt in Capernaum (Mt 4:13) and made it the main center of His activity during a large part of His public ministry. Near by He called the fishermen to follow Him (Mr 1:16), and the publican from the receipt of custom (Mt 9:9, etc.). It was the scene of many "mighty works" (Mt 11:23; Mr 1:34). Here Jesus healed the centurion's son (Mt 8:5, etc.), the nobleman's son (Joh 4:46), Simon Peter's mother-in-law (Mr 1:31, etc.), and the paralytic (Mt 9:1, etc.); cast out the unclean spirit (Mr 1:23, etc.); and here also, probably, He raised Jairus' daughter to life (Mr 5:22, etc.). In Capernaum the little child was used to teach the disciples humility, while in the synagogue Jesus delivered His ever-memorable discourse on the bread of life (Joh 6). From the notices in the Gospels we gather that Capernaum was a city of considerable importance. Some think that the words "shalt thou be exalted," etc. (Mt 11:23; Lu 10:15), mean that it stood on an elevated site. Perhaps more naturally they refer to the excessive pride of the inhabitants in their city. It was a customs station, and the residence

of a high officer of the king (Mt 9:9; Joh 4:46, etc.). It was occupied by a detachment of Roman soldiers, whose commander thought the good will of the people worth securing at the expense of building for them a synagogue (Mt 8:5; Lu 7:5). It stood by the sea (Mt 4:13) and from Joh 6:17 ff (compare Mt 14:34; Mr 6:53), we see that it was either in or near the plain of Gennesaret.

Josephus twice mentions Capernaum. It played no great part in the history of his time, and seems to have declined in importance, as he refers to it as a "village." In battle in el-BaTeichah his horse fell into a quagmire, and he suffered injury which disabled him for further fighting. His soldiers carried him to the village of Capernaum (this reference is however doubtful; the name as it stands is Kepharnomon which Niese corrects to Kepharnokon), whence he was removed to Tarichea (Vita, 72). Again he eulogizes the plain of Gennesaret for its wonderful fruits, and says it is watered by a most fertile fountain which the people of the country call Capharnaum. In the water of this fountain the Coracinus is found (BJ, III, x, 8). Josephus therefore corroborates the Biblical data, and adds the information as to the fountain and the Coracinus fish. The fish however is found in other fountains near the lake, and is therefore no help toward identification.

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independent of this fountain, whose strength also was spent in a westward direction, away from Tell Chum.

The balance of evidence was therefore heavily in favor of Khan Minyeh until Professor R. A. S. Macalister published the results of his researches. He seems to be wrong in rejecting the name Tell Chum in favor of Talchum; and he falls into a curious error regarding the use of the word tell. No one who speaks Arabic, he says, "would ever think of applying the word Tell, 'mound,' to this flat widespread ruin." In Egyptian Arabic, however, tell means "ruin"; and Asad Mansur, a man of education whose native language is Arabic, writes: "I do not understand what the objectors mean by the word 'tell.' In Arabic 'tell' is used for any heap of ruins, or mound. So that the ruins of Tell Chum themselves are today a 'tell' "(Expos, April, 1907, 370). Professor Macalister is on surer ground in discussing the pottery found on the rival sites. At Khan Minyeh he found nothing older than the Arabian period, while at Tell Chum pottery of the Roman period abounds—"exactly the period of the glory of Capernaum" (PEFS, April and July, 1907). If this be confirmed by further examination, it disposes of the claim of Khan Minyeh. Important Roman remains have now been found between the ruined Khan and the sea. It is no longer open to doubt that this was the site of a great Roman city. The Roman period however covers a long space. The buildings at Tell Chum are by many assigned to the days of the Antonines. Is it possible from the remains of pottery to make certain that the city flourished in the time of the Herods? If the city at Tell Chum had not yet arisen in the days of Christ, those who dispute its claim to be Capernaum are under no obligation to show which city the ruins represent. They are not the only extensive ruins in the country of whose history we are in ignorance.

W. Ewing

CAPH

See [KAPH](#) .

CAPHARSALAMA

kaf-ar-sal'-a-ma, kaf-ar-sala'-ma (Chapharsalama): The site of an indecisive skirmish between Judas Maccabeus and Nicanor, an officer of the king of Syria and governor of Judea. The situation cannot be precisely fixed but it must have been in the neighborhood of Jerusalem, for Nicanor, after losing 5,000 men, retired with the remainder to "the city of David" (1 Macc 7:26-32). The first part of the word, "Caphar," means village or hamlet; the last part has been identified with Siloam and also with Khirbet Deir Sellam, about 12 1/2 miles West of Jerusalem.

CAPHENATHA

ka-fen'-a-tha.

See [CHAPHENATHA](#) .

CAPHIRA

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ka-fi'-ra (Codex Alexandrinus, Kaphira, Codex Vaticanus, Peira): A town whose inhabitants returned from Babylon with Zerubbabel (1 Esdras 5:19). It corresponds to **CHEPHIRAH** (Ezr 2:25), which see.

CAPHTHORIM

kaf'-tho-rim (kaphtorim).

See **CAPHTORIM** .

CAPHTOR; CAPHTORIM

kaf'-tor, kaf'-tor-im (kaphtor, kaphtorim; Kappadokia, Gaphtorieim, Kaphtoriem).

1. First Theory: Crete:

The country and people whence came the Philistines (Ge 10:14 = 1Ch 1:12 (here the clause "whence went forth the Philistines" should, probably come after Caphtorim); De 2:23; Jer 47:4; Am 9:7). Jer (loc. cit.) calls it an "island"; there is evidence of ancient connection between Crete and Philistia; and the Philistines are called Cherethites, which may mean Cretans (see **CHERETHITES**). These considerations have led many to identify Caphtor with the important island of Crete. It should be noted, however, that the word 'i, used by Jeremiah, denotes not only "isle," but also "coastland."

2. Second Theory: Phoenicia:

Ebers (Aegypten und die Bucher Moses, 130 ff) thought that Caphtor represented the Egyptian Kaft-ur, holding that Kaft was the Egyptian name for the colonies of Phoenicians in the Delta, extended to cover the Phoenicians in the north and their colonies. Kaft-ur, therefore, would mean "Greater Phoenicia." But the

discovery of Kaptar among the names of countries conquered by Ptolemy Auletes in an inscription on the Temple of Kom Ombo is fatal to this theory.

3. Third Theory: Cilicia:

A third theory would identify Caphtor with the Kafto of the Egyptian inscriptions. As early as the time of Thotmes III the inhabitants of this land, the Kafti, are mentioned in the records. In the trilingual inscription of Canopus the name is rendered in Greek by Phoinike, "Phoenicia." This seems to be an error, as the Kafti portrayed on the monuments have no features in common with the Semites. They certainly represent a western type. It is held that the Egyptian Kafto is a district in Asia Minor, probably Cilicia. The sea-pirates, the purasati, whom Rameses III subdued (circa 1200 BC), entered Syria from the north. The "R" in the name is the Egyptian equivalent of the Semitic "L". Therefore Purasati = Pilishti, "Philistines." And so it is proposed to identify Caphtor with Cilicia. A serious objection to this theory is the absence of the final "r" in Kafto. McCurdy's suggestion (HDB) that it represents a Hebrew waw, written as a vowel-letter in an original Kafto, does not carry conviction.

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It is impossible to give a certain decision; but the balance of probability seems still inclined to the first theory.

W. Ewing

CAPPADOCIA

kap-a-do'-shi-a (he Kappadokia): An extensive province in eastern Asia Minor, bounded by the Taurus mountains on the South, the Anti-Taurus and the Euphrates on the East, and, less definitely, by Pontus and Galatia on the North and West. Highest mountain, Argaeus, over 13,000 ft. above sea-level; chief rivers, the Pyramus now Jihan, Sarus now Sihon, and Halys now the Kuzul; most important cities, Caesarea Mazaca, Comana, Miletene now Malatia, and Tyana now Bor. At Malatia the country unrolls itself as a fertile plain; elsewhere the province is for the most part composed of billowy and rather barren uplands, and bleak mountain peaks and pastures.

The Greek geographers called Cappodax the son of Ninyas, thereby tracing the origin of Cappadocian culture to Assyria. Cuneiform tablets from Kul Tepe (Kara Eyuk), deciphered by Professors Pinches and Sayce, show that in the era of Khammurabi (see **HAMMURABI**) this extensive ruin on the ox-bow of the Halys and near Caesarea Mazaca, was an outpost of the Assyr-Bah Empire. A Hittite civilization followed, from about 2000 BC onward. Malatia, Gurun, Tyana and other old sites contain important and undoubted Hittite remains, while sporadic examples of Hittite art, architecture and inscriptions are found in many places, and the number is being steadily increased by fresh discovery. After the Hittites fade from sight, following the fall of Carchemish, about 718 BC, Cappadocia emerges as a satrapy of Persia. At the time of Alexander the Great it received a top-dressing of Greek culture, and a line of native kings established an independent throne, which lasted until Cappadocia was incorporated in the Roman Empire, 17 AD. Nine rulers bore the name of Ariarathes (the Revised Version (British and American) Arathes) the founder of the dynasty, and two

were named Ariobarzanes. One of these kings is referred to in 1 Macc 15:22. The history of this Cappadocian kingdom is involved, obscure and bloody.

Pagan religion had a deep hold upon the population prior to the advent of Christianity. Comana was famous for its worship of the great goddess Ma, who was served, according to Strabo, by 6,000 priestesses, and only second to this was the worship paid to Zeus at Venasa.

Representatives from Cappadocia were present at Pentecost (Ac 2:9), and Peter includes the converts in this province in the address of his letter (1Pe 1:1). Caesarea became one of the most important early centers of Christianity. Here the Armenian youth of noble blood, Krikore, or Gregory the Illuminator, was instructed in the faith to which he afterward won the formal assent of his whole nation. Here Basil governed the churches of his wide diocese and organized monasticism. His brother, Gregory of Nyssa, and Gregory Nazianzen, lived and labored not far away. Cappadocia passed with the rest of Asia Minor into the Byzantine Empire, but from its exposed position early fell under the domination of the Turks, having been conquered by the Seljukians in 1074.

G. E. White

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CAPTAIN

kap'-tin: In the King James Version there are no fewer than 13 Hebrew words, and 4 different Greek words, which are rendered by this one English word. In the Revised Version (British and American) some of these are rendered by other English words, and so we find for "captain": "marshal" (Jer 27; Na 3:17), "prince" (1Sa 9:16), "governor" (Jer 51:23,18), while in the case of one of these Hebrew words a different construction is found altogether (Jer 13:21).

1. In the Old Testament:

Of Hebrew words in the Old Testament rendered by "captain"

(1) the most frequent is sar, which denotes "a military commander," whether of thousands or hundreds or fifties (Nu 31:48; 1Sa 8:12 and many other places). Sar is the chief officer of any department, civil and religious, as well as military—captain of the guard the King James Version and the Revised Version (British and American), chief of the executioners the Revised Version, margin (Ge 37:36); chief butler (Ge 40:9); chief baker (Ge 40:16); chief of a district (Ne 3:15); chiefs of tribes (Naphtali; Zebulun, Ps 68:27); chiefs over gangs of slaves (Ex 1:11); chiefs of the priests and the Levites (Ezr 8:29).

(2) rabh, later Hebrew for chief of the executioners or captain of the guard, a title always given to Nebuzar-adan (2Ki 25:8 ff; Jer 39:9 ff) and to Arioch (Da 2:14). Compare also Rab-mag, chief of the magicians (Jer 39:13), and Ashpenaz, chief of the eunuchs (Da 1:3).

(3) ro'sh, "head" over a host (Israel in the wilderness, Nu 14:4), over tribes (De 29:10, where the Revised Version (British and American) renders "heads"), over thousands (1Ch 12:20). Abijah, king of Judah, before joining battle against Jeroboam, claimed "God himself is with us for our captain" the King James Version, "with us at our head" the Revised Version (British and American) (2Ch

13:12).

(4) shalish, originally the third man in the chariot, who, when the chief occupant was the king, or commander-in-chief, was of the rank of captain (2Ki 7:2; 9:25), the term "third man" being generalized to mean "a captain" in 2Ki 10:25; 2Ch 8:9, where "chief of his captains" combines (1) and (4).

(5) naghidh, leader by Divine appointment: of Saul (1Sa 9:16, "captain," the King James Version, "prince" the Revised Version (British and American) 1Sa 10:1); of David (2Sa 5:2); of Hezekiah ([2Ki 20:5](#)); with a charge in connection with the temple (2Ch 31:13). It is the word used of Messiah "the prince" (Da 9:25), who is also Prince of the Covenant (Da 11:22).

(6) nasi', rendered "captain" in the King James Version Nu 2:3,5,7 only, there in the Revised Version (British and American) and in other places, both the King James Version and the Revised Version (British and American), rendered "prince." In 1Ch 7:40 "chief of the princes" combines (3) and (6).

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(7) pechah, is found almost entirely in a foreign title denoting "governor," and belongs to the later history of Israel (Ne 2:7,9; Ezr 8:36; Hag 1:1), rendered "captain" in exclusively foreign associations (1Ki 20:24; 2Ki 18:24; Da 3:27 f).

(8) qatsin (from root of qadi, Arabic for "judge"), denotes "dictator," almost "usurper," and is found in "rulers of Sodom" the King James Version and the Revised Version (British and American), "judges of Sodom" the Revised Version, margin (Isa 1:10), used of Jephthah in sense of "captain" the King James Version, "chief" the Revised Version (British and American) (Jud 11:6), found combined with (3), "head and captain" (King James Version, "head and chief" the Revised Version (British and American) Jud 11:11). In Jos 10:24 it denotes commanders of troops, the King James Version "captains of the men of war," the Revised Version (British and American) "chiefs of the men of war."

(9) kar, in Eze 21:22 "to set captains" the King James Version, is translated "to set battering rams" the Revised Version (British and American).

(10) ba'al, only once in "captain of the ward" (Jer 37:13).

(11) Tiphcar, a dignitary belonging to an oriental court, in the King James Version rendered "captain," in the Revised Version (British and American) "marshal" (Na 3:17; Jer 51:27).

(12) shalliT, in Da 2:15 of Arioch, the king's captain; in Ec 8:8 "having power over," and in Ec 7:19 used of "mighty men" (the Revised Version (British and American) "rulers").

2. In the New Testament:

Of Greek words rendered by "captain" in New Testament there are the following:

(1) archegos, rendered "captain" in Hebrews 2:10 the King James Version but

relegated to the margin in the Revised Version (British and American), where "author" (of their salvation) is preferred, this being the rendering of Hebrews 12:2 the King James Version and the Revised Version (British and American), "author" (and finisher of our faith), "captain" being still retained in the Revised Version, margin. Compare Ac 3:15 and Ac 5:31, where the same Greek word is rendered "Prince," the Revised Version, margin of the former passage giving "Author." In the Risen and Ascended Christ the various conceptions thus expressed are found to blend.

(2) chiliarchos, the Latin tribunus militum of which there were six to a legion, commanding the six cohorts of which it was composed. In its lit. acceptance it would be "commander of a thousand," and it is so used in Ac 22:28 where it designates the commander of the Roman garrison in Jerusalem, consisting of a cohort, and is rendered "chief captain" (Joh 18:12; Ac 21:31; 22:24; 24:22). It is used more vaguely in the sense of "military officer" in Mr 6:21; Re 6:15; 19:18.

(3) strategos, used only by Luke in the New Testament, and almost exclusively of

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(a) officials in charge of the Temple (Lu 22:4,52; Ac 4:1; 5:24,26). The captain of the Temple had the superintendence of the Levites and priests who were on guard in and around the Temple, and under him were strategoi, who were also captains of the Temple police, although they took their instruction from him as their head. He was not only a priest, but second in dignity only to the high priest himself;

(b) the exception to Luke's general usage is where the word is used of the chief authorities in civil affairs at Philippi; where "the magistrates," as the word is rendered (Ac 16:20 f), called themselves "praetors" (strategoi). In the case of Paul and Silas they placed themselves in peril of removal from their office by ordering them to be beaten, being Romans and uncondemned.

(4) stratopedarches, the captain of the guard to whom Julius of the Augustan band (according to the Textus Receptus of the New Testament, Ac 28:16) delivered Paul and his fellow-prisoners. The word has disappeared from the Revised Version (British and American), but the passage in which it occurs has attestation which satisfies Blass, Sir William Ramsay, and other scholars. It was supposed that this was the captain of the Praetorian guard, but Mommsen and Ramsay believe him to be the princeps peregrinorum castrorum.

See [AUGUSTAN BAND](#) ; [ARMY, ROMAN](#) .

T. Nicol.

CAPTIVE

kap'-tiv (shebhi, galah; aichmalotos and its derivatives): The frequent references in the Old Testament to captives as men forcibly deported (from the Hebrew root shabhah) or inhabiting a land foreign to them (from Hebrew galah) reflect the universal practice of the ancient world. The treatment of captives was sometimes barbarous (2Sa 8:2) but not always so (2Ki 6:21,22).

See further under **ASSIR** and **WAR** .

Figurative: Except in Job 42:10 the figurative use of the idea is confined to the New Testament, where reference is made to the triumphal reign of the Lord Jesus (Lu 4:18; Eph 4:8), or, on the other hand, to the power of the devil (2Ti 2:26), or of false teachers (2Ti 3:6); compare also Ro 7:23; 2Co 10:5.

See **CAPTIVITY** .

F. K. Farr

CAPTIVITY

kap-tiv'-i-ti (galah, galuth, shebhuth, shibhyah; metoikesia):

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rashly disputed. Moreover, it seems highly improbable that an enterprise requiring such energy and skill and faith should have been undertaken, without stimulus from without, by the residue of the people. We have already seen how little initiative was to be expected of the poorest of the people; and the silence of Haggai, on the subject of the Return, is no argument against it. That the Judaism of Palestine required invigoration by an infusion of the zeal and enthusiasm which grew up in the Judaism of Babylonian, is manifest from the story of the Captivity.

22. Importance of the Period Ezra-Nehemiah:

From the age of Nehemiah and the period immediately preceding it came influences of the utmost moment for the future. "Within these hundred years," says the late Dr.

P. Hay Hunter in *After the Exile* (I, xvi), "the teaching of Moses was established as the basis of the national life, the first steps were taken toward the formation of a canon of Scripture. Jewish society was moulded into a shape which succeeding centuries modified, but did not essentially change. During this period the Judea of the days of our Lord came into being. Within this period the forces which opposed Christ, the forces which rallied to His side, had their origin. This century saw the rise of parties, which afterward became sects under the names of Pharisees and Sadducees. It laid the foundation of Rabbinism. It fixed the attitude of the Jews toward the Gentiles. It put the priesthood in the way to supreme authority. It gave birth to the Samaritan schism."

Figurative uses.

See **CAPTIVE** .

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T. Nicol.

CAPTIVITY EPISTLES

See [PHILEMON](#) .

CAR

See [PALANQUIN](#) .

CARABASION

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kar-a-ba'-zi-on (Rhabasion, Karabasion; Marimoth): One of the sons of Baani (1 Esdras 9:34) who had married foreign wives, during the captivity. The name is allowed to be corrupt; it seems to be represented by Meremoth in the list of Ezr 10:36.

CARAVAN

kar'-a-van, kar-a-van' ('orach): This word is not found in the King James Version, but the Revised Version (British and American) employs it three times, namely, in Job 6:18,19 ('orchoth), where the King James Version renders "paths" (Job 6:18) and "troops" (Job 6:19); in Isa 21:13 ('orechoth), where the King James Version and English Versions of the Bible give "travelling companies," and in Eze 27:25 (sharoth), where the King James Version gives a totally different translation. The Hebrew text in Ezekiel is dubious, but in Isaiah and Job "caravan" is undoubtedly a correct rendering of the Hebrew (compare also Ge 37:25). The inhabitants of Palestine were familiar with the caravans—the goods trains of the Semitic world—which traveled between BabyIon and Syria on the one hand to Arabia and on the other to Egypt. The main routes between these countries passed through Canaan. Isaiah refers to "caravans of Jedanites"—a trading Arabic tribe who conveyed their wares to Babylon. Job compares his would-be friends to a deceitful brook, full in the rainy season, but dry in summer, which entices caravans to turn aside from the main route in the hope of a plentiful supply of water, but which fails the thirsty travelers when they need it most.

T. Lewis

CARAVANSARY

kar-a-van'-sa-ri.

See [INN](#) .

CARBUNCLE

kar'-bun-k'-l.

See [STONES, PRECIOUS](#) .

CARCAS

kar'-kas (karkac): One of seven chamberlains, ordered to summon Queen Vashti before King Ahasuerus (Es 1:10). The Targum allegorizes the first five of the names.

CARCASS; CARCASE

kar'-kas: The dead body of a beast; used sometimes in a contemptuous way of the dead body of a human being. The use of the word as applied to a living body is not found in either Old Testament or New Testament.

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(1) It occurs as a translation of the Hebrew *pegher*, in Ge 15:11; this Hebrew word is also translated "dead body" in Nu 14:29; 1Sa 17:46; Isa 34:3; 66:24; Eze 6:5; 43:7:9, and "corpse" in Na 3:3.

(2) The Hebrew *nebhelah*, is also translated "carcass" in Le 5:2; 11:8,11; Jer 16:18, but as "dead body" in De 28:26 ("body," Jos 8:29; 1Ki 13:22,29; 2Ki 9:37); Isa 5:25; Jer 7:33; 16:4; 19:7.

(3) In Jud 14:8 the word *mappelah*, from *naphal*, "to incline" or "fall," is also translated "carcass."

(4) In Mt 24:28 the word "carcase" (not "carcass") is used to render the Greek *ptoma*, the reference probably being here to the dead body of an animal For the body of a human being the Greek is translated "corpse" ([Mt 14:12](#); [Mr 6:29](#); [15:45](#)), and "dead bodies" (Re 11:8,9).

W. N. Stearns

CARCHEMISH

kar'-ke-mish (karkemish; Charmeis, Karchameis) :An exceedingly ancient Hittite city on the banks of the Euphrates, identified with Jerablus (Hierapolis) about 23 hours from Aleppo, between Birejik and Membij. The Assyrian form of the name is Kargamis or Gargamis, but its meaning is doubtful, the interpretation "Fort of the god Chemosh" having been suggested before it was known that the Assyrian-Babylon form of Chemosh was not Kamish or Gamish, but Kammusu (Kammosu). Systematic excavations on the site have apparently only just been made, those undertaken by Consul J. Henderson, after the death of G. Smith the Assyriologist, having been mainly devoted to the excavation of sculptures, etc. The site has vast walls and palace-mounds about. 8,000 ft. in circumference.

1. Evidence of the City's Early Existence:

The earliest occurrence of the name is in an adjectival form, namely, Karkarnisu, "Carchemishite," applied to a vase or measure of 200 qa, in a list of property at Sippar in the reign of Ammi-caduga (circa 1900 BC). Later on, the Egyptian poet known as Pentaur refers to the people of Carchemish (Qarqamesa) as forming, with the men of Arvad, Aleppo and Gozan, part of "the host of the miserable king of the Hittites" (Hattu-sil), who fought against Rameses II at the battle of Kadesh. The first Assyrian king to mention Carchemish is Tiglath-pileser I (circa 1268 BC), who states that he plundered "from the neighborhood of the land of Suhu (the Shuhites) as far as Carchemish of the land of Hattu" in one day.

2. Its Later History:

Later, the city attracted the attention of the Assyrian king Assur-nacir-apli, who started on the 8th of Iyyar, about the year 870 BC, to the conquest of the district, and received tribute from the son of Bit-Bahiani; and, a little later, from Sangara of Carchemish, who is described as king of the Hittites. This tribute consisted of 20 talents of silver, various objects of gold, 100 talents of copper, 250 talents of iron,

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furniture, chariots and horses—an enormous treasure. Shalmaneser II, son of Assur-nacir-apli, also took tribute from the king of Carchemish here referred to. On the first occasion when the two monarchs met, Sangara was in alliance with the Sam'alians, Patinians, and Til-Bursip. After the capture of Sazabe (858 BC), a strong city of Sangara of Carchemish, all the opposing princes submitted. The tribute paid by the Hittite king on this occasion is depicted on strip F of the bronze coverings of the gates of Balawat, which has four representations of the place—two in the upper and two in the lower row of reliefs. The Kurkh monolith states that the tribute consisted of "2 talents of gold, 70 talents of silver, 80 talents of bronze, 100 talents of iron, 30 talents of purple stuff, 500 weapons, his daughter with a dowry, and 100 daughters of his great men, 500 oxen, and 5,000 sheep." A yearly tax was also imposed. The reliefs show two long trains of tribute-bearers, that in the lower row escorting the princess, who, apparently accompanied by her father, goes to meet the Assyrian king. Samsi-Adad, Shalmaneser II's son, merely mentions Carchemish as being on the western limits of his empire.

3. Tiglath-pileser IV Receives Its Tribute, and Sargon of Assyria Incorporates It:

In the time of Tiglath-pileser IV, the city was ruled by King Pisiri(s), who paid tribute as an Assyrian vassal. On the accession of Sargon of Assyria, however, Pisiris tried to throw off the Assyrian yoke, and made alliance with Meta of Moschi (Mesech) and other rulers, but was taken prisoner in the operations which followed. In the subsequent plundering of the city, those who suffered most were the inhabitants of the city who had been most active against Assyria. These were carried captive, and their places filled, as was the custom, by Assyrian settlers. The city's importance under Assyrian rule continued, the "mana of Carchemish" being one of the standard weights in use at Nineveh. After incorporation into the Assyrian empire it was ruled by Assyrian governors, one of whom, Bel-emuranni, was eponym for the year 691 BC (reign of Sennacherib). The Old Testament gives later details. In the time of Josiah, Pharaoh Necho marched to fight against the city, and the Jewish king went out to

meet him, but lost his life at Megiddo (2Ch 35:20 ff). Four years later (605 BC), the Egyptian king was himself defeated by Nebuchadrezzar under the walls of the city (Jer 46:2) in the battle which decided the fate of Western Asia.

4. Sculpture and Inscriptions Found at Carchemish:

The art of Carchemish was that of the Hittite nation to which the city belonged, but it was strongly influenced by the style of the Assyrians, and exhibits a mannerism if anything more pronounced. The Inscriptions found on the site are in the usual Hittite style—boldly carved natural objects and implements in relief arranged in boustrophedonbands between division-lines. It is not improbable, however, that cuneiform was also used, and texts in Phoenician characters may, by chance, be found. The patron-deity of the city was the Asiatic goddess Atargatis, whose worship, when the place lost its importance, was removed to the new Hierapolis now represented by the ruins of Membij.

T. G. Pinches

CARE; CAREFULNESS; CAREFUL

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kar, kar'-fool-ness, kar'-fool: The English word "care" has such a variety of meanings, and so many Hebrew and Greek words in the Bible are translated by this English expression and its compounds, that it is difficult to organize them into a single brief article. We may do so, however, by remembering that into our word are really woven two strands, one Teutonic and one Latin. The former element implies a measure of trouble or sorrow, as the pain from a blow, a throb, a distress in the mind; the latter, from Latin cura, implies a stretching forward, attention to some person or thing. We can often discern these two senses side by side in the Bible, and sometimes they almost run into one another. This is so especially in the King James Version. We can treat the subject best by keeping separate, as far as possible, these two senses.

I. In the Sense of Anxiety, Solitude.

1. Substantives:

In the Old Testament several words are translated "care" in this sense. "Thy father hath left off caring for the asses," concern about them literally, "matters of the asses" (dibhre, 1Sa 10:2). "They shall eat bread by weight, and with care" (de'-aghah, "carefulness" the Revised Version (British and American); "fearfulness" the American Standard Revised Version, Eze 4:16). The same word is rendered carefulness (the King James Version and the Revised Version (British and American); "fearfulness," the American Standard Revised Version, Eze 12:18-19); and "fear" (King James Version; "carefulness," the Revised Version (British and American) and the American Standard Revised Version, Jos 22:24). Again, "heaviness" (the Kings James Version; the Revised Version (British and American) and the American Standard Revised Version), but "care" (the Revised Version, margin and the American Revised Version, margin, Pr 12:25). Once more, "sorrow" (the King James Version, the Revised with Version (British and American) and the American Standard Revised Version), but "care" (the Revised Version, margin and the American Revised Version, margin, Jer 49:23). There is also the word charadhah "trembling," "fear,"

"anxiety." It is rendered "trembling" (Ge 27:33 the King James Version). But "thou hast been careful for us all this care" ("showed us all this reverence," the Revised Version, margin, the American Revised Version, margin, 2Ki 4:13). In the New Testament, "care," in the sense of anxiety, is the meaning given to merimna, the condition of being drawn mentally in different directions, distraction of mind. "Care of the world" (Mt 13:22; Mr 4:19; Lu 8:14, "cares of this life," Lu 21:34); "care of all the churches" (2Co 11:28) ("anxiety," the Revised Version (British and American) and the American Standard Revised Version); "casting all your care upon him" ("anxiety," the Revised Version (British and American), the American Standard Revised Version, 1Pe 5:7). Also in the Apocrypha, "My heart faileth for care" (1 Macc 6:10); "Care bringeth old age before the time" (Sirach 30:24). To these may be added the adjective amerimnos, "I would have you without carefulness" (King James Version; "free from cares," the Revised Version (British and American) and the American Standard Revised Version, 1Co 7:32).

2. Verbs:

In the Old Testament (da'agh, "to have concern or anxiety for"). "Not be careful in the year of drought" (Jer 17:8). (sum lebh, "to set the heart upon"), "If we flee away, they will not care for us" ("set their heart upon us" King James Version, margin, 2Sa 18:3).

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In the New Testament (*memrinao*), "Thou art careful and troubled" ("anxious" the Revised Version (British and American) and the American Standard Revised Version, Lu 10:41). "He that is unmarried careth for things that belong to the Lord" ("is careful for," the Revised Version (British and American) and the American Standard Revised Version, 1Co 7:32-34). "Members should have the same care one for another" (1Co 12:25). "Who will naturally care (the American Standard Revised Version "care truly") for your state" (Php 2:20). "Be careful for nothing" ("in nothing be anxious," the Revised Version (British and American) and the American Standard Revised Version, Php 4:6). The Apocrypha has "careful" (Baruch 3:18) and the Revised Version (British and American) has "be not careful overmuch," where a distinction is plainly made between care in the sense of anxiety and of attention, for a person cannot be too attentive, but he may be too anxious (2 Esdras 2:27).

The impersonal verb (*melei*), though not quite so strong as *merimnao*, always implies a degree of concern higher than is felt in mere attention. "Carest thou not that we perish?" (Mr 4:38). "Carest not for anyone" (the King James Version "no man," Mt 22:16; Mr 12:14). "Dost thou not care that my sister did leave me to serve alone?" (Lu 10:40). "Careth not for the sheep" (Joh 10:13). "Cared for the poor" (Joh 12:6). "Gallio cared for none of these things" (Ac 18:17). "Care not for it" (1Co 7:21). "He careth for you" (1Pe 5:7). "Doth God care for oxen?" (better, "Is it for the oxen that God careth?" the Revised Version (British and American) and the American Standard Revised Version, 1Co 9:9).

II. In the Sense of Attention.

1. Substantives:

In the sense of attention, with the flavor of earnestness added from the original Teutonic meaning of the word care, we have the translation of *spoude*, "speed," "earnest care." "What carefulness it wrought in you" ("earnest care," the Revised Version (British and American), the American Standard Revised Version, 2Co

7:11). "Our care for you in the sight of God" ("earnest care," the Revised Version (British and American), the American Standard Revised Version, [2Co 7:12](#)). "Put the same care into the heart of Titus" ("earnest care," the Revised Version (British and American), the American Standard Revised Version, [2Co 8:16](#)). We have also phronein, the infin. used as a substantive "Your care for me hath flourished" ("thought," the Revised Version (British and American), the American Standard Revised Version, [Php 4:10](#)). Also phrontis, "thought" ("care" the American Standard Revised Version, [The Wisdom of Solomon 6:17; 7:4](#)).

2. Verbs:

"A land which Yahweh thy God careth for" darash, "seek after" ("seeketh after," the Revised Version, margin, the American Revised Version, margin, [De 11:12](#)). "No man careth for my soul" ("sought" King James Versions margin, [Ps 142:4](#); chashach). "We are not careful to answer" (King James Version, also compare the margin, the American Revised Version, margin; "We have no need to answer," the Revised Version (British and American), the American Standard Revised Version, [Da 3:16](#)). In the New Testament epimeleomai, "Take care of him" ([Lu 10:34,35](#)). "How shall he

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take care of the church of God?" (1Ti 3:5). phrontizo, "to be thoughtful or mindful of," "may be careful to maintain good works" (Ti 3:8).

G. H. Trever

CAREAH

ka-re'-a.

See [KAREAH](#) .

CAREFUL; CAREFULNESS

See [CARE](#) .

CAREFULLY

kar'-fool-i: The same two strands of anxiety and of attention appear in this word as in care. Several words in the Hebrew and Greek are thus rendered in the English versions "Anxiously" is the thought in "The inhabitants of Maroth waited carefully for good" (chalah, "to be in pain," "was grieved" King James Version margin, "waiteth anxiously" the Revised Version (British and American), the American Standard Revised Version, "is in travail" the Revised Version, margin, the American Revised Version, margin, Mic 1:12).

In the sense of attentively, the Hebrew emphatic expression, the infinite absolute with the finite verb is rendered "carefully" in, "Thou shalt carefully hearken" (literally "hearing, thou shalt hear," "diligently hearken" the Revised Version (British and American), the American Standard Revised Version, De 15:5). The same Hebrew is rendered "diligently hearken" the King James Version; "hearken diligently" the Revised Version (British and American), the American Standard Revised Version (De 11:13; 28:1).

In the New Testament spoudaioteros, "I sent him the more carefully" ("diligently" the Revised Version (British and American), the American Standard Revised Version, Php 2:28)). The verb (ekzeteo, "I seek out," is translated "seek carefully": "though he sought it carefully with tears" ("diligently" the Revised Version (British and American), the American Standard Revised Version, Hebrews 12:17).

The Revised Version (British and American) adds others (akriboo, "I ascertain exactly"), "learned of them carefully" the Revised Version (British and American) ("diligently" the King James Version; "exactly" the American Standard Revised Version, Mt 2:7,16). The adverb akribos, "search out carefully" the Revised Version (British and American) ("diligently" the King James Version; "exactly" the American Standard Revised Version, Mt 2:8). "Taught carefully" the Revised Version (British and American) ("diligently" the King James Version; "accurately" the American Standard Revised Version, Ac 18:25). "More carefully" the Revised Version (British and American) ("more perfectly" the King James Version, "more accurately" the American Standard Revised Version, Ac 18:26). episkopeo, "I oversee," is rendered

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"look carefully" (Revised Version, the American Standard Revised Version, "look diligently" the King James Version, **Hebrews 12:15**).

In the Apocrypha merimao is translated "carefully," as "We should carefully think of thy goodness" ("ponder" the Revised Version (British and American), The Wisdom of Solomon 12:22).

G. H. Trever

CARELESS; CARELESSLY

kar'-les, kar'-les-li: These words always mean, "without anxiety," the confidence springing from a sense of security. There is both the verb baTach, "he trusted," and the noun beTach, "Ye careless daughters" (the Revised Version, margin "confident") (Isa 32:9-11). People dwelt careless ("in security" the Revised Version (British and American), the American Standard Revised Version, Jud 18:7); "careless Ethiopians" (Eze 30:9). "Thou that dwellest carelessly" ("sittest securely" the Revised Version (British and American), the American Standard Revised Version, Isa 47:8). "Thou that dwellest carelessly" ("securely" the Revised Version (British and American), the American Standard Revised Version, "confidently" King James Version, margin, Eze 39:6). "The city that dwelt carelessly" (Ze 2:15). the American Standard Revised Version and the Revised Version (British and American) add bazah, "he despised," using the participle in "He that is careless of his ways shall die," "despiseth" the King James Version, the American Revised Version, margin, the Revised Version, margin (Pr 19:16).

G. H. Trever

CAREM

ka'-rem (Karem): A city of Judah interpolated by the Septuagint (Jos 15:59).

Probably **BETH-HACCHEREM** (which see).

CARIA

ka'-ri-a (Karia): A country in the Southwest of Asia Minor which extended on the North to Lydia, on the East to Phrygia, on the South to Lycia, and the West to the Aegean Sea. Its borders, however, like those of most of the ancient countries of Asia Minor, were never definitely fixed; hence, the difficulty presented by the study of the political divisions. The general surface of the country is rugged, consisting of mountainous ridges running across it, and terminating as promontories jutting into the sea. Its history consists chiefly of that of its practically independent cities of which Miletus (Ac 20:15-20) and Cnidus (Ac 27:7) are the chief. For some time previous to 168 BC it had lost its independence, and belonged to the island of Rhodes, but in that year Rome made it again free. According to 1 Macc 15:23, Caria was one of several places to which the Roman senate in 139-138 BC sent letters in favor of the Jews, a fact showing that its population was mixed. Its coast cities, however, were peopled chiefly by Greeks. In 129 BC Caria became a part of the Roman province of Asia, and from that date its history coincides with that of the province. Though Paul and others

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of the apostles traversed Caria in their missionary journeys, only its cities are mentioned by name in that connection.

E. J. Banks

CARITES

kar'-i-tez (kari) ,(" one ready," "life-guardsmen"): A body of troops mentioned in 2Ki 11:4,19 (the King James Version "captains"). Instead of **CHERETHITES** (which see), the Kethibh of 2Sa 20:23 offers the reading Carites.

CARMANIANS

kar-ma'-ni-anz.

See **CARMONIANS** .

CARME kar'-me.

See **CHARME** .

CARMEL kar'-mel (karmel, or, with article, ha-karmel, "fruit garden"; Josephus, ho Karmelos, Karmelion oros):

(1) A beautifully wooded mountain range running for about 13 miles in a southeasterly direction from the promontory which drops on the shore of the Mediterranean near Haifa, at the southern extremity of the plain of Acre, to the height of el- Machraqah which overlooks the plain of Esdraelon. On the top of the promontory, at a height of 500 ft. the monastery of Elias stands. From this point there is a gradual ascent until the greatest height is reached at Esfiyeh (1,742 ft.), the peak at el- Machraqah being only some 55 ft. lower. The mountain—usually named with the article, "the Carmel"—still justifies its name,

"the garden with fruit trees." The steep slopes on the North and East, indeed, afford little scope for cultivation, although trees and brushwood grow abundantly. But to the South and West the mountain falls away to the sea and the plain in a series of long, fertile valleys, where the "excellency" of Carmel finds full illustration today. There are a few springs of good water; but the main supply is furnished by the winter rains, which are caught and stored in great cisterns. The villages on the slopes have a look of prosperity not too often seen in Syria, the rich soil amply rewarding the toil of the husbandmen. Oak and pine, myrtle and honeysuckle, box and laurel flourish; the sheen of fruitful olives fills many a hollow; and in the time of flowers Carmel is beautiful in a garment of many colors. Evidences of the ancient husbandry which made it famous are found in the cisterns, and the oil and wine presses cut in the surface of the rock. There is probably a reference to the vine culture here in 2Ch 26:10. In the figurative language of Scripture it appears as the symbol of beauty (So 7:5), of fruitfulness (Isa 35:2), of majesty (Jer 46:18), of prosperous and happy life (Jer 50:19). The languishing of Carmel betokens the vengeance of God upon the land (Na 1:4); and her decay, utter desolation (Am 1:2; Isa 33:9).

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Asylum and Sanctuary:

Roughly triangular in form, with plains stretching from its base on each of the three sides, the mountain, with its majestic form and massive bulk, is visible from afar. Its position deprived it of any great value for military purposes. It commanded none of the great highways followed by armies: the passes between Esdraelon and Sharon, to the East of Carmel, furnishing the most convenient paths. But the mountain beckoned the fugitive from afar, and in all ages has offered asylum to the hunted in its caves and wooded glens. Also its remote heights with their spacious outlook over land and sea; its sheltered nooks and embowering groves have been scenes of worship from old time. Here stood an ancient altar of Yahweh (1Ki 18:30). We may assume that there was also a sanctuary of Baal, since the worshippers of these deities chose the place as common ground for the great trim (1Ki 18). The scene is traditionally located at el- Machraqah, "the place of burnt sacrifice," which is still held sacred by the Druzes. A Latin chapel stands near, with a great cistern. A good spring is found lower down the slope. Just below, on the North bank of the Kishon stands the mound called Tell el- qissis, "mound of the priest." From the crest of Carmel Elijah descried the coming storm, and, descending the mountain, ran before the chariot of Ahab to the gate of Jezreel (1Ki 18:42 ff). Under the monastery on the western promontory is a cave, said to be that of Elijah. An older tradition locates the cave of the prophet at ed-Deir, near 'Ain es-Sih. It may have been the scene of the events narrated in 2Ki 1:9 ff. Elisha also was a familiar visitor to Mt. Carmel. It was within the territory allotted to Asher; in later times it passed into the hands of Tyre (BJ, III, iii, 1).

(2) A city of Judah, in the uplands near Hebron, named with Maon and Ziph (Jos 15:55). Here Saul for some reason not stated set up a monument or trophy (1Sa 15:12; literally "hand"). It was the home of Nabal the churlish and drunken flockmaster, whose widow Abigail David married (1Sa 25); and also of Hezro, one of David's mighty men (2Sa 23:35; 1Ch 11:37). It is represented by the modern el-Karmil, about 10 miles to the Southeast of Hebron. Karmil is the

pronunciation given me by several natives this spring. There are considerable ruins, the most outstanding feature being square tower dating from the 12th century, now going swiftly to ruin. There are also caves, tombs and a large reservoir.

W. Ewing

CARMELITE

kar'-mel-it (karmeli; Karmelios, Karmelites): A native of the Judean Carmel. Those who are thus named are Nabal, the husband of Abigail (1Sa 30:5, etc.), and Hezro (the King James Version Hezrai), one of David's mighty men (2Sa 23:35). In 2Sa 3:3 Septuagint reads tes Abigaias tes Karmelias, "of Abigail the Carmelites" (1Sa 27:3; 1Ch 3:1).

See following article, [CARMELITES](#) .

CARMELITES

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kar'-mel-it-es, kar-mel-i'-tes (karmelith; Karmelia): A name applied only to Abigail, the wife of Nabal, and subsequently of David, a native of Carmel in Judah (1Sa 27:3; 1Ch 3:1).

CARMI kar'-mi (karmi, "fruitful," "noble"):

(1) A son of Reuben who came to Egypt with Jacob (Ge 46:9; Ex 6:14; 1Ch 5:3). Also the name of a family of which Carmi was the head (Nu 26:6).

(2) A Judahite (1Ch 2:7), son of Zabdi, according to Jos 7:1, and father of Achan, who is given the name of "Achar" in 1Ch 2:7. This last form "Achar" is preferred to the usual "Achan" in order to bring out the play on the Hebrew word for "troubler." The Hebrew runs 'akhar 'okher yisra'el, "Achar, the troubler of Israel." As regards the phrase "the sons of Carmi" (1Ch 2:7), Carmi is probably to be taken as the son of Zimri (= Zabdi, Jos 7:1). The Targum, however, has "Carmi who is Zimri." The Septuagint identifies Zimri and Zabdi.

(3) In 1Ch 4:1, Carmi, elsewhere called son of Zabdi or Zimri, is made son of Judah; but Wellhausen correctly changes "Carmi" to "Chelubai" (compare 1Ch 2:9).

Horace J. Wolf

CARMONIANS

kar-mo'-ni-anz; the King James Version Carmanians: A people mentioned in one of the visions—"an horrible vision" (2 Esdras 15:30 ff)—of the "Apocalypse of Esdras." Their country, Carmania, was an extensive province of Asia lying between Parthia and Ariana and the North side of the Persian Gulf, and extending to Drangiana and Gedrosia on the East and to the river Bagradas and Persis on the West. It is frequently mentioned by the ancient writers, among others by Strabo and Arrian, who describe the inhabitants as closely resembling

the Medians and Persians in manners and customs. In the passage cited they are intended to denote a fierce and warlike people, being described as "raging in wrath as wild boars of the wood" and associated with the "dragons of Arabia."

J. Hutchison

CARNAIM

kar-na'-im, kar'-na-im (Karnein, 1 Macc 5:26, Karnain, verses 43 f, to Karnion, 2 Macc 12:21,26): One of the strong cities besieged and captured by Judas Maccabeus in his campaign East of the Jordan (1 Macc 5:26,43 f). In the temple of Atargatis, which was situated here, those who fled from the city were put to death. It is apparently identical with Ashteroth Karnaim. It is called Camion in 2 Macc 12:21.

CARNAL

kar'-nal: In the Old Testament there is an expression which indicates sexual intercourse shikhebhath zera', "lying of seed," (Le 18:20; 19:20; Nu 5:13). In the New

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Testament the words rendered "carnal" are derived from sarks, "flesh." This refers to the flesh as opposed to the pneuma, "spirit," and denotes, in an ethical sense, mere human nature, the lower side of man as apart from the Divine influence, and therefore estranged from God and prone to sin; whatever in the soul is weak and tends toward ungodliness (see **FLESH**). Thus one may be carnal (sarkinos), sold under sin (Ro 7:14). Christians may be carnal (sarkinos, 1Co 3:1; sarkikos, 1Co 3:3); the lower side of their being is dominant and not the spirit, hence, they fall into sins of envy and strife. The weapons of the Christian warfare are not carnal, not merely human (of the flesh the Revised Version (British and American), the American Standard Revised Version), but spiritual (2Co 10:4); "not after the law of a carnal commandment" (Hebrews 7:16); "The carnal mind is enmity against God" ("mind of the flesh" the Revised Version (British and American), the American Standard Revised Version, Ro 8:7). So, "to be carnally minded is death" ("mind of the flesh" the Revised Version (British and American), the American Standard Revised Version, Ro 8:6). There are "carnal ordinances," in contrast to the spiritual ones of the gospel (Hebrews 9:10); "Minister unto them in carnal things," those that pertain to the body in contrast to spiritual things (Ro 15:27; 1Co 9:11). The same expressions are elsewhere rendered "fleshly" (2Co 1:12; 3:3 the Revised Version (British and American) "hearts of flesh"; 1Pe 2:11).

Is there any difference between sarkinos and sarkikos? The former more definitely denotes the material of which an object is made. It may express with emphasis the idea of sarkikos, the spiritual given up as it were to the flesh.

See **MAN (THE NATURAL)** .

G. H. Trever

CARNION

kar'-ni-on.

See [CARNAIM](#) .

CAROUSINGS

ka-rouz'-ingz (potois, dative plural of potos): This word is found only in the American Standard Revised Version and once only (1Pe 4:3). The King James Version translates it "banquetings." It is one of the Gentile excesses of fleshly indulgence against which the Christians are warned by Peter.

CARPENTER

kar'-pen-ter (charash; tekton): This word, which is a general word for graver or craftsman, is translated "carpenter" in 2Ki 22:6; 2Ch 24:12; Ezr 3:7; Isa 41:7. The same word is rendered "craftsman" in the American Standard Revised Version of Jer 24:1 and Jer 29:2 and "smith" in the American Standard Revised Version of Zec 1:20. In 2Sa 5:11; 2Ki 12:11; 1Ch 14:1; and Isa 44:13, charash occurs with 'ets (wood), and is more exactly translated "carpenter" or "worker in wood." Tekton, the corresponding Greek word for artificer, is translated "carpenter" in Mt 13:55 and Mr 6:3.

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See **CARVING ; CRAFTS** .

CARPUS

kar'-pus (Karpos): A name but once mentioned in the New Testament (2Ti 4:13), "the cloak that I left at Troas with Carpus." These words were written from the dungeons, where Paul was confined during his second imprisonment. The name, common enough in Paul's day, signifies "fruit" (Young) or "wrist" (Davis). The words indicate that Paul must have been very well acquainted with the family of Carpus. He was presumably one of his converts; and the apostle must have lodged with him and also have had considerable confidence in him, since he committed to his care not only the comparatively valueless "cloak," but especially the priceless "books and parchments." It is idle to attempt to find out the identity of Carpus, but one cannot help wondering what were the contents of these books and parchments for which the apostle longed in his bitter second imprisonment.

Henry E. Dosken

CARRIAGE

kar'-ij (keli, kebhuddah, nesu'ah; episkeuasameni; the Revised Version (British and American) "We took up our baggage"; the American Revised Version, margin "made ready"): One or the other of the above words occurs in six different places and all have been translated in the King James Version by "carriage" in its obsolete meaning (Jud 18:21; 1Sa 17:22 (twice); Isa 10:28; 46:1; Ac 21:15). In the Revised Version (British and American) and the American Standard Revised Version these are translated by the more modern expressions "goods," "baggage," or "the things that you carried." In 1Sa 17:20 the King James Version margin "place of the carriage" occurs as the equivalent of "trench." The Hebrew ma'galah may mean "the place of wagons" as translated in the Revised Version (British and American), as it is not at all improbable that the

encampment was surrounded by the baggage train.

James A. Patch

CARRY

kar'-i (nasa', nahagh): The English Versions of the Bible rendering of a number of Hebrew and Greek words, and it has several shades of meaning, of which the following are the most important:

- (1) "To take up," "to bear," "to transport from one place to another," as, "to carry away handkerchiefs" (Ac 19:12), "to carry a corpse" (Ge 50:13), and "to be carried away by the wind" (Da 2:35).
- (2) "To cause to go" or "come," "to lead," "to drive" as, "to be carried away to Babylon" (2Ki 20:17), "to be carried away to Pilate" (Mr 15:1), "to carry away cattle" (Ge 31:18), and "to carry daughters" (Ge 31:26).
- (3) "To uphold," or "sustain," "and even to hoar hairs will I carry you" (Isa 46:4).

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(4) "To bear," or "endure," as, "to carry sorrows" (Isa 53:4).

(5) "To overwhelm," "to bear away," "to destroy," as, "to carry away as with a flood" (Ps 90:5).

(6) "To influence," "to move," as, "to carry away with dissimulation" (Ga 2:13), "to carry away with error" (2Pe 3:17), "to be carried away by strange teachings" (Hebrew 13:9).

A. W. Fortune

CARSHENA

kar'-she-na, kar-she'-na (karshena'): The first named among the "seven princes of Persia and Media" under Ahasuerus (Es 1:14).

See [PRINCES, THE SEVEN](#) .

CART

kart ('aghalah): The Hebrew word has been translated in some passages "cart," and in others "wagon." In one verse only has it been translated "chariot." The context of the various passages indicates that a distinction was made between vehicles which were used for carrying baggage or produce and those used for carrying riders (chariots), although in their primitive form of construction they were much the same (compare English "cart" and "carriage").

Carts, like "chariots" (which see), were of Assyrian origin. They were early carried to Egypt where the flat nature of the country readily led to their adoption. From Egypt they gradually found their way among the people of the Palestinian plains. In the hills of Judea and Central Palestine, except where highways were built (1Sa 6:12), the nature of the country prevented the use of wheeled vehicles.

1Sa 6:7,8,10,11,14 show that the people of the plains used carts. The men of Kiriath-jearim found it easier to carry the ark (1Sa 7:1). Their attempt to use a cart later (2Sa 6:3,1; 1Ch 13:7) proved disastrous and they abandoned it for a safer way (2Sa 6:13).

That carts were used at a very early date is indicated by Nu 7:3,7,8. That these vehicles were not the common mode of conveyance in Palestine is shown in Ge 45. Pharaoh commanded that Joseph's brethren should return to their father with their beasts of burden (Gen 45:21) and take with them Egyptian wagons (Gen 45:19,21; 46:6) for bringing back their father and their families. The very unusual sight of the wagons was proof to Jacob of Joseph's existence (Gen 45:27).

Bible descriptions and ancient Babylonian and Egyptian pictures indicate that the cart was usually two-wheeled and drawn by two oxen.

With the Arabian conquests and subsequent ruin of the roads wheeled vehicles disappeared from Syria and Palestine. History is again repeating itself. The Circassians, whom the Turkish government has settled near Caesarea, Jerash (Gerasa) and Amman (Philadelphia), have introduced a crude cart which must be similar to that

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used in Old Testament times. The two wheels are of solid wood. A straight shaft is joined to the wooden axle, and to this a yoke of oxen is attached. On the Philistian plains may be seen carts of present-day Egyptian origin but of a pattern many centuries old. With the establishment of government roads during the last 50 years, European vehicles of all descriptions are fast coming into the country.

One figurative reference is made to the cart (Isa 5:18), but its meaning is obscure.

James A. Patch

CARVING

karv'-ing: Carving, or engraving, was extensively used among the peoples of Bible lands. There were no materials used in the arts which were not subjected to the graver's skill. Carved objects of wood, stone, ivory, clay, bronze, gold, silver and glass discovered today show how skillful the ancient carvers were. Carving was principally done in bas-relief, although Ex 28:11 shows that incised lines were also used. The signets and scarabs are examples of this class of carving. Several Hebrew words have been translated "carved" in the King James Version. Pecel or pecil is found in Jud 18:18; 2Ch 33:7,22; 34:3,1; chaqah in 1Ki 6:35. The translation "graven" appears in the Revised Version (British and American) of all these passages. In 1Ki 6:29,32,35, qala appears; in 1Ki 6:18,32, miqla'ath; in 1Ki 6:29 and Ps 74:6, pittuach; in Ex 31:5; 35:33, charosheth (see **CARPENTER**); chaTubhah in Pr 7:16 is better translated "striped" as in the Revised Version (British and American). For further notes on carving, see **CRAFTS**.

James A. Patch

CASDIM

kaz'-dim

See [CHESED](#) .

CASE

kas: Ordinarily to describe the circumstances or condition of things; sometimes, juridically (aitia, Mt 19:10; Ac 25:14), as that for which a reckoning has to be given, as frequently the Latin res. In Ex 5:19, "they were in evil case," is interpreted by the Revised Version (British and American) as "were set on mischief."

CASEMENT

kas'-ment.

See [HOUSE](#) .

CASIPHIA

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ka-sif'-i-a, ka-sif-e'-a (kaciphya'): An unidentified place in North Babylonia, near the river Ahava, to which Ezra sent for "ministers for the house of our God" (Ezr 8:17). Some have thought the name to be connected with keceph, "silver" or "money." Septuagint renders argurio tou topou, as in 1 Esdras 8:45, "the place of the treasury."

CASLUHIM

kas'-lu-him, kas-lu-him (kacluchim; Chasmonieim): The name of a people mentioned in Ge 10:14; 1Ch 1:12 as descended from Mizraim. The parenthesis should probably follow Caphtorim. From them, it is said, sprang the **PHILISTINES**, which see.

CASPHON

kas'-fon.

See **CASPHOR**.

CASPHOR

kas'-for (the King James Version Casphon; Kasphor, 1 Macc 5:26; Chasphon, Chasphoth, 5:36; Kaspein, 2 Macc 12:13): A city East of the Jordan captured by Judas Maccabeus (1 Macc 5:36). It is probably identical with Caspis of 2 Macc 12:13. It was a fortress of great strength, with a lake near it. This has led some to think it may be represented by el-Muzerib, an important station on the pilgrim route to Mecca. The ancient name of this city, however, has not been discovered.

See **ASHTAROTH**

CASPIN; CASPIS

kas'-pin, kas'-pis.

See **CASPHOR** .

CASSIA

kash'-a: Two Hebrew words,

(1) qiddah, which is mentioned, along with myrrh, cinnamon, calamus and olive oil, as one of the ingredients of the "holy anointing oil" (Ex 30:24); it was, too, one of the wares in which Vedan and Javan traded with Tyre (Eze 27:19); it is identified in the Peshitta and the Targum with (2).

(2) qetsi'oth (plural only, probably referring to the strips of bark), a word from which is derived the Greek kasia, and hence, cassia (Ps 45:8).

It is probable that both (1) and (2) refer to *Cassia lignea*, the inner bark of *Cinnamomum cassia*, a plant growing in eastern Asia closely allied to that which yields the cinnamon of commerce. It is a fragrant, aromatic bark and was probably

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used in a powdered form. Both as an ingredient in unguents and as one of the perfumes at funerals, cassia, like cinnamon, was much used by the Romans. The cassia of Scripture must be clearly distinguished from the entirely distinct *Cassia lanceolata* and *C. obovata* which yield the familiar senna. The proper name **KEZIAH** (which see) is the singular form of *ketsi'oth*.

E. W. G. Masterman

CAST

In general "to throw," with various degrees of violence; usually, with force, but not so necessarily, as e.g. in "cast a net," "cast lots." When applied to molten metal, as in English, first, "to let run. into molds," with reference to their descent by gravity, and, then, "to form," as in Ex 25:12, etc. Usually in the New Testament for *ballo*, but not always. Thus, in Lu 1:29 "cast in her mind" means "considered" (*dielogizeto*); "cast reproach" for Greek *oneidizon*, "reproached" (Mt 27:44); "casting down" for *kathaireo*, "demolishing" (2Co 10:4); "casting all anxiety upon" (1Pe 5:7), a still stronger term, as in Lu 17:2 the King James Version; Ac 27:19. As a fundamental Greek word, it is compounded with many prepositions, "about," "away," "down," "forth," "in," "into," "off," "out," "up," "upon." "Cast down" in 2Co 4:9 the King James Version is used in a military sense of one prostrated, but not killed in battle. Compare Ps 42:5 with the Revised Version, margin. "Castaway" of the King James Version in 1Co 9:27, is in the Revised Version (British and American) "rejected" (compare Hebrews 6:8), *adokimos*, i.e. what the application of a test shows to be counterfeit, or unfit; translated "reprobate" in Ro 1:28; 2Co 13:5,6,7, etc.

H. E. Jacobs

CASTANETS

kas'-ta-nets, *kas-ta-nets'* (*mena'an'im*): Are mentioned in 2Sa 6:5 among the

musical instruments upon which David and the house of Israel played at the time of the bringing up of the ark out of the house of Abinadab. This word is incorrectly translated "cornets" in the King James Version. The castanet was probably about the same kind of instrument as the Egyptian sistrum, and the Revised Version (British and American) has "sistra" in the margin of 2Sa 6:5. The sistrum was a loop-shaped metal frame through which were passed loose rods at the ends of which were rings. The instrument was held by a long handle and was rattled during songs and dances. It was used in Egypt in religious worship or to scare away evil influences. There is only the one reference to this instrument in the Bible.

A. W. Fortune

CASTAWAY

kast'-a-wa (adokimos, from dokimazo, "I test," "I approve after testing," hence, approved after being tested): This word is rendered "castaway" only in the King James Version: "I myself should be a castaway" ("rejected" the Revised Version (British and American), the American Standard Revised Version, 1Co 9:27). But the

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same word occurs a number of times usually translated "reprobate" (Ro 1:28; 2Co 13:5-7; 2Ti 3:8; Tit 1:16); "rejected" (Hebrews 6:8).

CASTLE

kas'-'-l.

See [FORTIFICATION](#) .

CASTOR AND POLLUX

kas'-ter, pol'-uks.

See [DIOSCURI](#) ; [ASTRONOMY](#) .

CAT

(ailouros): The only mention of this animal is in Baruch 6:22. It is not mentioned in the canonical Scriptures, though Bochart (Hieroz., 862) gives "wild cats" as the equivalent of tsyim in Isa 13:21; 34:14; Jer 50:39; Ps 74:19, where English Versions of the Bible gives "wild beasts of the desert." Mention is, however, made of cats, cathod, in the Welsh Bible (Isa 34:14). The only mention of the catta in classical Latin writers is in Martial xiii.69. How the cat was regarded in Egypt is described in Herod.

ii.66 and Rawlinson's notes. In Baruch 6:22 cats are mentioned with "bats, swallows

and birds" as sitting with impunity on the images of the heathen gods which are unable to drive them off.

See also [ZOOLOGY](#) .

J. Hutchison

CATECHIST; CATECHUMEN

kat'-e-kist, kate-ku'-men (katechizein "to resound," "to teach," "to instruct"): A catechist is a teacher who instructs his pupils in the elements of his own religion. In the Old Testament he teaches them the rudiments of Old Testament truth; in the New Testament he teaches the principles of the Christian faith. A catechumen, one whom the catechist instructs or catechizes, in preparation for the ceremony of baptism.

The words are derived from katechein, meaning "to give a sound," "to answer," "to echo." Classically it was used of the sounding down of rushing water, of the falling of music from a ship to the sea. Then it came to signify the sounding down of words of command or instruction. The preposition kata strengthens the meaning, bringing out more emphatically the back or return sound, the echo, the answer. So it came to mean familiar verbal instruction, a free informal discussion between teacher and pupil. Luke informs Theophilus (Lu 1:4) that he intends to give him a succinct and orderly account of those things which he had previously received by word of mouth (peri hon katechetes). See also the Greek in [Ac 18:25](#) and [Ac 21:21](#); [Ro 2:18](#); [1Co 14:19](#); [Ga 6:6](#). In all these passages the Greek verb is "catechised."

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CATERPILLAR

kat'-er-pil-er (chacil (Ps 78:46; Joe 1:4, etc.); yeleq (Ps 105:34 the King James Version, the American Standard Revised Version "grasshopper"; Jer 51:14,27 the King James Version; elsewhere "canker-worm")): A name given to a larval stage of the **LOCUST** (which see).

CATHOLIC EPISTLES

kath'-o-lik (epistolai katholikai): In distinction from the apostolic or Pauline epistles which were addressed to individual churches or persons, the term "catholic," in the sense of universal or general, was applied by Origen and the other church Fathers to the seven epistles written by James, Peter, John and Jude. As early as the 3rd century it came to be used in the sense of "encyclical," "since," as Theodoret says, "they are not addressed to single churches, but generally (katholou) to the faithful, whether to the Jews of the Dispersion, as Peter writes, or even to all who are living as Christians under the same faith." Three other explanations of the term have been given, namely,

(1) that it was intended to indicate a common apostolic authorship (only a few support this view);

(2) that it signifies that the seven epistles were universally received as genuine;

(3) that it refers to the catholicity of their doctrine, i.e. orthodox and authoritative versus heretical epistles whose teachings were in harmony with Christian truth. By some misconception of the word "catholic" the Western Church interpreted it as signifying "canonical" and sometimes called these epistles *epistolae canonicae*. That it was originally used in the sense of "general" epistles is now commonly received.

This is evident from their form of address. James wrote to all Jews, "of the

Dispersion," who had embraced the Christian faith. In his first epistle Peter addressed the same Christians, including also Gentile converts, resident in five provinces of Asia Minor: "elect who are sojourners of the Dispersion." His second epistle is to all Christians everywhere. John's first letter was evidently written to a cycle of churches and intended for universal use. Jude also had in mind all Christians when he said "to them that are called beloved in God," etc. The seeming exceptions are 2 and 3 Jn, addressed to individuals, but included with the catholic epistles as properly belonging with John's first epistle and of value to the general reader. The character and contents of these seven epistles are treated under their various heads. The letters of James and Jude belong to the Judaic school of Christianity; those of Peter to a broad and non-partisan type of faith that both includes and mediates between the Judaists and Paulinists. John's letters were written after the internal doctrinal controversies of the church had ceased, and the pressure of opposition and error from without tended to unite his "little children" in a new community of love and spiritual life.

Dwight M. Pratt

CATHUA

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ka-thu'-a (Kathoua; Codex Vaticanus, Koua): Head of a family of temple-servants who returned from the captivity with Zerubbabel (1 Esdras 5:30); corresponds to Giddel in Ezr 2:47.

CATTLE

kat'-'-l (behemah, "a dumb beast"; miqneh, "a possession" from qanah, "to acquire" (compare Arabic qana', "to acquire," and Greek kienos, "beast," and plural ktenea, "flocks," from ktaomai, "to acquire," flocks being both with the Homeric peoples and with the patriarchs an important form of property; compare English "fee"); tso'n "small cattle," "sheep" or goats (compare Arabic da'n, "sheep"); seh, a single sheep or goat (compare Arabic shah); mela'khah, "property," from la'akh, "to minister" (compare Arabic malakah and mulk, "property," from malak, "to possess"); meri' "fatling" (1Ki 19); thremma (Joh 4:12), "cattle," i.e. "that which is nourished," from trepho, "to nourish"; baqar, "kine," "oxen" (compare Arabic baqar, "cattle"); shor, tor (Da 4:25), tauros (Mt 22:4), "ox" or "bull"; bous, "ox" (Lu 13:15); 'eleph, only in the plural, 'alaphim, "oxen" (Ps 8:7)): From the foregoing and by examination of the many references to "cattle," "kine" or "oxen" it is apparent that there are important points of contact in derivation and usage in the Hebrew, Greek and English terms. It is evident that neat cattle were possessed in abundance by the patriarchs and later Israelites, which is far from being the case in Palestine at the present day. The Bedouin usually have no cattle. The fellachin in most parts of the country keep them in small numbers, mostly for plowing, and but little for milk or for slaughtering. Travelers in the Holy Land realize that goat's milk is in most places easier to obtain than cow's milk. The commonest cattle of the fellachin are a small black breed. In the vicinity of Damascus are many large, fine milch cattle which furnish the delicious milk and cream of the Damascus bazaars. For some reason, probably because they are not confined and highly fed, the bulls of Palestine are meek creatures as compared with their European or American fellows.

In English Versions of the Bible the word "cattle" is more often used in a wide sense to include sheep and goats than to denote merely neat cattle. In fact, baqar, which distinctively denotes neat cattle, is often rendered "herds," as tso'n, literally "sheep," is in a large number of instances translated "flocks." A good illustration is found in Ge 32:7: "Then Jacob divided the, people ('am) that were with him, and the flocks (tso'n), and the herds (baqar), and the camels (gemallim), into two companies (machanoth)." For the last word the King James Version has "drove" in Ge 33:8, the Revised Version (British and American) "company." Next to tso'n, the word most commonly rendered "flock" in English Versions of the Bible is 'edher, from root "to arrange," "to set in order." 'Edher is rendered "herd" in Pr 27:23, and in Joe 1:18 it occurs twice, being rendered "herds of cattle," 'edhre baqar, and "flocks of sheep," 'edhre ha-tso'n. Miqneh is rendered "flock" in Nu 32:26, "herd" in Ge 47:18, and "cattle" in a large number of passages. Other words rendered "flock" are: mar'ith (r. ra'ah (Arabic ra'a), "to pasture"), once in Jer 10:21; 'ashteroth tso'n, "flocks of thy sheep," the Revised Version (British and American) "young of thy flock," in De 7:13, etc., 'ashiaroth being plural of 'ashtoreth, or Ashtoreth; chasiph, once in 1Ki 20:27: "The Children of Israel encamped before them (the Syrians) like two little flocks of kids," chasiph signifying "something stripped off or separated," from root chasaph, "to strip" or "to peel," like the Arabic qaTi', "flock," from root qaTa', "to cut off"; poimne (Mt 26:31): "The sheep of the flock shall be scattered," and (Lu 2:8):

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"keeping watch by night over their flock"; poimnion (Lu 12:32): "Fear not, little flock," and (1Pe 5:2): "Tend the flock of God which is among you." Figurative: Not only poimne and poimnion but also 'edher and tso'n are used figuratively of God's people; e.g. Isa 40:11: "He will feed his flock ('edher) like a shepherd"; Zec 10:3: "Yahweh of hosts hath visited his flock (['edher]), the house of Judah"; Isa 65:10: "And Sharon shall be a fold of flocks" (tso'n); Jer 23:2: "Ye have scattered my flock" (tso'n); Eze 34:22: "Therefore will I save my flock" (tso'n); Mic 7:14: "Feed the flock (tso'n) of thy heritage."

The wild ox or wild bull, the Revised Version (British and American) "antelope" (te'o or to' of De 14:5 and Isa 51:20), is considered by the writer to be probably the Arabian oryx, and in this he is in agreement with Tristram (NHB). Tristram however thinks that the unicorn (rem or re'em), the Revised Version (British and American) "wild ox," was the aurochs, while the present writer believes that this also may well have been the oryx, which at the present day has at least three names in Arabic, one of which, baqar-ul-wachsh, means "wild ox."

See [ANTELOPE](#) .

Our domestic cattle are believed by some of the best authorities to be of the same species as the ancient European wild ox or aurochs, *Bos taurus*, which is by others counted as a distinct species under the title of *Bos primigenius*ú The aurochs was widely spread over Europe in Roman times, but is now extinct. Some degenerate wild cattle are preserved in some British parks, but these according to Lydekker in the Royal Natural History are probably feral descendants of early domestic breeds. Tristram cites the occurrence in the Dog River bone breccia of teeth which may be those of the aurochs, but this is a deposit accumulated by prehistoric man of an unknown antiquity to be variously estimated according to the predilections of the geologist at a few thousands or a few score of thousands of years, and is far from proving that this animal existed in Palestine in Bible times or at any time.

The European bison (*Bos* or *Bison bonassus*) is thought by some to be the wild ox of the Bible. This is a forest-dwelling species and is now confined to the forests of Lithuania and the Caucasus. It was formerly more widely distributed, but there is no certain evidence that it ever lived as far South as Palestine, and there have probably never existed in Palestine forests suitable to be the haunts of this animal.

About the Sea of Tiberias and the Jordan valley and in the plain of Coele-Syria there exist today Indian buffaloes (*Bos bubalus*) some feral and some in a state of domestication, which are believed to have been introduced in comparatively recent times.

See **BEAST** ; **CALF** .

Alfred Ely Day

CAUDA

ko'-da (Kauda; also called Klauda; the King James Version Clauda; the modern Greek name Gaudho supports the form Cauda): An island 23 miles West of Cape

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Matala. It is a small island, and can never have supported a large population, or have been of any importance. Its elevation to the rank of a bishopric in Byzantine times must have been due to its association with the voyage of Paul. The ship with Paul on board was driven under the lee of Cauda (Ac 27:16); in the calm water south of the island the crew succeeded in hauling in the boat, undergirding the ship and slackening sail.

W. M. Calder

CAUL

kol:

(1) yothereth (Ex 29:13), the large lobe or flap of the liver, which is usually mentioned together with the kidneys and the fat as the special portions set aside for the burnt offering (Le 3:4,10,15; 4:9; 7:4; 8:16,25; 9:10,19).

(2) ceghor (from the root caghar, "to enclose," "shut up"), Ho 13:8, literally the enclosure or covering of the heart, the caul or pericardium, or perhaps the chest as surrounding the heart. It must not be forgotten, however, that the expression may be taken in the sense of "mailcoat of the heart," i.e. hardened heart, which is shut to the influence of God's grace. So Luther and many modern translators and commentators.

H. L. E. Luering

CAUSE

kos: In both the King James Version and the Revised Version (British and American) "for this cause" (the King James Version "cause") occurs in Ex 9:16 as the rendering of ba'abhur zo'th = "in order that"; "to the end that"; so also in Da 2:12 for kol-qebhel denah, and in 2Ch 32:20 the King James Version for 'al-

zo'th, where RVS read "because of." In the New Testament the word is used adverbially in the translation of several Greek phrases: heneka toutou (Mt 19:5; Mr 10:7); dia touto, Joh 12:27; Ro 1:26; 13:6; 15:9 (the Revised Version (British and American) "therefore"); 1Co 11:30; 1Th 2:13; 2Th 2:11; 1Ti 1:16; Hebrews 9:15; eis touto, Joh 18:37 (where the King James Version varying the phraseology reads "to this end" "for this cause"); 1Pe 4:6 the King James Version; toutou charin, Eph 3:14. Unusual renderings occur, as "for his cause" (= "because of"), 2Co 7:12; as = "affair," "thing," obsolete in the King James Version 1Ki 12:15; 2Ch 10:15, where the word occurs as a paraphrase of necibbah (= "turn of affairs"). In 1Sa 25:31 (King James Version, the Revised Version (British and American)) "causeless" (= without cause the American Standard Revised Version) occurs arbitrarily in adverb sense.

W. N. Stearns

CAUSEWAY; CAUSEY

koz'-wa, ko'-zi (more correctly): This word occurs in 1Ch 26:16,18 for the Hebrew mecillah; Septuagint pastophorion tes anabaseos. In 2Ch 9:11 the word is translated "terraces" (Septuagint anabaseis). Compare BDB, under the word, where mecilloth, is

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an error for mic‘adhoth (1Ki 10:12). In all the above passages reference is made to a series or flight of steps leading up into the temple. The word also signifies a prepared, traveled road, as in Nu 20:19; Jud 20:31 f, 45; 1Sa 6:12; 2Sa 20:12 f; 2Ki 18:17 (Isa 36:2); Isa 7:3; 11:16; 19:23; 33:8; 40:3; 49:11; Jer 31:21.

Figurative: In Isa 59:7 the word (mecillah) occurs in a figurative sense, so also in Jud 5:20; Pr 16:17.

W. N. Stearns

CAVE

kav ([me‘arah] (compare Arabic magharah), chor (Job 30:6 the King James Version), mechilloth (Isa 2:19); ope (Hebrews 11:38), spelaion (Joh 11:38); chor, more often rendered "hole," is akin to Arabic khaur, "gulf" or "inlet," but is also related to me‘arah (compare also Arabic ghaur "low-land," especially of the Jordan valley and Dead Sea). Mechilloth (root, chalal, "to pierce" (compare Arabic khall, "to pierce")) occurs only in [Isa 2:19](#), where the King James Version has "caves" and translates me‘aroth in the same verse by "holes." In the Revised Version (British and American) these words are very properly changed about. Spelaion is a common Greek word for "cave"; ope means rather "hole"): In Palestine as in other limestone countries, caves are of frequent occurrence, and not a few of large size are known. Water from the rain and snow, seeping down through cracks, enlarges the passages through which it goes by dissolving away the substance of the rock. Just as upon the surface of the land the trickling streams unite to form brooks and rivers, so many subterranean streams may come together in a spacious channel, and may issue upon the surface as a bold spring. The cave of the Dog River near Beirut and that of ‘Afqa (perhaps Apeh (Jos 13:4)) in Lebanon are excellent examples of this. Not infrequently after forming a cave the stream of water may find some lower outlet by a different route, leaving its former course dry. In some cases the hinder part of the roof of the cave may fall in, leaving the front part standing as a natural bridge. Numerous

shallow caves, especially in the faces of cliffs, are formed not by seeping water, but by atmospheric erosion, a portion of a relatively soft stratum of rock being hollowed out, while harder strata above and below it are but little worn away. Many of the hermits' caves originated in this way and were artificially enlarged and walled up at the mouth. The principal caves mentioned in the Bible are those of **MACHPELAH** , **MAKKEDAH** and **ADULLAM** (which see).

See **DEN** .

Alfred Ely Day

CEASE

ses: A remarkable array of 20 Hebrew and 6 Greek words is so translated. In the King James Version 15 of the former and 3 of the latter are used only once with this rendering. The originals most frequently in use are chadhal, "to leave off"; shabhath "to rest from" (labor); pauomai, "to make to cease." Few words illustrate better the fertility of the Hebrew in expressing limitless shades of meaning, impoverished by the use of one English word. This extensive variety is, however, well expressed by

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"cease": i.e. stop, come to an end, e.g. ceasing of tears (Jer 14:17); work (Ezr 4:24); grinders (Ec 12:3); thunder (Ex 9:29); the wicked (Job 3:17); anger (Ps 37:8). The significance of shabath lies in its being the Hebrew for Sabbath, implying complete cessation: as of manna (Jos 5:12); strife and ignominy (Pr 22:10); occurs with negative to show the ceaseless Providence of God in Nature: "summer and winter shall not c." (Ge 8:22). In the New Testament it illustrates Christ's power over Nature; wind and raging sea ceased (Lu 8:24); over a sinner's heart: "not ceased to kiss my feet" (dialeipo) (Lu 7:45); devotion of the early disciples, "ceased not to teach and to preach Jesus as the Christ" (Ac 5:42); the eternity and blessedness of the believer's sabbatic rest (apoleipo) (Hebrews 4:10 the King James Version).

Dwight M. Pratt

CEDAR

se'-dar, se'-der ('erez, from Hebrew root meaning "to be firm"; kedros): The 'erez was in almost all the Old Testament references the true cedar, *Cedrus libani*, but the name may have been applied in a loose way to allied trees, such as junipers and pines. In Nu 24:6—"as cedar-trees beside the waters"—the reference must, as is most probable, be purely poetical (see **ALOES**) or the 'arazim must signify some other kind of tree which flourishes beside water.

1. Cedar for Ritual Cleansing:

Cedar is twice mentioned as a substance for ritual cleansing. In Le 14:4 the cleansed leper was sprinkled with the blood of a "clean bird" into which had been put "cedar- wood, and scarlet, and hyssop." In Nu 19:6 "cedar-wood, and hyssop, and scarlet" were to be cast into the holocaust of the red heifer. (For the symbolical meaning see **CLEAN**.) Here it is very generally considered that the cedar could not have been the wood of *Cedrus libani*, which so far as we know

never grew in the wilderness, but that of some species of juniper—according to Post, *Juniperis phoenicea*, which may still be found in the wilderness of Edom.

2. Cedar Trees in the Old Testament:

Cedar trees are everywhere mentioned with admiration in the Old Testament. Solomon made the cedar the first of trees (1Ki 4:33). They are the "glory of Lebanon" (Isa 35:2; 60:13). The most boastful threat of Sennacherib was that he would cut down the tall cedars of Lebanon (Isa 37:24). They were strong, as is implied in— "

The voice of Yahweh is powerful; The voice of Yahweh

breaketh the cedars; Yea, Yahweh breaketh in pieces the

cedars of Lebanon" (Ps 29:4,5). The cedars are tall—"whose height was like the height of the cedars"—(Am 2:9; 2Ki 19:23); majestic (2Ki 14:9), and excellent (So 5:15). The Assyrian power is compared to—"a cedar in Lebanon with fair branches, and with a forest-like shade, an high stature; and its top was among the thick boughs its stature was exalted above all the trees of the field; and its boughs

were multiplied, and its branches became long" (Eze 31:3-5). They are in particular God's trees— " The trees of Yahweh are filled with moisture,

The cedars of Lebanon, which he hath planted" (Ps 104:16). Doubtless as a reminiscence of this the Syrians today call the cedar 'ars

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The wood of the cedar, specially grown under the conditions of its natural habitat, is hard, close grained, and takes a high polish. It is full of resin (Ps 92:14) which preserves it from rot and from worms. Cedar oil, a kind of turpentine extracted from the wood, was used in ancient times as a preservative for parchments and garments.

E. W. G. Masterman

CEDRON

se'-dron.

See [KIDRON](#) .

CEILAN

se'-lan.

See [KILAN](#) .

CEILED; CEILING

seld, sel'-ing (the King James Version and the English Revised Version Cieled, Cieling; the Hebrew words for "ceiled" are chippah, caphan, sachiph; for "ceiling," cippun): Ceiling occurs only in 1Ki 6:15. It comes from the root caphan, meaning "to cover." It has its common meaning of the upper surface of a room; there is, however, some doubt of the textual Ceiled is found in 2Ch 3:5 ((chippah); Jer 22:14; Hag 1:4 (caphan in both); Eze 41:16 (sachiph)), the text of the last passage being doubtful. In none of these cases does "ceiled" refer to the upper surface of a room, but to the covering or paneling of the inner walls of a house with cedar or other costly wood. This is in accordance with a common early use of the English word, no longer frequent.

George Ricker Berry

CELEBRATE

sel'-e-brat: Of the three Hebrew words so rendered halal, "to praise" is preeminently significant. It is an onomatopoetic word meaning "to give a clear sharp sound," as word in vocal rejoicing, celebration. Its equivalent in Ethiopic is ellell, German hallen, English halloo, and appears in the great choral word Hallelujah of the Hebrew religion. Passing into Christian use it has become the term most expressive of majestic praise. Psalms 113-118 and 136 are called Hallel psalms. Found in Hezekiah's psalm of praise for his miraculous recovery: "Death cannot celebrate thee" (Isa 38:18). chaghagh, root meaning "to move in a circle" hence, "to keep a festival" by sacred leaping and dancing; "celebrate (the Revised Version (British and American) "keep") a feast" (Le 23:41); shabhath, "to rest," i.e. keep or observe a holy day; "celebrate (the Revised Version (British and American) "keep") your sabbath" (Le 23:32).

Dwight M. Pratt

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CELESTIAL

se-les'-chal (epouranios, "above the sky," "heavenly"): Peculiar to Paul's majestic argument on the resurrection: celestial verses terrestrial bodies (1Co 15:40) with reference possibly to sun and moon, etc., but more probably to the bodies of angels in distinction from those of beasts and mortal men (compare Christ's words, Mt 22:30; Lu 20:36); including also doubtless in the apostle's thought the resurrection-body of Jesus and of the saints already taken-into glory. Light is thrown on its meaning by the rendering of the same Greek original as "heavenly places" (Eph 1:3,20; 2:6; 3:10); "heavenly" (1Co 15:48). Hence, "celestial" as used by Paul indicates the soul's continued life beyond the grave, the spiritual body of the redeemed in heaven, who, in Christ, have put on immortality.

Dwight M. Pratt

CELLAR

sel'-er, sel'-ar (krupte; 'otsar): Krupte is found only in Lu 11:33, and is rendered "cellar" in the Revised Version (British and American); the King James Version has "secret place." In this passage it doubtless means a cellar beneath a house. Etymologically the Greek word means "a covered place," and in classical Greek its usage includes vaults and crypts as well as cellars. It seems evident that it was only the larger houses in Palestine in which cellars were used with any frequency. It is shown by the excavations that in rebuilding a town which was in ruins the old houses were sometimes utilized as cellars for the new. 'otsar, is rendered cellar only in 1Ch 27:27 f. It is an erroneous rendering, the correct meaning being stores, or supplies, of wine and oil.

George Ricker Berry

CELOSYRIA

se-lo-sir' -i-a.

See [COELE-SYRIA](#) .

CENCHREAE

sen'-kre-e (Kegchreai, Westcott and Hort, The New Testament in Greek Kenchreai; the King James Version incorrectly Cenchrea): A seaport of Corinth on the eastern side of the isthmus (see [CORINTH](#)). Here according to [Ac 18:18](#) , Paul had his hair shorn before sailing for Syria, since he had a vow. A local church must have been established there by Paul, since Phoebe, the deaconess of Cenchrea, was entrusted with the Epistle to the Romans, and was commended to them in the highest terms by the apostle, who charged them to "assist her in whatsoever matter she may have need" (Ro 16:1,2).

CENDEBAEUS

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sen-de-be'-us (Kendebaios; the King James Version Cendebeus): A general of Antiochus VII who was appointed "captain of the seacoast" of Palestine (1 Macc 15:38 ff) after the defeat of Tryphon by Antiochus 138 BC. He fortified Kedron and harassed the Jews in various ways. As Simon Maccabeus was too old to attack Cendebaeus in person he sent his two eldest sons, Judas and John, who defeated him with great loss at Modin (1 Macc 16:1-10).

CENSER

sen'-ser: In the King James Version censer is used as a translation of two Hebrew words, namely, *machtah*, and *miqTereth*. The former word is generally rendered "censer," sometimes "firepan," and in three cases (Ex 25:38; 37:23; Nu 4:9) "snuffdish" It denoted a bowl-shaped vessel used for different purposes, namely,

- (1) a censer, in which incense was burnt (Le 10:1);
- (2) a firepan, made of bronze, used in connection with the altar of burnt offering (Ex 27:3);
- (3) a snuffdish, i.e. a receptacle to hold pieces of burnt lamp-wick removed by the tongs or snuffers (Ex 25:38).

Probably in all these cases the same kind of vessel was meant, namely, a bowl-shaped utensil with a handle, not unlike a saucepan. The other Hebrew word (derived from the same root as the word for "incense") denoted a vessel for conveying incense (Eze 8:11; 2Ch 26:19). The Greek word *thumiaterion*, by which the Septuagint rendered *miqTereth*, is used also in Hebrews 9:4, where the King James Version gives "censer," but the American Standard Revised Version is probably more correct, namely, "altar of incense" (see Commentaries under the word). Compare also Re 8:3,1, where *libanotos*, properly the adjective of "frankincense," is translated "censer."

T. Lewis

CENSUS

sen'-sus.

See [DAVID](#) ; [QUIRINIUS](#) .

CENTURION

sen-tu'-ri-un: As the name implies, hekatontarches or hekatontarchos, kenturion, Latin centurio, was the commander of a hundred men, more or less, in a Roman legion. Matthew and Luke use the Greek word while Mark prefers the Latin form, as he does in the case of other words, seeing that he wrote primarily for Roman readers. The number of centurions in a legion was 60, that being at all epochs the number of centuries, although the number varied in the cohort or speira. The ordinary duties of the centurion were to drill his men, inspect their arms, food and clothing, and to command them in the camp and in the field. Centurions were sometimes employed on detached service the conditions of which in the provinces are somewhat obscure. Men

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like Cornelius and Julius (Ac 10:1; 27:1) may have been separated from the legion to which they properly belonged for the discharge of special duties. They and other centurions mentioned in the Gospels and the Ac (Mt 8:5; Mr 15:39,44,45; Lu 23:47) are represented by the sacred writers in a favorable light.

See **AUGUSTAN BAND** .

T. Nicol.

CEPHAS

se'-fas.

See **PETER (SIMON)** .

CERAS

se'-ras (Keras; the Revised Version (British and American) **KERAS** (which see)).

CERTAIN; CERTAINLY; CERTAINTY

ser'-tin, ser'-tin-li, ser'tin-ti: The rendering of some Hebrew words and forms expressive of what is definitely settled or determined.

(1) Translation of the Hebrew nakhon, "to be established" or "fixed," as in De 13:14 (Hebrew 15); De 17:4; 1Sa 23:23 (of Ex 16:4, "a certain rate every day" the King James Version). In the New Testament it is the rendering of asphales, asphaleia, from "a" privative and sphallein, "to shake" or "move"; as in Lu 1:4, "the certainty of those things" = actual circumstances; Ac 21:34; 22:30; 25:26.

(2) The word "certain" is also employed in the Old Testament to bring out the force of the absolute infinitive form used with the finite verb to express emphasis

or to strengthen the idea of the main verb (Kautzsch-Gesenius, Hebrew Grammar, translation Collins-Cowley, 357, 3). Such usage occurs in Ge 18:10; Jos 9:24; Le 5:19; 24:16; 1Sa 20:3 the King James Version; 1Ki 2:37; Jer 26:15; 36:29; 42:19,22; 44:17.

(3) The word "certain" is also made auxiliary to bring out the force of such expressions as the Hebrew yatsabh, "to be firm," as in Da 2:8; also in the New Testament, of the verb astatein as in 1Co 4:11, "have no certain dwelling-place."

(4) Mention might be made also of "certain" as the rendering of sundry words, as 'akh, in La 2:16; ki, in Ex 3:12; and ontos, in Lu 23:47, all being expressions for what is sure, beyond doubt.

W. N. Stearns

CERTIFY

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ser'-ti-fi: Occurs in

(1) 2Sa 15:28 (haggidh, "to show," "announce," from naghadh);

(2) Ezr 4:14,16; 5:10; 7:24 (hodha', "to make known," from yedha'; Aramaic for yadha');

(3) Es 2:22 the King James Version ('amar, "to say," "tell," so the Revised Version (British and American)); and

(4) Ga 1:11 the King James Version gnorizo, "to make to know," so the Revised Version (British and American).

In the English Versions of the Bible, accordingly, the word has not the strong, specific sense of "to make certain," but only the broader sense of "to make to know." Compare Ps 39:5 (Prayer Book version), "that I may be certified how long I have to live."

CETAB

se'-tab.

See [KETAB](#) .

CHABRIS

ka'-bris (Abris, Chabreis): Son of Gothoniel, one of the three rulers of Bethulia in the time of Judith (Judith 6:15; 8:10; 10:6).

CHADIAS, THEY OF; CHADIASAI

ka'-di-as, ka'-di-a-si; (the Revised Version (British and American) Codex Alexandrinus, Chadasai; Codex Vaticanus, hoi Chadasai): The inhabitants of the

city here referred to returned with Zerubbabel, along with the Ammidioi (1Es 5:20). The name is not found in Ezra and Nehemiah. The Chadasai have been taken for the people of Kadesh and the Ammidioi for the people of Humtah (Jos 15:54). Possibly the place is identical with Kedesh of Jos 15:23.

CHAEREAS

ke'-re-as (Chaireas; the King James Version Chereas): Brother of Timotheus, the Ammonite leader against Judas Maccabeus (1 Macc 5:6). He held the fortress of Gazara (the "Jazer" of 1 Macc 5:8) to which Timotheus fled from Judas. The latter pursued him and captured the fortress after a vigorous siege. In the slaughter which followed the two brothers, Chaereas and Timotheus, were killed (2 Macc 10:32,37).

CHAFE

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chaf (mar, "bitter"; hence, bitter of soul, deadly, destructive, ferocious, "as a bear robbed of her whelps"): Occurs only in 2Sa 17:8; used by Hushai to characterize David's supposedly fierce mood at the time of Absalom's armed rebellion.

CHAFF

chaf: Four different words have been translated "chaff" in the Old Testament:

(1) mots, is found in Job 21:18; Ps 1:4; 35:5; Isa 17:13; 29:5; 41:15; Ho 13:3; Ze 2:2.

(2) chashash, occurs in two verses (Isa 5:24; 33:11). Compare "chashish," an Arabic word which, as commonly used, denotes grass either standing or cut, green or dry, although, strictly speaking, dry or cut grass alone. In the Revised Version (British and American) Isa 5:24 the translation is "dry grass."

(3) tebhen, is translated "chaff" in the King James Version (Jer 23:28). The same word is rendered "straw" in the Revised Version (British and American) (compare Arabic tibn).

(4) 'ur, a Chaldaic word, occurs in Da 2:35.

In the New Testament achuron, is found in Mt 3:12 and Lu 3:17.

In the process of winnowing, as it has been carried on in the East for thousands of years, the grain is tossed into the air so that the wind may cause a separation of chaff and straw. The light husks from the wheat and fine particles of straw are dispersed by the wind in the form of a fine dust; the heavier straw which has been broken into short pieces by the threshing process falls near at hand on the edge of the threshing-floor, while the grain falls back upon the pile. In Syria and Palestine, that which falls near at hand as cut straw is called tibn. This word occurs in the Arabic translation of Mt 3:12 and Lu 3:17. This straw is ordinarily

saved and fed as "roughage" to the animals. It could easily be gathered and burned, as indicated in the above-mentioned verses, while the chaff is blown away beyond recovery, a strong figure to depict complete annihilation (Job 21:18; Isa 29:5; 41:16; Ho 13:3, Da 2:35).

See [AGRICULTURE](#) ; [STRAW](#) ; [WINNOWER](#) .

JAMES A. Patch

CHAIN; CHAINS

chan, chanz: Chains were used by the Hebrews:

(1) As ornaments: 'ets'adhah, neTiphah, 'anaq, rabhidh, sharsherah, rattoq. As ornaments for the person they were worn about the ankles (Nu 31:50; Isa 3:20) and about the neck (So 4:9; Eze 16:11). They were used as ornaments for the ephod and breastplate of the high priest (Ex 28:14; 39:15). These chains were of pure gold. Solomon placed chains before the oracle in the temple (1Ki 6:21), and these were also of pure gold. They were used as ornaments for graven images (Isa 40:19) and around

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the necks of prized animals. This was true of the camels taken from the Midianites by Gideon (Jud 8:21,26).

(2) As marks of distinction: rabhidh, hamunekh (hamnikh): That seems to be true of the chain which Pharaoh placed about the neck of Joseph (Ge 41:42), and of the one which the king of Babylon promised to the wise men ([Da 5:7](#)).

(3) As means of confining prisoners: nechosheth; halusis: A number of passages that were translated "chains" in the King James Version are translated "fetters" in the Revised Version (British and American) (see Jud 16:21; 2Sa 3:34). Among the Romans the prisoner was chained to one or two guards (Ac 12:6,7; 21:33; Eph 6:20; 2Ti 1:16). These chains were perhaps made of copper or an alloy of copper and tin.

(4) As a figurative expression: ‘anaq. The Psalmist likens pride to a chain about the neck (Ps 73:6), and in Pr it is stated that the young man who hears the instruction of his father and forsakes not the law of his mother shall find that they are chains about his neck (Pr 1:9). In Re 20:1 the angel is described as descending with a great chain in his hand. According to the King James Version Peter speaks of the fallen angels as having been delivered into "chains of darkness" (2Pe 2:4), seira, and Jude speaks of them as being reserved in "everlasting chains" (Jude 1:6, the Revised Version (British and American) "bonds"), desmos.

See also [PUNISHMENTS](#) .

A. W. Fortune

CHAIR

char.

See [SEAT](#) ; [SEATS](#), [CHIEF](#) .

CHALCEDONY

kal-sed'-o-ni, kal'-se-do-ni.

See [STONES](#), [PRECIOUS](#) .

CHALCOL

kal'-kol.

See [CALCOL](#) .

CHALDEA; CHALDEANS

kal-de'-a, kal-de'-anz (kasdim, 'erets kasdim; Chaldaia, Chaldaioi):

1. Geographical Position

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knowledge of Kassite, which seems to have been allied to the Hittite; and other languages of the immediate neighborhood); some knowledge of astronomy and astrology; mathematics, which their sexagesimal system of numeration seems to have facilitated; and a certain amount of natural history. To this must be added a store of mythological learning, including legends of the Creation, the Flood (closely resembling in all its main points the account in the Bible), and apparently also the Temptation and the Fall. They had likewise a good knowledge of agriculture, and were no mean architects, as the many celebrated buildings of Babylonia show— compare not only the descriptions of the Temple of Belus (see **BABEL, TOWER OF**) and the Hanging Gardens, but also the remains of Gudea's great palace at Lagas (Tel- loh), where that ruler, who lived about 2500 BC, is twice represented as an architect, with plan and with rule and measure. (These statues are now in the Louvre.) That their architecture never attained the elegance which characterized that of the West, is probably due to the absence of stone, necessitating the employment of brick as a substitute (Ge 11:3).

See **BABYLONIA ; SHINAR** .

T. G. Pinches

CHALKSTONE

chok'-ston ('abhneghir (compare Eben-ezer, 'ebhen ha-'ezer, "stone of the help," 1Sa 7:12)): In Isa 27:9 we have: "Therefore by this shall the iniquity of Jacob be forgiven, and this is all the fruit of taking away his sin: that he maketh all the stones of the altar as chalkstones that are beaten in sunder, so that the Asherim and the sun- images shall rise no more." 'Abhne-ghir is compounded of 'ebhen, "stone," which occurs in many passages, and gir or gir, "lime" (compare Arabic jir , "gypsum" or "quicklime"), which occurs only here and in Da 5:5: "wrote upon the plaster (gir) of the wall of the king's palace." Nearly all the rock of Palestine is limestone. When limestone is burned, it is converted into lime, which is easily broken into pieces, and, if

allowed to remain open to the air, becomes slaked by the moisture of the atmosphere and crumbles into dust. The reference is to the destruction of the altar. It may mean that the altar will be burned so that the stones will become lime, or, more probably, that the stones of the altar will be broken as chalkstones (i.e. lumps of quicklime) are broken. There is no doubt that lime was known to the Egyptians, Assyrians and Hebrews, though clay, with or without straw, was more commonly used in building. Even bitumen ("slime") appears to have been used for mortar.

See [CLAY](#) ; [LIME](#) ; [SLIME](#) .

Alfred Ely Day

CHALLENGE

chal'-enj: Only in Ex 22:9, where the King James Version has taken Hebrew 'amar, "say," in the sense of "claim." the Revised Version (British and American) "whereof one saith, This is it," points more definitely to the idea of identification of the stolen personal property.

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CHALPHI

kal'-fi (Chalphi; the King James Version Calphi): Father of Judas, who, along with Mattathias, steadily supported Jonathan at the battle of Gennesar when the hosts of Demetrius' princes were routed (1 Macc 11:70).

CHAMBER

cham'-ber (the translation of the following Hebrew words: chedher, chuppah, yatsia', yatsua', lishkah, nishkah, 'aliyah, tsela', and the Aramaic word 'illith): For the most part the word chamber is the expression of an idea which would be adequately expressed by the English word "room," in accordance with an earlier use of the word, now little employed. For the arrangement of rooms in a Hebrew house, see **HOUSE**. Chedher is a word of frequent occurrence, and designates a private room. Chuppah is translated "chamber" only in Ps 19:5, where it is used in connection with "bridegroom," and means a bridal chamber. The same Hebrew word used of the bride in Joe 2:16 is rendered "closet." Yatsia' and yatsua' are found only in 1Ki 6:5,6,10 (the King James Version only in all the passages), yatsua' being the reading of Kethibh and yatsia' of Kere in each case. Here the meaning is really "story," as given in the Revised Version (British and American), except in 1Ki 6:6, where doubtless the text should be changed to read ha-tsela', "the side-chamber." Lishkah, a frequent word, and the equivalent nishkah, infrequent, are used ordinarily of a room in the temple utilized for sacred purposes, occasionally of a room in the palace. 'Aliyah and the equivalent Aramaic 'illith signify "a roof chamber," i.e. a chamber built on the flat roof of a house. Tsela', when used of a chamber, designates a side-chamber of the temple. It is usually rendered "side-chamber," but "chamber" in 1Ki 6:5,8 (the King James Version), where the Revised Version (British and American) has "side-chamber."

George Ricker Berry

CHAMBER, ROOF

See [CHAMBER](#) .

CHAMBERING

cham'-ber-ing: Illicit intercourse; the rendering in English Versions of the Bible since Tyndale of koitias (literally "beds," Ro 13:13). The Greek usage is paralleled in classic authors and the Septuagint; like the English participle, it denotes repeated or habitual acts. The word is not recorded elsewhere in English literature as verb or participle in this sense; in Othello, iii, 3, a chamberer is an intriguer, male wanton, in Byron, Werner, IV, 1, 404, a gallant or carpet knight, and in Chaucer, Clerk's Tale, 766, a concubine.

CHAMBERLAIN

cham'-ber-lin: In the Old Testament the word rendered chamberlain, caric, is more properly "eunuch," an officer which oriental monarchs placed over their harems (Es

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1:10,12,15; 2:3,14,21; 4:4 f; 6:2,14; 7:9; 2Ki 23:11). This officer seems also to have had other duties. See under **EUNUCH** . In the New Testament:

(1) oikonomos, literally manager of the household, apparently the "treasurer" as in the Revised Version (British and American) "Erastus the treasurer of the city saluteth you" (Ro 16:23). Compare adapted use as applied to Christian apostles and teachers, bishops, and even to individual members; in which cases, rendered "stewards" (1Co 4:1; Tit 1:7; 1Pe 4:10).

(2) In Ac 12:20, "Blastus the king's chamberlain" (ho epi toa koitonos tou basileos, "he who is over the king's bed-chamber"), not treasure-chamber, as above; here praefectus cubiculo, or chief valet de chambre to the royal person, a position involving much honor and intimacy.

Edward Bagby Pollard

CHAMBERS IN THE HEAVENS

See **ASTRONOMY** ; **DIAL OF AHAZ** .

CHAMBERS IN THE SOUTH

See **ASTRONOMY** ; **SOUTH, CHAMBERS OF THE** .

CHAMBERS OF IMAGERY

im'-aj-ri, im'-a-ger-i (maskith): The reference (Eze 8:12) is to chambers in the temple where the elders of Israel were wont to assemble and practice rites of an idolatrous character. What the imagery consisted of, we may gather from 8:10: symbolic representations of beasts and reptiles and "detestable things." It is thought that these symbols were of a zodiacal character. The worship of the planets was in vogue at the time of the prophet among the degenerate Israelites.

CHAMELEON

ka-me'-le-un (koach, the Revised Version (British and American) **LAND CROCODILE** (Le 11:30); tinshemeth, the King James Version mole, the Revised Version (British and American) **CHAMELEON** (Le 11:30)):

Koach, which in the King James Version is rendered "chameleon" and in the Revised Version (British and American) "land crocodile," means also "strength" or "power," as in Ge 4:12; 1Sa 2:9; Ps 22:15; Isa 40:29, and many other passages. The Septuagint has chamaileon, but on account of the ordinary meaning of the word, koach, it has been thought that some large lizard should be understood here. The desert monitor, *Varanus griseus*, one of the largest of lizards, sometime attaining the length of 4 ft., is common in Palestine and may be the animal here referred to. The name "monitor" is a translation of the German warnen, "to warn," with which has been confused the Arabic name of this animal, waran or waral, a word of uncertain etymology.

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The word tinshemeth in the same verse is rendered in the King James Version "mole" and in the Revised Version (British and American) "chameleon." The Septuagint has aspalax (= spalax, "mole"). Tinshemeth also occurs in the lists of unclean birds in Le 11:18 and De 14:16, where it is rendered: the King James Version "swan"; the Revised Version (British and American) "horned owl"; Septuagint porphurion (i.e. "coot" or, according to some, "heron"); Vulgate (Jerome's Latin Bible, 390-405 A.

D.) cygnus, "swan." It appears to come from the root nasham, "to breathe"; compare neshamah, "breath" (Ge 2:7; Job 27:3 the King James Version, etc.). It has therefore in Le 11:30 been referred to the chameleon on account of the chameleon's habit of puffing up its body with air and hissing, and in the other passages to the pelican, on account of the pelican's great pouched bill.

The common chameleon is abundant in Palestine, being found also in North Africa and in Spain. The other species of chameleons are found principally in Africa and Madagascar. It is not only a harmless but a decidedly useful creature, since it feeds upon insects, especially flies. Its mode of capturing its prey is most interesting. It slowly and cautiously advances until its head is from 4 to 6 inches from the insect, which it then secures by darting out its tongue with great rapidity. The pigment cells in its skin enable it to change its color from pale yellow to bright green, dark green and almost black, so that it can harmonize very perfectly with its surroundings. Its peculiar toes and prehensile tail help to fit it for its life in the trees. Its prominent eyes with circular lids, like iris diaphragms can be moved independently of each other, and add to its striking appearance.

See [LAND-CROCODILE](#) ; [MOLE](#) ; [SWAN](#) ; [OWL](#) ; [PELICAN](#) .

Alfred Ely Day

CHAMOIS

sham'-i, sha-mwa', sha-moi' (zemer; kamelopdrdalis): Occurs only once in the Bible,

i.e. in the list of clean animals in De 14:5. Gesenius refers to the verb zamar, "to sing," and suggests the association of dancing or leaping, indicating thereby an active animal. M'Lean in Encyclopedia Biblica cites the rendering of the Targums dica', or "wild goat." Now there are two wild goats in Palestine. The better known is the ibex of the South, which may well be the ya'el (English Versions, "wild goat"; Job 39:1; Ps 104:18; 1Sa 24:2), as well as the 'aqqa (English Version, "wild goat," De 14:5). The other is the pasang or Persian wild goat which ranges from the Northeast of Palestine and the Syrian desert to Persia, and which may be the zemer (English Versions "chamois"). The accompanying illustration, which is taken from the Royal Natural History, shows the male and female and young. The male is distinguished by its larger horns and goatee. The horns are in size and curvature very similar to those of the ibex (see **GOAT**, section 2), but the front edge is like a nicked blade instead of being thick and knotty as in the ibex. Like the ibex it is at home among the rocks, and climbs apparently impossible cliffs with marvelous ease.

Tristram (NHB) who is followed by Post (HDB) suggests that zemer may be the Barbary sheep (*Ovis tragelaphus*), though the latter is only known to inhabit the Atlas Mountains, from the Atlantic to Tunis. Tristram supports his view by reference to a kebsh ("ram") which the Arabs say lives in the mountains of Sinai, though they have

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apparently neither horns nor skins to show as trophies, and it is admitted that no European has seen it. The true chamois (*Rupicapra tragus*) inhabits the high mountains from the Pyrenees to the Caucasus, and there is no reason to suppose that it was ever found in Syria or Palestine.

Alfred Ely Day

CHAMPAIGN

sham-pan', sham'-pan ('arabhah, biq'ah): A champaign is a flat open country, and the word occurs in De 11:30 the King James Version (the Revised Version (British and American) "the Arabah") as a translation of 'arabhah, for which the King James Version has in most places "the plain," and the Revised Version (British and American) "the Arabah," when it is used with the article and denotes a definite region,

i.e. the valley of the Jordan from the Sea of Galilee to the Dead Sea (De 2:8; 3:17; 4:4:9; Jos 3:16; 8:14; 11:16; 12:1,3,1; 2Sa 2:29; 4:7; 2Ki 14:25; 25:4; Jer 39:4; 52:7), and also the valley running southward from the Dead Sea to the Gulf of Akabah (De 1:1). Eze 47:8 has for ha-'arabhah "the desert," the King James Version margin "plain," the Revised Version (British and American) "the Arabah." The plural is used in Jos 5:10; 2Ki 25:5, "the plains of Jericho," and in Nu 22:1; 26:3, "the plains of Moab." Elsewhere 'arabhah is rendered in English Versions of the Bible "desert" or "wilderness" (Job 24:5; 39:6; Isa 33:9; 35:1,6; 40:3; 41:19; 51:3; Jer 2:6; 17:6; 50:12). At the present day, the Jordan valley is called the Ghaur (compare Hebrew 'ur, "to dig," me'arah, "cave," and Arabic magharah, "cave"). This name is also applied to the deltas of streams flowing into the Dead Sea from the East, which are clothed with thickets of thorny trees and shrubs, i.e. Ghaur-ul-Mezra'ah, at the mouths of Wadi- Kerak and Wadi-Beni-Chammad, Ghaur-uc-Cafiyeh, at the mouth of Wadi-ul-Hisa. The name "Arabah" (Arabic al-'Arabah) is now confined to the valley running southward from the Dead Sea to the Gulf of Akabah, separating the mountains of Edom from Sinai and the plateau of at-Tih.

See [ARABAH](#) .

Eze 37:2 the King James Version margin has "champaign" for biq'ah, which is elsewhere rendered "vale" or "valley." Biq'ah seems to be applied to wide, open valleys, as: "the valley of Jericho" (De 34:3), "the valley of Megiddo" (2Ch 35:22; Zec 12:11), "the valley of Lebanon" (Jos 11:17). If Baal-Gad be Ba'albeq and "the valley of Lebanon" be Coele-syria, the present name of Coele-syria, al-Biqā' (plural of buq'ah, "a low, wet place or meadow"), may be regarded as a survival of the Hebre w biq'ah.

Alfred Ely Day

CHAMPION

cham'-pi-un ('ish habenayim): In 1Sa 17:4,23 this unusual expression occurs in the description of Goliath. It means literally "the man of the two spaces," "spaces," or "space between," and is perhaps to be explained by the fact that there was a brook flowing through the valley separating the two armies. In 1Sa 17:51 the word champion is the rendering of the Hebrew gibbor, "mighty man."

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CHANAAN; CHANAANITE

ka'-nan, ka'-na-an, ka'-nan-it (Chanaan), the King James Version in the Apocrypha (Judith 5:3,16) and New Testament (Ac 7:11; 13:19) for the Revised Version (British and American) **CANAAN, CANAANITE** (which see).

CHANCE

chans: The idea of chance in the sense of something wholly fortuitous was utterly foreign to the Hebrew creed. Throughout the whole course of Israel's history, to the Hebrew mind, law, not chance, ruled the universe, and that law was not something blindly mechanical, but the expression of the personal Yahweh. Israel's belief upon this subject may be summed up in the couplet, " The lot is cast into the lap; But the whole disposing thereof is of Yahweh" (Pr 16:33). A number of Hebrew and Greek expressions have been translated "chance," or something nearly equivalent, but it is noteworthy that of the classical words for chance, *suntuchia*, and *tuche*, the former never occurs in the Bible and the latter only twice in the Septuagint.

The closest approach to the idea of chance is found in the statement of the Philistines that if their device for ascertaining the cause of their calamities turned out a certain way they would call them a chance, that is, bad luck (*miqreh*, 1Sa 6:9). But note that it was a heathen people who said this. We have the same Hebrew noun and the verb, from which the noun is taken, a number of times, but variously rendered into English: Uncleaness that "chanceth him by night" (De 23:10). "Her hap was to light on the portion of the field" (Ru 2:3). "Something hath befallen him" (1Sa 20:26). "One event happeneth to them all" (Ec 2:14,15); "that which befalleth the sons of men" ("sons of men are a chance," the English Revised Version, margin) (Ec 3:19). "There is one event to the righteous and to the wicked" (Ec 9:2,3). Here the idea certainly is not something independent of

the will of God, but something unexpected by man.

There is also qara', "If a bird's nest chance to be before thee in the way" (De 22:6). Both the above Hebrew words are combined in the statement "As I happened by chance upon Mount Gilboa" (2Sa 1:6). "And Absalom chanced to meet the servants of David" ("met the servants," 2Sa 18:9, the King James Version). "And there happened to be there a base fellow" (2Sa 20:1).

We have also pegha', "Time and chance happeneth to them all," meaning simply occurrence (Ec 9:11). "Neither adversary, nor evil occurrence" (1Ki 5:4).

In the New Testament we have sugkuria, "coincidence," a meeting apparently accidental, a coincidence. "By chance a certain priest was going down that way" (Lu 10:31). Also ei tuchoi. "It may chance of wheat, or of some other kind," i.e. we cannot tell which (1Co 15:37). "It may be" (1Co 14:10).

If we look at the Septuagint we find tuche used twice. "And Leah said, (En tuche) With fortune" ("a troop cometh," the King James Version; "fortunate," the Revised Version (British and American); "with fortune," the Revised Version, margin, Ge 30:11). Note, it was no Israelite, but who said this. "That prepare a table for Fortune, and that fill up mingled wine unto Destiny" ("fate," Isa 65:11). In this passage tuche

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stands or the Hebrew meni, the god of destiny, and Fortune is for Gad, the old Semitic name for the god of fortune found in inscriptions, private names, etc. Note here, however, also, that the prophet was rebuking idolatrous ones for apostasy to heathen divinities.

We have also in the Apocrypha, "these things which have chanced," the Revised Version (British and American) "to be opened unto thee" (2 Esdras 10:49).

See also **GAD** ; **MENI** .

George Henry Trever

CHANCELLOR

chan'-sel-er: The rendering in Ezr 4:8,9,17 of the Hebrew be'el Te'em; Septuagint Baal (4:9), Balgam (4:17), the latter being an incorrect translation of Hebrew 'ayin. In 1 Esdras 2:16,25, Beeltethmos (compare Ezr 4:8) occurs as a corruption, doubtless of be'el Te'em. The term in question designates an Assyrian office, namely, that of the "master or lord of official intelligence," or "postmaster" (Sayce).

CHANGE

chanj: A word which seeks to express the many shades of meaning contained in 13 variations of 9 Hebrew words and 5 Greek. These signify, in turn, "to change" "to exchange," "to turn," "to put or place," "to make other" i.e. "alter," "to disguise oneself." chalaph, and its derivatives, occurring often, indicates "to pass away," hence, alter, renew, e.g.:

(1) "changes of raiment" (Ge 45:22; Jud 14:12,13,19);

(2) "changed my wages ten times" (Ge 31:7,41);

(3) heavens changed "as a vesture" (Ps 102:26);

(4) "changes and warfare" (Job 10:17), i.e. relays of soldiers as illustrated in 1Ki 5:14 (the Revised Version, margin "host after host is against me");

(5) "till my change come" (the Revised Version (British and American) "release"), i.e. death (Job 14:14);

(6) "changed the ordinances" (the American Standard Revised Version "violated the statutes"), i.e. disregarded law (Isa 24:5);

(7) change of mind (Hab 1:11 the King James Version). Used also of change of character, haphakh:

(1) of leprosy, "changed unto white" (Le 13:16);

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(2) figuratively of the moral life, "Can the Ethiopian change his skin?" (Jer 13:23); so also mur, and derivatives, "changed their gods" and "their glory," etc. (Ps 106:20; Jer 2:11; Ho 4:7).

Other words used to indicate change of name (2Ki 24:17); of day and night (Job 17:12); of times and seasons (Da 2:21); of countenance. (Da 7:28); of behavior (1Sa 21:13); God's unchangeableness, "I, Yahweh, change not" (Mal 3:6).

In the New Testament the word has to do chiefly with spiritual realities:

(1) metatithemi, of the necessary change of the priesthood and law under Christ (Heb 7:12);

(2) allatto, of His changing the customs of Moses (Ac 6:14);

(3) of moral change, e.g. debasement (Ro 1:23,25,26);

(4) of bodily change at the resurrection (1Co 15:51,52; metaschematizo, Php 3:21 the King James Version);

(5) metaballo, of change of mind in presence of a miracle (Ac 28:6);

(6) of the change to come over the heavens at the great day of the Lord (Heb 1:12; compare 2Pe 3:10,12).

Figurative uses indicated separately in the course of the article.

Dwight M. Pratt

CHANGE OF RAIMENT

ra'-ment.

See **DRESS** .

CHANGER

chan'-jer (kollubistes, "money-changer," and so rendered Mt 21:12; Mr 11:15): A banker or other person who changes money at a fixed rate. Indignant at the profane traffic in the temple Jesus "poured out the changers' money" (Joh 2:15). So used only here. For fuller treatment see **BANK** ; **MONEY-CHANGERS** .

CHANNEL

chan'-el ('aphiq (root 'aphaq, "to hold or contain," "to be strong"; compare Arabic 'afaq "to overcome" and 'afiq, "preeminent"); shibboleth (shabhal, "to go," "to go up or grow," "to flow"; compare Arabic 'asbal, "to flow," "to rain," "to put forth ears"; sabalat, "an ear of grain"; sabil, "a road," "a public fountain")): In Job 12:21; 40:18; 41:15 we have 'aphiq in the sense of "strong" (but compare 40:18, the Revised

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Version (British and American) "tubes" (of brass)). Elsewhere it is translated "river," "brook," "stream," "channel" or "watercourse." Shibboleth (in the dialect of Ephraim cibboleth (Jud 12:6)) means "an ear of grain" (Ge 41:5 ff; Ru 2:2; Isa 17:5) or "a flood of water" (Ps 69:2,15; Isa 27:12). In 2Sa 22:16 (compare Ps 18:15) we have: " Then the channels of the sea appeared, The foundations of the world were laid bare, By the rebuke of Yahweh, At the blast of the breath of his nostrils." This is reminiscent of "fountains of the deep" (Ge 7:11; 8:2; Pr 8:28). It is a question how far we should attribute to these ancient writers a share in modern notions of oceanography, but the idea seems to be that of a withdrawal of the water of the ocean, and the laying bare of submarine declivities and channels such as we know to exist as the result of erosion during a previous period of elevation, when the given portion of ocean floor was dry land.

The fact that many streams of Palestine flow only during the rainy season seems to be referred to in Job 6:15; and perhaps also in Ps 126:4.

See **BROOK** ; **RIVER** .

Alfred Ely Day

CHANT

(paraT): Occurs only once in the King James Version in Am 6:5, and the meaning of the Hebrew is uncertain. ParaT corresponds to an Arabic root meaning to anticipate. It may therefore signify to improvise, to sing without care or preparation. the Revised Version (British and American) "to sing idle songs" suits the context. See Driver, Joe and Amos.

CHANUNEUS

ka-nun'-e-us (Chanounaios; the King James Version Channuneus): A Levite in the list of 1 Esdras 8:48, probably corresponding to "Merari" in Ezr 8:19.

CHAPEL

chap'-el (miqdash, "a holy place"; the Revised Version (British and American) **SANCTUARY**, which see): "It is the king's chapel" (Am 7:13 the King James Version), an expression indicative of the dependence of this sanctuary on the court.

CHAPHENATHA

ka-fen'-a-tha (Chaphenatha; the King James Version Caphenatha): A name apparently given to part of the eastern wall of Jerusalem or a fort in that neighborhood which is said (1 Macc 12:37) to have been repaired by Jonathan Maccabeus. The place cannot now be identified. Various speculations have been made as to the origin of the name, but they can hardly be said to throw any light on the passage cited.

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chap'-i-ter.

See [ARCHITECTURE](#) ; [JACHIN AND BOAZ](#) ; [TEMPLE, II, 4](#) .

CHAPMAN

chap'-man (plural 'anshe ha-tarim): Word used only once in the King James Version (2Ch 9:14, the American Standard Revised Version "the traders"; compare also 1Ki 10:15 the Revised Version (British and American), where the Hebrew uses the same expression). The English word means "merchant"; compare the verb "to chaffer," and the German Kaufmann. The Hebrew means "those who go about" as merchants.

CHAPT

(chathath): The Hebrew term chathath means "broken," "terrified" or "dismayed." This term as it occurs in Jer 14:4 is rendered "chapt" in English Versions of the Bible, "cracked" in the American Standard Revised Version, and "dismayed" in the Revised Version, margin. Inasmuch as the Hebrew term means "broken," it is not incorrectly rendered "chapt" or "chapped," which means to be cracked Open.

CHARAATHALAN

kar-a-ath'-a-lan (Charaathalan; the King James Version Charaathalar (1 Esdras 5:36)): Most probably a corruption of the text. The names "Cherub, Addan, and Immer" in the lists of Ezr 2:59 and Ne 7:61 are presented in the text cited as "Charaathalan leading them, and Allar."

CHARACA

kar'-a-ka.

See [CHARAX](#) .

CHARASHIM

kar'-a-shim (charashim, "craftsmen").

See [GE-HARASHIM](#) .

CHARAX; CHARACA

kar'-ax, kar'-a-ka; (eis ton Charaka; the King James Version Charax): A place mentioned only in 2 Macc 12:17. It lay East of the Jordan and is said to be 750 stadia from Caspis, and to be inhabited by Jews called Tubieni, that is, of Tobie (Tob) in Gilead (1 Macc 5:9,13; 2 Macc 12:17). There is no clue as to the direction in which Ch. lay from Caspis. Possibly Kerak (Kir-moab), in post-Biblical times called Charamoba and Moboucharax, may represent the place. It lay about 100 miles South of el-Mezerib, Southeast of the Dead Sea.

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CHARCHEMISH

kar' -ke-mish.

See [CARCHEMISH](#) .

CHARCHUS

kar' -kus.

See [BARCHUS](#) .

CHAREA

kar' -re-a (Charea): Head of a family of temple-servants (1 Esdras 5:32); called "Harsha" in Ezr 2:52; Ne 7:54.

CHARGE; CHARGEABLE

charj, char' -ja-b' -l (from Latin carrus, "a wagon," hence, "to lay or put a load on or in," "to burden, or be a burden"):

Figurative:

(1) of a special duty mishmereth, ("thing to be watched"), "the charge of Yahweh" (Le 8:35), the injunctions given in Ex 29; "the charge of the tabernacle" (Nu 1:53); "the charge of the sons of Getshon" (Nu 3:25);

(2) of the burden of expense (kabhedh, "to be, or make heavy"; adapanos, "without expense"), "lest we be chargeable unto thee" (2Sa 13:25 the King James Version, the Revised Version (British and American) "burdensome"); "The former governors

were charge unto the people" (Ne 5:15 margin "laid burdens upon"); "that I may
make the gospel without charge" (1Co 9:18; see **CHARGES**);

(3) of oversight, care, custody, "Who gave him a charge over the earth?" (Job 34:13); "to have the charge of the gate" (2Ki 7:17); "charge of the vessels of service" (1Ch 9:28); "cause ye them that have charge (pequddoth, "inspectors") over the city" (Eze 9:1); "who had the charge of all her treasure" (Ac 8:27 the King James Version, the Revised Version (British and American) "was over");

(4) of a command, injunction, requirement, "He gave him a charge" (Ge 28:6); "His father charged the people with the oath" (1Sa 14:27); "Jesus strictly (m "sternly") charged them" (Mt 9:30); "I charge you by the Lord" (1Th 5:27 the King James Version, the Revised Version (British and American) "adjure"); "having received such a charge" (Ac 16:24, paraggelia, "private or extra message"); "This charge I commit unto thee" (1Ti 1:18);

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(5) of blame, responsibility, reckoning, "Lord, lay not this sin to their charge" (Ac 7:60); "nothing laid to his charge" (Ac 23:29); "Who shall lay anything to the charge of God's elect?" (Ro 8:33).

M. O. Evans

CHARGER

char'-jer (the American Standard Revised Version "platter"): A word which meant in the older English speech a flat dish or platter. It is used in the Bible as the translation:

(1) of qe'arah, which in Nu 7:19 the King James Version (the Revised Version (British and American) "platter") and repeatedly in that chapter denotes one of the gifts made by the several princes at the dedication of the tabernacle;

(2) of 'agharTal, a word of uncertain derivation used in Ezr 1:9 (the King James Version) twice to designate certain temple vessels which might better be called "libation bowls";

(3) of pinax, used Mt 14:8,11; Mr 6:25,28 (EV) for the dish in which the head of John the Baptist was presented.

David Foster Estes

CHARGES

char'-jiz (dapanao, "to spend"): "Be at charges for them" (Ac 21:24, the King James Version "with them"), i.e. pay the sacrificial expenses of these poorer Nazirites (compare Josephus, Ant, XIX, xvi, 1).

CHARIOT

char'-i-ot (merkabh, merkabhah, "riding-chariot," rekhebh, "war-chariot"; harma):

1. Chariots of Egypt
2. Chariots of the Canaanites
3. Chariots of Solomon and Later Kings
4. Chariots of the Assyrians
5. Chariots of Chaldeans, Persians, Greeks
6. In the New Testament
7. Figurative Use

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5. Chariots of Chaldeans, Persians, Greeks:

In early Babylonian inscriptions of the 3rd millennium before Christ there is evidence of the use of the war-chariots, and Nebuchadrezzar in his campaigns to the West had chariots as part of his victorious host (Jer 47:3). It was the Persians who first employed scythed chariots in war; and we find Antiochus Eupator in the Seleucid period equipping a Greek force against Judea which had 300 chariots armed with scythes (2 Macc 13:2).

6. In the New Testament:

In the New Testament the chariot is only twice mentioned. Besides the chariot in which the Ethiopian eunuch was traveling when Philip the evangelist made up to him (Ac 8:28,29,38), there is only the mention of the din of war-chariots to which the onrush of locusts in Apocalyptic vision is compared (Re 9:9).

7. Figurative Use:

In the figurative language of Scripture, the chariot has a place. It is a tribute to the powerful influence of Elijah and Elisha when they are separately called "the chariots of Israel and the horsemen thereof" (2Ki 2:12; 13:14). The angelic hosts are declared to be God's chariots, twice ten thousand, thousands upon thousands (Ps 68:17). But chariots and horses themselves are a poor substitute for the might of God (Ps 20:7). God Himself is represented as riding upon His chariots of salvation for the defense of His people (Hab 3:8). In the Book of Zec, the four chariots with their horses of various colors have an apocalyptic significance (Zec 6). In the worship of the host of heaven which prevailed in the later days of the kingdom of Judah, "the chariots of the sun" (see article) were symbols which led the people into gross idolatry and King Josiah burnt them with fire (2Ki 23:11).

LITERATURE.

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T. Nicol.

CHARIOTS OF THE SUN

(markebhoth ha-shemesh): These, together with "horses of the sun," are mentioned in 2Ki 23:11. They are said to have stood in the temple, a gift of the kings of Judah. Josiah removed the horses from the precincts of the temple and burned the chariots. Among the Greeks, Helios was endowed with horses and chariots. Thus the course of the sun as he sped across the skies was understood by the mythological mind of antiquity. The Babylonian god Shamash (= Hebrew Shemesh) likewise had his chariot and horses as well as his charioteer. The cult of the sun and other heavenly bodies which was particularly in vogue during the latter days of the Judean monarchy (compare 2Ki 23:5; Eze 8:16 f; De 17:3; Jer 8:2) seems to have constituted an element of the Canaanitish religion (compare the names of localities like Beth-shemesh and

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the like). The chariots of the sun are also referred to in Enoch 72:5,37; 75:4, and Greek Apocrypha of Baruch 6.

Max L. Margolis

CHARITABLY

char'-i-ta-bli (kata agapen): The Revised Version (British and American), which substitutes "love" for "charity" regularly, removing the latter word from the vocabulary of Scripture, makes a like change in Ro 14:15, the only occurrence of "charitably" in the King James Version; the Revised Version (British and American) "in love."

See **CHARITY** .

CHARITY

char'-i-ti (agape):

1. A New Word
2. A New Ideal
3. An Apostolic Term
4. Latin Equivalent
5. English Translation
6. Inward Motive
7. Character

8. Ultimate Ideal 9. Almsgiving

10. Tolerance

In the King James Version in 26 places from 1Co 8:1 onward. The same Greek word, which appears in the New Testament 115 times, is elsewhere translated by "love."

1. A New Word:

The substantive agape is mainly, if not exclusively, a Biblical and ecclesiastical word (see Deissmann, *Bible Studies*, 198 ff), not found in profane writings, although the verb agapan, from which it is derived, is used in classical Greek in the sense of "love, founded in admiration, veneration, esteem, like the Latin diligere" (Grimm-Thayer), rather than natural emotion (Latin, amare).

2. A New Ideal:

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and legal, and lacking in the quality of moral choice and personal relation which give life its value (1Co 13:1-3). Love itself defines men's relation to men as generous, tolerant and forgiving.

7. Character:

"Love suffereth long, and is kind; love envieth not" (1Co 13:4). It determines and defines a man's own character and personality. It is not boastful and arrogant, but dignified, pure, holy, courageous and serene. Evil cannot provoke it nor wrong delight it. It bears cheerfully all adversity and follows its course in confident hope (1Co 13:4-7). It is final virtue, the ultimate ideal of life. Many of life's activities cease or change, but "love never faileth."

8. Ultimate Ideal:

To it all other graces and virtues are subordinated. "Now abideth faith, hope, love, these three; and the greatest of these is love" (1Co 13:8-13). In one passage only in the New Testament (3Jo 1:6) agape seems to have a meaning that comes near to the later, ecclesiastical meaning of charity as almsgiving.

9. Almsgiving:

With the growing legalism of the church and the prevalence of monastic ideals of morality, caritas came to mean the very opposite of Paul's agape—just "the giving of goods to feed the poor," which "without love profiteth nothing." At present, the word means either liberality to the poor, or tolerance in judging the actions of others, both qualities of love, but very inadequate to express its totality.

10. Tolerance:

The Revisers have therefore accurately dropped the word and substituted "love"

for it in all passages. It is interesting to note that in Welsh the reverse process has occurred: cariad (from Latin caritas) was used throughout to translate agape, with the result that, in both religious and ordinary speech, the word has established itself so firmly as almost to oust the native word "serch."

T. Rees

CHARM

charm: Definition.—The word charm is derived from the Latin carmen, "a song," and denotes strictly what is sung; then it comes to mean a magical formula chanted or recited with a view to certain desired results. Charm is distinguished from amulet in this, that the latter is a material object having as such a magical potency, though it is frequently an inscribed formula on it that gives this object its power (see [AMULET](#)). The word charm stands primarily for the incantation, though it is often applied to an inscribed amulet.

A charm may be regarded as having a positive or a negative effect. In the first case it is supposed to secure some desired object or result (see [AMULET](#)). In the second, it

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meets a witch he should say, "May a pot of boiling dung be stuffed into your mouth, you ugly witch," and her power is gone.

For literature see [AMULET](#) .

T. Witton Davies

CHARME

kar'-me (so the Revised Version (British and American); the King James Version Carme; Charme): A Greek transliteration of Hebrew charim. The name of a priestly family in the list of those who returned from the Exile (1 Esdras 5:25 = Harim in Ezr 2:39 = Ne 7:42).

CHARMIS

kar'-mis (Charmeis, Charmeis, A, Chalmeis): The son of Melchiel, one of the three elders or rulers of the town of Bethulia (Judith 6:15; 8:10; 10:6).

CHARRAN

kar'-an (Charrhan): Greek form of [HARAN](#) (which see) (Ac 7:2,4).

CHASE

chas.

See [HUNTING](#) .

CHASEBA

kas'-e-ba (Chaseba): The name of a family of temple-servants in the list of those who returned from Babylon (1 Esdras 5:31). The name is not given in the parallel

passages in Ezra and Nehemiah.

CHASTE; CHASTITY

chast, chas' -ti-ti.

See **CRIMES ; MARRIAGE .**

CHASTENING; CHASTISEMENT

chas' -' -n-ing, chas' -tiz-ment: These two words corresponding to Hebrew mucar, and Greek paideia, are distinguished in English use, in that "chastisement" is applied to the infliction of pain, either as a punishment or for recalling to duty, while "chastening," is a wider term, indicating the discipline or training to which one is subjected, without, as in the other term, referring to the means employed to this end. The narrower term occurs in the Revised Version (British and American) but once in

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the New Testament and then in its verbal form, Lu 23:16: "I will therefore chastise him." the King James Version uses it also in Heb 12:8.

The meaning of the word paideia grows with the progress of revelation. Its full significance is unfolded in the New Testament, when reconciliation through Christ has brought into prominence the true fatherhood of God (Heb 12:5,10). In the Old Testament, where it occurs about 40 times, the radical meaning is that simply of training, as in De 8:5: "As a man chasteneth his son, so Yahweh thy God chasteneth thee." But, as in a dispensation where the distinguishing feature is that of the strictest justice, retributive punishment becomes not only an important, but a controlling factor. in the training, as in Le 26:28: "I will chastise you seven times for your sins." In this sense, it is used of chastisements inflicted by man even unjustly: "My father chastised you with whips, but I will chastise you with scorpions" (1Ki 12:11). As, therefore, the thought of the suffering inflicted, or that of the end toward which it is directed, preponderates, the Psalmist can pray: "Neither chasten me in thy hot displeasure" (Ps 6:1), and take comfort in the words: "Blessed is the man whom thou chastenest" (Ps 94:12). Hence, it is common in both the King James Version and the Revised Version (British and American) to find the Hebrew *mucar*, and Greek *paideia* translated as "instruction." Illustrations are most numerous in Prov.

In the New Testament the Greek *paideia* is used with a variety similar to its corresponding Hebrew in the Old Testament. Examples of the fundamental idea, namely, that of "training," are found in such passages as Ac 7:22; 22:3, where Moses and Paul are said to have been "instructed," and 2Ti 3:16, where Scripture is said to be "profitable for instruction" (compare 1Ti 1:20; 2Ti 2:25; Tit 2:12; Ro 2:20). A

similar, but not identical, thought, is found in Eph 6:4: "Nurture them in the chastening and admonition of the Lord." But when *paideia* is described as bringing pain, the mystery of suffering, which in the Old Testament is most fully treated in the Book of Job, at last finds its explanation. The child of God realizes that he cannot be beneath God's wrath, and hence, that the chastening which he

endures is not destructive, but corrective (1Co 10:13; 11:32; 2Co 6:9; Re 3:19). In Heb 12:5-11, such consolation is afforded, not, as in the above passages, by incidental allusions, but by a full argument upon the basis of Pr 3:11 f, an Old Testament text that has depth and richness that can be understood and appropriated only by those who through Christ have learned to recognize the Omnipotent Ruler of heaven and earth, as their loving and considerate Father. On the basis of this passage, a distinction is often drawn between punishment and chastisement; the former, as an act of justice, revealing wrath, and the latter, as an act of mercy, love. Since to them that are in Christ Jesus, there is no condemnation (Ro 8:1) they can suffer no punishment, but only chastisement. Where there is guilt, there is punishment; but where guilt has been removed, there can be no punishment. There being no degrees of justification, no one can be forgiven in part, with a partial guilt still set to his account for which he must yet give a reckoning, either here or hereafter. If, then, all the righteousness of Christ belongs to him, and no sin whatever remains to be forgiven, either in whole or in part, all life's sorrows are remedial agencies against danger and to train for the kingdom of heaven.

H. E. Jacobs

CHATTER

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chat'-er (tsaphaph): This word, which means to "peep," "twitter" or "chirp," as small birds do, is translated "chatter" only in Isa 38:14, "Like a swallow or a crane, so did I chatter."

See **CHIRP** .

CHAVAH

ka'-va (Septuagint Zoe): A transliteration of the Hebrew chawwah or chavvah, which means "life giver" "living" and appears in our English versions as Eve (Ge 3:20, see the King James Version margin).

CHEBAR

ke'-bar (kebhar, "joining" (Young), "length" (Strong); Chobar): The river by the side of which his first vision was vouchsafed to Ezekiel (Ez 1:1). It is described as in "the land of the Chaldeans," and is not, therefore, to be sought in northern Mesopotamia. This rules out the Habor, the modern Chabour, with which it is often identified. The two names are radically distinct: chabor could not be derived from kebhar. One of the great Babylonian canals is doubtless intended. Hilprecht found mention made of (naru) kabaru, one of these canals large enough to be navigable, to the East of Nippur, "in the land of the Chaldeans." This "great canal" he identifies with the rood. shaTT en-Nil, in which probably we should recognize the ancient Chebar.

W. Ewing

CHECK

(mucar): Occurs in Job 20:3 the King James Version, "I have heard the check of my reproach" (the Revised Version (British and American) "the reproof which putteth me to shame"), i.e. a check or reproof, such as that which closes the last

speech of Job (chapter 19), and intended to put Zophar to shame.

CHECKER-WORK; (NETWORK)

chek'-er-wurk (sebhakhah): This was a kind of ornamentation used on the tops of the pillars of Jachin and Boaz before the porch of the Temple (1Ki 7:17). Its exact form is not known. See **TEMPLE** . For "a broidered coat" (Ex 28:4 the King James Version), the Revised Version (British and American) gives "a coat of checker work."

See **BROIDERED** ; **EMBROIDERY** .

CHEDORLAOMER

ked-or-la-o'-mer, ked-or-la'-omer (kedhorla'omer; Chodollogomor):

1. was He the Elamite King Kudur-lahgumal?
2. Kudur-lahgumal and the Babylonians

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the Elamite seems afterward to have taken his way north again, and after visiting Borsippa near Babylon, traversed "the road of darkness—the road to Mesku" (? Mesech). He destroyed the palace, subdued the princes, carried off the spoil of all the temples and took the goods (of the people) to Elam. At this point the text breaks off.

8. The Importance of the Series:

Where these remarkable inscriptions came from there ought to be more of the same nature, and if these be found, the mystery of Chedorlaomer and Kudurlahgumal will probably be solved. At present it can only be said, that the names all point to the early period of the Elamite rulers called Kudurides, before the land of Tiamtu or Tamdu was settled by the Chaldeans. Evidently it was one of the heroic periods of Babylonian history, and some scribe of about 350 BC had collected together a number of texts referring to it. All three tablets were purchased (not excavated) by the British Museum, and reached that institution through the same channel. See the *Journal of the Victoria Institute*, 1895-96, and Professor Sayce in *Proceedings of the Society of Biblical Archaeology* (1906), 193 ff, 241 ff; (1907), 7 ff.

T. G. Pinches

CHEEK TEETH

(methalle‘ah, transposed from malta‘ah (only in Ps 58:6), literally "the biter," "crusher," "molar," "jaw-teeth," "great teeth" (Job 29:17 m; Joe 1:6)).

Figurative: The word is used as a synonym of reckless strength and cruelty.

CHEEK; CHEEKBONE

chek, chek’-bon:

(1) lechi; siagon, "the jaw," "jaw-bone," "side of the face." The Hebrew word denotes originally freshness and rounded softness of the cheek, a sign of beauty in youth and maiden (So 1:10; 5:13). The oriental guards with jealous care his cheek from touch or defilement, therefore a stroke on the cheek was, and is to this day, regarded as an act of extreme rudeness of behavior, a deadly affront. Our Saviour, however, teaches us in Mt 5:39 and Lu 6:29 that even this insult is to be ignored and pardoned.

Jawbones of animals have been frequently used as tools and weapons among primitive people. We see this sufficiently proven from cave deposits in many parts of the world, and from recent ethnological researches, especially in Australia. In the light of this evidence it is interesting to note that Samson used a jawbone of an ass with success against his enemies the Philistines (Jud 15:15).

(2) malqoach (Ps 22:15), is a dual form indicative of the two jaws, to which a parched tongue seems to cleave.

(3) methalle'ah (Job 29:17), better "cheek teeth" (which see).

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H. L. E. Luering

CHEER; CHEERFULNESS

cher, cher'-fool-nes: The English word "cheer" meant:

- (1) originally face, countenance (Greek kara, "head," through Old French, chere, "face"),
- (2) then the expression on the face, especially
- (3) the expression of good spirits, and finally
- (4) good spirits, without any reference to the facial expression.

The noun "cheer" in English Versions of the Bible is only found with adjective "good" (except 1 Esdras 9:54, "great cheer"), the word not having quite lost its earlier neutral character (any face expression, whether joyous or otherwise). In Old Testament, Tobh, is translated "cheer," "let thy heart cheer thee" (see **GOOD**); sameach, "to rejoice" is so translated in De 24:5, "shall cheer his wife" (the King James Version "cheer up his wife"), and **Jud 9:13**, "wine, which cheereth God ('elohim) and man." The phrase "of good cheer" occurs in Old Testament in Job 9:27 (the King James Version "comfort"); in Apocrypha, 1 Esdras 9:54; The Wisdom of Solomon 18:6; Baruch 4:5,30; Sirach 18:32 the King James Version (the Revised Version (British and American) "luxury"); in New Testament for Greek euthumeo, euthumos, in Ac 27:22,25,36, and for tharseo in Mt 9:2,22. (the King James Version "comfort"); Mt 14:27; Mr 6:50; 10:49 (RV; "comfort" in the King James Version); Joh 16:33; Ac 23:11. "Cheer" as verb transitive occurs in Ec 11:9; Deu 24:5; Jud 9:13.

Cheerful occurs in Pr 15:13,15 (the King James Version "merry"); Zec 8:19; 9:17 the King James Version; Sirach 30:25; 2Co 9:7.

Cheerfully, Ac 24:10.

Cheerfulness, Ro 12:8.

D. Miall Edwards

CHEESE

chez.

See **FOOD** ; **MILK** .

CHELAL

ke'-lal (kelal, "perfection"): One of the bene Pachath-Mo'abh who took "strange wives" (Ezr 10:30).

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CHELCIAS

kel'-si-as.

See [HELKIAS](#) ; [HILKIAH](#) .

CHELLIANS

kel'-i-anz: The people of "Chellus" (Judith 2:23) (which see).

CHELLUH

kel'-u.

See [CHELUHI](#) .

CHELLUS

kel'-us (Chellous), a place named (Judith 1:9) among those West of the Jordan to which Nebuchadnezzar sent his summons. It is mentioned along with "Kades," and as it lay North of the "children of Ishmael" it may with some probability be taken as lying Southwest of Jerusalem. It has been conjectured that it may be Chalutzah (Reland, Palestine, 717), a place under the form Elusa well known to the ancient geographers.

CHELOD

ke'-lod (Cheleoud, Cheleoul): In Judith 1:6 it is said that "many nations of the sons of Chelod assembled themselves to the battle." They are mentioned as obeying the summons of Nebuchadnezzar to his war against Arphaxad. No very probable suggestion has been made as to the meaning of Chelod.

CHELUB

ke'-lub:

(1) kelubh, father of Mehir (1Ch 4:11); the name is probably a variation of Caleb. Wellhausen (*De gentibus et familiis Judaeis*) reads kalebh ben chezron.

(2) Father of Ezri (1Ch 27:26), one of the officers of David.

See **GENEALOGY** .

CHELUBAI

ke-loo'-bi (kelubhay): Another form of Caleb used in 1Ch 2:9; compare 1Ch 2:18,42. Caleb is here described as the brother of Jerahmeel, and son of Hezron, a remote ancestor, instead of as the son of Jephunneh.

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See **CALEB** .

CHELUHI

kel'-oo-hi (keluhi, Kt.; keluhu, Qere; the Revised Version, margin Cheluhu; the King James Version Chelluh): Mentioned in the list of persons with foreign wives (Ezr 10:35 = 1 Esdras 9:34).

CHEMARIM

kem'-a-rim (kemarim, a plural whose singular komer is not found in the Old Testament): Occurs only once in the text of English Versions of the Bible (Ze 1:4, the King James Version Chemarims), though the Hebrew word is found also in 2Ki 23:5 (English Versions "idolatrous priests") and Ho 10:5 (English Versions "priests," English Versions margins, however, having "Chemarim" in both places). Some regard the word as an interpolation in Ze 1:4, since the Septuagint omits it and its presence disturbs the parallelism. The word, which is of Aramaic origin (kumra, priest), is used in the Old Testament only in an unfavorable sense, its origin and associations naturally suggesting Syriac affinities. In the Syriac, however, no such connotation is involved. In the Peshitta version of the Old Testament it is used indifferently of idolatrous priests and of priests of Yahweh, while in the same version of the New Testament it is used of the Levitical priests and of our Lord (e.g. Heb 2:17; 3:1; 4:14,15, and often) and in Ac 19:35 it is the rendering of neokoros (the Revised Version (British and American) "temple-keeper," the King James Version "worshipper"). The question of the root idea of the word remains unsettled. The traditional supposition, which finds some support even among modern scholars, is that the verbal form means "to be black," the priests being supposed to have been clad in black. But it is doubtful whether the root had this meaning. Another conjecture takes the root to mean "to be sad," the priest being a man of a sad countenance, an ascetic. Cheyne would relate the word to the Assyrian kummaru, having the sense of "a clean vesture." It is at all events probable that the priests, both in

Israel and in the surrounding nations, employed white vestments, rather than black, when in the performance of their official functions. According to the Mishna, Middoth, verse 4, a Levitical priest who had become disqualified for service put on black garments and departed, while the others put on white garments and went in and ministered. The reference to the Baal worship in 2Ki 10:22 seems more congruous with this view; hence, probably blackrobed priests (Chemarim) of Baal and the unfaithful priests of Yahweh shall be cut off together. G. A. Smith (BTP, II, 56) reads "the priestlings with the priests."

J. R. Van Pelt

CHEMOSH

ke'-mosh (kemosh; Chamos):

1. Moabites, the People of Chemosh
2. Solomon and Chemosh Worship

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RE3, article "Kemosh"; Cooke, Text-Book of North-Semitic Inscriptions, "Moabite Stone," 1-14; W. Robertson Smith, Prophets of Israel, 49 ff; Sayce, Sayce, Higher Criticism and the Monuments, 364 ff.

T. Nicol.

CHENAANAH

ke-na'-a-na (kena'anah, feminine form of "Canaan," though others explain it as "toward Canaan"): The name of two men:

(1) The fourth-named of the seven sons of Bilham, son of Jediael, of the tribe of Benjamin, a leading warrior in the time of David (1Ch 7:10).

(2) Father of the false prophet Zedekiah, who encouraged Ahab against Micaiah (1Ki 22:11,24; 2Ch 18:10,23).

CHENANI

ke-na'-ni (kenani, "planted"): One of the names mentioned in Ne 9:4, in connection with the constitution of "congregation." If the names represent houses or families, eight Levitical houses probably sang some well-known psalm on this occasion. If they are names of individual representatives, they were probably deputed to recite or chant some special prayer in order to lead the worship of the people.

CHENANIAH

ken-a-ni'-a (kenanyahu, and kenanyah, literally "established by God"): Chief of the Levites who was over "the songs," or "the carrying" (namely, "of the ark") from the house of Obed-edom to Jerusalem (1Ch 15:22,27; 26:29).

CHEPHAR-AMMONI

ke-far-am'-o-ni (the King James Version Chephar-haammoni; kephar ha'ammoni; Codex Vaticanus, Kepheira kai Monei; A, Kapherammin, "village of the Ammonites"): A place in the territory of Benjamin (Jos 18:24). It may be identical with Kefr 'Ana, a ruined site about two miles to the Northeast of Bethel.

CHEPHAR-HAAMONI

ke-far-ha-am'-o-ni.

See [CHEPHAR-AMMONI](#) .

CHEPHIRAH

ke-fi'-ra (ha-kephirah; Codex Vaticanus, Kapheira (Jos 9); Codex Alexandrinus has Chepheira, Codex Vaticanus has kai Pheira (Jos 18)): One of the cities of the Hivites who by guile made alliance with Israel (Jos 9:17). It was in the lot of Benjamin (Jos

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18:26), and was reoccupied after the return from Babylon (Ezr 2:25; Ne 7:29). It is represented by the modern Kefireh, to the Southwest of Gibeon, and North of Karyat el-'Anab. It stands on high ground, with many ancient remains.

CHERAN

ke'-ran (keran): A Horite clan-name, occurring in the genealogy of Seir, the Horite (Ge 36:26), and in the parallel list in 1Ch 1:41. Dillmann derives it from kar, "a lamb."

CHERETHITES

ker'-e-thits (kerethim, ha-kerethi; Chelethi "executioners," "life-guardsmen"): A people in South Palestine whose territory bordered upon that of Judah (1Sa 30:14). In 1Sa 30:16 this land is apparently identical with that of the Philistines. In Eze 25:16 the Philistines and the Cherethites are threatened together; while in Zep 2:5 the Cherethites are evidently the dwellers in "the land of the Philistines," "the inhabitants of the seacoast." Septuagint in both Ezekiel and Zephaniah renders the name "Cretans." The translators may have been "guided only by the sound." But Zeus Cretagenes in Gaza suggests a connection with the island of Crete. See, however, **CAPHTOR**. It may be taken as certain that the Cherethites were a Philistine clan. In conjunction with the Pelethites they are frequently named as forming the guard of David (2Sa 8:18, etc.). It was the custom of many ancient monarchs to have a guard of foreign mercenaries.

W. Ewing

CHERISH

cher'-ish (cakhan; thalpo): Cakhan, "to act the friend," "to be useful," is translated "cherish" (1Ki 1:2,4); thalpo, "to warm," "to make warm," "to foster" (Eph 5:29), said of the regard the husband should have for his wife, even

as his own flesh which he "nourisheth and cherisheth, even as Christ also the church," and in 1Th 2:7, of Paul amongst his converts, "as when a nurse cherisheth her own children."

CHERITH, THE BROOK

ke'-rith (nachal kerith; Cheimarrhous Chorrhath): The place where Elijah hid and was miraculously fed, after announcing the drought to Ahab (1Ki 17:3). It is described as being "before," that is "east," of Jordan. It cannot therefore be identified with Wady el-Kelt, to the West of Jericho. The retreat must be sought in some recess of the Gilead uplands with which doubtless Elijah had been familiar in his earlier days.

CHERUB

ke'-rub (kerubh, Cheroub, Charoub): A place in Babylonia from which people whose genealogies had fallen into confusion went up at the return from exile (Ezr 2:59; Ne 7:61); unidentified. In 1 Esdras 5:36 we read "Charaathalan leading them, and Allar,"

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a phrase that seems to have arisen through confusion of the names in the passages cited above.

CHERUBIC, FORMS IN THE CONSTELLATIONS

che-roo' -bik.

See **ASTRONOMY** .

CHERUBIM (1)

cher' -u-bim, cher' -oo-bim (kerubhim, plural of cherub, kerubh): Through the influence of the Septuagint, "cherubim" was used in the earlier English versions, also as a singular, hence, the plural was made to sound "cherubims." The etymology of the word cannot be ascertained.

1. As Guardians of Paradise:

In Ge 3:24 the cherubim are placed by God, after the expulsion of Adam from the garden of Eden, at the east thereof, together with the flaming sword "to keep the way of the tree of life." In their function as guardians of Paradise the cherubim bear an analogy to the winged bulls and lions of Babylonia and Assyria, colossal figures with human faces standing guard at the entrance of temples (and palaces), just as in Egypt the approaches to the sanctuaries are guarded by sphinxes. But the Babylonian colossi go by the name of lamassu, or shedu; no designation at all approaching the Hebrew kerubh has so far been found in the Assyrian language. Nor are thus named the winged figures, half human and half animal, which in Babylonian and Persian art are found on both sides of the "sacred tree." Thus, a Babylonian origin of the Hebrew cherubim is neither proved nor disproved. If we look for further analogies which, of course, do not indicate a borrowing on the part of the Hebrews, we may mention the fabulous griffins (grupes), usually represented as having the heads and wings of

an eagle and the body and hind quarters of a lion; they were believed by the Greeks to inhabit Scythia, and to keep jealous watch over the gold of that country.

2. The Garden as the Abode of the Gods:

If we read between the lines of the Paradise account in Ge (compare Ge 3:8), the garden of Eden, the primeval abode of man, reveals itself as more than that: it was apparently the dwelling-place of God. In the polytheistic story of the creation of the world and early life of man, which, while in several respects analogous (compare Ge 3:22), is devoid of the more spiritual notions of Hebraism, the garden was the abode of the gods who alone had access to the tree of life from the fruit of which they derived their immortality. Adam, before the fall, is conceived as a superhuman being; for while he is forbidden to taste of the fruit of the tree of knowledge, the way to immortality is open to him; for it is only after transgressing the Divine command that he merits death and becomes mortal. The choice of immortal innocence and mortal knowledge lay before him; he elected death with knowledge.

3. The Cherubim as Attendants of the Deity:

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10. In the Tabernacle:

In the Tabernacle, there were two cherubim of solid gold upon the golden slab of the "lid," or "mercy-seat," facing each other, with wings outstretched above, so as to constitute a throne on which the glory of the Lord appeared, and from which He spake (Ex 25:18-22; 37:7-9; Nu 7:89; Heb 9:5). There were also cherubim woven into the texture of the inner curtain of the Tabernacle and the veil (Ex 26:1,31; 36:8,35). There were no cherubim in the temple of Herod, but the walls were painted with figures of them (see Talmud Yoma' 54a). In the times of Josephus no one knew what the Scriptural cherubim looked like (Ant., VIII, iii, 3).

LITERATURE.

Brown, Driver, and Briggs, Hebrew and English Lexicon of the Old Testament, under the word; KAT3, 529 f, and references; commentaries on Genesis and Ezekiel.

Max L. Margolis

CHERUBIM (2)

The cherubic forms in the constellation figures.

See **ASTRONOMY**, sec. II, 8 .

CHESALON

kes'-a-lon (kecalon; Chaslon, Chasalon): One of the cities on the Northern boundary of Judah (Jos 15:10). In the 4th century it was a "very large village." It is now Kesla, 2,087 ft. above sea-level, a small village perched on a mountain ridge to the South of Wady el Humar. See Palestine Exploration Fund, III, 25,

26; Sh XVII.

CHESED

ke'-sed, kes'-ed (kasdim; Chaszad): One of the sons of Nahor and Milcah (Ge 22:22); was probably the father of the Casdim. The early Babylonian form Kasdu appears in Assyrian as Kaldu or Kaldu. English Versions of the Bible follows the Assyrian and Greek style of writing the name and uses Chaldees or Chaldeans instead of Casdim. The Chaldeans dwelt in the lower valley of the Euphrates, at the head of the Persian Gulf. Abram came from Ur of the Chaldees ([Ge 11:28,31; 15:7; Ne 9:7](#)). In Job 1:17 the Casdim are described as invading the land of Uz, the eldest brother of Chesed (Ge 22:21,22). In the days of Nebuchadrezzar the Casdim overran Syria and Palestine and carried the people of Judah in successive deportations into captivity (2Ki 24:1-10; 25:1 ff). In Da 2:2,5 the Casdim are named with the magicians and astrologers as a learned class, skilled in interpretations. Casdim is sometimes used in Hebrew for the land of Chaldea (Eze 23:15 f; 11:24).

John Richard Sampey

CHESIL

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ke'-sil, kes'-il (kecil; A, Chaseir): A town in the extreme South of Judah named with Eltolad, Hormah and Ziklag (Jos 15:30). The name does not occur again. In Jos 19:4 it is replaced by Bethul (Septuagint Baithel), and in 1Ch 4:30 by Bethuel. "Chesil" may have arisen from a misreading of the text.

CHESNUT

ches'-nut.

See [CHESTNUT](#) .

CHEST

chest (ʿaron, genazim; kibotos):

(1) The ark of the covenant in Old Testament is invariably denoted by the word ʿaron, elsewhere rendered the King James Version and the Revised Version (British and American) "chest."

See [ARK](#) .

(2) ʿAron is also the word rendered "coffin" (Ge 50:26: "and he was put in a coffin in E.").

See [COFFIN](#) .

(3) In Kings and Chronicles (2Ki 12:9,10; 2Ch 24:8,10,11) ʿaron stands uniformly for a money chest. It is the "chest" that Jehoiada, the priest, placed in the court "beside the altar" and "bored a hole in the lid of" that the priests might "put therein all the money that was brought into the house of Yahweh" (2Ki 12:9); and "the chest" that King Joash commanded to be made and set "without at the gate of the house of Yahweh" to receive "the tax that Moses the servant of

God laid upon Israel" (2Ch 24:8,10,11). One feature is common to the thing meant in all these applications—the
c. was rectangular in shape, and, most probably in every instance, made of wood.

(4) Josephus (Ant., VI, 1,2) uses the equivalent of the word to denote the "coffer" (1Sa 6:8 ff English Versions), or small chest, in which the princes of Philistia deposited the gold mice.

(5) In New Testament times the "chests" that were provided in the court of the women, in the temple of Herod, to receive the various kinds of money gifts had the exceptional shape of a trumpet (if Sheqalim, vi.5 may be trusted)—wide at the bottom and gradually narrowing toward the top, hence, called shopharoth. It was into these that the Master was watching the multitude casting in their money when He saw the poor widow cast in her two mites (Mr 12:41,42).

(6) In Eze 27:24, where the prophet is giving an inventory of the merchandise of Tyre, another word entirely is used (genazim), and it is rendered in the King James Version and the Revised Version (British and American) "chests" ("chests of rich apparel, bound with cords and made of cedar"). According to Cornill, Davidson, Smend and

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others this rendering is without sufficient support (see Smith, Dictionary of the Bible and commentary in the place cited.).

George B. Eager

CHESTNUT, TREE

ches'-nut.

See [PLANE TREE](#) .

CHESULLOTH

ke-sul'-oth (ha-keculloth; B, Chasaloth, A, Achesaloth): A town on the border of Zebulun (Jos 19:18), the same as Chisloth-tabor (Jos 19:12). It is represented by the modern village Iksal on the northern edge of Esdraelon, circa 3 miles West of Mt. Tabor.

CHETH khath.

See [CHETH](#) .

CHETTIIM

ket'-i-im, ket-i'-im (kittim).

See [KITTIM](#) .

CHEW; CUD

choo, chu, (ma'aleh gerah, literally "bringing up" (American Revised Versions margin), i.e. "chewing the cud," from garar, "to roll," "ruminate"): One of the

marks of cleanliness, in the sense of fitness for food, of a quadruped, given in Le 11:3 and De 14:6, is the chewing of the cud. Among the animals considered clean are therefore included the ox, the sheep, the goat, the hart, the gazelle, the roebuck, the wild goat, the pygarg, the antelope and the chamois. Several of the forbidden animals are expressly named in the passages, e.g. the camel, the rock-badger, the hare and the swine. In addition to the distinctions between clean and unclean animals mentioned in the Bible, the Talmud points out that the clean animals have no upper teeth, that their horns are either forked, or if not forked they are clear of splinters, notched with scales and round, and that certain portions of the meat of clean animals tear lengthwise as well as across. Many theories have been advanced as to the reasons for the distinctions with regard to the chewing of the cud and the cloven hoof. See the Jewish Encyclopedia under the word "Clean." The most obvious is that ruminating animals and animals without claws were apparently cleaner-feeding animals than the others.

Nathan Isaacs

CHEZIB

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ke'-zib.

See [ACHZIB \(1\)](#) .

CHICKEN

chik'-'-n, chik'-in (Anglo-Saxon, cicen or cycen; Latin, Gallus ferrugineus; alektruon, masculine and fem.): A barnyard fowl of any age. The record is to be found in the books of the disciples, but Jesus is responsible for the only direct mention of chickens in the Bible. Mt 23:37, contains this: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Luke's version of the same scene says: "Even as a hen gathereth her own brood under her wings" (Lu 13:34). There is no reference to chickens in the Old Testament sufficiently clear to specify our common domestic bird. The many references to "fatted fowl" in these older records, in accordance with the text and the history of the other nations, were pigeons, guineas, ducks, geese and swans. The importation of peafowl by Solomon is mentioned. The cock and hen are distinctive birds and would have been equally a marvel worth recording had they been introduced at that time. From the history of the bird in other countries it is a safe estimate to place their entrance into Palestine between five and six hundred years BC. That would allow sufficient time for them to increase and spread until they would be well known and common enough to be used effectively in the ministry of Jesus Christ. Every historical fact and indication points to the capture and domestication of the red jungle fowl in Burma. The Chinese records prove that they first secured imported fowl from the West in 1400 BC. Their use for food dated from 1200 to 800 BC, in the Book of Manu, but it was specified that only those that ran wild were to be eaten. From these countries they were imported to Greece and Italy, and from there carried south into Palestine Homer ([?] 10; compare also alektruon, P 602) names a man Cock, alektor, which seems to indicate that he knew the bird. Pindar gives them slight mention; Aristophanes wrote of them as "Persian birds,"

which indicates that they worked their way westward by importation. I cannot find them in the records of Aristotle, but Aristophanes advanced the idea that not the gods, but the birds were rulers of men in ancient times, and compared the comb of the cock with the crown of a king, and pointed out that when he "merely crows at dawn all jump up to their work" (Aves, 489-90). They were common in Italy in the days of Pliny, who was ten years old at the time of the crucifixion of Christ. Pliny gave many rules for raising chickens, proving that much was known of their habits in his time. Yet so credulous was he and so saturated with superstition, that, mixed with his instructions for preserving eggs, brooding and raising chickens, is the statement that on account of the fighting power of the cocks the lions feared them. He wrote that a man named Galerius in the time of the consuls, Lepidus and Catulus, owned a barnyard fowl that spoke. He names Lenius Strabo as the first man to devise a "coupe" to keep fowl in and "cram" them to fatness. He gave the laws governing the use of fowl at table and recorded that in Egypt eggs were hatched in manure beds, which is conclusive proof that birds had been carried across the Mediterranean several centuries previous. The records of Babylon, 600 BC, contain figures undoubtedly intended for cocks, and they were reproduced in marble in Lycia at that time, In all these reproductions the birds have the drooping tail of the wild, and there is no record of the date at which they erected the tail, lifted the head and assumed the upright bearing of today.

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Gene Stratton-Porter

CHIDE

chid: Only in the Old Testament, translating Hebrew ribh, a word which is more frequently rendered "strive." Since in Ge 31:36; Jud 8:1; Ps 103:9, the strife is one of words, it means in these passages, "scold," or "sharply censure," and is applied either to mutinous protests and reproaches of inferiors to a superior, or, as in the last of these passages, to rebukes administered by a superior to inferiors.

CHIDON, THE THRESHING-FLOOR OF

ki'-don, (goren kidhon; Septuagint B, omits; A has Cheilo): The place where Uzza perished because he touched the ark (1Ch 13:9). In 2Sa 6:6 it is called the threshing- floor of Nachon. No name resembling either of these has been discovered.

CHIEF

chef: The English word is in the King James Version of Old Testament the translation of some 17 different Hebrew words, most frequently of ro'sh, "head," sar, "prince," and re'shith, "beginning." The principal changes made by the Revised Version (British and American) are:

(1) Hebrew beth'abh, "house of a father," being recognized as a technical term denoting a subdivision of a tribe, ro'sh is rendered literally "head," when it occurs in connection with this phrase, so that "chief fathers" (Num 31:26) and "chief of the fathers" (Ezr 1:5) become "heads of fathers' houses";

(2) Hebrew naghidh and nasi' are more accurately translated "prince" in such passages as 1Ch 5:2; Nu 3:32;

(3) the misinterpretations which brought about the translation "chief" for 'atsilim, "corners," Isa 41:9, and for ma'aleh, "ascent," in 2Ch 32:33, are corrected.

In the New Testament "chief" is in most of its appearances the translation of Greek protos, "first"; the Revised Version (British and American) reads "first" for the King James Version "chief," "chiefest," in Mt 20:27; Mr 10:44; Ac 16:12. The reading in the latter passage is a difficult one, but the King James Version "Philippi, which is the chief city of that part of Macedonia," seems to imply a political authority which Philippi did not possess; the Revised Version (British and American) "a city of Macedonia, the first of the district." Greek archon, "prince," "ruler," is rendered by the King James Version "chief," by the Revised Version (British and American) "prince," in Lu 11:15; the King James Version "chief Pharisees," the Revised Version (British and American) "rulers of the Pharisees," in Lu 14:1.

The original meaning of "chief" having been weakened, the comparative and superlative were admitted into English, the latter only appearing in the King James Version or the Revised Version: 1Sa 2:29; So 5:10; 2Co 11:5, etc. On "chief of Asia" (Ac 19:31 the King James Version) see [ASIARCH](#).

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F. K. Farr

CHIEF FRIENDS; GOOD MEN

See [CHIEF FRIENDS](#) ; [GOOD, CHIEF](#) ; [CHIEF](#) .

CHIEF MUSICIAN

mu-zish'-an.

See [ASAPH](#) .

CHIEF SEATS

chef sets (protokathedria): It was one of the reproaches urged by our Lord against the scribes and Pharisees that they loved the chief seats in the synagogues (Mt 23:6; Mr 12:39; Lu 11:43; 20:46). These were special seats set in front of the ark containing the Scriptures and of the reader's platform, and facing the congregation. They were specially reserved for those who were held in the highest honor in the congregation. There were seventy-one such seats in the great synagogue of Alexandria, which were occupied by the members of the great Council in that city (see [SYNAGOGUE](#)).

J. Macartney Wilson

CHILD-BEARING

child'-bar-ing: Only in 1Ti 2:15: "She shall be saved through her (m "the") child-bearing" (dia tes teknogonias). The reference is to the calling of woman as wife and mother, as her ordinary lot in life, and to the anxieties, pains and perils of maternity, as the culmination and representation of the penalties woman has incurred because of the Fall (Ge 3:16). "She shall be saved by keeping faithfully

and simply to her allotted sphere as wife and mother" (Dummelow). The preposition *dia* is not used here instrumentally, as though child-bearing were a means of her salvation, but locally, as in 1Co 3:15, "saved so as through fire," where life is saved by rushing through the flames. The explanation by reference to the incarnation, with an appeal to Ga 4:4, favored by Ellicott and others, seems very mechanical.

H. E. Jacobs

CHILD; CHILDREN

child, chil'-dren (ben, "son," yeledh, "child" na'ar, "lad"; teknon, paidion): The Hebrews regarded the presence of children in the family as a mark of Divine favor and greatly to be desired (Ge 15:2; 30:1; 1Sa 1:11,20; Ps 127:3; Lu 1:7,28). The birth of a male child was especially a cause for rejoicing (Ps 128:3, Hebrew); more men, more defenders for the tribe. If there were no sons born to a household, that family or branch became lost. If the wife proved childless, other wife or wives might be added to the family (Ge 16 f). Further, each Jewish mother, at least in later times, hoped that her son might prove to be the Messiah. The custom of Levirate marriage, which was

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(b) children of wisdom (Mt 11:19 the King James Version; Lu 7:35), and these are the ones whose lives are dominated by wisdom. Westcott and Hort, The New Testament in Greek adopted ergon for teknon in Mt 11:19, but this seems to be without any good reason;

(c) children of obedience (1Pe 1:14), and these are the ones who are eager to obey;

(d) children of light (Eph 5:8), and this designates those whose souls are illumined by the light.

(6) Those who are liable to some particular fate. Thus, we have

(a) children of cursing, or those who are exposed to cursing (2Pe 2:14), and

(b) children of wrath or those who are exposed to wrath (Eph 2:3).

(7) Moral likeness or spiritual kinship (Ga 3:7 the King James Version; compare Joh 8:39; "the children of Abraham"). See secs. (3), (4).

A. W. Fortune

CHILDHOOD, GOSPELS OF THE

child'-hood.

See **APOCRYPHAL GOSPEL S.**

CHILDREN OF EDEN

e'-d'-n (bene 'edhen): In 2Ki 19:12; Isa 37:12 "the children of Eden that were in Telassar" are mentioned in connection with "Gozan, and Haran, and Rezep" as having been destroyed by the Assyrians who were before the time of

Sennacherib. The expression, "the children of Eden that were in Telassar," undoubtedly referred to a tribe which inhabited a region of which Telassar was the center. Telassar means "the hill of Asshur" and, according to Schrader, it was a name that might have been given to any place where a temple had been built to Asshur. Inasmuch as Gozan, and Haran, and Rezepth were in Mesopotamia it would seem probable that "the children of Eden that were in Telassar" belonged to the same locality. The "children of Eden" is quite probably to be identified with the Bit 'Adini of the inscriptions and this referred to a district on the middle Euphrates. According to the inscriptions Gozan, Haran, Rezepth, and Bit 'Adini were destroyed by Sennacherib's forefathers, and this is in accord with the account in 2 Kings and Isaiah.

The "Eden" of Eze 27:23 is usually taken as the name of a place in Mesopotamia with which Tyre had commercial relations, and probably belongs to the region of "the children of Eden," discussed above.

Some writers think the "Beth-eden" of Am 1:5 the Revised Version, margin (the American Standard Revised Version "Aven") is to be identified with the Bit 'Adini of

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the inscriptions and hence, with "the children of Eden," but this is doubtful. This was perhaps in Syria in the neighborhood of Damascus.

A. W. Fortune

CHILDREN OF GOD

Introduction: Meaning of Terms

I. OLD TESTAMENT TEACHING

1. Mythological Survivals
2. Created Sonship
3. Israel's Collective Covenant Sonship
4. Individual and Personal Relation
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II. NEW TESTAMENT TEACHING

1. Physical and Limited Sonship Disappears
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3. As Moral Condition, or Ethical Fact

4. As State of Being, or Ontological Fact

(1) Essence of Christ's Sonship

(2) Men's Sonship

5. As Relation to God, or Theological Fact

(1) Eternal Generation

(2) The Work of Grace

Introduction: Meaning of Terms:

Children (Sons and Daughters) of God (bene and benoth 'elohim, literally "sons and daughters of God"; tekna theou, and huioi theou): so the King James Version; but the

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Revised Version (British and American) translates the latter Greek phrase more accurately "sons of God." Tekna contains the idea of origin or descent, but also that of personal relation, and is often used metaphorically of "that intimate and reciprocal relationship formed between men by the bonds of love, friendship, trust, just as between parents and children" (Grimm-Thayer). Huioi, too, conveys the ideas of origin, and of personal relation, but the latter in the fuller form in which it appears in mature age. "The difference between huioi and teknon appears to be that whereas teknon denotes the natural relationship of child to parent, huioi implies in addition to this the recognized status and legal privileges reserved for sons" (Sanday and Headlam, on Ro 8:14). This difference obtains, however, only in a very general sense.

The above phrases denote the relation in which men are conceived to stand to God, either as deriving their being from Him and depending upon Him, or as standing in that personal relation of intimate trust and love toward Him which constitutes the psychological fact of sonship. The exact significance of the expression depends upon the conception of God, and particularly of His Fatherhood, to which it corresponds. It therefore attains to its full significance only in the New Testament, and its meaning in the Old Testament differs considerably, even though it marks stages of development up to the New Testament idea.

I. Old Testament Teaching.

The most primitive form of the idea appears in Ge 6:1-4, where the sons of God by marrying the fair daughters of men become the fathers of the giants.

1. Mythological Survivals:

These were a subordinate order of Divine beings or demi-gods, and the title here may mean no more, although it was probably a survival of an earlier idea of the actual descent of these gods from a higher God. The idea of a heavenly court

where the sons of God come to present themselves before Yahweh is found in quite late literature (Job 1:6; 2:1; 38:7; Ps 29:1; 89:6). In all these cases the phrase implies a certain kinship with God and dependence upon Him on the part of the Divine society around Him. But there is no evidence to show whether the idea of descent of gods from God survived to any extent, nor is there any indication of a very close personal relationship. Satan is unsympathetic, if not hostile. In one obviously polytheistic reference, the term implies a similarity of appearance (Da 3:25). In a secondary sense the titles "gods," and "sons of the Most High" are given to magistrates, as exercising God's authority (Ps 82:6).

2. Created Sonship:

The idea of creation has taken the place of that of procreation in the Old Testament, but without losing the sense of sonship. "Saith Yahweh, the Holy One of Israel, and his Maker: Ask me concerning my sons, and concerning the work of my hands"

(Isa 45:11). Israel acknowledges the absolute sovereignty of God as her Father and Maker (Isa 64:8). Israel's Maker is also her Husband, and by inference the Father of her children (Isa 54:5). Since all Israel has one Father, and one God created her, the tribes owe brotherly conduct to one another (Mal 2:10). Yahweh upbraids His sons and daughters whom He as their Father bought, made and established. "He forsook

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God who made him, and lightly esteemed the Rock of his salvation. Of the Rock

that begat thee thou art unmindful, and hast forgotten God that gave thee birth" (De 32:6,15,18 ff). These passages reveal the transition from the idea of original creation to that of making and establishing Israel as a nation. All things might be described as children of God if creation alone brought it to pass, but Israel stands in a unique relation to God.

3. Israel's Collective Covenant Sonship:

The covenant relation of God with Israel as a nation is the chief form in which man's sonship and God's fatherhood appear in the Old Testament. "Israel is my son, my firstborn" (Ex 4:22); "When Israel was a child, then I loved him, and called my son out of Egypt" (Ho 11:1). And to be children of God involves the obligation to be a holy people (De 14:1,2). But Israel has proved unworthy of her status: "I have brought up children, and they have rebelled against me" (Isa 1:2,4; 30:1,9). Yet He will have pity upon them: "for I am a father to Israel, and Ephraim is my firstborn" (Jer 31:9,20). Israel's unworthiness does not abolish the relation on God's side; she can therefore return to Him again and submit to His will (Isa 63:16; 64:8); and His pity exceeds a mother's love (Isa 49:15). The filial relation of Israel to God is summed up and symbolized in a special way in the Davidic king: "I will be his father, and he shall be my son" (2Sa 7:14 = 1Ch 17:13; compare 1Ch 22:10; 28:6; Ps 2:7).

4. Individual and Personal Relation:

God's fatherhood to collective Israel necessarily tends to develop into a personal relation of father and son between Him and individual members of the nation. The children of Israel, whatever their number, shall be called "the sons of the living God" (Ho 1:10). Yahweh's marriage relation with Israel as a nation made individual Israelites His children (Ho 2:19,20; Jer 3:14,22; compare Isa 50:1; Eze

16:20,21; 23:37), and God's ownership of His children, the individual members of the nation, is asserted (compare Ps 127:3). Chastisement and pity alike God deals forth as Father to His children (De 1:31; 8:5; Ps 103:13), and these are intimate personal relations which can only obtain between individuals.

5. Universalizing the Idea:

In another direction the idea of God as the father of Israel tends to be modified by the inclusion of the Gentiles. The word "first-born" (in Ex 4:22 and Jer 31:9,20) may be only an emphatic form of expressing sonship, or it may already suggest the possibility of the adoption of the Gentiles. If that idea is not present in words, it is an easy and legitimate inference from several passages, that Gentiles would be admitted some day into this among the rest of Israel's privileges (Isa 19:25; 65:1; Zec 14:16).

II. New Testament Teaching.

1. Physical and Limited Sonship Disappears:

As the doctrine of Divine fatherhood attains its full spiritual and moral significance in the New Testament, so does the experience and idea of sonship. All traces of physical descent have disappeared. Paul's quotation from a heathen poet: "For we are also his

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transitions of Pauline and Johannine theology are rather abstract distinctions for thought than actual descriptions of spiritual processes. But Paul and John also contemplate a growth in sonship, "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full- grown man, unto the measure of the stature of the fullness of Christ" (Eph 4:13).

See [SONS OF GOD](#) .

For lit. and further discussion, see special articles on [ADOPTION; GOD ; JESUS CHRIST](#) .

T. Rees

CHILDREN OF ISRAEL

iz'-ra-el (bene yisra'el): A very common term in both the Old Testament and the New Testament, and it refers to the Israelites as the descendants of a common ancestor, Jacob, whose name was changed to Israel (see Ge 32:24-32). It was customary to designate the members of the various tribes as the children of the one from whom the tribe originated (see Nu 1:20-43; Ezr 2:3-61), and it was natural that the people who boasted of Israel as their ancestor should be designated as his children. The first reference to the descendants of Jacob is found in the account of the changing of Jacob's name to Israel, and the purpose is to connect them with the experience in Jacob's life which led to the change in his name: "Therefore the children of Israel eat not the sinew of the hip, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew of the hip." At the time when this was written "the children of Israel" was a phrase that was commonly applied to the Israelites. In 2Ki 17:34 they are called "the children of Jacob," and this occurs in connection with the account of the changing of Jacob's name to Israel and is intended to connect them closely with their father Jacob, who was favored of God.

After a time, it is quite likely that the phrase "children of Israel" lost its peculiar significance and was simply one of the popular terms designating the inhabitants of Palestine, but at first it was intended to connect these people with their ancestor Jacob whose name was changed to Israel. The Jews of the New Testament times connected themselves with Abraham rather than with Jacob (see Joh 8:39; Ro 9:7; Ga 3:7, tekna, or, huioi Abraam).

A. W. Fortune

CHILDREN OF THE BRIDECHAMBER

See [BRIDE-CHAMBER, SONS](#) .

CHILDREN OF THE EAST

est (bene qedhem): A term which in a general way designated the inhabitants of the country East of Palestine The Hebrews thought of their own country as occupying the central place, and of the other parts of the world in relation to this. They spoke of the "queen of the south" (Mt 12:42), and of the "king of the south" (Da 11:5,6). They

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spoke of people coming from "the east and the west" and sitting down with the patriarchs (Mt 8:11).

The term "children of the east" seems to have been applied to the inhabitants of any part of the country East of Palestine. It is stated that Jacob, when he fled from Esau, "came to the land of the children of the east" (Ge 29:1), and the place to which he came was Haran in Mesopotamia. In Jer 49:28 the inhabitants of Kedar are called "the children of the east," and in later Jewish literature, Kedar is identified with the Arabs (see **KEDAR**). Job was designated as "the greatest of all the children of the east" (Job 1:3), and the land of Uz was mentioned as his home (Job 1:1). While it is impossible absolutely to locate the land of Uz, it must have been on the edge of the desert which was East of Palestine. The children of the east seem to have been famous for their wisdom. It is said that "Solomon's wisdom excelled the wisdom of all the children of the east" (1Ki 4:30), and "Wise-men from the east" came to Jerusalem seeking the one that was born king of the Jews (Mt 2:1).

Many of the inhabitants of the east country were regarded as descending from Abraham (see Ge 25:6), and hence, they were related to Israel.

A. W. Fortune

CHILEAB

kil'-e-ab (kil'abh; Dalouia, "restraint of father"): A son of David, born to him at Hebron. His mother was Abigail, whom David married after the death of her husband Nabal, the Carmelite (2Sa 3:3). In the corresponding account (1Ch 3:1) he is called "Daniel," the meaning of which name ("God is my judge") points to its having been given in order to commemorate God's judgment upon Nabal (1Sa 25:39; compare Ge 30:6). Some suppose that he bore both names, but the Septuagint reading here Dalouia (Ch Damniel), and the identity of the last three letters of the Hebrew word "Chileab" with the first three of the following word,

seems to indicate that the text of Samuel is corrupt.

Horace J. Wolf

CHILION

kil'-i-on (kilyon, "pining," "wasting away"): One of the two sons of Elimelech and Naomi, "Mahlon and Chilion, Ephrathites of Bethlehem-judah" (Ru 1:2). With his mother and brother he came into Moab and there both married Moabite women, Orpah being the name of Chilion's wife and Ru that of the wife of Mahlon (Ru 4:9,10). Both died early and Orpah remained in Moab while Ru accompanied Naomi back to Bethlehem. When Boaz married Ru he "bought all that was Elimelech's, and all that was Chilion's, and Mahlon's, of the hand of Naomi" (Ru 4:9).

W. L. Walker

CHILMAD

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kil'-mad (kilmadh; Charman): A city or district mentioned after Sheba and Asshur as supplying merchandise to Tyre (Eze 27:23). By changing "m" into "w" (common in Assytoprian-Babylonian) this has been compared with Kalwadha near Bagdad (G. Smith, Transactions of the Society of Biblical Archaeology, I, 61; Delitzsch, Paradies, 206), but the identification seems improbable. Though regarded as the name of a country in the Septuagint and the Vulgate (Jerome's Latin Bible, 390-405 A. D.) (Charman; Chelmad), there is some doubt whether this view of the word is correct. The Targum substitutes Madhai, "Media," and on this account Mez (Stadt Harran, 24) amends to Kol Madhai, "all Media." The absence of the copula "and" has caused others to further modify the vocalization, and by reading kelimmudh instead of Chilmad, the sense "Asshur was as the apprentice of thy trading" (Qimchi, Hitzig, Cornill) is obtained, but is not satisfactory. Probably both text and translation are susceptible of improvement.

T. G. Pinches

CHIMHAM

kim'-ham (kimham (2Sa 19:37,38) or kimhan (2Sa 19:40) or kemothem (Jer 41:17 Kt.); this reading, however, may probably be safely ignored): One of the sons of Barzillai the Gileadite, who supported David while the latter was in exile in Mahanaim (2Sa 19:37). After the death of Absalom, Barzillai was invited to spend the remainder of his life with the king; but he refused, and sent his son Chimham in his stead. From the mention of "the habitation of Chimham, which is by Beth-lehem" (Jer 41:17 the King James Version), it has been inferred that Chimham received a grant of land from David's patrimony at Bethlehem, which retained his name for at least four centuries. It has been suggested that his name was probably Ahinoam ('achino'am).

Horace J. Wolf

CHIMNEY chim'-ni.

See **HOUSE** ; **CHINNERETH** or **CHINNEROTH**

kin'-e-reth, kin'-e-roth (kinnereth (De 3:17; Jos 19:35, etc.)), (kinaroth; Codex Vaticanus, Kenereth, Codex Alexandrinus, Cheneroth (Jos 11:2)): Taking the order in which the towns are mentioned, this city seems to have lain North of Rakkath (?Tiberias). It may have occupied the site of el-Mejdel, at the Southwest corner of the plain of Gennesaret. From this city the sea took its Old Testament name (Nu 34:11, etc.).

CHIOS

ke'-os, ki'-os (Chios): An island belonging to Turkey in the Aegean Sea, South of Lesbos, and very near the mainland of Asia Minor. Paul's vessel passed it on his last voyage to Jerusalem (Ac 20:15). The channel here is very picturesque. From Luke's expression, "we came the following day over against Chios," it has been conjectured that they were becalmed; more probably it simply means that, because of the dark moon, they lay at anchor for the night on the Asian coast opposite the island (Hastings Dictionary of the Bible, under the word). Herod, when on his way to Agrippa at the

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Pauli, same person (in the Mitteilungen der Geogr. Gesellschaft in Hamburg, 1880-81).

J. E. Harry

CHIRP

cherp (tsaphaph): "Chirp" occurs in the King James Version margin and the Revised Version, margin of Isa 29:4, "Thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper (margin, "chirp") out of the dust." The reference is to "the sounds made by wizards and ventriloquists, who imitated the chirping of the bats which was supposed to proceed from the lower world"; hence, for "peep" of the King James Version in [Isa 8:19](#) we have "chirp"—"wizards, that chirp and that mutter."

Figurative: We have also in Isa 10:14 the Revised Version (British and American), in a figurative allusion to young birds, "chirped" instead of "peeped."

See [CHATTER](#) .

W. L. Walker

CHISLEU; CHISLEV

kis'-lu, kis'-lev.

See [KISLEV](#) .

CHISLON

kis'-lon, kiz'-lon (kiclou, "strength"): A prince of Benjamin, the father of Elidad (Nu 34:21).

CHISLOTH-TABOR

kis-loth-ta'-bor, kiz'-loth.

See [CHESULLOTH](#) .

CHITLISH

kit'-lish (kithlish, "separation"; the King James Version Kithlish, the English Revised Version "Chithlish," kith'lish): An unidentified town named with Lahman and Gederoth in the Shephelah of Judah (Jos 15:40).

CHITTIM

kit'-im.

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See [KITTIM](#) .

CHIUN (1)

ki'-un: Thus Hebrew kiyun, is transliterated in Am 5:26 the King James Version. The vowels represent an assimilation to some such word as shiqquts, "detestable thing," or gillul, "idol" (properly "a filthy thing"), in consonance with the well-known habit of the punctuators (compare molekh, Molech with the vowels of bosheth, "shame"). The Syriac version has preserved the correct vocalization; apparently also the Septuagint, albeit the consonants have suffered corruption (so particularly in the Greek manuscripts of Ac 7:43). There can be no doubt that we should vocalize kewan = the Assyrian Kai(a)-wanu = Kaiamanu by which at least in late Babylonian Saturn was indicated. The passage in Amos refers to the Saturn worship which appears to have been in vogue in the prophet's days. The Israelites shall carry with them into exile the images of their gods (render with the margin of the Revised Version (British and American): "Yea, ye shall take up," etc.). The received vocalization is as old as Aquila and Symmachus. Max L. Margolis

CHIUN (2)

ki'-un (Am 5:26 the King James Version): Called in Ac 7:43 "Rephan" (Rhemphan) the planet Saturn.

See [ASTROLOGY](#) .

CHLOE

klo'-e (Chloe, "a tender shoot"): A woman, presumably a Christian, mentioned only in 1Co 1:11. She was a resident either of Corinth or of Ephesus. Paul had been informed by some of her household, probably Christian slaves, of the dissensions in the church at Corinth. Nothing more is known of her.

CHOPA; CHOBAI

ko'-ba, ko'-ba-i (Choba, Judith 4:4; Chobai, 15:4 f): A place named along with Jericho, Asora, and the valley of Salem (Judith 4:4; 15:4 f). Reland's (Pal, 721) suggestion of Choabis, which the Peutinger Tables give as 12 Roman miles from Scythopolis, seems probable. It may be identical with el-Mekhubby, about 11 miles from Beisan (Scythepolis), and 3 miles from Tubas.

CHOENIX

ke'-niks (choenix): A Greek dry measure, almost equal to one quart. Mentioned in the New Testament only in Re 6:6, where the Revised Version, margin would read "choenix" instead of the indefinite translation "measure." The verse is then obviously a threat of famine.

CHOICE

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chois.

See **CHOOSE** ; **WILL** .

CHOK

chok (pnigo, and its compounds): Is used in its primary sense of "to strangle," or "to suffocate," in describing the fate of the swine (Lu 8:33 the King James Version). The Revised Version (British and American) has "drowned," but "choked" is the correct rendering of the Greek word.

Figurative: It is used in the sense of "to strangle" "smother," "suffocate," as if by depriving of breath, in describing the fate of the young grain growing in the midst of thorns (Mt 13:7). The figurative is carried a little farther still in describing the way the word, planted in the heart, is overcome by the care of the world, and the deceitfulness of riches (Mt 13:22).

A. W. Fortune

CHOLA

ko'-la (Chola; the King James Version, Cola): This name occurs only with that of Chobai (see CHOBA) in Judith 15:4. It may be identical with the modern Ka'un, between el-Mekhubby and Beisan.

CHOLER

kol'-er: Lit. "bile," is used in the sense of a disease (cholera) (Sirach 31:20; 37:30), and in the sense of bitter anger (marar) (Da 8:7; 11:11 English Versions of the Bible, the American Standard Revised Version "anger").

CHOOSE; CHOSEN

chooz, cho'-z'-n (bachar, qabhal, bara', barah; ek-lego):

I. IN THE OLD TESTAMENT

1. Human Choice
2. God Chooses King of Israel
3. God Chooses Jerusalem
4. Election of Israel
5. Yahweh's Grace

(1) An Act of Sovereignty

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(2) For Mankind's Sake

II. IN THE NEW TESTAMENT

1. Various Meanings

2. Of God's Free Grace

3. Ultimate Antinomies

4. Election Corresponds to Experience

The words denote an act of comparison of two or more objects or persons, the preference and selection of one, or of a few out of a larger number for a certain purpose, function, position or privilege.

I. In the Old Testament.

1. Human Choice:

For *bachar* and its derivatives: men choosing wives (Ge 6:2); Lot choosing the cities of the Plain (Ge 13:11); often of kings and generals choosing soldiers for their prowess (e.g. Ex 17:9; Jos 8:3; 1Sa 13:2; 2Sa 10:9; 17:1). The word *bachar* is often used for "young men," as being choice, in the prime of manhood. The most important uses of *bachar* are these: of Israel choosing a king (1Sa 8:18; 12:13); of moral and religious choice: choosing Yahweh as God (Jos 24:15,22), or other gods (Jud 5:8; 10:14); the way of truth (Ps 119:30); to refuse the evil and choose the good (Isa 7:15,16); compare David's choice of evils (2Sa 24:12).

2. God Chooses King of Israel:

A leading idea is that of God choosing Moses as leader (Nu 16:5,7; 17:5); the Levites to the priesthood (1Sa 2:28; 2Ch 29:11); Saul as king (1Sa 10:24), David

(2Sa 6:21; 1Ki 11:34), Solomon (1Ch 28:5). All this follows from theocratic idea that God rules personally over Israel as His chosen people.

3. God Chooses Jerusalem:

A more important, but still subsidiary, idea is that of Yahweh choosing Jerusalem as the place of His habitation and worship (De 12:5; 20 other times, Jos 9:27; 1Ki 8:44,48; Ps 132:13; Zec 1:17; 2:12; 3:2). This was the ruling idea of Josiah's reformation which was instrumental in putting down polytheistic ideas and idolatrous practices in Israel, and was therefore an important factor in the development of Hebrew monotheism; but it was an idea that Hebrew monotheism had to transcend and reject to attain its full growth. "The hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father" (Joh 4:21).

4. Election of Israel:

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Coordinate with the idea of God choosing Israel runs the complementary idea that Israel should prove faithful to the covenant, and worthy of the choice. God has chosen her, not for any merit in her, but of His free grace, and according to His purpose of salvation, but if Israel fails to respond by faithful conduct, fitting her to be His servant and messenger, He may and will cast her off, or such portion of her as proves unworthy. See Oehler, *Old Testament Theology*, I, 256 ff, 287 f.

Three other Hebrew words expressing choice in minor matters are: qabhal, for David's choice of evils (1Ch 21:11); bara', to mark out a place (Eze 21:19), to select singers and porters for the temple (1Ch 9:22; 16:41); barah, to choose a man to represent Israel against Goliath (1Sa 17:8).

II. In the New Testament.

1. Various Meanings:

The whole conception of God, of His relation to Israel, and of His action in history indicated above, constituted the religious heritage of Jesus Christ and His disciples. The national consciousness had to a considerable extent given place to that of the individual; and salvation extended beyond the present life into a state of blessedness in a future world. But the central ideas remain, and are only modified in the New Testament in so far as Jesus Christ becomes the Mediator and Agent of God's sovereign grace. Eklego and its derivatives are the words that generally express the idea in the New Testament. They are used

(1) of the general idea of selecting one out of many (Lu 14:7);

(2) of choosing men for a particular purpose, e.g. of the church choosing the seven (Ac 6:5); of the choice of delegates from the Council of Jerusalem (Ac 15:22,25; compare 2Co 8:19), cheirotoneo; choose by vote (the Revised Version (British and American) "appoint") (compare Ac 10:41), procheirotoneo;

(3) of moral choice (Mr 13:20): "Mary hath chosen the good part" (Lu 10:42);

(4) of Christ as the chosen Messiah of God (Lu 23:35; 1Pe 2:4 the King James Version);

(5) of Christ choosing His apostles (Lu 6:13; Joh 6:70; 13:18; 15:16,19; Ac 1:2,24); Paul (Ac 9:15; compare Ac 22:14 the King James Version), procheirizomai; Rufus (Ro 16:13); and Paul chose Silas (Ac 15:40), epilego;

(6) of God

(a) choosing Israel (Ac 13:17; compare Ro 9:11),

(b) choosing the Christian church as the new Israel (1Pe 2:9 the King James Version),

(c) choosing the members of the church from among the poor (Jas 2:5), the foolish, weak and despised (1Co 1:27-28),

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(2) How can God be just, if a few are chosen and many are left? And

(3) How can man be free if his moral character proceeds out of God's sovereign grace? It is certain that if God chose all or left all He would be neither just nor gracious, nor would man have any vestige of freedom.

4. Election Corresponds to Experience:

The doctrine describes accurately (a) the moral fact, that some accept salvation and others reject it; (b) the religious fact that God's sovereign and unconditional love is the beginning and cause of salvation. The meeting-point of the action of grace, and of man's liberty as a moral and responsible being, it does not define. Nor has the category as yet been discovered wherewith to construe and coordinate these two facts of religious experience together, although it is a fact known in every Christian experience that where God is most sovereign, man is most free.

For other passages, and the whole idea in the New Testament, see **ELECTION** .

T. Rees

CHOP

(paras):

Figurative: This word, meaning "to cut in pieces," "to distribute," often translated "spread," is rendered "chop" in Mic 3:3, they "chop them in pieces, as for the pot," figuratively for the destruction of God's people through the cruel exactions of their rulers.

CHORASHAN

kor-ash'-an, ko-ra'-shan.

See [COR-ASHAN](#) .

CHORAZIN

ko-ra'-zin (Chorazin, Mt 11:21; Chorazin, Lu 10:13; Westcott and Hort, The New Testament in Greek Chorazein): A city whose name appears only in the woe pronounced against it by Christ (Mt 11:21; Lu 10:13). Its appearance there, however, shows that it must have been a place of some importance, and highly privileged by the ministry of Jesus. It was already deserted in the time of Eusebius, who places it 2 miles from Capernaum (Onomasticon, under the word). We can hardly doubt that it is represented by the extensive ruins of Kerazeh, on the heights to the north of Tell Chum. It is utterly desolate: a few carved stones being seen among the heaps. There are traces of a Roman road which connected the ancient city with the great highway between north and south which touched the lake shore at Khan Minyeh. W. Ewing

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CHORBE kor'-be (Chorbe; the King James Version Corbe): Head of a family which returned with Zerubbabel (1 Esdras 5:12). The name apparently corresponds to Zaccai in Ezr 2:9 and Ne 7:14.

CHOSAMAEUS

kos-a-me'-us (A, Simon Chosamaios; B, Chosamaos): Occurs in 1 Esdras 9:32 as the name of one of the sons of Annas. But in the parallel passage (Ezr 10:31) the name is simply Shimeon followed by "Benjamin, Malluch, Shemariah," which are omitted in 1 Esdras. The Septuagint of Ezr 10:31 has Semeon, followed by the three omitted names. The difference may have arisen from a mistake of a copyist, or from the use of an imperfect MS.

CHOSEN

cho'-z'-n.

See [CHOOSE](#) .

CHOZEBA

ko-ze'-ba (kozebha', "deceitful"): Same as [ACHZIB](#) and [CHEZIB](#) (which see).

CHRIST AS KING, PRIEST, PROPHET

See under several titles; also [CHRIST, OFFICES OF](#) .

CHRIST, HUMANITY OF

See [CHRIST, HUMANITY OF](#) .

CHRIST, INTERCESSION OF

See [INTERCESSION OF CHRIST](#) .

CHRIST, JESUS

See [JESUS CHRIST](#) .

CHRIST, OFFICES OF

of' -is-is.

General Titles of our Lord

I. CHRIST'S MEDIATION EXPRESSED IN THE SPECIFIC OFFICES

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Historical Review of the Theory

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The Failure of the Offices to Secure Their Desired Ends

III. THE PROPHET

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2. Christ as Prophet in His Church

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1. Judaic Priesthood
2. Sacrificial Relations of Christ in the Gospels
3. Christ's Ethical Teaching Affected by Sacrificial Ideas
4. Mutual Confirmations of the Synoptics
5. The Dual Outgrowth of Sacrifice, the Victim and Sacrificer
6. Christ's Priesthood in the Apostolic Ministry and Epistles
7. The Crowning Testimony of the Epistle to the Hebrews
8. Christ's Relation to Sin Expressed in Sacrificial Terms

VI. CHRIST'S KINGLY OFFICE

The Breakdown of the Secular Monarchy

VII. THE MESSIANIC BASIS OF THE THREEFOLD OFFICE OF THE LORD

LITERATURE

General Titles of our Lord:

This term has been used by theologians to describe the various characters of our Lord's redemptive work. Many appellative and metaphorical titles are found in Scripture for Christ, designative of His Divine and human natures and His work: God (Joh 20:28); Lord (Mt 22:43,14); Word (Joh 1:1,14); Son of God (Mt 3:17; Lu 1:35;

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sovereign authority and Providential direction which concerns the practical life of the race.

II. The Threefold Office in the Old Testament.

From the close relation which Jesus in both His person and work bore to the Old Testament dispensation, it is natural to turn to the preparatory history of the early Scriptures for the first notes of these mediatorial offices. That the development of the Jewish people and system ever moved toward Christ as an end and fulfillment is universally acknowledged. The vague and indeterminate conditions of both the religious and national life of Israel manifest a definite movement toward a clearer apprehension of man's relationship to God. Nothing is more clear in Israel's history than the gradual evolution of official service both of church and state, as expressed in the persons and duties of the prophet, the priest and the king. The early patriarch contained in himself the threefold dignity, and discharged the threefold duty. As the family became tribal, and the tribe national, these duties were divided. The order of the household was lost for a while in the chaos of the larger and less homogeneous society. The domestic altar was multiplied in many "high places." Professional interpreters of more or less religious value began to be seers, and here and there, prophets. The leadership of the people was occasional, ephemeral and uncertain. But the men of Divine calling appeared from time to time; the foundation work of Moses was built on; the regular order of the worship of Yahweh, notwithstanding many lapses, steadily prevailed. Samuel gave dignity to his post as judge, and he again beheld the open vision of the Lord; he offered the appointed sacrifices; he established the kingly office; and although he was not permitted to see the family of David on the throne, like Moses he beheld afar off the promised land of a Divinely appointed kingdom. With the accession of the Davidic house, the three orders of God's service were completely developed. The king was seated on the throne, the priest was ministering at the one altar of the nation, the prophet with the Divine message was ever at hand to teach, to guide and to rebuke.

The Failure of the Offices to Secure Their Desired Ends:

Notwithstanding this growth of the special institutions—prophet, priest and king—the religious and national condition was by no means satisfactory. The kingdom was divided; external foes threatened the existence of the nation; idolatry was not extinguished, and the prophets who were true to Yahweh were compelled to warn and rebuke the sins of the rulers and the people, and even to testify against the priests for their unfaithfulness to the truth and purity of the religion which they professed. The best hopes of Israel and the Divine promises seem thus to be contradicted by the constant failure of the people to realize their best ideals. Hence, slowly arose a vague expectation of reform. The idea of the better condition which was coming grew ever more distinct, and settled down at length to Israel's Messianic hope, expressed in various forms, finally converging to the looking for of one who should in some mysterious way gather into himself the ideas which belonged especially to the three great offices.

III. The Prophet.

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In this article we are concerned only with the offices as they tend to their fulfillment in Christ. For the more general treatment of each office, reference must be made to the special articles.

The Forecast of the True Prophet:

The first appearance of the idea of the special prophet of Yahweh is in De 18:15. Moses had been sent by the people to hear the Lord's words on their behalf (Ex 20:19; De 5:27); and this incident in the later passage of De 18:15-22 is connected with the promise of a prophet, while at the same time reference is made to the general fact of prophecy and the conditions of its validity and acceptance. Here we find the germ of the expectation of the Prophet, which occupied so large a place in the mind of Israel. In the act of the people sending Moses to receive the word, and Yahweh's promise to send a prophet whom they would accept, we see also the suggestion of a distinction between the first dispensation and the latter. The Divine promise was to the effect that what was given by Moses God would consummate in a prophetic revelation through a person. The conception of this personality is found in the second part of Isa (40-66). Isaiah's mission was vain, Isa 49:4, but the coming one shall prevail, 49-53 (passim). But the success of this servant of Yahweh was not to be only as a prophet, but by taking on himself the penalty of sin (Isa 53:5), and by being made an offering for sin; and as Mighty Victor triumphing over all foes (Isa 53:10-12), the dignities of whose kingship are set forth in various parts of the prophetic writings. Thus the general effect of the course of the earlier revelation may be summed up in this prophetic ministry with which has been combined a priestly and a royal character. It was an ever-advancing manifestation of the nature and will of God, delivered by inspired men who spake at sundry times and in divers manners, but whose message was perfected and extended by Jesus Christ (Heb 1:1), who thus became the Prophet of the Lord.

IV. Christ the Prophet.

Christ's ministry illustrates the prophetic office in the most extensive and exalted sense of the term. He was designed and appointed by the Father (Isa 61:1,2; compare Lu 4:16-21; Mt 17:5). In 1Co 1:30, Christ is declared to be made to us wisdom. His intimate knowledge of God (Joh 1:18; Mt 11:27; Joh 16:15), the qualities of His teaching dependent upon His nature, both Divine and human (Joh 3:34); His authority (Joh 1:9,17,18; Lu 4:18-21); His knowledge of God (Mr 12:29; Joh 4:24; Mt 11:25; Joh 17:11,25; Mt 18:35)—these all peculiarly fitted Christ to be the Revealer of God. Besides His doctrine of God, His ministry included the truth concerning Himself, His nature, claims, mission, the doctrine of the Holy Spirit, and the religious life of man. He taught as none other the foundation of religion, the facts on which it was based, the essence of Divine service, the nature of sin, the grace of God, the means of atonement, the laws of the kingdom of God and the future state. By the acknowledgment of even those who have denied His Divine nature and redemptive work, He has been recognized as the Supreme Moral Teacher of the world. His claim to be the Prophet is seen in that He is the source of the ever-extending revelation of the eternal. His own words and works He declared were only part of the fuller knowledge which would be furnished by the system which He established ([Lu 9:45; 18:34; Joh 12:16; 14:26; 15:26; 16:12,13,14](#)).

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1. Christ's Manner of Teaching:

How remarkable was His method of teaching! Parable, proverb, absolute affirmation, suggestion, allusion to simple objects, practical life—these all made His teaching powerful, easily understood, living; sometimes His action was His word—and all with a commanding dignity and gracious winsomeness, that was felt by His hearers and has ever been recognized (Mt 7:29). So perfect and exalted was the teaching of Jesus that many have supposed that revelation ceased with Him, and the immediate followers whom He especially inspired to be His witnesses and interpreters. Certainly in Him the prophetic ministry culminated.

2. Christ as Prophet in His Church:

An important aspect of Christ's prophetic office is that of His relation to the church as the source, through the instrumentality of His Spirit, of ever-enlarging knowledge of Divine truth which it has been able to gain. This is the real significance of the claim which some churches make to be the custodians and interpreters of the tradition of faith, with which has also gone theory of development—not as a human act but as a ministration of the Lord through His Spirit, which is granted to the church. Even those who hold that all Divine truth is to be found in the sacred Scriptures have yet maintained that God has much truth still to bring out of His word by the leading and direction of the Spirit of Jesus. The Scripture itself declares that Christ was the light which lighteth every man that cometh into the world (Joh 1:9). He Himself promised that the Spirit which He would give would guide His followers into all truth (Joh 16:13). The apostles claimed to receive their teaching and direction of the church from the Lord (1Co 11:23). The testimony of Jesus is definitely declared to be the spirit of prophecy (Re 19:10). Indeed, all the apostolic writings in almost every line affirm that what they teach is received from the Spirit, who is the Spirit of the Lord.

V. The Priesthood of Christ.

1. Judaic Priesthood:

For the history of the development of the priesthood of Israel on which our Lord's High-Priesthood is ideally based, reference must be made to the article especially dealing of with that subject. The bearings of that institution upon the work of Jesus as Redeemer alone fall under this section. Judaism like all religions developed an extensive system priestly service. As the moral sense of the people enlarged and became more distinct, the original simplicity of sacrifice, especially as a commensal act, in which the unity of the celebrants with each other and with God was expressed, was expanded into acts regularly performed by officials, in which worship, thanksgiving, covenant and priestly expiation and atonement were clearly and definitely expressed. The progress of sacrifice may be seen in the history of the Old Testament from Cain and Abel's (Ge 4:3,4), Noah's (Ge 8:20), Abraham's covenant (Ge 15:9-18), etc., to the elaborate services of the Mosaic ritual set forth in Lev, the full development of which is found only in the later days of Israel. When Christ appeared, the entire sacerdotal system had become incorporated in the mind, customs and language of the people. They had learned more or less distinctly the truth of man's relation to God in its natural character, and especially in that aspect where man by his sin had separated himself from God and laid himself open to the penalty of law.

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8. Christ's Relation to Sin Expressed in Sacrificial Terms:

This review of the Scripture teaching on priesthood clearly indicates the development of thought which led to the affirmation of our Lord's priestly office. He came to put away sin. The doctrine of sin was intimately associated with the priestly service of the temple. The sacrifices were in some cases sin offerings, and in these there ever appeared, by the function of the blood which is the life, the fatal loss of life by sin, the punishment of which was the withdrawal of the Divine gift of life. The life was always in the sacrifice reserved for God. It was natural therefore when Christ appeared that His work in taking away sin should have been interpreted in the light of sacrificial thought. We find the idea steadily developed in the New Testament. He was the sacrifice, the Lamb of God. The question as to who offered the sacrifice was answered—Himself. Then He became in the conception of apostolic teaching, especially emphasized in the Epistle to the He, the priest as well as the sacrifice. This was at length completely defined in theology of the church, and has generally been accepted as setting forth an important aspect of our Lord's redemptive work.

VI. Christ's Kingly Office.

The Breakdown of the Secular Monarchy:

The association of rule with the redemption of mankind was early found in Divine revelation. It is in the Protevangelium of Ge 3:15; the covenant with Abraham contains it (Ge 22:17,18); the blessing of Jacob reflects it (Ge 49:10). After the successive attempts to establish a visible and earthly monarchy, its settlement in the family of David was associated with Divine premonitions of continued and gracious royalty (2Sa 7:18-29; 23:1-7; Psalms 2; 45; 72; 110). The failure of the earthly monarchy and the fatal experiences of the kingdom turned the thought of the devout, especially guided by prophetic testimony, to a coming king who should restore the glory of the Davidic house and the people of Israel. Here and there the conception appears of the more extended reign of the Coming

One, and the royal authority finds a growing place in the prophetic Scriptures (Isa 2:1-4; 9:6,7; 11:1-10; 42:1-4; 52:13-15; 53:12; 60:1ff; Jer 23:5,6; 30:18-24; Da 2:44; 7:9-14,27; Mic 5:1-4; Zec 3). The postexilic conception of the king became one of the supreme and most active ideas in the Jewish mind. The reign of the Messiah was to be earthly, and all nations were to be subject to the Jew. The Jews of Palestine seem to have retained the more patriotic and the more material form of the idea (see 1 Macc 14:41), while the Egyptian and dispersed Jews began to regard the more spiritual character of the coming Messiah. References to the future blessedness of Israel under the restored royalty do not appear so largely in the Apocrypha writings which it must be remembered reflect chiefly their Egyptian-Jewish sources. Still there are some passages of interest (Baruch 4:21- 5; Tobit 13; Ecclesiasticus 35:18,19; 36:11-16; 47:11,22). In the New Testament we have references to the strong expectation of the restored royalty and kingdom (Joh 1:49; 6:15; 12:12-15; Ac 1:6). Christ's kingship was speedily recognized by those who saw His works of power, and acknowledged His authority. He Himself clearly claimed this authority (Mt 22:43-45; Joh 18:36,37). It was however not a kingdom based upon material and external power and rule, but on the foundation of truth and righteousness. The Kingdom of Heaven or of God is familiar to every reader of the words of Jesus. It was thus He described the new order which He had come to establish, of which He was to be the Lord and Administrator; not an earthly dominion

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God who taketh away the sins of the world. He thus completed the threefold ministry of the Messiah as the Prophet who reveals, the Priest who offers and intercedes, the King who rules. In Him the offices are commingled. He rules by His sacrifice and His teaching; He reveals by His Kingship and His offering. The offices spring from both His person and His work, and are united in the final issue of the salvation of the world.

See also [EXALTATION OF CHRIST ; INTERCESSION OF CHRIST](#) .

LITERATURE.

Euseb., HE, I, 3; Aug., De civ. Dei, x. 6; Catech. Council of Trent; Calvin, Instit., II, 15; Heidelb. Catech. Ans. 31 and Reformed Liturg; Thanksgiving aft. Inft. Bapt.; J. Gerhard, Loci Theolog; Spener, Catechism.; Ernesti, De officio Christi triplici; Knapp, Theology, section 107; Ebrard, Herzog Realencyc., under the word Further discussion is found in the standard theologies, as Pye Smith, First Lines, and Scrip. Teatim. to the Messiah; Hodge, Shedd, Weiss, Biblical Theol. of the New Testament, Van Oosterzee, Christian Dogmatics. See also Higginson, Ecce Messias; Moule's brief but suggestive statement in Outlines of Christian Doctrine; Ritschl, A Critical History of the Christian Doctrine of Justification and Reconciliation, especially Introduction; Dorner, The Development of the Doctrine of the Person of Christ.

L. D. Bevan

CHRIST, PERSON OF

See [PERSON OF CHRIST](#) .

CHRIST, TEMPTATION OF

See [TEMPTATION OF CHRIST](#) .

CHRIST, THE EXALTATION OF

egz-ol-ta'-shun:

I. THE RESURRECTION

1. Its Glorification of Christ
2. Resurrection Body—Identity, Change, Present Locality
3. The Agent of the Resurrection

II. ASCENSION OF OUR LORD

1. Its Actuality
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3. Lutheran Doctrine
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1. Reality
2. Judgment

This term is given to that condition of blessedness, glory and dominion into which our Lord entered after the completion of His earthly career of humiliation and suffering, and which is to be regarded as the reward of His meritorious obedience, and the issue of His victorious struggle, and at the same time the means of His prosecution and completion of His work as Redeemer and Saviour of the world. The classic passage of Scripture, rich in suggestion, and the source of much controversy in the development of Christian theology, is Php 2:5-11. The word "exalted" of Php 2:9, *huperupsoo*, occurs only in this place in the New Testament and, like its Latin representative, is limited to ecclesiastical use. Compare Ro 14:9; Eph 1:19-23; 1Pe 3:21,22.

Christ's Exaltation includes His Resurrection, Ascension, Session at the right hand of God, and Advent as Judge and Consummator of the world's redemption.

I. The Resurrection.

1. Its Glorification of Christ:

The historic place and validity of this event will be found under other heads; our concern is with the event as it relates to the glorification of our Lord.

- (1) It revealed His power over death.
- (2) It confirms all His claims to Divine Sonship.
- (3) It attests His acceptance and that of His work by God.
- (4) It crowns the process of the redemption of the world.
- (5) It forms the beginning of that new creation which is life eternal, and over which death can have no power.

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(6) It is the entrance of the Son of God into the power and glory of the New Kingdom, or the restored Kingdom of the Sovereign Ruler of the Universe.

The following Scriptures among many others may be consulted: Re 1:18; Ac 2:24; Ro 1:4; 1Co 15:20; Joh 5:25; Ro 4:25; Ro 6:4,5; Col 2:12; Php 3:10; Ro 6:9.

2. Resurrection Body—Identity, Change, Present Locality:

An interesting and important question arises in connection with Christ's exaltation, relating to the nature of the body of the risen Lord. It was clearly identical with that of His natural life. It was recognized by the marks which were upon it: Lu 24:39,40; Joh 20:24-29. It received food: Lu 24:43 (compare Lu 24:30; Joh 21:12,13; Ac 10:41). Nevertheless it was changed. After the resurrection, it was not at once recognized: [Joh 20:15](#); [21:7](#); [Lu 24:31](#) . It appeared under apparently new conditions of relation to material substance: Joh 20:19; Lu 24:36. It suddenly became visible, and as suddenly vanished. These facts suggest what reverently may be surmised as to its exalted condition. The apostle's declaration as to the resurrection-body of the redeemed furnishes some hints: 1Co 15:35-49; compare Php 3:21. We may cautiously, from the history of the resurrection and the Pauline doctrine, conclude, that our Lord still possesses a human body. It is of material substance, with new properties. It occupies space. It was seen by Paul, by Stephen, by the seer of the Apocalypse. It is glorious, incorruptible, spiritual.

3. The Agent of the Resurrection:

By whom was the resurrection effected? It is referred by some Scriptures to God. See Ps 16:10 (compare Ac 2:27,31); and the distinct affirmation by Peter (Ac 2:32). Paul declares that Christ was "raised through the glory of the Father" (Ro 6:4). In Eph 1:19,20, it was the mighty power of God which was wrought in Christ "when he

raised him from the dead." Elsewhere it is ascribed to Christ Himself. He declared: "Destroy this temple, and in three days I will raise it up" (Joh 2:19). In Joh 10:17,18, our Lord declares: "I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." The efficient agent is said, according to the generally received reading of Ro 8:2, to have been the Spirit of God, and thus the resurrection is referred to each person of the Godhead. The doctrine of the Lutheran church refers the act to the human power of the Lord Himself, which by incarnation had been endowed with attributes of Deity. This view consists with their teaching of the omnipresence of the body of Jesus (see below on the section "Ascension").

II. The Ascension of our Lord.

1. Its Actuality:

The exaltation of Christ consisted further in His ascension. Some have held that the resurrection and ascension of Jesus ought to be regarded as aspects of the same event. But Mary saw the risen Lord, though she was forbidden to touch Him, for "I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend," etc. (Joh 20:17). This, compared with the invitation to Thomas to touch Him, eight days later, suggests something in the ascension added to that which the resurrection

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salvation was to be secured to each believer and promulgated throughout the world, as declared by Himself (Joh 16:7). Finally, the ascension was that physical departure of the Lord to the place which He was to prepare for His people (Joh 14:2,3). The resurrection was this completion of the objective conditions of redemption. The ascension was the initial step in the carrying out of redemptive work in the final salvation of mankind.

III. Exaltation Completed at the Right Hand of God.

1. Its Significance:

The term "the right hand of God" is Scriptural (Ac 7:55,56; Ro 8:34; Eph 1:20; Heb 1:3; 10:12; 12:2; 1Pe 3:22) and expresses the final step in the Lord's exaltation. Care must be taken in the use of the expression. It is a figure to express the association of Christ with God in glory and power. It must not be employed as by Luther to denote the relation of the body of Christ to space, neither must it be limited to the Divine nature of the Logos reinstated in the conditions laid aside in incarnation. Christ thus glorified is the God-man, theanthropic person, Divine and human.

2. Its Essential Necessity:

This exaltation is based upon the essential glory of the Son of God, who "being the brightness of his glory and the express image of his person sat down on the right

hand" (Heb 1:3 the King James Version). It is the claim which the Lord makes for Himself in His prayer (Joh 17:4,5), and is thus specifically declared in Php 2:6-11: "God highly exalted Him." But in His glory Christ received the power universal and Divine. In Eph 1:20-22 His supreme dignity and power are affirmed "far above

every name," "all things under His feet" (compare Heb 2:8; 1Co 15:27; 1Pe 3:22).

Christ at the "right hand of God" is the highly suggestive picture of His universal dominion asserted by Himself (Mt 28:18): "All authority hath been given unto me in heaven and on earth." It is vain to speculate upon the relation of Christ's nature in this exalted state. We cannot distinguish between the human and Divine. We can only believe in, and trust and submit to the One Glorified Person who thus administers the kingdom in perfect harmony with its Divine laws in all the ages, and His own revelation of the will of God, as given to man in His own earthly career: pitiful, tender, serving, helping, restoring, saving, triumphant. The exaltation is for His mediatorial and finally saving work. He is the Head of His church; He is the Lord of angels and men; He is the Master of the ages.

IV. The Second Advent.

The exaltation of Christ is to be completed by His coming again at the close of the dispensation, to complete His redemptive work and judge the world, and so to establish the final Kingdom of God. This belief has found a place in all the ecumenical symbols. Theology has ever included it in its eschatology. It is clear that the apostles and the early church expected the second coming of the Lord as an immediate event, the significance of which, and especially the effect of the nonfulfillment of which expectation, does not fall within the province of this article to consider. The various theories of the Parousia, the different ideas as to the time and the form of the second Advent, do not concern its relation to the exaltation of the

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Lord. Whenever and however He may return; whether He is ever coming to the church and to the world, His visible or His spiritual presence, do not affect the fact that He has been exalted to the position of ultimate Lord and final judge of men. We may therefore define this crowning condition of exaltation as:

1. Reality:

An advent, real, personal and visible. We must guard against the extremes of limiting this advent on the one side to a final particular event, on the other to those critical and catastrophic movements in world history which have led to the extension of God's kingdom and a virtual judgment of men. The Lord is ever coming, and also He will return. See Ac 1:11; Lu 17:24; Mt 24:30; 25:31; Lu 19:12; Mt 13:40,41,49; Lu 18:8; Joh 5:28,29; 6:40,54; 21:22; Ac 3:20; 2Th 1:10; Heb 9:28; Jas 5:8; Jude 1:14; 1Jo 2:28; Re 1:7. The reality and visibility of the advent depend upon the personal and abiding relation of the Lord to the world-redemption. Christianity is not merely a spiritual dynamic drawn from a series of past events. It is the living relation of the complete humanity of the redeemed to the God man, and must therefore be consummated in a spiritual and material form. The ultimate of Christianity is no more docetic than was its original. A reverent faith will be satisfied with the fact of the glory whenever it shall arrive. The form and time are unrevealed. Preparation and readiness are better than speculation and imaginary description.

2. Judgment:

The Judgment is clearly taught by Scripture. our Lord declares that He is appointed Judge. (Joh 5:22; 9:39). Paul teaches that we must "all stand before the judgment- seat of God" (Ro 14:10). Here again there is the suggestion of the judgment which is ever being made by the Lord in His office as Sovereign and Administrator of the kingdom; but there is also the expectation of a definite and final act of separation and discernment. Whatever may be the form of this judgment (and here again a wise and reverent silence as to the unrevealed is a

becoming attitude for the believer), we are sure that He who will make it, is the glorified Word incarnate, and it will be the judgment of a wisdom and justice and love that will be the complete glory of the Christ.

See also [ASCENSION](#) ; [JUDGMENT](#) ; [PAROUSIA](#) ; [RESURRECTION](#) .

L. D. Bevan

CHRISTIAN

kris'-chan, kris'-ti-an (Christianos):

1. Historicity of Ac 11:26
2. Of Pagan Origin
3. The Christian Attitude to the Name
4. Was "Christian" the Original Form?

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associated in any way with the "submerged masses" than the self-respecting peasant or artisan, who seems to have formed the backbone of the Palestine church. The apostle had consequently to fight against social, no less than racial and religious, prejudices.

7. Christian Self-Designations:

The Christians originally called themselves "Disciples," a term afterward restricted to personal hearers of the Lord, and regarded as a title of high distinction. The ordinary self-designations of the apostolic age are "believers" (Ac 5:14; 1Ti 4:12), "saints" (Ac 9:13,12,41; Ro 1:7), "brethren" (Ac 6:3; 10:23, etc.), "the elect" (Col 3:12; 2Ti 2:10), "the church of God" (Ac 20:28 margin), "servants (slaves) to God" (Ro 6:22; 1Pe 2:16). The apostolic authors refer to themselves as "servants (slaves) of Christ Jesus" (Php 1:1). Other expressions are occasionally met with, of which perhaps the most significant is: Those "that call upon the name of the Lord" (Ac 9:14; Ro 10:12,13; 1Co 1:2). Compare Pliny's report to Trajan (Epistles, X, 97): "They affirmed that they had been wont to assemble and address a hymn to Christ as to a god."

LITERATURE.

The most recent discussion of the names of Christian believers, including "Christian," is in Harnack's *Mission and Expansion of Christianity*, English translation (2nd edition, 1908), I, 399 ff. See also EB, HDB, DCG, with the lit. there cited. On the social status of the early Christians, compare Orr's *Neglected Factors in the Study of the Early Progress of Christianity*; on the religious significance of the name, see **CHRISTIANITY** .

John Dickie

CHRISTIANITY

kris-chan'-i-ti, kris-chi-an'-i-ti, kris-ti-an'-i-ti (Christianismos):

I. IN PRINCIPLE AND ESSENCE

1. Early Use of Term

2. New Testament Implications:

Messiahship—Resurrection—Redemption

Pauline Summaries

3. Did Jesus Claim to Be Christ?

4. The Resurrection

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- (1) The Non-Believing Estimate—not Truly Historical
- (2) The Believing Estimate—Relation to Experience
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8. New Testament Types of Doctrines
9. Naturalistic Interpretations—the Religio-Historic School

II. HISTORICAL AND DOCTRINAL

1. "Religion of Christ" and "The Christian Religion"
 - (1) The Historical Jesus Is Supernatural
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2. Modern Definitions
 - (1) Schleiermacher
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3. Place in Historical Religions
 - (1) This Place Unique
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4. Development and Influence

(1) Expansion of Christianity (a) Apostolic Age

(b) Succeeding Period

(c) Modern Missions

(2) Doctrinal Shaping

(a) Gnosticism

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- (c) Arianism
 - (d) Sin and Grace
 - (e) Person of Christ
 - (f) The Atonement
 - (g) The Reformation
 - (h) Lutheran and Reformed
- (3) Its Influence
- (a) The Ancient World
 - (b) The Modern World
 - (c) Testimony of Professor Huxley

LITERATURE

I. In Principle and Essence.

1. Early Use of Term:

Unlike "Christian" (the King James Version), the term "Christianity," so far as is known, was first used by the Christians themselves, but does not occur in the New Testament. It is exactly parallel to Judaism ("the Jews' religion"), found not only in Ga 1:13,14, but in 2 Macc 2:21, etc. Our earliest authority for the word "Christianism" is Ignatius of Antioch. Christian is now a title of honor, and the Christian's glory is "to live according to Christianism" (Ignatius, Ad magnes, 10).

2. New Testament Implications: Messiahship—Resurrection—Redemption:
While, however, the name is foreign to the New Testament, the New Testament is by universal consent our most important source of information regarding the thing. Christianity arose out of the life and work of Jesus of Nazareth, who claimed to be "the Christ." During Jesus' lifetime this claim was admitted by a circle of adherents, in whose view, afterwards, it was triumphantly vindicated by His resurrection from the dead. By resurrection He "was declared to be the Son of God with power" (Ro 1:4). With this was united from the first the recognition of Christ as the God-sent Redeemer, through whom has come to the world forgiveness, reconciliation with God and Divine spiritual power.

Pauline Summaries.

One of the oldest summaries of Christianity is that of Paul in 1Co 15:3,1: "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he hath been raised on the third day according to the scriptures." Of similar purport are the apostle's words in 2Co 5:18,19: "God,

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The New Testament everywhere exhibits the same Christ, and bears witness to the same redeeming, life-transforming power.

9. Naturalistic Interpretations—the Religio-Historic School:

The attempt has often been made to explain Christianity as the natural product of contemporary forces intellectual and religious—most recently by the so-called "religio-historic school." But at most they have only shown that the form in which the religious concepts of primitive Christianity found articulate expression was to some extent influenced *ab extra*, and that the earliest Christians were in their general intellectual outlook the children of their own time. They have not proved that the distinctive content of Christianity was derived from any external source. They have not even realized what they have to prove, in order to make good their contention. They have done nothing to account for the Christian power on their principles.

LITERATURE.

See the New Testament Theologies, especially that of Feine (1910); Seeberg, *Fundamental Truths of the Christian Religion* (English translation very incorrect, 1908); Seeberg's *Lehrbuch d. Dogmengeschichte*, 2nd edition I, 1908; Brown, *Essence of Christianity*, New York, 1902; W. N. Clarke, *What Shall We Think of Christianity?* New York, 1899; above all Denney, *Jesus and the Gospel* (1909), and Forsyth, *Person and Place of Jesus Christ* (1909).

John Dickie

II. Historical and Doctrinal.

In its historical and doctrinal relations, developments, and influence, and its connection with the successive phases of human thought, Christianity presents many points of interest, only the more prominent of which can here briefly be

touched upon.

1. "Religion of Christ" and "The Christian Religion":

A convenient starting-point is the well-known distinction of Lessing (Fragment in Works, XI, 242 ff) between "the religion of Christ" and "the Christian religion"—a distinction which still exactly marks the attitude to Christianity of the modern so-called "historical" school. By "the religion of Christ" is meant the religion which Christ Himself acknowledged and practiced as man; by "the Christian religion" is meant the view which regards Christ as more than man, and exalts Him as an object of worship. From this standpoint the problem for the historian is to show how the religion of Christ came to develop into the Christian religion—in modern speech, how the "Jesus of history" became the "Christ of faith."

(1) The Historical Jesus Is Supernatural.

It has already been pointed out (under I above) that the view of Jesus on which the assumed contrast rests is not one truly historical. The fallacy lies in regarding the Jesus of history as simply a man among men—holier, diviner in insight, but not essentially distinguished from the race of which He was a member. This is not the

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Empire; M. Dods, Mohammed, Buddha, and Christ; on early expansion of Christianity, Harnack, Mission and Expansion of Christianity, and Orr, Neglected Factors in the Study of the Early Progress of Christianity; on the essence of Christianity, W. Douglas Mackenzie, The Final Faith; on the influence of Christianity, C. L. Brace, Gesta Christi; Uhlhorn, Christian Charity in the Ancient Church; C. Schmidt, Social Results of Early Christianity; Lecky, History of European Morals; Dennis, Christian Missions and Social Progress; Reports of World Miss. Conference, 1910.

James Orr

CHRISTOLOGY kris-tol'-o-ji.

See [PERSON OF CHRIST](#) .

CHRISTS

kristz.

See [CHRISTS, FALSE](#) ; [MESSIAH](#) .

CHRISTS, FALSE

fols (pseudo-christoi).

1. Christ's Warnings:

In His discourse on the last things, uttered by Him on the Tuesday of the week of His Passion, Jesus solemnly forewarned His disciples that many would come in His name, saying "I am the Christ," who would deceive many; that there would

arise false Christs and false prophets, who would show great signs and wonders, so as to lead astray, if possible, even the elect; that, therefore, if any man said to them, "Lo, here is the Christ," or "Lo, there," they were not to believe it (Mt 24:5,11,23-25; Mr 13:6,21- 23; Lu 21:8).

2. Early Notices:

The warning was needed. De Wette, Meyer, and others have, indeed, pointed out that there is no historical record of anyone expressly claiming to be the Christ prior to the destruction of Jerusalem. This, however, is probably only in appearance (compare Lange, Commentary on Mt 24:3). Edersheim remarks: "Though in the multitude of impostors, who, in the troubled time between the rule of Pilate and the destruction of Jerusalem, promised Messianic deliverance to Israel, few names and claims of this kind have been specially recorded, yet the hints in the New Testament, and the references, however guarded, in the Jewish historian, imply the appearance of many such seducers" (Jesus the Messiah, V, chapter vi; in 1906 edition, II, 446). The revolts in this period were generally connected with religious pretensions in the leaders (Josephus, BJ, II, xiii, 4—"deceived and deluded the people under pretense of Divine inspiration"), and, in the fevered state of Messianic expectation, can hardly have lacked, in some instances, a Messianic character. Judas of Galilee (Ac 5:37;

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Europe." He ultimately became an apostate to Islam; notwithstanding which fact he had a line of successors, in whom the sect of Donmeh, in Salonica, continue to believe. Another mentioned is Jacob Frank, of Podolia, who revealed himself in 1755 as the Holy Lord, in whom there dwelt the same Messiah-soul that had dwelt in David, Elijah, Jesus, Mohammed, Sabbatai Zevi, and his followers. Jewish literature in the 18th century is full of controversial writing connected with Sabbatianism. As a special source of information on modern false Messiahs among the Jews, Lange mentions the serial Dibre 'emeth, or Words of Truth (Breslau, 1853-54).

James Orr

CHRONICLES, BOOKS OF

kron'-i-k'-ls (dibhere ha-yamim), "The Words of the Days"; Septuagint paraleipomenon:

- 1. The Name**
- 2. The Position of Chronicles in the Old Testament**
- 3. Two Books, or One?**
- 4. The Contents**
- 5. Sources Biblical and Extra-Biblical**
- 6. Nehemiah's Library**
- 7. The Way of Using the Biblical Sources**

8. Additions by the Chronicler

9. Omissions by the Chronicler

10. The Extra-Biblical Sources

11. The Object in Writing the Books of Chronicles

12. The Text

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14. Date and Authorship

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Arguments for a Later Date

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PEF; or Bible Sidelights from the Mounds of Gezer, 1906. For other books see the lists in Encyclopedia Biblica and HDB.

Willis J. Beecher

CHRONOLOGY OF THE NEW TESTAMENT

I. CHRONOLOGY OF THE LIFE OF JESUS

1. Birth of Jesus

(1) Death of Herod

(2) Census of Quirinius

(3) Star of the Magi

(4) Course of Abijah

(5) Day and Month

(6) Summary

2. Baptism of Jesus

3. First Passover

4. Death of John the Baptist

5. Length of Jesus' Ministry

6. Death of Jesus

7. Summary of Dates

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II. CHRONOLOGY OF THE APOSTOLIC AGE

1. Paul's Conversion

2. Death of Herod Agrippa I

3. Famine under Claudius

4. Sergius Paulus

5. Edict of Claudius

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6. Gallio
7. Festus
8. Relative Chronology of Acts
9. Pauline Epistles
10. Release and Death of Paul
11. Death of Peter
12. Death of James the Just
13. The Synoptic Gospels, etc.
14. Death of John
15. Summary of Dates

LITERATURE

The current Christian era is reckoned from the birth of Jesus and is based upon the calculations of Dionysius (6th century). Subsequent investigation has shown that the Dionysian date is at least four years too late. Several eras were in use in the time of Jesus; but of these only the Varronian will be used coordinately with the Dionysian in the discussion of the chronology of the life of Jesus, 753 A. U. C. being synchronous with 1 BC and 754 A. U. C. with 1 A. D.

I. Chronology of the Life of Jesus.

1. Birth of Jesus:

Jesus was born before the death of Herod the Great (Mt 2:1 ff) at the time of a census or enrollment made in the territory of Herod in accordance with a decree of Augustus when Quirinius (Revised Version; Cyrenius, the King James Version) was exercising authority in the Roman province of Syria (Lu 2:1 f). At the time of Jesus' birth a star led the Magi of the East to seek in Jerusalem the infant whom they subsequently found in Bethlehem (Mt 2:1 ff). John the Baptist was six months older than Jesus (Lu 1:36) and he was born in the days of Herod (Lu 1:5; compare Lu 2:1) after his father, Zacharias, of the priestly course of Abijah, had been performing the functions of his office in the temple.

(1) Death of Herod.

The death of Herod the Great occurred in the spring of 750/4. (NOTE: The alternative numbers are BC or AD, i. e., 750 A. U. C. = 4 BC, etc.) He ruled from his appointment in Rome 714/40 (Ant., XIV, xiv, 4-5, in the consulship of Caius Domitius Calvinus and Caius Asinius Pollio) 37 years, and from his accession in Jerusalem after the capture of the city 717/37 (Ant., . XIV, xvi, 1-3; BJ, I, xvii, 9; I, xviii, 1-3; Dio

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Jesus was put to death in Jerusalem at the time of the Passover when Pontius Pilate was procurator of Judea (Mt 27:2 ff; Mr 15:1 ff; Lu 23:1 ff; Joh 18:29 ff; Joh 19:1 ff; [Ac 3:13](#); [4:27](#); [13:28](#); [1Ti 6:13](#) ; Tac. Ann. xv.44), Caiaphas being the high priest (Mt 26:3,17; Joh 11:49; 18:13 ff) and Herod Antipas the tetrarch of Galilee and Perea (Lu 23:7 ff). Pilate was procurator from 779/26 to 789/36 (Ant., XVIII, iv, 3; v, 3; compare Schurer, op. cit., I, 487, note 141); Caiaphas was high priest from 771/18 to 789/36 (Ant., XVIII, ii, 2; iv, 3; compare Schurer, op. cit., II, 271) and Antipas was tetrarch from 750/4 to 792/39. If the first Passover of Jesus' ministry was in 780/27, the fourth would fall in 783/30. The gospels name Friday as the day of the crucifixion (Mt 27:62; Mr 15:42; Lu 23:54; Joh 19:14,31,42) and the Synoptic Gospels represent this Friday as Nisan 15—the day following (or according to Jewish reckoning from sunset to sunset, the same day as) the day on which the paschal supper was eaten (Mt 26:17 ff; Mr 14:12 ff; Lu 22:7 ff). But the Fourth Gospel is thought by many to represent the paschal meal as still uneaten when Jesus suffered (Joh 18:28; compare Joh 13:29); and it is held that the Synoptic Gospels also contain traces of this view (Mt 26:5; Mr 14:2; 15:21; Lu 23:26). Astronomical calculations show that Friday could have fallen on Nisan 14 or 15 in 783/30 according to different methods of reckoning (von Soden, EB, I, 806; compare Bacon, Journal of Biblical Literature, XXVIII, 2, 1910, 130 ff; Fotheringham, Jour. of Theol. Studies, October, 1910, 120 ff), but the empirical character of the Jewish calendar renders the result of such calculations uncertain (Schurer, op. cit., I, 749 f). In the year 783/30 Friday, Nisan 15, would fall on April 7. There is an early patristic tradition which dates the death of Jesus in the year 782/29, in the consulship of the Gemini (Turner, HDB, I, 413 f), but its origin and trustworthy character are problematical.

7. Summary of Dates:

1. Birth of Jesus, 748/6.

2. Death of Herod the Great, 750/4.

3. Baptism of Jesus, 779/26.

4. First Passover of Jesus' ministry, 780/27.

5. Death of Jesus, 783/30.

LITERATURE.

Schurer, *Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi*, 3. und 4. Aufl., 1901-9, 3 volumes, English translation of the 2nd edition, in 5 volumes, 1885-94; Ideler, *Handbuch der mathematischen und technischen Chronologie*, 1825-26, 2 volumes; Wieseler, *Chronologische Synopse der Evangelien*, 1843, English translation; Lewin, *Fasti Sacri*, 1865; Turner, article "Chronology of the NT" in HDB, 1900, I. 403-25; von Soden, article "Chronology" in Cheyne and Black, EB, 1899, I, 799-819; Ramsay, *Was Christ Born at Bethlehem?* 1898; F. R. Montgomery Hitchcock, article "Dates" in Hastings, *Dictionary of Christ and the Gospels*; Mommsen, *Res Gestae Divi Augusti*².

II. Chronology of the Apostolic Age.

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W. P. Armstrong

CHRONOLOGY OF THE OLD TESTAMENT

kro-nol'-o-ji:

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2. Plan of Treatment
3. Bible to be Regarded as Highest Authority

II. THE AGES BETWEEN THE TESTAMENTS

III. PERSIAN PERIOD

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I. Introductory.

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Exodus downward, bringing these later centuries by discovery and translation almost into the position of attested history. But the ages before the Exodus, and particularly before Abraham, still lie from the very nature of the ease in great obscurity. And thus any system beginning with the indistinct early past, with its compacted numbers and their uncertain interpretation, is much like a chain hung on thin air. The writer purposes, therefore, beginning with certain familiar, important and pivotal dates, to gather around and relate to these the events and persons of the Old Testament. Such accepted dates are: the completion of the Second Temple in 516, the fall of Jerusalem in 586, the fall of Samaria in 721, tribute to Shalmaneser II from Jehu in 842, and from a member of Omri's dynasty in 854. Such Old Testament events as mark the beginning of eras are the Disruption, Solomon's temple, the Exodus and Abraham's Call. The material and the plan, then, almost necessarily require that we begin at the end of the history and work logically backward to the earlier stages, at which we may hope to arrive with firm ground under our feet for the disposition of the more uncertain problems. It is hoped that on this plan the system of chronology will not be mere speculation, nor a personal theory, but of some certainty and affording some assurance in days of wild assertion and free manipulation.

3. Bible to be Regarded as Highest Authority:

It should be remembered that this is a study of Bible chronology, and therefore full value will be given to the explicit and positive statements of the Bible. Surely the time has come, when all fair-minded men should recognize that a clear and straightforward declaration of the Sacred Scriptures is not to be summarily rejected because of its apparent contradiction by some unknown and irresponsible person, who could stamp clay or chisel stone. It has been all too common that archaeological and critical adventurers have doubted and required accurate proof of every Bible statement, but have been ready enough to give credence to any statement from ancient pagan sources. We assume, as we have every reason to do, the trustworthiness of the Bible records, which have been corroborated in countless instances; and we shall follow their guidance in

preference to any other. The help of contemporaneous history and the witness of archaeology can be used to advantage, but should not be substituted for the plain facts of the Scriptures, which are full worthy of our trust and regard. The province of a chronology of the Bible is properly to present in system the dates therein given, with an honest effort to harmonize the difficulties, using the external helps, but ever regardful of Scripture authority and rights.

II. The Ages between the Testaments.

Between the coming of Christ and the end of Old Testament history there lie in round numbers four hundred years. But while these were extra-Biblical ages, they were neither barren nor uneventful years; for in them will be found much of the highest value in the development of Jewish life, and in the preparation for the Messiah. And thus they have their proper place in Bible chronology (see **BETWEEN THE TESTAMENTS**). The birth of Jesus could not have been later than 4 BC, since Herod the Great died in April of that year. Herod became king of Judea in 37 BC. Palestine had been conquered and Jerusalem entered by the Romans under Pompey in 56 BC, the Jews coming in this way under the power of Rome. The Roman age was preceded by the government of priest-kings, with which the Idumean Antipater became

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identified by marriage, so that Herod, whom Rome made king, was both Jew and alien.

The period of the Maccabees, which ended in 39 BC with the removal of Antigonus by the Romans in favor of Herod, began 168 BC with Judas. Antipater, who had been appointed procurator of Judea in 47, was assassinated in 43 BC. The period of the Seleucids stretches from its close with the regency of Antiochus VII in 128 back to its founder, Seleucus, 312 BC. The most notable of these monarchs from the Jewish point of view was Antiochus Epiphanes, who reigned from 175 to 164, and in 168 gave occasion to the rise of the Maccabees by his many acts of impiety and oppression, particularly the desecration of the Jerusalem temple. In 203 BC Antiochus the Great, who had become king of Syria in 223, took Jerusalem, and later, in 198, annexed Judea to Syria. Previous to this Judea had been an Egyptian dependency, as after the death of Alexander the Great, 323 BC, and the division of his empire, it had been annexed by Ptolemy Soter to Egypt. Ptolemy Philadelphus, becoming king 280 BC, encouraged the translation of the Hebrew Scriptures into Greek, the result being the Septuagint version, and all it meant by way of preparation for the spread of Christianity. Alexander's defeat of Darius III, or Codomannus, at Arbela in 331 brought the Persian empire to an end, fulfilling the long-cherished ambition of the Greeks for mastery of Asia. The long reign of the Biblical king of Persia, Artaxerxes Longimanus, extended from 465 to 424 BC, and in reaching his reign we find ourselves in the region of the Old Testament history. Reversing the order of this brief review and setting out from Old Testament point of view, we have the following table for the centuries between the Testaments:

III. Persian Period.

Entering now the last period of Old Testament history, which may be called the Persian period, we find that the activities of Ezra, Nehemiah and other Jewish leaders are dated by the regnal years of the kings of Persia (e.g. [Hag 1:1](#); [Zec 1:1](#); [Ezr 1:1](#); [Ne 2:1](#)); and consequently the difficulties in the chronology of this

period are not great. Recently a fanciful effort has been made to place the events narrated in Esther, Ezra and Nehemiah in the time of the Babylonian Captivity, claiming Scripture warrant from the occurrence of these names, with Mordecai, in Ezr 2:2 and Ne 7:7; but altogether without success (see Prince of Judah, or Days of Nehemiah Redated). These names were doubtless of common occurrence, and their appearance among those returning with Zerubbabel is not sufficient to affect the historical evidence for the accepted dates of Ezra and Nehemiah. The attempt to move back these dates into the 6th century, to associate Nehemiah with Daniel and Mordecai and to place his work before Zerubbabel may be dismissed as pure fancy and impossible of reconciliation with the Old Testament narrative.

Artaxerxes I began his reign, which gives date to Ezra and Nehemiah, in 465 BC. In his 7th year, 458, Ezra went from Babylon to Jerusalem by the king's decree (Ezr 7:7), taking back with him the vessels of the Temple and much besides for the worship at Jerusalem, accompanied also by a great company of returning Jews. Nehemiah followed from Shushan in the 20th year of the king (Ne 1:1), having heard of and being distressed by the partial failure of Ezra's efforts. Under his wise and courageous leadership, the city walls were speedily restored, and many reforms accomplished. He returned after twelve years (433) to the service of the king in

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Shushan (Ne 13:6), but in a short time, hearing evil tidings from Jerusalem, went back to complete his reforms, and apparently spent the rest of his life in that work. Although the Bible is silent, such is the testimony of Josephus. The Book of Mal, reflecting the difficulties and evils of this time, is evidently to be placed here, but not with exactness, as it might have been written as early as 460 or as late as 420.

The period from the return under Ezra (458) back to the completion of the Temple in the reign of Darius I (516) is, with the exception of incidental references and the assignment of undated books and incidents, practically a blank. Here belong, we believe, the Book of Esther, possibly Mal, some of the Psalms, and those social and religious tendencies among the returned exiles, which made the vigorous reforms of Ezra and Nehemiah so necessary. But the Old Testament does not draw the curtain from the mystery of that half-century, that we may know the happenings and watch the development. Beyond this blank we come again to explicit dates. The second temple, begun with the Return under Zerubbabel, was completed in the 6th year of Darius, i.e. 516. The building of it, which had been early abandoned for selfish reasons, was resumed in the 2nd year of Darius under the exhortation of the prophets Haggai and Zechariah (Hag 1:1; Zec 1:1). Darius the Great began his reign in 521. Cambyses succeeded Cyrus in 527. Babylon was taken by the Persians in 538, and shortly after the Jews, under the edict of Cyrus, began their return to Jerusalem, reaching their destination by 536 at the latest. Cyrus overthrew Lydia in 545, the Medes five years earlier, and must have come to the Persian throne not later than 555. His conquest of Asia Minor opened the contest between Persia and Greece for supremacy, to be continued by Darius and Xerxes, resulting finally at Arbela (331) in Greek triumph under Alexander, and the inauguration of a new age.

The table for the Persian period of Old Testament history, following the stream upward, is therefore as follows:

IV. Babylonian Period.

Just preceding the Persian is the Babylonian period of Old Testament chronology, overlapping, of course, the former, and finally superseded by it in Cyrus' conquest of Babylonia. This period may properly be said to begin with the death in 626 BC of Ashurbanipal, the last great ruler of Assyria. At this time Nabopolassar had been made governor of Babylonia, subject to the supremacy of Assyria. With Ashurbanipal's death Nabopolassar became independent sovereign of Babylonia, and shortly entered into league with the Medes to overthrow the rule of Assyria, and then to divide its empire between them. This was accomplished in the fall of Nineveh (606) which brought the end of the mighty Assyrian empire, the last king being Sinsharishkun (the historic Sardanapalus), a son of Ashurbanipal. Some years before his death in 604 Nabopolassar associated with him on the throne of Babylonia his son Nebuchadnezzar, most illustrious ruler of the new Babylonian empire, and intimately connected with the history of Judah in the last years of that kingdom. His long reign came to an end in 562.

While the conflict, which brought Assyria to its end, and the attendant confusion, were absorbing the attention of Mesopotamian countries, Egypt under a new and virile dynasty was reviving her ambitions and intrigues for dominion in Asia. Pharaoh-necho II taking advantage of the confusion and helplessness of Assyria

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From 609 BC, the year of Josiah's death, we count back 31 years to the beginning of his reign in 639; he attained his majority in the 8th year (632; 2Ch 34:3); the reformation in his 12th year, at the time of the Scythian irruption, would fall in 628 (2Ch 34:3); in the following year Jeremiah began to prophesy; and in Josiah's 18th year (621) the temple was cleansed and the Book of the Law found (2Ch 34:8). Allowing a year of confusion, Amon began his short reign in 642, and Manasseh his long reign of 55 years in 697, Hezekiah's reign of 29 years dating back to 726. Some fixed important dates of contemporaneous history are: death of Ashurbanipal, Assyria's last great king, in 626, with the consequent independence of Babylon and beginning of the 2nd Babylonian empire. Ashurbanipal's long reign began in 668 on the death of his father Esarhaddon; who succeeded his father Sennacherib in 681. Sargon usurped the Assyrian throne in 722, and died in 705. Shalmaneser IV, successor of Tiglath-pileser III, reigned for the brief space between 727 and 722. In Egypt the XXVth, or Ethiopian Dynasty, was in power from circa 720 to 667, two of its kings, So and Tirhakah, having mention in the Old Testament (2Ki 17:4; 19:9; Isa 37:9), and after this the XXVIth (a native) Dynasty appeared, Pharaoh-necho being one of its kings. The dates of this period we may summarize in the following table:

VI. Period of Divided Kingdom.

The most complex, but most interesting, problems of Old Testament chronology are found in the period of the Divided Kingdom. In the literature of this period are found larger number of dates and historical references than in that of any other. We have the assistance of several important sources and factors in arranging these dates:

(1) The parallel records of the kingdoms of Israel and Judah serve as checks to each other, since the accession and death of the kings in each nation are fixed by reference to reigns of those of the other. Many other events are similarly related.

(2) The history of the two kingdoms, or parts of it, at least, is given in three parallel authorities: the Books of Kings, of Chronicles, and of the Prophets.

(3) The Assyrian records are fullest and are practically continuous in this period, the limu lists extending unbroken from 893 to 650 BC.

1. Causes of Variation in Systems:

But while this apparently should be the most satisfactory field for the chronologist, it has been found impossible to arrive at anything approaching certainty, and consequently there is considerable divergence among individuals and schools. One cause of variation is the difference between the Assyrian royal lists and the total of the Old Testament numbers for this period, the Old Testament aggregate being 51 years greater than the Assyrian lists. Two common methods of harmonizing this difference have been adopted:

(1) to accept the Old Testament aggregate as correct and to assume that the 51 years have been omitted from the Assyrian lists (see W. J. Beecher, Dated Events of Old Testament, 18, 19);

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him. So we place the accession of Shishak about 950, his invasion of Judah in 929, and the Disruption in 933 BC.

An interesting instance of co-regency in this period is that of Jehoshaphat and Jehoram, for while Ahaziah of Israel began to reign in the 17th year of Jehoshaphat (1Ki 22:51) and died in the 2nd year of Jehoram (2Ki 1:17), the year of his death was also the 18th of Jehoshaphat, so that the father and son reigned together about 5 years. It is evident also that Jehoshaphat ruled before his father's death, as the total of his reign is counted from the co-regency's beginning (1Ki 22:41), but certain events are dated from his sole reign on the death of Asa (1Ki 22:51; 2Ki 3:1). It is probable that the 6 years of Athaliah were included in the 40 years of the reign of Joash, the legitimate king. The age of his son, Amaziah, at his accession (2Ch 25:1) does not operate against this probability, since the precocious Jewish sovereigns attained their majority at 15 years of age (compare 2Ch 34:3). The co-regency for 2 years of Joash and Amaziah (2Ch 24:25) brings the aggregate years of the reigns of the kings of both kingdoms down to the accession of Jeroboam II, three years before Uzziah's accession, into exact accord. Finally, the difference of three years in the totals of reigns in the two kingdoms from Jehu' to the Disruption is explained by the fact that in Israel the first year of a king was coincident with the last of his predecessor, whereas in Judah, certainly at the beginning of this period, the first year of a king followed the death of his predecessor; e.g. while Asa began to reign in the 20th year of Jeroboam (1Ki 15:9), Jeroboam, who reigned 22 years, died three years later in the second year of Asa (1Ki 15:25). Observation of this principle in the accessions of the first three kings after Jeroboam removes the difference, the long numbers of the reign of Asa being found to corroborate. The preceding table will illustrate these facts of the records, as harmonizing the dates of the two contemporaneous kingdoms.

VII. From the Disruption to the Exodus.

The period now to be considered extends from the disruption of the kingdom

back to the Exodus. The reasons for combining the Biblical events within these widely separated dates into one period of such length are evident, namely,

(1) the regular sequence of the history;

(2) the occurrence of comprehensive numbers for the period as a whole, e.g. Jud 11:26 and 1Ki 6:1; the chronological data of the Book of Judges, which lead directly up to the developments in the time of the united kingdom, e.g. the narrative of Ru preparing the way for the reign of David. Characteristic of this period is the frequent occurrence of the general numbers 80, 40 and 20, which are not necessarily to be taken always as exact, but possibly at times indicating a round, or generation, number.

In order to get the time limits of this period, it is necessary to count back 37 years from the end of Solomon's reign in 933 BC, and this brings us to that epoch-marking event, the laying of the foundations of the Temple in 969 or 970, the 4th year of his reign (1Ki 6:1); and from this event we are brought by the addition of the comprehensive number 479, given in the same verse, back to the year of the Exodus, approximately 1448 BC, making the total length of the period about 516 years.

Indications of Overlapping:

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frequent occurrence in the Bible as indicating the extent of the period of the Hebrews' wanderings among, and oppression by, the nations (Ge 15:13; Ex 12:40; Ac 7:6; Ga 3:17). These passages have been, and may properly be, interpreted as indicating the time of the actual sojourn in Egypt, or the time from the entrance of Abraham into Canaan to the Exodus. Modern archaeological discoveries and the logical conclusions from them, our better knowledge of the history and conditions of contemporaneous Egypt, the shortening of the Hyksos period, as by Meyer, Mahler and Breasted, and the acceptance of a later date for Hammurabi, all seem to favor the shorter, or 215- year, view of the sojourn. The remaining 215 years cover the period from Jacob's descent into Egypt back to the migration of Abraham. The shorter period is adopted here for the reasons already given; but by the addition of 215 the dates from the death of Joseph backward may be conformed to theory of the longer period.

(3) Accepting the almost universal and well-grounded judgment that the Amraphel of Ge 14 is the famous Hammurabi of the 1st Babylonian Dynasty, we should have assistance in determining the date of his Biblical contemporary Abraham, if the opinions of scholars about the age of Hammurabi were not so divergent. Goodspeed (Hist Babylonian and Assyrian.) places his reign at 22:97-2254 BC; Hommel (art. on "Babylonia," HDB) fixes the probable date at 1772-1717, an astonishing divergence of 500 years, and suggestive of the spend-thrift manner in which chronologists are accustomed to dispose of the past ages of man. The difference in this instance is caused by the disposition of the IId Babylonian Dynasty, Goodspeed making its more than 360 years follow the Hammurabi Dynasty, and adding the years of the two; Hommel on the other hand regarding the IId, or Southern, Dynasty as contemporaneous with the Ist, or Northern. But it is more probable that the truth lies between these extremes, since the IId Dynasty must have had some independent standing, and must have ruled alone for a time, in order to secure consideration as a dynasty. This moderate reckoning is now commonly adopted, Breasted placing Hammurabi at 1900 BC, Davis (in DB) about 1975, and Pinches (in Murray's Illus. B. Dict.) later than 2000 BC. It is in accord with the Bible numbers, as the following table shows,

and does not vary materially from the reckoning of Ussher, which was based upon those numbers. Therefore the age of Hammurabi and Abraham may be considered as about 1900 BC, or 2100, if one estimates the sojourn in Egypt at 430 years. The former is more reasonable. The Tell el- Amarna Letters, preserving correspondence of the 14th and 15th centuries between the Pharaohs of the XVIIIth Dynasty and Palestine and Babylon, by showing the contemporary sovereigns of the empires of the Nile and the Euphrates, contribute confirmation to the Biblical reckoning. It is possible that increased knowledge of the Hittite empire and its dealings with Egypt, Palestine and Babylonian may in the near future contribute further confirmation. The foregoing conclusions may be summarized in the following table:

IX. From Abraham to the Creation.

One other general period of Old Testament chronology remains for consideration: from the age of Abraham back to the creation of the world, about which in the nature of the case there can be no absolute certainty, and in which there is neither reason nor need for inflexible accuracy. The system, or succession, of numbers in the early chapters of Ge (Ge 5 and Ge 11:10-26) has given rise, in the effort to explain these numbers, to several theories.

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millennium was still thinly settled. It is a legitimate conclusion, then, that intelligent man's life on the earth does not extend far beyond the total of the Bible numbers (see [ANTEDILUVIANS](#) ; [DELUGE OF NOAH](#)). At the same time it is far from necessary to force a literal and exact interpretation on these numbers, which were given rather to trace lineage, keep relationships, show development under the Divine purpose, and fix responsibility, than to mark particular years.

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Edward Mack

CHRYSOLITE kris' o-lit.

See [STONES, PRECIOUS](#) .

CHRYSOPRASE; CHRYSOPRASUS

kris'-o-praz, kri-sop'ra-sus.

See [STONES, PRECIOUS](#) .

CHUB

chub (kubh).

See [CUB](#) .

CHUN

chun (kun, "founding").

See [CUN](#) .

CHURCH

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church:

I. PRE-CHRISTIAN HISTORY OF THE TERM

II. ITS ADOPTION BY JESUS

III. ITS USE IN THE NEW TESTAMENT

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4. Consecration
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V. ORGANIZATION OF THE CHURCH

1. The General and Prophetic Ministry
2. The Local and Practical Ministry

LITERATURE

The word "church," which is derived from kuriakos, "of or belonging to the Lord," represents in the English Versions of the Bible of the New Testament the Greek word ekklesia; Latin, ecclesia. It is with the signification of this word ekklesia as it meets us in the New Testament, and with the nature of the society which the word is there used to describe, that the present article is concerned.

I. Pre-Christian History of the Term.

Although ekklesia soon became a distinctively Christian word, it has its own pre-Christian history; and to those, whether Jews or Greeks, who first heard it applied to the Christian society it would come with suggestions of familiar things. Throughout the Greek world and right down to New Testament times (compare Ac 19:39), ekklesia was the designation of the regular assembly of the whole body of citizens in a free city-state, "called out" (Greek ek, "out," and kalein, "to call") by the herald for the discussion and decision of public business. The Septuagint translators, again, had

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used the word to render the Hebrew qahal, which in the Old Testament denotes the "congregation" or community of Israel, especially in its religious aspect as the people of God. In this Old Testament sense we find ekklesia employed by Stephen in the Book of Acts, where he describes Moses as "he that was in the church (the Revised Version, margin "congregation") in the wilderness" (Ac 7:38). The word thus came into Christian history with associations alike for the Greek and the Jew. To the Greek it would suggest a self-governing democratic society; to the Jew a theocratic society whose members were the subjects of the Heavenly King. The pre-Christian history of the word had a direct bearing upon its Christian meaning, for the ekklesia of the New Testament is a "theocratic democracy" (Lindsay, Church and Ministry in the Early Centuries, 4), a society of those who are free, but are always conscious that their freedom springs from obedience to their King.

II. Its Adoption by Jesus.

According to Mt 16:18 the name ekklesia was first applied to the Christian society by Jesus Himself, the occasion being that of His benediction of Peter at Caesarea Philippi. The authenticity of the utterance has been called in question by certain critics, but on grounds that have no textual support and are made up of quite arbitrary presuppositions as to the composition of the First Gospel. It is true that Jesus had hitherto described the society He came to found as the "kingdom of God" or the "kingdom of heaven," a designation which had its roots in Old Testament teaching and which the Messianic expectations of Israel had already made familiar. But now when it was clear that He was to be rejected by the Jewish people (compare Mt 16:21), and that His society must move on independent lines of its own, it was natural that He should employ a new name for this new body which He was about to create, and thus should say to Peter, on the ground of the apostle's believing confession, "Upon this rock I will build my church." The adoption of this name, however, did not imply any abandonment of the ideas suggested by the conception of the kingdom. In this very passage (Mt 16:19) "the kingdom of heaven" is employed in a manner which, if it does not

make the two expressions church and kingdom perfectly synonymous, at least compels us to regard them as closely correlative and as capable of translation into each other's terms. And the comparative disuse by the apostolic writers of the name "kingdom," together with their emphasis on the church, so far from showing that Christ's disciples had failed to understand His doctrine of the kingdom, and had substituted for it the more formal notion of the church, only shows that they had followed their Master's guidance in substituting for a name and a conception that were peculiarly Jewish, another name whose associations would enable them to commend their message more readily to the world at large.

III. Its Use in the New Testament.

1. In the Gospels:

Apart from the passage just referred to, the word ekklesia occurs in the Gospels on one other occasion only (Mt 18:17). Here, moreover, it may be questioned whether Our Lord is referring to the Christian church, or to Jewish congregations commonly known as synagogues (see the Revised Version, margin) The latter view is more in keeping with the situation, but the promise immediately given to the disciples of a power to bind and loose (Mt 18:18) and the assurance "Where two or three are

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gathered together in my name, there am I in the midst of them" (Mt 18:20) are evidently meant for the people of Christ. If, as is probable, the ekklesia of Mt 18:17 is the Christian ekklesia of which Christ had already spoken to Peter, the words show that He conceived of the church as a society possessing powers of self-government, in which questions of discipline were to be decided by the collective judgment of the members.

2. In Acts:

In Ac the ekklesia has come to be the regular designation for the society of Christian believers, but is employed in two distinct senses. First in a local sense, to denote the body of Christians in a particular place or district, as in Jerusalem (Ac 5:11; 8:1), in Antioch (Ac 13:1; 15:22), in Caesarea (Ac 18:22)—a usage which reappears in the Apocalypse in the letters to the Seven Churches. Then in a wider and what may be called a universal sense, to denote the sum total of existing local churches (Ac 9:31 the Revised Version (British and American)), which are thus regarded as forming one body.

3. In the Pauline Epistles:

In the Pauline Epistles both of these usages are frequent. Thus the apostle writes of "the church of the Thessalonians" (1Th 1:1), "the church of God which is at Corinth" (1Co 1:2; 2Co 1:1). Indeed he localizes and particularizes the word yet further by applying it to a single Christian household or to little groups of believers who were accustomed to assemble in private houses for worship and fellowship (Ro 16:5; 1Co 16:19; Col 4:15; Phm 1:2)—an employment of the word which recalls the saying of Jesus in Mt 18:20. The universal use, again, may be illustrated by the contrast he draws between Jews and Greeks on the one hand and the church of God on the other (1Co 10:32), and by the declaration that God has set in the church apostles, prophets, and teachers (1Co 12:28).

But Paul in his later epistles has another use of ekklesia peculiar to himself,

which may be described as the ideal use. The church, now, is the body of which Christ is the head (Eph 1:22 f; Col 1:18,24). It is the medium through which God's manifold wisdom and eternal purpose are to be made known not only to all men, but to the principalities and powers in the heavenly places (Eph 3:9-11). It is the bride of whom He is the heavenly Bridegroom, the bride for whom in His love He gave Himself up, that He might cleanse and sanctify her and might present her to Himself a glorious church, a church without blemish, not having spot or wrinkle or any such thing (Eph 5:25 ff). This church clearly is not the actual church as we know it on earth, with its divisions, its blemishes, its shortcomings in faith and love and obedience. It is the holy and catholic church that is to be when the Bridegroom has completed the process of lustration, having fully "cleansed it by the washing of water with the word." It is the ideal which the actual church must keep before it and strive after, the ideal up to which it shall finally be guided by that Divine in-working power which is able to conform the body to the head, to make the bride worthy of the Bridegroom, so that God may receive in the church the glory that is His (Eph 3:21).

IV. The Notes of the Church.

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have the power of binding and loosing, i.e. of forbidding and permitting; in other words he was to possess the functions of a legislator within the spiritual sphere of the church. The legislative powers then bestowed upon Peter personally as the reward of his believing confession were afterward conferred upon the disciples generally (Mt 18:18; compare Mt 18:1 and also Mt 18:19,20), and at the conference in Jerusalem were exercised by the church as a whole (Ac 15:4,22). The power to open the gates of the kingdom of heaven was expanded into the great missionary commission, "Go ye therefore, and make disciples of all the nations" (Mt 28:19)—a commission that was understood by the apostolic church to be addressed not to the eleven apostles only, but to all Christ's followers without distinction (Ac 8:4, etc.). To the Christian society there thus belonged the double power of legislating for its own members and of opening the kingdom of heaven to all believers. But these double functions of teaching and government were clearly recognized as delegated gifts. The church taught the nations because Christ had bid her go and do it. She laid down laws for her own members because He had conferred upon her authority to bind and to loose. But in every exercise of her authority she relied upon Him from whom she derived it. She believed that Christ was with her alway, even unto the end of the world (Mt 28:20), and that the power with which she was endued was power from on high (Lu 24:49).

V. Organization of the Church.

It seems evident from the New Testament that Jesus gave His disciples no formal prescriptions for the organization of the church. In the first days after Pentecost they had no thought of separating themselves from the religious life of Israel, and would not realize the need of any distinct organization of their own. The temple-worship was still adhered to (Ac 2:46; 3:1), though it was supplemented by apostolic teaching, by prayer and fellowship, and by the breaking of bread (Ac 2:42,46). Organization was a thing of gradual growth suggested by emerging needs, and the differentiation of function among those who were drawn into the service of the church was due to the difference in the gifts bestowed by God

upon the church members (1Co 12:28). At first the Twelve themselves, as the immediate companions of Jesus throughout His ministry and the prime witnesses of the Christian facts and especially of the resurrection (compare Ac 1:21,22), were the natural leaders and teachers of the community. Apart from this, the earliest evidence of anything like organization is found in the distinction drawn by the Twelve themselves between the ministry of the word and the ministry of tables (Ac 6:2,4)—a distinction which was fully recognized by Paul (Ro 12:6,8; 1Co 1:17; 9:14; 12:28), though he enlarged the latter type of ministry so as to include much more than the care of the poor. The two kinds of ministry, as they meet us at the first, may broadly be distinguished as the general and prophetic on the one hand, the local and practical on the other.

1. The General and Prophetic Ministry:

From Ac 6:1 ff we see that the Twelve recognized that they were Divinely called as apostles to proclaim the gospel; and Paul repeatedly makes the same claim for himself (1Co 1:17; 9:16; 2Co 3:6; 4:1; Col 1:23). But apostle ship was by no means confined to the Twelve (Ac 14:14; Ro 16:7; compare Didache 11 4 ff); and an itinerant ministry of the word was exercised in differing ways by prophets, evangelists, and teachers, as well as by apostles (1Co 12:28,29; Eph 4:11). The fact that Paul himself is variously described as an apostle, a prophet, a teacher (Ac 13:1; 14:14; 1Ti 2:7; 2Ti

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1:11) appears to show that the prophetic ministry was not a ministry of stated office, but one of special gifts and functions. The apostle carried the good tidings of salvation to the ignorant and unbelieving (Ga 2:7,8), the prophet (in the more specific sense of the word) was a messenger to the church (1Co 14:4,22); and while the teacher explained and applied truth that was already possessed (Heb 5:12), the prophet was recognized by those who had spiritual discernment (1Co 2:15; 14:29; 1Jo 4:1) as the Divinely employed medium of fresh revelations (1Co 14:25,30,31; Eph 3:5; compare Didache 4 1).

2. The Local and Practical Ministry:

The earliest examples of this are the Seven of Jerusalem who were entrusted with the care of the "daily ministrations" (Ac 6:1 ff). With the growth of the church, however, other needs arose, and the local ministry is seen developing in two distinct directions. First there is the presbyter or elder, otherwise known as the bishop or overseer, whose duties, while still local, are chiefly of a spiritual kind (Ac 20:17,28,35; 1Ti 3:2,5; Jas 5:14; 1Pe 5:2). See **BISHOP** . Next there are the deacon and the deaconess (Php 1:1; 1Ti 3:8-13), whose work appears to have lain largely in house to house visitation and a practical ministry to the poor and needy (1Ti 5:8-11). The necessities of government, of discipline, and of regular and stated instruction had thus brought it to pass that within New Testament times some of the functions of the general ministry of apostles and prophets were discharged by a local ministry. The general ministry, however, was still recognized to be the higher of the two. Paul addresses the presbyter- bishops of Ephesus in a tone of lofty spiritual authority (Ac 20:17ff). And according to the Didache, a true prophet when he visits a church is to take precedence over the resident bishops and deacons (Didache 10 7; 13 3).

See **CHURCH GOVERNMENT** .

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J. C. Lambert

CHURCH GOVERNMENT

guv'-ern-ment:

I. APPROACH TO SUBJECT

1. The General Sense

2. The Local Sense

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II. INTERNAL ORDER

1. Subjects of Admission
2. Definite Organizations
3. Ministers
 - (1) General
 - (2) Local
4. Ecclesiastical Functions
 - (1) Control of Membership
 - (2) Selection of Officers, etc.
 - (3) Observations of Ordinances
5. Independent (Autonomous) Organizations

III. EXTERNAL AUTHORITY

IV. COOPERATIVE RELATIONS

LITERATURE

The object here sought is to discover what kind of church government is mirrored in the New Testament. To do this with perfect definiteness is, no doubt, quite impossible. Certain general features, however, may clearly be seen.

I. Approach to the Subject.

The subject is best approached through the Greek word *ekklesia*, translated "church." Passing by the history of this word, and its connection with the Hebrew words 'edhah and qahal (which the Septuagint sometimes renders by *ekklesia*), we come at once to the New Testament usage. Two perfectly distinct senses are found, namely, a general and a local.

1. The General Sense:

Christ is "head over all things to the church, which is his body" (Eph 1:22); "the general assembly and church of the firstborn who are enrolled in heaven" (Heb 12:23). Here we have "church" in the broadest sense, including all the redeemed in earth and heaven, and in all ages (see also Eph 1:22; 3:10; 5:22-27; Col 1:24; Heb 12:23).

2. The Local Sense:

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Here the Scripture passages are very numerous. In some cases, the word is used in the singular, and in others the plural; in some it is used with reference to a specified church, and in others without such specification. In all cases the sense is local.

In Ac 11:26, it is said that Paul and Barnabas were "gathered together with the church," where the church at Antioch is meant. In Ac 14:23, Paul and Barnabas are said to have "appointed elders in every church," that is, churches which they had planted. In Re 2 and Re 3 the seven churches of Asia Minor are addressed. In Ac 16:5 we are told that the churches "were strengthened in the faith." On the local sense see, further, Ac 8:1; 15:4; 16:5; 20:17; Ro 16:4; 1Co 12; 6:4; 11:16; Ga 1:2,22, and many other places.

There are a few passages that do not seem exactly to fit into either of the above categories. Such, for example, are Mt 18:17 and 1Co 12:28, where it seems best to understand a generic sense. Such, also, are passages like Ac 9:31, and 1Co 10:32, where a collective sense best suits the cases.

Church government in the New Testament applies only to the local bodies.

II. Internal Order.

With respect to the constitution and life of these New Testament churches, several points may be made out beyond reasonable doubt.

1. Subjects of Admission:

They were composed of persons who professed faith in Christ, and who were believed to have been regenerated, and who had been baptized. See Ac 2:41,44,47 (the Revised Version (British and American) "added to them"); [Ac 8:12](#); [Ro 1:8](#); [6:4](#); [10:9,10](#); [1Co 1:2](#); Col 1:2,4; 1Ti 6:12, and others, where they are called "saints," "sons of God," "faithful brethren," "sanctified in Christ

Jesus."

2. Definite Organizations:

They are definitely and permanently organized bodies, and not temporary and loose aggregations of individuals. It is quite impossible, for example, to regard the church at Antioch as a loose aggregation of people for a passing purpose. The letters of Paul to the churches at Rome, Corinth, Philippi, Thessalonica, cannot be regarded as addressed to other than permanent and definitely organized bodies.

3. Ministers:

They were served by two classes of ministers—one general, the other local.

(1) General.

At the head of these is the "apostle" (1Co 12:28; Eph 4:11). His official relation to the churches was general. He did not necessarily belong to the group of the original Eleven. Besides Matthias (Ac 1:26), Paul and Barnabas (1Co 9:5,6), James, the Lord's brother (Ga 1:19), Andronicus and Junias (Ro 16:7) are reckoned as

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(1) Control of Membership.

In Mt 18:17, our Lord, by anticipation, lodges final action, in the sphere of church discipline, with the church. When the church has taken action, the matter is ended. There is no direction to take it to a higher court. In the church at Corinth, there was a man who was guilty of an infamous offense against purity. With regard to the case, Paul urged the most summary discipline (1Co 5:5). If the church should act upon the judgment which he communicated to them, they would act when "gathered together"; that is to say, action would be taken in conference of the church. In 2Co 2, a reference to the case shows that they had acted upon his advice, and that the action was taken by the majority ("the many," the more, 2Co 2:6). In 2Co 2 he counsels restoration of this excluded member now repentant. Exclusion and restoration of members were to be effected by a church. This, of course, carried with it the reception of members in the first instance.

(2) Selection of Officers, etc.

This was true in case of the Seven (Ac 6:3-13; see other cases in Ac 15:22; 1Co 16:3; 2Co 8:1 ff; Php 2:25). Ac 14:23 and Titus 1:5 seem, at first, to offset the passages just given. In one of these, Paul and Barnabas are said to have "appointed" (cheirotonesantes) elders in the churches which they had planted. But scholars of first quality, though themselves adhering to Presbyterian or Episcopal forms of church government, maintain that Paul and Barnabas ordained the elders whom the churches selected—that they "appointed" them in the usual way, by the suffrages of the members of the churches concerned. The word rendered "appoint" in Tit 1:5 (katasteses) is more easily understood as referring to ordination instead of selection.

(3) Observation of Ordinances.

Paul gives direction (1Co 11:20-34) to the church at Corinth about the

observance of the Lord's Supper. These directions are given, not to any officer or set of officers, but to the church. Ecclesiastically, of course, the two ordinances are on the same level; and, if one of them had been committed to the custody, so to say, of the churches, so must the other.

5. Independent (Autonomous) Organizations:

The management of their business was in their own hands. Paul wrote the church at Corinth: "Let all things be done decently and in order" (1Co 14:40). In that comprehensive injunction, given to a church, is implied control of its affairs by the church.

III. External Authority.

The investigation up to this point places us in position to see that there is in the New Testament no warrant for ecclesiastical grades in the ministry of the churches, by which there may be created an ascending series of rulers who shall govern the churches merged into one vast ecclesiastical organization called "the church." So, also, we are in position to see that there is no warrant for an ascending series of courts which may review any "case" that originates in a local church. We may see, on the

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contrary, that to each local church has been committed by Christ the management of its own affairs; and that He had endowed every such church with ecclesiastical competency to perform every function that any ecclesiastical body has a right to perform.

As the churches are not to be dominated by any external ecclesiastical authority, so they are not to be interfered with, in their church life, by civil government. Jesus taught that Christians should be good citizens (Mt 22:15-22); so did the apostles (Ro 13:1-7; 1Pe 2:13-16). Jesus also taught the spirituality of His Kingdom: "My kingdom is not of this world" (Joh 18:36). It follows that only where the life of a church touched the civic life of the community has the civil authority any right to interfere.

IV. Cooperative Relations.

While each local church, according to the New Testament, is independent of every other in the sense that no other has jurisdiction over it, yet cooperative relations were entered into by New Testament churches. Examples and indications of that may be found in Ro 15:26,27; 2Co 8; 9; Ga 2:10; Ro 15:1; 3 Joh 1:8. The principle of cooperation effective in those cases is susceptible of indefinite expansion. Churches may properly cooperate in matters of discipline, by seeking and giving counsel, and by respecting each other's disciplinary measures. In the great, paramount business of evangelizing and teaching the nations, they may cooperate in a multitude of ways. There is no sphere of general Christian activity in which the churches may not voluntarily and freely cooperate for the betterment of the world, the salvation of humanity.

For other standpoints see **BISHOP** ; **GOVERNMENT** ; **MINISTRY** , etc.

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E. J. Forrester

CHURCHES, ROBBERS OF

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church'-iz.

See [ROBBERS OF TEMPLES](#) .

CHURCHES, SEVEN

See [ANGELS OF THE SEVEN CHURCHES](#) .

CHURL

churl (kilay or kelay): The Hebrew word occurs only in Isa 32:5,7, in the latter verse in a form slightly modified so as to produce a pleasing assonance with the word immediately following. The word probably means "crafty" or "miserly," both ideas being suitable to the context, though "miserly" accords with the setting in Isa somewhat better.

In 1Sa 25:3 the Hebrew qasheh which means "hard," "severe," "rough," is rendered "churlish." In Saxon, churl, as the name for the lowest order of freemen, came to be used of persons boorish in manner. The rough and ill-mannered Nabal is aptly described as churlish.

John Richard Sampey

CHUSHAN-RISHATHAIM

ku-shan-rish-a-tha'-im.

See [CUSHAN-RISHATHAIM](#) .

CHUSI

ku'-si, (Chous): A place only named in Judith 7:18, as near Ekrebel on the brook

Mochmur. It was in central Palestine, and has with some probability been identified with Quzah, a village 5 1/2 miles South of Nablus and 5 miles West of Agrabeh (Ekrebel).

CHUZAS

ku'-zas, chu'-zas (Chouzas; the King James Version Chuza): The steward of Herod Antipas. In Lu 8:3 we read that his wife Joanna, "and Susanna, and many others," ministered to Christ and His disciples.

See **JOANNA** (Lu 24:10).

CICCAR

sik'-ar (kikkar, "circle"): Used of the circle of the Jordan (Ge 13:10, Hebrew).

See **PLAIN ; CITIES OF THE PLAIN** .

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CIELED; CIELING

seld, sel'-ing.

See **CEILED** ; **CEILING** .

CILICIA

si-lish'-i-a (he Kilikia): An important province at the Southeast angle of Asia Minor, corresponding nearly with the modern Turkish vilayet of Adana; enfolded between the Taurus mountains and the Mediterranean Sea, with the Amanus range on the East and Pamphylia on the West; chief rivers, the Pyramus, Sarus, Cydnus and Calycadnus. The character of Cilician history has been largely determined by the physical features of the province. It is divided by nature into a mountainous part to the West, called Tracheia, and a broad, alluvial plain, hot and fertile, toward the East, termed Campestris or Pedias. Cilicia has always been isolated from its neighbors by land by its encircling mountains, save for its two famous mountain passes, the "Syrian Gates," which offer an easy road to Antioch and the South, and the wonderful "Cilician Gates," which open a road to central and western Asia Minor. Through these passes the armies and the pilgrims, the trade and the travel of the centuries have made their way. Alexander was one of the most renowned leaders of such expeditions, and at Issus he met and shattered the power of the Persian empire.

The early settlers of Cilicia are held to have been Semitic Syrians and Phoenicians, but in the still earlier days the inhabitants must have been Hittites. While few Hittite remains have been brought to light in Cilicia proper, the province was so surrounded by Hittites, and such important works of Hittite art and industry remain on the outskirts of the province, as at Ivriz, Marash, Sinjirli and Sakche Geuzi, that the intervening territory could hardly fail to be overspread with the same civilization and imperial power. See Professor John Garstang's *The Land of the Hittites*.

Cilicia appears as independent under Syennesis, a contemporary of Alyattes of Lydia, 610 BC. Later it passed under the Persian sway, but retained its separate line of kings. After Alexander the Seleucid rulers governed Cilicia from Antioch. The disturbances of the times enabled the pirates so to multiply and establish themselves in their home base, in Cilicia, Tracheia, that they became the scourge of the Mediterranean until their power was broken by Pompey (67-66 BC). Cilicia was by degrees incorporated in the Roman administration, and Cicero, the orator, was governor (51-50 BC).

The foremost citizen of the province was Saul of Tarsus (Ac 21:39; 22:3; 23:34). Students or pilgrims from Cilicia like himself disputed with Stephen (Ac 6:9). Some of the earliest labors of the great apostle were near his home, in Syria and Cilicia (Ga 1:21; Ac 15:23,11). On his voyage to Rome he sailed across the sea which is off Cilicia (Ac 27:5). Constantinople and Antioch may be regarded as the front and back door of Asia Minor, and as the former was not founded till the 4th century, Asia Minor may be regarded as fronting during apostolic days on Antioch. Cilicia was intimately connected with its neighbor province on the South. The first Christian apostles and evangelists followed the great highways, through the famous mountain passes, and carried the religion of Jesus to Asia Minor from Antioch as a base.

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Armenians migrating from the North founded kingdom in Cilicia under Roupén which was terminated by the overthrow of King Levon, or Leo, by the conquering Turks in 1393. A remnant of this kingdom survives in the separate Armenian catholicate of Sis, which has jurisdiction over few bishoprics, and Armenians are among the most virile of the present inhabitants of the province.

G. E. White

CINNAMON

sin'-a-mun (qinnamon; kinnamomon): Mentioned, like cassia, as a perfume. In Ex 30:23 it is one of the ingredients of the "holy anointing oil"; in Pr 7:17 it is, along with myrrh and aloes, a perfume for a bed; in So 4:14 it is a very precious spice. Cinnamon is (Re 18:13) part of the merchandise of "Babylon the great."

Cinnamon is the product of *Cinnamomum zeylanicum*, a laurel-like plant widely cultivated in Ceylon and Java. It has a profuse white blossom, succeeded by a nut from which the fragrant oil is obtained. The wood is the inner bark from branches which have reached a diameter of from 2 to 3 inches; the epidermis and pulpy matter are carefully scraped off before drying. In commerce the cheaper Cassia ligna of China is sometimes substituted for true cinnamon, and it is thought by some authorities that this was the true cinnamon of the ancients.

See, however, [CASSIA](#) .

E. W. G. Masterman

CINNEROTH

sin'-e-roth (kinneroth).

See [CHINNERETH](#) .

CIRAMA

si-ra'-ma, sir'-a-ma.

See [KIRAMA](#) .

CIRCLE

sur'-k'-l: Is used with reference to the vault of the heavens (hugh) in Isa 40:22, and in a similar sense in The Wisdom of Solomon 13:2 (Revised Version margin), "circle of stars" (kuklos astron). It is also used in the sense of surrounding territory, as in the expression "circle of Jordan" (Ge 13:10 the Revised Version, margin).

See also [CICCAR](#) ; [ASTRONOMY, sec. III, 1](#) .

CIRCUIT

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sur'-kit, "a going around": Used to represent several Hebrew words in several senses,
e.g. the sun's orbit (tequphah), Ps 19:6; the vault of the heavens (chugh), Job 22:14 the King James Version; the circuit of the winds (cabhibh), Ec 1:6 (see **ASTRONOMY**); Samuel's visiting of communities (cabhabh), 1Sa 7:16. In the Revised Version (British and American) the idea of encircling or "fetching a compass" (the King James Version) is expressed by the phrase "to make a circuit" (hacebh), 2Sa 5:23; 2Ki 3:9; and in the Revised Version, margin it indicates a plain (ha-kikkar), Ne 3:22. The Greek perielthontes is translated in the same way (Ac 28:13), but the Revised Version, margin reads "cast loose," following the Westcott and Hort, The New Testament in Greek reading perielontes.

Nathan Isaacs

CIRCUMCISION

sur-kum-sizh'-un (mul, muloth; peritome): The removal of the foreskin is a custom that has prevailed, and prevails, among many races in different parts of the world—in America, Africa and Australia. It was in vogue among the western Semites—Hebrews, Arabians, Moabites, Ammonites, Edomites, Egyptians, but was unknown among the Semites of the Euphrates. In Canaan the Philistines were an exception, for the term "uncircumcised" is constantly used in connection with them. Generally speaking, the rite of circumcision was a precondition of the enjoyment of certain political and religious privileges (Ex 12:48; Eze 44:9); and in view of the fact that in the ancient world religion played such an important role in life, it may be assumed that circumcision, like many other strange customs whose original significance is no longer known, originated in connection with religion. Before enumerating the different theories which have been advanced with regard to the origin and original significance of circumcision, it may be of advantage to consider some of the principal references to the rite in the Old Testament.

1. Circumcision in the Old Testament:

In the account of the institution of the covenant between Yahweh and Abraham which Priestly Code (P) gives (Ge 17), circumcision is looked upon as the ratification of the agreement. Yahweh undertook to be the God of Abraham and of his descendants. Abraham was to be the father of a multitude of nations and the founder of a line of kings. He and his descendants were to inherit Canaan. The agreement thus formed was permanent; Abraham's posterity should come within the scope of it. But it was necessary to inclusion in the covenant that every male child should be circumcised on the 8th day. A foreigner who had attached himself as a slave to a Hebrew household had to undergo the rite—the punishment for its non-fulfilment being death or perhaps excommunication. According to Ex 12:48 (also P) no stranger could take part in the celebration of the Passover unless he had been circumcised. In the Book of Jos (Jos 5:2-9) we read that the Israelites were circumcised at Gilgal ("Rolling"), and thus the "reproach of Egypt" was "rolled away." Apparently circumcision in the case of the Hebrews was prohibited during the Egyptian period—circumcision being a distinctive mark of the ruling race. It is noticeable that flint knives were used for the purpose. This use of an obsolete instrument is one of many proofs of conservatism in religion. According to the strange and obscure account of the circumcision by Zipporah of her eldest son (Ex 4:25) the performance of the rite in the case of the son apparently

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CIS

sis (Keis): The form given in Ac 13:21 the King James Version for Kish, the father of Saul the first king of Israel (1Sa 9:1 f).

CISAI

si'-sa-i.

See [KISEUS](#) .

CISTERN; WELL; POOL; AQUEDUCT

sis'-tern:

Use of Terms

1. General
2. Wells or Cylindrical Cisterns
3. Private Cisterns
4. Public Cisterns
5. Pools and Aqueducts
6. Figurative Uses

LITERATURE

Several words are rendered by "cistern," "well," "pool," the relations of which in the King James Version and the Revised Version (British and American) are as

follows:

Use of Terms:

"Cistern," bo'r (Jer 2:13, etc.), or bor (2Ki 18:31). The latter word is frequently in the King James Version translated "well." the Revised Version (British and American) in these cases changes to "cistern" in text (De 6:11; 2Ch 26:10; Ne 9:25) margin (Jer 14:3), rendered "pit" in the King James Version are changed to "cistern" the Revised Version (British and American) (the latter in the American Standard Revised Version only).

The proper Hebrew word for "well" is be'er (seen in Beer-sheba, "well of the oath," Ge 21:31), but other terms are thus rendered in the King James Version, as 'ayin (Ge 24:13,16, etc., and frequently), ma'yan (Jos 18:15), maqor (Pr 10:11). ally changes to "fountain"; in Ex 15:27, however, it renders 'ayin by "springs," and in Ps 84:6, ma'yan by, "place of springs." "Pool," 'agham (Isa 14:23, etc.; in the King James

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Herod embellished the upper pool, lining it with stone and building arches around its four sides (see Palestine Exploration Fund, Excavations at Jerusalem, 154 ff), and the pool was most likely in this condition in the time of Christ (Joh 9:6,7). There are numerous other pools, cisterns and aqueducts in and around Jerusalem, which provide abundant evidence of the continual struggle after water, made by its occupants of all times (see G. A. Smith, Jerusalem, chapter v, volume I).

See also **PIT** ; **WELL** , etc.

6. Figurative Uses:

Good wives are described as cisterns (Pr 5:15 ff). "The left ventricle of the heart, which retains the blood till it be redispersed through the body, is called a cistern" (Ec 12:6). Idols, armies and material objects in which Israel trusted were "broken cisterns" (Jer 2:13, see above) "soon emptied of all the aid and comfort which they possess, and cannot fill themselves again."

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Arch. C. Dickie

CITADEL

sit'-a-del (1 Macc 1:33; 3:45).

See **FORTIFICATION** .

CITHERN

sith'-ern (kithara; 1 Macc 4:54 the King James Version, kitharais kai kinurais is translated "citherns and harps"; the Revised Version (British and American) "harps and lutes"; compare guitar, zither): As 1 Macc was originally written in Hebrew, it is natural to suppose that these two Greek words stand for Hebrew nebhalim and kinnoroth; but to this it may be objected that kithara and kinura are not used elsewhere together to represent two different instruments. On the contrary we have either kinura kai nabla or kithara kai psalterion. The most probable explanation of the unusual collocation of these two words in 1 Maccabees is that kithara was a gloss meant to explain the obsolescent kinura.

See [MUSIC](#) .

James Millar

CITIES OF REFUGE

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See [REFUGE, CITIES OF](#) .

CITIES OF THE PLAIN; CICCAR

sit'-iz, plan, (kikkar ha-yarden): Included Sodom, Gomorrah, Admah, Zeboiim and Zoar. The locality is first referred to in Ge 13:10, where it is said that Lot "lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered every where, before Yahweh destroyed Sodom and Gomorrah, like the garden of Yahweh, like the land of Egypt, as thou goest unto Zoar." The word translated plain is kikkar, "circle." In this ver, and in the 11th, as well as in 1Ki 7:46 and Mt 3:5, we have the full phrase "circle of the Jordan." Elsewhere (Ge 13:12; 19:17,29; De 34:3; 2Sa 18:23) the word for "circle" is used alone with the article. Until recently the traditional view that this circle of the Jordan was at the south end of the Dead Sea was universally maintained. The arguments in favor of this view are:

(1) The name of Sodom is preserved in Jebel Usdum—Usdum having the same consonants with Sodom; moreover, the name is known to have referred to a place in that region as early as the days of Galen (*De Simpl. medic. Facult.*, 4,19) who describes certain "salts of Sodom" from the mountains surrounding the lake which are called Sodom.

(2) Zoar seems to have been represented in the Middle Ages by a place which the Crusaders called Segore, and Arabic writers Zoghar. Under the name Zughar or Sughar the place is often referred to by medieval Arabian geographers as situated 1ø South of Jericho "at the end of the Dead Sea" and as a station on the route between the Gulf of Akabah and Jericho, two days' journey from Jericho. Ptolemy (v.17,5) reckons Zoar as belonging to Arabia Petrea. Eusebius (*Onom.*, 261) describes the Dead Sea as lying between Jericho and Zoar. Josephus (*Ant.*, I, xi, 4) makes the Dead Sea extend 580 stadia "as far as Zoar of Arabia" (*Wars*, IV, viii, 4). These references would locate Zoar at the base of the mountains just Southeast of the Dead Sea, and, as it was within easy reach of Sodom, from

which Lot fled, would fix the Cities of the Plain in that locality. Jerome (Comm. on Isa 15:5) says that Zoar was in the borders of Moab.

On the other hand, it is maintained that the "kikkar of the Jordan" lay North of the Dead Sea for the following reasons:

(1) That is the region which is visible from the heights of Bethel whence Abraham and Lot looked down upon it (Ge 13:10), while the south end of the lake is not visible. But it may be answered that the phrase need not be limited to the actual region in sight, but may have included the whole known extension of the valley.

(2) Zoar was said to be in range of Moses' vision from the top of Pisgah (De 34:1-3) whereas the south end of the Dead Sea is invisible from that point, on account of intervening mountains. But this description in De evidently is not intended to be limited to the points which are actually visible, but should be understood as describing the extreme limits of the land some points of which are visible in their near vicinity. Certainly the vision did not comprehend all portions of Da or Judah "unto the hinder sea." The phrase from Jericho to Zoar is like "from Da to Beersheba." The mountain heights overlooking Zoar were certainly visible.

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George Frederick Wright

CITIES, LEVITICAL

See **LEVITICAL CITIES** ; **CITY** .

CITIES, STORE

stor.

See **CITY** .

CITIMS

sit' -imz.

See **CHITTIM** (1 Macc 8:5 the King James Version).

CITIZENSHIP

sit' -i-zen-ship: All the words in use connected with this subject are derived from polis, "city."

1. Philological:

These words, with the meanings which they have in the Bible, are the nouns, polites, "citizen"; politeia, "citizenship"; politeuma, "commonwealth"; sumpolites, "fellow- citizen"; and the verb, politeuo, "to behave as a citizen." Each will be considered more fully in its proper place.

2. Civil:

(1) The word for citizen is sometimes used to indicate little if anything more than

the inhabitant of a city or country. "The citizens of that country" (Lu 15:15); "His citizens hated him" (Lu 19:14). Also the quotation from the Septuagint, "They shall not teach every man his fellow-citizen" (Heb 8:11; compare Jer 31:34). So also in the Apocrypha (2 Macc 4:50; 5:6; 9:19).

(2) Roman citizenship.—This is of especial interest to the Bible student because of the apostle Paul's relation to it. It was one of his qualifications as the apostle to the Gentiles. Luke shows him in Ac as a Roman citizen, who, though a Jew and Christian receives, for the most part, justice and courtesy from the Roman officials, and more than once successfully claims its privileges. He himself declares that he was a citizen of Tarsus (Ac 21:39). He was not only born in that city but had a citizen's rights in it.

See **PAUL ; TARSUS** .

But this citizenship in Tarsus did not of itself confer upon Paul the higher dignity of Roman citizenship. Had it done so, Claudius Lysias would not have ordered him to be

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commonwealth, where he had once successfully maintained his own Roman rights, Paul forcibly brings out the idea that Christians are citizens of a heavenly commonwealth, urging them to live worthy of such honor (Php 1:27 margin).

A similar thought is brought out when he says, "For our commonwealth (politeuma) is in heaven" (Php 3:20 margin). The state to which we belong is heaven. Though absent in body from the heavenly commonwealth, as was Paul from Rome when he asserted his rights, believers still enjoy its civic privileges and protections; sojourners upon earth, citizens of heaven. The Old Testament conception, as in Isa 60-62, would easily lend itself to this idea, which appears in Heb 11:10,16; 12:22-24; 13:14; Ga 4:26, and possibly in Re 21.

See also [ROME](#) .

G. H. Trever

CITRON

sit'-run.

See [APPLE](#) .

CITY

sit'-i ('ir, qiryah; polis):

I. THE CANAANITE CITY

1. Origin

2. Extent

3. Villages

4. Sites

5. External Appearance

6. General

II. THE CITY OF THE JEWISH OCCUPATION

1. Tower or Stronghold

2. High Place

3. Broad Place

4. Streets

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5. General Characteristics

III. STORE CITIES

IV. LEVITICAL CITIES

LITERATURE

I. The Canaanite City.

1. Origin:

The development of the Canaanite city has been traced by Macalister in his report on the excavation at Gezer (Palestine Exploration Fund Statement, 1904, 108 ff). It originated on the slopes of a bare rocky spur, in which the Neolithic Troglodytes quarried their habitations out of the solid rock, the stones therefrom being used to form a casing to the earthen ramparts, with which the site was afterwards surrounded and which served as a protection against the intrusion of enemies. Later Semitic intruders occupied the site, stone houses were built, and high stone defense walls were substituted for the earthen stone-cased ramparts. These later walls were much higher and stronger than those of the Neolithic occupation and were the walls seen by the Israelites when they viewed the country of their promise.

2. Extent:

"The people that dwell in the land are strong, and the cities are fortified, and very great" (Nu 13:28) was the report of the spies sent by Moses to spy out the land of Canaan, to see "what cities they are that they dwell in, whether in camps, or in strongholds" (Nu 13:19,20). The difficulties of the task set before the advancing Israelites and their appreciation of the strength of the cities, is here recorded, and also in De 1:28: "The people are greater and taller than we; the cities are great

and fortified up to heaven; and moreover we have seen the sons of the Anakim there." This assessment of greatness was based upon comparative ignorance of such fortifications and the want of war experience and the necessary implements of assault. It need not, therefore, be supposed that the cities were "great" except by comparison in the eyes of a tent-dwelling and pastoral people. On the contrary, most recent exploration has proved that they were small (see Pere Vincent, Canaan, 27, note 3, and Pl. I, where comparative measurements of the areas of ancient cities show that, in nine cities compared, Tell Sandahannah (barely 6 acres) is the smallest). Gezer measures approximately 22 1/4 acres and Tell el-Hesi somewhat greater. By way of illustration, it is interesting to note that the Acropolis at Athens, roughly computed, measures 7:1/4 acres, while the Castle Rock at Edinburgh is about 6 acres, or the same as the whole Seleucidan city of Tell Sandahannah. The Acropolis at Tell Zakariya measures about 2 acres or nearly one-fourth of the area of the whole city (about 8 1/2 acres). It is unlikely that Jebus (Jerusalem) itself was an exception, although in Solomonic and later times it extended to a far greater area.

3. Villages:

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defense of their own or in attacks on their neighbor's property. Such were the cities of the truculent, marauding kings of Canaan, whose broken territories lent themselves to the upkeep of a condition, of the weakness of which, the Israelites, in their solid advance, took ready advantage.

II. The City of the Jewish Occupation.

After the conquest, and the abandonment of the pastoral life for that of agriculture and general trade, the condition of the cities varied but little, except that they were, from time to time, enlarged and strengthened. Solomon's work at Jerusalem was a step forward, but there is little evidence that, in the other cities which he is credited with having put his hands to, there was any embellishment. Megiddo and Gezer at least show nothing worthy of the name. Greek influence brought with it the first real improvements in city building; and the later work of Herod raised cities to a grandeur which was previously undreamed of among the Jews. Within the walls, the main points considered in the "layout" were, the Tower or Stronghold, the High Place, the Broad Place by the Gate, and the Market-Place.

1. Tower or Stronghold:

The Tower or Stronghold was an inner fort which held a garrison and commander, and was provisioned with "victuals, and oil and wine" (2Ch 11:11), to which the defenders of the city when hard pressed betook themselves, as a last resource. The men of the tower of Shechem held out against Abimelech (Jud 9:49) who was afterward killed by a stone thrown by a woman from the Tower of Thebez "within the city" (Jud 9:51,53). David took the stronghold of Zion, "the same is the city of David" (2Sa 5:7), which name (Zion) was afterward applied to the whole city. It is not unlikely that the king's house was included in the stronghold. Macalister (Palestine Exploration Fund Statement, 1907, 192 ff) reports the discovery of a Canaanite castle with enormously thick walls abutting against the inside of the city wall. The strongholds at Taanach and Tell el-Hesy

are similarly placed; and the Acropolis at Tell Zakariya lies close to, but independent of, the city wall.

2. High Place:

The High Place was an important feature in all Canaanite cities and retained its importance long after the conquest (1Sa 9:12 ff; 1Ki 3:2; Am 7:9). It was a sanctuary, where sacrifices were offered and feasts were held, and men did "eat before Yahweh" (De 14:26). The priests, as was their custom, received their portion of the flesh (1Sa 2:12 ff). The High Place discovered at Gezer (Bible Sidelights, chapter iii) is at a lower level than the city surrounding it, and lies North and South. It is about 100 ft. in length, and when complete consisted of a row of ten rude undressed standing stones, of which eight are still remaining, the largest being 10 ft. 6 inches high, and the others varying to much smaller sizes.

See [HIGH PLACE](#) .

3. Broad Place:

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various industries more quickly than those whose positions were out of touch with foreign traffic. Crafts and trades, unknown to the early Jews, were at first monopolized by foreigners who, as a matter of course, were elbowed out as time progressed. Cities on the seaboard of Phoenicia depended chiefly on maritime trade. Money, in the form of ingots and bars of precious metals, "weighed out" (2Ki 12:11), was current in preexilic times, and continued in use after foreign coinage had been introduced. The first native coinage dates from the Maccabean period (see Madden, *Jewish Coinage*, chapter iv). Slavery was freely trafficked in, and a certain number of slaves were attached to the households of the more wealthy. Although they were the absolute property of their masters, they enjoyed certain religious privileges not extended to the "sojourners" or "strangers" who sought the protection of the cities, often in considerable numbers.

The king's private property, from which he drew full revenue, lay partly within the city, but to a greater extent beyond it (1Sa 8:15,16). In addition to his private property, he received tithes of fields and flocks, "the tenth part of your seed." He also drew a tax in the shape of certain "king's mowings" (Am 7:1). Vassal kings, paid tribute; Mesha, king of Moab, rendered wool unto the king of Israel (2Ki 3:4).

See G. A. Smith, *Jerusalem, I*, chapters v-x, for detailed account of the conditions of Jewish city life. For details of government, see [ELDER](#) ; [JUDGES](#) ; [SANHEDRIN](#) .

III. Store Cities.

These were selected by Solomon and set aside for stores of victuals, chariots, horsemen, etc. (1Ki 9:19). Jehoshaphat "built in Judah castles and cities of store" (2Ch 17:12). Twelve officers were appointed by Solomon to provision his household, each officer being responsible for the supply in one month in the year (1Ki 4:7). There were also "storehouses in the fields, in the cities, and in the

villages" (1Ch 27:25 the King James Version).

IV. Levitical Cities.

These were apportioned 13 to the children of Aaron, 10 to Kohath, 13 to Gershon, 12 to Merari, 48 cities in all (Jos 21:13 ff), 6 of which were cities of Refuge (Nu 35:6); see **REFUGE, CITIES OF** . For further details see **ARCHITECTURE ; HOUSE** .

LITERATURE.

PEFS; Bliss and Dickie, Excavations at Jerusalem; Macalister, Excavation at Gezer; Bliss and Macalister, Excavations in Palestine; Sellin, Excavation at Taanach; Schumacher, Excavation at Tell Mutesellim; Macalister, Bible Sidelights; G. A. Smith, Jerusalem; Historical Geography of the Holy Land; Bliss, Mounds of Many Cities; Vincent, Canaan.

Arch. C. Dickie

CITY OF CONFUSION

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kon-fu'-zhun (qiryath-tohu): A name applied to Jerusalem (Isa 24:10 the King James Version).

CITY OF DAVID

See [ZION](#) .

CITY OF DESTRUCTION

de-struk'-shun 'ir ha-herec; (Septuagint Base-dek): In his prediction of the future return of Egypt to Yahweh, Isaiah declares, "In that day there shall be five cities in the land of Egypt that speak the language of Canaan, and swear to Yahweh of hosts; one shall be called The city of destruction" (Isa 19:18). The name 'ir ha-herec, "the city of overthrow," is evidently a play upon 'ir ha-cherec, "city of the sun," a designation of Heliopolis (same meaning; compare the name for this city, Beth-shemesh, Jer 43:13), in Egyptian, On (Ge 41:45), which last name Ezekiel, by a similar play on sound, changes into Aven. See [ON](#) . Some codices, however, as the Revised Version, margin notes, read here 'ir ha-cherec, the actual name of the city.

James Orr

CITY OF PALM TREES

pam'-trez ('ir ha-temarim).

See [JERICHO](#) (De 34:3; Jud 1:16; 3:13; 2Ch 28:15).

CITY OF SALT

See [SALT, CITY OF](#) .

CITY OF WATERS

See [RABBAH](#) .

CITY, GOLDEN

See [GOLDEN CITY](#) .

CITY, ROYAL

See [RABBAH](#) .

CITY, RULERS OF

rool'-erz: The English Versions of the Bible rendering of the politarchai, of Thessalonica, before whom Jason and the other Christians were dragged by the mob (Ac 17:6,8). The term distinguishes the magistrates of a free Greek city from the ordinary Roman officials. It primarily denotes "rulers of the citizens," and hence, was

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used only of magistrates of free cities. The term seems to have been confined largely to Macedonia, although there have been found a few inscriptions elsewhere in which it is used. The use of this term well illustrates the accuracy of the author of the Book of Acts, for while politarchai is not used by classical authors, this form is attested by a number of Macedonian inscriptions. Much work has been done in this field in recent years and the results throw light on the reference in Acts. Of the inscriptions that have been found at least five belong to Thessalonica (see article by Professor Burton, in the American Journal of Theology of 1898, "The Politarchs").

"The rulers" of Philippi, before whom Paul and Silas were brought is the English Versions of the Bible rendering of archonies, which is commonly used in the New Testament (Ac 16:19). This is the ordinary term for "rulers" and is not the same as "rulers of the city."

A. W. Fortune

CLAP

An emphatic expression of joy, "They clapped their hands (nakhah), and said, Long live (the King James Version "God save") the king" (2Ki 11:12); "Oh clap your hands (taqa'), all ye peoples" (Ps 47:1); or exultation (caphaq, La 2:15; macha', Eze 25:6; taqa', Na 3:19); or repudiation (caphaq, Job 27:23; 34:37).

Figurative: To denote Nature's "sympathy" with God's people. "Let the floods clap (macha') their hands" (Ps 98:8); "All the trees of the field shall clap their hands" (Isa 55:12; compare Jud 5:20).

CLASPS

klasps (qerec): The word occurs nine times in Ex 26; 36, 39; which record the specifications for the erection of the tabernacle and their subsequent carrying out.

In each of these passages the King James Version renders "taches"—an early English word of French origin now embodied in our "attachment." 50 clasps or taches of gold were ordered to be used in connecting together the two sets of inner tapestry curtains (10 in number) of the tabernacle (Ex 26:6), and 50 clasps of brass (bronze) were similarly to be used in joining the two sets of goats' hair curtains (11 in number) which formed the outer covering (Ex 26:11). See **TABERNACLE** . As to the nature of the clasp itself, it seems to have belonged to a double set of loops, opposite to each other, to one of which in each set, required to be of blue cord, a gold or brass button or pin was attached, which, being inserted into the loop opposite, kept the curtain in position (Ex 26:4-6).

A difficulty arises from the direction in Ex 26:33 that the veil which divided the "dwelling" into two parts—the holy place and the most holy—was to be suspended "under the clasps." If the clasps are supposed to be midway in the total length of the tabernacle, this would make the two holy places to be of equal size, contrary to the usual assumption that the outer was twice the length of the inner. The term "under" must therefore be used with some latitude, or the ordinary conception of the arrangement of the curtains, or of the size of the holy places will have to be revised (the dimensions are not actually given in the description).

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W. Shaw Caldecott

CLAUDA klo'-da.

See **CAUDA** .

CLAUDIA

klo'-di-a (Klaudia): A member of the Christian congregation at Rome, who, with other members of that church, sends her greetings, through Paul, to Timothy (2Ti 4:21). More than this concerning her cannot be said with certainty. The Apostolical Constitutions (VII, 21) name her as the mother of Linus, mentioned subsequently by Irenaeus and Eusebius as bishop of Rome. An ingenious theory has been proposed, upon the basis of the mention of Claudia and Pudens as husband and wife in an epigram of Martial, that they are identical with the persons of the same name here mentioned. A passage in the Agricola of Tacitus and an inscription found in Chichester, England, have been used in favor of the further statement that this Claudia was a daughter of a British king, Cogidubnus. See argument by Alford in the Prolegomena to 2Ti in his Greek Testament. It is an example of how a very few data may be used to construct a plausible theory. If it be true, the contrast between their two friends, the apostle Paul, on the one hand, and the licentious poet, Martial, on the other, is certainly unusual. If in 2Ti 4:21, Pudens and Claudia be husband and wife, it is difficult to explain how Linus occurs between them. See argument against this in Lightfoot, The Apostolic Fathers.

H. E. Jacobs

CLAUDIUS

klo'-di-us (Klaudios): Fourth Roman emperor. He reigned for over 13 years (41-54 AD), having succeeded Caius (Caligula) who had seriously altered the

conciliatory policy of his predecessors regarding the Jews and, considering himself a real and corporeal god, had deeply offended the Jews by ordering a statue of himself to be placed in the temple of Jerusalem, as Antiochus Epiphanes had done with the statue of Zeus in the days of the Maccabees (2 Macc 6:2). Claudius reverted to the policy of Augustus and Tiberius and marked the opening year of his reign by issuing edicts in favor of the Jews (Ant., XIX, 5), who were permitted in all parts of the empire to observe their laws and customs in a free and peaceable manner, special consideration being given to the Jews of Alexandria who were to enjoy without molestation all their ancient rights and privileges. The Jews of Rome, however, who had become very numerous, were not allowed to hold assemblages there (Dio LX, vi, 6), an enactment in full correspondence with the general policy of Augustus regarding Judaism in the West. The edicts mentioned were largely due to the intimacy of Claudius with Herod Agrippa, grandson of Herod the Great, who had been living in Rome and had been in some measure instrumental in securing the succession for Claudius. As a reward for this service, the Holy Land had a king once more. Judea was added to the tetrarchies of Philip and Antipas; and Herod Agrippa I was made ruler over the wide territory which had been governed by his grandfather. The Jews' own troubles during the reign of Caligula had given "rest" (the American Standard Revised Version "peace") to the churches "throughout all Judea and Galilee and Samaria" (Ac 9:31). But after the

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settlement of these troubles, "Herod the king put forth his hands to afflict certain of the church" (Ac 12:1). He slew one apostle and "when he saw that it pleased the Jews, he proceeded to seize" another (Ac 12:3). His miserable death is recorded in Ac 12:20-23, and in Ant, XIX, 8. This event which took place in the year 44 AD is held to have been coincident with one of the visits of Paul to Jerusalem. It has proved one of the chronological pivots of the apostolic history.

Whatever concessions to the Jews Claudius may have been induced out of friendship for Herod Agrippa to make at the beginning of his reign, Suetonius records (Claud. chapter 25) "Judaeos impulsore Chresto assidue tumultuantes Roma expulit," an event assigned by some to the year 50 AD, though others suppose it to have taken place somewhat later. Among the Jews thus banished from Rome were Aquila and Priscilla with whom Paul became associated at Corinth (Ac 18:2). With the reign of Claudius is also associated the famine which was foretold by Agabus (Ac 11:28). Classical writers also report that the reign of Claudius was, from bad harvest or other causes, a period of general distress and scarcity over the whole world (Dio LX, 11; Suet. Claud. xviii; Tac. Ann. xi. 4; xiii.43; see Mommsen, Provinces of the Roman Empire, chapter ix; and Conybeare and Howson, Life and Epistles of Paul, I).

J. Hutchison

CLAUDIUS LYSIAS

klo'-di-us lis'-i-as (Klaudios Lysias): A chief captain who intervened when the Jews sought to do violence to Paul at Jerusalem (Ac 21:31; 24:22). Lysias, who was probably a Greek by birth (compare Ac 21:37), and who had probably assumed the Roman forename Claudius (Ac 23:26) when he purchased the citizenship (Ac 22:28), was a military tribune or chiliarch (i.e. leader of 1,000 men) in command of the garrison stationed in the castle overlooking the temple at Jerusalem. Upon learning of the riot instigated by the Asiatic Jews, he

hastened down with his soldiers, and succeeded in rescuing Paul from the hands of the mob. As Paul was the apparent malefactor, Lysias bound him with two chains, and demanded to know who he was, and what was the cause of the disturbance. Failing amid the general tumult to get any satisfactory reply, he conducted Paul to the castle, and there questioned him as to whether he was the "Egyptian," an postor that had lately been defeated by Felix (Josephus, BJ, II, xiii, 5; Ant, XX, viii, 6). Upon receiving the answer of Paul that he was a "Jew of Tarsus," he gave him permission to address the people from the stairs which connected the castle and the temple. As the speech of Paul had no pacifying effect, Lysias purposed examining him by scourging; but on learning that his prisoner was a Roman citizen, he desisted from the attempt and released him from his bonds. The meeting of the Sanhedrin which Lysias then summoned also ended in an uproar, and having rescued Paul with difficulty he conducted him back to the castle. The news of the plot against the life of one whom he now knew to be a Roman citizen decided for Lysias that he could not hope to cope alone with so grave a situation. He therefore dispatched Paul under the protection of a bodyguard to Felix at Caesarea, along with a letter explaining the circumstances (Ac 23:26-30. The genuineness of this letter has been questioned by some, but without sufficient reason.) In this letter he took care to safeguard his own conduct, and to shield his hastiness in binding Paul. There is evidence (compare Ac 24:22) that Lysias was also summoned to Caesarea at a later date to give his testimony, but no mention is made of his arrival there. It is

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probable, however, that he was among the chief captains who attended the trial of Paul before King Agrippa and Festus (compare Ac 25:22). For the reference to him in the speech of Tertullus (see Ac 24:7 the Revised Version, margin), see **TERTULLUS** .

C. M. Kerr

CLAW

klo (parcah, literally, "hoof"): One of the marks of a "clean" animal is stated thus: "Every beast that parteth the hoof, and cleaveth the cleft into two claws, ye shall eat" (De 14:6 the King James Version; the Revised Version (British and American) "hath the hoof cloven in two"). See **CHEW** ; **CUD** . the King James Version uses the word "claws" where the Revised Version (British and American) supplies "hoofs" in Zec 11:16, "and will tear their hoofs in pieces," as the sheep are being overdriven. In the only other passage containing the word (Da 4:33) there is no Hebrew equivalent in the original—"his nails like birds' (claws)."

CLAY

kla (chomer, chacaph, TiT, meleT, 'abhi, ma'abheh, abhTiT; pelos, "wet clay," "mud"): True clay, which is a highly aluminous soil, is found in certain localities in Palestine, and is used in making pottery. The Hebrew and Greek words, as well as the English "clay," are, however, used loosely for any sticky mud. In making mud bricks, true clay is not always used, but ordinary soil is worked up with water and mixed with straw, molded and left to dry in the sun. Chomer (compare chmar, "slime" or "bitumen") is rendered both "clay" and "mortar." TiT is rendered "clay" or "mire." In Isa 41:25 we have: "He shall come upon rulers as upon mortar (chomer), and as the potter treadeth clay" (TiT). In Na 3:14, "Go into the clay (TiT), and tread the mortar (chomer); make strong the brickkiln" (i. e. make the walls ready to withstand a siege). Chacaph is the clay of the image in

Nebuchadnezzar's dream (Da 2:33 ff). MeleT occurs only in [Jer 43:9](#) , where we find: the King James Version, "Take great stones and hide them in the clay in the brickkiln"; the Revised Version (British and American), "hide them in mortar in the brickwork"; the Revised Version, margin, "lay them with mortar in the pavement." In Hab 2:6, 'abhTiT (found only here) is rendered in the King James Version "thick clay," as if from 'abhi and TiT, but the Revised Version (British and American) has "pledges," referring the word to the root 'abhaT, "to give a pledge." In 1Ki 7:46, ma'abheh ha-'adhamah (compare 2Ch 4:17, 'abhi ha-'adhamah) is the compact or clayey soil in the plain of Jordan between Succoth and Zarethan, in which Hiram cast the vessels of brass for Solomon's temple. In Joh 9:6,11,14, Thayer gives "made mud of the spittle"; in Ro 9:21, "wet clay."

Alfred Ely Day

CLEAN

klen (Anglo-Saxon cloene, "clear," "pure"): Rendering four Hebrew roots: bar, etc., "purify," "select," "make shining"; zakh, etc., "bright," "clean" "pure"; naqi, "free from," "exempt"; Taher, "clean," "pure," "empty," "bright" (?) the principal root, rendered "clean" 80 times (the King James Version); occurring in all its forms in various renderings about 200 times; also one Greek root, katharos, etc., akin to castus,

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"Passed clean over the Jordan" (literally, "finished with regard to J."); Le 23:22 King James Version: "Shall not make a clean riddance" (literally, "shall not finish the corners"; the American Standard Revised Version "shalt not wholly reap"). Once it renders a noun: Ps 77:8: "Is his lovingkindness clean gone for ever?" ("end," he- 'aphec, "has his lovingkindness come to an end?"); and once an adverb "clean (ontos, "actually," "really") escaped" (2Pe 2:18); but the American Standard Revised Version, following the reading "oligos," "a little," "scarcely," renders "just escaping."

Philip Wendell Crannell

CLEANSE

klenz: "Make clean," "purify" being a frequent rendering of the original. It is found often (American Revised Version) instead of "purge," "purify" (the King James Version), renders nearly the same roots, and has the same overlapping phases, as "clean."

1. Physical:

Physical cleansing, often figuratively used: "Stripes that wound cleanse away (tamriq) evil" (Pr 20:30); "A hot wind not to winnow, nor to cleanse" (barar, Jer 4:11);

"Straightway his leprosy was cleansed" (katharizo, Mt 8:3).

2. Ceremonial:

In the ceremonial sense:

(1) With a very strong religious aspect: to purify from sin by making atonement (chaTe); e.g. the altar, by the sin offering (Ex 29:36); the leprous house (Le 14:48-

53); the people, by the offering of the Day of Atonement (Le 16:30); the sanctuary, by the blood of the sin offering (Eze 45:18 ff).

(2) To expiate (kaphar, "cover," "hide"); sin (in this case blood-guiltiness): "The land cannot be cleansed of the blood" (the King James Version Nu 35:33; the American Standard Revised Version "no expiation can be made for the land").

(3) To remove ceremonial defilement, the principal use, for which the chief root is Taher: "Take the Levites and cleanse them" (Nu 8:6); "and she shall be cleansed

(after childbirth) from the fountain of her blood" (Le 12:7); "Cleanse it, and hallow it (the altar) from the uncleannesses of the children of Israel" (Le 16:19), etc. This use is infrequent in the New Testament, except figuratively. Clear instances are Mr 1:44: "Offer for thy cleansing (katharismos) for a testimony unto them" (also Lu 5:14);

Heb 9:22,23: "necessary therefore that the copies of the things in the heavens should be cleansed with these." Physical, ritual, and figurative uses are combined in Mt 23:25: "Ye cleanse the outside of the cup and of the platter." Ac 10:15: "What God hath cleansed, make not thou common" uses the figure of the ritual to declare the complete abolition of ceremonial defilement and hence, of ceremonial cleansing. For the elaborate system of ceremonial cleansing see especially Le 12-17, also articles **UNCLEANNES** ; **PURIFICATION** . Its principal agencies were water, alone, as in minor or indirect defilements, like those produced by contact with the unclean (Le

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15:5-18, etc.); or combined with a sin offering and burnt offering, as with a woman after childbirth (Le 12:6-8); fire, as with Gentile booty (Nu 31:23 ; by water, when it would not endure the fire\); the ashes of a red heifer without spot, mingled with running water, for those defiled by contact with the dead (Nu 19:2 ff). For the complex ceremonial in cases of leprosy, combining water, cedar, hyssop, crimson thread, the blood and flight of birds, the trespass offering, sin offering, burnt offering, see Le 14. Blood, the vehicle and emblem of life, plays a large part in the major cleansings, in which propitiation for sin, as well as the removal of ceremonial defilement, is prominent, as of the temple, altar, etc.: "According to the law, I may almost say, all things are cleansed with blood" (Heb 9:22).

3. Ethical and Spiritual:

In the ethical and spiritual sense, using the symbolism chiefly of 2. This embodies two phases: (1) the actual removal of sin by the person's own activity, "Wherewith shall a young man cleanse (zakhah) his way?" (Ps 119:9); "Cleanse your hands, ye sinners" (Jas 4:8); "Let us cleanse ourselves from all defilement" (2Co 7:1);

(2) God's removal of the guilt and power of sin, as, by discipline or punishment: "He cleanseth it" (Joh 15:2, the King James Version "purgeth"); "I have cleansed thee" (Eze 24:13); or in forgiveness, justification, sanctification. In these latter cases the exculpatory idea is sometimes the prominent, although the other is not absent: "I will cleanse (Taher) them from all their iniquity, whereby they have sinned against me; and I will pardon aH their iniquities" (Jer 33:8); "Wash me thoroughly from mine iniquity, and cleanse (Taher, "declare me clean") me from my sin" (Ps 51:2). "Cleanse (naqqeh; the American Standard Revised Version "clear") thou me from hidden faults" (Ps 19:12), while formally to be understood "hold innocent," really connotes forgiveness. In Eph 5:26, it is hard to determine whether pardon or God-given holiness is predominant: "That he might sanctify it (the church), having cleansed it by the washing of water with the word." In 1Jo

1:7, the sanctificatory meaning seems almost wholly to absorb the other: "The blood of Jesus his Son cleanseth us ("is purifying, sanctifying") from all sin"; but in 1Jo 1:9 it is again hard to determine the predominance: "He is faithful and righteous to forgive us our sin, and to cleanse us from all unrighteousness." The uncertainty lies in that the second clause may not, as in our speech, add a distinct idea, but may be Hebrew synonymous parallelism. Perhaps it is not wise to seek too curiously to disentangle the two ideas, since they cannot be separated. God never "clears" where he has not begun to "cleanse," and never "cleanses" by the Spirit without "clearing" through the blood.

Philip Wendell Crannell

CLEAR; CLEARNESS

kler, kler'-nes (bar; diablepo): Equivalent of several Hebrew and Greek words for bright, unclouded, shining without obstruction, distinct, brilliant; "clearer than the noon-day" (Job 11:17); "clear as the sun" (So 6:10); "clear shining after rain" (2Sa 23:4); "clear heat in sunshine" (Isa 18:4); "clear as crystal" (Re 21:11). Adverb, "clearly," for distinctly (Mt 7:5; Mr 8:25; Ro 1:20). Noun, "clearness," for brilliancy, in Ex 24:10, "as the very heaven for clearness."

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From this physical, it is applied, in a moral sense, to character, as spotless and free from guilt, or charge, or obligation "from oath" (Ge 24:8); "from transgression" (Ps 19:13). Hence, the verb "to clear" means juridically to declare or prove innocent, to vindicate (Ge 44:16; Ex 34:7; Nu 14:18; compare hagnos, 2Co 7:11, the Revised Version (British and American) "pure") "Be clear when thou judgest" (Ps 51:4) refers to the proof and vindication of the righteousness of God.

H. E. Jacobs

CLEAVE

klev: Is used in the Bible in two different senses:

(1) baqa' "to split," or "to rend." We are told that Abraham "clave the wood for the burnt-offering" (Ge 22:3), and that "they clave the wood of the cart" (1Sa 6:14). The Psalmist speaks of Yahweh cleaving fountain and flood (Ps 74:15), and the plowman cleaving the earth (Ps 141:7). For other examples see Jud 15:19; Ec 10:9; Ps 78:15; Hab 3:9.

(2) dabhaq; kollao, "to adhere to," or "to join one's self to." This meaning is the reverse of the preceding. The Psalmist speaks of his tongue cleaving to the roof of his mouth (Ps 137:6). We are told that a man should cleave unto his wife (Ge 2:24; Mt 19:5). It is said that Ru clave unto her mother-in-law (Ru 1:14), and that certain men clave unto Paul (Ac 17:34; compare Ac 4:23; 11:23 margin).

"Cleave" is also used in this sense to describe one's adherence to principles. Paul admonished the Romans to cleave to that which is good (Ro 12:9).

A. W. Fortune

CLEFT; CLIFF; CLIFT

kleft, klif, klift: The first of these words, from cleave, "to split," is a crevice or narrow opening, as "of the ragged rocks" (Isa 2:21); "under the clefts of the rocks" (Isa 57:5). "Clift" is an obsolete form of cleft, found in the King James Version Ex 33:22; Isa 57:5, but not in the Revised Version (British and American). "Cliff," an abrupt, precipitous, towering rock, is not in the Revised Version (British and American), but is found in the King James Version 2Ch 20:16, the Revised Version (British and American) "ascent," Job 30:6.

CLEMENCY

klem'-en-si (epietkeia, "fairness," "sweet reasonableness," Ac 24:4): The Greek word is rendered elsewhere "gentleness," 2Co 10:1; Tit 3:2, "meekness"; Jas 3:17; 1Pe 2:18.

CLEMENT

klem'-ent (Klemes, "mild"): A fellow-worker with Paul at Philippi, mentioned with especial commendation in Php 4:3. The name being common, no inference can be

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drawn from this statement as to any identity with the author of the Epistle to the Corinthians published under this name, who was also the third bishop of Rome. The truth of this supposition ("it cannot be called a tradition," Donaldson, *The Apostolical Fathers*, 120), although found in Origen, Eusebius, Epiphanius and Jerome, can neither be proved nor disproved. Even Roman Catholic authorities dispute it (article "Clement," *Catholic Cyclopaedia*, IV, 13). The remoteness between the two in time and place is against it; "a wholly uncritical view" (Cruttwell, *Literary History of Early Christianity*, 31).

H. E. Jacobs

CLEOPAS

kle'-o-pas (Kleopas, "renowned father"): One of the two disciples whom Jesus met on the way to Emmaus (Lu 24:18). The name is a contraction of Cleopatros, not identical with Clopas of Joh 19:25.

See also [ALPHEUS](#) ; [CLOPAS](#) .

CLEOPATRA

kle-o-pa'-tra (Kleopatra, "from a famous father"): A daughter of Ptolemy VI (Philometor) and of Queen Cleopatra, who was married first to Alexander Balas 150 BC (1 Macc 10:58; Josephus, *Ant*, XIII, iv, 1) and was afterward taken from him by her father and given to Demetrius Nicator on the invasion of Syria by the latter (1 Macc 11:12; Josephus, *Ant*, XIII, iv, 7). Alexander was killed in battle against the joint forces of Ptolemy and Demetrius while Demetrius was in captivity in Parthia. Cleopatra married his brother Antiochus VII (Sidetes), who in the absence of Demetrius had gained possession of the Syrian throne (137 BC). She was probably privy (Appian, *Syriac.*, 68) to the murder of Demetrius on his return to Syria 125 BC, but Josephus (*Ant.*, XIII, ix, 3) gives a different account of his death. She afterward murdered Seleucus, her eldest son by

Nicator, who on his father's death had taken possession of the government without her consent. She attempted unsuccessfully to poison her second son by Nicator, Antiochus VIII (Grypus), for whom she had secured the succession, because he was unwilling to concede to her what she considered her due Share of power. She was herself poisoned (120 BC) by the draught which she had prepared for their son (Justin 39). She had also a son by Antiochus VII (Sidetes Antiochus Cyzicenus), who took his name from the place in which he was educated. He was killed in battle 95 BC. The name Cleopatra was borne by many Egyptian princesses, the first of whom was daughter of Antiochus III and was married to Ptolemy V (Epiphanes) 193 BC.

J. Hutchison

CLEOPHAS

kle'-o-fas.

See **CLOPAS** .

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CLERK

See [TOWN CLERK](#) .

CLIFF; CLIFT

See [CLEFT](#) .

CLOAK; CLOKE

klok, (me'il, simlah, etc.; himation, stole, etc.): "Cloke" is retained in the English Revised Version, as in the King James Version, instead of modern "cloak" (American Revised Version). In the Old Testament, me'il (compare New Testament himation) uniformly stands for the ordinary upper garment worn over the coat (kethoneth). In Mt 5:40 both "cloak" and "coat" are mentioned together; compare Lu 6:29. In size and material the "cloak" differed according to age and sex, class and occupation, but in shape it was like our mantle or shawl. It might be sewed up to have the surplice form of the robe of the Ephod (Ex 39:23), or be worn loose and open like a Roman toga, the Arabic Abaa, or the Geneva gown. This is the "garment" referred to in Ge 39:12; Ex 22:26; De 24:13; "the robe" that Jonathan "stripped himself of" and gave to David (1Sa 18:4); "the robe" of Saul, "the robe" in which it is said the "old man" (Samuel) was "covered" (1Sa 28:14); and in the New Testament "the best robe" put on the returning prodigal (Lu 15:22). Paul's "cloak" that he left at Troas (2Ti 4:13; phailones, Latin, paenula, Westcott and Hort, The New Testament in Greek phelones), it has been suggested, "may have been a light mantle like a cashmere dust-cloak, in which the books and parchment were wrapped"

(HDB, under the word).

Figuratively: The word lent itself easily and naturally to figurative uses. We find Paul (1Th 2:5) disclaiming using "a cloak of covetousness" (compare 1Pe 2:16)

and Jesus (Joh 15:22) saying, "Now they have no excuse ("cloak") for their sin."
Some such usage seems common to all languages; compare English "palliate."

See **DRESS** .

George B. Eager

CLOD

In Job 7:5 (gish, gush, "a mass of earth"), "clods of dust," the crust of his sores, formed by the dry, swollen skin—a symptom of leprosy, though not peculiar to it. In Job 21:33; 38:38 (reghebh, "a soft clod," "lump of clay"), "The clods of the valley shall be sweet unto him," "The clods cleave fast together." In Joe 1:17 (meghraphah, "a furrow," "something thrown off" (by the spade)), "The seeds rot (m "shrivel") under their clods."

Figurative: "Jacob shall break his clods" (Ho 10:11), i.e. "must harrow for himself," used figuratively of spiritual discipline (compare Isa 28:24 the King James Version).

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M. O. Evans

CLOPAS; CLEOPHAS

klo'-pas (Klopas): The former in the Revised Version (British and American), the latter in the King James Version, of Joh 19:25, for the name of the husband of one of the women who stood by the cross of Christ. Upon the philological ground of a variety in pronunciation of the Hebrew root, sometimes identified with Alpheus, the father of James the Less. Said by tradition to have been the brother of Joseph, the husband of Mary; see **BRETHREN OF THE LORD** . Distinguished from Cleopas, a Greek word, while Clopas is Aramaic

CLOSE

kloz, klos verb, adjective and adverb, (kacah, caghar; kammuo): Other words are charah, "to burn"; "Shalt thou reign, because thou closest thyself in cedar?" (Jer 22:15 the King James Version), the Revised Version (British and American) "strivest to excel in cedar," margin "viest with the cedar"; atsam, "to harden"; "Yahweh has closed your eyes" (Isa 29:10); gadhar, "to hedge" or "wall up" (Am 9:11); 'atsar, "to restrain" (Ge 20:18). In Lu 4:20, ptusso, "to fold up." the Revised Version (British and American) has "was closed," margin "is opened," for "are open" (Nu 24:3,15), "closed" for "narrow" or "covered" (Eze 40:16; 41:16,26). To "keep close," sigao (Lu 9:36), the Revised Version (British and American) "held their peace." We have also "kept close" (the Revised Version (British and American) Nu 5:13; Hebrew cathar, "to hide"); also Job 28:21; "kept himself close," the Revised Version, margin "shut up" (1Ch 12:1); "close places," micgereth (2Sa 22:46; Ps 18:45 = "castles or holds shut in with high walls").

W. L. Walker

CLOSET

kloz' -et: Is the rendering in the King James Version of

(1) chuppah, and

(2) tameion, also tamieion.

Chuppah, derived from chaphah, "to cover," was probably originally the name of the tent specially set apart for the bride, and later (Joe 2:16) used for the bride's chamber. The word tameion, originally storeroom (compare Lu 12:24, the King James Version "storehouse"; the Revised Version (British and American) "storechamber"), but since for safety it was the inner rooms of the Hebrew house which were used for storage purposes, the word came to mean inner room, as in Mt 6:6; Lu 12:3, in both the King James Version "closet" (compare Mt 24:26, the King James Version "secret chamber"). In all cases the Revised Version (British and American) uses "inner chamber."

See also **HOUSE** .

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David Foster Estes

CLOTH; CLOTHING

kloth, kloth'-ing.

See **DRESS** .

CLOTHED UPON

klothd, (ependuo, "to put on over" another garment): Used only in 2Co 5:2,4. In 5:4 in contrast with unclothed, compare 1Co 15:53 f, in which the idea of putting on, as a garment, is expressed of incorruption and immortality. The meaning here is very subtle and difficult of interpretation. In all probability Paul thinks of a certain envelopment of his physical mortal body even in this life ("in this we groan," i.e. in this present body), hence, the force of the prefixed preposition. The body itself was regarded by the philosophers of his day as a covering of the soul, and hence, it was to be clothed upon and at the same time transformed by the superimposed heavenly body. Ependutes, an outer garment, is used several times in Septuagint for me'il, an upper garment or robe (compare Joh 21:7).

Walter G. Clippinger

CLOTHES, RENDING OF

klothz, (keri'ath beghadhim): This term is used to describe an ordinary tear made in a garment. Samuel's skirt was rent when Saul laid hold upon it (1Sa 15:27). Jesus spoke about a rent being made in a garment (Mt 9:16). The term is also used to describe a Hebrew custom which indicated deep sorrow. Upon the death of a relative or important personage, or when there was a great calamity, it was customary for the Hebrews to tear their garments. Reuben rent his clothes when he found that Joseph had been taken from the pit (Ge 37:29). The sons of Jacob

rent their clothes when the cup was found in Benjamin's sack (Ge 44:13). A messenger came to Eli with his clothes rent to tell of the taking of the ark of God and of the death of his two sons (1Sa 4:12). David rent his garments when he heard that Absalom had slain his brothers (2Sa 13:31). See also 2Sa 15:32; 2Ki 18:37; Isa 36:22; Jer 41:5. Rending of clothes was also an expression of indignation. The high priest rent his garment when Jesus spoke what he thought was blasphemy (Mt 26:65).

See also **MOURNING** .

A. W. Fortune

CLOUD

kloud ('anan, 'abh; nephele, nephos):

I. Clouds in Palestine.

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Clouds are used in connection with various other figures. Rapidity of motion, "these that fly as a cloud" (Isa 60:8). As swaddling clothes of the newborn earth (Job 38:9); indicating great height (Job 20:6) and figurative in Isa 14:14, "I will ascend above the heights of the clouds," portraying the self-esteem of Babylon. "A morning without clouds" is the symbol of righteousness and justice (2Sa 23:4); partial knowledge and hidden glory (Le 16:2; Ac 1:9; Re 1:7).

Alfred H. Joy

CLOUD, PILLAR OF

See [CLOUD, II, 2](#) ; [PILLAR OF CLOUD](#) .

CLOUT

klout: As substantive (ha-cechabhoth) a patch or piece of cloth, leather, or the like, a rag, a shred, or fragment. Old "cast clouts and old rotten rags" (Jer 38:11,12 the King James Version). As verb (Tala') "to bandage," "patch," or mend with a clout. "Old shoes and clouted (the American Standard Revised Version "patched") upon their feet" (Jos 9:5); compare Shakespeare, Cym., IV, 2: "I thought he slept, And put my clouted brogues from off my feet"; Milton, Comus: "And the dull swain treads on it daily with his clouted shoon."

CLOVEN

klo'-v'-n: In the Old Testament, represented by a participle from shaca, "to split," and applied to beasts that divide the hoof (Le 11:3; De 14:7). Beasts with hoofs completely divided into two parts, that were also ruminant, were allowed the Israelites as food; see CUD; HOOF. In the New Testament, for diamerizomenai, in Ac 2:3 the King James Version, the Revised Version (British and American) "tongues parting asunder," i.e. "bifurcated flames." Another explanation found in the Revised Version, margin applies the word, not to

tongues, but to the multitude, "parting among them," or "distributing themselves among them," settling upon the head of each disciple.

H. E. Jacobs

CLUB

klub.

See [ARMOR, III, 1](#) ; [SHEPHERD](#) ; [STAFF](#) .

CLUSTER

klus'-ter:

(1) 'eshkol; compare proper name [VALE OF ESHCOL](#) . (which see), from root meaning "to bind together." A cluster or bunch of grapes (Ge 40:10; Nu 13:23; Isa

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65:8; So 7:8; Mic 7:1, etc.); a cluster of henna flowers (So 1:14); a cluster of dates (So 7:7). "Their grapes are grapes of gall, their clusters are bitter." (De 32:32).

(2) botrus, "gather the clusters of the vine of the earth" (Re 14:18).

The "cluster of raisins" (tsimmuqim) of 1Sa 25:18; 30:12, should rather be "raisin cakes" or "dried raisins."

E. W. G. Masterman

CNIDUS

ni'-dus, kni'-dus (Knidos, "age"): A city of Caria in the Roman province of Asia, past which, according to Ac 27:7, Paul sailed. At the Southwest corner of Asia Minor there projects for 90 miles into the sea a long, narrow peninsula, practically dividing the Aegean from the Mediterranean. It now bears the name of Cape Crio. Ships sailing along the southern coast of Asia Minor here turn northward as they round the point. Upon the very end of the peninsula, and also upon a small island off its point was the city of Cnidus. The island which in ancient times was connected with the mainland by a causeway is now joined to it by a sandy bar. Thus were formed two harbors, one of which could be closed by a chain. Though Cnidus was in Caria, it held the rank of a free city. There were Jews here as early as the 2nd century BC.

The ruins of Cnidus are the only objects of interest on the long peninsula, and as they may be reached by land only with great difficulty, few travelers have visited them; they may, however, be reached more easily by boat. The nearest modern village is Yazı Keui, 6 miles away. The ruins of Cnidus are unusually interesting, for the entire plan of the city may easily be traced. The sea-walls and piers remain. The acropolis was upon the hill in the western portion of the town; upon the terraces below stood the public buildings, among which were two theaters

and the odeum still well preserved. The city was especially noted for its shrine of Venus and for the statue of that goddess by Praxiteles. Here in 1875-78 Sir C. Newton discovered the statue of Demeter, now in the British Museum. See also the Aphrodite of Cnidus in the South Kensington Museum, one of the loveliest statues in the world. From here also came the huge Cnidian lion. The vast necropolis West of the ruins contains tombs of every size and shape, and from various ages.

E. J. Banks

COAL

kol (pecham, "charcoal"; compare Arabic fachm, "charcoal"; gacheleth, "burning coal" or "hot ember"; compare Arabic jacham, "to kindle"; shechor, "a black coal" (La 4:8); compare Arabic shachchar, "soot" or "dark-colored sandstone"; retseph (1Ki 19:6), and ritspah (= Rizpah) (Isa 6:6), margin "a hot stone"; compare resheph, "a flame" (So 8:6; Hab 3:5); anthrax, "a live coal" (Ro 12:20) (= gacheleth in Pr 25:22); anthrakia, "a live coal" (Joh 18:18; 21:9)): There is no reference to mineral coal in the Bible. Coal, or more properly lignite, of inferior quality, is found in thin beds (not exceeding 3 ft.) in the sandstone formation (see **GEOLOGY OF PALESTINE** , under Nubian Sandstone), but there is no evidence of its use in ancient times. Charcoal is

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manufactured in a primitive fashion which does not permit the conservation of any by-products. A flat, circular place (Arabic beidar, same name as for a threshing-floor) 10 or 15 ft. in diameter is prepared in or conveniently near to the forest. On this the wood, to be converted into charcoal, is carefully stacked in a dome-shaped structure, leaving an open space in the middle for fine kindlings. All except the center is first covered with leaves, and then with earth. The kindlings in the center are then fired and afterward covered in the same manner as the rest. While it is burning or smoldering it is carefully watched, and earth is immediately placed upon any holes that may be formed in the covering by the burning of the wood below. In several days, more or less, according to the size of the pile, the wood is converted into charcoal and the heap is opened. The charcoal floor is also called in Arabic mashcharah, from shachchar, "soot"; compare Hebrew shechor. The characteristic odor of the mashcharah clings for months to the spot.

In Ps 120:4, there is mention of "coals of juniper," the Revised Version, margin "broom," rothem. This is doubtless the Arabic retem, *Retama roetam*, Forsk., a kind of broom which is abundant in Judea and Moab. Charcoal from oak wood, especially *Quercus coccifera*, L., Arabic sindyan, is much preferred to other kinds, and fetches a higher price.

In most of the passages where English versions have "coal," the reference is not necessarily to charcoal, but may be to coals of burning wood. Pecham in Pr 26:21, however, seems to stand for charcoal: " As coals are to hot embers , and wood to fire , So is a contentious man to inflame strife . " The same may be true of pecham in Isa 44:12 and Isa 54:16; also of shechor in La 4:8.

Alfred Ely Day

COAST

kost (gebhul, etc., "boundary"; compare gebhal, "mountain" and Arabic jebel, "mountain"; chebhel, literally, "a rope"; compare Arabic chabl (Jos 19:29 the King James Version; Zec 2:5,6,7); choph, literally, "that which is washed"; compare Arabic chaffet (Jos 9:1 the King James Version; Eze 25:16); paralios, literally, "by the sea" (Lu 6:17)): "Coast" (from Latin costa, "rib" or "side") in the sense of "seacoast," occurs but a few times in the Bible. In nearly all the many passages where the King James Version has "coast," the Revised Version (British and American) correctly has "border," i.e. "boundary," translating gebhul, etc.; in Ac 27:2 the American Standard Revised Version, "coast" is the translation of topos, literally, "place." That the seacoast is but seldom mentioned arises naturally from the fact that, while the promised land extended to the sea, the coast was never effectively occupied by the Israelites. RVM in a number of places renders 'i English Versions of the Bible "isle" or "island" (which see), by "coastland," e.g. Isa 11:11; 23:6; 24:15; 59:18; Jer 25:22; Eze 39:6; Da 11:18; Ze 2:11. In Isa 20:6, the King James Version has "isle," the King James Version margin "country," and the Revised Version (British and American) "coast-land." In Jer 47:4, the King James Version has "country," the King James Version margin and the Revised Version (British and American) "isle," and the Revised Version, margin "sea-coast."

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See **ISLE** .

Alfred Ely Day

COAT

kot.

See **CLOAK** ; **DRESS** , etc.

COAT OF MAIL

mal.

See **ARMOR, ARMS** ; **BRIGANDINE** .

COCK

kok (alektor; Latin gallus): There is no reference in the Old Testament to domesticated poultry, which was probably first introduced into Judea after the Roman conquest. See **CHICKEN** . The cock is several times mentioned in the New Testament and always with reference to its habit of crowing in eastern countries with such regularity as to be almost clocklike. The first full salute comes almost to the minute at half-past eleven, the second at half-past one, and the third at dawn. So uniformly do the cocks keep time and proclaim these three periods of night that we find cock-crowing mentioned as a regular division of time: "Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning" (Mr 13:35). Jesus had these same periods of night in mind when he warned Peter that he would betray Him. Mt 26:34; Lu 22:34; Joh 13:38, give almost identical wording of the warning. But in all his writing Mark was more explicit, more given to exact detail. Remembering the divisions of night as the cocks kept them,

his record reads: "And Jesus saith unto him, Verily I say into thee, that thou today, even this night, before the cock crow twice, shalt deny me thrice" (Mr 14:30). See **CHICKEN** . It is hardly necessary to add that the cocks crow at irregular intervals as well as at the times indicated, according to the time of the year and the phase of the moon (being more liable to crow during the night if the moon is at the full), or if a storm threatens, or there is any disturbance in their neighborhood.

Gene Stratton-Porter

COCK-CROWING

kok'-kro-ing (alektorophonia): An indefinite hour of the night between midnight and morning (Mr 13:35), referred to by all the evangelists in their account of Peter's denial (Mt 26:34,74; Mr 14:30; Lu 22:34; Joh 13:38). It is derived from the habit of the cock to crow especially toward morning.

See **COCK** .

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COCKATRICE kok'-a-tris, kok'-a-tris (tsepha'; tsph'oni; Septuagint, basiliskos, "basilisk" (which see), and aspis, "asp" (see **ADDER** ; **ASP** ; **SERPENT**)): A fabulous, deadly, monster. The name "cockatrice" appears to be a corruption of Latin calcatrix, from calcare, "to tread," calcatrix being in turn a translation of the Greek ichneumon, from ichnos, "track" or "footstep." Herpestes ichneumon, the ichneumon, Pharaoh's rat, or mongoose, a weasel-like animal, is a native of northern Africa and southern Spain. There are also other species, including the Indian mongoose. It preys on rats and snakes, and does not despise poultry and eggs.

Pliny (see Oxford Dictionary, under the word "Cockatrice") relates that the ichneumon darts down the open mouth of the crocodile, and destroys it by gnawing through its belly. In the course of time, as the story underwent changes, the animal was metamorphosed into a water snake, and was confused with the crocodile itself, and also with the basilisk. According to the Encyclopedia Britannica, 11th edition, the cockatrice was believed as late as the 17th century to be produced from a cock's egg and hatched by a serpent, and "to possess the most deadly powers, plants withering at its touch, and men and animals being poisoned by its look. It stood in awe however of the cock, the sound of whose crowing killed it. The weasel alone among animals was unaffected by the glance of its evil eye, and attacked it at all times successfully; for when wounded by the monster's teeth it found a ready remedy in rue, the only plant which the cockatrice could not wither." The real ichneumon does kill the most deadly snakes, and has been supposed to resort to a vegetable antidote when bitten. It actually dies however when bitten by a deadly snake, and does not possess a knowledge of herbs, but its extraordinary agility enables it ordinarily to escape injury. It is interesting to see how the changing tale of this creature with its marvelous powers has made a hodge-podge of ichneumon, weasel, crocodile, and serpent.

The Biblical references (the King James Version Isa 11:8; 59:5; Jer 8:17) are doubtless to a serpent, the word "cockatrice," with its medieval implications,

having been introduced by the translators of the King James Version.

See [SERPENT](#) .

Alfred Ely Day

COCKER

kok'-er (titheneo, "to nurse," "coddle," "pamper"): Occurs only in Ecclesiasticus 30:9 with the meaning "to pamper": "Cocker thy child, and he shall make thee afraid"; so Shakespeare, "a cockered silken wanton"; now seldom used; Jean Ingelow, "Poor folks cannot afford to cocker themselves."

COCKLE

kok'-'-l (King James Version margin "stinking weeds," the Revised Version, margin "noisome weeds"; bo'shah, from Hebrew root ba'ash, "to stink"; batos): "Let thistles grow instead of wheat, and cockle instead of barley" (Job 31:40). On account of the meaning of the Hebrew root we should expect that the reference was rather to repulsive, offensive weeds than to the pretty corn cockle. It is very possible that no

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particular plant is here intended, though the common Palestinian "stinking" arums have been suggested by Hooker.

CODE OF HAMMURABI

See [HAMMURABI, CODE OF](#) .

COELE-SYRIA

se-le-sir'-i-a (the King James Version Celosyria; Koile Suria, "hollow Syria"): So the Greeks after the time of Alexander the Great named the valley lying between the two mountain ranges, Lebanon and Anti-Lebanon. It is referred to in the Old Testament as Biq'ath ha-Lebhanon, "the valley of Lebanon" (Jos 11:17), a name the echo of which is still heard in el-Buqa', the designation applied today to the southern part of the valley. This hollow, which extends about 100 miles in length, is the continuation northward of the Jordan valley. The main physical features are described under LEBANON (which see). The name, however, did not always indicate the same tract of territory. In Strabo (xvi.2) and Ptolemy (v.15), it covers the fertile land between Jebel esh-Sharqy and the desert presided over by Damascus. In 1 Esdras 2:17; 2 Macc 3:8, etc., it indicates the country South and East of Mt. Lebanon, and along with Phoenicia it contributed the whole of the Seleucid dominions which lay South of the river Eleutherus. Josephus includes in Coele-Syria the country East of the Jordan, along with Scythopolis (Beisan) which lay on the West, separated by the river from the other members of the Decapolis (Ant., XIII, xiii, 2, etc.). In XIV, iv, 5, he says that "Pompey committed Coele-Syria as far as the river Euphrates and Egypt to Scaurus." The term is therefore one of some elasticity.

W. Ewing

COFFER

kof'-er ('argaz): A small box such as that in which the Philistines placed their golden mice and other offerings in returning the Ark (1Sa 6:8,11,15).

COFFIN

kof'-in.

See **CHEST** ; **BURIAL** .

COGITATION

koj-i-ta'-shun, ra'yon, "the act of thinking or reflecting," as in Da 7:28, "my cogitations much troubled me" (the Revised Version (British and American) "my thoughts").

COHORT

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ko'-hort: In the Revised Version, margin of Mt 27:27; Mr 15:16; Joh 18:3,12; Ac 10:1; 21:31; 27:1, the translation of speira (the King James Version and the Revised Version (British and American), "band"); the tenth part of a legion; ordinarily about 600 men. In Joh 18 the word seems to be used loosely of a smaller body of soldiers, a detachment, detail.

See [ARMY](#) ; [BAND](#) .

COINS

koinz: There were no coins in use in Palestine until after the Captivity. It is not quite certain whether gold and silver were before that time divided into pieces of a certain weight for use as money or not, but there can be no question of coinage proper until the Persian period. Darius I is credited with introducing a coinage system into his empire, and his were the first coins that came into use among the Jews, though it seems probable that coins were struck in Lydia in the time of Croesus, the contemporary of Cyrus the Great, and these coins were doubtless the model upon which Darius based his system, and they may have circulated to some extent in Babylonia before the return of the Jews. The only coins mentioned in the Old Testament are the Darics (see [DARIC](#)), and these only in the Revised Version (British and American), the word "dram" being used in the King James Version (Ezr 2:69; 8:27; Ne 7:70-72). The Jews had no native coins until the time of the Maccabees, who struck coins after gaining their independence about 143-141 BC. These kings struck silver and copper, or the latter, at least (see [MONEY](#)), in denominations of shekels and fractions of the shekel, until the dynasty was overthrown by the Romans. Other coins were certainly in circulation during the same period, especially those of Alexander and his successors the Ptolemies of Egypt and the Seleucids of Syria, both of whom bore sway over Palestine before the rise of the Maccabees. Besides these coins there were the issues of some of the Phoenician towns, which were allowed to strike coins by the Persians and the Seleucids. The coins of Tyre and Sidon, both silver and copper, must have circulated largely in Palestine on account of the

intimate commercial relations between the Jews and Phoenicians (for examples, see under **MONEY**). After the advent of the Romans the local coinage was restricted chiefly to the series of copper coins, such as the mites mentioned in the New Testament, the silver denarii being struck mostly at Rome, but circulating wherever the Romans went. The coins of the Herods and the Procurators are abundant, but all of copper, since the Romans did not allow the Jewish rulers to strike either silver or gold coins. At the time of the first revolt (66-70 AD) the Jewish leader, Simon, struck shekels again, or, as some numismatists think, he was the first to do so. But this series was a brief one, lasting between 3 and 4 years only, as Jerusalem was taken by Titus in 70 AD, and this put an end to the existence of the Jewish state. There was another short period of Jewish coinage during the second revolt, in the reign of Hadrian, when Simon Barcochba struck coins with Hebrew legends which indicate his independence of Roman rule. They were of both silver and copper, and constitute the last series of strictly Jewish coins (see **MONEY**). After this the coins struck in Judea were Roman, as Jerusalem was made a Roman colony.

H. Porter

COL-HOZEH

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kol-ho'-ze (kol-chozeh, "all seeing"; Septuagint omits): A man whose son Shallum rebuilt the fountain gate of Jerusalem in the days of Nehemiah (Ne 3:15). The Col- hozeh of Ne 11:5 is probably another man.

COLA

ko'-la.

See **CHOLA** .

COLD

kold (qor; psuchros (adj.), psuchos (noun)): Palestine is essentially a land of sunshine and warmth.

1. Temperature in Palestine:

The extreme cold of northern latitudes is unknown. January is the coldest month; but the degree of cold in a particular place depends largely on the altitude above the sea. On the seacoast and plain the snow never falls; and the temperature reaches freezing- point, perhaps once in thirty years. In Jerusalem at 2,500 ft. above the sea the mean temperature in January is about 45 degrees F., but the minimum may be as low as 25 degrees F. Snow occasionally falls, but lasts only a short time. On Mt. Hermon and on the Lebanons snow may be found the whole year, and the cold is most intense, even in the summer. In Jericho and around the Dead Sea, 1,292 ft. below sea-level, it is correspondingly hotter, and cold is not known.

2. Provision against Cold:

Cold is of such short duration that no adequate provision is made by the people to protect themselves against the cold. The sun is always bright and warm, and

nearly always shines for part of the day, even in winter. After sunset the people wrap themselves up and go to sleep. They prefer to wrap up their heads rather than their feet in order to keep warm. The only means of heating the houses is the charcoal brazier around which as many as possible gather for a little warmth. It is merely a bed of coals in an iron vessel. Peter was glad to avail himself of the little heat of the coals as late as the beginning of April, when the nights are often chilly in Jerusalem: "Having made a fire of coals; for it was cold: and Peter also was with them, standing and warming himself" (Joh 18:18). There is no attempt made to heat the whole house. In the cold winter months the people of the mountains almost hibernate. They wrap up their heads in shawls and coverings and only the most energetic venture out: "The sluggard will not plow by reason of the winter" (Pr 20:4, the King James Version "cold"). The peasants and more primitive people of the desert often make a fire in the open or in partial shelter, as in Melita where Paul was cast ashore after shipwreck: "The barbarians kindled a fire because of the cold" (Ac 28:2).

3. Dread of Cold:

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The cold is greatly dreaded because it causes so much actual suffering: "Who can stand before his cold?" (Ps 147:17). The last degree of degradation is to have "no covering in the cold" (Job 24:7).

4. Cold Grateful in Summer:

In the heat of the long summer, the shadow of a rock or the cool of evening is most grateful, and the appreciation of a cup of cold water can easily be understood by anyone who has experienced the burning heat of the Syrian sun: "As cold waters to a thirsty soul, so is good news from a far country" (Pr 25:25); "cold of snow in the time of harvest" (Pr 25:13), probably with reference to the use of snow (shaved ice) in the East to cool a beverage.

Figurative uses: "The love of the many shall wax cold" (Mt 24:12); "I know thy works, that thou art neither cold nor hot" (Re 3:15).

Alfred H. Joy

COLIUS

ko'-li-us (Kolios, 1 Esdras 9:23).

See [CALITAS](#) .

COLLAR

kol'-ar, kol'-er:

(1) (neTphah, plural neTphoth, literally, "drops," from naTaph, "to drop"). Jud 8:26 includes neTphoth among the spoils taken from the Midianites and Ishmaelites; the Revised Version (British and American) "pendants," the King James Version "collars." Qimchi at the place suggests "perfume-dropper."

(2) (peh, literally, "mouth"). In Job 30:18 the word is used to indicate the collar band, or hole of a robe, through which the head was inserted. Job, in describing his suffering and writhing, mentions the disfiguring of his garment, and suggests that the whole thing feels as narrow or close-fitting as the neckband, or perhaps that in his fever and pains he feels as if the neckband itself is choking him.

(3) (tsinoq, Jer 29:26, "stocks"; the Revised Version (British and American) "shackles," which see; the Revised Version, margin "collar"). An instrument of torture or punishment.

Nathan Isaacs

COLLECTION

ko-lek'-shun:

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(1) In the Old Testament (mas'eth, "something taken up"), used in 2Ch 24:6,9 the King James Version with reference to the tax prescribed in Ex, 30:12,16; the Revised Version (British and American) "tax."

(2) In the New Testament "collection" is the translation given to logia, found only twice (classical, sulloge). It is used with reference to the collection which Paul took up in the Gentile churches for the poor Christians in Jerusalem, as, for some reason, perhaps more severe persecutions, that church was especially needy (1Co 16:1,2; verse 2 the King James Version "gatherings"). Other words, such as bounty, contribution, blessing, alms, ministrations, are used to indicate this same ministry. Paul seems to have ascribed to it great importance. Therefore, he planned it carefully long in advance; urged systematic, weekly savings for it; had delegates carefully chosen to take it to Jerusalem; and, in spite of dangers, determined himself to accompany them. Evidently he thought it the crowning act of his work in the provinces of Galatia, Asia, Macedonia and Achaia, for as soon as it was finished he purposed to go to Rome and the West (Ac 24:17; Ro 15:25,26; 2Co 8; 9).

See also **COMMUNION** . G. H. Trever

COLLEGE

kol'-ej: This is the rendering of the King James Version for Hebrew Mishneh (mishneh, 2Ki 22:14 = 2Ch 34:22; compare Ze 1:10). It is found in the Targum of Jonathan on 2Ki 22:14 and rests on a faulty combination with Mishna, the well-known code of laws of the 2nd century AD. the Revised Version (British and American) renders "second quarter" (of the city); 2Ch 34:22 the King James Version margin, "the school."

COLLOP

kol'-up (pimah): A slice of meat or "fat," the King James Version in Job 15:27,

"maketh collops of fat (thick folds of flesh) on his flanks," said of the "wicked man." the American Standard Revised Version reads "(hath) gathered fat upon his loins."

COLONY

kol'-o-ni (kolonia, Greek transliteration of Latin colonia, from the root, col, "cultivate"): The word occurs but once (Ac 16:12) in reference to Philippi in Macedonia. Roman colonies were of three kinds and of three periods:

(1) Those of the early republic, in which the colonists, established in conquered towns to serve the state as guardians of the frontier, were exempt from ordinary military service. They were distinguished as

(a) c. civium Romanorum, wherein the colonists retained Roman citizenship, also called c. maritimae, because situated on the coast, and

(b) c. Latinae, situated inland among the allies (socii), wherein the colonists possessed the ius Latinum, entitling them to invoke the Roman law of property (commercium),

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but not that of the family (connubium), and received Roman citizenship only when elected to magistracies.

(2) The colonies of the Gracchan period, established in pursuance of the scheme of agrarian reforms, to provide land for the poorer citizens.

(3) After the time of Sulla colonies were founded in Italy by the Republic as a device for granting lands to retiring veterans, who of course retained citizenship. This privilege was appropriated by Caesar and the emperors, who employed it to establish military colonies, chiefly in the provinces, with various rights and internal organizations. To this class belonged Philippi. Partly organized after the great battle of 42 BC, fought in the neighboring plain by Brutus and Cassius, the champions of the fated Republic, and Antonius and Octavian, it was fully established as a colony by Octavian (afterward styled Augustus) after the battle of Actium (31 BC), under the name Colonia Aug. Iul. Philippi or Philippensis. It received the ius Italicum, whereby provincial cities acquired the same status as Italian cities, which possessed municipal self-government and exemption from poll and land taxes.

See [CITIZENSHIP](#) ; [PHILIPPI](#) ; [ROMAN](#) .

William Arthur Heidel

COLOR; COLORS

kul'-er, kul'-erz: The word translated "color" in the King James Version is 'ayin, which literally means "eye" or "appearance," and has been so translated in the Revised Version (British and American). In the New Testament the Greek prophasis, has the meaning of pretense or show (Ac 27:30; compare Re 17:4 the King James Version). The references to Joseph's coat of many colors (Ge 37:3,13,12) and "garments of divers colors" (2Sa 13:18,19) probably do not mean the color of the garment at all, but the form, as suggested in the American

Revised Version, margin, "a long garment with sleeves." In Jud 5:30 the word for "dip" or "dye" appears in the original and has been so translated in the American Standard Revised Version. (see DYE). In 1Ch 29:2 riqmah, meaning "variegated," hence, "varicolored," is found. In Isa 54:11, pukh is used. This name was applied to the sulfide of antimony (Arabic kochl) used for painting the eyes. Hence, the American Revised Version, margin rendering "antimony" instead of "fair colors" (see PAINT). In Eze 16:16 Tala', is found, meaning "covered with pieces" or "spotted," hence, by implication "divers colors."

Although the ancient Hebrews had no specific words for "color," "paint" or "painter," still, as we know, they constantly met with displays of the art of coloring among the Babylonians (Eze 23:14) and Egyptians and the inhabitants of Palestine Pottery, glazed bricks, glassware, tomb walls, sarcophagi, wood and fabrics were submitted to the skill of the colorist. This skill probably consisted in bringing out striking effects by the use of a few primary colors, rather than in any attempt at the blending of shades which characterizes modern coloring. That the gaudy show of their heathen neighbors attracted the children of Israel is shown by such passages as Jud 8:27; Eze 23:12,16.

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Perrot and Chipiez, History of Art in Ancient Egypt, History of Art in Chaldea and Assyria, History of Art in Phoenicia and its Dependencies; Wilkinson, The Ancient Egyptians; Jewish Encyclopedia; EB; Delitzsch, Iris.

James A. Patch

COLOSSAE

ko-los'-e (Kolossai, "punishment"; the King James Version Colosse): A city of Phrygia on the Lycus River, one of the branches of the Meander, and 3 miles from Mt. Cadmus, 8,013 ft. high. It stood at the head of a gorge where the two streams unite, and on the great highway traversing the country from Ephesus to the Euphrates valley, 13 miles from Hierapolis and 10 from Laodicea. Its history is chiefly associated with that of these two cities. Early, according to both Herodotus and Xenophon, it was a place of great importance. There Xerxes stopped 481 BC (Herodotus vii.30) and Cyrus the Younger marched 401 BC (Xen. Anab. i.2,6). From Col 2:1 it is not likely that Paul visited the place in person; but its Christianization was due to the efforts of Epaphras and Timothy (Col 1:1,7), and it was the home of Philemon and Epaphras. That a church was established there early is evident from Col 4:12,13; Re 1:11; 3:14. As the neighboring cities, Hierapolis and Laodicea, increased in importance, Colosse declined. There were many Jews living there, and a chief article of commerce, for which the place was renowned, was the collossinus, a peculiar wool, probably of a purple color. In religion the people were specially lax, worshipping angels. Of them, Michael was the chief, and the protecting saint of the city. It is said that once he appeared to the people, saving the city in time of a flood. It was this belief in angels which called forth Paul's epistle (Col 2:18). During the 7th and 8th centuries the place was overrun by the Saracens; in the 12th century the church was destroyed by the Turks and the city disappeared. Its site was explored by Mr. Hamilton. The ruins of the church, the stone foundation of a large theater, and a necropolis with stones of a peculiar shape are still to be seen. During the Middle Ages the place bore the name of Chonae; it is now called Chonas.

E. J. Banks

COLOSSIANS, EPISTLE TO THE

ko-losh'-ans, ko-los'-i-anz: This is one of the group of Paul's epistles known as the Captivity Epistles (see [PHILEMON, EPISTLE TO](#) , for a discussion of these as a group).

I. Authenticity.

1. External Evidence:

The external evidence for the Epistle to the Colossians, prior to the middle of the 2nd century, is rather indeterminate. In Ignatius and in Polycarp we have here and there phrases and terminology that suggest an acquaintance with Colossians but not much more (Ignat., Ephes., x.3, and Polyc. x.1; compare with Col 1:23). The phrase in Ep Barnabas, xii, "in him are all things and unto him are all things," may be due to Col 1:16, but it is quite as possibly a liturgical formula. The references in Justin Martyr's

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Dialogue to Christ as the firstborn (prototokos) are very probably suggested by Col 1:15, "the firstborn of all creation" (Dial., 84, 85, 138). The first definite witness is Marcion, who included this epistle in his collection of those written by Paul (Tert., Adv. Marc., v. 19). A little later the Muratorian Fragment mentions Colossians among the Epistles of Paul (10b, l. 21, Colosensis). Irenaeus quotes it frequently and by name (Adv. haer., iii.14, 1). It is familiar to the writers of the following centuries (e.g. Tert., De praescrip., 7; Clement of Alexandria, Strom., I, 1; Orig., Contra Celsum, v. 8).

2. Internal Evidence:

The authenticity was not questioned until the second quarter of the 19th century when Mayerhoff claimed on the ground of style, vocabulary, and thought that it was not by the apostle. The Tubingen school claimed, on the basis of a supposed Gnosticism, that the epistle was the work of the 2nd century and so not Pauline. This position has been thoroughly answered by showing that the teaching is essentially different from the Gnosticism of the 2nd century, especially in the conception of Christ as prior to and greater than all things created (see V below). The attack in later years has been chiefly on the ground of vocabulary and style, the doctrinal position, especially the Christology and the teaching about angels, and the relation to the Ephesian epistle. The objection on the ground of vocabulary and style is based, as is so often the case, on the assumption that a man, no matter what he writes about, must use the same words and style. There are thirty-four words in Colossians which are not in any other New Testament book. When one removes those that are due to the difference in subject-matter, the total is no greater than that of some of the acknowledged epistles. The omission of familiar Pauline particles, the use of genitives, of "all" (pas), and of synonyms, find parallels in other epistles, or are due to a difference of subject, or perhaps to the influence on the language of the apostle of his life in Rome (von Soden). The doctrinal position is not at heart contradictory to Paul's earlier teaching (compare Godet, Introduction to the New Testament; Paul's Epistles, 440 f). The Christology is in entire harmony with Php (which see) which is

generally admitted as Pauline, and is only a development of the teaching in 1Co (8:6; 15:24-28), especially in respect of the emphasis laid on "the cosmical activity of the preincarnate Christ." Finally, the form in which Paul puts the Christology is that best calculated to meet the false teaching of the Colossian heretics (compare V below). In recent years H. Holtzmann has advocated that this epistle is an interpolated form of an original Pauline epistle to the Colossians, and the work of the author of the Epistle to the Ephesians (which see). A modification of this theory of interpolation has recently been suggested by J. Weiss (*Theologische Literaturzeitung*, September 29, 1900). Both these theories are too complicated to stand, and even von Soden, who at first followed Holtzmann, has abandoned the position (von Soden, *Einleitung.*, 12); while Sanday (DB2) has shown how utterly untenable it is. Sober criticism today has come to realize that it is impossible to deny the Pauline authorship of this epistle. This position is strengthened by the close relationship between Colossians and Philemon, of which Renan says: "Paul alone, so it would seem, could have written this little masterpiece" (Abbott, *International Critical Commentary*, lviii). If Philemon (which see) stands as Pauline, as it must, then the authenticity of Colossians is established beyond controversy.

II. Place and Date.

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The Pauline authorship being established, it becomes evident at once that the apostle wrote Colossians along with the other Captivity Epistles, and that it is best dated from Rome (see **PHILEMON, EPISTLE TO**), and during the first captivity. This would be about 58 or, if the later chronology is preferred, 63 or 64.

III. Destination.

The epistle was written, on the face of it, to the church at **COLOSSAE** (which see), a town in the Lycus valley where the gospel had been preached most probably by Epaphras (Col 1:7; 4:12), and where Paul was, himself, unknown personally (Col 1:4,8,9; 2:1,5). From the epistle it is evident that the Colossian Christians were Gentiles (Col 1:27) for whom, as such, the apostle feels a responsibility (Col 2:1 ff). He sends to them Tychicus (Col 4:7), who is accompanied by Onesimus, one of their own community (Col 4:9), and urges them to be sure to read another letter which will reach them from Laodicea (Col 4:16).

IV. Relation to Other New Testament Writings.

Beyond the connection with Ephesians (which see) we need notice only the relation between Colossians and Rev. In the letter to Laodicea (Re 3:14- 21) we have two expressions: "the beginning of the creation of God," and "I will give to him to sit down with me in my throne," in which we have an echo of Colossians which "suggests an acquaintance with and recognition of the earlier apostle's teaching on the part of John" (Lightfoot, Colossians, 42, note 5).

V. The Purpose.

The occasion of the epistle was, we may be sure, the information brought by Epaphras that the church in Colosse was subject to the assault of a body of Judaistic Christians who were seeking to overthrow the faith of the Colossians

and weaken their regard for Paul (Zahn). This "heresy," as it is commonly called, has had many explanations. The Tübingen school taught that it was gnostic, and sought to find in the terms the apostle used evidence for the 2nd century composition of the epistle. Pleroma and gnosis ("fullness" and "knowledge") not only do not require this interpretation, but will not admit it. The very heart of Gnosticism, i.e. theory of emanation and the dualistic conception which regards matter as evil, finds no place in Colossians. The use of pleroma in this and the sister epistle, Eph, does not imply Gnostic views, whether held by the apostle or by the readers of the letters. The significance in Colossians of this and the other words adopted by Gnosticism in later years is quite distinct from that later meaning. The underlying teaching is equally distinct. The Christ of the Colossians is not the aeon Christ of Gnosticism. In Essenism, on the other hand, Lightfoot and certain Germans seek the origin of this heresy. Essenism has certain affinities with Gnosticism on the one side and Judaism on the other. Two objections are raised against this explanation of the origin of the Colossian heresy. In the first place Essenism, as we know it, is found in the neighborhood of the Dead Sea, and there is no evidence for its establishment in the Lycus valley. In the second place, no references are found in Colossians to certain distinct Essene teachings, e.g. those about marriage, washings, communism, Sabbath rules, etc.

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The Colossian heresy is due to Judaistic influences on the one hand and to native beliefs and superstitions on the other. The Judaistic elements in this teaching are patent, circumcision (Col 2:11), the Law (Col 2:14,15), and special seasons (Col 2:16). But there is more than Judaism in this false teaching. Its teachers look to intermediary spirits, angels whom they worship; and insist on a very strict asceticism. To seek the origin of angel worship in Judaism, as is commonly done, is, as A. L. Williams has shown, to miss the real significance of the attitude of the Jews to angels and to magnify the bitter jeers of Celsus. Apart from phrases used in exorcism and magic he shows us that there is no evidence that the Jew ever worshipped angels (JTS, X, 413 f). This element in the Colossian heresy was local, finding its antecedent in the

worship of the river spirits, and in later years the same tendency gave the impulse to the worship of Michael as the patron saint of Colosse (so too Ramsay, Hastings, Dictionary of the Bible (five volumes), under the word "Colossae"). The danger of and the falsehood in this teaching were twofold. In the first place it brought the gospel under the bands of the Law once more, not now with the formality of the Galatian opponents, but none the less surely. But as the apostle's readers are Gentiles (Col 1:27) Paul is not interested in showing the preparatory aspect of the Law. He simply insists to them that they are quite free from all obligations of the Law because Christ, in whom they have been baptized (Col 2:12), has blotted out all the Law (Col 2:14). The second danger is that their belief in and worship of the heavenly powers, false ideas about Christ and the material world, would develop even further than it had. They, because of their union with Him, need fear no angelic being. Christ has triumphed over them all, leading them as it were captives in His train (Col 2:15), as He conquered on the cross. The spiritual powers cease to have any authority over the Christians. It is to set Christ forward, in this way, as Head over all creation as very God, and out of His relation to the church and to the universe to develop the Christian life, that the apostle writes.

VI. Argument.

The argument of the Epistle is as follows:

Colossians 1:1,2 :

Salutation.

Colossians 1:3-8 :

Thanksgiving for their faith in Christ, their love for the saints, their hope laid up in heaven, which they had in and through the gospel and of which he had heard from Epaphras.

Colossians 1:9-13 :

Prayer that they might be filled with the full knowledge of God's will so as to walk worthy of the Lord and to be fruitful in good works, thankful for their inheritance of the kingdom of His Son.

Colossians 1:14-23 :

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C. S. Lewis

COLT; FOAL

kolt (‘ayir, ben; polos, huios, with some word such as hupozugiou, understood; huios alone = "son"): The English words "colt" and "foal" are used in the Bible of the ass everywhere except in Ge 32:15, where the word "colt" is used of the camel in the list of animals destined by Jacob as presents for Esau. In most cases ‘ayir (compare Arabic ‘air, "ass") means "ass's colt," but it may be joined with ben, "son," as in Zec 9:9, where we have: ‘al-chamor we‘al-‘ayir ben-’athonoth, literally, "on an epi onon kai epi polon huion hupozugiou", "upon an ass, and upon a colt ass, and on an ass's colt, the son of the she-asses"; compare Mt 21:5 epi onon kai epi polon huion hupozugiou, "upon an ass, and upon a colt the foal of an ass." In Joh 12:15 we have epi polon onou, and in the previous verse the diminutive, onarion. The commonest New Testament word for "colt" is polos, akin to which is German Fohle and English "foal" and "filly." The Latin pullus signifies either "foal" or "chicken," and in the latter sense gives rise to French poulet and English "pullet."

In view of the fact that horses are but little mentioned in the Bible, and that only in connection with royal equipages and armies, it is not surprising that "colt" does not occur in its ordinary English sense.

Alfred Ely Day

COME

kum: The translation of many Hebrew and Greek words. In the phrase "The Spirit of Yahweh came mightily upon him" (Jud 14:6,19; 15:14; 1Sa 10:10; 11:6; 16:13), the word is tsaleah; Jud 14:6; 15:14 "came mightily," which is the uniform translation of the Revised Version (British and American) (compare Jud 13:25 "to move," i.e. to disturb or stir up). In Jud 6:34; 1Ch 12:18; 2Ch 24:20, it

is labhesh, "to clothe"; the Revised Version, margin "The Spirit clothed itself with Gideon" and" with Zechariah," "The Spirit clothed Amasai."

Among its many changes, the Revised Version (British and American) has "come forth" for "come" (Mt 2:6); "gone up" for "come" (Mt 14:32, a different text); "come all the way" for "come" (Joh 4:15); "got out upon the" for "come to" (Joh 21:9); "draw near" for "come" (Heb 4:16); "come" for "come and see" (Re 6:1); "secure" for "come by" (Ac 27:16); "attain unto" for "come in" (Eph 4:13); and "I come" for "I come again" (Joh 14:28).

W. L. Walker

COMELINESS; COMELY

kum'-li-nes, kum'-li: Cognate with "becoming," namely, what is suitable, graceful, handsome. The servant of Yahweh in Isa 53:2 is without "comeliness" (hadhar, "honor"), i.e. there is in his appearance nothing attractive, while he is bowed beneath man's sin. "Praise is comely" (na'wah, f. of na'weh; Ps 33:1; 147:1), i.e. suitable or befitting "for the righteous," and, therefore, an honor and glory; "uncomely parts,"

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aschemona (1Co 12:23), namely, less honorable. See also 1Sa 16:18, "a comely person"; So 6:4, "comely as Jerusalem." etc.

COMFORT

kum'-fert (nacham; parakaleo): The New Testament word is variously translated, as "comfort," "exhort," "beseech," the exact translation to be determined by the context. Etymologically, it is "to call alongside of," i.e. to summon for assistance. To comfort is to cheer and encourage. It has a positive force wanting in its synonym "console," as it indicates the dispelling of grief by the impartation of strength. the Revised Version (British and American) has correctly changed the translation of paramutheomai from the King James Version "comfort," to "consolation." So in the Old Testament, "Comfort ye my people" (Isa 40:1) is much stronger than "console," which affords only the power of calm endurance of affliction, while the brightest hopes of the future and the highest incentives to present activity are the gifts of the Divine grace that is here bestowed.

H. E. Jacobs

COMFORTABLY

kum'-fer-ta-bli ('al lebh, "to the heart"): "To speak to the heart," i.e. to speak kindly, to console, to comfort, is the ordinary Hebrew expression for wooing: e. g. Boaz spake "to the heart" of Ru (Ru 2:13 margin; the King James Version "friendly," the Revised Version (British and American) "kindly"). The beauty of the Hebrew term is illustrated in Ge 50:21 where Joseph "spake kindly" unto his brethren, winning them from fear to confidence. Rendered "comfortably" in five passages: thrice of human speaking, and twice of the tenderness of God's address to His people. David was urged to win back the hearts of the people by kind words: "speak comfortably" (2Sa 19:7). Hezekiah in like manner comforted the Levites (2Ch 30:22) and encouraged his captains (2Ch 32:6). The term has exceptional wealth of meaning in connection with God's message of grace and

forgiveness to His redeemed people. The compassionate love that has atoned for their sins speaks to the heart ("comfortably") of Jerusalem, saying "that her iniquity is pardoned" (Isa 40:2). The same promise of forgiveness is given to the penitent nation by the prophet Hosea (Ho 2:14); "comfortable words" (Zec 1:13), i.e. words affording comfort.

Dwight M. Pratt

COMFORTER

kum'-fer-ter: This is translation of the word patakletos, in the Johannine writings. In the Gospel it occurs in Joh 14:16,26; 15:26; 16:7, and refers to the Holy Spirit. The word means literally, "called to one's side" for help. The translation "Comforter" covers only a small part of the meaning as shown in the context. The word "Helper" would be a more adequate translation. The Spirit does a great deal for disciples besides comforting them, although to comfort was a part of His work for them. The Spirit guides into truth; indeed, He is called the Spirit of truth. He teaches and quickens the memory of disciples and glorifies Christ in them. He also has a work to do in the hearts of unbelievers, convicting the world of sin, of righteousness, and of

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judgment (Joh 14-16). The Comforter remains permanently with disciples after He comes in response to the prayers of Christ. The word parakletos does not occur elsewhere in the Scriptures except in 1Jo 2:1. In Job 16:2 the active form of the word (parakletos is passive) is found in the plural, where Job calls his friends "miserable comforters." The word "Comforter" being an inadequate, and the word "Helper" a too indefinite, translation of the word in the Gospel of John, it would probably be best to transfer the Greek word into English in so far as it relates to the Holy Spirit (see **PARACLETE**).

In 1 Joh 2:1 the word parakletos refers to Christ: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Here the translation Advocate is quite correct. As the next verse shows the writer has in mind the intercession of Christ for Christians on the basis of His mediatorial work: "And he is the propitiation for our sins; and not for ours only, but also for the whole world" (1Jo 2:2).

See **ADVOCATE**; **HOLY SPIRIT** ; **PARACLETE** .

E. Y. Mullins

COMFORTLESS

kum'-fert-les (orphanous, "orphans"): The Greek original is found but twice in the New Testament; rendered "comfortless" in Joh 14:18, the Revised Version (British and American) "desolate"; "fatherless" in Jas 1:27 (compare Ps 68:5). The term signifies bereft of a father, parents, guardian, teacher, guide, and indicates what must be the permanent ministry of the Holy Spirit to the disciples of Jesus, in comforting their hearts. In harmony with these parting words Jesus had called the chosen twelve "little children" (Joh 13:33); without Him they would be "orphans," comfortless, desolate. The coming of the Holy Spirit would make Christ and the Father forever real to them, an abiding spiritual presence.

Dwight M. Pratt

COMING OF CHRIST See [ADVENT](#) ; [PAROUSIA](#) .

COMING, SECOND

See [PAROUSIA](#) .

COMMANDMENT, THE NEW

nu (entole kaine): The word "commandment" is used in the English versions of the Old Testament to translate several Hebrew words, more especially those meaning "word" (dabhar) as the ten words of God (Ex 34:28) or king's "command" (Es 1:12); "precept" (mitswah) of God (De 4:2), of a king (2Ki 18:36); "mouth" or "speech" (peh) of God (Ex 17:1), of Pharaoh (2Ki 23:35). They express theocratic idea of morality wherein the will or law of God is imposed upon men as their law of conduct (2Ki 17:37).

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a special message from the Father (Joh 12:49; Mt 11:27), that He fulfilled His mission in His death of love and self-sacrifice (Joh 10:18), and that the mission fulfilled gave Him authority over the lives of men, "even as I have loved you, that ye also love one another." The full meaning of Christ's teaching was only realized when men had experienced and recognized the significance of His death as the cause and principle of right conduct. The Synoptists saw Christ's teaching as the development of the prophetic teaching of the Old Testament. Paul and John felt that the love of God in Christ was a new thing:

- (a) new as a revelation of God in Christ,
- (b) new as a principle of life in the church, and
- (c) new as a union of believers with Christ. While it is love, it is also a commandment of Christ, calling forth the joyous obedience of believers.

See also **BROTHERLY LOVE** .

T. Rees

COMMANDMENT; COMMANDMENTS

ko-mand'-ment (mitswah; entole): The commandments are, first of all, prescriptions, or directions of God, concerning particular matters, which He wanted observed with reference to circumstances as they arose, in a period when He spake immediately and with greater frequency than afterward. They were numerous, minute, and regarded as coordinate and independent of each other. In the Ten Commandments, or, more properly, Ten Words, EVm (debharim), they are reduced to a few all-comprehensive precepts of permanent validity, upon which every duty required of man is based. Certain prescriptions of temporary force, as those of the ceremonial and forensic laws, are applications of these "Words" to transient circumstances, and, for the time for which they were

enacted, demanded perfect and unconditional obedience. The Psalms, and especially Ps 119, show that even under the Old Testament, there was a deep spiritual appreciation of these commandments, and the extent to which obedience was deemed a privilege rather than a mere matter of constrained external compliance with duty. In the New Testament, Jesus shows in Mt 22:37,40; Mr 12:29,31; Lu 10:27 (compare Ro 13:8,10) their organic unity. The "Ten" are reduced to two, and these two to one principle, that of love. In love, obedience begins, and works from within outward. Under the New Testament the commandments are kept when they are written upon the heart (Heb 10:16). While in the Synoptics they are referred to in a more abstract and distant way, in both the Gospel and the Epistles of John their relation to Jesus is most prominent. They are "my commandments" (Joh 14:15,21; 15:10,12); "my Father's" (Joh 10:18; 15:10); or, many times throughout the epp., "his (i.e. Christ's) commandments." The new life in Christ enkindles love, and not only makes the commandments the rule of life, but the life itself the free expression of the commandments and of the nature of God, in which the commandments are grounded. Occasionally the word is used in the singular collectively (Ex 24:12; Ps 119:96; 1Co 14:37).

See [TEN COMMANDMENTS, THE](#) .

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H. E. Jacobs

COMMANDMENTS, THE TEN

See [COMMANDMENT; TEN COMMANDMENTS](#) .

COMMEND

ko-mend':

(1) For paratithemi (Lu 23:46), translating the Hebrew paqadh (Ps 31:5), in the dying words of Jesus: "Into thy hands I commend my Spirit." the King James Version in Psalms has the more general word "commit." The use of the Greek word in the sense of "deposit what belongs to one into the hands of another" is not uncommon in the classics. So also the derivatives paratheke (2Ti 1:12) and parakatatheke (1Ti 6:20; 2Ti 1:14). See [DEPOSIT](#) . This sense of the English, while slightly archaic, corresponds to the first meaning of the Latin, whence it comes, "to commit for preservation," especially of the dying; to commend children, parents, etc., to the care of others (for examples, see Harper's Latin Dictionary).

(2) For sunistiemi, "to stand together," and then, by standing together, to establish, prove, exhibit, as "righteousness" and "love of God" (Ro 3:5; 5:8), and thus to attest (2Co 3:1; 4:2), and, finally, to certify or to recommend a stranger (Ro 16:1; 2Co 6:4). The use of paristemi in 1Co 8:8 is equivalent.

(3) "To praise," epaineo (Lu 16:8), and sunistemi in 2Co 10:12,18; for the Old Testament, Hebrew hillel, in Ge 12:15 the King James Version; Pr 12:8.

H. E. Jacobs

COMMENTARIES

kom'-en-ta-riz:

I. THE WORD—GENERAL SCOPE

II. DIFFERENCES IN CHARACTER OF COMMENTARIES

III. RANGE OF COMMENTARIES

1. Early Commentaries

(1) Origen, etc.

(2) Chrysostom, etc.

2. Scholastic Period

Nicolas de Lyra

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6. Recent Period

(1) Germany

(2) Britain and America

LITERATURE

I. The Word—General Scope.

Etymologically, a commentary (from Latin *commentor*) denotes jottings, annotations, memoranda, on a given subject, or perhaps on a series of events; hence, its use in the plural as a designation for a narrative or history, as the Commentaries of Caesar. In its application to Scripture, the word designates a work devoted to the explanation, elucidation, illustration, sometimes the homiletic expansion and edifying utilization, of the text of some book or portion of Scripture. The primary function of a good commentary is to furnish an exact interpretation of the meaning of the passage under consideration; it belongs to it also to show the connection of ideas, the steps of argument, the scope and design of the whole, in the writing in question. This can only be successfully accomplished by the help of a knowledge of the original language of the writing, and of the historical setting of the particular passage; by careful study of the context, and of the author's general usages of thought and speech; and by comparison of parallel or related texts. Aid may also be obtained from external sources, as a knowledge of the history, archaeology, topography, chronology, manners and customs, of the lands, peoples and times referred to; or, as in Deissmann's recent discoveries, from the light thrown on peculiarities of language by papyri or other ancient remains (see his *Light from the Ancient East*).

II. Differences in Character of Commentaries.

It is obvious that commentaries will vary greatly in character and value according as they are more scholarly, technical, and critical, entering, e.g. into philological discussions, and tabulating and remarking upon the various views held as to the meaning; or again, more popular, aiming only at bringing out the general sense, and conveying it to the mind of the reader in attractive and edifying form. When the practical motive predominates, and the treatment is greatly enlarged by illustration, application, and the enforcement of lessons, the work loses the character of commentary proper, and partakes more of the character of homily or discourse.

III. Range of Commentaries.

No book in the world has been made the subject of so much commenting and exposition as the Bible. Theological libraries are full of commentaries of all descriptions and all grades of worth. Some are commentaries on the original Hebrew or Greek texts; some on the English or other versions. Modern commentaries are usually accompanied with some measure of introduction to the books commented upon; the more learned works have commonly also some indication of the data for the determination of the textual readings (see **TEXTUAL CRITICISM**). Few writers are equal to the task of commenting with profit on the Bible as a whole, and, with the growth of knowledge, this task is now seldom attempted. Frequently, however, one

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leading critical scholars lend their aid (Dr. W. H. Bennett on Genesis; also on "General Epistles"; Dr. A. R. S. Kennedy on 1 and 2 Samuel; Dr. Skinner on 1 and 2 Kings; Dr. A. S. Peake on Job; also on Hebrews; Dr. Driver on a group of the Minor Prophets, etc.). A well-planned one-vol Commentary on the Holy Bible, by various writers, has recently been edited by J. R. Dummelow (Cambridge). It is prefaced by a general Introduction, with a large number of articles on the principal subjects with which a reader of the Bible will desire to be acquainted.

It need only be added that very many of the foreign works mentioned above (not simply those specially noted) are now accessible in English translations.

LITERATURE.

Works and articles specially devoted to commentaries are not numerous. Dr. S. Davidson has an article "Commentary" in Kitto's Biblical Encyclopedia, Vol I. See also F. W. Farrar's Hist of Interpretation (Bampton Lects for 1885). G. H. Spurgeon's popular talks on Commenting and Commentaries are accompanied by extensive lists of Commentaries on all parts of the Bible (severely exclusive of works deemed dangerous). Lists of commentaries on the Bible as a whole, on the Old Testament and New Testament separately, and on the several books, may be seen in most good works on Introduction, or in prolegomena to commentaries on the different books; e.g. in the general Introduction prefixed to Lange's Commentary on Genesis; also in the lengthy sections on Jewish, Greek, Latin and Protestant commentators, and again in the "Index of the More Important Expository Works on the Books of the Old Testament." In Bleek's Introduction to the Old Testament, very full information is given up to the author's date. Full bibliographies of modern books, including commentaries on the Old Testament, are furnished in Dr. Driver's Introduction. Similar lists are given in other works regarding the New Testament. For the writers of the commentaries on the special books in the above-noted German and English series, lists may generally be seen attached to each volume of the series.

James Orr

COMMENTARIES, HEBREW

he'-broo:

1. Philo Judaeus

2. Targum

3. Midrash

4. Talmud

5. Karaites

6. Middle Ages

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(5) Geiger, Graetz, Kohler:

We conclude with some names of the liberals: Geiger (whose Urschrift is extremely radical), Graetz, the great Jewish historian, and Kohler (president of the Hebrew Union College, Cincinnati, O.) whose *Der Segen Jacobs* is one of the earliest essays of "higher criticism" written by a Jew.

LITERATURE.

Steinschneider, *Jewish Literature*, London. 1857; Zunz. *Gottesdienstlichen Vortraege der Juden*, 2nd edition, Frankfurt a. M., 1892; *Jew Encyclopedia* (articles by Bacher and Ginzberg); *Catholic Encyclopedia* (article "Commentaries"); Rosenau, *Jewish Biblical Commentators*, Baltimore, 1906 (popular); Winter-Wuenschel, *Geschichte der Juedischen Literatur*, Leipzig. 1892-95, 3 volumes (the best existing anthology of Jewish literature in a modern language; it contains very valuable introductions); Wogue, *Histoire de la Bible et l'exegese biblique jusqu' a nos jours*. Paris, 1881.

Adolph S. Oko

COMMENTARY

kom'-en-ta-ri (midhrash, "an investigation," from darash, "to search," "inquire," "explore"; the King James Version "story"): "The commentary of the prophet Iddo" (2Ch 13:22), "the commentary of the book of the kings" (2Ch 24:27). In these passages the word is not used exactly in its modern sense. The Hebrew term means "an imaginative development of a thought or theme suggested by Scripture, especially a didactic or homiletic exposition, or an edifying religious story" (Driver, *Introduction to the Literature of the Old Testament*, 5, 497). In the commentaries (Midhrashim) mentioned by the Chronicler as among his sources, the story of Abijah's reign was presumably related and elaborated with a view to moral instruction rather than historic accuracy.

See [CHRONICLES, BOOKS OF ; COMMENTARIES, HEBREW](#) .

M. O. Evans

COMMERCE

kom'-ers (emporia):

I. Old Testament Times.

1. Early Overland Commerce:

There were forces in early Hebrew life not favorable to the development of commerce. Intercourse with foreigners was not encouraged by Israel's social and religious customs. From the days of the appearance of the Hebrews in Canaan, however, some commercial contact with the peoples around was inevitable. There were ancient trade routes between the East and the West, as well as between Egypt and the Mesopotamian valley. Palestine lay as a bridge between these objective

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points. There were doubtless traveling merchants from very remote times, interchanging commodities of other lands for those of Palestine. Some of the Hebrew words for "trading" and "merchant" indicate this (compare *cachar*, "to travel," *rakhal*, "to go about"). In the nomadic period, the people were necessarily dependent upon overland commerce for at least a part of their food supply, such as grain, and doubtless for articles of clothing, too. Frequent local famines would stimulate such trade. Companies or caravans carrying on this overland commerce are seen in Ge 37:25,28, "Ishmaelites" and "Midianites, merchantmen," on their way to Egypt, with spices, balm and myrrh. Jacob caused his sons to take certain products to Egypt as a present with money to Joseph in return for grain: balsam, spices, honey, myrrh, nuts, almonds (Ge 43:11 f). The presence of a "Bab mantle" among the spoils of Ai (Jos 7:21) indicates commerce between Canaan and the East.

2. Sea Traffic:

While there are slight indications of a possible sea trade as early as the days of the Judges (Jud 5:17; compare Ge 49:13), we must wait till the days of the monarchy of David and especially Solomon for the commerce of ships. Land traffic was of course continued and expanded (1Ki 10:15,28,29; 2Ch 1:16). Sea trade at this time made large strides forward. The Philistines were earlier in possession of the coast. Friendship with Hiram king of Tyre gave Solomon additional advantages seaward (1Ki 5; 9:26; 10:19-29; 2Ch 8:17; 9:14), since the Phoenicians were pre-eminently the Mediterranean traders among all the people of Palestine. Later, commerce declined, but Jehoshaphat attempted to revive it (1Ki 22:48; 2Ch 20:36), but without success. Tyre and Sidon as great commercial centers, however, long impressed the life of Israel (Isa 23; Eze 26-27). Later, in the Maccabean period, Simon acquired Joppa as a Jewish port (1 Macc 14:5), and so extended Mediterranean commerce.

3. Land Traffic in the Time of the Kings:

During the peaceful reign of Solomon, there came, with internal improvements and foreign friendships, a stimulus to traffic with Egypt and the Far East over the ancient trade routes as well as with Phoenicia on the northwest. He greatly added to his wealth through tariffs levied upon merchantmen (1Ki 10:15). Trade with Syria in the days of Omri and Ahab is indicated by the permission Benhadad gave to Israelites to open streets, or trading quarters, in Damascus, as Syrians had in Samaria (1Ki 20:34). The prophets disclose repeatedly the results of foreign commerce upon the people in the days of Jotham, Ahaz and Hezekiah, and of Jeroboam II, under whom great material prosperity was attained, followed by simple luxury (Isa 2:6,7,16; Ho 12:1,7,8; Am 6:3-6). The people in their greed of gain could not observe Sabbaths and feast days (Am 8:5); compare Sabbath trading and its punishment in the days of the restoration (Ne 13:15-22). "Canaanite" became the nickname for traffickers (Zec 14:21; compare Isa 23:8).

II. New Testament Times.

After the conquests of Alexander 333 BC, trade between East and West was greatly stimulated. Colonies of Jews for trade purposes had been established in Egypt and elsewhere. The dispersion of the Jews throughout the Greek and Roman world added to their interest in commerce. The Mediterranean Sea, as a great Roman lake, under

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Roman protection, became alive with commercial fleets. The Sea of Galilee with its enormous fish industry became the center of a large trading interest to all parts. The toll collected in Galilee must have been considerable. Matthew was called from his collectorship to discipleship (Mt 9:9); Zaccheus and other publicans became rich collecting taxes from large commercial interests like that of balsam. Jesus frequently used the commerce of the day as illustration (Mt 13:45; 25:14-30). Along the Palestinian coast there were several ports where ships touched: Lydda, Joppa, Caesarea; and further north Ptolemais, Tyre, Sidon and Antioch (port Seleucia).

The apostle Paul made use of ships touching at points on the coast of Asia Minor, and the islands along the coast, and also doing coast trade with Greece, Italy and Spain, to carry on his missionary enterprises (Ac 13:4-13; 16:11 f; 18:18; 20:13-16; 21:1-8; 27:1-44; 28:1-14). The rapidity with which the gospel spread throughout the Roman world in the 1st century was due no little to the use of the great Roman highways, built partly as trade routes; as well as to the constant going to and fro of tradesmen of all sorts; some of whom like Aquila and Priscilla (Ac 18:2,18,26), Lydia, (Ac 16:14,40) and Paul himself (who was a traveling tent-maker) were active in disseminating the new faith among the Gentiles. In Jas 4:13 we have a good representation of the life of a large number of Jews of this period, who would "go into such a city, and continue there a year, and buy and sell, and get gain" (the King James Version).

See also **TRADE** .

Edward Bagby Pollard

COMMIT

ko-mit':Used in two senses:

(1) "To give in charge" or "entrust": sim, "to put" (Job 5:8); galal, "to roll" (Ps

37:5; Pr 16:3); paqadh, "to give, in charge" (Ps 31:5 the King James Version; compare Lu 23:46); tithemi, "committed to us (the Revised Version, margin "placed in us") the word of reconciliation" (2Co 5:19); paratheke, "that which I have committed unto him" (2Ti 1:12; the Revised Version, margin "that which he hath committed unto me," Greek "my deposit"); "that which is committed unto thee" (1Ti 6:20, Greek "the deposit"); "that good thing," etc. (2Ti 1:14, Greek "the good deposit").

(2) "To do or practice (evil)": prasso "commit such things" (Ro 1:32, the Revised Version (British and American) "practice"; compare Ro 2:2). In 1Jo 3:4,8 "doeth sin" (poieo, the King James Version "committeth sin") shows that it is not committing a single sin that is in view, but sinful practice.

W. L. Walker

COMMODIOUS

ko-mo'-di-us (aneuthetos, "not well placed"): The word occurs only in Ac 27:12. "As regards wintering, the place was certainly 'not commodious,' but as regards shelter

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from some winds (including Northwest), it was a good anchorage" (Code of Hammurabi, XXIII, 639).

COMMON

kom'-un: koinos, in the classics, and primarily in the New Testament, means what is public, general, universal, as contrasted with idios, what is peculiar, individual, not shared with others. Thus, "common faith" (Tit 1:4), "common salvation" (Jude 1:3), refer to that in which the experience of all Christians unites and is identical: "common," because there is but one faith and one salvation (Eph 4:4-6). From this comes the derived meaning of what is ordinary and, therefore, to be disesteemed, as contrasted with what pertains to a class, and to be prized, because rare. This naturally coincides with Old Testament exclusivism, particularity and separation. Its religion was that of a separated people, with a separated class as its ministers, and with minute directions as to distinctions of meat, drink, times, places, rites, vessels, etc. Whatever was common or ordinary, it avoided. The New Testament, on the other hand, with its universalism of scope, and its spirituality of sphere, rose above all such externals. The salvation which it brought was directed to the redemption of Nature, as well as of man, sanctifying the creature, and pervading all parts of man's being and all relations of life. The antithesis is forcibly illustrated in Ac 10:14 f, where Peter says: "I have never eaten anything that is common and unclean," and the reply is: "What God hath cleansed, make not thou common."

H. E. Jacobs

COMMONWEALTH

kom'-un-welth (politeia): Spoken of theocracy (Eph 2:12). The same word is rendered "freedom," the King James Version; "citizenship" the Revised Version (British and American). Also in the sense of commonwealth in the Apocrypha (2 Macc 4:11; 8:17; 13:14); in the sense of citizenship (3 Macc 3:21,23).

See [CITIZENSHIP](#) .

COMMUNE; COMMUNICATE; COMMUNICATION

ko-mun', komun'-i-kat, ko-mu-ni-ka'-shun: To commune is to converse confidentially and sympathetically. It is represented in both Hebrew and Greek by several words literally signifying to speak (compare Lu 6:11, dialaleo; also Lu 22:4; Ac 24:26, homileo). To communicate is to impart something to another, so that it becomes common to giver and receiver. In 1Ti 6:18, "willing to communicate" (the Revised Version, margin "sympathize"), represents a single word koinonikoi, and refers to the habit of sharing with others either sympathy or property. the Revised Version (British and American) gives "companionships" for homiliai in 1Co 15:33 (the King James Version "communications").

See also [COMMUNION](#) .

COMMUNION WITH DEMONS; DEVILS

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de'-monz, (dev'-'-lz):

I. Use of Term:

The actual expression "communion with demons" (koinonoi ton daimonion) occurs but once in Scripture (1Co 10:20) where its figurative meaning is evident, but it is implied in the English version of a number of passages by the terms "one who has" or "those who have" "familiar spirits" (Le 19:31; 20:6,27; De 18:11; 1Sa 28:3,7,8,9; 2Ki 21:6; 23:24; 1Ch 10:13; 2Ch 33:6; Isa 8:19; 19:3; 29:4). These passages seem to be somewhat incongruous with Paul's statement, but are in reality so intimately related to it as to give and receive light through the connection.

II. Teaching of Scripture.

To begin with, we may safely say, in general, that there is no ground for asserting that the Bible admits the possibility of conscious and voluntary communion with spirits. This is an essential element of popular demonology in all ages, but it is absent from Scripture. Even in the passages mentioned above which refer to necromancers and wizards, while, as we shall see, the words indicate that such practitioners professed to rely upon spirits in their divinations, the Scriptures carefully refrain from sanctioning these claims, and a number of features in the various passages serve to indicate that the true scriptural view is quite the opposite. As this is not a prevalent opinion, we should do well to examine the passages with some little care.

1. The New Testament:

(1) We may first deal with the New Testament. In the Gospels the demoniacs are consistently looked upon and treated as unconscious and helpless victims (see **DEMON, DEMONOLOGY**). The frequent use of this term "demonized" (daimonizomenoi) together with all that is told us of the methods of

treating these eases adopted by our Lord and His apostles (see **EXORCISM**) indicates the belief of the New Testament writers that the control of demons over men is obtained outside of or below the region of conscious volition and that the condition of the sufferers is pathological.

(2) The same must be said of the Lydian maiden whose cure by Paul is recorded in Ac 16:16. This is the one instance in the New Testament where divination is connected with spirits. The account emphasizes the excitable neurosis of the patient; and the belief on the part of the apostles and of the writer of Ac that the girl was not the conscious accomplice of her masters, but their unfortunate victim through her mysterious malady, is clear. She was treated, as the other eases recorded in the New Testament, not as a conscious wrongdoer, but as a sick person to be healed.

2. The Old Testament:

(1) Turning now to the Old Testament, the instance which requires the most careful treatment, because it holds the key to all the rest, is the narrative of Saul's visit to the Witch of Endor in 1Sa 28:3-25. The Hebrew word 'obh which is usually translated "one who has a familiar spirit" (see list of passages at beginning of article) occurs in this narrative four times (verses 3, 7 twice, 8). According to the ordinary

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4. Conclusion:

The term "communion with demons" does not imply any power on the part of men to enter into voluntary relationship with beings of another world, but that, by sinful compliance in wrongdoing, such as idol-worship and magical rites, men may enter into a moral identification with evil powers against which it is their duty to fight.

LITERATURE.

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Louis Matthews Sweet

COMMUNION; (FELLOWSHIP)

ko-mun'-yun: The terms "communion" and "fellowship" of the English Bible are varying translations of the words koinonia, and koinoneo, or their cognates. They designate acts of fellowship observed among the early Christians or express the unique sense of unity and fellowship of which these acts were the outward expression. The several passages in which these terms are used fall into two groups: those in which they refer to acts of fellowship, and those in which they refer to fellowship as experienced.

I. Ac of Fellowship.

The acts of fellowship mentioned in the New Testament are of four kinds.

1. The Lord's Supper:

Our information concerning the nature of the fellowship involved in the observance of this sacrament is confined to the single notice in 1Co 10:16,17, "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" Owing to the presence of the material elements in the sacrament there is a temptation to limit the word for communion to the sense of partaking. This, however, does not entirely satisfy the requirements of the context. The full significance of the term is to be sought in the light of the argument of the whole section (verses 14-22).

Paul is making a protest against Christians participating in idolatrous feasts on the ground that such feasts are really celebrated in honor of the demons associated with the idols, and that those who participate in them come into fellowship with demons. As a proof of this point the apostle cites the Lord's Supper with which his readers are familiar. By partaking of the cup and the bread the communicants are linked together in unity: "We, who are many, are one bread, one body: for we all partake of the one bread." Thus the communion of the elements is a real communion of the worshippers one with another and with Christ. Unless the communion be understood in this spiritual sense Paul's illustration falls short of the mark.

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See **EUCCHARIST** .

2. Communism:

The term for fellowship as used in Ac 2:42 is by some interpreted in this sense: "They continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." The fact that the four terms are used in pairs and that three of them refer to specific acts observed by the company of believers suggests that the term for fellowship also refers to some definite act similar to the others. It is very plausible to refer this to the community of goods described in the verses immediately following (see **COMMUNITY OF GOODS**). The author might, however, with equal propriety have regarded the interchange of spiritual experiences as an act of worship in the same class with "the breaking of bread and the prayers."

3. Contributions:

Christian fellowship found a natural mode of expression in almsgiving. This is enjoined as a duty in Ro 12:13; 1Ti 6:18; Heb 13:16. An example of such giving is the great collection raised among the Gentileconverts for the poor saints of Jerusalem (Ro 15:26; 2Co 8:4; 9:13). To this collection Paul attached so much importance as a witness to the spirit of fellowship which the gospel inspires in all hearts alike, whether Jew or Gentile, that he desired even at the peril of his life to deliver it with his own hand.

See **COLLECTIO N**.

4. Cooperation:

A form of fellowship closely related to almsgiving was that of formal aid or cooperation in Christian work, such as the aid given to Paul by the Philippians (Php 1:5). A unique form of this cooperation is the formal endorsement by giving

the fight hand of fellowship as described in Ga 2:9.

II. Fellowship as Experienced.

From the very beginning the early Christians experienced a peculiar sense of unity. Christ is at once the center of this unity and the origin of every expression of fellowship. Sometimes the fellowship is essentially an experience and as such it is scarcely susceptible of definition. It may rather be regarded as a mystical union in Christ. In other instances the fellowship approaches or includes the idea of intercourse. In some passages it is represented as a participation or partnership. The terms occur most frequently in the writings of Paul with whom the idea of Christian unity was a controlling principle.

In its various relations, fellowship is represented:

(1) As a communion between the Son and the Father. The gospel record represents Jesus as enjoying a unique sense of communion and intimacy with the Father. Among many such expressions those of Mt 11:25-27 (compare [Lu 10:21,22](#)) and Joh 14-15 are especially important.

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(2) As our communion with God, either with the Father or the Son or with the Father through the Son or the Holy Spirit. "Our fellowship is with the Father, and with his Son Jesus Christ" (1Jo 1:3; compare also Joh 14:6,23,16).

(3) As our communion one with another. "If we walk in the light, as he is in the light, we have fellowship one with another" (1Jo 1:7). Sometimes the idea of communion occurs in relation with abstract ideas or experiences: "Have no fellowship with the unfruitful works of darkness" (Eph 5:11); "the fellowship of his sufferings" (Php 3:10); "the fellowship of thy faith" (Phm 1:6). In three passages the relation of the fellowship is not entirely clear: the "fellowship of the Spirit" (Php 2:1); "the communion of the Holy Spirit" (2Co 13:14); and "the fellowship of his Son Jesus Christ" (1Co 1:9). The fellowship is probably to be understood as that prevailing among Christians by virtue of the grace of Christ and the ministry of the Holy Spirit.

It is not to be inferred that the idea of fellowship is limited to the passages in which the specific words for communion are used. Some of the clearest and richest expressions of unity and fellowship are found in the Gospels, though, these words do not occur in them. In fact, perhaps, the most familiar and forcible expressions of the idea are those in which they are represented symbolically, as in the parable of the Vine and the Branches (Joh 15:1 ff) or in the figure of the Body and its Members (Mt 5:29 ff; Ro 12:5; 1Co 12).

Russell Benjamin Miller

COMMUNITY OF GOODS

ko-mu'-ni-ti, (hapanta koina eichon, literally, "They had all things (in) common"): In Ac 2:44, it is said that, in the infant church at Jerusalem, "all that believed were together, and had all things common," and ([Ac 4:34](#) f) "as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet." The inference from

this, that there was an absolute disposal of all the property of all the members of the church, and that its proceeds were contributed to a common fund, has been disputed upon the ground that the example of Barnabas in selling "a field" for this purpose (Ac 4:37) would not have been mentioned, if this had been the universal rule. The thought conveyed is that all believers in that church held their property as a trust from the Lord, for the benefit of the entire brotherhood, and, as there was need, did as Barnabas.

No commandment, of which record has been preserved, prescribed any such course. It came from the spontaneous impulse of the sense of brotherhood in Christ, when the band of disciples was still small, making them in a sense one family, and under the external constraint of extreme want and persecution. So much there was, that they realized, under such conditions they had in common, that they were ready to extend this to all things. It was, in a sense, a continuance of the practice of a common purse in the band of immediate followers of our Lord during his ministry. The penalty inflicted on Ananias and Sapphira was not for any failure to comply fully with this custom, but because this freedom which they possessed (Ac 5:4) they falsely professed to have renounced, thus receiving in the estimation of their brethren a credit that was not their due. This custom did not last long. It was possible only within a limited circle, and under very peculiar circumstances. The New Testament recognizes

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the right of individual property and makes no effort to remove the differences that exist among believers themselves. The community of goods which it renders possible is spiritual (1Co 3:21 f), and not one of visible and external things. With respect to the latter, it enjoins upon the Christian, as a steward of God, the possession and administration of property for the progress of the kingdom of God, and the highest interests of men. The spirit of Ac 4:34 is always to pervade the association of believers as a true Christian community. Meyer, on the above passage, has suggested that it is not unlikely that the well-known poverty of the church at Jerusalem, and its long dependence upon the alms of other churches, may be connected with this early communistic practice, which, however justifiable and commendable at the time, bore its inevitable fruits in a subsequent season of great scarcity and lack of employment.

H. E. Jacobs

COMPACT; COMPACTED

kom-pakt', kom-pakt'-ed (chabhar, "to be joined"; sumbibazo, "to raise up together"): "Compact" appears as translation of chabhar in Ps 122:3, "Jerus a city that is compact together" (well built, its breaches restored, walls complete, and separate from all around it); and "compacted" (sumbibazo) occurs in the King James Version Eph 4:16, "fitly joined together and compacted," the Revised Version (British and American) "fitly framed and knit together." In the Revised Version (British and American) "compacted" is also the translation of sunistemi, "to set together" (2Pe 3:5), "an earth compacted out of water and amidst (margin, through) water," which suggests the idea of water as the primary material (compare Ge 1:2).

W. L. Walker

COMPANY

kum'-pa-ni: The fertility of the original languages in synonyms and varied shades of meaning is seen by the fact that 20 Hebrew and 12 Greek words are represented by this single term. An analysis of these words shows that "company" is both an indefinite and limitless term, signifying few or many, and all kinds of assemblages of people, e.g.:

(1) Caravan,

(a) migratory (Isa 21:13 the King James Version);

(b) commercial (Ge 37:25 the King James Version); Job 6:19, "The companies of Sheba waited (in vain) for them."

(2) Military, gedhudh, "troop," hamon, 2Ch 20:12; ro'sh, "head," "detachment"; Jud 7:16,20: "three companies"; Jud 9:34,37,43: "four companies."

(3) Band (chebher) or "gang," as rendered by Keil and Delitzsch; a gang of murderous priests (Ho 6:9).

(4) Camp or encampment (Ge 32:8,21; 50:9).

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- (5) Religious body, "company of prophets" (1Sa 19:20).
- (6) Assembly, congregation, "company of nations" (Ge 35:11; Eze 38:4,7,13,15).
- (7) A tumultuous crowd (2Ki 9:17).
- (8) Associate, companion, often with reference to moral affinity (Job 34:8; Pr 29:3; Ac 10:28), kollaomai, "to glue or cement together," indicative of the binding power of moral affinity (the Revised Version (British and American) "to join himself"); as a verb, to "company with" or "keep company" (Ac 1:21; 1Co 5:9,11; 2Th 3:14). In Apocrypha in the sense of "to cohabit" (Susanna 1:54,57,58).
- (9) A host. "Great was the company," etc. (Ps 68:11 the Revised Version (British and American) "The women are a great host"). In the East it is the women who celebrate victories with song and dance (see 1Sa 18:6,7).
- (10) A chorus, dance (mecholah). "The company of two armies" (So 6:13 the King James Version; the Revised Version (British and American) "the dance of Mahanaim").
- (11) Meal party, klisia, "a reclining company at meals." "Make them sit down (Greek "recline") in companies" (Lu 9:14). Compare "companion," from Latin com, "together," and panis, "bread."
- (12) A myriad, a ten-thousand, an indefinite number (murias; Heb 12:22 (the Revised Version (British and American) "hosts")).
- (13) Companions on a journey, sunodia, "a journeying together" (Lu 2:44).
- (14) Signifying kinship of spirit, idios, "one's own." "They came to their own company" (Ac 4:23).

(15) A mob (Ac 17:5 (the Revised Version (British and American) "a crowd")).

Dwight M. Pratt

COMPARATIVE RELIGION

kom-par'-a-tiv:

I. THE SUBJECT IN GENERAL

1. Universality of Religion
2. Theories of Its Origin and Growth of Religion
3. Evolution

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II. RELATION OF CHRISTIANITY TO ETHNIC FAITHS AND THEIR TENETS

1. Karma
2. God
3. The Summum Bonum
4. Self-Revelation of God
5. Incarnation
6. Salvation
7. Faith
8. Approach to God

III. GENERAL CHARACTERISTICS OF ETHNIC FAITHS

1. Tenets Common to All Religions
2. Tendency to Degradation, not to Progress, in Ethnic Faiths
3. Mythology and Religion
4. Religion And Morality in Ethnic Faiths

IV. SUPPOSED RESEMBLANCES TO REVEALED RELIGION

1. Rites

2. Dogmas
3. Asserted Parallels to Gospel History
4. Virgin Birth
5. Heathen Aspirations and Unconscious Prophecies
6. Lessons Taught by Comparative Religion

LITERATURE

I. The Subject in General.

The science of comparative religion is perhaps the latest born of all sciences. Largely in consequence of this fact, our knowledge of what it really proves is still far from

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Heathenism contains some vague aspirations and unconscious prophecies, the best example of which is to be found in Vergil's Fourth Eclogue, if that be not rather due to Jewish influence. Any such foregleams of the coming light as are real and not merely imaginary, such, for instance, as the Indian doctrine of the avataras or "descents" of Vishnu, are to be accounted for as part of the Divine education of the human race. The "false dawn," so well known in the East, is not a proof that the sun is not about to rise, nor can its existence justify anyone in shutting his eyes to stud rejecting the daylight when it comes. It is but a harbinger of the real dawn.

6. Lessons Taught by Comparative Religion:

Comparative religion teaches us that religion is essential to and distinctive of humanity. The failures of the ethnic faiths no less than their aspirations show how great is man's need of Christ, and how utterly unable imagination has ever proved itself to be even to conceive of such an ideal character as He revealed to us in the full light of history and in the wonder-working effects of His character upon the lives and hearts of those who then and in all ages since have in Him received life and light.

LITERATURE.

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W. St. Clair Tisdall

COMPARE

kom-par' (damah, mashal, ['arakh]; paraballo, sugkrino): "Compare" is the translation of damah, "to be like" (So 1:9); of mashal, "to liken," "compare" (Isa 46:5); of 'arakh, "to set in array," "compare" (Ps 89:6; Isa 40:18); of shawah, "to be equal" (Pr 3:15; 8:11).

In the New Testament sugkrino, "to judge" or "sift together," is translated "comparing," "comparing spiritual things with spiritual" (1Co 2:13 the English

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Revised Version), the American Standard Revised Version "combining" ("adapting the discourse to the subject," Thayer), the Revised Version, margin "interpreting spiritual things to spiritual (men)."

W. L. Walker

COMPASS; COMPASSES

kum'-pas, kum'-pas-iz: "Compass," noun, is the translation of chugh, "a circle," "vault" or "arch" ("when he set a compass upon the face of the depth" Pr 8:27 the King James Version, the Revised Version (British and American), the American Standard Revised Version "circle"; compare Job 26:10; and see **CIRCLE** ; **VAULT OF EARTH**); of karkobh, "a margin" "border" (Ex 27:5, "the compass of the altar," the Revised Version (British and American) "the ledge round," so 38:4); the phrase "to fetch a compass" is the translation of sabhabh, "to turn about," "go round about" (Nu 34:5; Jos 15:3, the Revised Version (British and American) "turn about," 2Sa 5:23; 2Ki 3:9, the Revised Version (British and American) "make a circuit"); of perierchomai, "to go about" (Ac 28:13, the Revised Version (British and American) "made a circuit"; margin "Some ancient authorities read cast loose"; see **CIRCUIT**).

"Compasses" is the Revised Version (British and American) for "compass," mechughah, an instrument for describing a circle: "He marketh it out with the compasses" (Isa 44:13) in making an idol.

The verb "to compass" occurs frequently in the senses of "to surround" and "to go round about," e.g. Ge 2:11, "which compasseth the whole land of Havilah," De 2:1, "We compassed (went around) mount Seir many days"; in Jer 31:22 we have "A new thing on the earth: a woman shall compass a man," the Revised Version (British and American) "encompass"; possibly as a suitor; but more probably as a protector. In those happy days, the protection of women (under God, 31:28) will be sufficient, while the men are at their work; "to

encompass" ("The cords of death compassed me" Ps 18:4; "the waves of death," 2Sa 22:5). "To gird" (Isa 50:11 the Revised Version (British and American)); "to lie around," "to be laid around" (Heb 5:2, "compassed with infirmity" (clothed with it); Heb 12:1, "compassed about with so great a cloud of witnesses").

In Apocrypha we have "compassed about with yawning darkness" (The Wisdom of Solomon 19:17); "compassed the circuit of heaven" (Ecclesiasticus 24:5); "compassed with pomegranates of gold" (Ecclesiasticus 45:9); "The rainbow compasseth the heaven" (Ecclesiasticus 43:12); the course of the sun (1 Esdras 4:34).

W. L. Walker

COMPASSION

kom-pash'-un: Compassion is the translation of racham, "to love," "pity," "be merciful" (De 13:17; 30:3); of rachamim, "mercies" (1Ki 8:50); of chamal, "to pity," "spare" (Ex 2:6; 1Sa 23:21); rachum (Ps 78:38; 86:15; 111:4; 112:4; 145:8), is rendered by the American Standard Revised Version "merciful." We have splanchnizomai, "to have the bowels yearning," in Mt 9:36; 14:14, etc.; sumpatheo

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W. L. Walker

COMPEL

kom-pel': Our English word always has in it now the flavor of force, not always, however, physical. It may be strong moral urgency, though "constrain" better expresses this.

1. In the Old Testament:

There are several words indicative of such strong pressure:

(1) 'anac "to press": "none could compel" to drink (Es 1:8);

(2) nadhach, "to drive," "force": "compelled Judah thereto" (the King James Version, the Revised Version, margin); "led Judah astray" the Revised Version (British and American) (2Ch 21:11). The same word rendered "force," as the adulteress by flattering words her victim (Pr 7:21);

(3) 'adhadh, "to serve": not to compel him to serve as a bond servant (Le 25:39 the King James Version, the Revised Version (British and American) "make him serve");

(4) parats, "to break forth upon," "urge": "his servants compelled him" (1Sa 28:23 the King James Version, the Revised Version (British and American) "constrained").

2. In the New Testament:

In the New Testament two words are found:

(1) aggarauo: The word is of Persian origin and means to employ a courier. The Aggaroi were public couriers stationed by appointment of the kings of Persia, at

fixed localities, with horses ready for use, to transmit speedily from one to another the royal messages. These couriers had authority to press into their service, in case of need, horses, vessels, and even men, they might meet (Josephus, Ant, XIII ii, 3); "compel thee to go a mile" (Mt 5:41 the King James Version; the Revised Version, margin "impress"); "compelled Simon to bear his cross" (Mt 27:32; Mr 15:21 the King James Version; the Revised Version, margin "impressed").

(2) anagkazo, "to constrain," whether by force, threats, entreaties, persuasion, etc.: "compel them to come in" (Lu 14:23 the King James Version; the Revised Version (British and American) "constrain"). This has been a favorite text of religious persecutors. As Robertson says in his history of Charles V, "As they could not persuade, they tried to compel men to believe." But it simply means that utmost zeal and moral urgency should be used by Christians to induce sinners to enter the Kingdom of God. Compare Ac 26:11.

George Henry Trever

COMPLAINING

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kom-plan'-ing (tsewachah, "cry," "outcry," siach, "meditation," "complaint"): tsewachah is translated "complaining" (Ps 144:14, the Revised Version (British and American)) "outcry," "no complaining (outcry) in our streets," i.e. "open places" where the people commonly assembled near the gate of the city (compare 2Ch 32:6; Ne 8:1); a picture of peace in the city (compare Isa 24:11; Jer 14:2); some render "battlecry"; siach (the Revised Version (British and American) Pr 23:29, the King James Version "babbling"), of the drunkard.

COMPLETE

kom-plet':In the King James Version for pleroo, the verb ordinarily used for the coming to pass of what had been predicted. the King James Version translates this "complete" in Col 2:10; 4:12 to express the final and entire attainment of what is treated, leaving nothing beyond to be desired or hoped for; otherwise rendered in the Revised Version (British and American) ("made full"). In the Revised Version (British and American), c. appears once for Greek artios, from aro, "to join," in 2Ti 3:17, in sense of "accurately fitted for," where the King James Version has "perfect."

COMPOSITION; COMPOUND

kom-po-zish'-un, kom'-pound (mathkoneth, "measure"); (subst.) (raqach, "to make perfume," roqach, "perfume"): Used of the sacred anointing oil (Ex 30:25,32,33) and of the holy perfume (Ex 30:37,38), which were not to be used for any profane purpose.

COMPREHEND

kom-pre-hend':Used in a twofold sense in both the Old Testament and New Testament. This double meaning appears in two Hebrew and two Greek words which signify in turn

(1) mental or spiritual perception,

(2) capacity to hold or contain, as in a measure or in an all-inclusive principle, e. g.:

(1) yadha', "to see with the eyes or the mind," hence, "know," "understand." Job was urged by Elihu to accept as inscrutable the ways of God, inasmuch as His operations in the physical world are so mighty and mysterious that "we cannot comprehend" them (Job 37:5). Modern science, in unveiling the secrets of Nature, is opening the way for a better understanding of God's creative purpose and plan.

katalambano, "to lay hold of," hence, mentally to apprehend: used of the spiritual capacity of the Christian "to comprehend (the Revised Version (British and American) "apprehend") with all saints" (Eph 3:18) the measureless love of God; and of the inability of the unrenewed heart to know or perceive the revelation of God made in Christ: "the darkness comprehended it not" (Joh 1:5 the Revised Version (British and American) "apprehended"; the Revised Version, margin "overcame"; compare Joh 12:35).

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(2) kul, "to measure" or "contain," as grain in a bushel. So God's immeasurable greatness is seen in His being able to hold oceans in the hollow of His hand and "comprehend the dust of the earth in a measure" (Isa 40:12).

anakephalaioo, "to sum up under one head," e.g. love includes every other moral principle and process. The entire law on its manward side, says Paul, "is comprehended (the Revised Version (British and American) "summed up") in this saying, namely, Thou shalt love thy neighbor as thyself" (Ro 13:9).

Dwight M. Pratt

CONANIAH

kon-a-ni'-a (konanyahu, "Jah has rounded or sustained"; the King James Version Cononiah):

(1) A Levite, appointed with his brother Shimei by Hezekiah, the king, and Azariah, the ruler of the house of God, to be overseer of the oblations and tithes and the dedicated things (2Ch 31:12,13).

(2) One of the chiefs of the Levites mentioned in connection with the passover celebration in Josiah's reign (2Ch 35:9).

CONCEAL

kon-sel' (parakalupto): Found but once in the New Testament (Lu 9:45). The primary meaning is to cover by hanging something in front of the object hidden. The purpose of the one concealing is made prominent. There is, therefore, a reserve and studied progress in regard to the statement of facts, that is not always a suppression of truth (Pr 12:16,23). God withholds more than He reveals (Pr 25:2; compare Ps 97:2; 1Ti 6:16).

CONCEIT

kon-set':An idiomatic rendering of a phrase, phronimoi en heautois, in Ro 11:25; 12:16; meaning literally, "wise with one's self," i.e. "in one's own opinion," or, as in parallel Old Testament passages (Pr 26:5,12 the Revised Version, margin), "in his own eyes" (Hebrew 'ayin).

CONCEPTION, IMMACULATE

See [IMMACULATE CONCEPTION](#) .

CONCEPTION; CONCEIVE

kon-sep'-shun, kon-sev' (harah, and derivatives; sullambano): Physically, the beginning of a new life in the womb of a mother, "to catch on," used thus some forty times, as in Ge 3:16; 4:1; Ps 51:5. Metaphorically, applied to the start and growth within the heart, of thought, purpose, desire, e.g. "conceive mischief" (Job 15:35; Ps

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7:14), "conceive chaff" (Isa 33:11). This figure is carried out in details in Jas 1:15: "Lust, when it hath conceived, beareth sin."

CONCERNING

kon-surn' -ing:

The Revised Version (British and American) makes frequent changes, such as "for," "as for," "from," "about," for "concerning"; "concerning" instead of "for," "of," "over," "in," "against," etc. Some of the other changes are, "unto that which is good" for "concerning" (Ro 16:19), "concerning" instead of "because of" (Jer 23:9), for "the miracle of" (Mr 6:52); for "with" (Mr 10:41), for "of the Lord" (Ac 18:25), "concerning Jesus" (different text), "by way of disparagement" (2Co 11:21), instead of "concerning reproach"; "Why askest thou me concerning that which is good?" (Mt 19:17) instead of "Why callest thou me good?" (different text; see the Revised Version, margin).

W. L. Walker

CONCISION

kon-sizh' -un (katatome, "mutilation," "cutting"): A term by which Paul contemptuously designates the merely fleshly circumcision upon which the Judaizers insisted as being necessary for Gentileconverts (Php 3:2), as distinguished from peritome, the true circumcision (Php 3:3). Compare Ga 5:12 and De 23:1, and see **CIRCUMCISION** .

CONCLUDE

kon-klood' (sumbibazo): Used only in Ac 16:10, where the King James Version has "assuredly gathering," i.e. "inferring." Where the King James Version has "conclude," the Revised Version (British and American) more accurately renders

"reckon" (Ro 3:28); "giving judgment" (Ac 21:25); "shut up" (Ro 11:32; Ga 3:22).

CONCLUSION

kon-kloo'-zhun (coph): In Ec 12:13 the King James Version, where the Revised Version (British and American) has "the end," namely, a summary of the entire argument of the book.

CONCORDANCE

kon-kor'-dans:

1. Nature of Work
2. Classes of Concordances
3. Their Indispensableness

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(Volume III); Preface to Cruden's complete Concordance, and Introduction by Hazard to Walker's Comprehensive Concordance.

James Orr

CONCOURSE

kon'-kors (hamah, "to hum," "to make a noise"; sustrophe, "a turning" or "twisting together"): Hamah, usually translated by some word signifying "sound" is rendered "concourse" in Pr 1:21 (perhaps from the noise made by people thronging and talking together; compare 1Ki 1:41, "uproar"), "She (wisdom) crieth in the chief place of concourse," the Revised Version, margin, Hebrew "at the head of the noisy (streets)"; sustrophe is translated "concourse" (Ac 19:40), a riotous crowd. Compare Judith 10:18.

CONCUBINAGE

kon-ku'-bi-naj.

See **FAMILY** .

CONCUPISCENCE

kon-ku'-pi-sens (epithumia): Not used in the Revised Version (British and American), but in the King James Version, Ro 7:8; Col 3:5; 1Th 4:5. The Greek noun, like the verb from which it comes, meaning "to yearn," "to long," "to have the heart set upon a thing," is determined in its moral quality by the source whence it springs or the object toward which it is directed. Thus, our Lord uses it to express the intensest desire of His soul (Lu 22:15). As a rule, when the object is not expressed, it refers to longing for that which God has forbidden, namely, lust. It is not limited to sexual desire, but includes all going forth of heart and will toward what God would not have us to have or be, as its use in the

Septuagint of the Ten Commandments clearly shows, for "Thou shalt not covet" (Ex 20:17).

H. E. Jacobs

CONDEMN; CONDEMNATION

kon-dem', kon-dem-na'-shun:

1. In the Old Testament:

(1) The causative stem of rasha' "to declare (or make) wrong," "to condemn," whether in civil, ethical or religious relations. Taken in this sense the word needs no comment (Ex 22:9; De 25:1; Job 40:8); "Who then can condemn?" (Job 34:29, the King James Version "make trouble").

(2) 'anash, "to fine." "Condemned the land" (2Ch 36:3 the King James Version; the King James Version margin "mulcted"; the Revised Version (British and American))

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G. H. Trever

CONDESCENSION, OF CHRIST

kon-de-sen'-shun.

See **KENOSIS** .

CONDUCT

kon'-dukt.

See **ETHICS** .

CONDUIT

kon'-dit.

See **CISTERN** .

CONEY

ko'-ni (shaphan (Le 11:5; De 14:7; Ps 104:18; Pr 30:26)): The word "coney" (formerly pronounced cooney) means "rabbit" (from Latin cuniculus). Shaphan is rendered in all four passages in the Septuagint choirogrullios, or "hedge-hog," but is now universally considered to refer to the Syrian hyrax, Procavia (or Hyrax) Syriaca, which in southern Palestine and Sinai is called in Arabic wabar, in northern Palestine and Syria Tabsun, and in southern Arabia shufun, which is etymologically closely akin to shaphan. The word "hyrax" (hurax) itself means "mouse" or "shrew-mouse" (compare Latin sorex), so that it seems to have been hard to find a name peculiar to this animal. In Le 11:5 the Revised Version, margin, we find "rock badger," which is a translation

of klip das, the rather inappropriate name given by the Boers to the Cape hyrax. The Syrian hyrax lives in Syria, Palestine and Arabia. A number of other species, including several that are arboreal, live in Africa. They are not found in other parts of the world. In size, teeth and habits the Syrian hyrax somewhat resembles the rabbit, though it is different in color, being reddish brown, and lacks the long hind legs of the rabbit. The similarity in dentition is confined to the large size of the front teeth and the presence of a large space between them and the back teeth. But whereas hares have a pair of front teeth on each jaw, the hyrax has one pair above and two below. These

teeth differ also in structure from those of the hare and rabbit, not having the persistent pulp which enables the rabbit's front teeth to grow continually as they are worn away. They do not hide among herbage like hares, nor burrow like rabbits, but live in holes or clefts of the rock, frequently in the faces of steep cliffs. Neither the hyrax nor the hare is a ruminant, as seems to be implied in Le 11:5 and De 14:7, but their manner of chewing their food may readily have led them to be thought to chew the cud. The hyrax has four toes in front and three behind (the same number as in the tapir and in some fossil members of the horse family), all furnished with nails that are

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almost like hoofs, except the inner hind toes, which have claws. The hyraxes constitute a family of ungulates and, in spite of their small size, have points of resemblance to elephants or rhinoceroses, but are not closely allied to these or to any other known animals.

The camel, the coney and the hare are in the list of unclean animals because they "chew the cud but divide not the hoof," but all three of these are eaten by the Arabs.

The illustration is from a photograph of a group of conies in the Syrian Protestant College at Beirut, prepared by Mr. Douglas Carruthers, who collected these specimens in a cliff in the neighborhood of Tyre. Specimens from the Dead Sea are redder than those from Syria.

Alfred Ely Day

CONFECTION; CONFECTIONARY

kon-fek'-shun, kon-fek'-shun-a-ri (roqach "perfume," "spice," raqqahah, feminine "perfumer"):

(1) "Confection" is found in the King James Version only and but once "a confection after the art of the apothecary" (Ex 30:35; the Revised Version (British and American) "perfume"); but the Revised Version (British and American) renders 1Ch 9:30, "the confection (the King James Version "ointment") of the spices." It stands for something "made up," a mixture of perfumes or medicines, but never sweetmeats, as confection means with us.

(2) Likewise a "confectionary" is a perfumer. This word, too, is found but once (1Sa 8:13), "He will take your daughters to be perfumers (the King James Version "confectionaries"), and to be cooks, and to be bakers."

See [PERFUME](#) .

George B. Eager

CONFEDERATE; CONFEDERACY

kon-fed'-er-at, kon-fed'-er-a-si: "Confederate" as an adjective in the sense of united or leagued is twice the translation of berith "covenant," in several instances translated "league" (Ge 14:13, ba'al berith, "lord or master of a covenant," "an ally,") "these were confederate with Abram"; compare Ps 83:5; once of nuach, "to rest," "Syria is confederate with Ephraim" (Isa 7:2, the Revised Version, margin "resteth on Ephraim"; also 1 Macc 10:47).

As a noun "confederate" occurs in 1 Macc 10:16, summachos, "confederates" (1 Macc 8:20,24,31; 14:40; 15:17).

Confederacy, as a "league," occurs as the translation of berith, "the men of thy confederacy" (Obad 1:7); as a conspiracy it occurs in Isa 8:12 twice, as translation of

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qesher from qashar, "to bind": "Say ye not, a confederate." Compare 2Sa 15:12; 2Ki 12:20, etc.

W. L. Walker

CONFER; CONFERENCE

kon'-fer, kon'-ferens: The equivalent of three Greek words of different shades of meaning. In Ga 1:16, prosanatithemi, had been used in classical writers for resorting to oracles (Lightfoot on Ga 2:6; Ellicott on Ga 1:16); hence, "to take counsel with," "to consult." In Ac 4:15, sumballo, "to compare views," "discuss"; and in Ac 25:12, sullaleo, "to talk together." Compare the single passage in the Old Testament ([1Ki 1:7](#)).

CONFESSION

kon-fesh'-un (yadhah; homologeo, and their derivatives): The radical meaning is "acknowledgment," "avowal," with the implication of a change of conviction or of course of conduct on the part of the subject. In English "profession" (the King James Version 1Ti 6:12; Heb 3:1; 4:14), besides absence of the thought just suggested, emphasizes the publicity of the act. Confession, like its Greek equivalent, connotes, as its etymology shows (Latin, con; Greek, homou), that the act places one in harmony with others. It is the uniting in a statement that has previously been made by someone else. Of the two Greek words from the same root in the New Testament, the compound with the Greek preposition ek found, among other places, in Mt 3:6; Ac 19:18; Ro 14:11; Php 2:11, implies that it has come from an inner impulse, i.e. it is the expression of a conviction of the heart. It is referred anthropopathically to God in Job 40:14, where Yahweh says to the patriarch sarcastically: "Then will I also confess of (unto) thee"; and in Re 3:5, where it means "to recognize" or "acknowledge."

When man is said to confess or make confession, the contents of the confession

are variously distinguished. All, however, may be grouped under two heads, confession of faith and confession of sin. Confessions of faith are public acknowledgments of fidelity to God, and to the truth through which God is revealed, as 1Ki 8:33. They are declarations of unqualified confidence in Christ, and of surrender to His service; Mt 10:32: "Every one who shall confess me before men." In Php 2:11, however, confession includes, alongside of willing, also unwilling, acknowledgment of the sovereignty of Jesus. The word confession stands also for everything contained in the Christian religion—"the faith" used in the objective and widest sense, in Heb 3:1; 4:14. In both these passages, the allusion is to the New Testament. The "High Priest of our confession" (Heb 3:1) is the High Priest, of whom we learn and with whom we deal in that new revelation, which in that epistle is contrasted with the old.

Confessions of sins are also of various classes:

(1) To God alone. Wherever there is true repentance for sin, the penitent freely confesses his guilt to Him, against whom he has sinned. This is described in Ps 32:3- 6; compare 1Jo 1:9; Pr 28:13. Such confession may be made either silently, or, as in Da 9:19, orally; it may be general, as in Ps 51, or particular, as when some special sin is recognized; it may even extend to what has not been discovered, but which is

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believed to exist because of recognized inner depravity (Ps 19:12), and thus include the state as well as the acts of sin (Ro 7:18).

(2) To one's neighbor, when he has been wronged (Lu 17:4): "If he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him." It is to this form of c. that James refers (5:16):

"Confess your sins one to another"; compare Mt 5:23 f.

(3) To a spiritual adviser or minister of the word, such as the c. of David to Nathan (2Sa 12:13), of the multitudes to John in the wilderness (Mt 3:6), of the Ephesians to Paul (Ac 19:18). This c. is a general acknowledgment of sinfulness, and enters into an enumeration of details only when the conscience is particularly burdened.

(4) To the entire church, where some crime has created public scandal. As "secret sins are to be rebuked secretly, and public sins publicly," in the apostolic age, where there was genuine penitence for a notorious offense, the acknowledgment was as public as the deed itself. An illustration of this is found in the well-known case at Corinth (compare 1Co 5:3 ff with 2Co 2:6 f).

For auricular confession in the sense of the medieval and Roman church, there is no authority in Holy Scripture. It is traceable to the practice of examining those who were about to make a public confession of some notorious offense, and of giving advice concerning how far the circumstances of the sin were to be announced; an expedient that was found advisable, since as much injury could be wrought by injudicious publishing of details in the confession as by the sin itself. The practice once introduced for particular cases was in time extended to all cases; and the private confession of sin was demanded by the church as a condition of the absolution, and made an element of penitence, which was analyzed into contrition, confession and satisfaction. See the Examen Concilii Tridentini (1st edition, 1565) of Dr. Martin Chemnitz, superintendent of

Brunswick, for a thorough exegetical and historical discussion of this entire subject. On the historical side, see also Henry Charles Lea, *History of Auricular Confession and Indulgences in the Latin Church* (3 volumes, Philadelphia, 1896).

H. E. Jacobs

CONFIDENCE

kon'-fi-dens (baTach, and forms, kecel; parrhesia; peitho, pepoithesis, hupostasis): The chief Hebrew word translated "confidence" (baTach, and its forms) means, perhaps, radically, "to be open," showing thus what originated the idea of "confidence"; where there was nothing hidden a person felt safe; it is very frequently rendered "trust." In Ps 118:8,9 we have "It is better to take refuge in Yahweh than to put confidence in princes," and in 65:5, "O God of our salvation, thou that art the confidence (mibhTach) of all the ends of the earth." MibhTach is translated "confidence" in Job 18:14; 31:24; Pr 21:22, etc.

Kecel ("firmness," "stoutness") is rendered "confidence" in Pr 3:26, and kiclah in Job 4:6; peitho ("to persuade") is translated "confidence" in 2Co 2:3; Ga 5:10, etc.; pepoithesis, in 2Co 1:15; 8:22, etc.; hupostasis ("what stands under"), in 2Co 11:17;

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Heb 3:14; 2Co 9:4; parrhesia ("out-spokenness," "boldness") is invariably translated in the Revised Version (British and American) "boldness" (Ac 28:31; Heb 3:6; 4:16; 10:35; 1Jo 2:28; 3:21; 5:14); tharseo or tharrheo ("to have good courage") is so translated in the Revised Version (British and American), "being therefore always of good courage" (2Co 5:6); "I am of good courage concerning you" (2Co 7:16), the King James Version "confident" and "confidence." Revised Version has "confidence" for "hope" (Job 8:14); for "assurance" (Isa 32:17); for "trust" (2Co 3:4); for "same confident boasting" (2Co 9:4); "is confident" for "trusted" (Job 40:23); "to have confidence" for "thinketh that he hath whereof he might trust" (Php 3:4); "confidently" for "constantly" (Ac 12:15); "confidently affirm" for "affirm" (1Ti 1:7); conversely, we have for "his confidence" (Job 18:14), "wherein he trusteth," for "with confidence" (Eze 28:26) "securely therein."

The Bible teaches the value of confidence (Isa 30:15; Heb 10:35), but neither in "gold" (Job 31:24), nor in man, however great (Ps 118:8,9; Jer 17:5), nor in self as revealed in Christ (Eph 3:12; 1Jo 5:13,14). (Pr 14:16; Php 3:3), but in God (Ps 65:5; Pr 3:26; 14:26),

W. L. Walker

CONFIRM; CONFIRMATION

kon-furm, konfer-ma'-shun: In the Old Testament represented by several Hebrew words, generally with reference to an increase of external strength, as "c. the feeble knees" (Isa 35:3); "c. the kingdom" (2Ki 15:19); "c. inheritance" (Ps 68:9). In the New Testament, this external, objective sense is expressed by bebaioo, as in Mr 16:20; Ro 15:8. The strengthening of mind, purpose, conviction, i.e. the inner or subjective sense ([Ac 14:22; 15:32,41](#)) corresponds to episterizo. Used also of ratifying or making valid (kuroo) a covenant (Ga 3:15). The noun is used in the second sense (Heb 6:16; Php 1:7). Confirmation, the rite, in some denominations, of admission to the full communion of the church, which the

Roman church has elevated to the place of a sacrament, has only ecclesiastical, but no Scriptural, authority. It is grounded, however, in the Scriptural precedent of the laying on of hands after baptism.

See [HANDS, IMPOSITION, LAYING ON OF](#) .

H. E. Jacobs

CONFISCATION

kon-fis-ka'-shun.

See [PUNISHMENTS](#) .

CONFLICT

kon'-flikt (agon, "contest," "fight"): In Php 1:30, "having the same c. which ye saw in me," and Col 2:1 the King James Version; 1Th 2:2 (the King James Version "contention"); athlesia (literally, "combat in the public games"), in Heb 10:32 (the King James Version "fight").

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See also **AGONY** .

CONFORM; CONFORMABLE

kon-form', kon-form'-a-b'-l (summorphoo "to become or be like," or "of the same form"): Indicating an inner change of nature, working into the outward life (Ro 8:29; Php 3:10,21); while suschematizo, "fashioned according to" (Ro 12:21 the Revised Version (British and American), the King James Version. "conformed"), refers to that which is external.

CONFOUND

kon-found':The physical origin of spiritual terms is well illustrated by the principal Hebrew words for "confounded" (rendered also "ashamed," etc.); bosh, is "to become pale" (2Ki 19:26; Job 6:20; Ps 83:17; 129:5 the King James Version; Isa 19:9, etc.); chapher, "to become red" (Ps 35:4; Isa 1:29; 24:23, "the moon shall be confounded," Mic 3:7); yabhash, "to be dried up" (Jer 46:24 the King James Version; Jer 48:1,20 the King James Version; Jer 50:2 the King James Version; Zec 10:5); kalam, "to blush" (Ps 69:6 the King James Version; Isa 41:11, etc.). In Ge 11:7,9, of the confusion of tongues, the word is balal, "to mix," "mingle." In Jer 1:17 the King James Version it is chathath, "to bring or put down."

In New Testament, kataischuno, "to put to shame" (1Co 1:27 the King James Version; 1Pe 2:6 the King James Version); and sugchuno, "to pour together," "bewilder" (Ac 2:6; 9:22). the Revised Version (British and American) frequently gives "ashamed" and "put to shame" instead of "confounded." W. L. Walker

CONFUSION

kon-fu'-zhun (bosheth, "shame, paleness," kelimmah, "blushing," tohu;

akatastasia, sugchusis): In the Old Testament bosheth (1Sa 20:30; Ps 109:29 the King James Version) and kelimmah (Ps 44:15; Isa 30:3) are the words most frequently translated "confusion"; tohu, "wastiness," "emptiness" is so translated (Isa 24:10; 34:11; 41:29), also qalon, "lightness," "contempt" (Job 10:15 = ignominy, the American Standard Revised Version) and tebel, "profanation" (Le 18:23; 20:12); ra'ash, "shaking," "trembling," rendered "confused" in Isa 9:5 the King James Version; compare the Revised Version (British and American). Greek akatashatasia, "instability" is translated "confusion" (1Co 14:33; Jas 3:16); sugchusis, "a pouring out together" (Ac 19:29). In The Wisdom of Solomon 14:26, "changing of kind" (the King James Version) is rendered "confusion of sex." W. L. Walker

CONFUSION OF TONGUES

See **BABEL, TOWER OF ; TONGUES, CONFUSION OF**

CONGREGATION

kon-gre-ga'-shun (qahal, 'edhah).

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1. Terms Employed:

These two words rendered by "congregation" or "assembly" are used apparently without any difference of sense. They appear to include an assembly of the whole people or any section that might be present on a given occasion. Indeed, sometimes the idea appears to correspond closely to that conveyed by "horde," or even by "crowd." 'Edhah is once used of bees (Jud 14:8). It has been sought to distinguish the two words by means of Le 4:13, "if the whole 'edhah of Israel err, and the thing be hid from the eyes of the qahal." The qahal would then be the smaller body representing the whole 'edhah, but the general usage is not favorable to this view (compare e.g. Ex 12:19, "cutting off from the 'edhah of Israel," with Nu 19:20, "cutting off from the qahal"). The idea denoted by these words is said by Wellhausen to be "foreign to Hebrew antiquity," though it "runs through the Priestly Code from beginning to end" (Prolegomena 78). Yet it is Deuteronomy that presents us with laws excluding certain classes from the qahal, and the word is also found in Ge 49:6; Nu 22:4 (the Revised Version (British and American) "multitude"); De 5:22; 9:10; 31:30; Jos 8:35; 1Sa 17:47; 1Ki 8:14; Mic 2:5, and other early passages, while 'edhah occurs in 1Ki 12:20 (see further, Eerdmans, *Das Buch Exodus*, 80 f). On the other hand taste and euphony appear to be responsible for the choice of one or other of the words in many cases. Thus the Chronicler uses qahal frequently, but 'edhah only once (2Ch 5:6 = 1Ki 8:5).

2. Legal Provisions:

Moses provided for the summoning of the congregation by trumpets (Nu 10:2-8). For the sin offering to be brought if the whole congregation erred, see Le 4:13-21.

De 23:1-8 (in Heb 2-9) excludes bastards, Ammonites and Moabites from the assembly, even to the tenth generation, while Edomites and Egyptians were admitted in the third. Those who suffer from certain physical defects are also excluded.

3. Other Terms:

One other word must be noted, mo'edh. It occurs often in the phrase 'ohel mo'edh ("tent of meeting"; see **TABERNACLE**). But in Nu 16:2 we find it used of certain princes who were "men of renown called to the assembly."

For atsereth, rendered by the Revised Version (British and American) "solemn assembly", see **FEASTS** . On miqra', see **CONVOCATION** .

Harold M. Wiener

CONGREGATION, MOUNT OF

(har-mo'edh Isa 14:13): The prophet has depicted the excitement caused in Sheol by the descent of the once mighty king of Babylon into the world of shades, and now himself points the contrast between the monarch's former haughty boastings and his present weak and hopeless condition: "Thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north." Instead he is brought down "to the

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uttermost parts of the pit" (Isa 14:15). By the "mount of congregation" (meeting or assembly) is evidently meant the fancied Olympus of the gods on some lofty northern height. The king vaunted that he would make his abode with the gods in heaven; now he is cast down to the depths of Sheol.

James Orr

CONIAH

ko-ni'-a (konyahu, "Jah is creating"): A form of the name Jehoiachin, found in Jer 22:24,28; 37:1.

See [JEHOIACHIN](#) .

CONONIAH

kon-o-ni'a.

See [CONANIAH](#) .

CONQUEROR

kon'-ker-er: Known only in the compound verb (hupernikomen, Ro 8:37): A usual meaning of the preposition in composition is "above all measure"; hence, "more than conquerors," the Revised Version (British and American), the King James Version. The comparison is to the completeness of the victory. Others may place their enemies in subjection; those here mentioned master not only their foes, but themselves. Others destroy their foes and their resources; while those who are "more than conquerors" convert foes into means of still farther promoting the interests for which they struggle (Ro 3:3- 5). Nor is the victory external and transient, but internal and permanent.

H. E. Jacobs

CONSCIENCE

kon'-shens (he suneidesis):

I. SEQUENT CONSCIENCE

1. Judicial

2. Punitive

3. Predictive

4. Social

II. ANTECEDENT CONSCIENCE

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III. INTUITIONAL AND ASSOCIATIONAL THEORIES

IV. THE EDUCATION OF CONSCIENCE

V. HISTORY AND LITERATURE

1. Earlier Views

2. Reformation and After

I. Sequent Conscience.

The aspect of conscience earliest noticed in literature and most frequently referred to at all times is what is called the Sequent Conscience—that is to say, it follows action.

1. Judicial:

This is judicial. No sooner is a decision formed than there ensues a judgment favorable or adverse, a sentence of guilty or not guilty. Conscience has often been compared to a court of law, in which there are culprit, judge, witnesses and jury; but these are all in the subject's own breast, and are in fact himself.

2. Punitive:

It is punitive. In the individual's own breast are not only the figures of justice already mentioned, but the executioner as well; for, on the back of a sentence of condemnation or acquittal, there immediately follows the pain of a wounded or the satisfaction of an approving conscience; and of all human miseries or blisses this is the most poignant. Especially has the remorse of an evil conscience impressed the human imagination, in such instances as Cain and Judas, Saul and Herod; and the poets, those knowers of human nature, have found their most

moving themes in the delineation of this aspect of human experience. The ancient poets represented the terrors of conscience under the guise of the Erinyes or Furies, who, with swift, silent, unswerving footstep, tracked the criminal and pulled him down, while Shakespeare, in such dramas as Macbeth and Richard the Third, has burned the same lessons into the imagination of all readers of his works. The satisfaction of a good conscience may stamp itself on the habitual serenity of one face, and the accusations of an evil conscience may impart a hunted and sinister expression to another (compare The Wisdom of Solomon 17:11).

3. Predictive:

It is predictive. There is no instinct in the soul of man more august than the anticipation of something after death—of a tribunal at which the whole of life will be revised and retribution awarded with perfect justice according to the deeds done in the body. It is this which imparts to death its solemnity; we instinctively know that we are going to our account. And such great natural instincts cannot be false.

4. Social:

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It is social. Not only does a man's own conscience pass sentence on his conduct, but the consciences of others pass sentence on it too; and to this may be due a great intensification of the consequent sensations. Thus, a crime may lie hidden in the memory, and the pain of its guilt may be assuaged by the action of time, when suddenly and unexpectedly it is found out and exposed to the knowledge of all; and, only when the force of the public conscience breaks forth on the culprit, driving him from society, does he feel his guilt in all its magnitude. The "Day of Judgment" (which see), as it is represented in Scripture, is an application of this principle on a vast scale; for there the character and conduct of everyone will be submitted to the conscience of all. On the other hand, a friend may be to a man a second conscience, by which his own conscience is kept alive and alert; and this approval from without may, in some cases, be, even more than the judgment within, an encouragement to everything that is good or a protection against temptation.

II. Antecedent Conscience.

From the Sequent is distinguished the Antecedent Conscience, which designates a function of this faculty preceding moral decision or action. When the will stands at the parting of the ways, seeing clearly before it the right course and the wrong, conscience commands to strike into the one and forbids to choose the other. This is its imperative; and—to employ the language of Kant—it is a categorical imperative. What conscience commands may be apparently against our interests, and it may be completely contrary to our inclinations; it may be opposed to the advice of friends or to the solicitations of companions; it may contradict the decrees of principalities and powers or the voices of the multitude; yet conscience in no way withdraws or modifies its claim. We may fail to obey, giving way to passion or being overborne by the allurements of temptation; but we know that we ought to obey; it is our duty; and this is a sublime and sacred word. The great crises of life arise when conscience is issuing one command and self-interest or passion or authority another, and the question has to be decided which of the two is to be obeyed. The interpreters of human life have known how

to make use of such moments, and many of the most memorable scenes in literature are of this nature; but the actual history of mankind has also been dignified with numerous instances in which confessors and martyrs, standing on the same ground, have faced death rather than contravene the dictates of the authority within; and there never passes an hour in which the eye of the All-seeing does not behold someone on earth putting aside the bribes or self-interest or the menaces of authority and paying tribute to conscience by doing the right and taking the consequences.

III. Intuitional and Associational Theories.

Up to this point there is little difficulty or difference of opinion; but now we come to a point at which very differing views emerge. It was remarked above, that when anyone stands at the parting of the ways, seeing clearly the right course and the wrong, conscience imperatively commands him which to choose and which to avoid; but how does anyone know which of the two alternatives is the right and which the wrong? Does conscience still suffice here, or is he dependent on another faculty? Here the Intuitional and the Associational, or—speaking broadly—the Scotch and the English, the German and the French schools of ethics diverge, those on the one side holding that conscience has still essential guidance to give, while those on the other maintain

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that the guidance must now be undertaken by other faculties. The Sensational or Experimental school holds that we are dependent on the authority of society or on our own estimate of the consequences of actions, while the opposite school teaches that in the conscience there is a clear revelation of certain moral laws, approving certain principles of action and disapproving others. The strong point of the former view is the diversity which has existed among human beings in different ages and in different latitudes as to what is right and what is wrong. What was virtuous in Athens might be sinful in Jerusalem; what is admired as heroism in Japan may be despised as fool-hardiness in Britain. To this it may be replied, first, that the diversity has been greatly exaggerated; the unanimity of the human conscience under all skies being greater than is allowed by philosophers of this school. "Let any plain, honest man," says Butler, "before he engages in any course of action, ask himself, Is this I am going about right, or is it wrong? Is it good, or is it evil? and I do not in the least doubt but that this question will be answered agreeably to truth and virtue by almost any fair man in almost any circumstances." Then, there are many moral judgments supposed to be immediate verdicts of conscience which are really logical inferences from the utterances of this faculty and are liable to all the fallacies by which reasoning in any department of human affairs is beset. It is only for the major premise, not for the conclusion, that conscience is responsible. The strong point of the Intuitional school, on the other hand, is the power and right of the individual to break away from the habits of society, and, in defiance of the commands of authority or the voices of the multitude, to follow a course of his own. When he does so, is it a logical conclusion as to the consequences of action he is obeying, or a higher intuition? When, for example, Christianity announced the sinfulness of fornication in opposition to the laxity of Greece and Rome, was it an argument about consequences with which she operated successfully, or an instinct of purity which she divined at the back of the actions and opinions of heathendom? The lettering of the moral law may have to be picked out and cleansed from the accumulations of time, but the inscription is there all the same.

IV. The Education of Conscience.

It may be, however, that a more exact analysis of the antecedent conscience is requisite. Between the categorical imperative, which commands to choose the right path and avoid the wrong, and the indicative, which declares that this is the right way and that the wrong, there ought perhaps to be assumed a certainty that one of the alternative ways is right and must be pursued at all hazards, while the other is wrong and must be abandoned at whatever cost. This perception, that moral distinctions exist, separate from each other as heaven and hell, is the peculiarity of conscience; but it does not exclude the necessity for taking time to ascertain, in every instance, which of the alternatives has the one character and which the other, or for employing a great variety of knowledge to make this sure. Those who would limit conscience to the faculty which utters the major premises of moral reasoning are wont to hold that it can never err and does not admit of being educated; but such a use of the term is too remote from common usage, and there must be room left for the conscience to enlighten itself by making acquaintance with such objective standards as the character of God, the example of Christ, and the teaching of Scripture, as well as with the maxims of the wise and the experience of the good.

Another question of great interest about the conscience is, whether it involves an intuition of God. When it is suffering the pain of remorse, who is it that inflicts the

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punishment? Is it only the conscience itself? Or is man, in such experiences aware of the existence of a Being outside of and above himself? When the will is about to act, it receives the command to choose the right and refuse the wrong; but who issues this command? Is it only itself, or does the imperative come with a sanction and solemnity betokening a higher origin? Conscience is an intuition of moral law—the reading, so to speak, of a luminous writing, which hangs out there, on the bosom of Nature—but who penned that writing? It used to be thought that the word Conscience implied, in its very structure, a reference to God, meaning literally, "knowledge along with another," the other being God. Though this derivation be uncertain, many think that it exactly expresses the truth. There are few people with an ethical experience of any depth who have not sometimes been overwhelmingly conscious of the approval or disapproval of an unseen Being; and, if there be any trustworthy argument for the existence of a Deity, prior to supernatural revelation, this is where it is to be found.

V. History and Literature.

Only a few indications of history can be given here.

1. Earlier Views:

The conscience, at least the sequent conscience, was identified in the ancient world, and the rise of a doctrine on the subject belongs to the period when the human mind, being shut out from public activity through political changes, was thrown back upon itself and began to watch closely its own symptoms. The word has a specially prominent place in the philosophical writings of Cicero. Strange to say, it does not occur in the Old Testament; but, though not the name, the thing appears there frequently enough. On the very first page of revelation, the voice of God is heard calling among the trees of the garden (Ge 3:8); and, in the very next incident, the blood of Abel cries out to heaven from the ground ([Ge 4:10](#)). In the New Testament the word occurs with tolerable frequency, especially in the speeches (Ac 24:16, etc.) and writings of Paul (Ro 2:15; 9:1;

13:5; 1Co 6:7-12, etc.); and this might have been expected to secure for it a prominent place in the doctrine of the church. But this did not immediately take effect, although Chrysostom already speaks of Conscience and Nature as two books in which the human mind can read of God, previous to supernatural revelation. In the Middle Ages the conscience received from two sources so much stimulation that both thing and name were certain to come into greater prominence in the speculations of the schools. The one of these influences was the rise of Monasticism, which, driving human beings into solitude, made the movements of their own minds the objects of everlasting study to themselves; and the other was the practice of auricular confession, which became, especially to many of the inmates of the houses of religion, the most interesting business of life; because, in order to meet the confessor, they scanned every thought and weighed every scruple, becoming adepts at introspection and self-discipline. Thus it came to pass that ethics took the form of Cases of Conscience, the priest having to train himself, or to be trained by professors and through books, to be able to answer every query submitted to him in the confessional. The ripest fruit of this method appears in the Summa of Aquinas, who discusses elaborately the doctrine of conscience, dividing it into two parts—synderesis (from sunteresis) and conscientia—the one of which supplies the major premises and cannot err, while the other draws the inferences therefrom and is liable

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CONSECRATE; CONSECRATION

kon'-se-krat, kon-se-kra'-shun.

1. In the Old Testament:

In the Old Testament for several Hebrew words of different meanings:

(1) charam: "I will consecrate (the Revised Version (British and American) "devote") their gain unto the Lord," i.e. the spoil of the nations shall be dedicated to the service of Yahweh (Mic 4:13).

See **BAN** ; **CURSE** .

(2) nazar, nezer (Nu 6:7,9,12; the Revised Version (British and American) "separate").

See **NAZIRITE** .

(3) qadhash: "to be set apart," or "to be holy": of Aaron and his sons (Ex 28:3; 30:30; the Revised Version (British and American) "sanctify"). The silver and gold and brass and iron of the banned city of Jericho are "consecrated" things (the Revised Version (British and American) "holy") unto the Lord (Jos 6:19); of the priests (2Ch 26:18); of sacrifices (2Ch 29:33; 31:6; Ezr 3:5).

See **HOLINESS**.

(4) mille' yadh, literally, "to fill the hand"; and substantive plural millu'im, a peculiar idiom used frequently and generally for the installation of a priest into his office; and substantive for the installation offerings which were probably put into the priest's hands to symbolize his admission into office; hence, the phrase, "and thou shalt consecrate Aaron and his sons" (Ex 29:9; 28:41; 29:29:33,15; 32:29; Le 8:33; 16:32; 21:10; Nu 3:3; Jud 17:5,12; 2Ch 29:31); of Jeroboam's

non-Levitical priesthood (1Ki 13:33; 2Ch 13:9); of the altar (Eze 43:26) and of those who contributed to build the temple (1Ch 29:5). Subst. of an act of installation (Le 7:37; 8:33), and of installation offerings (Ex 29:22,26,27,31; Le 8:22,28,29,31).

2. In the New Testament:

In the New Testament teleioo, "to make perfect" (Heb 7:28; the Revised Version (British and American) "perfected"); egkainizo, "to make new" (Heb 10:20; the Revised Version (British and American) "dedicated").

T. Rees

CONSENT

kon-sent':The verb implies compliance with the guidance and direction of another, and, therefore, a secondary and subordinate relation of approval, sympathy and concurrence on the part of the one who consents. He does not take the initiative, but

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yields to what the principal proposes. The phrase *ek sumphonou*, "by consent," means "by mutual agreement" (1Co 7:5), both parties concerned being placed on an equality. "With one consent" (Ze 3:9, Hebrew "with one shoulder"; Lu 14:18) suggests, although it does not necessarily imply, the result of deliberation and consultation; it may have no other force than that of unanimity.

H. E. Jacobs

CONSIDER

kon-sid'-er: In the New Testament the force of the word is brought out most vividly in Mt 6:26 (*katamanthano*), where it means to "examine closely," as though the observer had to bend down for this purpose, and in Lu 12:27; Heb 10:24 (*katanoeo*, to "observe well"), while in Heb 13:7 the *anatheoreo*, "look up toward" or "look again at" is consistent with the reverential regard commended in the context. Used in the Old Testament for a variety of Hebrew terms, signifying inspecting (Pr 31:16), examining (Le 13:13), giving serious thoughts to (Ps 77:5 ; Isa 1:3), it often means little more than "see" or "behold" (Ps 8:3; 9:13).

H. E. Jacobs

CONSIST

kon-sist' (*sunistemi*): To stand together, exist, subsist (Col 1:17, "in him all things consist," i.e. the continuance of the universe is dependent upon His support and administration). In Lu 12:15, it translates the verb *eimi*, "to be," to express the thought that wealth is only an accident, not an essential to the highest ideal of life.

CONSOLATION

kon-so-la'-shun (paraklesis): "Consolation of Israel" (Lu 2:25), refers to the fulfillment of the promises in Isa 40:1 ff. See **COMFORT** . "Son of consolation" (Ac 4:36 the King James Version and the American Revised Version, margin).

See **BARNABAS** .

CONSORT

kon-sort' (proskleroo, "to allot," Ac 17:4). The verb may be either in the middle or passive voice. the Revised Version (British and American), the King James Version, and Luther's German translation regard it as middle, and render it: "cast their lots with," "associated," "united with." In advocacy of the passive, see Alford's Greek Testament, proposing: "were added," as if by lot, the allotment eing determined by God who gave them the Holy Spirit directing their choice. The English has the Latin for "lot" as its base.

CONSPIRACY

kon-spir'-a-si.

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See [CONFEDERACY](#) .

CONSTANT; CONSTANTLY

kon'-stant, kon'-stant-li: In 1Ch 28 (chazaq) meaning "firm," "strong." In Pr 21:28 the adverb ("constantly") of the King James Version is replaced in the American Standard Revised Version by "shall speak so as to endure," the English Revised Version "unchallenged." the Revised Version (British and American) gives "confidently" for the King James Version "constantly" in Ac 12:15; Tit 3:8.

CONSTELLATIONS

kon-ste-la'-shuns (kecilim, literally, "Orions").

See [ASTRONOMY, sec. II, 11](#) .

CONSTRAIN

kon-stran': Generally in the sense of pressing urgently (2Ki 4:8; Lu 24:29; Ac 16:15), to impel or carry away (2Co 5:14); sometimes to be compelled of necessity (Job 32:18; Ac 28:19; compare Ga 6:12).

See [COMPEL](#) .

CONSULT

kon-sult' (sha'al, malakh, ya'ats (Aramaic) ye'aT; sumbouleuomai):

(1) "To ask," "inquire," "seek advice." Ezekiel speaks of the king of Babylonian consulting the teraphim (Eze 21:21) and the Israelites were admonished to have noting to do with "a consulter with a familiar spirit" ([De 18:11](#)).

See **ASTROLOGY ; COMMUNION WITH DEMONS ; DIVINATION .**

(2) "To take counsel," "devise," "plan." The various officials of Babylon "consulted together to establish a royal statute" (Da 6:7; compare Mt 26:4).

(3) "To deliberate with one's self," "make up one's mind." Nehemiah consulted with himself as to what might be done for Jerusalem (Ne 5:7). Jesus spoke of a king "consulting" (the King James Version) whether he be able to wage a war (Lu 14:31; the Revised Version (British and American) "take counsel").

A. W. Fortune

CONSUME

kon-sum' (akhal, kalah, tamam; analisko): In Old Testament 'akhal ("to eat," "devour") occurs very frequently, and is translated "consumed" (Ge 31:40; Ex 15:7; Ps 78:63, etc.); kalah ("to finish") is also frequently translated "consume,"

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"consumed" (Ge 41:30; Ex 32:10; Ps 59:13, etc.); tamam, "to be perfect," "finished" (Nu 17:13; De 2:15; Ps 73:19, etc.). There are many other words translated "consume" and "consumed," e.g. cuph, "to end" (Jer 8:13; Zec 1:2,3); balah, "to fade," "wear away" (Job 13:28; Ps 49:14); gazal, implying violence (Job 24:19); caphah, "to end" (Ge 19:15,17; Isa 7:20, etc.); ashesh, "to be old" (Ps 6:7; 31:9,10 the King James Version); maqaq, "to become completed" (Eze 4:17; Zec 14:12 bis); 'asah kalah is rendered "utterly consume" (Ne 9:31); analisko, "to use up," occurs in Lu 9:54; Ga 5:15; 2Th 2:8 (the King James Version); dapanao, "to spend," is translated "consume" in Jas 4:3 (the Revised Version (British and American) "spend"); katanalisko, "to consume utterly," occurs only in Heb 12:29; "for our God is a consuming fire."

In the Revised Version (British and American) "devour," "devoured" are several times substituted for "consume," "consumed," e.g. Job 20:26; Jer 49:27; Nu 16:35; "boil well" (Eze 24:10); for "be consumed with dying" (Nu 17:13), "perish all of us"; "consume" is substituted for "corrupt" in Mt 6:19; "my spirit is consumed," for "my breath is corrupt" (Job 17:1); instead of "the flame consumeth the chaff" (Isa 5:24) we have "as the dry grass sinketh down in the flame"; and for "whom the Lord shall consume" (2Th 2:8), the Revised Version (British and American) reads (after a different text) "whom the Lord Jesus shall slay," "consume" in the American Revised Version, margin.

W. L. Walker

CONSUMMATION

kon-su-ma'-shun (killayon from kalah): The word, meaning destruction, completion, or failing (Isa 10:23; 28:22; Da 9:27) is translated interchangeably in the King James Version for another Hebrew word referring to a physical disease, and best translated "consumption"; compare Le 26:16; De 28:22. Not used in the Revised Version (British and American). The Hebrew variously but more accurately translated "full end"; compare Da 9:27; Isa 10:23; and "destruction";

compare Isa 10:22; 28:22. There seems therefore to be an inconsistency on the part of both the Authorized and Revised translations.

Walter G. Clippinger

CONSUMPTION

kon-sump'-shun (shachepheth, "wasting away"): One of the punishments which was to follow neglect or breach of the law. It may mean pulmonary consumption, which occurs frequently in Palestine; but from its association with fever in the texts, Le 26:16; De 28:22, it is more likely to be the much more common condition of wasting and emaciation from prolonged or often recurring attacks of malarial fever.

CONTAIN

kon-tan'.

See **CONTINENCY** .

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CONTEND; CONTENTION

kon-tend', kon-ten'-shun: The meeting of effort by effort, striving against opposition; sometimes physically, as in battle (De 2:9), or with horses (Jer 12:5), sometimes orally (Ne 13:11), sometimes spiritually (Isa 57:16). In the New Testament diakrinein, for the hostile separation of one from another, dispute (Jude 1:9), or epagonizomai (Jude 1:3), descriptive of the strain to which a contestant is put. The noun is almost universally used with an unfavorable meaning, and as worthy of condemnation, for an altercation arising from a quarrelsome disposition. "By pride cometh only contention" (Pr 13:10). The contentions at Corinth (1Co 1:11) called forth the rebukes of Paul. Where used in the King James Version in a good sense (1Th 2:2) the Revised Version (British and American) has "conflict." In Ac 15:39, the noun has a peculiar force, where English Versions of the Bible translates paroxusmos (whence English "paroxysm") by "sharp contention." The Greek word refers rather to the inner excitement and irritation than to its outward expression.

H. E. Jacobs

CONTENT; CONTENTMENT

kon-tent', kon-tent'-ment (ya'al; arkeo): To be free from care because of satisfaction with what is already one's own. The Hebrew means simply "to be pleased." The Greek brings out the full force of the word in 1Ti 6:8; Heb 13:5. Contentment (1Ti 6:6) is more inward than satisfaction; the former is a habit or permanent state of mind, the latter has to do with some particular occurrence or object.

CONTINENCY

kon'-ti-nen-si (egkrateuomai "to have self-control" or "continency" the Revised Version (British and American), "to contain" the King James Version): Paul,

although he would that all men were like himself unmarried, yet advises that they should marry if they cannot control their sexual passions, and hold them in complete subjection to Christian motives (1Co 7:9). The same Greek verb is used in 1Co 9:25, and translated "is temperate" (the King James Version and the English Revised Version) of the athlete who during the period of training abstains from all indulgence in food, 'drink, and sexual passion. For the general principle as expressed in substantive egkrateia (Ac 24:25; Ga 5:23; 2Pe 1:6) and adjective egkrates (Tit 1:8) see [TEMPERANCE](#) , [TEMPERATE](#) .

T. Rees

CONTINUAL; CONTINUALLY

kon-tin'-u-al, kon-tin'-u-a-li: Without cessation, although there may be intervals between its presence; that which regularly recurs throughout a period, as has Lu 24:53: "(They) were continually in the temple"; "lest by her continual coming" (Lu 18:5). In Old Testament for Hebrew tadhîr, "pursue," as one drop of rain follows another in swift succession, but more frequently by tamîdh for offerings repeated at intervals, as Ex 29:42; occasionally the Hebrew the phrase literally meaning "all the

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day" (kol ha-yom), as Ge 6:5. In the New Testament most frequently for dia pantos, "through all" ("always" Mt 18:10; Heb 13:15), "sometimes," adialeiptos, "incessantly" (Ro 9:2 the King James Version) and dienekes, "continuously" (Heb 7:3).

H. E. Jacobs

CONTINUANCE

kon-tin'-u-ans: Not in the Revised Version (British and American); in Ps 139:16 the King James Version, as an interpretation of Hebrew yamim, "days," treating of God's prevision, where the Revised Version (British and American) has: "They were all written, even the days that were ordained for me," i.e. all my days were in view, before one of them actually existed. In Isa 64:5 the King James Version, for 'olam, "of long time," the Revised Version (British and American); in Ro 2:7, for hupomone, "patience," the Revised Version (British and American), or still better, "steadfastness," the Revised Version, margin.

CONTRADICTION

kon-tra-dik'-shun: the King James Version for antilogia (Heb 7:7; 12:3). In the former passage, the Revised Version (British and American) has "without any dispute," i.e. what has been said requires no argument; in the latter "gainsaying" which is scarcely an improvement, the reference being to the oral attacks upon the words and character of Jesus.

CONTRARY

kon'-tra-ri (qeri; enantios): In the Old Testament it has the sense of antagonistic, as one person opposed or hostile to the other, especially in Le 26:21,23,14,27,28,40,41, where Yahweh declares His attitude toward the people in such phrases as: "If ye will not for all this hearken unto me, but walk contrary

unto me; then I will walk contrary unto you in wrath."

In the New Testament it has a more varied significance and is applied to both material and human relations as simply opposite, set over against an object or thing. Used of the wind as in Mt 14:24; Mr 6:48; Ac 27:4, where it is spoken of as contrary. Refers also to conflicting doctrines, customs or beliefs, as 1Ti 1:10, "and if there be any other thing contrary to the sound doctrine." Several other Greek words are translated with almost an identical meaning. Occasionally a prefix gives a slightly different shade of meaning.

Walter G. Clippinger

CONTRIBUTION

kon-tri-bu'-shun (koinonia, "communion" or "fellowship," Ro 15:26; 2Co 9:13): The meaning "contribution" is drawn from the context, rather than from the Greek word. The phrase in the passage cited, literally rendered, would be "to exercise" or "put fellowship into activity." The koinonia subsisting among believers because of their

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inner communion with Christ places them and their gifts and possessions at the service of one another (see **COMMUNION**). They are enjoined. not to forget to communicate (Heb 13:16). To be "communicative" (koinonikoi) is to be a habit of their lives, the Christian principle being that of the holding of all property as a trust, to be distributed as there is need (Ac 2:44 f; 2Co 8:14 f). The first occasion for calling this fellowship into activity, by way of "contributions," was within the church at Jerusalem and for its needy members (see **COMMUNITY OF GOODS**). The second occasion was repeatedly from the infant Gentile churches for the poor within the same church (Ac 11:29; Ro 15:26; 2Co 8:1-4; 9:2); the fellowship thus widening from intra-congregational to general church benevolence. These contributions were gathered weekly (1Co 16:2 f), were proportioned to the means of the givers (Ac 11:29; 1Co 16:2), were not exacted or prescribed, in a legalistic manner, but were called forth as the free-will offerings of grateful hearts (2Co 8:7), springing from the community spirit, and were sent to their destination by accredited representatives of the congregations (1Co 16:3; Ac 11:30).

H. E. Jacobs

CONTRITE; CONTRITION

kon'-trit, kontrish'-un (dakka', "bruise"): Only in Old Testament (Ps 34:18; Ps 51:17; Isa 57:15); nakheh, "smitten" (Isa 66:2). Contrite, "crushed," is only the superlative of "broken"; "a contrite heart" is "a heart broken to pieces." In Holy Scripture, the heart is the seat of all feeling, whether joy or sorrow. A contrite heart is one in which the natural pride and self-sufficiency have been completely humbled by the consciousness of guilt. The theological term "contrition" designates more than is found in these passages. It refers to the grief experienced as a consequence of the revelation of sin made by the preaching of the law (Jer 23:29). The Augsburg Confession (Article XII) analyzes repentance into two parts: "Contrition and faith," the one the fruit of the preaching of the law, the other of the gospel. While contrition has its degrees, and is not equal in all

persons, the promise of forgiveness is not dependent upon the degree of contrition, but solely upon the merit of Christ. It is not simply a precondition of faith, but, as hatred of sin, combined with the purpose, by God's aid, to overcome it, grows with faith.

H. E. Jacobs

CONTROVERSY

kon'-tro-ver-si (ribh, "strife," "contention"; homologoumenos, "confessedly," "without controversy"): Used frequently of disputes among men (as De 17:8) and then transferred to the justice of God as directed against the sins of men. Thus we read of Yahweh's controversy with the nations (Jer 25:31); with the inhabitants of the land (Ho 4:1); with His people (Mic 6:2). "Without controversy" (1Ti 3:16), a positive rather than a negative expression, "by common consent," or better, "as unanimously confessed," introducing a quotation from a hymn or rhythmical confession of the early church.

H. E. Jacobs

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CONVENIENT

kon-ven'-yent: In the Revised Version (British and American) limited to translation of kairos, "suitable time," "season," and its compounds: "that which is seasonable" or "opportune" (Mr 6:21; Ac 24:25). the King James Version is replaced, in Pr 30:8 the Revised Version (British and American), by "needful" (Hebrew choq), "feed me with the food that is needful for me"; Jer 40:4, by "right"; Eph 5:4, by "befitting"; in Ro 1:28, by "fitting," and in 1Co 16:12, by "opportunity."

CONVENT

kon-vent': Found in the King James Version margin of Jer 49:19: "Who will convent me in judgment?" and in Jer 50:44: "Who will convent me to plead?" The Hebrew term which is rendered convent is ya'adh, and it means to summon to a court, to call on to plead. Convent is obsolete, but it was formerly used, and meant to summon, or to call before a judge. Shakespeare used it several times. In King Henry VIII, Act V, he said, "The lords of the council hath commanded that the archbishop be convented to the council board."

CONVERSANT

kon-vur'-sant (halakh, "to go on," "to walk"): This word is translated "conversant" in Jos 8:35 the King James Version (margin "walked"), and 1Sa 25:15 the King James Version meaning "going along with them;" the American Standard Revised Version "went."

CONVERSATION

kon-ver-sa'-shun (anastrophe, homilia): This word is another illustration of the changes which time makes in a living language. The modern sense of the term is mutual talk, colloquy, but in the King James Version it never means that, but

always behavior, conduct. This broader meaning, at a time not much later than the date of the King James Version, began to yield to the special, limited one of today, perhaps, as has been suggested, because speech forms so large a part of conduct. The New Testament words for "converse" in the modern sense are homileo (Lu 24:14,15; Ac 20:11) and sunomileo (Ac 10:27).

(1) In the Old Testament the word used to indicate conduct is derekh, "way" the course one travels (the King James Version Ps 37:14; margin 50:23). It is the common Hebrew idea of conduct, possibly due, as Hatch thinks, to the fact that in Syria intercourse between village and village was so much on foot, with difficulty on stony tracks over the hills, and this is reflected in the metaphor.

(2) In the New Testament the idea of deportment is once rendered by tropos, "Let your conversation be without covetousness" (Heb 13:5 the King James Version; the Revised Version (British and American) "be ye free from the love of money"; the Revised Version, margin "let your turn of mind be free"). But the usual Greek word is anastrophe, "a turning up and down," possibly due to the fact, as Hatch again avers, that life in the bustling streets of Athens and Rome gave rise to the conception of life

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as quick motion to and fro. "Ye have heard of my conversation" (Ga 1:13 the King James Version; the Revised Version (British and American) "manner of life"). So also Eph 4:22; 1Ti 4:1; Heb 13:7; "Let him show out of a good conversation" (Jas 3:13 the King James Version; the Revised Version (British and American) "by his good life"); "vexed with the filthy conversation" (2Pe 2:7 the King James Version; the Revised Version (British and American) "lascivious life"); "holy conversation" (2Pe 3:11 the King James Version; the Revised Version (British and American) "holy living"); "Our conversation is in heaven" (Php 3:20 the King James Version; the Revised Version (British and American) "citizenship" (which see)). See also in the Apocrypha (Tobit 4:14; 2 Macc 5:8).

The translations in the Revisions put a wholesome emphasis upon conduct, and eliminate the danger of much misunderstanding. See further Hatch, Essays in Biblical Greek.

G. H. Trever

CONVERSION

kon-vur'-shun:

I. The Words "Conversion," "Convert," in Biblical Usage.

1. In the English Bible:

The noun "conversion" (epistrophe) occurs in only one passage in the Bible, "They passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles" (Ac 15:3). Derived forms of the verb "convert" are used in the Revised Version (British and American) in Jas 5:19, "convert," "converteth" (5:20), "converted" (Ps 51:13, margin "return"), "converts" (Isa 1:27, margin "they that return"). In other instances where the King James

Version uses forms of the verb "convert" the Revised Version (British and American) employs "turn again" (Isa 6:10; Lu 22:32; Ac 3:19), or "turn" (Isa 60:5; Mt 13:15; 18:3; Mr 4:12; Joh 12:40; Ac 28:27). In Ps 19:7 the reading of the King James Version, "The law of the Lord is perfect, converting the soul," has been changed by the revisers into "restoring the soul." The words commonly used in the English Bible as equivalent with the Hebrew and Greek terms are "turn," "return," "turn back," "turn again" (compare De 4:30; Isa 55:7; Jer 3:12 ff; 25:5; 35:15; Eze 18:21-23; 33:11; Mal 3:7). Thus "convert" is synonymous with "turn," and "conversion" with "turning."

2. In the Old Testament:

The principal Hebrew word is :shubh; other words are panah, haphakh, cabhabh, in Hiphil. They are used

(1) in the literal sense, for instance, Ge 14:7; De 17:16; Ps 56:9; Isa 38:8.

(2) In the later prophetic writings the verb shubh refers, both in the Qal and Hiphil forms, to the return from the captivity (Isa 1:27; Jer 29:14; 30:3; Eze 16:53; Ze 2:7).

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(3) In the figurative, ethical or religious sense

(a) from God (Nu 14:43; 1Sa 15:11; 1Ki 9:6);

(b) more frequently to turn back to God (1Sa 7:3; 1Ki 8:33; Isa 19:22; Joe 2:12; Am 4:6 ff; Ho 6:11; 7:10).

3. In the New Testament:

The words used in the Septuagint and New Testament are strephein, and its compounds, apostr., anastr., epanastr., hupostr., and especially epistrephein. The latter word occurs 39 times in the New Testament. It is used

(1) in the literal sense in Mt 9:22; 10:13; 24:18; Ac 9:40; 15:36, etc.;

(2) in the figurative sense, in transitive form. (Lu 1:16 f; Jas 5:19 f). In Ga 4:9 and 2Pe 2:21 it denotes to turn from the right way to the wrong. The opposite meaning, to turn from the wrong way to the right, we find in Lu 22:32; Ac 9:35; 11:21; 14:15; 15:19; 26:18; 2Co 3:16; 1Th 1:9; 1Pe 2:25. In connection with metanoein, "repent," it is used in Ac 3:19; 26:20. The root word strephein is used in the figurative sense in Mt 18:3; Joh 12:40. Septuagint and Textus Receptus of the New Testament have here epistrephein.

II. The Doctrine.

While the words "conversion" and "convert" do not occur frequently in our English Bible the teaching contained therein is fundamental in Christian doctrine. From the words themselves it is not possible to derive a clearly defined doctrine of conversion; the materials for the construction of the doctrine must be gathered from the tenor of Biblical teaching.

1. Vague Use of the Word:

There is a good deal of vagueness in the modern use of the term. By some writers it is used in "a very general way to stand for the whole series of manifestations just preceding, accompanying, and immediately following the apparent sudden changes of character involved" (E. D. Starbuck, *The Psychology of Religion*, 21). "'To be converted,' 'to be regenerated,' 'to receive grace,' 'to experience religion,' 'to gain an assurance,' are so many phrases which denote the process, gradual or sudden, by which a self, hitherto divided and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy in consequence of its hold upon religious realities. This at least is what conversion signifies in general terms" (William James, *The Varieties of Religious Experience*, 189). In this general, vague way the term is used not only by psychologists, but also by theological writers and in common religious parlance. A converted man is a Christian, a believer, a man who has religion, who has experienced regeneration.

2. Specific Meaning:

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Conversion comprises the characteristics both of repentance and of faith. Repentance is conversion viewed from its starting-point, the turning from the former life; faith indicates the objective point of conversion, the turning to God.

Of late the psychology of conversion has been carefully studied and elaborately treated by psychologists. Much valuable material has been gathered. It is shown that certain periods of adolescent life are particularly susceptible to religious influences (compare G. Stanley Hall, *Adolescence*, II, chapter xiv; E. D. Starbuck, *Psychology of Religion*, etc.). Yet conversion cannot be explained as a natural process, conditioned by physiological changes in the adolescent, especially by approaching puberty. The laws of psychology are certainly God's laws as much as all other laws of Nature, and His Spirit works in harmony with His own laws. But in genuine conversion there is always at work in a direct and immediate manner the Spirit of God to which man, be he adolescent or adult, consciously responds. Any attempt to explain conversion by eliminating the direct working of the Divine Spirit falls short of the mark.

See [REGENERATION](#) ; [REPENTANCE](#) .

LITERATURE.

See [REGENERATION](#) .

J. L. Nuelsen

CONVICT; CONVICTION

kon-vikt', kon-vik'-shun (elegcho and compounds, "to prove guilty"): Usual translation of English Versions of the Bible, where the King James Version has "convince," as in Joh 8:46; Tit 1:9; Jas 2:9; once also replacing the King James Version "reprove" (Joh 16:8), while the Revised Version (British and American) changes the King James Version "convince" into "reprove" in 1Co 14:24. It

always implies the presentation of evidence. It is a decision presumed to be based upon a careful and discriminating consideration of all the proofs offered, and has a legal character, the verdict being rendered either in God's judgment (Ro 3:19), or before men (Joh 8:46) by an appeal to their consciences in which God's law is written (Ro 2:15). Since such conviction is addressed to the heart of the guilty, as well as concerning him externally, the word "reprove" is sometimes substituted. To "convict

.... in respect of righteousness, and of judgment" (Joh 16:8), refers to the conviction of

the inadequacy and perversity of the ordinary, natural standards of righteousness and judgment, and the approval of those found in Christ, by the agency of the Holy Spirit, as the great interpreter and applier of the work of Christ.

H. E. Jacobs

CONVINCE

kon-vins' (elegcho): Another form etymologically of "convict," means to bring to a decision concerning the truth or the falsehood of a proposition (Job 32:12). As usually applied to what is of a more individual and private character, and having reference to

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what is either good or bad, or what is in itself without moral quality, it has given way in the Revised Version (British and American) to either "convict," "reprove" or "confute."

See **CONVICT** .

CONVOCAATION

kon-vo-ka'-shun: A rendering for miqra' chiefly in the frequent "Holy Convocation"; but the word is sometimes used alone, e.g. Nu 10:2; Isa 1:13; 4:5. On a holy convocation no work could be done. The phrase differs from "solemn assembly," which in the Pentateuch is only applied to the concluding festivals at the end of Passover and Tabernacles, while "Holy Convocation" is used of the Sabbath and all the great holy days of the Mosaic legislation.

CONVULSING

kon-vuls'-ing (Mr 1:26 margin (the King James Version torn)).

See **UNCLEAN SPIRIT** .

COOKING

kook'-ing.

See **FOOD** .

COOL

kool (ruach, "wind"; katapsucho, "to cool down"): "Cool of the day" (Ge 3:8, margin "wind"), when the evening breeze has tempered the heat of the day, enabling Orientals to walk abroad. "Cool my tongue" (Lu 16:24), a phrase

reflecting the Jewish notion that Abraham had power to rescue his descendants from the fires of Hades.

COOS

ko'-os.

See [COS](#) .

COPING

ko'-ping.

See [HOUSE](#) .

COPPER

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kop'-er (nechosheth): The word is translated "copper" in only one passage (Ezr 8:27 the King James Version). In the American Standard Revised Version of this passage, "brass" has been substituted. Neither describes the actual alloy according to present definitions so well as the word "bronze." Copper was one of the earliest metals to be known and utilized in alloy, but copper, as a single metal, was probably little used. The remains of spears, balances, arms, vases, mirrors, statues, cooking utensils, implements of all kinds, etc., from Bible times are principally of an alloy of copper hardened with tin known today as bronze (see BRASS). In such passages as De 8:9, where reference is made to the native metal or ores, "copper" should be substituted for "brass" as in the American Standard Revised Version (compare Job 40:18). This is true also of coins as chalkos, in Mt 10:9.

Our modern English word "copper" is derived from an old name pertaining to the island of Cyprus. Copper was known to the ancients as Cyprian brass, probably because that island was one of the chief sources for this metal. The Sinai peninsula and the mountains of northern Syria also contributed to the ancient world's supply (see Tell el-Amarna Letters). No evidences of copper ore in any quantity are found in Palestine proper.

See [METAL](#) ; [MINE](#) .

James A. Patch.

COPPERSmith

kop'-er-smith (chalkeus): The word is found in New Testament once only, in 2Ti 4:14: "Alexander the coppersmith did (margin "showed") me much evil." As the Bible word rendered "copper" (see Ezr 8:27 the King James Version) is translated "brass" by the Revised Version (British and American), so the word here rendered "c." should be rendered "brazier," or "worker in brass."

See [COPPER](#) .

COPTIC VERSIONS

kop' -tik vur' -shunz:

I. LANGUAGE AND ALPHABET

1. Alphabet

2. Dialects.

II. VERSIONS

III. CHIEF EDITIONS

LITERATURE

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I. Language and Alphabet.

1. Alphabet:

The Coptic alphabet consists of the Greek uncial letters, plus seven characters taken from the Egyptian demotic to express sounds not represented in the Greek. It can be traced back to the 4th century, as the oldest Coptic manuscripts belong to the end of the 4th or beginning of the 5th century. The language still prevailed in Egypt in the 9th century, but was no longer understood in Middle Egypt in the 12th. Its last speaker died in 1633.

2. Dialects:

There were at least five written dialects and subdialects of Coptic. Of these the most important from a literary point of view was the

- (1) Buchairic, the dialect of Lower Egypt, often called Coptic paragraph excellence, and also (wrongly) Memphitic. It is used as the ecclesiastical language in the services of the Coptic church. The other four dialects are somewhat more closely allied to one another than to Buchairic, which shows greater traces of Greek influence. These dialects are,
 - (2) the Sahidic (Sa‘idi, or dialect of upper Egypt), also called Thebaic;
 - (3) the Bashmuric—or rather Bushmuric—(for which Fayyumic has been suggested);
 - (4) the Middle Egyptian proper (known from manuscripts found in the monastery of Jeremias near the Theban Serapeum), differing but little from (3); and
 - (5) the Akhmimic (Akhmim = the ancient Chemmis). Akhmimic is more primitive and more closely related to ancient Egyptian than any other. Only a few fragments in it (of Exodus, Ecclesiastes, 2 Maccabees, the Minor Prophets,

and Catholic epistles) have yet been found. The last three dialects are often classed together as "Middle Egyptian" and (4) is then called "Lower Sahidic."

II. Versions.

In all 5 dialects more or less complete versions of the Bible once existed. They were the earliest made after the early Syriac. At latest they began in the 3rd century, though some (e.g. Hyvernat) say as early as the 2nd. It is thought that the Sahidic version was the earliest, then the Middle Egyptian and finally the Buchairic. The latter represents an early and comparatively pure Greek text, free from what are generally termed western additions, while the Sahidic, on the other hand, contains most of the peculiar western readings. It sometimes supports Codex Sinaiticus, sometimes Codex Vaticanus (B), sometimes both, but generally it closely agrees with codex D (Bezae), especially in the Acts. A Coptic (Sahidic) MS, written considerably before 350 AD, and published by the British Museum in April, 1912, contains Deuteronomy, Jonah, and Acts, and is older than any other Biblical manuscript (except a few fragments) yet known to exist. It proves that this Sahidic version was made about 200 AD. It in general supports the "Western" text of codex Bezae (D). Much of the New Testament

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especially still exists in Sahidic, though not Revelation. In Buhairic we have the Pentateuch, Job, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, Daniel, the 12 Minor Prophets, and fragments of the historical books of the Old Testament, besides the whole New Testament, though the Book of Revelation is later than the rest. In the other dialects much less had been preserved, as far as is known. In Bushmuric we have fragments of Isaiah, Lamentations, Ep. Jeremiah, and a good many fragments of the New Testament. In more than one dialect we have apocryphal gospels (see Texts and Studies, IV, number 2, 1896) and Gnostic papyri, etc. The Old Testament was translated from the Septuagint. The Psalms seem to have been translated about 303 AD.

III. Chief Editions.

The Buhairic Psalms were first published in 1659. Wilkins published the Buhairic New Testament at London in 1716, and the Pentateuch in 1731; Schwartze the Gospels in 1846-47; de Lagarde the Ac and Epistles in 1852. He also edited the Psalms (transliterated) in 1875, 151 in number, of which the last celebrates David's victory over Goliath. He added fragments of the Sahidic Psalter and of the Buhairic Proverbs Tattam published the Minor Prophets in 1836 and the Major in 1852 an edition of the Gospels in London in 1847, and of the rest of the New Testament in 1852 (SPCK), with a literal Arabic version. Horner's edition of the Buhairic New Testament (4 volumes, 1898, etc., Clarendon Press) and of Sahidic Gospels (1910, 3 vols) is the standard edition Ford published part of the Sahidic New Testament in 1799. Various editions of parts of Old Testament and New Testament have since appeared: e.g. Ciasca published fragments of the Sahidic Old Testament (*Sacrorum Bibliorum Fragmenta Copto-Sahidica Musei Borgiani*) at Rome, 1885-89.

LITERATURE.

Realencyclopädie für prot. Theol. und Kirche, III; Hyvernat, Etude sur les

versions coptes; Revue biblique, 1896, 1897; Zeitschrift fur agypt. Sprache; Journal of Theol. Studies, I, 3; Nestle, Text. Crit of Greek New Testament; Forbes Robinson, Texts and Studies, IV; Oesterley in Murray's New Bible Dict.

W. St. Clair Tisdall

COR

kor (kor): A liquid and dry measure, same as the homer, of about 90 gals. capacity (Eze 45:14).

See [HOMER](#) ; [WEIGHTS AND MEASURES](#) .

COR-ASHAN

kor-ash'-an, ko-ra'-shan (English Revised Version, the King James Version Chor-ashan; kor 'ashan, 1Sa 30:30): The original reading was probably Bor-ashan, "well of Ashan."

See [ASHAN](#) .

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CORAL

kor'-al (ra'moth, peninim): The red coral or precious coral, *Corallium rubrum*, is confined to the Mediterranean and Adriatic seas. It is the calcareous axis of a branching colony of polyps. It does not form reefs, but occurs in small masses from 40 to 100 fathoms below the surface. It differs totally in structure from the white corals which form coral reefs, belonging to the order of Octactinia or Eight-rayed Polyps, while the reef-building corals belong to the Hexactinia or Six-rayed Polyps.

Ra'moth, apparently from r. ra'am, "to be high" (compare rum, "to be high"), occurs in three passages. In Pr 24:7, EVV have "too high": "Wisdom is too high for a fool." In Job 28:12-19, where various precious things are compared with wisdom, English Versions of the Bible has "Coral" (king James Version, margin "Ramoth"). It is mentioned here along with ceghor, "gold" (the Revised Version, margin "treasure"); kethem, "gold of Ophir"; shoham, "onyx" (the Revised Version, margin "beryl"); cappir, "sapphire"; zahabh, "gold"; zekhukhith, "crystal" (the Revised Version (British and American) "glass"); paz, "gold"; gabhish, "pearls" (the Revised Version (British and American) "crystal"); peninim, "rubies" (the Revised Version, margin "red coral" or "pearls"); piTedhah, "topaz." While the real meaning of some of these terms is doubtful (see **STONES, PRECIOUS**), they all, including ra'moth, appear to be precious stones or metals. In Eze 27:16, ra'moth occurs with nophekh, "emeralds" (the Revised Version, margin "carbuncles"); 'argaman, "purple"; riqmah, "broidered work"; buts, "fine linen"; kadhkodh, "Agate" (king James Version, margin "chrysoprase," the Revised Version (British and American) "rubies"). Here the context does not require a precious stone or metal, and Vulgate (Jerome's Latin Bible, 390-405 A. D.) has sericum, i. e. "Chinese material" or "silk." Notwithstanding, therefore, the traditional rendering, "coral," the real meaning of ra'moth must be admitted to be doubtful.

Peninim (from the root panan, "to divide up," "to separate"; compare Arabic

fanan, "a branch of a tree") occurs in Job 28:18; Pr 3:15; 8:11; 20:15; 31:10; La 4:7. In all these passages English Versions of the Bible has "rubies" (Job 28:18, the Revised Version, margin "red coral" or "pearls"; La 4:7, the Revised Version, margin "corals"). Everywhere a precious substance is indicated, but nowhere does the context give any light as to the nature of the substance, except in La 4:7, where we have the statement that the nobles of Jerusalem "were more ruddy in body" than peninim. This and the etymology favor a branching red substance such as precious coral. The occurrence of peninim and ra'moth together in Job 28:18 is, if we give the precedence to peninim, a further argument against ra'moth meaning "coral."

Alfred Ely Day

CORBAN

kor'-ban (qorban; doron; translated "a gift," "a sacrificial offering," literally, "that which is brought near," namely, to the altar): An expression frequently used in the original text of the Old Testament; in the English Bible it occurs in Mr 7:11; compare also Mt 15:5. It is the most general term for a sacrifice of any kind. In the course of time it became associated with an objectionable practice. Anything dedicated to the temple by pronouncing the votive word "Corban" forthwith belonged to the temple,

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but only ideally; actually it might remain in the possession of him who made the vow. So a son might be justified in not supporting his old parents simply because he designated his property or a part of it as a gift to the temple, that is, as "Corban" There was no necessity of fulfilling his vow, yet he was actually prohibited from ever using his property for the support of his parents. This shows clearly why Christ singled out this queer regulation in order to demonstrate the sophistry of tradition and to bring out the fact of its possible and actual hostility to the Scripture and its spirit.

William Baur

CORBE

kor'-be.

See **CHORBE** .

CORD

kord (chebhet, yether, methar, 'abhoth; schoinion):

(1) The Arabic chab'l corresponds to the Hebrew chebhel and is still the common name for cord or rope throughout the East. Such ropes or cords are made of goat's or camel's hair, first spun into threads and then twisted or plaited into the larger and stronger form. Chebhel is translated rather inconsistently in the Revised Version (British and American) by "cord" (Jos 2:15; Job 36:8, etc.); by "line" (2Sa 8:2; Mic 2:5; Ps 16:6; 78:55; Am 7:17; Zec 2:1); by "ropes" (1Ki 20:31), and by "tacklings" (Isa 33:23).

(2) Yether corresponds to the Arabic wittar, which means catgut. With a kindred inconsistency it is translated the Revised Version (British and American) by "withes" (Jud 16:7 the Revised Version, margin "bowstring"); by "cord" (Job

30:11), where some think it may mean "bowstring," or possibly "rein" of a bridle, and by "bowstring" (Ps 11:2), doubtless the true meaning.

(3) Methar is considered the equivalent of Arabic atnab, which means tent ropes, being constantly so used by the Bedouin. They make the thing so called of goat's or camel's hair. It is used of the "cords" of the tabernacle (Jer 10:20), of the "cords" of the "hangings" and "pillars" of the courts of the tabernacle in Exodus and Numbers, and figuratively by Isa 54:2, "Lengthen thy cords," etc.

(4) 'Abhoth is thought to have its equivalent in the Arabic rubuts, which means a band, or fastening. See **BAND**. It is translated by "cords" in Ps 118:27; 129:4; by "bands" in Eze 3:25; Job 39:10; Ho 11:4; by "ropes" in Jud 15:13,14, and by "cart rope" in Isa 5:18. See **CART**. See also Nu 15:38 and **AMULET**. It seems to have the meaning of something twisted or interlaced.

(5) In the New Testament "cord" is found in Joh 2:15, translating schoinion, but in Ac 27:32 the same Greek word is rendered "ropes."

Figurative:

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- (1) of affliction (Job 36:8);
- (2) of God's laws (Ps 2:3);
- (3) of the artifices of the wicked (Ps 129:4; 140:5);
- (4) of sinful habits (Pr 5:22);
- (5) of true friendship or companionship (Ec 4:12);
- (6) possibly of the spinal cord (Ec 12:6);
- (7) of falsehood (Isa 5:18);
- (8) of the spirit of enterprise and devotion (Isa 54:2);
- (9) of God's gentleness.

George B. Eager

CORDS, SMALL

kordz (schoinion, the diminutive of schoinos, "a rush," hence, "a rope of rushes"): Translated "small cords" (Joh 2:15 the King James Version; the Revised Version (British and American) "cords"). The same word is translated "ropes" in Ac 27:32. See also Job 41:2 margin.

CORE

ko'-re (Kore): In the King James Version, Jude 1:11, used as a variant for Korah.

See KORAH, 3.

CORIANDER

kor-i-an'-der (gadh; korion): The fruit of the *Coriandrum Sativum* (Natural Order Umbelliferae), a plant indigenous around the Mediterranean and extensively cultivated. The fruits are aromatic and stomatic-carminative. They are of a grayish- yellow color, ribbed, ovate-globular and in size about twice that of a hemp-seed. "The manna was like coriander seed" (Nu 11:7; see also Ex 16:31).

CORINTH

kor'-inth (Korinthos, "ornament"): A celebrated city of the Peloponnesus, capital of Corinthia, which lay North of Argolis, and with the isthmus joined the peninsula to the mainland. Corinth had three good harbors (Lechaeum, on the Corinthian, and Cenchrea and Schoenus on the Saronic Gulf), and thus commanded the traffic of both the eastern and the western seas. The larger ships could not be hauled across the isthmus (Ac 27:6,37); smaller vessels were taken over by means of a ship tramway

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The church in Corinth consisted principally of non-Jews (1Co 12:2). Paul had no intention at first of making the city a base of operations (Ac 18:1; 16:9,10); for he wished to return to Thessalonica (1Th 2:17,18). His plans were changed by a revelation (Ac 18:9,10). The Lord commanded him to speak boldly, and he did so, remaining in the city eighteen months. Finding strong opposition in the synagogue he left the Jews and went to the Gentiles (Ac 18:6). Nevertheless, Crispus, the ruler of the synagogue and his household were believers and baptisms were numerous (Ac 18:8); but no Corinthians were baptized by Paul himself except Crispus, Gaius and some of the household of Stephanas (1Co 1:14,16) "the firstfruits of Achaia" (1Co 16:15). One of these, Gaius, was Paul's host the next time he visited the city (Ro 16:23). Silas and Timothy, who had been left at Berea, came on to Corinth about 45 days after Paul's arrival. It was at this time that Paul wrote his first Epistle to the Thessalonians (1Th 3:6). During Gallio's administration the Jews accused Paul, but the proconsul refused to allow the case to be brought to trial. This decision must have been looked upon with favor by a large majority of the Corinthians, who had a great dislike for the Jews (Ac 18:17). Paul became acquainted also with Priscilla and Aquila (Ac 18:18,26; Ro 16:3; 2Ti 4:19), and later they accompanied him to Ephesus. Within a few years after Paul's first visit to Corinth the Christians had increased so rapidly that they made quite a large congregation, but it was composed mainly of the lower classes: they were neither 'learned, influential, nor of noble birth' (1Co 1:26).

Paul probably left Corinth to attend the celebration of the feast at Jerusalem (Ac 18:21). Little is known of the history of the church in Corinth after his departure. Apollos came from Ephesus with a letter of recommendation to the brethren in Achaia (Ac 18:27; 2Co 3:1); and he exercised a powerful influence (Ac 18:27,28; 1Co 1:12); and Paul came down later from Macedonia. His first letter to the Corinthians was written from Ephesus. Both Titus and Timothy were sent to Corinth from Ephesus (2Co 7:13,15; 1Co 4:17), and Timothy returned by land, meeting Paul in Macedonia (2Co 1:1), who visited Greece again in 56-57 or 57-58.

LITERATURE.

Leake, Travels in the Morea, III, 229-304; Peloponnesiaca, 392 ff; Curtius, Peloponnesos, II, 514 ff; Clark, Peloponnesus, 42-61; Conybeare and Howson, The Life and Epistles' of Paul, chapter xii; Ramsay, "Corinth" (in HDB); Holm, History of Greece, I, 286 ff; II, 142, and 306-16; III, 31-44, and 283; IV, 221, 251, 347 and 410-12.

J. E. Harry

CORINTHIANS, FIRST EPISTLE TO THE

ko-rin'-thi-anz:

I. AUTHENTICITY OF THE TWO EPISTLES

1. External Evidence

2. Internal Evidence

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Meyer-Heinrici, Godet, T. C. Edwards, Hodge, Beet, Ellicott, Schmiedel (Hand-Comm.), Evans (Speakers' Commentary), Farrar (Pulpit Commentary), Lightfoot (chapters i through vii in Biblical Ess.), Lias (Cambridge Greek Testament), McFadyen, F. W. Robertson, Findlay (Expos. Greek Test.); and on 2 Corinthians alone: Klopper, Waite (Speakers' Comm.), Denney (Expos. Bible), Bernard (Expos. Greek Test.).

3. Ancient Writers and Special Articles:

For ancient writers and special articles, the list at close of Plummer's article in Smith, Dictionary of the Bible should be consulted.

R. Dykes Shaw

CORINTHIANS, SECOND EPISTLE TO THE

I. TEXT, AUTHENTICITY AND DATE

1. Internal Evidence
2. External Evidence
3. Date

II. RESUME OF EVENTS

III. THE NEW SITUATION

1. The Offender
2. The False Teachers
3. The Painful Visit

4. The Severe Letter

IV. HISTORICAL RECONSTRUCTION

V. INTEGRITY OF THE EPISTLE

1. 2 Corinthians 6:14-7:1

2. 2 Corinthians 10:1-13:10

VI. CONTENTS OF THE EPISTLE

1. 2 Corinthians 1-7

2. 2 Corinthians 8-9

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R. Dykes Shaw

CORINTHUS

ko-rin'-thus: Latin form for Greek Korinthos in the subscription to Ro (the King James Version).

See **CORINTH** .

CORMORANT

kor'-mo-rant (shalakh; kataraktes; Latin *Corvus marinus*): A large sea-fowl belonging to the genus *Phalacrocorax* and well described by the Hebrew word used to designate it—which means a "plunging bird." The bird appears as large as a goose when in full feather, but plucked, the body is much smaller. The adult birds are glossy black with bronze tints, touched with white on the cheeks and sides as a festal dress at mating season, and adorned with filamentary feathers on the head, and bright yellow gape. These birds if taken young and carefully trained can be sent into the water from boats and bring to their masters large quantities of good-sized fish: commonly so used in China. The flesh is dark, tough and quite unfit to eat in the elders on account of their diet of fish. The nest is built mostly of seaweed. The eggs are small for the size of the birds, having a rough, thick, but rather soft shell of a bluish white which soon becomes soiled, as well as the nest and its immediate surroundings, from the habits of the birds. The young are leathery black, then covered with soft down of brownish black above and white beneath and taking on the full black of the grown bird at about three years. If taken in the squab state the young are said to be delicious food, resembling baked hare in flavor. The old birds are mentioned among the abominations for food (Le 11:13-19; De 14:12-18).

Gene Stratton-Porter

CORN

korn (daghan; sitos): A word used for cereals generally (Ge 27:28,37, etc., the King James Version) much as our English word "corn." the American Standard Revised Version almost invariably substitutes "grain" for "corn." The latter may be taken to include

(1) barley,

(2) wheat,

(3) fitches (vetches),

(4) lentils,

(5) beans,

(6) millet,

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(7) rye—the wrong translation for vetches,

(8) pulse—for all these see separate articles.

Rye and oats are not cultivated in Palestine For many references to corn see **AGRICULTURE ; FOOD** . "A corn kokkos, the Revised Version (British and American) "grain" of wheat" is mentioned (Joh 12:24).

CORNELIUS

kor-ne'-li-us (Kornelios, "of a horn"): The story of Cornelius is given in Ac 10:1-11:18.

1. His Family and Station:

The name is Roman and belonged to distinguished families in the imperial city, such as the Scipios and Sulla. Thus he was probably an Italian of Roman blood. Julian the Apostate reckons him as one of the few persons of distinction who became a Christian. He was evidently a man of importance in Caesarea and well known to the Jews (Ac 10:22). He was a centurion in the Italian cohort. To understand this we must note that the Roman army was divided into two broad divisions, the legions and the auxiliary forces.

See **ARMY, ROMAN** .

Legions were never permanently quartered in Palestine until the great war which ended in the destruction of Jerusalem, 70 AD. From the year 6 AD, when Palestine was made into province of the second rank, until 66 AD, it was garrisoned by auxiliary troops recruited amongst the Samaritans and Syrian Greeks. The headquarters were naturally at Caesarea, the residence of the procurator. But it would not have been prudent for a garrison in Palestine to be composed wholly of troops locally recruited. Therefore the Roman government

mingled with the garrison 600 soldiers, free Italian volunteers. With this cohort Cornelius was connected as centurion.

2. His Character:

He is described as devout and God-fearing, i.e. at least, one of those men so numerous in that effete age of decadent heathenism who, discontented with polytheism, yearned for a better faith, embraced, therefore, the monotheism of the Jews, read the Scriptures, and practiced more or less of the Jewish rites. He was well reported of by the Jews, and his religion showed itself in prayer at the regular hours, and in alms to the people (of Israel). Even Jewish bigotry was dumb in presence of so noble a man. Moreover, he seems to have made his house a sort of church, for his kinsfolk and friends were in sympathy with him, and among the soldiers who closely attended him were some devout ones (Ac 10:1,27).

3. His Admission into the Christian Church:

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The story of his conversion and admission into the Christian church is told with some minuteness in Ac 10. Nothing further is known of Cornelius, though one tradition asserts that he founded the church in Caesarea, and another legend that he became the bishop of Scamandros.

4. Significance of the Incident:

The exact importance of the incident depends upon the position of Cornelius before it occurred. Certainly he was not a proselyte of the sanctuary, circumcised, under the law, a member of the Jewish communion. This is abundantly evident from Ac 10:28,34,45; 11:3,18; 15:7,14. But was he not an inferior form of proselyte, later called "proselytes of the gate"? This question has been much debated and is still under discussion. Ramsay (St. Paul the Traveler, 43) says that the expression, "God-fearing," applied to him, is always used in Ac with reference to this kind of proselytes. Such were bound to observe certain regulations of purity, probably those, this author thinks, mentioned in Ac 15:29, and which stand in close relation to the principles laid down in Le 17-18 for the conduct of strangers dwelling among Israel. Renan, on the other hand, denies that Cornelius was a proselyte at all, but simply a devout Gentile who adopted some of the Jewish ideas and religious customs which did not involve a special profession. The importance of the whole transaction to the development of the church seems to depend on the circumstance that Cornelius was probably not a proselyte at all. Thus we regard Cornelius as literally the first-fruits of the Gentiles. The step here taken by Peter was therefore one of tremendous importance to the whole development of the church. The significance of the incident consists exactly in this, that under Divine direction, the first Gentile, not at all belonging to the old theocracy, becomes a Spirit-filled Christian, entering through the front door of the Christian church without first going through the narrow gate of Judaism. The incident settled forever the great, fundamental question as to the relations of Jew and Gentile in the church. The difficulties in the way of the complete triumph of Peter's view of the equality of Jews and Gentiles in the Kingdom of Christ were enormous. It would have been indeed

little short of miraculous if the multitude of Christian Pharisees had not raised the question again and again. Did they not dog Paul's steps after the Council? Certainly Ramsay is wrong in saying that the case of Cornelius was passed over or condoned as exceptional, for it was used as a precedent by both Peter and James (Ac 15:7,14).

As for Peter's subsequent conduct at Antioch, no one who knows Peter need be surprised at it. The very accusation that Paul hurled at him was that for the moment he was carried into inconsistency with his principles (hupokrisis). Of course, this incident of Cornelius was only the first step in a long development; but the principle was forever settled. The rest in due time and proper order was sure to follow. By this tremendous innovation it was settled that Christianity was to be freed from the swaddling bands of Judaism and that the Christian church was not to be an appendix to the synagogue. The noble character of Cornelius was just fitted to abate, as far as possible, the prejudices of the Jewish Christians against what must have seemed to them a dangerous, if not awful, innovation.

G. H. Trever

CORNER

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kor'-ner (miqtsoa', pe'ah, pinnah; arche, gonia, akrogoniaios): In Ex 26:24; Eze 41:22; 46:21,22, miqtsoa', "angle" is translated "corner"; pe'ah, "side," "quarter" and pinnah "corner," "front," "chief," are more frequently so translated, e.g. Ex 25:26; Le 19:9; Jer 9:26; 25:23; and Ex 27:2; 1Ki 7:34; Ps 118:22; Isa 28:16 ("corner-stone"); Jer 51:26. Other words are kanaph, "wing" (Isa 11:12; Eze 7:2); katheph, "shoulder" (2Ki 11:11 the King James Version, twice); pa'am, "foot" (Ex 25:12 the King James Version); zawiyoth, "corner-stones" (Ps 144:12; Zec 9:15, translated "corners"). For "corner" the Revised Version (British and American) has "side" (Ex 36:25), "corner- stone" (Zec 10:4), also for "stay" (Isa 19:13); instead of "teacher removed into a corner" (Isa 30:20), "be hidden," "hide themselves"; for "corners" we have "feet" (Ex 25:12; 1Ki 7:30); "ribs" (Ex 30:4; 37:27); for "divide into corners" (Ne 9:22), "allot after their portions"; for "into corners" (De 32:26), "afar"; the words to Israel (Isa 41:9) "called thee from the chief men 'atsilim thereof" are rendered by the Revised Version (British and American) "called thee from the corners thereof" (of the earth).

In the New Testament we have gonia ("angle," "corner"), "in the corners of the streets" (Mt 6:5), "the head of the corner" (Mt 21:42), "the four corners of the earth" (Re 7:1; 20:8); arche ("a beginning") (Ac 10:11; 11:5); "chief corner stone" (Eph 2:20; 1Pe 2:6), is a translation of akrogoniaios ("at the extreme angle").

W. L. Walker

CORNER GATE

kor'-ner gat.

See [JERUSALEM](#) .

CORNER-STONE

kor'-ner ston (pinnah, zawith; akrogoniaios): Part of the public or imposing buildings, to which importance has been attached in all ages and in many nations, both on account of its actual service and its figurative meaning. Ordinarily its use in the Bible is figurative, or symbolical. No doubt the original meaning was some important stone, which was laid at the foundation of a building.

(1) With the Canaanites, who preceded Israel in the possession of Palestine, corner- stone laying seems to have been a most sacred and impressive ceremonial. Under this important stone of temples, or other great structures, bodies of children or older persons would be laid, consecrating the building by such human sacrifice (see **FORTIFICATION, II, 1**). This was one of many hideous rites and practices which Israel was to extirpate. It may throw light on the curse pronounced upon the rebuilding of Jericho (Jos 6:26; see PEFS, January, 1904, July, 1908).

See CANAAN.

(2) Old Testament references.—The Hebrew word pinnah, "corner," is found or implied in every occurrence of this idea. Derived from a root signifying "to turn," it means "turning," and therefore "edge" or "corner." Ordinarily it is used with 'ebhen,

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"stone" (Ps 118:22); or it may occur alone, having acquired for itself through frequent use the whole technical phrase-idea (Zec 10:4 the King James Version).

Figurative Uses:

While all the passages indicate the stone at the corner, there appear to be two conceptions:

(a) the foundation-stone upon which the structure rested (Job 38:6; Isa 28:16; Jer 51:26); or

(b) the topmost or cap-stone, which linked the last tier together (Ps 118:22; Zec 4:7); in both cases it is an important or key-stone, and figurative of the Messiah, who is "the First and the Last."

In Job 38:6 it beautifully expresses in figures the stability of the earth, which Yahweh created. In Zec 10:4 the leader or ruler in the Messianic age is represented by the corner-stone. The ancient tradition of the one missing stone, when the temple was in building, is reflected in or has been suggested by Ps 118:22 (Midrash quoted by Pusey under Zec 4:7). It is probable that we should read in Ps 144:12 not "corner-stones," but "corner-pillars," or supports (compare Greek Caryatides) from a different Hebrew word, *zawith*, Brown, Driver, and Briggs, Hebrew and English Lexicon of the Old Testament, under the word

(3) New Testament passages.—Ps 118:22 is quoted and interpreted as fulfilled in Jesus Christ in a number of passages: Mt 21:42; Mr 12:10; Lu 20:17; Ac 4:11 and 1Pe 2:7; it is also the evident basis for Eph 2:20. Isa 28:16 is quoted twice in the New Testament: Ro 9:33, from Septuagint combined with the words of Isa 8:14, and in 1Pe 2:6, which is quoted with some variation from Septuagint. The Old Testament passages were understood by the rabbis to be Messianic, and were properly so applied by the New Testament writers.

See also [HOUSE](#) .

Edward Mack

CORNERS OF THE EARTH

See [EARTH, CORNERS OF THE](#) .

CORNET

kor'-net.

See [MUSIC](#) .

CORNFLOOR

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korn'-flor (goren daghan): "Thou hast loved a reward upon every cornfloor" (Ho 9:1 the King James Version, the Revised Version (British and American) "hire upon every grainfloor"). Israel had deserted Yahweh for supposed material benefits and regarded bounteous crops as the gift of the heathen gods which they worshipped. Yahweh would therefore cause the corn (grain) and wine to fail (Ho 9:2).

See also [thRESHING-FLOOR](#).

CORONATION

kor-o-na'-shun (protoklisia): Occurs in 2 Macc 4:21 (the King James Version, the Revised Version (British and American) "enthronement") where Apollonius was sent into Egypt for the coronation of Ptolemy Philometor as king. The Greek word protoklisia occurs nowhere else, and its meaning is uncertain. The reading in Swete is protoklesia, and this means "the first call."

CORPSE

korps: This word in the King James Version is the translations of two Hebrew words, pegher, and gewiyah, while nebhelah, and guphah, which mean the same, are translated "body," with which the English word "corpse" (Latin, corpus) was originally synonymical. Therefore we find the now apparently unnecessary addition of the adjective "dead" in 2Ki 19:35 and Isa 37:36. The Greek equivalent is ptoma, literally, "a fallen body," "a ruin" (from pipto, "to fall"), in Mr 6:29; Re 11:8,9.

Corpses were considered as unclean and defiling in the Old Testament, so that priests were not to touch dead bodies except those of near kinsfolk (Le 21:1-3), the high priest and a Nazirite not even such (Le 21:11; Nu 6:6-8). Nu 19 presents to us the ceremonial of purification from such defilement by the sprinkling with the ashes of a red heifer, cedar wood, hyssop and scarlet.

It was considered a great calamity and disgrace to have one's body left unburied, a "food unto all birds of the heavens, and unto the beasts of the earth" (De 28:26; 2Sa 21:10; Ps 79:2; Isa 34:3; Jer 7:33, etc.). Thence is explained the merit of Rizpah (2Sa 21:10), and of the inhabitants of Jabesh-gilead, who protected or recovered and buried the mutilated bodies of Saul and his sons (1Sa 31:11-13; 2Sa 2:4-7; compare 1Ch 10:11,12).

See **BURIAL** .

Even the corpses of persons executed by hanging were not to remain on the tree "all night," "for he that is hanged is accursed of God; that thou defile not thy land which Yahweh thy God giveth thee for an inheritance" (De 21:23).

H. L. E. Luring

CORRECTION

ko-rek'-shun (mucar, usually rendered "instruction," is translated "correction" in several passages): The verb from which the noun is derived signifies "to instruct" or

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"chastise." The idea of chastisement was very closely connected in the Hebrew mind with that of pedagogy. See **CHASTISEMENT** . the Revised Version (British and American) and the American Standard Revised Version have changed "correction" of the King James Version to "instruction" in Jer 7:28, reversing the order in the margins. shebheT, rendered "rod" in Job 21:9, is unnecessarily changed to "correction" in 37:13. In 2Ti 3:16, epanorthosis, is translated "correction." The difference between correction, discipline and instruction Was not clearly drawn in the Hebrew mind.

W. W. Davies

CORRUPTION

ko-rup'-shun: The Hebrew words mishchath, mashchath, mashchith, and their Greek equivalents, pthora, and diaphthora, with numerous derivatives and cognate verbs, imply primarily physical degeneration and decay (Job 17:14; Ac 2:27, etc.). The term shachath, which the King James Version translates with "corruption" in Jon 2:6, ought to be rendered "pit,". as in Ps 30:9; 35:7 et passim, while shachath beli in Isa 38:17 means the "pit of nothingness," i.e. of destruction.

Figurative: At an early time we find the above-given words in a non-literal sense denoting moral depravity and corruption (Ge 6:11; Ex 32:7; Ho 9:9; Ga 6:8, etc.), which ends in utter moral ruin and hopelessness, the second death. The question has been raised whether the meaning of these words might be extended so as to include the idea of final destruction and annihilation of the spirit. Upon careful examination, however, this question must be denied both from the standpoint of the Old Testament and of the New Testament. Apart from other considerations we see this from the metaphors used in the Scriptures to illustrate the condition of "corruption," such as the "unquenchable fire," the "worm" which "dieth not" (Mr 9:43,18; compare Isa 66:24), and "sleep" (Da 12:2), where a careful distinction is made between the blissful state after death of the righteous

and the everlasting disgrace of the godless. The later Jewish theology is also fully agreed on this point. The meaning of the words cannot therefore extend beyond the idea of utter moral degradation and depravity.

H. L. E. Luering

CORRUPTION, MOUNT OF

(har ha-mashchith; to oros tou Mosoath): The hill on the right hand of which Solomon built high places for Ashtoreth, Chemosh and Milcom (2Ki 23:13). The mountain referred to is no doubt the Mount of Olives. The high places would, therefore, be on the southern height called in later Christian writings the "Mount of Offence," and now, by the Arabs, Baten el-Hawa. Har ha-mashchith is probably only a perversion of har ha-mishchah, "Mount of Anointing," a later name of the Mount of Olives.

W. Ewing

COS

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kos (Kos, "summit"; the King James Version Coos): An island off the coast of Caria, Asia Minor, one of the Sporades, mountainous in the southern half, with ridges extending to a height of 2,500 ft.; identified with the modern Stanchio. It was famous in antiquity for excellent wine, amphorae, wheat, ointments, silk and other clothing (Coae vestes). The capital was also called Cos. It possessed a famous hospital and medical school, and was the birthplace of Hippocrates (the father of medicine), of Ptolemy Philadelphus, and of the celebrated painter Apelles. The large plane tree in the center of the town (over 2,000 years old) is called "the tree of Hippocrates" to this day. The older capital, Astypalaea, was in the western part of the island, the later (since 366 BC) in the eastern part. From almost every point can be seen beautiful landscapes and picturesque views of sea and land and mountain.

Cos was one of the six Dorian colonies. It soon became a flourishing place of commerce and industry; later, like Corinth, it was one of the Jewish centers of the Aegean, as well as one of the financial centers of the commercial world in the eastern Mediterranean. Among the benefactors of the people of Cos was Herod the Great. It is mentioned in connection with Paul's third missionary journey in Ac 21:1, and in its relations with the Jews in 1 Macc 15:23; Ant, XIV, vii, 2; x, 15; BJ, I, xxi. 11. For a list of works on the island see Paton-Hicks, Inscriptions of Cos, ix.

J. E. Harry

COSAM

ko'-sam (Kosam): An ancestor of Jesus in Luke's genealogy in the 5th generation before Zerubbabel (Lu 3:28).

COSMOGONY

koz-mog'-o-ni.

See [ANTHROPOLOGY](#) ; [CREATION](#) ; [EARTH](#) ; [EVOLUTION](#) ; [WORLD](#) .

COSMOLOGY

koz-mol'-o-ji.

See [WORLD](#) ; [PROVIDENCE](#) .

COSTLINESS

kost'-li-nes (timiotes, "preciousness," "an abundance of costly things"): Found only in Re 18:19, "made rich by reason of her costliness."

COTES

kots.

See [SHEEPCOTE](#) .

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COTTAGE

kot'-aj.

See [HOUSE](#) .

COTTON

kot'-'-n (karpac is the better translation, as in the Revised Version, margin, where the King James Version and the Revised Version (British and American) have "green" in Es 1:6): The Hebrew karpac is from the Persian kirpas and the Sanskrit karpasa, "the cotton plant." The derived words originally meant "muslin" or "calico," but in classical times the use of words allied to karpac—in Greek and Latin—was extended to include linen. The probability is in favor of "cotton" in Es 1:6. This is the product of *Gossypium herbaceum*, a plant originally from India but now cultivated in many other lands.

COUCH

kouch (substantive.).

See [BED](#) .

Couch (verb): rabhats, "to crouch," "lurk," as a beast in readiness to spring on its prey. "If thou doest not well, sin coucheth at the door" (Ge 4:7, the King James Version "lieth"), waiting for it to open. Cain is warned to beware of the first temptations to evil, in his case especially a sullen and jealous disposition (compare Dante, *Inferno*, I, 30). See [ABEL](#) ; [CAIN](#) . The tribe of Judah is compared for its bravery to a recumbent lion or lioness (Ge 49:9; compare Nu 24:9 f); and Issachar to "a strong ass, couching down between the sheepfolds" (Ge 49:14, the King James Version "between two burdens"; compare Jud 5:16). "The deep that coucheth

beneath" (De 33:13), probably the springs of water, or possibly, as Driver suggests, "the subterranean deep, pictured as a gigantic monster."

See **ABYSS** .

M. O. Evans

COUCHING-PLACE

kouch'-ing-plas (marbets; once in English Versions of the Bible, Eze 25:5): The same Hebrew word, however, which means simply "place of lying down" of animals in repose, is used also in Ze 2:15 where the translation is "a place to lie down in." The figure, a common one in Scripture (see besides, Isa 17:2; 27:10), suggests desolation.

COULTER

kol'-ter.

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See **PLOW** .

COUNCIL; COUNCILLOR

koun'-sil, koun'-siler (sumboulion): An assembly of advisers (Ac 25:12); a body of those taking counsel (see Schurer's Jewish People in the Time of Christ, I (1), 60). Distinguished from sunedrion, the supreme court of the Jews, by being of a less formal character, i.e. less of an institution. For "council" in the latter sense, its most frequent use, see **SANHEDRIN** . A councilor (Greek bouleutes) was a member of the Sanhedrin. Applied to Joseph of Arimathea (Mr 15:43; Lu 23:50). In the King James Version "counsellor."

COUNSEL; COUNSELLOR

koun'-sel, koun'-seler (sumboulion): Ordinarily found as object of verb "to take" or "to give," expressing, beside the idea of a practical end to be reached, that of consultation and deliberation among those united in a common cause (Mt 12:14; Mr 3:6). A counselor (sumboulos) is a confidential adviser (Ro 11:34); often in the Old Testament (Isa 9:6; Pr 24:6, etc.). Confounded in the King James Version with "councillor" (see above), the latter being an official adviser, which the former does not necessarily mean.

COUNT

kount (caphar, manah; psephizo): Used of arithmetical computation "to number" (Ps 139:18; Nu 23:10); also for kathabh, "to reckon," to indicate classification among or identification with, "count for a stranger" (Job 19:15); "count for his enemy" (Job 33:10). In the New Testament the arithmetical computation is less prominent, except in the sense of "calculate," psephizo, sumpsephizo, "to reckon with pebbles," each pebble representing a unit (Lu 14:28; Ac 19:19); of moral estimate, hegeomai and logizomai (Php 3:7,13). The noun, from Hebrew kacath, "a count of" (Ex 12:4), namely, in the arithmetical

sense.

H. E. Jacobs

COUNTENANCE

koun'-te-nans:

(1) The noun (see also under the word **FACE**) is the translation of a variety of Hebrew and Greek expressions, panim; prosopon, being the most frequent. Besides these there are found mar'eh, "appearance," "shape," "comeliness," "visage," 'ayin, "the eye," to'ar, "appearance," "figure," etc., and Aramaic ziw. To the Oriental the countenance mirrors, even more than to us, the character and feelings of the heart. The countenance (mar'eh) is "fair" (1Sa 17:42; 2Sa 14:27; Da 1:15); in 1Sa 16:12, literally, "fair of eyes"; "comely" (So 2:14); "beautiful" (~to'ar, 1Sa 25:3); "cheerful" (panim, Pr 15:13); "angry" (Pr 15:23); "fierce" (Da 8:23); "troubled" (Eze 27:35); "sad" (1Sa 1:18; Ne 2:2,3; Ec 7:3). The countenance is "sharpened" i.e. made keen (Pr 27:17); it "falls," i.e. looks despondent, disappointed (Ge 4:5,6); is "cast down" (Job 29:24);

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"changed" (Job 14:20; compare "altered" into glory, Lu 9:29; Da 5:6,9,10; 7:28, Aramaic ziw). To settle one's countenance steadfastly upon a person (2Ki 8:11) is synonymous with staring or gazing at a person. Not infrequently we find compound expressions such as "light of countenance," i.e. favor (Job 29:24; Ps 4:6; 44:3; 89:15; 90:8); "health of countenance" (Ps 41:11; 43:5); "help of countenance" (Ps 42:5); "rebuke of countenance" (Ps 80:16); "pride of countenance" (Hebrew 'aph, literally, "haughty," "lofty nose," Ps 10:4).

(2) As verb (Hebrew hadhar, "to countenance") we find the word in the King James Version of Ex 23:3, where the Revisers translate "Neither shalt thou favor (the King James Version "countenance") a poor man in his cause." Here the meaning seems to be that no distinction of persons shall be made by the judge. See Le 19:15, where, however, a different word is used. There is therefore no need of the emendation proposed by Knobel and accepted by Kautzsch, who would read gadhol, "great," for wedhal, "and the poor" of the text. The Septuagint has penes, "poor."

H. L. E. Luering

COUNTER-CHARM

koun'-ter-charm.

See [AMULET](#) ; [CHARM](#) .

COUNTERFEIT

koun'-ter-fit (kibdelos, anatupoo, homoioo): "Counterfeit" occurs as the translation of kibdelos, "mixed with dross," "not genuine" (The Wisdom of Solomon 15:9, "to make counterfeit things," the Revised Version (British and American) "mouldeth counterfeits," "spurious things, imitations"); 2:16 the Revised Version (British and American) "base metal" (compare Septuagint Le

19:19; De 22:11, "mingled garment," and 2Co 13:5,6, adokimos, "reprobate" (silver). "Counterfeit" in the older sense of a representation occurs in The Wisdom of Solomon 14:17 (anatupoo, "to make a likeness"), "counterfeit of his visage," the Revised Version (British and American) "imagining the likeness from afar," and Ecclesiasticus 38:27 (homoioo, "to make like"), "to counterfeit imagery," the Revised Version (British and American) "to preserve likeness in his portraiture."

W. L. Walker

COUNTERVAIL

koun-ter-val' (shawah, "equalize"): To thwart or overcome by acting against with equal force; thus, "The enemy could not countervail the king's damage" or loss (Es 7:4 the American Standard Revised Version reads "The adversary could not have compensated for the king's damage"). "Nothing doth countervail (the Revised Version (British and American) "can be taken in exchange for") a faithful friend" (Ecclesiasticus 6:15).

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COUNTRY

kun'-tri ('erets, "land," sadheh, "field"; agros, "field," chora, "region"): The foregoing are the principal words rendered "country" in English Versions of the Bible, though we find also 'adhamah, "earth" (Jon 4:2); 'i, "island" (Jer 47:4 the King James Version); gelilah, "circuit" (Eze 47:8 the King James Version); chebhel, "rope" (De 3:14); maqom, "place" (Ge 29:26 the King James Version); nepheth, "hill" or "height" (Jos 17:11 the King James Version); genos, "race" (Ac 4:36 the King James Version); ge, "earth" (Mt 9:31 the King James Version; Ac 7:3 the King James Version); patris, "native land" (Lu 4:23; Joh 4:44; Heb 11:14); perichoros, "country (the American Standard Revised Version "region") round about" (Mt 14:35; Lu 3:3; 4:37; 8:37). In Heb 11:14 ff, "heaven" is referred to as a country. Egypt and Assyria were "far countries" (Jer 8:19 the King James Version; Zec 10:9). The hill country (compare the numerous Gibeahs (gibh'ah, "a hill")) was the mountainous region to the North or to the South of Jerusalem. The low country, shephelah (see **SHEPHELAH**), consisted of the foothills to the west of the hill country. The south country or **NEGEB** (neghebh), which see, was the dry, extreme southern part of Palestine, approximately between Beersheba and Kadesh-barnea.

Alfred Ely Day

COUNTRYMAN

kun'-tri-man (sumphuletes): "Of the same tribe" (1Th 2:14); also in idiomatic rendering (genos) for those of one's own race or kin (2Co 11:26; Ga 1:14 the King James Version, "one's own nation"). Compare **Mr 6:4**; **Ro 9:3**; and see **COUSIN**; **KINSMAN**, etc.

COUPLE

kup'-l:

(1) Used as a noun, indicates two objects of the same kind that are considered together. Thus we read of a couple of cakes (2Sa 13:6, used loosely), and a couple of asses (2Sa 16:1, Hebrew tsemedh).

(2) Used as a verb, it means to join or fasten one thing to another. This term occurs most frequently in the description of the tabernacle (see Ex 26:6,9,11; 36:10,13,16). Couple is used in 1Pe 3:2 to describe the joining of fear to chaste behavior (Hebrew chabhar) .

COUPLING

kup'ling: Is the FV rendering of machbereth. This Hebrew word means joining, or the place where one thing is joined to another, as of the curtains of the tabernacle (Ex 26:4,5), and of the different parts of the ephod (Ex 28:27; 39:20).

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It is also the English Versions of the Bible rendering of mechabberoth, and this refers more to the thing that joins the two objects, as beams of wood (2Ch 34:11), or hooks of iron (1Ch 22:3).

COURAGE

kur'-aj: Hebrew chazaq, "to show oneself strong" (Nu 13:20; 2Sa 10:12; 1Ch 19:13; 2Ch 15:8; Ezr 10:4; Ps 27:14; 31:24; Isa 41:6); ruach, "spirit," "animus" (Jos 2:11 the King James Version); 'amats, "to be alert" (physically and mentally), "to be agile," "quick," "energetic" (De 31:6,7,23; Jos 1:6,9,18; 10:25; 1Ch 22:13; 28:20); lebhabh, "the heart," and figuratively, "person," "spirit" (Da 11:25); Greek tharsos, "cheer" ([Ac 28:15](#)). A virtue highly esteemed among all nations, one of the four chief "natural" (cardinal) virtues (The Wisdom of Solomon 8:7), while cowardice ranks as one of the mortal sins (Ecclesiasticus 2:12,13; Re 21:8).

COURSE

kors (from Latin cursus, "a running," "race," "voyage," "way"):

(1) euthudromeo, "forward or onward movement," as of a ship: "We made a straight course" (Ac 16:11; compare Ac 21:1); "We had finished our course." (the Revised Version (British and American) "voyage," Ac 21:7).

(2) A (prescribed or self-appointed) path, as of the sun: "Swift is the sun in his course" (1 Esdras 4:34); of the stars: "The stars in their courses fought against Sisera" (Jud 5:20 the King James Version) (see [ASTRONOMY](#) ; [ASTROLOGY](#)); of a river (or irrigating canal?): "as willows by the watercourses" (Isa 44:4); of a race (techo "that the word of the Lord may have free course.") (the Revised Version (British and American) "may run") (2Th 3:1).

(3) A career in such a course (dromos): "I have finished my (the Revised Version

(British and American) "the") course" (2Ti 4:7); "as John fulfilled (the Revised Version (British and American) "was fulfilling") his course" (Ac 13:25); "that I might finish (the Revised Version (British and American) "may accomplish") my course" (Ac 20:24).

(4) A way or manner, as of life: "Every one turned to his course" (Jer 8:6); "their course is evil" (Jer 23:10); "walked according to the course aion, the Revised Version, [margin "age"] of this world" ([Eph 2:2](#)).

(5) Orderly succession: "sang together by course" (the American Standard Revised Version "sang one to another") (Ezr 3:11); "by course" (the Revised Version (British and American) "in turn") (1Co 14:27); the courses of the priests and Levites (1Ch 27:1-15; 1Ch 28:1; 2Ch 5:11; Lu 1:5,8).

See [PRIESTS AND LEVITES](#) .

(6) A row or layer, as of masonry: "All the foundations of the earth are out of count" (the Revised Version (British and American) "are moved"; the American Standard Revised Version "are shaken") (Ps 82:5).

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(7) (The tongue) "setteth on fire the course (the Revised Version (British and American) "wheel") of nature" (Jas 3:6). The cycle of generation (ton trochon tes geneseos) here means the physical world as constituted by the round of origin and decay, and typified by the Orphic (legendary) cycle of births and deaths through which the soul passes in metempsychosis.

See also [GAMES](#) .

William Arthur Heidel

COURSE OF PRIESTS AND LEVITES

See [PRIESTS AND LEVITES](#) .

COURT

kort.

See [HOUSE](#) .

COURT OF THE GENTILES

See [TEMPLE \(HEROD'S\)](#) .

COURT OF THE SABBATH

See [COVERED WAY](#) .

COURT OF THE SANCTUARY; TABERNACLE; TEMPLE

kort, sank'~-tu-a-ri: By "court" (chatser) is meant a clear space enclosed by curtains or walls, or surrounded by buildings. It was always an uncovered

enclosure, but might have within its area one or more edifices.

1. The Tabernacle:

The first occurrence of the word is in Ex 27:9, where it is commanded to "make the court of the tabernacle." The dimensions for this follow in the directions for the length of the linen curtains which were to enclose it. From these we learn that the perimeter of the court was 300 cubits, and that it consisted of two squares, each 75 ft., lying East and West of one another. In the westerly square stood the tabernacle, while in that to the East was the altar of burnt offering. This was the worshipper's square, and every Hebrew who passed through the entrance gate had immediate access to the altar (compare W. Robertson Smith, note on Ex 20:26, Smith, *The Old Testament in the Jewish Church*, 435). The admission to this scene of the national solemnities was by the great east gate described in Ex 27:13-16 (see [EAST GATE](#)).

2. Solomon's Temple:

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cubits in breadth extending at right angles to the temple and the altar across the enclosure—the "court of Israel" being railed off from the "court of the priests" on the East; the latter extending backward as far as the altar, which has a distinct measurement. The design was to prevent the too near approach of the lay Israelite to the altar. Josephus makes the 11 cubits of the "court of Israel" extend round the whole "court of the priests," inclusive of altar and temple (see **TEMPLE** ; and compare G. A. Smith, Jerusalem, II, 506- 9, with the reconstruction of Waterhouse in Sacred Sites of the Gospels, 111 ff). For the "women's court," see **TREASURY** .

Many expressions in the Psalms show how great was the attachment of the devout- minded Hebrew in all ages to those courts of the Lord's house where he was accustomed to worship (e.g. Ps 65:4; 84:2; 92:13; 96:8; 100:4; 116:19). The courts were the scene of many historical events in the Old Testament and New Testament, and of much of the earthly ministry of Jesus. There was enacted the scene described in the parable of the Pharisee and Publican (Lu 18:10-14).

W. Shaw Caldecott

COURTS, JUDICIAL

joo-dish'-al, ju-dish'-al.

1. Their Organization:

At the advice of Jethro, Moses appointed judges (shopheTim, Ex 18). In Egypt it appears that the Hebrews did not have their own judges, which, of course, was a source of many wrongs. Leaving Egypt, Moses took the judicial functions upon himself, but it was impossible that he should be equal to the task of administering justice to two and one-half million people; hence, he proceeded to organize a system of jurisprudence. He appointed judges over tens, fifties, hundreds, thousands—in all 78,600 judges. This system was adequate for the occasion, and

these courts respectively corresponded practically to our Justices of the Peace, Mayor's Court, District Court, Circuit Court. Finally, there was a Supreme Court under Moses and his successors. These courts, though graded, did not afford an opportunity of appeal. The lower courts turned their difficult cases over to the next higher. If the case was simple, the judge over tens would take it, but if the question was too intricate for him, he would refer it to the next higher court, and so on until it finally reached Moses. There were certain kinds of questions which the tens, fifties, and hundreds would not take at all, and the people understood it and would bring them to the higher courts for original jurisdiction. When any court decided it, that was the end of that case, for it could not be appealed (Ex 18:25,26). On taking possession in Palestine, the judges were to be appointed for every city and vicinity (De 16:18), thus giving to all Israel a speedy and cheap method of adjudication. Though not so prescribed by the constitution, the judges at length were generally chosen from among the Levites, as the learned class. The office was elective. Josephus states this plainly, and various passages of the Scriptures express it positively by inference (see De 1:13). Jephthah's election by vote of the people is clearly set forth (Jud 11:5-11).

2. Character of the Judges:

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See **DOCTOR** ; **LAWYER** ; **SANHEDRIN** ; **SCRIBES** .

Frank E. Hirsch

COUSIN

kuz'-'-n (anepsios): Only in Col 4:10, where Mark is said to be "cousin" (Revised Version) to Barnabas, and not as in the King James Version, "sister's son." The renderings "cousin" of the King James Version for suggenes, in Lu 1:36,58 were probably understood at the time of the translation, in the wider, and not in the more restricted, sense of the term, now almost universally prevalent. In view of this the renderings "kinswoman," "kinsfolk" in the Revised Version (British and American) are preferable. As a title of honor and dignity, it occurs in 1 Esdras 4:42, etc.

See **KINSMAN** .

COUTHA

kou'-tha, koo'-tha.

See **CUTHAH** .

COVENANT OF SALT

solt (berith melach; halas, classical Greek hals): As salt was regarded as a necessary ingredient of the daily food, and so of all sacrifices offered to Yahweh (Le 2:13), it became an easy step to the very close connection between salt and covenant-making. When men ate together they became friends. Compare the Arabic expression, "There is salt between us"; "He has eaten of my salt," which means partaking of hospitality which cemented friendship; compare "eat the salt of the palace" (Ezr 4:14). Covenants were generally confirmed by sacrificial

meals and salt was always present. Since, too, salt is a preservative, it would easily become symbolic of an enduring covenant. So offerings to Yahweh were to be by a statute forever, "a covenant of salt for ever before Yahweh" (Nu 18:19). David received his kingdom forever from Yahweh by a "covenant of salt" (2Ch 13:5). In the light of these conceptions the remark of our Lord becomes the more significant: "Have salt in yourselves, and be at peace one with another" (Mr 9:50).

Edward Bagby Pollard

COVENANT, ARK OF THE

kuv'-e-nant, kuv'-e-nant.

See [ARK OF THE COVENANT](#) .

COVENANT, BOOK OF THE

(cepher ha-berith):

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In the Book of the Covenant the moral elements strongly emphasized are: simplicity, directness and spirituality of worship; a high and equitable standard of right; highest consideration for the weak and the poor; humane treatment of dumb animals; purity in the relations of life; the spirit of brotherhood; and the simple and joyful life. Whatever development in details came with later legislation did not nullify the simple but lofty standards of the earlier laws.

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Edward Mack

COVENANT, IN THE NEW TESTAMENT

Diatheke, was the word chosen by the Septuagint translators to render the Hebrew berith, and it appears thus nearly 300 times in the Greek Old Testament in the sense of covenant, while suntheke and entolai are each used once only. The choice of this word seems to have been occasioned by a recognition that the covenant which God makes with men is not fully mutual as would be implied in suntheke, the Greek word commonly used for covenant (although not a New Testament word), while at the same time the rarity of wills among the Jews made the common sense of diatheke relatively unfamiliar. The Apocryphal writers also frequently use the same word in the same sense and no other.

In the New Testament diatheke is used some thirty times in a way which makes it plain that its translation must be "covenant." In Ga 3:15 and Heb 9:15-17 it is

held by many that the sense of covenant must be set aside in favor of will or testament. But in the former passage it can be taken in the sense of a disposition of affairs or arrangement made by God, a conception in substantial harmony with its regular New Testament use and with the sense of berith. In the passage in Hebrews the interpretation is more difficult, but as it is acknowledged on all hands that the passage loses all argumentative force if the meaning testament is accepted, it seems best to retain the meaning covenant if possible. To do this it is only necessary to hold that the death spoken of is the death of the animal sometimes, if not, indeed, commonly slain in connection with the making of a covenant, and that in the mind of the author this death symbolized the death of the contracting parties so far at least as to pledge them that thereafter in the matter involved they would no more change their minds than can the dead. If this view is taken, this passage falls in line with the otherwise invariable use of the word diatheke by Jewish Hellenists.

See [TESTAMENT](#) .

LITERATURE.

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David Foster Estes

COVENANT, IN THE OLD TESTAMENT

kuv'-e-nant (berith):

I. GENERAL MEANING

II. AMONG MEN

1. Early Idea
2. Principal Elements
3. Different Varieties
4. Phraseology Used

III. BETWEEN GOD AND MEN

1. Essential Idea
2. Covenants Recorded in the Old Testament
3. Phraseology Used
4. History of Covenant Idea

LITERATURE

I. General Meaning.

The etymological force of the Hebrew berith is not entirely certain. It is probable that the word is the same as the Assyrian biritu, which has the common meaning "fetter," but also means "covenant." The significance of the root from which this Assyrian word is derived is uncertain. It is probable that it is "to bind," but that is not definitely established. The meaning of biritu as covenant seems to come directly from the root, rather than as a derived meaning from fetter. If this root idea is to bind, the covenant is that which binds together the parties. This, at any rate, is in harmony with the general meaning of the word.

In the Old Testament the word has an ordinary use, when both parties are men, and a distinctly religious use, between God and men. There can be no doubt that the religious use has come from the ordinary, in harmony with the general custom in such cases, and not the reverse. There are also two shades of meaning, somewhat distinct,

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of the Hebrew word: one in which it is properly a covenant, i.e. a solemn mutual agreement, the other in which it is more a command, i.e. instead of an obligation voluntarily assumed, it is an obligation imposed by a superior upon an inferior. This latter meaning, however, has clearly been derived from the other. It is easy to see that an agreement, including as the contracting parties those of unequal position, might readily include those agreements which tended to partake of the nature of a command; but the process could not readily be reversed.

II. Among Men.

1. Early Idea:

We consider first a covenant in which both contracting parties are men. In essence a covenant is an agreement, but an agreement of a solemn and binding force. The early Semitic idea of a covenant was doubtless that which prevailed among the Arabs (see especially W. Robertson Smith, *Religion of the Semites*, 2nd edition, *passim*). This was primarily blood-brotherhood, in which two men became brothers by drinking each other's blood. Ordinarily this meant that one was adopted into the clan of the other. Hence, this act involved the clan of one of the contracting parties, and also brought the other party into relation with the god of this clan, by bringing him into the community life of the clan, which included its god. In this early idea, then, "primarily the covenant is not a special engagement to this or that particular effect, but bond of truth and life-fellowship to all the effects for which kinsmen are permanently bound together" (W. Robertson Smith, *op. cit.*, 315 f). In this early ceremonial the religious idea was necessarily present, because the god was kindred to the clan; and the god had a special interest in the covenant because he especially protects the kindred blood, of which the stranger thus becomes a part. This religious side always persisted, although the original idea was much modified. In later usage there were various substitutes for the drinking of each other's blood, namely, drinking together the sacrificial blood, sprinkling it upon the parties, eating together the sacrificial meal, etc.; but the same idea found expression in all, the community of life

resulting from the covenant.

2. Principal Elements:

The covenant in the Old Testament shows considerable modification from the early idea. Yet it will doubtless help in understanding the Old Testament covenant to keep in mind the early idea and form. Combining statements made in different accounts, the following seem to be the principal elements in a covenant between men. Some of the details, it is to be noted, are not explicitly stated in reference to these covenants, but may be inferred from those between God and men.

(1) A statement of the terms agreed upon (Ge 26:29; 31:50,52). This was a modification of the earlier idea, which has been noted, in which a covenant was all- inclusive.

(2) An oath by each party to observe the terms, God being witness of the oath (Ge 26:31; 31:48-53). The oath was such a characteristic feature that sometimes the term "oath" is used as the equivalent of covenant (see [Eze 17:13](#)).

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23:32; 34:12,15; De 7:2 ; Jos 9:6,7,11,15,16; Jud 2:2; 1Sa 11:1; 1Ki 3:12; 15:19 parallel 2Ch 16:3; 1Ki 20:34; Ps 83:5; Isa 33:8; Eze 16:61; 17:13-19; 30:5; Da 11:22; Am 1:9. In other cases it is between a king and his subjects, when it is more a command or ordinance, as 2Sa 3:12,13,11; 5:3 parallel 1Ch 11:3; Jer 34:8-18; Da 9:27. In other cases it is between individuals, or between small groups, where it is an agreement or pledge (2Ki 11:4 parallel 2Ch 23:1; Job 31:1; 41:4; Ho 10:4). Between David and Jonathan it is more specifically an alliance of friendship (1Sa 18:3; 20:8; 23:18), as also apparently in Ps 55:20. It means an alliance of marriage in Mal 2:14, but probably not in Pr 2:17, where it is better to understand the meaning as being "her covenant with God."

4. Phraseology Used:

In all cases of covenants between men, except Jer 34:10 and Da 9:27, the technical phrase for making a covenant is *karath berith*, in which *karath* meant originally "to cut." Everything indicates that this verb is used with reference to the formal ceremony of ratification above mentioned, of cutting animals in pieces.

III. Between God and Men.

1. Essential Idea: As already noted, the idea of covenants between God and men doubtless arose from the idea of covenants between men. Hence, the general thought is similar. It cannot in this case, however, be an agreement between contracting parties who stand on an equality, but God, the superior, always takes the initiative. To some extent, however, varying in different cases, is regarded as a mutual agreement; God with His commands makes certain promises, and men agree to keep the commands, or, at any rate, the promises are conditioned on human obedience. In general, the covenant of God with men is a Divine ordinance, with signs and pledges on God's part, and with promises for human obedience and penalties for disobedience, which ordinance is accepted by men. In one passage (Ps 25:14), it is used in a more general way of an alliance of

friendship between God and man.

2. Covenants Recorded in the Old Testament:

A covenant of this general kind is said in the Old Testament to have been made by God with Noah (Ge 9:9-17 and elsewhere). In this the promise is that there shall be no more deluge. A covenant is made with Abraham, the thought of which includes his descendants. In this the promise of God is to multiply the descendants of Abraham, to give them the land of Canaan, and to make them a blessing to the nations. This is narrated in Ge 15:18; 17:2-21, etc. A covenant is made with the nation Israel at Sinai (Horeb) (Ex 19:5; 24:7,8; 34:10,27,28, etc.), ratified by a covenant sacrifice and sprinkling of blood (Ex 24:4-8). This constituted the nation the peculiar people of God, and was accompanied by promises for obedience and penalties for disobedience. This covenant was renewed on the plains of Moab (De 29:1). In these national covenants the individual had a place, but only as a member of the nation. The individual might forfeit his rights under the covenant, however, by deliberate rebellion against Yahweh, sinning "with a high hand" (Nu 15:30 f), and then he was regarded as no longer a member of the nation, he was "cut off from among his people," i.e. put to death. This is the teaching of the Priestly Code (P), and is also implied elsewhere; in the mercy of God, however, the punishment was not always

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the relation to Yahweh He was their tribal God, bound by natural ties, not ethical as the covenant implies. This is a larger question than at first appears. Really the whole problem of the relation of Israel to Yahweh throughout Old Testament history is involved, in particular the question at what time a comprehensive conception of the ethical character of God was developed. The subject will therefore naturally receive a fuller treatment in other articles. It is perhaps sufficient here to express the conviction that there was a very considerable conception of the ethical character of Yahweh in the early history of Israel, and that consequently there is no sufficient reason for doubting the fact of the covenants with Abraham and at Sinai. The statement of W. Robertson Smith expresses the essence of the matter (op. cit., 319): "That Yahweh's relation is not natural but ethical is the doctrine of the prophets, and is emphasized, in dependence on their teaching, in the Book of Deuteronomy. But the passages cited show that the idea had its foundation in pre prophetic times; and indeed the prophets, though they give it fresh and powerful application, plainly do not regard the conception as an innovation."

A little further consideration should be given to the new covenant of the prophets. The general teaching is that the covenant was broken by the sins of the people which led to the exile. Hence, during the exile the people had been cast off, the covenant was no longer in force. This is stated, using other terminology, in Ho 3:3 f; 1:9; 2:2. The prophets speak, however, in anticipation, of the making of a covenant again after the return from the exile. For the most part, in the passages already cited, this covenant is spoken of as if it were the old one renewed. Special emphasis is put, however, upon its being an everlasting covenant, as the old one did not prove to be, implying that it will not be broken as was that one. Jeremiah's teaching, however, has a little different emphasis. He speaks of the old covenant as passed away (31:32). Accordingly he speaks of a new covenant (31:31,33). This new covenant in its provisions, however, is much like the old. But there is a new emphasis upon individuality in approach to God. In the old covenant, as already noted, it was the nation as a whole that entered into the relation; here it is the individual, and the law is to be written upon the

individual heart.

In the later usage the specific covenant idea is sometimes less prominent, so that the term is used practically of the religion as a whole; see Isa 56:4; Ps 103:18.

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George Ricker Berry

COVENANT, THE NEW

(berith chadhashah, Jer 31:31; he diatheke kaine, Heb 8:8,13, etc., or nea, Heb 12:24: the former Greek adjective has the sense of the "new" primarily in reference to quality, the latter the sense of "young," the "new," primarily in reference to time):

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Ezekiel had spoken to the same effect, though the word "new covenant" is not used in the passage, Eze 36:27: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them." In chapter 37 Ezekiel again speaks of the great blessings to be enjoyed by the people of God, including cleansing, walking in God's statutes, recognition as God's people, etc., and he distinctly says of this era of blessing: "I will make a covenant of peace with them; it shall be an everlasting covenant with them" (verse 26). Other important foreshadowings of the new covenant are found in Isa 54:10; 55:3; 59:21; 61:8; Ho 2:18-23; Mal 3:1-4. We may well marvel at the spiritual insight of these prophets, and it is impossible to attribute their forecasts to natural genius; they can only be accounted for by Divine inspiration.

The writer to the Hebrews recurs again and again to this theme of the "New Covenant"; in Heb 10:16,17 he cites the words of Jeremiah already quoted about writing the law on their minds, and remembering their sins no more. In Heb 12:24, he speaks of "Jesus the mediator of a new covenant," and "the blood of sprinkling," again connecting the "blood" with the "covenant," and finally, in Heb 13:20, he prays for the perfection of the saints through the "blood of an eternal covenant."

9. Contrast of Old and New in 2 Corinthians 3:

In 2Co 3 Paul has an interesting and instructive contrast between the old covenant and the new. He begins it by saying that "our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the Spirit giveth life" (2Co 3:5,6). The "letter" is the letter of the law, of the old covenant which could only bring condemnation, but the spirit which characterizes the new covenant gives life, writes the law upon the heart. He goes on to speak of the old as that "ministration of death" which nevertheless "came with glory" (2Co 3:7), and he refers especially to the law, but the new covenant is "the ministration of the spirit," the "ministration of righteousness" (2Co 3:8,9), and has a far greater glory than the

old. The message of this "new covenant" is "the gospel of Christ." The glory of the new covenant is focused in Christ; rays forth from Him. The glory of the old dispensation was reflected upon the face of Moses, but that glory was transitory and so was the physical manifestation (2Co 3:13). The sight of the shining face of Moses awed the people of Israel and they revered him as leader specially favored of God (2Co 3:7-13). When he had delivered his message he veiled his face and thus the people could not see that the glow did not last; every time that he went into the Divine presence he took off the veil and afresh his face was lit up with the glory, and coming out with the traces of that glory lingering on his countenance he delivered his message to the people and again veiled his face (compare Ex 34:29-35), and thus the transitoriness and obscurity of the old dispensation were symbolized. In glorious contrast to that symbolical obscurity, the ministers of the gospel, of the new covenant, use great boldness of speech; the veil is done away in Christ (2Co 3:12 ff). The glory which comes through Him is perpetual, and fears no vanishing away.

Archibald McCaig

COVER; COVERING

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kuv'-er, kuv'-er-ing: The translation of several Hebrew words. The covering of the ark (mikhceh, Ge 8:13) was possibly the lid of a hatchway (compare Mitchell, World before Abraham, 215).

To the sons of Kohath was assigned the task of caring for the furniture of the Tabernacle whenever the camp was moved, a suitable covering (kacah) of sealskin being designated for each of the specially sacred objects, the temple curtains also being used (Nu 4:8,9,11,12 ff).

Nu 19:15 (tsamidh) may refer to anything used as a lid or covering; Job 24:7; 31:19 (kecuth) refer to clothing or bed-covering.

Figurative: "Abaddon hath no covering"; (kecuth) from God (Job 26:6); "He will destroy the face of the covering (ha-loT) that covereth all peoples" (Isa 25:7).

The removal of the veil, often worn as a token of mourning (compare 2Sa 19:4), signified the destruction of death.

W. N. Stearns

COVERED WAY

kuv'-erd wa (mecakh, "a covered walk"): Mentioned in 2Ki 16:18 (the King James Version "covert") as a gallery belonging to the temple, concerning the purpose of which opinions differ. Some consider it to have been the place where the king stood or sat during the Sabbath services; others, a public place for teaching; others, the way by which the priest entered the sanctuary on the Sabbath.

COVERING, FOR THE HEAD

kuv'-er-ing, (peribolaion): Mentioned in the New Testament only in 1Co 11:15:

"For her hair is given her for a covering," literally, "something cast round," probably equivalent to "veil" (which see). Read in the light of the context: "Every woman praying or prophesying with her head unveiled dishonoreth her head" (verse 5). The meaning would seem to be that Nature itself, in providing women with a natural veil, has taught the lesson underlying the prevailing custom, that woman should not be unveiled in the public assemblies.

George B. Eager

COVERT

kuv'-ert: Now seldom used, except for game, and then generally spelt "cover." "A covered way" (2Ki 16:18 the King James Version); also a shelter of any kind (Isa 4:6); "a hiding place," "a lair," "a hut" ([Job 38:40](#)); "a place of secrecy," "a secret way" (1Sa 25:20; Job 40:21; Ps 61:4; Isa 16:4; 32:2); "a den," "a lair" (Jer 25:38).

COVET

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kuv'-et ('awah; zeloo, "to desire earnestly," "to set the heart and mind upon anything"): Used in two senses: good, simply to desire earnestly but legitimately. e.g. the King James Version 1Co 12:31; 14:39; bad, to desire unlawfully, or to secure illegitimately (batsa'; epithumeo, Ro 7:7; 13:9, etc.); hence, called "lust" (Mt 5:28; 1Co 10:6), "concupiscence" (the King James Version Ro 7:8; Col 3:5).

COVETOUSNESS

kuv'-et-us-nes: Has a variety of shades of meaning determined largely by the nature of the particular word used, or the context, or both. Following are some of the uses:

(1) To gain dishonestly (batsa'), e.g. the King James Version Ex 18:21; Eze 33:31.

(2) The wish to have more than one possesses, inordinately, of course (pleonexia), e.g. Lu 12:15; 1Th 2:5.

(3) An inordinate love of money philarguros, the King James Version Lu 16:14; 2Ti 3:2; philarguria, 1Ti 6:10; negative in Heb 13:5, the King James Version.

Covetousness is a very grave sin; indeed, so heinous is it that the Scriptures class it among the very gravest and grossest crimes (Eph 5:3). In Col 3:5 it is "idolatry," while in 1Co 6:10 it is set forth as excluding a man from heaven. Its heinousness, doubtless, is accounted for by its being in a very real sense the root of so many other forms of sin, e.g. departure from the faith (1Ti 6:9,10); lying (2Ki 5:22-25); theft (Jos 7:21); domestic trouble (Pr 15:27); murder (Eze 22:12); indeed, it leads to "many foolish and hurtful lusts" (1Ti 6:9). Covetousness has always been a very serious menace to mankind, whether in the Old Testament or New Testament period. It was one of the first sins that broke out after Israel had entered into the promised land (Achan, Jos 7); and also in the early Christian

church immediately after its founding (Ananias and Sapphira, Ac 5); hence, so many warnings against it. A careful reading of the Old Testament will reveal the fact that a very great part of the Jewish law— such as its enactments and regulations regarding duties toward the poor, toward servants; concerning gleaning, usury, pledges, gold and silver taken during war—was introduced and intended to counteract the spirit of covetousness.

Eerdmans maintains (Expos, July, 1909) that the commandment, "Thou shalt not covet thy neighbor's house" (Ex 20:17), meant to the Israelite that he should not take anything of his neighbor's possessions that were momentarily unprotected by their owner. Compare Ex 34:23 ff. Thus, it refers to a category of acts that is not covered by the commandment, "Thou shalt not steal." It is an oriental habit of mind from of old that when anyone sees abandoned goods which he thinks desirable, there is not the least objection to taking them, and Ex 20:17 b is probably an explanation of what is to be understood by "house" in Ex 20:17 a.

Examples of covetousness: Achan (Jos 7); Saul (1Sa 15:9,19); Judas (Mt 26:14,15); Ananias and Sapphira (Ac 5:1-11); Balaam (2Pe 2:15 with Jude 1:11).

William Evans

COW; KINE

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kou, kin (baqar (compare Arabic baqar, "cow"); 'eghlath baqar (Isa 7:21); parah (compare Arabic furar, "young of a sheep, goat, or cow"); paroth 'aloth (1Sa 6:7,10), "milch kine," from 'ul , "to suckle"; 'eleph): In Am 4:1, the term, "kine of Bashan," is applied to the voluptuous women of Samaria. In Ge 41:1-36 is the narration of Pharaoh's dream of the seven fat and seven lean kine. In Isaiah's vision (Isa 11:7) we have: "And the cow and the bear shall feed; their young ones shall lie down together." Cows do not seem to have been sacrificed. The sacrifice of the kine that brought the ark back from the Philistines (1Sa 6:14) was due to the exceptional circumstances.

See CALF; CATTLE.

Alfred Ely Day

COZ

koz (kots, "thorn"): A man of Judah (1Ch 4:8). the American Standard Revised Version has added the article, making the name Hakkoz without sufficient reason. The name occurs with the article (Ha-qots) in Ezr 2:61; Ne 3:4,21; 7:63, and 1Ch 24:10, but not with reference to the same person. Coz was of the tribe of Judah, while Hakkoz belonged to the family of Aaron.

COZBI

koz'-bi (kozbi, "deceitful"): A Midianite woman, distinguished as the daughter of Zur, "head of the people of a fathers' house in Midian." She was slain by Phinehas at Shittim in company with "Zimri, the son of Salu, a prince of a fathers' house among the Simeonites" (Nu 25:6-18).

COZEBA

ko-ze'-ba (1Ch 4:22).

See [ACHZIB](#) .

CRACKNEL

krak'nel: Occurs in 1Ki 14:3, where Jeroboam bids his wife go to Abijah to inquire concerning their son: "And take with thee ten loaves and cracknels" (King James Version margins "cakes," the English Revised Version "cracknels," the American Standard Revised Version "cakes"). The Hebrew word is niqquddim, from naqadh, "to prick" or "mark"; most probably cakes with holes pricked in them like our biscuits.

CRAFT; CRAFTINESS; CRAFTY

kraft, kraf'-ti-nes, kraf'-ti, (panourgia), (panourgos): The original meaning is that of "ability to do anything," universally applied in a bad sense to unscrupulous wickedness, that stops short of no measure, however reprehensible, in order to attain its purposes; then, in a modified form, to resourcefulness in wrong, cunning (Da 8:25; 2 Macc 12:24; the Revised Version, margin "jugglery"). In Lu 20:23, Jesus perceives

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"the craftiness" of His adversaries, i.e. the complicated network which they have laid to ensnare Him. The art with which a plot is concealed, and its direction to the ruin of others, are elements that enter into the meaning. Heinrici on 1Co 3:19 illustrates from Plato the distinction between craftiness and wisdom. There is a touch of humor in 2Co 12:16, when Paul speaks of his conduct toward the Corinthians as having been "crafty."

H. E. Jacobs

CRAFTS

I. SOURCES OF OUR KNOWLEDGE OF THE CRAFTS OF THE BIBLE

1. Written Records and Discoveries of Craftsmanship

(1) Jewish

(2) Canaanitish and Phoenician

(3) Assyrian and Babylonian

(4) Egyptian

2. Post-Biblical Writings

3. Present Methods in Bible Lands

II. CRAFTS MENTIONED IN THE BIBLE

1. Brickmaking

2. Carpentering (Wood-Working)

3. Carving (Engraving)
4. Ceramics
5. Dyeing and Cleansing
6. Embroidering (Needlework)
7. Glass-Making
8. Grinding
9. Mason Work
10. Metal-Working (Mining)

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The written records of Egypt are doubly important, because they not only refer to the various crafts, but also illustrate the processes by drawings which can leave no doubt as to how the workmen accomplished their ends. The extensive explorations in Egypt have given to the world many priceless relics of craftsmanship, some of them dating from the very dawn of civilization. Among the ruins of early Syrian and Palestinian cities are found numerous objects witnessing to the skill of the Egyptians. These objects and the evidences of the influence of their work on the Phoenician arts show the part that the Egyptians played in moulding the ideas of the workmen who were chosen to build the temple at Jerusalem. In the following brief summary of the crafts mentioned in the Bible, it will be noticeable how well they may be illustrated by the monuments of the Nile country. To confirm the knowledge derived from the above sources, post-Biblical writings and some of the present-day customs in Bible lands are valuable. These will be mentioned in discussing the various crafts.

II. Crafts Mentioned in the Bible.

(For a more detailed treatment of the crafts see under separate articles.)

1. Brickmaking:

This industry probably originated in Babylonia, but the knowledge of the process was early carried to Egypt, where later the Hebrews, along with other captives, were driven to making the bricks of the Egyptian kings. The making of sun-dried bricks called for little skill, but the firing and glazing of bricks required trained workmen.

See **BRICK** .

2. Carpentering (Wood-Working):

Wood was extensively used by ancient builders. With the exception of the Egyptian antiquities, little remains but the records to indicate this fact. Numerous references are made to the carpenter work in building the temple and subsequent repairing of this structure (1Ki 5:6; 2Ch 2:3; 2Ki 12:11; 2Ch 24:12; 2Ki 22:6; Ezr 3:7; 4:1). David's house and that of Solomon and his favorite wife were made partly of wood. In the story of the building of the tabernacle, wood-working is mentioned (Ex 25). The people of Tyre built ships of cypress, with masts of cedar wood and oars of oak (Eze 27:5,6). Idols were carved from wood (De 29:17; 2Ki 19:18; Isa 37:19; 45:20). The Philistines built a wooden cart to carry the ark (1Sa 6:7). Threshing instruments and yokes were made of wood (2Sa 24:22). Ezra read the law from a pulpit of wood (Ne 8:4). Solomon's chariots were made of wood (So 3:9). Inlaid work, still a favorite form of decoration in Syria, was used by the Phoenicians (Eze 27:6). How the ancient carpenters did their work can be assumed from the Egyptian monuments. Some of the operations there pictured are still performed in the same ways.

See [TOOLS](#) ; [CARPENTER](#) .

3. Carving (Engraving):

The terms "carving" and "engraving" are used interchangeably in translating Old Testament passages. The first mention made of engraved objects is the signet of Judah

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19. Wine-Making:

This article is being written within sound of festivities about the winepresses of Mt. Lebanon where men and women are gathered for the annual production of wine and molasses (Arabic, dibs). Their process is so like that of Bible times that one is transported in thought to similar festivities that must have attended the wine-making even so far back as the early Egyptian kings. That these workers understood the precautions necessary for procuring a desirable product is evidenced by early writings. The choice of proper soil for the vineyards, the adding of preservatives to keep the wine, boiling the juice to kill undesirable ferments, guarding against putting new wine into old bottles, are examples of their knowledge of wine-making.

See [WINE PRESS](#) .

III. Craftsmen.

Craftsmen were early segregated into groups. A trade usually remained in a family. This is true to some extent in the East today. In such cities as Beirut, Damascus, or Aleppo the shops of the craftsmen of a given trade will be found grouped together. There is a silver and goldsmiths' market (Arabic suq), an iron market, a dyeing quarter, etc. Jewish craftsmen in early times sat separately in the synagogues. Some crafts were looked upon with disfavor, especially those which brought men in contact with women, as for example, the trade of goldsmith, carder, weaver, fuller or tanner. There was a fellow-feeling among craftsmen referred to by Isaiah (Isa 41:6,7). This same feeling is observed among Syrian workmen today. The Arab has many phrases of encouragement for a man at his work, such as, "Peace to your hands," "May God give you strength." A crowd of men pulling at a pulley rope, for example, shout or sing together as they pull.

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James A. Patch

CRAG

krag (shen (1Sa 7:12; 14:4; Job 39:28 the King James Version and the English Revised Version)): In a mountainous country composed of sedimentary rocks, like the cretaceous rocks of Palestine, cliffs are formed on a slope where hard strata are underlaid by softer strata. The soft strata wear away more rapidly, undermining the hard strata above them, which for a time project, but finally break off by vertical joint planes, the fragments rolling down to form the talus slope at the foot of the cliff. As the breaking off of the undermined hard strata proceeds irregularly, there are left

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projecting crags, sometimes at the top of the cliff, and sometimes lower down. Two such crags (shen ha-cela', "sharp rock," the Revised Version (British and American) "rocky crag"), which were given particular names, Bozez and Seneh, marked the scene of the exploit of Jonathan described in 1Sa 14. Conder failed to identify the crags, and it has been proposed to alter the text rather extensively to make it read: "wall of rock" instead of "crag" (Encyclopedia Biblica, under the word "Michmash"). Such rocks form safe resting-places for birds of prey, as it is said of the eagle in Job 39:28 English Revised Version: " She dwelleth on the rock and hath her lodging there, Upon the crag of the rock, and the stronghold." Alfred Ely Day

CRANE

kran ('aghur; geranos; Latin Grus cinerea): A bird of the family gruidae. The crane is mentioned twice in the Bible: once on account of its voice (Isa 38:14: "Like a swallow or a crane, so did I chatter"); again because of the unforgettable picture these birds made in migration (Jer 8:7): "Yea, the stork in the heavens knoweth her appointed times; and the turtle-dove and the swallow and the crane observe the time of their coming; but my people know not the law of Yahweh." Some commentators have adduced reasons for dropping the crane from the ornithology of the Bible, but this never should be permitted. They were close relatives of stork, heron and ibis; almost as numerous as any of these, and residents of Palestine, except in migration. The two quotations concerning them fit with their history, and point out the two features that made them as noticeable as any birds of Palestine. Next to the ostrich and pelican they were the largest birds, having a wing sweep of 8 ft. from tip to tip and standing 4 ft. in height. In migration such immense flocks passed over Palestine as to darken the sky, and when they crossed the Red Sea they appeared to sweep from shore to shore, and so became the most noticeable migratory bird, for which reason, no doubt, they were included in Isaiah's reference to spring migration with the beloved doves, used in sacrifice and for caged pets, and with the swallows that were held almost

sacred because they homed in temples. Not so many of them settled in Palestine as of the storks, but large flocks lived in the wilderness South of Jerusalem, and a few pairs homed near water as far north as Merom. The grayish-brown cranes were the largest, and there were also a crested, and a white crane. They nested on the ground or in trees and laid two large eggs, differing with species. The eggs of the brown bird were a light drab with brown speckles, and those of the white, rough, pale-blue with brown splotches. They were not so affectionate in pairs or to their young as storks, but were average parents. It is altogether probable that they were the birds intended by Isaiah, because they best suited his purpose, the crane and the swallow being almost incessant talkers among birds. The word "chatter," used in the Bible, exactly suits the notes of a swallow, but is much too feeble to be used in describing the vocalizing of the crane. They migrated in large wedge-shaped companies and cried constantly on wing. They talked incessantly while at the business of living, and even during the watches of the night they scarcely ceased passing along word that all was well, or sending abroad danger signals. The Arabs called the cry of the cranes "bellowing." We usually express it by whooping or trumpeting. Any of these words is sufficiently expressive to denote an unusual voice, used in an unusual manner, so that it appealed to the prophet as suitable for use in a strong comparison.

Gene Stratton-Porter

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CRASHING

krash'-ing (shebher): This word, meaning "a breach," figuratively "destruction," is translated "crashing" in Ze 1:10: "a great crashing from the hills," representing the doom to fall on evil-doers in Jerusalem, as the enemy advanced against the city from the north.

CRATES

kra'-tez (Krates), governor of the Cyprians, left as deputy of Sostratus when the latter, who was governor of Jerusalem, was summoned to Antioch by Antiochus Epiphanes, in consequence of a dispute with Menelaus (2 Macc 4:29). As Cyprus was not at the time in the possession of Antiochus, the words have been generally taken to mean Krates "who had formerly been, or afterward was, governor of the Cyprians." The Vulgate (Jerome's Latin Bible, 390-405 A. D.) translates the Greek into "Sostratus autem praelatus est Cypriis."

CREATION

kre-a'-shun (bara' "to create"; ktisis, "that which is created," "creature"):

1. Creation as Abiding
2. Mistaken Ideas
3. True Conception
4. The Genesis Cosmogony
5. Matter not Eternal
6. "Wisdom" in Creation

7. A Free, Personal Act
8. Creation and Evolution
9. Is Creation Eternal?
10. Creation ex nihilo
11. From God's Will
12. Error of Pantheism
13. First Cause a Necessary Presupposition
14. The End—the Divine Glory

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universe: it is shot through with end or purpose that tends to reflect the glory of the eternal and personal God, who is its Creator in a full and real sense. But the Divine. action is not dramatic: of His working we can truly say, with Isa 45:15, "Verily thou art a God that thyself." As creation becomes progressively disclosed to us, its glory, as revealing God, ought to excite within us an always deeper sense of the sentiment of Ps 8:1,9, "O Yahweh our Lord, how excellent is thy name in all the earth!"

See also [ANTHROPOLOGY](#) ; [EARTH](#) ; [WORLD](#) .

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James Lindsay

CREATOR

kre-a'-ter (ktistes, 1Pe 4:19): The distinctive characteristic of Deity, as the Creator, is that He is the Cause of the existent universe—Cause of its being, not merely of its evolution or present arrangements.

1. God as Creator:

The doctrine of His being the Creator implies, that is to say, that He is the real and the exclusive Agent in the production of the world. For, as Herder remarked, the thought of the Creator is the most fruitful of all our ideas. As Creator, He is the Unconditioned, and the All-conditioning, Being. The universe is thus dependent upon Him, as its causative antecedent. He calls it, as Aquinas said, "according to its whole substance," into being, without any presupposed basis. His power, as Creator, is different in kind from finite power. But the creative process is not a case of sheer almightiness, creating something out of nothing, but an expression of God, as the Absolute Reason, under the forms of time and space, causality and finite personality. In all His work, as Creator, there is no incitement from without, but it rather remains an eternal activity of self-manifestation on the part of a God who is Love.

2. Purpose in Creation:

God's free creative action is destined to realize archetypal ends and ideals, which are peculiar to Himself. For thought cannot be content with the causal category under which He called the world into being, but must run on to the teleological category, wherein He is assumed to have created with a purpose, which His directive agency will see at last fulfilled. As Creator, He is distinct from the universe, which is the product of the free action of His will. This theistic postulation of His freedom, as

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Creator, rules out all theories of necessary emanation. His creative action was in no way necessarily eternal—not even necessary to His own blessedness or perfection, which must be held as already complete in Himself. To speak, as Professor James does, of "the stagnant felicity of the Absolute's own perfection" is to misconceive the infinite plenitude of His existence, and to place Him in a position of abject and unworthy dependence upon an eternal activity of world-making.

3. Relation to Time:

God's action, as Creator, does not lower our conception of His changelessness, for it is a gratuitous assumption to suppose either that the will to create was a sudden or accidental thing, or that He could not will a change, without, in any proper sense, changing His will. Again, grave difficulties cluster around the conception of His creative thought or purpose as externalized in time, the chief source of the trouble being, as is often imperfectly realized, that, in attempting to view things as they were when time began, we are really trying to get out of, and beyond, experience, to the thinking of which time is an indispensable condition. God's work as Creator must have taken place in time, since the world must be held as no necessary element in the Absolute Life.

4. Christ in Creation:

The self-determined action of the Divine Will, then, is to be taken as the ultimate principle of the cosmos. Not to any causal or meta-physical necessity, but to Divine or Absolute Personality, must the created world be referred. "Of him, and through him, and unto him, are all things" (Ro 11:36). This creative action of God is mediated by Christ—by whom "were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him" (Col 1:16).

See [CREATION](#) .

James Lindsay

CREATURE

kre'-tur: The word "creature," as it occurs in the New Testament, is the translation and also the exact English equivalent of the Greek ktisis, or ktisma, from ktizo, "to create." In the Old Testament, on the other hand, it stands for words which have in the original no reference to creation, but which come from other roots. Nephesh, "living creature" (literally, "a breathing thing"), occurs in the accounts of the Creation and the Flood and at the close of the lists of clean and unclean animals in Le 11:46. Chay, "living creature" (literally, "a living thing"), occurs 13 times in Eze 1; 3 and 10 (see [CREATURE, LIVING](#)). Sherets, "moving creature" (literally, "a swarming thing," generally rendered "creeping thing," which see), occurs once in Ge 1:20. 'Ochim, "doleful creatures," occurs once only in Isa 13:21. It appears to be an onomatopoeic word referring to the mournful sounds emitted by the animals in question. From the context it is fair to suppose that owls may be the animals referred to.

See [OWL](#) ; [CREATION](#) .

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Alfred Ely Day

CREATURE, LIVING

(chayyah; zoon): "Living creature" (chayyah) is the designation of each of the composite figures in Ezekiel's visions (Eze 1:5,13 ff; 3:13; 10:15,17,20) and, the Revised Version (British and American), of the similar beings in the visions of the Apocalypse, instead of the extremely unfortunate translation of zoon in the King James Version by "beasts" (Re 4:6 ff; 5:6 ff; 6:1 ff; 7:11; 14:3; 15:7; 19:4), which, however, went back to Wycliff, in whose time the word had not the low meaning which "beast," "beastly" have with us; hence, he translates 1Co 15:44, "It is sown beastly body," meaning simply animal (see Trench's Select Glossary); in Re "the beasts of the earth," the "beasts" that came up, the notable "beast" that men worshipped, represent the Greek therion, "a wild beast."

The "living creatures" in Ezekiel's vision (Eze 1:5 ff) were four in number, "with the general appearance of a man, but each with four faces and four wings, and straight legs with the feet of an ox. Under their wings are human hands, and these wings are so joined that they never require to turn. The front face is that of a man; right and left of this are the faces of a lion and (of) an ox, and behind, that of an eagle out of the midst of them gleam fire, torches, lightnings, and connected with them are four wheels that can turn in every direction, called whirling wheels (Eze 10:12,13). Like the creatures, these are alive, covered with eyes, the sign of intelligence; the spirit of the living creatures is in them. They are afterward discovered by the prophet to be cherubim" (Schultz, Old Testament Theology, II, 233). See **CHERUBIM** . In Ezekiel's vision they seem to be the bearers of the throne and glory of God; the bearers of His presence and of His revelation (Eze 9:3; 10:3). They also sound forth His praise (Eze 3:12; 10:2). (See Schultz as above.)

The four living creatures in Re 4:6 are not under the throne but "in the midst of the throne" (the American Revised Version, margin "before"; see Re 7:17;

compare Re 5:6) and "round about the throne." They are also cherubim, and seem to represent the four beings that stand at the head of the four divisions of the creation; among the untamed animals the lion; among cattle the calf or ox; among birds the eagle; among all created beings the man. It gives "a perfect picture of true service, which should be as brave as the lion, patient as the ox, aspiring as the eagle, intelligent as man" (Milligan in the place cited.). They represent the powers of Nature—of the creation, "full of eyes" as denoting its permeation with the Divine Reason, the wings signifying its constant, ready service, and the unceasing praise the constant doing of God's will. The imagery is founded on Ezekiel as that had been modified in apocalyptic writings and as it was exalted in the mind of the Seer of Patmos.

W. L. Walker

CREDIT

kred'-it (pisteuein; 1 Macc 10:46 the King James Version, the Revised Version (British and American) "gave no credence"; The Wisdom of Solomon 18:6 the King James Version, the Revised Version (British and American) "trusted"; 1 Macc 1:30 the King James Version, the Revised Version (British and American) "credence"): In

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the modern commercial sense the noun "credit" does not occur in the canonical Scriptures or in the Apocrypha.

CREDITOR

kred' -i-ter:

(a) nosheh, participle of nashah: Ex 22:24 (English translation: 25); 2Ki 4:1; Isa 50:1; translated "extortioner," Ps 109:11; "taker of usury," Isa 24:2 the King James Version;

(b) malweh, participle of lawah, Isa 24:2 the Revised Version (British and American), the King James Version "lender";

(c) ba'al mashsheh yadho: "lord of the loan of his hand," De 15:2;

(d) danistes: Lu 7:41, "creditor" the King James Version, "lender" the Revised Version (British and American); compare further danistos, Sirach 29:28, "lender" the King James Version, "money-lender" the Revised Version (British and American):

In the ideal social system of the Old Testament, debts are incurred only because of poverty, and the law protected the poor debtor from his creditor, who in Ex 22:25 is forbidden to demand interest, and in De 15:2 to exact payment in view of the nearness of the year of release. 2Ki 4:1 shows that the actual practice was not so considerate, and in consequence the creditor fell into bad repute. In Ps 109:11 he is the extortioner; in [Pr 29:13](#) the oppressor is evidently the creditor, though a different word is used; compare also Pr 22:7. In Sirach 29:28 the importunity of the creditor is one of the hardships of the poor man of understanding. The actual practice of the Jews may be gathered from Ne 5:1 ff; Jer 34:8 ff; and Sirach 29:1-11.

See also [DEBT](#) .

Walter R. Betteridge

CREED; CREEDS

kred:

I. SCRIPTURAL BASIS

1. In the Old Testament
2. In the New Testament—Gospels
3. In the Epistles
 - (1) Paul
 - (2) Later Writings

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(3) Hebrews

II. HISTORICAL FORMS

1. The Apostles' Creed

2. The Nicene Creed

(1) Origin, Date, Character

(2) "Filioque" Clause

3. The Athanasian Creed

(1) Authorship

(2) Question of Imposture

(3) Value and Features

4. The Reformation Creeds

LITERATURE

By "creed" we understand the systematic statement of religious faith; and by the creeds of the Christian church we mean the formal expression of "the faith which was delivered unto the saints." The word is derived from the first word of the Latin versions of the Apostles' Creed, and the name is usually applied to those formulas known as the Apostles', the Nicene and the Athanasian creeds.

In this article we shall first indicate the Scriptural foundation and rudimentary Biblical statements upon which the distinctive dogmas of the church are based; and, secondly, briefly describe the origin and nature of the three most important

symbols of belief which have dominated Christian thought.

I. Scriptural Basis.

There are three forms in which the religious instinct naturally expresses itself—in a ritual, a creed and a life. Men first seek to propitiate the Deity by some outward act and express their devotion in some external ceremony. Next they endeavor to explain their worship and to find a rationale of it in certain facts which they formulate into a confession; and lastly, not content with the outward act or the verbal interpretation of it, they attempt to express their religion in life.

Pagan religion first appears in the form of a rite. The worshipper was content with the proper performance of a ceremony and was not, in the earliest stage at least, concerned with an interpretation of his act. The myths, which to some extent were an attempt to rationalize ritual, may be regarded as the earliest approach to a formulated statement of belief. But inasmuch as the myths of early pagan religion are not obligatory upon the reason or the faith of the worshipper, they can scarcely be

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church's faith were formulated. As soon as Christian preaching and teaching were exercised there would be a felt need for explicit statement of the truths revealed in and through Jesus Christ. It may be said that all the main facts which were subsequently embodied in the creeds have their roots in the New Testament Scripture and especially in the Pauline Epistles. The only exception which might be made is in the case of the virgin birth. It does not lie within the scope of this article to comment upon the silence of the epistles on this subject. This, however, we may say, that the omissions of Paul's reference to it does not prove it untrue. It only proves at most that it was not a part of the ground upon which the Christ was commended to the first acceptance of faith. But though no direct allusion to the virgin birth occurs in Paul's writings the truth which gives spiritual value to the fact of the virgin conception, namely, God's new creation of humanity in Christ, is a vital and fundamental element in the faith both of Paul and of the whole early church. The Christian life is essentially a new creation (2Co 5:17; Ga 6:15; Ro 6:4) in Jesus Christ, the second Adam (Ro 5:12-21), who is from heaven (1Co 15:47). Into this spiritual context the facts recorded by Matthew and Luke introduce no alien or incompatible element (compare W. Richmond, *The Creed in the Epistles of Paul*; Orr, *The Virgin Birth of Christ*). And therefore the story of Christ's birth as we have it in the Synoptics finds a natural place in the creed of those who accept the Pauline idea of a new creation in Christ.

See **VIRGIN BIRTH** .

(3) Hebrews:

It is beyond the scope of this article to discuss the evidences of development in the main doctrines of the gospel, but however the later ages may have elaborated them, the leading tenets of the subsequent faith of the church—the doctrine of the Trinity; our Lord's divinity and real humanity; His atoning death and resurrection; the doctrine of the Holy Spirit and of the catholicity and unity of the church—stand clear and distinct in these earliest Scriptural sources.

II. Historical Forms.

Faith implies a creed as a confession and testimony. Such a confession and testimony answers to a natural impulse of the soul. Hence, a profession of faith is at once a personal, a social and a historical testimony. A formal creed witnesses to the universality of faith, binds believers together, and unites the successive ages of the church. It is the spontaneous expression of the life and experience of the Christian society. As the purpose of this article is chiefly to indicate the Scriptural sources of the creeds rather than to discuss their origin and history, we can only briefly describe the main historical forms which have prevailed in the Christian church.

1. The Apostles' Creed:

The Apostles' Creed, in ancient times called the Roman Creed, though popularly regarded as the earliest, was probably not the first in chronological order. Its origin and growth are involved in considerable obscurity (see separate article, **APOSTLES' CREED** ; and compare Heurtley, *Harmonia Symbolica*).

2. The Nicene Creed:

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faith as defined at Nicea and ratified by subsequent councils is the only true Catholic symbol of the universal church.

4. The Reformation Creeds:

With the Reformation a new era of creed-formation began. It will not, however, be necessary to do more than mention some of the confessions of the Reformed churches which consist mainly of elaborations of the original creeds with the addition of special articles designed to emphasize and safeguard the distinctive doctrines and ecclesiastical positions of particular branches of the church. Of this nature are the Confessions of the Lutheran church—the Augsburg Confession of 1530; the Genevese or Calvinistic of 1549 consisting of 26 articles, defining particularly the nature of the Sacraments; confessions of the Dutch church confirmed at the Synod of Dort in 1619 and known as the "Decrees of Dort"; and the famous Heidelberg Catechism. To this series of Protestant confessions must be added the 39 Articles of the Church of England and the Westminster Confession of Faith, which is the doctrinal standard not only of the churches of Scotland, but of the principal Presbyterian churches of Britain and America.

LITERATURE.

Winer, *Doctrines and Confessions of Christendom* (translation Clark, 1873); Lumby, *History of the Creeds*; Swainson, *The Nicene and Apostles' Creeds* (1875); Heurtley, *Harmonia Symbolica* (1858); Zahn, *Apost. Symb.* (1892); Harnack, *Apost. Glaubensbekenntnis*; Swete, *Apostles' Creed*; Hefele, *Councils of the Church*; Schaff, *The Creeds of Christendom*. For exposition, and of a more popular nature, may be mentioned the works of Hooker, Barrow, and Beveridge, and especially Bishop Pearson; Westcott, *Historic Faith*; Norris, *Rudiments of Theology*; W. W. Harvey, *The Three Creeds*; J. Eyre Yonge, *An Exposition of the Apostles' Creed* (1888); Wilfred Richmond, *The Creed in the Epistles of Paul* (1909).

Arch. B. D. Alexander

CREEK

krek, colloq. krik (kolpos (Ac 27:39), the Revised Version (British and American) "bay"): The spot has been identified as the traditional Bay of Paul about 8 miles Northwest of the town of Valetta in the island of Malta.

See [MELITA](#) .

CREEPING THING

krep'-ing (remes, sherets; herpeton): Remes and sherets, with the root verbs ramas and sharats, are used without any sharp distinction for insects and other small creatures. Ramas means clearly "to creep," and is used even of the beasts of the forest (Ps 104:20), while sharats is rather "to swarm." But in at least one passage (Le 11:44), we have the noun, sherets, with the verb ramas; "with any manner of creeping thing that moveth upon the earth." The principal passages where these words occur are the accounts of the Creation and the Flood and the references to unclean animals in Le

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and in the vision of Peter. In the last we have the word herpeton as the Greek equivalent of the Hebrew words (Ac 10:12). Winged creeping things (sherets ha-'oph, Le 11:20 ff), as well as the wingless, are unclean, but an exception is made in favor of the locusts, "which have legs above their feet, where-with to leap upon the earth."

See **INSECTS ; LOCUST** .

Alfred Ely Day

CREMATION

kre-ma'-shun (compare saraph, Jos 7:15, etc., "shall be burnt with fire"; kaio, 1Co 13:3, "If I give my body to be burned," etc.): Cremation, while the customary practice of the ancient Greeks, and not unknown among the Romans, was certainly not the ordinary mode of disposing of the dead among the Hebrews or other oriental peoples. Even among the Greeks, bodies were often buried without being burned (Thuc. i. 134,6; Plato Phaedo 115 E; Plut. Lyc. xxvii). Cicero thought that burial was the more ancient practice, though among the Romans both methods were in use in his day (De leg. ii.22,56). Lucian (De luctu xxi) expressly says that, while the Greeks burned their dead, the Persians buried them (see **BURIAL** , and compare 2Sa 21:12-14). In the case supposed by Amos 6:10, when it is predicted that Yahweh, in abhorrence of "the excellency of Jacob," shall "deliver up the city," and, "if there remain ten men in one house, that they shall die," and "a man's kinsman (ARVm) shall take him up, even he that burneth him," etc., the suggestion seems to be that of pestilence with accompanying infection, and that this, or the special judgment of Yahweh, is why burning is preferred. When Paul (1Co 13:3) speaks of giving his body to be burned, he is simply accommodating his language to the customs of Corinth. (But see Plutarch on Zarmanochegas, and C. Beard, The Universal Christ.)

How far religious, or sanitary, or practical reasons were influential in deciding

between the different methods, it is impossible to say. That bodies were burned in times of pestilence in the Valley of Hinnom at Jerusalem is without support (see Eze 39:11-16). The "very great burning" at the burial of Asa (2Ch 16:14) is not a case of cremation, but of burning spices and furniture in the king's honor (compare Jer 34:5). Nor is 1Ki 13:2 a case in point; it is simply a prophecy of a king who shall take the bones of men previously buried, and the priests of the high places that burn incense in false worship, and cause them to be burned on the defiled altar to further pollute it and render it abominable.

There is in the New Testament no instance of cremation, Jewish, heathen or Christian, and clearly the early Christians followed the Jewish practice of burying the dead (see Tert., Apol., xlii; Minuc. Felix, Octav., xxxix; Aug., De civ. Dei, i.12,13). Indeed, cremation has never been popular among Christians, owing largely, doubtless, to the natural influence of the example of the Jews, the indisputable fact that Christ was buried, the vivid hope of the resurrection and the more or less material views concerning it prevalent here and there at this time or that. While there is nothing anti-Christian in it, and much in sanitary considerations to call for it in an age of science, it is not likely that it will ever become the prevailing practice of Christendom.

George B. Eager

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CRESCENS

kres'-enz (Kreskes, "increasing"): An assistant of Paul, mentioned in 2Ti 4:10 as having gone to Galatia. That he was one of the Seventy, and that he founded the church in Vienna in Gaul, are traditions without any trustworthy basis.

CRESCENTS

kres'-ents (saharonim): Moon-shaped necklaces (Jud 8:21,26; Isa 3:18).f Paul, mentioned in 2Ti 4:10 as having gone to Galatia. That he was one of the Seventy, and that he founded the church in Vienna in Gaul, are traditions without any trustworthy basis.

CRETE

kret (Krete, ethnic Kretes, Ac 2:11; Tit 1:12): An island bounding the Aegean Sea on the South. It stretches from 34 degrees 50' to 35 degrees 40' North latitude and from 23 degrees 30' to 26 degrees 20' East long. With Cythera on the North and Carpathos and Rhodos on the Northeast, it forms a continuous bridge between Greece and Asia Minor. The center of the island is formed by a mountain chain rising to a height of 8,193 ft. in Mt. Ida, and fringed with low valleys beside the coast. There are no considerable rivers; the largest, the Metropole, on the South, is a tiny stream, fordable anywhere. An island of considerable extent (156 miles long, and from 7 to 30 miles broad), in several districts very fertile and possessing one or two good harbors, it seems marked out by its position for an important role in the history of the eastern Mediterranean. But never since an age which was already legendary when Greek history began has Crete occupied a dominating position among the powers of the surrounding continents. Internal dissensions, due in ancient times to the diversity of races inhabiting its soil (Eteocretans—the original inhabitants—Pelasgians, Achaeans, Cydonians and Dorians), and in modern times to the fact that a large minority of the population has accepted the Ottoman religion along with Ottoman

government, have kept Crete in a position of political inferiority throughout the historical period.

1. Early History:

Mt. Ida in Crete was famous in Greek legend as the birthplace of Zeus. The half-legendary, half-historical King Minos was said to be the son of Zeus, and to have derived from his father the wisdom to which, by a type of myth common in Greek lands, the constitution of the Cretan cities was ascribed. Minos was accepted as a historical personage by Thucydides and Aristotle, who say that he was the first dynast in Greece to establish dominion on the sea. One of his exploits was the suppression of piracy in Cretan waters, a feat which had to be repeated by the Roman Pompeius at a later period. Aristotle compares the Cretan institutions with those of Sparta; the island was said to have been colonized by Dorians from Peloponnesus (Politics ii.10). The most important cities in Crete were Knossos (whose palace has been excavated with fruitful results by Mr. Arthur Evans), Gortyna, near the Gulf of Messara, and Cydonia, with its river Iardanus. The excavations of Mr. Evans at Knossos and of the Italians at Phastos (near Fair Havens) prove that Crete was a center of Mediterranean civilization in an early age. In the Homeric poems, Crete is said to have contained an hundred cities; at that period the Cretans were still famed as daring sailors. In the

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Crete owes its connection with Pauline history to the accident of a gale which forced the ship carrying Paul to Rome to take shelter on the South coast of the island. In the harbor of Myra, on the coast of Lycia, the centurion in charge of Paul transferred him from the Adramyttian ship which had brought them from Caesarea, to a ship from Alexandria in Egypt, bound for Ostia with a cargo of grain. The fact that the centurion was in virtual command of the ship (Ac 27:11) proves that it was one of the vessels in the imperial transport service. Leaving Myra they came opposite Cnidus with difficulty, against a head-wind. The ordinary course from Cnidus in good weather was to steer straight for Cythera, but on this occasion the West or Northwest winds made this route impracticable, and they sailed under the lee of Crete, whose South coast would shelter them from a Northwest gale, and afford occasional protection from a West gale. They passed Salmone, the Northeast corner of Crete, with difficulty, and worked round the coast to Fair Havens, a harbor somewhat to the East of Cape Matala. The great Feast fell while they were at Fair Havens; in 59 AD it was On October 5, in the middle of the season when the equinoxes made sailing impossible. Paul advised the centurion to winter in Fair Havens, but the captain wished to reach Phoenix, a harbor farther to the West, where ships from Egypt were accustomed to put in during the stormy season. It was decided to follow the captain's advice; but on its way to Phoenix the ship was struck by a Northeast wind called Euraquilo, which rushed down from Mt. Ida. The ship was carried out to sea; it managed to run under the lee of Cauda, an island 23 miles West of Cape Matala, where the crew hauled in the boat, undergirded the ship, and slackened sail. On the fourteenth night they were driven on the coast of Malta, and wrecked.

The narrative does not state that Paul landed in Crete, but as the ship lay for some time at Fair Havens (Ac 27:8,9) he had plenty of opportunity to land, but not to travel inland. The centurion gave him permission to land at Sidon. Paul left Titus in Crete (Tit 1:5); tradition made the latter its first bishop, and patron saint.

6. The Cretans:

Cretans were present, as noted above, at the Feast of Pentecost (Ac 2:11). Paul's estimate of the Cretan character (Tit 1:10-16) was the one current in antiquity. Paul quotes (Tit 1:12) a well-known line of the Cretan poet Epimenides (who lived about 600 BC) on the mendacity of the Cretans. The sentiment was repeated by Callimachus (Hymn to Zeus 8). Other ancient witnesses to the detestation in which the Cretan character was held are Livy xlv.45, and Plutarch Aemilius section 23.

LITERATURE.

Smith, Voyage and Shipwreck of Paul; Ramsay, Paul the Traveler and Roman Citizen, 320-30. On Crete in Greek and Roman times, consult e.g. Grote, Holm, and Mommsen. A succinct account of the prehistoric archaeology of the island is given in Burrows, The Discoveries in Crete, and Bailkie, The Sea Kings of Crete.

W. M. Calder

CRIB

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(’ebhuc): "Crib" translates the Hebrew word [~’ebhuc] exactly, as it denotes "a barred receptacle for fodder used in cowsheds and foldyards; also in fields, for beasts lying out in the winter." The Hebrew is from a word meaning to feed (’abhac), and is used in the precise sense of the English word in Job 39:9 of the "crib" of the wild ox, in Pr 14:4, "Where no oxen are, the crib is clean," and in Isa 1:3, "The ox knoweth his owner, and the ass his master’s crib." section 23.

CRICKET

krik’-et (chargol): This occurs in Le 11:22 (the King James Version "beetle"), and doubtless refers to some kind of locust or grasshopper.

See **BEETLE** ; **LOCUST** ; **INSECTS** .

CRIER

kri’-er (qara’; compare boao):

(1) Neither is this exact word found in English Versions of the Bible, nor a word exactly corresponding to it in the Hebrew Bible, but the character it stands for appears as "one who cries aloud," i.e., proclaims mandates or gives public messages. In Pr 1:21 it is said, "She (Wisdom) crieth in the chief place of concourse." John the Baptist calls himself "the voice of one crying in the wilderness" (Joh 1:23)—like a herald going before the king.

(2) In the East today every village even has its public crier, selected for his loud or penetrating voice, and appointed to give notice of the fresh orders or mandates of the mudir ("governor") or other authorities. The muezzin of the Moslems, who at the five appointed times of prayer mounts the minaret and calls the faithful to prayer, is another striking example. Something like the ancient "heralds" of the king were the "heralds" of the Middle Ages in Europe who, preceded by trumpeters, made official proclamations:

George B. Eager

CRIME; CRIMES

krim, krimz: This term is used in English as the equivalent of the Hebrew mishpaT, "judgment," "verdict" (Eze 7:23); zimmah, "a heinous crime" (Job 31:11); 'asham = "a fault," "sin" (Ge 26:10, English Versions of the Bible "guiltiness"); and Greek aitia, "case," "cause" (Ac 25:27, the Revised Version (British and American) "charges"). In the King James Version Joh 18:38; 19:4,6, the rendition is "fault."

egklema, "indictment," "charge" (Ac 25:16 the King James Version) is changed in the Revised Version (British and American) to "matter." A crime is a transgression against the public right; serious offense against the law; a base weakness or iniquity, all of which are regarded by the Bible as offenses against

(1) God, or

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Alluded to with delicacy, but positively condemned as an abomination (Ge 13:13; 19:5,7; Le 18:22; 20:13). It was the specific form of wickedness through which Sodom became notorious, so that "sodomite" is the regular translation of qadhesh, "a (quasi) sacred person," i.e. (technically) "a (male or female) devotee to licentious idolatry" (De 23:17; 1Ki 14:24; 15:12; 22:46; 2Ki 23:7; Job 36:14 margin). Though permitted and even encouraged in heathen cult, it was never to be tolerated in the worship of Yahweh.

Usury.

See separate article.

Witnessing, False.

The Hebrew idiom is 'edh sheqer, "witness of a falsehood," "lie" (Ex 20:16; De 19:16,18; Pr 6:19; 14:5,25; 19:5,9); Greek pseudomartureo, "to bring false testimony"; -marturia, "bearing of false testimony" (Mr 10:19; 14:56,57). It goes without saying that the law was emphatic in its denunciation of this practice, and in order that the innocent might be protected against the lying accuser, a criminal was to be convicted only on the testimony of at least two or three witnesses, testifying to the same facts (Nu 35:30). If one be found testifying falsely, he was to be punished by suffering the penalty which would have been inflicted on him against whom he testified, had he been convicted (De 19:16-19).

Whoredom.

Hebrew zannah =" to commit adultery," "fornication or illicit incontinence of any kind"; and its derivative taznuth =" fornication," "harlotry," "whoredom"; Greek porneuo (verb), and porneia (noun), of the same meaning. The following passages will reveal the estimate in which such uncleanness was held, and the fact that men and women given to it were held in equal abhorrence and designated by the same terms: Ge 38:24; Le 19:29; Nu 14:33; 25:1; Eze 16;

23:3,7,8,11,27,29,43; 43:7,9; Ho 1:2; 2:4; 4:11,12; 6:10; Na 3:4; Mt 5:32; Ro 1:26 f; 1Co 5:1; 7:2; 10:8; Jude 1:7; Re 2:14,20f; 18:9; 19:2.

Figurative: Because of the infidelity to the lifemate and to right living involved in such acts, the practice became symbolical of infidelity to God and His law, and thus served as a frequent figure of speech for Israel's error and apostasy.

See [HARLOT](#) .

Frank E. Hirsch

CRIMSON krim' -z' -n.

See [COLORS](#) .

CRIPPLE

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krip'-l (cholos): Only occurs in Ac 14:8, denoting the congenitally lame man at Lystra. In the King James Version (1611) the word is spelled "creeple." It originally meant one whose body is bent together as in the attitude of creeping. This was probably a case of infantile paralysis.

CRISPING PINS

kris'-ping: Pins for crisping, or curling, the hair. Thus the King James Version renders Hebrew chariTim (Isa 3:22; compare Vulgate). the Revised Version (British and American) substitutes more correctly "satchels" (so Qimchi (compare 2Ki 5:23); compare Arabic). Others think of girdles; still others of veils or head-bands.

CRISPUS

kris'-pus (Krispos, "curled"): One of the small number baptized by Paul among the Corinthian Christians (1Co 1:14). He had been ruler of the Jewish synagogue, but he "believed in the Lord with all his house"; and, following Paul, withdrew from the synagogue (Ac 18:7,8). He seems to have been succeeded by Sosthenes (Ac 18:17). According to tradition he became bishop of Aegina.

CRITICISM

(The Graf-Wellhausen Hypothesis)

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LITERATURE

I. Preliminary.

1. Thesis:

In Jer 7:22,23 we read: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people." It is the contention of the present article that this statement of the prophet is correct (compare II, 5).

More specifically, it is contended that evidence can be produced from the Old Testament to show that Israel's religion can be seen in a long period of growth; and in this growth a fixed sacrificial law, with a minutely regulated ritual obligatory on all Israelites, the culmination and not the beginning of the process. It is contended, moreover, that this conception of the development of the institutional side of the religion of the Old Testament is attained by the strictest evaluation of all the Old Testament evidence and by no a priori considerations.

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prove too much. In Jude 1:14,15 there is a quotation from the Book of Enoch (1:9), which is made in the most formal manner possible. But will anyone maintain that this compels us to believe that our Book of Enoch was actually written by Enoch, the seventh from Adam? Yet if the quotation had been taken from an Old Testament work, precisely this would have been maintained.

(2) Far more important is the use of the Old Testament by Christ, for here a quite different authority comes in. But the question must be asked: Just how far did our Lord's use of a passage involve ratification of all the current ideas about that passage? A good answer is supplied by Ac 1:6,7. When He is asked, "Dost thou at this time restore the kingdom to Israel?" we know that the pedantically "correct" answer would have been, "The kingdom never will be restored to Israel in any such sense as ye conceive of it." Yet this is precisely what Christ does not say. "It is not for you to know times or seasons." No hint was given at all that the kingdom was universal, for the disciples would find that out for themselves in good time. In order that they should be able to do God's work there was no need to bewilder them with a truth as yet altogether revolutionary. And any close student of the "Kingdom of God" passages soon realizes how often Christ uses current terminology without comment, even when it seems almost materialistic. A literal exegesis of Lu 22:18 would necessitate believing that grapes will grow in the world to come and that Christ will drink wine made from them, and almost certainly the disciples gathered just this idea from the words. But no one today finds them in the least a difficulty. The exact extent of the kingdom and the exact nature of the happiness in it were irrelevant to what the disciples had to do. And so it cannot be thought an injustice to treat Christ's use of the Old Testament by exactly the same rules, all the more as nowhere, not even in Mr 12:36, does the argument turn on the original human author or the date of writing. What Christ Himself, in His inner consciousness, knew on the subject is something beyond our immediate data. But His use of the Old Testament lends no support to a Kenotic theory, not even on the wildest Old Testament critical hypotheses.

See [KENOSIS](#) .

II. The Legislation.

As is well known, among the laws of the Pentateuch there exist several well-marked groups, of which the most formal is De 12-26.

1. Groups:

Another such group is Le 17-26 or the Holiness Code (H), and still another is Ex 20:22-23:19 or the Covenant Code (CC). With this last is closely connected the Decalogue and the little compend Ex 34:17-26. Now it will be convenient for present purposes to designate the remaining mass of Pentateuchal legislation under the non-committal symbol X.

2. Covenant Code:

In the first place, attention may be directed to Covenant Code as a whole. Whatever it was meant to be, it was not meant as a mere interim code for the period of the wanderings, either in its civil or its religious prescriptions. One piece of evidence

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thy soul," a permission inexplicable unless there had been an earlier contrary practice. It is to be noted, moreover, that in De 12:16 the blood is to be disposed of by pouring it on the earth, the practice condemned in 1Sa 14:32. The conclusion is that before the legislation of Deuteronomy the Israelite offered the blood of every slain sacrificial animal at the local sanctuary. Deuteronomy's rigid enforcement of the one sanctuary made this impossible, and so permission was given to eat flesh at home, provided the blood was not eaten, and provided that it was disposed of in a non-sacrificial way. Now in Le 17:3-5 it becomes clear what has happened. The passage read originally something like this: 'What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, and hath not brought it to offer it as an oblation unto Yahweh, blood shall be imputed unto that man.' This offering was to take place at the local sanctuary. But when the passage was incorporated into the whole body of the legislation, the editor was working at a time when the legitimacy of the local sanctuaries had long been forgotten. And so references to the "camp" and "the tent of meeting" were inserted, in accordance with the only laws that the editor conceived could ever have prevailed. The discrepancies with Le 17:5,8, etc., were probably not observed.

It is to be understood that this passage is not used as presenting a basic argument for the Graf-Wellhausen hypothesis. But it is cited as an example of other passages where the text is to be considered. And, also, because the assertion is made that this particular passage is a death-blow to the "critical" hypothesis. Naturally, it is nothing of the sort.

III. The History.

1. Chronicles:

It may be said at the outset that many of the attacks on the historic value of Chronicles have been very gravely exaggerated. But, none the less, a close comparison with Samuel-Kings shows that the Chronicler has most certainly

read back into history the religious institutions of his own late day—it need not be said, with perfect innocence and sincerity. For instance, in comparing 2Ki 11:4 with 2Ch 23:2-6, we find the statement of Kings that Jehoiada brought captains of the Carites and of the guard into the house of Yahweh quite altered. In Chronicles Jehoiada summons Levites and heads of houses, with the express provision that only Levites shall enter into the house of Yahweh. So holy a priest as Jehoiada could not have acted as Kings says he did act. Similarly, the statement in 1Ki 15:14 that Asa did not remove the high places is changed into the statement that he did remove the high places (2Ch 14:3-5), and only those in (northern) Israel were left (2Ch 15:17). So did Jehoshaphat (2Ch 17:6), although in 2Ch 20:33 the explicit statement to the contrary is copied (unnoticed?) from 1Ki 22:43. Such righteous kings must have enforced the single sanctuary. The almost trivial matter of David's garb when the ark was brought into Jerusalem (contrast 2Sa 6:20-22 with 1Ch 15:27-29) has been noticed already in II, 6. The important matter in Chronicles, however, is the history of the Tabernacle. In 1Ch 16:39-42 the Tabernacle is at Gibeon, with the full ministry surrounding it, with the exception of a detail left before the Ark in Jerusalem (compare 1Ch 9:17-32). And in 2Ch 5:5 it is brought up to Jerusalem, although the disposition made of it is not explained. Otherwise it is mentioned in 1Ch 6:48; 21:29; 2Ch 1:3. But the narrative presents some serious difficulties. Why did David build a special tent for the Ark in

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Reasons of space preclude a further discussion of the other arguments here, such as the linguistic. As a matter of fact, the sections that contain the more developed concepts contain also a different vocabulary. To be repeated, however, is the fact that the argument is cumulative and that a single explanation of the differences is offered in the hypothesis of very varying dates for the various portions. Of course an exact analysis of every verse and a rigorous reconstruction of every source is not claimed to be possible. Many scholars have been carried by their enthusiasm for analysis into making preposterous dissections. But the principal lines of division are sufficiently clear. And it may be hoped the reader will not think that the acceptance of them has been dictated by any motive except that of facing the truth—least of all by any motive of a weakened faith in the power of God or a suspicion of the miraculous.

IV. Reconstruction.

1. Covenant Code:

Israel came into Canaan, after having received through the mediation of Moses a covenant relation with God and (almost certainly) some accompanying legislation. But this legislation seems not to have prescribed the ritual form that the worship of God was to take. In part, old forms were simply continued and in part new forms were gradually developed or appropriated, the emphasis of the Law at that time being on the moral and the ritual being left quite free. In especial, sacrifices were offered wherever Israelites happened to live, doubtless frequently at former Canaanite sanctuaries, now rededicated to Yahweh. The local sanctuary was the center of the life. Men went thither to learn God's will and to give a religious character to what we should call purely secular transactions (contracts, etc.). Firstlings were offered there on the eighth day, first-fruits at once, every meal of flesh food was given a sacrificial character (peace offering), and, for more solemn purposes, the whole burnt offering was offered. So the local sanctuary corresponded to our "village church"; it was the religious home of the people. Certain of these sanctuaries had an especial dignity, above

all Shiloh, where the Ark was. Later, when a united Israel had been realized, David brought the Ark to Jerusalem that the national capital might become the center of the national religious life as well, and Solomon enshrined the Ark in the Temple. So to Jerusalem there resorted naturally the best of Israel's religious leaders, and there the worship of God would be found in its purest form, normally speaking.

2. Deuteronomy:

As time went on, the progress of culture and the freer contact with other nations had bad effects as well as good. New and degrading religious practices flowed into the country and they revived old but equally degrading religious practices that had survived from the Canaanites. The priesthood at Jerusalem did not escape a taint, but the place where such rites gained the readiest foothold was of course the obscure local sanctuaries. Not the best-minded king or the most zealous prophet, could watch all the services at them all, and attempts at purging them of idolatry or idolatrous rites (Elijah, Jehu, etc.) could not effect permanent improvement. And it could not have been very long after David's own day that the idea must have begun to grow that complete prohibition of country sacrifices and the rigid centralization of everything at Jerusalem was the only measure possible. This would soon become a fixed conviction of the better class of the Jerusalem priesthood and in a few generations would be a

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This growth toward the higher, involving as it did the meeting of all kinds of obstacles, the solving of all kinds of problems, the learning when to abandon elements that had been transcended, is unique in the history of religions. And the explanation of its uniqueness can be found only in the guidance of God. And in the history as reconstructed God is seen truly as the Father, who trained His children little by little, giving them only what they were able to receive but bringing them surely to Himself. And in the documents that contain the precepts for each stage of progress God's hand can be seen no less clearly. To be sure, in the secular science of history (as in physics or astronomy) His revelation was expressed in forms that His people could understand. This alteration—and this alteration only—in our view of what is covered by Biblical inspiration is the sacrifice demanded by the Graf-Wellhausen hypothesis.

LITERATURE.

This is overwhelming and reference must be made to the separate articles. The standard analysis is that of *The Oxford Hexateuch* (1900), more briefly in *The Composition of the Hexateuch by Carpenter and Harford (Battersby)* (1902). Marx, *Die Bucher Moses und Josua* (1907), is the best brief introduction. Gunkel's *Genesis* (1910) in the Nowack series, his more popular *Die Urgeschichte und die Patriarchen* (1911), and his "Die israelitische Literatur" in *Die Kultur der Gegenwart*, I, 7 (1906), should on no account be neglected. The best treatment of the inspiration question from the standpoint of pure dogmatics is F. J. Hall's *Authority: Ecclesiastical and Biblical* (1908).

In the above discussion it has been assumed that our text of the Old Testament is at least relatively trustworthy. The reader interested in what can be done by textual reconstruction will find the opposite poles represented in the works of Wiener and of Cheyne.

Burton Scott Easton

(EDITORIAL NOTE.—The promoters of the Encyclopedia are not to be understood as endorsing all the views set forth in Dr. Easton's article (see CRITICISM OF THE BIBLE). It was thought right, however, that, in such a work of reference, there should be given a full and adequate presentation of so popular a theory.)

CRITICISM AND ARCHAEOLOGY

See ARCHAEOLOGY AND CRITICISM.

CRITICISM OF THE BIBLE

krit'-i-siz'-m: Criticism in General

I. Divisions

1. Lower or Textual Criticism

2. Higher Criticism

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II. LOWER OR TEXTUAL CRITICISM

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LITERATURE

Criticism in General:

So much has been said and written in recent years on "Criticism" that it is desirable that the reader should have an exact idea of what criticism is, of the methods it employs, and of the results it reaches, or believes itself to have reached, in its application to Scripture. Such a survey will show the legitimacy and indispensableness of a truly scientific criticism, at the same time that it warns against the hasty acceptance of Speculative and hypothetical constructions. Criticism is more than a description of phenomena; it implies a process of sifting, testing, proving, sometimes with the result of establishing, often with that of modifying or reversing, traditional opinions. Criticism goes wrong when used recklessly, or under the influence of some dominant theory or prepossession. A chief cause of error in its application to the record of a supernatural revelation is the assumption that nothing supernatural can happen. This is the vitiating element in much of the newer criticism, both of the Old Testament and of the New Testament.

I. Divisions.

1. Lower or Textual Criticism:

Criticism of Scripture ("Biblical criticism") is usually divided into what is called "lower or textual criticism" and "higher criticism"—the latter a phrase round which many misleading associations gather. "Lower criticism" deals strictly with the text of Scripture, endeavoring to ascertain what the real text of each book was as it came from the hands of its author; "higher criticism" concerns itself with the resultant problems of age, authorship, sources, simple or composite character, historical worth, relation to period of origin, etc.

2. Higher Criticism:

The former—"textual criticism"—has a well-defined field in which it is possible to apply exact canons of judgment: the latter—"higher criticism"—while invaluable as an aid in the domain of Biblical introduction (date, authorship, genuineness, contents, destination, etc.), manifestly tends to widen out illimitably into regions where exact science cannot follow it, where, often, the critic's imagination is his only law.

It was only gradually that these two branches of criticism became differentiated. "Textual criticism" for long took the lead, in association with a sober form of Biblical

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"introduction." The relations now tend to be reversed. "Higher criticism," having largely absorbed "introduction" into itself, extends its operations into the textual field, endeavoring to get behind the text of the existing sources, and to show how this "grew" from simpler beginnings to what it now is. Here, also, there is wide opening for arbitrariness. It would be wrong, however, to deny the legitimate place of "higher criticism," or belittle the great services it is capable of rendering, because of the abuses to which it is frequently liable.

It is now necessary that these two forms of criticism should be looked at more particularly.

II. Lower or Textual Criticism.

1. Origin of the Science:

We take first lower or textual criticism. There has never been a time when criticism of Scripture—lower and higher—has been altogether absent. The Jews applied a certain criticism to their sacred writings, alike in the selection of the books, and in the settlement of the text. Examples are seen in the marginal notes to the Hebrew Scriptures (Qere and Kethibh). The Fathers of the early church compared manuscripts of the New Testament books, noting their differences, and judging of the books themselves. The Reformers, it is well known, did not accept blindly the judgments of antiquity, but availed themselves of the best light which the new learning afforded. The materials at the disposal of scholars in that age, however, were scanty, and such as existed were not used with much thoroughness or critical discernment. As aids multiplied with progress of discovery, comparison of manuscripts and versions one with another and with patristic quotations, revealed manifold divergencies and it became apparent that, in both Old Testament and New Testament, the text in current use in the church was far from perfect. "Various readings" accumulated. Not a few of these, indeed, were obvious blunders; many had little or no support in the more ancient authorities; for others, again, authority was fairly equally divided. Some were

interpolations which had no right to be in the text at all. How, in these circumstances, was the true text to be ascertained? The work was one of great delicacy, and could only be accomplished by the most painstaking induction of facts, and the strictest application of sound methods. Thus arose a science of textual criticism, which, ramifying in many directions, has attained vast dimensions, and yielded an immense body of secure knowledge in its special department.

2. Methods Employed:

The materials with which textual criticism works (*apparatus criticus*) are, as just said, chiefly manuscripts, versions (translations into other tongues), quotations and allusions in patristic writings, with lectionaries (church service-books), and similar aids. The first step is the collection and collation of the material, to which fresh discovery is constantly adding; the noting of its peculiarities, and testing of its age and value; the grouping and designation of it for reference. A next important task is the complete collection of the "various readings" and other diversities of text (omissions, interpolations, etc.), brought to light through comparison of the material, and the endeavor to assign these to their respective causes.

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The the Revised Version (British and American) embodies most of the assured results; doubtful cases are noted in the margin. Among passages long known to be interpolations, now altogether removed, is that on the three witnesses in 1Jo 5:8. The two longest passages noted as not belonging to the original text are the last 12 verses of Mr (16:9-20), and the story of the woman taken in adultery (Joh 7:53-8:11).

III. Higher Criticism.

The scope of the higher criticism has already been indicated. Many of the inquiries it undertakes were formerly covered by what was called Biblical introduction; the flight of the newer science, however, is bolder, and the problems it seeks to solve are more complicated and far-reaching. An important part of its work is the analysis of books, with the view of determining their component parts (e.g. the J, E, P, D, of the Pentateuch), the age, origin, and characteristics of each, their connection with external conditions and the state of belief and life of the time. The nature of its task will be better understood from a rapid survey of its procedure.

1. The Old Testament:

Higher criticism began, mainly, with the Old Testament. Already in the 2nd century, Gnostics assailed the Old Testament as the work of an inferior deity (the Demiurge), and heretical Ebionites (Clementine Recognitions and Homilies) declared it to be corrupted with false prophecy. In the 17th century Spinoza prepared the way in his Tractatus (1670) for future rationalistic attacks.

(1) Astruc and Successors.

The beginning of higher criticism in the stricter sense is commonly associated with the French physician Astruc, who, in his Conjectures, in 1753, drew attention to the fact that, in some sections of Genesis, the Divine name employed

is "Elohim" (God), in others, "Yahweh." This he accounted for by the use of distinct documents by Moses in the composition of the book. Eichhorn (1779), to whom the name "higher criticism" is due, supplemented Astruc's theory by the correct observation that this distinction in the use of the names was accompanied by other literary peculiarities. It soon became further evident that, though the distinction in the names mostly ceased after the revelation of Yahweh to Moses (Ex 3:6), the literary peculiarities extended much farther than Gen, indeed till the end of Jos (Bleek, 1822; Ewald, 1831; Stahelin, 1835). Instead of a "Pentateuch," recognized as of composite authorship, there was now postulated a "Hexateuch" (see **PENTATEUCH ; HEXATEUCH**). Meanwhile De Wette (1805-6), on grounds of style and contents, had claimed for De an origin not earlier than the reign of Josiah. "Fragmentary" theories, like Vater's, which contributed little to the general development, may be left unnoticed. A conservative school, headed by Hengstenberg (1831) and Havernick (1837), contested these conclusions of the critics, and contended for the unity and Mosaic authorship of the Pentateuch Bolder spirits, as Vatke (1835), anticipated the conclusions of the newer critical school in declaring that the Levitical laws were latest of all in origin. Their voices were as yet unheeded.

(2) Hupfeld. A distinct advance on preceding theories was made by Hupfeld (1853; in part anticipated by Ilgen, 1789). Hitherto the prevailing assumption had been that

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(compare Schweitzer, *Von Reimarus zu Wrede*; English translation *The Quest of the Historical Jesus*). These excesses may be depended on to cure themselves.

(4) Remaining Writings of the New Testament.

For the rest of the writings on the New Testament, the trend of criticism has been in the main in a conservative direction. One by one the Pauline Epistles have been given back to the apostle—doubt chiefly still resting in certain minds on the Pastorals. The Book of Re is restored by most to the age of Domitian, where tradition places it. Its relation to the Fourth Gospel and to John is still in dispute, and some moderns would see in it a groundwork of Jewish apocalypse. These and kindred questions are discussed in the arts devoted to them.

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James Orr

CROCODILE

krok'-o-dil.

See **LEVIATHAN ; DRAGON** .

CROCODILE, LAND

See **CHAMELEON** .

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CROOK-BACKED

krook'-bakt (gibben; kurtos): A disqualification for the priesthood (Le 21:20); was probably an angular curvature of the spine, usually the result of tubercular caries of the vertebrae. It was by no means uncommon in ancient Egypt, where I have found a considerable number of spines affected with this disease. Some Talmudic authorities explain it as meaning "very dark colored," but this is unlikely.

The woman bound by the spirit of infirmity and unable to lift herself (Lu 13:11-17) was affected with senile kyphosis, a chronic bone disease often found among aged men (and more frequently women) whose lives have been spent in agricultural labor. In these the vertebrae become altered in shape so that it is impossible to straighten the back. Some rabbinical authorities believed all deformities to be due to Satan, and to this our Lord seems to have alluded in his rebuke to those who caviled at His healing on the Sabbath. I have found this condition in some Egyptian skeletons, and have seen it in a Palestinian fellah. A skeleton affected with a similar curvature was found buried under the threshold of a house at Gezer, where she had evidently been offered as a foundation sacrifice.

Alex. Macalister

CROOKED

krook'-ed ('awah, 'aqash, 'aqalqal, 'aqallathon, pethaltol; skolios): Primarily designates something that is bent, twisted or deformed (Isa 27:1; 45:2 the King James Version).

Figurative:

(1) It designates a course of action that deviates from rectitude, especially deceit,

guile, hypocrisy (De 32:5; Pr 2:15; Ec 1:15; Lu 3:5; compare Php 2:15);

(2) trials (sent by God, Ec 7:13; La 3:9);

(3) difficulties (removed by God, Isa 42:16).

CROOKED SERPENT

krook'-ed sur'-pent.

See **ASTRONOMY** .

CROP

(1) As noun the translation of mur'-ah (Le 1:16), which is the craw of a bird, especially of doves and pigeons, which had to be removed by the priest before he offered the birds as a burnt sacrifice.

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(2) As a verb it is (Eze 17:4,22) the translation of qaTaph, which has the meaning of "cutting off," "cutting down," "plucking."

CROSS

(stauros, "a cross," "the crucifixion"; skolops, "a stake," "a pole"): The name is not found in the Old Testament. It is derived from the Latin word crux. In the Greek language it is stauros, but sometimes we find the word skolops used as its Greek equivalent. The historical writers, who transferred the events of Roman history into the Greek language, make use of these two words. No word in human language has become more universally known than this word, and that because all of the history of the world since the death of Christ has been measured by the distance which separates events from it. The symbol and principal content of the Christian religion and of Christian civilization is found in this one word.

1. Forms of the Cross:

The cross occurs in at least four different forms:

(1) the form usually seen in pictures, the crux immissa, in which the upright beam projected above the shorter crosspiece; this is most likely the type of cross on which the Saviour died, as may be inferred from the inscription which was nailed above His head;

(2) the crux commissa, or Anthony's cross, which has the shape of the letter T;

(3) the Greek cross of later date, in which the pieces are equally long;

(4) the crux decussata, or Andrew's cross, which has the shape of the letter X.

2. Discovery of the True Cross:

The early church historians Socrates (1, 17), Sozomen (2, 1), Rufinus (1, 7) and Theodoret (1, 18) all make mention of this tradition. The most significant thing is that Eusebius (Vit. Const., iii.26-28), who carries more weight than they all together, wholly omits it.

According to it, Helena, the mother of Constantine the Great, in 325 AD, when she was 79 years old, discovered the true cross of Jesus by an excavation she caused to be made on the traditional spot of His grave. With the cross of the Saviour were found the two crosses of the malefactors who were crucified with Him. A miracle of healing, wrought by touching the true cross, revealed its identity. When found it was intact, even the holy nails of the crucifixion being discovered. The main part of the cross was deposited by Helena in a church erected over the spot. Of the remainder, a portion was inserted into the head of the statue of Constantine, and the balance was placed in a new church, specially erected for it at Rome and named after it Santa Croce. Small fragments of the wood of the true cross were sold, encrusted with gold and jewels, and since many among the wealthy believers were desirous of possessing such priceless relics, the miracle of the "multiplication of the cross" was devised, so that the relic suffered no diminution "et quasi intacta maneret" (Paulinus epistle 11 ad

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Roman empire till the day of Constantine, when it was abolished as an insult to Christianity. Among the Romans crucifixion was preceded by scourging, undoubtedly to hasten impending death. The victim then bore his own cross, or at least the upright beam, to the place of execution. This in itself proves that the structure was less ponderous than is commonly supposed. When he was tied to the cross nothing further was done and he was left to die from starvation. If he was nailed to the cross, at least in Judea, a stupefying drink was given him to deaden the agony. The number of nails used seems to have been indeterminate. A tablet, on which the feet rested or on which the body was partly supported, seems to have been a part of the cross to keep the wounds from tearing through the transfixed members (Iren., Adv. haer., ii.42). The suffering of death by crucifixion was intense, especially in hot climates. Severe local inflammation, coupled with an insignificant bleeding of the jagged wounds, produced traumatic fever, which was aggravated the exposure to the heat of the sun, the strained of the body and insufferable thirst. The swelled about the rough nails and the torn lacerated tendons and nerves caused excruciating agony. The arteries of the head and stomach were surcharged with blood and a terrific throbbing headache ensued. The mind was confused and filled with anxiety and dread foreboding. The victim of crucifixion literally died a thousand deaths. Tetanus not rarely supervened and the rigors of the attending convulsions would tear at the wounds and add to the burden of pain, till at last the bodily forces were exhausted and the victim sank to unconsciousness and death. The sufferings were so frightful that "even among the raging passions of war pity was sometimes excited" (BJ, V, xi, 1). The length of this agony was wholly determined by the constitution of the victim, but death rarely ensued before thirty-six hours had elapsed. Instances are on record of victims of the cross who survived their terrible injuries when taken down from the cross after many hours of suspension (Josephus, Vita, 75). Death was sometimes hastened by breaking the legs of the victims and by a hard blow delivered under the armpit before crucifixion. Crura fracta was a well-known Roman term (Cicero Phil. xiii.12). The sudden death of Christ evidently was a matter of astonishment (Mr 15:44). The peculiar symptoms mentioned by John (19:34) would seem to point to a rupture of the heart, of which the Saviour died,

independent of the cross itself, or perhaps hastened by its agony.

See **BLOOD AND WATER** .

Henry E. Dosker

CROSSWAY

kros'-wa (perek, literally, "division"): A forking or dividing of the way. Obadiah warns Edom, "And stand thou not in the crossway, to cut off those of his that escape" (Obad 1:14). In Septuagint, "a mountain pass."

CROWN

kroun: The word crown in the Old Testament is a translation of five different Hebrew words, and in the New Testament of two Greek words. These express the several meanings, and must be examined to ascertain the same.

1. In Hebrew:

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wife, children's children, riches and a peaceful old age (Pr 12:4; 14:24; 16:31; 17:6). For Apocrypha references see 1 Macc 10:29; 11:35; 13:39.

William Edward Raffety

CROWN OF THORNS

thornz (akdnthinos stephanos): Three of the four evangelists mention the crown of thorns, wherewith the rude Roman soldiers derided the captive Christ (Mt 27:29; Mr 15:17; Joh 19:2). All speak of the akanthine (Acanthus) crown, but there is no certainty about the peculiar plant, from the branches of which this crown of cruel mockery was plaited. The rabbinical books. mention no less than twenty-two words in the Bible signifying thorny plants, and the word akantha in the New Testament Greek is a generic and not a specific term. And this word or its adjective is used in the three Gospels, quoted above. It is therefore impossible definitely to determine what was the exact plant or tree, whose thorny branches were selected for this purpose. Tobler (Denkbl., 113, 179) inclines to the Spina Christi, as did Hasselquist. Its botanical name is Zizyphus Spina Christi, It is very common in the East. Its spines are small and sharp, its branches soft, round and pliable, and the leaves look like ivy, with a dark, shiny green color, making them therefore very adaptable to the purpose of the soldiers. Others have designated the Paliurus aculeatus or the Lycium horridum. Both Geikie (Life of Christ, 549) and Farrar (Life of Christ, note 625) point to the Nubk (Zizyphus lotus). Says the latter, "The Nubk struck me, as it has all travelers in Palestine, as being most suitable both for mockery and pain, since its leaves are bright and its thorns singularly strong. But though the Nubk is very common on the shores of Galilee, I saw none of it near Jerusalem." The settlement of the question is manifestly impossible.

Henry E. Dosker

CRUCIFIXION

kroo-si-fik'-shun.

See **CROSS ; PUNISHMENTS** .

CRUEL; CRUELTY

kroo'-el, kroo'-el-ti 'akhzar, ("harsh," "fierce," chamac, "violence"): There are various uses of the word "cruel" in the Old Testament:

(a) "the cruel (deadly) venom of asps" (De 32:33);

(b) spoken of men of relentless hate: "They hate me with cruel hatred" (Ps 25:19; compare Pr 5:9; 11:17; 12:10; Jer 6:23; 50:42);

(c) Job speaks of God's dealings with him as "cruel" and arbitrary: "Thou art turned to be cruel to me" (Job 30:21); conscious of his virtue, yet holding God to be the author of his sufferings, Job is driven to the conclusion that God has become his enemy and is bent upon destroying him;

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the sins of the Canaanites (Ex 23:32). It is not so far back, that many of the practices that are condemned by the most enlightened Christianity of our day, prevailed universally and were not thought incompatible with Christian civilization. Even our own time needs to secure a more widespread practical recognition of the principles of humanity, kindness and justice, which are professedly the law of the Christian life. L. Kaiser must lead them along lines in which they of their own volition can hardly meet the facts of the case. We shall arrive at a truer answer

CRUMB

krum (psichion, "a little bit"): Occurs only in the New Testament, of remnants of food, scraps. Lazarus desired "to be fed with the crumbs that fell from the rich man's table" (Lu 16:21). "Even the (little) dogs eat of the crumbs" (Mt 15:27; Mr 7:28), "possibly the fragments of bread on which the guests wiped their hands (after thrusting them into the common dish), and flung to the dogs" (Farrar, Life of Christ, I, 476).

CRUSE

kroos: A small earthen vessel or flask, usually for holding liquids: tsappachath; as water, 1Sa 26:11,12,16; 1Ki 19:6; it being porous, the liquid is kept cool; also for holding oil, as in 1Ki 17:12,14,16.

In 1Ki 14:3 ("a cruse of honey") the word baqbuq, would be better rendered "bottle," doubtless deriving its name from the gurgling sound of issuing liquids. In 2Ki 2:20 tselochith, is not a jar or flask, but a dish, or platter, for salt or other substances.

In the New Testament a small jar or vial, alabastron, "alabaster cruse" or flask, for holding ointment; not "box" as in the King James Version (Mt 26:7; Mr 14:3;

Lu 7:37; compare 1Sa 10:1; 2Ki 9:1,3, where "box" in the King James Version is used for "vial" the Revised Version (British and American)).

Edward Bagby Pollard

CRY, CRYING

kri'-ing (zaaq, tsa'aq (and forms), qara', shawa', rinnah; boao, krazo, phoneo):

Various words are translated "cry," "crying," etc., the chief of which are those above given; za'aq and tsa'aq denote especially a cry for help, from pain or distress, and are frequently used for crying to God, e.g. (za'aq, Ex 2:23; Jud 3:9,15; Ps 22:5; 107:13,19; Mic 3:4); (tsa'aq, Ex 8:12; 15:25; Ps 34:17; 77:1; Isa 19:20; La 2:18); qara' (a mimetic word) has the widest signification, but is often used of appealing to God (frequently translated "call," "called," etc., Ge 39:14,15,18; 41:43; De 15:9; 24:15; 1Ki 18:27; Ps 3:4; 22:2; 27:7; Pr 1:21; Isa 34:14; Jer 2:2, etc.); shawa', "to cry aloud" (Job 29:12; 30:20,28; Ps 18:6,41; 88:13; Jon 2:2; Hab 1:2, etc.); rinnah, "a shouting," whether for joy or grief (1Ki 8:28; Ps 17:1; 61:1; 88:2; 119:169; 142:6; Isa 43:14 the Revised Version (British and American) "rejoicing," etc.). Other Hebrew words are 'anaq, "to groan" (Eze 9:4; 24:17 the King James Version; Eze 26:15 the King James Version); hamah, "to make a noise" (Ps 55:17 the King James Version);

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rua', "to shout" (Jud 7:21 the King James Version; Job 30:5; Isa 42:13, etc.); ranan, "to cry aloud" (Ps 84:2; La 2:19); shoa', "crying" (Isa 22:5); teshu'oth, "crying," "noise" (Job 39:7 the King James Version).

In the New Testament we have boao, "to cry," "shout" (Mt 3:3; Mr 1:3; 15:34; Ga 4:27, etc.); krazo (mimetic, the hoarse cry of the raven), "to cry out" (Mt 9:27; 14:30; 21:9; 27:50; Mr 5:5; Ga 4:6; Re 6:10; 7:2, etc.); phoneo, "to give forth the voice," "sound" (Lu 8:8; 16:24; 23:46; Ac 16:28; Re 14:18 the King James Version); anaboao, "to cry out" (Mt 27:46; Lu 9:38); aphiemi, "to let go," "to send away" (Mr 15:37 the King James Version); epiboao, "to cry about" (anything) (Acts, 25:24); epiphoneo, "to give forth the voice upon" (Lu 23:21 the King James Version); kraugazo, "to make a cry, or outcry, or clamor" (Mt 12:19; 15:22; Joh 11:43; 18:40; 19:6,15; Ac 22:23); anakrazo, "to cry out" (Mr 1:23; Lu 4:33, etc.); krauge, "a crying out" (Mt 25:6; Ac 23:9 the King James Version; Heb 5:7; Re 21:4).

For "cry" the Revised Version (British and American) has "sound" (2Ch 13:12); "cry because of these things" (Job 30:24 the English Revised Version); "cry out" (Job 31:38; Isa 42:14); "call" (Ps 28:1; 61:2; 141:1); "be blind" (Isa 29:9); "groan" (Eze 26:15); "pant" (Joe 1:20); "cry aloud" (Mt 12:19); "clamor" (Ac 23:9). Among the other changes are, "moan" for "cry aloud" ([Ps 55:17](#)); "sound an alarm" (Ho 5:8); "take your pleasure," margin "blind yourselves." for "cry ye out" (Isa 29:9): "sigh, but not aloud" for "forbear to cry" (Eze 21:17); "shoutings" for "crying" (Job 39:7); "destruction" for "crying" (Pr 19:18, where we have instead of "let not thy soul spare for his crying," "set not thy heart on his destruction," margin, Hebrew "causing him to die" (muth, "to put to death")); "went up" for "crying aloud" (Mr 15:8, different text); "cry" for "voice" (Lu 1:42); for "had cried" (Lu 23:46), the American Standard Revised Version has "crying."

CRYSTAL

kris'-tal: In English Versions of the Bible the word is probably intended to signify rock-crystal, crystallized quartz. This the Greeks called krystallos, "ice," believing it to have been formed from water by intense cold. Thus in Re 4:6; 21:11; 22:1, either "crystal" (EV) or "ice" (Greek, krystallos) suits the context. The word rendered "crystal" in Eze 1:22 (qerach) is ambiguous in precisely the same way (the Revised Version, margin "ice"). In **Job 28:17** the context favors the King James Version "crystal," rather than the Revised Version (British and American) "glass" (zekhukhith). Finally, in Job 28:18 the Revised Version (British and American) reads "crystal" for the King James Version "pearls" (Hebrew gabhish; the weight of evidence favors the Revised Version (British and American) in spite of the parallelism suggested by the King James Version).

See also **STONES, PRECIOUS** . F. K. Farr

CUB

kub (kubh; the King James Version Chub): The word occurs only in Eze 30:5. There it is almost certainly a corruption, and we should read, as in Septuagint, "Lub," i.e.

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Libya. Libya, in the earlier part of the same verse (the King James Version), is a mistr of "Put," thus correctly rendered in the Revised Version (British and American).

CUBIT

ku'-bit ('ammah; pechus): The standard for measures of length among the Hebrews. They derived it from the Babylonians, but a similar measure was used in Egypt with which they must have been familiar. The length of the cubit is variously estimated, since there seems to have been a double standard in both countries, and because we have no undisputed example of the cubit remaining to the present time. The original cubit was the length of the forearm, from the elbow to the end of the middle finger, as is implied from the derivation of the word in Hebrew and in Latin (cubitum). It seems to be referred to also in De 3:11: "after the cubit of a man." But this was too indefinite for a scientific standard, and the Babylonians early adopted a more accurate method of measurement which passed to the nations of the West. They had a double standard, the so-called royal cubit and the ordinary one. From the remains of buildings in Assyria and Babylonia, the former is made out to be about 20,6 inches, and a cubit of similar length was used in Egypt and must have been known to the Hebrews. This was probably the cubit mentioned by Eze 40:5 and perhaps that of Solomon's temple, "cubits after the first measure" (2Ch 3:3), i.e. the ancient cubit. The ordinary cubit of commerce was shorter, and has been variously estimated at between 16 and 18 or more inches, but the evidence of the Siloam inscription and of the tombs in Palestine seems to indicate 17,6 inches as the average length. See **WEIGHTS AND MEASURES** . This was the cubit of six palms, while the longer one was of seven (Eze 40:5). The cubit mentioned in Jud 3:16 is from a different word in Hebrew (gomedh) and was probably shorter, for Ehud girded it on his thigh under his clothing.

The New Testament references are Mt 6:27; Lu 12:25, "Which of you can add a

cubit unto the measure of his life?"; Joh 21:18, "about two hundred cubits off"; Re 21:17, "the wall thereof, a hundred and forty and four cubits."

H. Porter

CUCKOW; CUCKOO

kook'-oo, kuk'-oo (shachaph; laros; Latin Cuculus canorus): The Hebrew root from which the word shachaph is derived means "to be lean" and "slender," and in older versions of the Bible was translated cuckow (cuckoo). It was mentioned twice in the Bible (Le 11:16, and practically the same in De 14:15 the King James Version "cuckoo"), in the list of unclean birds. The Latin term by which we designate the bird is very similar to the Arabic, and all names for it in different countries are so nearly the same that they prove themselves based on its double cry, "cuck-oo," or the single note "kowk" or "gouk." The bird is as old as history, and interesting because the European species placed its eggs in the nests of other birds, which gave rise to much fiction concerning its habits. The European bird is a brownish gray with white bars underneath, and larger than ours, which are a beautiful olive gray, with tail feathers of irregular length touched with white, knee tufts, black or yellow bill, according to species, and beautiful sleek head and shining eyes. Our birds build their own nests, attend their young with care and are much loved for their beauty. Their food is not repulsive in any species; there never was any reason why they should have been

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classed among the abominations, and for these reasons scientists in search of a "lean, slender" bird of offensive diet and habit have selected the "sea-mew" (which see) which is substituted for cuckoo in the Revised Version (British and American) with good natural-history reason to sustain the change.

Gene Stratton-Porter

CUCUMBER

ku'-kum-ber (qishshu'im; sikuos): One of the articles of food for which Israel in the wilderness looked back with longing to Egypt (Nu 11:5). Cucumbers are great favorites with all the people of Palestine. Two varieties occur, *Cucumis sativus* (Arabic, Khyar), originally a product of Northwest India, which is smooth-skinned, whitish and of delicate flavor, and requires much water in its cultivation, and *Cucumis chate* (Arabic, faqqus), which is long and slender but less juicy than the former. Probably the Biblical reference is to this latter as it is a plant much grown in Egypt where it is said to attain unusual excellence.

A "garden of cucumbers" or more literally a "place of cucumbers" (miqshdh), is mentioned in Isa 1:8; Baruch 6:70. "A lodge in a garden of cucumbers" (Isa 1:8) is the rough wooden booth erected by the owner from which he keeps guard over his ripening vegetables. It is commonly raised upon poles and, when abandoned for the season, it falls into decay and presents a dreary spectacle of tottering poles and dead leaves.

E. W. G. Masterman

CUD

See **CHEW** .

CULTURE

kul'-tur: Found only in 2 Esdras 8:6 the King James Version and the Revised Version (British and American), "give ... culture to our understanding," i.e. to nourish it as seed in the ground.

CUMBER; CUMBERED

kum'-ber, (katargeo, "to make idle," perispaomai, "to be drawn about," in mind "to be distracted"): Spoken of the barren fig tree in the parable: "Cut it down; why doth it also cumber (block up, make unproductive) the ground?" ([Lu 13:7](#)). Cumbered means to be over-occupied with cares or business, distracted: "But Martha was cumbered about much serving" (Lu 10:40). The word cumbrance occurs only in De 1:12: "How can I myself alone bear your cumbrance?" (Torach, "an encumbrance," "a burden"). Compare Isa 1:14, where the Revised Version, margin has "cumbrance," the Revised Version (British and American) "trouble."

CUMI

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koo'-me, ku'-mi.

See **TALITHA CUMI** .

CUMMIN

kum'-in (kammon; kuminon): The seed of the herb *Cuminum cyminum* (Natural Order Umbelliferae). It has carminative properties and is used for flavoring various dishes, especially during fasts. In flavor and appearance it resembles caraway, though it is less agreeable to western palates. As an illustration of Yahweh's wisdom it is said (Isa 28:25,27) that cummin is scattered in sowing and beaten out with a rod in threshing. These facts are true in Palestine today. The Jews paid tithes of cummin (Mt 23:23) (see cut on following page).

CUN

kun (kun, A, ek ton eklekton poleon, "from the chosen cities"): One of the cities of Hadarezer, king of Syria, spoiled by David (1Ch 18:8, the King James Version "Chun"). In the parallel passage (2Sa 8:8) its place is taken by **BEROTHA H**, which see.

CUNNING

kun'-ing (chakham, chashabh): In Bible-English "cunning" means always "wise" or "skilful"; the word does not occur in the bad sense, and it is found in the Old Testament only. The chief Hebrew words are chakham, "wise," "skilful" (2Ch 2:7 the King James Version "a man cunning to work in gold"; 2Ch 2:13; Isa 3:3 the King James Version, etc.); chashabh, "to think," "devise," "desire" (Ex 26:1,31; 28:6,15 the King James Version, etc.). We have also da'ath, "knowledge" (1Ki 7:14 the King James Version); bin, "to be intelligent" (1Ch 25:7 the King James Version); machasbebeth, "thought," "device," "design" (Ex 31:4; 35:33,15 the King James Version); 'aman, "artificer" (So 7:1 the King

James Version); yadha', "to know," once translated "cunning" (Da 1:4 the King James Version).

For cunning the American Standard Revised Version gives "skilful" (Ex 31:4, etc.; Isa 3:3 "expert"); for "cunning work" the work of the "skilful workman" (Ex 26:1,31, etc., the English Revised Version "cunning workman"); for "curious," "skilfully woven," the English Revised Version "cunningly woven" (Ex 28:8, etc.).

W. L. Walker

CUP

(Most frequently, koc; four other words in one passage each; poterion): A vessel for drinking from, of a variety of material (gold, silver, earthenware), patterns (Es 1:7) and elaboration.

Figurative: By ordinary figure of speech, put sometimes for the contents of the cup, namely, for that which is drunk (Mt 26:39). In both Old Testament and New

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Testament applied figuratively to that which is portioned out, and of which one is to partake; most frequently used of what is sorrowful, as God's judgments, His wrath, afflictions, etc. (Ps 11:6; 75:8; Isa 51:17; Re 14:10). In a similar sense, used by Christ concerning the sufferings endured by Him (Mt 26:39), and the calamities attending the confession of His name (Mt 20:23). In the Old Testament applied also to the blessedness and joy of the children of God, and the full provision made for their wants (Ps 16:5; 23:5; 116:13; compare Jer 16:7; Pr 31:6). All these passages refer not only to the experience of an allotted joy and sorrow, but to the fact that all others share in this experience. Within a community of those having the same interests or lot, each received his apportioned measure, just as at a feast, each cup is filled for the individual to drain at the same time that his fellow-guests are occupied in the same way.

The Holy Supper is called "the cup of the Lord" (1Co 10:21), since it is the Lord who makes the feast, and tenders the cup, just as "the cup of demons" with which it is contrasted, refers to what they offer and communicate. In 1Co 11:25, the cup is called "the new covenant in my blood," i.e. it is a pledge and seal and means of imparting the blessings of the new covenant (Heb 10:16 f)—a covenant established by the shedding of the blood of Christ. The use of the word "cup" for the sacrament shows how prominent was the part which the cup had in the Lord's Supper in apostolic times. Not only were all commanded to drink of the wine (Mt 26:27), but the very irregularities in the Corinthian church point to its universal use (1Co 11:27). Nor does the Roman church attempt to justify its withholding the cup from the laity (the communion in one form) upon conformity with apostolic practice, or upon direct Scriptural authority. This variation from the original institution is an outgrowth of the doctrines of transubstantiation and sacramental concomitance, of the attempt to transform the sacrament of the Eucharist into the sacrifice of the Mass, and of the wide separation between clergy and laity resulting from raising the ministry to the rank of a sacerdotal order. The practice was condemned by Popes Leo I (died 461) and Gelasius (died 496); but gained a firm hold in the 12th century, and was enacted into a church regulation by the Council of Constance in 1415.

See also [BLESSING, CUP OF](#) .

As to the use of cups for divination (Ge 44:5), the reference is to superstitious practice derived from the Gentiles. For various modes of divining what is unknown by the pouring of water into bowls, and making observations accordingly, see Geikie, Hours with the Bible, I, 492 f, and article [DIVINATION](#) .

H. E. Jacobs

CUPBEARER

kup'-bar-er (mashqeh, "one giving drink"; oinochoos): An officer of high rank at ancient oriental courts, whose duty it was to serve the wine at the king's table. On account of the constant fear of plots and intrigues, a person must be regarded as thoroughly trustworthy to hold this position. He must guard against poison in the king's cup, and was sometimes required to swallow some of the wine before serving it. His confidential relations with the king often endeared him to his sovereign and also gave him a position of great influence. This officer is first mentioned in Scripture

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in Ge 40:1 ff, where the Hebrew word elsewhere translated "cupbearer" is rendered "butler." The phrase "chief of the butlers" (Ge 40:2) accords with the fact that there were often a number of such officials under one as chief (compare Xen. Hellen. vii.1, 38). Nehemiah (compare Ne 1:11) was cupbearer to Artaxerxes Longimanus, and was held in high esteem by him, as the record shows. His financial ability (Ne 5:8,10,14,17) would indicate that the office was a lucrative one. Cupbearers are mentioned further in 1Ki 10:5; 2Ch 9:4, where they, among other evidences of royal splendor, are stated to have impressed the queen of Sheba with Solomon's glory. The title Rabshakeh (Isa 36:2), once thought to mean "chief of the cupbearers," is now given a different derivation and explained as "chief of the officers," or "princes" (BDB under the word). See further on cupbearers Herod. iii.34; Xen. Cyrop. i.3, 8, 9; Josephus, Ant, XVI, viii, 1; Tobit 1:22.

Benjamin Reno Downer

CUPBOARD

kub'-erd (kulikion, 1 Macc 15:32): A kind of sideboard in or on which Simon's gold and silver vessels were displayed, and which, among other evidences of his glory, amazed the Syrian envoy Athenobius. Compare the Roman abacus, said to have been introduced into Rome from Asia.

CURDLE

kur'-dl (qapha', "to congeal," "harden," "curdle"): Occurs in Job 10:10, "Hast thou not ... curdled me like cheese?" i.e. made him take solid form. "The formation of the embryo is a mystery on which the Hebrew dwells with a deep and reverential awe: compare Ps 139:13-16." These similes are often met with in the Koran and oriental poetry. See Speaker's Commentary in the place cited

CURE; CURES

kur: Represents the words gahah, marpe', raphdh; therapeuo, iasis. Gahah in Pr 17:22 translated "medicine" means properly the removal of a bandage from a healed wound, and, is used figuratively in Ho 5:13; marpe'," healing," is used in the sense of deliverance of the city in Jer 33:6; with a negative particle in 2Ch 21:18 it is used to describe the bowel disease of Jehoram as incurable. The Greek words are used of physical cures (iasis in Lu 13:32) as contradistinguished from the casting out of demons as Mt 17:16; Lu 7:21; Joh 5:10. Cure is only used in the New Testament in the sense of physical healing; in the Old Testament usually in the sense of spiritual or national deliverance from danger.

Alex. Macalister

CURIOUS

ku'-ri-us (machashebeth; periergos): The above Hebrew word, meaning "thought," "device," "design," is translated "curious," Ex 35:32 the King James Version "curious works"; the English Revised Version "cunning"; the American Standard Revised

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Version "skilful"; cheshebh ("device," "devised work"), translated the King James Version "curious girdle," is translated by the English Revised Version "cunningly woven band," the American Standard Revised Version "skilfully" (Ex 28:8,27,28; 29:5; 39:5,20,21; Le 8:7). In Ps 139:15 raqam, "embroidered," "variegated" is used figuratively of a child in the womb, translated "curiously wrought"; "the body or the fetus is described as woven together of so many different-colored threads, like a cunning and beautiful network or tapestry" (Perowne in the place cited.). See also **CURDLE**. Periergos, "working round about," is used of the "curious arts" of some in Ephesus who brought their books to be burned (Ac 19:19 the American Standard Revised Version "magical").

See **ASTROLOGY 14** .

W. L. Walker

CURRENT MONEY

See **MONEY, CURRENT** .

CURSE

kurs ('alah (Nu 5:21,23,17, etc.), me'erah (Pr 3:33; Mal 2:2, etc.), klalah (Ge 27:12,13); katara (Ga 3:10,13)): This word as noun and verb renders different Hebrew words, some of them being more or less synonymous, differing only in degree of strength. It is often used in contrast with "bless" or "blessing" (De 11:29). When a curse is pronounced against any person, we are not to understand this as a mere wish, however violent, that disaster should overtake the person in question, any more than we are to understand that a corresponding "blessing" conveys simply a wish that prosperity should be the lot of the person on whom the blessing is invoked. A curse was considered to possess an inherent power of carrying itself into effect. Prayer has been defined as a wish referred to God.

Curses (or blessings) were imprecations referred to supernatural beings in whose existence and power to do good or inflict harm primitive man believed. The use of magic and spells of all kinds is based on the belief that it is possible to enlist the support of the superhuman beings with whom the universe abounds, and to persuade them to carry out the suppliant's wishes. It has been suggested that spells were written on pieces of parchment and cast to the winds in the belief that they would find their way to their proper destination—that some demoniac being would act as postman and deliver them at the proper address. In Zec 5:1-3 the "flying roll," with curses inscribed on it "goeth forth over the face of the whole land." It would find its way into the house of every thief and perjurer. But it was not always possible to commit curses to writing, it was enough to utter them aloud. Generally the name of some deity would be coupled with such imprecations, as Goliath cursed David by his gods (1Sa 17:43). Such curses once uttered possessed the power of self-realization. It was customary for heads of families in their declining years to bless their children, such a blessing being, not simply a paternal wish that their children should prosper in life, but a potent factor in determining their welfare (Ge 9:25). In this case Jacob seeks his father's blessing, which was more than his father's good wishes for his future career. Such blessings and curses were independent of moral considerations. Before moral distinctions played any part in molding theological conceptions it was not necessary, before a spell could be

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effectual, that the individual against whom the spell was pronounced should be deserving, on moral grounds, of the fate which was invoked on him. It was sufficient that he should be the foe of the author of the curse. We may assume that such curses signaled the commencement of a battle. But in process of time such indiscriminate imprecations would not satisfy enlightened moral judgment. In the dramatic situation depicted in [De 11:29; 27:12](#) f the curse was placed on Mt. Ebal and the blessing. on Mr. Gerizim. But the curse was the penalty for disobedience, as the blessing was the reward for obedience. The Book of Pr 26:2 summarily dismisses the traditional belief—"the curse that is causeless alighteth not." "In the discourses of Jesus we find blessings and curses. They are however simply authoritative declarations of the eternal connection between right doing and happiness, wrong doing and misery" (Cheyne).

Whereas curses by ordinary persons were considered more or less efficacious—some god being always only too glad to speed them on their way to their destination—yet special persons—"holy" persons—in virtue of their special relation to Divine beings possessed special powers of pronouncing effectual curses on account of their powers of enlisting supernatural aid. Balaam, according to the narrative in Nu 22 f, was an expert in the art. Balak was convinced that Balaam's curse would bring about the defeat of the Israelites (see Gray, "Numbers," ICC).

The term—and the thing signified—plays an important part in Paul's interpretation of the cross. In the light of the law all men are guilty. There is no acquittal through appeal to a law that commands and never forgives—prohibits and never relents. The violator of the law is under a curse. His doom has been pronounced. Escape is impossible. But on the cross Jesus Christ endured the curse—for "cursed is every one that hangeth on a tree" (Ga 3:10,13)—and a curse that has overtaken its victim is a spent force.

See [PUNISHMENTS](#) .

Jesus commands His disciples, "Bless them that curse you" (Lu 6:28; compare Ro 12:14). He Himself cursed the fruitless fig tree (Mr 11:21)—a symbol of the doom of a fruitless people.

Curse as the rendering of *cherem*, implies a totally different, idea.

See **ACCURSED** .

T. Lewis

CURTAIN

kur'-t'-n, -ten, -tin: The word ordinarily used for curtain is *yeri'ah*. Thus in Ex 26:1 ff; 36:8 ff of the curtains of the tabernacle (see **TABERNACLE**); in 2Sa 7:2; Ps 104:2; So 1:5; Isa 54:2; Jer 4:20; 10:20; 49:29; Hab 3:7.

Figurative: In Isa 40:22 (like Ps 104:2, of the heavens), the word used is *doq*, literally, "gauze."

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CUSH (1)

kush (kush):

1. The Ancestor of Many Nations:

(1) The first of the sons of Ham, from whom sprang Seba, Havilah, Sabtah, Raamah and Sabtecah. He was also the father of Nimrod, who rounded Babel (Babylon) and the other great states of Shinar or Babylonia (Ge 10:6-8). The meaning of the name is uncertain.

(2) The name of the country around which the Gihon flowed (Ge 2:13), rendered "Ethiopia" in the King James Version, but in view of the distance of that country from the other rivers mentioned, this seems to be an unlikely identification.

2. A District of the Garden of Eden:

Fried. Delitzsch has suggested (*Wo lag das Paradies?* 74 ff) that the watercourse in question is the canal Gu-hande or Arahtu, which, coming from the South, entered Babylon a little to the East of the Euphrates, and, flowing alongside the Festival- Street, entered the Euphrates to the North of Nebuchadrezzar's palace. Koldewey (*Tempel von Babylon und Borsippa*, 38) regards the Gu-hande as the section of the Euphrates itself at this point. There is no indication, however, that the district which it enclosed was ever called Kusu or Cush, and the suppression of the final syllable of Gu-hande would remain unexplained. Moreover, the identification of Cush with a possible Cas, for Kasdu, "Chaldea," seems likewise improbable, especially as that name could only have been applied, in early times, to the district bordering on the Persian Gulf (see **CHALDEA**).

3. Probably not in Asia Minor:

Another theory is, that the Cush of Ge 2:13 is the Kusu of certain Assyrian

letters, where it seems to designate a district in the neighborhood of Cappadocia. This identification apparently leads us back to an ancient tradition at one time current in the East, but later forgotten, which caused the Pyramus river to assume the name of Jihun (i.e. Gihon). This stream rises in the mountains Northeast of the Gulf of Alexandretta, and, taking a southwesterly course, flows into the Mediterranean near Karatash. Though nearer than the Ethiopian Cush, this is still too far West, and therefore unsatisfactory as an identification—all the streams or waterways of the Garden of Eden ought to flow through the same district.

4. The Ethiopian Cush:

(3) The well-known country of Cush or Ethiopia, from Syene (Eze 29:10) southward—Egyptian Kos, Babylonian Kusu, Assyrian Kusu. This name sometimes denotes the land (Isa 11:11; 18:1; Ze 3:10; Eze 29:10; Job 28:19; Es 1:1; 8:9); sometimes the people (Isa 20:4; Jer 46:9; Eze 38:5); but is in many passages uncertain. Notwithstanding that the descendants of Ham are always regarded as non-Semites, the Ethiopians, Ge‘ez, as they called themselves, spoke a Semitic language of special interest on account of its likeness to Himyaritic, and its illustration of certain forms in

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Assyro-Babylonian. These Cushites were in all probability migrants from another (more northerly) district, and akin to the Canaanites—like them, dark, but by no means black, and certainly not Negroes. W. Max Muller (Asien und Europa, 113 note) states that it cannot be proved whether the Egyptians had quite black neighbors (on the South). In earlier times they are represented as brown, and later as brown mingled with black, implying that negroes only came to their knowledge as a distinct and extensive race in comparatively late times. Moses' (first?) wife (Nu 12:1) was certainly therefore not a Negress, but simply a Cushite woman, probably speaking a Semitic language—prehistoric Ge'ez or Ethiopian (see **CUSHITE WOMAN**). In all probability Semitic tribes were classed as Hamitic simply because they acknowledged the supremacy of the Hamitic Egyptians, just as the non-Sem Elamites were set down as Semites (Ge 10:22) on account of their acknowledging Babylonian supremacy. It is doubtful whether the Hebrews, in ancient times, knew of the Negro race—they probably became acquainted with them long after the Egyptians.

5. Negroes Probably not Included:

In the opinion of W. Max Mailer (A, und East, 112), the Egyptians, when they became acquainted with the Negroes, having no word to express this race, classed them with the nechese, which thereafter included the Negroes. If the Hebrew name Phinehas (Pi-nechas) be really Egyptian and mean "the black," there is still no need to suppose that this meant "the Negro," for no Israelite would have borne a name with such a signification. The treasurer of Candace queen of Meroe (Ac 8:27-39)—the Ethiopian eunuch—was an Abyssinian, not a Negro; and being an educated man, was able to read the Hebrew Scriptures in the Greek (Septuagint) version. Cush (mat Kusi, pr. Kushi) is frequently mentioned in the Assyrian inscriptions in company with Melubha (Merohha) to indicate Ethiopia and Meroe.

See **EDEN** ; **ETHIOPIA** ; **TABLE OF NATIONS** .

T. G. Pinches

CUSH (2)

kush (kush; Septuagint Chousei, Ps 7 title): A Benjamite, perhaps he that "was without cause" the "adversary" of David (compare Ps 7:4).

See [CUSHI](#) .

CUSHAN

kushan: In the psalm of Habakkuk (Hab 3:7) "the tents of Cushan" are mentioned in an individualizing description of the effects of a theophany. Parallel is the phrase "the curtains of the land of Midian." Septuagint renders Cushan, kushan, by Aithiopon, reading perhaps kushim, or kushin (kushin). The context indicates that the same land or people is intended as the Old Testament elsewhere calls Cush, yet vaguely and not in any strict geographical usage that would limit it to Africa.

CUSHAN-RISHATHAIM

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ku'-shan-rish-a-tha'-im (kushan rish'athayim, translated, or rather interpreted, as "man from Cush, he of the twofold crime"; Septuagint Chousarsathaim, the King James Version Chushan-rishathaim): Mentioned in Jud 3:8-10 as a king of Mesopotamia who was chosen by God as his tool to chastise the Israelites for their idolatry. After Joshua's death the children of Israel soon began to affiliate themselves with the heathen peoples among whom they dwelt. This was the fertile source of all their troubles. God delivered ("sold") them into the hands of the heathen. C.-r. is the first whose name is given in this connection. Barring this short passage in Jud nothing is known of the man. Eight years the Israelites were under his dominion, when the Lord raised up a deliverer to them, Othniel, the son of Kenaz, Caleb's younger brother—the first of the judges.

William Baur

CUSHI

ku'-shi: This name represents kushi, (in the original Septuagint Chousei, Chousi), either with or without the article. With the article (so in 2Sa 18:21-32 seven out of eight times, all readings supported by the Septuagint) it simply indicate that the person so designated was of the Cushite people, as in Jer 38:7 ff. Its use without the article has doubtless developed out of the foregoing according to a familiar process. For the Cush of Ps 7, title read "Cushi" with Septuagint.

(1) The messenger (the Revised Version (British and American) "the Cushite") sent by Joab to acquaint David with the victory over Absalom. That this man was in fact a foreigner is indicated by his ignorance of a shorter path which Ahimaaz took, by his being unrecognized by the watchman who recognizes Ahimaaz, and by his ignorance, as compared with Ahimaaz, of the sentiments of David, whom he knows only as a king and not as a man. 2Sa 18:21 (twice, the second time without the article), 2Sa 18:22,23,11 (twice), 2Sa 18:32 (twice).

(2) The great-grandfather of Jehudi, a contemporary of Jeremiah (Jer 36:14). The

name Jehudi itself ("a man of Judah") is sufficient refutation of the opinion that the use of Cushite as or in lieu of a proper name "seems to show that there were but few Cushites among the Israelites."

(3) The father of Zephaniah the prophet (Ze 1:1).

J. Oscar Boyd

CUSHION

koosh'-un (proskephalaion): In New Testament, only in Mr 4:38 the Revised Version (British and American). The word means literally, a cushion for the head (the King James Version "pillow") but was also used of one for sitting or reclining upon, e.g. of a rower's cushion. The article used with it in this passage suggests that it was one of the customary furnishings of the boat, and it was probably similar to the cushion placed for the comfort of passengers in the stern of modern boats on the Sea of Galilee. "Silken cushions" of Am 3:12 the Revised Version (British and American) is a rendering of the Hebrew demesheq from its supposed connection with damask.

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These cushions formed the divan, often the only article of furniture in an oriental reception room. "Cushions" occurs further in the somewhat doubtful the Revised Version, margin rendering of Pr 7:16; 31:22.

Benjamin Reno Downer

CUSHITE

kush'-it: Whereas kushi, is elsewhere rendered Ethiopian, in 2Sa 18:21-32 it is rendered Cushite in the Revised Version (British and American) (see CUSHI and compare **CUSHITE WOMAN**). Its plural, which occurs in Zephaniah, Daniel and 2 Chronicles, also in the form kushiyim, in Amos, is uniformly translated Ethiopians, following Septuagint. The other Old Testament books use simply kush, for people as well as land.

CUSHITE WOMAN; ETHIOPIAN WOMAN

kush'-it: In Nu 12:1 Moses is condemned by his sister Miriam and his brother Aaron "because of the Cushite woman ha-'ishshah ha-kushith whom he had married"; and the narrator immediately adds by way of needed explanation, "for he had married a Cushite woman" ('ishshah khushith). Views regarding this person have been of two general classes:

(1) She is to be identified with Zipporah (Ex 2:21 and elsewhere), Moses' Midianite wife, who is here called "the Gushite," either in scorn of her dark complexion (compare Jer 13:23) and foreign origin (so most older exegetes), or as a consequence of an erroneous notion of the late age when this apocryphal addition, "because of the Cushite," etc., was inserted in the narrative (so Wellhansen).

(2) She is a woman whom Moses took to wife after the death of Zipporah, really a Cushite (Ethiopian) by race, whether the princess of Meroe of whom Josephus

(Ant., II, x, 2) romances (so Targum of Jonathan), or one of the "mixed multitude" (Ex

12:38; compare Nu 11:4) that accompanied the Hebrews on their wanderings (so Ewald and most). Dillmann suggests a compromise between the two classes of views, namely, that this woman is a mere "variation in the saga" from the wife elsewhere represented as Midianite, yet because of this variation she was understood by the author as distinct from Zipporah. The implication of the passage, in any case, is clearly that this connection of Moses tended to injure his prestige in the eyes of race-proud Hebrews, and, equally, that in the author's opinion such a view of the matter was obnoxious to God.

J. Oscar Boyd

CUSTODY

kus'-to-di (yadh, pequddah): In Es 2:3,8 bis. 14, yadh, "the hand," is translated "Custody": pequddah, "numbering," "charge"; occurs in Nu 3:36 the Revised Version (British and American) "the appointed charge," margin, Hebrew "the office of the charge."

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CUSTOM (1)

kus'-tum (tax):

(a) halakh, Ezr 4:13,10; 7:24 the King James Version;

(b) belo, Ezr 4:13, etc.;

(c) telonion, Mt 9:9; Mr 2:14; Lu 5:27, "receipt of custom" the King James Version, the Revised Version (British and American) "place of toll," the collectors' office;

(d) telos, Mt 17:25 (the Revised Version (British and American) "toll"); Ro 13:7; 1 Macc 11:35 (the Revised Version (British and American) "tolls"; compare 1 Macc 10:31).

The tax designated by halakh in Ezr 4:13, etc., is usually taken to mean a road tax, a toll, from root halakh, but compare Winckler, *Altorientalische Forschungen*, II, 463, which derives from root ilku, a command, a decree, hence, an imposed tax. Belo from root yabhal is supposed to be a tax on merchandise or produce (as distinguished from "tribute" or the tax on houses, lands and persons), usually paid in kind and levied for the support of the native or provincial government. See Ryle, *Cambridge Bible, Ezra- Nehemiah*, in the place cited. Telos in New Testament and Macc is an indirect tax farmed out to the publicans.

Walter R. Betteridge

CUSTOM (2)

kus'-tum (usage): In the Old Testament, except, Ge 31:35 where the Revised Version (British and American) renders, better, "manner" (derekh, "way"), the words translated "custom" are choq, chuqqah, "statute," and mishpaT,

"judgment." Such passages as Jud 11:39; Jer 32:11, and especially Ezr 3:4 (the King James Version "custom," the Revised Version (British and American) "ordinance"), illustrate the difficulty of deciding upon the proper translation, in cases where "custom" might become "statute," "usage" establish itself as "law." In Le 18:30; Jer 10:3 the reference is to heathen religious practices.

In the New Testament Lu 1:9; 2:42; Ac 6:14; 15:1 (the King James Version "manner"); Lu 16:21; 21:21 (ethos), and Lu 2:27 from the same Greek root, refer likewise to definitely established religious practices; in every case except Ac 16:21, those of the Jewish law. The Revised Version (British and American) makes the translation of ethos uniform, reading "custom" in Lu 22:39 (the King James Version "wont") and in [Joh 19:40](#); [Ac 25:16](#); [Heb 10:25](#) (the King James Version "manner"). Greek eiothos, from the same root, is rendered "custom" in Lu 4:16 by English Versions of the Bible, and by the Revised Version (British and American) also in [Ac 17:2](#), its only other occurrence in the New Testament. In Joh 18:39; 1Co 11:16 "custom" is the translation of Greek sunetheia, in the sense of "usage" rather than of "law."

F. K. Farr

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CUT; CUTTING

(karath, gadha‘, kachadh, nathach; apokopto, ekkopto): Many Hebrew words are translated "cut." Of these karath, "to cut down, out, off," is the most frequent. As "cut off" it is used in the sense of laying or destroying (Ge 9:11; De 12:29; 1Ki 11:16; Ps 101:8, etc.), also for cutting off transgressors from the community of Yahweh, which meant probably separation, or exclusion, rather than death or destruction (Ge 17:14; Ex 12:15,19). Other words are damam, ("to be silent," "cease" Jer 25:37 the King James Version; Jer 48:2); tsamath "to destroy" (Ps 54:5 the King James Version; Ps 94:23, etc.); gadhadh, "to cut, one's self," is used of the cutting of one's flesh before heathen gods and in mourning for the dead, which was forbidden to the Israelites, (De 14:1; 1Ki 18:28; Jer 16:6; 41:5; 47:5); sereT, sareTeth, "incision," are also used of those "cuttings of the flesh" (Le 19:28; compare Le 21:5). See **CUTTINGS IN THE FLESH** . The cutting of the hair of head and beard in mourning for the dead is referred to in Isa 15:2; "Every, beard is cut off" (gadha‘), and Jer 7:29, gazaz, "Cut off thy hair" (the Revised Version, margin "thy crown"), O Jerusalem (compare Isa 22:12; Jer 16:6; Eze 7:18; Am 8:10). This early and widespread practice was also forbidden to the Israelites as being unworthy of them in their relation to Yahweh (Le 19:27; De 14:1).

Charosheth, "carving," "engraving," is used for the cutting of stones (Ex 31:5; 35:33).

In the New Testament we have apokopto "to cut away" (Mr 9:43,15; Ga 5:12 the King James Version; see **CONCISION**); diaprio, "to saw through" (Ac 5:33, "they were cut to the heart"); dichotomeo, "to cut in two" (Mt 24:51); suntemno, "to cut together" (Ro 9:28), "finishing it and cutting it short," i. e; "making it conclusive and brief."

"mutilate themselves," the American Standard Revised Version "go "rest"), "noontide," margin "Or, tranquillity" (Gesenius, Delitzsch, etc., "in the quiet of

my days"); instead of, "I would that they were even cut off which trouble you" (Ga 5:12), Among the changes of the Revised Version (British and American) are "brought to silence" for "cut down" (Jer 25:37), also for "cut off" (Zec 12:3); for "cut off," "pass through" (Job 11:10), head" (Am 9:1), "break them in pieces on the head of"; for "in the cutting off of my days" (Isa 38:10; Hebrew demi, "silence," the English Revised Version has "cut themselves off," margin beyond circumcision," margin, Greek: "mutilate themselves." W. L. Walker "gone" (Ps 90:10); "rolled up" (Isa 38:12); "cut off" for "destroy" (Ps 18:40; 69:4; 118:10,11,12); for "cut them in the (Jer 49:26; 50:30); "sore wounded" for "cut in pieces"

CUTH; CUTHAH

kuth, ku'-tha (kuth, kuthah; Choua, Chountha): The longer writing is the better of the two, and gives the Hebrew form of the name of one of the cities from which Sargon of Assyria brought colonists to fill the places of the Israelites which he deported from Samaria in 772 BC (2Ki 17:24,30). Probably in consequence of their predominating numbers, the inhabitants of Samaria in general were then called kuthiyim, or Cutbeans. 1. The Ruins of Cuthah:

From contract-tablets found at Tel-Ibrahim by the late Hormuzd Hassam, on which the ancient name of the place is given as Gudua or Kutu, it would seem that that is the

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site which has to be identified with the Biblical Cuthah. It lies to the Northeast of Babylon, and was one of the most important cities of the Babylonian empire. The explorer describes the ruins as being about 3,000 ft. in circumference and 280 ft. high, and adjoining them on the West lies a smaller mound, crowned with a sanctuary dedicated to Ibrahim (Abraham). From the nature of the ruins, Rassam came to the conclusion that the city was much more densely populated after the fall of Babylon than in earlier times. A portion of the ruins were in a very perfect state, and suggested an unfinished building.

2. The Temple:

The great temple of the city was called E-mes-lam, and was dedicated to Nergal (compare 2Ki 17:30), one of whose names was Meslam-ta-ea. Both city and temple would seem to have been old Sumerian foundations, as the name Gudua and its later Sere form, Kutu, imply.

LITERATURE.

See Rassam, Asshur and the Land of Nimrod, 396, 409, and, for details of the worship of Nergal, PSBA, December, 1906, 203-18.

T. G. Pinches

CUTHA

ku'-tha (Koutha; 1 Esdras 5:32, the King James Version Coutha): Head of a family of temple servants who returned with Zerubbabel from Babylon; not mentioned in the canonical lists.

CUTHAH

See [CUTH](#), [CUTHAH](#) .

CUTHEAN; CUTHITE

ku-the'-an, kuth'-it.

See [CUTH](#) ; [SAMARITANS](#) .

CUTTING ASUNDER

See [ASUNDER](#) ; [PUNISHMENTS](#) .

CUTTING OFF

See [CONCISION](#) ; [PUNISHMENTS](#) .

CUTTINGS IN THE FLESH

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(sereT, sareTeth): For relatives or friends to cut or beat themselves even to free blood- flowing, especially in the violence of grief in mourning for their dead (see **BURIAL ; MOURNING**), was a widely prevalent custom among ancient peoples, and is well- nigh universal among uncivilized races today (see Spencer, Prin. of Soc., 3rd edition, I, 163 ff). The fact is abundantly attested for most of the nations of antiquity, but there are two notable exceptions, the Egyptians (Herod. ii.61, 85; Wilkinson, Anc. Egyptian II, 374), and the Hebrews (De 14:1; Le 21:5). According to Plutarch (Sol. 21) Solon

forbade the women of Athens to beat themselves to the effusion of blood, and the laws of the Twelve Tables, quoted by Cic. (De leg. ii.23) contained a like injunction. Among the ancient Arabs the forbidden practice was associated, as among the Hebrews, with the cutting off of the hair (Wellhausen, Skizzen, III, 160 f).

That the prohibition among the Hebrews was urgently called for is made clear by the way it is dealt with by the Law and the prophets. The Law of Holiness reads: "Ye are the children of Yahweh your God: ye shall not cut yourselves" (De 14:1), or "make any incision" (sereT; Le 19:28, sareTeth; Septuagint entomis) in the flesh "for the dead." Probably the earliest reference to the custom as actually prevalent among the Hebrews is in Ho 7:14 (ERVm). It was widely prevalent in the time of Jeremiah among his countrymen, even as among the Philistines (Jer 47:5) and the Moabites (Jer 48:37; compare Am 8:10; Isa 3:24; 15:2; 22:12; Mic 1:16; Eze 7:18).

In seeking for the reason or purpose underlying all such prohibitions, we may note, first, that the "cuttings" and "baldness" forbidden are alike said to be "for the dead." Not less explicitly are they said to be incompatible with Israel's unique relation to Yahweh—a relation at once of sonship (De 14:1) and of consecration (De 14:2). Moreover such mutilations of the body are always dealt with as forming part of the religious rites of the heathen (as of the Canaanitish Baal (1Ki 18:28) note "after their manner," see article in HDB, under the word).

Both such shedding of blood and the dedication of the hair are found in almost all countries of that day in intimate connection with the rituals of burial and the prevailing belief in the necessity of propitiating the spirit of the deceased. The conclusion, then, seems clearly warranted that such tokens of grief were prohibited because they carried with them inevitably ideas and associations distinctly heathen in character and so incompatible with the pure religion of Yahweh, and unworthy of those who had attained to the dignity of the sons ("children") of Yahweh.

See also **STIGMATA, MARK** ;

LITERATURE.

Benzinger, Heb Arch., section 23; Nowack, Heb Arch., I, 33 f; Tylor, Prim. Cult.; W.

R. Smith, Rel Semitic, Lect IX; and Comm., Knobel-Dillmann, Ex-Le on Le 19:28; Driver, De on 14:1; and Lightfoot, Ga on 6:17.

George B. Eager

CYAMON

si'-a-mon (Kuamon, Judith 7:3): Probably identical with **JOKNEAM** (which see).

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CYMBAL

sim'-bal.

See [MUSIC](#) .

CYPRESS

si'-pres.

See [HOLM-TREE](#) .

CYPRIANS

si'p'-ri-ans (Kuprioi): Occurs in 2 Macc 4:29. Menelaus who was high priest at Jerusalem, and Sostratus who was governor of the citadel, were summoned by King Antiochus to appear before him. "Menelaus left his own brother Lysimachus for his deputy in the high-priesthood; and Sostratus left Crates, who was over the Cyprians." The Cyprians were the inhabitants of the island of Cyprus. Barnabas, who was Paul's associate on his first missionary journey, was a Cyprian (Kuprios; see Ac 4:36). the Revised Version (British and American) designates him as a man of Cyprus. The governor of the island was called a Cypriarch (see 2 Macc 12:2, and compare [ASIARCH](#)).

A. W. Fortune

CYPRUS

si'-prus (Kupros):

1. Name:

An island situated near the Northeast corner of the Levant, in an angle formed by

the coasts of Cilicia and Syria. In the Old Testament it is called Kittim, after the name of its Phoenician capital Kition. The identification is expressly made by Josephus (Ant., I, vi, 1) and by the Cyprian bishop Epiphanius (Haer., xxx.25). In the tablets from Tell el- Amarna it is referred to as Alashia (E. Meyer, Gesch. des Alterthums, 12, section 499), in Egyptian records as Asi, while in the Assyrian cuneiform inscriptions it is named Yavnan.

2. Geography:

The island is the largest in the Mediterranean with the exception of Sardinia and Sicily, its area being about 3,584 square miles. It lies in 34 degrees 30' -35 degrees 41' North latitude and 32 degrees 15' -34 degrees 36' East longitude, only 46 miles distant from the nearest point of the Cilician coast and 60 miles from the Syrian. Thus from the northern shore of the island the mainland of Asia Minor is clearly visible and Mt. Lebanon can be seen from Eastern Cyprus. This close proximity to the Cilician and Syrian coasts, as well as its position on the route between Asia Minor and Egypt,

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his name in red ink and is primate over the three other bishops of the island, those of Paphos, Kition and Kyrenia, all of whom are of metropolitan rank.

9. Later History:

Cyprus remained in the possession of the Roman and then of the Byzantine emperors, though twice overrun and temporarily occupied by the Saracens, until 1184, when its ruler, Isaac Comnenus, broke away from Constantinople and declared himself an independent emperor. From him it was wrested in 1191 by the Crusaders under Richard I of England, who bestowed it on Guy de Lusignan, the titular king of Jerusalem, and his descendants. In 1489 it was ceded to the Venetians by Catherine Cornaro, widow of James II, the last of the Lusignan kings, and remained in their hands until it was captured by the Ottoman Turks under Sultan Selim II, who invaded and subjugated the island in 1570 and laid siege to Famagusta, which, after a heroic defense, capitulated on August 1, 1571. Since that time Cyprus has formed part of the Turkish empire, in spite of serious revolts in 1764 and 1823; since 1878, however, it has been occupied and administered by the British government, subject to an annual payment to the Sublime Porte of \$92,800 and a large quantity of salt. The High Commissioner, who resides at Nicosia, is assisted by a Legislative Council of 18 members. The estimated population in 1907 was 249,250, of whom rather more than a fifth were Moslems and the remainder chiefly members of the Greek Orthodox church.

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Marcus N. Tod

CYRAMA

si-ra'-ma, sir'-a-ma.

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See [KIRAMA](#) .

CYRENE

si-re'-ne (Kurene "wall"):

1. Location:

Cyrene was a city of Libya in North Africa, lat. 32 degrees 40' North, long. 22 degrees 15' East. It lay West of ancient Egypt, from which it was separated by a portion of the Libyan desert, and occupied the territory now belonging to Barca and Tripoli. It was situated upon an elevated plateau about 2,000 ft. above the sea, from which it was distant some 10 miles. A high range of mountains lies to the South, about 90 miles inland. This shelters the coast land from the scorching heat of the Sahara. The range drops down toward the North in a series of terrace-like elevations, thus giving to the region a great variety of climate and vegetation. The soil is fertile.

2. History:

Cyrene was originally a Greek colony rounded by Battus in 630 BC. Because of the fertility of the soil, the great variety in climate and vegetation, together with its commercial advantages in location, the city soon rose to great wealth and importance. Greater fame, however, came to it through its distinguished citizens. It was the home of Callimachus the poet, Carneacles the founder of the New Academy at Athens, and Eratosthenes the mathematician. To these must be added, from later times, the elegant ancient Christian writer Synesius. So important did this Greek colony become that, in little more than half a century, Amasis II of Egypt formed an alliance with Cyrene, marrying a Greek lady of noble, perhaps royal, birth (Herod. ii.181). Ptolemy III (Euergetes I), 231 BC, incorporated Cyrene with Egypt. The city continued, though with much restlessness, a part of the Egyptian empire until Apion, the last of the Ptolemies,

willed it to Rome. It henceforth belonged to a Roman province.

In the middle of the 7th century, the conquering Saracens took possession of Cyrene, and from that time to this it has been the habitation of wandering tribes of Arabs.

3. Biblical Importance:

Cyrene comes into importance in Biblical history through the dispersion of the Jews. Ptolemy I, son of Lagus, transported Jews to this and other cities of Libya (Josephus, CAp, II, 4) and from this time on Jews were very numerous there. By the return of the Jews of the Dispersion to the feasts at Jerusalem, Cyrenians came to have a conspicuous place in the New Testament history. "A man of Cyrene, Simon by name," was caught by the Roman soldiers and compelled to bear the cross of Jesus (Mt 27:32; compare Mr 15:21; Lu 23:26). See **CYRENIAN** . Jews from Cyrene were among those present on the day of Pentecost. Their city appears as one of the important points in the wide circle of the Dispersion described by Peter in his sermon on that occasion (Ac 2:10). Cyrenian Jews were of sufficient importance in those days to have their name associated with a synagogue at Jerusalem (Ac 6:9). And when the persecution arose about Stephen, some of these Jews of Cyrene who had been converted at Jerusalem, were scattered abroad and came with others to Antioch and

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preached the word "unto the Jews only" (Ac 11:19,20 the King James Version), and one of them, Lucius, became a prophet in the early church there. In this case, as in so many others, the wise providence of God in the dispersion of the Jews in preparation for the spread of the gospel of the Messiah is seen.

4. Archaeology:

In the ruins of Cyrene are to be seen the remains of some beautiful buildings, and a few sculptures have been removed. The most interesting remains of the wondrous civilization of this Greek colony are in a great system of tombs, some built, but the finest cut in the solid rock of the cliff. Doric architecture and brilliant decorative painting adorn these tombs.

LITERATURE

Herodotus ii; Josephus, Apion; Thrige, Res Cyrenensium.

M. G. Kyle

CYRENIAN; CYRENIANS

si-re'-ni-an (Kurenaios, "a native or inhabitant of Cyrene"): Two Jews of Cyrene are mentioned in the New Testament, namely, Simon (Mr 15:21 and Lu 23:26 the King James Version) who was impressed to bear the Lord's cross (Mr 15:21 the Revised Version, margin), and Lucius, a Christian teacher at Antioch (Ac 13:1). See **CYRENE** ; **LUCIUS** ; **SIMON** . For Cyrenians see **CYRENE** .

CYRENIUS

si-re'-ni-us (Kurenios, "of Cyrene").

See **QUIRINIUS** .

CYRIA

si'-i-a (Kuria): The word means "lady," feminine of lord, and it is so translated in the King James Version and the text of the Revised Version (British and American) (2 Joh 1:5 the Revised Version, margin). But it is possible that the word is a proper name, and this possibility is recognized by placing Cyria, the usual transliteration of the word, in the margin by the Revised Version (British and American).

CYRUS

si'-rus (koresh; Old Persian Kurus; Babylonian Kur(r)as, Kur(r)asu; Greek Kuros, 2Ch 36:22, etc.):

1. Genealogy of Cyrus
2. His Country, Ansan or Anzan

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DABAREH

dab'-a-re.

See [DABERATH](#) .

DABBESHETH

dab'-e-sheth (dabbesheth; Dabasthai; the King James Version Dabbasheth, dab'a- sheth): A town on the western boundary of Zebulun (Jos 19:11). It is probably identical with the modern Dabsheh, a ruined site to the East of Acre.

DABERATH

dab'-e-rath (ha-dabherath, "pasture"; Dabeiroth): A city in the territory of Issachar, on the boundary between that tribe and Zebulun (Jos 19:12). It was assigned to the Gershonite Levites (Jos 21:28; 1Ch 6:72). The most probable identification is with Dabuiriyeh, a village on the lower western slopes of Tabor.

DABRIA

da'-bri-a: One of the five who wrote down the visions of Esdras, described (2 Esdras 14:24) as "ready to write swiftly."

DACUBI; DACOBI

da-ku'-bi, da-ko'-bi, King James Version: Head of a family of gate-keepers (1 Esdras 5:28).

See [AKKUB](#) ; [DAKUBI](#) .

DADDEUS

da-de'-us, the Revised Version (British and American); **LODDEUS** (Loddaios), which see.

DAGGER

dag'-er.

See **ARMOR, ARMS** .

DAGON

da'-gon (daghon; apparently derived from dagh, "fish"): Name of the god of the Philistines (according to Jerome on Isa 46:1 of the Philistines generally); in the Bible, Dagon is associated with Gaza (Jud 16) but elsewhere with Ashdod (compare 1Sa 5 and 1 Macc 10:83 f; 11:4); in 1Ch 10:10 there is probably an error (compare the passage 1Sa 31:10). The god had his temple ("the house of Dagon") and his priests.

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When the ark was captured by the Philistines, it was conducted to Ashdod where it was placed in the house of Dagon by the side of the idol. But on the morrow it was found that the idol lay prostrate before the ark of the Lord. It was restored to its place; but on the following day Dagon again lay on the ground before the ark, this time with the head and both hands severed from the body and lying upon the miphtan (the word is commonly interpreted to mean "threshold"; according to Winckler, it means "pedestal"); the body alone remained intact. The Hebrew says: "Dagon alone remained." Whether we resort to an emendation (dagho, "his fish-part") or not, commentators appear to be right in inferring that the idol was half-man, half-fish. Classic authors give this form to Derceto. The sacred writer adds that from that time on the priests of Dagon and all those that entered the house of Dagon refrained from stepping upon the miphtan of Dagon. See 1Sa 5:1-5. The prophet Zephaniah (Ze 1:9) speaks of an idolatrous practice which consisted in leaping over the miphtan. The Septuagint in 1 Samuel indeed adds the clause: "but they were accustomed to leap." Leaping over the threshold was probably a feature of the Philistine ritual which the Hebrews explained in their way. A god Dagon seems to have been worshipped by the Canaanites; see **BETH-DAGON**.

LITERATURE

Commentaries on Judges and 1 Samuel; Winckler, *Altoriental. Forschungen*, III, 383.

Max L. Margolis

DAILY

da'-li: This word, coming as it does from the Hebrew yom "day," and the Greek hemera, suggests either day by day (Ex 5:13), that which is prepared for one daily (Ne 5:18), as e.g. our "daily bread," meaning bread sufficient for that day (Mt 6:11); or day by day continuously, one day after another in succession, as

"the daily burnt offering" (Nu 29:6 the King James Version), "daily ministrations" (Ac 6:1), and "daily in the temple" (Ac 5:42 the King James Version). The meaning of the word "daily" as used in the Lord's Prayer (Mt 6:11) seems to indicate sufficient for our need, whether we consider that need as a day at a time, or day after day as we are permitted to live. "Give us bread sufficient for our sustenance."

William E. Vans

DAILY OFFERING; DAILY SACRIFICE

See [SACRIFICE](#) .

DAINTIES; DAINY (MEATS)

dan'-tis (maT'ammoth, "things full of taste," man'ammim, ma'adhan; liparos, "fat," "shining"): Jacob is represented as predicting of Asher, "He shall yield royal dainties" (Ge 49:20; compare parallel clause, "His bread shall be fat," and De 33:24, "Let him dip his foot in oil"). David, praying to be delivered from the ways of "men that work inquiry," cries, "Let me not eat of their dainties" (Ps 141:4). The man who sitteth "to eat with a ruler" (Pr 23:1-3) is counseled, "If thou be a man given to appetite, be not

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desirous of his dainties; seeing they are deceitful food" (compare John's words in the woes upon Babylon (Re 18:14), "All things that were dainties and sumptuous are perished from thee," and Homer's Iliad (Pope). xviii.456). "Dainties," then, are luxuries, costly, delicate and rare. This idea is common to all the words thus rendered; naturally associated with kings' tables, and with the lives of those who are lovers of pleasure and luxury. By their associations and their softening effects they are to be abstained from or indulged in moderately as "deceitful food" by those who would live the simple and righteous life which wisdom sanctions. They are also "offered not from genuine hospitality, but with some by-ends." He should also shun the dainties of the niggard (Pr 23:6), who counts the cost (Pr 23:7 the Revised Version, margin) of every morsel that his guest eats.

See **DELICATE** ; **FOOD** , etc.

George B. Eager

DAISAN

da'-san, da'-i-san (Daisan): Head of a family of temple servants (1 Esdras 5:3:1) called Rezin in Ezr 2:48; Ne 7:50, the interchange of "D" and "R" in Hebrew being not uncommon.

DAKUBI

da-ku'-bi, da-koo'-bi (Dakoub, Dakoubi; the King James Version Dacobi): Head of a family of gate-keepers (1 Esdras 5:28) called "Akkub" in the canonical lists.

DALIAH

da-la'-a, da-la-i'-a.

See **DELIAH** .

DALAN

da'-lan (Dalan; the King James Version Ladan): Head of a family that returned to Jerusalem, but which "could shew neither their families, nor their stock, how they were of Israel" (1 Esdras 5:37); corresponds to Delaiah (Ezr 2:60). Another reading is "Asan."

DALE, KING'S

(dal, 'emeq hamelekh) :

(1) "Absalom in his lifetime had taken and reared up for himself the pillar, which is in the king's dale" (2Sa 18:18). According to Josephus (Ant., VII, x, 3) this was a marble pillar, which he calls "Absalom's hand" and it was two furlongs from Jerusalem. Warren suggests that this dale was identical with the **KING'S GARDEN** (which see), which he places at the open valley formed at the junction of the

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Tyropoen with the Kidron (see **JERUSALEM**). The so-called Absalom's Pillar, which the Jews still pelt with stones in reprobation of Absalom's disobedience, and which a comparatively recent tradition associates with 2Sa 18:18, is a very much later structure, belonging to the Greco-Roman period, but showing Egyptian influence.

(2) King's Vale (Ge 14:17; the King James Version dale). See **KING'S VALE ; VALE**.

E. W. G. Masterman

DALETH

da'-leth (...): The 4th letter of the Hebrew alphabet, and as such used in Ps 119 to designate the 4th section; transliterated in this Encyclopedia with the dagesh as d, and, without, as dh (= th in "the"). It came also to be used for the number four (4), and with the dieresis for 4,000. With the apostrophe it is sometimes used as abbreviation for the tetragrammaton. For name, etc., see **ALPHABET**.

DALLY

dal'-i: Occurs in The Wisdom of Solomon 12:26: "But they that would not be reformed by that correction wherein he dallied with them" (paiginois epitimeseos, "child play of correction"), the reference being to the earlier and lighter plagues of Egypt; Version (British and American) renders "by a mocking correction as of children," "by a correction which was as children's play," Greek (as above). He first tried them by those lighter inflictions before sending on them the heavier. In later usage "daily" implies delay.

DALMANUTHA

dal-ma-nu'-tha. See **MAGADAN**. Compare Mr 8:10; Mt 15:39.

DALMATIA

dal-ma'-shi-a (Dalmatia, "deceitful"): A district of the Roman empire lying on the eastern shore of the Adriatic. Writing from Rome to Timothy during his second imprisonment (in 66 or 67 AD, according to Ramsay's chronology), Paul records the departure of Titus to Dalmatia (2Ti 4:10). No mention is made of his special mission, and we cannot tell whether his object was to traverse regions hitherto unevangelized or to visit churches already formed. Nor can we determine with certainty the meaning of the word Dalmatia as here used. Originally it denoted the land of the barbarous Dalmatae or Delmatae, a warlike Illyrian tribe subjugated by the Romans after a long and stubborn resistance; it was then applied to the southern portion of the Roman province of Illyricum, lying between the river Titius (modern Kerka) and the Macedonian frontier; later the name was extended to the entire province. On the whole it seems most probable that the apostle uses it in this last sense. See further under the word **ILLYRICUM**.

Marcus N. Tod

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DALPHON

dal'-fon (dalphon, "crafty"): The second of the ten sons of Haman, slain by the Jews (Es 9:7).

DAM

(em, ordinary Hebrew word for "mother"): Hebrew law prohibited the destruction of the "dam" and the young of birds at the same time, commanding that if the young be taken from a nest the dam be allowed to escape (De 22:6,7). In the same spirit it enjoined the taking of an animal for slaughter before it had been seven days with its "dam" (Ex 22:30; Le 22:27; compare Ex 23:19).

DAMAGE

dam'-aj (chabhala'): This word expresses any inflicted loss of value or permanent injury to persons or things. "Why should damage grow to the hurt of the kings?" (Ezr 4:22). In Pr 26:6 "damage" means "wrong," "injury" (Hebrew chamac). The translation of Es 7:4 is doubtful: "Although the adversary could not have compensated for the king's damage" (the Revised Version, margin "For our affliction is not to be compared with the king's damage" the King James Version "could not countervail the king's damage") but Hebrew nezeq (Es 7:4) and Aramaic naziq (Da 6:2) have the meaning of "molestation" or "annoyance" (see Ges.6 Buhl Dict. (15th edition) 489, 806, 908). We therefore ought to read 'for that oppression would not have been worthy of the molestation of the king' (Es 7:4) and 'that the king should have no molestation' (Da 6:2). The Greek zemia, "loss" and zemioo, "to cause loss"; the Revised Version (British and American) therefore translates Ac 27:10 "will be with injury and much loss" (the King James Version "damage"), and 2Co 7:9 "that ye might suffer loss by us in nothing" (the King James Version "damage").

DAMARIS

dam'-a-ris (Damaris, possibly a corruption of damalis, "a heifer"): The name of a female Christian of Athens, converted by Paul's preaching (Ac 17:34). The fact that she is mentioned in this passage together with Dionysius the Areopagite has led some, most probably in error, to regard her as his wife. The singling out of her name with that of Dionysius may indicate some personal or social distinction. Compare Ac 17:12.

DAMASCENES

dam-a-senz', dam'-a-senz ten polin Damaskenon, ("the city of the Damascenes"): The inhabitants of Damascus under Aretas the Arabian are so called (2Co 11:32).

DAMASCUS

da-mas'-kus:

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(4) Under Islam.

Damascus has now been a Moslem city, or rather a city under Moslem rule, for nearly thirteen centuries. For about a century after 650 AD it was the seat of the Omayyad caliphs, and enjoyed a position of preeminence in the Moslem world. Later it was supplanted by Bagdad, and in the 10th century it came under the rule of the Fatimites of Egypt. Toward the close of the 11th century the Seljuk Turks entered Syria and captured Damascus. In the period of the Crusades the city, though never of decisive importance, played a considerable part, and was for a time the headquarters of Saladin. In 1300 it was plundered by the Tartars, and in 1399 Timur exacted an enormous ransom from it, and carried off its famous armorers, thus robbing it of one of its most important industries. Finally, in 1516 AD, the Osmanli Turks under Sultan Selim conquered Syria, and Damascus became, and still is, the capital of a province of the Ottoman Empire.

C. H. Thomson

DAMMESEK ELIEZER

(Ge 15:2 the English Revised Version). See [ELIEZER](#) (1).

DAMN; DAMNATION; DAMNABLE

dam, dam-na'-shun, dam'-na-bl: These words have undergone a change of meaning since the King James Version was made. They are derived from Latin damnare = "to inflict a loss," "to condemn," and that was their original meaning in English. Now they denote exclusively the idea of everlasting punishment in hell. It is often difficult to determine which meaning was intended by the translators in the King James Version. They have been excluded altogether from the Revised Version (British and American). The words for which they stand in the King James Version are:

(1) apoleia, "destruction," translated "damnable" and "damnation" only in 2Pe 2:1-3 (the Revised Version (British and American) "destructive," "destruction"). False prophets taught doctrines calculated to destroy others, and themselves incurred the sentence of destruction such as overtook the fallen angels, the world in the Deluge, and the cities of the Plain. Apoleia occurs otherwise 16 times in the New Testament, and is always translated in the King James Version and the Revised Version (British and American) by either "perdition" or "destruction": twice of waste of treasure (Mt 26:8 = Mr 14:4); twice of the beast that comes out of the abyss and goes into perdition (Re 17:8,11). In all other cases, it refers to men, and defines the destiny that befalls them as the result of sin: Judas is the "son of perdition" (Joh 17:12). Peter consigns Simon Magus and his money to perdition (Ac 8:20). Some men are "vessels of wrath fitted unto destruction" (Ro 9:22), and others, their "end is perdition" (Php 3:19). It is the antithesis of salvation (Heb 10:39; Php 1:28). Of the two ways of life, one leads to destruction (Mt 7:13). Whether it is utter, final and irretrievable destruction is not stated.

(2) krino, translated "damned" only in the King James Version of 2Th 2:12 (the Revised Version (British and American) "judged") means "to judge" in the widest sense, "to form an opinion" (Lu 7:43), and forensically "to test and try" an accused

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person. It can only acquire the sense of "judging guilty" or "condemning" from the context.

(3) katakrino, translated "damned" only in the King James Version of Mr 16:16; Ro 14:23 ("condemned" in the Revised Version (British and American)), means properly "to give judgment against" or "to condemn" and is so translated 17 times in the King James Version and always in the Revised Version (British and American).

(4) krisis, translated "damnation" in the King James Version of Mt 23:33; Mr 3:29; Joh 5:29 (the Revised Version (British and American) "judgment," but in Mr 3:29, "sin" for hamartema), means (a) judgment in general like krino, and is so used about 17 times, besides 14 times in the phrase "day of judgment"; (b) "condemnation," like katakrino, about 14 times.

(5) krima, translated in the King James Version "damnation" 7 times (Mt 23:14 = Mr 12:40 = Lu 20:47; Ro 3:8; 13:2; 1Co 11:29; 1Ti 5:12), "condemnation" 6 times, "judgment" 13 times, "law" and "avenged" once each; in the Revised Version (British and American) "condemnation" 9 t (Mt 23:14 only inserted in margin), "judgment" 17 times, and once in margin, "lawsuit" and "sentence" once each. "Judgment" may be neutral, an impartial act of the judge weighing the evidence (so in Mt 7:2; Ac 24:25; Ro 11:33; Heb 6:2; 1Pe 4:17; Re 20:4) and "lawsuit" (1Co 6:7); or it may be inferred from the context that judgment is unto condemnation (so in Ro 2:2,3; 5:16; Ga 5:10; 2Pe 2:3; Re 17:1; 18:20, and the Revised Version (British and American) Ro 13:2; 1Co 11:29). In places where krima and krisis are rightly translated "condemnation," and where "judgment" regarded as an accomplished fact involves a sentence of guilt, they together with katakrino define the relation of a person to the supreme authority, as that of a criminal, found and held guilty, and liable to punishment. So the Roman empire regarded Jesus Christ, and the thief on the cross (Lu 23:40; 24:20).

But generally these words refer to man as a sinner against God, judged guilty by

Him, and liable to the just penalty of sin. They imply nothing further as to the nature of the penalty or the state of man undergoing it, nor as to its duration. Nor does the word "eternal" (aion, aionios, often wrongly translated "everlasting" in the King James Version) when added to them, determine the question of duration. Condemnation is an act in the moral universe, which cannot be determined under categories of time.

These terms define the action of God in relation to man's conduct, as that of the Supreme Judge, but they express only one aspect of that relation which is only fully conceived, when coordinated with the more fundamental idea of God's Fatherhood. See **ESCHATOLOGY ; JUDGMENT** .

LITERATURE. Salmond, Christian Doctrine of Immortality; Charles, Eschatology.

T. Rees

DAMSEL

dam'-zel: A young, unmarried woman; a girl (lass); maiden (compare French demoiselle). The Revised Version (British and American) in Mt 26:69; Joh 18:17; Ac

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12:13; 16:16 gives "maid" for paidiske, "a girl," i.e. (spec.) a maidservant or young female slave (the King James Version "damsel"), and "child" for paidion, "a half- grown boy or girl," in Mr 5:39,40 bis. 41.

DAN (1); DAN, TRIBE OF

(dan, "judge"; Dan).

1. Name:

The fifth of Jacob's sons, the first borne to him by Bilhah, the maid of Rachel, to whom, as the child of her slave, he legally belonged. At his birth Rachel, whose barrenness had been a sore trial to her, exclaimed "God hath judged me and hath given me a son," so she called his name Dan, i.e. "judge" (Ge 30:6). He was full brother of Naphtali. In Jacob's Blessing there is an echo of Rachel's words, "Da shall judge his people" (Ge 49:16). Of the patriarch Da almost nothing is recorded. Of his sons at the settlement in Egypt only one, Hushim, is mentioned (Ge 46:23). The name in Nu 26:42 is Shuham.

2. The Tribe:

The tribe however stands second in point of numbers on leaving Egypt, furnishing 62,700 men of war (Nu 1:39); and at the second census they were 64,400 strong (Nu 26:43). The standard of the camp of Da in the desert march, with which were Asher and Naphtali, was on the north side of the tabernacle (Nu 2:25; 10:25; compare Jos 6:9 the King James Version margin, "gathering host"). The prince of the tribe was Ahiezer (Nu 1:12). Among the spies Da was represented by Ammiel the son of Gemalli (Nu 13:12). Of the tribe of Da was Oholiab (the King James Version "Aholiab") one of the wise-hearted artificers engaged in the construction of the tabernacle (Ex 31:6). One who was stoned for blasphemy was the son of a Danite woman (Le 24:10 f). At the ceremony of

blessing and cursing, Da and Naphtali stood on Mount Ebal, while the other Rachel tribes were on Gerizim (De 27:13). The prince of Da at the division of the land was Bukki the son of Jogli (Nu 34:22).

3. Territory:

The portion assigned to Da adjoined those of Ephraim, Benjamin and Judah, and lay on the western slopes of the mountain. The reference in Jud 5:17: "And Dan, why did he remain in ships?" seems to mean that on the West, Da had reached the sea. But the passage is one of difficulty. We are told that the Amorites forced the children of Da into the mountain (Jud 1:34), so they did not enjoy the richest part of their ideal portion, the fertile plain between the mountain and the sea. The strong hand of the house of Joseph kept the Amorites tributary, but did not drive them out. Later we find Da oppressed by the Philistines, against whom the heroic exploits of Samson were performed (Jud 14 ff). The expedition of the Danites recorded in Jud 18 is referred to in Jos 19:47 ff.

4. The Danite Raid:

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The story affords a priceless glimpse of the conditions prevailing in those days. Desiring an extension of territory, the Danites sent out spies, who recommended an attack upon Laish, a city at the north end of the Jordan valley. The people, possibly a colony from Sidon, were careless in their fancied security. The land was large, and there was "no want of anything that was in the earth." The expedition of the 600, their dealings with Micah and his priest, their capture of Laish, and their founding of an idol shrine with priestly attendant, illustrate the strange mingling of lawlessness and superstition which was characteristic of the time. The town rebuilt on the site of Laish they called Dan—see following article. Perhaps 2Ch 2:14 may be taken to indicate that the Danites intermarried with the Phoenicians. Divided between its ancient seat in the South and the new territory in the North the tribe retained its place in Israel for a time (1Ch 12:35; 27:22), but it played no part of importance in the subsequent history.

The name disappears from the genealogical lists of Chronicles; and it is not mentioned among the tribes in Re 7:5 ff.

Samson was the one great man produced by Dan, and he seems to have embodied the leading characteristics of the tribe: unsteady, unscrupulous, violent, possessed of a certain grim humor; stealthy in tactics—"a serpent in the way, an adder in the path" (Ge 49:17)—but swift and strong in striking—"a lion's whelp, that leapeth forth from Bashan" (De 33:22). Along with Abel, Dan ranked as a city in which the true customs of old Israel were preserved (2Sa 20:18 Septuagint).

W. Ewing

DAN (2)

A city familiar as marking the northern limit of the land of Israel in the common phrase "from Da even to Beer-sheba" (Jud 20:1; 1Sa 3:20, etc.). Its ancient name was Laish or Leshem (Jud 18:7, etc.). It was probably an outlying settlement of

Tyre of Sidon. Its inhabitants, pursuing the ends of peaceful traders, were defenseless against the onset of the Danite raiders. Having captured the city the Danites gave it the name of their own tribal ancestor (Jud 18). It lay in the valley near Beth-rehob (Jud 18:28). Josephus places it near Mt. Lebanon and the fountain of the lesser Jordan, a day's journey from Sidon (Ant., V, iii, 1; VIII, viii, 4; BJ, IV, i, 1). Eusebius, Onomasticon says it lay 4 Roman miles from Paneas on the way to Tyre, at the source of the Jordan.

This points decisively to Tell el-Qady, in the plain West of Banias. The mound of this name—Kady is the exact Arabic equivalent of the Hebrew Dan—rises from among the bushes and reeds to a height varying from 40 to 80 ft. The largest of all the springs of the Jordan rises on the west side. The waters join with those of a smaller spring on the other side to form Nahr el-Leddán which flows southward to meet the streams from Banias and Chasbeiyeh. The mound, which is the crater of an extinct volcano, has certain ancient remains on the south side, while the tomb of Sheikh Marzuk is sheltered by two holy trees. The sanctuary and ritual established by the Danites persisted as long as the house of God was in Shiloh, and the priesthood in this idolatrous shrine remained in the family of Jonathan till the conquest of Tiglath-pileser (Jud 18:30; 2Ki 15:29). Here Jeroboam I set up the golden calf. The ancient sanctity of the place would tend to promote the success of his scheme (1Ki 12:28 f, etc.). The calf, according to a Jewish tradition, was taken away by Tiglath-pileser. Da

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fell before Benhadad, king of Syria (1Ki 15:20; 2Ch 16:4). It was regained by Jeroboam II (2Ki 14:25). It shared the country's fate at th hands of Tiglath-pileser (2Ki 15:29).

It was to this district that Abraham pursued the army of Chedorlaomer (Ge 14:14). For Dr. G. A. Smith's suggestion that Da may have been at Banias see HGHL1, 473, 480 f.

W. Ewing

DAN (3)

(Eze 27:19 the King James Version). See **VEDAN** .

DAN-JAAN

dan-ja'-an (dan ya'-an; B, Da Eidan kai Oudan): A place visited by Joab and his officers when taking the census (2Sa 24:6). It is mentioned between Gilead and Sidon. Some would identify it with Khan Danian, a ruined site North of Achzib. The text is probably corrupt. Klostermann would read "toward Da and Ijon" (compare 1Ki 15:20).

DANCING

dan'-sing. See **GAMES** .

DANDLE

dan'-d'-l. (sha'-osha', a Pulpal form, from root (sha'-a') with sense of to "be caressed"). Occurs in Isa 66:12, "shall be dandled upon the knees."

DANGER

dan'-jer: Danger does not express a state of reality but a possibility. In Mt 5:21 f, however, and also the King James Version Mr 3:29 (the Revised Version (British and American)) "but is guilty of an eternal sin" the expression "danger" refers to a certainty, for the danger spoken of is in one case judgment which one brings upon himself, and in the other the committing of an unpardonable sin. Both are the necessary consequences of a man's conduct. The reason for translating the Greek (enochos, literally, "to be held in anything so one cannot escape") by "is in danger," instead of "guilty" or "liable," may be due to the translator's conception of these passages as a warning against such an act rather than as a statement of the judgment which stands pronounced over every man who commits the sin.

A. L. Breslich

DANIEL

dan'-yel (daniye'l, dani'-el, "God is my judge"; Daniel):

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aimed at Daniel alone. They saw that they could find no valid accusation against him, unless they found it in connection with something concerning the law of his God. They therefore caused the king to make a decree that no one should make a request of anyone for the space of thirty days, save of the king. Daniel, having publicly prayed three times a day as he was in the habit of doing, was caught in the act, accused, and on account of the irrevocability of a law of the Medes and Persians, was condemned in accordance with the decree to be cast into a den of lions. The king was much troubled at this, but was unable to withhold the punishment. However, he expressed to Daniel his belief that his God in whom he trusted continually would deliver him; and so indeed it came to pass. For in the morning, when the king drew near to the mouth of the den, and called to him, Daniel said that God had sent His angel and shut the mouths of the lions. So Daniel was taken up unharmed, and at the command of the king his accusers, having been cast into tile den, were destroyed before they reached the bottom.

LITERATURE.

Besides the commentaries and other works mentioned in the article on the Book of Daniel, valuable information may be found in Josephus and in Payne Smith's Lectures on Daniel.

R. Dick Wilson

DANIEL, BOOK OF

dan'-yel:

I. NAME

II. PLACE IN THE CANON III. DIVISIONS OF THE BOOK

IV. LANGUAGES

V. PURPOSE OF THE BOOK

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VII. GENUINENESS

1. The Predictions

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VIII. INTERPRETATION

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X. APOCRYPHAL ADDITIONS

LITERATURE

I. Name.

The Book of Daniel is rightly so called, whether we consider Daniel as the author of it, or as the principal person mentioned in it.

II. Place in the Canon.

In the English Bible, Daniel is placed among the Major Prophets, immediately after Ezk, thus following the order of the Septuagint and of the Latin Vulgate (Jerome's Bible, 390-405 A. D.) In the Hebrew Bible, however, it is placed in the third division of the Canon, called the Kethuvim or writings, by the Hebrews, and the hagiographa, or holy writings, by the Seventy. It has been claimed, that Daniel was placed by the Jews in the third part of the Canon, either because they thought the inspiration of its author to be of a lower kind than was that of the other prophets, or because the book was written after the second or prophetic part of the Canon had been closed. It is more probable, that the book was placed in this part of the Hebrew Canon, because Daniel is not called a nabhi' ("prophet"), but was rather a chozeh ("seer") and a chakham ("wise man"). None but the works of the nebhi'im were put in the second part of the Jewish Canon, the third being reserved for the heterogeneous works of seers, wise men, and priests, or for those that do not mention the name or work of a prophet, or that are poetical in form. A confusion has arisen, because the Greek word prophet is

used to render the two Hebrew words nabhi' and chozeh. In the Scriptures, God is said to speak to the former, whereas the latter see visions and dream dreams. Some have attempted to explain the position of Daniel by assuming that he had the prophetic gift without holding the prophetic office. It must be kept in mind that all reasons given to account for the order and place of many of the books in the Canon are purely conjectural, since we have no historical evidence bearing upon the subject earlier than the time of Jesus ben Sirach, who wrote probably about 180 BC.

III. Divisions of the Book.

According to its subject-matter, the book falls naturally into two great divisions, each consisting of six chapters, the first portion containing the historical sections, and the second the apocalyptic, or predictive, portions; though the former is not devoid of predictions, nor the latter of historical statements. More specifically, the first chapter is introductory to the whole book; Da 2-6 describe some marvelous events in the history of Daniel and his three companions in their relations with the rulers of Babylon; and chapters 7-12 narrate some visions of Daniel concerning the great world-empires, especially in relation to the kingdom of God.

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For commentaries on the additions to the Book of Daniel, see the works on Daniel cited above, and also *The Apocrypha* by Churton and others; the volume on the Apocrypha in Lange's Commentary by Bissell; "The Apocrypha" by Wace in the Speaker's Commentary, and Schurer, *History of the Jewish People*.

R. Dick Wilson

DANITES

dan'-its (ha-dani): Occurs as describing those belonging to Da in Jud 13:2; 18:1,11; 1Ch 12:35.

DANNAH

dan'-a (dannah): One of the cities in the hill country of Judah (Jos 15:49) between Socoh and Kiriath-sannah (Debir), probably Idhna—the Iedna of the Onom—8 miles W. of Hebron. See PEF, III, 305, 330.

DAPHNE

daf'-ne (Daphne, "bay-tree"): A suburb of Antioch on the Orontes, according to Strabo and the Jerusalem itinerary, about 40 furlongs, or 5 miles distant. It is identified with Beit el-Ma' on the left bank of the river, to the Southwest of the city. Here were the famous grove and sanctuary of Apollo. The grove and shrine owed their origin to Seleucus Nicator. It was a place of great natural beauty, and the Seleucid kings spared no outlay in adding to its attractions. The precincts enjoyed the right of asylum. Hither fled Onias the high priest (171 BC) from the wrath of Menelaus whom he had offended by plain speech. To the disgust and indignation of Jew and Gentile alike, he was lured from the sanctuary by Andronicus and basely put to death (2 Macc 4:33-38). It sheltered fugitives dyed with villainy of every shade. It was the great pleasure resort of the citizens of

Antioch; and it gained an evil repute for immorality, as witnessed by the proverbial Daphnici mores. In Tiberim defluxit Orontes, says Juvenal (iii.62), indicating one main source of the corruption that demoralized the imperial city. The decline of Daphne dates from the days of Christian ascendancy in the reign of Julian. The place is still musical with fountains and luxuriant with wild vegetation; but nothing now remains to suggest its former splendor. See **ANTIOCH** ; Gibbon, Decline and Fall, chapter xxiii.

W. Ewing

DARA

dar'-a (dara'). See **DARDA** .

DARDA

dar'-da (darda', "pearl of wisdom"): One of the wise men to whom Solomon is compared (1Ki 4:31). He was either a son of Mahol (ibid.) or a son of Zerah, son of Judah (1Ch 2:6, where the corresponding name in the same list is given as **DARA**). In

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rabbinic lore the name has been interpreted as dor dea, "the generation of knowledge"—the generation of the wilderness.

DARE

dar: The expression "to dare" in the Scriptures never has the meaning of "to defy," "to challenge," or "to terrify." It is always found as the translation of tolmao, "to manifest courage." This is particularly evident from 2Co 10:12, "for we are not bold to number or compare ourselves" (the King James Version "for we dare not make ourselves of the number").

DARIC

dar'-ik (darkemon, and 'adharkon; dareikos): A Persian gold coin about a guinea or five dollars in value. The first form of the word occurs in 1Ch 29:7; Ezr 2:69, and Ne 7:70-72; the second in Ezr 8:27 and is rendered, "dram" in the King James Version and "daric" in the Revised Version (British and American). In the passage in Chronicles, it must refer to a weight, since at the time of David there were no coins, but in the days of Ezra and Nehemiah the Persian darics were current. See **MONEY** .

DARIUS

da-ri'-us: The name of three or four kings mentioned in the Old Testament. In the original Persian it is spelled "Darayavaush"; in Babylonian, usually "Dariamush"; in Susian(?), "Tariyamaush"; in Egyptian "Antaryuash"; on Aramaic inscriptions, d-r-y- h-w-sh or d-r-y-w-h-w-sh; in Hebrew, dareyawesh; in Greek, Dareios; in Latin, "Darius." In meaning it is probably connected with the new Persian word Dara, "king." Herodotus says it means in Greek, Erxeies, coercitor, "restrainer," "compeller," "commander."

(1) Darius the Mede (Da 6:1; 11:1) was the son of Ahasuerus (Xerxes) of the

seed of the Medes (Da 9:1). He received the government of Belshazzar the Chaldean upon the death of that prince (Da 5:30,31; 6:1), and was made king over the kingdom of the Chaldeans.

From Da 6:28 we may infer that Darius was king contemporaneously with Cyrus. Outside of the Book of Daniel there is no mention of Darius the Mede by name, though there are good reasons for identifying him with Gubaru, or Ugbaru, the governor of Gutium, who is said in the Nabunaid-Cyrus Chronicle to have been appointed by Cyrus as his governor of Babylon after its capture from the Chaldeans. Some reasons for this identification are as follows:

(a) Gubaru is possibly a translation of Darius. The same radical letters in Arabic mean "king," "compeller," "restrainer." In Hebrew, derivations of the root mean "lord," "mistress," "queen"; in Aramaic, "mighty," "almighty."

(b) Gutium was the designation of the country North of Babylon and was in all possibility in the time of Cyrus a part of the province of Media.

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where he is called Darius the Persian, probably to distinguish him from Darius the Mede.

It is not necessary to suppose that Darius Codomannus who reigned from 336 to 330 BC, is meant by the author of Ne 12, because he mentions Jaddua; for (a) Johanan, the father of this Jaddua, was high priest about 408 BC, as is clear from the Aramaic papyrus from Elephantine lately published by Professor Sachau of Berlin, and Jaddua may well have succeeded him in those troubled times before the death of Darius Nothus in 404 BC. And (b) that a high priest named Jaddua met Alexander in 332 BC, is attested only by Josephus (Ant., XI, viii, 5). It is not fair to take the testimony of Josephus as to Jaddua without taking his testimony as to the meeting with Alexander and as to the appeal of Jaddua to the predictions of the Book of Daniel. But even if Josephus be right, there may have been two Jadduas, one high priest in 404 BC, and the other in 332 BC; or the one who was alive and exercising his functions in 404 BC may still have been high priest in 332 BC. He need not have exceeded 90 years of age.

According to the Eshki Harran inscription, which purports to have been written by himself, the priest of the temple in that city had served for 104 years. In our own time how many men have been vigorous in mind and body at the age of 90, or thereabouts; Bismarck and Gladstone, for example?

R. Dick Wilson

DARK SAYINGS

(Pr 1:6; Ps 78:2; singular, Ps 49:4,5; chidhoth, singular chidhah, elsewhere rendered "riddle," "proverb"): In the heading to the canonical Book of Proverbs, the general term "proverbs" is made to include "a proverb mashal, and a figure (or, an interpretation, melitsah), the words (singular dabhar) of the wise, and their dark sayings (or, riddles)."

The "proverb" is either a saying current among the people (compare 1Sa 10:12; "the proverb of the ancients" 24:13 (14)), or a sentence of ethical wisdom composed by the order of wise men (chakhamim). Of the latter kind are the sententious maxims of the Wisdom literature (chiefly Proverbs, but also Job, Ecclesiastes, and among the uncanonical writings, Ecclesiasticus). They are characterized by a secular touch; wisdom, moreover, flourished among the neighbors of Israel as well; so in Edom and elsewhere.

Whatever the date of the collection known as the "Proverbs of Solomon," the wise men existed in Israel at a very early period; the prophets allude to them. But the Hebrew mashal is sometimes of a more elaborate character corresponding to our "parables"; frequently a vein of taunt runs through them, and they played an important part in compositions directed against other nations (compare Nu 21:27). The prophets are fond of employing this genre of literary production; in their hands the mashal becomes a figurative or allegorical discourse (compare Eze 21:5 ff (8 ff)). The mashal in the sense of a didactic poem occurs also in the Psalms (Pss 49 and 78). Hence, it is that "proverb" and "figure," or "proverb" and "dark saying" are interchangeable terms.

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The "dark saying" is the popular "riddle" (compare Jud 14) raised to the dignity of elaborate production.

It is in short an allegorical sentence requiring interpretation. Both prophets and psalmists avail themselves thereof. The word of God comes to the prophet in the form of a vision (compare the visions of Amos or Jeremiah), i.e. the truth presents itself to them in the form of a simile. To the perfect prophet of the type of Moses the revelation comes direct in the shape of the naked truth without the mediation of figures of speech or obscure utterances requiring elucidation (compare Nu 12). In the same way Paul (1Co 13) distinguishes between the childish manner of speaking of things spiritual and the manner of a man: "For now we see in a mirror, darkly (Greek "in a riddle"); but then face to face." The rabbis say that, whereas all the other prophets saw God and things Divine in a dim mirror, Moses saw them in a polished, clear mirror. Both Paul and the rabbis feel the difference between mediate and immediate vision, the revelation which requires dark figurative language as a vehicle and the clear perception which is the direct truth.

Max L. Margolis

DARK; DARKNESS

dark, dark'-nes (choshekh; skotos):

1. Darkness and Light in Palestine:

The day and night, light and darkness, are notable antitheses in Palestine. There the day does not slowly fade away into the night after a period of twilight, but before sunset there is the brightness of day, and when the sun has disappeared everything has changed and night is at hand. From sunset until the darkness of night is less than an hour.

2. Symbolic Uses:

In the Bible the main use of darkness is in contrast to light. Light is the symbol of God's purity, wisdom and glory. Darkness is the opposite. Miraculous occurrence of darkness in the land of Egypt for three days is recorded in [Ex 10:21,22](#), and at the death of Christ (Mt 27:45). See [PLAGUE](#) ; [ECLIPSE](#) .

The figurative uses of darkness are many and various. It is used as a symbol

(a) of moral depravity and its punishment. The wicked walk and work in darkness (Ps 82:5; Pr 2:13; Joh 3:19; Ro 13:12), and their reward is to "sit in darkness" (Ps 107:10) or to be "cast forth into the outer darkness" (Mt 8:12);

(b) of things mysterious or inexplicable (1Ki 8:12; Ps 97:2);

(c) of trouble and affliction (2Sa 22:29; Job 5:14; Pr 20:20; Isa 9:2; compare Ge 15:12);

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(d) of punishment (La 3:2; Eze 32:8; Ze 1:15); (e) of death (1Sa 2:9; Job 10:21 f; Ec 11:8); (f) of nothingness (Job 3:4-6); (g) of human ignorance (Job 19:8; 1 Joh 2:11).

"A dark (the Revised Version, margin "squalid") place" (2Pe 1:19) refers especially to the state of things described in 2Pe 2.

Alfred H. Joy

DARKLY

dark'-li: The word occurs in 1Co 13:12, "For now we see in a mirror, darkly," in translation of the words en ainigmati, the Revised Version, margin "in a riddle." The contrast is with the "face to face" vision of Divine things in eternity. Earth's best knowledge is partial, obscure, enigmatic, a broken reflection of the complete truth ("broken lights of Thee").

DARKON

dar'-kon (darqon, "carrier"): Ancestor of a subdivision of "Solomon's servants," so called, in post-exilic times (Ezr 2:56; Ne 7:58; Lozon, 1 Esdras 5:33).

DARLING

dar'-ling (yachidh, "only," the King James Version margin, "only one"; the American Revised Version, margin, "dear life"): Used poetically for the life or soul (Ps 22:20; 35:17).

DART

dart (chets; belos): A pointed missile weapon, as an arrow or light spear (2Sa 18:14; Job 41:26). See **ARMOR** ; **ARMS, III** , 4; **ARROW** . Figurative:

(1) Of the penalty of sin (Pr 7:23 the King James Version);

(2) of strong suggestions and fierce temptations to evil (Eph 6:16; compare 1 Macc 5:51).

DART-SNAKE

dart'-snake (Isa 34:15). See [ARROWSNAKE](#) .

DASH

The idea of "to throw violently" or "to strike" with purpose of causing destruction is usually connected with the word "to dash." There is perhaps but one exception to this: Ps 91:12 and the quotations of this passage in the New Testament (Mt 4:6; Lu 4:11, *proskopto*), have the meaning "to strike against accidentally" and not intentionally. Na 2:1, "he that dasheth in pieces" is doubtful. "He that scatters" would be in better harmony with the Hebrew *mephits*, and the following description of destruction. In all

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other cases "to dash" is connected with the idea of destruction, especially the infliction of punishment which is usually expressed by raTash, "to dash to the ground" (2Ki 8:12; Isa 13:16 ff, et al., "to dash in pieces," the King James Version simply "to dash"), but also by naphats, "to break to pieces" (Ps 2:9; 137:9, et al.). See also **PUNISHMENTS** .

A. L. Breslich

DATES

dat (dehash): Arabic, dibbs (2Ch 31:5, King James Version margin); English Versions of the Bible **HONEY** (which see). See also **PALM TREE** .

DATHAN

da'-than (dathan, meaning and derivation unknown, though the name is found in Assyrian, in the records of Shalmaneser II): The son of Eliab the son of Pallu the son of Reuben (Nu 26:5 ff; De 11:6; Ps 106:17). He and his brother Abiram, with others, followed Korah the Levite in disputing the authority of Moses and Aaron in the wilderness (Nu 16-17; 26; De 11:6; Ps 106:17). Other followers of Korah perished by fire before the tent of meeting, but Dathan and Abiram were swallowed up by the earth, with their families and their goods, at their tents. See **KORAH** .

Willis J. Beecher

DATHEMA

dath'-e-ma (Dathema): A stronghold (1 Macc 5:29) in Gilead to which the Jews fled for refuge from the heathen (1 Macc 5:9). They were delivered by Judas and Jonathan his brother. It was within a night's march from Bosora. It may possibly be identical with 'Athaman which lies East of el-Muzeribe in disputing the

authority of Moses and Aaron in the wilderness (Nu 16-17; 26; De 11:6; Ps 106:17). Other followers of Korah perished by fire before the tent of meeting, but Dathan and Abiram were swallowed up by the earth, with their families and their goods, at their tents.

DAUB

dob: "To daub" always has the meaning "to cover," "to smear with" in the Scriptures. Ezekiel compares the flatteries of the false prophets to a slight wall covered with whitewash (literally, "spittle"). See Eze 13:10, 22:28. In Ex 2:3 "daubed it with slime and with pitch" (Hebrew wattachmerah, denominative of chemar, "bitumen" or "asphalt"), "to daub" has the same meaning as in the Ezekiel passage.

DAUGHTER

do'-ter (bath; thugater): Used in Scriptures in several more or less distinct senses:

(a) for daughter in the ordinary, literal sense (Ge 46:25; Ex 1:16);

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- (b) daughter-in-law (Ru 2:2);
- (c) grand-daughter or other female descendant (Ex 21; Lu 1:5; 13:16);
- (d) the women of a country, or of a place, taken collectively (Lu 23:28), of a particular religion (Mal 2:11);
- (e) all the population of a place, taken collectively, especially in Prophets and poetic books (Ps 9:14; Isa 23:10; Jer 46:24; Mt 21:5);
- (f) used in familiar address, "Daughter, be of good comfort" (Mt 9:22 the King James Version; Mr 5:34; Lu 8:48);
- (g) women in general (Pr 31:29);
- (h) the personification of towns or cities, as of the female sex (Isa 47:1; Eze 16:44,46; compare Na 3:4,7), especially of dependent towns and villages (Ps 48:11; Nu 21:25 margin; Jud 1:27 margin);
- (i) in Hebrew idiom for person or thing belonging to or having the characteristics of that with which it is joined, as "daughter of ninety years," of Sarah, ninety years old (Ge 17:17); "daughters of music," singing birds, or singing women (Ec 12:4); daughters of a tree, i. e. branches; daughter of the eye, i. e. the pupil.

Daughters were not so highly prized as sons, not being usually mentioned by name. A father might sometimes sell his daughter as bondwoman (Ex 21:7); though not to a foreigner (Ex 21:8); daughters might sometimes inherit as did sons, but could not take the inheritance outside of the tribe (Nu 36:1-12).

Edward Bagby Pollard

DAUGHTER-IN-LAW

See [RELATIONSHIPS, FAMILY](#) .

DAVID

da'-vid (dawidh, or dawidh, "beloved"; Daueid, also in New Testament, Daid, Dabid; see Thayer's Lexicon):

I. NAME AND GENEALOGY

II. EARLY YEARS

1. Shepherd
2. Slinger
3. Harpist

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4. Poet

5. Psalmist

6. Tribesman

III. IN THE SERVICE OF SAUL

1. David First Meets Saul

2. His First Exploit

3. Envy of Saul and Flight of David

4. Jonathan and David

IV. DAVID IN EXILE

1. David as Outlaw

2. David Joins the Philistines

V. DAVID AS KING

1. Civil War

2. Conquests Abroad

3. Political Situation

4. The Ark

VI. DOMESTIC LIFE

1. His Wives and Children
2. Domestic Troubles

VII. HIS OFFICIALS

1. Prophets
2. Priests
3. Military Officers
4. Other Officials
5. Mutual Rivalry

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VIII. PERSONAL CHARACTER OF DAVID

1. Chronicles
2. Psalms
3. Complex Character
4. Physical Courage
5. Moral Courage
6. Prudence
7. Strategy
8. Nobility
9. David in Relation to His Family
10. David in Relation to His Friends
11. His Success
12. His Foreign Friends
13. Nemesis
14. References in the New Testament

LITERATURE.

- I. Name and Genealogy.

This name, which is written "defectively" in the older books, such as those of Samuel, but fully with the yodh in Chronicles and the later books, is derived, like the similar name Jedidish (2Sa 12:25), from a root meaning "to love." The only person who bears this name in the Bible is the son of Jesse, the second king of Israel. His genealogy is given in the table appended to the Book of Ru (Ru 4:18-22). Here the following points are to be noted: David belonged to the tribe of Judah: his ancestor Nahshon was chieftain of the whole tribe (Nu 1:7; 2:3; 1Ch 2:10) and brother-in-law of Aaron the high priest (Ex 6:23). As no other descendants of Nahshon are mentioned, his authority probably descended to Jesse by right of primogeniture. This supposition is countenanced by the fact that Salma (Salmon), the name of the son of Nahshon and father of Boaz, is also the name of a grandson of Caleb who became "father" of Bethlehem, the home of Jesse (1Ch 2:51). David was closely connected with the tribe of Moab, the mother of his grandfather Obed being Ru the Moabitess. Of the wife or wives of Jesse we know nothing, and consequently are without information upon a most interesting point—the personality of the mother of David; but that she too may have been of the tribe of Moab is rendered probable by the fact that, when hard

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(2Sa 13 and 11), and when the grandfather of the wife of Uriah the Hittite became the enemy whom he had most to fear (2Sa 11:3; 23:34; compare Ps 41:9; 55:12 f). And David's own last hours, instead of being spent in repose and peace following upon a strenuous and successful life, were passed in meting out vengeance to those who had incurred his displeasure as well as commending those who had done him service (1Ki 2:5 ff).

14. References in the New Testament:

Even as early as Ezekiel, David became the ruler who was to govern the restored people of Israel (34:23,14; 37:24). If there were to be a ruling house, it must be the Davidic dynasty; it did not occur to the Jews to think of any other solution (Am 9:11; Ho 3:5; Jer 30:9; Zec 12:8). That Jesus was descended from David (Mt 9:27, etc.) is proved by the fact that his enemies did not deny that he was so (Mt 22:41 ff). In the New Testament, David is regarded as the author of the Psalms (Ac 4:25; Ro 4:6; Heb 4:7). He is also one of the Old Testament saints (Heb 11:32) whose actions (unless otherwise stated) are to be imitated (Mt 12:3); but yet not to be compared with the Messiah (Ac 2:29 ff; 13:36) who has power over the life to come (Re 3:7) and who is "the Root of David" (Re 5:5; 22:16).

LITERATURE.

See the commentaries on the books of Samuel, Kings, Chronicles, and Psalms, and histories of the kingdoms of Israel and Judah, especially Wellhausen and Kittel. A sketch of the life and historical position of David from the modern Continental point of view will be found in G. Beer, *Saul, David, Salomo*, published by Mohr, Tübingen, 1906.

Thomas Hunter Weir

DAVID, CITY OF

See [ZION](#) .

DAVID, ROOT OF

root (he rhiza Daueid, Re 5:5; 22:16): Root here means stock, family, descendant, hence, "the Root of David" is that which descended from David, not that from which David descended. Jesus Christ in His human nature and family connections was a descendant of David, a member of his family.

DAVID, TOWER OF

tou'-er. See [JERUSALEM](#) .

DAWN; DAWNING

don: The word means the approach of the morning light, the breaking of the day. There are several words in the Bible that indicate this. nesheph, "twilight" of the

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morning (Job 7:4; Ps 119:147). The same word is used for evening twilight (1Sa 30:17; 2Ki 7:5,7); penoth ha-boqer, "the turning" of the morning, the change from darkness to light, approach of the morning (Jud 19:26); 'aph'-appe shachar, "the eyelids" of the morning (Job 3:9; 41:18 (10)); aloth ha-shachar, "the ascent" or "rise" of the morning (Jos 6:15); epi-phosko, "to grow light," the approach of the dawn (Mt 28:1; Lu 23:54 margin); diaugazo, "to grow bright", "lustrous" (2Pe 1:19), "until the day dawn" figurative of the Second Coming of Christ (compare 2Pe 1:16).

H. Porter

DAY

da (yom; hemera): This common word has caused some trouble to plain readers, because they have not noticed that the word is used in several different senses in the English Bible. When the different uses of the word are understood the difficulty of interpretation vanishes. We note several different uses of the word:

(1) It sometimes means the time from daylight till dark. This popular meaning is easily discovered by the context, e. g. Ge 1:5; 8:22, etc. The marked periods of this daytime were morning, noon and night, as with us. See Ps 55:17. The early hours were sometimes called "the cool of the day" (Ge 3:8). After the exile the day, or daytime was divided into twelve hours and the night into twelve (see Mt 20:1-12; Joh 11:9; Ac 23:23); 6 a. m. would correspond to the first hour, 9 a. m. to the third; 12 noon to the sixth, etc. The hours were longer during the longer days and shorter during the shorter days, since they always counted 12 hours between sunrise and sunset.

(2) Day also means a period of 24 hours, or the time from sunset to sunset. In Bible usage the day begins with sunset (see Le 23:32; Ex 12:15-20; 2Co 11:25, where night is put before day). See **DAY AND NIGHT** .

(3) The word "day" is also used of an indefinite period, e. g "the day" or "day that" means in general "that time" (see Ge 2:4; Le 14:2); "day of trouble" (Ps 20:1); "day of his wrath" (Job 20:28); "day of Yahweh" (Isa 2:12); "day of the Lord" (1Co 5:5; 1Th 5:2; 2Pe 3:10); "day of salvation" (2Co 6:2); ." day of Jesus Christ" (Php 1:6).

(4) It is used figuratively also in Joh 9:4, where "while it is day" means "while I have opportunity to work, as daytime is the time for work." In 1Th 5:5,8, "sons of the day" means spiritually enlightened ones.

(5) We must also bear in mind that with God time is not reckoned as with us (see Ps 90:4; 2Pe 3:8).

(6) The apocalyptic use of the word "day" in Da 12:11; Re 2:10, etc., is difficult to define. It evidently does not mean a natural day. See [APOCALYPSE](#) .

(7) On the meaning of "day" in the story of Creation we note (a) the word "day" is used of the whole period of creation (Ge 2:4); (b) these days are days of God, with whom one day is as a thousand years; the whole age or period of salvation is called "the day of salvation"; see above. So we believe that in harmony with Bible usage we

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may understand the creative days as creative periods. See also **ASTRONOMY ; CREATION ; EVOLUTION** .

G. H. Gerberding

Figurative: The word "day" is used figuratively in many senses, some of which are here given.

(1) The span of human life.—Ge 5:4: "And the days of Adam were eight hundred years." "And if thou wilt walk then I will lengthen thy days" (1Ki 3:14; compare Ps 90:12; Isa 38:5).

(2) An indefinite time.—Existence in general: Ge 3:14: "All the days of thy life" (compare Ge 21:34; Nu 9:19; Jos 22:3; Lu 1:24; Ac 21:10).

(3) A set time.—Ge 25:24: "And when her days were fulfilled"; Da 12:13: "Thou shalt stand in thy lot, at the end of the days" (compare Le 12:6; Da 2:44).

(4) A historic period.—Ge 6:4: "The Nephilim were in the earth in those days"; Jud 17:6: "In those days there was no king in Israel" (compare 1Sa 3:1; 1Ch 5:17; Ho 2:13).

(5) Past time.—Ps 18:18: "the day of my calamity"; Ps 77:5: "I have considered the days of old" (of Mic 7:20; Mal 3:7; Mt 23:30).

(6) Future time.—De 31:14: "Thy days approach that thou must die"; Ps 72:7: "In his days shall" (compare Eze 22:14; Joe 2:29; Mt 24:19; 2Pe 3:3; Re 9:6).

(7) The eternal.—In Da 7:9,13, where God is called "the ancient of days."

(8) A season of opportunity.—Joh 9:4: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work" (compare Ro 13:12,13; 1Th 5:5-8). See **DAY** (4), above.

(9) Time of salvation.—Specially referring to the hopes and prospects of the parousia (see **ESCHATOLOGY OF THE NEW TESTAMENT**). Ro 13:12: "The night is far spent, and the day is at hand."

Henry E. Dosker

DAY AND NIGHT

"Day," yom; ordinarily, the Hebrew "day" lasted from dawn to the coming forth of the stars (Ne 4:21). The context usually makes it clear whether the term "day" refers to the period of twenty-four hours or to daytime; when there was a possibility of confusion, the term laylah, "night," was added (Ge 7:4,12; 31:39). The "day" is reckoned from evening to evening, in accordance with the order noted in the account of Creation, namely, "And there was evening and there was morning, one day" (Ge 1:5); Le 23:32 and Da 8:14 reflect the same mode of reckoning the day. The phrase 'erebh boker, "evening-morning," used in this last passage, is simply a variation of

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yom and laylah, "day" and "night"; it is the equivalent of the Greek *nuchthemeron* (2Co 11:25). That the custom of reckoning the day as beginning in the evening and lasting until the following evening was probably of late origin is shown by the phrase "tarry all night" (Jud 19:6-9); the context shows that the day is regarded as beginning in the morning; in the evening the day "declined," and until the new day (morning) arrived it was necessary to "tarry all night" (compare also Nu 11:32).

The transition of day to night begins before sunset and lasts till after sunset; the change of night to day begins before sunrise and continues until after sunrise. In both cases, neither *'erebh*, "evening," nor *boqer*, "morning," indicate an exact space of time (compare Ge 8:11; Ex 10:13; De 16:6).

The term *nesheph*, is used for both evening twilight and morning dawn (compare 1Sa 30:17; 2Ki 7:5,7; Job 7:4). Since there were no definite measurements of the time of day, the various periods were indicated by the natural changes of the day; thus "midday" was the time of the day when the sun mounted its highest (*cohorayim*); afternoon was that part of the day when the sun declined (*neToth ha-yom*); and evening was the time of the going down of the sun (*'erebh*). "Between the evenings" (*ben ha-'arbayim*) was the interval between sunset and darkness. The day was not divided into hours until a late period. [*~sha'ah* = Aramaic] (Da 3:6), is common in Syriac and in later Hebrew; it denoted, originally, any short space of time, and only later came to be equivalent to our "hour" (Driver). The threefold division of the day into watches continued into post-exilic Roman times; but the Roman method of four divisions was also known ([Mr 13:35](#)), where all four divisions are referred to: "at even" (*opse*), "midnight" (*mesonuktion*), "at cock crowing" (*alektorophonia*), "in the morning" (*proi*). These last extended from six to six o'clock (of also Mt 14:25; Mr 13:35). Ac 12:4 speaks of four parties of four Roman soldiers (*quaternions*), each of whom had to keep guard during one watch of the night. In *Berakhoth* 3b, Rabbi Nathan (2nd century) knows of only three night-watches; but the patriarch, Rabbi Judah, knows four. See also [DAY](#).

Horace J. Wolf

DAY BEFORE THE SABBATH

(he paraskeue, "preparation"): Considered as a day of preparation, in accordance with Ex 16:23, both before the regular Sabbath and before a feast Sabbath (Mt 27:62; Mr 15:42; Lu 23:54; Joh 19:14,31,42). At 3 p. m., the Hebrews began to prepare their food for the next day, and to perform all labors which were forbidden to be done on the Sabbath and yet must be done. They bathed and purified themselves, dressed in festive apparel, set their tables, and lighted their lamps. On the day before Easter, the Hebrews of the later period made it their chief business to remove all leaven from the house (1Co 5:7). This custom of converting at least a portion of the day before the Sabbath into a holy day was recognized by the Romans to such an extent that, according to a rescript of Augustus, Jews need not appear in court after 3 p. m. on such days. Criminal cases were not brought before court on this day, and journeys exceeding 12 Roman miles were prohibited. The signal for the preparations was given by the priests by means of trumpets blown six times at intervals.

Frank E. Hirsch

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DAY OF ATONEMENT

See [ATONEMENT, DAY OF](#) .

DAY OF CHRIST

See [DAY OF THE LORD](#) .

DAY OF JUDGMENT

See [JUDGMENT, LAST](#) .

DAY OF THE LORD (YAHWEH) (yom Yahweh; he hemera tou Kuriou): The idea is a common Old Testament one. It denotes the consummation of the kingdom of God and the absolute cessation of all attacks upon it (Isa 2:12; 13:6,9; 34:8; Eze 13:5; 30:3; Joe 1:15; 2:11; Am 5:18; Ze 1:14; Zec 14:1) It is a "day of visitation" (Isa 10:3), a day "of the wrath of Yahweh" (Eze 7:19), a "great day of Yahweh" (Ze 1:14). The entire conception in the Old Testament is dark and foreboding.

On the other hand the New Testament idea is pervaded with the elements of hope and joy and victory. In the New Testament it is eminently the day of Christ, the day of His coming in the glory of His father. The very conception of Him as the "Son of Man" points to this day (E. Kuehl, *Das Selbstbewusstsein Jesu*, 68). Joh 5:27: "And he gave him authority to execute judgment, because he is a son of man" (compare Mt 24:27,30; Lu 12:8). It is true in the New Testament there is a dark background to the bright picture, for it still remains a "day of wrath". (Ro 2:5,6), a "great day" (Re 6:17; Jude 1:6), a "day of God" (2Pe 3:12), a "day of judgment" (Mt 10:15; 2Pe 3:7; Ro 2:16).

Sometimes it is called "that day" (Mt 7:22; 1Th 5:4; 2Ti 4:8), and again it is called "the day" without any qualification whatever, as if it were the only day

worth counting in all the history of the world and of the race (1Co 3:13). To the unbeliever, the New Testament depicts it as a day of terror; to the believer, as a day of joy. For on that day Christ will raise the dead, especially His own dead, the bodies of those that believed in Him—"that of all that which he hath given me I should lose nothing, but should raise it up at the last day" (Joh 6:39). In that day He comes to His own (Mt 16:27), and therefore it is called "the day of our Lord Jesus" (2Co 1:14), "the day of Jesus Christ" or "of Christ" (Php 1:6,10), the day when there "shall appear the sign of the Son of man in heaven" (Mt 24:30). All Paulinic literature is especially suffused with this longing for the "parousia," the day of Christ's glorious manifestation. The entire conception of that day centers therefore in Christ and points to the everlasting establishment of the kingdom of heaven, from which sin will be forever eliminated, and in which the antithesis between Nature and grace will be changed into an everlasting synthesis. See also **ESCHATOLOGY (OF THE OLD TESTAMENT AND NEW TESTAMENT)**.

Henry E. Dosker

DAY OF YAHWEH

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See [DAY OF THE LORD](#) .

DAY'S JOURNEY

jur'-ni (derekh yom, Ge 30:36; Nu 10:33; 11:31; hemeras hodos, Lu 2:44): The common way of estimating distances in the East is by hours and days. This is natural in a country where roads are mere bridle paths or non-existent, as in the desert. The distance traveled must of course differ largely according to the difficulties of the way, and it is more important to know where night will overtake the traveler than the actual distance accomplished. A day's journey is now commonly reckoned at about 3 miles per hour, the distance usually covered by a loaded mule, the number of hours being about 8. Hence, a day's journey is about 24 miles, and this may be taken as a fair estimate for Bible times.

H. Porter

DAY, BREAK OF

See [BREAK OF DAY](#) .

DAY, JOSHUA'S LONG _

See [BETH-HORON, THE BATTLE OF](#) .

DAY, LAST

(he eschate hemera): Repeatedly used by Jesus in Joh 6:39,40,44,54; 11:24; 12:48, for the day of resurrection and judgment (see [ESCHATOLOGY OF THE NEW TESTAMENT](#)). Compare the usage in the Old Testament (Isa 2:2; Mic 4:1) and the New Testament (Ac 2:17; 2Ti 3:1; 2Pe 3:3; 1 Joh 2:18; Jude 1:18) of "last days" and "last time" to denote the Messianic age.

See [LATTER DAYS](#) ; [LAST DAYS](#) ; [LAST TIME](#) .

In Joh 7:37, "the last day, the great day of the feast" refers to the eighth day of the feast of Tabernacles. This closing day was observed as a Sabbath (Le 23:36). On it the libation of water made on other days was not made; hence, the allusion of Jesus to Himself as the Giver of the living water.

James Orr

DAY, LORD'S

See [LORD'S DAY](#) .

DAY, THAT (THE)

See [DAY OF THE LORD](#) .

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DAY-STAR

(helel ben-shachar, Isa 14:12; phosphoros, 2Pe 1:19): The Old Testament passage is rendered in the King James Version "Lucifer, son of the morning," in the King James Version margin and the Revised Version (British and American) "day-star," i.e. the morning star. The reference is to the king of Babylon (Isa 14:4). In 2Pe 1:19, "Until ... the daystar arise in your hearts," the word is literally, "light-bringer." It is applicable, therefore, not only to the planet Venus, seen as a morning star, herald of the dawn, but to the sun itself, and is used here as a title of our Lord. See [ASTRONOMY](#) , sec. I, 6.

DAYS, LAST

See [LAST DAYS](#) .

DAYSMAN

daz'-man (yakhach, "to argue, decide, convince," the Revised Version (British and American) [UMPIRE](#)): The use of this word appears to have been more common in the 16th century than at the later date of the translation of the King James Version, when its adoption was infrequent. The oldest instance of the term given in the Oxford English Dictionary is Plumpton Corresp. (1489), p. 82: "Sir, the dayesmen cannot agre us." It appears also in the 1551 edition of the Old Testament in 1Sa 2:25, where the English Versions of the Bible "judge" is translated "dayes-man." Tyndale's translation has for Ex 21:22, "He shall paye as the dayesmen appoynte him" (EV as the "judges determine"). See also Edmund Spenser's Faerie Queene, ii, c. 8, published in 1590. As used in the King James Version (Job 9:33) the word means an arbitrator, umpire, referee; one who stands in a judicial capacity between two parties, and decides upon the merits of their arguments or case at law. "Neither is there-any daysman (the Revised Version (British and American) "umpire") betwixt us, that might lay his hand upon us

both" (compare Ge 31:37). It was the eastern custom for a judge to lay his hands upon the heads of the two parties in disagreement, thus emphasizing his adjudicatory capacity and his desire to render an unbiased verdict. Job might consider a human judge as capable of acting as an umpire upon his own claims, but no man was worthy to question the purposes of Yahweh, or metaphorically, to "lay his hands upon" Him.

In the New Testament (1Co 4:3, anthropine, hemera) "man's judgment" is literally, "man's day," in the sense of a day fixed for the trial of a case. Both Tyndale and Coverdale so translate. See also 1Ti 2:5, where the Saviour is termed the "one mediator between God and men." Here the word understands a pleader, an advocate before an umpire, rather than the adjudicator himself (see Job 19:25-27).

Arthur Walwyn Evans

DAYSRING

da'-spring: This beautiful English word, in current use in the time of the King James Version, is found in the Old Testament as the translation of shachar, "Hast thou

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dispensing of alms and the care of the poor of the church instituted in various churches at an earlier date.

See also **BISHOP** ; **CHURCH** ; **CHURCH GOVERNMENT** .

William Arthur Heidel

DEAD

ded (muth; nekros): Used in several senses:

(1) as a substantive, denoting the body deprived of life, as when Abraham speaks of burying his dead (Ge 23);

(2) as a collective noun including all those that have passed away from life (as Re 20:12). In several passages dead in this sense is used in contrast to the quick or living (as Nu 16:48). This collective mode of expression is used when resurrection is described as "rising from the dead";

(3) as an adjective, coupled with body, carcass or man, as De 14:8 the King James Version;

(4) most frequently it is used as a complement of the verb "to be," referring to the condition of being deceased or the period of death, e. g. 2Sa 12:19; Mr 5:35;

(5) in the sense of being liable to death it occurs in Ge 20:3; Ex 12:33; 2Sa 16:9;

(6) as an intensive adjective it is used in the phrase "dead sleep," to mean profound sleep simulating death (Ps 76:6);

(7) figuratively "dead" is used to express the spiritual condition of those who are unable to attain to the life of faith. They are dead in trespasses, as in Eph 2:1, or conversely, those who by the New Birth are delivered from sin, are said to be

dead to the Law (as Col 2:20, etc.). A faith which does not show its life in the practical virtues of Christianity is called dead (Jas 2:17);

(8) in Ro 4:19; Heb 11:12, "dead" signifies the senile condition of loss of vigor and virility.

The passage in Job 26:5, wherein in the King James Version "dead things" seem to mean things that never had life, is more accurately translated in the Revised Version (British and American) as "they that are deceased," i.e. the shades of the dead.

There are few references to the physical accompaniments of the act of dying. Deborah has a poetical account of the death of Sisera (Jud 5:24 ff), and in Ec 12, where the failure of the bodily faculties in old age culminates in death, it is pictorially compared to the breaking of a lamp extinguishing the flame ("golden" being probably used of "oil," as it is in Zec 4:12), and the loosing of the silver chebhel or chain by which the lamp is suspended in the tent of the Arabic.

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The dead body defiled those who touched it (Le 11:31) and therefore sepulture took place speedily, as in the case of Lazarus (Joh 11:17-39) and Ananias and Sapphira (Ac 5:6-10). This practice is still followed by the fellahin.

The uselessness of the dead is the subject of proverb (Ec 9:4) and the phrase "dead dog" is used as a contemptuous epithet as of a person utterly worthless (1Sa 24:14; 2Sa 9:8; 16:9).

Alex. Macalister

DEAD BODY

See [CORPSE](#) .

DEAD SEA, THE

I. PRESENT AREA

II. FORMER ENLARGEMENT

III. LEVEL OF THE DEAD SEA IN EARLY HISTORIC TIMES

IV. CONSTITUTION OF THE WATER

V. CLIMATE

VI. ROADS

VII. MISCELLANEOUS ITEMS

1. The Plain of the Jordan

2. Ain Jidi (En-gedi)
3. The Fortress of Masada
4. Jebel Usdum (Mount of Sodom)
5. Vale of Siddim
6. El-Lisan

VIII. HISTORY

LITERATURE

The name given by Greek and Latin writers to the remarkable inland lake occupying the deepest part of the depression of the ARABAH (which see). In the Bible it is

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LITERATURE.

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George Frederick Wright

DEAD, BAPTISM FOR THE

See [BAPTISM FOR THE DEAD](#) .

DEAD, STATE OF THE

See [HADES](#) .

DEADLY

ded'-li: In the Old Testament two words are used in the sense of a "mortal (Hebrew nephesh, "hateful," "foul") enemy" (Ps 17:9), and in the sense of "fatal disease," the destructiveness of which causes a general panic (Hebrew maweth, "death," 1Sa 5:11).

In the New Testament we have in Re 13:3,12 the expression "deadly wound" (Greek thanatos), better "death-stroke," as in the Revised Version (British and American), and the phrases "deadly thing," i.e. poison (thanasimon ti, Mr 16:18), and "full of deadly poison" (meste iou thanatephorou, Jas 3:8), said of an unruly tongue. Both Greek words convey the idea of "causing or bringing death" and occur in classical literature in a variety of uses in combination with

the bite of venomous reptiles, deadly potions, mortal wounds and fatal contagion.

H. L. E. Luering

DEAF

def (cheresh; kophos): Used either in the physical sense, or figuratively as expressing unwillingness to hear the Divine message (Ps 58:4), or incapacity to understand it for want of spirituality (Ps 38:13). The prophetic utterances were sufficiently forcible to compel even such to hear (Isa 42:18; 43:8) and thereby to receive the Divine mercy (Isa 29:18; 35:5).

The expression "deaf adder that stoppeth her ear" (Ps 58:4) alludes to a curious notion that the adder, to avoid hearing the voice of the charmer, laid its head with one ear on the ground and stopped the other with the tip of its tail (Diary of John Manningham, 1602). The adder is called deaf by Shakespeare (2 Hen VI, iii, 2, 76; Troilus and Cressida, ii, 2, 172). The erroneous idea probably arose from the absence of external

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ears. Physical deafness was regarded as a judgment from God (Ex 4:11; Mic 7:16), and it was consequently impious to curse the deaf (Le 19:14).

In New Testament times deafness and kindred defects were attributed to evil spirits (Mr 9:18 ff). See **DUMB** .

Alex. Macalister

DEAL

del: The noun "deal" is not found in the Revised Version (British and American). The King James Version translation of 'issaron, "the tenth deal" (Ex 29:40; Le 14:10, et al.) is rendered uniformly "the tenth part" in the Revised Version (British and American) (see **WEIGHTS AND MEASURES**). The verb "to deal" often means "to apportion," "to distribute" (compare 2Sa 6:19; 1Ch 16:3; Isa 58:7; Ro 12:3), but more frequently it is used in the sense of "to act" "to do," "to have transaction of any kind with." In the Psalms "to deal" always means "to confer benefit," "to deal bountifully," with the exception of Ps 105:25, where it means "to deal subtly with." The expression "to deal," i.e. "to be engaged in," is not found in the Scriptures. The translation of sugchraomai, in Joh 4:9, "Jews have no dealings with Samaritans," conveys the idea that they have nothing in common.

A. L. Breslich

DEAR; DEARLY

der, der'-li ("held at a great price," "highly valued"): In Ac 20:24, Paul does not hold his life "dear" (timios, "at a price"); compare 1Co 3:12, "costly stones"; 1Pe 1:19, "precious blood." **Lu 7:2** , the servant was "dear" to the centurion (entimos, "highly prized"; compare Php 2:29; 1Pe 2:6). 1Th 2:8, "very dear to us" (agapetos, "beloved"). In the Revised Version (British and American),

agapetos is generally translated "beloved." "Dearly" before "beloved" of the King James Version is omitted in all passages in the Revised Version (British and American). The word "dear" occurs but once in the Old Testament, namely, Jer 31:20. the Revised Version (British and American) correctly changes "dear Son" of the King James Version (Col 1:13) into "the Son of his love."

H. E. Jacobs

DEARTH

durth. See **FAMINE** .

DEATH

(maweth; thanatos):

PHYSIOLOGICAL AND FIGURATIVE VIEW

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The word "Death" is used in the sense of

(1) the process of dying (Ge 21:16);

(2) the period of decease (Ge 27:7);

(3) as a possible synonym for poison (2Ki 4:40);

(4) as descriptive of person in danger of perishing (Jud 15:18; "in deaths oft" 2Co 11:23). In this sense the shadow of death is a familiar expression in Job, the Psalms and the Prophets;

(5) death is personified in 1Co 15:55 and Re 20:14. Deliverance from this catastrophe is called the "issues from death" (Ps 68:20 the King James Version; translated "escape" in the Revised Version (British and American)). Judicial execution, "putting to death," is mentioned 39 times in the Levitical Law.

Figuratively: Death is the loss of spiritual life as in Ro 8:6; and the final state of the unregenerate is called the "second death" in Re 20:14.

Alex. Macalister

THEOLOGICAL VIEW

1. Conception of Sin and Death:

According to Ge 2:17, God gave to man, created in His own image, the command not to eat of the tree of knowledge of good and evil, and added thereto the warning, "in the day that thou eatest thereof, thou shalt surely die." Though not exclusively, reference is certainly made here in the first place to bodily death. Yet because death by no means came upon Adam and Eve on the day of their transgression, but took place hundreds of years later, the expression, "in the day that," must be conceived in a wider sense, or the delay of death must be

attributed to the entering-in of mercy (Ge 3:15).

However this may be, Ge 2:17 places a close connection between man's death and his transgression of God's commandment, thereby attaching to death a religious and ethical significance, and on the other hand makes the life of man dependent on his obedience to God. This religious-ethical nature of life and death is not only decidedly and clearly expressed in Ge 2, but it is the fundamental thought of the whole of Scripture and forms an essential element in the revelations of salvation. The theologians of early and more recent times, who have denied the spiritual significance of death and have separated the connection between ethical and physical life, usually endeavor to trace back their opinions to Scripture; and those passages which undoubtedly see in death a punishment for sin (Ge 2:17; Joh 8:44; Ro 5:12; 6:23; 1Co 15:21), they take as individual opinions, which form no part of the organism of revelation. But this endeavor shuts out the organic character of the revelation of salvation. It is true that death in Holy Scripture is often measured by the weakness and frailty of human nature (Ge 3:19; Job 14:1,12; Ps 39:5,6; 90:5; 103:14,15; Ec 3:20, etc.).

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and licentiousness? Even spiritual sins exercise their influence on corporal life; envy is a rottenness of the bones (Pr 14:30). This connection is taught us in a great measure by Scripture, when it placed the not yet fallen man in a Paradise, where death had not yet entered, and eternal life was not yet possessed and enjoyed; when it sends fallen man, who, however, is destined for redemption, into a world full of misery and death; and at last assigns to the wholly renewed man a new heaven and a new earth, where death, sorrow, crying or pain shall no longer exist (Re 21:4). Finally, Scripture is not the book of death, but of life, of everlasting life through Jesus Christ our Lord. It tells us, in oft-repeated and unmistakable terms, of the dreaded reality of death, but it proclaims to us still more loudly the wonderful power of the life which is in Christ Jesus. See also [DECEASE](#) .

Herman Bavinck

DEATH, BODY OF

See [BODY OF DEATH](#) .

DEATH, SECOND

(ho deuterios thanatos): An expression, peculiar to the Book of Rev.(re 2:11; 20:6,14; 21:8) in Scripture, denoting the final penalty of the unrighteous; parallel with another expression likewise peculiar, "the lake of fire," in Re 20:14; 21:8. See [ESCHATOLOGY OF THE NEW TESTAMENT](#) .

DEBATE

de-bat':This word is used only once in the Revised Version (British and American) (Pr 25:9). It evidently refers to the settling of a difficulty with a neighbor, and anticipates Mt 18:15. It argues for and shows the advantage of private, peaceable settlement of difficulties. Compare Ecclesiasticus 28:9, and

see [MAKEBATES](#) .

DEBIR (1)

de'-ber (debhir, or debhir, "oracle"): King of Eglon, one of the five Amorite kings whose confederation against Israel was overcome and who were killed by Joshua (Jos 10:3).

DEBIR (2)

de'-ber (debhir; Dabeir): "And Joshua returned, and all Israel with him, to Debir, and fought against it: and he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword he left none remaining" (Jos 10:38,39). In Jos 15:15-17 and Jud 1:11-13 is an account of how Othniel captured Debir, which "beforetime was Kiriath-sepher," and won thereby the hand of Achsah, Caleb's daughter. In Jos 15:49 Debir is called Kiriath-sannah. It had once been inhabited by the Anakim (Jos 11:21). It was a Levitical city (Jos 21:15; 1Ch 6:58).

1. The Meaning of the Name:

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(1) Debir is usually accepted as meaning "back," but this is doubtful; the word debhir is used to denote the "holy of holies" (1Ki 6:5). According to Sayce (HDB), "the city must have been a sacred one with a well-known temple." Kiriath-sepher is translated "town of books," and Sayce and others consider that in all probability there was a great storehouse of clay tablets here; perhaps the name may have been qiryath copher, "town of scribes." Kiriath-sannah ([Jos 15:49](#)) is probably a corruption of Kiriath-sepher; the Septuagint has here as in references to the latter polis grammaton, "town of books."

2. The Site:

Unfortunately this site, important even if the speculations about the books are doubtful, is still a matter of uncertainty. Edh-Dhaheriyeh, some 11 miles Southwest of Hebron, has a good deal of support. It was unquestionably a site of importance in ancient times as the meeting-place of several roads; it is in the Negeb (compare Jud 1:15), in the neighborhood of the probable site of Anab (Jos 11:21; 15:50); it is a dry site, but there are "upper" and "lower" springs about 6 1/2 miles to the North. A more thorough examination of the site than has as yet been undertaken might produce added proofs in favor of this identification. No other suggestion has any great probability. See PEF, III, 402; PEFS, 1875.

(2) Debir, on the border between Judah and Benjamin (Jos 15:7), must have been somewhere East of Jerusalem not far from the modern Jericho road. Thoghgret edition Debr, "the pass of the rear," half a mile Southwest of the Tal'at edition Dumm (see ADUMMIM), close to the so-called, "Inn of the Good Samaritan," may be an echo of the name which has lingered in the neighborhood. Many authorities consider that there is no place-name in this reference at all, the text being corrupt.

(3) Debir the Revised Version, margin, Lidebir (Jos 13:26), a town on the border of Gad, near Mahanaim; Ibdar, South of the Yarmuk has been suggested. May be identical with Lo-debar (2Sa 9:4).

E. W. G. Masterman

DEBORAH

deb'-o-ra (debhorah, signifying "bee"):

(1) Rebekah's nurse, who died near Bethel and was buried under "the oak of weeping" (Ge 35:8 margin).

(2) A prophetess, fourth in the order of the "judges." In aftertime a palm tree, known as the "palm tree of Deborah," was shown between Ramah and Bethel, beneath which the prophetess was wont to administer justice. Like the rest of the "judges" she became a leader of her people in times of national distress. This time the oppressor was Jabin, king of Hazor, whose general was Sisera. Deborah summoned Barak of Kedesh-naphtali and delivered to him the Divine message to meet Sisera in battle by the brook Kishon. Barak induced Deborah to accompany him; they were joined by 10,000 men of Zebulun and Naphtali. The battle took place by the brook Kishon, and Sisera's army was thoroughly routed. While Barak pursued the fleeing army, Sisera

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escaped and sought refuge with Jael the wife of Heber the Kenite, near Kedesh. The brave woman, the prototype of Judith, put the Canaanite general to sleep by offering him a draft of milk and then slew him by driving a peg into his temple.

Thus runs the story in Jud 4. It is on the whole substantiated by the ode in chapter 5 which is ascribed jointly to Deborah and Barak. It is possible that the editor mistook the archaic form *qamti*, in 5:7 which should be rendered "thou arostedst" instead of "I arose." Certainly the ode was composed by a person who, if not a contemporary of the event, was very near it in point of time. The song is spoken of as one of the oldest pieces of Hebrew literature. Great difficulties meet the exegete. Nevertheless the general substance is clear. The Lord is described as having come from Sinai near the "field of Edom" to take part in the battle; 'for from heaven they fought, the very stars from their courses fought against Sisera' (5:20). The nation was in a sad plight, oppressed by a mighty king, and the tribes loth to submerge their separatist tendencies. Some, like Reuben, Gilead, Dan and Asher remained away. A community by the name of Meroz is singled out for blame, 'because they came not to the help of Yahweh, to the help of Yahweh among the mighty' (5:23; compare the Revised Version, margin).

Ephraim, Issachar, Machir, Benjamin were among the followers of Barak;
"Zebulun

.... jeopardized their lives unto the death, and Naphtali, upon the high places of the

field" (verse 18). According to the song, the battle was fought at Taanach by the waters of Megiddo; Sisera's host was swept away by "that ancient river, the river Kishon" (verse 21). Jael, the wife of Heber the Kenite, receives here due reward of praise for her heroic act. The paean vividly paints the waiting of Sisera's mother for the home-coming of the general; the delay is ascribed to the great booty which the conqueror is distributing among his Canaanite host. "So let all thine enemies perish," concludes the song; "O Yahweh: but let them that love him be as the sun when he goeth forth in his might." It is a song in praise of the "righteous acts" of the Lord, His work of victory which Israel's leaders, 'the long-

haired princes,' wrought, giving their lives freely to the nation's cause. And the nation was sore bestead because it had become faithless to the Lord and chosen new gods. Out of the conflict came, for the time being, victory and moral purification; and the inspiring genius of it all was a woman in Israel, the prophetess Deborah.

(3) Tobit's grandmother (the King James Version "Debora," Tobit 1:8).

Max L. Margolis

DEBT; DEBTOR

det, det'-er: It is difficult nowadays to think of debt without associating with it the idea of interest, and even usury. Certain it is that this idea is associated with the Old Testament idea of the word, at least in the later period of Old Testament history. This is true of the New Testament entire. The Hebrew word (neshi) always carries with it the idea of "biting interest" (compare 2Ki 4:7). The Greek words daneion (Mt 18:27), and opheile (Mt 18:32), may point only to the fact of indebtedness; the idea of interest, however, is clearly taught in the New Testament (compare Mt 25:27).

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Figurative: Debt and debtor are used in a moral sense also as indicating the obligation of a righteous life which we owe to God. To fall short in righteous living is to become a debtor. For this reason we pray, "Forgive us our debts" (Mt 6:12). Those who are ministered to in spiritual things are said to be debtors to those who minister to them (Ro 15:27). To make a vow to God is to put one's self in debt in a moral sense (Mt 23:16-18; the Revised Version, margin "bound by his oath"). In a deeply spiritual sense the apostle Paul professed to be in debt to all men in that he owed them the opportunity to do them good (Ro 1:14).

The parables of Jesus as above named are rich with comforting truth. How beautiful is the willingness of God, the great and Divine Creditor, to release us from our indebtedness! Just so ought we to be imitators of the Father in heaven who is merciful.

William Evans

DECALOGUE

dek'-a-log.

See [TEN COMMANDMENTS](#) .

DECAPOLIS

de-kap'-o-lis (Dekapolis): The name given to the region occupied by a league of "ten cities" (Mt 4:25; Mr 5:20; 7:31), which Eusebius defines (in Onomastica) as "lying in the Peraea, round Hippos, Pella and Gadara." Such combinations of Greek cities arose as Rome assumed dominion in the East, to promote their common interests in trade and commerce, and for mutual protection against the peoples surrounding them.

This particular league seems to have been constituted about the time of

Pompey's campaign in Syria, 65 BC, by which several cities in Decapolis dated their eras. They were independent of the local tetrarchy, and answerable directly to the governor of Syria. They enjoyed the rights of association and asylum; they struck their own coinage, paid imperial taxes and were liable to military service (Ant., XIV, iv, 4; BJ, I, vii, 7; II, xviii, 3; III, ix, 7; Vita, 65, 74). Of the ten cities, Scythopolis, the ancient Bethshean, alone, the capital of the league, was on the West side of Jordan. The names given by Pliny (NH, v.18) are Scythopolis (Beisan), Hippos (Susiye), Gadara (Umm Qeis), Pella (Fahil), Philadelphia ('Amman), Gerasa (Jerash), Dion (Adun?), Canatha (Qanawat), Damascus and Raphana. The last named is not identified, and Dion is uncertain. Other cities joined the league, and Ptolemy, who omits Raphans, gives a list of 18. The Greek inhabitants were never on good terms with the Jews; and the herd of swine (Mr 5:11 ff) indicates contempt for what was probably regarded as Jewish prejudice. The ruins still seen at Gadara, but especially at Kanawat (see **KENATH**) and Jerash, of temples, theaters and other public buildings, attest the splendor of these cities in their day.

W. Ewing

DECAY

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de-ka': Although this word is still in good use in both its literal sense, of the putrefaction of either animal or vegetable matter, and its derived sense, denoting any deterioration, decline or gradual failure, the Revised Version (British and American) has replaced it by other expressions in Le 25:35; Ec 10:18; Isa 44:26; Heb 8:13; in some of these cases with a gain in accuracy of translation. In Ne 4:10 (kashal, "to be feeble," "stumble") the Revised Version (British and American) retains "is decayed"; in Job 14:11 (charebh, "to be dried up") the American Standard Revised Version substitutes "wasteth," and in Joh 11:39 the American Standard Revised Version has "the body decayeth" instead of the more literal translation offensive to modern ears (ozei, "emits a smell").

F. K. Farr

DECEASE, IN NEW TESTAMENT

de-ses' (teleutao, "to come to an end," "married and deceased" (Mt 22:25)): With thanato, "death," "die the death" (Mt 15:4; Mr 7:10, the Revised Version, margin "surely die"). Elsewhere the word is translated "die" (Mt 2:19; 9:18; Mr 9:48 and often; Heb 11:22, the Revised Version (British and American) "end was nigh").

Also the substantive, exodos, "exodus," "exit," "departure," "his decease which he was about to accomplish" (Lu 9:31, the Revised Version, margin "departure"); "after my decease" (2Pe 1:15, the Revised Version, margin "departure").

DECEASE, IN THE OLD TESTAMENT AND APOCYPHRA

de-ses' (rapha', plural repha'im, "ghosts," "shades," is translated by "dead," "dead body," and "deceased" in both the King James Version and the Revised Version (British and American)): The word seems to mean "soft," "inert," but its etymology is uncertain (see **REPHAIM**). The various writers of the Old Testament present, as is to be expected on such a subject, different conceptions of the condition of the deceased. In the beginning probably a vague idea of the

continuation of existence was held, without the activities (Isa 59:10) and the joys of the present life (Ps 49:17). They dwell in the "land of forgetfulness" (Job 14:21; Ps 88:5; compare Isa 26:14), they "tremble" of cold (Job 26:5), they totter and "stumble at noonday as in the twilight" (Isa 59:10), their voice is described as low and muttering or chirping (Isa 8:19; 29:4), which may refer to the peculiar pitch of the voice of the spirit medium when a spirit speaks through him. (The calling up of the dead, which was strictly forbidden to Israel (Le 19:31; 20:27) is referred to in 1Sa 28:13 and perhaps in Isa 14:9.) The deceased are separated from their friends; love and hatred have both ceased with them (Ec 9:5,6); "There is no work, nor device, nor knowledge, nor wisdom, in Sheol" (Ec 9:10). The deceased are unable to praise Yahweh (Ps 6:5; 88:10-12; Isa 38:18 ; Baruch 2:17; Sirach 17:27,28). Nor does there seem to have been at first an anticipation of reward or punishment after death (Ps 88:10; Sirach 41:4), probably because the shades were supposed to be lacking the organs by which either reward or punishment could be perceived; nevertheless they are still in the realm of God's power (1Sa 2:6; Ps 86:13; 139:8; Pr 15:11; Isa 7:11; Ho 13:14; Am 9:2; Tobit 13:2).

Gradually the possibility of a return of the departed was conceived (Ge 5:24; 2Ki 13:21; Ps 49:15; 73:24; 86:13; Ho 13:14; The Wisdom of Solomon 3:1-7; 4:13,14;

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6:18,19; 10:14). Even here it is often more the idea of the immortality of the soul than that of the resurrection of the body, and some of these passages may be interpreted as allegorical expressions for a temporal rescue from great disaster (e. g. 1Sa 2:6); nevertheless this interpretation presupposes the existence of a deliverance from the shadows of Sheol to a better life in the presence of Yahweh. Some passages refer clearly to such an escape at the end of the age (Da 12:2; Isa 26:19). Only very few of the Old Testament believers reached the sublime faith of Job (19:25,26) and none the blessed expectation taught in the New Testament, for none but Christ has "brought life and immortality to light" (2Ti 1:10; Joh 5:28,29).

The opinion that the dead or at least the newly buried could partake of the food which was placed in graves, a custom which recent excavations have clearly shown to have been almost universal in Palestine, and which is referred to in De 26:14 and Tobit 4:17, was soon doubted (Sirach 30:18), and food and drink prepared for the funeral was henceforth intended as the "bread of comfort" and the "cup of consolation" for the mourners (Jer 16:7; 2Sa 3:35; Eze 24:17). Similarly the offering and burning of incense, originally an homage to the deceased, became a relief for the mourner (2Ch 16:14; 21:19; Jer 34:5). See also The Wisdom of Solomon 3:2; 7:6; Sirach 38:23, and articles on **CORPSE** ; **DEATH** ; **HADES** ; **SHEOL** .

H. L. E. Luering

DECEIT

de-set' (mirmah; (dolos)): The intentional misleading or beguiling of another; in Scripture represented as a companion of many other forms of wickedness, as cursing (Ps 10:7), hatred (Pr 26:24), theft, covetousness, adultery, murder (Mr 7:22; Ro 1:29). The Revised Version (British and American) introduces the word in Pr 14:25; 2Th 2:10; but in such passages as Ps 55:11; Pr 20:17; 26:26; 1Th 2:3, renders a variety of words, more accurately than the King James Version, by

"oppression," "falsehood," "guile," "error."

DECEIVABLENESS; DECEIVE

de-sev'-a-b'-l-nes, de-sev' (nasha'," to lead astray"): "The pride of thy heart hath deceived thee" (Jer 49:16), i.e. "Thy stern mountain fastnesses have persuaded thee that thou art impregnable." In Jer 20:7, "O Lord, thou hast deceived me, and I was deceived," pathah, signifies "to be enticed," "persuaded," as in the American Standard Revised Version and the Revised Version, margin.

In the Old Testament most often, and in the New Testament regularly, the various words rendered in the King James Version "deceive" denote some deliberate misleading in the moral or spiritual realm. False prophets (Jer 29:8), false teachers (Eph 5:6) and Satan himself (Re 12:9) are deceivers in this sense. In the gospels, the King James Version "deceive" (planao, 9 times Mt 24:4,5 parallel Mr 13:5,6 parallel Lu 21:8; Mt 24:11,24; Joh 7:12,47) becomes in the Revised Version (British and American) "lead astray"; the same change is made in 1Joh 2:26; 3:7; but elsewhere (13 t) both the King James Version and the Revised Version (British and American) render planaο by "deceive."

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"Deceivableness" (apate), only in 2Th 2:10, signifies power to deceive, not liability to deception; the Revised Version (British and American) "deceit."

F. K. Farr

DECENTLY

de'-sent-li (euschemonos): Only once is this word found in our English Bible (1Co 14:40). It is in the last verse of that remarkable chapter on the proper use of spiritual gifts in the church and the proper conduct of public worship. It does not refer here to absence of impurity or obscenity. It rather refers to good order in the conduct of public worship. All things that are done and said in public worship are to be in harmony with that becoming and reverent spirit and tone that befit the true worshippers of God.

DECISION

de-sizh'-un: Has several different shades of meaning. It expresses the formation of a judgment on a matter under consideration. It expresses the quality of being firm or positive in one's actions. It expresses the termination of a contest or question in favor of one side or the other, as the decision of the battle, or the decision of the judge.

1. National Decisions:

Until recent times the decision of disputed points between nations was determined by force of arms. Thus the questions of dispute were decided between Israel and the surrounding tribes, between Israel and Assyria, between Israel and Egypt, and later between Judea and Rome.

2. Judicial Decisions:

In the earliest times the questions of dispute between individuals were decided by the patriarch who was the head of the family. When Israel became a nation men were appointed to decide the difficulties between the people. At first this was one of the most important duties of Moses, but when the task became too great he appointed judges to assist him (see Ex 18:13-26). One important function of those who are called judges was to decide the difficulties between the people (see Jud 4:4,5). The kings also decided questions of dispute between individuals (see 2Sa 15:1-6; 1Ki 3:16-28). As the people developed in their national ideals the decisions in judicial matters were rendered by councils appointed for that purpose.

3. Methods of Forming Decisions:

Perplexing questions were many times decided by the casting of lots. The people believed that God would in this way direct them to the right decision (Pr 16:33; Jos 7:10-21; 14:2; 1Sa 10:20 f). Casting lots must have been a common method of deciding perplexing questions (see 1Sa 14:41,42; Jon 1:7). It was resorted to by the apostles to decide which of the two men they had selected should take the place of Judas (Ac 1:21-26). The custom gradually lost in favor, and decisions, even of

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perplexing questions, were formed by considering all the facts. See [AUGURY, IV, 3](#) ; [LOTS](#) .

A. W. Fortune

DECISION, VALLEY OF

See [JEHOSHAPHAT, VALLEY OF](#) .

DECLARATION; DECLARE

dek-la-ra'-shun, deklar': "Declare" is the translation of a variety of Hebrew and Greek words in the Old Testament and New Testament, appearing to bear uniformly the meaning "to make known," "set forth," rather than (the older meaning) "to explain" (De 1:5). Declaration (Es 10:2 the King James Version, the Revised Version (British and American) "full account"; Job 13:17; Ecc 43:6; Lu 11 the King James Version, the Revised Version (British and American) "narrative"; 2Co 8:19 the King James Version, the Revised Version (British and American) "to show") has the like meaning.

DECLINE

de-klin' [(@cur], or sur, naTah): In the King James Version this word occurs 9 times in its original sense (now obsolete) of "turn aside." the Revised Version (British and American) substitutes "turn aside" in Ex 23:2; De 17:11; 2Ch 34:2; Job 23:11. In Ps 102:11; 109:23, the lengthening shadows of afternoon are said to "decline," and the Revised Version (British and American) introduces the word in the same general sense in Jud 19:8; 2Ki 20:10; Jer 6:4. See [AFTERNOON](#) .

DEDAN; DEDANITES

de'-dan, de'dan-its (the King James Version Dedanim, ded'-a-nim; dedhan, "low," dedhanim): An Arabian people named in Ge 10:7 as descended from Cush; in Ge 25:3 as descended from Keturah. Evidently, they were, like the related Sheba (Sabaeans), of mixed race (compare Ge 10:7,28). In Isa 21:13 allusion is made to the "caravans of Dedanites" in the wilds of Arabia, and Eze mentions them as supplying Tyre with precious things ([Eze 27:20](#) ; in verse 15, "Dedan" should probably be read as in Septuagint, "Rodan," i.e. Rhodians). The name seems still to linger in the island of Dadan, on the border of the Persian Gulf. It is found also in Min. and Sab. inscriptions (Glazer, II, 392 ff).

James Orr

DEDICATE; DEDICATION

ded'-i-kat, ded-ika'-shun (chanukkah, "initiation," "consecration"; qadhesh, "to be clean," "sanctify"; cherem, "a thing devoted (to God)"): Often used in Hebrew of the consecration of persons, but usually in the English Versions of the Bible of the setting apart of things to a sacred use, as of the altar (Nu 7:10 f, 84,88; compare Da 3:2,3, "the dedication of the image"), of silver and gold (2Sa 8:11; 2Ki 12:4), of the Temple

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(1Ki 8:63; Ezr 6:16 f; compare Ex 29:44), of the wall of Jerusalem (Ne 12:27), of private dwellings (De 20:5). the Revised Version (British and American) substitutes "devoted" for "dedicated" in Eze 44:29. See **CONSECRATION** ; **SANCTIFICATION** .

DEDICATION, FEAST OF

ded-i-ka'-shun (ta egkainia, Joh 10:22): A feast held by the Jews throughout the country for eight days, commencing on the 25th Kislew (December), in commemoration of the cleansing of the temple and dedication of the altar by Judas Maccabeus after their desecration by Antiochus Epiphanes (1 Macc 4:56,59). The feast was to be kept "with mirth and gladness." 2 Macc 10:6,7 says it was kept like the Feast of the Tabernacles, with the carrying of palm and other branches, and the singing of psalms. Josephus calls it "Lights," from the joy which accompanied it (Ant., XII, vii, 7). At this winter feast Jesus delivered in the temple the discourse recorded in Joh 10:24 ff, at Jerusalem.

James Orr

DEED

ded: Used in its ordinary modern sense in EV. In the Old Testament it is used to translate five Hebrew words: gemylah, literally, "recompense" (Isa 59:18); dabhar, literally, "word," "thing" (2Ch 35:27 the King James Version, the Revised Version (British and American) "acts"; Es 1:17,18; Jer 5:28); ma'aseh (Ge 20:9; 44:15; Ezr 9:13); 'alilah (1Ch 16:8 the King James Version, the Revised Version (British and American) "doings"; Ps 105:1 the King James Version, the Revised Version (British and American) "doings"); po'al (Ps 28:4 the King James Version, the Revised Version (British and American) "work"; Jer 25:14).

In the New Testament "deed" very frequently translates ergon (same root as

English "work"; compare "energy"), which is still more frequently (especially in the Revised Version (British and American)) rendered "work." In Lu 23:51; Ac 19:18; Ro 8:13; Col 3:9 the King James Version, the Revised Version (British and American) "doings," it stands for Greek praxis (literally, "a doing," "transaction"), each time in a bad sense, equivalent to wicked deed, crime, a meaning which is frequently associated with the plural of praxis (compare English "practices" in the sense of trickery; so often in Polybius; Deissmann maintains that praxis was a technical term in magic), although in Mt 16:27 (the King James Version "works") and Ro 12:4 the same Greek word has a neutral meaning. In Jas 1:25 the King James Version "deed" is the translation of Greek poiesis, more correctly rendered "doing" in the Revised Version (British and American).

D. Miall Edwards

DEEP

(tehom; abussos, Lu 8:31 the King James Version; Ro 10:7 the King James Version; bathos, Lu 5:4; buthos, 2Co 11:25):

The Hebrew word ("water in commotion") is used

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(1) of the primeval watery waste (Ge 1:2), where some suggest a connection with Babylonian Tiamat in the creation-epic;

(2) of the sea (Isa 51:10 and commonly);

(3) of the subterranean reservoir of water (Ge 7:11; 8:2; 49:25; De 33:13; Eze 31:4, etc.). In the Revised Version (British and American) the Greek word first noted is rendered, literally, "abyss." See **ABYSS** ; also **ASTRONOMY** , sec. III, 7.

DEEP SLEEP

See **SLEEP, DEEP** .

DEER

der ('ayyal, feminine 'ayyalah, and 'ayyeleth (compare Arabic, 'ayyal and 'iyal, "deer" and 'ayil, "ram," and Latin caper and capra, "goat," caprea, capreolus, "wild goat," "chamois," or "roe deer")); yachmur (compare Arabic, yachmur, "deer"); ya'alalah, feminine of ya'el (compare Arabic, wa'l, "Pers wild goat"); tsebhi, and feminine tsebhiyah (compare Arabic, zabi and feminine zabiya, "gazelle"); 'opher (compare Arabic, ghafr and ghufra, "young of the mountain goat"):

Of the words in the preceding list, the writer believes that only the first two, i.e. 'ayyal (with its feminine forms) and yachmur should be translated "deer," 'ayyal for the roe deer and yachmur for the fallow deer. Further, he believes that ya'el (including ya'alalah) should be translated "ibex," and tsebhi, "gazelle." 'Opher is the young of a roe deer or of a gazelle.

'Ayyal and its feminine forms are regularly in English Versions of the Bible rendered "hart" and "hind," terms which are more commonly applied to the male

and female of the red deer, *Cervus elaphus*, which inhabits Great Britain, the continent of Europe, the Caucasus and Asia Minor, but which has never been reported as far south as Syria or Palestine. The roe deer, *Capreolus caprea*, however, which inhabits the British Isles, the greater part of Europe, the Caucasus and Persia, is certainly found in Palestine. The museum of the Syrian Protestant College at Beirut possesses the skeleton of a roe deer which was shot in the mountains near Tyre. As late as 1890 it was fairly common in southern Lebanon and Carmel, but has now (1912) become very scarce. The fallow deer, *Cervus dama*, is a native of Northern Africa and countries about the Mediterranean. It is found in central Europe and Great Britain, where it has been introduced from its more southern habitat. A variety of the fallow deer, sometimes counted as a separate species under the name of *Cervus Mesopotamicus*, inhabits northeastern Mesopotamia and Persia. It may in former times have been found in Palestine, and Tristram reports having seen the fallow deer in Galilee (*Fauna and Flora of Pal*), but while Tristram was a remarkably acute observer, he appears sometimes to have been too readily satisfied, and his observations, when unaccompanied, as in this case, by specimens, are to be accepted with caution. Now 'ayyal (and its feminine forms) occurs in the Bible 22 times, while yachmur occurs only twice, i.e. in the list of clean animals in De 14:5, and in 1Ki 4:23, in the list of animals provided for Solomon's table. In both places the King James Version has "fallow deer" and the Revised Version (British and American)

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DEFAME; DEFAMING

de-fam', de-fam'-ing: These words occur but twice in the King James Version, and are translations of dibbah, "slander," from dabhath, "to slander," or spread an evil report, and blasphemeo, "to speak injuriously" of anyone ([Jer 20:10](#); [1Co 4:13](#)). "To defame" differs from "to revile" in that the former refers to public slander, the latter to personal abuse.

DEFECT; DEFECTIVE

de-fekt', de-fekt'-iv (hettema, "loss," "a defect"): Occurs in 1Co 6:7: "Nay, already it is altogether a defect in you (the King James Version "there is utterly a fault among you"), that ye have lawsuits one with another." "Defect" means "want or absence of something necessary for completeness" (the Revised Version, margin "a loss to you"). The meaning of the passage in the Revised Version (British and American) is that when Christians have lawsuits one with another it produces a lack of something which brings them short of completeness, they suffer a spiritual loss or defeat, and perhaps defect is not quite strong enough fully to express that idea.

Defective: Sirach 49:4 the King James Version, the Revised Version (British and American) "committed trespass."

A. W. Fortune

DEFENCE

de-fens'. See [COURTS](#) , [JUDICIAL](#) .

DEFENCED

See [FORTIFICATION](#) .

DEFER

de-fur' (ʿachar (in Hiphil), ʿarakh (in Hiphil), mashakh (in Niphal), "to postpone," more or less definitely; "delay": In Old Testament passages such as Isa 48:9; Eze 12:25,28; Da 9:19, the idea of indefinite postponement agrees with the Hebrew and with the context. In the only New Testament occurrence of the word anaballo, in the middle voice, Ac 24:22) a definite postponement is implied.

DEFILE; DEFILEMENT

de-fil', de-fil'-ment (Anglo-Saxon, afylau, etc.; Middle English, defoulen, "make foul," "pollute," render (the King James Version) 9 Hebrew roots (the Revised Version (British and American) six): ga'al, "defile"; chalal, "defile" (from "untie, loosen, open," i.e. "make common," hence, "profane"); chaneph, "incline away" (from right or religion), hence, "profane," "defile" (Jer 3:9, the American Standard Revised Version "pollute"); Tame', the principal root, over 250 times translated "defile" 74 times "to become, or render, unclean"; Tanaph, "to soil" (So 5:3); ʿalal, "deal

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(5) Religious: not always easily distinguished or entirely distinguishable from the ceremonial, still less from the ethical, but in which the central attitude and relationship to Yahweh as covenant God and God of righteousness, was more fully in question. The land might be defiled by bloodshed (Nu 35:33), especially of the just or innocent; by adultery (Jer 3:1); by idolatry and idolatrous practices, like sacrificing children to idols, etc. (Le 20:3; Ps 106:39); the temple or altar by disrespect (Mal 1:7,12); by offering the unclean (Hag 2:14); by any sort of unrighteousness (Eze 36:17); by the presence of idols or idolatrous paraphernalia (Jer 7:30).

2. Defilement in New Testament:

The scope of defilement in its various degrees (direct, or primary, as from the person or thing defiled; indirect, or secondary, tertiary, or even further, by contact with the defiled) had been greatly widened by rabbinism into a complex and immensely burdensome system whose shadow falls over the whole New Testament life. Specific mentions are comparatively few. Physical defilement is not mentioned. Sexual defilement appears, in a figurative sense: "These are they that were not defiled with women" (Re 14:4). Ceremonial defilement is found in, but not approved by, the New Testament. Examples are: by eating with unwashed, "common," not ceremonially cleansed, hands (Mr 7:2); by eating unclean, "common," food (Ac 10:14; Peter's vision); by intimate association with Gentiles, such as eating with them (not expressly forbidden in Mosaic law; Ac 11:3), or entering into their houses (Joh 18:28; the Pharisees refusing to enter the Pretorium); by the presence of Gentiles in the Temple (Ac 21:28).

But with Christ's decisive and revolutionary dictum (Mr 7:19): "This he said, making all meats clean," etc., and with the command in Peter's vision: "What God hath cleansed, make not thou common" (Ac 10:15), and with Paul's bold and consistent teaching: "All things indeed are clean" (Ro 14:20, etc.), the idea of ceremonial or ritual defilement, having accomplished its educative purpose, passed. Defilement in the New Testament teaching, therefore, is uniformly

ethical or spiritual, the two constantly merging. The ethical is found more predominantly in: "The things which proceed out of the mouth come forth out of the heart; and they defile the man" (Mt 15:18); "that did not defile their garments" (Re 3:4); "defileth the whole body" (Jas 3:6). The spiritual seems to predominate in: "defiled and unbelieving" (Tit 1:15); "conscience being weak is defiled" (by concession to idolatry.) (1Co 8:7); "lest any root of bitterness springing up trouble you, and thereby the many be defiled" (Heb 12:15). For the supposed origins of the idea and details of defilement, as from hygienic or aesthetic causes, "natural aversions," "taboo," "totemism," associations with ideas of death, or evil life, religious symbolism, etc., see **POLLUTION ; PURIFICATION ; UNCLEANNESS** . Whatever use God may have made of ideas and feelings common among many nations in some form, the Divine purpose was clearly to impress deeply and indelibly on the Israelites the ideas of holiness and sacredness in general, and of Yahweh's holiness, and their own required holiness and separateness in particular, thus preparing for the deep New Testament teachings of sin, and of spiritual consecration and sanctification.

Philip Wendell Crannell

DEFY

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de-fi' (charaph, za'am): In 1Sa 17:10,25,26,36,45 (the story of David and Goliath) and kindred passages, this word is used in its most familiar sense—"to taunt," "challenge to combat" (Hebrew charaph). In Nu 23:7,8 "denounce" would be a better translation than "defy" (Hebrew za'am).

DEGENERATE

de-jen'-er-at: Only in Jer 2:21, where Judah is compared to a "noble vine" which it "turned into the degenerate branches of a foreign vine." It represents Hebrew curim = "stray" or "degenerate (shoots)," from cur = "to turn aside," especially to turn aside from the right path (Greek pikria, literally, "bitterness").

DEGREE

de-gre' (ma'alah, "a going up" or "ascent," hence, a staircase or flight of steps; "rank": tapeinos, "low"): By derivation it should mean "a step down" (Latin, de, down, gradus, step). It is used, however, of any step, up or down; then of grade or rank, whether high or low.

(1) In its literal sense of step (as of a stair), it is used in the plural to translate Hebrew ma'aloth ("steps"), in the parallel passages 2Ki 20:9-11 the King James Version (5 t); Isa 38:8 the King James Version (3 t), where we read of the "degrees" (the Revised Version (British and American) "steps") on the "dial of Ahaz" (Hebrew "steps of Ahaz"). See [DIAL OF AHAZ](#). It seems to mean steps or progressive movements of the body toward a certain place in the phrase "A Song of Degrees" (the Revised Version (British and American) "Ascents"), which forms the title of each of the Psalms 120- 134, probably because they were sung on the way up to the great feasts at Jerusalem. See [PSALMS](#)

(2) The secondary (but now the more usual) sense of rank, order, grade is found in the following passages:

(a) 1Ch 15:18, "their brethren of the second (degree)," literally, "of the seconds" (Hebrew mishnim; compare 2Ch 28:7, "Elkanah that was next to the king," Hebrew, "the king's second," i.e. in rank);

(b) 1Ch 17:17, "a man of high degree" (Hebrew ma'alah, "step");

(c) Ps 62:9, "men of low degree men of high degree," a paraphrase of Hebrew "sons of man sons of man," the first "man" being Hebrew 'adham ("common humanity"; compare Greek anthropos, Latin homo, Welsh dyn), and the second Hebrew 'ish (man in a superior sense; compare Greek aner, Latin vir, Welsh gwr) ;

(d) "of low degree" for Greek tapeinos in Sirach 11:1; Lu 1:52; Jas 1:9;

(e) In 1Ti 3:13 the King James Version "a good degree" (Greek bathmos kalos, the Revised Version (British and American) "a good standing") is assured to those who have "served well as deacons." Some take this to mean promotion to a higher official position in the church; but it probably means simply a position of moral weight and influence in the church gained by faithfulness in service (so Hort).

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D. Miall Edwards

DEGREES, SONGS OF

(shir ha-ma'aloht; Septuagint ode ton anabathmon; Vulgate (Jerome's Latin Bible, 390-405 A. D.) canticum graduum, the Revised Version (British and American) "a song of ascents"): The title prefixed to 15 psalms (Pss 120-134) as to the significance of which there are four views:

(1) The Jewish interpretation. According to the Mishna, Middoth 2 5, Cukkah 51b, there was in the temple a semi-circular flight of stairs with 15 steps which led from the court of the men of Israel down to the court of the women. Upon these stairs the Levites played on musical instruments on the evening of the first day of Tabernacles. Later Jewish writers say that the 15 psalms derived their title from the 15 steps.

(2) Gesenius, Delitzsch and others affirm that these psalms derive their name from the step-like progressive rhythm of their thoughts. They are called Songs of Degrees because they move forward climactically by means of the resumption of the immediately preceding word. But this characteristic is not found in several of the group.

(3) Theodoret and other Fathers explain these 15 hymns as traveling songs of the returning exiles. In Ezr 7:9 the return from exile is called "the going up (ha-ma'alah) from Babylon." Several of the group suit this situation quite well, but others presuppose the temple and its stated services.

(4) The most probable view is that the hymns were sung by pilgrim bands on their way to the three great festivals of the Jewish year. The journey to Jerusalem was called a "going up," whether the worshipper came from north or south, east or west. All of the songs are suitable for use on such occasions. Hence, the title Pilgrim Psalms is preferred by many scholars. See **DIAL OF AHAZ** .

John Richard Sampey

DEHAITES

de-ha'-tez (dehawe'; the King James Version Dehavites): A people enumerated in Ezr 4:9 with Elamites, ere, as among those settled by the Assyrian king Osnappar (Assurbanipal) in Samaria. The identification is uncertain.

DEHORT de-hort' (apostrepho; the Revised Version (British and American) **DISSUADE**): Not found in the English Bible; once only in Apocrypha (1 Macc 9:9). An obsolete English word; the opposite of "exhort." It means "to dissuade," "to forbid," "to restrain from."

DEKAR

de'-kar (deqer, "lancer"): Father of one of Solomon's commissaries (1Ki 4:9 the King James Version). See **BEN-DEKER**.

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DELAIAH

de-la'-ya (delayah, "God has raised"):

- (1) A descendant of David (1Ch 3:24; the King James Version "Dalaiah").
- (2) One of David's priests and leader of the 23rd course (1Ch 24:18).
- (3) One of the princes who pleaded with Jehoiakim not to destroy the roll containing the prophecies of Jeremiah (Jer 36:12,25).
- (4) The ancestor of a post-exilic family whose genealogy was lost (Ezr 2:60; Ne 7:62; 1 Esdras 5:37 margin). See **DALAN**.
- (5) The father of timorous Shemaiah (Ne 6:10).

DELAY

de-la':The noun "delay" (Ac 25:17, "I made no delay"; the King James Version "without any delay") means "procrastination." The verb "to delay" (Ex 22:29; 'achar) involves the idea "to stop for a time," the people being admonished not to discontinue a custom. The Pil. perfect of bush (Ex 32:1), "Moses delayed to come," expresses not only the fact that he tarried, but also the disappointment on the part of the people, being under the impression that he possibly was put to shame and had failed in his mission, which also better explains the consequent action of the people. "To delay" (chronizo) is used transitively in Mt 24:48 (the Revised Version (British and American) "My lord tarrieth") and in Lu 12:45. The meaning here is "to prolong," "to defer."

A. L. Breslich

DELECTABLE

de-lek'-ta-bl (chamadh, "to desire"): Found only in Isa 44:9, King James Version: "Their delectable things shall not profit," the King James Version margin "desirable." the American Standard Revised Version translates: "the things that they delight in." The reference is to idols or images. Delitzsch renders the phrase: "Their darlings are good for nothing." The word may be traced back to the Latin delectabilis, "pleasant," or "delightful."

DELICACY

del'-i-ka-si (to strenos): Found only in Re 18:3, King James Version: "The merchants of the earth are waxed rich through the abundance of her delicacies." the Revised Version (British and American) has very properly changed delicacies to "wantonness," and "luxury" in the margin, which is much nearer to the original.

DELICATE; DELICATELY

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del'-i-kat, del'-i-kat-li ('edhen, 'anogh; en truphe): "Delicate" usually an adjective, but once a substantive (Jer 51:34 the King James Version). "He hath filled his belly (the Revised Version (British and American) "maw") with my delicates." the Revised Version (British and American) retains the word, but the American Standard Revised Version very properly has replaced it with "delicacies." In Sirach 30:18, the Revised Version (British and American) agatha, "good things." The adjective seems to have two meanings, though not easily distinguished:

(1) tenderly reared, and

(2) wanton or voluptuous. In De 28:54,56; Isa 47:1; Jer 6:2, "luxurious" or "daintily bred" would certainly be nearer the original than "delicate." "Delicate children" of Mic 1:16, the King James Version, is changed by the Revised Version (British and American) to "children of thy delight," i.e. beloved children, rather than children begotten in passion. The adverb "delicately" is employed in the same sense as the adjective (La 4:5; Lu 7:25). In the old English writers "delicate" is often used for voluptuous: "Dives for his delicate life to the devil went" (Piers Ploughman). The meaning of "delicately" (ma'adhan) in 1Sa 15:32 (the King James Version) is a real puzzle. The King James Version reads, "And Agag came unto him delicately," with a possible suggestion of weakness or fear. the American Standard Revised Version and the Revised Version, margin substitute "cheerfully." Others, by metathesis or change of consonants in the Hebrew word, translation "in bonds" or "fettters."

W. W. Davies

DELICIOUSLY

de-lish'-us-li (streniao "to live hard or wantonly"): "She (Babylon) lived deliciously" (Re 18:7,9 the King James Version, the Revised Version (British and American) "wantonly," the Revised Version, margin "luxuriously").

DELIGHT

de-lit' (verb, chaphets, ratsah, sha'a'; sunedomai): "To delight" is most frequently expressed by chaphets, which means originally "to bend" (compare Job 40:17, "He moveth his tail"), hence, "to incline to," "take pleasure in." It is used of God's pleasure in His people (Nu 14:8; 2Sa 22:20; Ps 18:19, etc.), and in righteousness, etc. (Isa 66:4; Jer 9:24; Mic 7:18, etc.), also of man's delight in God and His will (Ps 40:8; 73:25; the King James Version and the Revised Version (British and American), "There is none upon earth that I desire besides thee"), and in other objects (Ge 34:19; 1Sa 18:22; Es 2:14; Isa 66:3); sha'a', "to stroke," "caress," "be fond of," occurs in Ps 94:19, "Thy comforts delight my soul"; Ps 119:16,47,70, "I will delight myself in thy statutes." Similarly, Paul says (Ro 7:22), "I delight (sunedomai) in (margin, the Revised Version (British and American) "Greek with") the law of God after the inward man." This is the only occurrence of the word in the New Testament.

"To delight one's self" (in the Lord) is represented chiefly by 'anagh (Job 22:26; 27:10; Ps 37:4,11; Isa 58:14).

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Delight (noun), chiefly chephets (1Sa 15:22; Ps 1:2; 16:3), ratson (Pr 11:1,20; 12,22; 15:8), sha'ashu'im (Ps 119:24,77,92,143,174; Pr 8:30,31). the Revised Version (British and American) has "delight" for "desire" (Ne 1:11; Ps 22:8; 51:16), for "observe," different reading (Pr 23:26), "no delight in" for "smell in" (Am 5:21), "delightest in me" for "favorest me" (Ps 41:11), "his delight shall be in" (m "Hebrew 'scent' ") for "of quick understanding" (Isa 11:3).

The element of joy, of delight in God and His law and will, in the Hebrew religion is noteworthy as being something which we are apt to fall beneath even in the clearer light of Christianity.

W. L. Walker

DELIGHTSOME

de-lit'-sum: chephets, is rendered "delightful": Mal 3:12, "Ye shall be a delightful land," literally, "a land of delight."

DELILAH

de-li'-la (delilah, "dainty one," perhaps; Septuagint Daleida, Dalida): The woman who betrayed Samson to the Philistines (Jud 16). She was presumably a Philistine, though that is not expressly stated. She is not spoken of as Samson's wife, though many have understood the account in that way. The Philistines paid her a tremendously high price for her services. The account indicates that for beauty, personal charm, mental ability, self-command, nerve, she was quite a wonderful woman, a woman to be admired for some qualities which she exhibits, even while she is to be utterly disapproved. See **SAMSON** .

Willis J. Beecher

DELIVER

de-liv'-er (natsal, nathan; rhuomai, paradidomi): Occurs very frequently in the Old Testament and represents various Hebrew terms.

The English word is used in two senses,

(1) "to set free," etc.,

(2) "to give up or over."

(1) The word most often translated "deliver" in the first sense is natsal, meaning originally, perhaps, "to draw out." It is used of all kinds of deliverance (Ge 32:11; Ps 25:20; 143:9, etc.; Jer 7:10; Eze 3:19, etc.; Ze 1:18, etc.). The Aramaic netsal occurs in Da 3:29; 6:14; 8:4,7; yasha', "to save," in Jud 3:9,31 the King James Version, etc. ; malaT, "to let or cause to escape," in Isa 46:2, "recover," etc. In the New Testament rhuomai, "to rescue," is most frequently translated "deliver" in this sense (Mt 6:13 the King James Version, "Deliver us from evil"); katargeo, "to make useless" or "without effect" (Ro 7:6 the Revised Version (British and American), "discharged"). In the

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New Testament "save" takes largely the place of "deliver" in the Old Testament, and the idea is raised to the spiritual and eternal.

(2) For "deliver" in the sense of "give over, up," etc., the most frequent word is nathan, the common word for "to give" (Ge 32:16; 40:13 the King James Version; Ex 5:18). Other words are maghan (Ho 11:8, the King James Version and the English Revised Version "How shall I deliver thee Israel?" i. e. "How shall I give thee up?" as in the first clause of the verse, with a different word (nathan), the American Standard Revised Version "How shall I cast thee off?"), yehabh, Aramaic (Ezr 5:14). In the New Testament paradidomi, "to give over to," is most frequent (Mt 5:25; 11:27, "All things have been delivered (given or made over) unto me of my Father"; Mr 7:13; Lu 1:2; 1Ti 1:20, etc.); charizomai, "to grant as a favor" (Ac 25:11,16 the King James Version).

(3) Yaladh, "to bring forth," is also rendered "deliver" in the sense of childbirth (Ge 25:24; Ex 1:19, etc.). In the New Testament this sense is borne by tikto (Lu 1:57; 2:6; Re 12:2,4), and gennaio (Joh 16:21).

In the Revised Version (British and American) there are many changes, such as, for "deliver," "restore" (Ge 37:22; 40:13; Ex 22:26; De 24:13); for "delivered," "defended" (1Ch 11:14); for "cannot deliver thee," "neither turn thee aside" (Job 36:18); for "betray," "betrayed" we have "deliver," "delivered up," etc. (Mt 10:4 margin; Mr 13:12; 14:10 f; Lu 21:16); for "delivered into chains," "committed to pits" (2Pe 2:4, margin "some ancient authorities read chains"; compare The Wisdom of Solomon 17:17); "Deliver us from evil," omitted in Lu 11:4, margin "Many ancient authorities add but deliver us from the evil one (or, from evil)."

W. L. Walker

DELOS

de'-los (Delos): An island, now deserted, one of the Cyclades in the Aegean Sea,

about 3 miles long and 1 mile broad, with a rocky mountain (Cynthus) several hundred feet high in the center. In antiquity Delos enjoyed great prosperity. According to Greek legend the island once floated on the surface of the water, until Poseidon fastened it on four diamond pillars for the wandering Leto, who, like Io, was pursued by the vengeful Hera. It was here that Apollo and Artemis were born; hence, the island was sacred, and became one of the chief seats of worship of the two deities. Numerous temples embellished Delos. The most magnificent was that of Apollo, which contained a colossal statue of the god, a dedicatory offering of the Naxians. This temple was a sanctuary visited by all the Greeks, who came from far and near to worship at the deity's shrine. There was a Dorian peripteral temple in Delos from the beginning of the 4th century BC. To the North was a remarkable altar composed entirely of ox-horns. The various Ionian cities sent sacred embassies (theoriai) with rich offerings. There was also a celebrated oracle in Delos which was accounted one of the most trustworthy in the world. Every five years the famous Delian festival was celebrated with prophecies, athletic contests and games of every kind. All the nations of Greece participated.

The earliest inhabitants of Delos were Carians; but about 1000 BC the island was occupied by Ionians. For a long time it enjoyed independence. In 478 Delos was chosen as the place for the convention of the representatives of the Greek states for

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deliberation about means for defense against Persia. The treasury of the Athenian Confederacy was kept here after 476. The island became independent of Athens in

454. During the 2nd and 1st centuries BC it became one of the chief ports of the Aegean. This was partly due to its location, and partly to the fact that the Romans, after 190 BC, favored the island as a rival to the sea-power of Rhodes. In 166 Delos was given to Athens; the inhabitants fled to Achea, and the island was colonized by Athenians, together with Romans.

The ruins of the city of Delos, which became a flourishing commercial port, are to the North of the temple. It became the center of trade between Alexandria and the Black Sea, and was for a long time one of the chief slave markets of the Greek world. But Delos received a severe blow, from which it never recovered, in the war between Rome and Mithridates. The latter's general landed in 88 BC and massacred many, and sold the remainder of the defenseless people, and sacked and destroyed the city together with the temple and its countless treasures. At the conclusion of peace (84) Delos came into the possession of the Romans, who later gave it back to Athens. Under the Empire the island lost its importance entirely.

Delos was one of the states to which Rome addressed letters in behalf of the Jews (138-137 BC; see 1 Macc 15:16-23). Among those who came to Delos from the East must have been many of this nation. Josephus cites in full a decree passed in Delos which confirmed the Jewish exemption from military service (Ant., XIV, x, 4).

The excavations of the French have laid bare 8 temples within the sacred enclosure (Apollo, Artemis, Dionysus). Numerous statues, dating from the earliest times of Greek art down to the latest, have been discovered; also 2,000 inscriptions, among which was an inventory of the temple treasure.

By the side of Delos, across a very narrow strait, lies Rheneia, another island

which was the burying-ground of Delos; for on the sacred isle neither births, deaths nor burials were permitted. In 426 BC Delos was "purified" by the Athenians—by the removal of the bodies that had been interred there previously.

LITERATURE.

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J. E. Harry

DELUGE OF NOAH

del'-uj

1. The Biblical Account
2. "Noah's Log Book"

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the land was being reelevated from beneath the water by a series of such sudden earthquake shocks as cause the tidal waves which are often so destructive.

Thus, while we cannot appeal to geology for direct proof of the Noachian Deluge, recent geological discoveries do show that such a catastrophe is perfectly credible from a scientific point of view; and the supposition that there was a universal destruction of the human race, in the northern hemisphere at least, in connection with the floods accompanying the melting off of the glacial ice is supported by a great amount of evidence. There was certainly an extensive destruction of animal species associated with man during that period. In Europe the great Irish elk, the machairodus, the cave lion, the rhinoceros, the hippopotamus and the elephant disappeared with prehistoric man, amid the floods at the close of the Glacial epoch. In North America equally large felines, together with horses, tapirs, llamas, great mastodons and elephants and the huge megalonyx went to destruction in connection with the same floods that destroyed so large a part of the human race during the dramatic closing scenes of the period. It is, therefore, by no means difficult for an all-round geologist to believe in a final catastrophe such as is described in Gen. If we disbelieve in the Biblical Deluge it is not because we know too much geology, but too little.

George Frederick Wright

DELUSION

de-lu'-zhun:

(1) Isa 66:4, "I also will choose their delusions" (the Revised Version, margin "mockings"), Hebrew ta'alulim, which occurs only here and Isa 3:4 (where it is translated "babes," the Revised Version, margin "childishness"). Its meaning is somewhat ambiguous. The best translation seems to be "wantonness," "caprice." "Their wanton dealing, i .e. that inflicted on them" (BDB). Other translations suggested are "insults" (Skinner), "freaks of fortune" (Cheyne),

"follies" (Whitehouse). Septuagint has empaigmata, "mockings," Vulgate (Jerome's Latin Bible, 390-405 A. D.) illusiones.

(2) 2Th 2:11 the King James Version, "God shall send them strong delusion" (the Revised Version (British and American) "God sendeth them a working of error"), plane, "a wandering," "a roaming about," in the New Testament "error" either of opinion or of conduct.

D. Miall Edwards

DEMAND

de-mand':The peremptory, imperative sense is absent from this word in its occurrences in the King James Version, where it means no more than "ask," "inquire" (compare French, demander) one or the other of which the Revised Version (British and American) substitutes in 2Sa 11:7; Mt 2:4; Lu 3:14; 17:20; Ac 21:33. the Revised Version (British and American) retains "demand" in Ex 5:14; Job 38:3; 40:7; 42:4; Da 2:27; and inserts it (the King James Version "require") in Ne 5:18.

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DEMAS

de'-mas (Demas, "popular"): According to Col 4:14; 2Ti 4:10; Phm 1:24, one who was for a time a "fellow-worker" with Paul at Rome (Col, Philem), but at last, "having loved this present world," forsook the apostle and betook himself to Thessalonica (2 Tim). No other particulars are given concerning him. See [APOSTASY](#) ; [DEMETRIUS](#) .

DEMETRIUS (1)

de-me'-tri-us (Demetrios, "of" or "belonging to Demeter," an ordinary name in Greece):

(1) Demetrius I, surnamed Soter ("saviour"), was the son of Seleucus IV (Philopator). He was sent as a boy to Rome, by his father, to serve as a hostage, and remained there quietly during his father's life. He was detained also during the reign of his uncle, [ANTIOCHUS EPIPHANES](#) (which see) from 175 to 164 BC; but when Antiochus died Demetrius, who was now a young man of 23 (Polyb. xxxi.12), chafed at a longer detention, particularly as his cousin, Antiochus Eupator, a boy of 9, succeeded to the kingdom with Lysias as his guardian. The Roman Senate, however, refused to listen to his plea for the restoration to Syria, because, as Polybius says, they felt surer of their power over Syria with a mere boy as king.

In the meantime, a quarrel had arisen between Ptolemy Philometor and Euergetes Physkon (Livy Epit. 46; Diod. Sic. fr xi), and Gnaeus Octavius, who had been sent to quell the disorder, was assassinated in Syria, while plundering the country. Demetrius, taking advantage of the troubled condition of affairs, consulted with his friend Polybius as to the advisability of attempting to seize the throne of Syria (op. cit. xxxi.

19). The historian advised him not to stumble twice on the same stone, but to venture something worthy of a king, so after a second unsuccessful appeal to the

Senate, Demetrius escaped to Tripolis, and from there advanced to Antioch where he was proclaimed king (162 BC). His first act was to put to death young Antiochus, his cousin, and his minister Lysias (Appian, Syriac., c. 47; Ant, XII, x, 1; 1 Macc 7:1-4; 2 Macc 14:1,2).

As soon as he was established in power, Demetrius made an attempt to placate the Romans by sending them valuable gifts as well as the assassin of Gn. Octavius (Polyb. xxi.23); and he then tried to secure the Hellenizing party by sending his friend **BACCHIDES** (which see) to make the wicked Alcimus high priest. After a violent struggle and much treachery on the part of Bacchides (Ant., XII, x, 2), the latter left the country, having charged all the people to obey Alcimus, who was protected by an army.

The Jews under Judas resented his presence, and Judas inflicted severe punishment on all who had gone over to Alcimus (1 Macc 7:24). Alcimus, in fear, sent a message for aid to Demetrius, who sent to his assistance Nicanor, the best disposed and most faithful of his friends, who had accompanied him in his flight from Rome (Ant., XII, x, 4). On his arrival in Judea, he attempted to win by guile, but Judas saw through his

treachery, and Nicanor was forced to fight openly, suffering two signal defeats, the

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Syria but were defeated by Jonathan at Hazor (1 Macc 11:63-74), and by skillful generalship he made futile a second attempt at invasion (1 Macc 12:24 ff).

Tryphon, who was now master of Syria, broke faith with Jonathan (1 Macc 12:40) and essayed the conquest of Judea. Jonathan was killed by treachery, and Simon, his successor, made proposals of peace to Demetrius, who agreed to let bygones be bygones (1 Macc 13:36-40; Ant, XIII, vi, 7). Demetrius then left Simon to carry on the war, and set out to Parthia, ostensibly to secure the assistance of the king, Mithridates, against Tryphon (1 Macc 14:1). Here he was captured and imprisoned (14:3; Ant, XIII, v, 11; Josephus, however, puts this event in 140 rather than 138 BC).

After an imprisonment of ten years, he was released and resumed the sovereignty 128 BC, but becoming involved in a quarrel with Ptolemy Physkon, he was defeated in battle at Damascus. From this place, he fled to Tyre, where he was murdered in 125 BC, according to some, at the instigation of Cleopatra, his wife (Josephus, Ant, XIII, ix, 3).

(3) Demetrius III, Eukairos ("the fortunate"), was the son of Antiochus Grypus, and grandson of Demetrius Nikator. When his father died, civil war arose, in which his two elder brothers lost their lives, while Philip, the third brother, secured part of Syria as his domain. Demetrius then took up his abode in Coele-Syria with Damascus as his capital (Ant., XIII, xiii, 4; BJ, I, iv, 4).

War now broke out in Judea between Alexander Jannaeus and his Pharisee subjects, who invited Demetrius to aid them. Thinking this a good opportunity to extend his realm, he joined the insurgent Jews and together they defeated Jannaeus near Shechem (Ant., XIII, xiv, 1; BJ, I, iv, 5).

The Jews then deserted Demetrius, and he withdrew to Berea, which was in the possession of his brother Philip. Demetrius besieged him, and Philip summoned the Parthians to his assistance. The tables were turned, and Demetrius, besieged

in his camp and starved into submission, was taken prisoner and sent to Arsaces, who held him captive until his death (Ant., XIII, xiv, 3). The dates of his reign are not certain.

Arthur J. Kinsella

DEMETRIUS (2)

de-me'-tri-us (Demetrios, "belonging to Ceres"): The name of two persons:

(1) A Christian disciple praised by John (3Joh 1:12).

(2) A silversmith of Ephesus who manufactured the little silver shrines of the goddess Diana to sell to the visiting pilgrims (Ac 19:23 ff). Because the teachings of Paul were injuring the trade of the silversmiths, there arose a riot of which Demetrius was the chief. Upon an inscription which Mr. Wood discovered among the ruins of the city, there appeared the name Demetrius, a warden of the Ephesian temple for the year 57 AD, and some authors believe the temple warden to be identical with the ringleader of the rebellion. The name, however, has been most common among the Greeks of every age. Because of its frequent use it cannot be supposed that Demetrius, the disciple of

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3Joh 1:12, was the silversmith of Ephesus, nor that Demas of 2Ti 4:10, who bore the name in a contracted form, may be identified with him.

E. J. Banks

DEMON; DEMONIAC; DEMONOLOGY

dem'-mon, de-mo'-ni-ak, de-mon-ol'-o-ji (daimonion, earlier form daimon = pneuma akatharton, poneron, "demon," "unclean or evil spirit," incorrectly rendered "devil" in the King James Version):

I. Definition.

The word daimon or daimonion seems originally to have had two closely related meanings; a deity, and a spirit, superhuman but not supernatural. In the former sense the term occurs in the Septuagint translation of De 32:17; Ps 106:37; Ac 17:18. The second of these meanings, which involves a general reference to vaguely conceived personal beings akin to men and yet belonging to the unseen realm, leads to the application of the term to the peculiar and restricted class of beings designated "demons" in the New Testament.

II. The Origin of Biblical Demonology.

An interesting scheme of development has been suggested (by Baudissin and others) in which Biblical demonism is brought through polytheism into connection with primitive animism.

1. The Evolutionary Theory:

A simple criticism of this theory, which is now the ascendant, will serve fittingly to introduce what should be said specifically concerning Biblical demonology.

(1) Animism, which is one branch of that general primitive view of things which

is designated as spiritism, is theory that all Nature is alive (see Ladd, Phil. Rel., I, 89 f) and that all natural processes are due to the operation of living wills.

(2) Polytheism is supposed to be the outcome of animism. The vaguely conceived spirits of the earlier conception are advanced to the position of deities with names, fixed characters and specific functions, organized into a pantheon.

(3) Biblical demonology is supposed to be due to the solvent of monotheism upon contemporary polytheism. The Hebrews were brought into contact with surrounding nations, especially during the Persian, Babylonian and Greek periods, and monotheism made room for heathenism by reducing its deities to the dimension of demons. They are not denied all objective reality, but are denied the dignity and prerogatives of deity.

2. Objections to the Theory:

The objections to this ingenious theory are too many and too serious to be overcome.

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(4) For Babylonian demonology see summary in Rogers, Religion of Babylonia and Assyria, 144 ff.

Louis Matthews Sweet

DEMOPHON

dem'-o-fon (Demophon): A Syrian general in Palestine under Antiochus V (Eupator) who continued to harass the Jews after covenants had been made between Lysias and Judas Maccabeus (2 Macc 12:2).

DEN

(ma'on, me'onah, "habitation"; me'arah, and spelaion, "cave"; me'urah (Isa 11:8), "a light-hole," from 'or, "light," perhaps for me'arah; cokh (Ps 10:9 the King James Version), and cukkah (Job 38:40), "a covert," elsewhere "booth"; 'erebh (Job 37:8), "covert," as in the Revised Version (British and American); gobh; compare Arabic jubb, "pit" (Da 6:7); minharoth, "fissure" or "cleft" (Jud 6:2)): In the limestone mountains of Palestine caves, large and small, are abundant, the calcium carbonate, of which the rock is mainly composed, being dissolved by the water as it trickles over them or through their crevices. Even on the plains, by a similar process, pits or "lime sinks" are formed, which are sometimes used by the Arabs for storing straw or grain. Of this sort may have been the pit, bor, into which Joseph was cast by his brethren (Ge 37:20). Caves and crevices and sometimes spaces among piled-up boulders at the foot of a cliff or in a stream bed are used as dens by jackals, wolves and other wild animals. Even the people, for longer or shorter periods, have lived as troglodytes. Compare Jud 6:2: "Because of Midian the children of Israel made them the dens (minharoth) which are in the mountains, and the caves (me'arah), and the strongholds (metsadh)." The precipitous sides of the valleys contain many caves converted by a little labor into human habitations. Notable instances are the valley of the Kidron near Mar-Saba, and Wadi-ul-Chamam near the Sea of

Tiberias. See **CAVE** .

Alfred Ely Day

DENARIUS

de-na'-ri-us (denarion): A Roman silver coin, 25 of which went to the aureus, the standard gold coin of the empire in the time of Augustus, which was equal in value to about one guinea or \$5,25; more exactly £1.0,6 = \$ 5.00, the £ = \$ 4,866. Hence, the value of the denarius would be about 20 cents and this was the ordinary wage of a soldier and a day laborer. The word is uniformly rendered "penny" in the King James Version and "shilling" in the American Standard Revised Version, except in Mt 22:19; Mr 12:15 and Lu 20:24, where the Latin word is used, since in these passages it refers to the coin in which tribute was paid to the Roman government. See **MONEY** .

H. Porter

DENOUNCE

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de-nouns':Occurs in De 30:18: "I denounce unto you this day, that ye shall surely perish." It is used here in the obsolete sense of "to declare," to make known in a solemn manner. It is not found in the Bible with the regular meaning of "to censure," "arraign," etc.

DENY

de-ni':This word is characteristic of the New Testament rather than the Old Testament, although it translates three different Hebrew originals, namely, kachash, "to lie," "disown" (Ge 18:15; Jos 24:27; Job 8:18; 31:28; Pr 30:9); mana', "to withhold," "keep back" (1Ki 20:7; Pr 30:7); shubh, "to turn back," "say no" (1Ki 2:16).

In the New Testament, antilego, is once translated "deny," in the case of the Sadducees who denied the resurrection (Lu 20:27 the King James Version), and where it carries the sense of speaking against the doctrine. But the word commonly is arneomai, with or without the prefix ap-. In the absence of the prefix the sense is "to disown," but when it is added it means "to disown totally" or to the fullest extent. In the milder sense it is found in Mt 10:33; 26:70,72; of Simon Peter, Mr 14:68,70 (Ac 3:13,14; 2Ti 2:12,13; 2Pe 2:1; 1 Joh 2:22,23; Jude 1:4; Re 2:13; 3:8). But it is significant that the sterner meaning is associated with Mt 16:24 and its parallels, where Christ calls upon him who would be His disciple to deny himself and take up his cross and follow Him. See also **PETER, SIMON**.

James M. Gray

DEPOSIT

de-poz'-it (paratheke, 1Ti 6:20; 2Ti 1:12,14 the Revised Version, margin, paraphrased in both the King James Version and the Revised Version (British and American) into "that which is committed" (see **COMMEND**)): The noun

was used in the classical Greek, just as its English equivalents, for "that which is placed with another for safe keeping," a charge committed to another's hands, consisting often of money or property; compare Ex 22:7; Le 6:2. This practice was common in days when there were no banks.

(1) In 1Ti 6:20; also 2Ti 1:14, the reference is to a deposit which God makes with man, and for which man is to give a reckoning. The context shows that this deposit is the Christian faith, "the pattern of sound words" (2Ti 1:13), that which is contrasted with the "oppositions of the knowledge which is falsely so called" (1Ti 6:20). "Keep the talent of the Christian faith safe and undiminished" (Vincentius Lirenensis).

(2) In 2Ti 1:12, the deposit is one which man makes with God. The key to the meaning of this expression is found probably in Ps 31:5: "Into thy hand I commend my spirit: Thou hast redeemed me," i.e. "All that I am, with all my interests, have been entrusted to Thy safe keeping, and, therefore, I have no anxieties with respect to the future. The day of reckoning, 'that day,' will show how faithful are the hands that hold this trust."

H. E. Jacobs

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DEPTH

See [ABYSS](#) .

DEPUTY

dep'-u-ti: This is the correct rendering of nitsabh (1Ki 22:47). In Es 8:9, 9:3 the term improperly represents caghan, in the King James Version, and is corrected to "governor" in the Revised Version (British and American). In the New Testament "deputy" represents anthupatos (Ac 13:7,8,12; 18:12; 19:38), which the Revised Version (British and American) correctly renders "proconsul" (which see). The Roman proconsuls were officers invested with consular power over a district outside the city, usually for one year. Originally they were retiring consuls, but after Augustus the title was given to governors of senatorial provinces, whether they had held the office of consul or not. The proconsul exercised judicial as well as military power in his province, and his authority was absolute, except as he might be held accountable at the expiration of his office. See [GOVERNMENT](#) .

William Arthur Heidel

DERBE

dur'-be (Derbe, Ac 14:20,21; 16:1; Derbaios, 20:4; Derbetes, Strabo, Cicero): A city in the extreme Southeast corner of the Lycaonian plain is mentioned twice as having been visited by Paul (on his first and second missionary journeys respectively), and it may now be regarded as highly probable that he passed through it on his third journey (to the churches of Galatia). The view that these churches were in South Galatia is now accepted by the majority of English and American scholars, and a traveler passing through the Cilician Gates to Southern Galatia must have traversed the territory of Derbe.

1. History:

Derbe is first mentioned as the seat of Antipater, who entertained Cicero, the Roman orator and governor of Cilicia. When the kingdom of Amyntas passed, at his death in 25 BC, to the Romans, it was made into a province and called Galatia (see [GALATIA](#)). This province included Laranda as well as Derbe on the extreme. Southeast, and for a time Laranda was the frontier city looking toward Cappadocia and Cilicia and Syria via the Cilician Gates. But between 37 and 41 AD Laranda was transferred to the "protected" kingdom of Antiochus, and Derbe became the frontier city. It was the last city on distinctively Roman territory, on the road leading from Southern Galatia to the East; it was here that commerce entering the province had to pay the customs dues. Strabo records this fact when he calls Derbe a *limen* or "customs station." It owed its importance (and consequently its visit from Paul on his first journey) to this fact, and to its position on a great Roman road leading from Antioch, the capital of Southern Galatia, to Iconium, Laranda, Heracleia-Cybistra, and the Cilician Gates. Roman milestones have been found along the line of this road, one at a point 15 miles Northwest of Derbe. It was one of those Lycaonian cities honored with the title "Claudian" by the emperor Claudius; its coins bear the legend "Claudio- Derbe." This implied considerable importance and prosperity as well as strong pro-

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utilization only of the most fully prepared material were the characteristics of Paul's missionary journeys in Asia Minor. That Paul was successful in Derbe may be gathered (as Ramsay points out) from the fact that he does not mention Derbe among the places where he had suffered persecution (2Ti 3:11). Gaius of Derbe (among others) accompanied Paul to Jerusalem, in charge of the donations of the churches to the poor in that city (Ac 20:4).

LITERATURE.

The only complete account of Derbe is that given in Sir W. M. Ramsay's *Cities of Paul*, 385-404. On Paul's mission there, see the same author's *Paul the Traveler and Roman Citizen*, 119, 178. Many inscriptions of the later Roman period are collected in Sterrett, *Wolfe Expedition to Asia Minor*, Numbers 18-52. The principal ancient authorities, besides Acts, are Cicero *Ad Fam.* xiii.73; Strabo xxx.569; Ptolemeus, v.6, 17; Steph. Byz., *Hierocl.*, 675; Notit, *Episcop.*, I, 404, and the *Acta Conciliorum*.

W. M. Calder

DERISION

de-rizh'-un: Three verbs are so translated luts, "scorn" (Ps 119:51); la'agh, "mock" (Ps 2:4; 59:8; Eze 23:32); and sachaq, "laugh at" (Job 30:1; Ex 32:25 margin, "a whispering"; compare *The Wisdom of Solomon* 5:3). This word is found almost exclusively in the Psalms and Prophets; Jeremiah is fond of it. It is used both as a substantive and a verb, the latter in the phrase "to have in derision:"

DESCEND; DESCENT

de-send', de-sent' (yaradh; katabaino, "go down"); (katabasis): Of Yahweh (Ex 34:5); of the Spirit (Mt 3:16); of angels (Ge 28:12; Mt 28:2; Joh 1:51); of Christ

(1Th 4:16; Eph 4:9). "He also descended into the lower parts of the earth" is variously interpreted, the two chief interpretations being the one of the incarnation, and the other of the "descent into hell" (1Pe 3:19). The former regards the clause "of the earth," an appositive genitive, as when we speak of "the city of Rome," namely, "the lower parts, i.e. the earth." The other regards the genitive as possessive, or, with Meyer, as governed by the comparative, i.e. "parts lower than the earth." For the former view, see full discussion in Eadie; for the latter, Ellicott and especially Meyer, in commentaries on Eph.

H. E. Jacobs

DESCENT, OF JESUS

de-sent'.

See [APOCRYPHAL GOSPELS](#).

DESCRIBE

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de-skrib': This verb, now obsolete, in the sense used in Jos 18:4,6,8,9 and Jud 8:14, is a translation of kathabh, usually rendered "to write" or "inscribe." But in the above passages it has the Old English meaning of dividing into parts or into lots, as for example: "Walk through the land, and describe it according to their inheritance" (Jos 18:4); that is, describe in writing the location and size of the several parcels of land thus portioned out. In Jud 8:14 "described" should be translated "wrote down a list of." "Describe" occurs twice in the King James Version of the New Testament (Ro 4:6, 10:5), where lego, and grapho, are both rendered "describeth." the Revised Version (British and American) corrects both, and substitutes "pronounceth" in the first and "writeth" in the second passage.

Description = "list" (1 Esdras 5:39).

W. W. Davies

DESCRY

de-skri': This word like "describe" came into the English through the French descrire (Latin, describere); it occurs only in the King James Version of Jud 1:23: "And the house of Joseph sent to Bethel." the verb thus translated, signifies "to explore" or "examine," and the Revised Version (British and American) correctly renders "sent to spy out."

DESERT

dez'-ert midhbar, chorbah, yeshimon, 'arabnah, tsiyah, tohu; eremos, eremia: Midhbar, the commonest word for "desert," more often rendered "wilderness," is perhaps from the root dabhar, in the sense of "to drive," i.e. a place for driving or pasturing flocks. Yeshimon is from yasham, "to be empty", chorbah (compare Arabic kharib, "to lie waste"; kharbah, "a ruin"; kharab, "devastation"), from charabh "to be dry"; compare also 'arabh, "to be dry," and 'arabnah, "a desert" or "the Arabah" (see **CHAMPAIGN**). For 'erets tsiyah (Ps 63:1; Isa 41:18), "a dry

land," compare tsiyim, "wild beasts of the desert" (Isa 13:21, etc.). Tohu, variously rendered "without form" (Ge 1:2 the King James Version), "empty space," the King James Version "empty place" (Job 26:7), "waste," the King James Version "nothing" (Job 6:18), "confusion," the Revised Version, margin, "wasteness" (Isa 24:10 the English Revised Version), may be compared with Arabic tah, "to go astray" at-Tih, "the desert of the wandering." In the New Testament we find eremos and eremia: "The child (John) was in the deserts till the day of his showing unto Israel" (Lu 1:80); "Our fathers did eat manna in the desert" (Joh 6:31 the King James Version).

The desert as known to the Israelites was not a waste of sand, as those are apt to imagine who have in mind the pictures of the Sahara. Great expanses of sand, it is true, are found in Arabia, but the nearest one, an-Nufud, was several days' journey distant from the farthest southeast reached by the Israelites in their wanderings. Most of the desert of Sinai and of Palestine is land that needs only water to make it fruitful. East of the Jordan, the line between "the desert" and "the sown" lies about along the line of the Chijaz railway. To the West there is barely enough water to support the crops of wheat; to the East there is too little. Near the line of demarcation, the yield of wheat depends strictly upon the rainfall. A few inches more or less of rain in the year

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determines whether the grain can reach maturity or not. The latent fertility of the desert lands is demonstrated by the season of scant rains, when they become carpeted with herbage and flowers. It is marvelous, too, how the camels, sheep and goats, even in the dry season, will find something to crop where the traveler sees nothing but absolute barrenness. The long wandering of the Israelites in "the desert" was made possible by the existence of food for their flocks and herds.

Compare Ps 65:11,12: "

Thou crownest the year with thy goodness; And thy paths

drop fatness. They drop upon the pastures of the Wilderness. And the hills are girded with joy"; and also

Joe 2:22: "The pastures of the wilderness do spring."

"The desert" or "the wilderness" (ha-midhbar) usually signifies the desert of the wandering, or the northern part of the Sinaitic Peninsula. Compare Ex 3:1 King James Version: "MOSES led the flock (of Jethro) to the backside of the desert"; Ex 5:3

King James Version: "Let us go three days' journey into the desert"; Ex 19:2 King

James Version: "They were come to the desert of Sinai"; Ex 23:31 King James

Version: "I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river" (Euphrates). Other uncultivated or pasture regions are known as Wilderness of Beersheba (Ge 21:14), West of Judah (Jud 1:16), West of En-gedi (1Sa 24:1), West of Gibeon (2Sa 2:24), West of Maon (1Sa 23:24), West of Damascus; compare Arabic Badiyet-ush-Sham (1Ki 19:15), etc. Midhbar yam, "the wilderness of the sea" (Isa 21:1), may perhaps be that part of Arabia bordering upon the Persian Gulf.

Aside from the towns and fields, practically all the land was midhbar or "desert," for this term included mountain, plain and valley. The terms, "desert of En-gedi," "desert of Maon," etc., do not indicate circumscribed areas, but are applied in a

general way to the lands about these places. To obtain water, the shepherds with their flocks traverse long distances to the wells, springs or streams, usually arranging to reach the water about the middle of the day and rest about it for an hour or so, taking shelter from the sun in the shadows of the rocks, perhaps under some overhanging ledge.

Alfred Ely Day

DESIRE

de-zir':The verb "to desire" in the Scriptures usually means "to long for," "to ask for," "to demand," and may be used in a good or bad sense (compare De 7:25 the King James Version). the Revised Version (British and American) frequently renders the more literal meaning of the Hebrew. Compare Job 20:20, "delight"; Pr 21:20, "precious"; Ps 40:6, "delight"; aiteo (except Col 1:9), and erotao (except Lu 7:36) are rendered "to ask" and zeteo, "to seek" (compare Lu 9:9 et. al.). The Hebrew kacaph, literally, "to lose in value," is translated (Zep 2:1) by "hath no shame" (the Revised Version, margin "longing," the King James Version "not desired"). The literal translation "to lose in value," "to degenerate," would be more in harmony with the context than the translations offered. The Hebrew chemdah (2Ch 21:20, "without being desired"), means according to the Arabic "to praise," "to give thanks." The context brings in contrast the burial of the king Jehoram with that of his fathers. In the latter case there was "burning," i. e. recognition and praise, but when Jehoram died,

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there was no chemdah, i.e. there was no praise for his services rendered to the kingdom. For "desire" in Ec 12:5, see **CAPERBERRY** .

A. L. Breslich

DESIRE OF ALL NATIONS

This phrase occurs only in Hag 2:7 (King James Version, the English Revised Version "desirable things," the American Revised Version, margin "things desired"), and is commonly applied to the Messiah.

At the erection of the temple in Ezra's time, the older men who had seen the more magnificent house of Solomon were disappointed and distressed at the comparison. The prophet, therefore, is directed to encourage them by the assurance that Yahweh is with them nevertheless, and in a little while will shake the heavens, the earth, the sea, the dry land and the nations, and "the desire of all nations" shall come, and the house shall be filled with glory, so that "the later glory of this house shall be greater than the former."

(1) Many expositors refer the prophecy to the first advent of Christ. The shaking of the heavens, the earth, the sea and the dry land is the figurative setting of the shaking of the nations, while this latter expression refers to those changes of earthly dominion coincident with the overthrow of the Persians by the Greeks, the Greeks by the Romans, and so on down to the beginning of our era. The house then in process of construction was filled with glory by the later presence of the Messiah, which glory was greater than the Shekinah of Solomon's time. Objections are presented to this view as follows: First, there is the element of time. Five centuries, more or less, elapsed between the building of Ezra's temple and the first advent of Christ, and the men of Ezra's time needed comfort for the present. Then there is the difficulty of associating the physical phenomena with any shaking of the nations occurring at the first advent. Furthermore, in what sense, it is asked, could Christ, when He came, be said to be the desire of all

nations? And finally, what comfort would a Jew find in this magnifying of the Gentiles?

(2) These difficulties, though not insuperable, lead others to apply the prophecy to the second advent of Christ. The Jews are to be restored to Jerusalem, and another temple is to be built (Eze 40-48). The shaking of the nations and the physical phenomena find their fulfillment in the "Great Tribulation" so often spoken of in the Old Testament and Revelation, and which is followed by the coming of Christ in glory to set up His kingdom (Mal 3:1; Mt 24:29,30 and other places). Some of the difficulties spoken of in the first instance apply here also, but not all of them, while others are common to both interpretations. One such common difficulty is that Ezra's temple can hardly be identified with that of the time of Herod and Christ, and certainly not with that of Ezekiel; which is met, however, by saying that all the temples, including Solomon's, are treated as but one "house"—the house of the Lord, in the religious sense, at least, if not architecturally. Another such difficulty touches the question of time, which, whether it includes five centuries or twenty, is met by the principle that to the prophets, "ascending in heart to God and the eternity of God, all times and all things of this world are only a mere point." When the precise time of particular events is not revealed, they sometimes describe them as continuous, and sometimes blend two

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DESOLATE

des'-o-lat (very frequently in the Old Testament for shamem, and its derivatives; less frequently, charebh, and its derivatives, and other words. In the New Testament it stands for eremos (Mt 23:38; Ac 1:20; Ga 4:27) eremoo (Re 17:16), and monoo (1Ti 5:5)): From Latin de, intens., solus, alone. Several shades of meaning can be distinguished:

(1) Its primary sense is "left lonely," "forlorn," e. g. Ps 25:16, "Have mercy upon me; for I am desolate" (Hebrew yachidh, "alone"); 1Ti 5:5, "she that is a widow indeed, and desolate" (Greek memonomene, "left alone").

(2) In the sense of "laid waste," "destitute of inhabitants," e. g. Jer 4:7, "to make thy land desolate, that thy cities be laid waste, without inhabitant."

(3) With the meaning "comfortless," "afflicted," e. g. Ps 143:4, "My heart within me is desolate."

(4) In the sense of "barren," "childless," "unfruitful," e. g. Job 15:34; Isa 49:21 (Hebrew galmudh).

D. Miall Edwards

DESOLATION, ABOMINATION OF

See [ABOMINATION OF DESOLATION](#).

DESPAIR

de-spar': The substantive only in 2Co 4:8, "perplexed, but not in (the Revised Version (British and American) "yet not unto") despair," literally, "being at a loss, but not utterly at a loss." "Unto despair" here conveys the force of the Greek

prefix ex ("utterly," "out and out"). Desperate, in Job 6:26; Isa 17:11. In the latter instance, the Hebrew adjective is derived from a verb = "to be sick," and the literally, rendering would be "incurable" (compare Job 34:6, "my wound is incurable"). Desperately in Jer 17:9 the King James Version, where the heart is said to be "desperately (i.e. incurably) wicked" or "sick."

DESPITE; DESPITEFUL

de-spit', de-spit'-fool: "Despise" is from Latin despectus, "a looking down upon." As a noun (= "contempt") it is now generally used in its shortened form, "spite," while the longer form is used as a preposition (= "in spite of"). In English Versions of the Bible it is always a noun. In the Old Testament it translates Hebrew she'aT, in Eze 25:6, and in the Revised Version (British and American) Eze 25:15; 36:5 ("with despite of soul"). In Heb 10:29 ("hath done despite unto the Spirit of grace") it stands for Greek enubrizo, "to treat with contempt."

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The adjective "despiteful" occurs in the King James Version Eze 25:15; 36:5; Sirach 31:31 ("despiteful words," the Revised Version (British and American) "a word of reproach"); Ro 1:30 (the Revised Version (British and American) "insolent" = Greek hubristes, from huper, "above"; compare English "uppish").

D. Miall Edwards

DESSAU

des'-o, des'-a-u (Dessaou (2 Macc 14:16)): the Revised Version (British and American) **LESSAU** (which see).

DESTINY, (MENI)

des'-ti-ni: A god of Good Luck, possibly the Pleiades.

See **ASTROLOGY** , 10; **MENI** .

DESTROYER

de-stroi'-er: In several passages the word designates a supernatural agent of destruction, or destroying angel, executing Divine judgment.

(1) In Ex 12:23, of the "destroyer" who smote the first-born in Egypt, again referred to under the same title in Heb 11:28 the Revised Version (British and American) (the King James Version "he that destroyed").

(2) In Job 33:22, "the destroyers" (literally, "they that cause to die") = the angels of death that are ready to take away a man's life during severe illness. No exact parallel to this is found in the Old Testament. The nearest approach is "the angel that destroyed the people" by pestilence (2Sa 24:16,17 parallel 1Ch 21:15,16); the angel that smote the Assyrians (2Ki 19:35 = Isa 37:36 parallel 2Ch 32:21);

"angels of evil" (Ps 78:49).

(3) In the Apocrypha, "the destroyer" is once referred to as "the minister of punishment" (Revised Version; literally, "him who was punishing"), who brought death into the world (The Wisdom of Solomon 18:22-25).

(4) In 1Co 10:10, "the destroyer" is the angelic agent to whose instrumentality Paul attributes the plague of Nu 16:46-49.

In later Jewish theology (the Targums and Midrash), the "destroyer" or "angel of death" appears under the name Sammael (i.e. the poison of God), who was once an arch-angel before the throne of God, and who caused the serpent to tempt Eve. According to Weber, he is not to be distinguished from Satan. The chief distinction between the "destroyer" of early thought and the Sammael of later Judaism is that the former was regarded as the emissary of Yahweh, and subservient to His will, and sometimes was not clearly distinguished from Yahweh Himself, whereas the latter was regarded as a perfectly distinct individuality, acting in independence or semi- independence, and from purely malicious and evil motives. The change was largely

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due to the influence of Persian dualism, which made good and evil to be independent powers.

D. Miall Edwards

DESTRUCTION

de-struk'-shun: In the King James Version this word translates over 30 Hebrew words in the Old Testament, and 4 words in the New Testament. Of these the most interesting, as having a technical sense, is 'abhaddon (from verb 'abhadh, "to be lost," "to perish"). It is found 6 times in the Wisdom Literature, and nowhere else in the Old Testament; compare Re 9:11. See **ABADDON** .

DESTRUCTION, CITY OF ; HELIOPOLIS or **CITY OF THE SUN** (Isa 19:18). See **ASTRONOMY** , sec. I, 2; IR-HA-HERES; ON.

DETERMINE

de-tur'-mi-nat (horismenos, "determined," "fixed"): Only in Ac 2:23, "by the determinate counsel and foreknowledge of God," Greek horismenos, from horizo, "to set boundaries," "determine," "settle" (compare English word "horizon"—literally, "that which bounds"). It is remarkable that Peter in one and the same sentence speaks of the death of Christ from two quite distinct points of view.

(1) From the historical standpoint, it was a crime perpetrated by men who were morally responsible for their deed ("him ye by the hand of lawless men did crucify and slay").

(2) From the standpoint of Divine teleology, it was part of an eternal plan ("by the determinate," etc.). No effort is made to demonstrate the logical consistency

of the two ideas. They represent two aspects of the one fact. The same Greek word is used in Lu 22:22, where Christ speaks of His betrayal as taking place "as it was (the Revised Version (British and American) "hath been") determined" (kata to horisimenon). Compare Lu 24:26.

D. Miall Edwards

DETERMINE

de-tur' -min:

(1) "To resolve," "decide." This is the primary meaning of the word and it is also the one that is the most common. In the New Testament the Greek word krino, is translated "determine," and it has the above meaning (Ac 20:16; 25:25; 1Co 2:2). The word occurs frequently in the Old Testament with this meaning (see Ex 21:22; 1Sa 20:7,9,33).

(2) "To decree," "ordain," "mark out." The Greek word that is rendered "determine" with this meaning is horizo. See **DETERMINATE** .

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The Hebrew term charats is translated "determine" with the above meaning; as "his days are determined" (Job 14:5); "a destruction is determined" (Isa 10:22); "desolations are determined" (Da 9:26). The Hebrew term mishpaT, which means "judgment" or "sentence," is translated "determination" in Ze 3:8.

A. W. Fortune.

DETESTABLE, THINGS

de-tes'-ta-b'-l, (shiqquts; sheqets, synonymous with to'ebhah, "abomination," "abominable thing"): The translation of shiqqutsim in Jer 16:18; Eze 5:11; 7:20; 11:18,21; 37:23; a term always applied to idol-worship or to objects connected with idolatry; often also translated "abomination," as in 1Ki 11:5,7 (bis); Jer 4:1; Eze 20:7,8,30. Sheqets, translated "abomination," is applied in the Scriptures to that which is ceremonially unclean ([Le 7:21](#)), creatures forbidden as food, as water animals without fins or scales in Le 11:10-12, birds of prey and the like (verse 18), winged creeping things (verses 20,23), creeping vermin (verses 41 f). Compare also Isa 66:17. By partaking of the food of the animals in question one makes himself detestable (Le 11:43; 20:25). Similarly the idolatrous appurtenances are to be held in detestation; nothing of the kind should be appropriated for private use (De 7:26). See [ABOMINATION](#) .

Max L. Margolis

DEUEL

du'-el, de-u'-el de'u'el, ("knowledge of God"): A Gadite, the father of Eliasaph, the representative of the tribe of Gad in the census-taking (Nu 1:14), in making the offering of the tribe at the dedication of the altar (Nu 7:42,47), and as leader of the host of the tribe of the children of Gad in the wilderness (Nu 10:20). Called Reuel in Nu 2:14, daleth (d) being confused with resh (r).

DEUTERO-CANONICAL, BOOKS

du-ter-o-ka-non'-i-kal: A term sometimes used to designate certain books, which by the Council of Trent were included in the Old Testament, but which the Protestant churches designated as apocryphal (see [APOCRYPHA](#)), and also certain books of the New Testament which for a long time were not accepted by the whole church as Scripture. Webster says the term pertains to "a second Canon or ecclesiastical writing of inferior authority," and the history of these books shows that they were all at times regarded by a part of the church as being inferior to the others and some of them are so regarded today. This second Canon includes Tobit, Judith, Wisdom, Ecclusiasticus, 2 Esdras, 1 Maccabees and 2 Maccabees of the Old Testament, and Hebrews, James, 2 Peter, 2 John, 3 John, Jude, and Revelation of the New Testament.

1. The Old Testament Books:

The Old Testament books under consideration were not in the Hebrew Canon and they were originally designated as apocryphal. The Septuagint contained many of the apocryphal books, and among these were most of those which we have designated

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The history of these seven books reveals the fact that although some of them were early used by the Fathers, they afterward fell into disfavor. That is especially true of Hebrews and Revelation. Generally speaking, it can be said that at the close of the 2nd century the 7 books under consideration had failed to receive any such general recognition as had the rest; however, all, with perhaps the exception of 2 Peter, had been used by some of the Fathers. He was freely attested by Clement of Rome and Justin Martyr; James by Hermas and probably by Clement of Rome; 2 John, 3 John and Jude by the Muratorian Fragment; Revelation by Hermas and Justin Martyr who names John as its author.

See **CANON OF THE NEW TESTAMENT** .

Jerome, who prepared the Vulgate (Jerome's Latin Bible, 390-405 A. D.) in the closing years of the 4th century, accepted all 7 of the doubtful books, yet he held that 2 John and 3 John were written by the Presbyter, and he intimated that 2 Peter and Jude were still rejected by some, and he said the Latins did not receive He among the canonical Scriptures, neither did the Greek churches receive Augustine, who was one of the great leaders during the last part of the 4th century and the first part of the 5th, accepted without question the 7 disputed books. These books had gradually gained in favor and the position of Jerome and Augustine practically settled their canonicity for the orthodox churches. The Council of Carthage, held in 397, adopted the catalogue of Augustine. This catalogue contained all the disputed books both of the New Testament and the Old Testament.

Since the Reformation.

The Canon of Augustine became the Canon of the majority of the churches and the Old Testament books which he accepted were added to the Vulgate, but there were some who still held to the Canon of Jerome. The awakening of the Reformation inevitably led to a reinvestigation of the Canon, since the Bible was made the source of authority, and some of the disputed books of the New

Testament were again questioned by the Reformers. The position given the Bible by the Reformers led the Roman church to reaffirm its sanction and definitely to fix the books that should be accepted. Accordingly the Council of Trent, which convened in 1546, made the Canon of Augustine, which included the 7 apocphyal books of the Old Testament, and the 7 disputed books of the New Testament, the Canon of the church, and it pronounced a curse upon those who did not receive these books. The Protestants at first followed the example of Rome and adopted these books which had long had the sanction of usage as their Bible. Gradually, however, the questioned books of the Old Testament were separated from the others. That was true in Coverdale's translation, and in Matthew's Bible they were not only separated from the others but they were prefaced with the words, "the volume of the book called Hagiographa." In Cranmer's Bible, Hagiographa was changed into Apocrypha, and this passed through the succeeding edition into the King James Version.

A. W. Fortune

DEUTERONOMY

du-ter-on'-o-mi:

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Church, 1895; A. Kuenen, *The Hexateuch*, 1886; H. E. Ryle, article "Deuteronomy," HDB, 1898; G. F. Moore, article "Deuteronomy," *Encyclopedia Bibl.*, 1899; J. A. Paterson, article "Deuteronomy," *Encyclopedia Brit*, VIII, 1910.

In German: De Wette, *Dissert. crit-exeget.*, 1805; Kleinert, *Das De u. d. Deuteronomiker*, 1872; Wellhausen, *Die Comp. des Hexateuch. u. d. hist. Bucher des Altes Testament*, 1889; *Gesch. Israels*, 1895; Steuernagel, *Der Rahmen des Deuteronomy*, 1894; *Entsteh. des dt. Gesetzes*, 1896.

George L. Robinson

DEVICE

de-vis': "A scheme," "invention," "plot." In the Old Testament it stands for six Hebrew words, of which the most common is machashebheth (from chashabh, "to think," "contrive"). In the New Testament it occurs only twice, once for Greek enthumesis (Ac 17:29), and once for noema (2Co 2:11). Sometimes the word means simply that which is planned or invented, without any evil implication, as in 2Ch 2:14; Ac 17:29 (of artistic work or invention), and Ec 9:10 (in the general sense of reasoning or contriving). But more frequently it is used in an evil sense, of a wicked purpose or plot, "Let us devise devices against Jeremiah" (Jer 18:18); "For we are not ignorant of his (i.e. Satan's) devices" (2Co 2:11), etc.

D. Miall Edwards

DEVIL

dev'-'-l. See **DEMON** ; **SATAN** .

DEVOTED, THINGS

de-vot' -ed, (cherem).

See [CURSE](#) ; [DEDICATE](#) .

DEVOTION; DEVOTIONS

de-vo'-shun, (sebasmata): For the King James Version "your devotions" (Ac 17:23), the Revised Version (British and American) has "the objects of your worship," which is probably the intended meaning of the King James Version. the Revised Version (British and American) reads "devotion" for the King James Version "prayer" in Job 15:4 (the Revised Version, margin "meditation," Hebrew siach).

DEVOUT

de-vout' (eulabes, eusebes, sebomai, "pious," "dutiful," "reverential"): The word is peculiar to Luke. Applied to Simeon (Lu 2:25), Cornelius (Ac 10:2,7), Ananias (Ac 22:12). "Devout proselytes" ([Ac 13:43](#) , the King James Version "religious proselytes"), with possible reference to the proselytes of righteousness as

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distinguished from the proselytes of the gate (see **PROSELYTE**). "Devout women of honorable estate" (Ac 13:50), proselytes to Judaism and wives of the men in high position among the heathen (see Josephus, BJ, II, xx, 2). "Devout Greeks" (Ac 17:4), probably, though not necessarily, proselytes of the gate, heathen by birth, who attended the synagogue services and worshipped God. "Devout persons" (Ac 17:17), proselytes of the gate.

M. O. Evans

DEW

du (Tal; drosos).

1. Formation of Dew:

Two things are necessary for the formation of dew, moisture and cold. In moist countries there is less dew because the change in temperature between day and night is too small. In the deserts where the change in temperature between day and night is sometimes as much as 40 degrees F., there is seldom dew because of lack of moisture in the atmosphere. Palestine is fortunate in being near the sea, so that there is always a large percentage of water vapor in the air. The skies are clear, and hence, there is rapid radiation beginning immediately after sunset, which cools the land and the air until the moisture is condensed and settles on cool objects. Air at a low temperature is not capable of holding as much water vapor in suspension as warm air. The ice pitcher furnishes an example of the formation of dew. Just as the drops of water form on the cool pitcher, so dew forms on rocks, grass and trees.

2. Value of Dew in Palestine:

In Palestine it does not rain from April to October, and were it not for the dew in summer all vegetation would perish. Dew and rain are equally important. If there

is no rain the winter grass and harvests fail; if no dew, the late crops dry up and there is no fruit. Failure of either of these gifts of Nature would cause great want and hardship, but the failure of both would cause famine and death. Even on the edge of the great Syrian desert in Anti-Lebanon, beyond Jordan and in Sinai, a considerable vegetation of a certain kind flourishes in the summer, although there is not a drop of rain for six months. The dews are so heavy that the plants and trees are literally soaked with water at night, and they absorb sufficient moisture to more than supply the loss due to evaporation in the day. It is more surprising to one who has not seen it before to find a flourishing vineyard practically in the desert itself. Some of the small animals of the desert, such as the jerboa, seem to have no water supply except the dew. The dew forms most heavily on good conductors of heat, such as metals and stones, because they radiate their heat faster and cool the air around them. The wetting of Gideon's fleece ([Jud 6:38](#)) is an indication of the amount of dew formed, and the same phenomenon might be observed any clear night in summer in Palestine

3. Importance to Israel:

Dew was a present necessity to the people of Israel as it is today to the people of the same lands, so Yahweh says, "I will be as the dew unto Israel" (Ho 14:5).

Dew and

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rain are of equal importance and are spoken of together in 1Ki 17:1. It was especially valued by the children of Israel in the desert, for it supplied the manna for their sustenance (Ex 16:13; Nu 11:9).

4. Symbol of Blessing:

Isaac in blessing Jacob asked that the "dew of heaven" (Ge 27:28) may be granted to him; that these things which make for fertility and prosperity may be his portion. "The remnant of Jacob shall be in the midst of many peoples as dew from Yahweh" (Mic 5:7), as a means of blessing to the nations. "Blessed of Yahweh for dew" (De 33:13).

5. Symbol of Refreshment:

Dew is the means of refreshing and reinvigorating all vegetation. Many Scripture references carry out this idea. The song of Moses says, "My speech shall distill as the dew" (De 32:2). "A cloud of dew" (Isa 18:4) refreshes the harvesters. "My head is filled with dew" (So 5:2). "Like the dew of Hermon" (Ps 133:3). "Thou hast the dew of thy youth" (Ps 110:3). "Thy dew is as the dew of herbs" (Isa 26:19). Job said of the time of his prosperity, "The dew lieth all night upon my branch" (Job 29:19).

Other figures use dew as the symbol of stealth, of that which comes up unawares (2Sa 17:12), and of inconstancy (Ho 6:4; 13:3). God's knowledge covers the whole realm of the phenomena of Nature which are mysteries to man (Job 38:28; Pr 3:20).

Alfred H. Joy

DI-ZAHAB

di'-za-hab, diz'-a-hab di-za-habh; Septuagint Katachrusea, (literally, "abounding in gold"):

The name occurs in a list apparently intended to fix definitely the situation of the camp of Israel in the plains of Moab (De 1:1). No place in the region has been found with a name suggesting this; and there is no other clue to its identification. Some names in the list are like those of stations earlier in the wanderings. Thinking that one of these may be intended Burckhardt suggested Mina edh-Dhahab, a boat harbor between Ras Mohammad and 'Aqaba. Cheyne gets over the difficulty by accepting a suggestion of Sayee that Di-zahab corresponds to Me-zahab (Ge 36:39); this latter he then transforms into Mitzraim, and identifies it with the North Arabian Mucri (Encyclopedia Biblica, under the word). The changes, however, seem greater than can be justified.

W. Ewing

DIADEM

di'-a-dem: There are seven Bible references to the diadem, four in the Old Testament and three in the New Testament. The Hebrew words do not mark any clear distinctions.

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(1) tsaniph, tsanoph, tsaniphah (all from tsanaph, primarily "to wrap," "dress," "roll") mean a headdress in the nature of a turban or piece of cloth wrapped or twisted about the head. The word is also rendered "hood," "mitre." **Job 29:14** : "My justice was as a robe and a diadem" (RVm, "turban"); Isa 62:3: "a royal diadem in the hand of thy God."

(2) tsephirah, means "a crown," "diadem," i.e. something round about the head; Isa 28:5 "a diadem of beauty, unto the residue of his people."

(3) mitsnepheth, means an official turban or tiara of priest or king, translated also "mitre." Eze 21:26: "Remove the mitre, and take off the crown."

(4) diadema, the Greek word in the New Testament for "diadem," means "something bound about the head." Found 3 t, all in Re 12:3: "a great red dragon and upon his heads seven diadems" (the King James Version "crowns"); Re 13:1: "a beast and on his horns ten diadems"; 19:11,12: "a white horse and upon his head are many diadems." See **CROWN** .

William Edward Raffety

DIAL OF AHAZ

di'-al, a'-haz:

1. Hezekiah's Sickness and the Sign
2. The Sign a Real Miracle
3. The "Dial" a Staircase

4. Time of Day of the Miracle
5. Hezekiah's Choice of the Sign
6. Meaning of the Sign
7. The Fifteen "Songs of Degrees"

1. Hezekiah's Sickness and the Sign:

One of the most striking instances recorded in Holy Scripture of the interruption, or rather reversal, of the working of a natural law is the going back of the shadow on the dial of Ahaz at the time of Hezekiah's recovery from his illness. The record of the incident is as follows. Isaiah was sent to Hezekiah in his sickness, to say:

"Thus saith Yahweh, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of Yahweh. And Hezekiah said unto Isaiah, What shall be the sign that Yahweh will heal me, and that I shall go up unto the house of Yahweh the third day? And Isaiah said, This shall be the sign unto thee from Yahweh, that Yahweh will do the thing that

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be drawn back swiftly, and new years be added to his life before death could come upon him? Swift death was in the natural progress of events; restoration to health was of the impossible. He chose the restoration to health, and the Lord answered his faith and his prayer.

We are not able to go further into particulars. The first temple, the royal palace, and the staircase of Ahaz were all destroyed in the destruction of Jerusalem by Nebuchadnezzar, and we have no means of ascertaining the exact position of the staircase with respect to Temple or palace, or the number of the steps that it contained, or the time of the day, or the season of the year when the sign was given. It is possible that if we knew any or all of these, a yet greater significance, both spiritual and astronomical, might attach to the narrative.

7. The Fifteen "Songs of Degrees":

Fifteen years were added to the life of Hezekiah. In the restoration of the second temple by Herod fifteen steps led from the Court of the Women to the Court of Israel, and on these steps the Levites during the Feast of Tabernacles were accustomed to stand in order to sing the fifteen "songs of degrees" (Pss 120-134). At the head of these same steps in the gateway, lepers who had been cleansed from their disease presented themselves to the priests. It has been suggested that Hezekiah himself was the compiler of these fifteen "songs of the steps," in thankfulness for his fifteen years of added life. Five of them are ascribed to David or as written for Solomon, but the remaining ten bear no author's name. Their subjects are, however, most appropriate to the great crises and desires of Hezekiah's life. His great Passover, to which all the tribes were invited, and so many Israelites came; the blasphemy of Rabshakeh and of Sennacherib's threatening letter; the danger of the Assyrian invasion and the deliverance from it; Hezekiah's sickness unto death and his miraculous restoration to health; and the fact that at that time he would seem to have had no son to follow him on the throne—all these subjects seem to find fitting expression in the fifteen Psalms of the Steps.

E. W. Maunder

DIAMOND

di'-a-mund. See [STONES, PRECIOUS](#) .

DIANA; ARTEMIS

di-an'-a (Artemis "prompt," "safe"): A deity of Asiatic origin, the mother goddess of the earth, whose seat of worship was the temple in Ephesus, the capital of the Roman province of Asia. Diana is but the Latinized form of the Greek word Artemis, yet the Artemis of Ephesus should not be confused with the Greek goddess of that name.

She may, however, be identified with the Cybele of the Phrygians whose name she also bore, and with several other deities who were worshipped under different names in various parts of the Orient. In Cappadocia she was known as Ma; to the Syrians as Atargatis or Mylitta; among the Phoenicians as Astarte, a name which appears among the Assyrians as Ishtar; the modern name Esther is derived from it. The same goddess

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soil of the sacred Mesopotamian city of Kerbela, where the sons of Ali were martyred, little blocks are formed and are carried away by the Shiah Moslems that they may pray upon sacred ground wherever they may be. The makers of the shrines of Diana formed an exceedingly large class among whom, in Paul's time, was Demetrius (Ac 19:24). None of the silver shrines have been discovered, but those of marble and of clay have appeared among the ruins of Ephesus. They are exceedingly crude; in a little shell-like bit of clay, a crude clay female figure sits, sometimes with a tambourine in one hand and a cup in the other, or with a lion at her side or beneath her foot. Though the shrines were sold as sacred dwelling-places of the goddess, that the pilgrims who carried them to their distant homes, or buried them in the graves with their dead, might be assured of her constant presence, their real purpose was to increase the temple revenues by their sale at a price which was many times their cost. With the shrines of Diana may be compared the household gods of clay found in abundance among the ruins of the earlier Babylonian cities, especially those cities in which temples to the goddess Ishtar stood.

E. J. Banks

DIASPORA

di-as'-po-ra. See **DISPERSION** .

DIBLAH

dib'-la (dibhlah, "circle"; Deblatha): The name occurs only in Eze 6:14 (the King James Version "Diblah"), and the place has not been identified. If the reading is correct it may possibly be represented by Dibl, a village in Upper Galilee, South of Tibnin. But more likely it is a scribal error for Riblah.

DIBLAIM

dib'-la-im, dib-la'-im (dibhlayim, "two cakes"): A native of Northern Israel and father of Gomer, the wife of Hosea (Ho 1:3).

DIBLATH

dib'-lath.

See [DIBLAH](#).

DIBLATHAIM

dib-la-tha'-im.

See [ALMON-DIBLATHAIM](#) .

DIBON; DIBON-GAD

di'-bon (dibhon, "washing"; Daibon):

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(1) A city of Moab captured by the Amorites (Nu 21:30), and held by them at the invasion by Israel. It was taken and given to the tribe of Gad, whence it is called Dibon-gad (Nu 32:34; 33:45). In Jos 13:17 it is reckoned to Reuben. Along with other cities in the territory North of the Arnon, Dibon changed hands several times between Moab and Israel. Mesha claims it (MS), and in Jer 48:18,22 it is named among the cities of Moab. The form of the name, Dimon, in Isa 15:9, may have been given to make it resemble the Hebrew dam, "blood," to support the play upon words in the verse (HDB, under the word). It is represented by the modern Dhiban, about 4 miles North of Aroer ('Ara'ir), on the line of the old Roman road. The ruins that spread over two adjacent knolls are of no importance: walls, a tower, cistern, etc. Near Dibon the famous Moabite Stone was found.

(2) A town in Judah, occupied after the exile (Ne 11:25). It may be the same as Dimonah (Jos 15:22); unidentified.

W. Ewing

DIBRI

dib'-ri (dibhri, "eloquent" (?)): A Danite, whose daughter Shelomith married an Egyptian. Their son was "cut off" (stoned) for blasphemy (Le 24:11).

DICE-PLAYING

See **GAMES** .

DICTIONARIES

dik'-shun-a-riz: A dictionary is a word-book or a list of words arranged in some fixed order, generally alphabetical, for ready reference, and usually with definitions or longer treatises. The vocabulary or glossary is a mere list of words,

often without definitions; the Lexicon or dictionary of language (words or concepts) has bare definitions, and the alphabetical encyclopedia or dictionary of knowledge or information (objects, things, subjects, topics, etc.) has longer treatises, but they are all dictionaries: the alphabetical order being the main essential in modern use. There is, however, historically no good reason why the dictionary should not be logical or chronological. The earliest use of the word as quoted by Murray's Dictionary (Joh. de Garlandia, circa 1225) was of a collection of words classified and not alphabetical. So, too, almost the earliest use in English (J. Withal's Dictionarie, 1556) was of a book of words classified by subjects. A book like Roget's Thesaurus, which is a list of classified words without definition, or a systematic encyclopedia of treatises like Coleridge's unfortunate experiment, the Encyclopedia Metropolitana, is a dictionary in the historic sense. The earliest books usually quoted in the lists of Biblical dictionaries were also in fact classified or chronological, and not alphabetical (Eusebius' Onomasticon; Jerome's De viris illustribus). Classified word lists, syllabaries, etc., of pre-alphabetic times, as well as in Chinese and other non-alphabetic languages of today, are of course also non-alphabetic, but strictly dictionaries.

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12. Dictionaries of Language:

The lexicons of the Biblical languages and versions are treated under the head of the respective languages. The chief dictionaries in English are the great Murray and the encyclopaedic Century. The best one-vol dictionaries are perhaps the Standard and the last edition of Webster.

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edition) covers the whole matter of dictionaries of language with extraordinary fullness.

E. C. Richardson

DIDACHE

did'-a-ke.

See [LITERATURE, SUB-APOSTOLIC](#) .

DIDRACHMA

di-drak'-ma: Two drachmas.

See [DRACHMA](#) , [DRAM](#) .

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DIDYMUS

did'-i-mus (Didumos, i.e. "twin"): The surname of **thOMAS** (which see).

DIE

(muth, gawa'; apothnesko, teleutao): "To die," etc., is of very frequent occurrence, and in the Old Testament is generally the translation of muth, meaning perhaps originally, "to be stretched out" or "prostrate." "To die," should be the consequence of eating the forbidden fruit (Ge 2:17; compare Ge 20:7; 2Ki 1:4,6). "Die" is commonly used of natural death (Ge 5:8; 25:8). It is used also of violent death (Ge 26:9,11; Ex 21:20); punitive (Ex 19:12; 21:12,14; 28:43; Nu 4:15; Eze 3:1:8 ff); as the result of willfulness or indifference (Pr 10:21; 15:10; 19:16). To die "the death of the righteous" is something to be desired (Nu 23:10).

In the New Testament the word for "to die," etc., is generally apothnesko, "to die off or away," used of dying in all forms: of natural death (Mt 22:24); of violent death (Joh 11:50,51; 19:7; Ac 25:11); of the death of Christ (Joh 12:33); of death as the consequence of sin (Joh 8:21,24; Ro 8:13); teleutao, "to end (life)," also occurs several times (Mt 15:4); thnesko, "to die," occurs once (Joh 11:21), and apollumi, "to destroy" (Joh 18:14); in Ac 25:16 (Textus Receptus) we have eis apoleian, "to destruction."

Figurative Use:

The figurative use of "to die" is not frequent, if indeed it ever occurs. In 1Sa 25:37 it may be equivalent to "faint," "His heart died within him, and he became as a stone," but this may be meant literally. In Am 2:2 it is said that Moab "shall die," i. e. perish as a nation. Paul describes the condition of the apostles of Christ as "dying, and behold, we live" (2Co 6:9), and says, "I die daily" (1Co 15:31), but the references may be to exposure to death. When in Ro 7:9 he says, "When the commandment came

.... I died," he may mean that it rendered him liable to death. In Ro 6:2 we have "we who died to sin," i.e. in Christ, and in our acceptance of His death as representing ours; similarly we read in 2Co 5:14, "One died for all, therefore all died" (Revised Version (British and American)), i.e. representatively, and in Col 2:20 "if ye died with Christ"; 3:3, "for ye died," the Revised Version (British and American) (in Christ). Compare 2Ti 2:11; 1Pe 2:24. Of the changes in the Revised Version (British and American) may be mentioned "abode" for "died" (Ge 25:18, margin "or settled, Hebrew fell"); "he that is to die" for "worthy of death" (De 17:6); "died" for "are dead" (Joh 6:49,58, and the American Standard Revised Version Joh 8:52,53); "though he die" for "were dead" (Joh 11:25); "many died" for "were dead" (Ro 5:15); "died for nought" for "in vain" (Ga 2:21); "when his end was nigh" for "died" (Heb 11:22). Of special importance are the changes from "be, are, were, dead" in Ro 6:2,7,8; 2Co 5:14; Col 2:20; 3:3; 2Ti 2:11, and "having died" for "being dead" in 1Pe 2:24, as bringing out the truth that in the sight of God all men died in Christ. See also **DEATH** .

W. L. Walker

DIET

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di'-et ('aruchah, "prescribed"): A daily allowance or portion of food, as that given by King Evil-merodach to Jehoiachin, king of Judah (Jer 52:34 the King James Version; compare 2Ki 25:30).

DIG

(qur, "to dig", chathar; diorusso, "to dig through"): "I have digged (dug) and drunk strange waters" (2Ki 19:24). In his campaigns on foreign soil, where the enemy had stopped up the watersprings, Sennacherib would at once dig fresh wells for his armies. "They dig through houses" (Job 24:16; Mt 6:19,20 margin). Walls of eastern houses are often made of mud or clay, and frequently have no windows; and as the threshold of a Syrian house is sacred, the thief breaks in through the wall (see Trumbull, *The Threshold Covenant*).

M. O. Evans

DIGNITIES; DIGNITY

dig'-ni-tiz, dig'-ni-ti (Hebrew marom, se'eth, gedhullah): Rank or position, not nobility or austerity of personal character or bearing, is denoted by this word in its Old Testament occurrences (Ge 49:3; Es 6:3; Ec 10:6; Hab 1:7). In 2Pe 2:10; Jude 1:8, "dignities" (doxai) are angels, lofty spiritual beings, possible objects of blasphemy; compare the context in both passages.

DIKE

di'-ke (dike, "justice"): The avenging justice of God personified as a goddess (Ac 28:4). See **JUSTICE**.

DIKLAH

dik'-la (diqlah, "place of palms"): One of the "sons" of Joktan (Ge 10:27; 1Ch

1:21). Perhaps a south-Arabian tribal or place-name connected with a palm-bearing district.

DILEAN

dil'-e-an (dil'an, "cucumber"): A town in the Shephelah of Judah named with Migdal-gad and Mizpeh (Jos 15:38, the English Revised Version "Dilan"), which lay probably on the North of Lachish and Eglon. It has not been identified.

DILIGENCE; DILIGENT; DILIGENTLY

dil'-i-jens, dil'-i-jent-li: This word is used in various senses in our English Bibles.

1. In the Old Testament:

In Ezr 5:8, "with diligence" means "with care"; in Ezr 6:12; 7:17, "with speed," "speedily"; in Pr 4:23 "watchfulness"; in De 4:9; 6:17; 19:18; Ps 77:6; Pr 27:23; Isa 55:2; Mic 7:3, "with care," "scrupulously," "earnestly." Sometimes it means "early"

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"with haste" (Job 8:5; Pr 8:17). It may mean "industrious," "exacting" (Pr 10:4; 12:27; 22:29).

2. In the New Testament:

The American revisers have rendered "diligence" for various words in the King James Version, e. g. for "business" in Ro 12:11; "giving diligence" for "endeavoring" (Eph 4:3); "give diligence" for "study" ([2Ti 2:15](#)), for "labor" (Heb 4:11); "diligently" for "carefully" (Php 2:28; Heb 12:17); "be diligent in" for "meditate upon" (1Ti 4:15). It is well also to remember that the Old English meaning of diligence is "with love," from diligo, "to love."

G. H. Geberding

DILL

See [ANISE](#) .

DIMINISH

di-min'-ish: the Revised Version (British and American) has retained nearly all passages of the King James Version where "to diminish" is used. Some of these uses have become obsolete: De 4:2, "neither shall ye diminish from it."

"Diminish" generally means "to reduce," "to lessen." In this sense it is employed in Eze 5:11 from the Hebrew gara', literally, "to shear." The picture of shearing the beard, expressing degradation and loss of manhood, may underlie this passage.

DIMNAH

dim'-na (dimnah, "dung"; Damna): A city of the Merarite Levites in the territory of Zebulun (Jos 21:35). The name is probably a clerical error for Rimmon.

DIMON; DIMONAH

di'-mon, di-mo'-na. See **DIBON** .

DINAH

di'-na (dinah, "justice"): The daughter of Jacob and Leah, whose violation by Shechem, son of Hamor, caused her brothers, especially Simeon and Levi, to slay the inhabitants of Shechem, although they had induced the Shechemites to believe, if they would submit to circumcision, Shechem, the most honored of all the house of his father, would be permitted to have the maiden to whom his soul clave for wife (Ge 34:1-31). The political elements of the story (compare Ge 34:21-23, 30) suggest a tribal rather than a personal significance for the narrative.

Nathan Isaacs

DINAITES

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di'-na-its (dinaye'): A people mentioned in Ezr 4:9, as settled in the city of Samaria by Osnappar (Assurbanipal). The identification is uncertain.

DINHABAH

din'-ha-ba, din-ha'-ba (dinhabhah): The royal city of Bela, son of Beor; king of Edom (Ge 36:32; 1Ch 1:43). There may be a resemblance in the name of Hodbat et-Teneib. about 8 miles East of Heshbon; but this is in the land of Moab, and probably much too far to the North. No satisfactory identification has been proposed.

DINNER

din'-er (ariston; Mt 22:4; Lu 11:38 (the Revised Version, margin "breakfast"); Lu 14:12; compare Ru 2:14; Joh 21:13): In oriental as in classical lands it was customary, in ancient times, as now, to have but two meals in the day, and the evidence, including that of Josephus, goes to show that the second or evening meal was the principal one. The "morning morsel," as the Talmud calls it, was in no sense a "meal." The peasant or artisan, before beginning work, might "break (his) fast" (Joh 21:12,15) by taking a bit of barley bread with some simple relish, but to "eat (a full meal) in the morning" was a reproach (Ec 10:16). The full meal was not to be taken until a little before or after sunset, when the laborers had come in from their work (Lu 17:7; compare the "supper time" of Lu 14:17). The noon meal, taken at an hour when climatic conditions called for rest from exertion (the ariston of the Greeks, rendered "dinner" in English Versions of the Bible, Mt 22:4; Lu 11:38, the Revised Version, margin "breakfast"), was generally very simple, of bread soaked in light wine with a handful of parched corn (Ru 2:14), or of "pottage and bread broken into a bowl" (Bel and the Dragon 33), or of bread and broiled fish (Joh 21:13). Many, when on journey especially, content with one meal a day, taken after sunset. In general, eating at other times casual and informal; evening is the time for the formal meal, or feast. See **MEALS** .

George B. Eager

DIONYSIA

di-o-nish'-i-a (Dionusia, "festivals of Dionysus" (Bacchus)): The rural (vintage) Dionysia were celebrated in the month of Poseideon (19th day), which is roughly our December. The celebration consisted of feasts, processions, songs and (sometimes) scenic performances. The Ascolia formed one of the most prominent features. After sacrificing a goat to the god, they filled the wine-skin with wine, made it slippery on the outside with oil, and then tried to hop on it with one leg. Whoever fell down furnished great sport for the spectators, but if anyone succeeded in maintaining an upright position to the end, he was declared victor. The demarch conducted the festival, the expenses of which were paid by the deme. The Lenea were celebrated on the 12th of Gamelion (January) in Athens, and later in Ionia in Asia Minor. At this festival also the new wine was tasted. A procession was formed and they marched through the city, indulging in all sorts of jesting and buffoonery, to attend the pantomimic performances.

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The Anthesteria (Flower-Feast) came in the month of Anthesterion (February), when the first flowers appeared. This festival resembled somewhat our Christmas. On the first day (11th of the month) the wine-cask was opened; on the second was the feast of pitchers. Wine was drunk, and contests in trumpet-playing were held. At the drinking contest everybody was permitted to make as much merriment as he pleased. There was also a mystic marriage of the king archon's wife to Dionysus (compare the marriage of the Doges of Venice to the sea). On the third day they offered pots filled with vegetables to Hermes, Conductor of the Dead. This day was sacred to the gods of the nether world and to the spirits of the departed (All Souls' Day); and the people celebrated Persephone's resurrection and reunion with the god.

The Greater, or City Dionysia, were held in Elaphebolion (March) as a spring festival. This is the most important of all the Dionysia (for us), since practically all the great tragedies of Aeschylus, Sophocles and Euripides were performed in conjunction with this festival. All the demes took part. They accompanied the ancient image of Dionysus Eleutherios (from Eleutherae in Boeotia, one of the first places in which the worship of the god was established in Greece), as it was carried in solemn procession from the Lenaeon (the original center of his cult in Athens) to a small temple in the Ceramicus in the northwestern part of the city, while choruses of men and boys sang the dithurambos (the ancient hymn to Dionysus). Crowned with the vine and dressed in unusual costumes, they greeted the god with loud shouts of joy.

The festival was revived with great pomp by the Pisistratidae. In theater of Dionysus all the people beheld an imposing rehearsal of their great achievements. Even the poorest and humblest were given an opportunity to see and hear the contests between the professional rhapsodists, who recited Homer, between choruses specially trained to sing the dithyrambs, and between poets, whose great dramatic productions were presented for the first time. The state set aside a special fund for the purchase of tickets for those who were too poor to buy for themselves. Comedies, tragedies and satyr dramas were presented after

elaborate preparation and at a great expenditure of money. The prize, a bronze tripod, was erected with an appropriate inscription on the Street of Tripods. The awarding of prizes to the victors concluded the festival.

The quinquennial festival at Brauron in Attica was also celebrated with extraordinary license and merriment. The city of Athens sent delegates regularly to attend the festival.

There were also Dionysiac clubs in Athens at the time of the Peloponnesian War. These had peculiar doctrines and observances. They had their foundation in Orphic mysticism. The members refrained from eating the flesh of animals. They possessed holy scriptures and had peculiar propitiatory rites. The Dionysiac religious observance continued as a state cult down to 366 AD. See [BACCHUS](#) .

J. E. Harry

DIONYSIUS

di-o-nish'-i-us (Dionusios, surnamed "the Areopagite"): One of the few Athenians converted by Paul (Ac 17:34). We know nothing further about him (see [AREOPAGUS](#)). According to one account he was the first bishop of the church at

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Athens; according to another he suffered martyrdom in that city under Domitian. We are even told that he migrated to Rome and was sent to Paris, where he was beheaded on Montmartre (Mount of the Martyr). The patron saint of France is Denys; compare the French "Denys d'Halicarnasse" (Dionysius of Halicarnassus). The mystical writings which were circulated in the Middle Ages and are still extant, are pronounced by the best authorities to be forgeries, and date from a period not earlier than the 5th century.

J. E. Harry

DIONYSUS, (BACCHUS)

di-o-ni'-sus (Dionusos): The youngest of the Greek gods. In Homer he is not associated with the vine. In later Greek legend he is represented as coming from India, as traversing Asia in a triumphal march, accompanied by woodland beings, with pointed ears, snub noses and goat-tails. These creatures were called satyrs. The vine was cultivated among European-Aryans first in Thrace, and here Dionysus is said to have established his worship first in Europe. Then the cult of Dionysus passed down through the Balkan peninsula to Thebes; and in the localized form of the myth the deity was born here—son of Zeus and Semele. "

Offspring of Zeus on
high Thou that carest for
all
Who on Bacchus in Italy call And in Deo's sheltered
plain
Of Eleusis lord dost reign, Whither worshippers
repair! O
Bacchus that dwellest in Thebes, On whose broad and
fertile glebes Fierce warriors from the dragon's
teeth
rose, Where Ismenus softly flows, The city that
Semele

bare!" —Sophocles, *Antigone*. Among all the Greek deities none appealed more vividly to the imagination than Dionysus. Greek tragedy is a form of worship, the ritual cult of the god of wine, who makes the initiate wise and the ungodly mad. Dionysus speaks most strongly to the sense and to the spirit at the same time. There is nothing monotonous in the Dionysiac legend; it is replete with both joy and sorrow—in some aspects it is a "passion" in others a triumph. All the passion plays of the world (even the Oberammergau Schauspiel) are in the ancient spirit. One Dionysus after another has been substituted, but from the first there has been a desire on the part of the devotee to realize his god vividly with thrilling nearness, to partake of his joys and sorrows and triumphs in his manifold adventures. In the early myths Dionysus was one of the lesser gods; he is mentioned only twice in the *Iliad* and twice in the *Odyssey*; but he is always represented as being more nearly akin to man than the great august deities of Olympus.

He is a man-god, or god-man. To the inhabitants of the vine-clad slopes of Attica, to which his cult had been brought from Phrygia through Thracian Boeotia, he was particularly dear. At their vintage feasts last year's cask of wine was opened; and when the new year brought life again to the vines, the bountiful god was greeted with songs of joyful praise. The burial of the wine in the dark tomb of the jars through the winter, and the opening of these jars at the spring festival symbolized the great awakening of man himself, the resurrection of the god's worshippers to a fuller and more joyous life. The vine was not the only manifestation of the god—oil and wheat were also his; he was the god of ecstasy, the giver of physical joy and excitement, the god of life, the god of certain laws of Nature, germination and extinction, the external

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coming into being and the dying away of all things that are, fructification in its widest aspect whether in the bursting of the seed-grain that lies intreasured in the earth, or in the generation of living creatures. Hence, the prominence given to the phallus in the solemn processions in honor of the god.

Nicanor (2 Macc 14:33) and Antiochus Epiphanes (2 Macc 6:7) thought that the cult of Dionysus would not be objectionable to the Jews. Ptolemy Philopator branded the Jews with an ivy-leaf (3 Macc 2:29), which was sacred to Dionysus. See also **BACCHUS** .

J. E. Harry

DIOSCORINTHIUS

di-os-ko-rin'-thi-us: A certain (unidentified) month (2 Macc 11:21). See **CALENDAR** ; **TIME** .

DIOSCURI

di-os'-ku-ri (Dioscouroi; in Ac 28:11, the King James Version Castor and Pollux, the Revised Version (British and American) **thE TWIN BROTHERS** ; in margin, "Dioscuri"): The sign of the ship on which Paul sailed from Melita to Syracuse and Rhegium. The Dioscuri (i.e. sons of Zeus), Castor and Pollux, are the two chief stars in the constellation of the Twins. Some 4,000 years BC they served as pointers to mark the beginning of the new year by setting together with the first new moon of springtime. The constellation of the Twins was supposed to be especially favorable to sailors, hence, ships were often placed under the protection of the twin gods.

E. W. Maunder

DIOTREPES

di-ot'-re-fez (Diotrephes): A person mentioned in 3Joh 1:9,10 as contentiously resisting the writer's authority and forbidding others from exercising the Christian hospitality which he himself refused to show.

The words "who loveth to have the preeminence, among them" may indicate that he was a church official, abusing his position, chief stars in the constellation of the Twins. Some 4,000 years BC they served as pointers to mark the beginning of the new year by setting together with the first new moon of springtime. The constellation of the Twins was supposed to be especially favorable to sailors, hence, ships were often placed under the protection of the twin gods.

DIP

Priests when offering a sin offering were required to dip a finger into the blood of the sacrificed bullock and "to sprinkle of the blood seven times before Yahweh" (compare Le 4:6, et al.). See also the law referring to the cleansing of infected houses (Le 14:51) and the cleansing of a leper (Le 14:16). In all such cases "to dip" is "to

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moisten," "to besprinkle," "to dip in," the Hebrew Tabhal, or the Greek bapto. See also **ASHER** . In Ps 68:23 "dipping" is not translated from the Hebrew, but merely employed for a better understanding of the passage: "Thou mayest crush them, dipping thy foot in blood" (the King James Version "that thy foot may be dipped in the blood"). Re 19:13 is a very doubtful passage. the King James Version reads: "a vesture dipped in blood" (from bapto, "to dip"); the Revised Version (British and American) following another reading (either rhaino, or rhantizo, both "to sprinkle"), translates "a garment sprinkled with blood." the Revised Version, margin gives "dipped in." See also **SOP** .

A. L. Breslich

DIPHATH

di'-fath (diphath): A son of Gomer, son of Japheth, son of Noah (1Ch 1:6), called **RIPHATH** (which see) in the corresponding genealogy in Ge 10:3.

DISALLOW

dis-a-lou': "To disallow" as used in the Scriptures means either "to oppose," "not permit" (Hebrew no', Nu 30:5,8,11), or "to reject" (Greek apodokimazo, literally, "to consider useless," 1Pe 2:4,7 the King James Version, the Revised Version (British and American) "rejected").

DISANNUL

dis-a-nul'. See **ANNUL** .

DISAPPOINT

dis-a-point': "To disappoint" may be used transitively or intransitively. In the former case it naturally has a more forceful meaning. Therefore the Revised

Version (British and American) changes the translation of the King James Version wherever "disappoint" is used with an object: Job 5:12, "frustrateth"; Ps 17:13, "confront him," the Revised Version, margin "forestall"; Judith 16:6, "brought them to nought"; but the Revised Version (British and American) retains "disappoint" where the person wh disappoints is not expressed. Compare Pr 15:22.

DISCERN

di-zurn':Five Hebrew words are thus translated: bin, yadha', nakhar, ra'ah and shama'. It may simply mean "observe" (bin), "I discerned among the youths" (Pr 7:7); or discriminating knowlege, "A wise man's heart discerneth time and judgment" (Ec 8:5, yadha'); "He discerned him not, because his hands," etc. (Ge 27:23, nakhar); "Then shall ye return and discern between the righteous and the wicked" (Mal 3:18, ra'ah); "So is my lord the king to discern good," etc. (2Sa 14:17, shama'). In the New Testament the words anakrino, diakrino and dokimazo are thus translated, expressing close and distinct acquaintance with or a critical knowledge of things. Used in 1Co 2:14 the King James Version of "the things of the spirit of God"; in 1Co 11:29 of "the

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(Lord's) body" in the sacrament; in Mt 16:3 of "the face of the heaven"; in Heb 5:14 of a clear knowledge of good and evil as the prerogative of a full-grown man. See also next article.

Henry E. Dosker

DISCERNINGS OF SPIRITS

di-zurn'-inz, (diakriseis pneumatou, "judicial estimation," "through judgment or separation"): Occurs in 1Co 12:10 as being one of the gifts of the Spirit. The Greek word occurs in Heb 5:14; and Ro 14:1: "But him that is weak in faith receive ye, yet not for decision of scruples." This translation scarcely expresses the meaning, which Thayer has freely rendered, "not for the purpose of passing judgment on opinions, as to which one is to be preferred as the more correct." Taking these three passages together it is evident that the Greek term which is rendered "discerning" means a distinguishing or discriminating between things that are under consideration; hence, the one who possessed the gift of "discernings of spirits" was able to make distinction between the one who spoke by the Spirit of God and the one who was moved by a false spirit. This gift seems to have been exercised chiefly upon those who assumed the role of teachers, and it was especially important in those days, because there were many false teachers abroad (see 2Joh 1:7; Ac 20:29,30). See also **SPIRITUAL GIFTS** .

A. W. Fortune

DISCIPLE

di-si'-p'-l:

(1) Usually a substantive (mathetes, "a learner," from manthano, "to learn"; Latin discipulus, "a scholar"): The word is found in the Bible only in the Gospels and Acts. But it is good Greek, in use from Herodotus down, and always means the

pupil of someone, in contrast to the master or teacher (didaskalos). See Mt 10:24; Lu 6:40. In all cases it implies that the person not only accepts the views of the teacher, but that he is also in practice an adherent. The word has several applications. In the widest sense it refers to those who accept the teachings of anyone, not only in belief but in life. Thus the disciples of John the Baptist (Mt 9:14; Lu 7:18; Joh 3:25); also of the Pharisees ([Mt 22:16](#); [Mr 2:18](#); [Lu 5:33](#)); of Moses (Joh 9:28). But its most common use is to designate the adherents of Jesus. (a) In the widest sense (Mt 10:42; Lu 6:17; Joh 6:66, and often). It is the only name for Christ's followers in the Gospels. But (b) especially the Twelve Apostles, even when they are called simply the disciples (Mt 10:1; 11:1; 12:1, et al.). In the Acts, after the death and ascension of Jesus, disciples are those who confess Him as the Messiah, Christians (Ac 6:1,2,7; 9:36 (feminine, mathetria); Ac 11:26, "The disciples were called Christians"). Even half-instructed believers who had been baptized only with the baptism of John are disciples (Ac 19:1-4).

(2) We have also the verb, matheteuo, "Jesus' disciple" (literally, "was discipled to Jesus," Mt 27:57); "Make disciples of all the nations" (the King James Version "teach," Mt 28:19); "had made many disciples" (the King James Version "taught

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many," Ac 14:21); "every scribe who hath been made a disciple to the kingdom of heaven" (the King James Version "instructed," Mt 13:52). The disciple of Christ today may be described in the words of Farrar, as "one who believes His doctrines, rests upon His sacrifice, imbibes His spirit, and imitates His example."

The Old Testament has neither the term nor the exact idea, though there is a difference between teacher and scholar among David's singers (1Ch 25:8), and among the prophetic guilds the distinction between the rank and file and the leader (1Sa 19:20; 2Ki 6:5).

G. H. Trever

DISCIPLINE

dis'-i-plin (mucar): In the King James Version only in Job 36:10, where it refers to moral discipline, the strenuous cultivation of the righteous life; the Revised Version (British and American) "instruction." the Revised Version (British and American) in 2Ti 1:7 has "discipline" for a Greek word (sophronismos) meaning "sobering"; in 2Ti 3:16 margin, for Greek paideia, "instruction." In classic Greek paideia means "education," mental culture. Through the influence of the Septuagint, which translates the Hebrew mucar by paideia, the meaning of "chastisement" accompanies paideia in the New Testament. Compare Heb 12:5,7,8,11.

See **CHASTISEMENT** ; and for ecclesiastical discipline see **CHURCH** .

DISCOMFIT; DISCOMFITURE

dis-kum'-fit, dis-kum'-fi-tur (hum, mehumah): These words are now obsolete or at least obsolescent and are confined in Biblical literature wholly to the Old Testament. The meaning in general is "to annoy," "harass," "confuse," "rout" and "destroy." The most common usage is that based upon the root meaning, "to

trouble" or "annoy," sometimes to the point of destruction (Jos 10:10; Jud 4:15; 1Sa 7:10; 2Sa 22:15).

The King James Version errs in the translation in Isa 31:8, where the meaning is obviously "to become subject to task work" or "to place a burden upon one." There seems also to be an unwarranted use of the word in [Nu 14:45](#), where it means rather "to bruise" or "strike." The purest use is perhaps in 1Sa 14:20, where the statement is made that "every man's sword was against his fellow, and there was a very great discomfiture."

Walter G. Clippinger

DISCOURSE

dis-kors':In the Revised Version (British and American) of Ac 20:7,9, the translation of Greek dialegomai (the King James Version "preach"), elsewhere rendered, according to the implications of the context, "reason" or "dispute," as Ac 17:2; 19:9 (the King James Version "disputing," the Revised Version (British and American) "reasoning"); Jude 1:9.

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DISCOVER

dis-kuv'-er: In modern usage the word "discover" signifies "to get first sight or knowledge of," "to ascertain," or "to explore." Such usage appears in 1Sa 22:6 of the discovery of David's hiding-place, where the Hebrew uses yadha'. In the King James Version the word "discover" often occurs in a sense now archaic or even obsolete. (Note in the cases cited below the Hebrew word is galah, except Jer 13:26 (chashaph, "to make bare") and Hab 3:13 ('arar, "to make naked").)

(1) "To exhibit," "uncover" (or "betray"), in which examples the English Revised Version also reads with the King James Version "discover"; the American Standard Revised Version "uncover" (Ex 20:26; Job 12:22; Isa 57:8 ("discovered thyself" the King James Version and the English Revised Version); Jer 13:26; La 2:14; Ho 7:1; Na 3:5).

(2) "To cause to be no longer a covering," "to lay bare" (2Sa 22:16 the King James Version).

(3) "To bring to light," "disclose" (1Sa 14:8,11 (the English Revised Version with the King James Version "discover")).

(4) "To unmask" or "reveal oneself" (Pr 18:2 the King James Version).

(5) "To take away the covering of" (Isa 22:8 the King James Version).

(6) "To lay bare" (Hab 3:13). In Ps 29:9, the King James Version reads: "The voice of the Lord discovereth the forests," where the Revised Version (British and American) reads, "strippeth the forests bare," i.e. "strippeth the forests of their leaves" (Perowne, The Psalms, I, 248); "strippeth bare the forests" (Briggs, Psalms, I, 251, 253).

In the New Testament (the King James Version), the word "discover" occurs as a translation of the Greek anaphanantes in Ac 21:3, and for katenooun in Ac 27:39, where the Revised Version (British and American) reads in the first instance "had come in sight of," and in the latter case "perceived."

W. N. Stearns

DISCREPANCIES, BIBLICAL

dis-krep'-an-siz, bib'-li-kal:

1. Definition:

By this term should be understood substantial disagreements in the statements of Biblical writers. Such disagreements might subsist between the, statements of different writers or between the several statements of a single writer.

Contradictions of Biblical views from extra-Biblical sources as history, natural science, philosophy, do not fall within the scope of our subject.

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basis the divergences of human traditions or documents as exhibited in different genealogies, chronologies and the like are natural in the best sense and wholly fitting. As for the rest, errors of copyists have played a part.

7. Their Significance for Faith:

Faith, however, has no interest in explaining away the human limitations in God's chosen witnesses. It is God's way to place the heavenly "treasure in earthen vessels" (2Co 4:7). It seems that God has purposely led the church to see, through the necessity of recognizing the human limitations of the Bible, just where her faith is grounded. God has made Himself known through His Son. The Scriptures of the New Testament, and of the Old Testament in preparation for Him, give us a clear and sufficient testimony to the Christ of God. The clearness and persuasive power of that testimony make all questions of verbal and other formal agreement essentially irrelevant. The certainty that God has spoken unto us in His Son and that we have this knowledge through the Scripture testimony lifts us above all anxious concern for the possible errors of the witnesses in matters evidently nonessential.

LITERATURE.

Besides the literature noted under **REVELATION** and **INSPIRATION**, see J. W. Haley, *An Examination of the Alleged Discrepancies of the Bible*, Andover, 1873; M.

S. Terry, *Biblical Hermeneutics*, New York, 1883; Kahler, *Zur Bibelfrage*, Leipzig, 1907.

J. R. Van Pelt

DISCUS

dis'-kus (diskos, "the summons of the discus," 2 Macc 4:14 margin, "to the game of the discus," the King James Version "the game of discus"): The discus was a round stone slab or metal plate of considerable weight (a kind of quoit), the contest of throwing which to the greatest distance was one of the exercises in the Greek gymnasia, being included in the pentathlon. It was introduced into Jerusalem by Jason the high priest in the time of Antiochus Epiphanes, 175-164 BC, in the Palaestra he had formed there in imitation of the Greek games. His conduct led to his being described in 2 Macc 4:13,14 as that "ungodly man" through whom even the priests forsook their duties to play at the discus. A statue of a discobolos (discus-thrower) is in the British Museum. From discus we have the words "disc," "dish," "desk." See **GAMES** .

W. L. Walker

DISEASE; DISEASES

di-zez', di-zez'-iz (chalah, choli; nosos): Palestine, from its position and physical conditions, ought to be a healthy country. That it is not so depends on the unsanitary conditions in which the people live and the absence of any attempts to check the introduction or development of zymotic diseases. The number of marshes or pools is

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fairly small, and the use of active measures to destroy the larvae of mosquitos might easily diminish or abolish the malarial fevers which now prevail all over the country.

The freeing of Ismailieh and Port Said from these pests is an object-lesson in sanitation. When one examines the conditions of life in towns and villages all over the country, the evidences of the ravages of these fevers and their sequelae appear on every hand as they affect all ages from infancy to middle age, and one meets but few individuals of extreme old age. The absence of any adequate system of drainage and the pollution of the water supplies are also factors of great importance in preserving this unhealthiness.

In ancient times it was regarded as healthier than Egypt, as it well might be, hence, the diseases of Egypt are referred to as being worse than those of Palestine (De 7:15; 28:60; Am 4:10). The sanitary regulations and restrictions of the Priestly Code would doubtless have raised the standard of public health, but it is unlikely that these were ever observed over any large area. The types of disease which are referred to in the Bible are those that still prevail. Fevers of several kinds, dysentery, leprosy, intestinal worms, plague, nervous diseases such as paralysis and epilepsy, insanity, ophthalmia and skin diseases are among the commonest and will be described under their several names. Methods of treatment are described under **MEDICINE ; PHYSICIAN** . The word "disease" or "diseases" in the King James Version is changed to "sickness" in the Revised Version (British and American) in 2Ki 1:2; 8:8; Mt 9:35, and left out in Joh 5:4; while in Mt 8:17 "sicknesses" is replaced by "diseases." the Revised Version (British and American) also changes "infirmity" in Lu 7:21 to "diseases," and in Ps 38:7 "a loathsome disease" is changed to "burning."

Alex. Macalister

DISEASES OF THE EYE

See [EYES, DISEASES OF THE](#) .

DISH

The rendering in English Versions of the Bible in some connections of three Hebrew and one Greek word. The qe'arah of Ex 25:29; 37:16; Nu 4:7 was apparently a kind of salver, in this case of gold, for holding the loaves of the "presence bread." The same word represents the silver "platters" (Nu 7:13 ff) brought by the princes as a dedication gift. The cephel of Jud 5:25 was a large bowl, so translated in Jud 6:38. "Lordly dish" is literally, "bowl of (fit for) nobles." The tsalachath of 2Ki 21:13; Pr 19:24; 26:15 (last two the King James Version "bosom" after the Septuagint) refers probably to the wide, deep dish in which the principal part of the meal was served. Of somewhat similar form may have been the trublion (Septuagint for qe'arah) mentioned in connection with the Passover meal (Mt 26:23; Mr 14:20).

Benjamin Reno Downer

DISHAN; DISHON

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di'-shan, di'-shon (dishan, dishon, "antelope," "pygarg"): A Horite clan, mentioned as the youngest "son" and elsewhere as the "grandson" of Seir. The form Dishon occurs several times in the list of Horite clans, together with many other totem names (Ge 36\$ passim; 1Ch 1:38,41). See Gray, HPN, 89.

DISHONESTY

dis-on'-es-ti: Only in 2Co 4:2, the King James Version rendering of Greek aischune; the King James Version elsewhere and the Revised Version (British and American) uniformly, "shame."

DISOBEDIENCE; DISOBEDIENT

dis-o-be'-di-ens, (marah; apeitheo, parakouo): The word used chiefly in the New Testament has the general meaning of a lack of regard for authority or rulership. The stronger meaning of actual stubbornness or violence is perhaps conveyed in the Old Testament (1Ki 13:26; Ne 9:26; compare 1Ki 13:21).

In the New Testament there seem to be two rather clearly defined uses of the word, one objective and practical, the other ethical and psychological. The first refers more to conduct, the second to belief and one's mental attitude toward the object of disobedience. To the first belong such passages as refer to the overt act of disobedience to one's parents (Ro 1:30; 2Ti 3:2). Illustrating this more fully, the translation according to the King James Version of **1Ti 1:9** is given as "unruly" in the Revised Version (British and American). By far the greater emphasis, however, is placed upon the distinctly ethical quality in which disobedience is really an attitude of the mind and finds its essence in a heart of unbelief and unfaithfulness (1Pe 2:7,8; Eph 2:2; 5:6; Col 3:6). In the latter three references "children (sons) of disobedience" are mentioned, as if one should become the very offspring of such an unhappy and unholy state of mind. The classic phrase of New Testament literature (Ac 26:19) contains both the practical and the ethical aspects. Paul's convictions were changed by the vision and his

conduct was made to conform immediately to it.

Walter G. Clippinger

DISORDERLY

dis-or'-der-li (ataktos): The word is found four times in the Epistles to the Thess (1Th 5:14; 2Th 3:6,7,11), "Withdraw yourselves from every brother that walketh disorderly."; "We behaved not ourselves disorderly."; "We hear of some that walk among you disorderly." The word is a military term and has reference to the soldier who does not keep the ranks (inordinatus, Liv). Then it refers to people who refuse to obey the civil laws, and thus it gets its meaning, "disorderly." It points to members in the early church, who, by their lives, became a reproach to the gospel of Christ (compare 1Th 4:11,12).

Henry E. Dosker

DISPATCH

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dis-pach':Occurs Tobit 7:8 in the sense of dispatch of business, "Let this business be dispatched" (the Revised Version (British and American) "finished"); 2 Macc 12:18, "before he had dispatched anything" (the Revised Version (British and American) "without accomplishing"); The Wisdom of Solomon 11:19 (20) in the sense of finishing, destroying, "dispatch them at once" (the Revised Version (British and American) "consume"); 2 Macc 9:4 "dispatch the journey" (katanuein), which may mean "finish it quickly" Revised Version (British and American) spells "despatch."

DISPENSATION

dis-pen-sa'-shun: The Greek word (oikonomia) so translated signifies primarily, a stewardship, the management or disposition of affairs entrusted to one. Thus 1Co 9:17, the King James Version "A dispensation of the gospel is committed unto me," the Revised Version (British and American) "I have stewardship entrusted to me." The idea is similar in Eph 3:2 parallel Col 1:25 (the Revised Version, margin "stewardship"). In Eph 1:10 God's own working is spoken of as "dispensation."

DISPERSION OF NATIONS

See [BABEL](#) ; [DISPERSION](#) ; [TABLE OF NATIONS](#) .

DISPERSION, THE

dis-pur'-shun, (diaspora):

1. Golah and Dispersion
2. Purpose of Dispersion
3. Causes of Dispersion

4. Extent of Dispersion
5. The Eastern Dispersion
6. The Egyptian Dispersion
7. Testimony of Aramaic Papyri
8. Jewish Temple at Syene
9. Theories of the Syene Settlement
10. Importance of the Discovery
11. A New Chapter of Old Testament History
12. Alexandrian Judaism

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DISPOSITION

(dis-po-zish'-un diatagai): Only in Ac 7:53, "received the law by the disposition of angels," where it bears the meaning of "administration"; the Revised Version (British and American) "as it was ordained by angels."

DISPUTATION

dis-pu-ta'-shun: In Ac 15:2, the Revised Version (British and American) reads "questioning" for the King James Version "disputation" (Greek suzetesis). In Ro 14:1, the King James Version "doubtful disputations" becomes in the Revised Version (British and American) "decision of scruples" (Greek diakriseis dialogismon, literally, "discussions of doubts"). The Greek in neither case implies what the word "dispute" has come to mean in modern English, but rather "to discuss" or "argue."

DISTAFF

dis'-taf (pelekh): This word occurs once in Pr 31:19; "spindle" is found in the same passage. In the Revised Version (British and American) the meanings of the two words have been exchanged. See **SPINNING** .

DISTIL

dis-til': Only found twice in the English Bible (De 32:2; Job 36:27), in both cases in its original meaning of "to fall in drops," as dew or rain (derived through French from Latin de, "down," stillo, "to drop"). It does not occur in its later technical sense, for the process we call distillation was not known in ancient times.

DISTINCTLY

dis-tinkt'-li: Only Ne 8:8, "They read in the book, in the law of God, distinctly." Probably the better rendering is the Revised Version, margin "with an interpretation,"

i.e. translating into Aramaic. The Hebrew word is a participle of the verb parash =" to make distinct." The corresponding Aramaic word occurs in Ezr 4:18 =" plainly" the King James Version and the Revised Version (British and American), better "translated" the Revised Version, margin.

DITCH

dich: The word is used indiscriminately in the King James Version to represent at least three different ideas: a conduit or trench (2Ki 3:16); a reservoir or cistern; or simply a pit or hole in the ground. In the Revised Version (British and American) this distinction is observed more carefully. Compare Job 9:31; Ps 7:15 ("pit"), and Isa 22:11 ("reservoir"), the former meaning a pit or any similar place of destruction or corruption; the latter a reservoir or cistern of water. The New Testament usage (Mt 15:14 the King James Version) corresponds somewhat with the former. See also 2Ki 3:16 ("trenches").

DIVERS; DIVERSE; DIVERSITIES

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di'-verz, di-vurs', di-vur'-si-tiz: "Divers" meaning "various," "different in kind," is now obsolete and used only as a synonym of "several," i.e. more than one. The distinction between "divers" and "diverse" in the King James Version seems to be that the former is the wider term, the latter being restricted to the meaning of "different in kind," while "divers" is also used to express difference of number. the Revised Version (British and American) retains "diverse" in all instances but changes "divers" nearly everywhere, except where it has the meaning "several." Compare Mt 24:7; Lu 21:11; Heb 9:10, and others. It is hard to understand why the Revised Version (British and American) retains "divers" as a translation of poikilos, in Mt 4:24 Mr 1:34, et al., because poikilos certainly cannot have the meaning "several" but "different in kind," and the idea expressed in these passages is not that some of the people had several diseases but that different people had different kinds of diseases. The same is true in Heb 13:9 where "divers" does not refer to number but to various kinds of teaching. Heb 2:4 and Jas 1:2 rightly change the reading of the King James Version "divers" to "manifold."

In other passages the Revised Version (British and American) changes "divers" to "diverse," and thus renders the idea of the original text "different in kind." Compare De 25:13 f; Pr 20:10,23. Other passages are changed the better to render the original text: De 22:9, "two kinds of seed"; Jud 5:30, "dyed"; 2Ch 30:11, "certain men"; Mr 8:3 and Ac 19:9, "some." the King James Version reads. in all these passages "divers." the Revised Version (British and American) changes the King James Version Heb 1:1 "at sundry times and in divers manners," an expression often found in Old English, to "by divers portions and in divers manners."

"Diversities" is found twice as translation of diairesis, literally, "distribution" (1Co 12:4 ff), but the Revised Version (British and American) changes the King James Version, 1Co 12:28, "diversities" to "divers kinds," as translation of gene, "kinds."

A. L. Breslich

DIVES

di'-vez. See [LAZARUS](#) .

DIVIDE

di-vid':It is difficult to decide whether ragha' (Job 26:12; Isa 51:15; Jer 31:35) should be rendered "to stir up" or "to still." The Hebrew has both meanings. Some render "He causes the sea to tremble." the Revised Version (British and American) reads "to stir" in text and "to still" in margin, while the King James Version has "to divide" in all three cases. 2Ch 35:13, "carried them quickly" (the King James Version "divided them speedily"). Since cholaq, may mean either "to distribute" or "to be smooth," Ho 10:2 reads "their heart is divided" in the text, but offers "smooth" in margin (the King James Version "divided"). The Greek orthotomeo, means "to cut straight," hence, the more literal translation of 2Ti 2:15, "handling aright the word of truth" (note "holding a straight course in the way of truth" or "rightly dividing the word of truth"; the King James Version "rightly dividing").

A. L. Breslich

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DIVINATION

div-i-na'-shun:

1. Definition
2. Kinds of Divination
3. Fundamental Assumption in Divination
4. Legitimate and Illegitimate Divination
5. The Bible and Divination
6. Modes of Divination Mentioned in the Bible:

Those Approved and Those Condemned

7. Terms Used in the Old Testament in Connection with Divination
8. Divination and Prophecy

LITERATURE

1. Definition:

Divination is the act of obtaining secret knowledge, especially that which relates to the future, by means within the reach almost exclusively of special classes of men.

2. Kinds of Divination:

Of this there are two main species:

(1) artificial,

(2) inspirational, or, as it was called in ancient times (Cicero, Lord Bacon, etc.), natural divination.

Artificial divination depends on the skill of the agent in reading and in interpreting certain signs called omens. See **AUGURY** . In inspirational or natural divination the agent is professedly under the immediate influence of some spirit or god who enables the diviner to see the future, etc., and to utter oracles embodying what he sees. Among the Romans artificial divination prevailed almost exclusively, the other having vogue largely among the Greeks, a proof surely of the more spiritual trend of the Greek mind. Yet that great Roman, Cicero, in his memorable treatise on Divination, says he agrees with those who take cognizance of these two distinct kinds of divination. As examples of inspirational divination he instances men dreaming or in a state of ecstasy (*De Divinatione*, i. 18). But though Cicero arranges diviners according to their pretensions, he does not believe in any superhuman communication. Thus he explains

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doubtful. The King James Version and the Revised Version (British and American) follow Septuagint, Syriac and Vulgate, which render "set a distinction," perhaps on the basis of a different reading from that of our Hebrew text.), II, 355).

(2) The mantis practiced his art as a remunerative occupation, charging high fees and refusing in most cases to ply his calling without adequate remuneration. The local oracle shrines (Delphi, Clavis, etc.) were worked for personal and political ends. The Old Testament prophet, on the other hand, claimed to speak as he was bidden by his God. It was with him a matter of conviction as to what lives men ought to live, what state of heart they should cultivate. So far from furthering his own material interests, as he could by saying what kings and other dignitaries wished to hear, he boldly denounced the sins of the time, even when, as often, he had to condemn the conduct of kings and the policy of governments. Look, for example, at Isaiah's fearless condemnation of the conduct of Ahaz in summoning the aid of Assyria (Isa 7 ff), and at the scathing words with which Jeremiah censured the doings of the nation's leaders in his day (Jer 9:26, etc.), though both these noble prophets suffered severely for their courage, especially Jeremiah, who stands out as perhaps the finest recorded example of what, in the face of formidable opposition, the religious teacher ought ever to be. Of Micaiah ben Iralab, King Ahab of Israel said, "I hate him; for he doth not prophesy good concerning me, but evil." What reward did this prophet have for his fidelity to his conscience and his God? Imprisonment (1Ki 22:1-35). Had he pleased the king by predicting a happy, prosperous future that was never to be, he would have been clothed in gorgeous robes and lodged in a very palace.

LITERATURE .

In addition to the references above and the full bibliography prefixed to the present writer's book named above (Magic, etc.), note the following: Bouche-Leclercq, *Histoire de la divination dans l'antiquite*; E. B. Tylor, *Primitive Culture* 3, I, 78-81; 117- 33; II, 155; J. G. Frazer, *Golden Bough* 2, I, 346; II, 355; III,

342, et passim, and the articles in the principal Bible dictionaries.

T. Witton Davies

DIVINE NAMES

See [GOD, NAMES OF](#) .

DIVINE VISITATION

See [PUNISHMENTS](#)

DIVINE; DIVINER

di-vin, di-vin'-er. See [AUGURY](#) ; [ASTROLOGY](#) ; [DIVINATION](#) .

DIVISION

di-vizh'-un: Used in English Versions of the Bible in the following senses:

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(1) A separate body of people

(a) of the tribal divisions of Israel (Jos 11:23; 12:7; 18:10);

(b) of sections of a tribe, "the divisions of Reuben" (Jud 5:15,16 the King James Version; but the Revised Version (British and American) rightly substitutes "the watercourses of Reuben"; in Job 20:17 the same word is rendered "rivers");

(c) of the (late) organization of priests and Levites into classes or families who ministered in the temple in rotation; translated "courses" generally in the King James Version, and always in the Revised Version (British and American) (1Ch 24:1; 26:1,12,19; Ne 11:36; compare 2Ch 35:5). Much prominence is given by the Chronicler to the 24 classes of priests, singers, and doorkeepers, who served in turns in the temple (compare Lu 1:5,8).

(3) In the New Testament, dissension, disunion, schism (Lu 12:51; Ro 16:17; 1Co 3:3 the King James Version, omitted the Revised Version (British and American); 1Co 1:10; 11:18; Ga 5:20).

D. Miall Edwards

DIVORCE

see [DIVORCE IN THE OLD TESTAMENT ; DIVORCE IN THE NEW TESTAMENT](#)

DIVORCE IN THE NEW TESTAMENT

(to apostasiou): The Scripture doctrine of divorce is very simple. It is contained in Mt 19:3-12.

We are not called upon to treat of divorce in the Mosaic legislation (De 24:1-4). That was passed upon by Jesus in the above discussion and by Him ruled out of

existence in His system of religion. After Jesus had spoken as above, the Mosaic permission of divorce became a dead letter. There could not be practice under it among His disciples. So such Old Testament divorce is now a mere matter of antiquarian curiosity.

It may be of interest in passing to note that the drift of the Mosaic legislation was restrictive of a freedom of divorce that had been practiced before its enactment. It put in legal proceedings to bar the personal will of one of the parties. It recognized marriage as a social institution which should not be disrupted without reference to the rights of society in it. In this restrictive character "the law is become our tutor to bring us unto Christ" (Ga 3:24). But here, as in numerous other instances, Christ went behind the enactments to primitive original principles whose recognition would make the law of none effect, because no practice was to be permitted under it. Thus the Old Testament is disposed of.

Of course what Jesus said will dominate the New. In fact, Jesus is the only author in the New Testament who has treated of divorce. It has been thought that Paul had the

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are opened into those miseries. The more solemnly society is impressed that the door of marriage does not swing outward as well as inward the more of happiness and blessing will it find in the institution. See **FAMILY** .

C. Caverno

DIVORCE IN THE OLD TESTAMENT

di-vors':

1. Subordinate Position of Woman:

Woman, among the Hebrews, as among most nations of antiquity, occupied a subordinate position. Though the Hebrew wife and mother was treated with more consideration than her sister in other lands, even in other Semitic countries, her position nevertheless was one of inferiority and subjection. The marriage relation from the standpoint of Hebrew legislation was looked upon very largely as a business affair, a mere question of property. A wife, nevertheless, was, indeed, in most homes in Israel, the husband's "most valued possession." And yet while this is true, the husband was unconditionally and unreservedly the head of the family in all domestic relations. His rights and prerogatives were manifest on every side. Nowhere is this more evident than in the matter of divorce.

According to the laws of Moses a husband, under certain circumstances, might divorce his wife; on the other hand, if at all possible, it was certainly very difficult for a wife to put away her husband. Unfortunately a double standard of morality in matters pertaining to the sexes is, at least, as old as Moses (see Ex 7-11).

2. Law of Divorce: Deuteronomy 24:1-4:

The Old Testament law concerning divorce, apparently quite clear, is recorded most fully in De 24:1 ff. A perusal of the commentaries will, nevertheless,

convince anyone that there are difficulties of interpretation. The careful reader will notice that the renderings of the King James Version and the Revised Version (British and American) differ materially. the King James Version reads in the second part of De 24:1: "then let him write a bill," etc., the Revised Version (British and American) has "that he shall write," etc., while the Hebrew original has neither "then" nor "that," but the simple conjunction "and." There is certainly no command in the words of Moses, but, on the other hand, a clear purpose to render the proceeding more difficult in the case of the husband. Moses' aim was "to regulate and thus to mitigate an evil which he could not extirpate." The evident purpose was, as far as possible, to favor the wife, and to protect her against an unceremonious expulsion from her home and children.

3. Marriage a Legal Contract:

As already suggested, marriage among the Hebrews, as among most Orientals, was more a legal contract than the result of love or affection. It would be, however, a great mistake to assume that deep love was not often present, for at all times the domestic relations of the Hebrew married couple have compared most favorably with those of any other people, ancient or modern. In its last analysis it was, nevertheless, a business transaction. The husband or his family had, as a rule, to pay a certain dowry

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This expression, found in De 24:1,3; Isa 50:1; Jer 3:8 is the translation of the Hebrew cephher kerithuth. The two words, literally rendered, signify a document or book of cutting off, i.e. a certificate of divorce given by a husband to a wife, so as to afford her the opportunity or privilege of marrying another man. The Hebrew term is rendered by the Septuagint biblion apostasion. This is also found in the New Testament (Mr 10:4). Mt 5:31 has "writing of divorcement" in English Versions of the Bible, but Mt 19:7 the King James Version has "writing," while the Revised Version (British and American) and the American Standard Revised Version have "bill." The certificate of divorce is called geT, plural giTTin, in the Talmud. There is an entire chapter devoted to the subjects in the Mishna It is not positively known when the custom of writing bills of divorcement commenced, but there are references to such documents in the earliest Hebrew legislation. The fact that Joseph had in mind the putting away of his espoused wife, Mary, without the formality of a bill or at least of a public procedure proves that a decree was not regarded as absolutely necessary ([Mt 1:19](#)). The following was the usual form of a decree:

On the ____ day of the week ____ in the month ____ in the year ____ from the beginning of the world, according to the common computation in the province of ____ I ____ the son of ____ by whatever name I may be known, of the town of ____ with entire consent of mind, and without any constraint, have divorced, dismissed and expelled thee ____ daughter of ____ by whatever name thou art called, of the town who hast been my wife hitherto; But now I have dismissed thee ____ the daughter of ____ by whatever name thou art called, of the town of ____ so as to be free at thy own disposal, to marry whomsoever thou pleasest, without hindrance from anyone, from this day for ever. Thou art therefore free for anyone (who would marry thee). Let this be thy bill of divorce from me, a writing of separation and expulsion, according to the law of Moses and Israel. ____ , the son of ____ , witness

Spiritual Application.

The Hebrew prophets regarded Yahweh not only as the father and king of the chosen people, and thus entitled to perfect obedience and loyalty on their part, but they conceived of Him as a husband married to Israel. Isaiah, speaking to his nation, says: "For thy Maker is thy husband; Yahweh of hosts is his name" (54:5). Jeremiah too makes use of similar language in the following: "Return, O backsliding children, saith Yahweh; for I am a husband unto you" (3:14). It is perfectly natural that New Testament writers should have regarded Christ's relation to His church under the same figure. Paul in 2Co says: "I am jealous over you with a godly jealousy: for I espoused you to one husband, that I might present you as a pure virgin to Christ" (11:2); see also Mt 9:15; Joh 3:29; Re 19:7. Any unfaithfulness or sin on the part of Israel was regarded as spiritual adultery, which necessarily broke off the spiritual ties, and divorced the nation from God ([Isa 1:21](#); [Eze 16:22](#); [Re 2:22](#)). See also [MARRIAGE](#) .

LITERATURE .

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Raphall, London, 1843; Benzinger, Hebraische Archdologie, Freiburg, 1894; Nowack, Lehrbuch der hebraischen Archdologie, 1894.

W. W. Davies

DOCTOR

dok'-ter: (In Lu 2:46 didaskalos) "doctor" is equivalent to "teacher," which latter is the translation of the Revised Version (British and American). So in Lu 5:17; Ac 5:34, the King James Version and the Revised Version (British and American) "doctors," "doctor," of the law (nomodidaskalos). See **EDUCATION** ; **RABBI** ; **SCRIBES** .

DOCTRINE

dok'-trin: Latin doctrina, from doceo, "to teach," denotes both the act of teaching and that which is taught; now used exclusively in the latter sense.

1. Meaning of Terms:

(1) In the Old Testament for

(a) leqach "what is received," hence, "the matter taught" (De 32:2; Job 11:4; Pr 4:2; Isa 29:24, the American Standard Revised Version "instruction");

(b) she-mu'ah, "what is heard" (Isa 28:9, the Revised Version (British and American) "message," the Revised Version, margin "report");

(c) mucar, "discipline" (Jet 10:8 margin), "The stock is a doctrine" (the Revised Version British and American) "instruction" of vanities, i. e. "The discipline of unreal gods is wood (is like themselves, destitute of true moral force" (BDB)).

(2) In the New Testament for

(i) didaskalia =

(a) "the act of teaching" (1Ti 4:13,16; 5:17; 2Ti 3:10,16), all in the Revised Version (British and American) "teaching";

(b) "what is taught" (Mt 15:9; 2Ti 4:3). In some passages the meaning is ambiguous as between (a) and (b).

(ii) didache, always translated "teaching" in the Revised Version (British and American), except in Ro 16:17, where "doctrine" is retained in the text and "teaching" inserted in the margin =

(a) the act of teaching (Mr 4:2; Ac 2:42, the King James Version "doctrine");

(b) what is taught (Joh 7:16,17; Re 2:14,15,24, the King James Version "doctrine"). In some places the meaning is ambiguous as between (a) and (b) and in Mt 7:28; Mr

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In the Pastoral and General Epistles a new state of things appears. The repeated emphasis on "sound" or "healthy doctrine" (1Ti 1:10; 6:3; 2Ti 1:13; 4:3; Tit 1:9; 2:1), "good doctrine" (1Ti 4:6) implies that a body of teaching had now emerged which was generally accepted, and which should serve as a standard of orthodoxy. The faith has become a body of truth "once for all delivered unto the saints" (Jude 1:3). The content of this "sound doctrine" is nowhere formally given, but it is a probable inference that it corresponded very nearly to the Roman formula that became known as the Apostles' Creed. See **DOGMA** .

T. Rees

DOCUS

do'-kus. See **DOK** .

DODAI

do'-di, do'-da-i (1Ch 27:4). See **DODO** .

DODANIM

do'-da-nim (dodhanim, "leaders"): In Ge 10:4, the son of Javan, the son of Japheth. This would place the Dodanim among the Ioninns. The parallel passage 1Ch 1:7, with the Septuagint and Samaritan Pentateuch, has, however, "Rodanim," which is probably the true reading. This identifies the people with the Rhodians (compare on Eze 27:15 under **DEDAN**).

DODAVAHU

do-dav'-a-hu (dodhawahu, "loved of God"; the King James Version Dodavah): Father of Eliezer of Mareshah, a prophet in the days of Jehoshaphat (2Ch 20:37).

DODO; DODAI

do'-do, (dodho, dodhay, "beloved"):

(1) The grandfather of Tola of the tribe of Issachar, one of the judges (Jud 10:1).

(2) "The Ahohite," father of Eleazar, one of David's heroes, and (2Sa 23:9; 1Ch 11:12) himself the commander of one of the divisions of the army (1Ch 27:4).

(3) The Bethlehemite, father of Elhanan, one of David's mighty men (2Sa 23:24; 1Ch 11:26).

DOE

do. See [DEER](#) .

DOEG

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do'-eg (do'-egh "anxious," "cared for"): "The Edomite," a servant of Saul, who watched David's intercourse with the priest Ahimelech, then denounced the priest to the king, and later executed his command to slay the priests at Nob. The position he held is described as that of "the mightiest" of Samuel's herdsmen (1Sa 21:7 margin). Septuagint reads: "tending the mules." Rabbinical legends speak of him as the greatest scholar of his time. The traditional title of Ps 52 associates the composition of that Psalms with the events that led to the slaying of the priests (1Sa 21:7; 22:9,18,22).

Nathan Isaacs

DOG

kelebh; (compare Arabic kelb, "dog"); kuon; (and diminutive kunarion):
References to the dog, both in the Old Testament and in the New Testament, are usually of a contemptuous character. A dog, and especially a dead dog, is used as a figure of insignificance. Goliath says to David (1Sa 17:43): "Am I a dog, that thou comest to me with staves?" David says to Saul (1Sa 24:14): "After whom dost thou pursue? after a dead dog, after a flea." Mephibosheth says to David (2Sa 9:8): "What is thy servant, that thou shouldest look upon such a dead dog as I am?" The same figure is found in the words of Hazael to Elisha (2Ki 8:13). The meaning, which is obscure in the King James Version, is brought out well in the Revised Version: "But what is thy servant, who is but a dog, that he should do this great thing?" The characteristically oriental interrogative form of these expressions should be noted.

Other passages express by inference the low esteem in which dogs are held. Nothing worse could happen to a person than that his body should be devoured by dogs (1Ki 14:11; 16:4; 21:19,23, etc.). Job 30:1 says of the youth who deride him that he disdained to set their fathers with the dogs of his flock. In Php 3:2 and Re 22:15, dogs are coupled with evil-workers, sorcerers, etc. In Mt 7:6 we read: "Give not that which is holy unto the dogs, neither cast your pearls before

the swine." Job 30:1 (cited above) refers to the use of dogs to guard flocks; and the comparison of inefficient watchmen with dumb dogs (Isa 56:10) implies that at least some dogs are useful. In the apocryphal Book of Tob, Tobias' dog is his companion on his travels (Tobit 5:16; 11:4; on this see Expository Times, XI, 258; HDB, IV, 989; Geiger, Civilization of E. Iranians, I, 85 ff).

There is further the reference to the greyhound (Pr 30:31 English Versions) as one of the four things which are "stately in their going." But the rendering, "greyhound," rests solely upon inference, and is contrary to the Septuagint and Vulgate, which have respectively alektor and gallus, i.e. "cock," the King James Version margin "horse." The Hebrew has zarzir mothnayim, which the King James Version margin renders "girt in the loins." the Revised Version, margin has "warhorse," Hebrew "well girt (or, well knit) in the loins." In support of the meaning, "girt," for zarzir, there is the word zer, which, with zarzir, is assigned to the obsolete root zarar and the Arabic zirr, "button," from zarr, "to button", "to compress." Further, to render zarzir by "cock" logically requires a change in the text, for mothnayim, "loins," becomes superlative and inappropriate (see Encyclopedia Biblica, under the word "Cock"). On the other hand, the Arabic zarzur is a starling (compare Arabic zarzar, "to utter cries," said of birds; carcar, "to cry out"; carcar, "cockroach," or "cricket"). Also, according to Encyclopedia Biblica (s. v. "Cock"), "the Talmudic zarzir means some bird (a kind

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of raven)." If the text stands, there appears to be no better rendering than "girt in the loins," which might fairly be taken to refer to a war horse or to a greyhound. The Persian greyhound would in that case be understood, a hairy race, which, according to the Royal Natural History, is less fleet than the English breed and is used in chasing gazelles and in hunting the wild ass, and which according to Doughty (Arabia Deseria) is kept by the Bedouin. "These dogs are said to be sometimes girdled by their owners to prevent them from over-eating and becoming fat" (L. Fletcher, British Museum (Natural History)).

Domestic dogs have probably been derived from various species of wolves and jackals. In this connection, it is noteworthy that the dogs of certain regions greatly resemble the wolves of those regions. The pariah dogs of Syria and Palestine resemble the jackals, especially in color and in the tail, differing in their greater size and in the shape of muzzle and ears. It is fair to assume that they are much the same as existed in Bible times. They are in general meek and harmless creatures, and are valuable as scavengers, but disturb the night with their barking. Each quarter of the city has its own pack of dogs, which vigorously resents any invasion of its territory. A dog which for any reason finds itself in foreign territory gets home as quickly as possible, and is lucky if it does not have to run the gauntlet of a pack of vicious foes. The pariah dog is sometimes brought up to be a sheep dog, but the best shepherd dogs are great wolfish creatures, which are usually obtained from Kurdistan.

Alfred Ely Day

DOGMA

dog'-ma (dogma, from dokeo, "that which seems," "an opinion," particularly the opinion of a philosopher):

1. As Law and Ordinance:

In the decadent period of Greek philosophy, the opinion, or ipse dixit, of the master of a philosophical school came to be quoted as authoritative truth; also, the opinion of a sovereign imposed as law upon his subjects: a decree or ordinance of the civil authority. The word never appears in English Versions of the Bible, although it is used 5 times in the Greek New Testament, but with the one exception of Ac 16:4, in a sense widely different from that which ecclesiastical usage has given to it from the 2nd century downward. "Dogma" is used in the New Testament,

(1) of Roman laws: "a decree (Greek dogma) from Caesar Augustus" (Lu 2:1); "the decrees of Caesar" (Ac 17:7) = the whole body of Roman law;

(2) of ordinances of religious law: "the law of commandments contained in ordinances" (Eph 2:15); "the bond written in ordinances" (Col 2:14) = the Mosaic ordinances as expressing the moral law which condemned the sinner, and whose enmity Christ abolished by His death. It is a significant revelation of the spirit of Greek theology that all the Greek commentators understood by ordinances in these two places, the gospel as a body of dogmas which had removed the commandment or bond that was against us (see Lightfoot, Colossians, at the place);

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(3) of the decrees of the Council of Jerusalem (Ac 15:20), which Paul and his companions delivered to the Gentile churches (Ac 16:4). Here we have one element that entered into the later ecclesiastical meaning of the word. These dogmas were decisions on religious matters, imposed by a more or less authoritative council of the church as a condition of admission to its membership.

2. As Formulated Teaching:

There is however one important difference. These decrees relate to moral and ceremonial matters, but from the 2nd century downward, dogma means especially a theological doctrine. In Greek theology "doctrine" and "dogma" meant the same thing. Each had its origin in the opinion of some great teacher; each rested upon revelation and claimed its authority; each meant an exposition of a particular truth of the gospel, and of the whole Christian truth, which the church adopted as the only right exposition. Each word might be used for the teaching of a philosopher, or of a heretic, although for the latter, "heresy" became the regular term. On the one side stood the doctrines or dogmas of the majority or the "Catholic" church, and on the other side, those of the heretics. So long as the "Catholic" ideal of orthodoxy and uniformity of belief held the field, there was no room for the distinction now made between "doctrine," as a scientific and systematic expression of the truth of the Christian religion, and "dogma," as those truths "authoritatively ratified as expressing the belief of the church." This distinction could only arise when men began to think that various expressions of Christian truth could coexist in the church, and is therefore quite modern and even recent. Dogma in this sense denotes the ancient conception of theology as an authoritative system of orthodoxy, and doctrine, the modern conception, outside the dogmatic churches, where theology is regarded as a scientific exposition of truth.

LITERATURE.

Harnack, History of Dogma, I, chapter i; Drummond, Studies in Christian

Doctrine, 1-
7.

T. Rees

DOK

dok (Dok, Dagon): A small fortress, "little stronghold" near Jericho (1 Macc 16:15), built by Ptolemy, son of Abubus, where he entertained and murdered his father-in-law Simon Maccabeus and his two sons. Josephus (Ant., XIII, viii, 1; BJ, I, ii, 3) calls the place Dagon and places it above Jericho. The name persists in Ain Duk with its copious springs of excellent water about 4 miles Northwest of Jericho. Some ancient foundations in the neighborhood are possibly those of Ptolemy's fortress, but more probably of a Templars' station which is known to have stood there as late as the end of the 13th century. For its importance in earlier Jewish history, see Smith, HGHL, 250, 251.

J. Hutchinson

DOLEFUL

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dol'-fool ('oach, "howling"): The "doleful creatures" referred to in Isa 13:21 are probably "jackals," although some have suggested "leopard," or "hyena." The older English Versions of the Bible gives "great owls." The word rendered "doleful lamentation" in Mic 2:4 (niheyah) is simply a form of the word ordinarily translated "wailing" (nehi). Compare the King James Version margin.

DOLPHIN

dol'-fin. See **BADGER** .

DOMINION

do-min'-yun: In Eph 1:21; Col 1:16 the word so translated (kuriotes) appears to denote a rank or order of angels. The same word is probably to be so interpreted in Jude 1:8 (the King James Version and the Revised Version (British and American) "dominion"), and in 2Pe 2:10 (the King James Version "government," the Revised Version (British and American) "dominion"). See **ANGEL** .

DOOM

doom: Occurs only once in the King James Version (2 Esdras 7:43), "The day of doom shall be the end of this time" (the Revised Version (British and American) "the day of judgment"); but the Revised Version (British and American) gives it as the rendering of tsephirah, in Eze 7:7,10 (the King James Version "the morning," the Revised Version, margin "the turn" or "the crowning time"; but the meaning is not yet quite certain); and in 1Co 4:9 (epithanatos, "as men doomed to death," the King James Version "appointed (originally "approved") unto death"). Our word "doom" is connected with the word "deem," and signifies either the act of judging or (far more often) the sentence itself or the condition resulting therefrom (compare "Deemster" of Isle of Man and Jersey). Generally, but not always, an unfavorable judgment is implied. Compare Dryden, Coronation of Charles II, i, 127: " Two kingdoms

wait your doom, and, as you choose, This must receive a crown, or that must lose." J. R. Van Pelt

DOOR

dor: Most commonly the rendering of Hebrew pethach, "doorway," deleth, "door" proper (the two distinguished in Ge 19:6), or of Greek thura, which represents both meanings. The door proper was usually of wood, frequently sheeted with metal, sometimes of one slab of stone, as shown in excavations in the Hauran. It turned on pivots (the "hinges" of Pr 26:14) working in sockets above and below, and was provided with a bolt (2Sa 13:17) or with lock and key (Jud 3:23). The doorway was enclosed by the stone threshold (1Ki 14:17), the two doorposts on either side, and the lintel above (Ex 12:7). Doors were frequently two-leaved, and folding ones are mentioned in connection with the temple (1Ki 6:34). Where "door" is used in connection with city gates (Ne 3:1 ff) it refers to the door proper which swings on its hinges as distinguished from the whole structure. The custom of fastening to the doorposts small cases containing a parchment inscribed with the words of De 6:4-9; 11:13-21 had its origin in the command there given. See also **GATE** ; **HOUSE** .

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Figurative:

- (1) Christ is "the door" into the gospel ministry (Joh 10:1,2,7); ministers must receive their authority from Him, and exercise it in His spirit.
- (2) 'Through faith in Him also both shepherds and sheep enter into the kingdom of God (Joh 10:9), and find all their spiritual needs supplied.'
- (3) The figure in Re 3:20 is expressive of Christ's patient, persistent and affectionate appeal to men.
- (4) Elsewhere also of opportunity (Mt 25:10; Ac 14:27; 1Co 16:9; 2Co 2:12; Re 3:8).
- (5) Of freedom and power (Col 4:3). See also **ACHOR** ; **SHEPHERD** .

Benjamin Reno Downer

DOORKEEPER

dor'-kep-er (sho'er): The gates of an oriental city and of the temple courts so closely resembled the door of a house that the same Hebrew word was used for doorkeeper and gatekeeper. It is often translated by the less definite word "porter". In the preexilic writings (2Sa 18:26; 2Ki 7:10,11) reference is made to porters at the gates of the cities Mahanaim and Samaria. In these early writings there is also mention of a small number of "keepers of the threshold" of the temple, whose duties included the gathering of money from the people for temple purposes, and the care of the sacred vessels (2Ki 12:9; 22:4; 23:4). They held an honorable position (2Ki 25:18), and occupied chambers in the temple (Jer 35:4). The same term is used to describe officers in the household of the king of Persia (Es 2:21; 6:2).

Differing from these "keepers of the threshold" in some respects are the

doorkeepers or porters mentioned in Chronicles, Ezra, and Nehemiah. These formed a numerous sacred order (1Ch 9:22; 23:5) from the time of David. Their duties and the words describing them in two passages, "keepers of the thresholds" (1Ch 9:19) and "porters of the thresholds" (2Ch 23:4), connect them in some measure with the "keeper of the threshold" referred to above. They guarded the gates of the house of Yahweh (1Ch 9:23), closing and opening them at the proper times (1Ch 9:27) and preventing the unclean from entering the sacred enclosure (2Ch 23:19); they had charge of the sacred vessels and of the free-will offerings (2Ch 31:14), and dwelt in the chambers about the temple (1Ch 9:27). They were Levites, and came in from the Levitical villages every seventh day for service in their turn ([1Ch 9:25](#)). Their office was honorable, ranking with the singers, after the priests and Levites (Ezr 2:42; 1Ch 15:18).

In Ps 84:10, "I had rather be a doorkeeper in the house of my God," the word is not used in its technical sense. the Revised Version, margin gives "stand (the King James Version margin "sit") at the threshold," to an eastern mind a situation of deep humility (compare title of the Ps and 1Ch 9:19).

In the New Testament the order of temple doorkeepers is not referred to. But a doorkeeper (thuroros) is mentioned in connection with a private house (Mr 13:34),

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with the high priest's house (Joh 18:16,17), and with sheep-folds (Joh 10:3), a maid serving as doorkeeper in some cases (Ac 12:13).

George Rice Hovey

DOORPOST

dor'-post. See [HOUSE](#) .

DOPHKAH

dof'-ka (dophqah, "drover"): A desert camp of the Israelites, the first after leaving the wilderness of Sin (Nu 33:12,13). See [WANDERINGS OF ISRAEL](#) .

DOR; DORA

dor, do'-ra (do'r, dor, "habitation," "circle"; Dor; Josephus, Dora; modern TanTurah): A town of the coast of Palestine, South of Carmel (Apion, II, 10; Vita, 8), about 8 miles North of Caesarea. It was occupied in the earliest times by the Canaanites and probably belonged to Phoenicia, tradition saying that it was a Sidonian colony. It furnished an abundance of the shell-fish so valuable for the manufacture of the Tyrian purple, and this would have led the Phoenicians to occupy the site. In the 12th century BC, the region was occupied by the northern people who raided the whole Syrian coast and Egypt. They were driven back by the Egyptians, but renewed the attack, and the weakness of Egypt in the middle of the century enabled them to settle in the coast region South of Carmel; a tribe of them occupied Dor, and others the territory to the limits of the desert of Sinai, and became the Philistine people so well known by their contests with the Hebrews. Naphoth-dor, "the heights of Dor," may be the slopes of Carmel inland from TanTurah. Dor fell within the territory assigned to Manasseh (Jos 17:11; compare Ant, V, i, 22). It was the seat of a king who possessed other towns on the heights back of the coast. He was one of the allies of Jabin of Hazor in the

conflict with Joshua (Jos 11:2) and was conquered by him (Jos 12:23), but Dor was not occupied by the Israelites (Jos 17:11; Jud 1:27).

The inhabitants of Dor were at enmity with the Phoenician towns and it would seem that the Sidonians seized it to obtain its rich supplies of shell-fish, and this probably caused the war of retaliation waged by the Philistines, under the lead of Ashkelon, against Sidon in the middle of the 11th century. Sidon was besieged by land, and the inhabitants were compelled to flee to Tyre. Dor seems to have been occupied by Solomon since he placed one of his purveyors in the town ([1Ki 4:11](#)), and Tiglath- pileser III reduced it and set a governor over it (Rawl., Phoenician., 84). Here Tryphon was besieged by Antiochus, but escaped to Apamea (1 Macc 15:11,13,15; Ant, XIII, vii, 2). It was made free by Pompey, and joined to the province of Syria (XIV, iv, 4). The youths of the place set up a statue of Tiberius in the Jewish synagogue, an outrage that was reported to Publius Petronius by Agrippa, and reparation was made (XIX, vi, 3). It does not seem to have been of much importance in later times, though the fortifications still remaining on the ruined site, from the period of the Middle Ages, show that it was then occupied. It is now only a miserable village nestled in the ruins.

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H. Porter

DORCAS

dor'-kas (Dorkas, the Greek equivalent of Aramaic tabitha, "a gazelle"): The name was borne by a Christian woman of Joppa. She is called a disciple (mathetria: Ac 9:36, the only place in the New Testament where the feminine form is used). She seems to have had some means and also to have been a leader in the Christian community. Dorcas was beloved for the manner in which she used her position and means, for she "was full of good works, and almsdeeds which she did." Among her charities was the clothing of the poor with garments she herself made (Ac 9:39), and by following her example, numerous "Dorcas societies" in the Christian church perpetuate her memory. There is a local memorial in the "Tabitha School" in Jaffa devoted to the care and education of poor girls.

Her restoration to life by Peter is recorded. At the time of her death Peter was in Lydda where he had healed Aeneas. Being sent for, he went to Joppa, and, by the exercise of the supernatural powers granted to him, "he presented her alive" to the mourning community. In consequence of this miracle "many believed on the Lord" (Ac 9:42).

S. F. Hunter

DORYMENES

do-rim'-e-nez (Dorumenes): Father of Ptolemy Macron (1 Macc 3:38; 2 Macc 4:45); probably the same man who fought against Antiochus the Great (Polyb. v.61).

DOSITHEUS

do-sith'-e-us (Dositheos):

(1) A captain of Judas Maccabeus (2 Macc 12:19-25); along with Sosipater he captured Timotheus after the battle of Carnion, but granted him his life and freedom on the representation that "he had in his power the parents of many of them and the brethren of some," who, if they put him to death, should "be disregarded."

(2) A soldier in the army of Judas Maccabeus (2 Macc 12:35); he made a special attack upon Gorgias, governor of Idumaea, the opposing general, and would have taken the "accursed man" prisoner but for the interference of a Thracian horseman.

(3) A Jew, son of Drimylus (3 Macc 1:3) who rescued Ptolemy Philopator from a plot of Theodotus. He afterward proved an apostate from Judaism.

(4) A Levite priest who "in the 4th year of the reign of Ptolemy and Cleopatra" carried the translation of the Book of Esther to Alexandria (Additions to Esther 11:1).

J. Hutchison

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DOTAEA

do-te'-a (the King James Version, incorrectly, Judea; Dotaia): Another form of the name **DOTHAN** (which see).

DOTE

dot: "To dote" means either "to be weakminded" or "to be foolishly fond." In the latter sense it is employed in Eze 23:5 ff; in the former, in Jer 50:36 the King James Version (the Revised Version (British and American) "shall become fools"); the King James Version Sirach 25:2 (the Revised Version (British and American) "lacking understanding"), and the King James Version 1Ti 6:4 (the Revised Version, margin "to be sick"; the King James Version margin "a fool").

DOTHAIM

do'-tha-im: Mentioned in Judith 4:6 and frequently in connection with the invasion of Holofernes. See next article.

DOTHAN

do'-than (dothayin, dothan, "two wells," "double feast"; Dothaeim): A place to the North of Shechem whither Jacob's sons went for pasture for the flocks; where Joseph who followed them was sold to the Ishmaelites, after having been imprisoned in a "pit" (Ge 37:17 ff). Here in later days the eyes of Elisha's servant were opened to see the mountain "full of horses and chariots of fire," guarding his master from the encircling Syrians (2Ki 6:13 ff). This is certainly to be identified with Tell Dothan, which lies on the East of the ancient road leading from Gilead across Esdraelon to the seacoast, and thence to Egypt. It is about 5 miles to the Southwest of Jenin. There are some traces of old buildings, two cisterns—Dothayin or Dothayin = "two cisterns" or "pits"- -and one copious spring. Excellent pasture is found in the surrounding plain, and on the adjoining

slopes.

W. Ewing

DOUBLE

dub'-l (shanah, "to repeat," as in counting; kaphal, "to fold over," or "double," as a cloth): A word used quite frequently in the Old Testament. Jacob ordered his sons to take double money in their hands, i.e. twice the necessary amount (Ge 43:12,15). If a thief be caught with a living animal he was to restore double (Ex 22:4); if property be stolen out of the house of one to whom it is entrusted he was to restore double (Ex 22:7,9). The firstborn was to receive a double portion of the inheritance (De 21:17). Likewise also by a beautiful symbol Elisha asked for a double portion of Elijah's spirit to fall upon him (2Ki 2:9). Degrees of punishment or sufferings were also expressed by the idea of a doubling (Isa 61:7; Jer 16:18; 17:18; Zec 9:12).

The use of the second Hebrew form in Job 11:6 and Job 41:13 seems quite confusing in its translation. the King James Version translates it simply "double," but the

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Revised Version (British and American) gives it its expanded and derived meaning, "manifold in understanding," and "who shall come within his jaws," respectively, "manifold" in the first instance meaning multiplied, and "jaws" doubtless meaning the double row of teeth. The classic phrases in the New Testament are those used by James to represent instability and a wavering disposition, dipsuchos, literally, "doubleminded" (Jas 1:8; 4:8).

Walter G. Clippinger

DOUBT

dout: This word, found only a score of times in the Bible, translates nevertheless about half as many different Hebrew and Greek originals with a corresponding variety of meanings.

In Ge 37:33 "without doubt" is to be taken in the common sense of "certainly"; in Job 12:2 in the sarcastic sense of "indeed!" In Da 5:12,16, it is used as a difficult problem or mystery to be explained, and these are the only cases of its employment in the Old Testament.

In the New Testament it is about equally used to translate diaporeo, and diakrino, and their cognates. The first means "to be without resource," "utterly at a loss," "nonplussed"; and the second, "to judge diversely." For the first, see Joh 13:22; Ac 2:12 the King James Version; Ac 5:24 the King James Version; Ac 10:17 the King James Version; Ac 25:20 the King James Version; and Ga 4:20 the King James Version. For the second see Mt 21:21; Mr 11:23; Ac 10:20; Ro 14:23. The last-named is deserving of particular attention. "He that doubteth is condemned (the King James Version "damned") if he eat," means that in a case of uncertainty as to one's Christian liberty, it were better to err on the side of restraint. In Lu 12:29 "to be of doubtful mind" (meteorizo, literally, "to suspend"; see Thayer, under the word), means "to be driven by gusts," or "to fluctuate in mid-air."

Here, as in Mt 14:31, "doubt" does not indicate a lack of faith, but rather "a state of qualified faith": its weakness, but not its absence.

In Joh 10:24 "doubt" translates airo psuchen, which literally means "to lift up the soul" or "to keep one in suspense"; so the Revised Version (British and American). See also **DISPUTATION** .

James M. Gray

DOUGH

do. See **BREAD** .

DOVE

duv (tor, yonah; peristera; Latin *Zenaedura carolinensis*): A bird of the family Columbidae. Doves and pigeons are so closely related as to be spoken and written of as synonymous, yet there is a distinction recognized from the beginning of time. It

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cries, they are the happiest in the mating season. The veneration cherished for doves in these days is inborn, and no bird is so loved and protected as the dove—hence, it is unusually secure and happy and its mournful cry is the product of our imagination only. The dove is the happiest of birds. Ho 7:11 and Ho 11:11 each compares people with doves; the first, because the birds at times appear foolishly trusting; the second, because, while no bird is more confiding, none is more easily frightened. "And Ephraim is like a silly dove, without understanding: they call unto Egypt, they go to Assyria" (Ho 7:11). "They shall come trembling as a bird out of Egypt, and as a dove out of the land of Assyria; and I will make them to dwell in their houses, saith Yahweh" (Ho 11:11). The reference in Na 2:7 is to the voice of the birds.

New Testament references will be found in a description of the baptism of Jesus (Mt 3:16). People are admonished to be "harmless as doves" (Mt 10:16). "And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves" (Mt 21:12). This proves that these birds were a common article of commerce, probably the most used for caged pets, and those customarily employed for sacrifice.

Dove's Dung (chari yonim, Kethibh for dibhyonim): 2Ki 6:25: "And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a kab of dove's dung for five pieces of silver." This seems so repulsive that some commentators have tried to prove the name applied to the edible root of a plant, but the history of sieges records other cases where matter quite as offensive was used to sustain life. The text is probably correct as it stands.

Gene Stratton-Porter

DOWRY

dou'-ri: In all Hebrew marriages, the dowry held an important place. The dowry sealed the betrothal. It took several forms. The bridegroom presented gifts to the bride. There was the mohar, "dowry" as distinguished from matttan, "gifts to the members of the family" (compare Ge 24:22,53; Ge 34:12). The price paid to the father or brothers of the bride was probably a survival of the early custom of purchasing wives (Ge 34:12; Ex 22:17; 1Sa 18:25; compare Ru 4:10; Ho 3:2). There was frequently much negotiation and bargaining as to size of dowry (Ge 34:12). The dowry would generally be according to the wealth and standing of the bride (compare 1Sa 18:23). It might consist of money, jewelry or other valuable effects; sometimes, of service rendered, as in the case of Jacob (Ge 29:18); deeds of valor might be accepted in place of dowry (Jos 15:16; 1Sa 18:25; Jud 1:12). Occasionally a bride received a dowry from her father; sometimes in the shape of land (Jud 1:15), and of cities (1Ki 9:16). In later Jewish history a written marriage contract definitely arranged for the nature and size of the dowry.

Edward Bagby Pollard

DOXOLOGY

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dok-sol'-o-ji (doxologia, "a praising," "giving glory"): A hymn or liturgical formula expressive of praise to God, as the Gloria in Excelsis (an expansion of Lu 2:14), sometimes called the Greater Doxology, and the Gloria Patri ("Glory be to the Father, and to the Son, and to the Holy Ghost, world without end, Amen") also known as the Lesser Doxology.

The clause, "as it was in the beginning, is now, and ever shall be," was probably added to the original simple formula to emphasize the church's dissent from the Arian conception of Christ.

The term is applied in particular to the concluding paragraph of the Lord's Prayer (Mt 6:13 margin, "For thine is the kingdom," etc.; compare 1Ch 29:11, and see **LORD'S PRAYER**).

To the same general class belong Ps 41:13; 72:18 f; 89:52; Ro 16:27; Eph 2:20; 1Ti 1:17; Jude 1:25; Re 5:13 f; 19:1-3, and the modern stanza beginning "Praise God, from whom all blessings flow."

M. O. Evans

DRACHMA; DRAM

drak'-ma, (drachme): The word is used in the Septuagint as the rendering of beqa', "half-shekel," which must refer to the light standard for the shekel, as its weight was about 62 grains. In the New Testament the word occurs only in Lu 15:8,9, where it is rendered "a piece of silver" (m "drachma"). It was commonly taken as equivalent to the Roman denarius, though not strictly so.

DRAGON

drag'-un (tannin, plural tannim, tannoth; drakon):

Tannin and the plural tanninim occur 14 times, and in English Versions of the Bible are variously rendered "dragon," "whale," "serpent" or "sea-monster"; but La 4:3, the King James Version "sea-monster," the King James Version margin "sea calves," the Revised Version (British and American) "jackals." Tannim occurs 12 times, and is rendered "dragons," the Revised Version (British and American) "jackals," except in Eze 29:3, where the King James Version has "dragon" (the American Standard Revised Version "monster"), and in Eze 32:2, where the King James Version has "whale" and the English Revised Version and the King James Version margin "dragon" (the American Standard Revised Version "monster"). Tannoth occurs once, in Mal 1:3, where it is rendered "dragons," the Revised Version (British and American) "jackals." Drakon occurs 12 times in Re 12; 13; 16; and 20, where it is uniformly rendered "dragon." (Compare Arabic tinnin, the constellation, Draco.) Tannoth (Septuagint domata, "dwellings") is a feminine plural form as if from tannah, but it suits the context to give it the same meaning as tannim.

In Ex 7:9,10,12, tannin is used of the serpents which were produced from Aaron's rod and the rods of the Egyptian magicians, whereas in Ex 4:3 and 7:15, for the serpent produced from Aaron's rod, we find nachash, the ordinary word for serpent. In two

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and Egypt. Ps 74:12-15 is more in line with the idea of the article in EB, but it is nevertheless susceptible of an explanation similar to that of the other two passages.

Tannim, "dragons" (the Revised Version (British and American) "jackals") occurs in Job 30:29; Ps 44:19; Isa 13:22; 34:13; 35:7; 43:20; Jer 9:11; 10:22; 14:6; 49:33; 51:37; tannoth, "dragons" (the Revised Version (British and American) "jackals") is found in Mal 1:3. In all these passages, "jackal" suits the context better than "dragon," "sea-monster" or "serpent." An exception to the rendering of "dragon" or "serpent" or "sea-monster" for tannin is found in La 4:3: "Even the jackals draw out the breast, they give suck to their young ones." the King James Version has "seamonster," the King James Version margin "sea calves." A mammal is indicated, and the Revised Version (British and American) apparently assumes that tannin is an error for tannim. Two other exceptions are in Eze 29:3 and Eze 32:2, where English Versions of the Bible renders tannim by "dragon," since in these two passages "jackal" obviously will not suit. See [JACKAL](#) .

On the constellational dragons or snakes, see [ASTRONOMY](#) , sec. II, 1-5.

Alfred Ely Day

DRAGON WELL

(Ne 2:13 the King James Version). See [JACKAL'S WELL](#) .

DRAGON, BEL AND THE

See [BEL AND THE DRAGON](#) .

DRAGON, RED

See [REVELATION OF JOHN](#) .

DRAM

See [DRACHMA](#) ; [MONEY](#) .

DRAMA MIMIC

dra'-ma mim'-ik. See [GAMES](#) .

DRAUGHT

draft (aphedron; Mt 15:17; Mr 7:19): "Closet," "sink" or "privy" (Rheims), literally, "place for sitting apart" (compare 2Ki 10:27, "draught-house," and Mishna "water- house"). According to the Mishna, Jehu turned the temple of Baal in Samaria into public latrines, "waterhouses." Mark adds here (Mr 7:19) that by this saying Jesus cleansed all articles of food, i.e., declared them to be clean.

DRAWER OF WATER

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dro'-er, (sho'ebh mayim, from sha'abh, "to bale up" water): In Syria and Palestine, outside of Mt. Lebanon and the Anti-Lebanon, the springs of water are scarce and the inhabitants of these less favored places have always depended upon wells and cisterns for their water supply. This necessitates some device for drawing the water. In the case of a cistern or shallow well, an earthenware water jar or a bucket made of tanned goats' skin is lowered into the water by a rope and then raised by pulling up the rope hand over hand (probably the ancient method), or by running the rope over a crude pulley fixed directly over the cistern or well. In the case of deep wells, the rope, attached to a larger bucket, is run over a pulley so that the water may be raised by the drawers walking away from the well as they pull the rope. Frequently animals are hitched to the rope to do the pulling.

In some districts where the water level is not too deep, a flight of steps leading down to the water's edge is constructed in addition to the opening vertically above the water. Such a well is pointed out near Haran in Mesopotamia as the one from which Rebekah drew water for Abraham's servant. In Ge 24:16 we read that Rebekah "went down to the fountain, and filled her pitcher, and came up."

The deep grooves in their curbs, worn by the ropes as the water was being raised, attest to the antiquity of many of the wells of Palestine and Syria. Any one of the hundreds of grooves around a single well was many years in being formed. The fact that the present method of drawing water from these wells is not making these grooves, shows that they are the work of former times.

The drawing of water was considered the work of women or of men unfit for other service (Ge 24:11,13,13; 1Sa 9:11; Joh 4:7). In Syria, today, a girl servant willingly goes to draw the daily supply of water, but seldom is it possible to persuade a boy or man to perform this service. When the well or fountain is at a distance, or much water is needed, tanned skins or earthen jars are filled and transported on the backs of men or donkeys.

Water drawing was usually done at evening time (Ge 24:11), and this custom has remained unchanged. There is no sight more interesting than the daily concourse at a Syrian water source. It is bound to remind one of the Bible stories where the setting is a wellside (Ge 24; Joh 4).

The service of water drawing was associated, in early times, with that of hewer of wood (De 29:11). Joshua made the Gibeonites hewers of wood and drawers of water in exchange for their lives (Jos 9:21,23,17). The inhabitants of Nineveh were exhorted to draw water and fill the cisterns of their fortresses in preparation for a siege (Na 3:14).

Figurative: Water drawing is mentioned in the metaphor of Isa 12:3, "Ye draw water out of the wells of salvation."

James A. Patch

DREAM; DREAMER

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Walter G. Clippinger

DREDGE

drej: A mixture of oats and barley (Job 24:6 the King James Version margin; the King James Version "corn"; the Revised Version (British and American) "provender"). The Hebrew word is belil, usually "mixed grain," ZDMG, XLVIII, 236: grain not ground and boiled in water. Compare Job 6:5; Isa 30:24.

DREGS

dregs: The "sediments," "lees," "grounds of liquor"; only in plural. In the King James Version it stands for:

(1) Hebrew qubba'ath, "bowl," "chalice," found only in Isa 51:17,22: "the dregs of the cup of trembling"; "the dregs of the cup of my fury." the Revised Version (British and American) correctly changes "dregs" into "bowl."

(2) Hebrew shemarim, "sediments" or "dregs," especially lees of wine. "The dregs thereof, all the wicked of the earth shall wring (the American Standard Revised Version "drain") them out and drink them" (Ps 75:8), i.e. God gives to the wicked the cup of wrathful judgment, which they must drink to the last drop.

DRESS

In the Hebrew and Greek there is a wonderful wealth of terminology having to do with the general subject of dress among the ancient Orientals. This is reflected in the numerous synonyms for "dress" to be found in English Versions of the Bible, "apparel," "attire," "clothes," "raiment," "garments," etc. But the words used in the originals are often greatly obscured through the inconsistent variations of the translators. Besides there are few indications even in the original Hebrew or Greek of the exact shape or specific materials of the various articles

of dress named, and so their identification is made doubly difficult. In dealing with the subject, therefore, the most reliable sources of information, apart from the meaning of the terms used in characterization, are certain well-known facts about the costumes and dress-customs of the orthodox Jews, and others about the forms of dress worn today by the people of simple life and primitive habits in modern Palestine. Thanks to the ultraconservatism and unchanging usages of the nearer East, this is no mean help. In the endeavor to discover, distinguish and deal with the various oriental garments, then, we will consider:

1. The Meaning of Terms;
2. The Materials;
3. The Outer Garments;
4. The Inner Garments;
5. The Headdress;

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wore such a "shirt" seems clear from the mention of the laying aside of the upper garments (himatia, plural), i.e. the "mantle" and the "tunic," before washing His disciples' feet (Joh 13:4). The tunic proper worn by Him, as we have seen, was "woven without seam" throughout, and was of the kind, therefore, that fitted closely about the neck, and had short sleeves. Above the tunic would naturally be the linen girdle, wound several times about the waist. On His feet were leather sandals (Mt 3:11). His upper garment was of the customary sort and shape, probably of white woolen cloth, as is suggested by the details of the account of the Transfiguration (Mr 9:3), with the four prescribed "tassels" at the corners. As to His headdress, we have no description of it, but we may set it down as certain that no Jewish teacher of that day would appear in public with the head uncovered. He probably wore the customary white linen "napkin" (sudarium), wound round the head as a turban, with the ends of it falling down over the neck. The dress of His disciples was, probably, not materially different.

In conclusion it may be said that, although the dress of even orthodox Jews today is as various as their lands of residence and their languages, yet there are two garments worn by them the world over, the Tallith and the 'arba' kanephoth (see DCG, article "Dress," col. 1). Jews who affect special sanctity, especially those living in the Holy Land, still wear the Tallith all day, as was the common custom in Christ's time. As the earliest mention of the 'arba' kanephoth is in 1350 AD, it is clear that it cannot have existed in New Testament times.

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George B. Eager

DRINK

See **FOOD** ; **DRINK, STRONG** .

DRINK OFFERING

See **SACRIFICE** .

DRINK, STRONG

(shekhar; sikera; from shakhar, "to be or become drunk"; probably from the same root as sugar, saccharine): With the exception of Nu 28:7, "strong drink" is always coupled with "wine." The two terms are commonly used as mutually exclusive, and as together exhaustive of all kinds of intoxicants.

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fruits is quite without foundation. Its immoderate use is strongly condemned (Isa 5:11,12; Pr 20:1; see **DRUNKENNESS**). It was forbidden to ministering priests (Le 10:9), and to Nazirites (Nu 6:3; Jud 13:4,7,14; compare Lu 1:15), but was used in the sacrificial meal as drink offering (Nu 28:7), and could be bought with the tithe-money and consumed by the worshipper in the temple (De 14:26). It is commended to the weak and perishing as a means of deadening their pain; but not to princes, lest it might lead them to pervert justice (Pr 31:4-7).

D. Miall Edwards

DROMEDARY

drum'-e-da-ri, drom'-e-da-ri. See **CAMEL** .

DROP, DROPPING

"To drop" expresses a "distilling" or "dripping" of a fluid (Jud 5:4; Pr 3:20; So 5:5,13; Joe 3:18; Am 9:13; compare 1Sa 14:26, "the honey dropped" (margin "a stream of honey")); Job 29:22 and **Isa 45:8** read "distil" (the King James Version "drop"). The continuous "droppings" of rain through a leaking roof (roofs were usually made of clay in Palestine, and always liable to cracks and leakage) on a "very rainy day" is compared to a contentious wife (Pr 19:13; 27:15); "What is described is the irritating, unceasing, sound of the fall, drop after drop, of water through the chinks in the roof" (Plumptre, in the place cited); compare also the King James Version **Ec 10:18** (the Revised Version (British and American) "leaketh").

DROPSY

drop'-si (hudropikos, "a man afflicted with hudrops or dropsy"): Both forms of this disease occur in Palestine, that in which the limbs and body are distended with water called anasarca, depending generally on cardiac or renal disease, and

the form confined to the abdomen, usually the result of liver infection. The latter is the commoner, as liver disease is a frequent result of recurrent attacks of malarial fever. The man was evidently able to move about, as he had entered into the Pharisee's house (Lu 14:2).

DROSS

dros (sigh): The refuse of smelting of precious metal (Pr 25:4; 26:23); used figuratively of what is base or worthless (Isa 1:22,25; Eze 22:18,19; Ps 119:119).

DROUGHT

drou. See **FAMINE** .

DROVE

drov. See **CATTLE** .

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DROWNING

droun'-ing. See **PUNISHMENTS** .

DRUM

drum (tumpanon): This was the Hebrew toph, "tabret" or "timbrel," a hand-drum, consisting of a ring of wood or metal covered with a tightly drawn skin, with small pieces of metal hung around the rim, like a tambourine. It was raised in the one hand and struck with the other, usually by women, but sometimes also by men, at festivities and on occasions of rejoicing. See 1 Macc 9:39, the Revised Version (British and American) "timbrels."

DRUNKENNESS drunk'-n-nes (raweh, shikkaron, shethi; methe):

I. Its Prevalance.

The Bible affords ample proof that excessive drinking of intoxicants was a common vice among the Hebrews, as among other ancient peoples. This is evident not only from individual cases of intoxication, as Noah (Ge 9:21), Lot (Ge 19:33,15), Nabal (1Sa 25:36), Uriah made drunk by David (2Sa 11:13), Amnon (2Sa 13:28), Elah, king of Israel (1Ki 16:9), Benhadad, king of Syria, and his confederates (1Ki 20:16), Holofernes (Judith 13:2), etc., but also from frequent references to drunkenness as a great social evil. Thus, Amos proclaims judgment on the voluptuous and dissolute rulers of Samaria "that drink wine in (large) bowls" (Am 6:6), and the wealthy ladies who press their husbands to join them in a carousal (Am 4:1); he also complains that this form of self-indulgence was practiced even at the expense of the poor and under the guise of religion, at the sacrificial meals (Am 2:8; see also Isa 5:11,12,22; 28:1-8; 56:11 f). Its prevalence is also reflected in many passages in the New Testament (e. g. Mt 24:49; Lu 21:34; Ac 2:13,15; Eph 5:18; 1Th 5:7). Paul complains that at Corinth even the love- feast of the Christian church which immediately preceded the

celebration of the Eucharist, was sometimes the scene of excessive drinking (1Co 11:21). It must, however, be noted that it is almost invariably the well-to-do who are charged with this vice in the Bible. There is no evidence to prove that it prevailed to any considerable extent among the common people. Intoxicants were then an expensive luxury, beyond the reach of the poorer classes. See **DRINK, STRONG** .

II. Its Symptoms and Effects.

These are most vividly portrayed:

(1) some of its physical symptoms (Job 12:25; Ps 107:27; Pr 23:29; Isa 19:14; 28:8; 29:9; Jer 25:16);

(2) its mental effects: exhilaration (Ge 43:34), jollity and mirth (1 Esdras 3:20), forgetfulness (1 Esdras 3:20), loss of understanding and balance of judgment (Isa 28:7; Ho 4:11);

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In Apocrypha, we have the attitude of prudence and common sense, but the prophetic note of stern denunciation is wanting. The path of wisdom is the golden mean. "Wine is as good as life to men, if thou drink it in its measure; wine drunk in season and to satisfy is joy of heart, and gladness of soul: wine drunk largely is bitterness of soul, with provocation and conflict" (Ecclesiasticus 31:27-30 the Revised Version (British and American)). A vivid picture of the effects of wine-drinking is given in 1 Esdras. 3:18-24. Stronger teaching on the subject is given in the Testament of the Twelve Patriarchs. The use of wine is permitted to him who can use it temperately, but abstinence is enjoined as the wiser course (Testament to the Twelve Patriarchs, Jud 1:16:3).

3. In the New Testament:

In the New Testament, intemperance is treated as a grave sin. Only once, indeed, does our Lord explicitly condemn drunkenness (Lu 21:34), though it is implicitly condemned in other passages (Mt 24:49 = Lu 12:45). The meagerness of the references in our Lord's teaching is probably due to the fact already mentioned, that it was chiefly prevalent among the wealthy, and not among the poorer classes to whom our Lord mainly ministered. The references in Paul's writings are very numerous (Ga 5:21; Eph 5:18, et al.). Temperance and sobriety in all things are everywhere insisted on (e. g. Ac 24:25; Ga 5:23; 2Pe 1:6). A bishop and those holding honorable position in the church should not be addicted to wine (1Ti 3:2 f; Tit 1:7 f; 2:2 f). Yet Jesus and His apostles were not ascetics, and the New Testament gives no rough-and-ready prohibition of strong drink on principle. In contrast with John the Baptist, who was a Nazirite from birth (Lu 1:15), Jesus was called by His enemies a "wine-bibber" (Mt 11:19). He took part in festivities in which wine was drunk (Joh 2:10).

There are indications that He regarded wine as a source of innocent enjoyment (Lu 5:38 f; 17:8). To insist on a distinction between intoxicating and unfermented wine is a case of unjustifiable special pleading. It must be borne in

mind that the drink question is far more complex and acute in modern than in Biblical times, and that the conditions of the modern world have given rise to problems which were not within the horizon of New Testament writers. The habit of excessive drinking has spread enormously among the common people, owing largely to the cheapening of alcoholic drinks. The fact that the evil exists today in greater proportions may call for a drastic remedy and a special crusade. But rather than defend total abstinence by a false or forced exegesis, it were better to admit that the principle is not formally laid down in the New Testament, while maintaining that there are broad principles enunciated, which in view of modern conditions should lead to voluntary abstinence from all intoxicants. Such principles may be found, e. g. in our Lord's teaching in Mt 16:24 f; Mr 9:42 f, and in the great Pauline passages—Ro 14:13-21; 1Co 8:8-13.

IV. Drunkenness in Metaphor.

Drunkenness very frequently supplies Biblical writers with striking metaphors and similes. Thus, it symbolizes intellectual or spiritual perplexity (Job 12:25; Isa 19:14; Jer 23:9), bewilderment and helplessness under calamity (Jer 13:13; Eze 23:33). It furnishes a figure for the movements of sailors on board ship in a storm (Ps 107:27), and for the convulsions of the earth on the day of Yahweh (Isa 24:20). Yahweh's "cup of staggering" is a symbol of affliction, the fury of the Lord causing stupor and

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confusion (Isa 51:17-23; compare Isa 63:6; Jer 25:15 ff; Eze 23:33; Ps 75:8). The sword and the arrow are said to be sodden with drink like a drunkard with wine (De 32:42; Jer 46:10). In the Apocalypse, Babylon (i.e. Rome) is portrayed under the figure of a "great harlot" who makes kings "drunken with the wine of her fornication"; and who is herself "drunken with the blood of the saints, and ... of the martyrs of Jesus" (Re 17:2,6).

D. Miall Edwards

DRUSILLA

droo-sil'-a (Drousilla, or Droussilla): Wife of Felix, a Jewess, who along with her husband "heard (Paul) concerning the faith in Christ Jesus" during Paul's detention in Caesarea (Ac 24:24).

Beta text gives the rendering "Drusilla the wife of Felix, a Jewess, asked to see Paul and to hear the word." The fact that Drusilla was a Jewess explains her curiosity, but Paul, who was probably acquainted with the past history of her and Felix, refused to satisfy their request in the way they desired, and preached to them instead concerning righteousness and self-restraint and the final judgment. At this "Felix was terrified" (Ac 24:25). Beta text states that Paul's being left in bonds on the retirement of Felix was due to the desire of the latter to please Drusilla (compare Ac 24:27). Probably this explanation, besides that of the accepted text, was true also, as Drusilla, who was a member of the ruling house, saw in Paul an enemy of its power, and hated him for his condemnation of her own private sins.

The chief other source of information regarding Drusilla is Josephus. Drusilla was the youngest of the three daughters of Agrippa I, her sisters being Bernice and Mariamne. She was born about 36 AD and was married when 14 years old to Azizus, king of Emeza. Shortly afterward she was induced to desert her husband by Felix, who employed a Cyprian sorcerer, Simon by name, to carry out his

purpose. She was also influenced to take this step by the cruelty of Azizus and the hatred of Bernice who was jealous of her beauty. Her marriage with Felix took place about 54 AD and by him she had one son, Agrippa, who perished under Titus in an eruption of Mt. Vesuvius. The mention by Josephus of "the woman" who perished along with Agrippa (Ant., XX, vii, 2) refers probably not to his mother Drusilla but to his wife.

C. M. Kerr

DUALISM du'-al-iz'-m. See **PHILOSOPHY** .

DUE

du. See **DUTY** .

DUKE

duk: The rendering in the King James Version in Ge 36:15 ff; Ex 15:15, and 1Ch 1:51 ff of 'alluph (the American Standard Revised Version and the English Revised

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Version, margin "chief"), and in [Jos 13:21](#) of *necikhim* ("dukes," the Revised Version (British and American) "princes"). It occurs also, as the rendering of *strategos*, in 1 Macc 10:65 (the Revised Version (British and American) "captain"). Elsewhere *necikhim* is translated "princes" or "principal men." The fact that with two exceptions the term is applied in English Versions of the Bible only to the chiefs of Edom has led to the impression that in the family of Esau the chiefs bore a special and hereditary title. But 'alluph was a general term for tribal chief or prince (compare [Zec 9:7](#); [12:5,6](#); the Revised Version (British and American) "chieftains," the King James Version "governors").

Moreover, at the time the King James Version was made the word "duke" was not used as a title in England: the term had the same general force as *dux*, the word employed in the Vulgate (Jerome's Latin Bible, 390-405 A. D.) So Sir T. Elyot (died

1546) speaks of "Hannibal, duke of Carthage" (*The Governor*, II, 233); Shakespeare, *Henry V*, III, 2, 20, "Be merciful, great duke, to men of mould" (compare *Midsummer Night's Dream*, I, 1, 21); Sylvester (1591) *Du Bartas*, "The great Duke, that in dreadful aw upon Mt. Horeb learned the eternal law." In a still earlier age Wycliff uses the word of the Messiah ([Mt 2:6](#)); and in *Select Works*, III, 137, "Jesus Christ, duke of oure batel."

Yet in all probability the Hebrew word was more specific than "chief" or "duke" in the broad sense. For if 'alluph is derived from 'eleph, "thousand," "tribe," the term would mean the leader of a clan, a "chiliarch" (compare Septuagint, [Zec 9:7](#); [12:5,6](#)). the American Standard Revised Version has eliminated the word "duke." See [CHIEF](#) .

J. R. Van Pelt

DULCIMER

dul'-si-mer. See [MUSIC](#) under *Nebhel* and *Sumphonia*.

DUMAH

du'-ma (dumah, "silence"): This word occurs in the Old Testament with the following significations:

- (1) the land of silence or death, the grave (Ps 94:17; 115:17);
- (2) a town in the highlands of Judah between Hebron and Beersheba, now ed-Daume (Jos 15:52);
- (3) an emblematical designation of Edom in the obscure oracle (Isa 21:11,12);
- (4) an Ishmaelite tribe in Arabia (Ge 25:14; 1Ch 1:30). According to the Arabic geographies this son of Ishmael rounded the town of Dumat-el-Jandal, the stone-built Dumah, so called to distinguish it from another Dumah near the Euphrates. The former now bears the name of the Jauf ("belly"), being a depression situated half-way between the head of the Persian Gulf and the head of the gulf of Akaba. Its people in the time of Mohammed were Christians of the tribe of Kelb. It contained a great well from which the palms and crops were irrigated. It has often been visited by European

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travelers in recent times. See Jour. Royal Geog. Soc., XXIV (1854), 138-58; W. G. Palgrave, Central and Eastern Arabia, chapter ii. It is possible that the oracle in Isa (number 3 above) concerns this place.

Thomas Hunter Weir

DUMB

dum (alam, 'illem, literally, "tied in the tongue"; kophos): Used either as expressing the physical condition of speechlessness, generally associated with deafness, or figuratively as meaning the silence produced by the weight of God's judgments (Ps 39:2-9; Da 10:15) or the oppression of external calamity (Ps 38:13). As an adjective it is used to characterize inefficient teachers destitute of spirituality ("dumb dogs," Isa 56:10). The speechlessness of Saul's companions (Ac 9:7) was due to fright; that of the man without the wedding garment was because he had no excuse to give (Mt 22:12). Idols are called mute, because helpless and voiceless (Hab 2:18,19; 1Co 12:2). The dumbness of the sheep before the shearer is a token of submission (Isa 53:7; Ac 8:32).

Temporary dumbness was inflicted as a sign upon Ezekiel (3:26; 24:27; 33:22) and as a punishment for unbelief upon Zacharias (Lu 1:22). There are several cases recorded of our Lord's healing the dumb (Mt 15:30; Mr 7:37; Lu 11:14, etc.). Dumbness is often associated with imbecility and was therefore regarded as due to demoniac possession (Mt 9:32; 12:22). The evangelists therefore describe the healing of these as effected by the casting out of demons.

This is especially noted in the case of the epileptic boy (Mr 9:17). The deaf man with the impediment in his speech (Mr 7:32) is said to have been cured by loosening the string of his tongue. This does not necessarily mean that he was tongue-tied, which is a condition causing lispings, not stammering; he was probably one of those deaf persons who produce babbling, incoherent and meaningless sounds. I saw in the asylum in Jerusalem a child born blind and

deaf, who though dumb, produced inarticulate noises.

In an old 14th-century psalter "dumb" is used as a verb in Ps 39: "I dumbled and meked and was ful stille."

Alexander Macalister

DUNG; DUNG GATE

dung (ʾashpoth, domen, peresh; skubalon, etc.): Nine different words occurring in the Hebrew have been translated "dung" in the Old Testament. The word used to designate one of the gates of Jerusalem (ʾashpoth, Ne 2:13; 3:14) is more general than the others and may mean any kind of refuse. The gate was probably so named because outside it was the general dump heap of the city. Visitors in recent years riding outside the city walls of Jerusalem, on their way to the Mt. of Olives or Jericho, may have witnessed such a dump against the wall, which has existed for generations.

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The first mention made of dung is in connection with sacrificial rites. The sacred law required that the dung, along with what parts of the animal were not burned on the altar, should be burned outside the camp (Ex 29:14; Le 4:11; 8:17; 16:27; Nu 19:5). The fertilizing value of dung was appreciated by the cultivator, as is indicated by Lu 13:8 and possibly Ps 83:10 and Isa 25:10.

Dung was also used as a fuel. Eze 4:12,15 will be understood when it is known that the dung of animals is a common fuel throughout Palestine and Syria, where other fuel is scarce. During the summer, villagers gather the manure of their cattle, horses or camels, mix it with straw, make it into cakes and dry it for use as fuel for cooking, especially in the winter when wood or charcoal or straw are not procurable. It burns slowly like peat and meets the needs of the kitchen. In Mesopotamia the writer saw it being used with forced draft to fire a steam boiler. There was no idea of uncleanness in Ezekiel's mind, associated with the use of animal dung as fuel (Eze 4:15).

Figuratively: Dung was frequently used figuratively to express the idea

(a) of worthlessness, especially a perishable article for which no one cares (1Ki 14:10; 2Ki 6:25; 9:37; Job 20:7; Ps 83:10; Jer 8:2; 9:22; 16:4; 25:33; Ze 1:17; Php 3:8 (the American Standard Revised Version "refuse")). Dunghill was used in the same way (1Sa 2:8; Eze 6:11; Ps 113:7; Isa 25:10; Da 2:5; 3:29; Lu 14:35; La 4:5);

(b) as an expression of disgust (2Ki 18:27; Isa 36:12);

(c) of rebuke (Mal 2:3).

James A. Patch

DUNGEON

dun'-jun. See **PRISON** .

DUNGHILL

dung'-hil ('ashpoth, 1Sa 2:8, madhmenah, etc., with other words; kopria, Lu 14:35): Dung heap, or place of refuse. To sit upon a dunghill (1Sa 2:8; Ps 113:7; La 4:5) is significant of the lowest and most wretched condition. To turn a house into a dunghill (Da 2:5; 3:29), or be flung upon a dunghill (Lu 14:35), marks the extreme of ignominy. See also **DUNG** .

DURA

du'-ra (dura'): The name of the plain on which Nebuchadnezzar, king of Babylon, set up the great golden image which all his subjects were ordered to worship (Da 3:1). Oppert placed it to the Southeast of Babylon, near a small river and mounds bearing the name of Douair or Duair, where, also, was what seemed to be the base of a great statue (Exped. scientifique en Mesopotamie, I, 238 f). Others have believed that name to indicate a portion of the actual site of Babylon within the great wall (duru) of the city—perhaps the rampart designated dur Su-anna, "the rampart (of the city) Lofty- defense," a name of Babylon.

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The fact that the plain was within the city of Babylon precludes an identification with the city Duru, which seems to have lain in the neighborhood of Erech (Hommel, Grundriss, 264, note 5). It is noteworthy that the Septuagint substitutes Deeira, for Dura, suggesting that the Greek translators identified it with the Babylonian Deru, a city which apparently lay toward the Elamite border. It seems to have been called also Dur-ili, "god's rampart." That it was at some distance is supported by the list WAI, IV, 36 [38], where Duru, Tutul and Gudua (Cuthah), intervene between Deru or Dur-ili and Tindir (Babylon). "The plain of the dur" or "rampart" within Babylon would therefore seem to be the best rendering.

T. G. Pinches

DURE

dur (proskairos): Used for "endure" (which see), the King James Version Mt 13:21 (the Revised Version (British and American) "endureth").

DUST

dust ('aphar; koniortos, chous): Small particles of earth. The word has several figurative and symbolic meanings:

(1) Dust being the material out of which God is said to have formed man (Ge 2:7), it became a symbol of man's frailty (Ps 103:14, "For he knoweth our frame; he remembereth that we are dust"; compare Ge 18:27; Job 4:19, etc.), and of his mortality (Ge 3:19, "Dust thou art, and unto dust shalt thou return"; compare Job 34:15; Ps 104:29; Ec 3:20; 12:7, etc.) Hence, it is used figuratively for the grave (Ps 22:15,29; 30:9; Da 12:2).

(2) Such actions as to lie in the dust, to lick the dust, to sprinkle dust on the head, are symbols expressive of deep humiliation, abasement or lamentation (e. g. Job

2:12; 42:6, Ps 72:9; Isa 2:10; 47:1; 49:23; La 2:10; 3:29; Eze 27:30; Mic 7:17; Re 18:19). Hence, such expressions as "He raiseth up the poor out of the dust," i. e. out of their state of lowliness (1Sa 2:8; Ps 113:7).

(3) Throwing dust was an act expressive of execration. Thus, Shimei "cursed" David and "threw stones at him, and cast dust," literally, "dusted (him) with dust" (2Sa 16:13). So the crowd which Paul addressed at Jerusalem manifested their wrath against him by tossing about their garments and casting dust into the air (Ac 22:23).

(4) Shaking the dust off one's feet against anyone (Mt 10:14; Mr 6:11; Lu 9:5; 10:11; Ac 13:51) is symbolic of renunciation, as we would say "washing one's hands of him," an intimation that all further intercourse was at an end. It was practiced by the Pharisees on passing from Gentile to Jewish soil, it being a rabbinical doctrine that the dust of a heathen land defiles.

(5) It is also used figuratively for an innumerable multitude (e. g. Ge 13:16; 28:14; Job 27:16; Ps 78:27).

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(6) The expression "Yahweh will make the rain of thy land powder and dust" (De 28:24) means the dust in consequence of the drought shall fall down instead of rain on the dry ground. In Judea and vicinity during a sirocco, the air becomes filled with sand and dust, which are blown down by the wind with great violence.

D. Miall Edwards

DUTY

du'-ti (dabhar; opheilo):

The word duty occurs only three times in the Old Testament and twice in the New Testament. In the Old Testament it is the translation of dabhar, which, meaning originally "speech," or "word," came to denote any particular "matter" that had to be attended to. In the two places where it is rendered "duty" (2Ch 8:14; Ezr 3:4) the reference is to the performance of the Temple services—praise and sacrifice—and it is probably from these passages that the phrase "taking duty" in church services is derived. In other passages we have different words employed to denote the priests' dues: the King James Version Le 10:13,14, hok ("statutory portion"); De 18:3, mishpat ("judgment"). In Pr 3:27, we have a reference to duty in the moral sense, "Withhold not good from them to whom it is due," ba'-al (i.e. as in the King James Version margin, "from the owners thereof"). In Ex 21:10 we have the "duty of marriage" ('onah), that which was due to the wife.

In the New Testament "duty" is expressed by opheilo, "to owe," "to be due." In Lu 17:10, we have "Say, ... we have done that which it was our duty to do," and in Ro 15:27 the King James Version, it is said of the Gentiles with reference to the Jewish Christians, "Their duty is also to minister unto them in carnal things," the American Standard Revised Version "they owe it." In Mt 18:34 we have "till he should pay all that was due" (opheilo, "owing"), and in 1Co 7:3 the King James Version, "Render unto the wife due opheile benevolence," the American

Standard Revised Version "her due." See also [ETHICS](#) .

W. L. Walker

DWARF

dworf:

The rendering in English Versions of the Bible of the Hebrew word *dak*, "thin," "small," in Le 21:20, where a list is given of physical failings which forbade man of the seed of Aaron to officiate at the altar, though he might partake of the sacrificial gifts. The precise meaning of the Hebrew word here is uncertain; elsewhere it is used of the lean kine (Ge 41:3) and blasted ears (verse 23) of Pharaoh's dream; of the grains of manna (Ex 16:14), of the still, small voice (1Ki 19:12), of dust (Isa 29:5), etc. Septuagint and Vulgate (Jerome's Latin Bible, 390-405 A. D.) suggest defective eyes; but "withered" would perhaps best express the meaning. See [PRIESTS AND LEVITES](#) .

F. K. Farr

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DWELL

dwel:

(1) In the Old Testament "dwell" is a translation of 9 words, of which by far the most frequent is yashabh, "to sit down," translated "dwell" over 400 times (Ge 4:20; Jos 20:4; 1Ch 17:1,4,5, etc.); also very frequently "sit," and sometimes "abide," "inhabit," "remain." Another word often rendered "dwell" is shakhan or shakhen ("to settle down"), from which is derived the rabbinic word shekhinah (literally, "that which dwells"), the light on the mercy-seat which symbolized the Divine presence (Ex 25:8, etc.). In order to avoid appearing to localize the Divine Being, wherever God is said to "dwell" in a place, the Targum renders that He "causes His Shekinah to dwell" there.

(2) In the New Testament "dwell" most frequently stands for oikeo, or one of its compounds; also skenoo, and (chiefly in the Johannine writings) meno, which, however, is always translated "abide" in the Revised Version (British and American), and generally in the King James Version. Mention may be made of the mystical significance of the word in some New Testament passages, of the indwelling of the Father or of the Godhead in Christ (Joh 14:10; Col 1:19; 2:9), of the believer in Christ (Joh 6:56 the King James Version; Eph 3:17), and in God (1 Joh 4:15 the King James Version; compare Ps 90:1; 91:1), and of the Holy Spirit or God in the believer (Joh 14:17; the King James Version 1Joh 3:24; 4:15 f).

D. Miall Edwards

DYE; DYEING

di, di'-ing (me'oddam, hamuc, tebhul, cebha'):

Four different Hebrew words have been translated "dyed": the King James

Version

(a) me'-oddam, found in Ex 25:5; 26:14; 35:7; 36:19; 39:34;

(b) hamuts (the Revised Version, margin "crimsoned") (Isa 63:1);

(c) tebhul (Eze 23:15). Tebhul is probably more correctly rendered "flowing turban" as in the Revised Version (British and American) of the above verses (Brown-Driver- Briggs' Hebrew Lexicon);

(d) gebha', "dyed" is so translated in the American Standard Revised Version of Jud 5:30 (BDB); compare Arabic sabagh.

The above references and other color words mentioned elsewhere (see **COLOR**) indicate that the Israelites were acquainted with dyed stuffs, even if they themselves did not do the dyeing. An analysis of the various Biblical references shows but four colors which were produced on cloth by dyeing, namely, purple, blue (violet), crimson and scarlet. Of these, purple is the one best known because of the many historical references to it. It was the symbol of royalty and luxury. Because of its high price, due to the expensive method of obtaining it, only royalty and the rich could afford purple attire. One writer tells us that the dyestuff was worth its weight in silver.

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with the dye. Pliny mentions the same fact as being known by the ancient Egyptians. Some of the Syrian dyers still use the kermes, commonly called dud ("worms"), although most of them have resorted to the artificial European dyes which they indiscriminately call dud frangy ("foreign worms").

The "rams' skins dyed red" mentioned in Exodus are still made in Syria. After the ram's skin has been tanned in sumac, it is laid out on a table and a solution of the dye, made by boiling dud in water, is rubbed on. After the dye is dry, the skin is rubbed with oil and finally polished. No native product is more characteristic of the country than the slippers, Bedouin shoes, and other leather articles made from "rams' skins dyed red" (see **TANNER**).

3. Other Dyes Probably Known:

Other dyes probably known were:

(1) Madder.

In Jud 10:1, we read that "after Abimelech there arose to save Israel Tola the son of Puah." These were probably names of clans. In the Hebrew they are also color words. Tola' is the scarlet dye and pu'ah, if, as is probable, it is the same as the Arabic fuwah, means "madder." This would add another dyestuff. Until the discovery of alizarin, which is artificial madder, the growing of fuwah was one of the industries of Cyprus and Syria. It was exported to Europe and was also used locally for producing "Turkey red" on cotton and for dyeing dull reds on wool for rug making (see **thYATIRA**). It was the custom near Damascus for a father to plant new madder field for each son that was born. The field began to yield in time to support the boy and later become his inheritance. Madder is mentioned in the Talmud and by early Latin writers. A Saracenic helmet and a shield of similar origin, in the possession of the writer, are lined with madder-dyed cotton.

(2) Indigo. Another dye has been discovered among the Egyptian mummy cloths, namely, indigo. Indigo blue was used in weaving to form the borders of the cloths. This pigment was probably imported from India.

(3) Yellows and Browns. Yellows and browns of doubtful origin have also been found in the Egyptian tombs. The Jews acquired from the Phoenicians the secret of dyeing, and later held the monopoly in this trade in some districts. A Jewish guild of purple dyers is mentioned on a tombstone in Hieropolis. In the 12th century AD Jews were still dyers and glass workers at Tyre. Akhissar, a Jewish stronghold in Asia Minor, was famous as a dyeing city. See also **ATTIRE** ; **DYED ATTIRE** .

LITERATURE.

See "Crafts" especially in Wilkinson, Perrot and Chipiez, Jew Encyclopedia, and HDB.

James A. Patch

DYSENTERY

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EAGLE

e'-g'-l (nesher; aetos; Latin aquila): A bird of the genus aquila of the family falconidae.

The Hebrew nesher, meaning "to tear with the beak," is almost invariably translated "eagle," throughout the Bible; yet many of the most important references compel the admission that the bird to which they applied was a vulture.

There were many large birds and carrion eaters flocking over Palestine, attracted by the offal from animals slaughtered for tribal feasts and continuous sacrifice. The eagle family could not be separated from the vultures by their habit of feeding, for they ate the offal from slaughter as well as the vultures. One distinction always holds good. Eagles never flock. They select the tallest trees of the forest, the topmost crag of the mountain, and pairs live in solitude, hunting and feeding singly, whenever possible carrying their prey to the nest so that the young may gain strength and experience by tearing at it and feeding themselves. The vultures are friendly, and collect and feed in flocks. So wherever it is recorded that a "flock came down on a carcass," there may have been an eagle or two in it, but the body of it were vultures. Because they came in such close contact with birds of prey, the natives came nearer dividing them into families than any birds. Of perhaps a half-dozen, they recognized three eagles, they knew three vultures, four or five falcons, and several kites; but almost every Biblical reference is translated "eagle," no matter how evident the text makes it that the bird was a vulture.

For example, Mic 1:16: "Make thee bald, and cut off thy hair for the children of thy delight: enlarge thy baldness as the eagle (m "vulture"); for they are gone into captivity from thee." This is a reference to the custom of shaving the head when in mourning, but as Palestine knew no bald eagle, the text could refer only to the bare head and neck of the griffon vulture. The eagles were, when hunger-

driven, birds of prey; the vultures, carrion feeders only. There was a golden eagle (the osprey of the King James Version), not very common, distinguished by its tan-colored head; the imperial eagle, more numerous and easily identified by a dark head and white shoulders; a spotted eagle; a tawny eagle, much more common and readily distinguished by its plumage; and the short-toed eagle, most common of all and especially a bird of prey, as also a small hooded eagle so similar to a vulture that it was easily mistaken for one, save that it was very bold about taking its own food.

The first Biblical reference to the eagle referred to the right bird. Ex 19:4: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." This "bare you on eagles' wings" must not be interpreted to mean that an eagle ever carried anything on its back. It merely means that by strength of powerful wing it could carry quite a load with its feet and frequently was seen doing this. Vultures never carried anything; they feasted and regurgitated what they had eaten to their young.

The second reference is found in Le 11:13 and repeated in De 14:12, the lists of abominations. It would seem peculiar that Moses would find it necessary to include eagles in this list until it is known that Arab mountaineers were eating these birds at that time. The next falls in De 28:49: "Yahweh will bring a nation against thee from

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next reference is that of Micah, and really refers to the griffon vulture (Mic 1:16). In Hab 1:8 the reference is to swift flight. Mt 24:28 undoubtedly refers to vultures. In Re 4:7 the eagle is used as a symbol of strength. In Re 8:13 the bird is represented as speaking: "And I saw, and I heard an eagle (the King James Version "angel"), flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound." The eagle makes its last appearance in the vision of the woman and the dragon (Re 12:14).

Gene Stratton-Porter

EANES

e'-a-nez (APC 1Es 9:21):

the Revised Version (British and American)

MANES (which see), the Revised Version, margin "Harim."

EAR

er ('ozen; ous, otion, the latter word (literally, "earlet") in all the Gospels only used of the ear of the high priest's servant, which was cut off by Peter: Mt 26:51; Mr 14:47; Lu 22:51 (not 22:50); Joh 18:10,26):

(1) The physical organ of hearing which was considered of peculiar importance as the chief instrument by which man receives information and commandments. For this reason the ear of the priest had to be specially sanctified, the tip of the right ear being touched with sacrificial blood at the consecration (Le 8:23). Similarly the ear of the cleansed leper had to be rededicated to the service of God by blood and oil (Le 14:14,17,25,28). The ear-lobe of a servant, who preferred to remain with the family of his master rather than become free in the seventh year,

was to be publicly bored or pierced with an awl in token of perpetual servitude (Ex 21:6). It has been suggested that Ps 40:6 should be interpreted in this sense, but this is not probable (see below). The cutting off of the ears and noses of captives was an atrocious custom of war frequently alluded to in oriental literature, (Eze 23:25). The phrase "to open the ear," which originally means the uncovering of the ear by partially removing the turban, so as to permit a clearer hearing, is used in the sense of revealing a secret or of giving important (private) information (1Sa 9:15; 20:2,12,13; 2Sa 7:27; 1Ch 17:25; Ps 40:6), and the New Testament promises similarly that "things which eye saw not, and ear heard not" are to be revealed by the reconciled God to the heart that in gladsome surrender has come to Him to be taught by His spirit (1Co 2:9).

(2) The inner ear, the organ of spiritual perception. If the ear listens, the heart willingly submits, but often the spiritual ear is "hardened" (Isa 6:10; Zec 7:11; Mt 13:15; Ac 28:27), or "heavy" (Isa 6:10; De 29:4), either by self-seeking obstinacy or by the judgment of an insulted God. Such unwilling hearers are compared to the "deaf adder which hearkeneth not to the voice of charmers, charming never so wisely" (Ps 58:4,5; Pr 21:13; 28:9; Ac 7:57). The expression "He that hath ears to hear let him hear" is frequent in the Synoptic Gospels, occurring 7 or 8 times: Mt 11:15; Mt

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13:9,43; Mr 4:9,23 (7:16 the Revised Version (British and American) omits); Lu 8:8; 14:35, and while not found in the Fourth Gospel, it occurs seven times in Re 2 and 3. "Itching ears," on the other hand, are those that have become tired of the sound of oft-repeated truth and that long for new though deceitful teaching (2Ti 4:3). Ears may "tingle" at startling news, especially of disaster (1Sa 3:11; 2Ki 21:12; Jer 19:3).

(3) God's ears are often mentioned in the anthropopathic style of Scripture, signifying the ability of God to receive the petitions of His people, for "He that planted the ear, shall he not hear?" (Ps 94:9 also Ps 10:17; 34:15; 130:2; Is 59:1; 1Pe 3:12). But God also hears the murmurings of the wicked against Him (Nu 11:1; 2Ki 19:28; APC Wis 1:10; Jas 5:4); still it lies in His power to refuse to hear (Eze 8:18; La 3:8 compare also La 3:56).

H. L. E. Luering

EARING

er'-ing (harish):

The Hebrew word is twice translated "earring" in the King James Version (Ge 45:6; Ex 34:21). The Revised Version (British and American) rendering is "plowing": "There shall be neither plowing nor harvest."

See also De 21:4; 1Sa 8:12; Isa 30:24.

EARLY

ur'-li (orthros, and related words; proi):

The word generally refers to the day, and means the hour of dawn or soon after (Ge 19:2; 2Ch 36:15; Ho 6:4; Lu 24:22). Sometimes it refers to the beginning of

the season, eg. the early rain (Ps 84:6; Jas 5:7; [see RAIN](#)). It may also have the sense of "speedily" (Ps 46:5). The early morning is frequently commended as the hour for prayer. See examples of Jesus (Mr 1:35; Lu 21:38; Joh 8:2); also Abraham (Ge 19:27), Jacob (Ge 28:18), Gideon (Jud 6:38), Samuel(1Sa 15:12), David (1Sa 17:20).

G. H. Gerberding

EARNEST

ur'-nest (arrhabon):

Found three times in the New Testament: The "earnest of our inheritance" (Eph 1:14); "the earnest of the Spirit" (2Co 1:22; 5:5).

It has an equivalent in Hebrew 'erabhon (found in Ge 38:17,18,20), in Latin arrabo, French arrhes and the Old English arles. The term is mercantile and comes originally from the Phoenicians. Its general meaning is that of a pledge or token given as the assurance of the fulfillment of a bargain or promise. It also carries with it the idea of

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forfeit, such as is now common in land deals, only from the obverse side. In other words, the one promising to convey property, wages or blessing binds the promise with an advance gift or pledge partaking of the quality of the benefit to be bestowed. If the agreement be about wages, then a part of the wages is advanced; if it be about land, then a clod given to the purchaser or beneficiary may stand as the pledge of final and complete conveyance of the property.

Figurative: In the spiritual sense, as used in the passages above named, the reference is to the work of the Spirit of God in our hearts being a token and pledge of a perfect redemption and a heavenly inheritance. There is more than the idea of security in the word as used, for it clearly implies the continuity and identity of the blessing.

C. E. Schenk

EARRING

er'-ring:

An ornamental pendant of some kind hanging from the ears has been worn by both sexes in oriental lands from the earliest times. Among the Greeks and Romans, as with western peoples in general, its use was confined to females. The ears in the statue of the Medicean Venus are pierced and probably were originally ornamented with earrings. It is clear, however, that among the Hebrews and related oriental peoples earrings were worn by both sexes. Abraham's servant "put the earring upon (Rebekah's) face, and the bracelets upon her hands" (Ge 24:47 King James Version), in accordance with custom, evidently, but it is implied that it was customary for men also to wear earrings, in that the relatives and friends of Job "every one (gave him) an earring of gold" (Job 42:11 King James Version).

Such ornaments were usually made of gold, finely wrought, and often set with

precious stones, as archaeology has shown. Such jewels were worn in ancient times for protective as well as for decorative purposes. the Revised Version (British and American) renders "amulets" for the King James Version "earrings" in Isa 3:20, the Hebrew word (lehashim) being elsewhere associated with serpent-charming; but the earrings of Ge 35:4, also, were more than mere ornaments, so the King James Version and the Revised Version (British and American) may both be right in their renderings here (Kennedy). The influence of Egypt, where amulets of various kinds were worn by men and gods, by the living and the dead, is shown by recent excavations at Gezer, Taanach and Megiddo.

See [AMULET; ORNAMENT](#) .

George. B. Eager

EARTH

urth (‘adhamah, ‘erets, ‘aphar; ge, oikoumene):

In a hilly limestone country like Palestine, the small amount of iron oxide in the rocks tends to be oxidized, and thereby to give a prevailing reddish color to the soil. This is

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especially the case on relatively barren hills where there is little organic matter present to prevent reddening and give a more blackish tinge.

‘Adhamah (compare ‘adham, "a man," and Adam) is from ‘adham, "to be red," and is used in the senses: "earth" (Ex 20:24), "land" (Ps 105:35), a "land" or country (Isa 14:2), "ground" (Ge 4:11), "the earth" (Ge 7:4).

The word most in use is ‘erets, undoubtedly from a most ancient root occurring in many languages, as English "earth," German Erde, Arabic ‘ard. It is used in most of the senses of ‘adhamah, but less as "soil" and more as "the earth" as a part of the universe; frequently with shamayim, "heavens," as in Ge 1:1: "In the beginning God created the heavens and the earth."

‘Aphar and its root word and derivatives are closely paralleled in the Arabic, and refer mainly to "dust" or "dry earth" (compare Arabic ‘afir, "to be of the color of dust"; ‘afar "dust"; ya‘fur, "a gazelle"; Hebrew ‘opher, "a gazelle"). Compare Ge 2:7: "Yahweh God formed man of the dust of the ground"; Job 2:12: "... sprinkled dust upon their heads"; Ps 104:29: "... they die, and return to their dust"; Ge 18:27: "dust and ashes."

In the Septuagint and New Testament, ge is used in nearly all cases, oikoumene being used a few times for the "habitable earth," as in Lu 21:26 the King James Version.

See further **ANTHROPOLOGY; ASTRONOMY; EVOLUTION; WORLD .**

Alfred Ely Day

EARTH, CIRCLE OF THE

See **ASTRONOMY** , sec. III, 1, 3.

EARTH, CORNERS OF THE

The "corners" or "ends" of the earth are its "wings" (kanephoth ha-'arets), i.e. its borders or extremities. The word in general means a wing, because the wing of a bird is used as a covering for its young, and from this meaning it acquires that of the extremity of anything stretched out. It is thus used in De 22:12: "Thou shalt make thee fringes upon the four borders (wings) of thy vesture, wherewith thou coverest thyself." It thus also means the coasts or boundaries of the land surface of the earth; its extremities. It is translated "corners" in Isa 11:12; "ends" in Job 37:3, 38:13. The "four corners" of the earth (Isa 11:12) or "land" (Eze 7:2) are therefore simply the extremities of the land in the four cardinal directions.

See also **ASTRONOMY** , sec. III, 3.

E. W. Maunder

EARTH, ENDS OF THE

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See [EARTH, CORNERS OF THE](#) .

EARTH, PILLARS OF THE

See [ASTRONOMY](#) , sec. III, 2.

EARTH, THE NEW

See [ESCHATOLOGY OF THE NEW TESTAMENT, IX](#) ; [HEAVENS, NEW](#) ;

EARTH, VAULT, OF THE

volt:

In one passage God is said to have "founded his vault ('aghuddah) upon the earth" (Am 9:6). It is not quite certain whether this dome or vault refers to the earth itself, or to the heavens arched above it.

The latter is the usual interpretation, but in either case the reference is rather to the strength of the structure than to its form; the word implying something that is firmly bound together and hence, an arch or dome because of its stability.

See also [ASTRONOMY](#) , sec. III, 2.

EARTHEN VESSELS

urth'-'-n, (cheres, yetser; ostrakinos):

These vessels were heat-resisting and were used for cooking and for boiling clothes (Le 6:28; 11:33; 14:5,50). They were probably non-porous and took the place of the kidri or ma'ajin used in Syria today. A traveler in the interior of Palestine may still meet with the hospitality showed to David (2Sa 17:28). The

generous natives brought not only gifts of food but the necessary vessels in which to cook it. An earthen vessel was used to preserve a land deed (Jer 32:14).

Figurative: In Jer 19:1 breaking of an earthen vessel was symbolical of the destruction of Jerusalem. These vessels were also used to symbolize the commonness (La 4:2) and frailness of our bodies (2Co 4:7).

See **POTTERY** .

James A. Patch

EARTHLY

urth'-li (epigeios, "existing upon the earth," "terrestrial," from epi, "upon" and ge, "earth"; Vulgate (Jerome's Latin Bible, 390-405 AD.) terrenus):

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Of or pertaining to the earth, or to the present state of existence. The word epigeios is not found in Septuagint, but occurs in classical Greek from Plato down. In Plutarch Mor. 566 D, it occurs in the remarkable phrase, "that which is earthly of the soul."

Its meaning is primarily merely local ("being on the earth"). The word ge ("earth") has not in itself an ethical significance, and does not carry a suggestion of moral taint, such as the word kosmos ("world") has, especially in the Johannine writings, and sarx ("flesh"), especially in Paul. It does, however, suggest a certain limitation or frailty; and in some passages, the context gives the adjective epigeios an ethical color, though in the New Testament the purely local meaning is never lost sight of. It is translated "earthly" in the following passages:

(1) Joh 3:12, "if I told you earthly things," i.e. things which are realized on earth, things within the circle of human observation, truths of subjective experience (eg. the new birth); in contrast to "heavenly things," the objective truths which, as not directly realizable in human experience, must be revealed from above (the mysteries of the Divine purpose and plans). Clearly "earthly" here implies no moral contrast to the heavenly or spiritual.

(2) 2Co 5:1, "the earthly house of our tabernacle," i.e. the body with which we are clothed on earth, in contrast to the spiritual resurrection-body, "which is from heaven" (verse 2). Here again the word has a merely local, not an ethical, significance.

(3) Php 3:19, "whose glory is in their shame, who mind earthly things," i.e. whose thoughts rest on earth, on the pleasures of life here below.

(4) Jas 3:15, "This wisdom is not a wisdom that cometh down from above, but is earthly," i.e. it is on the plane of life on earth, merely human, incapable of ascending to the level of Divine wisdom. In the last two passages, the literal local meaning is still evident, but the word shades off into the moral and suggests that

which is opposed to the spiritual in character. The same word is translated "terrestrial" in 1Co 15:40, and "things in (the Revised Version (British and American) "on") earth" in Php 2:10 the King James Version has "earthly" in Joh 3:31, where it translates ek tes ges = literally, "out of the earth," the reference being to the character and mission of the Baptist as partaking of the limitations of his earthly (human) origin, in contrast to the Messiah "that cometh from heaven." The the King James Version rendering is somewhat misleading, for it introduces a confusion with the "earthly" of Joh 3:12 (see Westcott in the place cited.). The Revised Version (British and American) rightly renders "of the earth."

"Earthly" is to be distinguished from "earthy" = made of earth or clay (choikos, from chous, "earth dug out," 1Co 15:47 ff).

D. Miall Edwards

EARTHQUAKE

urth'-kwak (ra'ash; seismos):

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(Jerus, I, 74). The Hebrew ra'ash is commonly used to mean a great noise. Large earthquakes are sometimes accompanied by a rumbling noise, but as a rule they come silently and without warning.

5. Symbolic Use: In the Scriptures earthquakes are mentioned as tokens of God's power (Job 9:6) and of His presence and anger (Ps 68:8; 18:7; Isa 13:13): "She shall be visited of Yahweh of hosts with earthquake, and great noise" (Isa 29:6); also as a sign of Christ's "coming, and of the end of the world" (Mt 24:3-7). See also Re 11:13,19; 16:18.

LITERATURE. Milne, Earthquakes (Inter. Scient. series); Plumptre, Biblical Studies, 136; Dutton, Earthquakes.

Alfred H. Joy

EASE

ez (sha'anān, shal'anān, chiefly, "at ease"):

Used 19 times in the Old Testament and once in the New Testament, most frequently meaning tranquillity, security or comfort of mind; in an ethical sense, indicating carelessness or indifference with reference to one's moral or religious interests.

The prophet Jeremiah used the phrase as an indication of national or tribal indifference: "Moab hath been at ease from his youth" (Jer 48:11); "I am very sore displeased with the nations that are at ease" (Zec 1:15). Frequent allusions are made also by various prophets to individuals or groups of individuals, as "Woe to them that are at ease in Zion" (Am 6:1); "Rise up, ye women that are at ease" (Isa 32:9), and "Tremble, ye women that are at ease" (Isa 32:11).

The word in another form is used also in a verbal sense and to apply to physical ease and comfort, as "My couch shall ease my complaint" (Job 7:13 compare especially 2Ch 10:4,9). Simple mental tranquillity or peace of mind is also expressed by it (Jer 46:27).

The single instance of its use in the New Testament is illustrative of its figurative but most common usage in the Old Testament, where it refers to moral indifference in the parable of the Rich Fool: "Soul ... take thine ease, eat, drink, be merry" (Lu 12:19).

Walter G. Clippinger

EAST (EASTERN), SEA

es'-tern (Zec 14:8).

See **DEAD SEA** .

EAST COUNTRY

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kun'-tri ('erets mizrach):

Lit. "country of the sunrise" over against the "country of the sunset" (Zec 8:7). The two together form a poetical expression indicating the whole earth.

EAST GATE

See [GATE, EAST](#) .

EAST WIND

See [WIND](#) .

EAST, CHILDREN OF THE

est, (mizrach, qedhem, qedhem, and other derivatives of the same root; anatole):

Mizrach is the equivalent of the Arabic meshriq, "the orient" or "place of sunrise." In the same way ma'arabh, "west," corresponds to the Arabic maghrib, and both mizrach and ma'arabh occur in Ps 103:12: "As far as the east is from the west, so far hath he removed our transgressions from us." Qadham, "to precede" (whence qedhem, "east"), and its derivatives correspond closely to the Arabic qadham, except that the Arabic derivatives do not include the signification "east." In the majority of cases "east" and other words of direction require no explanation, but the expressions "the children of the east" (bene qedhem), "the land of the children of the east" ('erets bene qedhem), and "the east country" ('erets qedhem), belong to a different category. In the story of Gideon (Jud 6:3,13; 7:12; 8:10), we find several times the expression "the Midianites and the Amalekites and the children of the east." In Jud 8:24 it is said of the same host: "For they Go up to Kedar, and destroy the children of the east. Their tents and had golden earrings, because they were Ishmaelites." In Jer 49:28,29: "Go up to Kedar, and destroy the children of the east. Their tents and

their flocks shall they take." In Ge 25:6: "But unto the sons of the concubines, that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived, eastward, unto the east country." Now Ishmael is the son of Abraham and Hagar, Midian of Abraham and Keturah, Kedar the son of Ishmael, and Amalek the grandson of Esau, dwelling in Edom. It is evident that we have to do with the Syrian desert and in a general way with Arabia, especially its northern part, and with peoples like the modern Bedouin who kept camels and dwelt in tents, 'houses of hair' (buyut sha'r), as they are called by the Arabs of today.

A striking passage is Ge 29:1: "Then Jacob went on his journey, and came to the land of the children of the east." As one journeys eastward through the country East of the Jordan he traverses first a region of towns and villages with fields of grain, and then the wide desert where the Bedouin wander with their herds. The line is a sharp one. Within a very few hours he passes from the settled part where the rain, though scanty, is sufficient to bring the grain to maturity, to the bare desert.

Job was "the greatest of all the children of the east" (Job 1:3). These desert people had a name for wisdom as we see from 1Ki 4:30, "Solomon's wisdom excelled the

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wisdom of all the children of the east, and all the wisdom of Egypt"; and from Mt 2:1: "Now when Jesus was born Wisemen from the east came."

Alfred Ely Day

EASTER

es'-ter (pascha, from Aramaic paccha' and Hebrew pecach, the Passover festival):

The English word comes from the Anglo-Saxon Eastre or Estera, a Teutonic goddess to whom sacrifice was offered in April, so the name was transferred to the paschal feast.

The word does not properly occur in Scripture, although the King James Version has it in Ac 12:4 where it stands for Passover, as it is rightly rendered in the Revised Version (British and American). There is no trace of Easter celebration in the New Testament, though some would see an intimation of it in 1Co 5:7. The Jewish Christians in the early church continued to celebrate the Passover, regarding Christ as the true paschal lamb, and this naturally passed over into a commemoration of the death and resurrection of our Lord, or an Easter feast. This was preceded by a fast, which was considered by one party as ending at the hour of the crucifixion, i.e. at 3 o'clock on Friday, by another as continuing until the hour of the resurrection before dawn on Easter morning. Differences arose as to the time of the Easter celebration, the Jewish Christians naturally fixing it at the time of the Passover feast which was regulated by the paschal moon. According to this reckoning it began on the evening of the 14th day of the moon of the month of Nican without regard to the day of the week, while the Gentile Christians identified it with the first day of the week, i.e. the Sunday of the resurrection, irrespective of the day of the month. This latter practice finally prevailed in the church, and those who followed the other reckoning were stigmatized as heretics. But differences arose as to the proper Sunday for the

Easter celebration which led to long and bitter controversies. The Council of Nice, 325 AD, decreed that it should be on Sunday, but did not fix the particular Sunday. It was left to the bishop of Alexandria to determine, since that city was regarded as the authority in astronomical matters and he was to communicate the result of his determination to the other bishops.

But this was not satisfactory, especially to the western churches, and a definite rule for the determination of Easter was needed. By some it was kept as early as March 21, and by others as late as April 25, and others followed dates between. The rule was finally adopted, in the 7th century, to celebrate Easter on the Sunday following the 14th day of the calendar moon which comes on, or after, the vernal equinox which was fixed for March 21. This is not always the astronomical moon, but near enough for practical purposes, and is determined without astronomical calculation by certain intricate rules adopted by ecclesiastical authority. These rules involve the Dominical Letters, or the first seven of the alphabet, representing the days of the week, A standing for the first day of the year and the one on which Sunday falls being called the Dominical for that year. There are also involved the Golden Numbers and the Epacts, the first being the numbers from 1 to 19, the cycle of the moon when its phases recur on the same days of the year, the first of the cycle being that in which the new moon falls on January 1. The Epacts indicate the moon's age at the beginning of

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each year. Easter was thus fixed by these rules, but another difficulty arose when the Gregorian calendar was adopted in 1582, the difference between it and the Julian being then 10 days. This of course affected the determination of Easter, and its celebration by the Greek church, which has never admitted the Gregorian calendar, occurs usually at a different time from that followed by the western churches. This difference may be as much as five weeks and it may occur as late as April 30, while in the West it cannot occur later than April 25 nor earlier than March 22. Occasionally the two come together but this is rare, since the difference between the two calendars is now 13 days.

The Easter feast has been and still is regarded as the greatest in the Christian church, since it commemorates the most important event in the life of its Founder.

H. Porter

EBAL, MOUNT

e'-bal, (har 'ebhal; Gaibal):

Rises North of the vale of Shechem, over against Mt. Gerizim on the South. The mountain (Arabic el-Iclamiyeh) reaches a height of 1,402 ft. above the floor of the valley, and 3,077 ft. above the level of the Mediterranean. The Samaritans feign that Gerizim is the higher; but it is more than 200 ft. lower than Ebal. These two mountains overhang the pass through which runs the main artery of intercourse between East and West, the city of Nablus lying in the throat of the valley to the West. The ancient Shechem probably stood farther to the East. The lower slopes of Ebal as one ascends from Nablus are covered with gardens and orchards, the copious streams from the fountains under Gerizim washing its foot, and spreading fertility and beauty. The vine, the fig and the olive grow luxuriantly. Higher up we scramble over rough rocky terraces, where grow only the ubiquitous thistles and prickly shrubs.

From the broad summit a view of surpassing interest and beauty rewards the climber's toil. Westward beyond the hills and the plain of Sharon with its coast line of yellow sand running from Jaffa to Carmel, stretch the blue waters of the Mediterranean. From Carmel to Gilboa, Little Hermon and Tabor, roll the fruitful breadths of Esdraelon: the uplands of Galilee, with Nazareth showing on the brow above the plain, rise away to the buttresses of Lebanon in the North. From the snowy peak of Hermon the eye ranges over the Jaulan and Mount Gilead to the Mountain of Bashan in the East, with the steep eastern wall of the Jordan valley in the foreground. The land of Moab is visible beyond the Dead Sea; and the heights around Jerusalem close the view on the South.

Round this splendid mountain, seen from afar on all sides, religious associations have gathered from old time. The Moslem Weley on the top—the usual white-domed sanctuary—where it is said the head of the Baptist is buried, is doubtless the modern representative of some ancient seat of worship. The ruins of a church show that Christians also came under the spell of the hill.

The slopes of Ebal toward Gerizim played their part in that memorable scene, when, having conquered the central region of Palestine, Joshua led the people hither, erected

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an altar of unhewn stones, wrote upon the stones—either engraving on the stone itself, or impressing on plaster placed there for the purpose—a copy of the law, and then, as Moses the servant of the Lord had commanded, placed half the tribes on the slope of Gerizim, and half on those of Ebal, and the ark with the priests and Levites in the center. Then with dramatic responses from the two divisions of the people, the blessings and the cursings of the law were read (Jos 8:30 ff; compare De 27:11 ff). In all the future, therefore, this mountain, towering aloft in the very heart of the land, would remind beholders far and near of their people's covenant with God. It has sometimes been questioned if the reading of the law could be heard by the people in the way described. The formation of the sides of the valley at the narrowest part, and the acoustics, which have been tested more than once, leave no reasonable doubt as to the possibility.

The importance of the mountain from a military point of view is illustrated by the ruins of a massive fortress found on the summit.

W. Ewing

EBAL; OBAL

e'-bal ('ebhal, "bare") or ('obhal):

(1) A people and region of Joktanite, Arabia. See Dillmann, *Genesis*, and Glaser, *Skizze*, II, 426. The latter form of the name is that given in Ge 10:28, the former in 1Ch 1:22 and in the Sam text of Ge 10:28.

(2) A son of Shobal, son of Seir, the Horite (Ge 36:23; 1Ch 1:40).

EBED

e'-bed ('ebhedh, "servant"):

(1) Father of Gaal, who rebelled against Abimelech (Jud 9:26-35).

(2) A companion of Ezra in his return (Ezr 8:6) = Obeth (APC 1Esdras 8:32).

EBED-MELECH

e-bed-me'-lek, eb-ed-me'-lek ('ebhedh-mekekh, "servant of the king" or "of (god) Melek"):

An Ethiopian eunuch in the service of King Zedekiah, who interceded with the king for the prophet Jeremiah and rescued him from the dungeon into which he had been cast to die (Jer 38:7-13). For this, the word of Yahweh through Jeremiah promised Ebed-melech that his life should be spared in the fall of Jerusalem (Jer 39:15-18).

EBEN-BOHAN

See [BOHAN](#) .

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EBEN-EZEL

See [EZEL](#) .

EBEN-EZER

eb-en-e'-zer ('ebhen ha-'ezer, "stone of the help"; Abenezzer):

(1) Here Israel was defeated by the Philistines, 4,000 men falling in the battle (1Sa 4:1 ff). It appears also to have been the scene of the disaster when the ark of God was captured (1Sa 4:3 ff). The place is not identified. It was over against Aphek; but this site is also unknown (compare Jos 12:18). Eusebius, Onomasticon places it between Jerusalem and Ascalon, in the neighborhood of Beth-shemesh. Conder suggests Deir Aban, fully 2 miles East of 'Ain Shems (PEF, III, 24).

(2) A stone set up by Samuel to perpetuate the memory of the signal victory granted to Israel over the Philistines in answer to his prayer (1Sa 7:12). It stood between Mizpeh and Shen. The latter is probably identical with 'Ain Sinia, North of Bethel. This defines the district in which it may be found; but no identification is yet possible.

W. Ewing

EBER

e'-ber ('ebher; Eber, in Gen; Obed, in Ch):

(1) Occurs in the genealogies (Ge 10:21,25; 11:14 ff) as the great-grandson of Shem and father of Peleg and Joktan. The word means "the other side," "across," and the form "Hebrew," which is derived from it, is intended to denote the people or tribe who came "from the other, side of the river" (i.e. the Euphrates),

from Haran (Ge 11:31), whence Abraham and his dependents migrated to Canaan.

(2) A Gadite (1Ch 5:13).

(3) & (4) Two Benjamites (1Ch 8:12,22).

(5) The head of a priestly family (Ne 12:20).

A. C. Grant

EBEZ

e'-bez ('ebhets, meaning unknown; Rhebes; the King James Version Abez):

One of the 16 cities in Issachar (Jos 19:20). The name seems to be cognate to that of the judge Ibzan (Jud 12:8-10). All else concerning it is conjecture.

EBIASAPH

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e-bi'-a-saf:

A descendant of Kohath the son of Levi (1Ch 6:37).

See [ABIASAPH](#) .

EBIONISM; EBIONITES

e'-bi-o-niz'-m, e'-bio-nits (Ebionaioi, from 'ebhyonim, "poor people"):

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General Statement:

The Ebionites were a sect of heretics frequently mentioned by the early Fathers. In regard to their opinions, as in regard to those of most early heretical sects, there is the difficulty that to a large extent we are dependent for our information on their opponents. These opponents were not generally very careful to apprehend exactly the views of those whose opinions they undertook to refute. It adds to the difficulty in the present case that there is a dubiety as to the persons designated by the title. Sometimes, it is admitted, the name was used to designate all Jewish Christians irrespective of their opinions; at other times it denotes a sect akin to the Gnostics, who ascribed a purely human origin to our Lord.

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or the Ebionites would have denounced Paul in the Clementines by name. Schwegler would argue that Justin Martyr was an Ebionite because he neither mentions nor quotes Paul. To this it may be answered that as the emperors to whom he addressed his apologies were heathens, and Trypho, with whom he had his dialogue, was a Jew, he naturally did not name one whose authority would be valueless to those he was addressing. He is equally silent as to Peter, James and John. If he does not quote Paul there are several indubitable echoes of his phrases and his thoughts.

In the face of the recent discoveries made in Egypt one cannot despair of manuscripts turning up which may throw needed light on this heresy. Were the Gospel according to the Hebrews to be found, or a manuscript of Hegesippus, we should be in a better position to decide a number of questions.

LITERATURE.

Contemporary writers on Ebionites: Irenaeus; Tertullian; Hippolytus; Origen; Eusebius, III, 27; Epiphanius; Jerome; Justin Martyr (Trypho, 47, 48) refers to the Ebionites without naming them.

Ebionite writings: Clementine Homilies; Clementine Recognitions; Clementine Epitomes; Asc Isa; Odes of Solomon. Modern church historians: Neander, General History of the Christian Religion and Church; Schrock, Kirchengeschichte; Walch, Historic der Ketzereien, I, 95-124; Baur, Kirchengeschichte, I, 172-74, and Dogmengeschichte, 140-61, and Christliche Gnosis; Schwegler, Nachapostolisches Zeitalter, 17-198; Ritschl, Altkatholische Kirche, 107-271; Matter, Gnosticisme, III, 11-28; Harnack, History of Dogma, 1-89 ff; Reuss, Hist. de la Theologie, I, 115-25; Donaldson, Christian Literature and Doctrine from the Death of the Apostles to the Nicene Council, I, 39 ff; Mansel, Gnostic Heresies, 123-26; Helgenfeld, Ketzergeschichte, 421-46, and Clementines.

Articles in theological dictionaries: Smith and Wace; RE, 1st, 2nd and 3rd eds; Jewish Encyclopedia; Holtzman u. Zopffel; Lightfoot, Galatians, Disc. III; Colin Campbell, Studies in Luke.

J. E. H. Thomson

EBIONITES, GOSPEL OF THE

See [APOCRYPHAL GOSPELS](#) ; [EBIONISM](#) .

EBONY

eb'-o-ni (hobhnim (pl. only), vocalization uncertain; compare Arabic abnus):

Mentioned (Eze 27:15) along with ivory as merchandise of Tyre brought by the men of Dedan. This is the heavy, black, heart-wood of various species of Diospyros, natives of Southern India and Ceylon; the best kind is obtained from *D. ebum*.

The sap-wood, being white and valueless, is cut away, but the trunks are sufficiently large to leave blocks of heart-wood 2 ft. in diameter and 10 or more ft. long. Ebony

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was used by the ancient Egyptians, Greeks and Romans, as well as the Phoenicians, for various purposes; it was frequently inlaid with ivory. In Europe it has been a favorite for cabinet-making down to recent times.

E. W. G. Masterman

EBRON

e'-brun ('ebhron; the King James Version wrongly, Hebron):

A town in the territory of Asher (Jos 19:28). Probably we should read here Abdon, as in Jos 21:30; 1Ch 6:74, the substitution of the Hebrew letter resh ("r") for the Hebrew letter daleth ("d") being a common copyist's error.

See [ABDON](#) .

EBRONAH

e-bro'-na:

In the King James Version (Nu 33:34,35)

for [ABRONAH](#) , which see.

ECANUS

e-ka'-nus:

the Revised Version (British and American)

[ETHANUS](#) (which see).

ECBATANA

ek-bat'-a-na

(Ezr 6:2 margin).

See [ACHMETHA](#) .

ECCE HOMO

ek'-se ho'-mo (idou ho anthropos, "Behold, the man!" Joh 19:5):

Pilate's statement regarding Jesus during His trial. While the significance of this statement is somewhat debatable, yet there is little doubt, as judged from his attitude and statement immediately following, that Pilate was endeavoring to appeal to the accusers' sympathies and to point out to them the manly qualities of Jesus. The ordinary punctuation which places an exclamation point after "Behold" and a period

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after "the man" is evidently incorrect if the grammatical structure in the Greek is to be observed, which gives to the second and third words the nominative form, and which therefore admits of a mild exclamation, and therefore of the emphasis upon "the man." Some, however, hold the contrary view and maintain that the utterance was made in a spirit of contempt and ridicule, as much as to say, "Behold here a mere man." See especially on this view Marcus Dods in Expositor's Greek Testament. It would seem, however, that the former of the two views would be sustained by the chief facts in the case.

Walter G. Clippinger

ECCLESIASTES, THE PREACHER

e-kle-zi-as'-tez, or (qoheleth; Ekklesiastes, perhaps "member of assembly"; see below):

Contents

1. Structure of the Book
2. The Contents
3. Composite Authorship?
4. Qoheleth
5. "King in Jerusalem"
6. Date and Authorship
7. Linguistic Peculiarities
8. Certain Inconclusive Arguments

9. Canonicity

1. Structure of the Book:

Reading this book one soon becomes aware that it is a discussion of certain difficult problems of human life. It begins with a title Ec (1:1), followed by a preface (1:2-11). It has a formal conclusion (12:8-13). Between the preface and the conclusion the body of the book is made up of materials of two kinds—first a series of "I" sections, sections uttered in the 1st person singular, a record of a personal experience; and second, an alternating series of gnomic sections, sections made up of proverbs (say 4:5,6,9-12; 5:1-12; 7:1-14,16-22; 8:1-8; 9:7-10; 10:1-4; 10:8-12:7). These may be called the "thou" sections, as most of them have the pronoun of the 2nd person singular. The idea of the vanity of all things characterizes the record of experience, but it also appears in the "thou" sections (eg. 9:9). On the other hand the proverb element is not wholly lacking in the "I" sections (eg. 4:1-3).

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far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand." This also refers to the true eagle and points out that its power of sustained flight, and the speed it could attain when hastening to its hunger- clamoring young, had been observed. The next reference is in De 32:11: "As an eagle that stirreth up her nest, That fluttereth over her young, He spread abroad his wings, he took them, He bare them on his pinions."

This is good natural history at last. Former versions made these lines read as if the eagle carried its young on its wings, a thing wholly incompatible with flight in any bird. Samuel's record of the lamentation of David over Saul and Jonathan is a wonderful poetic outburst and contains reference to this homing flight of the eagle (2Sa 1:23). In Job 9:26 the arrow-like downward plunge of the hunger-driven eagle is used in comparison with the flight of time. In Job 39, which contains more good natural history than any other chapter of the Bible, will be found everything concerning the eagle anyone need know:

"Is it at thy command that the eagle mounteth up, And maketh her nest on high? On the cliff she dwelleth, and maketh her home, Upon the point of the cliff, and the stronghold. From thence she spieth out the prey; Her eyes behold it afar off. Her young ones also suck up blood: And where the slain are, there is she" (Job 39:27-30). Ps 103:5 is a reference to the long life of the eagle. The bird has been known to live to an astonishing age in captivity; under natural conditions, the age it attains can only be guessed.

"Who satisfieth thy desire with good things, So that thy youth is renewed like the eagle." Pr 23:5 compares the flight of wealth with that of an eagle; Pr 30:17 touches on the fact that the eye of prey is the first place attacked in eating, probably because it is the most vulnerable point and so is frequently fed to the young. Pr 30:19: "The way of an eagle in the air; The way of a serpent upon a rock: The way of a ship in the midst of the sea; And the way of a man with a maiden."

This reference to the eagle is to that wonderful power of flight that enables a bird to hang as if frozen in the sky, for long periods appearing to our sight immovable, or to sail and soar directly into the eye of the sun, seeming to rejoice in its strength of flight and to exult in the security and freedom of the upper air. The word "way" is here improperly translated. To the average mind it always means a road, a path. In this instance it should be translated:

The characteristics of an eagle in the air; The habit of a serpent upon the rock; The path of a ship in the midst of the sea; And the manner of a man with a maid. Each of these lines stood a separate marvel to Agur, and had no connection with the others (but compare The Wisdom of Solomon So 5:10,11, and see **WAY**).

Isa 40:31 is another flight reference. Jer 49:16 refers to the inaccessible heights at which the eagle loves to build and rear its young. Jer 49:22 refers to the eagle's power of flight. Eze 1:10 recounts a vision of the prophet in which strange living creatures had faces resembling eagles. The same book (17:3) contains the parable of the eagle: "Thus saith the Lord Yahweh: A great eagle with great wings and long pinions, full of feathers, which had divers colors, came unto Lebanon, and took the top of the cedar." Ho 8:1 is another flight reference. Obad 1:4 is almost identical with Jer 49:16. The

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1898; E. H. Plumptre, Cambridge, 1881. Other works are those of J. F. Genung, Ecclesiastes, and Omar Khayyam, 1901, Words of Koheleth, 1904, and The Hebrew Literature of Wisdom in the Light of Today, 1906; C. H. H. Wright, Book of Koheleth, 1883; S. Schiffer, Das Buch Coheleth nach Talmud und Midrasch, 1885; A.

H. McNeile. Introduction to Ecclesiastes, New York, 1904.

Willis J. Beecher

ECCLESIASTICUS

e-kle-zi-as'-ti-kus.

See **SIRACH** .

ECLIPSE

e-klips'.

See **ASTRONOMY** .

ED

('edh, "witness"):

The name of the altar erected by the trans-Jordanic tribes upon finally taking possession of Gilead (Jos 22:10,11,34); probably East of the Jordan opposite Jericho. But neither the Massoretic Text nor the Septuagint contained the word. Both the King James Version and the Revised Version (British and American), however, insert the word on the authority of a few manuscripts. It has been suggested that it is the final 'edh in Gal'edh, the name given by Laban and Jacob to the memorial heap of stones erected by them in the vicinity (Ge 31:47,48).

According to the Massoretic Text, the name of the altar is the entire sentence: "It is a witness between us that Yahweh is God." The opposition of the ten tribes to the erection of this altar was on the score that it was built after the pattern of the great altar of burnt offering (Jos 22:11,29), which was a horned altar forbidden in ordinary lay sacrifice. There is in it, therefore, no indication of a general opposition to lay sacrifices on altars of earth or unhewn stone (see Wiener, EPC, 198).

George Frederick Weight

EDAR

e'-dar.

See [EDER](#) .

EDDIAS

ed-i'-as.

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See **IEDDIAS** .

EDDINUS

ed'-i-nus (Eddeinous, Codex Alexandrinus, Eddinous):

One of the "holy singers" at Josiah's Passover (1 Esdras 1:15). the King James Version reads here Jeduthun, the corresponding name in the parallel passage (2Ch 35:15).

EDEN

e'-d'-n ('edhen, "delight"; Edem):

(1) The land in which "Yahweh God planted a garden," where upon his creation "he put the man whom he had formed" (Ge 2:8).

In the Assyrian inscriptions idinu (Accadian, edin) means "plain" and it is from this that the Biblical word is probably derived. Following are the references to Eden in the Bible, aside from those in Ge 2 and 3: Ge 4:16; Isa 51:3; Eze 28:13; 31:9,16,18; 36:35; Joe 2:3. The Garden of Eden is said to be "eastward, in Eden" Ge (2:8); where the vegetation was luxurious (2:9) and the fig tree indigenous (3:7), and where it was watered by irrigation.

All kinds of animals, including cattle, beasts of the field and birds, were found there (2:19,20). Moreover, the climate was such that clothing was not needed for warmth. It is not surprising, therefore, that the plural of the word has the meaning "delights," and that Eden has been supposed to mean the land of delights, and that the word became a synonym for Paradise.

The location of Eden is in part to be determined from the description already given. It must be where there is a climate adapted to the production of fruit trees

and of animals capable of domestication, and in general to the existence of man in his primitive condition. In particular, its location is supposed to be determined by the statements regarding the rivers coursing through it and surrounding it. There is a river (nahar) (Ge 2:10) which was parted and became four heads (ro'shim), a word which (Jud 8:16; Job 1:17) designates main detachments into which an army is divided, and therefore would more properly signify branches than heads, permitting Josephus and others to interpret the river as referring to the ocean, which by the Greeks was spoken of as the river (okeanos) surrounding the world. According to Josephus, the Ganges, the Tigris, the Euphrates and the Nile are the four rivers, being but branches of this one river. Moreover, it is contended by some, with much show of reason, that the word perath translated Euphrates is a more general term, signifying "the broad" or "deep" river, and so may here refer to some other stream than the Euphrates, possibly to a river in some other region whose name is perpetuated in the present Euphrates, as "the Thames" of New England perpetuates the memory of the Thames of Old England. In ancient times there was a river Phrath in Persia, and perhaps two. It is doubtful whether the phrase "eastward, in Eden" refers to the position with reference to the writer or simply with reference to Eden itself. So far as that phrase is

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chief difficulties attending this theory pertain to the identification of the Pishon with the Pallacopas, and the location of Havilah on its banks. There is difficulty, also, in all these theories in the identification of Cush (Ethiopia), later associated with the country from which the Nile emerges, thus giving countenance to the belief of Josephus and many others that that river represented the Gihon. If we are compelled to choose between these theories it would seem that the one which locates Eden near the head of the Persian Gulf combines the greater number of probabilities of every kind.

(2) A Levite of the time of Hezekiah (2Ch 29:12; 31:15).

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George Frederick Wright

EDEN, CHILDREN OF

See [CHILDREN OF EDEN](#) .

EDEN, HOUSE OF

See [AVEN](#); [BETH-EDEN](#); [CHILDREN OF EDEN](#) .

EDER (1)

e'-der ('edher, "flock"):

(1) One of the "uttermost cities" of Judah in the Negeb ("South") near the border

of Edom (Jos 15:21), possibly Kh. el 'Adar, 5 miles South of Gaza, but probably this is too far west.

(2) Eder (the King James Version Edar) or better Migdal Eder, mighdal 'edher, "the tower of the flock"; Gader. After Rachel died and was buried "in the way to Ephrath (the same is Bethlehem) Israel journeyed, and spread his tent beyond the tower of

Eder" (Ge 35:19,21). In Ge 35:27 he is described as proceeding to Hebron. This "tower of the flock," which may have been only a tower and no town, must therefore be looked for between Bethlehem and Hebron. Jerome says that it was one Roman mile from Bethlehem. In the Septuagint, however, 35:16 and 21 are transposed, which suggests that there may have been a tradition that Migdal Eder was between Bethel and Bethlehem. There must have been many such towers for guarding flocks against robbers. Compare "tower of the watchman" (2Ki 18:8, etc.). The phrase "Migdal Eder" occurs in Mic 4:8 where Jerusalem is compared to such a tower.

E. W. G. Masterman

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EDER (2)

e'-der ('edher, "flock").

(1) A Merarite Levite in the days of David (1Ch 23:23; 24:30); son of Mushi.

(2) A Benjamite (1Ch 8:15, the King James Version "Ader").

EDES

e'-dez: the Revised Version (British and American)

EDOS (which see).

EDGE

ej:

Very frequently occurs in the phrase "the edge of the sword" (Jos 10:28, et al.) from the Hebrew peh, "lip," or saphah, "lip." Ex 28:7 and 39:4 read "ends," from qatsah, "end" (the King James Version "edge"), and Jos 13:27 has "uttermost part" for the same Hebrew word (the King James Version "edge"). In Jer 31:29 and Eze 18:2, "The children's teeth are set on edge" (qahah, "to be blunt"), i.e. set hard one against another.

EDIFICATION; EDIFY

ed-i-fi-ka'-shun, ed'-i-fi:

The Greek words oikodomeo, "to build," oikodome, "the act of building," are used both literally and figuratively in the New Testament; "edify," "edifying," "edification," are the translation of the King James Version in some 20 passages,

all in the figurative sense of the promotion of growth in Christian character. the Revised Version (British and American) in 2Co 10:8; 13:10; Eph 4:12,16; 1Th 5:11 renders "build up," "building up," making the force of the figure clearer to the English reader. In 1Ti 1:4 the Greek text followed by the Revised Version (British and American) has oikonomia, "dispensation," instead of oikodomia, "edifying" (the King James Version).

F. K. Farr

EDNA

ed'-na (Edna):

Wife of Raguel and mother of Sarah who married Tobias (Tobit 7:2, etc.; 10:12; 11:1). "Edna" in Hebrew means "pleasure" and corresponds to Latin Anna.

EDOM; EDOMITES

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Edomites pressed into the now empty lands in the South of Judah. In 300 BC Mt. Seir with its capital Petra fell into the hands of the Nabateans.

5. Idumaea and the Idumeans:

West of the 'Arabah the country they occupied came to be known by the Greek name Idumaea, and the people as Idumeans. Hebron, their chief city, was taken by Judas Maccabeus in 165 BC (1 Macc 4:29,61; 5:65). In 126 BC the country was subdued by John Hyrcanus, who compelled the people to become Jews and to submit to circumcision. Antipater, governor of Idumaea, was made procurator of Judea, Samaria and Galilee by Julius Caesar. He paved the way to the throne for his son Herod the Great. With the fall of Judah under the Romans, Idumaea disappears from history.

The names of several Edomite deities are known: Hadad, Qaus, Koze, and, possibly, Edom; but of the religion of Edom we are without information. The language differed little from Hebrew.

W. Ewing

EDOS

e'-dos (Edais; the King James Version Edes):

One who agreed to put away his foreign wife (APC 1Esdras 9:35); called Iddo, the King James Version "Jadan," in Ezzr 10:43.

EDREI

ed'-re-i ('edhre'i; Edra-ein):

(1) One of the cities of Og, not far from Ashtaroth, where the power of his kingdom received its deathblow from the invading Israelites (Jos 12:4; Nu 21:33)

ff, etc.). It seems to mark the western limit of Bashan as against Salecah on the East (De 3:10). It was given to Machir, son of Manasseh (Jos 13:31). Eusebius, Onomasticon places it 24 Roman miles from Bostra. The most probable identification is with Der'ah, a town of between 4,000 and 5,000 inhabitants, on the southern lip of Wady Zeideh, about 29 miles as the crow flies East of the Sea of Galilee. It is the center of an exceedingly fruitful district. The accumulated rubbish in the town covers many remains of antiquity. It is, however, chiefly remarkable for the extraordinary subterranean city, as yet only partially explored, cut in the rock under the town. This is certainly very ancient, and was doubtless used by the inhabitants as a refuge in times of stress and peril. For a description see Schumacher, Across the Jordan, 121 ff.

(2) A place not identified, between Kedesh and En-hazor (Jos 19:37).

W. Ewing

EDUCATION

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ed-u-ka'-shun:

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V. LITERATURE

I. Education Defined.

By education we understand the sum total of those processes whereby society transmits from one generation to the next its accumulated social, intellectual and religious experience and heritage. In part these processes are informal and incidental, arising from participation in certain forms of social life and activity which exist on their own account and not for the sake of their educative influence upon the rising generation. The more formal educative processes are designed

(1) to give the immature members of society a mastery over the symbols and technique of civilization, including language (reading and writing), the arts, the sciences, and religion, and

(2) to enlarge the fund of individual and community knowledge beyond the measure furnished by the direct activities of the immediate environment (compare Dewey, article on "Education" in Monroe's CE; compare Butler, ME).

Religious education among ancient and modern peoples alike reveals clearly this twofold aspect of all education. On its informal side it consists in the transmission of religious ideas and experience by means of the reciprocal processes of imitation and example; each generation, by actually participating in the religious activities and ceremonies of the social group, imbibing as it were the spirit and ideals of the preceding generation as these are modified by the particular economic and industrial conditions under which the entire process takes place. Formal religious education begins with the conscious and systematic effort on the part of the mature members of a social group (tribe, nation, or religious fellowship) to initiate the immature members

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by means of solemn rites and ceremonies, or patient training, or both, into the mysteries and high privileges of their own religious fellowship and experience. As regards both the content and form of this instruction, these will in every case be determined by the type and stage of civilization reflected in the life, occupations, habits and customs of the people. Among primitive races educational method is simpler and the content of formal instruction less differentiated than on higher culture levels (Ames, PRE). All education is at first religious in the sense that religious motives and ideas predominate in the educational efforts of all primitive peoples. The degree to which religion continues preeminent in the educational system of a progressive nation depends upon the vitality of its religion and upon the measure of efficiency and success with which from the first that religion is instilled into the very bone and sinew of each succeeding generation. Here lies the explanation of the religious-educational character of Hebrew national life, and here, too, the secret of Israel's incomparable influence upon the religious and educational development of the world. The religion of Israel was a vital religion and it was a teaching religion (Kent, GTJC).

II. Education in Early Israel.

In their social and national development the Hebrews passed through several clearly marked cultural stages which it is important to note in connection with their educational history. At the earliest point at which the Old Testament gives us any knowledge of them, they, like their ancestors, were nomads and shepherds. Their chief interest centered in the flocks and herds from which they gained a livelihood, and in the simple, useful arts that seem gradually to have become hereditary in certain families. With the settlement of the Hebrew tribes in Palestine and their closer contact with Canaanitish culture, a more established agricultural life with resulting changes in social and religious institutions gradually superseded the nomadic stage of culture. A permanent dwelling-place made possible, as the continual warfare of gradual conquest made necessary, a closer federation of the tribes, which ultimately resulted in the establishment of

the monarchy under David (W. R. Smith, RS; Davidson, HE).

1. Nomadic and Agricultural Periods:

In these earliest cultural periods, both the nomadic and the agricultural, there was no distinct separation between the spheres of religion and ordinary life. The relation of the people to Yahweh was conceived by them in simple fashion as involving on their part the obligation of filial obedience and loyalty, and on Yahweh's part reciprocal parental care over them as His people. The family was the social unit and its head the person in whom centered also religious authority and leadership, The tribal head or patriarch in turn combined in himself the functions which later were differentiated into those of priest and prophet and king. Education was a matter of purely domestic interest and concern. The home was the only school and the parents the only teachers. But there was real instruction, all of which, moreover, was given in a spirit of devout religious earnestness and of reverence for the common religious ceremonies and beliefs, no matter whether the subject of instruction was the simple task of husbandry or of some useful art, or whether it was the sacred history and traditions of the tribe, or the actual performance of its religious rites. According to Josephus (Ant., IV, viii,

12) Moses himself had commanded, "All boys shall learn the most important parts of the law since such knowledge is most valuable and the source of happiness"; and

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talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (De 6:7; 11:19). For the benefit of children as well as adults the law was to be written "upon the door-posts" and "gates" (De 6:9; 11:20), and "very plainly" upon "great stones" set up for this purpose upon the hilltops and beside the altars (De 27:1-8). From the Deuteronomic period forward, religious training to the Jew became the synonym of education, while the word Torah, which originally denoted simply "Law" (Ex 24:12; Le 7:1; 26:46), came to mean "religious instruction or teaching," in which sense it is used in De 4:44; 5:1, "This is the law which Moses set before the children of Israel: Hear, O Israel, the statutes and the ordinances which I speak in your ears this day, that ye may learn them, and observe to do them"; and in Pr 6:23,

"For the commandment is a lamp; and the law is light; And reproofs of instruction are the way of life."

(Compare Ps 19:8; Pr 3:1; 4:2.)

4. Reading and Writing:

With the development and reorganization of the ritual, priests and Levites, as the guardians of the law, were the principal instructors of the people, while parents remained in charge of the training of the children. In families of the aristocracy the place of the parents was sometimes taken by tutors, as appears from the case of the infant Solomon, whose training stems to have been entrusted to the prophet Nathan (2Sa 12:25). There is no way of determining to what extent the common people were able to read and write. Our judgment that these rudiments of formal education in the modern sense were not restricted to the higher classes is based upon such passages as Isa 29:11,12, which distinguishes between the man who "is learned" (literally, "knoweth letters") and the one who is "not learned," and Isa 10:19, referring to the ability of a child "to write," taken together with such facts as that the literary prophets Amos and Micah sprang

from the ranks of the common people, and that "the workman who excavated the tunnel from the Virgin's Spring to the Pool of Siloam carved in the rock the manner of their work" (Kennedy in HDB). It should be added that the later Jewish tradition reflected in the Talmud, Targum and Midrash, and which represents both public, elementary and college education as highly developed even in patriarchal times, is generally regarded as altogether untrustworthy.

III. Education in Later Israel.

The national disaster that befell the Hebrew people in the downfall of Jerusalem and the Babylonian captivity was not without its compensating, purifying and stimulating influence upon the religious and educational development of the nation. Under the pressure of adverse external circumstances the only source of comfort for the exiled people was in the law and covenant of Yahweh, while the shattering of all hope of immediate national greatness turned the thought and attention of the religious leaders away from the present toward the future. Two types of Messianic expectation characterized the religious development of the exilic period. The first is the priestly, material hope of return and restoration reflected in the prophecies of Ezekiel. The exiled tribes are to return again to Jerusalem; the temple is to be restored, its ritual and worship purified and exalted, the priestly ordinance and service elaborated. The

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Palestine, meanwhile, the Jewish communities at Alexandria and elsewhere were much more hospitable to Greek culture and learning, at the same time exerting a reciprocal, modifying influence upon Greek thought. It was, however, through its influence upon early Christian theology and education that the Hellenistic philosophy of the Alexandrian school left its deeper impress upon the substance and method of later Christian education.

IV. Education in New Testament Times.

Elementary schools: Jewish education in the time of Christ was of the orthodox traditional type and in the hands of scribes, Pharisees and learned rabbis. The home was still the chief institution for the dispensation of elementary instruction, although synagogues, with attached schools for the young were to be found in every important Jewish community. Public elementary schools, other than those connected with the synagogues were of slower growth and do not seem to have been common until, some time after Joshua ben Gamala, high priest from 63-65 AD, ordered that teachers be appointed in every province and city to instruct children having attained the age of 6-7 years. In the synagogue schools the chazzan, or attendant, not infrequently served as schoolmaster (compare **SCHOOL; SCHOOLMASTER**).

1. Subject Matter of Instruction:

As in earlier times the Torah, connoting now the sacred Old Testament writings as a whole, though with emphasis still upon the law, furnished the subject-matter of instruction. To this were added, in the secondary schools (colleges) of the rabbis, the illustrative and parabolical rabbinical interpretation of the law (the haggadhah) and its application to daily life in the form of concise precept or rule of conduct (the halakhah). Together the haggadhah and halakhah furnish the content of the Talmud (or Talmuds), as the voluminous collections of orthodox Jewish teachings of later centuries came to be known.

2. Method and Aims:

As regards teaching method the scribes and rabbis of New Testament times did not improve much upon the practice of the copherim and sages of earlier centuries. Memorization, the exact reproduction by the pupil of the master's teaching, rather than general knowledge or culture, was the main objective. Since the voice of prophecy had become silent and the canon of revealed truth was considered closed, the intellectual mastery and interpretation of this sacred revelation of the past was the only aim that education on its intellectual side could have. On its practical side it sought, as formerly, the inculcation of habits of strict ritualistic observance, obedience to the letter of the law as a condition of association and fellowship with the selected company of true Israelites to which scribes and Pharisees considered themselves to belong. The success with which the teachings of the scribes and rabbis were accompanied is an evidence of their devotion to their work, and more still of the psychological insight manifested by them in utilizing every subtle means and method for securing and holding the attention of their pupils, and making their memories the trained and obedient servants of an educational ideal. The defects in their work were largely the defects in that ideal. Their theory and philosophy of education were narrow. "Their eyes were turned too much to the past rather than the present and

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H. H. Meyer

EDUTH

e'-duth ('edhuth, "testimony," a technical term for the Ten Commandments or for the Law):

In Ps 60 title, "set to Shushan Eduth" (literally, "a lily (is) the testimony"); 80 title, "set to Shoshannim Eduth" (literally, "lilies (is) the testimony"). The Hebrew words appear to be intended to designate a melody by the first few words ordinarily associated with it.

See [PSALMS](#) .

EFFECT; EFFECTUAL

e-fekt', e-fek'-tu-al:

In the Old Testament, the Revised Version (British and American) renders "fulfilment" for "effect" in Eze 12:23 (Hebrew dabhar, "matter"); and in Jer 48:30 "His boastings have wrought nothing" for the vaguer "His lies shall not so effect" of the King James Version. In the King James Version of the New Testament, "make of none effect" occurs repeatedly: as the translation of Greek akuroo, "render void" (Mt 15:6; Mr 7:13); of katargeo, "annul" (Ro 3:3 (the King James Version "make without effect"); Ro 4:14; Ga 3:17); and of kenoo, "make empty" (1Co 1:17). the Revised Version (British and American) renders "make of none effect" in Ro 3:3; Ga 3:17; "make void" in the other cases, with no apparent reason for the lack of uniformity. Greek energeo is the opposite in meaning of katargeo above. Its derivative energeis, "effective," is rendered "effectual" by English Versions of the Bible in [1Co 16:9](#); [Phm 1:6](#) . the Revised Version (British and American) dispenses with "effectual," "effectually," in the other cases where the King James Version has used these words

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as auxiliary in the translation of *energeo* or of *energeia*, "working" (2Co 1:6; Ga 2:8; Eph 3:7; 4:16; 1Th 2:13; Jas 5:16).

F. K. Farr

EGG

(betsah; oon; Latin ovum):

An oval or spheroid body produced by birds, fishes and reptiles, from which their young emerge when incubated or naturally developed. The fertile egg of a bird consists of the yolk, a small disk from which the embryo develops, the albuminous white, and a calcareous shell. The most ancient records prove that eggs have been used as an article of diet ever since the use of the flesh of fowl began. Chickens were unknown in Palestine in the days of Job, so that his query concerning the taste of the white of an egg might have referred to those of pigeons, ducks, eggs taken from the nests of geese or swans, game birds or ostriches. "Can that which hath no savor be eaten without salt? Or is there any taste in the white of an egg?" (Job 6:6, the Revised Version, margin "the juice of purslain"). In Lu 11:12 there is every possibility that the egg of our common domestic fowl is referred to as "chickens" (which see) had been imported and were numerous in Palestine at that time. "Or if he shall ask an egg, will he give him a scorpion?" The reference in Isa 59:5 is to the egg of a serpent, and is figurative of the schemes of evil men: "They hatch adders' eggs, and weave the spider's web: he that eateth of their eggs dieth; and that which is crushed breaketh out into a viper."

Gene Stratton-Porter

EGLAH

eg'-la ('eghlah, "heifer"):

Wife of David and mother of Ithream (2Sa 3:5 parallel 1Ch 3:3).

EGLAIM

eg'-la-im ('eghlayim; Agaleim):

A place named in Isa 15:8, possibly in the South of Moab. Eusebius (Onomasticon) identifies it with Agallim, a village 8 Roman miles South of Areopolis. It cannot now be identified.

EGLATH-SHELISHIYAH

eg'-lath-shel-i-shi'-ya ('eghlath shelishiyah):

Found in Isa 15:5; Jer 48:34 (Hebrew) in oracles against Moab. the King James Version translates "an heifer of three years old"; the Revised Version (British and American) takes it as the name of a place, but the American Revised Version, margin

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has "a heifer three years old," according to Septuagint. In the former case strong and unconquered cities, Zoar and Horonaim, are compared to the heifer not yet broken to the yoke. Such use of "heifer" is not infrequent (compare Jer 46:20; Ho 10:11, etc.). The majority of scholars, however, take it as a place-name. Some would read "the third Eglath," as if there were three towns of that name. No probable identification has been suggested.

W. Ewing

EGLON (1)

eg'-lon ('eghlon, "circle"):

A king of Moab in the period of the Judges who, in alliance with Ammon and Amalek, overcame Israel and made Jericho his capital, presumably driven across the Jordan by the turmoil in his own kingdom which at that time was probably being used as a battle ground by Edom and the desert tribes (compare Ge 36:35). After 18 years of servitude the children of Israel were delivered by Ehud the Benjamite, who like so many other Benjamites (compare Jud 20:16) was left-handed. Under the pretext of carrying a present to the tyrant, he secured a private interview and assassinated him with a two-edged sword which he had carried concealed on his right side (Jud 3:19-22). Ehud made his escape, rallied the children of Israel about him and returned to conquer the Moabites (Jud 3:30).

Ella Davis Isaacs

EGLON (2)

eg'-lon ('eghlon; Odollam):

A royal Canaanite city whose king joined the league headed by Adonizedek of

Jerusalem against the Gibeonites, which suffered overwhelming defeat at the hands of Joshua (Jos 10). Joshua passed from Libnah to Lachish, and from Lachish to Eglon on his way to Hebron (10:31 ff). It was in the Shephelah of Judah (15:39). The name seems to be preserved in that of Khirbet 'Ajlan, about 10 miles West of Beit Jibrin. Professor Petrie, however, thinks that the site of Tell Nejileh better suits the requirements. While Khirbet 'Ajlan is a comparatively modern site, the city at Tell Nejileh must have been contemporary with that at Tell el-Chesy (Lachish). It lies fully three miles Southeast of Tell el-Chesy.

W. Ewing

EGYPT

e'-jipt:

I. THE COUNTRY

1. The Basis of the Land 2. The Nile Valley 3. Earliest Human Remains 4. Climate 5. Conditions of Life 6. The Nile 7. The Fauna 8. The Flora 9. The Prehistoric Races

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W. M. Flinders Petrie

EGYPT, BROOK (RIVER, STREAM) OF

See [BROOK OF EGYPT](#) .

EGYPTIAN KINGS (LATER)

See [PHARAOH](#) ; [HOPHRA](#) ; [NECO](#) ; [SHISHAK](#) ; [EGYPT, III](#) .

EGYPTIAN VERSIONS

vur'-shuns.

See [COPTIC VERSIONS](#) .

EGYPTIAN, THE

e-jip'-shan (ho Aiguptios):

Mentioned in Ac 21:38, by Claudius Lysias as having "before these days stirred up to sedition and led out into the wilderness the four thousand men of the ASSASSINS" (which see). Reference to this Egyptian and to the suppression of his rebellion by the procurator Felix is likewise found in Josephus (Ant., XX, viii, 6; BJ, II, xiii, 5).

EGYPTIANS, GOSPEL ACCORDING TO THE

See [APOCRYPHAL GOSPELS](#) .

EHI

e'-hi ('ehi):

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Apparently a contracted form (Ge 46:21).

See **AHIRAM** .

EHUD

e'-hud (ehudh, "united," "strong"):

A Benjamite, son of Gera, deliverer of Israel from oppression by Moab (Jud 3:15-30). Gaining access alone to the presence of King Eglon under pretense of a secret errand connected with the payment of Israel's tribute, Ehud, a left-handed man, drew the sword he had concealed upon his right side, and thrust the king through. He locked the doors of the upper chamber after him, made his escape, and with the Israelites overcame Moab at the fords of the Jordan, slaying some 10,000. Ehud's name occurs again in the Benjamite genealogy (1Ch 7:10).

F. K. Farr

EITHER

e'-ther, i'-ther:

Often in the sense still common, "one or the other" (1Ch 21:21; Mt 6:24, etc.), but also in the obsolete sense of "both" or "each" (Le 10:1; 1Ki 7:15; Joh 19:18; Re 22:2), or in place of (Revised Version) "or" (Lu 6:42; 15:8; Php 3:12; Jas 3:12).

EKER

e'-ker ('eqer, "root"):

A Jerahmeelite (1Ch 2:27).

EKREBEL

ek'-re-bel (Ekrebel):

Appears only in APC Judith 7:18. It lay on the brook Mochmur, South of Dothart. It is identical with Akrabbein, of which Eusebius (Onomasticon) speaks as the capital of the district of Akrabattine. It corresponds to the modern 'Akrabeh, 8 miles Southeast of Nablus.

EKRON; EKRONITE

ek'-ron, ek'-ron-it 'eqron, "migration," "rooting out"; Akkaron:

The most northerly of the chief cities of the Philistines. It was not subdued by Joshua (13:3) but was allotted, in the division of the land, first to Judah and then to Da (Jos 15:11,45,46; 19:43). It was taken by Judah (Jud 1:18). The people of Ekron are prominent in the story of the ark in the land of the Philistines. It was they who

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proposed to have it sent back to Israel (1Sa 5:10; 6:16,17). After the defeat of the Philistines, when David killed Goliath, the Israelites pursued them to the gates of Ekron, which was evidently the nearest walled town in which the fugitives could take refuge (1Sa 17:52). It was the seat of the worship of the god Baalzebub, as appears in the account of the sickness and death of Ahaziah (2Ki 1:2,3,6:16). It is included among other cities in the denunciations of Amos (1:8) and of Jeremiah (25:20). Zephaniah declares that it shall be rooted up (2:4), and Zechariah speaks of its consternation at the fall of Tyre (9:5,7).

From the Assyrian records we learn that it revolted against Sennacherib and expelled Padi, the governor he had placed over it, and sent him to Hezekiah, at Jerusalem, for safe keeping. Sennacherib marched against it and Ekron called in the aid of the king of Mutsri, formerly supposed to be Egypt but now regarded by some scholars as a district of Northwestern Arabia. Sennacherib raised the siege of Ekron to defeat this army, which he did at Eltekeh, and then returned and took the city by storm and put to death the leaders of the revolt and carried their adherents into captivity. He then compelled Hezekiah to restore Padi, who was once more made governor. This affair led to the famous attack of Sennacherib on Hezekiah and Jerusalem (Rawl., Anc. Mon., II, 159). Ekron is mentioned in 1 Macc 10:89 as being given by Alexander Balas to Jonathan Maccabeus, and it appears in the accounts of the first Crusade.

Ekronite:

An inhabitant of Ekron, used in plural in Jos 13:3 and 1Sa 5:10.

H. Porter

EL

See **GOD, NAMES OF** .

EL ELYON

el e-li'-on.

See [GOD, NAMES OF](#) .

EL ROI

(Ge 16:13 margin).

See [GOD, NAMES OF](#) .

EL SHADDAI

el shad'-a-i, el shad'-i.

See [GOD, NAMES OF](#) .

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EL-BETH-EL

el-beth'-el (el beth-'el, "God of Bethel"; Baithel):

By this name Jacob called the scene of his vision at Luz, when he returned from Paddan-aram (Ge 35:7).

EL-ELOHE-ISRAEL

el-e-lo'-he-iz'-ra-el, el-el'-o-he-iz'-ra-el ('el 'elohe yisra'el, translated "God, the God of Israel" in the American Revised Version, margin and the King James Version margin):

Found only in Ge 33:20 as the name given to the altar erected at Shechem by Jacob, henceforth, known as Israel, on the parcel of ground purchased by him from the inhabitants of Shechem, his first encampment of length and importance since the return to Palestine from Paddan-aram and the eventful night at Peniel (Ge 32:30). This unusual combination of names has given occasion for much speculation and for various text emendations. Already the Septuagint sought to meet the difficulty by reading wa-yiqra' 'el 'elohe yisra'el, "and he called upon the God of Israel," instead of the wa-yiqra' lo 'el of Massoretic Text, "and he called it El" etc. Wellhausen, followed by Dillmann, Driver and others, changes "altar" to "pillar," because the Hebrew verb, hitstsibh, is used with mitstsbhah, "pillar," in Ge 35:14,20, so making this religious act a parallel to that at Bethel. But Delitzsch, New Commentary on Genesis, properly rejects this purely fanciful change, and understands the compound name as the altar's inscription. Dillmann well suggests that "altar" (or "pillar") be supplied, reading thus: "called it the altar of El, the God of Israel." The peculiar phrase is best and most readily understood in its close connection with the struggle at Peniel, recorded in Ge 32. Being victorious in that struggle, Jacob received the new name "Israel"; and to his first altar in Palestine he gave that name of God which appeared in his own new name, further explaining it by the appositive phrase "Elohe- Israel." Thus,

his altar was called, or dedicated to, "El, the God of Israel."

Edward Mack

EL-PARAN

el-pa'-ran.

See [PARAN](#) .

ELA

e'-la (Ela, APC 1Esdras 9:27):

(1) Same as Elam (Ezr 10:26).

(2) Father of Shimei (1Ki 4:18, the King James Version "Elah").

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See [ELAH, 2](#) .

ELADAH

el'-a-da.

See [ELEADAH](#) .

ELAH (1)

e'-la ('elah, "oak" or "terebinth"):

(1) A "duke" or "sheik" (head of a clan, the Revised Version (British and American) "chief") of Edom (Ge 36:41).

(2) Shimei-ben-Elah, Solomon's commissary in Benjamin (1Ki 4:18 the King James Version).

(3) A son of Caleb the son of Jephunneh (1Ch 4:15).

(4) Father of Hoshea, last king of Israel (2Ki 15:30; 17:1).

(5) A Benjamite, son of Uzzi, one of the chiefs of the tribes when the country was settled (1Ch 9:8).

(6) King of Israel. See next article.

ELAH (2)

e'-la.

Son of Baasha, fourth king of Israel (1Ki 16:6-14).

He reigned two years, 888-887 BC. The statement that he came to the throne in the 26th year of Asa, reigned two years, and died in the 27th year of Asa, illustrates the Hebrew method of synchronizing the reigns of the kings of Israel and Judah (compare 1Ki 15:33; 16:8). Elah appears to have been a debauchee. While he was drinking himself drunk in the house of Azra, his chamberlain, Zimri, one of his military leaders, conspired against him and murdered him. According to Josephus (VIII, xii, 4) he took advantage of the absence of the army, which was at Gibbethon, to kill Elah. The extirpation of the royal family followed the murder of the king. Baasha's dynasty had its origin in a murder and it ended in a murder. The government had no stability. These revolutions illustrate the truth that "they who take the sword shall perish with the sword."

S. K. Mosiman

ELAH, VALE OF

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(‘emeq ha-’elah, "valley of the terebinth"; he koilas Ela; A, tes druos):

The scene of the events of 1Sa 17:2 ff, referred to also in 1Sa 21:9. There can be no doubt that this is the Wady ec CunT ("valley of the terebinth"), or part of it. This is the southernmost of the great valleys which cut through the Shephelah. Commencing near Hebron, close to Beit Sur, it descends under the name Wady es Sur in a more or less northerly direction until near Beit Nettif where it turns abruptly west and receives the name Wady ec CunT. Here it is joined by the Wady en Najil, coming from the North, and from the East by the Wady el-Jindy, down which descends an ancient road from Bethlehem. Where all these valleys coalesce the Wady ec CunT expands into a wide and level bottom, half a mile across. On a steep hill to the southern side and a little Southeast of the wide expanse is Kh. esh-Shuweikeh, the site of Socoh. That the great events of 1Sa 17:2 ff took place here there can be no doubt: the Philistines ranged themselves upon the southern hills; the Israelites to the North or Northeast. Upon the wide level valley the contest with Goliath occurred. The exact position of Saul’s forces may be a matter of speculation, but the late Principal Miller of Madras, who made a special study of the locality (Least of All Lands, chapter v), considered that the little valley ascending Northeast from Wady ec CunT to Belt Nettif was probably the actual Vale of Elah and that here the Israelites had their fortifications. His elucidation of the whole story is most convincing.

E. W. G. Masterman

ELAM

e’-lam (‘elam):

(1) A son of Shem (Ge 10:22; 1Ch 1:17; see ELAMITES).

(2) A Benjamite (1Ch 8:24).

(3) A Korahite (1Ch 26:3).

(4) Heads of families in the return (Ezr 2:7 parallel Ne 7:12; Ezr 2:31 parallel Ne 7:34; Ezr 8:7; 10:2,26).

(5) A chief of the people (Ne 10:14).

(6) A priest (Ne 12:42).

ELAM; ELAMITES

e'-lam, e'-lam-its ('elam; Ailam; Jer 49:36. Codex Sinaiticus 'the original scribe' reads Elam)

The scene of the events of 1Sa 17:2 ff, referred to also in 1Sa 21:9. There can be no doubt that this is the Wady ec CunT ("valley of the tercbinth"), or part of it. This is the southernmost of the great valleys which cut through the Shephelah. Commencing near Hebron, close to Beit Sur, it descends under the name Wady es Sur in a more or less northerly direction until near Beit Nettif where it turns abruptly west and receives

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sacred tree, military prisoners with their guard, siegeoperations and the dead on the battlefield; and as examples of work in the round, ivory and alabaster statuettes. Later on, during the time of the kings of Elam and Susa, the objects of art increase in number, though large objects in the round are rare. Noteworthy are the statuettes and statues in bronze, the former being very numerous. The largest production of this kind is the almost lifesize statue of queen Napir-Asu, consort of Untas-Gal, which, however, is unfortunately headless. It is a remarkable piece of work, and has great artistic merit.

17. Temperament of the Inhabitants of Elam:

In all probability Elam was much hindered in her material and intellectual development by the intractable and warlike nature of her people—indeed, the history of the country, as far as it is known, is a record of strife and conflict, and the temperament indicated by the ancient records seems to have been inherited by the wild tribes which occupy the more inaccessible districts. What conduced to quarrels and conflicts in ancient times was the law of succession, for the Elamite kings were not generally succeeded by their eldest sons, but by their brothers (see ELLASAR). The inhabitants of the towns at the present time in all probability do not differ in any essential respect from those of Persia in general, and among them there is probably no great amount of ancient Elamite blood, though the Elamite type is met with, and probably occurs, in consequence of ancient mingling, in various parts of modern Persia.

LITERATURE.

For the most complete account of the discoveries in Elam, see *Memoires de la delegation en Perse*, I ff, *Mission scientifique en Perse*, I ff, and *Histoire et travaux de la delegation en Perse*, all under the editorship of J. de Morgan, and written by De Morgan, V. Scheil, G. Lampre, G. Jequier, etc.; also W. K. Loftus, *Chaldea and Susiana*, 1857.

T. G. Pinches

ELASA

el'-a-sa, ele-a'sa (Alasa; the King James Version Eleasa):

The place where Judas pitched his camp before the battle in which he was overwhelmed and slain (APC 1Macc 9:5).

It probably corresponds to the modern Khirbet il'asa, between the two Beth-horons.

ELASAH

el'-a-sa ('el'asah, "God has made"):

(1) An Israelite who had married a foreign wife (Ezr 10:22).

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(2) A son of Shaphan, by whom, with Gemariah, King Zedekiah sent a message to Babylon (Jer 29:3).

See **ELEASAH** .

ELATH; ELOTH

e'-lath, or e'-loth ('eloth, 'elath; Ailon (De 2:8), Ailath (2Ki 16:6)):

A seaport on the Red Sea in the territory of Edom. It is named along with Ezion-geber in the account of Israel's journey round the land of Edom (De 2:8). It appears as Ailath, and Alion in the Septuagint, and in Josephus as Ilanis (Ant., VIII, vi, 4), while Eusebius (Onomasticon) has Aila. From this we may gather that the Aramaic Ilan or Ilana was in use as well as the Hebrew 'elath or 'eloth. The name, "grove," was doubtless derived from the presence of certain sacred trees. It may be identical with El-paran of Ge 14:6, and Elah of Ge 36:41. When David conquered Edom, Elath passed into the hands of Israel (2Sa 8:14). It was a position of great importance in connection with the trade with South Arabia. Here the merchant fleets of Solomon and Jehoshaphat were fitted out, and hence, they sailed (1Ki 9:26; 2Ch 8:17; 1Ki 22:48).

In the reign of Jehoram, son of Jehoshaphat, Edom shook off the hand of Judah (2Ki 8:20), but under Amaziah and Uzziah it was again subdued (2Ki 14:7,10,22). Finally it was taken from Ahaz by Rezin, king of Syria. The Jews were driven out and the Syrians (Edomites?) took permanent possession (2Ki 16:6). It is identical with the modern 'Aqaba, at the head of the gulf of that name.

W. Ewing

ELBERITH

el-be'-rith (Jud 9:46).

See [BAAL-BERITH](#) .

ELCIA

el'-shi-a, the Revised Version (British and American)

[ELKIAH](#) (which see).

ELDAAH

el-da'-a ('elda'ah, "God has called"):

A son of Midian (Ge 25:4; 1Ch 1:33).

ELDAD

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el'-dad (el'dadh, "God has loved"):

One of the 70 elders chosen by Moses at the command of Yahweh to share "the burden of the people" (Nu 11:16-25). Eldad and his companion Medad were not present with the rest at the tent of meeting, yet the Spirit rested also upon them and they prophesied in the camp (Nu 11:26-29).

ELDAD AND MODAD, BOOK OF

el'-dad, mo'-dad:

In the Septuagint they are called Eldad and Modad. In the King James Version the names are given as Eldad and Medad; meaning "God has loved" ("God loves") and "object of love" (?).

They were two of the seventy elders chosen by Moses (Nu 11:26), and while the others obeyed the summons and went to the tabernacle, these two remained in the camp and prophesied (Nu 11:26). The nature of their prophecy is not recorded, and this naturally became a good subject for the play of the imagination. It furnished the basis for a lost work which was quoted by Hermas (Vis 2 3): "The Lord is near to them who return unto him, as it is written in Eldad and Modad, who prophesied to the people in the wilderness." The Palestine Targums also filled in the subject of the prophecy of Eldad and Modad, and, as they have it, it related to the coming of Gog and Magog against Israel at the end of the days. One of the Targums has the expression, "The Lord is near to them that are in the hour of tribulation." The authors of the Targums were either dependent upon that work or upon a similar tradition; and the former of these views is the more probable. Lightfoot and Holtzman think the lengthy quotation in 1 Clem 23 and 2 Clem 11 is from the Book of Eldad and Modad. The work is found in the Stichometry of Nicephorus and consists of 400 stichoi, which would make it about twice the length of the Cant.

A. W. Fortune

ELDER

see [ELDER IN THE OLD TESTAMENT](#) ; [ELDER IN THE NEW TESTAMENT](#)

ELDER IN THE NEW TESTAMENT

(presbuteros):

- (1) The word is used adjectivally to denote seniority (Lu 15:25; 1Ti 5:2).
- (2) Referring to the Jewish elders of the synagogue, usually associated with the scribes and Pharisees, and New Testament passages cited in the previous article.
- (3) It denotes certain persons appointed to hold office in the Christian church, and to exercise spiritual oversight over the flock entrusted to them. From the references in Ac 14:23; 20:17 it may be inferred that the churches generally had elders appointed over them. That "elders" and "bishops" were in apostolic and sub-apostolic times the

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same, is now almost universally admitted; in all New Testament references their functions are identical. The most probable explanation of the difference of names is that "elder" refers mainly to the person, and "bishop" to the office; the name "elder" emphasizes what he is, while "bishop," that is "overseer," emphasizes what the elder or presbyter does.

See **BISHOP ; CHURCH GOVERNMENT ; MINISTRY .**

A. C. Grant

ELDER IN THE OLD TESTAMENT

el'-der, (zaqen):

Among primitive peoples authority seems naturally to be invested in those who by virtue of greater age and, consequently, experience are best fitted to govern thus Iliad

iii.149. Later the idea of age became merged in that of dignity (Il. ii.404, ii.570;

Odyssey ii.14). In like manner the word patres came to be used among the Romans (Cic. Rep. 2,8,14). So also among the Germans authority was entrusted to those who were older; compare Tacitus Agricola. The same is true among the Arabians to the present day, the sheik being always a man of age as well as of authority.

From the first the Hebrews held this view of government, although the term "elder" came later to be used of the idea of the authority for which, at first, age was regarded necessary. Thus the office appears in both the Jahwist, J (9th century BC) (Ex 3:16; 12:21; 24:1, of the elders of the Hebrews; and of the Egyptians, Ge 50:7); and Elohist (E) (8th century BC) (Ex 17:5; 18:12; 19:7 (the second Deuteronomist (D2)); Jos 24:31, elders of Israel, or of the people. Compare the principle of selection of

heads of tens, fifties, etc., Ex 18:13 ff, seventy being selected from a previous body of elders); compare Jahwist(j)-Elohism(e) (Nu 11:16,24). Seventy are also mentioned in Ex 24:1, while in Jud 8:14 seventy-seven are mentioned, although this might be taken to include seven princes. Probably the number was not uniform.

Elder as a title continues to have place down through the times of the Judges (Jud 8:16; 2:7); compare Ru 4:2 ff into the kingdom. Saul asked to be honored before the elders (1Sa 15:30); the elders of Bethlehem appeared before Samuel (1Sa 16:4); the elders appeared before David in Hebron (2Sa 17:15; 1Ch 11:3); elders took part in the temple procession of Solomon (1Ki 8:3; 2Ch 5:4). They continued through the Persian period Ezr 5:5,9; 6:7,14; 10:8,14; Joe 1:14 margin and the Maccabean period APC Judith 6:16; 7:23; 8:10; 10:6; 13:12; 1Macc 12:35, while the New Testament presbuteros, Mt 16:21; 26:47,57; Mr 8:31; Lu 9:22; Ac 4:5,23 makes frequent mention of the office.

The elders served as local magistrates, in bringing murderers to trial (De 19:12; 21:1 ff; Jos 20:4), punishing a disobedient son (De 21:19), inflicting penalty for slander (De 22:15), for noncompliance with the Levirate marriage law (De 25:7 ff), enforcing the Law (De 27:1), conducting the service in expiation of unwitting violation of the Law (Le 4:13 ff).

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In certain passages different classes of officers are mentioned as "judges and officers" (De 16:18), "elders" and "officers" (De 31:28), "heads, tribes, elders officers" (De 29:10; Hebrew 9). It is probable that both classes were selected from among the elders, and that to one class was assigned the work of judging, and that the "officers" exercised executive functions (Schurer). In entirely Jewish communities the same men would be both officers of the community and elders of the synagogue. In this case the same men would have jurisdiction over civil and religious matters.

LITERATURE.

Schurer, GJV3, section 23, especially 175 ff Eng. edition, II, i, 149 ff; Benzinger, H A2, 51; Deissmann, Bibelstudien, 153 ff (sv. ...); BDB, 278 (...); Preuschen, Griechisch-Deutsches Handwörterbuch, under the word, 958 f.

W. N. Stearns

ELEAD

el'-e-ad ('el'adh, "God has testified"):

An Ephraimite, slain while making a raid, by the men of Gath (1Ch 7:21).

ELEADAH; ELADAH

el-e-a'-da, (the King James Version) ('el'adhah, "God has adorned"):

An Ephraimite (1Ch 7:20).

ELEALEH

e-le-a'-le ('el'aleh, "God has ascended"):

Lay in the country taken from Sihon and within the lot given to Reuben (Nu 32:3,17

f). "Their names being changed" seems to apply to all the towns mentioned. There is no indication of the other names. Elealeh is noticed with Heshbon in the oracles against Moab in Isa 15:4; 16:9; Jer 48:34. Eusebius (Onomasticon) locates it one Roman mile from Heshbon. It is represented today by el'Al, a mound crowned with ruins, about a mile North of Chesban.

ELEASA

el-e-a'-sa.

See [ELASA](#) .

ELESAH

el-e-a'-sa (in Hebrew identical with ELASAH, which see):

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(1) A descendant of Judah (1Ch 2:39,40).

(2) A Benjamite, a descendant of Saul (1Ch 8:37; 9:43).

ELEAZAR

el-e-a'-zar, e-le-a'-zar ('el-'azar; Eleazar, "God is helper"):

(1) The 3rd son of Aaron by Elisheba (Ex 6:23; Nu 3:2).

He married one of the daughters of Putiel, who bore him Phinehas (Ex 6:25). With his father and 3 brothers he was consecrated to the priest's office (Ex 28:1). After the destruction of Nadab and Abihu, he occupied a more important position, and he and Ithamar "ministered in the priest's office in the presence of Aaron their father" (Le 10:6 f; Nu 3:4; 1Ch 24:2 ff). He was given the oversight of the Levites and had charge of the tabernacle and all within it (Nu 3:32; 4:16). To Eleazar fell the duty of beating out for an altar covering the censers of Korah and his fellow-conspirators who had attempted to seize the priesthood (Nu 16:37,39). On the death of Aaron, Eleazar succeeded him (Nu 20:25 ff). He assisted Moses with the census after the plague in the plains of Moab (Nu 26:1 ff), and with Moses and the elders heard the petition of the daughters of Zelophehad who wished to be served as heirs to their father (Nu 27:1 ff). After the entrance into Canaan, Eleazar and Joshua gave effect to the decision arrived at by giving the daughters of Zelophehad a share in the land of Manasseh (Jos 17:4). He was priest and adviser to Joshua, the successor of Moses (Nu 27:19; 31:12 ff), whom he also assisted in partitioning Canaan among the tribes (Nu 34:17; Jos 14:1; 19:51; 21:1). He was buried in the hill (the Revised Version, margin "Gibeah") of Phinehas his son in the hill country of Ephraim (Jos 24:33). For some reason unknown the descendants of Ithamar seem to have held the chief position among the priests from Eli till the accession of Solomon, when Abiathar was sent into retirement, and Zadok, the descendant of Eleazar, was appointed in his place (1Ki 2:26 ff). Ezra was a descendant of Zadok (Ezr 7:1 ff);

and the high priest's office was in the family of Zadok till the time of the Maccabees.

(2) The son of Abinadab, sanctified to keep the ark of Yahweh, when it was brought from Beth-shemesh to Kiriath-jearim after being sent back by the Philistines (1Sa 7:1).

(3) The son of Dodai, one of David's three mighty men. A famous feat of arms with David at Ephes-dammim is recorded (2Sa 23:9 f; 1Ch 11:12 f where he is named the son of Dodo).

(4) A Levite, a son of Mahli, a Merarite. It is recorded that he had no sons, but daughters only, who were married to their cousins (1Ch 23:21,22; 24:28).

(5) A priest who accompanied Ezra from Babylon (Ezr 8:33); the son of Phinehas. (5) and (6) may be identical.

(6) A priest who took part in the dedication of the wall of Jerusalem (Ne 12:42).

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(7) A son of Mattathias and brother of Judas Maccabeus (APC 1Macc 2:5; 6:43 f; 2Macc 8:23).

See **ASMONEANS** ; **MACCABEES** .

(8, 9) Two others are mentioned in APC 1Macc 8:17; 2Macc 6:18 ff.

(10) An ancestor of Jesus, 3 generations before Joseph (Mt 1:15).

S. F. Hunter

ELEAZURUS

el-e-a-zu'-rus, the Revised Version (British and American)

ELIASIBUS (which see).

ELECT

e-lekt':

That is, "chosen," "selected."

In the Old Testament the word represents derivatives of bachar, elegit;

In the New Testament eklektos. It means properly an object or objects of selection.

This primary meaning sometimes passes into that of "eminent," "valuable," "choice"; often thus as a fact, in places where the King James Version uses "chosen" (or "elect") to translate the original (eg. Isa 42:1; 1Pe 2:6). In the King James Version "elect" (or "chosen") is used of Israel as the race selected for special favor and to be the special vehicle of Divine purposes (so 4 times in

Apocrypha, Tobit and Ecclus); of the great Servant of Yahweh (compare [Lu 23:35](#) ; the "Christ of God, his chosen"); compare eminent saints as Jacob, Moses, Rufus (Ro 16:13); "the lady," and her "sister" of 2 Jn; of the holy angels (1Ti 5:21); with a possible suggestion of the lapse of other angels. Otherwise, and prevalently in the New Testament, it denotes a human community, also described as believers, saints, the Israel of God; regarded as in some sense selected by Him from among men, objects of His special favor, and correspondingly called to special holiness and service.

See further under [ELECTION](#) . In the English versions "elect" is not used as a verb: "to choose" is preferred; eg. Mr 13:20; Eph 1:4.

Handley Dunelm

ELECT LADY

e-lekt' la'-di (eklekte kuria; 2 Joh 1:1):

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In accordance with strict grammatical usage these words of address may be translated in three ways: "to an elect lady" (which as an address is too indefinite); or, both words being taken as proper names, "to Eklekte Kuria" (an improbable combination of two very rare names); or "to Eklekte, lady" = anglice, "to the lady (or 'Madam') Eklekte."

The other translations which have been given—"to the elect lady" or "to the elect Kuria"—are open to objection on account of the omission of the article; but this violation of rule is perhaps not without parallel (compare 1Pe 1:1).

The translation adopted will partly depend upon whether we regard the epistle as addressed to an individual or to a community. Dr. Rendel Harris believes this question to be settled by the discovery in the papyri of numerous instances which prove that kurios and kuria were used by ancient letter-writers as terms of familiar endearment, applicable to brother, sister, son, wife, or intimate friend of either sex (Expositor, March, 1901; see also Findlay, Fellowship in the Life Eternal, chapter iii). In the light of this suggestion we should naturally translate, "to my (dear) lady Eklekte."

Grammatically, this is strongly supported by 1Ti 1:2 and 2Ti 1:2 (Timotheo gnesio

agapeto tekno =" to Tim othy my true beloved child"); and the fact that the

name Eklekte has not yet been discovered, though Eklektos has, offers no grave objection. This is the translation favored by Clement of Alexandria, who says of the epistle: scripta vero est ad quandam Babyloniam nomine Electam, significat autem electionem ecclesiae sanctae ("It is written to a certain Babylonian, Electa by name; but it signifies the further election of the holy church"). It seems doubtful whether he means by the last clause that Electa is simply a personification of the church, or a real person whose name was derived from the Christian idea of election. Either way the rendering, "to the lady Electa," is suitable, and upon the whole it seems the best. Eklekte is not an adjective but a

noun. If a person is intended, it is "the lady Electa"; if a church, it is designated, not "the elect Lady," but "the lady Elect." The mention of "thy elect sister" in 2 Joh 1:13 does not hinder either supposition.

See further [CYRIA ; JOHN, THE EPISTLES OF](#) . Robert Law

ELECTION

e-lek'-shun (ekloge, "choice," "selection"):

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Handley Dunelm

ELECTRUM

e-lek'-trum:

The Revised Version, margin rendering of chashmal, of Eze 1:4,27; 8:2 Septuagint elektron, Vulgate (Jerome's Latin Bible, 390-405 AD.) electrum). Both the King James Version and the English Revised Version have "amber" while the American Standard Revised Version has "glowing metal." Gesenius says electrum must not be understood as being here used for amber, but for a kind of metal remarkable for brightness, compounded of gold and silver. "Amber" is undoubtedly a poor rendering, as the Hebrew term means "polished brass." the American Standard Revised Version has the more correct rendering. Amber, however, may well have been known to Ezekiel (Encyclopaedia Biblica, which see).

See also **STONES, PRECIOUS ; BUYING, IV** .

A. W. Fortune

ELEMENT; ELEMENTS

el'-e-ment, (ta stoicheia, "the letters of the alphabet," "the elements out of which all things are formed," "the heavenly bodies," "the fundamental principles of any art or science"):

(1) In 2Pe 3:10, the constituent parts of the physical universe ("elements shall be dissolved with fervent heat," the American Revised Version, margin "the heavenly bodies").

(2) In Ga 4:3,1, the Revised Version (British and American) has "rudiments," as

in the King James Version margin, and in Col 2:8,20, where the reference is to imperfect Jewish ordinances.

See **RUDIMENTS** .

ELEPH

e'-lef (ha-'eleph, "the ox"):

A place in the lot of Benjamin not far from Jerusalem (Jos 18:28). The name is omitted by Septuagint, unless, indeed, it is combined with that of Zelah. It may be identical with Lifta, a village W. of Jerusalem (Conder, HDB, under the word).

Others identify Lifta with Nephtoah.

ELEPHANT

el'-e-fant

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(Job 40:15 the King James Version margin, the American Revised Version, margin "hippopotamus," the Revised Version (British and American) "ivory"); 1Ki 10:22 the King James Version margin; 2Ch 9:21 the King James Version; APC 1Macc 3:34; 6:28 ff; 8:6 Possibly in Job it is the extinct mammoth.

See **BEHEMOTH ; IVORY** .

ELEPHANTINE

el-e-fan-ti'-ne.

See **SEVENEH** .

ELEUTHERUS

e-lu'-ther-us (Eleutheros; APC 1Macc 11:7; 12:30):

A river separating Syria and Phoenicia.

ELEVEN, THE

e-lev'-'-n, (hoi hendeka):

The eleven apostles remaining after the death of Judas. The definite article used serves to designate them as a distinct and definite group whose integrity was not destroyed by the loss of one of the twelve. The college of "the Twelve" had come to be so well recognized that the gospel writers all used on occasions the word with the definite article to represent the Twelve Apostles chosen by Jesus. This custom still remained and the numeral merely changed, as, "Afterward he was manifested unto the eleven" (Mr 16:14; compare Lu 24:9,33; Ac 2:14). On the other hand, however, the substantive is also sometimes used, as "The eleven disciples went into Galilee" (Mt 28:16; compare also Ac 1:26). As an illustration

of the fixedness of usage, Paul refers to the eleven as "the twelve" when he recounts the appearances of Jesus after His resurrection: "And that he appeared to Cephas; then to the twelve" (1Co 15:5).

Walter G. Clippinger

ELEVEN; STARS

e-lev'-'-n.

See **ASTRONOMY** .

ELHANAN

el-ha'-nan ('elchanan, "whom God gave"):

(1) A great warrior in the army of David who slew a Philistine giant. There is a discrepancy between 2Sa 21:19 and 1Ch 20:5. In the former passage we read, "And

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there was again war with the Philistines at Gob; and Elhanan, the son of Jaare-oregim the Beth-lehemite, slew Goliath the Gittite, the staff of whose spear was like a weaver's beam"; while in the latter we are told, "And there was again war with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam." Most modern critics prefer as the original text of the latter part of the two discrepant statements the following: "and Elhanan the son of Jair the Beth-lehemite slew Goliath the Gittite, the staff of whose spear was like a weaver's beam." It is contended that the Chronicler slightly modified the text before him, in order to bring it into harmony with 1Sa 17, where David is said to have slain a Philistine giant Goliath. There is almost unanimous agreement that "Jaare-oregim" is a corrupt reading, and the "Jair" in 1Ch is to be preferred. From Jerome to the present some scholars identify Elhanan with David, and thus remove the discrepancy. Ewald (Hist, III, 70) argued that the name "Goliath" was inserted in 1Sa 17 and 21 by the narrators whose compositions are embodied in Samuel, Elhanan being the real victor over Goliath, while David's antagonist was simply called "the Philistine."

(2) The son of Dodo of Bethlehem, one of David's mighty men (2Sa 23:24; 1Ch 11:26). Some moderns think that there was only one Elhanan, and that he was the son of Dodo of the clan of Jair.

John Richard Sampey

ELI

e'-li ('eli):

A descendant of Ithamar, the fourth son of Aaron, who exercised the office of high priest in Shiloh at the time of the birth of Samuel. For the first time in Israel, Eli combined in his own person the functions of high priest and judge, judging Israel for 40 years (1Sa 4:18). The incidents in Eli's life are few; indeed, the

main interest of the narrative is in the other characters who are associated with him. The chief interest centers in Samuel. In Eli's first interview with Hannah (1Sa 1:12 ff), she is the central figure; in the second interview (1Sa 1:24 ff), it is the child Samuel. When Eli next appears, it is as the father of Hophni and Phinehas, whose worthless and licentious lives had profaned their priestly office, and earned for them the title "men of Belial" (or "worthlessness").

Eli administered no stern rebuke to his sons, but only a gentle chiding of their greed and immorality. Thereafter he was warned by a nameless prophet of the downfall of his house, and of the death of his two sons in one day ([1Sa 2:27-36](#)), a message later confirmed by Samuel, who had received this word directly from Yahweh Himself (1Sa 3:11 ff). The prophecy was not long in fulfillment. During the next invasion by the Philistines, the Israelites were utterly routed, the ark of God was captured, and Hophni and Phinehas were both slain. When the news reached Eli, he was so overcome that he "fell from off his seat backward by the side of the gate; and his neck brake, and he died" (1Sa 4:18). The character of Eli, while sincere and devout, seems to have been entirely lacking in firmness. He appears from the history to have been a good man, full of humility and gentleness, but weak and indulgent. His is not a strong

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personality; he is always overshadowed by some more commanding or interesting figure.

A. C. Grant

ELI, ELI, LAMA, SABACHTHANI

e'-li or a'-le, la'-ma, sa-bak'-tha-ni.

See [ELO I](#).

ELIAB

e-li'-ab ('eli'abh, "God is father"):

- (1) Prince of the tribe of Zebulun in the Exodus (Nu 1:9; 2:7; 7:24,29; 10:16).
- (2) A Reubenite, father of Dathan and Abiram (Nu 16:11,12; 26:8 f; De 11:6).
- (3) Eldest son of Jesse and brother of David (1Sa 16:6), once called Elihu (1Ch 27:18). He was of commanding appearance (1Sa 16:6) and when serving with Saul's army at the time when it was confronting the Philistines and Goliath, was inclined to lord it over his brother David (1Sa 17:28 f). His daughter Abihail became a Wife of Rehoboam (2Ch 11:18).
- (4) An Ephraimite, an ancestor of Samuel (1Ch 6:27); called Eliel in 1Ch 6:34, and Elihu in 1Sa 1:1.
- (5) A Gadire warrior with David (1Ch 12:9), one of 11 mighty men (1Ch 12:8,14).
- (6) A Levite musician (1Ch 15:18,20; 16:5).

(7) An ancestor of Judith (APC Judith 8:1; compare APC Judith 9:2).

F. K. Farr

ELIADA; ELIADAH

e-li'-a-da, ('elyadha', "God is knowing." Compare HPN, 219, 266, 301; Epidae, or Elidae):

(1) One of the sons of David (2Sa 5:16; 1Ch 3:8; called **BEELIADA**, 1Ch 14:7 (which see)).

(2) A descendant of Benjamin and a captain in the army of Jehoshaphat, commander of 200,000 men (2Ch 17:17).

(3) Father of Rezon, an "adversary" of Solomon (1Ki 11:23, the King James Version "Eliadah").

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ELIADAS

e-li'-a-das (Eliadas):

A son of Zamoth who had married a strange wife (APC 1Esdras 9:28); called Elioenai in Ezr 10:27.

ELIADUN

e-li'-a-dun, the Revised Version (British and American)

ILIADUN (which see).

ELIAH

e-li'-a.

See **ELIJAH** .

ELIAHBA

e-li'-a-ba, e-li-a'-ba ('elyach-ba', " God hides"):

One of David's 30 mighty men (2Sa 23:32; 1Ch 11:33).

ELIAKIM

e-li'-a-kim ('elyaqim; Eliakeim, "God sets up"):

(1) The son of Hilkiah who succeeded Shebna as governor of the palace and "grand vizier" under Hezekiah (Isa 22:20). The functions of his office are seen from the oracle of Isaiah in which Shebna is deposed and Eliakim set in his place (Isa 22:15 ff). He is the "treasurer" (the Revised Version, margin "steward"), and

is "over the house" (Isa 22:15).

At his installation he is clothed with a robe and girdle, the insignia of his office, and, having the government committed into his hand, is the "father to the inhabitants of Jerusalem, and to the house of Judah" (Isa 22:21). The key of the house of David is laid on his shoulder, and he alone has power to open and shut, this being symbolic of his absolute authority as the king's representative (Isa 22:22).

One of Solomon's officials is the first mentioned as occupying this position (1Ki 4:6), and this office was continued in both the Northern and Southern Kingdom (1Ki 16:9; 18:3; 2Ki 10:5; 15:5). Its importance is seen from the fact that after Azariah was smitten with leprosy, Jotham his heir "was over the household, judging the people of the land" (2Ki 15:5).

When Sennacherib sent an army against Jerusalem in 701, Eliskim was one of these Jewish princes who held on behalf of Hezekiah a parley with the Assyrian officers

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(2Ki 18:18,26,37; Isa 36:3,11,22). As a result of the invader's threats, he was sent by Hezekiah in sackcloth to Isaiah, entreating his prayers to Yahweh on behalf of Jerusalem (2Ki 19:2; Isa 37:2).

(2) The original name of Jehoiakim, the son of Josiah, whom Pharaoh-necoh made king of Judah (2Ki 23:34; 2Ch 36:4).

(3) A priest who assisted at the dedication of the wall of Jerusalem, rebuilt after his return from Babylon (Ne 12:41).

(4) A grandson of Zerubbabel and ancestor of Jesus (Mt 1:13).

(5) An ancestor of Jesus (Lu 3:30).

S. F. Hunter

ELIALI

e-li'-a-li (Elialei):

APC 1Esdras 9:34; possibly corresponds to "Binnui" in Ezr 10:38.

ELIAM

e-li'-am ('eli'-am, "people's God"?):

(1) Father of Bathsheba (2Sa 11:3); in 1Ch 3:5 called Ammiel.

(2) One of David's "thirty," son of Ahithophel the Gilonite (2Sa 23:34).

ELIAONIAS

e-li-a-o-ni'-as (Elialonias):

A descendant of Phaath Moab (APC 1Esdras 8:31); called "Eliehoenai" in Ezr 8:4.

ELIAS

e-li'-as.

See [ELIJAH](#) .

ELIASAPH

e-li'-a-saf ('elyacaph, "God has added"):

(1) Son of Deuel; prince of the tribe of Gad in the Exodus (Nu 1:14; 2:14; 7:42,47; 10:20).

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(2) Son of Lael; prince of the Gershonites (Nu 3:24).

ELIASHIB

e-li'-a-shib ('elyashibh, "God restores"):

(1) A descendant of David (1Ch 3:24).

(2) Head of the eleventh course of priests (1Ch 24:12).

(3) The high priest in the time of Nehemiah. He, with his brethren the priests, helped in the rebuilding of the wall (Ne 3:1). But later he was "allied unto Tobiah" the Ammonite (Ne 13:4) and allowed that enemy of Nehemiah the use of a great chamber in the temple (Ne 13:5); and one of his grandsons, a son of Joiada, married a daughter of Sanballat the Horonite and was for this expelled from the community by Nehemiah (Ne 13:28).

See [SANBALLAT](#) .

(4, 5, 6) Three Israelites, one a "singer," who had married foreign wives (Ezr 10:24,27,36).

(7) Father of Jehohanan (Ezr 10:6); probably identical with (3) above. Called Eliasib in APC 1Esdras 9:1.

F. K. Farr

ELIASIB

e-li'-a-sib.

See [ELIASHIB](#) .

ELIASIBUS

e-li-as'-i-bus (Eliasibos, the King James Version Eleazurus):

One of the holy singers who had married a foreign wife (APC 1Esdras 9:24); called "Eliashib" in Ezc 10:27.

ELIASIMUS

e-li-as'-i-mus (Eliasimos; the King James Version Elisimus):

One who had married a foreign wife (1 Esdras 9:28).

ELIASIS

e-li'-a-sis (Eliasis):

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One who had married a foreign wife (APC 1Esdras 9:34); corresponds to "Jaasu" in Ezr 10:37.

ELIATHAH

e-li'-a-tha ('eli'-athah, "God has come"):

A Hemanite, head of the twentieth division of the temple musicians (1Ch 25:4,27).

ELIDAD

e-li'-dad ('elidhadh, "God has loved"):

Prince of Benjamin in the division of the land (Nu 34:21);

perhaps the same as **ELDAD** (which see).

ELIEHOENAI

e-li-e-ho'-e-ni ('elyeho'enay, "to Yahweh are mine eyes"):

(1) (the King James Version Elioenai) a Korahite doorkeeper (1Ch 26:3).

(2) (the King James Version Elihoenai) Head of a family in the Return (Ezr 8:4).

ELIEL

e-li'-el, el'-i-el ('eli'el, "El is God," or "my God is God"):

(1, 2, 3) Mighty men of David (1Ch 11:46,47; 12:11).

(4) A chief of Manasseh, east of the Jordan (1Ch 5:24).

(5, 6) Two chiefs of Benjamin (1Ch 8:20,22).

(7) A chief Levite from Hebron (1Ch 15:9,11):

(8) A Kohathite in the line of Elkshah, Samuel and Heman (1Ch 6:34).

See **ELIAB** (4) .

(9) A Levite of the time of Hezekiah (2Ch 31:13).

ELIENAI

el-i-e'-na-i ('eli'enay):

A Benjamite chief (1Ch 8:20).

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ELIEZER

el-i-e'-zer, e-li-e'-zer ('eli'ezer; Eliezer, "God is help"):

(1) The chief servant of Abram (Ge 15:2); the American Standard Revised Version "Eliezer of Damascus," the English Revised Version "Dammesek Eliezer." The Hebrew is peculiar: literally, "And the son of the possession (mesheq) of my house is Dammeseq (of) Eliezer." A possible but unlikely meaning is that his property would become the possession of Damascus, the city of Eliezer. Targum Syriac (Revised Version margin) read "Eliezer the Damascene": this supposes a reading, "Eliezer ha-dammasqi" or "mid-dammeseq." The text may be corrupt: the assonance between mesheq and Dammeseq is suspicious. Abram calls Eliezer "one born in my house" i.e. a dependant, a member of his household, and so regards him as his heir, Lot having gone from him (Ge 13). Eliezer is probably the servant, "the eider of his house, that ruled over all that he had," of Ge 24.

(2) The 2nd son of Moses and Zipporah, called thus for "the God of my father was my help, and delivered me from the sword of Pharaoh" (Ex 18:4; 1Ch 23:15 ff).

(3) A son of Becher, one of the sons of Benjamin (1Ch 7:8).

(4) A priest who assisted in bringing up the ark from the house of Obed-edom to Jerusalem (1Ch 15:24).

(5) The son of Zichri, ruler over the Reubenites in the time of David (1Ch 27:16).

(6) The son of Dodavahu of Mareshah who prophesied the destruction of the ships which Jehochaphat, king of Judah, built, because he had done so in cooperation with Ahaziah, king of Israel (2Ch 20:35 ff).

(7) One of the messengers whom Ezra sent to Iddo, the chief at Casiphia, with the request for ministers for the Temple (Ezr 8:16 ff).

(8, 9, 10) A priest, a Levite, and one of the sons of Harim who had married non-Israelitish women (Ezr 10:18,23,11).

(11) An ancestor of Jesus in the genealogy given by Luke (Lu 3:29).

S. F. Hunter

ELIHABA

e-li'-ha-ba.

See [ELIAHBA](#) .

ELIHOENAI

el-i-ho-e'-na-i.

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See [ELIEHOENAI](#) .

ELIHOREPH

el-i-ho'-ref ('elichoreph, "God of autumn"?):

A scribe of Solomon and son of Shisha (1Ki 4:3).

ELIHU (1)

e-li'-hu ('elihi; Eleiou, "He is (my) God," or "my God is He"):

(1) An ancestor of Samuel (1Sa 1:1), called Eliel in 1Ch 6:34 and Eliab in 1Ch 6:27. See [ELIAB](#) .

(2) Found in 1Ch 27:18 for Eliab, David's eldest brother (1Sa 16:6); called "one of the brethren of D."

(3) A Manassite who joined David at Ziklag (1Ch 12:20).

(4) A Korahite porter (1Ch 26:7).

(5) A friend of Job. See next article.

(6) An ancestor of Judith (APC Judith 8:1).

ELIHU (2)

('elihi, 'elihi', " He is (my) God"; Elious):

One of the disputants in the Book of Job; a young man who, having listened in silence to the arguments of Job and his friends, is moved to prolong the discussion and from his more just views of truth set both parties right. He is of

the tribe of Buz (compare Ge 22:21), a brother-tribe to that of Uz, and of the family of Ram, or Aram, that is, an Aramean. He is not mentioned as one of the characters of the story until chapter 32; and then, as the friends are silenced and Job's words are ended, Elihu has the whole field to himself, until theophany of the whirlwind proves too portentous for him to bear. His four speeches take up chapters 32-37. Some critics have considered that the Elihu portion of the Book of Job was added by a later hand, and urge obscurities and prolixities, as well as a different style, to prove that it was the work of an inferior writer. This estimate seems, however, to take into account only the part it plays in a didactic treatise, or a theological debate. It looks quite different when we read it as a real dramatic element in a story; in other words, when we realize that the prevailing interest of the Book of Job is not dialectic but narrative.

Thus viewed, the Elihu episode is a skillfully managed agency in preparing the denouncement. Consider the situation at the end of Job's words (Job 31:40). Job has vindicated his integrity and stands ready to present his cause to God (Job 31:35-37). The friends, however, have exhausted their resources, and through three discourses

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have been silent, as it were, snuffed out of existence. It is at this point, then, that Elihu is introduced, to renew their contention with young constructive blood, and represent their cause (as he deems) better than they can themselves. He is essentially at one with them in condemning Job (Job 34:34-37); his only quarrel with them is on the score of the inconclusiveness of their arguments (32:3,1). His self-portrayal is conceived in a decided spirit of satire on the part of the writer, not unmingled with a sardonic humor. He is very egotistic, very sure of the value of his ideas; much of his alleged prolixity is due to that voluble self-deprecation which betrays an inordinate opinion of oneself (compare Job 32:6-22). This, whether inferior composition or not, admirably adapts his words to his character. For substance of discourse he adds materially to what the friends have said, but in a more rationalistic vein; speaks edifyingly, as the friends have not done, of the disciplinary value of affliction, and of God's means of revelation by dreams and visions and the interpreting of an intercessory friend (Job 33:13-28).

Very evidently, however, his ego is the center of his system; it is he who sets up as Job's mediator (Job 33:5-7; compare Job 9:32-35), and his sage remarks on God's power and wisdom in Nature are full of self-importance. All this seems designed to accentuate the almost ludicrous humiliation of his collapse when from a natural phenomenon the oncoming tempest shows unusual and supernatural signs. His words become disjointed and incoherent, and cease with a kind of attempt to recant his pretensions. And the verdict from the whirlwind is: "darkeneth counsel by words without knowledge." Elihu thus has a real function in the story, as honorable as overweening self-confidence is apt to be.

John Franklin Genung

ELIJAH

e-li'-ja ('elijahu or (4 times) 'elijah, "Yah is God"; Septuagint Eleiou, New Testament Eleias or Elias, the King James Version of New Testament Elias):

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(3) A man of priestly rank who had married a foreign wife (Ezr 10:21).

(4) A layman who had married a foreign wife Ezr 10:26.

LITERATURE.

The histories of Israel and commentaries on Kings are many. Those which tend to rationalizing tend also to decrease the importance of Elijah to the history. F. W. Robertson, Sermons, 2nd series, V; Maurice, Prophets and Kings of the Old Testament, Sermon VIII; Milligan, Elijah ("Men of the Bible" series); W. M. Taylor, Elijah the Prophet.

F. K. Farr

ELIKA

e-li'-ka ('eliqa', "God is rejector(?)"):

The Harodite (Uradite), one of David's guard, the "thirty" (2Sa 23:25).

Omitted from 1Ch 11:27.

ELIM

e'-lim ('elim, "terebinths"; Aileim):

The second encampment of the Israelites after crossing the Red Sea. It was a contrast to the previous camp called "Marah" because of the bitterness of the waters, for there "were twelve springs of water, and threescore and ten palm trees" (Ex 15:27; 16:1; Nu 33:9 f). The traditional site is an oasis in Wady Ghurundel, circa 63 miles from Suez.

See **EXODUS** ; **WANDERINGS OF ISRAEL** .

ELIMELECH

e-lim'-e-lek ('elimelekh, "my God is king"; Abeimelech, Alimelek):

Elimelech was a member of the tribe of Judah, a native of Bethlehem Judah, a man of wealth and probably head of a family or clan (Ru 1:2,3; 2:1,3). He lived during the period of the Judges, had a hereditary possession near Bethlehem, and is chiefly known as the husband of Naomi, the mother-in-law of Ru and ancestress of David the king. Because of a severe famine in Judea, he emigrated to the land of Moab with his wife and his sons, Mahlon and Chilion. Not long afterward he died, and his two sons married Moabite women, Ru and Orpah. Ten years in all were spent in Moab, when the two sons died, and the three widows were left. Soon afterward Naomi decided to return to Judah, and the sequel is told in the Book of Ruth.

See [RUTH](#) ; [NAOMI](#) .

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J. J. Reeve

ELIOENAI

e-li-o-e'-na-i.

See [ELIEHOENAI](#) .

ELIONAS

el-i-o'-nas (Elionas, Elionais): The name of two men who had married foreign wives (APC 1Esdras 9:22,23), corresponding respectively to "Elioenai" and "Eliezer" in Ezr 10:22,31.

ELIPHAL

e-li'-fal, el'-i-fal ('eliphal, "God has judged"):

Son of Ur, one of the mighty men of David's armies (1Ch 11:35). the Revised Version (British and American) in a footnote identifies him with Eliphelet, son of Ahasbai, the son of the Maachathite (2Sa 23:34; cf Davis, Dict. of the Bible, under the word "Ur"). See also 1Ch 14:5,7.

ELIPHALAT

e-lif'-a-lat (Eliphalet; APC 1Esdras 8:39; 9:33):

Called "Eliphelet" in Ezr 8:13; 10:33.

ELIPHAZ (1)

el'-i-faz, e-li'-faz ('eliphaz, "God is fine gold" (?)):

(1) Son of Esau by Adah, and father of Teman, Kenaz and Amalek (Ge 36:4,10; 1Ch 1:35 f).

(2) See next article.

ELIPHAZ (2)

The first and most prominent of the three friends of Job (Job 2:11), who come from distant places to condole with and comfort him, when they hear of his affliction.

That he is to be regarded as their leader and spokesman is shown by the greater weight and originality of his speeches (contained in Job 4; Job 5; Job 15; Job 22), the speeches of the other friends being in fact largely echoes and emotional enforcements of his thoughts, and by the fact that he is taken as their representative (Job 42:7) when, after the address from the whirlwind, Yahweh appoints their expiation for the wrong done to Job and to the truth.

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He is represented as a venerable and benignant sage from Teman in Idumaea, a place noted for its wisdom (compare Jer 49:7), as was also the whole land of Edom (compare Ob 1:8); and doubtless it is the writer's design to make his words typical of the best wisdom of the world. This wisdom is the result of ages of thought and experience (compare Job 15:17-19), of long and ripened study (compare Job 5:27), and claims the authority of revelation, though only revelation of a secondary kind (compare Eliphaz' vision, Job 4:12 ff, and his challenge to Job to obtain the like, Job 5:1).

In his first speech he deduces Job's affliction from the natural sequence of effect from cause (Job 4:7-11), which cause he makes broad enough to include innate impurity and depravity (Job 4:17-19); evinces a quietism which deprecates Job's selfdestroying outbursts of wrath (Job 5:2,3; compare Job's answer, Job 6:2,3; 30:24); and promises restoration as the result of penitence and submission. In his second speech he is irritated because Job's blasphemous words are calculated to hinder devotion (Job 15:4), attributes them to iniquity (Job 15:5,6), reiterates his depravity doctrine (Job 15:14-16), and initiates the lurid descriptions of the wicked man's fate, in which the friends go on to overstate their case (Job 15:20-35). In the third speech he is moved by the exigencies of his theory to impute actual frauds and crimes to Job, iniquities indulged in because God was too far away to see (22:5-15); but as a close holds open to him still the way of penitence, abjuring of iniquity, and restoration to health and wealth (22:21-30). His utterances are well composed and judicial (too coldly academic, Job thinks, 16:4,5), full of good religious counsel abstractly considered.

Their error is in their inveterate presupposition of Job's wickedness, their unsympathetic clinging to theory in the face of fact, and the suppressing of the human promptings of friendship.

John Franklin Genung

ELIPHELEHU

e-lif'-e-le-hu ('eliphelehu, "May God distinguish him," the King James Version Elipheleh):

The eleventh of the fourteen doorkeepers mentioned as "brethren of the second degree" and as appointed in connection with the bringing up of the ark to Jerusalem by David (1Ch 15:18).

ELIPHELET

e-lif'-e-let.

See [ELIPHALAT](#) ; [ELIPHAL](#) .

ELISABETH

e-liz'-a-beth (Elisabet, Westcott and Hort Eleisdbet, from Heb 'elishebha' (Elisheba), "God is (my) oath," i.e. a worshipper of God):

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Wife of Zacharias the priest and mother of John the Baptist (Lu 1:5 ff). Elisabeth herself was of priestly lineage and a "kinswoman" (the King James Version **COUSIN** , which see) of the Virgin Mary (Lu 1:36), of whose visit to Elisabeth a remarkable account is given in Lu 1:39-56.

See **ZACHARIAS** .

ELISEUS

el-i-se'-us.

See **ELISHA** .

ELISHA

e-li'-sha 'elisha', "God is salvation"; Septuagint Eleisaie; New Testament Elisaïos, Eliseus, (Lu 4:27 the King James Version):

Contents

I. HIS CALL AND PREPARATION

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A prophet, the disciple and successor of Elijah. He was the son of Shaphat, lived at Abel-meholah, at the northern end of the Jordan valley and a little South of the Sea of Galilee. Nothing is told of his parents but the father's name, though he must have been a man of some wealth and doubtless of earnest piety. No hint is given of Elisha's age or birth-place, and it is almost certain that he was born and reared at Abel- meholah, and was a comparatively young man when we first hear of him. His early life thus was spent on his father's estate, in a god-fearing family, conditions which have produced so many of God's prophets. His moral and religious nature was highly developed in such surroundings, and from his work on his father's farm he was called to his training as a prophet and successor of Elijah.

I. His Call and Preparation.

life of Israel was not his least service. Under Jehu he secured the destruction of the Baal worship in its organized form. Under Hazael the nation was trodden down and almost annihilated for its apostasy. By his own ministry many were saved from bowing the knee to Baal. His personal influence among the schools of the prophets was widespread and beneficial. He that escaped the sword of Hazael was slain by Jehu, and he that escaped Jehu was slain by Elisha. Elisha finished the great work of putting down Baal worship begun by Elijah. His work was not so much to add anything to religion, as to cleanse the religion already possessed. He did not ultimately save the nation, but he did save a large remnant. The corruptions were not all eradicated, the sins of Jeroboam the son of Nebat were never fully overcome. He passed through a bitter and distressing national humiliation, but emerged with hope. He eagerly watched every turn of events and his counsels were more frequently adopted than those perhaps of any other prophet. He was "the chariots of Israel and tire horsemen thereof" (2Ki 13:14). No condemnation of calf-worship at Da and Bethel is recorded, but that does not prove that he fully sanctioned it. His was a contest between Yahweh worship and Baal worship. The corrupted form of Yahweh worship was a problem which Amos and Hosea had to face nearly a century later.

III. General Estimate.

His character was largely molded by his home life. He was friend and benefactor of foreigner as well as of Israelite. He was large-hearted and generous, tolerant to a remarkable degree, courageous and shrewd when the occasion required, a diplomat as well as a statesman, severe and stern only in the presence of evil and when the occasion demanded. He is accused of being vindictive and of employing falsehood with his enemies. His faults, however, were the faults of his age, and these were but little manifested in his long career. His was a strenuous pastor's life. A homeloving and social man, his real work was that of teaching and helping, rather than working of miracles. He continually went about doing good. He was resourceful and ready and was gifted with a sense of humor. Known as "the man of God," he proved his right to the title by his zeal for God

and loving service to man.

LITERATURE.

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J. J. Reeve

ELISHAH

e-li'-sha ('elishah, "God saves"; Elisa, Eleisai):

Mentioned in Ge 10:4 as the eldest son of Javan, and in Eze 27:7 as the source from which the Tyrians obtained their purple dyes. On the ground of this latter statement attempts have been made to identify it with Southern Italy or the north of Africa. Josephus (Ant., I, vi, 1) identified Elisha with the Aeolians. The Targum on Ezekiel gives "the province of Italy." Other suggestions include Hellas, Ells, and Alsa; the last

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named is a kingdom mentioned in the Tell el-Amarna Letters, but its precise location is unknown. It is impossible as yet to claim certainty for any of these conjectures.

A. C. Grant

ELISHAMA

e-lish'-a-ma ('elishama', "God has heard"):

- (1) Grandfather of Joshua and son of Ammihud; prince of the tribe of Ephraim in the Exodus (Nu 1:10; 7:48,53; 1Ch 7:26).
- (2) A son of David, born in Jerusalem (2Sa 5:16; 1Ch 3:8).
- (3) By textual corruption in 1Ch 3:6 for Elishua, another of David's sons; compare 2Sa 5:15.
- (4) A scribe of Jehoiakim (Jer 36:12,20,21).
- (5) One "of the seed royal," grandfather of Ishmael, the slayer of Gedaliah (2Ki 25:25; Jer 41:1).
- (6) A man of the tribe of Judah (1Ch 2:41).
- (7) One of the priests appointed by Jehoshaphat to teach the law (2Ch 17:8).

F. K. Farr

ELISHAPHAT

e-lish'-a-fat ('elishaphat, "God is judge"):

This man figures in the Levitical conspiracy against Athaliah, to make Joash king. He was one of the "captains of hundreds" employed in the enterprise by Jehoiada the priest (2Ch 23:1).

ELISHEBA

e-lish'-e-ba ('elishēbha', "God swears," "God is an oath"):

Daughter of Amminadab, sister of Nashon, wife of Aaron, mother of Nadab, Abihu, Eleazar and Ithamar, the foundress, therefore, of the entire Levitical priesthood (Ex 6:23).

ELISHUA

el-i-shu'-a, e-lish'-u-a ('elishua', "' God is rich," "God is salvation"):

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Son of David (2Sa 5:15; 1Ch 14:5); apparently called Elishama (1Ch 3:6). In the latter locus we have most probably a misreading by the copyist of the name Elishua.

ELISIMUS

e-lis'-i-mus, the Revised Version (British and American)

ELIASIMUS (which see).

ELIU

e-li'-u (Eliou; the Revised Version (British and American) ELIHU):

One of the ancestors of Judith (APC Judith 8:1), and therefore of the tribe of Simeon.

ELIUD

e-li'-ud (Elioud, "God my praise"):

An ancestor of Jesus, four generations before Joseph (Mt 1:15).

ELIZAPHAN

el-i-za'-fan, e-liz'-a-fan ('elitsaphan; Septuagint Eleisaphan, Elisaphan, Elisapa, Elisaphat, "God has protected; compare tsephanyah, Zephaniah, "Yah has protected," and the Phoenician, tsephanba'al, Baal has protected"):

(1) The son of Uzziel, the son of Kohath, and so a prince of the Levitical class of the Kohathites (Nu 3:30; 1Ch 15:8; 2Ch 29:13). But in 1Ch 15:8; 2Ch 29:13 his class seems to be coordinate with that of the Kohathites. He is called Elzaphan in Ex 6:22; Le 10:4.

(2) A "prince" or chief of Zebulun, who represented that tribe in the division of the land (Nu 34:25). Walter R. Betteridge

ELIZUR

e-li'-zur ('elitsur; Septuagint Eleiour, Elisour, "My God is a rock"; compare Zuriel "my rock is God" (Nu 3:35)):

A chief or prince of the tribe of Reuben (Nu 1:5; 2:10; 7:30,35; 10:18).

ELKANAH

el-ka'-na ('elqanah, "God has possessed"):

(1) An Ephraimite, the father of Samuel (1Sa 1:1-28; 2:11-20). Of his two wives, Hannah, the childless, was best beloved. At Shiloh she received through Eli the promise of a son. Elkanah, with Hannah, took the young Samuel to Shiloh when he

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was weaned, and left him with Eli as their offering to Yahweh. They were blessed with three other sons and two daughters.

(2) The second son of Korah (Ex 6:24), who escaped the fate of Korah, Dathan and Abiram (Nu 26:11).

(3) One "next to the king" in Jerusalem in the time of Ahaz; slain by one Zichri of Ephraim in war with Pekah (2Ch 28:7).

(4) One of the Korahites among David's "mighty men" (1Ch 12:1,6).

(5) A Levite, possibly the same as (2) above (1Ch 6:23,15,36).

(6) Another Levite of the same line (1Ch 6:26,35).

(7) Another Levite, ancestor of Berechiah (1Ch 9:16).

(8) Another Levite (if not the same as (4) above), one of the "doorkeepers for the ark" (1Ch 15:23).

F. K. Farr

ELKIAH

el-ki'-a (Elkia; the King James Version Elcia):

An ancestor of Judith (APC Judith 8:1).

ELKOSHITE

el'-kosh-it (ha-'elqoshi; Septuagint Elkesaiou, Elkaiseou, Elkeseou):

Used with the article "the Elkoshite" (Na 1:1). Probably a gentile adjective

giving the home of the prophet; not definitely identified. Three traditions may be noted:

(1) The Nestorians venerate the supposed tomb of the prophet in the village of Alqush not far from the east bank of the Tigris, about two days' journey almost directly north of Mosul.

(2) Jerome states in the prologue to his commentary on Na that the village of Helkesei in Galilee was pointed out to him as Elkosh. This Helkesei is probably El-Kauzeh between Ramieh and Bint Jebeil.

(3) The treatise *De Vitis Prophetarum* of the Pseudo-Epiphanius says that Nahum came from "Elkesei beyond Jordan towards Begabor and was of the tribe of Simeon." Nestle has shown that the words "beyond Jordan" are probably a gloss, and that for Begabor should be read Betogabra, the modern Beit Jibrin in Southern Palestine. In favor of this identification may be urged the following facts:

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(a) that parallels to the name Elkosh, such as Eltekeh and Eltekon, are found in the southern country;

(b) that the word probably contains the name of the Edomite god Qaush, whose name appears in the names of Edomite kings in the Assyrian inscriptions of the 8th and 7th centuries BC, such as Qaush-malaka and the like.

(c) that the internal evidence of the prophecy makes the Judean origin of the prophet almost certain.

LITERATURE. Davidson, "Nah," "Hab," "Zeph," in Cambridge Bible, 9-13; G. A. Smith, "Book of the Twelve," in Expositor's Bible, Commentary on Nah; Billerbeck and Jeremias, Beitrage zur Assyriologie, III, 91 ff; Peiser, ZATW, 1897, 349; Nestle, PEFS, 1879, 136.

Walter R. Betteridge

ELLASAR

el-a'-sar ('ellacar):

1. The Name and Its Etymology:

The city over which Arioch (Eri-Aku) and other Babylonian kings ruled (Ge 14:1). The Semitic-Babylonians form of its name is (al) Larsa, "the city Larsa," a form which implies that the Hebrew has interchanged r and s, and transposed the final vowel. Its Sumerian name is given as Ararwa, apparently for Arauruwa, "light- abode," which, in fact, is the meaning of the ideographic group with which it is written. The ruins of this ancient site are now known as Senqara, and lie on the East bank of the Euphrates, about midway between Warka (Erech) and Muqayyar (Ur of the Chaldees). In addition to the name Larsa, it seems also to have been called Aste azaga "the holy (bright, pure) seat" (or throne), and both

its names were apparently due to its having been one of the great Babylonian centers of sun-god worship.

2. Its Holy Places:

Like most of the principal cities of Babylonia, it had a great temple-tower, called E- dur-an-ki, "house of the bond of heaven and earth." The temple of the city bore the same name as that at Sippar, i.e. E-babbar, "House of Light," where the sun-god Samas was worshipped. This temple was restored by Ur-Engur, Hammurabi (Amraphel), Burna-burias, Nebuchadrezzar and Nabonidus. Among the tablets found on this site by Loftus was that which gives measures of length and square and cube roots, pointing to the place as one of the great centers of Babylonian learning. Besides the remains of these temples, there are traces of the walls, and the remains of houses of the citizens. The city was at first governed by its own kings, but became a part of the Babylonian empire some time after the reign of Hammurabi.

LITERATURE.

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Loftus, Chaldea and Susiana; Delitzsch, Wo lag das Paradies?; Zehnfund, Babylonien in seinen wichtigsten Ruinenstätten, 53- 54.

T. G. Pinches

ELM

elm:

Ho 4:13 the King James Version, but in the Revised Version (British and American)

TEREBINTH (which see).

ELMADAM

el-ma'-dam (WH Elmadam; Textus Receptus of the New Testament Elmodam; the King James Version Elmodam):

An ancestor of Jesus, according to Luke's genealogy, in the 6th generation before Zerubbabel (Lu 3:28).

ELNAAM

el-na'-am ('elna'am, "God is delightfulness"; compare Phoenician "Gadnaam"):

According to Massoretic Text the father of two of David's warriors (1Ch 11:46); according to Septuagint himself one of the warriors.

ELNATHAN

el-na'-than ('elnathan, "God has given"):

(1) The grandfather of Jehoiachin (2Ki 24:8).

(2) A courtier of Jehoiakim; he was one of those sent to Egypt to bring back the prophet Uriah (Jer 26:22), and one of those who heard the reading of Jeremiah's roll and entreated Jehoiakim not to burn the roll (Jer 36:12,25)—possibly the same person as (1) above.

(3, 4, 5) The name of two "chief men"—unless textual corruption has introduced the name at its second occurrence—and of one "teacher" sent for by Ezra from the camp at the river Ahava (Ezr 8:16).

F. K. Farr

ELO-BETH-HANAN

e-lon-beth-ha' -nan.

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See **ELON** .

ELOHIM

e-lo'-him, el'-o-hem.

See **GOD, NAMES OF** .

ELOI

e'-loi, e-lo'-i.

See **GOD, NAMES OF** .

ELOI; ELOI; LAMA; SABACHTHA; ELI; ELI; LAMA SABACHTHANI

e'-loi, e-lo'i, la'-ma, sa-bakh-tha'-ni, or (Eloi, eloi, lama sabachthanei):

The forms of the first word as translated vary in the two narratives, being in Mark as first above and in Mt as in second reading.

With some perversions of form probably from Ps 22:1 ('eli 'eli lamah 'azabhtani). A statement uttered by Jesus on the cross just before his death, translated, "My God, my God, why hast thou forsaken me?" (Mt 27:46; Mr 15:34).

There is an interesting but difficult problem in connection with the interpretation of this passage. There seems to be a mixture of Aramaic and Hebrew.

The first two words, whether in Hebrew or Aramaic, have sufficient similarity to each other and each sufficient similarity to the name itself to warrant the jeer that Jesus was calling upon Elias, or the sincere supposition of those who might not

fully understand the language, that he was actually calling on Elias.

The forms lema and lama used in Matthew and Mark respectively (Westcott and Hort, The New Testament in Greek) represent the various possible forms, the first the Aramaic, and the second the Hebrew. The various readings and translations of the latter word, sabachthani, only add confusion to an effort at ultimate explanation of the real statement. Certainly the influence of the Aramaic played a great part in the translation and transmission of the original. The spirit revealed by Jesus in this utterance seems to be very much like that displayed in the Garden when He cried out to have the cup removed from Him.

Walter G. Clippinger

ELON (1)

e'-lon ('elon "terebinth"):

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(1) A Zebulunite, who judged Israel ten years, and was buried in Aijalon (Jud 12:11,12).

(2) A son of Zebulun (Ge 46:14; Nu 26:26).

(3) A Hittite whose daughter Esau wedded (Ge 26:34; 36:2).

ELON (2)

e'-lon ('elon, a "terebinth"; Ailon):

An unidentified town in the territory of Dan named between Ithlah and Timnah (Jos 19:43). It is possibly identical with Elon-beth-Hanan which, along with Shaalvim and Bethshemesh, formed one of Solomon's commissariat districts (1Ki 4:9).

Conder has suggested Beit' Anan, about 4 miles Northwest of Neby Samwil: it is quite uncertain.

ELONITES

e'-lon-its: Descendants of **ELON** (which see (2) Nu 26:26).

ELOQUENT

el'-o-kwent:

"Moses said I am not eloquent" ('ish debharim, "a man of words" (Ex 4:10));
but

Aaron could "speak well." In Isa 3:3 the Revised Version (British and American) bin, "intelligent," is rendered "skilful (enchanter)," the King James Version "eloquent (orator)." Apollos was "an eloquent man" (logios, "full of words" (Ac 18:24, the King James Version margin, "a learned man")).

ELOTH

e'-loth.

See [ELATH](#).

ELPAAL

el-pa'-al ('elpa'al, "God has wrought" (compare el'asah, Jer 29:3)):

The name of a descendant of Benjamin (1Ch 8:11,12,18).

ELPALET

el-pa'-let: (the Revised Version (British and American) ELPELET):

The name of a son of David (1Ch 14:5).

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See **ELIPHALAT** .

ELPELET

el'-pe-let.

See **ELIPHALAT** .

ELTEKE; ELTEKEH

el'-te-ke, ('elteqeh Jos 19:44, 'elteqe' (Jos 21:23); Codex Vaticanus Alkatha; Codex Alexandrinus, Elketho):

A place in the territory of Da named between Ekron and Gibbethon (Jos 19:44), and again between Beth-horon and Gibbethon, as given to the Kohathite Levites (Jos 21:23). It is probably identical with the Assyrian Altaqu, where Sennacherib (Hexagon prism inscrip.) claims to have defeated the allied armies of the Philistines and the Egyptians. It should probably be sought somewhere East of Ekron. Beit Likia, the place marked Eltekeh on the PEF map, seems a position for such an encounter.

It is about 2 1/2 miles Southwest of Beth-horon the Upper.

W. Ewing

ELTEKON

el'-te-kon ('elteqon, "founded by God"):

A city in the hill country of Judah (Jos 15:59) near **BETH-ANOTH** (which see) to be looked for, therefore, a little North of Hebron. Site unknown.

ELTOLAD

el-to'-lad ('eltoladh, "kindred of God"):

A city of Judah in the Negeb near Edom (Jos 15:30); in Jos 19:4 ascribed to Simeon. Probably the same as Tolad (1Ch 4:29), the Arabic article "el" being omitted. Site unknown.

ELUL

e'-lul, e-lool' ('elul, Ne 6:15; Eloul, APC 1Macc 14:27):

The 6th month of the Hebrew year, corresponding to August-September. The derivation is uncertain.

See TIME.

ELUZAI

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e-lu'-za-i ('el'uzai, "God is my strength"; compare **UZZIEL**):

One of David's heroes (1Ch 12:5).

ELYMAEANS

el-i-me'-ans.

See **ELAMITES** .

ELYMAIS

el-i-ma'-is (Elumais):

This name, representing the Old Testament Elam (see **ELAM**), was given to a district of Persia lying South of Media and North of Susiana. In APC 1Macc 6:1 the common reading, which is adopted by the King James Version, refers to Elymais as a rich city in Persia. No other reference, however, to such a city is found except in Josephus (Ant., XII, ix, 1) who simply follows 1 Macc. The text should therefore be corrected to read as in the Revised Version (British and American), "in Elymais in Persia there was a city."

ELYMAS

el'-i-mas (Elumas, "wise"; Ac 13:8).

See **BAR-JESUS** .

ELYON

e-li'-on.

See **EL ELYON ; GOD, NAMES OF** .

ELZABAD

el-za'-bad ('elzabhadh, "God has given"; Compare ZABDIEL and ZEBADIAH):

(1) The ninth of David's Gadite heroes (1Ch 12:12).

(2) A Korahite doorkeeper (1Ch 26:7).

ELZAPHAN

el-za'-fan.

See [ELIZAPHAN](#) .

EMADABUN

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e-ma'-da-bun (Emadaboun); the King James Version, Madiabun (APC 1Esdras 5:58):

The head of a family of Levites who superintended the repair of the temple; not named in Ezc 3:9.

EMATHEIS

e-ma-the'-is (Amathias; Emeus; Codex Vaticanus, Emaththis; Codex Alexandrinus, Ematheis; the King James Version, Amatheis):

One of the sons of Bebai (APC 1Esdras 9:29), called "Athlai" in Ezc 10:28.

EMBALMING

em-bam'-ing (chanaT, "to spice"):

Embalming. is mentioned in Scripture only in the cases of Jacob and Joseph (Ge 50:2 f, 26). It was a distinctly Egyptian invention and method of preserving the bodies of men and animals. Examples of it reach back to over 3,000 years ago.

It prevailed to some extent among the peoples of Asia, and at a later period among the Greeks and Romans, but was in origin and use distinctly non-Israelitish.

See **BURIAL** .

EMBRACE

em-bras':The word has two distinct meanings in the Old Testament:

(1) to clasp and hold fondly in the arms, pointing to a common custom (Ge 29:13; 33:4; 48:10; 2Ki 4:16; So 2:6; 8:3 compare Ac 20:10), and

(2) to have sexual intercourse (Pr 4:8; 5:20; Ec 3:5). It seems to have acquired this technical sense in later Jewish usage.

EMBROIDERY

em-broid'-er-i (riqrnah; the King James Version Needlework):

Riqmah was applied to any kind of cloth which showed designs in variegated colors. The method of manufacture is unknown. The designs may have been woven into cloth or drawn in by a needle or hook (Jud 5:30; Ps 45:14; Eze 16:10,13,18; 26:16; 27:7,16,24).

Ma'aseh raqam is translated "the work of the embroiderer" in the Revised Version (British and American) instead of "needlework" (Ex 26:36; 27:16; 28:39; 36:37; 38:18; 39:29; Jud 5:30; Ps 45:14).

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Raqam, "embroiderer," occurs in Ex 35:35; 38:23. The fact that this word is used instead of 'aragh, "weaver," would lead us to suppose that the embroiderers' work was either different from that of the weaver or that a "raqam" was especially skilled in fine weaving. Another word, choshebh, is used to describe a skillful weaver. "Cunning work" in the King James Version of Ex 26:1,31; 28:6,15; 35:33,15; 36:8,35; 39:3,1 is rendered in the American Standard Revised Version "work of the skillful workmen." The passage has been freely rendered "designers."

In the Revised Version (British and American) of Ex 28:39 shabhats is translated "weave."

In Ex 28:4 occurs the word tashbets, which is translated "broidered" in the King James Version and "checker work" in the Revised Version (British and American). If this kind of work is what it is supposed to be, it is more truly "needlework" than the embroidery. This work is still done in some of the Syrian cities and towns, especially in Damascus. Small caps for men to wear under their ordinary headdress and loose outer garments or dressing-gowns are the forms in which it is commonly seen. The checker-work effect is obtained by sewing in a cotton string between two pieces of cloth, so as to form designs. The patterns Usually run to straight lines such as zigzags or squares. The effect is striking, and we can well imagine would have made an impressive priest's robe, especially if costly materials were used.

See also [CRAFTS](#) .

James A. Patch

EMEK-KEZIZ

e-mek-ke'-ziz ('emeq qetsits; the King James Version Valley of Keziz (Jos 18:21)):

A town in Benjamin named between Beth-hoglah and Beth-arabah, and therefore to be sought in the plain, probably South of Jericho. The name has not been recovered.

EMERALD

em'-er-ald.

See **STONES, PRECIOUS** .

EMERODS

em'-er-odz 'ophalim, techorim:

These words are used in the account of the plague which broke out among the Philistines while the captive Ark of the Covenant was in their land. 'Ophalim literally means rounded eminences or swellings, and in the Revised Version (British and American) is translated "tumors" (1Sa 5:6-12). In the Hebrew text of this passage the Qere substitutes for it the word techorim, a term which occurs in the next chapter in the description of the golden models of these swellings that were made as votive offerings (1Sa 6:11-17). The swellings were symptoms of a plague, and the history is

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precisely that of the outbreak of an epidemic of bubonic plague. The older writers supposed by comparison of the account in 1Sa with Ps 78:66 that they were hemorrhoids (or piles), and the older English term in the King James Version is a 16th-century form of that Greek word, which occurs in several medical treatises of the 16th and 17th centuries. There is, however, no evidence that this identification is correct. In the light of the modern research which has proved that the rat-flea (*Pulex cheopis*) is the most active agent in conveying the virus of plague to the human subject, it is worthy of note that the plague of tumors was accompanied by an invasion of mice ('akhbor) or rats. The rat is not specifically mentioned in the Bible, although it was as common in Canaan and Israelite times as it is today, a fact demonstrated by the frequency with which their bones occur in all strata of the old Palestinian cities, so it is probable that the term used was a generic one for both rodents.

The coincidence of destructive epidemics and invasions of mice is also recorded by Herodotus (ii.141), who preserves a legend that the army of Sennacherib which entered Egypt was destroyed by the agency of mice. He states that a statue of Ptah, commemorating the event, was extant in his day. The god held a mouse in his hand, and bore the inscription: "Whosoever sees me, let him reverence the gods." This may have been a reminiscence of the story in Isa 37:36.

For other references see [PLAGUE](#) .

Alex. Macalister

EMIM

e'-mim ('emim; Ommaein, Ommein, or Ommiein):

Stated to have been the earlier inhabitants of Moab (De 2:10,11), and to have been of tall stature, and hence, "accounted Rephaim (or giants) as the Anakim" or the Zamzummim of Ammon (De 2:20). As the name was given to them by the

Moabites, it may not have been that by which they called themselves. A tall race, known to the Israelites as REPHAIM (which see), once existed in Southern Palestine as well as on the East side of the Jordan, but its exact relationship is unknown. In the time of Abraham the Emim were living in the Moabite district of Shaveh-kiriathaim, identified with the modern Kureiyat (Ge 14:5).

A. H. Sayce

EMINENT

em'-i-nent:

In the King James Version (only in Eze 16:24,31,39; 17:22) refers literally to physical elevation; the Revised Version (British and American) in the last passage renders "lofty" (Hebrew talul, "uplifted," "heaped up") and in the others "vaulted place" (Hebrew gabh, "rounded place," "mound" the English Revised Version, margin "a vaulted chamber").

EMMANUEL

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e-man'-n-el.

See **IMMANUEL** .

EMMAUS

e-ma'-us, em'-a-us (Emmaous, derivation uncertain, but probably from chammath, "a hot spring"):

Josephus (BJ, IV, i, 3) says: "Now Emmaus, if it be interpreted, may be rendered 'a warm bath' for therein is a spring of warm water useful for healing." Here he is referring to the hot springs near Tiberias. Possibly the same Greek name may not always have been derived from the same Hebrew, and as Cheyne suggests (2) may have come from ha-motsah (see below).

1. Emmaus of the Apocrypha:

A place where Judas Maccabeus defeated Gorgias (APC 1Macc 4); it was "in the plain" (APC 1Macc 3:40); it was subsequently fortified by Bacchides (APC 1Macc 9:50). It is frequently mentioned by Josephus (Ant., XIV, xi, 2; BJ, I, xi, 2; II, v, 1; xx, 4; IV, viii, 1; V, i, 6), and also in the Talmud and Midrash. It is now the modern

mud-village of 'Amwas, 20 miles along, and a little North of, the main road from Jerusalem to Jaffa. In the 3rd century it was called Nicopolis and was an episcopal see; in early Christian times it was famous for a spring of reputed healing qualities.

2. Emmaus of Luke:

The Emmaus of Lu 24:13, a village 60 furlongs (stadia) from Jerusalem. Early Christian tradition appears to have identified it with (1) and hence, to harmonize the distance, some manuscripts have 160 furlongs. Eusebius and Jerome place

this Emmaus at 'Amwas; but in the first place

(1) was a city and not a village (kome), and secondly

(2) the distance, 40 miles there and back, is an almost impossible one for the narrative.

In Crusading times this difficulty appears to have been realized, and on what grounds is not known, Kubeibeh at just over 60 stadia, Northwest of Jerusalem, was selected as the site of Emmaus. There a fine church was built which has in recent years been rebuilt and today a Franciscan hospice and school, attached to the church, and a newer German Roman Catholic hospice, combine with the considerable picturesqueness of the place itself to fortify the tradition.

A much more probable site is Quloniyeh, a village about 35 stadia from Jerusalem, on the road to Jaffa. Josephus narrates (BJ, VII, vi, 6) that Vespasian "assigned a place for 800 men only whom he had dismissed from his army which he gave them for their habitation; it is called Emmaus and is distant from Jerusalem 60 furlongs." This is almost certainly the Emmaus of Luke; it is highly probable that the name quloniyeh is derived from the fact of its being this Colonia. Close to this place is a ruin known as

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Bet Mizza, which is probably the Mozah (ha-motsah) of Jos 18:26 which in the Talmud (Cukk. 45) is also described as a colonia. Today it is a "colony" of Jews who have revived and always use the old name Motsah for their settlement.

Other suggestions for this Emmaus are

- (a) el Khamsa, considerably over 60 stadia Southwest of Jerusalem (Conder);
- (b) Koriet el 'enab, some 10 stadia farther along the Jerus-Jaffa road than Kuloniyeh (LB, etc.); and
- (c) 'Artas, S. of Bethlehem, where remains of Roman baths have been found (Mrs. Finn). In not one of the places suggested are there any hot springs.

E. W. G. Masterman

EMMER

em'-er (Emmer):

Head of a family, some of whom had married foreign wives (APC 1Esdras 9:21).

Called "Immer" in Ezr 10:20.

EMMERUTH

em'-er-uth (Emmerouth; the King James Version Meruth; APC 1Esdras 5:24):

Corresponding to "Immer" in Ezr 2:37.

EMMOR

em'-or:

Transliterated from the Greek Emmor, the translation of Hebrew chamor, "ass" (Ac 7:16 the King James Version; the Revised Version (British and American) "Hamor", which see).

EMPEROR

emp'-er-er ho sebastos; Latin augustus:

The title of the Roman emperors; (Ac 25:21,25).

See **AUGUSTUS** ; **CAESAR** .

EMPTY; EMPTIER

emp'-ti, emp'-ti-er (kenos):

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"Empty," adjective meaning void, etc., as the translation of req, riq, reqam, etc., occurs in the literal sense of "with nothing" (Ge 31:42; Job 22:9); in 2Sa 1:22, it is equivalent to "in vain," "hungry" (Isa 29:8); in some instances the meaning is comparative only; baqaq, "to gush out," "to pour out," "to empty" is used adjectivally (Ho 10:1, "Israel is an empty vine"; but the Revised Version (British and American) takes the Hebrew word in its original sense of "pouring out," rendering "Israel is a luxuriant vine"); tohu, "emptiness" (Job 26:7); kenos, "empty" is so translated (Mr 12:3); in Mt 12:44, the Greek word is scholazo, "to be free," "unoccupied"; "to empty" (verb) is the translation of baqaq (Na 2:2), of dalal, "to become poor," etc. (Isa 19:6, the English Revised Version "minished," the American Standard Revised Version "diminished"). the Revised Version (British and American) has "empty" for "vain" (Eph 5:6), "emptied himself" for "made himself of no reputation" (Php 2:7), "emptied out" for "gathered" (2Ki 22:9; 2Ch 34:17, margin "poured out").

W. L. Walker

EMULATION

em-u-la'-shun (zelos, parazeloo):

Occurs twice in the New Testament, once in a bad sense and once in a good sense.

(1) In Ga 5:20 the King James Version it is the translation of zelos ("zeal," "earnestness," "enthusiasm") where it is classed among "the works of the flesh" and signifies the stirring up of jealousy or envy in others, because of what we are, or have, or profess. The Greek word is used in this sense in Ac 13:45; Ro 13:13; 1Co 3:3; Jas 3:14,16; 2Co 12:20; Ga 5:20; the Revised Version (British and American) translated by "jealousy." It denotes a work of the flesh or lower nature, which Christians often fail sufficiently to guard against; it pleases "the flesh" to excite such a feeling in others.

(2) In Ro 11:14 the King James Version "emulation" is the translation of parazeloo ("to make one zealous or jealous"), and is there used in a good sense. "If by any means I may provoke to emulation (the Revised Version (British and American) jealousy) them that are my flesh" (compare Ro 10:19, quoted from De 32:21). It is well to "provoke to emulation" in this sense, those who are slow or indifferent, by the example of earnestness and zeal on our part. This is not to please "the flesh," but to serve "the Spirit."

W. L. Walker

EN-

(‘ayin (compare Arabic ‘Ain)):

The Hebrew word for "spring" or "fountain" (Ge 16:7; Nu 33:9; Ne 2:14; Pr 8:28 (feminine plural)). It occurs in numerous compound words, as EN-GEDI, EN-HADDAH, EN-HAKKORE, EN-HAZOR, EN-RIMMON, EN-ROGEL, EN-SHEMESH (which see). In the same way the word ‘Ain is a very common component

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of Arabic names of places throughout Palestine and Syria at the present day. Places with names compounded with "En-" were almost certainly located near a spring.

See **FOUNTAIN** ; **WELL** .

EN-DOR

en'-dor 'en dor, Jos 17:11; 'en dor, 1Sa 28:7; 'en do'r, Ps 83:10; Codex Alexandrinus, Nendor; Codex Vaticanus, Aeldor:

A town in the lot of Issachar assigned to Manasseh (Jos 17:11). Here dwelt the woman who had a familiar spirit, whom Saul consulted on the night before the battle of Gilboa (1Sa 28:7). Here also, according to Ps 83:10, perished fugitives of Sisera's army, after their defeat at the Kishon. The place was therefore not far from the Kishon and Tabor.

It is generally identified with the modern Endur, a small village on the northern slope of Jebel ed-Duchy, with several ancient caves. It is not far from Nain and Shunem, and looks across the valley along which the broken ranks of Sisera may have attempted to make their way eastward to the open uplands, and thence to their native North. Coming hither from Gilboa, eluding the Philistine outposts under cover of the darkness, Saul would cross the Vale of Jezreel, and pass round the eastern base of the mountain, the Philistines being on the west.

W. Ewing

EN-DOR, WITCH OF

wich:

In 1Sa 28:3-25, it is narrated how Saul, in despair of mind because Yahweh had

forsaken him, on the eve of the fatal battle of Gilboa, resorted in disguise to "a woman that had a familiar spirit" ('obh: see **DIVINATION** ; **NECROMANCY**), at En-dor, and besought the woman to divine for him, and bring him up from the dead whom he should name. On the woman reminding him how Saul had cut off from the land those who practiced these arts—a proof of the existence and operation of the laws against divination, witchcraft, necromancy, etc. (Le 19:31; De 18:9-14)—the king assured her of immunity, and bade her call up Samuel. The incidents that followed have been the subject of much discussion and of varied interpretation. It seems assumed in the narrative that the woman did see an appearance, which the king, on her describing it, recognized to be that of Samuel.

This, however, need be only the narrator's interpretation of the events. It is not to be credited that the saintly Samuel was actually summoned from his rest by the spells of a professional diviner. Some have thought that Samuel, by God's permission, did indeed appear, as much to the woman's dismay as to the king's; and urge in favor of this the woman's evident surprise and terror at his appearance (1Sa 28:12 ff), and the true prophecy of Saul's fate (1Sa 28:16-19).

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It may conceivably have been so, but the more reasonable view is that the whole transaction was a piece of feigning on the part of the woman. The Septuagint uses the word *eggastrimuthos* ("a ventriloquist") to describe the woman and those who exercised kindred arts (1Sa 28:9). Though pretending ignorance (1Sa 28:12), the woman doubtless recognizes Saul from the first. It was she who saw Samuel, and reported his words; the king himself saw and heard nothing. It required no great skill in a practiced diviner to forecast the general issue of the battle about to take place, and the disaster that would overtake Saul and his sons; while if the forecast had proved untrue, the narrative of the witch of En-dor would never have been written. Saul, in fact, was not slain, but killed himself. The incident, therefore, may best be ranked in the same category as the feats of modern mediumship.

James Orr

EN-EGLAIM

en-eg'-la-im, en-eg-la'-im ('en 'eghlayim, "fountain of calves"?):

In Ezekiel's vision of the waters it is one of the two points between which "fishers shall stand" (Eze 47:10).

The situation must be near the entrance of the Jordan into the Dead Sea (see **EN-GEDI**).

Tristram (Bible Places, 93) identifies it with 'Ain Hajlah (compare **BETH-HOGLAH**);

Robinson (BRP, II, 489), with 'Ain Feshkah.

EN-GADDI

en-gad'-i (Sirach 24:14 the Revised Version (British and American), "on the sea shore").

See [EN-GEDI](#) .

EN-GANNIM

en-gan'-im ('en gannim, "spring of gardens"):

(1) A town in the territory of Judah, named with Zanoah and Eshtaol (Jos 15:34). It is probably identical with the modern Umm Jina, South of Wady ec-Carar, not far from Zanoah (Zanu'a).

(2) A town in the lot of Isaachat (Jos 19:21), assigned to the Gershonite Levites (21:29). In 1Ch 6:73 it is replaced by Anem. It probably corresponds to the Ginnea of Josephus (Ant., XX, vi, 1; BJ, III, iii, 4), and may certainly be identified with the modern Jenin, a prosperous village on the southern edge of the plain of Esdraelon,

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with beautiful gardens, fruitful orchards and plentiful supplies of water from the local springs.

W. Ewing

EN-GEDI

en'-ge-di, en-ge'-di ('en gedhi, "fountain of the kid"):

Identical with the present Ain Jidi. According to 2Ch 20:2 it is the same as Hazazon-tamar, mentioned in Ge 14:7 as occupied by the Amorites and as having been attacked by Chedorlaomer after leaving Kadesh and El Paran on his way to the Vale of Siddim. The place is situated upon the West shore of the Dead Sea about midway between the North and the South ends, and was included in the territory of Judah (Jos 15:62). The spot is rendered attractive by the verdure clothing it by reason of immense fountains of warm water, 80 degrees F., which pour out from beneath the limestone cliffs.

In the time of Solomon (So 1:14) palms and vines were cultivated here. Josephus also mentions its beautiful palm groves.

In the time of Eusebius it was still a place of importance, but since the Middle Ages it has been almost deserted, being occupied now only by a few Arabs. The oasis occupies a small area a few hundred feet above the Dead Sea marked by the 650 ft. sedimentary terrace heretofore described (see **DEAD SEA**). The limestone borders rise so abruptly to a height of 2,000 ft. immediately on the West, that the place can be approached only by a rock-cut path. Two streams, Wady Sugeir and Wady el-Areyeh, descend on either side through precipitous rocky gorges from the uninhabitable wilderness separating it from Bethlehem and Hebron. It was in the caves opening out from the sides of these gorges that David took refuge from Saul (1Sa 24:1). During the reign of Jehoshaphat (2Ch 20:2), the children of Ammon, Moab and Mt. Seir attempted to invade Judah by

way of En-gedi, but were easily defeated as they came up from the gorges to occupy the advantageous field of battle chosen by Jehoshaphat.

George Frederick Wright

EN-HADDAH

en-had'-a ('en chaddah, "swift fountain"):

A town in the lot of Issachar mentioned along with En-gannim (Jos 19:21).

It is probably identical with Kefr Adan, a village some 3 miles West of Jenin.

EN-HAKKORE

en-hak'-o-re, en-hak-o'-re ('en ha-qore', "spring of the partridge"):

Interpreted (Jud 15:19) as meaning "the spring of him that called." So the Septuagint: *pege tou epikaloumenou*. The spring was in Lehi but the site is unknown.

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EN-HAZOR

en-ha'-zor ('en chatsor; pege Asor):

A city in the territory of Naphtali mentioned along with Kedesh, Edrei and Iron (Jos 19:37). The ancient name probably survives in that of Hazireh, on the slopes West of Kedesh. "En" however points to a fountain. and no fountain has been found here.

EN-MISHPAT

en-mish'-pat.

See **KADESH** .

EN-RIMMON

en-rim'-on ('en-rimmon, "the fountain of Rimmon" (see RIMMON), or perhaps "the spring of the pomegranate"; Eromoth, Rhemmon):

A city of Judah (Jos 15:32), "Ain and Rimmon"; ascribed to Simeon (Jos 19:7; 1Ch 4:32, "Ain, Rimmon"). In Ne 11:29 mentioned as reinhabited after the Captivity. Zec 14:10, runs: "All the land shall be made like the Arabah, from Geba to Rimmon, south of Jerusalem." It must have been a very southerly place. In the Eusebius, Onomasticon, ("Erimmon") it is described as a "very large village 16 miles South of Eleutheropolis." Kh. Umm er Rumamin, 9 miles North of Beersheba is the usually accepted site. See PEF, 398; Sh XXIV.

E. W. G. Masterman

EN-ROGEL

en-ro'-gel ('en roghel; pege Rhogel; meaning uncertain, but interpreted by some to mean "the spring of the fuller"):

No argument from this meaning can be valid because

(1) it is a very doubtful rendering and

(2) "fulling" vats are common in the neighborhood of most town springs and are today plentiful at both the proposed sites. G. A. Smith thinks "spring of the current," or "stream," from Syriac rogulo, more probable.

(1) En-rogel was an important landmark on the boundary between Judah and Benjamin (Jos 15:7; 18:16). Here David's spies, Jonathan and Ahimaaz, hid themselves (2Sa 17:17), and here (1Ki 1:9) "Adonijah slew sheep and oxen and fatlings by the stone of Zohelath, which is beside En-rogel," when he anticipated his father's death and caused himself rebelliously to be proclaimed king.

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With regard to David's spies (2Sa 17:17), whereas the Virgin's Fount—the great source of the city's water supply (see **GIHON**)—just below the city walls (see **ZION**) was an impossible place of hiding, this lower source, out of sight of almost the whole city and removed a considerable distance from its nearest point, was at least a possible place. Further, the facts that it was off the main road, that it afforded a supply of one of the main necessities of life—water—and that there were, as there are today, many natural caves in the neighborhood, greatly added to its suitability.

Here too was a most appropriate place for Adonijah's plot (1Ki 1:9). He and his confederates dared not go to Gihon, the original sacred spring, but had to content themselves with a spot more secluded, though doubtless still sacred. It is recorded (1Ki 1:40,41) that the adherents of Solomon saluted him at Gihon (the Virgin's Fount) and the people "rejoiced with great joy, so that the earth rent with the sound of them. And Adonijah and all the guests that were with him (at En-rogel) heard it as they had made an end of eating." The relative positions of these two springs allow of a vivid reconstruction of the narrative as do no other proposed identifications. The two spots are out of sight the one of the other, but not so far that the shout of a multitude at the one could not be carried to the other.

E. W. G. Masterman

EN-SHEMESH

en-she'-mesh ('en shemesh, "spring of the sun"):

An important landmark on the boundary line between Judah and Benjamin (Jos 15:7; 18:17).

The little spring 'Ain el chand, East of Bethany, the last spring on the road descending to Jericho, seems to suit the conditions. 'Ain el chaud is usually

called the "Apostles' Fountain" by Christians, on account of a tradition dating from the 15th century that the apostles drank there.

EN-TAPPUAH

en-tap'-u-a, en-ta-pu'-a ('en tappuach; pege Thaphthoth, "apple spring"):

Probably in the land of Tappuah which belonged to Manasseh, although Tappuah, on the border of Manasseh, belonged to Ephraim (Jos 17:7 f). It lay on the border of Ephraim which ran southward East of Shechem, and is probably to be identified with the spring at Yasuf, about 3 miles North of Lebonah.

ENABLE

en-a'-b'-l:

Only in 1Ti 1:12 (the King James Version and the Revised Version (British and American)) in the sense of "strengthen" (Greek endunamoo, "endue with strength").

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ENAIM

e-na'-im ('enayim, "place of a fountain"; Ainan; Ge 38:14 (the King James Version "in an open place"; Ge 38:21 the King James Version "openly")):

A place which lay between Adullam and Timnath; probably the same as Enam (Jos 15:34). Also mentioned in close connection with Adullam. It was in the Shephelah of Judah. The Talmud (Pesik. Rab. 23) mentions a Kephaz Enaim. Conder proposes Khurbet Wady 'Alin, which is an ancient site, evidently of great strength and importance, lying between Kh. 'Ain Shems and the village of Deir Aban. The ruins crown a lofty and almost isolated hill; the greatest objection to the identification is that there is no fountain at all in the immediate neighborhood. There may have been one in earlier times. See PEF, III, 128.

E. W. G. Masterman

ENAM

e'-nam.

See preceding article.

ENAN

e'-nan ('enan, "having fountains," or "eyes," i.e. "keen-eyed"; in Septuagint Ainan):

The father of Ahira, and prince of Naphtali at the first census of Israel (Nu 1:15; 2:29; 7:78,83; 10:27).

ENASIBUS

e-nas'-i-bus (Enasibos, APC 1Esdras 9:34):

Corresponding to "Eliashib" in Ezc 10:36.

ENCAMPMENT

en-kamp'-ment.

See [WAR](#) .

ENCAMPMENT BY THE RED SEA

According to the version of the wanderings of Israel given in Nu 33, they "encamped by the Red Sea" (Nu 33:10) after leaving Elim and before entering the Wilderness of Sin.

See [WANDERINGS OF ISRAEL](#) .

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ENCHANTMENT

en-chant'-ment:

The occult arts, either supposedly or pretentiously supernatural, were common to all oriental races. They included enchantment, sorcery, witchcraft, sooth-saying, augury, necromancy, divination in numberless forms, and all kinds of magic article Nine varieties are mentioned in one single passage in the Pentateuch (De 18:10,11); other varieties in many passages both in the Old Testament and New Testament, eg. Le 19:26,31; Isa 2:6; 57:3; Jer 27:9; Mic 5:12; Ac 8:9,11; 13:6,8; Ga 5:20; Re 9:21.

The extent of the magic arts (forbidden under Judaism and Christianity) may incidentally be seen from the fact that the Scriptures alone refer to their being practiced in Chaldea (Da 5:11), Babylon (Eze 21:21), Assyria (2Ki 17:17), Egypt (Ex 7:11), Canaan (Le 18:3,11; 19:26,31), Asia (Ephesus, Ac 19:13,19), Greece (Ac 16:16), Arabia also, as "customs from the East," etc. (Isa 2:6) indicates. These secret arts were prohibited by the laws of Moses (De 18:9-12), inasmuch as they constituted a peculiar temptation to Israel to apostatize. They were a constant incentive to idolatry, clouded the mind with superstition, tended and were closely allied to imposture (Mt 24:24). The term "enchantment" is found only in the Old Testament and its Hebrew originals indicate its varieties.

(1) laTim, and lehaTim "to wrap up," "muffie," "cover," hence, "clandestine," "secret." It was this hidden element that enabled the magicians of Egypt to impose on the credulity of Pharaoh in imitating or reproducing the miracles of Moses and Aaron; "They did in like manner with their enchantments" (Ex 7:11,22). Their inability to perform a genuine miracle is shown by Ex 8:18.

(2) nachash, "to hiss," "whisper" referring to the mutterings of sorcerers in their incantations. Used as a derivative noun this Hebrew word means "a serpent."

This involves the idea of cunning and subtlety. Although employed in the wider sense of augury or prognostication, its fundamental meaning is divination by serpents. This was the form of enchantment sought by Balaam (Nu 24:1). Its impotence against the people of God is shown by Nu 23:23 m. Shalmaneser forced this forbidden art upon the Israelites whom he carried captive to Assyria (2Ki 17:17). It was also one of the heathen practices introduced during the apostasy under Ahab, against which Elijah protested (compare 1Ki 21:20).

(3) lachash, "to whisper," "mutter," an onomatopoetic word, like the above, in imitation of the hiss of serpents. It is used of the offensive practice of serpent charming referred to in Ec 10:11, and as Delitzsch says, in the place cited., "signifies the whispering of formulas of charming." See also Isa 3:3, "skilful enchanter"; Jer 8:17, "serpents, cockatrices (the Revised Version (British and American) "adders")

which will not be charmed"; Ps 58:4,5, "the voice of charmers (the Revised Version, margin "enchanters"), charming never so wisely." Ophiomancy, the art of charming serpents, is still practiced in the East.

(4) chebher, "spell," from chabhar, "to bind," hence, "to bind with spells," "fascinate," "charm," descriptive of a species of magic practiced by binding knots. That this method of imposture, eg. the use of the magic knot for exorcism and other purposes,

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was common, is indicated by the monuments of the East. The moral mischief and uselessness of this and other forms of enchantment are clearly shown in Isa 47:9,12. This word is also used of the charming of serpents (De 18:11; Ps 58:5).

(5) ‘anan, "to cover," "to cloud," hence, "to use covert arts." This form of divination was especially associated with idolatry (so Gesenius, Hebrew Lexicon). Delitzsch, however, in a note on this word (Isa 2:6), doubts the meaning "conceal" and thinks that it signifies rather "to gather auguries from the clouds." He translates it "cloud- interpretive" (Mic 5:12). This view is not generally supported. Rendered "enchanters" (Jer 27:9, the Revised Version (British and American) "soothsayers"; so also in Isa 2:6). Often translated in the Revised Version (British and American) "practice augury," as in Le 19:26; De 18:10,14; 2Ki 21:6; 2Ch 33:6; a form of magical art corresponding in many respects to that of the Greek mantis, who uttered oracles in a state of divine frenzy. Septuagint kledonizomai, i.e. augury through the reading or acceptance of a sign or omen. A kindred form of enchantment is mentioned in the New Testament (2Ti 3:13; Greek goetes, "enchanters," "jugglers," the original indicating that the incantations were uttered in a kind of howl; rendered "seducers" the King James Version, "impostors" the Revised Version (British and American); compare Re 19:20). The New Testament records the names of several magicians who belonged to this class of conscious impostors: Simon Magus (Ac 8:9); Bar-Jesus and Elymas (Ac 13:6,8); the slave girl with the spirit of Python ("divination," Ac 16:16); "vagabond (the Revised Version (British and American) "strolling") Jews, exorcists" (Ac 19:13; compare Lu 11:19); also the magicians of Moses' day, named Jannes and Jambres (2Ti 3:8).

All these forms of enchantment claimed access through supernatural insight or aid, to the will of the gods and the secrets of the spirit world. In turning away faith and expectation from the living God, they struck a deadly blow at the heart of true religion. From the enchanters of the ancient Orient to the medicine-men of today, all exponents of the "black art" exercise a cruel tyranny over the benighted people, and multitudes of innocent victims perish in body and soul

under their subtle impostures. In no respect is the exalted nature of the Hebrew and Christian faiths more clearly seen than in their power to emancipate the human mind and spirit from the mental and moral darkness, the superstition and fear, and the darkening effect of these occult and deadly articles.

For more detailed study see [DIVINATION](#) ; [ASTROLOGY](#) .

Dwight M. Pratt

END

qets, ‘ephec, kalah; telos, sunteleo:

The end of anything is its termination, hence, also, final object or purpose.

It is the translation of several Hebrew and Greek words, chiefly in the Old Testament of qets (properly, "a cutting off") and other words from the same root (Ge 6:13, "The end of all flesh is come before me"); ‘acharith, "hinder part," is also frequently translated "end" (De 11:12; Ps 37:37,38, American Revised Version: "There is a

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end" for "for this purpose" (Ac 26:16; 1 Joh 3:8); "to which end" for "wherefore" (2Th 1:11); "to the end" is inserted in Ge 18:19 bis, and several other passages.

For "ends of the earth" see [ASTRONOMY, sec. III, 2](#) .

W. L. Walker

END OF THE WORLD

See [ESCHATOLOGY; WORLD, END OF THE](#) .

ENDAMAGE

en-dam'-aj:

Archaic for "damage"; Ezr 4:13 the King James Version: "Thou shalt damage the revenue of the kings," the Revised Version (British and American) "It will be hurtful unto the kings" (Aramaic nezaq);

compare APC 1Esdras 6:33.

ENDEAVOR

en-de'-ver:

The sense of this word has suffered weakening since the time of the King James Version. Then it implied utmost exertion and success; now rather forlorn hope and possible failure. Thus the Revised Version (British and American) reads "giving diligence," "give diligence," for the King James Version "endeavoring," "endeavor," in Eph 4:3; 2Pe 1:15, respectively; but "endeavored" is suffered to remain in 1Th 2:17 (spoudazo, "hasten," "exert oneself"). Compare also Ac

16:10, the King James Version "endeavored," the Revised Version (British and American) "sought" (Greek zeteo, "seek").

ENDIRONS

end'-i-urnz (shephattayim):

Used once (Eze 40:43 the King James Version) in the margin only. In text, both the King James Version and the Revised Version (British and American), "hooks," denoting stalls or places for the fastening of victims for sacrifice, or perhaps the two hearthstones. The term is a corruption from another word similar in form and identity of usage. This word, "andiron," from Middle English, has assumed many peculiar forms, as "anderne," "aundirne," from which the form is doubtless derived, though this is not the original and has no relation to it. the American Revised Version, margin reads, "According to Vulgate (Jerome's Latin Bible, 390-405 AD.) and Syriac, ledges."

ENDLESS

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end'-les (akatalutos (Heb 7:16), aperantos (1Ti 1:4)):

This English word occurs twice in the New Testament, and is there represented by the two Greek words above noted.

(1) In Heb 7:16 Jesus is said to be a priest "after the power of an endless life." The word means literally, as in the Revised Version, margin, "indissoluble." It is not simply that Christ's priesthood was eternal. The priesthood was based upon His possession, by nature, of a life which in time and eternity death could not touch. This distinguished Him essentially from priests under the law.

(2) In 1Ti 1:4, Paul warns Timothy against giving heed in his ministry to "fables (muthoi) and endless (limitless) genealogies." The allusion seems to be to the series of emanations (aeons) in Gnostic speculation, to which no limit could be set.

Distinct from the above are the words denoting "everlasting," "eternal," which see.

James Orr

ENDOW; ENDUE

en-dou', en-du':

"Endow" meant originally "to provide with a dowry"; "indue" took the meaning "clothe"; the likeness between the literal meanings has confused the metaphorical use of the words in spite of their difference in origin. Thus we find in Ge 30:20, the King James Version "endued me with a good dowry" the Revised Version (British and American) "endowed" (zabhadh, "bestow upon," "endow"); Ex 22:16, the King James Version "endow her to be his wife" the Revised Version (British and American) "pay a dowry for her" mahar, "purchase" "endow";

compare De 22:29; 2Ch 2:12,13, the King James Version and the Revised Version (British and American) "endued" with understanding (from yadha', "know"); and Lu 24:49, the King James Version "endued with power," the Revised Version (British and American) "clothed" (enduo, "clothe").

F. K. Farr

ENDS OF THE EARTH

See **ASTRONOMY** , sec. III, 2.

ENDURE

en-dur' :

Used in the Bible

(1) in the sense of "continue," "last," as in Ps 9:7, "The Lord shall endure for ever" (the American Standard Revised Version "Yahweh sitteth as king forever"); Ps 30:5, "Weeping may endure for a night" (the Revised Version (British and American))

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"tarry" margin "may come in to lodge at even"); Joh 6:27, "the meat which endureth," the King James Version, the Revised Version (British and American) "the food which abideth";

(2) in the sense of "bear" (Heb 12:20): "bear up under," hardship, persecution, etc. (2Ti 3:11; 1Pe 2:19); "to remain under" (Heb 10:32; 12:2; Jas 1:12; 5:11); "to be strong, firm" (Heb 11:27); "to persevere" beneath a heavy burden (Mt 10:22).

ENEMESSAR

en-e-mes'-ar (Enemessar, Enemessaros):

Generally allowed, since Grotius, to be a corruption, though occasionally defended as an alternative form, of Shalmaneser (APC Tobit 1:2,15, etc.) who carried Israel captive to Nineveh, as related in 2 Ki. Among the captives was Tobit, taken from Thisbe in Gilead, where the prophet Elijah was born and for a time lived. The writer of Tobit makes Sennacherib the son (1 15), as well as the successor of Enemessar, whereas, according to the Assyrian inscriptions, Sennacherib was the son of Sargon. This is only one of several serious historical difficulties in the narrative of Tobit. The corruption of the name is variously explained. Rawlinson supposes the first syllable of the word "Shal" to have been dropped, comparing the Bupalussor of Abydenus for Nabopolassar. Dr. Pinches takes Enemessar for Senemessar, the "sh" being changed to "s" and then to the smooth breathing, though the rough breathing more commonly takes the place of a dropped "s"; both scholars admit the easy transposition of the liquids "m" and "n". Shalman-asharid is the Assyrian form of Shalmaneser.

J. Hutchison

ENEMY

en'-e-mi ('oyebh, tsar, tsar; echthros):

"Enemy," "enemies," are frequent words in the Old Testament. The Hebrew word most often so translated is 'oyebh, meaning perhaps literally, "one who hates"; very frequent in the Psalms, eg. 3:7; 6:10; 7:5; 8:2; 9:3,1; 13:2, where the cry is often for deliverance from enemies. Another word for "enemy," found chiefly in the poetical books, is tsar, or tsar, "distresser," "straitener" (Nu 10:9; Job 16:9; Ps 27:2,12, the Revised Version (British and American) "adversary," etc.); also tsarar (Es 3:10; Ps 8:2; 10:5 the King James Version, etc.). Other words are 'ar, "one awake" (1Sa 28:16 the King James Version; Da 4:19 the King James Version); sane', perhaps, "to be sharp or bite" (Ex 1:10; Pr 25:21; 27:6); sharar, "to watch" (Ps 5:8; 27:11), and qum, "to stand up," or "withstand" (Ex 32:25).

In the New Testament echthros, "enemy," "opponent," is the only word translated "enemy" (Mt 5:43,14; Mr 12:36; Lu 1:71,74, etc.; Ro 5:10; 11:28, etc.), once with anthropos ("a man"), joined to echthros ([Mt 13:28](#)).

In the Revised Version (British and American) "adversary" is frequently substituted for "enemy" (Nu 24:8; De 32:41; Ps 6:7; 7:6; 44:10, etc.); for "O thou enemy," etc. (Ps 9:6) we have "The enemy are come to an end"; instead of "When the enemy shall

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come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa 59:19) we have "For he will come as a rushing stream, which the breath of Yahweh driveth" (with the text of the King James Version in margins); for "The fire of thine enemies shall devour them" (Isa 26:11), "Fire shall devour thine adversaries" (text of the King James Version in the margin).

The frequent reference to enemies in the Old Testament is what we should expect to see in these early times on the part of a people settling in a land that had been occupied by other tribes, worshipping other gods. The spirit of their law was that expressed by our Lord in His Sermon on the Mount, "Thou shalt love thy neighbor, and hate thine enemy." This He changed: "but I say unto you, Love your enemies." An approach toward this spirit had been made in the later prophets by their inclusion of the whole world under one God, who had a gracious purpose toward all, but the near statement of it we only find in Pr 25:21 (quoted by Paul, Ro 12:20). See also Ex 23:4, and compare 2Ki 6:22; 2Ch 28:15.

W. L. Walker

ENENEUS

e-ne'-ne-us, en-e-ne-us (Enenius; the King James Version Enenius, the Revised Version, margin "Enenis"):

Occurring only in Apocrypha. According to APC 1Esdras 5:8, Eneneus was one of the 12 leaders over the returning exiles from Babylon under Zerubbabel. Ezr 2 contains the parallel list of the returning leaders but omits Eneneus, giving only 11; but Eneneus corresponds to Nahamani (Ne 7:7).

ENFLAME

See [INFLAME](#) .

ENGAGE

en-gaj':

From 'arabh, "to pledge," Jer 30:21, the King James Version "Who is this that engaged his heart?"; the Revised Version (British and American) "he that hath had boldness?"; the Revised Version, margin Hebrew "hath been surety for his heart?"

ENGINE

en'-jin (2Ch 26:15; Eze 26:9; APC 1Macc 6:51; 13:43 f).

See [SIEGE](#) .

ENGLISH VERSIONS

in'-glish vur'-shunz:

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Precursors, translated and edited by Lorimer. For the Reformation period generally Foxe's History of the Acts and Monuments of the Church still deserves to be studied. "Foxe's story is doubtless substantially true, although disfigured by credulity and bitter prejudice." For Tyndale's special work see William Tyndale, a Biography, by

R. Demaus, new edition by Lovett, 1886; and Fry's Bibliographical Descriptions of the Editions of the New Testament, Tyndale's Version in English Fry has also written special works on the Great Bible, Cranmer's Bible and the Genevan Version. The King James Version is very fully described in the works above mentioned, and in this connection notice is due to Scrivener, The Authorised Edition of the English Bible, 1884, and more especially to his careful and thorough "Introduction" to the Quarto Paragraph Bible, 1873. More popular histories of the Bible are those of Stoughton, Pattison, 1874, and Professor Milligan of Glasgow, 1895. General histories of England and of English literature may also be profitably consulted on the history of the Bible and its translation into the vernacular, such as those of Hume, Burnet, Hallam, Froude, Green and Gardiner. The revision of the King James Version called forth a large literature, either in the way of preparation for it or of criticism of it when carried through. To this literature many of the revisers themselves contributed, among whom may be mentioned Eadie, Ellicott, Westcott, Humphry, Newth and Kennedy; nor should the important contributions of Archbishop Trench and Dean Alford, though of a slightly earlier generation, be overlooked. The American revisers also republished a series of Essays written by some of their number on Biblical Revision: Its Necessity and Purpose, 1879; and account should be taken also of the Documentary History of the American Committee on Revision prepared by that committee for the use of its members.

J. Hutchison

ENGRAFT

en-graft' (Jas 1:21 the King James Version, the Revised Version (British and

American) IMPLANT).

ENGRAVING

en-grav'-ing.

See **CARVING** ; **CRAFTS** .

ENIGMA

e-nig'-ma.

See **GAMES** .

ENJOIN

en-join':

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Its usual sense is "to impose something," as a command, a charge or a direction. In this last sense it is used in Job 36:23, i.e. "Who hath directed?" In Es 9:31 it means "to command"; in Phm 1:8, "to order" or "direct."

ENLARGE; ENLARGEMENT

en-larj', en-larj'-ment:

"To enlarge" is very frequently used figuratively: "God enlarge Japheth" (Ge 9:27), i.e. "make him a great nation"; or "Thou hast enlarged my steps under me" (2Sa 22:37), i.e. "Thou hast given me success." A very peculiar use of "enlarge" is found in the King James Version Ps 4:1: "Thou hast enlarged me" (the Revised Version (British and American) "set me at large"), i.e. "Thou hast given me freedom, deliverance from distress." "Our heart is enlarged" (plutino; 2Co 6:11), and "Be ye also enlarged" (2Co 6:13), express great love of one party to another. See also 1Sa 2:1, "My mouth is enlarged," i.e. "full of praise." Eze 41:7, "were broader" (the King James Version "an enlarging").

Enlargement, the King James Version, Es 4:14 from rawach, "to enlarge," "to respite," is rendered "relief" by the Revised Version (British and American) in better harmony with "deliverance" with which the word is paired.

A. L. Breslich

ENLIGHTEN

en-lit'-'-n:

(1) 'or, "illumination" in every sense, used in the ordinary sense of giving natural light (Ps 97:4 the King James Version; see also Ezr 9:8) or as a sign of health and vigor (1Sa 14:27,29). "His eyes were enlightened," literally, "became bright." He

had become weary and faint with the day's exertions and anxieties, and now recovers (see Job 33:30 and compare Ps 13:3). Thus in sickness and grief, the eyes are dull and heavy; dying eyes are glazed; but health and joy render them bright and sparkling, as with a light from within.

(2) In Ps 18:28 the King James Version, The word naghah, figuratively describes the believer's deliverance from the gloom of adversity and the restoration of joy in the knowledge of God.

(3) Most frequently the terms so translated mean the giving of spiritual light to the soul (Ps 19:8; Eph 1:18, photizo; Heb 6:4; 10:32). This spiritual enlightening the Spirit of God brings about through the Divine word (Ps 119:130; 2Ti 3:15; 2Pe 1:19). Sin mars the intellectual discernment; "but he that is spiritual discerneth all things" (1Co 2:15 King James Version, margin).

M. O. Evans

ENMITY

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en'-mi-ti ('ebhah; echthra):

"Enmity" (hate) occurs as the translation of 'ebhah in Ge 3:15, "I will put enmity between thee and the woman, and between thy seed and her seed," and in Nu 35:21,22, where the absence of enmity on the part of the man-slayer modifies the judgment to be passed on him.

In the New Testament "enmity" is the translation of echthra: Lu 23:12; Ro 8:7, "The mind of the flesh is enmity against God." Jas 4:4, "The friendship of the world is enmity with God" (because "the world" is preferred to God); in Eph 2:15,16, Christ is said to have "abolished in his flesh the enmity," by His cross to have "slain the enmity," that is, the opposition between Jew and Gentile, creating in Himself "one new man, (so) making peace."

See also **ABOLISH** ; **HATE** .

W. L. Walker

ENNATAN

en'-a-tan (Ennatan; the King James Version Eunatan (a misprint)):

One of Ezra's messengers to fetch Levites for the temple service (APC 1Esdras 8:44); called "Elnathan" in Ezzr 8:16.

ENOCH

e'-nok (chanokh, "initiated"; Henoch):

(1) The eldest son of Cain (Ge 4:17,18).

(2) The son of Jared and father of Methuselah, seventh in descent from Adam in the line of Seth (Jude 1:14). He is said (Ge 5:23) to have lived 365 years, but the

brief record of his life is comprised in the words, "Enoch walked with God: and he was not; for God took him" (Ge 5:24). The expression "walked with God" denotes a devout life, lived in close communion with God, while the reference to his end has always been understood, as by the writer of He, to mean, "By faith Enoch was translated that he should not see death; and he was not found, because God translated him" (Heb 11:5).

See further, [APOCALYPTIC LITERATURE, sec. II, i, 1](#) .

A. C. Grant

ENOCH (CITY)

In Ge 4:17 it is narrated that Cain, who had taken up his abode in the land of Nod, East of Eden (verse 16), built there a city, and called it after the name of his firstborn son Enoch. It is impossible to fix more definitely the locality of this first of cities,

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recorded, as Delitzsch says (Genesis, in the place cited.), as registering an advance in civilization. The "city" would be a very simple affair, a place of protection for himself, wife and household, perhaps connected with the fear spoken of in Ge 4:14.

ENOCH, BOOK OF

see [ENOCH](#) , [ETHIOPIC](#) , BOOK OF; [ENOCH](#) , [SLAVONIC](#) , BOOK OF

ENOCH, ETHIOPIC, BOOK OF

e-thi-op'-ik.

See [APOCALYPTIC LITERATURE](#) .

ENOCH, SLAVONIC, BOOK OF

sla-von'-ik.

See [APOCALYPTIC LITERATURE](#) .

ENOCH; THE BOOK OF THE SECRETS OF

See [APOCALYPTIC LITERATURE](#) .

ENORMITY

e-nor'-mi-ti:

The marginal rendering in the King James Version of Ho 6:9 for "lewdness," and in the Revised Version (British and American) of Le 18:17; 19:29; 20:14 for "wickedness." In each case it is the translation of zimmah, meaning originally,

"thought" or "plot," mostly in a bad sense, lewdness, wickedness; in Le it is unnatural wickedness—incest.

ENOS; ENOSH

e'-nos, e'-nosh ('enosh, "mortal"; 'Enos):

In the New Testament (the Revised Version (British and American) and the King James Version) and the Old Testament (the King James Version except 1Ch 1:1), the form is Enos; in the Old Testament (the Revised Version (British and American) and 1Ch 1:1 the King James Version), the form is Enosh. The son of Seth and grandson of Adam (Ge 4:26; 5:6 ff; 1Ch 1:1; Lu 3:38). Enosh denotes man as frail and mortal. With Enosh a new religious development began, for "then began men to call upon the name of Yahweh" (Ge 4:26). There seems to be an implied contrast to Ge 4:17 ff which records a development in another department of life, represented by Enoch the son of Cain.

S. F. Hunter

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ENQUIRE

en-kwir' :

This is an Old English word now obsolescent. It is common in the King James Version. In the American Standard Revised Version it is nearly always replaced by the more modern "inquire," a few times by "seek" and "ask," once by "salute" (1Ch 18:10). With this one exception in the Old Testament the change does not affect the meaning. In Ac 23:15, "enquire something more perfectly" is substituted by "judge more exactly." In Mt 10:11, "search out" replaces it. In Mt 2:7,16, "learned exactly" replaces "inquired diligently."

See [INQUIRE](#) .

ENROLMENT

en-rol'-ment.

See [QUIRINIUS; TAX](#) .

ENSAMPLE

en-sam'-p'-l.

See [EXAMPLE](#) .

ENSIGN

en'-sin.

See [BANNER](#) .

ENSUE

en-su':

Synonymous with "to pursue," "ensue" is found in 1Pe 3:11 the King James Version as a translation of dioko, "to follow after," "to pursue."

Also in APC Judith 9:5, "such as ensued after" (ta metepeita, "the things that follow").

ENTANGLE

en-tan'-g'-l:

Found but 5 times in the Scriptures (the King James Version), once in the Old Testament, yet most significant as illustrating the process of mental, moral and spiritual confusion and enslavement.

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(1) Physical:

Used of physical entanglement, as in the mazes of a labyrinth (bukh, to involve, "be perplexed"). At Moses' command the children of Israel, before crossing the Red Sea, took the wrong way in order to give Pharaoh the impression that they were lost in the wilderness and cause him to say "They are entangled in the land" (Ex 14:3).

(2) Mental:

pagideuo, "to entrap," "ensnare," with words, as birds are caught in a snare; compare Ec 9:12. The Pharisees sought to "entangle" (the Revised Version (British and American) "ensnare") Jesus in His talk (Mt 22:15).

(3) Moral:

‘empleko, "to inweave," hence, intertwine and involve. "A god soldier of Jesus Christ," says Paul, does not "entangle himself," i.e. become involved, "in the affairs of this life" (2Ti 2:4). Having "escaped the defilements of the world," Christians are not to be "again entangled therein" (2Pe 2:20).

(4) Spiritual:

enecho, "to hold in," hence, to hold captive, as a slave in fetters or under a burden. Having experienced spiritual emancipation, freedom, through Christ from bondage to sin and false religion (Ga 5:1; compare Ga 4:8), the Gentiles were not to become "entangled again in a yoke of bondage" by submission to mere legal requirements, as the external rite of circumcision.

With reference to the thoroughness and irresistibility of God's judgments, we read in Na 1:10, "For entangled like thorns" (the King James Version "while they be folden together as thorns"), damp, closely packed and intertwined, "they are consumed utterly as dry stubble" (the King James Version "devoured as stubble

fully dry").

Dwight M. Pratt

ENTREAT

en-tret'.

See [INTREAT](#).

ENVY

en'-vi (qin'ah; zelos, phthonos):

"Envy," from Latin in, "against," and video, "to look," "to look with ill-will," etc., toward another, is an evil strongly condemned in both the Old Testament and the New Testament. It is to be distinguished from jealousy. "We are jealous of our own; we are envious of another man's possessions. Jealousy fears to lose what it has; envy is pained at seeing another have" (Crabb's English Synonyms). In the Old Testament it

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is the translation of qin'ah from kana'," to redden," "to glow" (Job 5:2, the Revised Version (British and American) "jealousy," margin "indignation"; in Isa 26:11 the Revised Version (British and American) renders "see thy zeal for the people"; Pr 27:4, etc.); the verb occurs in Ge 26:14, etc.; Nu 11:29 the King James Version; Ps 106:16; Pr 3:31, etc.; in the New Testament it is the translation of phthonos, "envy" (Mt 27:18; Ro 1:29; Ga 5:21, "envyings," etc.); of zelos, "zeal", "jealousy," "envy" (Ac 13:45), translated "envying," the Revised Version (British and American) "jealousy" (Ro 13:13; 1Co 3:3; 2Co 12:20; Jas 3:14,16); the verb phthoneo occurs in Ga 5:26; zeloo in Ac 7:9; 17:5, the Revised Version (British and American) "moved with jealousy"; 1Co 13:4, "charity (the Revised Version (British and American) "love") envieth not."

The power of envy is stated in Pr 27:4: "Who is able to stand before envy?" (the Revised Version (British and American) "jealousy"); its evil effects are depicted in Job 5:2 (the Revised Version (British and American) "jealousy"), in Pr 14:30 (the Revised Version, margin "jealousy"); it led to the crucifixion of Christ (Mt 27:18; Mr 15:10); it is one of "the works of the flesh" (Ga 5:21; compare Ro 1:29; 1Ti 6:4); Christian believers are earnestly warned against it (Ro 13:13 the King James Version; 1Co 3:3 the King James Version; Ga 5:26; 1Pe 2:1). In Jas 4:5 "envy" is used in a good sense, akin to the jealousy ascribed to God. Where the King James Version has "The spirit that dwelleth in us lusteth to envy," the Revised Version (British and American) reads "Doth the spirit which he made to dwell in us long unto envying?"; the American Revised Version, margin "The spirit which he made to dwell in us he yearneth for even unto jealous envy"; compare Jer 3:14; Ho 2:19 f; or the English Revised Version, margin "That spirit which he made to dwell in us yearneth (for us) even unto jealous envy." This last seems to give the sense; compare "Ye adulteresses" (Ho 2:4), the American Revised Version, margin "That is, who break your marriage vow to God."

W. L. Walker

EPAENETUS

ep-e'-ne-tus (Epainetos, "praised"):

One of the Christians at Rome to whom greetings are sent by Paul (Ro 16:5). All that is known of him is told here. Paul describes him as

(1) "my beloved,"

(2) "who is the firstfruits of Asia unto Christ."

Textus Receptus of the New Testament has "firstfruits of Achaia" but this wrong reading is due to 1Co 16:15. He was one of the first Christians in the Roman province of Asia.

This salutation brings up the question of the destination of Ro 16:3-16, for it is argued that they are addressed to the church in Ephesus owing to the fact that Prisca and Aquila and Epenetus are known to have dwelt in Asia. On the other hand, there are more than 20 others in this list who are not known to have spent any time in Asia.

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Prisca and Aquila had once dwelt in Rome (Ac 18:2), and there is nothing unusual in an Ephesian dwelling in the capital of the empire. An interesting discovery was made in Rome of an inscription in which was the name of Epenetus, an Ephesian.

S. F. Hunter

EPAPHRAS

ep'-a-fras (Epaphras):

A contracted form of Epaphroditus. He must not, however, be confounded with the messenger of the Philippian community. He was with Paul during a part of his 1st Roman imprisonment, joining in Paul's greetings to Philemon (Phm 1:23). Epaphras was the missionary by whose instrumentality the Colossians had been converted to Christianity (Col 1:7), and probably the other churches of the Lycus had been founded by him. In sending his salutation to the Colossians Paul testified, "He hath much labor for you, and for them in Laodicea, and for them in Hierapolis" (Col 4:13). Epaphras had brought to Paul good news of the progress of the gospel, of their "faith in Christ Jesus" and of their love toward all the saints (Col 1:4). Paul's regard for him is shown by his designating him "our beloved fellow-servant," "a faithful minister of Christ" (Col 1:7), and "a bondservant of Christ Jesus" (Col 4:12 margin) . The last designation Paul uses several times of himself, but only once of another besides Epaphras (Php 1:1).

S. F. Hunter

EPAPHRODITUS

e-paf-ro-di'-tus (Epaphroditos, "lovely"):

Mentioned only in Php 2:25; 4:18. The name corresponds to the Latin Venustus

(= handsome), and was very common in the Roman period. "The name occurs very frequently in inscriptions both Greek and Latin, whether at full length Epaphroditus, or in its contracted form Epaphras" (Lightfoot, Philippians, 123). Epaphroditus was the delegate of the Christian community at Philippi, sent with their gift to Paul during his first Roman imprisonment. Paul calls him "my brother and fellow-worker and fellow-soldier." "The three words are arranged in an ascending scale: common sympathy, common work, common danger and toil and suffering" (Lightfoot, l. c.). On his arrival at Rome, Epaphroditus devoted himself to "the work of Christ," both as Paul's attendant and as his assistant in missionary work. So assiduously did he labor that he lost his health, and "was sick nigh unto death." He recovered, however, and Paul sent him back to Philippi with this letter to quiet the alarm of his friends, who had heard of his serious illness. Paul besought for him that the church should receive him with joy and hold him in honor.

S. F. Hunter

EPHAH (1)

e'-fa 'ephah, "darkness"; Gepar (Ge 25:4), Gaipha (Isa 60:6):

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The name of three persons in the Old Testament, both masculine and feminine

(1) The son of Midian, descended from Abraham by his wife Keturah (Ge 25:4; 1Ch 1:33), mentioned again in Isa 60:6 as a transporter of gold and frankincense from Sheba, who shall thus bring enlargement to Judah and praise to Yahweh. According to Fried. Delitzsch, Schrader, and Hommel, 'Ephah is an abbreviation of 'Ayappa, the Kha-yappa Arabs of the time of Tiglath-pileser III and Sargon. See treatment of this view in Dillmann's Commentary on Ge (Ge 25:4).

(2) A concubine of Caleb (1Ch 2:46).

(3) The son of Jahdai, a descendant of Judah (1Ch 2:47).

Charles B. Williams

EPHAH (2)

e'-fa ('ephah):

A dry measure of about one bushel capacity. It corresponds to the bath in liquid measure and was the standard for measuring grain and similar articles since it is classed with balances and weights (Le 19:36; Am 8:5) in the injunctions regarding just dealing in trade. In Zec 5:6-10 it is used for the utensil itself.

See **WEIGHTS AND MEASURES** .

EPHAI

e'-fi, e'-fa-i ('ephay, in Qere, 'ophai, in Kethibh; Iophe, Ophe, "gloomy," "obscuring," in the Septuagint, Septuagint):

"The Netophathite," whose sons were numbered among "the captains of the forces" left in Judah after the carrying away to Babylon (Jer 40 Jer 47). His sons

assembled at Mizpah with Gedaliah, governor of the scattered Jews, and with him were slain by Ishmael, the son of Nethaniah (Jet 41:3).

EPHER

e'-fer 'epher, "calf," "young deer"; Apher, Opher:

(1) The second son of Midian, descended from Abraham by his wife Keturah (Ge 25:4; 1Ch 1:33). See further Dillmann's Commentary on Genesis (Ge 25:4).

(2) The third son of Ezra, descended from the tribe of Judah (1Ch 4:17).

(3) The first of five heads of their fathers' houses, "mighty men of valor, famous men," in the halftribe of Manasseh, who dwelt between Bashan and Mt. Hermon (1Ch 5:23,14).

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EPHES-DAMMIM

e-fes-dam'-im ('ephec dammim):

Some spot between Socoh and Azekah (1Sa 17:1) where the Philistines were encamped; called in 1Ch 11:13, "Pas- dammin." Ephes" end of" or "boundary" and the whole word may mean the "boundary of blood." The deep red color of the newly plowed earth in this situation is noticeable and may have given origin to the idea of "blood" (compare **ADUMMIM**). Cheyne suggests that from 'adhummin, to dammim, is an easy step, and that the former, meaning "red brown earth," may have been the original. No other satisfactory locality has been found to explain the name or fix the site.

E. W. G. Masterman

EPHESIAN; EPHESIANS

e-fe'-zhan (Ephesios), e-fe'-zhanz:

A term which, as in Ac 19:28,34,35 and Ac 21:29, was applied to those natives or residents of the city of Ephesus who were adherents of the cult of the goddess Diana. A Jew or a Christian, though a native of Ephesus, would probably have been designated as such, rather than as an Ephesian.

EPHESIANS, EPISTLE TO THE

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Critical Commentary; Moule, "Ephesians," Cambridge Bible; Salmond, "Ephesians," Expositor's Greek Testament; Macpherson, Commentary on Ephesians; Findlay, "Epistle to the Ephesians," Expositor's Bible; Alexander, "Colossians and Ephesians," Bible for Home and School; Haupt, Meyer's Exeget. und krit. Kommentar; von Soden, Handcommentar; Hort, Prolegomena to the Epistles to the Romans and Ephesians; Dale, Lectures on the Ephesians.

Charles Smith Lewis

EPHESUS

ef'-e-sus (Ephesos, "desirable"):

A city of the Roman province of Asia, near the mouth of the Cayster river, 3 miles from the western coast of Asia Minor, and opposite the island of Samos. With an artificial harbor accessible to the largest ships, and rivaling the harbor at Miletus, standing at the entrance of the valley which reaches far into the interior of Asia Minor, and connected by highways with the chief cities of the province, Ephesus was the most easily accessible city in Asia, both by land and sea. Its location, therefore, favored its religious, political and commercial development, and presented a most advantageous field for the missionary labors of Paul. The city stood upon the sloping sides and at the base of two hills, Prion and Coressus, commanding a beautiful view; its climate was exceptionally fine, and the soil of the valley was unusually fertile.

Tradition says that in early times near the place where the mother goddess of the earth was born, the Amazons built a city and a temple in which they might worship. This little city of the Amazons, bearing at different times the names of Samorna, Trachea, Ortygia and Ptelea, flourished until in the early Greek days it aroused the cupidity of Androclus, a prince of Athens. He captured it and made it a Greek city. Still another tradition says that Androclus was its founder. However, under Greek rule the Greek civilization gradually supplanted that of

the Orientals, the Greek language was spoken in place of the Asiatic; and the Asiatic goddess of the temple assumed more or less the character of the Greek Artemis. Ephesus, therefore, and all that pertained to it, was a mixture of oriental and Greek. Though the early history of the city is obscure, it seems that at different times it was in the hands of the Carians, the Leleges and Ionians; in the early historical period it was one of a league of twelve Ionian cities. In 560 BC it came into the possession of the Lydians; 3 years later, in 557, it was taken by the Persians; and during the following years the Greeks and Persians were constantly disputing for its possession. Finally, Alexander the Great took it; and at his death it fell to Lysimachus, who gave it the name of Arsinoe, from his second wife. Upon the death of Attalus II (Philadelphus), king of Pergamos, it was bequeathed to the Roman Empire; and in 190, when the Roman province of Asia was formed, it became a part of it. Ephesus and Pergamos, the capital of Asia, were the two great rival cities of the province. Though Pergamos was the center of the Roman religion and of the government, Ephesus was the more accessible, the commercial center and the home of the native goddess Diana; and because of its wealth and situation it gradually became the chief city of the province. It is to the temple of Diana, however, that its great wealth and prominence are largely due. Like the city, it dates from the time of the Amazons, yet what the early temple was like we now have no means of knowing, and of its history we know little except that it was seven times destroyed by fire and

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Passing beyond the village one comes to the ruins of the old aqueduct, the fallen city walls, the so-called church of John or the baths, the Turkish fort which is sometimes called Paul's prison, the huge theater which was the scene of the riot of Paul's time, but which now, with its marble torn away, presents but a hole in the side of the hill Prion. In 1863 Mr. J. T. Wood, for the British Museum, obtained permission from the Turkish government to search for the site of the lost temple of Diana. During the eleven years of his excavations at Ephesus, \$80,000 were spent, and few cities of antiquity have been more thoroughly explored. The city wall of Lysimachus was found to be 36,000 ft. in length, enclosing an area of 1,027 acres. It was 10 1/2 ft. thick, and strengthened by towers at intervals of 100 ft. The six gates which pierced the wall are now marked by mounds of rubbish. The sites and dimensions of the various public buildings, the streets, the harbor, and the foundations of many of the private houses were ascertained, and numerous inscriptions and sculptures and coins were discovered. Search, however, did not reveal the site of the temple until January 1, 1870, after six years of faithful work. Almost by accident it was then found in the valley outside the city walls, several feet below the present surface. Its foundation, which alone remained, enabled Mr. Wood to reconstruct the entire temple plan. The temple was built upon a foundation which was reached by a flight of ten steps. The building itself was 425 ft. long and 220 ft. wide; each of its 127 pillars which supported the roof of its colonnade was 60 ft. high; like the temples of Greece, its interior was open to the sky. For a further description of the temple, see Mr. Wood's excellent book, Discoveries at Ephesus.

E. J. Banks

EPHLAL

ef'-lal ('ephlah, "judgment"):

A descendant of Judah (1Ch 2:37).

EPHOD (1)

ef'-od ('ephowdh (28 times), 'ephodh (20 times), 'ephodh; Septuagint epomis, ephoth, ephod, ephoud, stole exallos, stole bussine):

(1) A sacred vestment originally designed for the high priest (Ex 28:4 ff; 39:2 ff), and made "of gold, blue, and purple, and scarlet, and fine twined linen," held together by two shoulder-pieces and a skillfully woven band which served as a girdle for the ephod. On the shoulderpieces were two onyx stones on which were engraved the names of the twelve tribes of Israel. It is not known whether the ephod extended below the hips or only to the waist. Attached to the ephod by chains of pure gold was a breastplate containing twelve precious stones in four rows. Underneath the ephod was the blue robe of the ephod extending to the feet of the priest. The robe of the ephod was thus a garment comprising, in addition to the long robe proper, the ephod with its shoulderpieces and the breastplate of judgment.

(2) From the historical books we learn that ephods were worn by persons other than the high priest. Thus, the boy Samuel was girded with a linen ephod while assisting the aged high priest (1Sa 2:18); the priests at Nob, 85 in number, are described as men

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wearing a linen ephod (1Sa 22:18); and David was girded with a linen ephod when he danced in the procession that brought the ark into Jerusalem (2Sa 6:14). The ephod was considered appropriate for the king on this solemn and happy occasion; but it would be reading into the narrative more than it contains to infer that lay worshippers were regularly clothed with the ephod; nor are we to suppose that priests other than the high priest were accustomed to wear ephods as rich and elaborate as that of the high priest. Abiathar, who became high priest after the assassination of his father by Doeg, probably brought to the camp of David the ephod worn by the high priest in his ministrations at Nob (1Sa 23:6), and through this ephod David sought in certain crises to learn Yahweh's will (1Sa 23:9; 30:7). Some have argued that the ephod, which Abiathar brought in his hand, was an image rather than a priestly garment, but there seems no sufficient reason for regarding it as other than a vestment for the high priest. The ephod behind which the sword of Goliath was kept wrapped in a cloth may well have been a garment suspended from the wall or itself wrapped in a protecting cloth (1Sa 21:9).

(3) The ephod mentioned in Jud 17:5; 18:14 f; Ho 3:4 is associated with teraphim and other idolatrous images. We may frankly confess that we do not know the shape, size and use of the ephod in these cases, though even here also the ephod may well have been a priestly garment. The same remark holds good of the ephod made by Gideon, and which became an object of idolatrous worship in Israel (Jud 8:27). It has been argued that a vestment would not cost seventeen hundred shekels of gold. Possibly Gideon set up an apparatus of worship containing other articles just as the mother of Micah began with the promise to make a graven image and a molten image, and afterward added an ephod and teraphim (Jud 17:1-5). Moreover, if gems and brilliants were put on Gideon's ephod, who can say that it did not cost seventeen hundred shekels?

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Braun, *De vestitu sacerdotum* (1698), 462 ff; Ugolini, *Thesaurus antiquitatum sacrarum* (1744-69), XII, 785 f; Ancessi, *Annales de philos. chretienne*, 1872;

Konig, Rel. Hist. of Israel, 107 ff; Van Hoonacker, Le sacerdoce levitique (1899), 370 ff; Foote, The Ephod, in "Johns Hopkins University Circulars," 1900.

John Richard Sampey

EPHOD (2)

e'-fod ('ephodh):

Father of Hanniel, prince of Manasseh (Nu 34:23).

EPHPHATHA

ef'-a-tha, ef-a'-tha (Ephphatha):

Aramaic word used by Christ (Mr 7:34), the 'ethpa'al imperative of Aramaic pethach (Hebrew pathach), translated, "Be (thou) opened"; compare Isa 35:5. The Aramaic was the sole popular language of Palestine (Shurer, History of the Jewish People in the Time of Jesus Christ, IIg, 9) and its use shows that we have here the graphic report of an eyewitness, upon whom the dialectic form employed made a deep impression.

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This and the corresponding act of the touch with the moistened finger is the foundation of a corresponding ceremony in the Roman Catholic formula for baptism.

EPHRAIM (1)

e'-fra-im, e'-fra-im ('ephrayim, "double fruit"):

1. The Patriarch:

The younger of the two sons of Joseph and Asenath, born in Egypt. He and his brother Manasseh were adopted by Jacob, and ranked as his own sons, each becoming the ancestor of a tribe in Israel. In blessing his grandchildren, despite their father's protest, Jacob preferred the younger, foreshadowing the future eminence of his descendants (Ge 41:50 ff; 48:20 ff). In the Blessing of Jacob however, the two are included under the name of Joseph (Ge 49:22 f).

2. The Tribe:

At the first census on leaving Egypt, Ephraim's men of war numbered 40,500; and at the second census they are given as 32,500 (Nu 1:33; 26:37). See, however, article NUMBERS. The head of the tribe at the Exodus was Elishama, son of Ammihud (Nu 1:10). With the standard of the tribe of Ephraim on the West of the tabernacle in the desert march were Manasseh and Benjamin (Nu 2:18 ff). The Ephraimite among the spies was Hoshea (i.e. Joshua), the son of Nun (Nu 13:8). At the division of the land Ephraim was represented by prince Kemuel, son of Shiphtan (Nu 34:24). The future power of this tribe is again foreshadowed in the Blessing of Moses (De 33:17). When Moses died, a member of the tribe, Joshua, whose faith and courage had distinguished him among the spies, succeeded to the chief place in Israel. It was natural that the scene of national assemblies, and the center of the nation's worship, should be chosen within the land occupied by the children of Joseph, at Shechem and Shiloh

respectively. The leadership of Ephraim was further emphasized by the rule of Samuel. From the beginning of life in Palestine they enjoyed a certain prestige, and were very sensitive on the point of honor (Jud 7:24; 8:1; 12:1 ff). Their acceptance of and loyalty to Saul, the first king chosen over Israel, may be explained by his belonging to a Rachel tribe, and by the close and tender relations existing between Joseph and Benjamin. But they were never reconciled to the passing of the scepter to Judah in the person of David (2Sa 2:8 f). That Israel would have submitted to the sovereignty of Absalom, any more than to that of David, is not to be believed; but his revolt furnished an opportunity to deal a shrewd blow at the power of the southern tribe (2Sa 15:13). Solomon's lack of wisdom and the crass folly of Rehoboam in the management of the northern tribes fanned the smoldering discontent into a fierce flame. This made easy the work of the rebel Jeroboam; and from the day of the disruption till the fall of the Northern Kingdom there was none to dispute the supremacy of Ephraim, the names Ephraim and Israel being synonymous. The most distinguished of Ephraim's sons were Joshua, Samuel and Jeroboam I.

3. The Territory:

The central part of Western Palestine fell to the children of Joseph; and, while the boundaries of the territory allotted to Ephraim and Manasseh respectively are given in

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Jos 16; 17:1 ff, it seems to have been held by them in common for some time (17:14). The Canaanites in certain cities of both divisions were not driven out. It was probably thought more profitable to enslave them (16:10; 17:13). The boundaries of Ephraim cannot be followed with accuracy, but roughly, they were as follows: The southern boundary, agreeing with the northern border of Benjamin, started from Bethel, and passed down westward by nether Beth-horon and Gezer toward the sea (16:3; in verse 5 it stops at upper Beth-horon); it turned northward to the southern bank of the brook Kanah (Wady Kanah) along which it ran eastward (17:10) to Michmethath (the plain of Mukhneh); thence it went northward along the western edge of the plain to Shechem. It then bent eastward and southward past Taanath-shiloh (Ta'ana), Janoah (Yankun) to Ataroth and Naarah (unidentified) and the Jordan (16:7). From Ataroth, which probably corresponds to Ataroth-addar (16:5), possibly identical with the modern et-Truneh, the southern border passed up to Bethel. Along the eastern front of the land thus defined there is a steep descent into the Jordan valley. It is torn by many gorges, and is rocky and unfruitful. The long slopes to the westward, however, furnish much of the finest land in Palestine. Well watered as it is, the valleys are beautiful in season with cornfields, vineyards, olives and other fruit trees. The uplands are accessible at many points from the maritime plain; but the great avenue of entrance to the country runs up Wady esh-Sha'ir to Nablus, whence, threading the pass between Gerizim and Ebal, it descends to the Jordan valley. In this favored region the people must have lived in the main a prosperous and happy life. How appropriate are the prophetic allusions to these conditions in the days of Ephraim's moral decay (Isa 28:1,4; Jer 31:18; Ho 9:13; 10:11, etc.)!

W. Ewing

EPHRAIM (2)

(1) A position apparently of some importance, since the position of Baal-hazor (probably = Tell 'Asur) where Abraham's sheep-farm was located, is determined by relation to it (2Sa 13:23). That it lay North of Jerusalem seems to

be indicated in 2Sa 13:34. It may be identical with the Ephraim of Eusebius, Onomasticon, 20 Roman miles North of Jerusalem, and therefore to be sought somewhere in the neighborhood of Sinjil and el- Lubban. Connected with this may have been the name Aphaerema, a district in Samaria mentioned in 1 Macc 11:34; Ant, XIII, iv, 9.

(2) The town near the wilderness to which Jesus retired after the raising of Lazarus (Joh 11:54). This probably corresponds to Ephrem of Eusebius, Onomasticon (s .v. "Afra") 5 Roman miles East of Bethel. This may be the place named along with Bethel by Josephus (BJ, IV, ix, 9). It probably answers to eT-Taiyebah, a large village about 4 miles North of Beitin. The antiquity of the site is attested by the cisterns and rock tombs. It stands on a high hill with a wide outlook including the plains of Jericho and the Dead Sea.

See [EPHRON](#) .

W. Ewing

EPHRAIM, FOREST OF

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(ya‘ar ‘ephrayim):

The word ya‘ar (Hebrew) probably agrees in meaning with the Arabic wa‘r, which indicates a rough country, abounding in rocks, stones and scrub, with occasional trees; not a "forest," as we understand the term. Here Absalom was defeated and slain (2Sa 18:6 ff, the King James Version "wood of Ephraim"). It must be sought, therefore, East of the Jordan, in the neighborhood of Mahanaim; but no identification is yet possible.

EPHRAIM, GATE OF

See [JERUSALEM](#) .

EPHRAIM, MOUNT

(har ‘ephrayim):

Means that part of the mountain which fell to Ephraim (Jos 19:50, etc.). The natives speak today of Jebel Nablus, Jebel Cafed, etc., meaning that section of the central range which is subject to each city. It is better therefore to retain the rendering of the King James Version, and not to read with the Revised Version (British and American) "hill-country of Ephraim."

EPHRAIM, WOOD OF

See [EPHRAIM, FOREST OF](#) .

EPHRAIMITE

e’-fra-im-it (‘ephrayim; singular ‘ephrathi):

A member of the tribe of Ephraim (Jos 16:10, etc.).

See also [EPHRATHITE](#) .

EPHRAIN

e'-fra-in (2Ch 13:19), the Revised Version (British and American)

EPHRON, which see.

EPHRATH; EPHRATHAH

ef'-rath, e'-frath, ef'-ra-tha, ef-ra'-tha ('ephrath; Ephratha; Ge 35:16; 48:7); ('ephrathah, in the other references: Jos 15:59 (in added verse of Septuagint only); Ru 4:11; 1Ch 2:19,24,50; Ps 132:6; Mic 5:2, the King James Version "Ephratah"):

The name either of Bethlehem itself or of a district in which Bethlehem was situated. A man of this place was called an Ephrathite (Ru 1:2; 1Sa 17:12). It is held by many

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authorities that the Ephrath where Rachel was buried (Ge 35:16; 48:7) was a different place, the words "the same is Bethlehem" being a gloss. The reading in Ps 132:6 is doubtful; the Revised Version, margin has "Ephraim."

E. W. G. Masterman

EPHRATHITE

ef'-rath-it, e'-frath-it.

See [EPHRATH](#) .

EPHRON (1)

e'-fron ('ephron, "fawnlike"):

The Hittite of whom Abraham bought the field and cave of Machpelah (Ge 23:8 ff; 25:9; 49:30). The transaction was conducted in true oriental fashion, with excessive courtesy; but the large sum of 400 shekels' weight of silver was in the end required (compare 33:19; 1Ki 16:24).

See also [MONEY](#) ; [MONEY, CURRENT](#) .

EPHRON (2)

e'-fron ('ephron; Ephron):

(1) 2Ch 13:19: "And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephron with the towns thereof." Another reading is "Ephraim" (Revised Version, margin). This is thought by many to be identical with Ophrah ('ophrah, Jos 18:23) and perhaps with Ephraim ('ephrayim, 2Sa 13:23) which both have been localized at the lofty town of eT Taiyibeh.

(2) A city East of the Jordan between Carnion (Ashteroth-karnain) and Scythopolis (Beisan): "Then Judas gathered together all the Israelites that were in the country.

Now when they came unto Ephron (this was a great city in the way as they should go, very well fortified) they could not turn from it either on the right hand or on the left, but they must needs pass through the midst of it" (1 Macc 5:45,46 the King James Version; Ant, XII, viii, 5; also 2 Macc 12:27). Buhl and Schumacher propose Kacr Wady el Ghafr, a ruined tower which completely commands the deep Wady el Ghafr, but the ruins appear to be scanty.

(3) Mt. Ephron: The border of Judah is described (Jos 15:9): "It went out to the cities of Mount Ephron." The position will depend on that of Nephtoah and of Kiriath- jearim.

E. W. G. Masterman

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EPICUREANS

ep-i-ku-re'-anz (Epikoureioi):

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The Epicureans with the **STOICS** (which see) encountered Paul in Athens (Ac 17:18). They were the followers of Epicurus, a philosopher who was born in Samos in 341 BC, and who taught first in Asia Minor and afterward in Athens till his death in 270 BC. His system, unlike most philosophies, maintained its original form, with little development or dissent, to the end of its course. The views of Paul's opponents of this school may therefore be gathered from the teaching of Epicurus.

1. Social and Political Causes:

The conditions for the rise of Epicureanism and Stoicism were political and social rather than intellectual. Speculative thought had reached its zenith in the great constructive ideals of Plato, and the encyclopaedic system of Aristotle. Criticism of these would necessarily drive men back upon themselves to probe deeper into the meaning of experience, as Kant did in later times. But the conditions were not propitious to pure speculation. The breaking up of the Greek city-states and the loss of Greek independence had filled men's minds with a sense of insecurity. The institutions, laws and customs of society, which had hitherto sheltered the individual, now gave way; and men demanded from philosophy a haven of rest for their

homeless and weary souls. Philosophy, therefore, became a theory of conduct and an art of living.

Epicurus deprecated the pursuit of knowledge for its own sake, whether as philosophy or science, and directed his inquiries to the two practical questions: What is the aim of life? and How to attain to it? Philosophy he defined as "a daily business of speech and thought to secure a happy life."

2. Egoistic Hedonism:

His ethical teaching is therefore the central and governing factor of Epicurus' philosophy. It belongs to the type generally described as Egoistic Hedonism. The same general principles had been taught by Aristippus and his school, the Cyrenaics, a century earlier, and they were again revived in the 17th century in England by Thomas Hobbes. The aim and end of life for every man is his own happiness, and happiness is primarily defined as pleasure. "Wherefore we call pleasure the Alpha and Omega of a blessed life. Pleasure is our first and kindred good. It is the starting-point of every choice and of every aversion, and to it we come back, inasmuch as we make

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died to accomplish the utmost self-sacrifice, who had risen from the dead and returned to live among men to guide and fashion their lives, and who at last would judge all men, and according to their deeds reward or punish them in a future world. To the Epicurean this was the revival of all the ancient and hated superstitions. It was not only folly but impiety; for Epicurus had taught that "not the man who denies the gods worshipped by the multitude, but he who affirms of the gods what the multitude believe about them, is truly impious."

14. LITERATURE.

Hicks, Stoic and Epicurean (whose translations are adopted in all quotations in this article); Zeller, Stoics, Epicureans and Sceptics; Wallace, Epicureanism; Lucretius, *De natura rerum*.

T. Rees

EPILEPSY

ep'-i-lep-si.

See [LUNATIC](#) .

EPIPHANES

e-pif'-a-nez.

See [ANTIOCHUS IV](#) .

EPIPHI

ep'-i-fi (Epiphi):

Name of a month mentioned in connection with Pachon in APC 1Macc 6:38.

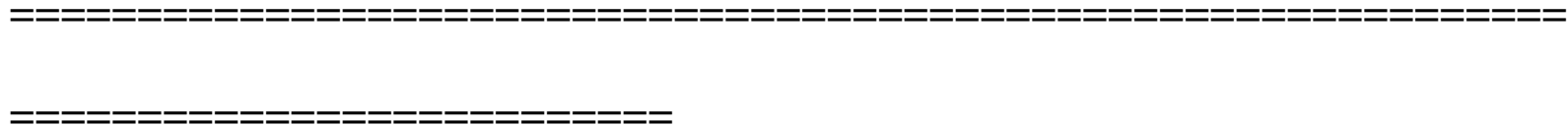
See [TIME](#) .

EPISTLE

e-pis't-er-ee-1 (epistole, "a letter," "epistle"; from epistello, "to send to"):

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EPISTLES, CAPTIVITY

See [PHILEMON, EPISTLE TO](#) .

EPISTLES, SPURIOUS

spu'-ri-us.

See [APOCRYPHAL EPISTLES](#) .

EPISTLES, THE PASTORAL

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EQUAL

e'-kwal isos:

In Eze 18:25; 29; 33:17,20, "The way of the Lord is not equal" translates Hebrew yittakhen for takhan, "to weigh," and means "is not adjusted to any fixed standard," "arbitrary," "fitful," and, therefore, "not equitable, fair, or impartial" Septuagint ("is not set straight"). Compare same Hebrew word in 1Sa 2:3, where the Lord is said to 'weigh actions.' "Equal," therefore, is what will bear the closest investigation and strictest judgment. In Mt 20:12, "made them equal" means "put them upon the same footing," i.e. regarded their brief service as though it were the very same as our long hours of toil. In Lu 20:36 the context restricts the equality to a particular relation. The precise meaning of isos in Joh 5:18, "making himself equal with God," is clearly defined by the preceding clause, for our Lord's opponents say that He has "called God his own Father" (Greek idion patera, i.e. His Father in a peculiar and exclusive sense; compare idiou huiou of Ro 8:32, applying the same adjective to the Son in His relation to the Father, i.e. His Son in a sense in which no one else can claim the

title). They correctly interpreted the language of Jesus as declaring that He was the Son of God in a way that put Him on an equality with God. The charge against Him is not that He said that He was "like" (homoios), but that He was "equal" (isos), i.e. of the very same rank and authority.

H. E. Jacobs

EQUALITY

e-kwol'-i-ti (isotes):

In 2Co 8:14, literally, ." out of equality," i.e. "in equal proportion" or "that there may be equality." In Php 2:6, it occurs in a paraphrase of Greek to einai isa theo, "the being on an equality with God." In this much-discussed passage, isa, according to a not unusual Attic idiom, is construed adverbially (see Meyer on passage), meaning, therefore, not 'the being equal' (the King James Version), which would require ison, but "the having equal prerogatives and privileges." The personal equality is one thing; the equality of attributes is another, and it is the latter which is here expressed

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(Lightfoot). The "being on an equality" and the "having equal prerogatives" are both deductions from the possession of "the form of God." The thought is that if He who had "the form of God" had under all circumstances exercised His Divine attributes, He would have been employing only what belonged to Him, and would in no way have derogated from what belongs only to God. We regard this as referring to the incarnate Son in His historical manifestation.

H. E. Jacobs

EQUITY

ek'-wi-ti:

Is synonymous with "uprightness," which is found in Pr 17:26; Isa 59:14; Mal 2:6 in place of the King James Version "equity." Ec 2:21 has "skilfulness" and the Revised Version, margin "success" for the King James Version "equity." The context favors this translation of kishron, which is derived from kasher, "to succeed."

Equity is the spirit of the law behind the letter; justice is the application of the spirit of equity; honesty is the general everyday use of justice or fairness, equity being the interior or abstract ideal. The Court of Equity overrides the Court of Common Law, deciding not upon terms, but the spirit of the deed.

M. O. Evans

ER

ar ('er, "watcher"; Er')

(1) The eldest son of Judah, the son of Jacob, by Shua the Canaanite. Judah took for him a wife named Tamar. It is recorded that Er "was wicked in the sight of

Yahweh; and Yahweh slew him" (Ge 38:3,6,7; 46:12).

(2) "Er the father of Lecah" is mentioned among "the sons of Shelah the son of Judah" (1Ch 4:21).

(3) An ancestor of Jesus in Luke's genealogy in the 7th generation before Zerubbabel (Lu 3:28).

ERA

e'-ra:

We find no definite era in use in Old Testament times, and such usage does not appear until we reach the period of the Maccabees. There are some references to important events that might have served as eras had they been generally accepted and constantly employed. Such was the Exodus; and this is referred to as the starting-point in fixing the date of the building of Solomon's temple (1Ki 6:1), and also for the date of Aaron's death (Nu 33:38).

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An earthquake is referred to by Amos 1:1 as a well-known event by which to date the beginning of his prophetic career; and Ezekiel in two passages refers to the captivity of Judah as a date for marking certain events in his life. Of these the Exodus would have been the most appropriate event to use as an era, since it marked the birth of the Hebrew nation; but the universal custom of antiquity was to date from the regnal years of the kings, as we see in the history of Egypt and Babylonia and Assyria; this custom was followed by the Israelites as soon as the kingdom was established, and was continued down to the Captivity. After the return of the Jews they naturally adopted the regnal years of the Persian kings, under whose rule they were, until the overthrow of the kingdom by Alexander. After this event, the era that prevailed most widely in Syria was that of the Seleucid kingdom, which began in 312 BC, and must have been familiar to the Jews, and we have evidence that they made use of it. When Simon the Maccabee secured the independence of the Jews from the Seleucid king, Demetrius II, in 141-140, they began to date their instruments and contracts from this event as is stated in 1 Macc 13:41,42; and we find that the year of their independence is fixed by reference to the Seleucid era, the first year of Simon being the 170th of that era (see Josephus, Ant, XIII, vi, 7).

After this they used the era of Simon, dating by his regnal years; but whether they used this as a permanent era during the Asmonean Dynasty or dated simply from the accession of each king, we do not know. There is no doubt that the Seleucid era continued to be used throughout the country for several centuries after the downfall of the Seleucid kingdom, as we have abundant evidence from inscriptions. When the Romans took possession of Syria and Palestine, their era was of course employed by Roman officials, but this did not prevail among the people. The dynasty of the Herods sometimes employed their own regnal years and sometimes those of the emperors, as appears from their coins. The Jews must have been familiar with the eras employed by some of the Phoenician towns, such as Tyre and Sidon. Tyre had a local era which began in 126 BC, and Sidon one beginning in 112 BC; and most of the towns on the coast used the era of Alexander, dating from the battle of Issus, until the establishment of the Seleucid

era. The Jews would be familiar with these from their commercial connections with the coast towns, but we do not know that they used them. They did not adopt the era of the Creation until after the time of Christ. It was fixed at 4,000 years before the destruction of the later temple, or 3760 BC.

H. Porter

ERAN

e'-ran ('eran, "watcher," "watchful"; Eden):

The son of Ephraim's oldest son Shuthelah (Nu 26:36).

Eranites, the descendants of Eran (same place) .

ERASTUS

e-ras'-tus (Erastos, "beloved"):

The name occurs three times, each time denoting a companion of Paul.

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(1) Erastus was sent with Timothy from Ephesus into Macedonia while Paul remained in Asia for a while. They are designated "two of them that ministered unto him" (Ac 19:22).

(2) "Erastus the treasurer of the city" sent greetings to the Christians in Rome (Ro 16:23). He was apparently an important person in the Corinthian community, and with Gaius probably represented that church in these fraternal relations with the Roman community.

(3) Erastus is one who, in 2Ti 4:20, "remained at Corinth."

We have no means of discovering whether one or more than one person is meant in these references. A. C. Headlam (HDB, under the word) thinks it improbable that one who held an office implying residence in one locality should have been one of Paul's companions in travel. On the other hand Paul may be designating Erastus (Ro 16:23) by an office he once held, but which he gave up to engage in mission work.

S. F. Hunter

ERECH

e'-rek, er'-ek ('erekh; Oreh):

1. Etymology of the Name:

The second of the cities founded by Nimrod, the others being Babel, Accad and Calneh (Ge 10:10). The derivation of the name is well known, Erech being the Semitic-Babylonian Uruk, from the Sumerian Unug, a word meaning "seat," probably in the sense of "residential city." The character with which it is written enters into the composition of the Babylonian names of Larsa and Ur of the Chaldees.

2. Position and Nature of the Ruins:

Its identification with Warka, on the left bank of the Euphrates, half-way between Hillah (Babylon) and Korna, is beyond a doubt. It is thought that the Euphrates must have flowed nearer to the city in ancient times, as the Gilgames legend relates that that hero and his companion Enkidu washed their hands in the stream after having killed the divine bull sent by the goddess Ishtar to destroy them. The shape of the ruin is irregular, the course of the walls of the Northeast having been seemingly determined by that of the Nile canal (Shatt-en-Nil), which flowed on that side. The extreme length of the site from North to South is over 3,000 yds., and its width about 2,800 yds. This space is very full of remains of buildings; and the foundations of the walls, with their various windings, gateways and defenses, are traceable even now.

3. Its Patron-Deities and Their Temples:

Two great deities, Ishtar and Nanaa, were worshipped in this city, the temple of the former being E-anna, "the house of heaven" (or "of Anu," in which case it is probable that the god of the heavens, Anu, was also one of the patrons of the city). The shrine dedicated to Ishtar is apparently now represented by the ruin known as Buwariyya or

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Besides the inscriptions of the kings already mentioned, tablets of the reigns of Nabopolassar, Nebuchadrezzar, Nabonidus, Cyrus, Darius and some of the Seleucids have been found on the site. In the ruins of the town and the country around, numerous glazed earthenware (slipper-shaped) coffins and other receptacles, used for and in connection with the burial of the dead, occur. These are mostly of the Parthian period, but they imply that the place was regarded as a necropolis, possibly owing to the sanctity attached to the site.

LITERATURE.

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T. G. Pinches

ERI-AKU

er-i-a-koo', e-ri-a-ku':

1. The Name and Its Etymology:

This is the probable Sumerian reading of the well-known Babylonian name written with the characters for "servant" (Sem wardu or ardu) and the group standing for the Moon-god Sin (written En-zu = Zu-en), otherwise Aku, the whole meaning "servant of the Moon-god." This ruler, who was king of Larsa (**ELLASAR**, compare that article), is generally identified with the ARIOCH (which see) of Ge 14:9. Several Assyriologists read the name with the Semitic Babylonian pronunciation of Warad- Sin; and, if this be correct, there would be a certain amount of doubt as to the generally received identification; though this, on the other hand, might simply prove that the ancient Hebrews obtained their transcription from a Sumerian source.

2. Inscriptions Mentioning Eri-Aku:

In addition to a number of contract-tablets, the following inscriptions mentioning Eri- Aku or Warad-Sin are known:

(1) A dedication, by Kudur-mabuk, "father of Martu" (Amurru, the land of the Amorites), son of Simti-Silchak, of some sacred object to the Moon-god Nannar, for his own life and that of Eri-Aku, his son, the king of Larsa.

(2) A dedication, by Eri-Aku, to Ishtar of Challabu, for his own life and that of his father and begetter Kudur-mabuk. The text records the restoration of Istar's sanctuary.

(3) A dedication, by Eri-Aku, to the god Nannar, for the preservation of his own life and that of his father, Kudur-mabuk. The restoration of several temples is referred to.

(4) An inscription of Eri-Aku, "the powerful man," "the nourisher of Ur (of the Chaldees), the king of Larsa, the king of Sumer and Akkad; son of Kudur-mabuk, the father of Emutbala." The text records that he raised the wall of Ur, called "Nannar is the consolidator of the foundations of the land," high like a mountain.

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heroes—and, in truth, this is implied by their style. That they are utterly apocryphal, however, remains to be proved.

LITERATURE.

See "Inscriptions and Records Referring to Babylonia and Elam," etc., Journal of the Victoria Institute, 1895-96 (also separately); and the articles **CHEDORLAOMER** and **ELAM**, section 12 (5).

T. G. Pinches

ERI; ERITES

e'-ri, e'-rits ('eri, "watcher"):

The fifth of the seven sons of Gad (Ge 46:16; Nu 26:16).

Patronymic, Erites (same place), a clan of Gad.

ERR; ERROR

ur, er'-er:

To err is in the Old Testament the translation of shaghah, and ta'ah, both of which mean literally, ." to wander," "to go astray." We have shaghah in 1Sa 26:21, "I have played the fool, and have erred"; Job 19:4, "Mine error remaineth with myself," i.e. "is my own concern," or, perhaps, "only injures myself"; Ps 119:118; Isa 28:7 the King James Version (thrice); ta'ah, Ps 95:10; Pr 14:22; Isa 35:8. It means also "to cause to err" (Isa 3:12; 30:28, "a bridle that causeth to err"; Jer 23:13,12; "Their lies (i.e. the unreal deities, creatures of their own imagination) have caused them to err," Am 2:4).

In the New Testament the word is generally planaomai, "to wander" (Mr 12:24,27; Heb 3:10; Jas 5:19); astocheo, "to miss the mark," "to swerve," occurs twice (1Ti 6:21; 2Ti 2:18).

Error in the Old Testament represents various words: sheghaghah, "mistake," "oversight" (Ec 5:6; compare Pr 20:25 and see **INQUIRE**); meshughah, with the same meaning, "wandering" (Job 19:4; compare Ps 19:12); shal, "rashness," "mistake" (2Sa 6:7, "God smote him there for his error," the Revised Version, margin "rashness"); shalu, Aramaic "mistake" (Da 6:4); to'ah, "injury" (Isa 32:6).

In the New Testament we have plane, "wandering" (Ro 1:27; Jas 5:20; 1 Joh 4:6; Jude 1:11, "the error of Balaam"); agnoema, "ignorance" (Heb 9:7, margin, Greek "ignorances"). For "is deceived" (Pr 20:1) the Revised Version (British and American) has "erreth," margin "or reeleth"; for "them that are out of the way" (Heb 5:2), "the ignorant and erring"; for "deceit" (1Th 2:3), "error."

The English word "error" has the same original meaning as the Hebrew and Greek main words, being derived from erro, "to wander." "To err is human," but there are

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errors of the heart as well as of the head. The familiar phrase just quoted seems to have its equivalent in the marginal rendering of Ge 6:3, "in their going astray they are flesh." Errors through ignorance are in the Bible distinguished from errors of the heart and willful errors (Le 5:18; Nu 15:22; Eze 45:20).

W. L. Walker

ESAIAS

e-za'-yas.

See [ISAIAH](#) .

ESARHADDON

e-sar-had'-on ('ecar-chaddon; Assyrian Asur-ach-iddina, "Ashur hath given a brother"):

During his lifetime, Sennacherib, king of Assyria, made his favorite son, Esarhaddon (680-668 BC), the viceroy of Babylon; and although he was not the eldest son, he decreed that he should become the legal heir to the throne of Assyria. Sennacherib, having been slain in 681, apparently by two of his sons, who are called in the Old Testament Adrammelech and Sharezer (2Ki 19:37), Esarhaddon proceeded to Nineveh, where the rebellion which followed the death of his father collapsed, having existed for about a month and a half. The Old Testament informs us that the murderers of his father fled to Armenia. This is corroborated by the inscriptions which say that at Melid, in the land of Hanirabbat, which can be said to be in Armenia, Esarhaddon fought the rebels and defeated them; whereupon he was proclaimed king. His father had been so displeased with Babylon that he had attempted to annihilate the city by making it a swamp. Esarhaddon, however, having been infatuated with the ancient culture of the Babylonians, adopted a conciliatory attitude toward the people.

Immediately he planned to restore the city on magnificent proportions. The foundations of his work were laid with impressive ceremonies, and in every way he endeavored to ameliorate the inhabitants by his gracious deeds. Even at Nippur evidences of his work in restoring the ancient shrine of Ellil are seen. The kings of the West who became his vassals, among them being Manasseh of Judah, were required to furnish building materials for his operations in Babylonia. His work in that land explains why the Judean king was incarcerated at Babylon (2Ch 33:11) instead of Assyria.

Esarhaddon was first compelled to defend the kingdom against the inroads of the hordes from the North. The Gimirra (perhaps referring to Gomer of the Old Testament), who were called Manda, seemed to pour into the land. A decisive victory was finally gained over them, and they were driven back into their own country. Afterward, the Medes and the Chaldeans were also subjugated. He then directed his attentions toward the West. Sidon having revolted against Assyria, Esarhaddon laid siege to the city, which after three years was finally captured and destroyed. He built another city upon the same site, which he called Kar-Esarhaddon, and endeavored to revive its commerce. And, as is mentioned in Ezr 4:2; compare 10, he repopulated the city (Samaria) with captives from Elam and Babylonia.

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The capture of Tyre was also attempted, but, the city being differently situated, a siege from the land was insufficient to bring about submission, as it was impossible to cut off the commerce by sea. The siege, after several years, seems to have been lifted. Although on a great monolith Esarhaddon depicts Ba'al, the king of Tyre, kneeling before him with a ring through his lips, there is nothing in the inscriptions to bear this out.

His work in Canaan was preparatory to his conquest of Egypt. Tirhakah, the Ethiopian king of Egypt, was attacked on the borders, but no victory was gained. Several years later he crossed the borders and gained a decisive victory at Iskhupri. He then proceeded to lay siege to Memphis, which soon capitulated; and Egypt, to the confines of Nubia, surrendered to Assyria. Esarhaddon reorganized the government, and even changed the names of the cities. Necho was placed over the 22 princes of the land. In 668, Egypt revolted and Esarhaddon, while on his way to put down the revolt, died. He had arranged that the kingdom be divided between two of his sons: Ashurbanipal was to be king of Assyria, and Shamash-shum-ukin was to reign over Babylonia. The nobles decreed, however, that the empire should not be divided, but Shamash-shum-ukin was made viceroy of Babylonia.

A. T. Clay

ESAU

e'-so ('esaw, "hairy"; Esau):

Son of Isaac, twin brother of Jacob. The name was given on account of the hairy covering on his body at birth: "all over like a hairy garment" (Ge 25:25). There was a prenatal foreshadowing of the relation his descendants were to sustain to those of his younger brother, Jacob (Ge 25:23). The moment of his birth also was signaled by a circumstance that betokened the same destiny (Ge 25:26).

The young Esau was fond of the strenuous, daring life of the chase—he became a skillful hunter, "a man of the field" ('ish sadheh). His father warmed toward him rather than toward Jacob, because Esau's hunting expeditions resulted in meats that appealed to the old man's taste (Ge 25:28). Returning hungry from one of these expeditions, however, Esau exhibited a characteristic that marked him for the inferior position which had been foretokened at the time of his birth. Enticed by the pottage which Jacob had boiled, he could not deny himself, but must, at once, gratify his appetite, though the calm and calculating Jacob should demand the birthright of the firstborn as the price (Ge 25:30-34). Impulsively he snatched an immediate and sensual gratification at the forfeit of a future glory. Thus he lost the headship of the people through whom God's redemptive purpose was to be wrought out in the world, no less than the mere secular advantage of the firstborn son's chief share in the father's temporal possessions. Though Esau had so recklessly disposed of his birthright, he afterward would have secured from Isaac the blessing that appertained, had not the cunning of Rebekah provided for Jacob. Jacob, to be sure, had some misgiving about the plan of his mother (Ge 27:12), but she reassured him; the deception was successful and he secured the blessing. Now, too late, Esau bitterly realized somewhat, at least, of his loss, though he blamed Jacob altogether, and himself not at all (Ge 27:34,36). Hating his brother on account of the grievance thus

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held against him, he determined upon fratricide as soon as his father should pass away (Ge 27:41); but the watchful Rebekah sent Jacob to Haran, there to abide with her kindred till Esau's wrath should subside (Ge 27:42-45).

Esau, at the age of forty, had taken two Hittite wives, and had thus displeased his parents. Rebekah had shrewdly used this fact to induce Isaac to fall in with her plan to send Jacob to Mesopotamia; and Esau, seeing this, seems to have thought he might please both Isaac and Rebekah by a marriage of a sort different from those already contracted with Canaanitish women. Accordingly, he married a kinswoman in the person of a daughter of Ishmael (Ge 28:6,9). Connected thus with the "land of Seir," and by the fitness of that land for one who was to live by the sword, Esau was dwelling there when Jacob returned from Mesopotamia. While Jacob dreaded meeting him, and took great pains to propitiate him, and made careful preparations against a possible hostile meeting, very earnestly seeking Divine help, Esau, at the head of four hundred men, graciously received the brother against whom his anger had so hotly burned. Though Esau had thus cordially received Jacob, the latter was still doubtful about him, and, by a sort of duplicity, managed to become separated from him, Esau returning to Seir (Ge 33:12-17). Esau met his brother again at the death of their father, about twenty years later (Ge 35:29). Of the after years of his life we know nothing.

Esau was also called Edom ("red"), because he said to Jacob: "Feed me, I pray thee, with that same red pottage" (Ge 25:30). The land in which he established himself was "the land of Seir," so called from Seir, ancestor of the Horites whom Esau found there; and called also Edom from Esau's surname, and, it may be, too, from the red sandstone of the country (Sayce).

"Esau" is sometimes found in the sense of the descendants of Esau, and of the land in which they dwelt (De 2:5; Ob 1:6,8,18,19).

E. J. Forrester

ESAY

e'-sa (Esaias):

the King James Version for Isaiah (APC 2Esdras 2:18; Ecclesiasticus 48:22).

ESCHATOLOGY

see [ESCHATOLOGY OF THE OLD TESTAMENT ; ESCHATOLOGY OF THE NEW TESTAMENT](#)

ESCHATOLOGY OF THE NEW TESTAMENT, I-V

es-ka-tol'-o-ji:

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so Paul joins to the appearance of "the lawless one" the destructive effect of error among many that are lost (2Th 2:9-12). The idea of the Antichrist in general and that of the apostasy in particular reminds us that we may not expect an uninterrupted progress of the Christianization of the world until the parousia. As the reign of the truth will be extended, so the forces of evil will gather strength, especially toward the end. The universal sway of the kingdom of God cannot be expected from missionary effort alone; it requires the eschatological interposition of God.

4. The Manner of the Parousia:

In regard to the manner and attending circumstances of the parousia we learn that it will be widely visible, like the lightning (Mt 24:27; Lu 17:24; the point of comparison does not lie in the suddenness); to the unbelieving it will come unexpectedly (Mt 24:37-42; Lu 17:26-32; 1Th 5:2,3). A sign will precede, "the sign of the Son of Man," in regard to the nature of which nothing can be determined. Christ will come "on the clouds," "in clouds," "in a cloud," "with great power and glory" (Mt 24:30; Mr 13:26; Lu 21:27); attended by angels (Mt 24:31(compare Mt 13:41; 16:27; Mr 8:38; Lu 9:26); Mr 13:27; 2Th 1:7).

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ESCHATOLOGY OF THE NEW TESTAMENT, VI-X

VI. The Resurrection.

The resurrection coincides with the parousia and the arrival of the future neon (Lu 20:35; Joh 6:40; 1Th 4:16). From 1Th 3:13; 4:16 it has been inferred that the dead rise before the descent of Christ from heaven is completed; the sounds described in the later passage are then interpreted as sounds accompanying the descent (compare Ex 19:16; Isa 27:13; Mt 24:31; 1Co 15:52; Heb 12:19; Re 10:7; 11:15; "the trump of God" = the great eschatological trumpet). The two

words for the resurrection are egeirein, "to wake," and anistanai, "to raise," the latter less common in the active than in the intransitive sense.

1. Its Universality:

The New Testament teaches in some passages with sufficient clearness that all the dead will be raised, but the emphasis rests to such an extent on the soteriological aspect of the event, especially in Paul, where it is closely connected with the doctrine of the Spirit, that its reference to non-believers receives little notice. This was already partly so in the Old Testament (Isa 26:19; Da 12:2). In the intervening Jewish literature the doctrine varies; sometimes a resurrection of the martyrs alone is taught (Enoch 90); sometimes of all the righteous dead of Israel (Psalms of Solomon 3:10 ff; Enoch 91-94.); sometimes of all the righteous and of some wicked Israelites (Enoch 1-36); sometimes of all the righteous and all the wicked (Ezra 4 APC 2Esdras 5:45; 7:32;). Josephus ascribes to the Pharisees the doctrine that only the righteous will share in the resurrection. It ought to be noticed that these apocalyptic writings which affirm the universality of the resurrection present the same phenomena as the New Testament, namely, that they contain passages which so exclusively reflect upon the resurrection in its bearing upon the destiny of the righteous as to create the appearance

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Geerhardus Vos

ESCHATOLOGY OF THE OLD TESTAMENT

es-ka-tol'-o-ji

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(4) The Prophets (5) Daniel—Resurrection of Wicked

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the resurrection and judgment. 4 Esdras has the extraordinary notion that, after a reign of 400 years, the Messiah dies (7:28,29). God in this case is the judge.

(6) The Messianic Age and the Gentiles.

The Messianic age, when conceived of as following the judgment (the older view), is unlimited in duration, has Jerusalem for its center, and includes in the scope of its blessing the converted Gentiles (Sibylline Oracles 3:698-726; Enoch 90:30,37; compare 48:5; 53:1; Psalms of Solomon 17:32-35). The righteous dead of Israel are raised to participate in the kingdom. Already in Enoch 90:28,29 is found the idea that the new Jerusalem is not the earthly city, but a city that comes down from heaven, where, as in 4 Esdras, the Messianic reign is limited, the blessed life after resurrection is transferred to heaven.

(7) Rabbinical Ideas.

Little is to be added from the rabbinical conceptions, which, besides being difficult to ascertain precisely, are exceedingly confused and contradictory. Most of the ideas above mentioned appear in rabbinical teaching. With the destruction of the hostile world-powers is connected in later rabbinism the appearance of "Armilus"—an Antichrist. The reign of Messiah is generally viewed as limited in duration—400 years (as in 4 Esdras), and 1,000 years being mentioned (compare Schurer, *History of Jewish People in the Time of Jesus Christ*, Div. II, Vol. II, 179, English translation). At its close takes place a renovation of the world, resurrection (for Israelites only, certain classes being excluded), judgment, and eternal heavenly happiness for the righteous. The punishments of the wicked appear mostly to be regarded as eternal, but the view is also met with of a limited duration of punishment (see authorities in Schurer, *op. cit.*, 183; Edersheim, *Jesus the Messiah*, appendix. XIX, and other works noted in "Literature" below).

LITERATURE .

R. H. Charles, D. D., A Crit. History of the Doctrine of a Future Life (1899); apocalyptic works translated and edited by same writer (Book of Enoch, Apocrypha Baruch, Book of Jubilees, Testament of the 12 Patriarchs, etc.); V. H. Stanton, The Jewish and the Christian Messiah (1886); S. D. F. Salmond, Christian Doct of Immortality (4th edition, 1901); A. Edersheim, Life and Times of Jesus the Messiah, edition 1906 (especially appendix. XIX); E. Schurer, History of the Jewish People in the Time of Jesus Christ (Div. II, Vol. II, English translation). Old Testament Theologies: Oehler, A. B. Davidson, etc.; articles in Dictionaries: Hastings, Encyclopedia Biblica, etc. For fuller lists, see Charles.

James Orr

ESCHEW

es-choo' (cur; ekklino):

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Only 4 times in the King James Version (Job 1:1,8; 2:3; 1Pe 3:11), in all of which the American Standard Revised Version renders by the appropriate form of "turn away from."

ESDRAELON, PLAIN OF

es-dra-e'-lon, (yizre'e'l; in Apocrypha the name varies: Esdrelon, Esdraelon, Esdrelom, Esrelon, Esrechon):

1. The Name:

The Greek name of the great plain in Central Palestine (Judith 3:9; 7:3, etc.). It is known in Scripture by the Hebrew name "valley of Jezreel" (Jos 17:16; Jud 6:33, etc.). It is called 'emeq in Jud 5:15, which properly denotes "a depression," or "deepening," and is used more commonly of the vale running eastward between Gilboa and Little Hermon. Biq'ah is the term usually employed (2Ch 35:22, etc.), which accurately describes it, "an opening," a level space surrounded by hills. The modern name is Merj ibn 'Amr, "meadow of the son of Amr."

2. Position and Description:

It lies between Gilboa and Little Hermon on the East, and Mt. Carmel on the West. It is enclosed by irregular lines drawn from the latter along the base of the foothills of Nazareth to Tabor; from Tabor, skirting Little Hermon and Gilboa to Jenin, and from Jenin along the North edge of the Samaritan uplands to Carmel. These sides of the triangle are, respectively, about 15, 15 and 20 miles in length. North of Jenin a bay of the plain sweeps eastward, hugging the foot of Mt. Gilboa. An offshoot passes down to the Jordan valley between Gilboa and Little Hermon; and another cuts off the latter hill from Tabor. The average elevation of the plain is 200 ft. above the level of the Mediterranean. The Vale of Jezreel between Zer'in and Beisan, a distance of about 12 miles, descends nearly 600 ft., and then sinks suddenly to the level of the Jordan valley. The chief springs

supplying water for the plain are those at Jenin and at Megiddo. The former are the most copious, and are used to create a "paradise" on the edge of the plain. Those at Megiddo drive mills and serve for irrigation, besides forming extensive marshes. The springs near Zer'in, three in number, 'Ain Jalud, possibly identical with the well of Harod, being the most copious, send their waters down the vale to the Jordan. The streams from the surrounding heights are gathered in the bed of the Kishon, a great trench which zigzags through the plain, carrying the water through the gorge at Carmel to the sea. For the most of its course this sluggish stream is too low to be available for irrigation. The deep, rich soil, however, retains the moisture from the winter rains until far on in the year, the surface only, where uncovered by crops, being baked to brick in the sun. When winter sets in it quickly absorbs the rain, great breadths being turned to soft mud. This probably happened in the battle with Sisera: the northern cavalry, floundering in the morass, would be an easy prey to the active, lightly armed foot-soldiers. The fertility of the plain is extraordinary: hardly anywhere can the toil of the husbandman find a greater reward. The present writer has ridden through crops of grain there, when from his seat on the saddle he could no more than see over the tops of the stalks. Trees do not flourish in the plain itself, but on its borders, eg. at Jenin, the palm, the olive and other fruit trees prosper. The oak covers the slopes of the hills North of Carmel.

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3. Part Played in History:

This wide opening among the mountains played a great part in the history of the land. This was due to the important avenues of communication between North and South that lay across its ample breadths. The narrow pass between the promontory of Carmel and the sea was not suitable for the transport of great armies: the safer roads over the plain were usually followed. So it happened that here opposing hosts often met in deadly strife. Hardly an equal area of earth can so often have been drenched with the blood of men. No doubt many conflicts were waged here in far-off times of which no record remains. The first battle fought in the plain known to history was that in which Sisera's host was overthrown (Jud 5:20). The children of the East were surprised and routed by Gideon's 300 chosen men in the stretches North of Zer'in (Jud 7). Near the same place the great battle with the Philistines was fought in which Saul and his sons, worsted in the plain, retired to perish on the heights of Gilboa (1Sa 31). In the bed of the Kishon at the foot of Carmel Elijah slaughtered the servants of Baal (1Ki 18:40). Dark memories of the destruction of Ahab's house by the furiously driving Jehu linger round Jezreel. Ahaziah, fleeing from the avenger across the plain, was overtaken and cut down at Megiddo (2Ki 9). In the vale by Megiddo Josiah sought to stay the northward march of Pharaoh-necho, and himself fell wounded to death (2Ki 23:30; 2Ch 35:20 ff). The army of Holofernes is represented as spreading out over all the southern reaches of the plain (Judith 7:18,19). Much of the fighting during the wars of the Jews transpired within the circle of these hills. It is not unnatural that the inspired seer should place the scene of war in "the great day of God" in the region so often colored crimson in the history of his people—the place called in the Hebrew tongue "Har-Magedon" ([Re 16:14,16](#)).

Esdraelon lay within the lot of Issachar (Jos 19:17). The Canaanite inhabitants were formidable with their chariots of iron (Jos 17:16,18). The tribe does not appear to have prosecuted the conquest with vigor. Issachar seems to have resumed the tent life (De 33:18), and ignobly to have secured enjoyment of the

good things in the land by stooping to "taskwork" (Ge 49:14 f).

4. Arab Raids:

Through many centuries the plain was subject to raids by the Arabs from the East of the Jordan. The approach was open and easy, and the rich breadths of pasture irresistibly attracted these great flock masters. The Romans introduced some order and security; but with the passing of the eastern empire the old conditions resumed sway, and until comparatively recent times the alarm of an Arab invasion was by no means infrequent.

The railway connecting Haifa with Damascus and Mecca crosses the plain, and enters the Jordan valley near Beisan.

W. Ewing

ESDRAS 5 AND 6

(or 4 Ezz):

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These names have been applied respectively to the first two and the last two chapters of 2 (4) Esdras in the Latin Bible of 1462. In matter these chapters, which are of Christian origin, agree in the main with the genuine parts of 2 (4) Esdras. See foregoing article.

ESDRAS, FOURTH BOOK OF

See [APOCALYPTIC LITERATURE](#), sec. II, i, 5 .

ESDRAS, SECOND BOOK OF

See [APOCALYPTIC LITERATURE](#), sec. II, i, 5 .

ESDRAS, THE FIRST BOOK OF

ez'-dras, es'-dras:

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1. Name:

In some of the Greek uncials (Codex Vaticanus, etc.) of the Septuagint the book is called Esdras, Codex Alexandrinus (or Proton); so in the editions of Fritzsche, Tischendorf, Nestle and Swete. It is absent from Codex Sinaiticus and in Codex Alexandrinus its name is Ho Hiercus = The Priest, i.e. Ezra, who is emphatically the

priest. It is also called 1 Esdras in the old Latin and Syriac VSS, as well as in the English, Welsh and other modern translations. In the English and other Protestant Bibles which generally print the Apocrypha apart, this book stands first in the Apocrypha under the influence partly of its name, and in part on account of its contents, as it seemed a suitable link between the canonical and the apocryphal writings. The English 2 Esdras is the apocalyptic Esdras and stands immediately after the English and Greek 1 Esdras. The Vulgate, following Jerome's version, gave the names 1, 2 and 3 Esdras to our Ezra, Nehemiah, and 1 Esdras, respectively, and in editions of the Vulgate (Jerome's Latin Bible, 390-405 AD.) down to that of Pope Sixtus (died 1590) these three books appear in that order. The name 3 Esdras is, therefore, that current in the Roman church, and it has the sanction of the 6th article of the Anglican Creed and of Miles Coverdale who in his translation follows the Vulgate (Jerome's Latin Bible, 390-405 AD.) in naming the canonical Ezra, Nehemiah and the apocryphal 1 Esdras, 1, 2 and 3 Esdras, respectively. Other reformers adhered to these titles. In Fritzsche's commentary on the Apocrypha 3 Esdras is preferred and he treats this book first. In Kautzsch's German edition of the Apocrypha and in most recent German works the Latin designation 3 is revived. The English commentators Bissell

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his purpose. He gives a list of probable sources. R. H. Charles (Enc Brit, X, 107) is inclined to adopt this analysis.

(2) Gunkel (loc. cit.) maintains and tries to prove that the book is the production of a single writer. Yet he admits that the book contains a large number of inconsistencies which he explains by assuming that the editor made free use of oral and written traditions. The two views do not therefore stand very far apart, for both take for granted that several sources have been used. It is simply a question of more or less.

Wellhausen is probably right in saying that the author of 2 (4) Esdras had before him the Apocrypha of Baruch, written under the impression awakened by the destruction of Jerusalem in 71 AD.

6. Date:

The opinion of the best modern scholars is that the book was written somewhere in the East in the last decade of the 1st century of our era. This conclusion rests mainly on the most likely interpretation of the vision of the Eagle and the Lion in 2 Esdras 11:1-12:51; but also on the fact that Clement of Alexandria (died 217 AD) quotes the Greek of 5:35.

LITERATURE.

Besides the literature referred to above see Schurer, A Hist of the Jewish People in the Time of Jesus Christ, II, iii, 93 ff (Ger. edition 4, III, 315 ff); the articles in HDB (Thackeray) and Encyclopedia Biblica (James); the New Sch-Herz under the word "Pseudepigrapha, Old Testament" (G. Beer), and in the present work under APOCRYPHA and APOCALYPTIC LITERATURE.

T. Witton Davies

ESDRIS

ez'-dris, es'-dris (Esdris):

A leader mentioned in APC 2Macc 12:36 in best texts and adopted in the Revised Version (British and American) for Gorgias of the King James Version. Grotius conjectured "men of Ephron" from 12:27.

ESEBON

es'-e-bon (APC Judith 5:15) = **HESHBON** (Revised Version (British and American)), the chief city of the Ammonites.

ESEBRIAS

es-e-bri'-as, e-se'-bri-as.

See **ESEREBIAS; SHEREBIAH** .

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ESEK

e'-sek (eseq; Septuagint Adikia):

The name given by Isaac to a well dug by his servants, for the use of which the herdsmen of Gerar strove with them—"contention" (Ge 26:20). It lay in the neighborhood of Rehoboth and Gerar: but the site is not identified.

ESEREBIAS

es-er-e-bi'-as (Eserebias):

One of the chiefs of the priests (APC 1Esdras 8:54).

ESHAN

e'-shan ('esh'an; Esan; the King James Version Eshean):

A town of Judah in the uplands of Hebron (Jos 15:52). No satisfactory identification has yet been suggested. Some think the name may be a corruption of Beersheba (Encyclopaedia Biblica, which see).

ESHBAAL

esh'-ba-al.

See **ISH-BOSHETH** .

ESHBAN

esh'-ban ('eshban; perhaps "thoughtful," "intelligent"; Asban):

Name of a chief of the Horites (Ge 36:26; 1Ch 1:41).

ESHCOL (1)

esh'-kol ('eshkol, "cluster"; Eschol):

The brother of Mamre and Aner, the Amorite allies of Abraham who took part with him in the pursuit and defeat of Chedorlaomer's forces (Ge 14:13,14). He lived in the neighborhood of Hebron (Ge 13:18), and may have given his name to the valley of Eshcol, which lay a little North of Hebron (Nu 13:23).

ESHCOL (2)

esh'-kol ('eshkol; Pharagx botruos), "a cluster of grapes":

The spies came to Hebron "and they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes" (Nu 13:23,14; 32:9; De 1:24). It was

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a valley near Hebron rich in vineyards. Fruitful vineyards are still the most characteristic feature of the environs of Hebron, especially on the North. No particular valley can be identified, though popular tradition favors the wide and fertile valley, near the traditional site of "Abraham's oak," a little to the West of the carriage road just before it enters the outskirts of Hebron.

E. W. G. Masterman

ESHEAN

esh'-e-an, e'-she-an.

See [ESHAN](#) .

ESHEK

e'-shek ('esheq, "oppressor"):

A descendant of Jonathan, son of Saul, first king of Israel (1Ch 8:39).

ESHKALONITE

esh'-ka-lon-it.

See [ASHKELONITES](#) .

ESHTAOL

esh'-ta-ol ('eshta'ol; Astaol):

A town in the Shephelah of Judah named next to Zorah (Jos 15:33; 19:41). Between these two cities lay Mahaneh-dan (the camp of Dan) where the Spirit of the Lord began to move Samson (Jud 13:25), and where he was buried (Jud

16:31). A contingent from Eshtaol formed part of the 600 Danites who captured Laish (Jud 18:2,11).

It is probably represented by the modern Ashu‘a, about a mile and a half East of Zorah, the modern Car‘ah.

ESHTAOLITES; ESHTAULITES

esh'-ta-ol-its, eshta-u'-lits (ha'eshta'uli, literally, "the Eshtaolite"; the King James Version):

Inhabitants of Eshtaol, named among the descendants of Shobal, the son of Caleb (1Ch 2:53).

ESHTEMOA

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esh-te-mo'-a, esh'-te-mo-a ('eshtemoa'):

A Levitical city in the hill country of Judah (Jos 21:14; 1Ch 6:57); Eshtemoh ('eshtemoh, Jos 15:50). In 1ch 4:17,19, Eshtemoa is said to be a Maacathite and "son" of Ishbah. David after routing the Amalekites sent a present to his friends in (among other places) Eshtemoa (1Sa 30:28).

It is now es-Semu'a, a considerable village of evident antiquity some 8 miles South of Hebron.

ESHTEMOH

esh'-te-mo.

See [ESHTEMOA](#) .

ESHTON

esh'-ton ('eshton, "uxorious"):

A name found in the genealogical table of Judah (1Ch 4:12).

ESLI

es'-li (Eslei, Esli; probably for Hebrew 'atsalyahu):

An ancestor of Jesus in Luke's genealogy, the 10th before Joseph, the husband of Mary (Lu 3:25).

ESORA

e-so'-ra.

See [AESORA](#) .

ESPOUSAL; ESPOUSE

es-pouz' -al, es-pouz' :

In the King James Version these words, following English usage of an earlier day, are used to signify either marriage or betrothal, while the American Standard Revised Version discriminates, and uses them only for marriage. For example, in 2Sa 3:14, "I espoused to me" (Hebrew 'erasti li) becomes "I betrothed to me." So also, in Mt 1:18; Lu 1:27; 2:5 which refer to the relation between Joseph and Mary before the birth of Jesus, "espoused" (mnesteuo) becomes "betrothed." On the other hand, "espoused" is retained in So 3:11 ("the day of his espousals"—that is, day of marriage); in Jer 2:2 ("the love of thine espousals"—that is, the love of married state); and in 2Co 11:2 ("I espoused (hermosamen) you to one husband").

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E. J. Forrester

ESPY

es-pi':

"Espy" in modern English means "to catch sight of," rather than "to explore secretly." the Revised Version (British and American) therefore retains it in Ge 42:27, "He espied his money" (Hebrew ra'ah, "see"), while in [Jos 14:7](#) "espy out the land" (the King James Version) becomes "spy out the land." the Revised Version (British and American) substitutes "watch" for "espy" in Jer 48:19, and "searched out" for "espied" in Eze 20:6, with a gain in accuracy of rendering

(compare the context).

ESRIL

es'-ril, ez'-ril:

the Revised Version (British and American) [EZRIL](#) (which see).

ESROM

es'-rom, ez'-rom (Esrom):

the King James Version, the Greek form of Hezron (thus the Revised Version (British and American)) (Mt 1:3; Lu 3:33).

ESSENES

es-senz',(Essenoi, Essaioi):

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2. Josephus (1) Description from Antiquities of the
Jews,
XVIII, i, 5 (2) Description from Wars of the Jews,
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viii, 2-13 (3) Incidental Notices

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shown us that most of these secondary writers have considered exclusively the coenobite community at Engedi to the neglect of the wider society. After the student has formed opinions from a careful study of the sources he may benefit by these secondary works.

J. E. H. Thomson

ESTATE

es-tat':

While the King James Version uses both "estate" and "state" with the meaning of "condition," the American Standard Revised Version distinguishes, using "state" for the idea of condition, "estate" for position; and replaces "estate" of the King James Version by more definite expressions in many cases. Compare Col 4:7 the King James Version, "All my state shall Tychicus declare unto you," but 4:8, the King James Version "might know your estate" the Revised Version (British and American) "may know our state"; Lu 1:48 the King James Version and the Revised Version (British and American) "the low estate" (of the Lord's hand-maiden); Mr 6:21, the King James Version "chief estates" the Revised Version (British and American) "chief men"; Da 11:7,20,21,38, the King James Version "his estate," the Revised Version (British and American) "his place," both with margin "his office."

F. K. Farr

ESTEEM

es-tem' (chashabh; hegeomai):

"To esteem" means sometimes simply "to think" or "reckon"; in other connections it means "to regard as honorable" or "valuable." We have examples

of both senses in the Bible. The word most often so translated in the Old Testament is chashabh, meaning perhaps originally, "to bind," hence, "combine," "think," "reckon" (Job 41:27 the King James Version; Isa 29:16,17; 53:4; La 4:2). In Isa 53:3 we have the word in the higher sense, "We esteemed him not." This sense is expressed also by 'arakh, "to set in array," "in order" (Job 36:19, the King James Version "Will he esteem thy riches?" the English Revised Version "Will thy riches suffice?" margin "Will thy cry avail?" which the American Standard Revised Version adopts as the text); also by tsaphan, "to hide," "to conceal" (Job 23:12, the King James Version "I have esteemed the words of his mouth," the Revised Version (British and American) "treasured up"); qalah, "to be light," is translated "lightly esteemed" (1Sa 18:23, "I am a poor man, and lightly esteemed"), also qalal, same meaning (1Sa 2:30, "They that despise me shall be lightly esteemed"). In the New Testament, hegeomai, "to lead out," is used in the sense of "counting honorable," etc. (Php 2:3 the Revised Version (British and American) "counting"; 1Th 5:13; perhaps Heb 11:26, but the Revised Version (British and American) has simply "accounting"); krino, "to judge," is used in the sense of "to reckon" (Ro 14:5 twice); also logizomai, "to reckon" (Ro 14:14, the Revised Version (British and American) "accounteth"); hupselos, "high," "exalted," is rendered "highly esteemed" in Lu 16:15 the King James Version, but in the Revised Version (British and American) "exalted"; exoutheneo, "to think nothing of," is translated "least

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esteemed" (1Co 6:4 the King James Version, the Revised Version (British and American) "of no account").

The following changes in the Revised Version (British and American) are of interest: for "He that is despised and hath a servant, is better than he that honoreth himself and lacketh bread" (Pr 12:9), "Better is he that is lightly esteemed"; for "Better is he than both they, which hath not yet been" (Ec 4:3), "Better than them both did I esteem him," margin "Better than they both is he"; for "Surely your turning of things upside down shall be esteemed as the potter's clay" (Isa 29:16), "Ye turn things upside down!" (margin, "Oh your perversity!"), "Shall the potter be esteemed (the English Revised Version "counted") as clay," etc.—in this connection a forcible assertion of the necessary possession of knowledge by the Creator of man.

W. L. Walker

ESTHER

es'-ter ('ecter, akin to the Zend tstara, the Sanskrit stri, the Greek aster, "a star," Esther):

Esther was a Jewish orphan, who became the queen of Xerxes, in some respects the greatest of the Persian kings. She was brought up at Susa by her cousin Mordecai, who seems to have held a position among the lower officials of the royal palace. Vashti, Xerxes' former queen, was divorced; and the most beautiful virgins from all the provinces of the empire were brought to the palace of Susa that the king might select her successor. The choice fell upon the Jewish maiden. Soon after her accession a great crisis occurred in the history of the Jews. The entire people was threatened with destruction. The name of Esther is forever bound up with the record of their deliverance. By a course of action which gives her a distinguished place among the women of the Bible, the great enemy of the Jews was destroyed, and her people were delivered. Nothing more is known of

her than is recorded in the book which Jewish gratitude has made to bear her name.

Change of Name:

The change in the queen's name from Hadassah hadadah, "a myrtle," to Esther, "a star," may possibly indicate the style of beauty for which the Persian queen was famous. The narrative displays her as a woman of clear judgment, of magnificent self-control, and capable of the noblest self-sacrifice.

See **ESTHER, BOOK OF** .

John Urquhart

ESTHER, BOOK OF

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John Urquhart

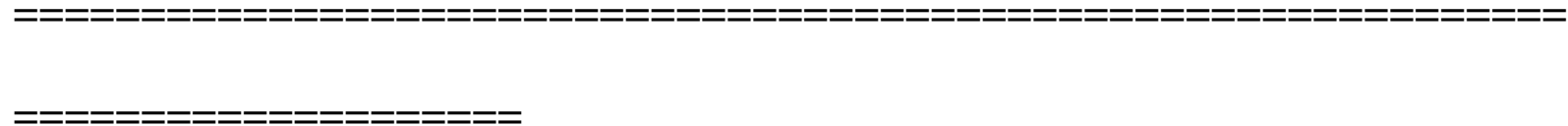
ESTHER, THE REST OF

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LITERATURE



Introductory.

The Book of Esther in the oldest manuscripts of the Septuagint (BAN, etc.) contains 107 verses more than in the Hebrew Bible. These additions are scattered throughout the book where they were originally inserted in order to supply the religious element apparently lacking in the Hebrew text. In Jerome's version and in the Vulgate, which is based on it, the longest and most important of these additions are taken out of their context and put together at the end of the canonical book, thus making them to a large extent unintelligible. In English, Welsh and other Protestant versions of the Scriptures the whole of the additions appear in the Apocrypha.

1. Name:

In the English Versions of the Bible the full title is "The Rest of the Chapters of the Book of Esther, which are found neither in the Hebrew, nor in the Chaldee." Since in the Septuagint, including the editions by Fritzsche, Tischendorf and Swete, these chapters appear in their original context, they bear no separate title. The same is true of Brereton's English translation of the Septuagint; but in Thompson's translation

the whole of the Apocrypha is omitted, so that it is not strictly a translation of the whole Septuagint.

2. Contents:

In Swete's edition of the Septuagint the interpretations constituting "the Rest of Esther" (sometimes given as "Additions to Esther") are designated by the capital letters of the alphabet, and in the following enumeration this will be followed. The several places in the Greek Bible are indicated in each case.

A (Latin, English, Ad Es 11:2; 12:6): Mordecai's dream; how he came to honor. Precedes Es 1:1.

B (Latin, English, Ad Es 13:1-7): Letter of Artaxerxes. Follows Es 3:13.

C (Latin, English, Ad Es 13:8-14:19): The prayers of Mordecai and Esther. Follows Es 4:17.

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Brit, XI, 797b) favors a date during the early (?) Maccabean period; but this would give the Ad Esther an earlier date than can be ascribed to the canonical Esther.

LITERATURE.

See the literature cited above, and in addition note the following: Fritzsche, Exegetisches Handbuch zu den Apokryphen (1851), 67-108; Schurer, History of the Jewish People, II, iii, 181 ff (Ger. edition 4, III, 449 ff); Ryssel (in Kautzsch, Apocrypha, 193 ff); Swete, Introduction to the Old Testament in Greek, 257 ff; the articles in the principal Bible Dictionaries, including Jewish Encyclopedia and Encyclopedia Britannica (11th edition).

See also under **ESTHER** .

T. Witton Davies

ESTIMATE; ESTIMATION

es'-ti-mat, es-ti-ma'-shun ('arakh, 'erekh):

These words, meaning "to set in order," "valuation," are used in connection with the priestly services in Le 5:15,18; 6:6; 27:14, and frequently; Nu 18:16.

ESYELUS

e-si-e'-lus (Esuel, Esuelos; the King James Version Syelus):

One of the governors of the Temple in the time of Josiah (APC 1Esdras 1:8); called "Jehiel" in 2Ch 35:8.

ETAM

e'-tam 'eTam; Codex Alexandrinus, Apan, Codex Vaticanus, Aitan:

(1) Mentioned in Septuagint along with Tekoa, Bethlehem and Phagor (Jos 15:59). In 2Ch 11:6 it occurs, between Bethlehem and Tekoa, as one of the cities built "for defense in Judah" by Rehoboam. Josephus writes that "there was a certain place, about 50 furlongs distant from Jerusalem which is called Ethan, very pleasant it is in fine gardens and abounding in rivulets of water; whither he (Solomon) used to go out in the morning" (Ant., VIII, vii, 3). Mention of 'Ain 'Aitan, which is described as the most elevated place in Palestine, occurs in the Talmud (Zebhachim 54b), and in the Jer. Talmud (Yoma' 3 fol 41) it is mentioned that a conduit ran from 'Atan to the Temple.

The evidence all points to 'Ain 'Atan, the lowest of the springs supplying the aqueduct running to Solomon's pools. The gardens of Solomon may very well—by tradition, at any rate—have been in the fertile valley below 'Urtas. The site of the ancient town Etam is rather to be looked for on an isolated hill, with ancient remains, a little to the East of 'Ain 'Atan. 1Ch 4:3 may also have reference to this Etam.

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(2) A town assigned to Simeon (1Ch 4:32). Mentioned with **EN-RIMMON** (which see), identified by Conder with Khurbet 'AiTun in the hills Northwest of Beersheba.

(3) The rock of Etam, where Samson took up his dwelling after smiting the Philistines "hip and thigh with a great slaughter" (Jud 15:8,11), was in Judah but apparently in the low hill country (same place) . The rocky hill on which lies the village of Beit 'Atab, near Sur'ah (Zorah), was suggested by Conder, but unless (3) is really identical with (1), which is quite possible, the cavern known as 'Arak Isma'in, described by Hanauer (PEFS, 1886, 25), suits the requirements of the story better. The cavern, high up on the northern cliffs of the Wady Isma'in, is a noticeable object from the railway as the train enters the gorge.

E. W. G. Masterman

ETERNAL

e-tur'-nal ('olam; aionios, from aion):

The word "eternal" is of very varying import, both in the Scriptures and out of them.

1. 'Olam:

In the Old Testament, the Hebrew word 'olam is used for "eternity," sometimes in the sense of unlimited duration, sometimes in the sense of a cycle or an age, and sometimes, in later Hebrew, in the signification of world. The Hebrew 'olam has, for its proper New Testament equivalent, aion, as signifying either time of particular duration, or the unending duration of time in general. Only, the Hebrew term primarily signified unlimited time, and only in a secondary sense represented a definite or specific period. Both the Hebrew and the Greek terms signify the world itself, as it moves in time.

2. Aion, Aionios:

In the New Testament, aion and aionios are often used with the meaning "eternal," in the predominant sense of futurity. The word aion primarily signifies time, in the sense of age or generation; it also comes to denote all that exists under time-conditions; and, finally, superimposed upon the temporal is an ethical use, relative to the world's course. Thus aion may be said to mean the subtle informing spirit of the world or cosmos—the totality of things. By Plato, in his *Timaeus*, aion was used of the eternal Being, whose counterpart, in the sense-world, is Time. To Aristotle, in speaking of the world, aion is the ultimate principle which, in itself, sums up all existence.. In the New Testament, aion is found combined with prepositions in nearly three score and ten instances, where the idea of unlimited duration appears to be meant. This is the usual method of expressing eternity in the Septuagint also. The aionios of 2Co 4:18 must be eternal, in a temporal use or reference, else the antithesis would be gone.

3. Aidios:

In Ro 1:20 the word aidios is used of Divine action and rendered in the King James Version "eternal" (the Revised Version (British and American) "everlasting"), the

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only other place in the New Testament where the word occurs being Jude 1:6, where the rendering is "everlasting," which accords with classical usage. But the presence of the idea of eternal in these passages does not impair the fact that *aion* and *aionios* are, in their natural and obvious connotation, the usual New Testament words for expressing the idea of eternal, and this holds strikingly true of the Septuagint usage also. For, from the idea of aeonian life, there is no reason to suppose the notion of duration excluded. The word *aionios* is sometimes used in the futurist signification, but often also, in the New Testament, it is concerned rather with the quality, than with the quantity or duration, of life. By the continual attachment of *aionios* to life, in this conception of the spiritual or Divine life in man, the aeonian conception was saved from becoming sterile.

4. Enlargement of Idea:

In the use of *aion* and *aionios* there is evidenced a certain enlarging or advancing import till they come so to express the high and complex fact of the Divine life in man. In Greek, *aiones* signifies ages, or periods or dispensations. The *aiones* of Heb 1:2, and 11:3, is, however, to be taken as used in the concrete sense of "the worlds," and not "the ages," the world so taken meaning the totality of things in their course or flow.

5. Eternal Life:

Our Lord decisively set the element of time in abeyance, and took His stand upon the fact and quality of life—life endless by its own nature. Of that eternal life He is Himself the guarantee—"Because I live, ye shall live also" ([Joh 14:19](#)). Therefore said Augustine, "Join thyself to the eternal God, and thou wilt be eternal."

See [ETERNITY](#) .

James Lindsay

ETERNITY

e-tur' -ni-ti (olam; Greek equivalent, aion):

Contents

- 1. Contrast with Time
- 2. In the Old Testament
- 3. In the New Testament
- 4. The Eternal "Now"
- 5. Defect of This View
- 6. Philosophical Views
- 7. Time Conceptions Inadequate
- 8. All Succession Present in One Act to Divine Consciousness
- 9. Yet Connection between Eternity and Time
- 10. The Religious Attitude to Eternity

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James Lindsay

ETH-KAZIN

eth-ka'-zin ('ittah qatsin; the King James Version Ittah Kazin):

A town on the eastern border of Zebulun, mentioned between Gath-hepher and Rimmon (Jos 19:13). The site is not identified. "Ittah" of the King James Version is due to misunderstanding of the Hebrew letter "he" locale.

ETHAM

e'-tham ('etham; Othom, Ex 13:20; Bouthan, Nu 33:6,7; in 33:8 the Septuagint has a different reading, "in their wilderness" showing another pointing for the word):

The name used to be explained as the Coptic Atium, "border of the Sea" (Gesenius, Lexicon, under the word) which would agree with the Hebrew (Nu 33:8) where the "wilderness of Etham" is noticed instead of that of Shur (Ex 15:22) East of the Red Sea (see SHUR). At Etham (Ex 13:20), the Hebrews camped in the "edge," or at "the end," of the desert West of the sea that they were to cross (see **EXODUS**). This camp was probably near the North end of the Bitter Lakes, a march from Succoth. Brugsch (Hist. Egypt, II, 359) would compare Etham with the Egyptian Khetam ("fort"), but the Hebrew word has no guttural. The word Khetam is not the name of a place (see Pierret, Vocab. hieroglyph., 453), and more than one such "fort" seems to be noticed (see **PITHOM**). In the reign of Seti II a scribe's report mentions the pursuit of two servants, apparently from Zoan, to the fortress of I-k-u southward, reaching

Khetam on the 3rd day; but if this was the "Khetam of Rameses II," or even that "of Minepthah," it would not apparently suit the position of Etham.

See [MIGDOL](#) .

C. R. Conder.

ETHAN

e'-than ('ethan, "firm," "enduring"; Gaithan):

(1) A wise man with whom Solomon is compared (1Ki 4:31). Called there "Ethan the Ezrahite," to whom the title of Ps 89 ascribes the authorship of that poem.

(2) A "son of Kishi," or "Kishaiah," of the Merari branch of the Levites, and, along with Heman and Asaph, placed by David over the service of song (1Ch 6:44; 15:17,19).

See [JEDUTHUN](#) .

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(3) An ancestor of Asaph of the Gershomite branch of the Levites (1Ch 6:42).

ETHANIM

eth'-a-nim ('ethanim):

The seventh month of the Jewish year (1Ki 8:2). The word is of Phoenician origin and signifies "perennial," referring to living streams. It corresponds to September- October.

See **CALENDAR ; TIME** .

ETHANUS

e-tha'-nus, the King James Version Ecanus (Apocrypha):

One of the scribes who wrote for forty days at the dictation of Ezra (APC 2Esdras 14:24).

ETHBAAL

eth-ba'-al, eth'-ba-al ('ethba'al, "with Baal"):

"King of the Sidonians," and father of Jezebel whom Ahab king of Israel took to wife (1Ki 16:31).

ETHER

e'-ther ('ether; Ather):

A town in Judah (Jos 15:42), near Libnah, assigned to Simeon (Jos 19:7). Kh. el 'Atr (identical in spelling with Ether) is possibly the site.

It is near Beit Jibrin and is described as "an ancient site: cisterns, foundations, quarried rock and terraces" (PEF, III, 261, 279).

ETHICS OF JESUS

eth'-iks:

Contents I. IN THE SYNOPTIC GOSPELS

1. The Blessings of the Kingdom (1) Nature of the Kingdom
(2) Blessedness of the Kingdom (3) Righteousness—Its Contrasts (4) Apocalyptic Theories
2. The Character of the Subjects of the Kingdom (1) Condition of Entrance (2) Christ's Attitude to Sin (3)
Attainment of Righteousness (a) Repentance (b) Faith

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new body in such words as this, "I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me" (Joh 17:23). In the last half of this saying there is a hint of the influence to be exerted on the outside world by the display of Christian character, with the result of producing belief; but this aim was to be sought more directly through testimony (Joh 15:27) and the "word" of the disciples (Joh 17:20). Thus would even the distant, "which are not of this fold," be brought in, so that there might be "one flock" and "one shepherd" (Joh 10:16). Inside the fold it is the greatest privilege and honor, as well as responsibility, to feed the "sheep" and to feed the "lambs" (Joh 21:15,16,17).

6. Fruits of Union with Christ:

Character and conduct are, even for the disciples of Christ, "commandments," as, indeed, Jesus does not disdain to speak of the various parts of His own vocation by the same humble name, implying the necessity of moral effort and the temptation to failure (Joh 15:10). Therefore, they are also proper subjects for prayer. He prayed for the disciples, both that they might be kept from the evil in the world and that they might be sanctified through the truth ([Joh 17:15,17](#)), and doubtless He expected them to ask the same things for themselves, as theirs was to be a life of prayer (Joh 16:24). But, in the last resort, they are the fruits of union with Himself, and eternal life is not merely a gift of the future, to be given at the death of the body, but is enjoyed even now by those who abide in the vine.

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James Stalker

ETHICS, I

eth'-iks:

Contents I. NATURE AND FUNCTION OF ETHICS

1. Rise of Ethics 2. Ethics as a Science 3. A Normative Science 4. Relation to Cognate Sciences (1) Ethics and Metaphysics (2) Ethics and Psychology The "Ought" 5. Relation of Christian Ethics to Moral Philosophy (1) Not an Opposition (2) Philosophical Postulates (3) Method 6. Relation of Christian Ethics to Dogmatics (1) The Connection (2) The Distinction (3) Theological Postulates (a) The Christian Idea of God (b) The Christian Doctrine of Sin (c) The Responsibility of Man

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wrongdoing, and there are compensating circumstances which must be taken into account in estimating the significance of evil; but in its last resort Christian ethics postulates the fact of sin and regards it as personal rebellion against the holiness of God, as the deliberate choice of self and the willful perversion of all the powers of man into instruments of unrighteousness.

(c) The Responsibility of Man:

A third postulate arises as a consequence from the Christian view of God and the Christian view of sin, namely, the responsibility of man. Christian ethics treats every man as accountable for his thoughts and actions, and therefore capable of choosing the good as revealed in Christ. While not denying the sovereignty of God or minimizing the mystery of evil and clearly recognizing the universality of sin, Christianity firmly maintains the doctrine of human freedom and accountability. An ethic would be impossible if, on the one side, grace were absolutely irresistible, and if, on the other, sin were necessitated, if at any single point wrongdoing were inevitable. Whatever be our doctrine on these subjects, ethics demands that freedom of the will be safeguarded.

At this point an interesting question emerges as to the possibility, apart from a knowledge of Christ, of choosing the good. Difficult as this question is, and though it was answered by Augustine and many of the early Fathers in the negative, the modern, and probably the more just, view is that we cannot hold mankind responsible unless we accord to all men the larger freedom. If non-Christians are fated to do evil, then no guilt can be imputed. History shows that a love for goodness has sometimes existed, and that many isolated acts of purity and kindness have been done, among people who have known nothing of the historical Christ. The New Testament recognizes degrees of depravity in nations and individuals and a measure of noble aspiration and earnest effort in ordinary human nature. Paul plainly assumes some knowledge and performance on the part of the heathen, and though he denounces their immorality in unsparing terms he does not affirm that pagan society was so utterly corrupt that it had lost all

knowledge of moral good.

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ETHICS, II

II. Historical Sketch of Ethics.

A comprehensive treatment of our subject would naturally include a history of ethics from the earliest times to the present. For ethics as a branch of philosophical inquiry partakes of the historical development of all thought, and the problems which it presents to our day can be rightly appreciated only in the light of certain categories and concepts—such as end, good, virtue, duty, pleasure, egoism and altruism—which have been evolved through the successive stages of the movement of ethical thoughts. All we can attempt here, however, is the baldest outline of the different epochs of ethical inquiry as indicating the preparatory stages which lead up to and find their solution in the ethics of Christianity.

1. Greek Philosophy:

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the world as the self-manifestation of an infinite Personality with whom the finite intelligence of man is one. Hence, morality is the gradual unfolding of an eternal purpose whose whole is the perfection of man.

(2) Watchwords: Pleasure and Duty.

We have thus seen that in the history of ethics two great rival watchwords have been sounded—pleasure and duty, or, to put it another way, egoism and altruism. Both have their justification, yet each taken separately is abstract and one-sided. The problem of ethics is how to harmonize without suppressing these two extremes, how to unite social duty and individual right in a higher unity. We have seen that philosophical ethics has sought a synthesis of these conflicting moments in the higher and more adequate conception of human personality—a personality whose ideals and activities are identified with the eternal and universal personality of God. Christianity also recognizes the truth contained in the several types of ethical philosophy which we have passed under review, but it adds something which is distinctively its own, and thereby gives a new meaning to happiness and to duty, to self and to others.

Christian synthesis:

Christianity also emphasizes the realization of personality with all that it implies as the true goal of man; but while Christ bids man "be perfect as God is perfect," He shows us that we only find ourselves as we find ourselves in others; only by dying do we live; and only through profound self-surrender and sacrifice do we become ourselves and achieve the highest good.

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ETHICS, III

III. Principles and Characteristics of Biblical Ethics.

The sketch of the history of ethics just offered, brief as it necessarily is, may serve to indicate the ideas which have shaped modern thought and helped toward the interpretation of the Christian view of life which claims to be the fulfillment of all human attempts to explain the highest good. We now enter upon the third division of our subject which embraces a discussion generally of Biblical ethics, dealing first with the ethics of the Old Testament and next with the leading ideas of the New Testament.

1. Ethics of the Old Testament:

The gospel of Christ stands in the closest relation with Hebrew religion, and revelation in the New Testament fulfils and completes the promise given in the Old Testament. We have seen that the thinkers of Greece and Rome have contributed much to Christendom, and have helped to interpret Bible teaching with regard to truth and duty; but there is no such inward relation between them as that which connects Christian ethics with Old Testament morality. Christ himself, and still more the apostle Paul, assumed as a substratum of his teaching the revelation which had been granted to the Jews. The moral and religious doctrines which were comprehended

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Arch. B. D. Alexander

ETHIOPIA

e-thi-o'-pi-a (kush; Aithiopia):

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expeditions sent out by the Royal Academy of Berlin, University of Pennsylvania, University of Liverpool, and Oxford University.

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Camden M. Cobern

ETHIOPIAN EUNUCH

e-thi-o'-pi-an u'-nuk eunouchos:

A man who occupied a leading position as treasurer at the court of Candace, queen of the Ethiopians, and who was converted and baptized by Philip the

deacon (Ac 8:27-

39). Being a eunuch, he was not in the full Jewish communion (compare De 23:1), but had gone up to Jerusalem to worship, probably as a proselyte at the gate. During his return journey he spent the time in studying Isaiah, the text which he used being that of the Septuagint (compare Professor Margoliouth, article "Ethiopian Eunuch" in HDB). On meeting with Philip the deacon, who was on his way to Gaza, he besought of him to shed light upon the difficulties of the Scripture he was reading, and through this was converted. The place of his baptism, according to Jerome and Eusebius, was Bethsura: by some modern authorities, eg. G A. Smith, it has been located at or near Gaza. The verse containing the confession of the eunuch, "I believe that Jesus Christ is the Son of God," is omitted either in whole or in part by some texts, but Hilgenfeld, Knowling, etc., regard it as quite in keeping with the context. Tischendorf, Westcott and Hort, Revised Version (British and American) text, etc., uphold the omission. The verse occurs in the body of the King James Version, but is given only as a footnote in the Revised Version (British and American) and the American Standard Revised Version. The diligence with which the eunuch pursued his reading, the earnestness with which he inquired of Philip, and the promptness with which he asked for baptism—all testify to the lofty nature of his character.

C. M. Kerr

ETHIOPIAN WOMAN

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See **CUSHITE WOMAN** .

ETHIOPIC LANGUAGE

e-thi-op'-ik lan'-gwaj:

The language commonly called Ethiopic is the language in which the inscriptions of the kings of the ancient Aksumitic (Axumite) empire and most of the literature of Christian Abyssinia are written. It is called *lesana Ge'ez*, "the tongue of Ge'ez," by the Abyssinians themselves, most probably because it was originally the dialect of the Ge'ez tribe, who in antiquity must have dwelt in or near Aksum (Axum).

The names Ethiopia and Ethiopians have been used in many different meanings by various peoples. To the Greeks, Ethiopia was a country South of Egypt, and in this sense the word is generally used in the histories of Egypt. The Ethiopian kings came from that country which is now called Nubia in the Anglo-Egyptian Sudan. In Hellenistic times the term received a wider meaning, and Ethiopia was the name of all the land between the Red Sea and the Nile, south of Egypt proper. Sometimes "Indian" and "Ethiopian" were synonymous, or Ethiopia was even considered to stretch as far as to the Atlantic Ocean in the West. But of these countries the Greeks and Romans had very little exact geographical knowledge.

See **ETHIOPIA** .

The fact that Ethiopia at some time meant the country between the Red Sea and the Nile prompted the pagan kings of Aksum in northern Abyssinia to adopt this name for their own country and to give it a narrower sense than the one which it had at that time. Therefore in the bilingual inscription of King Aeizanas ('Ezana), the word *Aithiopia*, is a rendering of the Semitic *Chabashat* ("Abyssinia," but here more specially referring to Northern Abyssinia). Under

this same king, about 350 AD, Abyssinia became Christian; and after the Bible had been translated into the Ge‘ez language, the Abyssinians found that Ethiopia was mentioned there several times. Their national pride was flattered by the thought that their country should be referred to in the Holy Scriptures, and for this reason they were all the more ready to apply the name in question to their own country. Up to the present day they call it Ethiopia (’Itiopiya), and themselves Ethiopians; their legends speak even of an ancestor Itiopsis.

We may then, if we choose to do so, speak of a Nubian and an Abyssinian Ethiopia, but the term "Ethiopic language" has come into general usage as an equivalent of *lesana Ge‘ez*, and should therefore be applied only to the ancient literary language of Abyssinia.

This language is closely allied to the languages of Southern Arabia: it represents the southwestern branch of the southern division of the Semitic languages. The most important branch of this division is, of course, the Arabic language, and with this Ethiopic has a great deal in common. On the other hand there are many words and forms in Ethiopic which are not found in Arabic, but in Hebrew or even in Babylonian and Assyrian. It has been held that the home of the Semites was in Africa; and if that were the case, the people who spoke the Ethiopic language may never have migrated very much. But the majority of scholars who have expressed their opinion upon the

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Abyssinians received from the civilized world, others again are mere transliterations of Greek words in the Bible and other religious books, which the translators did not understand.

The time of the Aksumitic empire was the time when the Ethiopic language flourished. This empire was overthrown probably in the 7th or 8th century AD; and we know very little indeed of the history of Abyssinia from about 700 until about 1300 AD. In 1270 the so-called Solomonic Dynasty came to the throne again; the seat of the empire, however, was no longer Aksum but Gondar, North of Lake Tsana. Meanwhile the literary language had become a dead language; new dialects had sprung up and taken its place in everyday conversation. But Ge'ez continued to be the sacred language; it was the language of the Bible and of the church, and when in the 14th and 15th centuries a revival of Abyssinian literature came about, the literary language was Ge'ez. But it was influenced by the new dialects, especially by the Amharic, the language of Amhara, where Gondar was situated and where most of the books were written or translated. This influence affected in particular the spelling of Ge'ez in those books which dealt with religious matters and which therefore had to be written in pure Ge'ez. In historical books a great many words were taken from the Amharic; and this language, called *lesana tarik*, "the tongue of the chronicles," has often the appearance of mixed language.

In the 16th and 17th centuries European missionaries came to Abyssinia and tried to convert the monophysite Abyssinian Christians to Romanism. In order to come into close contact with the common people they used Amharic as a literary language, so that everybody, not only the learned, might understand their books. Their example was followed by the defenders of the native church; and since that time Amharic has become a recognized literary language in Abyssinia, although Ge'ez is still considered the real language of the church.

Amharic was derived from a sister language of the Ethiopic; the direct descendant of the Ethiopic language is modern Tigrina; a language derived from

a dialect very closely related to Ge‘ez is modern Tigre. **LITERATURE.**

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Enno Littmann

ETHIOPIC VERSIONS

e-thi-op’-ik vur’-shuns:

Christianity was introduced into Abyssinia by Tyrian missionaries, who probably spoke Greek, about the time of Constantine the Great. The Bible was translated into Ethiopic, or, to use the native name, Ge‘ez, the Old Testament being from the Septuagint, between the 4th and 5th centuries, by various hands, though the work was popularly ascribed to Frumentius, the first bishop. The fact of the Scriptures having been translated into Ethiopic was known to Chrysostom (*Hom. II, in Joannem*). The versions thus made were revised some time about the 14th century, and corrected by

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means of the Massoretic Text. The Ethiopic Scriptures contain the books found in the Alexandrine recension with the exception of the Books of Macc; but their importance lies in their pseudepigraphic writings, the Asc Isa, the Book of Enoch and the Book of Jubilees. The 1st edition of the New Testament appeared at Rome in 1545-49 (reprinted in Walton), but a critical edition has yet to be made; one issued by the British and Foreign Bible Society in 1830 contains many errors. The Old Testament canonical books and Apocrypha have been edited by Dillmann (the Octoteuch and 1-4 Kings and Apocrypha), Bachmann (died 1894) (Isa, Lam, Ob and Mal), and Ludolph (Pss). The Psalter has been often printed from 1513 on. The Book of Enoch was first translated by Richard Laurence and published at Oxford in 1821, but the standard editions are those of Dillmann (Leipzig, 1853) and R. H. Charles (Oxford, 1893). The importance of this work lies in the fact that "the influence of Enoch on the New Testament has been greater than that of all the other apocryphal and pseudepigraphal books taken together" (Charles, 41). Not only the phraseology and ideas, but the doctrines of the New Testament are greatly influenced by it. Of the canonical books and Apocrypha the manuscripts are too poor and too late to be of any value for the criticism of the Greek text.

Thomas Hunter Weir

ETHMA

eth'-ma (Ethma), the Revised Version (British and American)

NOOMA (which see).

ETHNAN

eth'-nan ('ethnan, "gift" or "hire"; Ethnadi):

A Judahite (1Ch 4:7).

ETHNARCH

eth'-nark (2Co 11:32 margin).

See [GOVERNOR](#) .

ETHNI

eth'-ni ('ethni, "gift"):

An ancestor of Asaph, of the Gershom branch of the Levites (1Ch 6:41).

ETHNOGRAPHY; ETHNOLOGY

eth-nog'-ra-fi, eth-nol'-o-ji.

See [TABLE OF NATIONS](#) .

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EUBULUS

u-bu'-lus (Euboulos, literally, "of good counsel," 2Ti 4:21):

One of the members of the church in Rome at the time of Paul's second imprisonment in that city.

The apostle mentions how, at his first answer to the charges brought against him at the emperor's tribunal, the Roman Christians as a whole proved disloyal to him "no one took my part, but all forsook me" (2Ti 4:16). In these circumstances when the desertion of Paul by the Christians in Rome was so disheartening, it is pleasing to find that there were some among them who were true, and Eubulus was one of these. Paul therefore in writing the last of all his epistles sends to Timothy a greeting from Eubulus.

Nothing more is known in regard to Eubulus. As his name is Greek, he was probably a Gentile by birth. John Rutherford

EUCHARIST

u'-ka-rist.

See [LORD'S SUPPER](#) .

EUMENES II

u'-me-nez (Eumenes, "well-disposed"):

King of Pergamus, son and successor of Attalus I (197 BC). He is mentioned in the Apocrypha (1 Macc 8:8) in connection with the league which Judas Maccabeus made with the Romans. As their ally in the war against Antiochus the Great and in recognition of his signal service at the decisive battle of Magnesia

(190 BC), Eumenes II was rewarded with such extensive tracts of country as raised him at once from

comparative insignificance to be the sovereign of a great state. The statement in the Apocrypha describing his extension of territory differs from those of Livy, Polybius and Appian, and cannot be correct.

The Romans are said to have taken "India, and Media and Lydia" from Antiochus and to have given them to Eumenes II. Antiochus never had any possessions in India nor had any earlier king of Syria. He was obliged to give up only the countries on the side of Taurus toward Rome. No suggestion for the reading "India" in the narrative has met with acceptance (it may possibly have been a copyist's error for "Ionia"; see Livy xxxvii.44). Eumenes II cultivated the Roman alliance carefully but became suspected

in connection with the affairs of Perseus, the last king of Macedonia. He never came to an open rupture with the Romans, and died in 159 BC, after a reign of 39 years.

J. Hutchison

EUNATAN

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u-na'-tan.

See **ENNATAN** .

EUNICE

u-ni'-se, u'-nis (Eunike, is the correct reading, and not Euneike, which is read by the Textus Receptus of the New Testament of Stephen, three syllables: Eu-ni-ke, literally, "conquering well"; 2Ti 1:5): The mother of Timothy.

1. Eunice's Home:

Her name is Greek and this might lead to the inference that she was a Gentile by birth, but such a conclusion would be wrong, for we read in Ac 16:1 that she was a Jewess. Her husband however was a heathen Greek She was in all probability a daughter of Lois, the grandmother of Timothy, for both of those Christian women are spoken of, in one breath, by Paul, and this in high terms of commendation.

2. How She Trained Her Son:

Timothy had not been circumcised in childhood, probably because of his father's being a Gentile; but the mother and the grandmother did all that lay in their power to train Timothy in the fear of God and in the knowledge of the Scriptures of the Old Testament. "From a child" Eunice had taught her boy to "know the holy scriptures" (2Ti 3:15 the King James Version). It is right therefore to connect this home training of Timothy in the fear of God, with his and his mother's conversion to the gospel. His name Timothy—chosen evidently not by the father, but by Eunice—signifies "one who fears God." The "wisdom" of the Hebrews consisted not in worldly prudence or in speculative philosophy, but in the fear of the Lord, as is shown in such passages as Ps 111:10, and in Job 28, and in Proverbs throughout. His name, as well as his careful home training,

shows how he was prepared to give a welcome both to Paul and to the gospel proclaimed by him, when the apostle in his first great missionary journey came to Lystra, one of the cities of Lycaonia or Southern (?) Galatia, where Eunice and her family lived. This is implied in the account of Paul's second missionary journey (Ac 16:1), where we read that he came to Lystra, and found there a certain disciple named Timotheus, the son of a certain woman who was a Jewess, who believed.

3. Her Conversion to Christ:

It is therefore certain that Eunice and Timothy were not brought to a knowledge of the gospel at this time, but that they were already Christians; she, "a believer"; he, "a disciple." This evidently means that Eunice, Lois and Timothy had been converted on Paul's former visit to Lystra. This conclusion is confirmed in 2Ti 3:11, where Paul recalls to Timothy the fact that he had fully known the persecutions and afflictions which came to him at Lystra. The apostle repeats it, that Timothy knew what persecutions he then endured. Now this persecution occurred on Paul's first visit to that city. Eunice was therefore one of those who on that occasion became "disciples." And her faith in Christ, and her son's faith too, were genuine, and stood the test of the "much tribulation" of which Paul warned them (Ac 14:22 the King James Version); and on Paul's next visit to Lystra, Eunice had the great joy and satisfaction of seeing

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how the apostle made choice of her son to be his companion in his missionary work. Eunice is not afterward mentioned in the New Testament; though it is a possible thing that there may be reference to her in what is said about widows and the children of widows in 1Ti 5:4,5.

John Rutherford

EUNUCH

u'-nuk (caric; spadon; eunouchos):

Primarily and literally, a eunuch is an emasculated man (De 23:1). The Hebrew word caric seems, however, to have acquired a figurative meaning, which is reflected in English Versions of the Bible where "officer" and "chamberlain" are found as renderings (compare Ge 37:36; 39:1, where caric is applied to married men; Es 4:4). The barbarous practice of self-mutilation and the mutilation of others in this way was prevalent throughout the Orient. The religious disabilities under which men thus deformed labored under the Mosaic law had the effect of making the practice abominable to the Jews as a people (De 23:1; Le 22:23-25). The law excluded eunuchs from public worship, partly because self-mutilation was often performed in honor of a heathen god, and partly because a maimed creature of any sort was deemed unfit for the service of Yahweh (Le 21:16 ff; 22:24). That ban, however, was later removed ([Isa 56:4,5](#)). On the other hand, the kings of Israel and Judah followed their royal neighbors in employing eunuchs (1) as guardians of the harem (2Ki 9:32; Jer 41:16), and (2) in military and other official posts (1Sa 8:15 margin; 1Ki 22:9 margin; 2Ki 8:6 margin; 2Ki 23:11 the King James Version margin; 2Ki 24:12,13 margin; 2Ki 25:19 margin; 1Ch 28:1 margin; 2Ch 18:8 margin; Jer 29:2; 34:19; 38:7; compare Ge 37:36; 40:2,7; Ac 8:27). Josephus informs us that eunuchs were a normal feature of the courts of the Herods (Ant., XV, vii, 4; XVI, viii, 1). From the single reference to the practice in the Gospels ([Mt 19:12](#)), we infer that the existence and purpose of eunuchs as a class were known to the Jews of Jesus' time. There is no question

with Jesus as to the law of Nature: the married life is the norm of man's condition, and the union thereby effected transcends every other natural bond, even that of filial affection (Mt 19:5,6).

But He would have His hearers recognize that there are exceptional cases where the rule does not hold. In speaking of the three classes of eunuchs (Mt 19:12), He made a distinction which was evidently well known to those whom He addressed, as was the metaphorical use of the word in application to the third class well understood by them (compare Lightfoot, *Horae Hebrew et Talmud*; Schottgen, *Horae Hebrew*, in the place cited.).

How Origen misunderstood and abused the teaching of this passage is well known (Euseb., *HE*, VI, 8), and his own pathetic comment on the passage shows that later he regretted having taken it thus literally and acted on it. His is not the only example of such a perverted interpretation (see *Talmud*, *Shabbath* 152a, and compare *Midrash* on *Ec* 10:7). The Council of Nicea, therefore, felt called on to deal with the danger as did the 2nd Council of Aries and the *Apos Canons* (circa 21). (Compare *Bingham's Ant*, IV, 9.)

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3. Paul Entreats Them:

The state of Christian life in the church at Philippi gave Paul almost unmingled satisfaction. He regarded with joy their faith and steadfastness and liberality. There was no false teaching, no division; among them. The only thing which could cause him any uneasiness was the want of harmony between Euodia and Syntyche. He beseeches them to give up their differences, and to live at peace in the Lord. Such is the motive which he puts before them with a view to bring about their reconciliation; to live in dispute and enmity is not worthy of those who are "in the Lord," who have been redeemed by the Lord, and whose whole life should be an endeavor to please Him.

4. The True Yokefellow:

Paul proceeds to ask a certain person, unnamed, but whom he terms "true yokefellow" to assist them, that is, to assist Euodia and Syntyche; for each of them, he says, "labored with me in the gospel." It is uncertain what is meant by "true yokefellow." He may refer to Epaphroditus, who carried the epistle from Rome to Philippi. Other names have been suggested—Luke, Silas, Timothy. It has been thought by some that Paul here refers to his own wife, or to Lydia. But such a suggestion is untenable, inasmuch as we know from his own words (1Co 7:8) that he was either unmarried or a widower. And the idea that the "true yokefellow" is Lydia, is equally wrong, because the word "true" is in the Greek masculine. Another suggestion is that "yokefellow" is really a proper name—Syzygus. If so, then the apostle addresses Syzygus; or if this is not so, then he speaks to the unnamed "true yokefellow"; and what he says is that he asks him to help Euodia and Syntyche, inasmuch as their work in the gospel was no new thing. Far from this, when Paul brought the gospel to Philippi at the first, these two Christian women had been his loyal and earnest helpers in spreading the knowledge of Christ.

5. The Plea for Reconciliation:

How very sad then that any difference should exist between them; how sad that it should last so long! He asks Clement also, and all the other Christians at Philippi, his fellow-laborers, whose names, though not mentioned by the apostle, are nevertheless in the book of life, to assist Euodia and Syntyche; he asks them all to aid in this work of reconciliation. Doubtless he did not plead in vain.

See **SYNTYCHE** ; **YOKE-FELLOW** .

John Rutherford

EUPATOR

u'-pa-tor (Eupator, "of noble father"):

The name given to Antiochus V who had succeeded his father Antiochus IV (Epiphanes), 164 BC, while still a child under the guardianship of Lysias (APC 1Macc 3:32; 6:17). In the absence of Philip, a friend and foster-brother of the child's father, whom on his deathbed he had appointed guardian for his son, Lysias continued

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his duty as guardian, set the king upon the throne and named him Eupator. Shortly after his accession he collected a large army and marched against Jerusalem, accompanied by Lysias, for the relief of a Syrian garrison that was hard pressed by Judas Maccabeus (APC 1Macc 6:19 ff). Judas was repulsed at Bethzacharias and after a severe struggle Bethsura was captured (APC 1Macc 6:31-50). The Jewish force in the temple was hard pressed and indeed reduced to the last extremity (APC 1Macc 6:53), when Lysias, hearing that his rival Philip had returned from Persia and had made himself master of Antioch (Josephus, Ant, XII, ix, 5 f), made a hasty peace and returned to meet Philip, whom he easily overpowered. In the following year (162 BC) Antiochus and Lysias were put to death by Demetrius Soter, son of Seleucus, in requital of wrongs inflicted upon himself by Antiochus Epiphanes (APC 1Macc 7:2-4; 2Macc 14:1,2; Josephus, Ant, XII, x, 1).

J. Hutchinson

EUPHRATES

u-fra'-tez (perath; Euphrates, "the good and abounding river"):

The longest (1,780 miles) and most important stream of Western Asia, generally spoken of in the Old Testament as "the river" (Ex 23:31; De 11:24).

Its description naturally falls into 3 divisions—the upper, middle and lower. The upper division traverses the mountainous plateau of Armenia, and is formed by the junction of 2 branches, the Frat and the Murad. The Frat rises 25 miles Northeast of Erzerum, and only 60 miles from the Black Sea. The Murad, which, though the shorter, is the larger of the two, rises in the vicinity of Mt. Ararat. After running respectively 400 and 270 miles in a westerly direction, they unite near Keban Maaden, whence in a tortuous channel of about 300 miles, bearing still in a southwesterly direction, the current descends in a succession of rapids and cataracts to the Syrian plain, some distance above the ancient city of

Carchemish, where it is only about 200 miles from the Northeast corner of the Mediterranean. In its course through the Armenian plateau, the stream has gathered the sediment which gives fertility to the soil in the lower part of the valley. It is the melting snows from this region which produce the annual floods from April to June.

The middle division, extending for about 700 miles to the bitumen wells of Hit, runs Southeast "through a valley of a few miles in width, which it has eroded in the rocky surface, and which, being more or less covered with alluvial soil, is pretty generally cultivated by artificial irrigation. Beyond the rocky banks on both sides is the open desert, covered in spring with a luxuriant verdure, and dotted here and there with the black tent of the Bedouin" (Sir Henry Rawlinson). Throughout this portion the river formed the ancient boundary between the Assyrians and Hittites whose capital was at Carchemish, where there are the remains of an old bridge. The ruins of another ancient bridge occur 200 miles lower down at the ancient Thapsacus, where the Greeks forded it under Cyrus the younger. Throughout the middle section the stream is too rapid to permit of successful navigation except by small boats going downstream, and has few and insignificant tributaries. It here has, however, its greatest width (400 yds.) and depth. Lower down the water is drawn off by irrigating canals and into lagoons.

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The fertile plain of Babylonia begins at Hit, about 100 miles above Babylon; 50 miles below Hit the Tigris and Euphrates approach to within 25 miles of each other, and together have in a late geological period deposited the plain of Shinar or of Chaldea, more definitely referred to as Babylonia. This plain is about 250 miles long, and in its broadest place 100 miles wide. From Hit an artificial canal conducts water along the western edge of the alluvial plain to the Persian Gulf, a distance of about 500 miles. But the main irrigating canals put off from the East side of the Euphrates, and can be traced all over the plain past the ruins of Accad, Babylon, Nippur, Bismya, Telloh, Erech, Ur and numerous other ancient cities. Originally the Euphrates and Tigris entered into the Persian Gulf by separate channels. At that time the Gulf extended up as far as Ur, the home of Abraham, and it was a seaport. The sediment from these rivers has filled up the head of the Persian Gulf for nearly 100 miles since the earliest monumental records. Loftus estimates that since the Christian era the encroachment has proceeded at the rate of 1 mile in 70 years. In early times Babylonia was rendered fertile by immense irrigating schemes which diverted the water from the Euphrates, which at Babylon is running at a higher level than the Tigris. A large canal left the Euphrates just above Babylon and ran due East to the Tigris, irrigating all the intervening region and sending a branch down as far South as Nippur. Lower down a canal crosses the plain in an opposite direction. This ancient system of irrigation can be traced along the lines of the principal canals "by the winding curves of layers of alluvium in the bed," while the lateral channels "are hedged in by high banks of mud, heaped up during centuries of dredging. Not a hundredth part of the old irrigation system is now in working order. A few of the mouths of the smaller canals are kept open so as to receive a limited supply of water at the rise of the river in May, which then distributes itself over the lower lying lands in the interior, almost without labor on the part of the cultivators, giving birth in such localities to the most abundant crops; but by far the larger portion of the region between the rivers is at present an arid, howling wilderness, strewn in the most part with broken pottery, the evidence of former human habitation, and bearing nothing but the camel thorn, the wild caper, the colocynth-apple, wormwood and the other weeds of the desert" (Rawlinson). According to Sir W.

Willcocks, the eminent English engineer, the whole region is capable of being restored to its original productiveness by simply reproducing the ancient system of irrigation. There are, however, in the lower part of the region, vast marshes overgrown with reeds, which have continued since the time of Alexander who came near losing his army in passing through them. These areas are probably too much depressed to be capable of drainage. Below the junction of the Euphrates and the Tigris, the stream is called Shat el Arab, and is deep enough to float war vessels.

LITERATURE.

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George Frederick Wright

EUPOLEMUS

u-pol'-e-mus (Eupolemos):

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Son of John, the son of Accos = Hakkoz (Akkos; Ne 3:4,21, etc.); was one of the two deputies sent by Judas Maccabeus (APC 1Mac 8:17; 2Mac 4:11) to Rome circa 161 BC to ask the help of the Romans against Demetrius. A critical estimate of the narrative (APC 1Macc 8 and Josephus, Ant, XII, x, 6) of the first meeting of the representatives of the Jewish nation and the Romans will be found in Stanley, Lectures on the History of the Jewish Church, III, 350 ff, where it is admitted that "inaccuracies of detail only confirm the general faithfulness of the impression." Keil (Comm., 14) further remarks on this point: "that the author of 1 Macc wrote from twenty to twenty-five years after the destruction of Corinth (146 BC) by the Romans; and that the Jews of Palestine were not accurately informed concerning the wars of the Romans with the Greeks." Eupolemus has been identified with the historian of the same name quoted by Eusebius (Praep. Ev., IX, 17 ff); but there is no evidence that the historian was of Jewish origin.

J. Hutchison

EURAQUILO

u-rak'-wi-lo (the Revised Version (British and American) eurakulon; the King James Version eurokludon; the King James Version Euroclydon, u-rok'-li-don):

The east or northeast wind which drove Paul's ship to shipwreck at Melita (Ac 27:14). The term seems to have been the sailor's term for that particular wind, and Paul uses the word which was used by them on that occasion. The difference in the text is explained by the fact that the term was not in general use and was therefore subject to being changed. The precise name is doubtful, but "the Euraquilo" is more easily explained as a compound of Greek euros, "east wind," and Latin aquilo, "northeast wind," hence, euraquilo, "east northeast wind." This agrees with the experience of navigators in those waters. For a summary of the various readings see Sanday, Appendices ad New Testament, 140. Full discussion of the circumstances are given in the Lives of Paul by various writers.

Alfred H. Joy

EUTYCHUS

u'-ti-kus (Eutuchos, "fortunate"):

The story of Eutychus occurs in the "we" section of Acts, and is therefore related by an eyewitness of the incidents (Ac 20:7-12). On the first day of the week the Christians of Troas had met for an evening service in an upper chamber, and were joined by Paul and his company. As he was to leave in the morning, Paul "prolonged his speech until midnight." A youth named Eutychus, who was sitting at the open window, became borne down with sleep owing to the lateness of the hour, and ultimately fell through the opening from the third story. He "was taken up dead." This direct statement is evaded by De Wette and Olshausen, who translate "for dead." Meyer says this expresses the judgment of those who took him up. However, Luke, the physician, is giving his verdict, and he plainly believes that a miracle was wrought by Paul in restoring a corpse to life. The intention of Luke in relating this incident is to relate a miracle. Paul went down and embraced the youth while comforting the

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lamenting crowd, "Make ye no ado; for his life is in him." The interrupted meeting was resumed, the bread was broken, and the conversation continued till break of day. "And they brought the lad alive, and were not a little comforted."

S. F. Hunter

EVANGELIST

e-van'-jel-ist:

This is a form of the word ordinarily translated "gospel" (euaggelion), except that here it designates one who announces that gospel to others (euaggelistes, "a bringer of good tidings"), literally, God Himself is an evangelist, for He "preached the gospel beforehand unto Abraham" (Ga 3:8); Jesus Christ was an evangelist, for He also "preached the gospel" (Lu 20:1); Paul was an evangelist as well as an apostle (Ro 1:15); Philip the deacon was an evangelist (Ac 21:8); and Timothy, the pastor (2Ti 4:5); and indeed all the early disciples who, on being driven out of Jerusalem, "went everywhere preaching the word" (Ac 8:4 the King James Version).

But Eph 4:11 teaches that one particular order of the ministry, distinguished from every other, is singled out by the Head of the church for this work in a distinctive sense. All may possess the gift of an evangelist in a measure, and be obligated to exercise its privilege and duty, but some are specially endued with it. "He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." It will be seen that as an order in the ministry, the evangelist precedes that of the pastor and teacher, a fact which harmonizes with the character of the work each is still recognized as doing. The evangelist has no fixed place of residence, but moves about in different localities, preaching the gospel to those ignorant of it before. As these are converted and united to Jesus Christ by faith, the work of the pastor and teacher begins, to instruct them further in the things of Christ and build them up in the faith.

At a later time, the name of "evangelist" was given the writers of the four Gospels because they tell the story of the gospel and because the effect of their promulgation at the beginning was very much like the work of the preaching evangelist. In character, the Gospels bear something of the same relation to the Epistles as evangelists bear to pastors and teachers.

James M. Gray

EVE IN THE NEW TESTAMENT

(Eua; Westcott and Hort, The New Testament in Greek, Heua):

"Eve" occurs twice in the New Testament and both references are in the Pauline writings. In 1Ti 2:12-14 woman's place in teaching is the subject of discussion, and the writer declares that she is a learner and not a teacher, that she is to be in quietness and not to have dominion over a man. Paul elsewhere expressed this same idea (see 1Co 14:34,35). Having stated his position in regard to woman's place, he used the Ge account of the relation of the first woman to man to substantiate his teaching. Paul

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used this account to illustrate woman's inferiority to man, and he undoubtedly accepted it at its face value without any question as to its historicity. He argued that woman is inferior in position, for "Adam was first formed, then Eve." She is inferior in character, for "Adam was not beguiled, but the woman being beguiled hath fallen into transgression."

See [CHILD-BEARING](#) .

In 2Co 11:3, Paul is urging loyalty to Christ, and he uses the temptation of Eve to illustrate the ease with which one is corrupted. Paul seems to have had no thought but that the account of the serpent's beguiling Eve should be taken literally.

A. W. Fortune

EVE IN THE OLD TESTAMENT

ev, (chawwah, "life"; Eua; the name given, as the Scripture writer says, Ge 3:20 (Zoe), from her unique function as "the mother of all living"):

The first created woman; created secondarily from Adam (or man) as a "help meet for him" (Ge 2:18-22), and later named and designated as the mother of the human race.

For the literary type and object of the story of Eve, see under [ADAM, i, 2](#) .

1. The Names Given to Her:

Two names are given to her, both bestowed by the man, her mate. The first, ishshah, "woman" (literally, "man-ess"), is not strictly a name but a generic designation, referring to her relation to the man; a relation she was created to fulfill in default of any true companionship between man and the beasts, and represented as intimate and sacred beyond that between child and parents (Ge

2:18-24). The second, Eve, or "life," given after the transgression and its prophesied results, refers to her function and destiny in the spiritual history or evolution of which she is the beginning (Ge 3:16,20). While the names are represented as bestowed by the man, the remarks in Ge 2:24 and 3:20b may be read as the interpretative addition of the writer, suited to the exposition which it is the object of his story to make.

2. Her Relation to Man:

As mentioned in the article ADAM, the distinction of male and female, which the human species has in common with the animals, is given in the general (or P) account of creation (Ge 1:27); and then, in the more particularized (or J) account of the creation of man, the human being is described at a point before the distinction of sex existed. This second account may have a different origin, but it has also a different object, which does not conflict with but rather supplements the other. It aims to give the spiritual meanings that inhere in man's being; and in this the relation of sex plays an elemental part. As spiritually related to the man-nature, the woman-nature is described as derivative, the helper rather than the initiator, yet equal, and supplying perfectly the man's social and affectional needs. It is the writer's conception of the essential meaning of mating and marriage. To bring out its spiritual values more

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clearly he takes the pair before they are aware of the species meanings of sex or family, while they are "naked" yet "not ashamed" Ge 2:25, and portrays them purely as companions, individual in traits and tendencies, yet answering to each other. She is the helpmeet for him (ezer keneghdo, "a help answering to him").

3. Her Part in the Change of Condition:

True to her nature as the being relatively acted upon rather than acting, she is quicker than the man to respond to the suggestion initiated by the serpent and to follow it out to its desirable results. There is eagerness of desire in her act of taking the fruit quite different from the quasi matter-of-course attitude of the man. To her the venture presents itself wholly from the alluring side, while to him it is more like taking a desperate risk, as he detaches himself even from the will of God in order to cleave to her. All this is delicately true to the distinctive feminine and masculine natures. A part of her penalty is henceforth to be the subordinated one of the pair (Ge 3:16), as if for her the values of life were to be mediated through him. At the same time it is accorded to her seed to perpetuate the mortal antipathy to the serpent, and finally to bruise the serpent's head (Ge 3:15).

4. In Subsequent History:

After these opening chapters of Gen, Eve is not once mentioned, nor even specifically alluded to, in the canonical books of the Old Testament. It was not in the natural scope of Old Testament history and doctrine, which were concerned with Abraham's descendants, to go back to so remote origins as are narrated in the story of the first pair. The name Eve occurs once in the Apocrypha, in the prayer of Tobit (APC Tobit 8:6): "Thou madest Adam, and gavest him Eve his wife for a helper and a stay; of them came the seed of men"; the text then going on to quote Ge 2:18. In 1 Esdras 4:20,21 there is a free quotation, or rather paraphrase, of Ge 2:24. But not even in the somber complaints of 2 Esdras concerning the woe that Adam's transgression brought upon the race is there any

hint of Eve's part in the matter.

(see under [ADAM IN THE OLD TESTAMENT](#), iii, 2)

John Franklin Genung

EVE, GOSPEL OF

A Gnostic doctrinal treatise mentioned by Epiphanius (Haer., xxvi.2 ff) in which Jesus is represented as saying in a loud voice, "I am thou, and thou art I, and wherever thou art there am I, and in all things I am sown. And from whencesoever thou gatherest me, in gathering me thou gatherest thyself."

See [LOGIA](#) ; and compare Ropes, Die Spruche Jesu, 56.

EVEN; EVENING; EVENTIDE

e'-v'-n, ev'-ning, ev-'-n-tid' ("even," "evening," 'erebh; opsia, opse; see Thayer under the word):

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The words are used in slightly different meanings:

- (1) The time of sunset, the beginning of the Hebrew day, as in Le 15, where directions are given for the removal of uncleanness, which took place at sunset.
- (2) Twilight, the time of approaching darkness when lamps are lighted; Ex 30:8 (literally, "between the two evenings"); Jer 6:4 ("the shadows of the evening").
- (3) The early part of the night (Pr 7:9; Eze 12:7).

The Greek opse is literally, "late" (Mr 11:19). The Greek hespera, refers evidently to sunset, in Lu 24:29. "Eventide," 'eth 'erebh, "time of evening" (2Sa 11:2; Isa 17:14). "Evening," used in connection with wolves (Jer 5:6; Ze 3:3), is from the Hebrew [‘arabhah], which may mean "darkness" or "dark cloud," but more probably "plain" or "desert."

H. Porter

EVENINGS, BETWEEN THE

The time of day (the Revised Version (British and American) reads "at even," margin, "between the two evenings") when the Passover lamb was slain (Ex 12:6; Nu 9:3), or the offering made of the evening portion of the continual burnt offering (Nu 28:4).

See preceding article.

EVENT

e-vent’:

In Ec 2:14; 9:2,3, the translation of miqreh, "what happens," "lot," "fate." The English word bore this sense at the time of the King James Version. The meaning

of "result," "outcome" ekbaseis, attaches to it in The Wisdom of Solomon 8:8, "events of seasons," the Revised Version (British and American) "issues."

EVERLASTING

ev-er-last'-ing (olam, 'adh; aidios, aionios):

"Everlasting," in strictness, is that which endures forever; either that which has no beginning and will have no end (in which sense it is applicable to God only), or that which, having a beginning, will have no end, but henceforth will exist forever (thus of beings created for immortality; see **IMMORTALITY**).

Figuratively also the term is applied to objects of impressive stability and long duration, as mountains, hills (eg. Ge 49:26; Hab 3:6).

Of the terms indicated as rendered by this word, 'olam in the Old Testament and aionios in the New Testament, literally, "age-long," generally bear the full sense of "eternal" (always as applied to God, His mercy, His covenant, His kingdom and to the

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eternal life of believers). Hence, in the Revised Version (British and American) the rendering "everlasting" in the King James Version is, in the New Testament, uniformly changed to "eternal" (eg. Mt 18:8; 25:41,46; Lu 16:9; 18:30; Joh 3:16,36, etc.; Ac 13:46; Ro 6:22; 16:26; Ga 6:8; Heb 13:20). In the Old Testament the rendering "everlasting" is usually retained in the Revised Version (British and American), and sometimes takes the place of other words or phrases, as "lasting" (De 33:15), "ever," "forever" (1Ch 16:36; Ne 9:5), "perpetual" (Hab 3:6; Jer 50:5), "of old" (Hab 3:6 margin). In Ps 100:5; 119:144, on the other hand, the Revised Version (British and American) changes the word to "for ever." In much the larger number of places 'olam is translated "ever" or "for ever."

The word 'adh, in the two cases in which it is translated "everlasting" in the King James Version (more frequently "for ever"), is in the Revised Version (British and American), in Isa 9:6, retained, with margin, "Father of Eternity," and in Hab 3:6 is changed into "eternal." Another word, qedhem, with the meaning "ancient time," is rendered "everlasting" in Hab 1:12 ("Art not thou from everlasting?"). With the same meaning it occurs in [De 33:2](#) 7, "The eternal God is thy dwelling-place."

The word which strictly answers to "everlasting" in the New Testament is aidios (Ro 1:20; Jude 1:6), rendered by the King James Version in the former passages "eternal," but correctly by the Revised Version (British and American) in both passages, "everlasting." The sense of the word "everlasting," in application to future punishment, is considered in the article [PUNISHMENT, EVERLASTING](#) .

The term "everlasting" or "eternal," applied to God, describes Him as filling, or enduring through, all the "ages" of time. It is only thus that we can symbolically represent eternity. In reality, however, the eternity of God is not simply His filling of ever-flowing "ages," but rather that aspect of His being in which He is above time; for which time (the succession-form of existence) does not exist; to

which the terms past, present and future do not apply. Yet, while God is not in time (rather holds time in Himself), time-sequence, as the form of existence of the world, is a reality for God.

See **ETERNAL ; ETERNITY** .

James Orr

EVI

e'-vi ('ewi, "desire"; Euei):

One of the five kings, or chiefs of the Midianites, slain by Israel during their sojourn in the plains of Moab (Nu 31:8; Jos 13:21).

EVIDENCE; EVIDENT; EVIDENTLY

ev'-i-dens, ev'-i-dent-li cepher; elegchos, phaneros:

In Jer 32:10,11,12,14,16,44, cepher, "a writing," is translated (the King James Version) "evidence" (of the purchase of the field in Anathoth), the Revised Version (British and American) "deed"; "evidence" is also the translation of elegchos,

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"conviction," in the King James Version of Heb 11:1, "Now faith is the evidence of things not seen," the English Revised Version "proving," margin, "or test," better, as the American Standard Revised Version, "conviction," margin, "or test." The Greek word denotes "putting to the test," examining for the purpose of proof, bringing to conviction (Dr. W. F. Moulton). Thus if "test" or "proving" be adopted, a firm conviction of the reality of things not seen is implied as the result of putting to the proof. Trench remarks (New Testament Synonyms), "in juristic Greek elegchein is not merely to reply to, but to refute, an opponent." Hence, the Vulgate (Jerome's Latin Bible, 390-405 AD.) translation argumentum, followed by Wyclif and Rheims version; Tyndale and Cranmer have "certayntie." (The sense of "conviction" appears in Joh 8:46, "Which of you convinceth (elegchei, the Revised Version (British and American) "convicteth") me of sin?"; Joh 3:20, "reproved," the Revised Version, margin "convicted"; Joh 16:8 the King James Version "He will reprove the world of sin," the Revised Version (British and American) "convict." Compare 1Co 14:24.) "Evident" is the translation of 'al panim ("on the face") in Job 6:28, the King James Version "Look upon me; for it is evident unto you if I lie," margin, "Hebrew before your face," the Revised Version (British and American) "to your face," margin, "And it will be evident unto you if I lie," which is, perhaps, to be preferred to the text; delos, "manifest," is translated "evident" (Ga 3:11); katadelos, "very manifest," is in Heb 7:15, the King James Version "far more evident," the Revised Version (British and American) "more abundantly evident"; prodelos, "manifest before-hand" (Heb 7:14), "evident." "Evidently" occurs only in Ac 10:3, as the translation of phaneros, "openly," "manifestly," the Revised Version (British and American) "openly."

It is important to note the true nature of faith according to the correct translation of Heb 11:1, as being the well- grounded and assured conviction of things not seen.

EVIL

ev'-vil ra'; poneros, @kakos, @kakon:

In the Bible it is represented as moral and physical. We choose to discuss the subject under these heads. Many of the evils that come upon men have not been intended by those who suffer for them. Disease, individual and national calamity, drought, scarcity of food, may not always be charged to the account of intentional wrong. Many times the innocent suffer with, and even for, the guilty. In such cases, only physical evil is apparent. Even when the suffering has been occasioned by sin or dereliction of duty, whether the wrong is active or passive, many, perhaps the majority of those who are injured, are not accountable in any way for the ills which come upon them. Neither is God the author of moral evil. "God cannot be tempted with evil, and he himself tempteth no man" (Jas 1:13).

See [TEMPTATION](#) .

1. Moral Evil:

By this term we refer to wrongs done to our fellowman, where the actor is responsible for the action. The immorality may be present when the action is not possible. "But if

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Beasts of the South (Is 30:6-14); the burden of the Weary Beast (Is 46:1,2). These may serve as an introduction to the story of wrongdoing and physical suffering threatened and executed. Isa contains many denunciations against Israel: against the Ten Tribes for following the sin introduced by Jeroboam the son of Nebat; and the threatening against Judah and Benjamin for not heeding the warnings. Jeremiah saw the woes that were sure to come upon Judah; for declaring them, he was shut up in prison, and yet they came, and the people were carried away into Babylon. These were the evils or afflictions brought upon the nations for their persistence in sin. "I form the light, and create darkness; I make peace, and create evil; I am Yahweh, that doeth all these things" (Isa 45:7). These chastisements seemed grievous, and yet they yielded peaceable fruit unto them that were exercised thereby (Heb 12:11).

David Roberts Dungan

EVIL EYE

(ra' 'ayin, "evil of eye"; ophthalmos ponerous):

The superstition of the influence of the "evil eye," so widely spread over the earth, has had a mighty influence on life and language in Palestine, though direct references to it are not frequent in the Scriptures (De 15:9; 28:54,56; Pr 23:6; 28:22; Mt 20:15 (compare Mt 6:23; Lu 11:34); Mr 7:22). In the Bible the expression is synonymous with envy, jealousy and some forms of covetousness. In comparing Ro 1:29 with Mr 7:22 we find that ophthalmos ponerous corresponds to phthonos. See Trench, New Testament Synonyms, under the word The eye of the envious (as also the tongue of the invidious by an apparently appreciative word, which, however, only disguises the strong desire of possessing the object of comment or of destroying it for its rightful owner) was supposed to have a baneful influence upon the wellbeing of others, especially of children. Therefore mothers bestowed constant care against the frustration of such fancied designs by means of innumerable sorts of charms. They often

allowed their darlings to appear as unlovely as possible, through uncleanness or rags, so as to spare them the harmful rising of envy in the hearts of others.

Lane, Manners and Customs of the Modern Egyptians, gives perhaps the most accessible account of this superstition as held at the present day in Egypt, and Thomson, The Land and the Book, does the same for Palestine, while an equal amount of evidence might be collected from every other oriental country. Instances of the same superstition, though possibly slightly disguised, are by no means wanting among ourselves. Compare the expression, "green-eyed jealousy" (Othello, III, iii; Merchant of Venice, III, ii), etc.

For certain Biblical phrases referring to the "evil eye" see [ENVY](#) ; [EYE](#) .

[LITERATURE.](#)

F. T. Elworthy, The Evil Eye, London, 1895.

H. L. E. Luering

EVIL ONE

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(ho poneros):

Nearly all peoples who have expressed their religious thought and feeling believe in a spirit that presides over the destinies of men for their good. They believe that there is also a spirit, a person, whose work it is to lead men into temptation: a spirit of light and a spirit of darkness. Feelings and preferences may have much to do with the conclusions. In Mt 5:37,39,45; 6:13, the King James Version gives "evil," the Revised Version (British and American) "the evil one," margin, "evil," the personal form referring to the enemy of the race known by various terms: Satan, "the adversary" or "the accuser," occurs 50 times; Beelzebub is found 7 times; devil, 35 times; it means "accuser," "calumniator."

See [SATAN](#) .

David Roberts Duncan

EVIL SPIRIT

See [DEMON](#) ; [DEMONIAC](#) ; [COMMUNION WITH DEMONS](#) ; [SATAN](#) .

EVIL THING

(to kakon, plural in Lu 16:25):

An evil thing or evil things may be the thoughts of evil men, their plans or their deeds; or the things men suffer for their own wrongs; or the evils consequent upon the errors of others. In the dark picture of fallen men in [Ro 1:30](#), "inventors of evil things" appear. "The evil man out of his evil treasure bringeth forth evil (poneros) things" (Mt 12:35). Men should not lust after evil (kakos) things (1Co 10:6). This fixing the mind upon, with desire, leads to increased wrong. "The mouth of the wicked poureth out evil (ra') things" (Pr 15:28). The rich man had good things in his life, but did not use them to the glory of God or the good of

men. The poor man had evil things: sickness, nakedness, hunger. The scene changes after death (Lu 16:25).

David Roberts Dungan

EVIL-DOERS

e-v'-l-doo'-erz mere'im; from ra'-a'; kakopoios, always plural:

Malefactors or offenders of God's law. Used generally of the ungodly, as, "Fret not thyself because of evil-doers." (Ps 37:1). Sometimes also of personal offenders: "He hath delivered the soul of the needy from the hand of evil-doers." (Jer 20:13).

EVIL-FAVOREDNESS

e-v'-l-fa'-verd-nes

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The word is the translation of the Hebrew *dabhar ra'*, lit "evil thing," and refers to the ritual unfitness for sacrifice of any animal which, though included in the class of clean beasts, yet possesses a blemish (see the word), or otherwise lacks beauty of symmetry, or is lean-fleshed (De 17:1 the King James Version; compare "ill blemish," De 15:21). We find these conditions combined in Ge 41:3,4,19,20,21,27, where the seven "ill-favored and lean-fleshed" kine of Pharaoh's dream are mentioned.

EVIL-MERODACH

e-vil-me-ro'-dak; -mer'-o-dak 'ewil merodhakh; Septuagint Eueialmarodek; so B in K, but B in Jeremiah, and A and Q in both places much corrupted:

The name of the son and immediate successor of Nebuchadnezzar II, king of Babylon. The Babylonian form of the name is Amelu-Marduk, that is, "man of Marduk." About 30 contract tablets dated in this reign have been found. They show that Evil-merodach reigned for two years and about five months. He is said by Berossus to have conducted his government in an illegal and improper manner, and to have been slain by his sister's brother, Nergalshar-ucur, who then reigned in his stead. Evil-merodach is said in 2Ki 25:27-30 and in the parallel passage in Jer 52:31-34 to have taken Jehoiachin, king of Judah, from his prison in Babylon, where he seems to have been confined for 37 years, to have clothed him with new garments, to have given him a seat above all the other kings, and to have allowed him to eat at the king's table all the days of his life. It is an undesigned coincidence, that may be worthy of mention, that the first dated tablet from this reign was written on the 26th of Elul, and Jer 52:31 says that Jehoiachin was freed from prison on the 25th of the same month.

R. Dick Wilson

EVIL-SPEAKING

e-v' -l-spek' -ing:

Occurs twice in English Versions:

(1) 1Pe 2:1 it is the translation of katalalia, "a speaking against," rendered "backbiting" in 2Co 12:20; compare katalalos, "backbiter" (Ro 1:30); the verb katalaleo is rendered to "speak against" (1Pe 2:12; Jas 4:11; 1Pe 3:16);

(2) of blasphemia, "what is hurtful to the good name of anyone," "detraction," "slander" (Eph 4:31 the Revised Version (British and American), "railing"; compare 1Ti 6:4; Jude 1:9; Col 3:8); the verb blasphemeo is rendered to "speak evil of" (Ro 14:16; 1Co 10:30; Tit 3:2, etc.); to "speak evil" occurs in Mr 9:39 as the translation of kakologeo, "lightly (the Revised Version (British and American) "quickly") speak evil of me"; Ac 19:9 the King James Version "spake evil of that way." In Ps 140:11, we have "evil-speaker" as the translation of 'ish lashon, "a man of tongue"; so the Revised Version (British and American). The wrong thing condemned as evil- speaking seems to be essentially detraction, what is hurtful to the reputation, and it is often too lightly regarded even among Christians.

See **BLASPHEMY** ; **RAILING** ; **SLANDER** .

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W. L. Walker

EVOLUTION

ev-o-lu'-shun:

1. The Idea of Evolution:

Evolution is a scientific and philosophical theory designed to explain the origin and course of all things in the universe. By origin, however, is not understood the production or emergence of the substance and of the cause or causes of things, but that of the forms in which they appear to the observer. Sometimes the term is vaguely used to cover absolute origin in the sense just excluded. A moment's reflection will make it clear that such a view can never secure a place in the realm of pure science. The problem of ultimate origin is not one that science can solve. If it is solved at all, it must be by purely philosophical as distinguished from scientific or scientific-philosophical methods. Evolution, therefore, must be viewed in science purely and strictly as a process of orderly change in the form of things. As such it assumes the existence of substance or substances and of a force or forces working its successive transformations. (NOTE: This position is apparently contradicted in the title of Henri Bergson's *L'evolution creatrice*. But an examination of Bergson's system shows that the contradiction is only apparent. Bergson's evolution is neither substance nor efficient cause or principle. The latter is given in his vital impetus (*elan vital*); the former in his concept of duration.)

As an orderly change of the form of things, evolution may be viewed as operative in the field of inorganic matter, or in that of life. In the first, it is known and called cosmic evolution; in the second, organic evolution. Of cosmic evolution again there appear two aspects, according as the process, or law, of transformation, is observed to operate in the realm of the lower units of matter (atoms and molecules), or is studied in the region of the great. In the first sphere,

it is made to account for the emergence in Nature of the qualities and powers of different kinds of matter called elements. In the second, it explains the grouping together, the movements and transformations of the solar and of stellar systems. Similarly, of organic evolution there appear to be two varieties. The first occurs in the world of life including the vegetable and animal kingdoms. Evolution here accounts for the various forms of living beings building their bodies and passing from one stage to another in their existence as individuals, and for the course of the history of all life as it differentiates into species and genera. The second variety of evolution operates in the higher realm of intelligence, morality, social activity and religion. The idea of a law of orderly change governing all things is not a new one.

Historians of science find it in some form or other embodied in the philosophies of Heraclitus, Democritus, Lucretius and Aristotle. There are those who find it also in the system of Gautama (Buddha).

2. Recent Origin of Notion:

But in none of these was there a sufficiently wide basis of fact inductively brought together, or a thorough enough digestion and assimilation of the material to give the

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EWE

u (rachel, ‘ul, seh, "a female sheep"):

Rachel (compare pr. note Rachel, and Arabic rachala, "to migrate") is the ordinary Hebrew word for ewe, but is translated "sheep," though with clear indication of sex in context, in Isa 53:7 and So 6:6 (the Revised Version (British and American) "ewes"). ‘Aloth, participle of ‘ul, "to suckle" (compare Arabic ghal) is found in Ps 78:71 and Isa 40:11 (the King James Version "are with young," the English Revised Version "that give suck," the American Standard Revised Version "have their young"). In 1Sa 6:7,10 occurs paroth ‘aloth, "milch kine." Seh, in Le 22:28, while translated "ewe," might from the context be "ewe" or "shegoat" and indeed seems to be used here as a term applying equally to either, being used elsewhere for one of a flock of sheep or goats.

See **SHEEP** .

Alfred Ely Day

EXACT

eg-zakt’:

(1) naghas (De 15:2,3; 2Ki 23:35; Isa 58:3), to secure by force or pressure interest or money for tribute, and perhaps, in Isa 58:3, labor or toil; but compare the Revised Version, margin "oppress all your laborers"; probably better with a slight change of text, "exact money lent on pledges" (reading for ‘abhoT beyedhekhem, ‘atstsebhekhem).

(2) nasha’, or nashah (Ne 5:7,10,11 (the King James Version not the Revised Version (British and American)) Job 11:6 (but see below); Ps 89:22), to demand interest, to be a harsh and importunate creditor, a practice which Nehemiah asks

the Jews to forego. Job 11:6 better with the Revised Version, margin for "exact," "causeth to be forgotten."

(3) yotse' (2Ki 15:20 (if text is correct)). Menahem secured the tribute which the king of Assyria demanded by levying a tax on the chief men of his kingdom.

(4) prassein (Lu 3:13 the King James Version (compare Da 11:20 Septuagint); APC 1Macc 10:35 the Revised Version (British and American)), to demand money or tribute or taxes of anyone.

Walter R. Betteridge

EXACTION

eg-zak'-shun:

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(1) mashsha' (Ne 10:31), a demand for money lent on pledge, which the Jews agreed to forego in the seventh year;

(2) gerushah (Eze 45:9, "your exactions," the Revised Version, margin "expulsions"), eviction from house and home.

EXACTORS

eg-zak'-ters (noghesayikh (Isa 60:17, the Revised Version, margin "taskmasters"; compare Ex 1:11; 3:7)):

Righteousness personified is in Zion to take the place of the officials who oppress the people. In Isa 14:4 the American Revised Version, margin, Babylon is called an "exactress of gold."

EXALT

eg-zolt' (rum, gabhah (mappiq he), nasa'; hupsoo):

The Hebrew word most often translated "exalt," "exalted," is rum; "to lift up," "to be or become high." It is used with reference to both God and man, eg. Ex 15:2, "My father's God, and I will exalt him"; Ps 99:5,9, "Exalt ye Yahweh our God"; compare 107:32; 118:28; 1Sa 2:10, "Exalt the horn of his anointed"; Job 17:4, "Therefore shalt thou not exalt them"; compare Isa 13:2 the King James Version; 14:13; gabhah, "to be high," figuratively "to be exalted," occurs in Job 36:7; Pr 17:19 the King James Version; Isa 5:16, etc.; nasa', "to lift up," occurs in Nu 24:7; 1Ch 29:11, etc.; other words are calal, "to raise up" (Ex 9:17; Pr 4:8), saghabh (Job 5:11; 36:22 the King James Version; Isa 2:11,17; 12:4; 33:5), ramam, "to be high" (Job 24:24; Ps 118:16).

In the New Testament "exalt" is the translation of hupsoo, "to elevate" (not used with reference to God) (Mt 11:23; 23:12; Ac 2:33; 2Co 11:7; 1Pe 5:6, etc.); also

(twice) of epairō, "to lift up, upon or against" (2Co 10:5; 11:20), once of huperairo, "to lift up above" (2Th 2:4); in 2Co 12:7 bis, this word is translated "exalted above measure," the Revised Version (British and American) "exalted overmuch"; huperupsoo, "to lift up above" (Php 2:9), is translated "highly exalted"; hupsos, "elevation," is translated "exalted" (Jas 1:9, the Revised Version (British and American) "high estate").

For "it increaseth" (Job 10:16), the Revised Version (British and American) gives "and if my head exalt itself"; instead of "God exalteth by His, power" (Job 36:22), "God doeth loftily in his power"; for "though thou exalt thyself as the eagle" (Ob 1:4), "mount on high"; for "highly esteemed" (Lu 16:15) "exalted"; for "exalteth itself" (2Co 10:5), "is exalted"; for "He shall lift you up" (Jas 4:10), "He shall exalt you." Self-exaltation is strongly condemned, especially by Christ; humbleness is the way to true exaltation (Mt 23:12; Lu 14:11; 18:14; compare Jas 4:10; 1Pe 5:6); the supreme example is that of Christ Himself (Php 2:5-11).

W. L. Walker

EXALTATION OF CHRIST, THE

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See **CHRIST, THE EXALTATION OF** .

EXAMINE; EXAMINATION

eg-zam'-in, eg-zam-i-na'-shun:

darash, "to follow," "inquire," "make inquisition" (Ezr 10:16); and bachan, "to test," "investigate," "prove," "tempt" (Ps 26:2). The former was the judicial term. anakrino, "scrutinize," "investigate," "interrogate" (in court), "judge," "search" (Lu 23:14; Ac 4:9; 12:19; 28:18; 1Co 9:3); and anetazo, "to investigate" (judicially), "examine" (Ac 22:24,29). Also dokimazo, "to test," "examine," "try" (1Co 11:28 the King James Version); and peirazo, "scrutinize," "discipline" (2Co 13:5 the King James Version). The noun anakrasis, "examination," "investigation," occurs in Ac 25:26.

See also **COURTS, JUDICIAL** .

Frank E. Hirsch

EXAMPLE

eg-zam'-p'-l (tu-pos, "a pattern," hupodeigma, "copy" "representation" hupogrammos, "a writing-copy," example):

A typical, representative, or illustrative case; a pattern or model for imitation (hupodeigma, Joh 13:15; Heb 8:5 the King James Version; Jas 5:10; hupogrammos, 1Pe 2:21; tu-pos, 1Ti 4:12 the King James Version) or warning (deigma, "a sample," "exhibition," Jude 1:7; compare 2Pe 2:6; hupodeigma, Heb 4:11; tu-pos, 1Co 10:6,11)." Ensample" (tu-pos, APC 2Macc 6:28,31; Php 3:17; 1Th 1:7; 2Th 3:9; 1Ti 4:12; 1Pe 5:3) and "example" have the same meaning, but the former is always suggestive of goodness.

EXCEED; EXCEEDING; EXCEEDINGLY

ek-sed':

The verb is found in other than its present sense in Job 36:9 the King James Version, "They have exceeded" the (Revised Version (British and American)) "behaved themselves proudly"); 1Sa 20:41, "They wept until David exceeded" (the King James Version and the Revised Version (British and American)). In both these passages the idea is that of going too far, beyond proper bounds (Hebrew, respectively, gabhar, "be strong" (in the Hithpael); gadhal, "be great" (in the Hiphil). "Exceeding" (as an adverb with adjectives and rarely as an adjective) and "exceedingly" occur often as representing various expressions for the superlative in Hebrew and Greek.

EXCELLENCY

ek'-se-len-si (ga-on, ga'awah; huperbole):

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"Excellency" in the Old Testament is chiefly the translation of ga'on, "mounting," "swelling" (Ex 15:7; Job 37:4 the King James Version; Ps 47:4 the King James Version; Isa 13:19 the King James Version, etc.); ga'awah, rising, is thrice so rendered (De 33:26,29; Ps 68:34); se'eth, "rising" (twice) (Job 13:11 the King James Version; Ps 62:4 the King James Version); yether, "superabundance" (twice) (Ge 49:3 the King James Version; Job 4:21 the King James Version), and chadhar, "honor," "beauty," "majesty" (twice) (Isa 35:2); gobhah, "uplifted" (Job 40:10); yithron, "advantage" (Ec 7:12); si', "elevation" (Job 20:6, the Revised Version (British and American) "height"). In the New Testament hyperbole, "surpassing," "a casting beyond," occurs (2Co 4:7, "that the excellency of the power may be of God," the Revised Version (British and American) "exceeding greatness"); huperoche, "a holding over" or "beyond," is translated "excellency" (1Co 2:1), and to huperechon, "the pre-eminence" (Php 3:8), "the excellency of the knowledge of Christ."

Instead of "excellency" the Revised Version (British and American) has "pride" (Isa 13:19; Eze 24:21), "majesty" (Job 37:4 and the American Standard Revised Version Job 13:11; 31:23), the American Standard Revised Version has "pre-eminence" (Ge 49:3,4), "glory" (Ps 47:4), "dignity" (Ps 62:4); for "the fat of lambs" (Ps 37:20), the English Revised Version has "the excellency of the pastures," with margin, "the fat of lambs"; the American Standard Revised Version retains the King James Version rendering with the English Revised Version in the margin; instead of "Doth not their excellency which is in them go away?" (Job 4:21), the Revised Version (British and American) has "Is not their tent-cord plucked up within them?" margin, "Is not their excellency which is in them removed?"

W. L. Walker

EXCELLENT

ek'-se-lent 'addir, yattir (Aramaic); diaphoroteros, kratistos:

The translation of various Hebrew words, chiefly of 'addir, "great," "honorable" (Ps 8:1,9; 16:3; 76:4); yattir, "surpassing," is Aramaic, occurring in Da 2:31; 4:36; 5:12,14; 6:3. Other words are bachar, "to glow," "try," "choose" (So 5:15); ga'on, "mounting," "swelling" (Isa 4:2; see EXCELLENCY); gadhal, "to make or become great" (Isa 28:29), and other words occurring singly.

In the New Testament we have diaphoroteros, "greater," "better" (Heb 1:4; 8:6); kratistos, "most excellent," "most noble" (Lu 1:3; Ac 23:26); ta diapheronta, "things that differ," "are preeminent" (Ro 2:18; Php 1:10); megaloprepes, "becoming to the great" (2Pe 1:17, the King James Version "a voice to him from the excellent glory," the American Standard Revised Version and the English Revised Version, margin "the Majestic Glory"); kath' huperbolen "very surpassing" (1Co 12:31, "Yet I show unto you a more excellent way," the Revised Version (British and American) "most excellent"); pleion, "greater," "fuller" (Heb 11:4; see ABEL).

W. L. Walker

EXCHANGE; EXCHANGER

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eks-chanj', eks-chan'-jer.

See **BANK, BANKING** .

EXCOMMUNICATION

eks-ko-mu-ni-ka'-shun:

Exclusion from church fellowship as a means of personal discipline, or church purification, or both. Its germs have been found in (1) the Mosaic "ban" or "curse" (cherem, "devoted"), given over entirely to God's use or to destruction (Le 27:29); (2) the "cutting off," usually by death, stoning of certain offenders, breakers of the Sabbath (Ex 31:14) and others (Le 17:4; Ex 30:22-38); (3) the exclusion of the leprous from the camp (Le 13:46; Nu 12:14). At the restoration (Ezr 10:7,8), the penalty of disobedience to Ezra's reforming movements was that "all his substance should be forfeited (cherem), and himself separated from the assembly of the captivity." Nehemiah's similar dealing with the husbands of heathen women helped to fix the principle. The New Testament finds a well-developed synagogal system of excommunication, in two, possibly three, varieties or stages. niddy, for the first offense, forbade the bath, the razor, the convivial table, and restricted social intercourse and the frequenting of the temple. It lasted thirty, sixty, or ninety days. If the offender still remained obstinate, the "curse," cherem, was formally pronounced upon him by a council of ten, and he was shut out from the intellectual, religious and social life of the community, completely severed from the congregation. shammatha', supposed by some to be a third and final stage, is probably a general term applied to both niddy and cherem. We meet the system in Joh 9:22: "If any man should confess him to be Christ, he should be put out of the synagogue" (aposunagogos); Joh 12:42: "did not confess lest they should be put out of the s."; and Joh 16:2: "put you out of the synagogue." In Lu 6:22 Christ may refer to the three stages: "separate you from their company (aphorisosin), and reproach you (oneidisosin = cherem,

"malediction"), and cast out your name as evil (ekbalosin)."

It is doubtful whether an express prescription of excommunication is found in our Lord's words (Mt 18:15-19). The offense and the penalty also seem purely personal: "And if he refuse to hear the church also, let him be unto thee as the Gentile and the publican," out of the pale of association and converse. Yet the next verse might imply that the church also is to act: "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven," etc. But this latter, like Mt 16:19, seems to refer to the general enunciations of principles and policies rather than to specific ecclesiastical enactments. On the whole, Jesus seems here to be laying down the principle of dignified personal avoidance of the obstinate offender, rather than prescribing ecclesiastical action. Still, personal avoidance may logically correspond in proper cases to excommunication by the church. 2Th 3:14: "Note that man, that ye have no company with him"; Tit 3:10: "A factious man avoid" (American Revised Version margin); 2 Joh 1:10: "Receive him not into your house," etc., all inculcate discreet and faithful avoidance but not necessarily excommunication, though that might come to be the logical result. Paul's "anathemas" are not to be understood as excommunications, since the first is for an offense no ecclesiastical tribunal could well investigate: 1Co 16:22, "If any man loveth not the Lord, let him be anathema"; the second touches Paul's deep relationship to his Lord: Ro 9:3, "I myself

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anathema from Christ"; while the third would subject the apostle or an angel to ecclesiastical censure: Ga 1:8,9, "Though we, or an angel let him be anathema."

Clear, specific instances of excommunication or directions regarding it, however, are found in the Pauline and Johannine writings. In the case of the incestuous man (1Co 5:1-12), at the instance of the apostle ("I verily, being absent in body but present in spirit"), the church, in a formal meeting ("In the name of our Lord Jesus, ye being gathered together"), carrying out the apostle's desire and will ("and my spirit"), and using the power and authority conferred by Christ ("and with the power of our Lord Jesus"), formally cut off the offender from its fellowship, consigning (relinquishing?) him to the power of the prince of this world ("to deliver such a one unto Satan"). Further, such action is enjoined in other cases: "Put away the wicked man from among yourselves." 2Co 2:5-11 probably refers to the same case, terminated by the repentance and restoration of the offender. 'Delivering over to Satan' must also include some physical ill, perhaps culminating in death; as with Simon Magus (Ac 8:20), Elymas (Ac 13:11), Ananias (Ac 5:5). 1Ti 1:20: "Hymenaeus and Alexander that they might be taught not to blaspheme," is a similar case of excommunication accompanied by judicial and disciplinary physical ill. In 3 Joh 1:9,10 we have a case of excommunication by a faction in control: "Diotrephes neither doth he himself receive and them that would he casteth out of the church."

Excommunication in the New Testament church was not a fully developed system. The New Testament does not clearly define its causes, methods, scope or duration. It seems to have been incurred by heretical teaching (1Ti 1:20) or by factiousness (Tit 3:10 (?)); but the most of the clear undoubted cases in the New Testament are for immoral or un-Christian conduct (1Co 5:1,11,13; perhaps also 1Ti 1:20). It separated from church fellowship but not necessarily from the love and care of the church (2Th 3:15 (?)). It excluded from church privileges, and often, perhaps usually, perhaps always, from social intercourse (1Co 5:11).

When pronounced by the apostle it might be accompanied by miraculous and punitive or disciplinary physical consequences (1Co 5:5; 1Ti 1:20). It was the act of the local church, either with (1Co 5:4) or without (1Co 5:13; 3 Joh 1:10) the concurrence of an apostle. It might possibly be pronounced by an apostle alone (1Ti 1:20), but perhaps not without the concurrence and as the mouthpiece of the church. Its purpose was the amendment of the offender: "That the spirit may be saved in the day of the Lord Jesus" (1Co 5:5); and the preservative purification of the church: "Purge out the old leaven, that ye may be a new lump, even as ye are unleavened" (1Co 5:7). It might, as appears, be terminated by repentance and restoration (2Co 2:5-11). It was not a complex and rigid ecclesiastical engine, held in terrorem over the soul, but the last resort of faithful love, over which hope and prayer still hovered.

LITERATURE.

Arts. in HDB, DB, Jew Eric, DCG; Martensen, Christian Ethics, III, 330 ff; Nowack, Benzinger, Heb Archaeol.; Commentary in the place cited.

Philip Wendell Crannell

EXECUTE; EXECUTIONER

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ek'-se-kut, ek-se-ku'-shun-er ('asah, "to do," din, "to judge," "decide"; poieo, "to do"; spekoulator, Latin speculator, "an attendant"):

"Execute" in the sense of "executing judgment," "vengeance," etc., is often found in the Old Testament (Ex 12:12; De 10:18; Ps 149:7; Jer 22:3; Eze 25:11; Mic 5:15; compare Jer 21:12, "Execute justice in the morning") and a few times in the New Testament (Joh 5:27; Ro 13:4 the King James Version; Jude 1:15). In the sense of punishing capitally, by legal process, it is not found. "Executioner" is found only in Mr 6:27 the King James Version, where Herod, the king, is said to have "sent an executioner" (spekoulator) to behead John the Baptist, but the Revised Version (British and American) and the American Standard Revised Version have instead, according to the stricter meaning of the text, "The king sent forth a soldier of his guard." The office of executioner, however, was a recognized office in all the great nations of antiquity.

George B. Eager

EXEGESIS

ek-se-je'-sis.

See **INTERPRETATION** .

EXERCISE

ek'-ser-siz ('asah; gumnazo, poieo) :

"Exercise" (meaning originally, "to drive or thrust out") has different shades of meaning: It means

(1) "to do," "to put into action" (Jer 9:24, 'asah, "to do," "Yahweh who exerciseth lovingkindness"; Re 13:12, poieo, "to do," "He exerciseth all the authority of the

first"; APC Tobit 12:9, the Revised Version (British and American) "do");

(2) with violence implied, gazal, "to take away violently," "have exercised robbery" (Eze 22:29); "to act habitually" (Ps 131:1, halakh, "to walk," "Neither do I exercise myself in great matters" the Revised Version, margin "walk"; Ac 24:16, askeo, "to work up"; compare APC 2Esdras 15:8; **Ecclesiasticus 50:28**);

(3) "to train" or "discipline," gumnazo, "to use exercise," "to train up" (1Ti 4:7, "Exercise thyself unto godliness"; Heb 5:14; 12:11; 2Pe 2:14; compare APC 1Macc 6:30; 2Macc 15:12);

(4) "to afflict" (Ec 1:13; 3:10, 'anah, "to be afflicted," "exercised therewith," "exercised in it"); in Mt 20:25; Mr 10:42, katakurieuo, "to lord it over," and katexousiazō, "to exercise authority," are translated respectively "exercise dominion" and "exercise authority," the English Revised Version "lord it over" and "exercise authority"; in Lu 22:25, the Greek words are kurieuo, "to be lord over" and exousiazō, "to have power or authority over," the Revised Version (British and American) "have lordship," "have authority." In 1Ti 4:8 the noun, gumnasia, meaning gymnastic

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exercise, occurs (somatike gumnasia), translated "bodily exercise," contrasted with "exercise unto godliness," the Revised Version (British and American) "For bodily exercise is profitable for a little (m "for little"); but godliness is profitable for all things," a saying to which the youth of all times would do well to give heed. In 2 Macc 4:9, Jason is said to have set up "a place of exercise" (gumnasion) in Jerusalem. In 1Pe 5:2 the Revised Version (British and American), "exercising the oversight" is substituted for "taking the oversight."

W. L. Walker

EXHORTATION

ek-sor-ta'-shun (paraklesis):

The Greek word translated "exhortation" (paraklesis) signifies, originally, "a calling near or for" (as an advocate or helper who should appeal on one's behalf), and carries the twofold sense of "exhortation" and "consolation" (which see). In the Septuagint of the Old Testament it is used in the sense of "consolation"; but in APC 2Macc 7:24, it is translated "exhort," the Revised Version (British and American) "appeal." The verb parakaleo is also translated "exhortation" (1 Macc 13:3 the King James Version) and "exhort" (APC 2Macc 9:26). In the New Testament paraklesis is translated "exhortation" (Ac 13:15; Ro 12:8, the Revised Version (British and American) "exhorting"; [1Co 14:3](#), the English Revised Version "comfort," the American Revised Version, margin "or comfort"; 2Co 8:17; 1Th 2:3; 1Ti 4:13; Heb 12:5; 13:22). the American Standard Revised Version has also "exhortation," instead of "consolation" in Php 2:1. In Lu 3:18, parakaleo, "to call near or for," is translated "exhortation," "and many other things in his exhortation," the Revised Version (British and American) "with many other exhortations," and in Ac 20:2, parakaleo logo pollo is rendered (the King James Version and the Revised Version (British and American)), "had given them much exhortation."

W. L. Walker

EXILE

ek'-sil, eg'-zil (galah, tsa'ah):

Occurs twice only in the King James Version (2Sa 15:19 (galah, "to remove"); Isa 51:14 (tsa'ah, "to be bowed down")). In the Revised Version (British and American) "exile" is substituted for "captivity" ([Ezr 8:35](#) (shebhi), and Eze 12:4 (golah)); "go into exile," for "remove and go" (Eze 12:11); "exiles of Ethiopia" for "Ethiopians captives" (Isa 20:4); "He shall let my exiles go free" for "He shall let go my captives" (Isa 45:13); "an exile" for "a captive" (Isa 49:21). "The exile" is in the King James Version and the Revised Version (British and American) "the captivity" (which see).

EXODUS, THE

ek'-so-dus:

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Sea should not be noticed in their proud records still extant on the temple walls in Egypt.

See also [WANDERINGS OF ISRAEL](#) .

C. R. Conder

EXODUS, THE BOOK OF, 1

ek'-so-dus:

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(NOTE: For the signs J (Jahwist), E (Elohlist), P or Priestly Code (Priest Codex), R (Redactor) compare the article on GENESIS.)

I. In General.

1. Name:

The second book of the Pentateuch bears in the Septuagint the name of Exodos, in the Vulgate (Jerome's Latin Bible, 390-405 AD.) accordingly Exodus, on the basis of the chief contents of the first half, dealing with the departure of the children of Israel out of Egypt. The Jews named the book after the first words: we-'elleh shemoth ("and these are the names"), or sometimes after the first noun shemoth ("names") a designation already known to Origen in the form of Oualesmoth.

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1Co 5:7; Joh 19:36; 1Pe 1:19). In Ex 12 the Passover rite and the establishment of the covenant (24:3-8) are found most closely connected also with the Lord's Supper and the establishment of the New Covenant.

In the permanent dwelling of God in the midst of His people in the pillar of fire and in the Tabernacle there is typified His dwelling among mankind in Christ Jesus (Joh 1:14) and also the indwelling of the Holy Ghost in the Christian congregation (1Pe 2:5; Eph 4:12) and in the individual Christian (1Co 3:16; 6:19; 2Co 6:16; Joh 14:23). The Apocalypse particularly is rich in thought suggested by the exodus out of Egypt. Unique thoughts in reference to the Old Testament are found in the conceptions that the law was given through angels (Ac 7:53; Ga 3:19; Heb 2:2); further that the rock mentioned in Ex 17:6 followed, and was Christ (1Co 10:4); and that in Heb 9:4 the real connection of the altar of incense with the Holy of Holies appears as changed into a local connection (Ex 40:26,27), while the idea found in Heb 9:4 that the manna was originally in the Ark of the Covenant, is perhaps not altogether excluded by Ex 16:33; and the number 430 years, found in Ga 3:17, probably agrees with Ex 12:40,41, in so far as the whole of the patriarchal period could be regarded as a unit (compare on the reading of the Septuagint in Ex 12:40,41, III, 4 below).

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EXODUS, THE BOOK OF, 2

II. Structure of the Book According to the Scriptures and According to Modern Analyses.

In the following section (a) serves for the understanding of the Biblical text; (b) is devoted to the discussion and criticism of the separation into sources.

1. In General:

(a) The conviction must have been awakened already by the general account of the contents given in I, 2 above, that in the Book of Exodus we are dealing with a rounded-off structure, since in seven mutually separated yet intimately connected sections, one uniform fundamental thought is progressively carried through. This conviction will only be confirmed when the details of these sections are studied, the sections being themselves again organically connected by one leading thought. Since, in addition, the Book of Genesis is clearly divided into ten parts by the ten toledhoth ("generations") (compare also the division made by typical numbers in articles **LEVITICUS** and **DAY OF ATONEMENT**), thus too the number seven, as itself dividing the Book of Exodus into seven parts, is probably not accidental; and this all the less, as in the subordinate parts too, a division is to be found according to typical numbers, this in many cases appearing as a matter of course, and in other cases traced without difficulty, and sometimes lying on the surface (compare 10 plagues, 10 commandments). Yet in all of the following investigations, as is the case in the articles **GENESIS** , **LEVITICUS** and **DAY OF ATONEMENT** , the demonstration of the fundamental thought must be the main thing for us. The division according to typical numbers is to be regarded merely as an additional confirmation of the literary unity of the book. We refer here first of all to a number of cases, where certain numbers independently of the separate chief parts combine the Biblical text into a

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something well known, since this has not yet been mentioned in the parts ascribed to the Priestly Code (P), but has been in 13:21 f JE; 14:19,24 J.

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EXODUS, THE BOOK OF, 3-4

III. Historical Character.

1. General Consideration:

The fact that extra-Israelitish and especially Egyptian sources that can lay claim to historical value have reported nothing authentic concerning the exodus of Israel need not surprise us when we remember how meager these documents are and how one-sided Egyptian history writing is. Whether the expulsion of the lepers and the unclean, who before this had desolated the country and acquired supremacy over it as reported by Manetho and other historians, is an Egyptian version of the exodus of Israel, cannot be investigated at this place, but is to the highest degree improbable. If Israel was oppressed by the Egyptians for a long period, then surely the latter would not have invented the fable of a supremacy on the part of Israel; and, on the other hand, it would be incomprehensible that the Israelites should have changed an era of prosperity in their history into a period of servitude. Over against this the remembrance of the exodus out of Egypt not only is re-echoed through the entire literature of Israel (compare I, 4, above), but the very existence of the people of God forces us imperatively to accept some satisfactory ground for its origin, such as is found in the story of the exodus and only here. In addition, the Book compare Exodus shows a good acquaintance with the localities and the conditions of Egypt, as also of the desert. It is indeed true that we are still in doubt on a number of local details. But other statements in the book have in such a surprising manner been confirmed by discoveries and geographical researches, that we can have the greatest confidence in regard to the other difficulties: compare eg. Naville's The Store-

city of Pithom (Ex 1:11). In general, the opening chapters of Ex, especially the narratives of the different plagues, contain so much Egyptian coloring, that this could scarcely have resulted from a mere theoretical study of Egypt, especially since in the narrative everything makes the impression of resulting from recent experience. The fact that Israel from its very origin received ordinances in regard to religion, morality, law and cults, is explained from the very conditions surrounding this origin and is indispensable for the explanation of the later development of the nation. None of the later books or times claim to offer anything essentially new in this respect; even the prophets appear only as reformers; they know of the election of Israel, and, on the other hand, everywhere presuppose as something self-evident the knowledge of a righteous, well-pleasing relation with God and chide the violation of this relation as apostasy. Ethical monotheism as the normal religion of Israel is reflected in the same way in all the sources of Israel's history, as has been proven in my work ("Die Entwicklung der alttestamentlichen Gottesidee in vorexilischer Zeit," in the May, 1903, issue of *Beiträge zur Förderung christlicher Theologie*). And the idea that an oriental people, especially if they came out of Egypt, should have had no religious cult, is in itself unthinkable. If all of these norms, also the direction for the cults in the Books of Covenant, of the Priestly Code, or D, at least in the kernel, do not go back to the

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the later development as found in Nu 13 f. In the same way Ex 16:36 could be a later explanation, but is not necessarily so, if the 'omer was not a fixed measure, of which nothing further is known, and which probably was not to be found in every Israelite household, but a customary measure, the average content of which is given in 16:36. If we take Exodus alone there is nothing that compels us to go later than the Mosaic period (concerning the father-in-law of Moses, see under II, 2, 1 (1:8-7:7) at the close). The question as to whether there are contradictions or differences between the different legal ordinances in Exodus and in later books cannot be investigated at this place, nor the question whether the connection of Exodus with other books in any way modifies the conclusion reached under (1).

LITERATURE.

Books that in some way cover the ground discussed in the article: Against the separation into different sources: Eerdmans, *Alttestamentliche Studien*, III ("Das Buch Exodus"); Orr, *Problem of the Old Testament*; Moller, *Wider den Bann der Quellenscheidung*. In favor of the construction of Ex 21 ff: Merx, *Die Bucher Moses und Josua* ("Religionsgeschichtliche Volksbucher," II, Series, number 3). For Ex 21 ff in its relation to the Code of Hammurabi: A. Jeremias, *Das Alte Testament im Lichte des alten Orients*; J. Jeremias, *Moses und Hammurabi* (with fuller literature); *Histories of Israel* by Kittel, Konig, Oettli, Kohler, Klostermann, Hengstenberg; *Commentaries of Ryssel, Lange, Keil, Strack*; *Introductions to the Old Testament* by Strack, Baudissin, Driver, Sellin. Against the Wellhausen hypothesis: Moller, *Are the Critics Right?* (with fuller literature); Orr (see above). Against the evolutionary theory: Orr (see above); Moller, *Die Entwicklung der alttestamentlichen Gottesidee in vorexilischer Zeit* (with fuller literature). Representatives of other schools: *The Introductions of Kuenen and Cornill*; the *Commentaries of Holzinger and Baentsch*; the *Histories of Israel* by Wellhausen and Stade.

Wilhelm Moller

EXORCISM; EXORCIST

ek'-sor-siz'-m, ek'-sor-sist (Exorkistes, from exorkizo, "to adjure" (Mt 26:63)):

1. Definition:

One who expels demons by the use of magical formulas. In the strict etymological sense there is no exorcism in the Bible. The term "exorcists" is used once (Ac 19:13) in a way to discredit the professional exorcists familiarly known both among Jews and Gentiles.

2. Method of Expelling Demons in the New Testament:

The method of Jesus in dealing with demoniacs was not that of the exorcists. While it is said (Mt 8:16) that He "cast out the spirits with a word," it is abundantly clear that the word in question was not ritualistic but authoritative. In Lu 4:35 we have a typical sentence uttered by our Lord in the performance of His cures: "Hold thy peace, and come out of him." In Mr 9:29 we have Christ's own emphasis upon the ethical element in dealing with these mysterious maladies: "This kind can come out by

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4. Contrasts of New Testament and Popular Methods with Demons:

In most striking contrast with this stand the Biblical narratives. The very point of connection which we have noted is also the point of contrast. The mighty and efficacious word with which Jesus rebuked and controlled demons was no exorcistic formula spoken by rote, but His own living word of holy power. "In the name of Jesus" did not mean that the sacred name formally uttered possessed magical power to effectuate a cure. The ancient Semitic formula, "in the name of," given a deep ethical meaning in the Old Testament, had a still deeper meaning in the New Testament. The proper and helpful use of it meant a reliance upon the presence and living power of Christ from whom alone power to do any mighty work comes ([Joh 15:5](#)).

This fundamental difference between the ideas and methods of Jesus and His disciples and current conceptions and usages becomes the more striking when we remember that the lower range of ideas and practices actually prevailed among the people with whom the Lord and His followers were associated. The famous passage (Mt 12:24 and parallel) in which the Pharisees attribute to demoniacal influence the cures wrought by Jesus upon the demonized, usually studied with reference to our Lord's word about the unforgivable sin, is also remarkable for the idea concerning demons which it expresses. The idea which evidently underlies the accusation against Jesus was that the natural way to obtain control over demons is by obtaining, through magic, power over the ruler of demons. In reply to this Jesus maintains that since the demons are evil they can be controlled only by opposition to them in the power of God.

It is most suggestive that we have in Ac 19:13 ff a clear exposition, in connection with exorcism, of just the point here insisted upon. According to this narrative a group of wandering professional Jewish exorcists, witnessing the cures accomplished by Paul, attempted to do the same by the ritualistic use of the name of Jesus. They failed ignominiously because, according to the narrative, they lacked faith in the living Christ by whose power such miracles of healing were

wrought, although they were letter-perfect in the use of the formula. This narrative shows clearly what the New Testament understanding of the expression "in my name" implied in the way of faith and obedience.

Here as elsewhere, the chastened mental restraint under which the New Testament was composed, the high spiritual and ethical results of the intimacy of the disciples with Jesus, are clearly manifest.

Our Lord and His disciples dealt with the demoniacs as they dealt with all other sufferers from the malign, enslaving and wasting power of sin, with the tenderness of an illimitable sympathy, and the firmness and effectiveness of those to whom were granted in abundant measure the presence and power of God.

Louis Matthews Sweet

EXPECT; EXPECTATION

eks-pekt', eks-pek-ta'-shun:

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Of the three Greek words, translated in the New Testament by "expect," *prosdokao*, meaning to look forward toward what will probably occur, whether in hope or dread (Ac 3:5; Lu 3:15), is not as intense as *ekdechomai* (**Heb 10:13**), meaning to wait for that of the realization of which one is assured ("as the husbandman waits for the processes of Nature (Jas 5:7), and the patriarchs for the Divine promise," Westcott), or as vivid as the noun *apokaradokia* (Ro 8:19; Php 1:20, "earnest expectation"), which describes the stretching forth of the head toward an object that is anticipated (see Ellicott on Php 1:20). In the Old Testament "expectation" always means that which is expected, as Pr 10:28, "The expectation of the wicked shall perish."

H. E. Jacobs

EXPECTATION, MESSIANIC

mes-i-an'-ik.

See **CHRISTS, FALSE ; ESCHATOLOGY OF THE OLD TESTAMENT ; JESUS CHRIST ; MESSIAH .**

EXPEDIENT

eks-pe'-di-ent (sumphero):

The Greek word translated "expedient" (*sumphero*) means literally, "to bear or bring together"; with a personal reference, "to be well or profitable." In the New Testament it never means "profitable" or "convenient" as opposed to what is strictly right. It is translated "expedient" (Joh 11:50, "it is expedient for us," the Revised Version (British and American) "for you"; Joh 16:7, "It is expedient for you that I go away," i.e. "profitable," "for your good," 18:14; 1Co 6:12; 10:23; 2Co 8:10; 12:1). In Mt 19:10, instead of "not good to marry," the Revised Version (British and

American) has "not expedient." The modern sense of "expediency" as "hastening" or "acceleration," is not found in the New Testament, any more than its bad sense of "mere convenience." "Nothing but the right can ever be expedient" (Whately).

W. L. Walker

EXPERIENCE

eks-pe'-ri-ens:

This word is employed 3 times. In Ge 30:27 the King James Version, Laban says, to Jacob, "I have learned by experience (the Revised Version (British and American) "divined") that Yahweh hath blessed me for thy sake." Here it translates the Hebrew nachash, "to observe diligently," as when one examines the entrails of a bird or animal for the purpose of divination. In Ec 1:16, the writer says, "I have gotten me great wisdom; my heart hath had great experience of wisdom and knowledge." Here the Hebrew (ra'ah) means "hath seen abundantly," and the idea seems to be that of a wide outlook combined with actual trial of the things discovered or known.

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In Ro 5:4 the King James Version, the Greek word dokime (the American Standard Revised Version more correctly "approvedness"), means the proof or testing of a thing. We rejoice in tribulation because it works out or produces patience, while the latter develops an experience of God, i.e. it brings out as a proved fact His power and love toward us in our preservation in and deliverance from trial.

Thus it is seen the Bible use of the word is not different from the ordinary, which means "the sum of practical wisdom taught by the events and observations of life," or, to go a little farther, the personal and practical acquaintance with what is so taught. Heb 5:13 gives a good practical example. the King James Version says, "Every one that useth milk is unskillful (apeiros) in the word of righteousness: for he is a babe," while the Revised Version (British and American) renders "unskillful" by "without experience of." The thought is that he who fails to search out the deep things of the word of God is so lacking in the exercise of his spiritual senses as to be unable really to know truth from error.

James M. Gray

EXPERIMENT

eks-per'-i-ment (dokime, "approvedness," "tried character"):

"The experiment of this ministration" (2Co 9:13 the King James Version, the Revised Version (British and American) "the proving of you by his ministration"), i.e. the sincerity of their Christian profession was evidenced by their liberal contribution.

EXPIATION

eks-pi-a'-shun:

This word represents no Hebrew or Greek word not rendered also by "atonement." In Nu 8:7 it is employed in the Revised Version (British and American) to translate chaTath and in De 32:43, kipper. This version also employs "expiate" in the margin of several passages, eg. Ps 65:3; 79:9. Always its use in English Versions of the Bible is somewhat more narrow and specific than "atonement" and has especial reference to specific uncleanness or sin.

It will be sufficient to refer to **ATONEMENT** ; **SACRIFICE** ; **PROPITIATION** .

EXPOSURE, TO WILD BEASTS

eks-po'-zhur.

See **PUNISHMENTS** .

EXPRESS

eks-pres':

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In the King James Version of Heb 1:3 "express" has the meaning "exactly resembling the original," as the impress of a seal resembles the figure engraved upon the seal. Thus "express image" in the verse referred to is a good translation (Greek charakter, literally, "engraving" and hence, "impression"); the Revised Version (British and American) "the very image."

EXQUISITE

eks'-kwi-sit (akribes):

The Greek word means "accurate" "searched out," equivalent to exquisitus from which "exquisite" is derived. It also means in argument "close," "subtle." In Ecclesiasticus 18:29, we have, "They poured forth exquisite parables," the Revised Version (British and American) "apt proverbs," and 19:25, the King James Version and the Revised Version (British and American)

"There is an exquisite subtlety, and the same is unjust."

EXTINCT eks-tinkt':

In Job 17:1, "My days are extinct" (za'akh (in Niphal)) and in Isa 43:17, "They are extinct" (da'akh), the word "extinct" should be recognized as a form of the participle, equivalent to "extinguished," so that in both passages an action, not merely a state, is indicated.

EXTORTION

eks-tor'-shun:

This particular word occurs twice in King James Version: Eze 22:12 ('osheq), and Mt 23:25 (harpage), and indicates that one who is an extortioner is guilty of snatching away from another by strife, greed and oppression that which does not

lawfully belong to him. The element of covetousness and usury is involved in the meaning of this word; for it is greedily gotten gain. The publicans were considered as being specially guilty of this sin; this is clear from the Pharisee's deprecatory remark: "I am not an extortioner as this publican" (Lu 18:11).

Paul classes extortion

(pleonexia, literally, "over-reaching") among a category of the grossest crimes known to humanity (1Co 5:10,11); indeed, so grievous is it that it closes the door of heaven in the face of the one guilty of it (1Co 6:10).

William Evans

EXTREME; EXTREMITY

eks-trem', eks-trem'-i-ti We have the adjective "extreme" in APC 2Esdras 5:14, "extreme fear," the Revised Version (British and American) "trembling"; in APC Wisdom 12:27, "extreme (terma) damnation," the Revised Version (British and American) "the last end of condemnation"; in APC 2Macc 7:42, "extreme (huperballousas) tortures," the Revised Version (British and American) "exceeding

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barbarities"; in Ecclesiasticus 42:8 it is used as an adverb, "the extreme aged" (eschatogeros), the Revised Version (British and American) "of extreme old age." Extremity: pash; Septuagint paraptoma, occurs only in Job 35:15 the King James Version, the Revised Version (British and American) "arrogance," and akme in APC 2Macc 1:7.

EYE

i ('ayin; ophthalmos):

(1) The physical organ of sight, "the lamp of the body" (Mt 6:22), one of the chief channels of information for man. A cruel custom therefore sanctioned among heathen nations the putting out of the eyes of an enemy or a rival, because thus his power was most effectually shattered (Jud 16:21; 2Ki 25:7; Jer 39:7). Such blinding or putting out of the "right eye" was also considered a deep humiliation, as it robbed the victim of his beauty, and made him unfit to take his part in war (1Sa 11:2; Zec 11:17).

The eye, to be useful, was to be "single," i.e. not giving a double or uncertain vision (Mt 6:22; Lu 11:34). Eyes may grow dim with sorrow and tears (Job 17:7), they may "waste away with griefs" (Ps 6:7; 31:9; 88:9). They may "pour down" (La 3:49), "run down with water" (La 1:16; 3:48). Eyes may "wink" in derision (Ps 35:19; Pr 6:13; 10:10; compare also Pr 16:30; 30:17), and the harlot takes the lustling "with her eyelids" (Pr 6:25). To 'lift up the eyes' (Ge 13:10 et passim) means to look up or around for information and often for help; to 'turn away the eye' or 'hide the eyes' indicates carelessness and lack of sympathy (Pr 28:27); to 'cast about the eyes,' so that they "are in the ends of the earth" (Pr 17:24) is synonymous with the silly curiosity of a fool, and with the lack of attention of him who is everywhere but at his work. In the execution of justice the "eye shall not pity," i.e. not be deflected from the dictates of the law by favorable or unfavorable impressions (De 19:13 et passim), nor spare (Eze 5:11 et passim), and the lexicon talionis demanded "life for life, eye for eye, tooth for

tooth, hand for hand, foot for foot" (Ex 21:24; De 19:21).

(2) Figurative: The eye of the heart or mind, the organ of spiritual perception, which may be enlightened or opened (Ps 119:18). This is done by the law of God (19:8) or by the spirit of God (Eph 1:18), or it may be "darkened" and "holden" (Lu 24:16; compare Mt 13:13; 2Co 4:4).

(3) The eye as an index of the mind and disposition of man. The Bible speaks of the "good" margin, or "bountiful" eye, i.e. the kindly, disposition (Pr 22:9); of "proud", "haughty", "lofty eyes" (Ps 18:27; 131:1; Pr 6:17); of the "lowly eyes" of the humble (Job 22:29 margin; compare also Lu 18:13); of "adulterous eyes", "eyes which play the harlot" (Eze 6:9, in the sense of idolatrous inclinations; 2Pe 2:14). Rage or anger is shown by the "sharpening" of the eyes (Job 16:9).

(4) The eyes of God, as well as the "seven eyes" of the Lamb (Re 5:6) and the 'many eyes' of the four living creatures of the Apocalypse (Re 4:6; also Eze 1:18; 10:12) are figurative expressions for the omniscience of God (compare Heb 4:13; Ps 139:16) and of His watchfulness and loving care (Jer 32:19). As the human eye may, with the slightest glance or motion, give an indication, a command, so God is able to "guide" or "counsel" His obedient child "with his eye" (Ps 32:8).

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(5) Three Hebrew expressions are translated by "apple of the eye":

(a) 'ishon, literally, "the little man," which probably means the "pupil of the eye," it being the part of the eye in which the close onlooker may see his image reflected en miniature. Several oriental languages have very similar expressions (De 32:10; Ps 17:8; Pr 7:2).

(b) babhah, literally, "the gate of the eye" (Zec 2:8).

(c) bath-'ayin, literally, "the daughter of the eye" (Ps 17:8; La 2:18).

All these three phrases seem to indicate the pupil rather than the "apple of the eye," and designate the most sensitive part of the eye, which we protect with the greatest care. Thus the Scriptures declare, for our great comfort, that God will protect and care for those that are His own.

To eye ('awan, "to watch closely," "to look maliciously at"): "Saul eyed David from that day and forward" (1Sa 18:9).

See [ENVY](#) ; [EVIL EYE](#) .

H. L. E. Luering

EYELID

i'-lid: Eyes and eyelids in Hebrew are sometimes used synonymously, as in the parallelism of Pr 4:25 (compare 6:4; 30:13):

"Let thine eyes look right on, And let thine eyelids look straight before thee."

(Compare Job 41:18; Ps 11:4; Jer 9:18.) The alluring power of the wanton woman is conceived of as centered in her eyes (Pr 6:25; Isa 3:16): "Neither let her take thee with her eyelids." Painting the eyelids was resorted to to intensify

the beauty, antimony (which see) being used for darkening the lashes (2Ki 9:30; Jer 4:30; Eze 23:40).

George B. Eager

EYEPAIN

i'-pant.

See [ANTIMONY](#); [EYELID](#) ; [KEREN-HAPPUCH](#) .

EYES, BLINDING OF THE

blind'-ing.

See [EYE](#) ; [PUNISHMENTS](#) .

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EYES, COVERING, OF THE

kuv'-er-ing:

In Ge 20:16, means forgetfulness of the past, a willingness to overlook the wrong to which Sarah had been exposed.

EYES, DISEASES OF THE

di-zez'-is:

Blindness, defects of sight and diseases of the eye are frequently mentioned in the Scriptures, but usually in general terms. It is probable that in the period covered by the Bible, ophthalmia was as common in Palestine and Egypt as it is now. See **BLINDNESS**. The commonest of the diseases at present is the purulent conjunctivitis which is a highly infectious malady affecting people of all ages, but especially children, and whose germs are carried from eye to eye by the flies, which are allowed to walk freely over the diseased eyes. This is one of the most disgusting sights in a Palestine village, but I have been told by mothers that it is esteemed unlucky to drive off the flies. In this manner the disease is propagated. The number of persons in any Palestine village whose eyes are more or less blemished by disease is on this account phenomenally large.

Blindness incapacitated a man from serving in the priesthood (Le 21:16,18); even a blemish of the eye was regarded as a disqualification (Le 21:20).

The cases in the New Testament of persons blind from their birth (as Joh 9:1) were probably the results of this ophthalmia, but may have been due to congenital malformation. The interesting psychological record of the difficulty of interpreting the new visual sensations by the blind man healed by our Lord (Mr 8:22) indicates that it was probably not a case of congenital blindness, as the evangelist uses the word *apokatestathe* ("restored"), but he had been so long

blind that he had lost the power of appreciating the sense-impressions. This condition has been often discussed as a psycho-physical problem since the days of Molyneux and Locke (Essay on the Human Understanding, II, 9, 8).

The blindness of Paul was probably a temporary paralysis of the retina from the shock of a dazzling light accentuated by the intense emotion which accompanied his vision on the road to Damascus. The "scales" mentioned in Ac 9:18 were not material, but his sight was restored as if (hosei) scales had fallen from his eyes. How far this left his eyes weak we do not know, but from his inability to recognize the high priest (Ac 23:5) and from his employing an amanuensis for transcribing his epistles (Ro 16:22), as well as from his writing in characters of large size (pelikos; Ga 6:11), it is probable that his vision was defective, and this it has been conjectured was the "thorn in the flesh" of 2Co 12:7.

Senile blindness, the result either of cataract or retinal degeneration, is mentioned in the cases of Isaac (Ge 27:1), Jacob (Ge 48:10) and Eli (1Sa 4:15). The frequency of such senile dimness of sight made the case of Moses the more remarkable that at the age of 120 his eye was not dim (De 34:7).

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Tobit's blindness, caused by the irritation of the sparrow's dung (APC Tobit 2:10), was a traumatic conjunctivitis which left an opacity. It is not said that the whiteness was itself sufficiently large to destroy vision. There was with it probably a considerable amount of conjunctival thickening, and it is possible that the remedy might have removed this. It certainly could not remove a cicatricial white spot of the nature of an albugo. The conjecture of a recent commentator that the gall, by coloring the spot, made the eye look as if sight was restored when it really was not, seems ludicrously inept. In any case the historical accuracy of the narrative is so problematical that explanation is unnecessary.

See **BLINDNESS** .

Alexander Macalister

EYES, TENDER

See **BLINDNESS** .

EYESALVE

i'-sav (kollourion; collyrium; Re 3:18):

A Phrygian powder mentioned by Galen, for which the medical school of Laodicea seems to have been famous (see Ramsay, *The Letters to the Seven Churches of Asia*), but the figurative reference is to the restoring of spiritual vision.

EYESERVICE

i'-sur-vis (ophthalmodouleia):

A term coined by Paul to express the conduct of slaves, who work only when

they are watched, and whose motive, therefore, is not fidelity to duty, but either to avoid punishment or to gain reward from their masters (Eph 6:6; Col 3:22). "A vice which slavery everywhere creates and exhibits. Hence, the need for drivers and overseers" (Eadie).

EZAR

e'-zar.

See [EZER](#) .

EZBAI

ez'-ba-i, ez'-bi ('ezbay, "shining," "blooming"; Azobai):

One of David's "mighty men" (1Ch 11:37; compare 2Sa 23:35 margin).

EZBON

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ez'-bon:

(1) ('etsbon; Peshitta, 'etsba'on; Septuagint Thasoban): A son of Gad (Ge 46:16) = Ozni of Nu 26:16 (see OZNI).

(2) ('etsbon; Septuagint Asebon): In 1Ch 7:7 is said to be a grandson of Benjamin. Curtis (Ch., 148) holds that the genealogical table there is that of Zebulun and not Benjamin, and says that Ezbon suggests Ibzan ([Jud 12:8-10](#)), a minor judge of Bethlehem of Zebulun (Moore, Judges, 310).

EZECHIAS; EZECIAS

ez-e-ki'-as, ez-e-si'-as.

See [EZEKIAS](#) (3).

EZEKIAS

ez-e-ki'-as (Ezekias):

(1) the King James Version Greek form of Hezekiah (thus, the Revised Version (British and American); Mt 1:9,10). A king of Judah.

(2) the King James Version Ezechiad (APC 1Esdras 9:14), called Jahzeiah in Ezr 10:15.

(3) the King James Version Ezechias (APC 1Esdras 9:43), called Hilkiyah in Ne 8:4.

EZEKIEL, 1

e-ze'-ki-el:

Contents I. THE PROPHET AND HIS BOOK

1. The Person of Ezekiel Name, Captivity and Trials
2. The Book (1) Its Genuineness (2) Its Structure (3) Relation to Jeremiah (4) Fate of the Book and Its Place in the Canon

II. SIGNIFICANCE OF EZEKIEL IN ISRAEL'S RELIGIOUS HISTORY

1. Formal Characteristics of Ezekiel (1) Visions (2) Symbolical Acts (3) Allegories (4) Lamentations
2. Ezekiel and the Levitical System (1) Ezekiel 44:4 ff:
Theory That the Distinction of Priests and Levites Was Introduced by Ezekiel (a) The Biblical Facts (b) Modern Interpretation of This Passage (c) Examination of Theory
(i) Not Tenable for Pre-exilic Period (ii) Not Sustained

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authenticity, but in reference to their contents (compare my article "Canon of the Old Testament," in Murray's Illustrated Bible Dictionary). Possibly, too, one reason was to be found in the desire to avoid the profanation of the most sacred vision in the beginning of the book, as Zunz suggests. There is no doubt, however, that the difference of this book from the Torah was a reason that made it inadvisable to read it in public. It was hoped that these contradictions would be solved by Elijah when he should return. But finally, rabbinical research, after having used up three hundred cans of oil, succeeded in finding the solution. These contradictions, as a matter of fact, have not yet been removed, and have in modern times contributed to the production of a very radical theory in criticism, as will be shown immediately under II, 2.

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EZEKIEL, 2

II. Significance of Ezekiel in Israel's Religious History.

Under the first head we will consider the formal characteristics and significance of the book; and the examination of its contents will form the subject under the next four divisions.

1. Formal Characteristics of Ezekiel:

It is not correct to regard Ezekiel merely as a writer, as it is becoming more and more customary to do. Passages like 3:10 f; 14:4 ff; 20:1 ff, 27; 24:18 ff; 43:10 f show that just as the other prophets did, he too proclaimed by word of mouth the revelations of God he had received. However, he had access only to a portion of the people. It was indeed for him even more important than it had been for the earlier prophets to provide for the wider circulation and permanent influence of his message by putting it into written form. We will, at this point, examine his book first of all from its formal and its aesthetic side. To do this it is very

difficult, in a short sketch, to give even a general impression of the practically inexhaustible riches of the means at his command for the expression of his thoughts.

(1) Visions.

Thus, a number of visions at once attract our attention. In the beginning of his work there appears to him the Divine throne-chariot, which comes from the north as a storm, as a great cloud and a fire rolled together. This chariot is borne by the four living creatures in the form of men, with the countenances of a man, of a lion, of an ox and of an eagle, representing the whole living creation. It will be remembered that these figures have passed over into the Revelation of John (Re 4:7), and later were regarded as the symbols of the four evangelists. In Eze 10 f this throne-chariot in the vision leaves the portal of the temple going toward the east, returning again in the prediction of deliverance in Eze 43. Moreover, the entire last nine chapters are to be interpreted as a vision (compare 40:2). We must not forget, finally, the revivification of the Israelite nation in Eze 37, represented in the picture of a field full of dead bones, which are again united, covered with skin, and receive new life through the ruach (word of two meanings, "wind" and "spirit").

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organization as such was for the present dissolved. Accordingly, these prophets have now to deal more with the individual (compare 1, 2, 3, above). Ezekiel is actually the pastor of those in exile. He has been appointed the watchman of the house of Israel (3:16 ff and 33:1 ff). He can bear the responsibility for the individual souls (compare also Eze 18). The wicked man who dies without having been warned is demanded from his hand by God. Yahweh does not wish the death of the sinner, but that he should repent and live. Here such a clear mirror is given, that before it conscientious Christian preachers must all feel ashamed. Yahweh is the gracious God, who does not treat men simply according to the principle of retaliation, else what would become of man? God rather desires to bestow all things out of free grace; he that repents shall live. This is the highest ideal of the prophet, and with it we close.

The Feast of Weeks, the Pentecost of the Israelites, Ezekiel does not mention (compare II, 2, 2b, above). This festival has come to be one of higher importance since on Pentecost the Holy Spirit was poured out, and this Spirit Ezekiel knows. Besides, such passages as Jer 32:15; 44:1-6; Ps 51:12 ff; Joe 2:28 ff; Jer 31:31 ff, it is Ezekiel which contains the clearest predictions of Pentecost. It is the Spirit who in Eze 37 awakens to new life the dead bones of Israel.

And in Eze 36:25-28 we read: "And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."

LITERATURE.

Comm. of Keil, Havernick, Hengstenberg, von Orelli, Smend, Bertholet, Kraetzschmar. For the Messianic Prophecies, the works of von Orelli, Riehm,

Delitzsch, Hengstenberg. Compare also Volz, Die vorexilische Jahwe-Prophetie und der Messias; Moller, Die messianische Erwartung der vorexilischen Propheten, zugleich ein Protest gegen moderne Textzersplitterung; Cornill, The Prophet Ezekiel; Klostermann, Studien und Kritiken, 1877. Introductions of Kuenen, Strack, Baudissin, Konig, Cornill, Driver. Histories of Israel, by Kohler, Konig, Kittel, Klostermann, Oettli, Stade, Wellhausen. Bible Lexicons, see under "Ezekiel."

Against the Graf-Wellhausen Hypothesis, Moller, Are the Critics Right? In this Encyclopedia, for further literature compare also the article **LEVITICUS** : Orr, Orr, The Problem of the Old Testament; Wiener, Essays in Pentateuchal Criticism, and The Origin of the Pentateuch; Hoffmann, Die wichtigsten Instanzen gegen die Graf- Wellhausensche Hypothese; Kegel, Wilhelm Vatke u. die Graf-Wellhausensche Hypothese; Zunz, Die gottesdienstlichen Vortrage der Juden; Seinecke, Geschichte des Volkes Israel, II.

Wilhelm Moller

EZEL

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e'-zel (ha-'azel; Septuagint para to ergab ekeino):

As it stands, the narrative in 1Sa 20:19 records the tryst of Jonathan with David at the stone Ezel. The name occurs only here. There is general agreement that the text is corrupt, but there is no agreement as to how it should be restored. The Septuagint reads "this mound" (the Revised Version (British and American), margin), or "yonder cairn"; and in 1Sa 20:41 instead of "out of a place toward the South" it reads "from beside the mound" or "cairn." Dr. Cheyne suggests "yonder juniper tree" (Encyclopaedia Biblica, under the word).

EZEM

e'-zem ('etsem, "bone"; Boosal, Boasom):

A city in the extreme South of Judah, assigned to Simeon.

Some identify it with Azmon (Jos 15:29; 19:3; 1Ch 4:29).

EZER

e'-zer ('ezer, "help"):

(1) A Horite chief (Ge 36:21; 1Ch 1:38).

(2) A Judahite (1Ch 4:4).

(3) An Ephraimite, slain by men of Gath (1Ch 7:21).

(4) A Gadite who followed David while in exile on account of the wrath of Saul (1Ch 12:9).

(5) One of those who under direction of Nehemiah repaired the wall of Jerusalem (Ne 3:19).

(6) A musician in one of the great companies appointed by Nehemiah to give thanks at the dedication of the wall of Jerusalem (Ne 12:42).

EZERIAS

ez-e-ri'-as (Ezerias):

APC 1Esdras 8:1 the King James Version, the Revised Version (British and American) "Zechrias," the Azariah of Ezr 7:1.

EZIAS

e-zi'-as:

the Revised Version (British and American)

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OZIAS (which see).

EZION-GEBER

e-zi-on-ge'-ber ('etsyon gebher; Gasion Gaber):

Always mentioned along with Elath ("Eziongaber," Nu 33:35 f the King James Version). When the children of Israel left "the way of the Arabah," having come from the Northwest, they seem to have turned to the Northeast from the neighborhood of 'Aqaba, passing up by Wady el-Ithm toward the eastern desert (De 2:8). Elath and Ezion-geber were evidently not far apart. They are named together again in connection with the maritime enterprises of Solomon and Jehoshaphat (1Ki 9:26, etc.). They therefore both lay on the shore of the sea. No trace of Ezion-geber is to be found on the present coast line. It is probable, however, that in ancient times the sea covered a considerable stretch of the mud flats at the South end of Wady el-'Arabah, and the site of Ezion-geber may be sought near the spring 'Ain el-Ghudyan, about 15 miles North of the present head of the Gulf of 'Aqaba.

W. Ewing

EZNITE

ez-'nit ('etsni or 'etsno).

See **ADINO** .

EZORA

e-zo'-ra (Ezora, the King James Version Ozora):

He and his six sons "gave their hands to put away their strange wives" (APC

1Esdras 9:20,34 =" Machnadebai" of Ezr 10:40).

EZRA

ez'-ra (Aramaic or Chaldee, 'ezra'," help"; a hypocoristicon, or shortened form of Azariah, "Yahweh has helped." The Hebrew spells the name 'ezrah, as in 1Ch 4:17, or uses the Aramaic spelling of the name, as in Ezr 7:1. The Greek form is Esdras):

- (1) A priest who returned with Zerubbabel from Babylon (Ne 12:1). In Ne 10:2, Azariah, the full form of the name, is found.
- (2) A descendant of Judah and father of Jethro and other sons (1Ch 4:17).
- (3) The distinguished priest who is the hero of the Book of Ezra and co-worker with Nehemiah.

1. Family:

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and that they should impose no tribute, custom or toll upon any of those employed in the service of the house of God. Moreover, Ezra was authorized to appoint judges to judge the people according to the law of God and the law of the king, and to inflict punishments upon all who would not obey these laws. Ascribing this marvelous letter of the king to the lovingkindness of his God, and strengthened by this evidence of God's power, Ezra proceeded to gather together out of Israel the chief men and teachers and ministers of the house to go up with him to Jerusalem. He gathered these men in camp at Casiphia, on the river Ahava. Here he proclaimed a time of fasting and prayer, that God might prosper their journey (Ezr 8:15-23). Then, having delivered the treasures into the hands of the priests, the assembled company departed for Jerusalem, where by the help of God they arrived in safety, delivered over the money and gifts by number and weight, offered burnt offerings and sin offerings, delivered the king's commissions and furthered the people and the house of God.

Shortly after Ezra's arrival at Jerusalem, the princes accused the people, the priests, and the Levites of having intermarried with the peoples of the land, even asserting that the princes and rulers had been leaders in the trespass. Upon hearing this, Ezra was confounded, rent his garments, plucked off his hair, fell upon his knees and prayed a prayer of confession, weeping and casting himself down before the house of God. While he prayed the people assembled and wept, acknowledged their sin and promised to do according to the law. The whole people were then assembled in counsel, and in spite of some opposition the strange wives were put away.

In Ne 8, Ezra appears again upon the scene at the Feast of Tabernacles as the chief scribe of the law of Moses, the leader of the priests and Levites who read and explained the law to the people. On his advice the people ceased from their mourning and celebrated the festival according to the law of Moses with joy and thanksgiving and giving of gifts, dwelling also in booths in commemoration of the manner of their fathers' sojourning while in the wilderness.

4. Traditions:

The traditions with regard to Ezra found in Josephus and in the Talmud are so discrepant that it is impossible to place reliance upon any of their statements which

are not found also in the. canonical Scriptures.

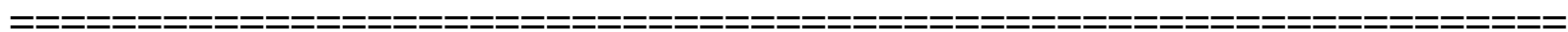
R. Dick Wilson

EZRA-NEHEMIAH

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LITERATURE



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RE. After an examination of the Arabic, Syriac, Greek and Latin versions and a comparison of them with the Hebrew Massoretic Text, he comes to the conclusion that our Hebrew text as a whole is of more value than that represented by the versions. The writer of this article has noted a wonderful accuracy in the transmission of the Aramaic part of Ezra, the spelling or writing of the words resembling in many of the smallest particulars that of the Aramaic papyri of Elephantine, which date from the 5th century BC.

LITERATURE.

Commentaries and Introductions: A, Introductions: Sayce, Introduction to Ezra, Nehemiah, Esther; Angus-Suen, The Cyclopedic Hand-Book to the Bible; Rarnu, Introduction to the Old Testament; Keil, Old Testament Intro. B, Commentaries: Keil, Ezra, Nehemiah, and Esther; Rawlinson, in the Speaker's Comm., and in the Pulpit Commentary; and in Ezra and Nehemiah ("Men of the Bible" series); Lange's Comm.; Meyer, Entstehung des Judenthums; OTJC2; RE2.

R. Dick Wilson

EZRAHITE

ez'-ra-hit ('ezrachi; Asebon):

Found in 1Ki 4:31; Psalm 88; Psalm 89, titles; from which it appears that the word is a patronymic for Ethan and Heman. It may be derived from Zerah, instead of Ezrah, seeing that there were an Ethan and a Heman who were descendants of Zerah, head of a Judahite family (1Ch 2:6).

There were also an Ethan and a Heman who were Levites (1Ch 15:17).

EZRI

ez'-ri ('ezri, "my help"; Ezrai, or Ezdri):

"Ezri, the son of Chelub," appointed by David to be superintendent of agriculture (1Ch 27:26).

EZRIL

ez'-ril (Ezril, the King James Version Esril):

One who had married a foreign wife (APC 1Esdras 9:34); called Azarel in Ezr 10:41.

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FABLE

fa'-b'-l (muthos):

(1) Primitive man conceives of the objects around him as possessing his own characteristics. Consequently in his stories, beasts, trees, rocks, etc., think, talk and act exactly as if they were human beings. Of course, but little advance in knowledge was needed to put an end to this mode of thought, but the form of story-telling developed by it persisted and is found in the folk-tales of all nations. More particularly, the archaic form of story was used for the purpose of moral instruction, and when so used is termed the fable. Modern definitions distinguish it from the parable

(a) by its use of characters of lower intelligence than man (although reasoning and speaking like men), and

(b) by its lesson for this life only. But, while these distinctions serve some practical purpose in distinguishing (say) the fables of Aesop from the parables of Christ, they are of little value to the student of folk-lore. For fable, parable, allegory, etc., are all evolutions from a common stock, and they tend to blend with each other.

See **ALLEGORY** ; **PARABLE** .

(2) The Semitic mind is peculiarly prone to allegorical expression, and a modern Arabian storyteller will invent a fable or a parable as readily as he will talk. And we may be entirely certain that the very scanty appearance of fables in the Old Testament is due only to the character of its material and not at all to an absence of fables from the mouths of the Jews of old. Only two examples have reached us. In Jud 9:7-15 Jotham mocks the choice of Abimelech as king with the fable of the trees that could find no tree that would accept the trouble of the kingship except the worthless bramble. And in 2Ki 14:9 Jehoash ridicules the pretensions

of Amaziah with the story of the thistle that wished to make a royal alliance with the cedar. Yet that the distinction between fable and allegory, etc., is artificial is seen in Isa 5:1,2, where the vineyard is assumed to possess a deliberate will to be perverse.

(3) In the New Testament, "fable" is found in 1Ti 1:4; 4:7; 2Ti 4:4; Tit 1:14; 2Pe 1:16, as the translation of *muthos* ("myth"). The sense here differs entirely from that discussed above, and "fable" means a (religious) story that has no connection with reality—contrasted with the knowledge of an eyewitness in 2Pe 1:16. The exact nature of these "fables" is of course something out of our knowledge, but the mention in connection with them of "endless genealogies" in 1Ti 1:4 points with high probability to some form of Gnostic speculation that interposed a chain of eons between God and the world. In some of the Gnostic systems that we know, these chains are described with a prolixity so interminable (the *Pistis Sophia* is the best example) as to justify well the phrase "old wives' fables" in 1Ti 4:7. But that these passages have Gnostic reference need not tell against the Pauline authorship of the Pastorals, as a fairly well developed "Gnosticism" is recognizable in a passage as early as Col 2, and as the description of the fables as Jewish in Tit 1:14 (compare Tit 3:9) is against 2nd-century references. But for details the commentaries on the Pastoral Epistles must be consulted. It is worth noting that in 2Ti 4:4 the adoption of

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these fables is said to be the result of dabbling in the dubious. This manner of losing one's hold on reality is, unfortunately, something not confined to the apostolic age.

Burton Scott Easton

FACE

fas: In Hebrew the translation of three expressions:

(1) panim

(2) 'ayin, literally, "eye" and

(3) 'aph, literally, "nose," "nostril," already noted under the word **COUNTENANCE**, which see.

The first and second of these words are used synonymously, even in metaphorical expressions, as, for example in the phrase "the face of the earth," where panim is used (De 6:15 et passim) and 'ayin (Nu 22:5 et passim). The third expression preserves more clearly its original meaning. It is generally used in the phrases "to bow one's self to the earth," "to fall on one's face," where the nose actually touched the ground. Often "my face," "thy face" is mere oriental circumlocution for the personal pronoun "I," "me," "thou," "thee." "In thy face" means "in thy presence;" and is often so translated. A very large number of idiomatic Hebrew expressions have been introduced into our language through the medium of the Bible translation. We notice the most important of these phrases.

"To seek the face" is to seek an audience with a prince or with God, to seek favor (Ps 24:6; 27:8; 105:4; Pr 7:15; Ho 5:15; compare **Pr 29:26**, where the Revised Version (British and American) translates "Many seek the ruler's favor,"

literally, many seek the face (Hebrew pene) of a ruler).

If God "hides his face" He withdraws His presence, His favor (De 32:20; Job 34:29; Ps 13:1; 30:7; 143:7; Isa 54:8; Jer 33:5; Eze 39:23,14; Mic 3:4). Such withdrawal of the presence of God is to be understood as a consequence of man's personal disobedience, not as a wrathful denial of God's favor (Isa 59:2). God is asked to "hide his face," i.e. to disregard or overlook (Ps 51:9; compare Ps 10:11). This is also the idea of the prayer: "Cast me not away from thy presence" (literally, "face," Ps 51:11), and of the promise: "The upright shall dwell in thy presence" (literally, "face," Ps 140:13). If used of men, "to hide the face" expresses humility and reverence before an exalted presence (Ex 3:6; Isa 6:2); similarly Elijah "wrapped his face in his mantle" when God passed by (1Ki 19:13). The "covering of the face" is a sign of mourning (2Sa 19:4 = [Eze 12:6,12](#)); a "face covered with fatness" is synonymous with prosperity and arrogance (Job 15:27); to have one's face covered by another person is a sign of hopeless doom, as if one were already dead. This was done to Human, when judgment had been pronounced over him (Es 7:8).

"To turn away one's face" is a sign of insulting indifference or contempt (2Ch 29:6; Eze 14:6; Sirach 4:4; compare Jer 2:27; 18:17; 32:33); on the part of God an averted face is synonymous with rejection ([Ps 13:1; 27:9; 88:14](#)).

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"To harden the face" means to harden one's self against any sort of appeal (Pr 21:29; Isa 50:7; Jer 5:3; compare Eze 3:9).

See also **SPIT** .

In this connection we also mention the phrase "to respect persons," literally, to "recognize the face" (Le 19:15, or, slightly different in expression, De 1:17; 16:19; Pr 24; 23; 28:21), in the sense of unjustly favoring a person, or requiting him with undue evil. Compare also the Hebrew hadhar (Ex 23:3 the King James Version), "to countenance" (see under the word).

The "showbread" meant literally, "bread of the face," "of the presence," Hebrew lechem panim; Greek artoi enopioi, artoi tes protheseos.

H. L. E. Luering

FACT

Lit. "a deed."

The word occurs only in the heading of the chapter, 2Ki 10 the King James Version, "Jehu excuseth the fact by the prophecy of Elijah," and in 2 Macc 4:36, with reference to the murder of Onias, "certain of the Greeks that abhorred the fact (the deed) also" (summisoponerounton, literally, "hating wickedness together with (others)),," the Revised Version (British and American) "the Greeks also joining with them in hatred of the wickedness."

FADE

fad (nabel; maraino): "To fade" is in the Old Testament the translation of nabel, "to droop or wither," figuratively, "to fade," or "pass way" (Ps 18:45; Isa 1:30; 24:4; 28:1,4; 40:7,8); once it is the translation of balal "to well up," "to

overflow"; perhaps from nabhal (Isa 64:6, "We all do fade as a leaf"); in the New Testament of maraino, "to come to wither or to fade away" (Jas 1:11, "So also shall the rich man fade away in his ways," the Revised Version (British and American) "in his goings"); compare The Wisdom of Solomon 28, "Let us crown ourselves with rosebuds, before they be withered" (maraino); amardntinos (amaranth), "unfading," occurs in 1Pe 5:4, "the crown of glory that fadeth not away," and amarantos (1Pe 1:4), "an inheritance that fadeth not away"; compare The Wisdom of Solomon 6:12, "Wisdom is glorious (the Revised Version (British and American) "radiant"), and fadeth not away."

For "fade" (Eze 47:12), the Revised Version (British and American) has "wither"; for "fall" "falleth" "falling" (Isa 34:4), "fade," "fadeth," "fading".

W. L. Walker

FAIL

fal (kalah, karath; ekleipo): "Fail" is both intransitive, "to fall short," "be wanting," and trans, "to be wanting to."

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Of the many words translated "fail" in the Old Testament, kalah is the most frequent, meaning "to be consumed," "ended" (Job 11:20; 17:5; Ps 69:3; 71:9, etc.; Pr 22:8; Isa 15:6, etc.; Jer 14:6; La 2:11; 3:22; 4:17); it is the translation of karath, "to be cut off" (2Sa 3:29, of failure in succession; so 1Ki 2:4, etc.); 'adhar, "to marshal," "to be missed" or "lacking" (Isa 34:16 the King James Version; Isa 40:26 the King James Version; Isa 59:15 the King James Version; Ze 3:5); of raphah, "to become faint" or "to make feeble" (De 31:6,8; "I will not fail thee, nor forsake thee," Jos 1:5; 1Ch 28:20); of 'abhadh, "to perish," "be lost" (Ps 142:4, "Refuge hath failed me"; Eze 12:22, "Every vision faileth"). Many other Hebrew words are translated "fail," "faileth," for the most part in single instances.

In the New Testament, ekleipo, "to leave out" or "off," is thrice rendered "fail" (Lu 16:9 "when it shall fail"; Lu 22:32, "that thy faith fail not"; Heb 1:12, "Thy years shall not fail"); ekpipto, "to fall off or away" (1Co 13:8, "Charity (the Revised Version (British and American) "love") never faileth"); katargeo, "to make useless" (1Co 13:8 the King James Version, "Whether prophecies, they shall fail"); hustereo, "to be behind," "to lack" (Heb 12:15 the King James Version); apopsucho, "to swoon away," "failing" (Lu 21:26 the King James Version).

The Revised Version (British and American) has "fail," in a new translation of Jer 18:14, for "fall" (La 1:14, margin "stumble"); "his hand fail" for "fallen in decay" (Le 25:35); "I will in no wise fail thee" for "I will never leave thee" (Heb 13:5; compare De 31:6; Jos 1:5); "failed to enter" for "entered not" (Heb 4:6); "faileth" (American Standard Revised Version) for "ceaseth" (Ps 49:8), the English Revised Version "must be let alone for ever"; "failing" for "was darkened" (Lu 23:45); for "fail" (Ezr 4:22), "be slack," "be missing" (Isa 34:16); "falleth short of" (Heb 12:15, margin, "falleth back from"); for "failed," "was all spent" (Ge 47:15); "wholly" (Jos 3:16); "fail (in looking)" (La 4:17); for "faileth," "is lacking" (Isa 40:26; 59:15); for "men's hearts failing them" (Lu 21:26), "men fainting," margin "expiring."

W. L. Walker

FAIN

fan (advb.): Occurs twice in English Versions of the Bible, in the sense of "gladly":

(1) in Job 27:22 as the rendering of barach, "to flee with haste" (from anything), "He would fain flee out of his hand," literally, as in in of the King James Version, "in fleeing he would flee";

(2) in Lu 15:16, as the translation of epithumeo, "to fix the mind or desire on," "He would fain have filled his belly with the husks which the swine did eat." the Revised Version (British and American) adds two instances:

(1) Lu 13:31, "Herod would fain kill thee";

(2) Ac 26:28, "Thou wouldest fain make me a Christian."

See **ALMOST** .

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FAINT

fant (‘ayeph, ‘uph, ya‘aph, ‘alaph, aTaph, dawway, yaghea‘, macac, rakhakh, paghar, kahah; ekluo, ekkakeo, kamno): The Hebrew vocabulary for the depressing physical conditions and mental emotions which are rendered in the King James Version by the English words "faint," "fainthess," and other compounds of that stem, is, as will be seen above, wide and varied in derivation. The 11 Hebrew and 3 Greek words and their derivatives are used in 62 passages in the King James Version to express these conditions.

‘Ayeph is used to express the exhaustion from fatigue and hunger in the case of Esau (Ge 25:29,30). This and its variants come from a root which primarily means "to cover or conceal," therefore "to be dark or obscure," and so, figuratively, "to be faint or depressed." Israel's helpless state when harassed by Amalek (De 25:18) and the plight of Gideon's weary force when they sought in vain for help at Succoth (Jud 8:4) are described by the same word. Isaiah also uses it to picture the disappointed and unsatisfied appetite of the thirsty man awakening from his dream of refreshment (Isa 29:8). In 2Sa 16:14, ‘ayephim is probably a proper name of a place (Revised Version, margin).

‘Uph in 1Sa 14:28-31 describes the exhaustion of Saul's host in pursuit of the Philistines after the battle of Michmash. The same word expresses the failure of David's strength when in conflict with the same foes, which led to his imminent peril and to the consequent refusal of the commander of his army to allow him to take part personally in the combat (2Sa 21:15).

Ya‘-aph is used by Ziba when he brought refreshments to David's men on the flight from Absalom (2Sa 16:2); see also its use in Isa 40:28. Cognate verbal forms occur in Isa 40:30,31; Jer 2:24; 51:58,64; Hab 2:13, as also in Jud 8:15, meaning in all cases the faintness or exhaustion of fatigue or weariness.

‘Alpah expresses the faintness from thirst in Am 8:13, or from the heat of the sun

(Jon 4:8), and figuratively, the despondency which was the result of the captivity (Isa 51:20). Ezekiel uses it allegorically as describing the withering of the trees for grief at the death of the Assyrian kings (Eze 31:15).

‘ATaph is the weariness of the wanderers in the desert (Ps 107:5), the faintness from hunger (La 2:19), or the despondency of Jonah dispelled by his remembrance of God’s mercies (Jon 2:7).

Dawway, from a root which signifies the sickness produced by exhaustion from loss of blood, is used in Isa 1:5 for the faintness of heart, the result of remorse for sin, and in Jer 8:18 for the prophet’s sorrow for the sins of Israel. A cognate form expresses his sorrow on account of the judgments of God which were incurred as punishments for the national backsliding (La 1:13,12; 5:17).

Macac, literally, "dissolving or melting," is applied to the contagious fear which the example of a cowardly soldier produces among his comrades (De 20:8, the Revised Version (British and American) "melt"). In the remarkable passage in Isa 10:18, in which God pronounces the doom of Assyria when his purposes of chastisement on

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Israel have been fulfilled, the collapse of Assyria is said to be "as when a standard-bearer fainteth." For this the Revised Version, margin substitutes "as when a sick man pineth away," which is probably the correct rendering. The word *macac* may mean either a sick man, or else something glittering and seen from afar, such as a standard, but the former sense is more intelligible and suggestive in the context. The rarely used verbal form cognate to *macac* is used on account of its assonance. *Yaghea'* (*yagha'*), which is usually translated "grieved" or "tormented" or "fatigued," is rendered as "fainted" in Jer 45:3. This passage, "I fainted in my sighing" the King James Version, is in Hebrew the same as that which reads, "I am weary with my groaning" in Ps 6:6, and is similarly rendered in the Revised Version (British and American).

Rakhakh, like *macac*, primarily signifies "to melt" or "to become soft," and is used in prophetic exhortations in which the people are encouraged not to be panic-stricken in the presence of enemies (De 20:3, and also [Jer 51:46](#); [Isa 7:4](#)). Another related word, *morekh*, in the sense of despair and utter loss of courage, is used in expressing the consequences of God's wrath against Israel (Le 26:36). In its literal sense it signifies "blandness," as of the words of a hypocritical enemy (Ps 55:21).

Paghar is the prostration of utter fatigue whereby one is unable to raise himself or to proceed on a journey, as were some of David's little band (1Sa 30:10-21). A cognate word describes the prostration of amazement and incredulity with which Jacob heard of Joseph's condition in Egypt (Ge 45:26).

Kahah, the pining of earnest, longing desire, is translated "fainteth" in Ps 84:2; 119:81; elsewhere it is rendered by words expressing wasting or languishing. The panic in Canaan due to famine is expressed (Ge 47:13) by the word *lahah*, which implies a state of frenzy.

The only records of actual fainting are

(1) Daniel, in Da 8:27, where the word used is the Niphal of the verb hayah, literally, "became," meaning that he became weak;

(2) swooning is mentioned in Additions to Esther 5:7-14.

In the New Testament "faint" is used in the sense of physical exhaustion (Mt 9:36 the King James Version; Mt 15:32; Mr 8:3), where it is part of the verb ekluo, "to relax." Otherwise it is used figuratively of discouragement of spirit. The same verb is used in Ga 6:9; Heb 12:3,5; but in Lu 18:1; 2Co 4:1-16; Eph 3:13 it is part of the verb ekkakeo (according to some authorities egkakeo, pronounced enkakeo, meaning "to be faint-hearted" or "to be culpably negligent"). In Re 2:3 it is kopiao, literally, "to be tired."

Alexander Macalister

FAIR

far: The word translated in the King James Version from 9 Hebrew and 4 Greek expressions has nowhere in the Bible the modern sense of "blond," "fair-skinned." The translation of Isa 54:11, "fair colors," refers to the cosmetic use of pukh, stibium,

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antimony powder, with which black margins were painted around the eyelids, so as to make the eyes appear large and dark. The stones of rebuilt Jerusalem, beautifully laid in their black mortar, are compared with such eyes. We can distinguish the following varieties of meaning:

- (1) Beautiful, attractive, Tobh, yaphah, yapheh; Aramaic shappir; Septuagint kalos; in the New Testament asteios. This latter word is in both places where it is found used of Moses (Ac 7:20; Heb 11:23, the Revised Version (British and American) "goodly"), and means literally, town bred (as opposed to boorish), polite, polished in manners, urbane, then nice, pretty.
- (2) Pure, free of defilement, the Revised Version (British and American) "clean," Tahor (Zec 3:5).
- (3) "Fair speech," plausible, persuasive (leqah, Pr 7:21; eulalos, Sirach 6:5; compare eulogia, Ro 16:18).
- (4) Making a fine display (euprosopein, Ga 6:12, "to make a fair show").
- (5) Good (of weather) (zahabh, "golden," "clear," Job 37:2,2, the Revised Version (British and American) "golden splendor"); eudia (Mt 16:2).

H. L. E. Luering

FAIR HAVENS

far ha'-v'-nz (Kaloι Limenes): A roadstead on the South coast of Crete, about 5 miles East of Cape Matala, the most southerly point of the island. The harbor is formed by a bay, open to the East, and sheltered on the Southwest by two small islands. Here Paul waited for a considerable time (Ac 27:9); but while it afforded good anchorage and a shelter from North and Northwest winds, "the haven was not commodious to winter in" (Ac 27:8,12).

See [CRETE](#) .

FAIRS

farz: Found only 5 times in the King James Version (Eze 27:12,14,16,19,27), apparently incorrect translation of 'izzabhon, according to modern Hebraists (though Gesenius gives "fair" as one of its meanings). The Septuagint translates the Hebrew of the above five passages by two different words, agora, "market-place" (Eze 27:12,14,16,19), and misthos, "hire," "pay" (Eze 27:27,33). The King James Version follows the Wyclif version in Eze 27:12 and the Geneva version throughout, although it properly translates "wares" in Eze 27:33. the Revised Version (British and American) gives "wares" (which see) throughout.

FAITH

fath:

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correspondence between religious terms (in Scripture) and the meaning of the same words in common life, will be found to be invariable.

Handley Dunelm

FAITHFUL SAYINGS

sa'-inz (pistos ho logos): "This is a faithful saying and worthy of all acceptation" (the King James Version). These words form a striking formula which is found—with slight variations—only in the Pastoral Epistles, in 1Ti 1:15; 3:1; 4:9; 2Ti 2:11; Tit 3:8. A similar expression occurs in Re 21:5 and Re 22:6 (the King James Version), "These sayings are faithful and true."

The Five "Sayings."

Paul's faithful sayings are thus five in number, and "were no doubt rehearsed constantly in the assemblies, till they became well-known watchwords in the various churches scattered over the Mediterranean-washed provinces of the Roman empire" (Ellicott, New Testament Commentary on 1Ti 1:15).

1. The First "Saying":

The first of the faithful sayings speaks of the pre-existence of Christ, of His coming into the world, and the purpose why He came is distinctly stated—to save the lost, irrespective of race or nationality, sinners who, apart from Christ, are without God and without hope.

2. The Second "Saying":

The second of the faithful sayings refers to the work of being a minister of the gospel, a work then so full of danger and always full of difficulty. The office in question is honorable and Christlike, and, in those early days, it meant stern and

ceaseless work, grave and constant danger. This faithful saying would act as a call to young men to offer themselves for the work of proclaiming the gospel to the world, and of witnessing for Christ.

3. The Third "Saying":

The third saying is that godliness has an influence that is world-wide; it consists, not merely in holiness and in that fellowship and communion with God which is the very life of the soul; it is also an active force which springs from "the love of Christ constraining us," and manifests itself in love toward all our fellow-men, for they are God's creatures. Godliness transfigures every rank and condition of life. It has the promise of the life that now is: to those who seek the kingdom of God first, all other things will be added. And it has the promise of the life that is to come, the rich prospect of eternal blessedness with Christ. Compare with this saying the remarkable words in Tit 1:2, "in hope of eternal life, which God, who cannot lie, promised before times eternal." Godliness gives all gladness here, and future glory too. This is a faithful saying.

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4. The Fourth "Saying":

The fourth of the faithful sayings speaks of the Christian believer's union with Christ, and of the blessedness of that union. The Christian is "dead with Christ," he "suffers with Christ." But the union with Christ is eternal, "We shall also live with him; we shall also reign with him" in life that is fadeless, endless and full of glory. Surely then, no one will draw back, for "if we deny him," "if we believe not," "he also will deny us," for "he abideth faithful, he cannot deny himself."

5. The Fifth "Saying":

The fifth and last of the faithful sayings speaks of our former unconverted state, "for we also once were foolish, disobedient, deceived, serving divers lusts and pleasures. But the kindness and love of God toward man appeared, not by works which we did ourselves, but according to his mercy he saved us." Blessedness is now the Christian's lot, and this is the result not of our works: we owe it all to the tender love of God, to His Divine pity, to His redeeming grace. Yes, this is a faithful saying.

John Rutherford

FAITHFUL; FAITHFULNESS

fath'-fool, fath'-fool-nes: 1. Faithfulness of God in the Old Testament

2. Faithfulness of God in the New Testament

LITERATURE

Faithfulness is a quality or attribute applied in the Scripture to both God and

man. This article is limited to the consideration of the Scripture teaching concerning the meaning of faithfulness in its application to God.

Faithfulness is one of the characteristics of God's ethical nature. It denotes the firmness or constancy of God in His relations with men, especially with His people. It is, accordingly, one aspect of God's truth and of His unchangeableness. God is true not only because He is really God in contrast to all that is not God, and because He realizes the idea of Godhead, but also because He is constant or faithful in keeping His promises, and therefore is worthy of trust (see TRUTH). God, likewise, is unchangeable in His ethical nature. This unchangeableness the Scripture often connects with God's goodness and mercy, and also with His constancy in reference to His covenant promises, and this is what the Old Testament means by the Faithfulness of God (see UNCHANGEABLENESS).

1. Faithfulness of God in the Old Testament:

In the Old Testament this attribute is ascribed to God in passages where the Hebrew words denoting faithfulness do not occur. It is implied in the covenant name Yahweh as unfolded in Ex 3:13-15, which not only expresses God's self-existence and unchangeableness, but, as the context indicates, puts God's immutability in special relation to His gracious promises, thus denoting God's unchangeable faithfulness

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See RIGHTEOUSNESS; TRUTH; UNCHANGEABLENESS.

LITERATURE.

Besides the Commentaries on the appropriate passages, see Oehler, *Theology of the Old Testament*, English translation, 95, 112 f 505; Dillmann, *Handbuch der alttest. Theol.*, 268-76, 269-70; Schlatter, *Der Glaube im New Testament*, 21-22, 259-60. In the works on New Testament theology this subject is treated under the sections on the truthfulness of God.

On the relation of God's truth and faithfulness, see Wendt, *Der Gebrauch der Wörter, und im New Testament*, SK, 1883, 511 f; Stanton, article "Truth," in HDB, IV, 816 f; and the above-mentioned work of Schlatter. On the relation of the faithfulness to the righteousness of God, see Diestel, "Die Idee der Gerechtigkeit vorzüglich im Altes Testament," *Jahrbucher für deutsche Theologie*, 1860, 173 f; Kautzsch, *Ueber die Derivate des Stammes im Altes Testament Sprachgebrauch*; Riehm, *Altes Testament Theol.*, 271 f; Smend, *Alttest. Religionsgeschichte*, 363 f; Ritschl, *Justification and Reconciliation*; Dalman, *Die richterliche Gerechtigkeit im Altes Testament*; and the above-mentioned Old Testament Theologies of Dillmann and Oehler.

Gaspar Wistar Hodge

FAITHLESS

fath'-les: The translation of *apistos*, "without faith," having the sense of "unbelieving," "disbelieving." Jesus upbraids the people, "O faithless and perverse generation!" (Mt 17:17; Mr 9:19; Lu 9:41); He says to Thomas, "Be not faithless, but believing" (Joh 20:27); the Revised Version (British and American) adds, "If we are faithless," instead of "believe not" (2Ti 2:13); compare 1Co 7:12-15; 10:27; 14:22,24, etc.; Tit 1:15. In Lu 12:46 *apistos* has the sense of "unfaithful," so the Revised Version (British and American); perhaps also Re

21:8, "unbelieving."

FALCON

fo'-k'-n, fol'-k'-n, fal'-kun: The Hebrews did not know the word. Their bird corresponding to our falcon, in all probability, was one of the smaller kestrels covered by the word nets, which seemed to cover all lesser birds of prey that we include in the hawk family. That some of our many divisions of species were known to them is indicated by the phrase "after its kind." The word occurs in the Revised Version (British and American) in Job 28:7, to translation 'ayyah, Greek gups (compare Le 11:14; De 14:13):

"That path no bird of prey knoweth,

Neither hath the falcon's eye seen it."

This substitutes "falcon" for "vulture" in the King James Version. The change weakens the force of the lines. All ornithologists know that eagles, vultures and the large hawks have such range of vision that they at once descend from heights at which we cannot see them to take prey on earth or food placed to tempt them. The falcons

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and sparrow hawks are small members of the family, some of which feed on little birds, some on insects. They are not celebrated for greater range of vision than other birds of the same location and feeding habits. The strength of these lines lay in the fact that if the path to the mine were so well concealed that the piercing eye of the vulture failed to find it, then it was perfectly hidden indeed.

Gene Stratton-Porter

FALL

fol (vb.): The idea of falling is most frequently expressed in Hebrew by *naphal*, but also by many other words; in Greek by *pipto*, and its compounds. The uses of the word in Scripture are very varied. There is the literal falling by descent; the falling of the countenance in sorrow, shame, anger, etc. (Ge 4:5,6); the falling in battle (Ge 14:10; Nu 14:3, etc.); the falling into trouble, etc. (Pr 24:16,17); prostration in supplication and reverence (Ge 17:3; Nu 14:5, etc.); falling of the Spirit of Yahweh (Eze 11:5; compare 3:24; 8:1); of apostasy (2Th 2:3; Heb 6:6; Jude 1:24), etc. the Revised Version (British and American) frequently changes "fall" of the King James Version into other words or phrases, as "stumble" (Le 26:37; Ps 64:8; 2Pe 1:10, etc.), "fade" (Isa 33:4), etc.; in Ac 27, the Revised Version (British and American) reads "be cast ashore on rocky ground" for "have fallen upon rocks" (Ac 27:29), "perish" for "fall" (Ac 27:34), "lighting upon" for "falling into" (Ac 27:41).

W. L. Walker

FALL, THE

fol:

1. Meaning of Genesis 3

2. Genesis 3 in the Old and New Testaments

3. The Fall and the Theory of Evolution

4. The Character of the Fall

The question concerning the origin, the age and the written record of the history of the Fall in Ge 3 need not be discussed here. For in the first place, science can never reach to the oldest origins and the ultimate destinies of humanity, and historical and critical inquiry will never be able to prove either the veracity or the untruth of this history. And in the second place, exactly as it now lies before us, this history has already formed for centuries a portion of holy Scripture, an indispensable element in the organism of the revelation of salvation, and as such has been accepted in faith by the Hebrew congregation (Jewish people), by Christ, by the apostles, and by the whole Christian church.

1. Meaning of Genesis 3:

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What the condition and history of the human race could hardly lead us to imagine, holy Scripture relates to us as a tragic fact in its first pages. The first man was created by God after His own image, not therefore in brutish unconsciousness or childlike naivete, but in a state of bodily and spiritual maturity, with understanding and reason, with knowledge and speech, with knowledge especially of God and His law. Then was given to him moreover a command not to eat of the tree of knowledge of good and evil. This command was not contained in the moral law as such; it was not a natural but a positive commandment; it rested entirely and only on God's will and must be obeyed exclusively for this reason. It placed before man the choice, whether he would be faithful and obedient to God's word and would leave to Him alone the decision as to what is good or evil, or whether he would reserve to himself the right arbitrarily to decide what is good or evil. Thus the question was: Shall theonomy or autonomy be the way to happiness? On this account also the tree was called the tree of knowledge of good and evil. It did not bear this name in the sense that man might obtain from it the empirical knowledge of good and evil, for by his transgression he in truth lost the empirical knowledge of good. But the tree was so named, because man, by eating of it and so transgressing God's commandment, arrogated to himself "die Fahigkeit zur selbstandigen Wahl der Mittel, durch die man sein Gluck schaffen will": "the capacity of independent choice of the means by which he would attain his happiness" (Koberle, *Sunde und Gnade im relig. Leben des Volkes Israel bis auf Christenrum*, 1905, 64). Theonomy, as obedience to God from free love, includes as such the idea and the possibility of autonomy, therefore that of antinomy also.

But it is the free act and therefore the guilt of man that has changed the possibility into reality. For the mind, there remains here an insoluble problem, as much in the question, why God allowed this Fall to take place, as in the other, how man, created in the likeness of God, could and did fall. There is a great deal of truth in the often- expressed thought, that we can give no account of the origin of sin, because it is not logical, and does not result as a conclusion drawn from two premises. But facts are brutal. What seems logically impossible often exists

in reality. The laws of moral life are different from those of thought and from those also of mechanical nature. The narrative in Ge 3, in any case, is psychologically faithful in the highest degree. For the same way as it appears there in the first man, it repeatedly takes place among ourselves (Jas 1:14,15). Furthermore we ought to allow God to justify Himself. The course of revelation discovers to faith how, through all the ages, He holds sin in its entire development in His own almighty hands, and works through grace for a consummation in which, in the dispensation of the fullness of times, He will gather together in one all things in Christ (Eph 1:10). (J. Orr, Sin as a Problem of Today, London, 1910.)

Herman Bavinck

FALLING STARS

See ASTRONOMY.

FALLOW

fal'-o (damam): Damam is translated only once in the sense of "fallow" (Ex 23:11). The law required that the Israelites allow their ground to lie fallow one year in, seven.

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the King James Version is (De 14:5) *nir*, and is translated "fallow" in its more obsolete sense of "tilled ground" in the King James Version (Jer 4:3; Ho 10:12).

FALSE PROPHETS

See PROPHECYINGS, FALSE.

FALSE SWEARING; FALSE WITNESS

See OATH; PERJURY; CRIMES.

FALSE, CHRISTS

*fol*s.

See CHRISTS, FALSE.

FALSEHOOD

*fol*s' -hood.

See LYING.

FAME

fam (*shem*, *shema'*; *akoe*, *pheme*): "Fame" has the twofold meaning, (1) of report or rumor, (2) of renown or reputation (in the Old Testament it is not always easy to distinguish the two senses). "Fame," *shema'*, "fame," "rumor," "reports" (Nu 14:15; Job 28:22, the Revised Version (British and American) "rumor") probably means "report"; but in 1Ki 10:1; 2Ch 9:1; Isa 66:19, it is most probably "renown," or "reputation"; *shemu'ah* (1Ki 10:7; 2Ch 9:6) may have either meaning; *shoma'* (Jos 6:27; 9:9; Es 9:4) seems to mean "fame" in the sense of

reputation; but in Jer 6:24 (as the American Standard Revised Version) "report"; shem, "name," has the sense of reputation (1Ki 4:31; 1Ch 14:17; 22:5; Ze 3:19, the Revised Version (British and American) "name"); qol, "voice," is report (Ge 45:16, the American Standard Revised Version "report"). In the New Testament akoe, "hearing," is "report," so the Revised Version (British and American) (Mt 4:24; 14:1; Mr 1:28); pheme, "word," "rumor," is report, fame in this sense (Mt 9:26; Lu 4:14); echos, "a sound," "noise" (Lu 4:37, the Revised Version (British and American) "rumor"), and logos, "word" (Lu 5:15, the Revised Version (British and American) "report") have the same meaning; diaphemizo, "to say throughout," "to report publicly" (Mt 9:31, "they spread abroad his fame"), seems to imply fame in the sense of reputation.

In 1 Macc 3:26, we have "fame" in the sense of reputation, "His fame (onoma, the Revised Version (British and American) "name") came near even to the king"; so 3:41, "heard the fame of them."

ERV has "fame" for "report" (shema'), Jer 50:43.

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W. L. Walker

FAMILIAR

fa-mil'-yar: Is found as an adjective qualifying "friend" and "spirit."

(1) Used, in a number of Old Testament passages, of spirits which were supposed to come at the call of one who had power over them. 'obh, literally, something "hollow"; compare 'obh, "bottle" (Job 32:19 the King James Version); because the voice of the spirit might have been supposed to come from the one possessed, as from a bottle, or because of the hollow sound which characterized the utterance, as out of the ground (Isa 29:4); or, as some have conjectured, akin to 'ubh, "return" (nekromantis). Probably called "familiar" because it was regarded as a servant (famulus), belonging to the family (familiaris), who might be summoned to do the commands of the one possessing it. The practice of consulting familiar spirits was forbidden by the Mosaic law (Le 19:31; 20:6,27; De 18:11). King Saul put this away early in his reign, but consulted the witch of Endor, who "had a familiar spirit" (1Sa 28:3,7,8,9; 1Ch 10:13). King Manasseh fell into the same sin (2Ki 21:6; 2Ch 33:6); but Josiah put those who dealt with familiar spirits out of the land (2Ki 23:24).

It seems probable, however, that the practice prevailed more or less among the people till the exile (Isa 8:19; 19:3). See "Divination by the 'Ob" in The Expositor T, IX, 157; ASTROLOGY, 1; COMMUNION WITH DEMONS.

(2) "Familiars," "familiar friend," from yadha', "to know," hence, "acquaintance," one intimately attached (Job 19:14); but more frequently of 'enosh shalom, "man of (my or thy) peace," that is, one to whom the salutation of peace is given (Ps 41:9; Jer 20:10; 38:22; also in Ob 1:7, rendered "the men that were at peace with thee").

Edward Bagby Pollard

FAMILY

fam' -i-li (mishpachah, bayith; patria):

1. The Foundation
2. Monogamy, the Ideal Relation
3. Equality of the Sexes
4. Polygamy
5. The Commandments and the Family (5th Commandment)
6. The Commandments and the Family (7th Commandment)
7. The Commandments and the Family (10th Commandment)
8. Primitive Monogamic Ideal

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In modern society the two great foes of the family are Divorce and Migration. Families no longer live a continuous life together. We have less family life than the old pastoral nomads. They had to keep together for several generations in order to protect their lives and their flocks and herds. So arose the clan, the tribe and the nation. Family influence can be detected through them. Modern Industries are very much localized. We should easily think that families would be under their controlling influence. But they are not; the industries are localized, the workers are becoming rovers. When trouble comes in an industry, a workman's first resort is to try somewhere else. Cheapness of transportation gives him the opportunity he desires. So with a satchel he goes hunting, much as a barbarian roams the forest for game, alone. He may take his family or leave it behind. He may be separated from his family for months or years—possibly abandon it forever. A very common cause of divorce is abandonment of family by its male head.

In fact, those engaged in a great deal of legitimate industry are looking out for a better place quite as much as to develop the capacities of business in their own locations. The signs over places of business are few that carry the same name in town or city for a generation. Moving is perhaps more the order of the day than movement. The families are few that can be found in the same place for a quarter of a century. The wealthy cannot stay in the same house six months at a time. They have a house in the city for the winter and one in the country for the summer, and then forsake both and fly over the sea, perhaps to remain for years—traveling. How can family ties survive under such migratory life? Society supersedes the family.

Even education is subject to this malign influence. At their most impressive age, when they need family influence most around them, children are sent away to prepare for or to enter upon higher courses of education. This fits them for something else than life in the family from which they sprang and they rarely return to it. We may not be able to check this drift, but we ought to see its tendency to degrade the estimate of the value of the family.

LITERATURE.

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C. Caverno

FAMILY RELATIONSHIPS

See RELATIONSHIPS, FAMILY.

FAMINE

fam'-in (ra'abh; limos):

1. Natural Causes

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A famine is used by Amos to indicate the absence of Divine communications as a punishment that should come on the people, a "famine of hearing the words of

Yahweh" (8:11; compare 1Sa 3:1; 28:6; 2Ch 15:3; Eze 7:26; Mic 3:6); by Zephaniah of the destruction of heathen deities (2:11).

The Revised Version (British and American) has "dearth" for "famine" (Job 5:22); "famine" for "dearth" (Ge 41:54; 2Ch 6:28; Ac 7:11; 11:28); for "hunger" (Jer 38:9; Eze 34:29; Re 6:8); "famines" for "famines and pestilences" (Mt 24:7), "famines and troubles" (Mr 13:8), revised texts.

W. L. Walker

FAMISH

fam'-ish ra'ebh, razah): "To famish" as a transitive verb is the translation of ra'ebh, "to hunger" (Ge 41:55): "All the land of Egypt was famished"; of ra'abh, "hunger" (Isa 5:13), "Their honorable men are famished," margin "Hebrew their glory are men of famine"; of razah, "to make lean," "famish" (Ze 2:11), "For he will famish all the gods of the earth"; it is intransitive as the translation of ra'ebh (Pr 10:3), "Yahweh will not suffer the soul of the righteous to famish."

FAN, FANNER

fan'-er: The word "fan" occurs 3 times only in the American Standard Revised Version (Jer 15:7; Mt 3:12; Lu 3:17). In Isa 30:24 mizreh is translated "fork," which is a much better translation if the instrument referred to was shaped like the winnowing fork used by the Syrian farmer today and still so called. In Isa 41:16; Jer 4:11; 15:7, the verb zarah is rendered "winnow" in the American Standard Revised Version. In Jer 51:2, the Revised Version (British and American) substitutes "strangers" for "fanners."

FANCY

fan'-si (phantazo, "to cause to appear," "show"): In Ecclesiasticus 34:5, "And the heart fancieth, as a woman's in travail" (compare The Wisdom of Solomon 6:16; Heb 12:21).

FAR HOUSE

The marginal explanation in the Revised Version (British and American) of Beth-merhak (beth ha-merchaq, "house of distance"), which is given in the text of 2Sa 15:17 instead of "a place that was far off."

See BETH-MERHAK.

FAR; FARTHER

far, far'-ther: "Far" (adj.), distant, remote; (advb.) widely removed, is most frequently in the Old Testament the translation of rachoq, and in the New Testament of makran,

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but also of other Hebrew and Greek words. The word *chalilah*, an exclamation of abhorrence or aversion (Septuagint *me genoito*; see FORBID), is rendered "far from me," "far from thee," etc. (Ge 18:25; 1Sa 2:30; 20:9; 22:15; 2Sa 20:20; 23:17; Job 34:10). Besides its literal sense, distance in a spiritual sense is expressed by "far," as "Salvation is far from the wicked" (Ps 119:155; compare Pr 15:29), "far from righteousness" (Isa 46:12), "not far from the kingdom of God" (Mr 12:34), etc. For "far" the Revised Version (British and American) has "aloof" in Job 30:10; in several places the word in the King James Version is omitted (Jud 9:17; Ps 27:9; Isa 19:6; 26:15; Mr 13:34); "a far country" is changed to "another" (Mt 21:33; 25:14; Mr 13:34), etc. For "God forbid" the Revised Version (British and American) has "far be it," "far be it from me" (Ga 6:14; in the American Standard Revised Version, Ge 44:7,17; 1Sa 12:23; Job 27:5, etc.).

The comparative "farther" occurs only once in the Old Testament (Ec 8:17), and thrice in the New Testament (Mt 26:39; Mr 1:19; 10:1), and in each case is replaced in the Revised Version (British and American) by another word or phrase. The Revised Version (British and American), on the other hand, has "its farthest height" for "the height of his border" (Isa 37:24), and "his farthest lodging-place" for "the lodgings of his borders" (2Ki 19:23).

W. L. Walker

FARE

far: Occurs twice in the Old Testament as the translation of two Hebrew words, *shalom*, "peace," "prosperity," "completeness" (1Sa 17:18), found in the section on David's family history omitted by the Septuagint translators, and *sakhar*, "hire," "reward," Septuagint *naulon*, "passage-money," "fare" (Jon 1:3). In Hebrew both words are substantives; in English the former is a verb meaning "to go," or "get on as to circumstances" (Century Dict.), the latter, a substantive meaning the price which Jonah paid for a sea-voyage to Tarshish.

In Apocrypha the English verb "fare" helps in the translation of three Greek words, kakoo, "fare evil" (the Revised Version (British and American) "fare ill"), Sirach 3:26; elattoo, "fare worse" (the Revised Version (British and American) "suffer loss"), 32:24; rhonnumi, "be strong," "prosper," in 2 pers. (singular) imperat. (err(h)oso) or plural (err(h)osthe) as a farewell salutation, or at the close of a letter, or to describe the welfare (usually physical or social) of a friend (2 Macc 9:20; 11:21,28, etc.). Compare Ac 15:29; 23:30 margin.

In the New Testament the English verb "fare," in addition to its occurrence in the word "farewell" (which see), occurs only once (Lu 16:19), where it is said that the rich man "fared sumptuously every day" (the Revised Version, margin "living in mirth and splendor every day").

The Greek is euphrainomai, "be merry," and occurs 14 times in the New Testament, 10 in a good sense (Lu 15:23,14,29,32, all referring to the merry-making over the return of the lost son; Ac 2:26, translation of Hebrew samach, "be glad"; Ro 15:10, translation of Hebrew ranah, "to sing"; 2Co 2:2; Ga 4:27, translation of Hebrew ranah, "to sing"; Re 12:12; 18:20); 4 in a bad, or less favorable, sense (Lu 12:19; 16:19; Ac

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7:41; Re 11:10). The Greek word is variously translated in the New Testament, "be merry," "make merry," "be glad," "rejoice," "make glad," and only once "fare" (Lu 16:19). In the last passage it means the general physical and material welfare of the rich man (so the Geneva (1560), the Bishops' and Rhemish Bibles, the Revised Version (British and American) (1881), and not simply partaking of rich food so Vulgate, Wyclif, Coverdale, Cranmer, Geneva (1557) and the King James Version). Luther translates Lu 16:19, "lebte alle Tage herrlich und in Freuden"; Wezsacker, "genoss sein Leben alle Tage in Glanze"; Ostervald, "se traitoit bien et magnifiquement"; Oltremare, "faisait brillante chere"; Segond, "menait joyeuse et brillante vie"; Weymouth, "enjoyed a splendid banquet every day," all of which virtually agree with the view taken by us as to meaning of "fare." The lampros, "sumptuously," shows that the rich man's manner of living was "brilliant," "magnificent." the Revised Version (British and American) has "fare" for "do" (Ac 15:36), "fared" for "did" (2Sa 11:7), "hath fared" for "was" (Ge 30:29).

Charles B. Williams

FAREWELL

far-wel' (chairo), Fare ye, or thou, well: Originally a wish at parting for those faring forth (traveling):

(1) As a parting wish at the close of a letter it represents the Greek err(h)oso, "Be strong," imperative of rhonnumi, "to make strong" (Ac 15:29; 23:30 the King James Version; see the Revised Version, margin; 2 Macc 11:21); once chairete (imperative of chairo), "Rejoice!" (2Co 13:11, the Revised Version, margin "Rejoice: be perfected").

(2) As equivalent to our saying "good-bye," it represents the Greek apotassomai, "to separate one's self," "to take leave," "to bid farewell" (Lu 9:61, "to bid farewell to them that are at my house"; Ac 18:21, "bade them farewell," the

Revised Version (British and American) "taking his leave of them").

See FARE; GREETING.

W. L. Walker

FARM

farm: Mt 22:5 is the only passage where agros, has been rendered "farm." In the many other passages where the same word occurs it is rendered "field" or "piece of ground." Farms such as the Occidental is accustomed to see, namely, isolated dwellings with their groups of outbuildings, surrounded by walls or hedges and overlooking the planted fields, were probably unknown in Palestine. For protection against wild beasts and Arab marauders everyone lived in a village and went out to his fields, located perhaps miles away, only as occasion required.

James A. Patch

FARTHING

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far'-thing: The rendering of two words in the Greek of the New Testament, assarion, and kodrantes, Latin quadrans. The assarion was the tenth part of the denarius, and hence in value about one penny or two centuries. The quadrans was the fourth part of the Roman as, and worth only about three mills, or less than the English farthing, and is the only term rendered farthing by the American Standard Revised Version. It occurs in Mt 5:26 and Mr 12:42, while assarion, which occurs in Mt 10:29 and Lu 12:6, is rendered "penny" by the American Standard Revised Version.

FASHION

fash'-un (mishpaT; schema, the make, pattern, shape, manner or appearance of a thing (from Latin faction-em, "a making," through Old French fatson, fachon)): In the Old Testament the noun "fashion" represents 3 Hebrew words:

(1) MishpaT = literally, "judgment," hence, judicial sentence, right, custom, manner; usually translated "judgment" (very frequent), but also a few times "sentence," "cause," "charge," and more frequently "manner" (nearly 40 times in the King James Version). In 3 passages it is translated "fashion," in the sense of style, shape, make, in each case of a building or part of a building (Ex 26:30; 1Ki 6:38; Eze 42:11).

(2) Tekhunah = literally, "arrangement," "adjustment" (compare takhan, "to set right," "adjust," from kun, hekhin, "to set up," "establish"); Eze 43:11, "the form of the house, and the fashion thereof." A cognate word in the preceding verse is translated "pattern" (the Revised Version, margin "sum").

(3) Demuth = "resemblance" (from damah, "to be similar"), generally translated "likeness" in English Versions of the Bible, but "fashion" in 2Ki 16:10, where it means pattern or model. The verb "to fashion" stands for

(a) yatsar, "to form," "fashion" (Ps 33:15; 139:16 the King James Version; Isa

22:11 the King James Version; Isa 44:12; 45:9);

(b) 'asah, "to work," "make," "form" (Job 10:8);

(c) kun, "to set up," "establish," "prepare" (Job 31:15; Ps 119:73; Eze 16:7);

(d) tsur, "to bind up together," "compress" (Ex 32:4, of Aaron fashioning the golden calf out of the golden rings).

In the New Testament, the noun represents 5 Greek words:

(1) Of these, the most interesting is schema, "figure," "shape," "fashion" (from schein, aorist of echein, "to have," compare Latin habitus, from habeo, "I have"). Schema denotes a transient, external semblance or fashion, and so it may be distinguished from its synonym morphe, which denotes the essential intrinsic form of a thing, expressing its real nature. (See Lightfoot, Detached Note on Php 2; Trench, New Testament Syn., 252 ff; Gifford, Incarnation, 22 ff. The distinction is rejected by Meyer, on Ro 12:2, and by others.) In the New Testament, the noun schema occurs but twice: 1Co 7:31, "The fashion of this world passeth away," where there seems to be an allusion to theatrical scenes, which are in their very nature transitory (compare 2

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Macc 4:13); and Php 2:8, "being found in fashion as a man," i.e. having the outward figure and bearing of a man, such marks of human nature as strike the senses (contrast *morphe Theou*, "form of God," Php 2:6, and *morphe doulou*, "form of servant," 2:7, which describe Christ's real inner nature). The word *schema* is found in compound verbs in the following passages: Ro 12:2, "Be not fashioned (*sunscematizesthe*) according to this world: but be ye transformed (*metamorphousthe*) by the renewing of your mind" (so the Revised Version (British and American)), paraphrased by Sanday and Headlam, "Do not adopt the external and fleeting fashion of this world, but be ye transformed in your inmost nature" (Comm. in the place cited.); 2Co 11:13 f, *metaschematizomai*, the King James Version "transformed," better the Revised Version (British and American) "fashioned," the reference being to "the fictitious, illusory transformation whereby evil assumes the mask of good" (Lightfoot, Commentary on Phil, 131); 1Pe 1:14, "not fashioning yourselves according to your former lusts," paraphrased by Lightfoot, "not falling in with the capricious guidance of the passions" (same place) . In Php 3:21, the adjective *summorphos* is translated "fashioned" in the King James Version, but better "conformed" as in Revised Version (British and American).

(2) *Eioos*, *eidōs*, literally, "thing seen," "external appearance," "shape," is translated "fashion" in Lu 9:29, of the glorified appearance of the transfigured Christ.

(3) *prosopon*, literally, "face," hence, look, appearance, Jas 1:11, "The grace of the fashion of it perisheth."

(4) *tupos*, type, model, translated "fashion" in Ac 7:44 the King James Version (the Revised Version (British and American) "figure"), the Greek word being taken from the Septuagint of the quoted passage, Ex 25:40. The same phrase, *kata ton tupon*, in the parallel passage, Heb 8:5, is translated "according to the pattern."

(5) In one instance the phrase "on this fashion," "in this manner," represents the Greek adverb houtos, "thus" (Mr 2:12).

D. Miall Edwards

FAST; FASTING

fast, fast'-ing (tsum; 'innah nephesh, "afflict soul or self," i.e. practice self-denial; nesteia, nesteuein): It is necessary to get rid of some modern notions associated with fasting before we can form a correct idea of its origin and significance in the ancient world. For instance, in the case of many ailments the dieting of the patient is an essential part of the remedy. But we may readily assume that originally fasting was not based on the salutary influence which it exercised on the health of the subject. Considerations of therapeutics played no part in the institution. The theory that fasting, like many other ancient customs, had a religious origin, is in favor with scholars, but we must not assume a religious origin for all practices which in process of time came to be associated with religion.

Many customs, purely secular in their origin, have gradually obtained a religious significance, just as purely religious customs have been dissociated from religion. It is also possible and, in the light of some usages, probable, that different motives

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food. It was easy to draw the inference that fasting might fit the person to receive these communications from the world of spirits (Da 10:2). The close connection between fasting and insight—intellectual and spiritual—between simple living and high thinking is universally recognized.

See further under **ABSTINENCE; FEASTS AND FASTS**.

LITERATURE.

Nowack, Hebraische Archäologie; Benzinger, Hebraische Archäologie; Robertson Smith, Religion of the Semites.

T. Lewis

FASTS AND FEASTS

See **FEASTS AND FASTS**.

FAT

(chelebh, chelebh): The layer of subcutaneous fat and the compact suet surrounding the viscera and imbedded in the entrails, which, like the blood, was forbidden as food in the Mosaic code (Le 3:17). It was to be sacrificed to God by being burnt upon the altar (Le 3:16; 30). This had to be done on the very day on which a beast had been slaughtered, to remove temptation from the Israelite to use it otherwise (Ex 23:18). The law was probably a sanitary restriction, for, at an early date, leprosy, scrofula and disfiguring cutaneous diseases were thought to be caused by the use of fat as food. It was, moreover, an important pedagogical provision teaching the idea of self-denial, and the maxim that the richest and best meat of the edible animal belonged to Yahweh.

See also **FATLING; FOWL, FATTED**.

The expression "fat" is often used in figurative senses, e.g. abundant, exuberant, lusty, fertile, robust, outwardly successful (De 32:15; Ps 92:14 the King James Version; Ps 119:70; Pr 11:25; 13:4, etc.).

H. L. E. Luering

FAT (VAT)

WINE, WINE PRESS, II.

FATHER

fa'-ther (Anglo-Saxon, Foeder; German, Vater; Hebrew 'abh, etymology uncertain, found in many cognate languages; Greek pater, from root pa, "nourisher," "protector," "upholder"):

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- (c) A source: Eph 1:17, "Father of glory"; Job 38:28, "Hath the rain a father?"
- (d) Creator: Jas 1:17, "the Father of lights."
- (e) The inventor or originator of an art or mode of life: Ge 4:20, "father of such as dwell in tents" (a hint here of hereditary occupations? Probably not).
- (f) One who exhibits the fatherly characteristics: Ps 68:5, "a father of the fatherless."
- (g) One who occupies a position of counsel, care, or control (frequently applied by sultans to their prime ministers): Ge 45:8, "a father to Pharaoh"; Jud 17:10, "Be unto me a father and a priest."
- (h) A revered or honored superior: 2Ki 5:13, "My father, if the prophet had bid thee"; but especially applied to prophets: 2Ki 2:12, "My father, my father!" also to elderly and venerable men: 1 Joh 2:13, "I write unto you, fathers"; hence also, with perhaps an outlook on (2) (a), deceased early Christians: 2Pe 3:4, "from the day that the fathers fell asleep." An ecclesiastical title, condemned (in principle) by our Lord: Mt 23:9, "Call no man your father on the earth"; but applied, under the power of the Spirit, to members of the Sanhedrin (probably) by Stephen: Ac 7:2; and by Paul: 22:1, but the latter, perhaps also the former, may simply refer to the elderly among his hearers. Christ's condemnation is clearly of the praise-seeking or obsequious spirit, rather than of a particular custom.

"Father," used by Mary of Joseph, in relation to Jesus, equals "putative father," a necessary reserve at a time when the virgin birth could not yet be proclaimed (Lu 2:49). But note Jesus' answer: "my Father's house."

Philip Wendell Crannell

FATHER'S HOUSE, FATHERS' HOUSE

(beth 'abh, beth 'abhoth): Father's house in the Old Testament is

(1) a dwelling, the family home (Ge 12:1; 31:14,30; 38:11; 1Sa 18:2);

(2) a family or household (Ge 41:51; 46:31; Ex 12:3, the Revised Version (British and American) "fathers' houses");

(3) the group of households, of several of which the "family' or "clan" was constituted, aggregations of which formed the "tribe," generally "fathers' houses" (Nu 1:18,20; 17:2; Ezr 2:59; Ne 10:34, etc.);

(4)the "family" (clan), mishpachah, "fathers' houses" (Ex 6:14 f; Nu 3:20);

(5) the tribe, "fathers' house," "houses" (Nu 7:2; 17:1-3, etc.).

In the New Testament "father's house" (oikos tou patros) occurs in the sense of dwelling, house (Lu 16:27; compare 16:4). our Lord also uses the phrase

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(1) of the earthly temple-dwelling of God at Jerusalem (Joh 2:16, "Make not my Father's house a house of merchandise"; compare Ps 11:4; Isa 63:15);

(2) of heaven as the abode of God and His children (Joh 14:2, "In my Father's house are many mansions," the Revised Version, margin "abiding places," oikia "house," "dwelling," also household, family; compare Ps 33:13; Isa 63:15; Mt 6:9). The phrase occurs also (Ac 7:20) of Moses, "nourished in his father's house" (oikos).

Revised Version has "father's house" for "principal household" (1Ch 24:6), "heads of the fathers' houses" for "chief fathers" (Nu 31:26; 32:28; 36:1; 1Ch 9:34, etc.); "one prince of a father's house," for "each of" (Jos 22:14); "the heads of the fathers' (houses)" for "the chief of the fathers," and "the fathers' houses of the chief," for "the principal fathers" (1Ch 24:31).

W. L. Walker

FATHER, GOD THE

In the Christian religion God is conceived of as "Father," "Our Father in heaven"

(Mt 6:9,14,26, etc.), "the God and Father of the Lord Jesus" (2Co 11:31, etc.).

The tenderness of relation and wealth of love and grace embraced in this profound designation are peculiar to Christ's gospel. Pagan religions also could speak of God as "Father" (Zeus Pater), and in the general sense of Creator God has a universal fatherly relation to the world ([Ac 17:24-28](#)). In the Old Testament God was revealed as Father to the chosen nation (Ex 4:22), and to the special representative of the nation, the king (2Sa 7:14), while fatherly love is declared to be the image of His pity for those who fear Him (Ps 103:13). In the gospel of Jesus alone is this Fatherhood revealed to be of the very essence of the Godhead, and to have respect to the individual. Here, however, there is need for great discrimination. To reach the heart of the truth of the Divine Fatherhood it is

necessary to begin, not with man, but with the Godhead itself, in whose eternal depths is found the spring of that Fatherly love that reveals itself in time. It is first of all in relation to the eternal Son—before all time—that the meaning of Fatherhood in God is made clear (Joh 1:18). In "God the Father" we have a name pointing to that relation which the first Person in the adorable Trinity sustains to "Son" and "Holy Spirit"—also Divine (Mt 28:19). From this eternal fountain-head flow the relations of God as Father

(1) to the world by creation;

(2) to believers by grace.

Man as created was designed by affinity of nature for sonship to God. The realization of this—his true creature-destiny—was frustrated by sin, and can now only be restored by redemption. Hence, the place of sonship in the gospel, as an unspeakable privilege (1 Joh 3:1), obtained by grace, through regeneration (Joh 1:12,13), and adoption (Ro 8:14,19). In this relation of nearness and privilege to the Father in the kingdom of His Son (Col 1:13), believers are "sons of God" in a sense true of no others. It is a relation, not of nature, but of grace. Fatherhood is now the determinative fact in God's relation to them (Eph 3:14). It is an error, nevertheless, to speak of fatherhood as if the whole character of God was therein sufficiently expressed. God is

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Father, but equally fundamental is His relation to His world as its Moral Ruler and Judge. From eternity to eternity the holy God must pronounce Himself against sin (Ro 1:18); and His fatherly grace cannot avert judgment where the heart remains hard and impenitent (Ro 2:1-9). For the fuller discussion of these points see GOD; CHILDREN OF GOD; TRINITY.

James Orr

FATHER-IN-LAW

fa'-ther-in-lo.

See RELATIONSHIPS, FAMILY.

FATHERLESS

fa'-ther-les (yathom; orphanos): The fatherless are frequently mentioned in the Old Testament, generally in association with the widow and the stranger, as typical instances of the unprotected and necessitous, who are, specially subject to oppression, and also to God's special protection. Great philanthropic regard is bestowed on this class throughout. In early legislation there is a special clause to guard them against affliction (Ex 22:22-24). They have a still more prominent place in the Deuteronomic legislation, which gives instructions that a charitable fund be formed out of the tithe, once every three years, for the relief of the destitute (De 14:28,29; 26:12-14), and that gleanings be left in the cornfield, the olive garden, and the vineyard for the benefit of this class (De 24:19-22; compare Le 19:9 f; 23:22, where, however, the "fatherless" are not specially mentioned). The Deuteronomist declares that God is on their side (De 10:18), and strongly condemns those who would oppress them (De 24:17; 27:19). The prophets and psalmists are equally emphatic in pleading for mercy and justice to the fatherless, and in declaring that God is their special guardian (Isa 1:17; Jer 7:6; 22:3; Ho 14:3; Zec 7:10; Ps 10:14; 68:5; 82:3; 146:9; compare Pr 23:10). Oppressing the

fatherless is frequently mentioned as a typical act of cruelty and injustice (compare Job 6:27; 22:9; 24:3,1; 29:12 f; 31:16,17,21; Ps 94:6; Isa 1:23; 10:2; Jer 5:28; Eze 22:7; Mal 3:5). Here we have instances of the prophetic passion for righteousness and compassion for the helpless, inspired by a profound sense of the value of human life. Passages in the Apocrypha reflect the same spirit (2 Esdras 2:20; Ecclesiasticus 4:10).

In the New Testament the word "fatherless" occurs but once, where James declares, in the spirit of the Old Testament prophets, that true religious ritual consists in visitation of the fatherless and widows and in moral purity ([Jas 1:27](#)). Here the word for "fatherless" is orphanos ("bereft," "orphaned"), which is the Septuagint translation of the Old Testament yathom. In the New Testament the Greek word is found besides only in Joh 14:18, where it means destitute of a teacher or guide (compare La 5:3).

D. Miall Edwards

FATHERS' BROTHER

See RELATIONSHIPS, FAMILY.

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FATHOM

fath'-um (~orguia): The literal meaning is the length of the outstretched arms, and it was regarded as equal to 4 cubits, or about 6 feet. (Ac 27:28).

See WEIGHTS AND MEASURES.

FATLING; FATTED

See CALF.

FATNESS

fat'-nes (deshen; piotes):

1. Literal:

The translation of deshen (Jud 9:9, "But the olive-tree said unto them, Should I leave my fatness?"; Job 36:16 (of food)), "full of fatness"; of chelebh, "fat," "the best part," "the marrow" (Job 15:27; Ps 73:7; Isa 34:6,7); of mishman, "fathess," "fertility" (Ge 27:28, "the fatness of the earth"; Isa 17:4, "the fatness of his flesh"); of shemen, "fatness," "oil" (Ps 109:24); of piotes, "fat," "fatness" ([Ro 11:17](#) , "partaker of the root of the fatness of the olive tree").

2. Figurative:

"Fatness" is used figuratively for the richness of God's goodness; as such it is the translation of deshen ("They shall be abundantly satisfied (margin "Hebrew watered") with the fatness of thy house" (Ps 36:8); "Thy paths drop fatness" (Ps 65:11; compare Isa 55:2; Jer 31:14).

"With fatness" is supplied, De 32:15 the King James Version, "covered with

fatness"; the Revised Version (British and American) has "become sleek"; for "The yoke shall be destroyed because of the anointing" (Isa 10:27) the American Standard Revised Version has "by reason of fatness," margin "Hebrew oil"; the English Revised Version as the King James Version, with margin as the American Standard Revised Version; the text is believed to be corrupt; Septuagint has "from your shoulders."

W. L. Walker

FAUCHION

fo'-shun.

See SCIMITAR.

FAULT

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folt (chaTa'; aitia, memphomai): Implies defect, of less moral weight than crime or sin. It is the translation of chaTa', "error," "failure," "sin" (Ex 5:16); of cheT', same meaning (Ge 41:9, "I do remember my faults this day"); of 'awon, "perversity," "iniquity" (2Sa 3:8; Ps 59:4); of rish'ah, "wrongness," "wickedness" (De 25:2, the Revised Version (British and American) "wickedness"); of shechath (Aramaic) "corruption" (Da 6:4 twice); me'umah, "anything" (1Sa 29:3, "no fault in him," literally, "not anything"); of aitia, "cause," "case," "guilt," (Joh 18:38; 19:4,6; Pilate of Jesus, "I find no fault in him," the Revised Version (British and American) "no crime"; the same word is rendered "accusation," i.e. 'legal cause for prosecution,' Mt 27:37; Mr 15:26; compare Ac 25:18,27); of aition, same meaning (Lu 23:4,14; 23:22, aition thanatou "cause of death"); of hettema, "a worse condition," "defect" (1Co 6:7, the Revised Version (British and American) "a defect," margin "a loss to you"); of paraptoma, "a falling aside" (Ga 6:1, "If a man be overtaken in fault," the Revised Version (British and American) "in any trespass," margin "by"; Jas 5:16, "Confess your faults one to another," the Revised Version (British and American) "Confess therefore your sins one to another"); hamartano, "to miss," "err," "sin," is translated "your faults" (1Pe 2:20 the Revised Version (British and American), "when ye sin"); memphomai, "to blame," is translated "to find fault" (Mr 7:2 omitted the Revised Version (British and American); Ro 9:19; Heb 8:8); elegcho, "to convict," "to tell one's fault" (Mt 18:15, the Revised Version (British and American) "show him his fault"); amomos, "without blemish," "spotless," is translated "without fault" (Re 14:5, the Revised Version (British and American) "without blemish," "faultless"; Jude 1:24, "able to present you faultless," the Revised Version (British and American) "without blemish"); amemptos, "blameless," "without reproach" (Heb 8:7, "for if that first covenant had been faultless"). "Faulty" is the translation of 'ashem, "guilty" (2Sa 14:13, "as one which is faulty," the Revised Version (British and American) "guilty"); of 'asham, "to be or become guilty" (Ho 10:2, Revised Version "guilty").

FAVOR

fa'-ver (chen, ratson, with other Hebrew words; charis): Means generally good will, acceptance, and the benefits flowing from these; in older usage it meant also the countenance, hence, appearance. Alternating in English Versions of the Bible with "grace," it is used chiefly of man, but sometimes also of God (Ge 18:3; 30:27; 39:21; Ex 3:21; 2Sa 15:25, "in the eyes of Yahweh," etc.). It is used perhaps in the sense of "countenance" in Pr 31:30, "Favor is deceitful, and beauty is vain" (the King James Version), where for "favor" the Revised Version (British and American) has "grace"; the reference is to external appearance. "Favored" is used in the sense of "appearance" in the phrase "well-favored" (Ge 29:17; 39:6; 41:2,4).; conversely, "ill-favored" (Ge 41:3,4). For "favor" the Revised Version (British and American) has "have pity on" (Ps 109:12), "good will" (Pr 14:9), "peace" (So 8:10); the English Revised Version "grace" (Ru 2:13), the American Standard Revised Version "kindness" (Es 2:17; Da 1:9), etc. In the American Standard Revised Version "the acceptable year of the Lord" (Isa 61:2) is changed into "the year of Yahweh's favor"; "Do I now persuade men" (Ga 1:10) into, "Am I now seeking the favor of men," and there are other the Revised Version (British and American) changes.

W. L. Walker

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FAWN

fon.

See DEER.

FEAR

fer (yir'ah, yare'; phobos, phobeo):

Terms, etc.:

"Fear" is the translation of many words in the Old Testament; the chief are: yir'ah, "fear," "terror," "reverence," "awe," most often "the fear of God," "fear of Yahweh" (Ge 20:11; 2Ch 19:9, etc.); also of "fear" generally (Job 22:4; Isa 7:25; Eze 30:13, etc.); yare'," to be afraid," "to fear," "to reverence" (Ge 15:1; Le 19:3,14; De 6:2, etc.); pachadh, "fear," "terror," "dread" (Ge 31:42,53; De 11:25; 1Sa 11:7 the King James Version; Job 4:14; Isa 2:10 the King James Version, etc.).

"Fearful" (timid) is the translation of yare' (De 20:8; Jud 7:3); "to be feared," yare' (Ex 15:11; De 28:58; compare Ps 130:4); in Isa 35:4, it is the translation of mahar, "hasty," "them that are of a fearful heart," margin "Hebrew hasty"; perhaps, ready to flee (for fear).

"Fearfully" (Ps 139:14): yare'," I am fearfully (and) wonderfully made," so the Revised Version (British and American); "and" is not in the text, so that "fearfully" may be equivalent to "extremely," to an awesome degree; compare Ps 65:5, "by terrible things in righteousness"; 66:3, "How terrible are thy works (yare' "fearful"); the Septuagint, Peshitta, Vulgate (Jerome's Latin Bible, 390-405 A.D.) have "Thou art fearfully wonderful."

"Fearfulness" occurs In Ps 55:5 (yir'ah); Isa 21:4 (pallatsuth), the Revised Version (British and American) "horror"; Isa 33:14 (re'adhah, "trembling"), "Fearfulness hath surprised the hypocrites," the Revised Version (British and American) "Trembling hath seized the godless ones."

In the New Testament the chief words are phobos, "fear," "terror," "affright" (Mt 14:26; 28:4,8; Lu 21:26; 1 Joh 4:18, etc.), and phobeo, "to put in fear" (both used of ordinary fear) (Mt 1:20; 10:26; 28:5; 2Co 12:20, etc.); of the fear of God, the noun (Ro 3:18; 2Co 7:1), the verb (Lu 18:4; 23:40, etc.); deilia, "timidity," "fear," occurs in 2Ti 1:7, "God hath not given us the spirit of fear," the Revised Version (British and American) "a spirit of fearfulness"; ekphobos, "frightened out (of one's senses)," "greatly terrified" (Heb 12:21; compare De 9:19; The Wisdom of Solomon 17:9 the King James Version); apo tes eulabeias is translated (Heb 5:7) "(of Christ) who was heard in that he feared," the Revised Version (British and American) "having been heard for his godly fear"; so all the Greek commentators; eulabeia, properly, "caution," "circumspection," is used in the New Testament for godly fear (Heb 12:28, the Revised Version (British and American) "reverence and awe," margin as the King James Version); compare eulabes (Lu 2:25; Ac 2:5; 8:2); eulabeomai, "to act with caution" (Ac 23:10). Deilos, "fearful," "timid," occurs in Mt 8:26; Mr 4:40; Re 21:8,

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fears should be dismissed (Mt 8:26; 10:26-28,31; Lu 12:32); in Mt 10:28; Lu 12:5, "fear" is used in the sense of "stand in awe of," so perhaps Lu 23:40; to "fear God" is sometimes used in the New Testament as equivalent to religion (Lu 18:4; Ac 10:2,35; 13:16,26, used of proselytes); in Heb 10:27, it is said that if Christ be willfully rejected, nothing remains but "a fearful looking for (the Revised Version (British and American) "expectation") of judgment," and 10:31, "It is a fearful thing to fall into the hands of the living God," in which places "fearful" means "terrible," something well to be feared. the Revised Version (British and American) gives frequently a more literal rendering of the words translated "fear."

W. L. Walker

FEASTS AND FASTS

fest (mo'edh, "an appointed day" or "an assembling," chagh, from chaghagh, "to dance" or possibly "to make a pilgrimage"; tsom, "fast," ta'anith, "a day of affliction"):

I. PRE-EXILIC

A) Annual

1. Passover, 15th-22d Nican
2. Pentecost, 6th Ciwan) Pilgrimage
3. Tabernacles, 15th-22d Tishri) Festivals
4. Shemini 'Atsereth, 23d Tishri
5. New Year, Feast of Trumpets, 1st Tishri

6. Atonement, 10th Tishri

B) Periodic

1. Weekly Sabbath

2. New Moon

3. Sabbath Year

4. Jubilee Year

II. POST-EXILIC

1. Feast of Dedication, 25th Kislew

2. Fast of Esther, 13th 'Adhar

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religious touch was given by making it the woodgatherers' festival for the Temple. A New Year for trees is mentioned in the Talmud (Ro'sh ha-Shdnah 1 1). The pious, according both to the Jewish tradition and the New Testament, observed many private or semi-public fasts, such as the Mondays, Thursdays and following Monday after Nisan and Tishri (the festival months: Lu 18:12; Mt 9:14; 6:16; Mr 2:18; Lu 5:33; Ac 10:30; Meghillah 31a; Ta'anith 12a; Bdbha' Qama' 8 2). The day before Passover was a fast day for the firstborn (Copherim 21 3).

In post-Biblical times the Jews outside of Palestine doubled each of the following days: the opening and closing day of Passover and Tabernacles and Pentecost, because of the capheq, or doubt as to the proper day to be observed, growing out of the delays in the transmission of the official decree of the Sanhedhrin in each season. Differences in hours of sunrise and sunset between Palestine and other countries may have had something to do at least with the perpetuation of the custom. New Year's Day seems to have been doubled from time immemorial, the forty-eight hours counting as one "long day."

Many new modes of observance appear in post-exilic times in connection with the old established festivals, especially in the high festival season of Tishri. Thus the cimchath beth ha-sho'ebhah, "water drawing festival," was celebrated during the week of Tabernacles with popular games and dances in which even the elders took part, and the streets were so brilliantly illuminated with torches that scarcely an eye was closed in Jerusalem during that week (Talmud, Chullin).

The last day of Tabernacles was known in Talmudic times as yom chibbuT 'arabhoth, from the custom of beating willow branches, a custom clearly antedating the various symbolical explanations offered for it. Its festivities were connected with the dismantling of the booth. In later times the day was known as hosha'na' rabba', from the liturgical passages beginning with the word hosha'na', recited throughout the feast and "gathered" on that day. The day after Tabernacles has been made cimchath Torah, the Feast of the Law, from the

custom of ending on that day the cycle of fifty-two weekly portions read in the synagogues.

In general it may be said that although the actual observance has changed from time to time to meet new conditions, the synagogal calendar of today is made up of the same festivals as those observed in New Testament times.

Ella Davis Isaacs

FEASTS, SEASONS FOR

Regulated by the sun and moon.

See ASTRONOMY, sec. I, 5.

FEATHERS

feth'-erz (notsah; Latin penna): "Gavest thou the goodly wings unto the peacocks? or wings (the Revised Version (British and American) "pinions") and feathers (the American Standard Revised Version "plumage") unto the ostrich?" ([Job 39:13](#) the

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King James Version); "He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler" (Ps 91:4 the King James Version). In the Revised Version (British and American) this is again changed to pinions. in Da 4:33 the word "feathers" is left. The wonderful plumage of birds was noted and prized in those days, just as now. Old ostriches were too tough and rank of flesh for food. They were pursued for their feathers, which were used for the headdressing and shield ornaments of desert princes. No one doubts that the ships of Solomon introduced peacocks because of their wonderful feathers. Those of the eagle were held in superstitious reverence as late as the days of Pliny, who was ten years old at the time of the crucifixion of Christ. Pliny wrote that the eagle was so powerful that if its feathers be laid in a box with those of other birds, the eagle feathers would "devour and consume all the rest."

Gene Stratton-Porter

FEEBLE KNEES

fe'-b'-l nez: The expression. is found in three places (one being a free quotation of another): Job 4:4, "Thou hast made firm the feeble (kara', "bending," "bowing") knees," and Heb 12:12, "Wherefore lift up the hands that hang down, and the palsied (the King James Version "feeble") knees." The Greek word used here (paralelumena, "paralyzed," "motionless") implies the loss of junction, interrupted articulation, the cutting off of vital strength; compare Greek cholos, "lame," and see Delitzsch in his Commentary on Heb, in the place cited

Such an affection of the knees may be due to different causes. It is, e.g., a very frequent symptom of the disease known in the Orient as beriberi, when the muscles of the lower leg shrink to such a degree as to render voluntary locomotion impossible. It always disables its victim, and is therefore often expressive of general debility, e.g. in Ps 109:24, where such weakness is described as the outcome of protracted fasting in Eze 7:17 and 21:7, "All knees shall be weak as water," the expression indicates a complete relaxation of the

muscles. Fear effected the same condition in Belshazzar's case, when he saw the writing on the wall (Da 5:6), "The joints of his loins were loosed, and his knees smote one against another" (compare Na 2:10).

The "sore boil in the knees, and in the legs," a disease announced in De 28:35 as a punishment upon Israel for disobedience, cannot now be fully determined. Driver (in his commentary on the passage) thinks of elephantiasis, which is possible but not probable on account of the additional statement, "whereof thou canst not be healed, from the sole of thy foot unto the crown of thy head" which would be unexplained, as elephantiasis rarely presents a form in which the whole body is sympathetically affected. I rather think of some form of bubonic plague, which causes very high fever all over the body. In De 28:27 in the enumeration of plagues mention is made of the "boil of Egypt," and some commentators have explained this as "bubonic plague." There is, however, no doubt that the "boil or botch of Egypt" is identical with the disease known to modern medicine as bouton du Nil, Biskra button, Bagdad or Aleppo sore.

H. L. E. Luering

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Feeble-Minded

fe'-b'-l-min'-ded (oligopsuchos): Only in 1Th 5:14 the King James Version, in the sense of "fainthearted," as in the Revised Version (British and American). In Septuagint it is used as the equivalent of koshel, the tottering or feeble-kneed in Isa 35:3; 54:6; oligopsuchia occurs in Septuagint twice (Ex 6:9; Ps 54:7), for "anguish of spirit" and "trouble." The term refers to weakness of will and vacillation of purpose rather than to idiocy or morbid imbecility.

Feeling

fel'-ing: The following varieties of meaning are to be noted:

(1) "To touch," "handle," "grope after" (mashash (Ge 27:12,22; Ex 10:21; mush, Ge 27:21; Jud 16:26; pselaphao, Ac 17:27).

(2) "To know," "understand," "experience" (bin, Ps 58:9; yadha', Pr 23:35; ginosko, Mr 5:29).

(3) "To have a fellow feeling," "to place one's self into the position of another," especially while suffering, "to have compassion" (sumpathein, Heb 4:15; compare 10:34; which is to be carefully distinguished from the similar verb sumpaschein, which means "to share in the same suffering with another," Ro 8:17; 1Co 12:26). See Delitzsch, Commentary on Heb 4:15.

(4) "To feel harm," "pain," "grief," "to be sensitive" (paschein, with the roots path- and penth-, Ac 28:5); or with the negation: "to have ceased to feel," "to be apathetic," "past feeling," "callous," apelgekos, perfect participle of apalgeo (Eph 4:19) which describes the condition of the sinner, who by hardening his heart against moral influences is left without a sense of his high vocation, without an idea of the awfulness of sin, without reverence to God, without an appreciation of the salvation offered by Him, and without fear of His judgment.

H. L. E. Luering

FEET, WASHING OF

See FOOT; WASHING OF FEET.

FEIGN

fan (badha, nakhar; plastos): Occurs

(1) in the sense of "to devise," "invent" as the translation of badha', "to form," "to fashion" (Ne 6:8, "Thou feignest them out of thine own heart"; compare 1Ki 12:33, English Versions of the Bible "devised of his own heart"); of plastos, "formed," "molded" (2Pe 2:3, "with reigned words make merchandise of you");

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(2) in the sense of "pretense," nakhar, "to be foreign," "strange" (1Ki 14:5, "feign herself to be another woman," 1ki 14:6; compare Ge 42:7; Pr 26:24); 'abhal, "to mourn," "to act as a mourner" (2Sa 14:2); halal, "to make a show," Hithpael, "to be mad," "to feign madness" (of David, 1Sa 21:13; compare Jer 25:16; 50:38); hupokrinomai, "to give judgment, or act, under a mask" (Lu 20:20, "who feigned themselves to be righteous");

(3) in the sense of "deceit" "fraud," "insincerity," mirmah, "prayer, that goeth not out of feigned lips" (Ps 17:1); sheqer, "falsehood," "a lie," "Judah hath not returned unto me with her whole heart, but feignedly" (Jer 3:10 ; compare APC 2Esdras 8:28); kahash, "to lie," "to feign, or flatter" (2Sa 12:45; Ps 18:44; 66:3; 81:15), where the text of the King James Version and the Revised Version (British and American), "shall submit themselves," is rendered the margin (the King James Version and the Revised Version (British and American)), "yield feigned obedience, Hebrew lie." the Revised Version (British and American) has "feign" for "make" (2Sa 13:5), and "feigned" for "made" (2Sa 13:6).

W. L. Walker

FELIX; ANTONIUS

fe'-liks, an-to'-ni-us (Phelix, from Latin felix, "happy"): A Roman procurator of Judea, appointed in succession to Cumanus by the emperor Claudius. The event which led to the introduction of Felix into the narrative of Ac was the riot at Jerusalem (Ac 21:27). There Paul, being attacked at the instigation of the Asiatic Jews for alleged false teaching and profanation of the temple, was rescued with difficulty by Lysias the chief captain. But Lysias, finding that Paul was a Roman citizen, and that therefore the secret plots against the life of his captive might entail serious consequences upon himself, and finding also that Paul was charged on religious rather than on political grounds, sent him on to Felix at Caesarea for trial (Ac 21:31-23:34). On his arrival, Paul was presented to Felix and was then detained for five days in the judgment hall of Herod, till his accusers should also

reach Caesarea (Ac 23:33-35). The trial was begun, but after hearing the evidence of Tertullus (see TERTULLUS) and the speech of Paul in his own defense, Felix deferred judgment (Ac 24:1-22). The excuse he gave for delay was the non-appearance of Lysias, but his real reason was in order to obtain bribes for the release of Paul. He therefore treated his prisoner at first with leniency, and pretended along with Drusilla to take interest in his teaching. But these attempts to induce Paul to purchase his freedom failed ignominiously; Paul sought favor of neither Felix nor Drusilla, and made the frequent interviews which he had with them an opportunity for preaching to them concerning righteousness and temperance and the final judgment. The case dragged on for two years till Felix, upon his retirement, "desiring to gain favor with the Jews ... left Paul in bonds" (Ac 24:27). According to the Bezan text, the continued imprisonment of Paul was due to the desire of Felix to please Drusilla.

Felix was the brother of Pallas, who was the infamous favorite of Claudius, and who, according to Tacitus (Annals xiii. 14), fell into disgrace in 55 AD. Tacitus implies that Felix was joint procurator of Judea, along with Cumanus, before being appointed to the sole command, but Josephus is silent as to this. Both Tacitus and Josephus refer to his succeeding Cumanus, Josephus stating that it was at the instigation of Jonathan the

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high priest. There is some doubt as to the chronology of Felix' tenure of office. Harnack and Blass, following Eusebius and Jerome, place his accession in 51 AD, and the imprisonment of Paul in 54-56 AD; but most modern commentators incline to the dates 52 AD and 56-58 AD. These latter interpret the statement of Paul, "Thou hast been of many years a judge unto this nation" (Ac 24:10), as referring to some judicial office, not necessarily that of co-procurator (see Tacitus), previously held by Felix in the time of Cumanus, and argue that this earlier connection of Felix with Judea supplied a reason for the advocacy by Jonathan of Felix' claims to the procuratorship on the deposition of Gumanus. The testimony of Ac as to the evil character of Felix is fully corroborated by the writings of Josephus (BJ, II, xiii). Although he suppressed the robbers and murderers who infested Judea, and among them the "Egyptian" to whom Lysias refers (Ac 21:38), yet "he himself was more hurtful than them all." When occasion offered, he did not hesitate to employ the sicarii (see ASSASSINS) for his own ends. Trading upon the influence of his brother at court, his cruelty and rapacity knew no bounds, and during his rule revolts became continuous, and marked a distinct stage in that seditious movement which culminated in the outbreak of 70 AD (so Schurer). His leaving Paul in bonds was but a final instance of one who sacrificed duty and justice for the sake of his Own unscrupulous selfishness. For more detailed information as to dates, etc., compare Knowling (Expos Greek Test., II, 477 ff).

C. M. Kerr

FELLOES

fel'-oz (1Ki 7:33).

See WHEEL.

FELLOW

fel'-o (chabher, rea'; hetairos): Meant originally a "partner," from fe, "property," and lag, "to lay," then "a companion," "an equal," "a person or individual," "a worthless person."

(1) As "companion" it is the translation of chabher, "associate," "companion," "friend" (also chabbar, Job 41:6), where we have the original sense of partnership, translated "bands" the Revised Version (British and American), the King James Version "companions"); Ps 45:7, "God hath anointed thee above thy fellows"; of habhrah (Ec 4:10; Da 7:20); of rea', "companion," "friend," "another" (Ex 2:13; Jud 7:13,14,22); re'ah (or ra'yah), "a female friend" (Jud 11:37, "I and my fellows," the Revised Version (British and American) "companions"; here the King James Version applies "fellow" to a female; compare Baruch 6:43, "She reproacheth her fellow," he plesion); in **Jud 11:38**, "companions" is the translation of 'amith, "fellowship"; 'amith (Zec 13:7, "the man that is my fellow," literally, "the man of my fellowship"); hetairos, "companion" (Mt 11:16); metochos, "partner"; (compare Lu 5:7; Heb 1:9, quoted from Ps 45:7, Septuagint for chabher).

(2) As an individual or person "fellow" is the translation of 'ish, "a man," "an individual": "make this fellow return" (1Sa 29:4 the King James Version, the Revised

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Version (British and American) "the man"); in the same verse "fellow" is supplied instead of "he"; "fellow" in 1611 meant simply "a man," and it is difficult to say in what passages the ideas of "worthless," etc., are meant to be implied; probably, however, in Jud 18:25, where the Hebrew is simply 'enosh, "man," and the text is almost the only deviation from the rendering "man," "men," "lest angry (margin, Revised Version "bitter of soul") fellows fall upon you"; also Ac 17:5, aner, "a man," "certain lewd fellows of the baser sort," the Revised Version (British and American) "vile fellows"; compare 2Sa 6:20, "vain (req) fellows" (supplied); APC 1Macc 10:61, "contain pestilent fellows" (aner); Ecclesiasticus 8:15, "a bold fellow" (tolmeros), the Revised Version (British and American) "a rash man"; in several places of the Old Testament "fellow" represents zeh, "this," and in these instances there seems to be something of worthlessness or contempt implied (1Sa 21:15; 25:21; 1Ki 22:27; 2Ki 9:11, and, as before, 1Sa 29:4 the Revised Version (British and American)); in the New Testament also "fellow" often represents houtos, "this," and in most of these cases the King James Version seems to intend something depreciatory to be understood; the Revised Version (British and American) gives simply "man" (Mt 12:24; 26:61,71; Lu 22:59; 23:2; Joh 9:29; Ac 18:13); so Ecclesiasticus 13:23, "If the poor man speaks, they say, What fellow is this?" the Revised Version (British and American) "who is this?" APC 1Macc 4:5, "These fellows flee from us," the Revised Version (British and American) "these men." the Revised Version (British and American) has "fellows" for "persons" (Jud 9:4), for "men" (Jud 11:3); "base fellows" for "men the children of Belial" (De 13:13), margin, "sons of worthlessness"; the American Standard Revised Version "worthless fellow" for "son of Belial" (1Sa 25:17,25), "base fellows" for "sons of Belial" (Jud 19:22; 20:13, etc.); the Revised Version (British and American) has also "companions" for "fellows" (Jud 11:37; Eze 37:19; Da 2:13), "each man his fellow" for "one another" (**2Ki 3:23**); "fellow by" for "neighbor in" (1Ki 20:35).

Fellow-citizen, Fellow-disciple, Fellow-heirs, Yokefellow, etc. In composition, "fellow" always means partner or companion.

W. L. Walker

FELLOWSHIP

fel'-o-ship.

See COMMUNION.

FEMALE

fe'-mal: Two Hebrew words are thus translated:

(1) neqebhah, which is merely a physiological description of the sexual characteristic (from naqabh, "to perforate"), and which corresponds to zakhar, "male" (see under the word).

(2) 'ishshah, with the irregular plural nashim (only Ge 7:2, in all other places "wife," "woman"), the feminine form of 'ish, "man."

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The Greek word is *thelus*, literally, "the nursing one," "the one giving suck" (from *thelazo*, "to suckle").

Israelitic law seems frequently guilty of unjust partiality in favor of the male sex, but we have to consider that most of these legal and religious disabilities of women can be explained from the social conditions prevailing at the time of legislation. They are therefore found also in contemporaneous Gentile religions. Though traces of this prejudice against the weaker sex are found in the New Testament, the religious discrimination between the sexes has practically ceased, as is evident from Ga 3:28: "There can be no male and female; for ye all are one man in Christ Jesus"; compare also 1Pe 3:7.

H. L. E. Luring

FENCE

fens (*batsar*, *mibhtsar*):

Commonly used in the King James Version in the description of fortified places, as the translation of *batsar*, "to cut off," "to separate," "to fortify" (and forms) (De 3:5; 9:1; 28:52, etc.); *mibhtsar*, "fenced city," is a fortified place (Nu 32:17,36; Jos 10:20; 19:35, etc.); *matsor*, "fenced cities," means "bulwark," "citadel" (2Ch 8:5); *metsurah*, "fortification" (2Ch 11:23; 12:4; 14:6; 21:3); for "fenced" the American Standard Revised Version substitutes "fortified" in all these instances; in Da 11:15, *mibhtsar* is "a well-fortified city," margin "the fortified cities," the English Revised Version "well-fenced"; "fence" is also the translation of *gadher*, "a wall" or "fence" (Job 19:8 the American Standard Revised Version, "walled up" (*gadhar*); Ps 62:3); *'azaq*, "to loosen" (the ground) as with a mattock (Isa 5:2, where the King James Version has "fenced" it (the vineyard), the American Standard Revised Version "dugged it," the English Revised Version "made a trench about it," it" margin "dugged it" *sukh*, "to interweave" or "interlace" (Job 10:11, the Revised Version (British and

American) "clothed"); male', " to be or become full" (2Sa 23:7, the Revised Version (British and American) "armed," margin "Hebrew filled").

ERV has "fence" for "wall" (Nu 22:24; Isa 5:5; Ho 2:6; the American Standard Revised Version retains "wall"), for "hedge" (Ec 10:8; Eze 13:5; 22:30; the American Standard Revised Version "wall"); "fenced" for "walled" (Nu 13:28; De 1:28; the American Standard Revised Version "fortified"); compare for "strong" Jos 19:29; Ne 9:25; Ps 108:10 (margin Jos 19:29, "the city of Mibzar-zor, that is, the fortress of Tyre," the English Revised Version , "fenced"), for "hedged" (La 3:7, American Revised Version, "walled"); compare for "defenced," the English Revised Version "fenced," the American Standard Revised Version "fortified" (Isa 36:1; 37:26, etc.); "fences" for "hedges" (Ps 80:12, the American Standard Revised Version "walls"); in Jer 49:3, the English Revised Version and the American Standard Revised Version have "fences."

See also HEDGE.

W. L. Walker

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FENCED CITIES

See FORTIFICATION.

FERRET

fer'-et ('anaqah, the Revised Version (British and American) GECKO): Occurs only in Le 11:30 the King James Version, in the list of animals which are unclean "among the creeping things that creep upon the earth." the Revised Version (British and American) has "gecko" with the marginal note, "Words of uncertain meaning, but probably denoting four kinds of lizards." The list of animals in Le 11:29,30 includes

- (1) choledh, English Versions of the Bible "weasel";
- (2) 'akhbar, English Versions of the Bible "mouse";
- (3) tsabh, the King James Version "tortoise," the Revised Version (British and American) "great lizard";
- (4) 'anaqkah, the King James Version "ferret," the Revised Version (British and American) "gecko";
- (5) koach the King James Version "chameleon," the Revised Version (British and American) "land crocodile";
- (6) leTa'ah, English Versions of the Bible "lizard";
- (7) chomeT, the King James Version "snail," the Revised Version (British and American) "sand lizard";
- (8) tinshemeth, the King James Version "mole," the Revised Version (British and American) "chameleon."

It will be noted that while Revised Version makes the first two mammals and the remaining six reptiles, the King James Version makes not only (1) and (2) but also (4) and (8) mammals, and (7) a mollusk. So far as this general classification is concerned the King James Version follows the Septuagint, except in the case of (7). It must be borne in mind that all these words except (2) and (8) occur only in this passage, while

(2) and (8) occur each in only a few passages where the context throws but uncertain light upon the meaning. Under these circumstances we ought to be content with the rendering of the Septuagint, unless from philology or tradition we can show good reason for differing. For 'anaqah, Septuagint has mugale, which occurs in Herodotus and Aristotle and may be a shrew mouse or a field mouse. Just as the next word, koach, is found in other passages (see CHAMELEON) with the meaning of "strength," so 'anaqah occurs in several places signifying "moaning" or "sighing" (Ps 12:5; 79:11; 102:20; Mal 2:13). It seems to be from the root, 'anaq, "to choke," "to be in anguish" (compare 'anaq, "a collar"; chanaq, "to choke"; Arabic 'unq, "neck"; Arabic khanaq, "to strangle"; Greek anagke; Latin angustus; German enge, Nacken; English "anxious," "neck"). Some creature seems to be meant which utters a low cry or squeak, and neither "ferret" (the King James Version) nor "gecko" (Revised

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Version (British and American)) seems to have a better claim than the older Septuagint rendering of mugale =" shrew mouse" or "field mouse."

Alfred Ely Day

FERRY-BOAT

fer'-i-bot (2Sa 19:18).

See SHIPS AND BOATS.

FERVENT

fur'-vent (dalaq; ektenes, zeo):

"Fervent" (from Latin *fervere*, "to boil") does not occur in the King James Version of the Old Testament, but the Revised Version (British and American) gives it as the translation of *dalaq*, "to burn" (Pr 26:23), instead of "burning," "fervent lips and a wicked heart." In the New Testament it is the translation of *ektenes*, "stretched out," hence, intent, earnest (1Pe 4:8, "being fervent in your love among yourselves"); of *zeo*, "to boil," "to be hot" (Ro 12:11, "fervent in spirit," Ac 18:25); of *zelos*, "zeal," "fervor" (2Co 7:7, the Revised Version (British and American) "zeal"), in Jas 5:16 the King James Version has: "The effectual fervent prayer of a righteous man availeth much," where the Greek is: *polu ischuei deesis dikaiou energoumene*, which the Revised Version (British and American) renders, "The supplication of a righteous man availeth much in its working."

"Fervently" is the translation of *agonizomai*, "to strive or struggle" (agonize), Col 4:12 the King James Version, the Revised Version (British and American) "Epaphras
.... striving for you in his prayers"; of *ektenos*, literally, in an outstretched

manner

(1Pe 1:22, the Revised Version (British and American) "Love one another from the heart fervently"; compare 1Pe 4:8, "fervent in your love among yourselves"). Christian love too often lacks this fervency, but Christ's love for us was "stretched out" to the uttermost.

The Revised Version (British and American) has "fervently" for "earnestly" (Jas 5:17, margin "with prayer").

W. L. Walker

FESTIVAL

fes'-ti-val.

See FEASTS AND FASTS.

FESTUS; PORCIUS

fes'-tus, por'-shi-us Porkios Phestos):

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The Roman governor or procurator who succeeded Felix in the province of Judea (Ac 24:27), and was thus brought into prominence in the dispute between Paul and the Sanhedrin which continued after the retirement of Felix (Ac 25; 26). Upon the arrival of Festus in Jerusalem, the official capital of his province, the Jews besought of him to send Paul from Caesarea to Jerusalem to appear before them, intending to kill him on the way (Ac 25:3). Festus at first refused their request, and upon his return to Caesarea proceeded himself to examine Paul (Ac 25:6). But on finding that the evidence was conflicting, and reflecting that, as the accused was apparently charged on religious rather than on political grounds, the Sanhedrin was a more suitable court for his case than a Roman tribunal, he asked Paul if he were agreeable to make the journey to Jerusalem (Ac 25:7-9). But Paul, who knew well the nefarious use that the Jews would make of the pleasure which Festus was willing to grant them, made his appeal unto Caesar (Ac 25:10,11). To this request of a Roman citizen accused on a capital charge (compare Ac 25:16), Festus had perforce to give his consent (Ac 25:12). But the manner of his consent indicated his pique at the apparent distrust shown by Paul. By the words "unto Caesar shalt thou go," Festus implied that the case must now be proceeded with to the end: otherwise, had it been left in his own hands, it might have been quashed at an earlier stage (compare also Ac 26:32). Meantime King Agrippa and Bernice had arrived in Caesarea, and to these Festus gave a brief explanation of the circumstances ([Ac 25:13-21](#)).

The previous audiences of Festus with Paul and his accusers had, however, served only to confuse him as to the exact nature of the charge. Paul was therefore summoned before the regal court, in order both that Agrippa might hear him, and that the governor might obtain more definite information for insertion in the report he was required to send along with the prisoner to Rome (Ac 25:22-27). The audience which followed was brought to an abrupt conclusion by the interruption of Paul's speech (Ac 26:1-23) by Festus: "Paul, thou art mad; thy much learning is turning thee mad" (Ac 26:24). Yet the meeting was sufficient to convince both Agrippa and Festus that "this man doeth nothing worthy of death or of bonds" (Ac 26:31).

While Festus displayed a certain contempt for what he regarded as the empty delusions of a harmless maniac, his conduct throughout the whole proceeding was marked by a strict impartiality; and his straightforward dealing with Paul formed a marked contrast to the dilatoriness of Felix. The praise bestowed upon the latter by Tertullus (Ac 24:2) might with better reason have been bestowed on Festus, in that he freed the country from many robbers (Sicarii: Josephus, Ant, XX, viii-x; BJ, II, xiv,

1); but his procuratorship was too short to undo the harm wrought by his predecessor. The exact date of his accession to office is uncertain, and has been variously placed at 55-61 AD

(compare Knowling in Expositor's Greek Testament, II, 488-89; see also FELIX).

C.M. Kerr

FETCH fech (laqach):

Has generally the meaning of "to bring"; it is commonly the translation of Hebrew laqach, "to take" or "lay hold of," Hoph. "to be brought, seized or snatched away" (Ge 18:4, etc.; Ge 27:9; 42:16; 1Sa 4:3; 1Ki 17:10, etc.); twice of nasa', "to lift up" (2Ch

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12:11, the American Standard Revised Version "bare"; Job 36:3); of bo'," to come in" (2Ch 1:17; Ne 8:15); of 'alah, "to cause to come up" (1Sa 6:21; 7:1); of yatsa'," to cause to come out" (Nu 20:10, the American Standard Revised Version "bring forth"; Jer 26:23), and of a number of other words.

In the New Testament it is the translation of exago, "to lead out" (Ac 16:37, "Let them come themselves and fetch us out," the Revised Version (British and American) "bring"); "to fetch a compass" is the translation of cabhabh (Nu 34:5; Jos 15:3, the Revised Version (British and American) "turn," "turned about"; 2Sa 5:23, the Revised Version (British and American) "make a circuit"; 2Ki 3:9, the Revised Version (British and American) "made a circuit"); of perierchomai (aor. 2, perielthon), "to go about," "to wander up and down" (of a ship driven about; Ac 28:13, the Revised Version (British and American) "made a circuit," margin "some ancient authorities read cast loose").

The Revised Version (British and American) has "fetch" for "bring" (1Ki 3:24), for "call for" (Ac 10:5; 11:13); "fetched" for "called for" (Es 5:10), for "took out" (Jer 37:17); "fetched" for "took" (2Ch 8:18).

W. L. Walker

FETTER

fet'-er:

Found only in the plural in both Old Testament and New Testament; fetters of iron (Ps 105:18; 149:8; so probably Mr 5:4; Lu 8:29) or brass (Jud 16:21; 2Ki 25:7) were frequently used for securing prisoners.

See CHAIN.

Figurative: of trouble (Job 36:8).

FEVER

fe'-ver (qaddachath, dalleqeth; puretos, derived from a root signifying "to burn"):

A generic term, applied to all diseases characterized by high temperature of body. Several forms of febrile disease are among the commonest of all maladies in Palestine today, as they were also in the period covered by the Bible history. Of these the most prevalent is ague or intermittent malarial fever, which is common in all parts but especially in low-lying districts or places where there are pools or marshes in which mosquitoes breed, these insects being the commonest carriers of the malaria bacillus. These fevers are generally more severe in late summer and autumn, when the mosquitoes are most numerous, and when there is a liability to chill, owing to the sudden drop of temperature at sunset. During the day one uses as light clothing as possible, but immediately after sunset the air becomes chilly and damp, and the physiological resistance to the influence of the parasite is remarkably diminished. On this account travelers in Palestine at this season should be particular to avoid exposure to these evening damps, and to use mosquito curtains invariably at night.

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more commonly met with than they are now. It is probable that this state is that called shachepeth, or consumption, in these passages.

Another form of fever, charchur, the "extreme burning" of the King James Version or "fiery heat" of the Revised Version (British and American), is coupled with the other forms of fever in De 28:22. This is called in Septuagint erethismos or irritation, and may have been a feverish condition with a reddened skin, possibly erysipelas or else one of the eruptive fevers. At present outbreaks of scarlatina, measles and erysipelas are of fairly frequent occurrence and are often very severe.

In the New Testament fever is mentioned eight times. The disease which affected Simon's wife's mother is called a "great fever" (Lu 4:38), and that which nearly proved fatal to the nobleman's son in the same district was also a fever (Joh 4:52). Cases of the kind are common all round the Sea of Galilee at the present day.

Alexander Macalister

FIELD

feld.

See AGRICULTURE.

FIERY HEAT

fi'-er-i, fir'-i het:

In De 28:22, where the King James Version has "an extreme burning."

See FEVER.

FIERY SERPENT

See SERPENT.

FIG, FIG-TREE

fig'-tre (te'enah, plural te'enim, specially "figs"; paggim, "green figs" only in So 2:13; suke, "fig-tree," sukon, "fig"):

1. Fig-Trees in the Old Testament:

The earliest Old Testament reference to the fig is to the leaves, which Adam and Eve converted into aprons (Ge 3:7). The promised land was described (De 8:8) as "a land of wheat and barley, and vines and fig-trees and pomegranates," etc. The spies who visited it brought, besides the cluster of grapes, pomegranates and figs (Nu 13:23). The Israelites complained that the wilderness was "no place of seed, or of figs, or of vines, or of pomegranates" (Nu 20:5). When Egypt was plagued, the fig-trees were smitten (Ps 105:33); a similar punishment was threatened to unfaithful Israel (Jer

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FIGHT

See WAR; GAMES.

FIGURE

fig'-ur, fig'-yur (cemel, cemel; tupos):

The translation of cemel, or cemel, "a likeness or image"; perhaps a transposition of tselem, the usual word for likeness; it is elsewhere translated "idol" and "image" (De 4:16, "the similitude of any figure," the Revised Version (British and American) "in the form of any figure"); of tabhnith, "form or likeness" (Isa 44:13, "shapeth it (the idol) ... after the figure of a man"; compare De 4:16); of miqla'ath, "carving," "carved work" (**1Ki 6:29** : "And he carved all the walls of the house round about with carved figures of cherubim and palm-trees and open flowers, within and without," only here and in 1Ki 6:32; 7:31 where the word is translated "carving" and "graying"); in the New Testament "figure" is the translation of tupos, primarily "a mark," "print," "impression," "something made by blows," hence, "figure," "statue," tropically "form," "manner"; a person bearing the form or figure of another, having a certain resemblance, preceding another to come, model, exemplar (Ac 7:43), "the figures (images) which ye made to worship them"; Ro 5:14, "who is the figure (Revised Version, "a figure") of him that was to come," that is, the first Adam was a type of the second Adam, Christ; of antitupon, that which corresponds to a type or model (Heb 9:24 the King James Version, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself"); the meaning is simply the correspondence, or likeness (of the tabernacle to heaven), therefore the Revised Version (British and American) renders "like in pattern to the true" (1Pe 3:21, "the like figure whereunto (even) baptism doth also now save us," i.e. baptism is the antitype of the ark "wherein ... eight souls were saved (or brought safely) through

water," Revised Version "which also after a true likeness (m "in the antitype") doth now save you even baptism"); of parable, "a placing alongside", a "comparison," "similitude," hence, image, figure, type (Heb 9:9, "which was a figure for the time then present," the American Standard Revised Version "which is a figure for the time present," the English Revised Version "parable" and "(now) present," namely, the entrance of the high priest into the Holy of Holies was a type of Christ's entrance into heaven; Heb 11:19, "from whence (from the dead) also he received him in a figure,"

i.e. Abraham received Isaac back from the dead as it were, in the likeness of a resurrection, he not being actually dead, the American Standard Revised Version "from whence he did also in a figure receive him back," the English Revised Version "in a parable"); metaschematizo, "to change the form or appearance," "to transfer figuratively" (1Co 4:6, "these things, brethren, I have in a figure transferred to myself and Apollos"; the Geneva version reads "I have figuratively described in my own person"). Paul is "substituting himself and Apollos for the teachers most in repute at Corinth that he might thus avoid personality." "Figure" is supplied in Ecclesiasticus 49:9, with en ombro, "He made mention of the enemies under the figure of the rain," the Revised Version (British and American) "He remembered the enemies in storm," margin "(Greek) rain."

The Revised Version (British and American) has "a figure" margin "an interpretation," for "the interpretation" (Pr 1:6; the word is melitsah, only here and

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Hab 2:6, meaning properly what is involved and needs interpretation; in Hab 2:6 it is translated "taunting proverb," the Revised Version, margin "riddle"); "figured stone" for "image of stone" (Le 26:1); "figured stones" for "pictures" (Nu 33:52).

W. L. Walker

FILE

fil:

Found only in 1Sa 13:21, but the text here is obscure.

The Hebrew (petsirah phim) signifies "bluntness of edge," and is so rendered in the Revised Version, margin.

See TOOLS.

FILLET

fil'-et (chuT, chashuq):

(1) Chut, from a root not used, meaning probably "to sew," therefore a string or a measuring rod or cord, and so a line, tape, thread, fillet. Jer 52:21 translated "line" (the King James Version "fillet"), measuring 12 cubits long, encircling brass pillars standing 18 cubits high, part of the temple treasure plundered by the Chaldeans; and many other things "that were in the house of Yahweh, did the Chaldeans break in pieces." Translated "thread," used by Rahab, in Jos 2:18, and "cord," "three fold is not quickly broken," in Ec 4:12.

(2) Chashuq, from a root meaning "to join" and therefore something joined or attached, and so a rail or rod between pillars, i.e. a fillet. The hangings of the

court of the tabernacle were supported by brass pillars set in brass sockets, "The hooks of the pillars and their fillets shall be of silver" (Ex 27:10,11). The embroidered screen for the door of the Tent was supported by five pillars socketed in brass: "And he overlaid their capitals and their fillets with gold" (Ex 36:38). The pillars for the court and the gate of the court had fillets of silver (Ex 38:10). The verb is used in Ex 27:17; 38:17, "All the pillars of the court were filleted with silver."

William Edward Raffety

FILTH; FILTHINESS; FILTHY

filth, fil'-thi-nes, fil'-thi (tso'ah, Tum'ah; rhupoo):

The word once translated "filth" in the Old Testament is tso'ah, "excrement" or "dung," elsewhere translated "dung" (Isa 4:4, used figuratively of evil doings, sin, "the filth of the daughters of Zion"; compare Pr 30:12); in the New Testament we have perikatharma "cleansings" "sweepings," offscourings (1Co 4:13, "We are made as the

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filth of the world," the Revised Version, margin "or refuse"); rhupos, "filth," "dirt," Septuagint for tso'ah in Isa 4:4 (1Pe 3:21, "the filth of the flesh").

"Filthiness" is the translation of tum'ah, "uncleanness" (ritual, Le 5:3; 7:20, etc.), used figuratively of moral impurity, translated "filthiness" (Ezr 6:21; La 1:9; Eze 22:15; 24:11,13; 36:25); niddah, "impurity" (2Ch 29:5); figuratively (Ezr 9:11); the Revised Version (British and American) has "uncleanness," but "filthiness" for uncleanness at close of verse (niddah); nechosheth, "brass," figuratively (for "impurity" or "impudence") (Eze 16:36); aischrotes, primarily "ugliness," tropical for unbecomingness, indecency (only Eph 5:4, "nor filthiness, nor foolish talking"; Alford has "obscenity," Weymouth, "shameful"); akathartes, "uncleanness" (Re 17:4 the King James Version), corrected text, ta akatharta, "the unclean things," so the Revised Version (British and American).

"Filthy" is the translation of 'alach, "to be turbid," to become foul or corrupt in a moral sense (Job 15:16 the King James Version; Ps 14:3; 53:3); 'iddim, plural of 'iddah, from 'adhadh, "to number or compute (monthly courses)"; Isa 64:6, "All our righteousnesses are as filthy rags," the Revised Version (British and American) "as a polluted garment"; compare Eze 36:17; aischros, "ugly," tropical for unbecoming, shameful (Tit 1:11, "for filthy lucre's sake"; compare Tit 1:7); shameful discourse aischrologia (Col 3:8 the King James Version); rhupoo, "filthy," in a moral sense polluted (Re 22:11, "He that is filthy, let him be filthy still," the Revised Version (British and American) "let him be made filthy still" (corrected text), margin "yet more"; Alford, "Let the filthy (morally polluted) pollute himself still" (in the constant middle sense of passive verbs when the act depends on the man's self)).

In Apocrypha we have (Ecclesiasticus 22:1): "A slothful man is compared to a filthy (ardaloo) stone," the Revised Version (British and American) "a stone that is defiled," 22:2 "A slothful man is compared to the filth (bolbiton) of a dunghill"; 27:4 "So the filth (skubalon) of a man in his talk (the Revised Version (British and American) "of man in his reasoning") remaineth."

See UNCLEANNES.

W. L. Walker

FIN

See FISH.

FINE

fin (adj., from Latin finire, "to finish"):

Indicates superior quality. Only in a few instances does "fine" represent a separate word: (1) Tobh, "good," qualifies gold (2Ch 3:5,8, "fine gold"; compare Ge 2:12, "good"); fine gold (La 4:1, the King James Version "most fine gold," the Revised Version (British and American) "most pure gold," literally, "good fine gold"), copper (Ezr 8:27, the Revised Version (British and American) "fine bright brass"); Tabh, Aramaic (Da 2:32, "fine gold"). (2) paz, "refined" (So 5:11, "the most fine gold"). (3)

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chelebh, "fatness," "the best of any kind"; compare Ge 45:18; De 32:14, etc. (Ps 81:16, "the finest of the wheat," the Revised Version, margin Hebrew "fat of wheat").

(4) sariq, "fine combed" (Isa 19:9, "fine flax," the Revised Version (British and American) "combed flax").

In other places it expresses a quality of the substantive: kethem, "fine gold" (Job 31:24; Da 10:5, the Revised Version (British and American) "pure gold"); paz, used as a noun for refined gold (Job 28:17; Ps 19:10; Pr 8:19; Isa 13:12; La 4:2); charuts, "fine gold" (Pr 3:14; compare Ps 68:13, "yellow gold"); coleth, "flour," rendered "fine flour," rolled or crushed small (Le 2:1,4,5,7, etc.); semidalis, "the finest wheaten flour" (Re 18:13); qemach coleth, "fine meal" (Ge 18:6); cadhin, "linen garment" (Septuagint sindon, Pr 31:24 the King James Version; Isa 3:23); shesh, "white," "fine linen" (Ge 41:42; Ex 25:4, etc.); in Pr 31:22 the King James Version has "silk"; sheshi (Eze 16:13, "fine flour"); 'eTun, "what is twisted or spun," "yarn" (Pr 7:16 the King James Version, "fine linen of Egypt" the Revised Version (British and American) "yarn of Egypt"); buts, "fine white cloth," "cotton or linen," "fine linen" (1Ch 4:21; Eze 27:16, etc.; 2Ch 5:12, King James Version "white," the Revised Version (British and American) "fine"); bussos, "byssus," "linen" from buts Septuagint for which, 2Ch 2:14; 3:14), deemed very fine and precious, worn only by the rich (Lu 16:19; Re 18:12); bussinos, "byssine" made of fine linen, Septuagint for buts (1Ch 5:27) (Re 18:16, "clothed in fine linen," the Revised Version (British and American) "arrayed," Re 19:8,14); sindon, "fine linen" (Mr 5:46, "He bought fine linen," the Revised Version (British and American) "a linen cloth"; compare Mr 14:51,52; Mt 27:59; Lu 23:53); it was used for wrapping the body at night, also for wrapping round dead bodies; sindon is Septuagint for cadhin (Jud 14:12,13; Pr 31:24); chalkolibanon (Re 1:15; 2:18, the King James Version "fine brass").

The meaning of this word has been much discussed; chalkos is "brass" in Greek (with many compounds), and libanos is the Septuagint for lebhonah, "frankincense," which word was probably derived from the root labhan, "to

burn"; this would give glowing brass, "as if they burned in a furnace"; in Da 10:6 it is nehosheth qalal, the King James Version "polished brass," the Revised Version (British and American) "burnished" (qalal is "to glow"). Plumptre deemed it a hybrid word composed of the Greek chalkos, "brass," and the Hebrew labhan, "white," a technical word, such as might be familiar to the Ephesians; the Revised Version (British and American) has "burnished brass"; Weymouth, "silver-bronze when it is white-hot in a furnace"; the whiteness being expressed by the second half of the Greek word. See Thayer's Lexicon (s. v.).

In Apocrypha we have "fine linen," bussinos (1 Esdras 3:6), "fine bread"; the adjective katharos, separate (APC Judith 10:5, the Revised Version, margin "pure bread"); "fine flour" (Ecclesiasticus 35:2; 38:11); semidalis (Bel and the Dragon verse 3; APC 2Macc 1:8, the Revised Version (British and American) "meal offering").

W. L. Walker

FINER; FINING

fin'-er, fin'-ing (Pr 25:4 the King James Version).

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See REFINER.

FINES

finz.

See PUNISHMENTS.

FINGER (1)

fin'-ger (Hebrew and Aramaic 'etsba'; daktulos): The fingers are to the Oriental essential in conversation; their language is frequently very eloquent and expressive. They often show what the mouth does not dare to utter, especially grave insult and scorn. The scandalous person is thus described in Pr 6:13 as "teaching" or "making signs with his fingers." Such insulting gestures (compare e. g. the gesture of Shimei in throwing dust or stones at David, 2Sa 16:6) are even now not infrequent in Palestine. The same habit is alluded to in Isa 58:9 by the expression, "putting forth of fingers. "

The fingers were decorated with rings of precious metal, which, with other jewelry worn ostentatiously on the body, often formed the only possession of the wearer, and were therefore carefully guarded. In the same way the law of Yahweh was to be kept: "Bind them (my commandments) upon thy fingers; write them upon the tablet of thy heart" (Pr 7:3).

Figurative: In 1Ki 12:10 and 2Ch 10:10 Rehoboam gives the remarkable answer to his dissatisfied people, which is, at the same time, an excellent example of the use of figurative language in the Orient: "My little finger is thicker than my father's loins," a figure explained in the next verse: "Whereas my father did lade you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions." The Hebrew word used here for little finger is qoTen, literally, "pettiness," "unimportant thing."

The "finger of God," like the "hand of God," is synonymous with power, omnipotence, sometimes with the additional meaning of the infallible evidence of Divine authorship visible in all His works (Ps 8:3; Lu 11:20), especially in His law (Ex 8:19; 31:18; De 9:10; compare Ex 32:15,16).

The finger or digit as a linear measure is mentioned in Jer 52:21 (Greek daktulos; Josephus, Ant, VIII, iii, 4). It is equal to one finger-breadth, 1/4 of a hand-breadth (palm) = 18,6 millimeters or .73 inches.

H. L. E. Luering

FINGER (2)

fin'-ger ('etsba'):

The smallest of the Hebrew linear measures. It was equal to the breadth of the finger, or about 3/4 inches, four of which made a palm (Jer 52:21).

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See WEIGHTS AND MEASURES.

FINISH

fin'-ish (kalah; teleo, with other Hebrew and Greek words): The proper sense of "finish" is to end or complete; so for "finish," "finished," in the King James Version, there is sometimes met with in the Revised Version (British and American) the change to "complete" (Lu 14:28; 2Co 8:6), "accomplish" (Joh 4:34; 5:36; 17:4), "made an end of doing" (2Ch 4:11; compare 2Ch 24:14), etc. In Jas 1:15, for "sin, when it is finished," the Revised Version (British and American) reads "sin when it is full-grown," corresponding to "conceived" of the previous clause. On the other hand, the Revised Version (British and American) has frequently "finished" for other words, as "ended" (Ge 2:2; De 31:30), "accomplished" (Joh 19:28), "filled up," "fulfilled" (Re 15:1,8), etc. The grandest Scriptural example of the word is the cry upon the cross, "It is finished" (Tetelestai, Joh 19:30).

W. L. Walker

FINISHER

fin'-ish-er (teleiotes):

This word is applied to Jesus (Heb 12:2), and comes from teleioo, "to complete," "to make perfect"; hence, it means finisher in the sense of completing; the King James Version "the author and finisher of our faith," the Revised Version (British and American) "the author (margin "captain") and perfecter of our faith"; but "our" is supplied, and in the connection in which the passage stands—after the examples which have been adduced of the power of faith—most probably the best rendering is "the Leader (or Captain) and Perfecter of the Faith," that is of the faith which has been illustrated by those mentioned in Heb 11, who are as "a great cloud of witnesses" to the power of faith; but above all "looking to Jesus,

our Leader" in whom it was perfected, as is shown in what follows: "who for the joy that was set before him endured the cross," etc. "In His human nature He exhibited Faith in its highest form, from first to last, and placing Himself as it were at the head of the great army of heroes of Faith, He carried Faith, the source of their strength, to its most complete perfection and to its loftiest triumph" (Westcott).

W. L. Walker

FIR; FIR-TREE

fur, (the Revised Version, margin "cypress"; berosh, 2Sa 6:5; 1Ki 5:8,10, etc.; (berothem (plural only), an Aramaic form, So 1:17):

1. Old Testament References:

This tree was one of the chief trees of Lebanon (Isa 60:13); one of usefulness (Isa 41:19; 55:13); associated with the cedar (2Ki 19:23; Ps 104:17; Isa 14:8; Zec 11:2); its boughs were wide and great (Eze 31:8); it was evergreen (Ho 14:8); it could supply boards and timber for doors (1Ki 6:15,24); beams for roofing the temple (2Ch 3:5);

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planks for shipbuilding (Eze 27:5). In 2Sa 6:5 we read: "David and all the house of Israel played before Yahweh with all manner of instruments made of fir-wood," etc. It is practically certain that the reading in the parallel passage in 1Ch 13:8 is more correct: "David and all Israel played before God with all their might, even with songs," etc. This view is supported by the Septuagint translation (*en pase dunamei*). There is therefore no necessity to suppose that *berosh* was a wood used for musical instruments.

2. The Identity of "Berosh":

The identity of *berosh* is uncertain. It was a name applied either to several of the Coniferae in common or to one or more outstanding species. If the latter is the case we can only seek for the most suited to Old Testament requirements. The Aleppo pine, *Pinus Halepensis*, is a fine tree which flourishes in the Lebanon, but its wood is not of special excellence and durability. A better tree (or couple of trees) is the *sherbin* of the Syrians; this name includes two distinct varieties in the suborder Cypressineae, the fine tall juniper, *Juniperis excelsa* and the cypress, *Cypressus sempervirens*. They both still occur in considerable numbers in the Lebanon and Anti-Lebanon; they are magnificent trees and produce excellent wood—resinous, fragrant, durable. If these trees were not classed locally, as now, under one name, then the cypress is of the two more probably the *berosh*. The coffins of Egyptian mummies were made of cypress; a compact variety of this cypress is cultivated all over the Turkish empire by the Moslems as an ornament in cemeteries. From early times the cypress has been connected with mourning.

In the Apocrypha there are two definite references to the cypress (*kuparissos*). In APC Sirach 24:13, Wisdom says:

"I was exalted like a cedar in Libanus,

And as a cypress tree on the mountains of Hermon."

And in Sirach 50:10 the high priest Simon is said to be

"As an olive tree budding forth fruits,

And as a cypress growing high among the clouds."

These passages, especially the former, certainly favor the idea that berosh was the cypress; the name may, however, have included allied trees.

E. W. G. Masterman

FIRE

fir ('esh; pur):

These are the common words for fire, occurring very frequently. 'Ur, "light" (Isa 24:15 the King James Version; compare the Revised Version (British and American); Isa 31:9, and see FIRES), nur (Aramaic) ([Da 3:22](#) ff) are found a few times, also

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2. Figurative Use:

Fire was an emblem

(1) of Yahweh in His glory (Da 7:9);

(2) in His holiness (Isa 6:4);

(3) in His jealousy for His sole worship (De 4:24; Heb 12:29; Ps 79:5; perhaps also Isa 33:14);

(4) of His protection of His people (2Ki 6:17; Zec 2:5);

(5) of His righteous judgment and purification (Zec 13:9; Mal 3:2,3; 1Co 3:13,15);

(6) of His wrath against sin and punishment of the wicked (De 9:3; Ps 18:8; 89:46; Isa 5:24; 30:33, "a Topheth is prepared of old"; Mt 3:10-12; 5:22, the Revised Version (British and American) "the hell of fire," margin "Greek, Gehenna of fire"; see Isa 30:33; Jer 7:31; Mt 13:40,42; 25:41, "eternal fire"; Mr 9:45-49; see Isa 66:24; 2Th 1:7; Heb 10:27; Jude 1:7);

(7) of the word of God in its power (Jer 5:14; 23:29);

(8) of Divine truth (Ps 39:3; Jer 20:9; Lu 12:49);

(9) of that which guides men (Isa 50:10,11);

(10) of the Holy Spirit (Ac 2:3);

(11) of the glorified Christ (Re 1:14);

(12) of kindness in its melting power (Ro 12:20);

(13) of trial and suffering (Ps 66:12; Isa 43:2; 1Pe 1:7; 4:12);

(14) of evil (Pr 6:27; 16:27; Isa 9:18; 65:5); lust or desire (Ho 7:6; APC Sirach 23:16; 1Co 7:9); greed (Pr 30:16);

(15) of the tongue in its evil aspects (Jas 3:5,6);

(16) of heaven in its purity and glory (Re 15:2; see also Re 21:22,23).

W. L. Walker

FIRE BAPTISM

See BAPTISM OF FIRE; MOLECH.

FIRE, LAKE OF

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See LAKE OF FIRE.

FIRE, STRANGE

See FIRE.

FIRE, UNQUENCHABLE

See UNQUENCHABLE FIRE.

FIREBRAND

fir'-brand ('udh, used for a burning stick taken out of the fire):

In Jud 15:4,5 describing the "brands" (margin "torches") which Samson tied to the foxes' tails, the word is lappidh ("lamp"; see Jud 7:16,20 the Revised Version (British and American), "torches"). Other words are ziqqim, "sparks," "flames" (fiery darts; Pr 26:18), and ziqoth (Isa 50:11); 'udh is used figuratively of angry men (Isa 7:4), and of those mercifully rescued from destruction (Am 4:11; Zec 3:2; the Revised Version (British and American) "brand"). the Revised Version (British and American) gives "firebrand" as translation of moqedh (the King James Version "hearth") in Ps 102:3, "My bones are burned as a firebrand" (margin "as a hearth").

See BRAND.

W. L. Walker

FIREPAN

fir'-pan (machtah, "firepan," "censer," "snuffdish," from chathah, "to snatch up"):

A vessel for carrying coals. Brazen firepans were part of the furnishings of the altar of burnt offerings (Ex 27:3; 38:3, and in Nu 4:14, where the King James Version wrongly reads "censers," the context indicating a vessel belonging to the brazen altar).

The same word is translated "snuffdishes" in Ex 25:38; 37:23; Nu 4:9, where it refers to golden firepans which belonged to the golden candlestick or lamp stand, and were used to receive the burnt ends of the wicks. In [1Ki 7:50](#) and 2Ch 4:22, although the King James Version reads "censers," the context points to the firepans belonging to the candlestick; as also in 2Ki 25:15 and Jer 52:19, translated "firepans" in the King James Version and the Revised Version (British and American). A similar firepan designated by the same Hebrew word but translated "censer" was used to carry the burning coals upon which the incense was thrown and burned (Le 10:1; 16:12; Nu 16:6,17 ff).

See CENSER.

The firepan or censer of the Hebrews was doubtless similar to the censer of the Egyptians, pictures of which have been found. It consisted of a pan or pot for the

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coals, which was held by a straight or slightly curved long handle. The style of censer used in recent centuries, swung by three chains, came into use about the 12th century AD.

George Rice Hovey

FIRES

firz:

In Isa 24:15 the King James Version translates 'urim ("lights," especially Urim in the phrase "Urim and Thummim") "fires." The Revised Version (British and American), understanding the word to mean the region of light, translates "east," which satisfies the context far better, and is adopted by many modern scholars. In Eze 39:9,10 the Revised Version (British and American) has "fires"; in 39:9 "make fires" is a translation of a verb of different root; in Eze 39:10 "fires" translates the common singular noun for fire.

FIRKIN

fur'-kin (metretes):

The liquid measure used in Joh 2:6 to indicate the capacity of the water-pots mentioned in the narrative of the miracle of turning the water into wine. It is regarded as equivalent to the Hebrew bath, and thus contained about nine gallons.

See WEIGHTS AND MEASURES.

FIRMAMENT

fur'-ma-ment.

See ASTRONOMY. III, 3.

FIRST

furst ('echadh, ri'shon; proton, to proton, protos):

Of these words, which are those most frequently used for "first," ri'shon is from rosh, "the head, and is used for the highest, chief, etc.; also of time, the beginning, e.g. Ge 8:13, in the first month"; in Isa 44:6; 48:12, it is used of Yahweh as Eternal and solely Supreme—the First and the Last (compare Isa 41:4). Special usages are in connection with "firstborn," "first-fruit," etc.; proton is used of that which is first in order; but also of that which is first or chief in importance, etc. (Mt 6:33; Jas 3:17). In 1Ti 1:15, Paul says Jesus came "to save sinners; of whom I am chief," literally, "first"; the same word is used by Jesus of the "first" of the commandments (Mr 12:29); where we read in 1Co 15:3, "I delivered unto you first of all," it is en protois ("in the foremost place"); "The first and the last" is applied to Christ as Eternal and Supreme (Re 1:17;

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2:8; 22:13); protos is "the first day" (Mt 26:17; Mr 16:9); in Mt 28:1; Mr 16:2; Lu 24:1; Joh 20:1,19; Ac 20:7, it is mia ("one").

W. L. Walker

FIRST-BEGOTTEN

furst-be-got'-'-n (prototokos):

This Greek word is translated in two passages in the King James Version by "first- begotten" (Heb 1:6; Re 1:5), but in all other places in the King James Version, and always in the Revised Version (British and American), by "firstborn." It is used in its natural literal sense of Jesus Christ as Mary's firstborn (Lu 2:7; Mt 1:25 the King James Version); it also bears the literal sense of Jesus Christ as Mary's firstborn (Lu 2:7; Mt 1:25 the King James Version); it also bears the literal sense of the firstborn of the firstborn of men and animals (Heb 11:28). It is not used in the New Testament or Septuagint of an only child, which is expressed by monogenes (see below).

Metaphorically, it is used of Jesus Christ to express at once His relation to man and the universe and His difference from them, as both He and they are related to God. The laws and customs of all nations show that to be "firstborn" means, not only priority in time, but a certain superiority in privilege and authority. Israel is Yahweh's firstborn among the nations (Ex 4:22; compare Jer 31:9). The Messianic King is God's firstborn Septuagint prototokos), "the highest of the kings of the earth" (Ps 89:27). Philo applies the word to the Logos as the archetypal and governing idea of creation. Similarly Christ, as "the firstborn of all creation" (Col 1:15), is not only prior to it in time, but above it in power and authority. "All things have been created through him, and unto him" (Col 1:16).

He is "sovereign Lord over all creation by virtue of primo-geniture" (Lightfoot). It denotes His status and character and not His origin; the context does not admit

the idea that He is a part of the created universe. So in His incarnation He is brought into the world as "firstborn," and God summons all His angels to worship Him (Heb 1:6). In His resurrection He is "firstborn from the dead" (Col 1:18) or "of the dead" (Re 1:5), the origin and prince of life. And finally He is "firstborn among many brethren" in the consummation of God's purpose of grace, when all the elect are gathered home. Not only is He their Lord, but also their pattern, God's ideal Son and men are "foreordained to be conformed to (his) image" (Ro 8:29). Therefore the saints themselves, as growing in His likeness, and as possessing all the privileges of eldest sons, including the kingdom and the priesthood, may be called the "church of the firstborn who are enrolled in heaven" (Heb 12:23).

See also BEGOTTEN, and Lightfoot on Col 1:15.

T. Rees

FIRST-FRUITS

furst'-froots (re'shith, bikkurim; aparche. Septuagint translates re'shith by aparche, but for bikkurim it uses the word protogennemata; compare Philo 22 33):

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In acknowledgment of the fact that the land and all its products were the gift of Yahweh to Israel, and in thankfulness for His bounty, all the first-fruits were offered to Him. These were offered in their natural state (e.g. cereals, tree fruits, grapes), or after preparation (e.g. musk, oil, flour, dough), after which the Israelite was at liberty to use the rest (Ex 23:19; Nu 15:20; 18:12; De 26:2; Ne 10:35,37). No absolute distinction can be made between re'shith and bikkurim, but re'shith seems generally to mean what is prepared by human labor, and bikkurim the direct product of Nature. The phrase "the first of the first-fruits" (Ex 23:19; 34:26; Eze 44:30), Hebrew re'shith bikkure, Greek aparchai ton protogennematon, is not quite clear. It may mean the first-ripe or the choicest of the first-fruits.

The re'shith offerings were individual, except that a re'shith of dough was to be offered as a heave offering (Nu 15:17-21). The priest waved a re'shith of corn before the Lord on the morrow after the Sabbath in the week of unleavened bread (Le 23:9-11). These offerings all fell to the priest (Nu 18:12). Bikkurim refers specially to things sown (Ex 23:16; Le 2:14). At the Feast of Weeks, seven weeks after the offering of the sheaf, bikkurim of corn in the ear, parched with fire and bruised, were brought to the House of the Lord as a meal offering (Ex 34:22-26; Le 2:14-16). The bikkurim also fell to the priest, except a portion which was burned as a memorial ([Le 2:8-10,16](#)).

The beautiful ceremony of the offering of the re'shith in the House of God is described in De 26:1-11, and is enlarged upon in the Talmud (Bikkurim 3 2). According to the Talmud (Terumoth 4 3) a sixtieth part of the first-fruits in a prepared form was the minimum that could be offered; the more generous brought a fortieth part, and even a thirtieth. The fruits of newly planted trees were not to be gathered during the first three years; the fruits of the fourth year were consecrated to Yahweh, and from the fifth year the fruits belonged to the owner of the trees (Le 19:23-25). According to Mishna, 'Orlah i.10, even the shells of nuts and pomegranates could not be used during the first three years as

coloring matter or for the lighting of fires. It is held by some scholars that the institution of the tithe (see TITHE) is a later development from the first-fruits.

Figurative: In the Old Testament, in Jer 2:3, Israel is called "the re'shith of his increase." In the New Testament aparche is applied figuratively to the first convert or converts in a particular place (Ro 16:5; 1Co 16:15); to the Christians of that age (Jas 1:18; 2Th 2:13, WHm), and to the 144,000 in heaven (Re 14:4); to Christ, as the first who rose from the dead (1Co 15:20,23); also to the blessings which we receive now through the Spirit, the earnest of greater blessings to come (Ro 8:23).

Paul Levertoff

FIRSTBORN; FIRSTLING

furst'-born, furst'-ling (bekhor; prototokos):

The Hebrew word denotes the firstborn of human beings as well as of animals (Ex 11:5), while a word from the same root denotes first-fruits (Ex 23:16). All the data point to the conclusion that among the ancestors of the Hebrews the sacrifice of the firstborn was practiced, just as the firstlings of the flocks and the first-fruits of the

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T. Lewis

FIRSTLING

See **FIRSTBORN**.

FISH

(dagh, daghah, da'gh; ichthus, ichthudion, opsarion):

1. Natural History:

Fishes abound in the inland waters of Palestine as well as the Mediterranean. They are often mentioned or indirectly referred to both in the Old Testament and in the New Testament, but it is remarkable that no particular kind is distinguished by name. In Le 11:9-12 and De 14:9 f, "whatsoever hath fins and scales in the waters" is declared clean, while all that "have not fins and scales" are forbidden. This excluded not only reptiles and amphibians, but also, among fishes, siluroids and eels, sharks, rays and lampreys. For our knowledge of the inland fishes of Palestine we are mainly indebted to Tristram, *NHB and Fauna and Flora of Palestine*; Lortet, *Poissons et reptiles du Lac de Tiberiade*; and Russegger, *Reisen in Europa, Asien, Afrika, 1835- 1841*. The most remarkable feature of the fish fauna of the Jordan valley is its relationship to that of the Nile and of East Central Africa. Two Nile fishes, *Chromis nilotica* Hasselquist, and *Clarias macracanthus* Gunth., are found in the Jordan valley, and a number of other species found only in the Jordan valley belong to genera (*Chromis* and *Hemichromis*) which are otherwise exclusively African. This seems to indicate that at some time, probably in the early Tertiary, there was some connection between the Palestinian and African river systems. No fish can live in the Dead Sea, and many perish through being carried down by the swift currents of the Jordan and other streams. There are, however, several kinds of small fish which live in salt springs on the borders of the Dead Sea, springs which are as salt as

the Dead Sea but which, according to Lortet, lack the magnesium chloride which is a constituent of the Dead Sea water and is fatal to the fish. *Capoeta damascina* Cuv. and Val., one of the commonest fishes of Syria and Palestine, has been taken by the writer in large numbers in the Arnon and other streams flowing into

the Dead Sea. This is surprising in view of the fact that the Dead Sea seems to form an effective barrier between the fishes of the different streams flowing into it. The indiscriminate mention of fishes without reference to the different kinds is well illustrated by the numerous passages in which "the fishes of the sea, the birds of the heavens, and the beasts of the field," or some equivalent expression, is used to denote all living creatures, e.g. Ge 1:26; 9:2; Nu 11:22; De 4:18; 1Ki 4:33; Job 12:8; Ps 8:8; Eze 38:20; Ho 4:3; Ze 1:3; 1Co 15:39.

2. Jonah's Fish:

An unusually large shark might fulfill the conditions of Jonah's fish (dagh, daghah; but Mt 12:40, ketos, "whale" or "sea monster"). The whale that is found in the Mediterranean (*Balaena australis*) has a narrow throat and could not swallow a man. No natural explanation is possible of Jonah's remaining alive and conscious for three

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days in the creature's belly. Those who consider the book historical must regard the whole event as miraculous. For those who consider it to be a story with a purpose, no explanation is required.

3. Fishing:

The present inhabitants of Moab and Edom make no use of the fish that swarm in the Arnon, the Hisa and other streams, but fishing is an important industry in Galilee and Western Palestine. Now, as formerly, spear hooks and nets are employed. The fish-spear (Job 41:7) is little used. Most of the Old Testament references to nets have to do with the taking of birds and beasts and not of fishes, and, while in Hab 1:15 *cherem* is rendered "net" and *mikhmereth* "drag," it is not clear that these and the other words rendered "net" refer to particular kinds of nets. In the New Testament, however, *sagene* (Mt 13:47), is clearly the dragnet, and *amphiblestron* (Mt 4:18), is clearly the casting net. The word most often used is *diktuon*. Though this word is from *dikein*, "to throw," or "to cast," the context in several places (e.g. Lu 5:4; Joh 21:11) suggests that a dragnet is meant. The dragnet may be several hundred feet long. The upper edge is buoyed and the lower edge is weighted. It is let down from a boat in a line parallel to the shore and is then pulled in by ropes attached to the two ends, several men and boys usually pulling at each end. The use of the casting net requires much skill. It forms a circle of from 10 to 20 feet in diameter with numerous small leaden weights at the circumference. It is lifted by the center and carefully gathered over the right arm. When well thrown it goes to some distance, at the same time spreading out into a wide circle. A cord may be attached to the center, but this is not always the case. When lifted again by the center, the leads come together, dragging over the bottom, and sometimes a large number of fish may be enclosed. The novice has only to try, to realize the dexterity of the practiced fishermen.

Figurative: The fact that so many of our Lord's disciples were fishermen lends a profound interest to their profession. Christ tells Simon and Andrew (Mt 4:19;

Mr 1:17) that He will make them fishers of men. The Kingdom of Heaven (Mt 13:47) is likened unto a net that was cast into the sea, and gathered of every kind; which, when it was filled, they drew up on the beach; and they sat down and gathered the good into vessels, but the bad they cast away. Tristram (NHB) says that he has seen the fishermen go through their net and throw out into the sea those that were too small for the market or were considered unclean. In Jer 16:16, we read: "Behold, I will send for many fishers, saith Yahweh, and they shall fish them up; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks." In the vision of Ezekiel (Eze 47:9 f), the multitude of fish and the nets spread from En-gedi to En-eglaim are marks of the marvelous change wrought in the Dead Sea by the stream issuing from the temple. The same sign, i.e. of the spreading of nets (Eze 26:5,14), marks the desolation of Tyre. It is a piece of broiled fish that the risen Lord eats with the Eleven in Jerusalem (Lu 24:42), and by the Sea of Galilee (Joh 21:13) He gives the disciples bread and fish.

Alfred Ely Day

FISH GATE

See JERUSALEM.

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FISHER'S COAT

kot: This expression is found in Joh 21:7 where the Revised Version (British and American) and the American Standard Revised Version have "coat." John here, after representing Peter as "naked" (gumnos), pictures him as girding on his "coat" (ependutes), literally, "upper garment," and not at all specifically a "fisher's coat."

See DRESS.

FISHER; FISHERMAN

fish'-er fish'-er-man (dayyagh, dawwagh; halieus; Westcott and Hort, The New Testament in Greek haleeus):

Although but few references to fishermen are made in the Bible, these men and their calling are brought into prominence by Jesus' call to certain Galilee fishermen to become His disciples (Mt 4:18,19; Mr 1:16,17). Fishermen, then as now, formed a distinct class. The strenuousness of the work (Lu 5:2) ruled out the weak and indolent. They were crude in manner, rough in speech and in their treatment of others (Lu 9:49,54; Joh 18:10). James and John before they became tempered by Jesus' influence were nicknamed the "sons of thunder" (Mr 3:17). The fishermen's exposure to all kinds of weather made them hardy and fearless. They were accustomed to bear with patience many trying circumstances. They often toiled for hours without success, and yet were always ready to try once more (Lu 5:5; Joh 21:3). Such men, when impelled by the same spirit as filled their Master, became indeed "fishers of men" (Mt 4:19; Mr 1:17).

One of the striking instances of the fulfillment of prophecy is the use by the Syrian fishermen today of the site of ancient Tyre as a place for the spreading of their nets (Eze 26:5,14).

Figurative: Fish were largely used as food (Hab 1:16), hence, the lamentation of the fishermen, who provided for all, typified general desolation (Isa 19:8). On the other hand, abundance of fish and many fishermen indicated general abundance (Eze 47:10). Our modern expression, "treated like a dog," had its counterpart in the language of the Old Testament writers, when they portrayed the punished people of Judah as being treated like fish. Yahweh would send many fishers to fish them up and put sticks or hooks through their cheeks as a fisherman strings his fish (Jer 16:16; Job 41:2). Such treatment of the people of Judah is depicted on some of the Assyrian monuments.

James A. Patch

FISHHOOK

fish'-hook (cir dughah, chakkah):

The word "fishhooks" occurs but twice in the American Standard Revised Version (Job 41:1; Am 4:2). In other passages the word hook or "angle" is applied to this instrument for fishing (Isa 19:8; Job 41:2). The ancient Egyptian noblemen used to

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amuse themselves by fishing from their private fishpools with hook and line. The Egyptian monuments show that the hook was quite commonly used for catching fish. The hook is still used in Bible lands, although not as commonly as nets. It is called a cinnarat, probably from the same root as tsinnah, the plural of which is translated hooks in Am 4:2. In Mt 17:27, agkistron (literally, "fishhook"), is rendered "hook."

James A. Patch

FISHING

fish'-ing (halieuo): Several methods of securing fish are resorted to at the present day along the seashores of Palestine. Two of these, dynamiting and poisoning with the juice of cyclamen bulbs or other poisonous plants, can be passed over as having no bearing on ancient methods.

(1) With Hooks:

Some fishing is done with hooks and lines, either on poles when fishing from shore, or on trawls in deep-sea fishing. The fishhooks now used are of European origin, but bronze fishhooks of a very early date have been discovered. That fishing with hooks was known in Jesus' time is indicated by the Master's command to Peter (Mt 17:27).

See FISHHOOK.

(2) With Spears:

Job 41:7 probably refers to an instrument much like the barbed spear still used along the Syrian coast. It is used at night by torchlight.

(3) With Nets:

In the most familiar Bible stories of fisherman life a net was used. Today most of the fishing is done in the same way. These nets are homemade. Frequently one sees the fishermen or members of their families making nets or repairing old ones during the stormy days when fishing is impossible.

Nets are used in three ways:

(a) A circular net, with small meshes and leaded around the edge, is cast from the shore into the shallow water in such a manner that the leaded edge forms the base of a cone, the apex being formed by the fisherman holding the center of the net in his hand. The cone thus formed encloses such fish as cannot escape the quick throw of the fisher.

(b) A long net or seine of one or two fathoms depth, leaded on one edge and provided with floats on the other, is payed out from boats in such a way as to surround a school of fish. Long ropes fastened to the two ends are carried ashore many yards apart, and from five to ten men on each rope gradually draw in the net. The fish are then landed from the shallow water with small nets or by hand. This method is commonly practiced on the shore of the Sea of Galilee.

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(c) In deeper waters a net similar to that described above, but four or five fathoms deep, is cast from boats and the ends slowly brought together so as to form a circle. Men then dive down and bring one portion of the weighted edge over under the rest, so as to form a bottom. The compass of the net is then narrowed, and the fish are emptied from the net into the boat. Sometimes the net with the fish enclosed is towed into shallow water before drawing. The above method is probably the one the disciples used (Mt 4:18; Mr 1:16; Lu 5:2-10; Joh 21:3-11). Portions of nets with leads and floats, of early Egyptian origin, may be seen in the British Museum.

See NET.

The fishermen today usually work with their garments girdled up about their waists. Frequently they wear only a loose outer garment which is wet much of the time. This garment can be quickly removed by pulling it over the head, When occasion requires the fisherman to jump into the sea. If methods have not changed, Peter had probably just climbed back into the boat after adjusting the net for drawing when he learned that it was Jesus who stood on the shore. He was literally naked and pulled on his coat before he went ashore (Joh 21:7).

James A. Patch

FISHPOOLS

fish'-pools:

This is a mistranslation. The Hebrew berekthoth (So 7:4) simply means "pools" (Revised Version); "fish" is quite unwarrantably introduced in the King James Version. In Isa 19:10, again, instead of "all that make sluices and ponds for fish" (the King James Version), we should certainly read, with the Revised Version (British and American), "All they that work for hire shall be grieved in soul."

FIT, FITLY

fit'-li:

The word "fit" (adjective and verb) occurs a few times, representing nearly as many Hebrew and Greek words. the Revised Version (British and American) frequently alters, as in Le 16:21 ('itti, "timely," "opportune," "ready"), where for "fit" it reads "in readiness," margin "appointed." In 1Ch 7:11 the Revised Version (British and American) has "that were able"; in Isa 44:13, "shapeth"; in Pr 24:27, "ready," etc. "Fitly" in [Pr 25:11](#) is in the Revised Version, margin "in due season"; in So 5:12, "fitly set" is in the Revised Version, margin "sitting by full streams." In the New Testament "fit" is the translation of euthetos, "well placed" (Lu 9:62; 14:35), of kathekon, "suitable" (Ac 22:22), and of katartizo, "to make quite ready" (Ro 9:22, "vessels of wrath fitted unto destruction").

W. L. Walker

FITCHES

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fich'-iz (the English word "fitch" is the same as "vetch"):

(1) qetsach (Isa 28:25,27; the Revised Version, margin has "black cummin" (*Nigella sativa*)). This is the "nutmeg flower," an annual herb (Natural Order, Ranunculaceae), the black seeds of which are sprinkled over some kinds of bread in Palestin. They were used as a condiment by the ancient Greeks and Romans. These seeds have a warm aromatic flavor and are carminative in their properties, assisting digestion. They, like all such plants which readily yield their seed, are still beaten out with rods. The contrast between the stouter staff for the "fitches" and the lighter rod for the cummin is all the more noticeable when the great similarity of the two seeds is noticed.

(2) kuccemim (pl.) (Eze 4:9) the Revised Version (British and American) "spelt" (which see).

E. W. G. Masterman

FIVE

fiv (chamesh; pente).

See NUMBER.

FLAG

Two Hebrew words:

(1) cuph (Ex 2:3,1, "flags"; Isa 19:6, "flags"; Jon 2:5, "weeds"). This is apparently a general name which includes both the fresh-water weeds growing along a river bank and "seaweeds." The Red Sea was known as Yam cuph.

(2) 'achu (Ge 41:2,18, the King James Version "meadow," the Revised Version (British and American) "reed-grass"; Job 8:11, "Can the rush grow up without

mire? Can the flag (margin "reed-grass") grow without water?). Some such general term as "sedges" or "fens" would better meet the requirements.

FLAGON

flag'-un:

The translation of 'ashishah, in the King James Version in 2Sa 6:19; 1Ch 16:3; So 2:5; Ho 3:1. In all, these passages the Revised Version (British and American) reads "cake of raisins" or "raisins." It was probably a pressed raisin cake. the King James Version and the Revised Version (British and American) read "flagons," in Isa 22:24 as a rendering of nebhalim, which is elsewhere (1Sa 1:24; 10:3; 2Sa 16:1, etc.) rendered "bottles," the Revised Version, margin "skins." These were the bags or bottles made of the whole skin of a kid, goat or other animal. the Revised Version (British and American) has "flagons" in Ex 25:29 and 37:16 as translation of qeshawoth, a golden jug or jar used in the tabernacle from which the drink offerings were poured out. The same word is translated "cups" in Nu 4:7.

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George Rice Hovey

FLAKE

flak (mappal, a word of uncertain meaning):

It is used in the sense of "refuse (husks) of the wheat" in Am 8:6. With regard to the body we find it used in Job 41:23 in the description of leviathan (the crocodile): "The flakes of his flesh are joined together: they are firm upon him; they cannot be moved." Baethgen in Kautzsch's translation of the Old Testament translates "Wampen," i.e. the collops or lateral folds of flesh and armored skin. A better translation would perhaps be: "the horny epidermic scales" of the body, differentiated from the bony dermal scutes of the back (Hebrew "channels of shields," "courses of scales"), which are mentioned in Job 41:15 margin.

H. L. E. Luering

FLAME

flam (lahabh, and other forms from same root; phlox):

In Jud 13:20 bis; Job 41:21; Isa 29:6; Joe 2:5, the word is lahabh. Various other words are translated "flame"; mas'eth, "a lifting or rising up" (Jud 20:38,40 the King James Version), the Revised Version (British and American) "cloud" (of smoke); kalil, "completeness" (Jud 20:40 b King James Version margin, "a holocaust, or offering wholly consumed by fire"; compare Le 6:15); shalhebheth (Job 15:30; So 8:6; the American Standard Revised Version "a very flame of Yahweh," margin "or, a most vehement flame"; Eze 20:47, the Revised Version (British and American) "the flaming flame"); shabhibh (Job 18:5; the Revised Version, margin); shebhibh, Aramaic (Da 3:22; 7:9). In Ps 104:4 the American Standard Revised Version has "maketh flames of fire his ministers"; the Revised Version (British and American)

"flame" for "snare" (Pr 29:8).

Figuratively: "Flame" is used to denote excitement (Pr 29:8 the Revised Version (British and American)), shame, astonishment, "faces of flame" (Isa 13:8); in Re 1:14, the glorified Christ is described as having eyes "as a flame of fire," signifying their searching purity (compare Re 2:18; 19:12). Flame is also a symbol of God's wrath (Ps 83:14; Isa 5:24; 10:17).

See also FIRE.

W. L. Walker

FLAT NOSE

(charum; Septuagint koloborin):

Used only in Le 21:18 as the name of a deformity which disqualified a member of a priestly family for serving the altar.

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The root of the word signifies "to cut off" or "to cut flat," and in the Revised Version, margin "slit nose" is substituted. The condition indicated is most probably the depressed, flattened nose which so often accompanies harelip, especially in its double form.

A mere snub-nose can scarcely be regarded as a blemish of sufficient importance to unfit a priest for the service of "offering the bread of God"; but harelip, like blindness or the other congenital malformations or deformities enumerated in this passage, might well render a son of Aaron unfit or unsuitable for public religious duty.

Alexander Macalister

FLAX

flaks pesheth, also pishtah; linon (Mt 12:20)): The above Hebrew words are applied

(1) to the plant: "The flax was in bloom" (the King James Version "bolled"; Ex 9:31);

(2) the "stalks of flax," literally, "flax of the tree," put on the roof to dry (Jos 2:6);

(3) to the fine fibers used for lighting: the King James Version "tow," "flax," the Revised Version (British and American). "A dimly burning wick will he not quench" (Isa 42:3); "They are quenched as a wick" (Isa 43:17). The thought is perhaps of a scarcely lighted wick just kindled with difficulty from a spark.

(4) In Isa 19:9 mention is made of "combed flax," i.e. flax hackled ready for spinning (compare Ho 2:5,9; Pr 31:13). The reference in Jud 15:14 is to flax twisted into cords.

(5) In Jud 16:9; Isa 1:31, mention is made of ne'oreth, "tow," literally, something "shaken off"—as the root implies—from flax.

(6) The plural form pishtim is used in many passages for linen, or linen garments, e.g. Le 13:47,48,52,59; De 22:11; Jer 13:1 ("linen girdle"); Eze 44:17 f. Linen was in the earliest historic times a favorite material for clothes. The Jewish priestly garments were of pure linen. Egyptian mummies were swathed in linen. Several other Hebrew words were used for linen garments.

See LINEN.

Flax is the product of *Linum usitatissimum*, a herbaceous plant which has been cultivated from the dawn of history. It is perennial and grows to a height of 2 to 3 ft.; it has blue flowers and very fibrous stalks. The tough fibers of the latter, after the decay and removal of the softer woody and gummy material, make up the crude "flax." Linseed, linseed oil and oilcake are useful products of the same plant.

E. W. G. Masterman

FLAYING

fla'-ing.

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See PUNISHMENTS.

FLEA

fle (par'osh; compare Arabic barghut, "flea," and barghash, "mosquito" (1Sa 24:14; 26:20); kinnim (Ex 8:16), "lice," the Revised Version, margin "sandflies" or "fleas"; Septuagint skniphes, probably best rendered "gnat"; see GNAT; LICE):

In 1Sa 24 Saul seeks David in the wilderness of En-gedi, and David, after cutting off the skirt of Saul's robe in the cave, calls out to him, "After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea" (24:14). Again in 1Sa 26:20 Saul seeks David in the wilderness of Ziph, and David after taking the spear and cruse from beside Saul while he slept, cries out to him, ".... the king of

Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains." The flea is here used as a symbol of David's insignificance, coupled perhaps, in the second passage, with a thought of the difficulty that Saul had in laying hands on him. In Encyclopedia Biblica Cheyne finds fault with a similar interpretation given in DB on the ground that it is absurd that David should refer to hunting "a single flea," and proposes to change par'osh 'echadh "a flea," to pere' midhbar, "wild ass of the desert." The writer will only say that no observant resident of Palestine would consider the textual alteration to be called for.

Linnaeus recognized two species of flea, *Pulex irritans*, the common parasite of man, and *Pulex (Sarcopsylla) penetrans*, the tropical and sub-tropical jigger flea. More than a hundred species are now listed, and the recent discovery that certain fleas are instrumental in the transmission of the plague has given a new impetus to the study of these tiny pests. A flea that is often commoner in houses than *Pulex irritans* is the "dog and cat flea," variously known as *Pulex serraticeps*, *Pulex canis*, *Pulex felis* or *Ctenocephalus canis*.

Alfred Ely Day

FLEE

fle.

See FLY.

FLEECE

fles.

See GIDEON; SHEEP; WOOL.

FLESH

@basar, she'er):

1. Etymology:

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H. L. E. Luering

FLESH AND BLOOD

See FLESH, 5.

FLESH-HOOK

flesh'-hook (mazlegh, and plural mizlaghoth):

One of the implements used around the sacrificial altar. According to Divine direction given to Moses (Ex 27:3; 38:3), it was to be made of brass, but later David felt impelled by "the Spirit" or "in his spirit" to determine that for use in the magnificent Temple of Solomon it should be made of gold (1Ch 28:17). But Hiram made it, with other altar articles, of "bright brass" (2Ch 4:16).

In Samuel's time, it was made with three hook-shaped tines, and was used in taking out the priests' share of the meat offering (1Sa 2:13,14). With the other altar utensils, it was in the special charge of the Kohathites (Nu 4:14). The hooks mentioned in Eze 40:43 were altogether different and for another purpose.

See HOOK.

Leonard W. Doolan

FLESH-POT

flesh'-pot (cir ha-basar, "pot of the flesh"):

One of the six kinds of cooking utensils spoken of as pots or pans or caldrons or basins. Probably usually made of bronze or earthenware. The only mention of flesh-pots, specifically so named, is in Ex 16:3.

See FOOD.

FLIES

fliz.

See FLY.

FLINT

flint (challamish (De 8:15; 32:13; Job 28:9; Ps 114:8), tsor (Ex 4:25; Eze 3:9), tser (Isa 5:28), tsur (Job 22:24; Ps 89:43), tsurim (Jos 5:2 f); (= kechlex "pebble"), kochlax (APC 1Macc 10:73)):

The word challamish signifies a hard stone, though not certainly flint, and is used as a figure for hardness in Isa 50:7, "Therefore have I set my face like a flint." A similar

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use of tsor is found in Eze 3:9, "As an adamant harder than flint have I made thy forehead," and Isa 5:28, "Their horses' hoofs shall be accounted as flint"; and of tsela' in Jer 5:3, "They have made their faces harder than a rock." The same three words are used of the rock from which Moses drew water in the wilderness: challamish (De 8:15; Ps 114:8); tsur (Ex 17:6; De 8:15; Ps 78:20; Isa 48:21); cela' (Nu 20:8; Ne 9:15; Ps 78:16).

Tsur and cela' are used oftener than challamish for great rocks and cliffs, but tsur is used also for flint knives in Ex 4:25, "Then Zipporah took a flint (the King James Version "sharp stone"), and cut off the foreskin of her son," and in Jos 5:2 f, "Yahweh said unto Joshua, Make thee knives of flint (the King James Version "sharp knives"), and circumcise again the children of Israel the second time." Surgical implements of flint were used by the ancient Egyptians, and numerous flint chippings with occasional flint implements are found associated with the remains of early man in Syria and Palestine. Flint and the allied mineral, chert, are found in great abundance in the limestone rocks of Syria, Palestine and Egypt.

See ROCK.

Alfred Ely Day

FLOAT (FLOTE)

flot.

See RAFT; SHIPS AND BOATS

FLOCK

See CATTLE.

FLOOD

flud:

In the King James Version not less than 13 words are rendered "flood," though in the Revised Version (British and American) we find in some passages "river," "stream," "tempest," etc. The word is used for: the deluge of Noah, mabbul (Ge 6:17 ff); kataklusmos (Mt 24:38,39; Lu 17:27); the waters of the Red Sea, nazal (Ex 15:8); the Euphrates, nahar, "Your fathers dwelt of old time on the other side of the flood". (the Revised Version (British and American) "beyond the River" Jos 24:2): the Nile, ye'or, "the flood (the Revised Version (British and American) "River") of Egypt" (Am 8:8); the Jordan, nahar, "They went through the flood (the Revised Version (British and American) "river") on foot" (Ps 66:6); torrent, zerem, "as a flood (the Revised Version (British and American) "tempest") of mighty waters" (Isa 28:2); potamos, "The rain descended and the floods came" (Mt 7:25); plemmura, "When a flood arose, the stream brake against that house" (Lu 6:48).

Figurative: nachal, "The floods of ungodly men (the Revised Version (British and American) "ungodliness," the Revised Version, margin "Hebrew Belial") made me

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afraid" (2Sa 22:5; Ps 18:4); also 'or (Am 8:8 (the King James Version)); shibboleth (Ps 69:2); sheTeph (Da 11:22 (the King James Version)); sheTeph (Ps 32:6 (the King James Version)); potamophoretos (Re 12:15 (the King James Version)).

See DELUGE OF NOAH.

Alfred Ely Day

FLOOR

flor.

See HOUSE; THRESHING-FLOOR

FLOTE (FLOAT)

See RAFT; SHIPS AND BOATS.

FLOUR

flour.

See BREAD; FOOD.

FLOURISH

flur'-ish (parach, tsuts; anathallo):

The translation of parach, "to break forth" (Ps 72:7; 92:12,13; Pr 14:11; Isa 66:14; So 6:11; 7:12; the Revised Version (British and American) "budded"); of tsuts "to bloom" (Ps 72:16, 90:6; 92:7; 103:15; 132:18); ra'anana, "green," "fresh," is translated "flourishing" in Ps 92:14, the Revised Version (British and

American) "green," and ra'anān, Aramaic in Da 4:4; nubh, "to sprout" (Zec 9:17, the King James Version "cheerful").

In an interesting passage (Ec 12:5 the King James Version), the Hiphil future of na'ats, meaning properly "to pierce or strike," hence, to slight or reject, is translated "flourish"; it is said of the old man "The almond tree shall flourish," the Revised Version (British and American) "blossom" (so Ewald, Delitzsch, etc.); na'ats has nowhere else this meaning; it is frequently rendered "contemn;" "despise," etc. Other renderings are, "shall cause loathing" (Gesenius, Knobel, etc.), "shall be despised," i.e. the hoary head; "The almond tree shall shake off its flowers," the silvery hairs falling like the fading white flowers of the almond tree; by others it is taken to indicate "sleeplessness," the name of the almond tree (shaqedh) meaning the watcher or early riser (compare Jer 1:11, "a rod of an almond-tree," literally, "a wakeful (or early) tree"), the almond being the first of the trees to wake from the sleep of winter.

See ALMOND.

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"Flourish" appears once only in the New Testament, in the King James Version, as translation of anathallo, "to put forth anew," or "to make put forth anew" (Php 4:10): "Your care for me hath flourished again," the Revised Version (British and American) "Ye have revived your thought for me."

W. L. Walker

FLOWERS

flou'-erz (BLOOM, BLOSSOM, etc.):

(1) gibh'ol, literally, "a small cup," hence, calyx or corolla of a flower (Ex 9:31, "The flax was in bloom").

(2) nets (Ge 40:10, nitstsah, "a flower" or "blossom"; Job 15:33; Isa 18:5). These words are used of the early berries of the vine or olive.

(3) nitstsan, "a flower"; plural only, nitstsanim (So 2:12, "The flowers appear on the earth").

(4) perach, root to "burst forth" expresses an early stage of flowering; "blossom" (Isa 5:24; 18:5); "flower" (Na 1:4, "The flower of Lebanon languisheth"). Used of artificial flowers in candlesticks (Ex 25:31 ff).

(5) tsits, "flower" (Isa 40:6); plural tsitstsim, flowers as architectural ornaments (1Ki 6:18); tsitsah, "the fading flower of his glorious beauty" (Isa 28:1,4; also Nu 17:8; Job 14:2, etc.).

(6) anthos, in Septuagint equivalent of all the Hebrew words (Jas 1:10,11; 1Pe 1:24).

The beauty of the profusion of flowers which cover Palestine every spring receives but scant reference in the Old Testament; So 2:12 is perhaps the only

clear reference. It is noticeable that the native of Syria thinks little of flowers unless it be for their perfume. our Lord's reference to the flowers ("lilies") is well known (Mt 6:28; Lu 12:27). For details of the flowers of modern Palestine, see BOTANY. The aptness of the expression "flower of the field" for a type of the evanescence of human life (Job 14:2; Ps 103:15; Isa 40:6; Jas 1:10) is the more impressive in a land like Palestine where the annual display of wild flowers, so glorious for a few short weeks, is followed by such desolation. The fresh and brilliant colors fade into masses of withered leaves (not uncommonly cleared by burning), and then even these are blown, away, so that but bare, cracked and baked earth remains for long months where once all was beauty, color and life.

E.W.G. Masterman

FLUE; NET

Floo(king James Version, margin Hab 1:15).

See FISH; FISHING.

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FLUTE

floot.

See MUSIC.

FLUX

fluks.

See BLOODY FLUX; DYSENTERY.

FLY

(Verb; ‘uph petaomai, or, contracted, ptaomai):

Used in preference to "flee" when great speed is to be indicated. "To fly" is used: (1) Literally, of birds, ‘uph (Ge 1:20; Ps 55:6); da’ah (De 28:49), of sparks (Job 5:7); of the arrow (Ps 91:5); of the seraphim (Isa 6:2,6); of an angel (Da 9:21, ya‘aph, "to be caused to fly"); of swift action or movement (Ps 18:10; Jer 48:40); of people (Isa 11:14); of a fleet (Isa 60:8; 1Sa 15:19, 14:32, ‘asah, "to do," etc.). (2) Figuratively, of a dream (Job 20:8); of man’s transitory life (Ps 90:10); of riches (Pr 23:5); of national glory (Ho 9:11).

For "fly" the Revised Version (British and American) has "soar" (Job 39:26) "fly down" (Isa 11:14); for "flying" (Isa 31:5) the American Standard Revised Version has "hovering."

W. L. Walker

FLY; FLIES

fli fliz ‘arobh (Ex 8:21 ff; Ps 78:45; 105:31; Septuagint kunomuia; "dog-fly"), zebhubh (Ec 10:1; Isa 7:18; Septuagint muiai, "flies"); compare ba‘al-zebhubh, "Baal- zebub" (2Ki 1:2 ff), and beelzeboul, "Beelzebul," or beelzeboub, "Beelzebub" (Mt 10:25; 12:24,27; Lu 11:15,18,19); compare Arabic dhubab, "fly" or "bee"; (Note: "dh" for Arabic dhal, pronounced like "d" or "z" or like th in "the"):

The references in Psalms as well as in Exodus are to the plague of flies, and the word ‘arobh is rendered "swarm of flies" throughout, except in Ps 78:45; 105:31 the King James Version, where we find "divers sorts of flies" (compare Vulgate (Jerome’s Latin Bible, 390-405 A.D.) omne genus muscarum). In Ex 8:21 we read, "I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are"; in Ex 8:24," the land was corrupted by reason of the swarms of flies"; in Ps 78:45, "He sent among them swarms of flies, which devoured them." There has been much speculation as to what the insects were, but all the texts cited, including even Ps 78:45, may apply perfectly well to the common house fly (*Musca domestica*). Some species of blue-bottle fly (*Calliphora*) might also suit.

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The other word, zebhubh, occurs in Ec 10:1, "Dead flies cause the oil of the perfumer to send forth an evil odor; so doth a little folly outweigh wisdom and honor"; and Isa 7:18, "And it shall come to pass in that day, that Yahweh will hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria:" The house fly would fit perfectly the reference in each, but that in Isa would seem to suggest rather one of the horse flies (Tabanidae) or gad flies (Oestridae). Whatever fly may be meant, it is used as a symbol for the military power of Egypt, as the bee for that of Assyria.

Owing to deficiencies in public and private hygiene, and also for other reasons, house flies and others are unusually abundant in Palestine and Egypt and are agents in the transmission of cholera, typhoid fever, ophthalmia and anthrax. *Glossina morsitans*, the tsetse fly, which is fatal to many domestic animals, and *Glossina palpalis* which transmits the sleeping sickness, are abundant in tropical Africa, but do not reach Egypt proper.

See PLAGUE.

Alfred Ely Day

FOAL

fol.

See COLT.

FOAM

fom (qetseph (Ho 10:7); aphros (Lu 9:39), aphrizo (Mr 9:18,20), epaphrizo (Jude 1:13)):

Qetseph from qatsaph, "to break to pieces," or "to break forth into anger," "to be

angry," occurs often in the sense of "wrath" or "anger" (e.g. Nu 1:53; Ps 38:1, etc.), and in this passage has been rendered "twigs" or "chips," "As for Samaria, her king is cut off, as foam (the Revised Version, margin "twigs") upon the water" (Ho 10:7). The other references are from the New Testament. In Jude, evil-doers or false teachers are compared to the "wild waves of the sea, foaming out their own shame." In Mark and Luke the references are to the boy with a dumb spirit who foamed at the mouth.

Alfred Ely Day

FODDER

fod'-er.

See PROVENDER.

FOLD; FOLDING

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fold fold'-ing (verb; chabhaq, sabhakh; helisso):

The verb occurs only 3 times in the King James Version, and in each instance represents a different word; we have chabhaq "to clasp" (Ec 4:5), "The fool foldeth his hands together" (compare Pr 6:10); cabhak, "to interweave" (Na 1:10, "folded together as thorns," the English Revised Version "like tangled thorns" the American Standard Revised Version "entangled like thorns"; see ENTANGLE); helisso "to roll or fold up" (Heb 1:12, quoted from Ps 102:26 (Septuagint), the Revised Version (British and American) "As a mantle shalt thou roll them up"). Folding occurs as translation of galil, "turning" or "rolling" (1Ki 6:34 bis, folding leaves of door).

See also HOUSE.

W. L. Walker

FOLK

fok:

The translation of 'am, 'am "a people or nation" (Ge 33:15, "some of the folk that are with me"; Pr 30:26, "The conies are but a feeble folk"); of le'om, with the same meaning (Jer 51:58, "the folk in the fire," the Revised Version (British and American) "the nations for the fire"); "sick folk" is the translation of arrhostos, "not strong" (Mr 6:5); of ton asthenounton, participle of astheneo, "to be without strength," "weak," "sick" (Joh 5:3, the Revised Version (British and American) "them that were sick"); "sick folks," of astheneis plural of asthenes, "without strength," the Revised Version (British and American) "sick folk" (Ac 5:16).

W. L. Walker

FOLLOW

fol'-o ('achar, radhaph; akoloutheo, dioko) :

Frequently the translation of 'achar, "after," e.g. Nu 14:24, "hath followed me fully," literally, "fulfilled after me" (Nu 32:11,12; De 1:36; Am 7:15); radhaph is "to pursue," and is often so translated; it is translated "follow" (Ps 23:6; Isa 5:11, etc.); "follow after" (Ge 44:4; Ex 14:4); reghel, "foot," is several times translated "follow" (literally, "at the foot of"; Ex 11:8; Jud 8:5, etc.); halakh 'achar, "to go after" (De 4:3; 1Ki 14:8, etc.); yalakh 'achar, "to go on after" (Ge 24:5; Jud 2:19, etc.); dabheq, "to cause to cleave to" is "follow hard after" (1Sa 14:22; Ps 63:8, etc.).

In the New Testament, in addition to akoloutheo (Mt 4:20,22,25, etc.) various words and phrases are rendered "follow," e.g. Deute opiso mou, "Come after me" (Mt 4:19, "Follow me," the Revised Version (British and American) "Come ye after me"); dioko, "to pursue" (Lu 17:23; 1Th 5:15, the Revised Version (British and American) "follow after," etc.); mimeomai, "to imitate" (Heb 13:7, "whose faith follow," the Revised Version (British and American) "imitate their faith; 2Thes 3:7,9; 3Joh 1:11); compounds of akoloutheo with ex, para sun, etc. (2Pe 1:16; Mr 16:20; Ac 16:17; Mr 5:37, etc.).

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English Revised Version, "Follow after faithfulness" makes an important change in Ps 37:3, where the King James Version has "and verily thou shalt be fed"; but the American Standard Revised Version has "feed on his faithfulness," margin "feed securely or verily thou shalt be fed." For "attained" (1Ti 4:6) the Revised Version (British and American) gives "followed until now."

W. L. Walker

FOLLOWER

fol'-o-er (mimetes):

"Followers" is in the King James Version the translation of mimetes, "to imitate" (in the New Testament in the good sense of becoming imitators, or following an example), rendered by the Revised Version (British and American) "imitators" (1Co 4:16; 11:1; Eph 5:1; 1Th 1:6; 2:14; Heb 6:12); summimetai, "joint imitators" (Php 3:17); in 1Pe 3:13, the King James Version "followers of that which is good," the word, according to a better text, is zelotis, the Revised Version (British and American) "if ye be zealous of that which is good."

FOLLY

fol'-i.

See FOOL.

FOOD

food:

I. VEGETABLE FOODS

1. Primitive Habits
2. Cereals
3. Leguminous Plants
4. Food of Trees

II. ANIMAL FOOD

LITERATURE

In a previous article (see BREAD) it has been shown that in the Bible "bread" usually stands for food in general and how this came to be so. In a complementary article on MEALS the methods of preparing and serving food will be dealt with. This article is devoted specifically to the foodstuffs of the Orient, more especially to articles of food in use among the Hebrews in Bible times. These are divisible into two main classes.

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mentioned margin the Mishna as among the condiments. Before it came into use, spicy seeds like cummin, the coriander, etc., played a more important role than since.

The abhorrence of the Hebrews for all food prepared or handled by the heathen (see ABOMINATION) is to be attributed primarily to the intimate association in early times between flesh food and sacrifices to the gods. This finds conspicuous illustration in the case of Daniel (Da 1:8), Judas Maccabeus (2 Macc 5:27), Josephus (Vita, III), and their compatriots (see also Ac 15:20,29; 1Co 8:1-10; 10:19,28). As to sources of food supply and traffic in food stuffs, for primitive usages see Ge 18:7; 27:9; 1Ki 21:2. As to articles and customs of commerce adopted when men became dwellers in cities, see Jer 37:21, where bakers were numerous enough in Jerusalem to give their name to a street or bazaar, where doubtless, as today, they baked and sold bread to the public (compare Mishna, passim). Extensive trade in "victuals" in Nehemiah's day is attested by Ne 13:15 f, and by specific mention of the "fish gate" (3:3) and the "sheep gate" (3:1), so named evidently because of their nearby markets. In John's Gospel (Joh 4:8; 13:29) we have incidental evidence that the disciples were accustomed to buy food as they journeyed through the land. In Jerusalem, cheese was clearly to be bought in the cheesemakers' valley (Tyropoeon), oil of the oil merchants (Mt 25:9), and so on; and Corinth, we may be sure, was not the only city of Paul's day that had a provision market ("shambles," 1Co 10:25 the Revised Version (British and American)).

LITERATURE.

Mishna B.M. i. 1,2 and passim; Josephus, Vita and BJ; Robinson's Researches, II, 416, etc.; and Biblical Dictionaries, articles on "Food," etc.

George B. Eager

FOOL; FOLLY

fool nabhal, 'evil, kecil, cakhal and forms; aphron, aphrosune, moros):

I. In the Old Testament.

1. General:

Taking the words generally, apart from the Wisdom literature, we find nabhal frequently translated "fool" and nebhalah, "folly"; nabhal, however, denotes a wicked person, an evil character, "shamelessly immoral," equivalent to "a son of Belial" (Cheyne), rather than a merely "foolish" person, and nebhalah, "wickedness," "shameless impropriety," rather than simple folly. We have almost a definition of nabhal in Isa 32:6: "For the fool will speak folly, and his heart will work iniquity, to practice profaneness, and to utter error against Yahweh, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail." Abigail described her husband, Nabhal, as "a son of Belial" (the Revised Version (British and American) "worthless fellow"), "for as his name is, so is he" (1Sa 25:25), and what we read of him bears out this character. Other occurrences of the words support the above meaning; they are generally associated with some form of wickedness, frequently with base and unnatural lewdness (Ge 34:7; De 22:21; Jos 7:15; Jud 19:23,14; 20:6,10; 2Sa 13:12).

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W. L. Walker

FOOLERY

fool'-er-i:

The plural "fooleries" occurs Ecclesiasticus 22:13 King James Version: "Talk not much with a fool and thou shalt never be defiled with his fooleries." The Greek word is entinagmos, "a striking or throwing in," "an attack," from entinasso, "to strike into," "cast at," etc. (APC 1Macc 2:36; 2Macc 4:41; 11:11). the Revised Version (British and American) renders "Thou shalt not be defiled in his onslaught," margin "defiled: in his onslaught turn." The meaning is most probably "with what he throws out," i.e. his foolish or vile speeches, as if it were slaver.

FOOT

foot (reghel, qarcol (only twice in parallel passages: 2Sa 22:37 = Ps 18:36, where it probably means ankle); pous): The dusty roads of Palestine and other eastern lands make a much greater care of the feet necessary than we are accustomed to bestow upon them. The absence of socks or stockings, the use of sandals and low shoes rather than boots and, to an even greater degree, the frequent habit of walking barefoot make it necessary to wash the feet repeatedly every day. This is always done when entering the house, especially the better upper rooms which are usually carpeted. It is a common dictate of good manners to perform this duty to a visitor, either personally or through a servant; at least water for washing has to be presented (Ge 18:4; Lu 7:44). This has therefore become almost synonymous with the bestowal of hospitality (1Ti 5:10). At an early date this service was considered one of the lowest tasks of servants (1Sa 25:41), probably because the youngest and least trained servants were charged with the task, or because of the idea of defilement connected with the foot. It was, for the same

reason, if rendered voluntarily, a service which betokened complete devotion. Jesus taught the greatest lesson of humility by performing this humble service to His disciples (Joh 13:4-15). The undoing of the lachets or leather thongs of the sandals (Mr 1:7; Lu 3:16; Joh 1:27) seems to refer to the same menial duty.

Often the feet and shoes were dusted on the highway, as is being done in the Orient to this day, but if it were done in an ostentatious manner in the presence of a person or a community who had refused hospitality to a stranger, it was understood in the same sense in which the cutting in two of the tablecloth was considered in the days of knighthood: it meant rejection and separation (Mt 10:14; Ac 13:51).

The roads of the desert were not only dusty but rough, and the wanderer was almost sure to ruin his ill-made shoes and wound his weary feet. A special providence of God protected the children of Israel from this experience during the long journey through the wilderness. "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years" (De 8:4; 29:5).

In the house shoes and sandals were never worn; even the most delicate would put on shoes only when going out (De 28:56). The shoes were left outside of the house or in a vestibule. This was especially done in the house of God and at the time of prayer, for whenever or wherever that might be, the law was: "Put off thy shoes from off thy

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feet, for the place whereon thou standest is holy ground" (Ex 3:5; Jos 5:15; Ac 7:33). This custom still prevails among the Moslems of our day. Probably it was the idea of defilement through contact with the common ground which gave rise to its moral application by the Preacher, "Keep thy foot when thou goest to the house of God" (Ec 5:1 (Hebrew 4:17)).

Nakedness of the feet in public, especially among the wealthier classes, who used to wear shoes or sandals, was a token of mourning (Eze 24:17 and probably also Jer 2:25 and Isa 20:2-4). A peculiar ceremony is referred to in De 25:9,10, whereby a brother-in-law, who refused to perform his duty under the Levirate law, was publicly put to shame. "And his name shall be called in Israel, The house of him that hath his shoe loosed." See also [Ru 4:7,8](#).

Numerous are the phrases in which the word "foot" or "feet" is used in Biblical language. "To cover the feet" (1Sa 24:3) is synonymous with obeying a call of Nature. "To speak with the feet" is expressive of the eloquence of abusive and obscene gesticulation among oriental people, where hands, eyes and feet are able to express much without the use of words (Pr 6:13). "To sit at the feet," means to occupy the place of a learner (De 33:3; Lu 10:39; Ac 22:3). Vanquished enemies had to submit to being trodden upon by the conqueror (a ceremony often represented on Egyptian monuments; Jos 10:24; Ps 8:6; 110:1; compare Isa 49:23). James warns against an undue humiliation of those who join us in the service of God, even though they be poor or mean-looking, by bidding them to take a lowly place at the feet of the richer members of the congregation (Jas 2:3). We read of dying Jacob that "he gathered up his feet into the bed," for he had evidently used his bed as a couch, on which he had been seated while delivering his charge to his several sons (Ge 49:33). "Foot" or "feet" is sometimes used euphemistically for the genitals (De 28:57; Eze 16:25). In De 11:10 an interesting reference is made to some Egyptian mode of irrigating the fields, 'the watering with the foot,' which mode would be unnecessary in the promised land of Canaan which "drinketh water of the rain of heaven." It is, however, uncertain whether this refers to the water-wheels worked by a treadmill arrangement or

whether reference is made to the many tributary channels, which, according to representations on the Egyptian monuments, intersected the gardens and fields and which could be stopped or opened by placing or removing a piece of sod at the mouth of the channel. This was usually done with the foot. Frequently we find references to the foot in expressions connected with journeyings and pilgrimages, which formed so large a part in the experiences of Israel, e.g. Ps 91:12, "lest thou dash thy foot against a stone"; 94:18, "My foot slippeth"; 121:3, "He will not suffer thy foot to be moved," and many more. Often the reference is to the "walk," i.e. the moral conduct of life (Ps 73:2; Job 23:11; 31:5).

Figurative: In the metaphorical language of Isa 52:7 "the feet" are synonymous with "the coming."

H. L. E. Luering

FOOTMAN

foot'-man.

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See WAR.

FOOTSTOOL

foot'-stool (kebhes; hupopodion, "trodden on"): The 15 Scripture references to this term may be classified as literal or figurative. Of the former are the two passages: 2Ch 9:18 and Jas 2:3. In these the footstool was a sort of step or support for the feet placed before the throne or any pretentious seat.

Of figurative uses, there are the following groups:

(1) Of the earth: Isa 66:1; Mt 5:35; Ac 7:49.

(2) Of the ark: 1Ch 28:2.

(3) Of the Temple: Ps 99:5; 132:7; La 2:1; compare Isa 60:13.

(4) Of heathen enemies subdued by the Messianic King: Ps 110:1; Mt 22:44 the King James Version; Mr 12:36; Lu 20:43; Ac 2:35; Heb 1:13; 10:13.

Thus the uses of this term are mainly metaphorical and symbolic of subjection, either to God as universal Lord or to God's Son as King by redemptive right. Compare 1Co 15:25-27, in which all things, including death, are represented as subject to Christ and placed beneath His feet.

Leonard W. Doolan

FOR

for (ki (conjunction), le, from 'el (preposition), and various other words. In the New Testament also the words are various, chiefly gar, kai gar, hoti (conjunctions); anti apo eis dia (accusative), epi (dative and accusative), peri (genitive), pros (genitive and accusative), huper (genitive) (prepositions)): the

English Revised Version and the American Standard Revised Version give in many cases more literal or more accurate renderings than those in the King James Version.

In the New Testament the most important preps. from a doctrinal point of view are anti, "face to face," "over against," "instead," "on behalf of," peri, "around," "about," "concerning," huper, "over," "on behalf of." The first has been claimed as stating the substitutionary nature of Christ's sacrifice as contrasted with huper and peri, more frequently used of it. But, although anti in the New Testament often means "instead of," "answering to," it does not necessarily imply substitution. On the other hand, in classical Greek huper is sometimes used in that sense (see Trench, Synonyms). "Here as always the root idea of the preposition, the root idea of the case, and the context must all be considered" (Robertson, Grammar, 124). Anti is found in this connection only in Mt 20:28, and Mr 10:45. In Mt 26:28; Mr 14:24, we have peri, also in Heb 10:6,8,18,26; 1Pe 3:18; 1 Joh 2:2; 4:10. Lu 22:19,20 has huper, which is the word commonly used by Paul, as in Ro 5:6,8; 8:32; 14:15; 1Co 15:3, etc., also by John in his Gospel, 6:51; 10:11, etc., and 1 Joh 3:16; also Heb 2:9; 10:12; 1Pe 2:21; 3:18; 4:1; in Ro 8:3 it is peri.

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W. L. Walker

FORAY

for'-a (2Sa 3:22).

See WAR.

FORBEAR

for-bar' (chadhal; anechomai): In the Old Testament chadhal, "to leave off," is the word most frequently translated "forbear" (Ex 23:5, etc.); damam, "to be silent," chasakh, "to keep back," mashakh, "to draw or stretch out," occur once each; the Revised Version (British and American) renders Eze 24:17 (damam), "Sigh, but not aloud," margin "Hebrew be silent, "; Pr 24:11 (chasakh), "See that thou hold back," margin "or forbear thou not to deliver," the King James Version "if thou forbear to deliver"; Ne 9:30 (mashakh), "bear" instead of "forbear"; 'aph literally, "breathing," the "nose," hence, from violent breathing, "anger" ('erekh, "long," understood), and kul "to hold," are translated "forbearing" (Pr 25:15; Jer 20:9, respectively).

In the New Testament we have anechomai, "to hold self back or up," "with longsuffering, forbearing one another" (Eph 4:2, ; Col 3:13); aniemi "to send back," the King James Version and the Revised Version (British and American) "forbear threatening" (Eph 6:9); pheidomai, "to spare," "but I forbear" (2Co 12:6); meergazesthai, "not to work," "to forbear working" (1Co 9:6); stego, "to cover," "conceal": "when I could no longer forbear" (1Th 3:1,5).

W. L. Walker

FORBEARANCE

for-bar' -ans (anoche):

"Forbearance" (anoche, "a holding back") is ascribed to God (Ro 2:4, "the riches of his goodness and forbearance and longsuffering"; 3:25 the Revised Version (British and American), "the passing over of the sins done aforetime, in the forbearance of God," the King James Version "remission" (margin "passing over") of sins, that are past, through the forbearance of God"); in Php 4:5, to epieikes is translated by the Revised Version (British and American) "forbearance," margin "gentleness"; it is a Christian grace in likeness to God. "Forbearing" (The King James Version, margin) is substituted by the Revised Version (British and American) for "patient" (anexikakos, "holding up under evil") in [2Ti 2:24](#) .

W. L. Walker

FORBID

for-bid' (kala; koluo):

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Occurs very seldom in the Old Testament except as the rendering of chalilah (see below); it is once the translation of kala', "to restrain" (Nu 11:28, "Joshua said My lord Moses forbid them"); twice of tsawah, "to command" (De 2:37, "and wheresoever Yahweh our God forbade us"; De 4:23, "Yahweh thy God hath forbidden thee," literally, "commanded"); once of lo', "not," the Revised Version (British and American) "commanded not to be done" (Le 5:17). In the phrases, "Yahweh forbid" (1Sa 24:6; 26:11; 1Ki 21:13), "God forbid" (Ge 44:7; Jos 22:29; 24:16; 1Sa 12:23; Job 27:5, etc.), "My God forbid it me" (1Ch 11:19), the word is chalilah, denoting profanation, or abhorrence (rendered, Ge 18:25 the King James Version, "that be far from thee"); the English Revised Version leaves the expressions unchanged; the American Standard Revised Version substitutes "far be it from me," "thee," etc., except in 1Sa 14:45; 20:2, where it is, "Far from it."

In the New Testament koluo, "to cut short," "restrain" is the word commonly translated "forbid" (Mt 19:14, "forbid them not," etc.); in Lu 6:29, the Revised Version (British and American) has "withhold not"; diakoluo, with a similar meaning, occurs in Mt 3:14, "John forbade him," the Revised Version (British and American) "would have hindered him"; akolutos, "uncut off" (Ac 28:31), is translated "none forbidding him." The phrase "God forbid" (me genoito, "let it not be," Lu 20:16; Ro 3:4, etc.) is retained by the Revised Version (British and American), with margin "Be it not so," except in Ga 6:14, where the text has "Far be it from me"; me genoito is one of the renderings of chalilah in Septuagint. "God forbid" also appears in Apocrypha (APC 1Macc 2:21, the Revised Version (British and American) "Heaven forbid," margin, Greek "may he be propitious," APC 1Macc 9:10, the Revised Version (British and American) "Let it not be").

W. L. Walker

FORCES

for'-sis (chayil):

(1) The word is used as a military term, equivalent to army, in 2Ki 25:23,16 (where the King James Version reads "armies"); 2Ch 17:2; Jer 40:7, etc.

See ARMY.

(2) In Isa 60:5,11, it is rendered in the Revised Version (British and American) by "wealth," and in Ob verse 11, by "substance."

Two other Hebrew words are also translated "forces" in the King James Version, ma'amatsim (Job 36:19), and ma'oz (Da 11:38), the latter being rendered in the Revised Version (British and American) "fortresses."

FORD

ford (ma'abhar (Ge 32:22; "pass" (of Michmash), 1Sa 13:23; "stroke" (the Revised Version, margin "passing"), Isa 30:32); ma'barah (Jos 2:7; Jud 3:28; 12:5,6; Isa 16:2 "pass" (of Michmash), 1Sa 14:4; "passages" (the Revised Version, margin "fords"), Jer 51:32); 'abharah (2Sa 15:28; 17:16; "ferry-boat" (the Revised Version, margin

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"convoy"), 2Sa 19:18); from 'abhar, "to pass over"; compare Arabic 'abar, "to pass over" and ma'bar, "a ford"):

In the journeyings of the children of Israel, in addition to the miraculous passages of the Red Sea and the Jordan, they had other streams to pass over, especially the Zered (Chisa') and the Arnon (Maujib) (Nu 21:12,13; De 2:24). The Jabbok (Zarqa) is frequently referred to, particularly in connection with Jacob (Ge 32:22). The most frequent references are to the Jordan which, in time of flood, was impassable (Jos 3:15).

The lower Jordan is about 100 ft. wide, and from 5 to 12 ft. deep, so that in the absence of bridges, the places where it was possible to ford were of great importance. The passage of the Jordan is referred to in connection with Jacob (Ge 32:10), Gideon (Jud 8:4), the children of Ammon (Jud 10:9), Abner and his men (2Sa 2:29), David (2Sa 10:17; 17:22), Absalom (2Sa 17:24), and others. Jesus undoubtedly crossed the Jordan, and John is thought to have baptized at the ford of the Jordan near Jericho. The fords of the Jordan are specifically mentioned in Jos 2:7 in connection with the pursuit of the spies who were hidden in Rahab's house, and in 2Sa 15:28; 17:16 in connection with the flight of David. In the last two passages we have abharah, the same word which, in the account of David's return (2Sa 19:18), is rendered "ferry- boat" (the Revised Version, margin "convoy").

See JORDAN.

Alfred Ely Day

FORECAST

for-kast';(vb.) (chashabh):

To forecast is both to plan or scheme beforehand and to consider or see

beforehand. It is in the first sense that it is used in Da 11:24,25 (the King James Version) as the translation of chashabh, "to think," "meditate," "devise," "plot," "He shall forecast his devices (The King James Version, margin "Hebrew think his thoughts") against the strongholds"; "They shall forecast devices against him," the Revised Version (British and American) "devise his devices"; compare Na 1:9, "What do ye devise against Yahweh?" In the second sense, the word occurs in The Wisdom of Solomon 17:11 the Revised Version (British and American), "Wickedness always forecasteth the worst lot" (proeilephen), margin "Most authorities read hath added" (proseilephen).

W. L. Walker

FOREFATHER

for' -fa-ther:

(1) 'abh ri'shon, "first father," "chief father," hence, "early ancestor": "turned back to the iniquities of their forefathers" (Jer 11:10).

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(2) progonos, "born before," "ancestor": "whom I serve from my forefathers" (2Ti 1:3). It is translated "parents" (including grandparents) in 1Ti 5:4: "and to requite their parents."

FOREFRONT

for'-frunt (panim):

For "forefront," "front" is now generally used, since "back-front" has gone out of use. "Forefront" is the translation of panim, "face" (2Ki 16:14; Eze 40:19; 47:1); of mul panim, "over against the face" (Ex 26:9; Le 8:9, "And he put the mitre upon his head; also upon the mitre even upon his forefront, did he put the golden plate"; for "upon his forefront" the Revised Version (British and American) has "in front; 2Sa 11:15, "in the forefront of the hottest battle"); of ro'sh, "head" (2Ch 20:27); of shen, "tooth" (1Sa 14:5, "The forefront (The King James Version, margin "Hebrew tooth") of the one was situated northward over against Michmash," the Revised Version (British and American) "The one crag rose up on the north in front of Michmash"); in APC 1Macc 4:57 margin it is the translation of prosopon, "face": "They decked the forefront of the temple with crowns of gold."

The Revised Version (British and American) has "forefront" for "face" (Eze 40:15), "in the forefront of" for "over against" (Jos 22:11).

W. L. Walker

FOREGO

for-go'.

See FORGO.

FOREHEAD

for' -ed (metsach; metopon):

(1) In a literal sense the word is used frequently in the Scriptures. Aaron and after him every high priest was to wear on the forehead the golden frontlet having the engraved motto, "Holy to Yahweh" (Ex 28:36,38). The condition of the forehead was an important criterion in the diagnosis of leprosy by the priest (Le 13:42,43; 2Ch 26:20). It was in the forehead that brave young David smote Goliath with the stone from his sling (1Sa 17:49). The faulty translation of the King James Version in Eze 16:12 has been corrected in the Revised Version (British and American), reference being had in the passage to a nose-ring, not to an ornament of the forehead. While the cutting or tattooing of the body was strictly forbidden to the Israelite on account of the heathen associations of the custom (Le 19:28), we find frequent mention made of markings on the forehead, which were especially used to designate slaves (see Philo, *De Monarchia*, I) or devotees of a godhead (Lucian, *De Syria Dea*, 59). In 3 Macc 2:29 we read that Ptolemy IV Philopator branded some Jews with the sign of an ivy leaf, marking them as devotees of Bacchus-Dionysos. Possibly we may compare herewith the translation of Isa 44:5 (Revised Version margin): "And another shall write on his

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hand, Unto Yahweh" (or Yahweh's slave). Very clear is the passage Eze 9:4,6 (and perhaps Job 31:35), where the word used for "mark" is tau, the name of the last letter of the Hebrew alphabet which in its earliest form has the shape of an upright plus sign (Baal Lebanon Inscr; 11th century BC) or of a lying (St Andrew's) cross X (Moabite Inscr, 9th century BC), the simplest sign in the old Israelite alphabet, and at the same time the character which in the Greek alphabet represents the X, the initial of Christ. In the New Testament we find a clear echo of the above-mentioned Old Testament passage, the marking of the foreheads of the righteous (Re 7:3; 9:4; 14:1; 22:4). The godless followers of the beast are marked on the (right) hand and on the forehead (Re 13:16; 14:9; 20:4), and the apocalyptic woman dressed in scarlet and purple has her name written on her forehead (Re 17:5).

(2) In a metaphorical sense the expression, "a harlot's forehead," is used (Jer 3:3) to describe the shameless apostasy and faithlessness of Israel. Eze speaks of the stiff-necked obstinacy and the persistent unwillingness of Israel to hear the message of Yahweh: "All the house of Israel are of a hard forehead and of a stiff heart" (Jer 3:7), and God makes his prophet's "forehead hard as an adamant harder than flint," whereby an unflinching loyalty to God and a complete disregard of opposition is meant (Jer 3:8,9). Compare the phrase: "to harden the face," under the word FACE.

H. L. E. Luering

FOREIGN DIVINITIES

for'-in di-vin'-i-tiz (Ac 17:18 margin).

See GOD, STRANGE.

FOREIGNER

for'-in-er" The translation of nokhri, "unknown," "foreign," frequently rendered "stranger" (De 15:3; Ob 1:11); of toshabh, "a settler," "an alien resident" (Ex 12:45; the Revised Version (British and American) "sojourner"; compare Le 25:47; Ps 39:12); of paroikos, "dwelling near," "sojourner" (Eph 2:19, the Revised Version (British and American) sojourners").

Revised Version has "foreigner" for "stranger" (De 17:15; 23:20; 29:22; Ru 2:10; 2Sa 15:19), for "alien" (De 14:21); "the hand of a foreigner" for "a stranger's hand" (Le 22:25).

See ALIEN; STRANGER AND SOJOURNER.

FOREKNOW; FOREKNOWLEDGE

for-no', for-nol'-ej:

1. Meaning of the Term
2. Foreknowledge as Prescience

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See OMNISCIENCE; PREDESTINATION.

LITERATURE.

Besides the Commentaries on the appropriate passages, especially those on Isaiah, see Dillmann, Handbuch d. alttest. Theol., 249-52; H. Schultz, Alttest. Theol., 417, 421; H Cremer, Die christliche Lehre volume den Eigenschaften Gottes, Beltrage zur Forderung christl. Theol., I, 93- 101; Stewart, article "Foreknowledge," HDB, II, 51-

53. Considerable Biblical as well as historical material will be found in works on systematic theology, such as Bohl, Dogmatik, 54-59; Bavinck, Gereformeerde Dogmatik2 I, 182-95. For a history of the discussion of the problem of foreknowledge and freedom see J. Muller, Die christl. Lehre volume der Sunde, III, 2, 2.

See also literature under OMNISCIENCE.

On the relation of foreknowledge and foreordination, and the meaning of prognosis, see K. Muller, Die gottliche Zuvorsehung und Erwahlung, 37 f, 81 f; Pfeleiderer, Paulinismus2, 268 f; Urchristentum, 289; Gcnrrich, Studien zur Paulinischen Heilsordnung, S. K., 1898, 377 f; and on the meaning of proginoskein in Ro 8:29 see especially pp. 382-95; also Cremer, Bibl.-theol. Worterb., 263-65; Beyschlag, Neutest. Theol., II, 109; B. Weiss, Bio. Theol. of New Testament, English translation, I, 205 f; II, 6; H. Holtzmann, Lehrbuch d. neutest. Theol., II, 165 f; B.B. Warfield, article "Predestination," HDB, IV, 52-57. See also discussions of the meaning of proginoskein in the Commentaries on 1 Peter and Romans, especially Fritzsche on Ro 8:29, and Johnstone on 1Pe 1:2.

See also literature under PREDESTINATION.

Caspar Wistar Hodge

FOREORDAIN; FORORDINATION

for-or-dan', for-or-di-na'-shun:

The word "foreordain" is uniformly used in the Revised Version (British and American) to render the Greek *proorizo*, in the passages where this verb occurs (Ac 4:28; Ro 8:29,30; 1Co 2:7; Eph 15:11). In the passages in Romans and Ephesians it takes the place of the King James Version word "predestinate," a return to the usage of the older English versions. The word has simply the sense of determining beforehand. It is thus kindred in meaning with a number of other New Testament words expressing the idea of Divine purpose, as "foreknow" (in pregnant sense, Ac 2:23; Ro 8:29, etc.); "determine" (Ac 17:26); "appoint" (1Pe 2:8). Foreordination, in the widest sense, is coextensive with the sphere of God's universal providence, being but another name for that Divine plan, purpose or counsel which embraces all things, great and small (Mt 10:29,30), that happen in Nature, or fall out in human life. Man's free actions are not regarded in Scripture as excluded from it (Ac 2:28). Foreordination, at the same time, is not to be conceived of as in any way overriding, or doing violence to, human freedom. Man acts freely, as Nature acts necessarily, but it is God who appoints the time, place and circumstances of the free act, permits its happening, and overrules it and its issues for the furthering of His own wise and holy

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ends. See PROVIDENCE. Foreordination in the sphere of grace has respect to the choice, calling and blessing of those who, through faith, are made partakers of eternal life (Ro 8:29,30; Eph 1:5,11). In this, its soteriological aspect, the subject is considered in special articles.

See CHOOSE; ELECTION; PREDESTINATION.

James Orr

FOREPART

for'-part: The translation of panim, "face" (Ex 28:27; 39:20; 1Ki 6:20, the Revised Version (British and American) "within"; Eze 42:7, the Revised Version (British and American) "before"), and of prora, the forward part of a ship, the prow (Ac 27:41, "the forepart stuck fast," the Revised Version (British and American) "the foeship struck").

ARV has "its forepart into" for "with his face towards" (Joe 2:20 margin "with its forepart"); "in the forepart thereof" for "before it" (Ex 28:25; 39:18).

FORERUNNER

for-run'-er (prodromos):

This word occurs but once in the Bible: "Whither as a forerunner Jesus entered for us" (Heb 6:20). The word signifies one who comes in advance to a place where the rest are to follow, or one who is sent on before as a scout to take observations. In this sense Christ is our forerunner for He has gone into heaven to prepare a place for His people into which He will eventually lead them. The idea of a forerunner is peculiar to the Christian dispensation. The Old Testament Levitical economy knew nothing of such. The high priest was a representative, not a forerunner: where he led, namely, into the Holy of Holies, the people could

not follow. He was not the pioneer of the people; Christ is. Christ goes nowhere but where His people may follow. He is the file-leader (compare Heb 12:2, "the author of faith"). He goeth before His people to prepare the way for them, to open the gates of heaven by His atoning blood and priestly intercession. The believer is led into full fellowship with God through Jesus Christ.

See also JOHN THE BAPTIST; RUNNER.

William Evans

FORESAIL

for'sal, for'-s'-l (Ac 27:40).

See SHIPS AND BOATS.

FORESHIP

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for'-ship (Ac 9,7:30).

See FOREPART; SHIPS AND BOATS.

FORESKIN

for'-skin ('orlah; akrobustia, often euphemistically translated "uncircumcision"):

(1) In the literal sense the word is frequently mentioned owing to the rite of circumcision in vogue in Israel since the days of Abraham (Ge 17:9-14) and among several other peoples of antiquity and modern times. The act of circumcision is represented in the temple of Khonsu, a medical deity, at Karnak. Among the Jews of antiquity circumcision had to be performed by means of a flint or stone knife (Ex 4:25; Jos 5:2,3) on the eighth day after birth ([Ge 17:12](#); [21:4](#); [Le 12:3](#); [Lu 2:21](#); [Php 3:5](#)), even if this day was the Sabbath (Joh 7:23).

Very early we find the practice one of which the descendants of Abraham became proud (Ge 34:14), so that we see the uncircumcised despised and scorned (1Sa 17:26), and in the time of oppression under King Antiochus Epiphanes many Israelites suffered martyrdom rather than give up the distinctive sign of their people (APC 1Macc 1:48,60,61; 2Macc 6:10). Among the Arabs and all Mohammedans the custom of circumcision prevails from pre-Islamic times, for it is nowhere ordered in the Koran, and the appellation "uncircumcised" ghalaf) is considered the greatest possible insult.

A peculiar martial custom is mentioned in 1Sa 18:25,27 (compare 2Sa 3:14), where Saul is represented as asking "a hundred foreskins of the Philistines" as a dowry from David for the hand of Michal. This does not seem to have been an exceptional booty in war, especially if it meant that no very careful operation was expected to be performed, but the act became practically equivalent to extermination. We find in Egyptian history at the time of Ramses III, that an invasion into Egypt had been made by several Libyan tribes (see Diimichen,

Histor. Inschr., I, plates I-VI, and II, plates 47 ff). The Egyptian army sent against the invaders defeated them and returned with a large number of karnatha which is a transcription into hieroglyphics of the Semitic word, qarenoth, the word being used euphemistically as is proven by the accompanying determinative sign of a phallus. See Chabas, Etudes sur l'antiquite historique d'apres les sources egyptienne, , etc., 234; Bondi, Hebr.-Phoen. Lehnworte im Egyptischen, Leipzig, 1886, 72-74. (2) Metaphorically the word is used in a variety of ways: (a) In the sense of "unlawful," "forbidden as food," "taboo." The fruit of newly planted trees was not to be eaten (Le 19:23-25). (b) In the sense of "obstinacy," "opposition to God's law." The rite of circumcision meant submission under the law. While an outward form could not be identical with an inward attitude toward God, the use of the word "circumcision" was soon extended to that of purity and obedience of the heart (De 10:16; 30:6; Col 2:11, where this circumcision is called a "circumcision not made with hands, the circumcision of Christ"). The uselessness of outward circumcision, which does not include obedience and purity, is shown by Paul (Ro 2:25; 1Co 7:18; compare Ac 7:51). (c) In the sense of "Gentiles," "non-Israelites" (Ga 2:7; Eph 2:11; Col 3:11).

See CIRCUMCISION; CONCISION.

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H. L. E. Luering

FOREST

for'-est:

(1) choresh (compare proper name Harosheth), 2Ch 27:4. In 1Sa 23:15 ff translated "wood"; in Isa 17:9, "wood"; in Eze 31:3, "forest-like shade." Applied to any thick growth of vegetation but not necessarily so extensive as (3).

(2) pardec: Ne 2:8, margin "park"; Ec 2:5, the King James Version "orchards," the Revised Version (British and American) "parks"; So 4:13, English Versions of the Bible "orchard," the Revised Version, margin "paradise." A word of Persian origin signifying probably an enclosure.

See PARADISE.

(3) ya'ar from root meaning "rugged"; compare Arabic wa'ar, "a rugged, stony region." It is sometimes rendered "forest" and sometimes (but less often in the Revised Version (British and American)) "wood." It is used of certain definite wooded tracts: "the forest in Arabia" (Isa 21:13, margin "thickets"); "the forest of Carmel" (2Ki 19:23 the King James Version, the Revised Version (British and American) "of his fruitful field"); "the forest of Hereth" ([1Sa 22:5](#)); "the forest of Lebanon" (1Ki 7:2 f; 10:17-21; 2Ch 9:16-20); "the forest of Ephraim," East of the Jordan (2Sa 18:6,8,17). The word ya'ar appears also in well-known Kiriath-jearim, "the city of forests," and Mr. Jearim (Jos 15:10). Among numerous other references the following may be cited: De 19:5; Jos 17:15,18; 1Ch 16:33; 2Ki 2:24; Ps 80:13; 83:14; 96:12; 132:6; Ec 2:6; So 2:3; 1Sa 7:2; 14:25,26; Jer 4:29; 46:23; Eze 34:29; Mic 3:12; 7:14.

(4) cebhakh, from root meaning "to interweave." A "thicket" (Ge 22:13; Jer 4:7); "thicket of trees" (Ps 74:5); "thickets of the forest" (Isa 9:18; 10:34).

(5) ‘adbhim, "thicket" (Jer 4:29).

From many references it is evident that Palestine had in Old Testament times much more extensive forests and woodlands than today. For a discussion of the subject see BOTANY.

E. W. G. Masterman

FOREST OF EPHRAIM

See EPHRAIM.

FORETELL; FORETOLD

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for-tel', for-told': The King James Version occurrences of these words in the New Testament represent as many Greek terms, and are in each case rendered differently in Revised Version:

- (1) Mr 13:23 (proeipon), the Revised Version (British and American) "told beforehand";
- (2) Ac 3:24 (prokataggello), the Revised Version (British and American) simply "told";
- (3) 2Co 13:2 (prolego), the Revised Version (British and American) "said beforehand," margin "plainly"; compare 1Th 3:4.

The foretelling of future events is claimed in the Old Testament as a prerogative of Yahweh (Isa 41:22,23; 42:9, etc.; compare De 18:22).

See PROPHECY.

FORFEIT

for'-fit (charam):

"Forfeit" (from forisfacere, "to act beyond") implies loss through transgression or non-observance of some law or rule. The word occurs only once as the translation of charam, "to shut in," frequently to devote or consecrate a person or thing to God beyond redemption (compare Le 27:28,29; Mic 4:13; Ezr 10:8, "That whosoever came not within three days, all his substance should be forfeited, and himself separated from the assembly of the captivity," King James Version margin, the American Revised Version, margin and the Revised Version (British and American) "devoted"; compare APC 1Esdras 9:4, "Their cattle should be seized to the use of the temple" (anieroo, "to consecrate," "devote"); 6:32, "all his goods

seized for the king" (ta huparchonia autou einai (eis) basilika)).

The Revised Version (British and American) has "forfeited" (qadhesh, "consecrated,;" "devoted") for "defiled" (De 22:9), margin "Hebrew consecrated"; "forfeit his life" for "lose his own soul" (psuche) (Mt 16:26; Mr 8:36); "lose or forfeit his own self" for "lose himself or be cast away" (Lu 9:25, heauton de apolesas e zemiotheis; zemioo is the Septuagint for 'anash, "to be mulcted," or "fined," Ex 21:22; De 22:19; Pr 17:26; 19:19; 21:11; 22:3); Weymouth renders Lu 9:25, "to have lost or forfeited his own self" (or "had to pay his own self—his own existence—as a fine"); in the other instances of zemioo (1Co 3:15; Php 3:8), the King James Version and the Revised Version (British and American) render "suffer loss," "suffered loss"; 2Co 7:9 the King James Version, "receive damage."

W. L. Walker

FORGE; FORGER

forj, for'-jer (Taphal):

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"Forgers of lies" occurs in Job's reply to his comforters (13:4; compare 14:17); the word is the translation of Taphal, "to patch," "lay on," "besmear," hence, to impute, overcharge, etc.; in Ps 119:69, "forged" occurs with a similar meaning: "The proud have forged a lie against me" (compare Sirach 51:2). "Forger," in the sense of "one who forges, makes, anything," is the Revised Version (British and American) rendering of laTas "to smite," or "hammer," in [Ge 4:22](#) King James Version: "Tubal-cain, an instructor of every artificer in brass and iron," the Revised Version (British and American) "the forger of every cutting instrument of brass and iron," margin "an instructor of every artificer of copper and iron."

W. L. Walker

FORGET; FORGETFUL

for-get', for-get' -ful (shakhach; epilanthanomai):

"Forget" is to fail to hold in mind, and the forgetfulness may be either innocent or blameworthy. In the Old Testament the word is most frequently used as translation of shakhach in a blameworthy sense: to forget the covenant, the law, Yahweh their God (De 4:9,23,11; 6:12; Jud 3:7; 1Sa 12:9; Ps 44:20, etc.). In an innocent or neutral, sometimes good, sense it is used in Ge 27:45; De 24:19; Job 9:27; 11:16; 24:20; Ps 102:4, etc. It is also used of God forgetting or not seeming to care (Ps 9:12; 10:11,12; 13:1; 42:9; 77:9; Isa 49:15, etc.). To "forget" sometimes means to forsake (Ps 45:10; 74:19, etc.).

In the New Testament epilanthanomai is used of simple forgetting (Mt 16:5; Mr 8:14, etc.; in Lu 12:6 the sense of care is implied); Php 3:13, "forgetting the things which are behind," has the force of leaving behind. "Forgetful" in Jas 1:25 is epilesmon, the Revised Version (British and American) "a hearer that forgetteth." "Forgetfulness" Ps 88:12, "the land of forgetfulness," is a synonym for Sheol, where all forget and are forgotten. the Revised Version (British and American) has "forget not" for "be ignorant of" (2Pe 3:8; similarly 2Pe 3:5).

W. L. Walker

FORGIVENESS

for-giv'-nes (kaphar, nasa', calach; apoluein charizesthai, aphasis pairesis):

1. Etymology
2. Pagan and Jewish Ideas
3. The Teaching of Christ
4. Conditions of Forgiveness
5. The Offended Party
6. Divine and Human Forgiveness

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reconciliation of God's holy horror of sin and the free bestowal of forgiveness upon penitent believers.

William Charles Morro

FORGO

for-go' (from for, negative, and go):

Occurs in Ecclesiasticus 7:19, as translation of astocheo, which means "to miss the mark," "turn or swerve from." "Forgo not a wise and good wife (the King James Version "woman"); for her grace is above gold," meaning "Turn not away from her"; in Ecclesiasticus 8:9, the word is rendered "miss not"; compare 1Ti 1:6; 6:21; 2Ti 2:18.

FORK

fork (shelosh qilleshon):

This compound word, meaning strictly "three points" or "three prongs," is found only once (1Sa 13:21), and doubtless there refers to the agricultural tool now known as the pitchfork. It might, however, also be a weapon.

FORM

form (yatsar, to'ar; morphe):

(1) To form is "to fashion," "create," "produce." In the Old Testament it is for the most part the translation of yatsar, "to form," "to fashion" (Ge 2:7, etc., "Yahweh God formed man of the dust of the ground," etc.); also of chul and chil, "to be twisted" "turned round" "to bring forth (in pain)" (compare Isa 13:8; Mic 4:10; De 32:18 the King James Version, "God that formed thee"; Job 26:13 the King

James Version; Ps 90:2, "or ever thou hadst formed the earth" etc.; Pr 26:10 the King James Version). In the New Testament we have morphoo, "to form" (Ga 4:19, "until Christ be formed in you"); plasso, "to form," "to mold" (Ro 9:20, "him that formed it"; 1Ti 2:13, "Adam was first formed"; APC 2Macc 7:23, "the Creator who formed the generation of man," the Revised Version (British and American) "fashioned"; 7:22, "that formed the members (diarrhuthmizo)," the Revised Version (British and American) "brought into order").

(2) Form (noun) is used for

(a) appearance, mar'eh, "sight," "appearance" (Job 4:16, "I could not discern the form thereof" the Revised Version (British and American) "appearance" with "form" for "image" (temunah) in next sentence); tselem, Aramaic "image" (Da 3:19, "The form of his visage was changed"); rew, "form," "likeness" (Da 2:31; 3:25, the Revised Version (British and American) "aspect"); to'ar, "visage," "form" (1Sa 28:14, "What form is he of?");

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(b) the fixed or characteristic form of anything, tabhnith, "model," "form" (Eze 8:3; 10:8, "the form of a hand"; Eze 8:10, "every form of creeping things"); morphe, characteristic form as distinguished from schema, changing fashion (Php 2:6, "in the form of God"; Php 2:7, "the form of a servant"; less distinctly Mr 16:12, "in another form");

(c) shape, model, pattern, mold, tsurah, "shape," from tsur, "to cut or carve" (Eze 43:11, ter, "the form of the house," etc.); mishpat, "rule" (2Ch 4:7 the King James Version); tupos, "type," "impress" ([Ro 6:17](#) , the Revised Version, margin "pattern"); hupotuposis, "outline," pattern (2Ti 1:13, the Revised Version (British and American) "pattern"); morphosis, "form," "appearance" (Ro 2:20, "the form of knowledge");

(d) orderly arrangement, giving shape or form (Ge 1:2; Jer 4:23, the earth was "without form," tohu, the Revised Version (British and American) "waste"; The Wisdom of Solomon APC Wis 11:17, amorphos); "form of speech" (2Sa 14:20, aspect, panim, "face," the Revised Version (British and American) "to change the face of the matter"); as giving comeliness or beauty, to'ar (Isa 52:14; 53:2, "He hath no form nor comeliness"; compare [Ge 29:17](#); [39:6](#) , etc.; The Wisdom of Solomon APC Wis 15:5, "desiring the form (eidos) of a dead image," the Revised Version (British and American) "the breathless form");

(e) Show, without substance, morphosis, "form" (2Ti 3:5, "holding a form of godliness").

ARV has "didst form" for "hast possessed" (Ps 139:13, so the English Revised Version, margin; both have "formed" for "made" (Ps 104:26), the American Standard Revised Version for "framed" twice (Isa 29:16); both for "formed thee," "gave birth" (De 32:18); "pierced" (Job 26:13); "woundeth" (Pr 26:10); "fastened" (Isa 44:10); for "are formed from" (Job 26:5), "tremble"; for "their form" (2Ch 4:7), "the ordinance concerning them"; "form" for "similitude" (Nu 12:8; De 4:12,15); for "size" (1Ki 6:25; 7:37); for "shape" (Lu 3:22; Joh 5:37);

"in the form" for "similitude" (De 4:16); for "or the like" (De 4:23,15); the American Standard Revised Version "(beholding) thy form" for "thy likeness" (Ps 17:15, the English Revised Version, margin); "every form" for "all appearance" (1Th 5:22; so the English Revised Version, margin "appearance").

W. L. Walker

FORMER

for'-mer:

The word in the sense of "maker," "framer," occurs only in Jer 51:19, "He is the former (from yatsar, "to form") of all things." The adjective, in the sense of preceding in the order of time, is commonly in Hob the translation of ri'shon, "first," "foremost" (Ge 40:13; Nu 21:26; De 24:4, etc.); in Greek of proteros (Eph 4:22; Heb 10:32; 1Pe 1:14); and in two cases (Ac 1:1; Re 21:4) of protos, where the Revised Version (British and American) has (in Ac in the margin) "the first." As denoting place or position the word occurs in the Old Testament in Zec 14:8, "the former sea" as translation of qadhmoni, "in front," where the Revised Version (British and

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American) has "eastern," i.e. the Dead Sea, in contrast with the Mediterranean, or western sea (compare Eze 47:18; Joe 2:20). For "former iniquities" (Ps 79:8) the Revised Version (British and American) has simply "the iniquities"; Other changes may be seen in Nu 6:12; Isa 65:7; Eze 36:11; Mic 4:8; Hag 2:3.

W. L. Walker

FORNICATION

for-ni-ka'-shun.

See CRIMES.

FORSWEAR

for-swar'.

See CRIMES.

FORTH

forth: "Forth," adverb (from "for"), signifies movement

(1) forward,

(2) out of,

(3) beyond a certain boundary.

In a few instances in the Old Testament it is the translation of the preposition 'al, properly "above," "upon" (2Ki 11:15; 2Ch 23:14; Am 7:17 the King James Version), and of chuts, "without" (Ge 39:13; Jud 19:25). "Forth" is often used as an expletive of various verbs, as "break (forth)," "bring (forth)," "call (forth),"

etc. In the Gospel of John it is the translation of *exo*, "without," as "Lazarus, come forth" (11:43; so 15:6; 19:4 the King James Version, etc.; also Ac 5:34; 9:40). "Stand forth" in Mr 3:3 is the translation of *egeire eis to meson*, margin "Arise into the midst." the Revised Version (British and American) has a great many changes, frequently substituting "out," "away," "abroad," etc.; "forth from" for "out of" (Job 41:21; Isa 45:23); "spread forth" for "stretched out" (Ps 44:20; 88:9; 136:6), etc. In Col 1:6, for "bringeth forth fruit" the Revised Version (British and American) reads "bearing fruit."

W. L. Walker

FORTIFICATION; FORT; FORTIFIED CITIES; FORTRESS

for-ti-fi-ka'-shun (including):

I. IN RECENT EXCAVATIONS

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In a well-known passage (2Co 10:3-5), Paul, as he often does, draws upon his knowledge of Roman methods of warfare, and introduces for the enforcement of great spiritual lessons the pulling down of "strong-holds" as the ultimate object of every campaign. The word employed (ochuromata) is the Greek equivalent of the Hebrew word commonly rendered "fortress" (mibhtsar). "The 'strongholds' are the rock forts, such as those which once bristled along the coast of his native Cilicia and of which he must often have heard when his father told him how they were 'pulled down' by the Romans in their wars against the pirates. Those 'high things that exalt themselves'— those high eminences of the pride of Nature—occupied in force by hostile troops— had been a familiar experience in many wars throughout Asia Minor, while one of the grandest of all was the Acropolis that towered over Corinth" (Dean Howson, *The Metaphors of Paul*, 34 f).

2. In the Ac of the Apostles:

From the stairs of the Castle of Antonia, Paul, by leave of Claudius Lysias, the commandant of the garrison at Jerusalem, in whose charge he was, addressed the excited crowd and told the story of his conversion. Antonia was the quarters, then, as it was in the time of our Lord, of the Roman garrison, which occupied the Jewish capital (Ac 21:37; Joh 18:28); and the same site is to this day covered with a Turkish barracks.

3. In the Gospel History:

Although it is not mentioned by name, the gloomy fortress of Macherus on the East of the Dead Sea is believed to have been the scene of the imprisonment and murder of John the Baptist. The description of it given by Josephus (BJ, VII, vi, 1) shows it to have been a place of immense strength. "It was quite necessary that that fortress should be demolished lest it might draw away many into rebellion because of its strength; for the nature of the place was very capable of affording sure hope of safety to those who held it, and delay and fear to those who attacked

it. For what was defended by a fort was itself a rocky hill, rising to a very great height, which circumstance alone made it very difficult to capture it. It was also so contrived by Nature that it could not easily be approached; for it is entrenched by ravines on all sides, so deep that the eye cannot reach their bottoms, nor are they easy to cross over, and it is quite impossible to fill them up with earth." Macherus, like the Herodium, Jotapata, Masada, figured largely in the tragic scenes of the Jewish War so graphically described by Josephus

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T. Nicol.

FORTUNATUS

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for-tu-na'-tus (Phortounatos):

A Roman proper name turned into Gr; same as Latin adjective fortunatus, meaning "blest," or "fortunate." Found only once in the Bible (1Co 16:17). Fortunatus, with Stephanas and Achaicus, was an amabassador of the Corinthian church, whose presence at Ephesus refreshed the spirit of the apostle Paul.

FORTUNE

for'-tun (Gad): A god of Good Luck, possibly the Hyades.

See ASTROLOGY, 10.

FORTY

for'-ti ('arba'im; tessarakonta).

See FOUR (5); NUMBER.

FORUM

fo'-rum:

the King James Version Appii Forum (Ac 28:15), is in the Revised Version (British and American) Market of Appius (see APPII FORUM).

FORWARD; FORWARDNESS

for'-werd for'-werd-nes (hale'ah, naca'; spoudaios):

As an adverb "forward" has the meaning of "onward" in space or time, or in the movement of affairs. As an adjective it has the sense of "readiness," "willingness," etc. The adverb only is found in the Old Testament. It is the

translation of hale'ah, "distance," "onward"; in space (Nu 32:19; 1Sa 10:3); in time (Eze 39:22, "from that day and forward"; Eze 43:27); once of halakh, "to go on" (Ge 26:13, "went forward," the King James Version margin, Hebrew "went going," the Revised Version (British and American) "grew more and more"); twice of ma'al, "above," "upward" (1Sa 16:13; 30:25, "from that day forward"); once of ya'al, "to cause to go up," "advance" (Job 30:13, "They set forward (advance or help on) my calamity"); twice of lephanim, "to the front" (Jer 7:24; Eze 10:22, "They went every one straight forward," literally, "on the side of their face"); once of qedhem, "before" (Job 23:8, "Behold, I go forward, but he is not there"); once with nakhah, "to smite" (2Ki 3:24); frequently in Nu, and once in Exodus, of naca', "to lift up," "remove," "journey" (Ex 14:15, "Speak unto the children of Israel, that they go forward"; Nu 1:51, "when the tabernacle setteth forward"; Nu 2:24 the King James Version, "They shall go forward," etc.); it is also the translation of natsach (Piel), "to be over," "to take the lead," "to superintend" (1Ch 23:4, "to set forward (to carry onward, to advance) the work of the house of the Lord," the King James Version margin and text of the Revised Version (British and American) "to oversee"; 2Ch 34:12, "to set it forward," the Revised Version (British

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and American) retains, margin, "to preside over it"; Ezr 3:8 margin, "set forward the work"). This word means also "to lead" in music, to present; hence, in the title of many psalms, la-menatseach, "For the chief musician." Proerchomai, "to go forward," etc., is translated "went forward" (Mr 14:35); propempo, "to send forward" (3 Joh 1:6, "bring forward," the Revised Version (British and American) "set forward"); proballo, "to throw or put forward" (Ac 19:33, "putting him forward"); as adjective it is the translation of thelo, "to wish," "will" (2Co 8:10, "to be forward a year ago"; the King James Version margin (Greek) "willing," the Revised Version (British and American) "to will"); of spoudaios, "speedy," "earnest" (2Co 8:17, "being more forward," the Revised Version (British and American) "very earnest"); of spoudazo, "to make haste," "to be earnest" (Ga 2:10, "which I also was forward to do," the Revised Version (British and American) "zealous to do").

"Forward" occurs several times in Apocrypha, e.g. APC 1Esdras 1:27, "The Lord is with me hasting me forward" (epispseudo); APC 2Esdras 3:6, "before ever the earth came forward" (adventaret), meaning, perhaps, before it was ready for planting.

Forwardness is the translation of spoude, "speed," "zeal," etc. (2Co 8:8, the Revised Version (British and American) "earnestness"); of prothumia "readiness of mind" (2Co 9:2, "the forwardness of your mind," the Revised Version (British and American) "your readiness"; The Wisdom of Solomon APC Wis 14:17, "that by their forwardness (spoude) they might flatter," the Revised Version (British and American) "zeal").

For "forward" the Revised Version (British and American) has "forth" (Nu 2:24; compare 1Co 16:11); for "go forward" (Nu 10:5), "take their journey"; for "set forward" (Nu 21:10; 22:1), "journeyed"; "forward" for "ready" (De 1:41), for "forth" (Pr 25:6), for "farther" (Mt 26:39); "put forward" for "appointed" (Ac 1:23): "set forward according to" for "took" (Nu 10:12); "set forward" for "went" (Nu 10:14,34), for "departed" (Nu 10:33); "set me forward" for "bring

me" (1Co 16:6).

W. L. Walker

FOUL

foul (raphas; akdthartos):

The verb "to foul" (defile) occurs as the translation of raphas, "to trample" or "muddle" (streams) (Eze 32:2; 34:18); of chalmar, "to burn," "to be red" (Job 16:16, "My face is foul with weeping," the American Standard Revised Version and the English Revised Version, margin "red"); of mirpas, "a treading" (Eze 34:19). The adjective is the translation of akathartos, "unclean," "impure," "wicked" (Mr 9:25; Re 18:2, "foul spirit," the Revised Version (British and American) "unclean"), and of cheimon, "winter," "stormy or foul weather" (Mt 16:3). the Revised Version (British and American) has "The rivers shall become foul" (Isa 19:6) instead of the King James Version "They shall turn the rivers far away," the English Revised Version "The rivers shall stink."

W. L. Walker

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FOUNDATION

foun-da'-shun:

In Hebrew the words for "foundation" are mostly derivatives from yacadh, "to found," and in Greek two words are used: one, katabole, of "foundation of the world" (Mr 13:35; 15:34; Lu 11:50; Joh 17:24, etc.); the other, themelios, of the foundation of a building (Lu 6:48,49; 14:29; Ac 16:26, etc.), in which sense it is also used metaphorically in various connections (Christ the foundation of the church, 1Co 3:11; or the apostles and prophets the foundation, with Christ as corner-stone, Eph 2:20; the foundation of repentance, Heb 6:1, etc.). In Ps 11:3, "if the foundations be destroyed," the Hebrew word is shath. In Jer 50:15, the Revised Version (British and American) reads "bulwarks" for "foundations"; conversely in Ps 89:14; 97:2, for the King James Version "habitation," the Revised Version (British and American) reads "foundation," and in Isa 6:4 for the King James Version "posts," reads "foundations."

James Orr

FOUNDER

foun'-der (from tsaraph): A worker in molten metal (Jud 17:4, etc.).

The word in the King James Version in Jer 10:9,14; 51:17 is rendered in the Revised Version (British and American) "goldsmith," and in 6:29 by a paraphrase, "They go on refining."

See REFINER; GOLDSMITH.

FOUNTAIN

foun'-tin, foun'-tan:

In a country where no rain falls for half of the year, springs assume an importance unknown in more favored lands. In both eastern and western Palestine and even in Lebanon there are many villages which depend entirely upon reservoirs or cisterns of rain water. Others are situated along the courses of the few perennial streams. But wherever a spring exists it is very apt to be the nucleus of a village. It may furnish sufficient water to be used in irrigation, in which case the gardens surrounding the village become an oasis in the midst of the parched land. Or there may be a tiny stream which barely suffices for drinking water, about which the village women and girls sit and talk waiting their turns to fill their jars, sometimes until far in the night. The water of the village fountain is often conveyed by a covered conduit for some distance from the source to a convenient spot in the village where an arch is built up, under which the water gushes out. See CISTERN; SPRING; WELL; EN-, and place- names compounded with EN-.

Figurative:

(1) of God (Ps 36:9; Jer 2:13; 17:13);

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- (2) of Divine pardon and purification, with an obvious Messianic reference (Zec 13:1);
- (3) of wisdom and godliness (Pr 13:14; 14:27);
- (4) of wives (Pr 5:18);
- (5) of children (De 33:28; compare Ps 68:26; Pr 5:16);
- (6) of prosperity (Ps 107:35; 114:8; Ho 13:15);
- (7) of the heart (Ec 12:6; see CISTERN);
- (8) of life everlasting (Re 7:17; 21:6).

Alfred Ely Day

FOUNTAIN GATE

See JERUSALEM.

FOUR

for ('arba'; tessares): "Four" (cardinal number) was a sacred and complete number with the Hebrews, as well as with several other peoples. It occurs very frequently in the Old Testament and the New Testament.

(1) It indicates completeness. We have the four rivers of Paradise (Ge 2:10); the four winds of heaven (Eze 37:9; Da 7:2; 8:8; 11:4; Zec 6:5, the Revised Version, margin "spirits"; APC 2Esdras 13:5); "the four winds" (Mt 24:31; Mr 13:27); "the four corners of the earth" (Isa 11:12; Re 7:1; 20:8, the King James Version "quarters"); "the four corners of the house" (Job 1:19); Jephthah's daughter was bewailed four days a year (Jud 11:40); "four cities" are several times mentioned

in Jos in the allotment of inheritances (19:7; 21:18, etc.); Nehemiah's enemies sent to him "four times" (Ne 6:4); "four kinds" (the Revised Version, margin "families" of destroyers were threatened, Jer 15:3); Yahweh's "four sore judgments" (Eze 14:21); "four generations" were seen by Job (Job 42:16).

(2) "Four" is frequent in prophetic visions: Daniel saw "four beasts" arise, representing four kings (7:3,17); "four notable horns" (Dan 8:8,22; compare APC 2Esdras 11:39); "four gates" (APC 2Esdras 3:19; four wings, 12:2 the King James Version); "four horns" were seen by Zechariah, as the powers that had scattered Israel, and "four smiths" (Revised Version) as powers that would cast the four horns down (1:18-21); "four chariots and horses" represented the "four spirits," the King James Version and the Revised Version, margin (better than "winds"), that went "forth from standing before the Lord of all the earth" (Zech 6:1-5); in the visions of Ezekiel, "four living creatures," each with four faces, four wings, etc., were the bearers of the throne of God (1:5 f, 23); so, in the visions of John there were "four living creatures" before and around the throne (Re 4:6; 5:6,8,14; 6:1; 15:7; 19:4); John saw "four angels" of destruction loosed for their work (Re 9:14).

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(3) "Four" occurs frequently in the measurements of the sacred buildings, etc.

(a) of the tabernacle (Ex 25; 26; 27; 28:17; 36, etc.);

(b) of Solomon's temple (1Ki 7:2; 1Ch 9:24);

(c) of Ezekiel's temple (Eze 40:41; 41:5; 42:20; 43:14).

(4) "Four" is used as an alternative with "three" (Pr 30:15,18,21,24,29); we have "three or four" (2 Esdras 16:29,31); "the third and the fourth generation" (Ex 20:5; 34:7; Nu 14:18; De 5:9).

(5) Ten times four, or forty is also a special and sacred number, e.g. forty years did Israel eat manna (Ex 16:35); forty years in the wilderness (Nu 14:33; 32:13); "the land had rest forty years" (Jud 3:11; 5:31); Israel was delivered unto the hands of the Philistines for forty years (Jud 13:1); Eli judged Israel forty years (1Sa 4:18); Moses was forty years old when he visited his brethren (Ac 7:23); the flood continued for "forty days and forty nights" (Ge 7:4); Moses was in the Mount "forty days and forty nights" (Ex 24:18; 34:28; De 9:9); Jesus fasted in the desert forty days and nights (Mt 4:2); He remained with His disciples forty days after His resurrection (Ac 1:3).

(6) Fourscore is also frequent (shemonim) (Ex 7:7; Jud 3:30; Jer 41:5, etc.; ogdoekonta, Lu 2:37; 16:7).

(7) Four hundred represents a large number, e.g. the years of the oppression in Egypt (Ge 15:13); Esau's company (Ge 33:1); the men with David (1Sa 22:2; 25:13; 30:10,17); the prophets of Baal "four hundred and fifty," of Asherah, "four hundred" (1Ki 18:19,22); the prophets of Israel (1Ki 22:6). Four thousand represents a larger number, e.g. the musicians and porters of Solomon's temple (1Ch 23:5); the stalls for horses in Solomon's stables (2Ch 9:25); the Assassins who made insurrection under an Egyptian (Ac 21:38); Christ fed "four thousand

men, besides women and children" (Mt 15:38). Four hundred thousand represents a very large number, e.g. the congregation of Israel that gathered at Mizpah, "four hundred thousand footmen that drew sword" (Jud 20:2,17); Abijah's army (2Ch 13:3; Jeroboam's, twice that number).

(8) The fourth part also frequently occurs (Ex 29:40; Le 23:13; Nu 23:10; Re 6:8, etc.).

W. L. Walker

FOUR HUNDRED

See FOUR.

FOUR THOUSAND

See FOUR.

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FOURFOLD

for-fold:

Occurs but twice in English Versions: 2Sa 12:6, "He shall restore the lamb fourfold"; and Lu 19:8 the King James Version, "If I have wrongfully exacted ought I restore fourfold." From this statement of Zaccheus we are to understand that fourfold the amount of that which was stolen was the restoration the law required of a thief. This was the extreme penalty the law imposed. In some cases double the amount was to be restored (Ex 22:4,7); in others, a fifth of its value was added to the thing restored (Le 6:5); still again, an amount equal to that taken was to be restored (1Sa 12:3).

FOURSCORE

for'-skor.

See FOUR; NUMBER.

FOURSQUARE

for'-skwar (rabha'; tetragonos):

"Foursquare," meaning equal in length and breadth, not round, is the translation of rabha' (from obsolete rebha', "four"); it occurs in the description of the altar of burnt offering (Ex 27:1; 38:1); of the altar of incense (Ex 30:2; 37:25); of the breastplate of the high priest (Ex 28:16; 39:9); of the panels of the gravings upon the mouth of the brazen or molten sea in Solomon's temple (1Ki 7:31); of the inner court of Ezekiel's temple (Eze 40:47); of "the holy oblation" of the city of Ezekiel's vision (Eze 48:20, rebhi'i, "fourth"); of the new Jerusalem of John's vision (Re 21:16, tetragonos), and conveys the idea of perfect symmetry. In the

King James Version margin of 1Ki 6:31, we have "five-square," square being formerly used for equal-sided, as it still is in "three-square file."

W. L. Walker

FOURTEEN

for'-ten.

See NUMBER.

FOURTH PART

See FOUR.

FOWL

fowl (‘oph; peteinon): The word is now generally restricted to the larger, especially the edible birds, but formerly it denoted all flying creatures; in Le 11:20 the King James

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Re 18:2; 19:17,21, orneon, "bird," "fowl," a carnivorous bird (the Revised Version (British and American) "bird"), is the representative of desolation and of destruction.

For "fowls" the American Standard Revised Version has "birds" (Ge 6:7,20; 7:3; Le 20:25; Ac 10:12; 11:6; with the English Revised Version Mt 6:26; 13:4; Mr 4:4,32; Lu 8:5; 12:24; 13:19); for "every feathered fowl" (Eze 39:17), the Revised Version (British and American) has "the birds of every sort"; for "all fowls that creep" (Le 11:20) and for "every flying creeping thing" (Le 11:21), "all winged creeping things."

W. L. Walker

FOWL, FATTED

See preceding article.

FOWLER

foul'-er (yoqesh): A professional birdcatcher. In the days previous to firearms, birds were captured with nets spread on the ground, in traps and snares. There was a method of taking young birds from a nest, raising them by hand, and when they had become very tame, they were confined in hidden cages so that their voices would call others of their kind to the spot and they could be killed by arrows of concealed bowmen or the use of the throw-stick (Ecclesiasticus 11:30) This was a stick 1 1/2 feet in length and 1/2 inches in diameter, hurled with a rotary motion at the legs of the birds and was very effective when thrown into flocks of ground birds, such as partridge or quail, especially if the birds were running up hill. There was also a practice of sewing a captured bird's eyelids together and confining it so that its cries would call large numbers of birds through curiosity and they could then be taken in the several ways mentioned. The fowlers supplied the demand for doves and other birds used for caged pets,

and furnished the market with wild pigeons and doves for sacrifice and such small birds as were used for food. Ps 91:3: "For he will deliver thee from the snare of the fowler. And from the deadly pestilence."

This is David's promise that the Almighty will deliver us from the evil plans laid to ruin us, as a bird sometimes in its struggles slips the hair and escapes from the "snare" (which see) set for it. Ps 124:7:

"Our soul is escaped as a bird out of the snare of the fowlers:

The snare is broken, and we are escaped."

Here is the fulfillment of the former promise in a cry of rejoicing. Sometimes the snare held fast, sometimes it broke; then the joy in the heart of a freed man was like the wild exultation in the heart of the escaping bird. **Pr 6:5** :

"Deliver thyself as a roe from the hands. of the hunter.

And as a bird from the hand of the fowler."

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With methods so primitive as these for taking birds, it must have occurred frequently that a stunned, wounded or entrapped bird slipped even from the hand that held it and made good its escape.

Jer 5:26: "For among my people are found wicked men: they watch, as fowlers lie in wait; they set a trap, they catch men." Here is the plain comparison strongly drawn between wicked men entrapping their fellows and fowlers taking unsuspecting birds.

The last reference is in Ho 9:8: "Ephraim was a watchman with my God: as for the prophet, a fowler's snare is in all his ways, and enmity in the house of his God." Wherever he goes, the prophet is in danger of being trapped.

Gene Stratton-Porter

FOX

(shu'al; compare Arabic tha'lab (Jud 15:4; Ne 4:3; Ps 63:10; So 2:15; La 5:18; Eze 13:4); alopes (Mt 8:20; Lu 9:58; 13:32)): The foxes of different parts of Europe and Western Asia differ more or less from each other, and some authors have given the local types distinct specific names. Tristram, for instance, distinguishes the Egyptian fox, *Vulpes nilotica*, of Southern Palestine, and the tawny fox, *Vulpes flavescens*, of the North and East. It is possible that the range of the desert fox, *Vulpes leucopus*, of Southwestern Asia may also reach Syria. We have, however, the authority of the Royal Natural History for considering all these as merely local races of one species, the common fox, *Vulpes alopes* or *Canis vulpes*. The natives of Syria and Palestine do not always distinguish the fox and jackal although the two animals are markedly different. The jackal and wolf also are frequently confounded.

See DRAGON; JACKAL.

In Ps 63:9 f we have, "Those that seek my soul, to destroy it, shall be given over to the power of the sword: they shall be a portion for foxes" (shu'alim). It has been thought that the jackal is meant here (Revised Version margin), and that may well be, though it is also true that the fox does not refuse carrion. In the Revised Version, margin, "jackal" is suggested in two other passages, though why is not clear, since the rendering "fox" seems quite appropriate in both. They are Ne 4:3, "... if a fox go up, he shall break down their stone wall," and La 5:17 f, "... our eyes are dim; for the mountain of Zion which is desolate: the foxes walk upon it." the Revised Version, margin also has "jackals" in Jud 15:4 f, where Samson "caught three hundred foxes and put a firebrand in the midst between every two tails and let them go into the standing grain of the Philistines, and burnt up both the shocks and the standing grain, and also the oliveyards." Jackals are probably more numerous than foxes, but the substitution does not appreciably diminish the difficulties in the way of any natural explanation of the story. In So 2:15 we have a reference to the fondness of the fox for grapes. In Mt 8:20 and Lu 9:58 Jesus says in warning to a would-be follower, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." Foxes differ from most of the Canidae in burrowing holes for their lairs, unless indeed they take possession of the burrow of another animal, such as the badger. In Lu 13:32 Jesus compares Herod to a fox.

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Alfred Ely Day.

FRAGMENT

frag'-ment (klasma): "Fragment," a piece broken off, occurs only in the plural, in the accounts of the miracles of the Loaves in the Gospels and references thereto. It is the translation of klasma (from klao, "to break"), "a piece broken off" (Mt 14:20 the King James Version); "broken meat" (Mt 15:37).

The Revised Version (British and American) has in each instance "broken pieces." The change is important because it shows that the pieces left over were not mere fragments or crumbs left by the people after eating, but some of the original pieces into which it is said in all the synoptic narratives and references Jesus "broke" the "loaves," which, being thin cakes, were usually broken before distribution; hence, the phrase, "breaking of bread." See Hastings, Dictionary of the Bible (five volumes), under the word "Fragment"; Weymouth translates "broken portions," namely, "those into which the Lord had broken the loaves; not mere scraps or crumbs."

W. L. Walker

FRAME

fram:

(1) yetser (from root yatsar, "to knead," mold with the fingers): "For he knoweth our frame; he remembereth that we are dust" (Ps 103:14).

(2) 'erekh (from root 'arakh, "to put in order," "to set in a row," "to arrange"): "goodly frame" (Job 41:12, the King James Version "goodly proportion").

(3) 'otsem "bony frame" "body": "My frame was not hidden from thee, when I

was made in secret" (Ps 139:15), the King James Version "my substance," the King James Version margin "my strength, or, my body."

See also BONE.

(4) mibhneh, "building, frame" (Eze 40:2, "frame of a city").

(5) nathan, "to give," "to direct": "They will not frame their doings" (Ho 5:4, the King James Version and the Revised Version, margin).

(6) sunarmologeo, "to fit or join closely together" (Eph 2:21).

(7) katartizo, "to fit out," "make fit," "adjust" (Heb 11:3).

H. L. E. Luering

FRANKINCENSE

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frants'-in-sens (lebhonah, from root meaning "whiteness," referring to the milky color of the fresh juice: Ex 30:34; Le 2:1 f, 15 f; 5:11; 6:15; 24:7; Nu 5:15; 1Ch 9:29; Ne 13:5,9; So 3:6; 4:6,14; Isa 43:23; 60:6; 66:3; Jer 6:20; 17:26; 41:5; translated in the last six references "incense" in the King James Version, but correctly in the Revised Version (British and American); libanos: Mt 2:11; Re 18:13. The English word is derived from old French franc encens, i.e. "pure incense"): The common frankincense of the pharmacopeas is a gum derived from the common fir, but the frankincense of the Jews, as well as of the Greeks and Romans, is a substance now called Olibanum (from the Arabic el luban), a product of certain trees of the genus *Boswellia* (Natural Order, Amyridaceae), growing on the limestone rocks of south Arabia and Somali-land (Isa 60:6; Jer 6:20). The most important species are *B. Carteri* and *B. Frereana*. Some of the trees grow to a considerable height and send down their roots to extraordinary depths. The gum is obtained by incising the bark,

and is collected in yellowish, semitransparent tears, readily pulverized; it has a nauseous taste. It is used for making incense for burning in churches and in Indian temples, as it was among the Jews (Ex 30:34). See INCENSE. It is often associated with myrrh (So 3:6; 4:6) and with it was made an offering to the infant Saviour (Mt 2:11). A specially "pure" kind, lebhonah zakkah, was presented with the shewbread (Le 24:7).

E. W. G. Masterman

FRANKLY

frank'-li (charizomai):

"Frankly" in the sense of "freely," "readily," "graciously," occurs only in the translation of charizomai, properly "to gratify," "to do that which is grateful or pleasing," "to forgive" (Lu 7:42, "He frankly forgave them both," the Revised Version (British and American) has simply "forgave"; the same word is

translated in Lu 7:43, the King James Version and the Revised Version (British and American), "forgave," in Lu 7:21 the King James Version it is "gave," the Revised Version (British and American) "bestowed," granted to see). It occurs in the New Testament only in Luke and Paul.

FRAY

fra (haradh, "to make afraid," "cause to tremble": the King James Version of De 28:26; Jer 7:33; Zec 1:21; the Revised Version (British and American) "frighten," "terrify").

See WAR.

FRECKLED SPOT

frek'-'-ld, (bohaq; Septuagint alphos, called in the Revised Version (British and American) "a tetter," and described as a bright shining spot (beharoth lebhenoth):

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These white eruptions did not render the person so marked ceremonially unclean (Le 13:39). This form of skin disease is described by Hippocrates as usually of no great importance and indicative of a sluggishness of body; it is probably some form of local psoriasis. There is a cognate modern Arabic word applied to a facial eczematous eruption. For other references to skin diseases, see LEPROSY.

FREE; FREEDOM

See CHOICE; WILL.

FREEDMAN; FREEMAN

fred'-man, fre'-man: The term occurs in 1Co 7:22; Col 3:11, and Re 6:15, and represents two slightly different words. In 1Co 7:22 the word is apeleutheros, "a freeman," one who was born a slave and has received freedom. In this case it refers to spiritual freedom. He that was in bondage to sin has been presented with spiritual freedom by the Lord. In Re 6:15 the word is simply eleutheros, "a free man" as opposed to a slave.

FREELY

fre'-li (chinnam, nedhabhah; dorean parrhesiazomai):

"Freely" occurs in three senses:ts two slightly different words. In 1Co 7:22 the word is apeleutheros, "a freeman," one who was born a slave and has received freedom. In this case it refers to spiritual freedom. He that was in bondage to sin has been presented with spiritual freedom by the Lord. In Re 6:15 the word is simply eleutheros, "a free man" as opposed to a slave.

(1) Gratis, for nothing (Nu 11:5, chinnam, "for nought," "the fish which we did eat in Egypt freely," the Revised Version (British and American) "for nought"); Mt 10:8, dorean, "Freely ye have received, freely give," the Revised Version

(British and American) omits "have"; Ro 3:24, "being justified freely by his grace"; 2Co 11:7, "I have preached to you the gospel freely," the Revised Version (British and American) "for nought"; Re 21:6; 22:17, "Take the water of life freely"; charizomai (Ro 8:32) is translated "freely give," ta charisthenta (1Co 2:12), "the things that are freely given," the American Standard Revised Version has "were" for "are."

(2) Willingly, spontaneously: nedhabhah, "willing offering" (Ps 54:6, "I will freely sacrifice unto thee," the Revised Version (British and American) "with a freewill-offering"; Ho 14:4, "I will love them freely"); nadhabh, "to give willingly" (Ezr 2:68, the Revised Version (British and American) "willingly offered"; compare 1:6); nedabh Aramaic (7:15; compare 7:13,16).

(3) Without hindrance or restraint, 'akhal, "to eat" is rendered in Ge 2:16, "Thou mayest freely eat," the King James Version margin "Hebrew, eating thou shalt eat"; 1Sa 14:30, "if the people had eaten freely"; parrhesiazomai, "to speak freely, openly, boldly" (Ac 26:26, "Unto whom also I speak freely"); meta parrhesias, "with full speech" (Ac 2:29, "I may say unto you freely").

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Revised Version has "have drunk freely" for "well drunk" (Joh 2:10). The word is methusko, Pass. "to become drunk." Comparison with Lu 12:45; Eph 5:18; 1Th 5:7; Re 17:2, where the same word is translated the King James Version "made drunk," the Revised Version (British and American) "made drunken" (Mt 24:49; Ac 2:15; 1Co 11:21; Re 17:6, "drunken"), will show that the meaning is "drunk," which was the rendering of Tyndale and Cranmer; Vulgate (Jerome's Latin Bible, 390-405 A.D.) has cum inebriati fuerint; Plummer renders "have become drunk, are drunk."

W. L. Walker

FREEWILL OFFERING

fre'-wil of'-er-ing. See SACRIFICE.

FREEWOMAN

fre'-woom-an (eleuthera): Found but 4 times in the King James Version (Ga 4:22,23,10,31). In the first three passages it refers to Sarah, the freewoman and true wife of Abraham as in contrast with Hagar, the Egyptian slave girl who became his concubine (Ge 16:1). In the last passage a metaphorical application of the term is made to the Christians who are the children of promise, of freedom, of the spirit, the children of the freewoman, in contrast with the Jews who are the children of the letter, of bondage, of the bondwoman.

FREQUENT

fre'-kwent (peris-soteros):

"Frequent," adjective (from Latin frequens, frequentis, "crowded") occurs only once in the text of the King James Version, as the translation of perissoteros, adverb in comparative degree of perissos, "abundantly," hence, "more

abundantly" (compare 2Co 1:12); in 2Co 11:23, "in prisons more frequent," the Revised Version (British and American) "more abundantly"; and once in the margin of the King James Version (Pr 27:6) as translation of 'athar, "to be abundant," the Revised Version (British and American) in text, "profuse."

American Revised Version has "frequent" for "open" (1Sa 3:1, "The word of Yahweh was precious (margin, rare) in those days; there was no frequent vision," margin "(Hebrew) widely spread" (the word is parac, "to break forth," "to scatter," etc.). the English Revised Version retains "open," with "frequent, Hebrew widely spread" in the margin. "Frequent" (the verb) does not occur.

W. L. Walker

FRESH

Adj.:

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The translation of hadhash, "new," "fresh" (Job 29:20, "My glory is fresh in me"); of leshadh, "sap," "moisture" (Nu 11:8, of the manna, "as the taste of fresh oil," the Revised Version, margin "cakes baked with oil"); of ra'anana, "to be fresh and green" (Ps 92:10, "fresh oil"); of glukus, "sweet" (Jas 3:12, "salt water and fresh," the Revised Version (British and American) "sweet"). Fresher is the translation of rutaphash, "to become fresh" (Job 33:25; "His flesh shall be fresher than a child's").

Revised Version has "fresh" for "green" (Ge 30:37; Le 23:14), for "moist" (Nu 6:3), for "full" (Le 2:14; 2Ki 4:42), for "new" (Jud 15:15; Mt 9:17; Mr 2:22; Lu 5:38).

W. L. Walker

FRET, FRETTE

(charah, ma'ar):

To "fret" is from for (prefix) and etan, "to eat," "to consume." The word is both transitive and intransitive in King James Version:

(1) transitive as translation of charah, "to burn," Hithpael, "to fret one's self," "to be angry" (Ps 37:1, "Fret not thyself because of evil-doers"; Ps 37:7,8; Pr 24:19); of qatsaph, "to be angry," etc. (**Isa 8:21** , "They shall fret themselves, and curse," etc.); of raghaz, "to be moved" (with anger, etc.) (Eze 16:43, "Thou hast fretted me in all these things," the American Standard Revised Version "raged against me"). For Le 13:55, see under Fretting below.

(2) Intransitive, it is the translation of ra'am, "to rage," Hiphil, "to provoke to anger" (1Sa 1:6, "Her rival provoked her sore, to make her fret"); of za'aph, "to be sad," "to fret" (Pr 19:3, "His heart fretteth against Yahweh").

Fretting in the sense of eating away, consuming, is used of the leprosy, ma'ar, "to be sharp, bitter, painful" (Le 13:51,52; 14:44, "a fretting leprosy"; in Le 13:55 we have "it (is) fret inward" ("fret" past participle), as the translation of pehetheth from pahath, "to dig" (a pit), the word meaning "a depression," "a hollow or sunken spot in a garment affected by a kind of leprosy," the Revised Version (British and American) "it is a fret."

Revised Version has "fretful" for "angry" (Pr 21:19), margin "vexation."

W. L. Walker

FRIED

frid.

See BREAD, III, 3, (2); FOOD, II; LOCUST.

FRIEND; FRIENDSHIP

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frend, frend'-ship: In the Old Testament two words, variously translated "friend" or "companion": re'eh, indicating a mere associate, passing friend, neighbor, or companion; 'ahabh, indicating affection natural or unnatural. In the New Testament also two words: hetairos, "a comrade," or "fellow," and philos, suggesting a more affectionate relation.

Literature abounds in concrete examples of friendship of either kind noted above, and of profoundly philosophic as well as sentimental and poetic expositions of the idea of friendship. Notable among these are the Old Testament examples. Abraham, because of the intimacy of his relations, was called "the friend of God" (2Ch 20:7; Isa 41:8; Jas 2:23). "Yahweh spake unto Moses face to face, as a man unto his friend" (Ex 33:11). The romantic aspect of the friendship of Ru and Naomi is interesting (Ru 1:16-18). The devotion of Hushai, who is repeatedly referred to as David's friend (2Sa 15:37; 16:16), is a notable illustration of the affection of a subordinate for his superior. The mutual friendship of David and Jonathan (1Sa 18:1), from which the author is made to say, "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul," is another example. Again in his pathetic lament for Jonathan (2Sa 1:26), David says in highly emotional tones that his love "was wonderful, passing the love of women." Elijah and Elisha form a unique illustration of semiprofessional affection (2Ki 2).

In the New Testament, Jesus and His disciples illustrate the growth of friendship from that of teacher and disciple, lord and servant, to that of friend and friend (Joh 15:13-15). Paul and Timothy are likewise conspicuous (2Ti 1:2).

In general literature we have the classic incident, recorded by Plutarch, of Damon and Pythias during the rule of Dionysius. Pythias, condemned to death, was about to be executed but desired to see his family. Damon offered himself as a ransom in case he should not return in time for the hour of execution. Returning in time, both were released by the great Dionysius, who asked to be

taken into the secret of such friendship. The writings on friendship are many. Plato and Cicero have immortalized themselves by their comments. Cicero held dearly the friendship of Scipio, declaring that of all that Nature or Fortune ever gave him there was nothing which could compare with the friendship of Scipio. Bacon, Emerson, Black, Gladden, King, Hillis, and many others in later days have written extensively concerning friendship. The best illustration of the double use of the word (see above) is that in Pr 18:24, "He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother." Again, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (27:17). The honesty and frankness of genuine friends are set forth in the maxim, "Faithful are the wounds of a friend" (27:6).

Walter G. Clippinger

FRIENDS; CHIEF FRIENDS

(hoi philoi proton): Expressions used in 1 and 2 Macc to designate the favored courtiers of the Antiochi. Mattathias is promised enrollment among the king's Friends, to tempt him to apostatize (1 Macc 2:18); Alexander Balas writes Jonathan among his Chief Friends (1 Macc 10:65). Compare also 1 Macc 3:38; 6:10,14; 10:60; 11:26,27; 2 Macc 8:9.

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FRINGES

frin'-jis (tsitsith, "tassel, lock" (Nu 15:38,39), gedhilim, "twisted threads," "festoons" (De 22:12)): Tassels worn by the Israelites on the four corners of their garments as reminders of "all the commandments of Yahweh," in accordance with the law set out in Nu 15:37-41 and De 22:12. These tassels originally contained a thread of tekheleth, "violet." Jewish tradition, however, has failed to retain the tekheleth, because of doubt as to the exact meaning of the term, and instead dark blue lines were dyed on the borders of the Tallith or garment in which the fringes were placed. According to tradition any garment having four corners required the mnemonic fringes, the importance of which was weighed against "all the commandments of the Lord." In New Testament times such garments were still worn (compare Mt 9:20; 14:36; 23:5). The later Jews, after adopting the garments of the Diaspora, in order to observe the tsitsith commandment began to use two extra four-cornered fringed garments: the large Tallith while at prayer, and the small Tallith, or 'arba' kanephoth, as an undergarment during the day. Their tradition prescribes the exact manner in which each tassel shall be made, and gives a symbolic meaning to the numbers of windings and knots, somewhat after the manner of the string-writing of several early civilizations (compare the Peruvian quipus). Thus in the tsitsith a long cord is wrapped around seven shorter cords first seven times, then eight, then eleven, and finally thirteen, each series being separated from the others by two knots. The numbers seven and eight constituting fifteen together suggest YH, and the number eleven, WH. Together they make up the holy name YaHWeH. The number thirteen stands for echadh, the letters of which taken as numerals equal thirteen. The sentence Yahweh 'echadh means "Yahweh is one." Many other suggestions, more or less fanciful, have been worked out, all tending to associate the fringes with the Law in the mind of the wearer.

See DRESS.

Ella Davis Isaacs

FROCK

frok (simlah; homolinon): The hempen frock, mentioned in Ecclesiasticus 40:4 as a mark of the lowly, was a simple garment consisting of a square piece of cloth wrapped around the body. It is the same as the garment (simlah) which we find the poor man using as his only bed covering by night (Ex 22:26 f); the traveler, as the receptacle for his belongings (compare Ex 12:34); and the common people of both sexes as their general outer garments, though there was some difference in appearance between the simlah of the man and that of the woman (De 22:5).

See DRESS.

Ella Davis Isaacs

FROG

(tsephardea'; compare Arabic dafda' (Ex 8:2 ff; Ps 78:45; 105:30); batrachos (Re 16:13)): The references in Psalms, as well as in Exodus, are to the plague of flogs. In

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Re 16:13 we have, "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs." The word tsephardea' probably referred both to frogs and to toads, as does the Arabic dafda'. In Palestine and Syria *Rana esculenta*, *Bufo viridis* and *Hyla arborea* are common. According to Mr. Michael J. Nicoll, assistant director of the Zoological Gardens at Gizah, near Cairo, the commonest Egyptian species are *Rana mascariensis* and *Bufo regularis*. *Rana esculenta*, *Bufo viridis* and *Bufo vittatus* are also found, but are much less common.

Alfred Ely Day

FRONTIER

fron'-ter, frun'ter (katseh): The word occurs once in plural in Eze 25:9. the Revised Version, margin has "in every quarter."

FRONTLETS

frunt'-lets (ToTaphoth, from Tuph, "to bind"): Ornaments worn on the forehead, particularly phylacteries (which see), which were worn in this manner and also on the arms (Ex 13:16; De 6:8; 11:18; compare also Ex 13:9).

FROST

frost (kephor, "hoar-frost," Ex 16:14; Job 38:29; chanamal, perhaps "the aphis," Ps 78:47; qerach, "cold," Ge 31:40; Job 37:10 the King James Version; Jer 36:30):

1. Formation:

A temperature of freezing or lower is called frost. Dew forms when the temperature is decreased; and if below freezing, the dew takes the form of a

white film or covering over rocks and leaves. This white covering is called hoar-frost. Like dew it is the result of condensation of the moisture of the air on objects which radiate their heat quickly. In order that condensation may take place the atmosphere must be saturated. Frost may be expected on clear, still nights when the radiation is sufficient to reduce the temperature below the freezing-point.

In Syria and Palestine frost is a very rare occurrence at sea-level; but on the hills and elevated plains it is usual in winter, beginning with November, and on the highest elevations throughout the year. Late spring frosts in March or early April do great damage to fruit.

2. In Syria and Palestine:

In clear weather there is often a great variation in the temperature of the day and the night, especially on the inland plains, so that literally, as Jacob said to Laban, "In the day the drought consumed me, and the frost by night" (Ge 31:40); "In the day to the heat, and in the night to the frost" (Jer 36:30; compare Jer 22:19), a passage which suggests that Jehoiakim's corpse was left unburied.

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3. In Egypt:

The meaning of chanamal, translated "frost" in Ps 78:47 (see above), "He destroyed ... their sycamore-trees with frost" (m "great hail stones"), is uncertain. "Frost is unknown in Egypt, and Gesenius suggests 'ants,' comparing it with Arabic namal" (Temple, BD, S.V.).

4. Figurative Uses:

The manna in the wilderness is compared to hoarfrost. "A small round thing, small as the hoarfrost" (Ex 16:14). Manna is occasionally found in Syria now as a flaky, gelatinous substance formed on bushes and rocks. The elements of Nature are indications of God's power, and are referred to as signs of His might: "By the breath of God frost is given" (Job 37:10 the King James Version). "The hoary frost of heaven, who hath gendered it?" (Job 38:29); "He destroyed their vines with hail, and their sycamore-trees with frost" (Ps 78:47); "He scattereth the hoar-frost like ashes" (Ps 147:16).

Alfred H. Joy

FROWARDNESS fro'-werd-nes: The translation of tahpukhoth the plural of tahpukhah, "perversity," "foolishness" (from haphakh, "to turn about") in Pr 2:14, "delight in the frowardness of the wicked," the American Standard Revised Version "the perverseness of evil," margin "the evil man" (compare 2:12; some render "deceit"); 6:14 the American Standard Revised Version, "perverseness"; 10:32, "the mouth of the wicked speaketh frowardness," the American Standard Revised Version "speaketh perverseness," margin "is."

FRUIT

froot.

See FOOD; BOTANY, and special articles on APPLE; FIG; VINE, etc.

FRUSTRATE

frus'-trat (parar; atheteo): "Frustrate" (from frustra, "vain") is the translation of parar, "to break," "to make void," "to bring to nothing" (Ezr 4:5), "to frustrate their purpose" (Isa 44:25, "that frustrateth the signs of the liars"); of atheteo, "to displace," "to reject or make void or null": Ga 2:21, "I do not frustrate the grace of God" (by setting up the righteousness which is "through the law"), the Revised Version (British and American) "make void"; compare APC 1Macc 11:36, "Nothing hereof shall be revoked," the Revised Version (British and American) "annulled" (atheteo).

Revised Version has "frustrateth" for "disappointeth" (Job 5:12, parar).

The adjective appears (APC 2Esdras 10:34), "frustrate of my hope" (APC Judith 11:11, "frustrate of his purpose" (apraktos)).

W. L. Walker

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FRYING-PAN

fri'-ing-pan.

See BREAD; PAN.

FUEL

fu'-el ('okhlah, or ma'akholeth, "food"): Is mentioned specifically only in the Old Testament, in Isa 9:5,19; Eze 15:4,6; 21:32. Its general, literal meaning in these connections is "food for fire," and might include any sort of combustible material. The common forms of fuel were wood of various sorts (even including thorns, Ps 58:9; 118:12; Ec 7:6), and dried stalks of flowers or grass (Mt 6:30), charred wood as charcoal (Le 16:12; Isa 44:19, and frequently), and dried dung (Eze 4:12,15). There is no certain indication that our coal was known to the Hebrews as fuel, and their houses, being without chimneys, were not constructed for the extensive use of fuel for warmth.

Leonard W. Doolan

FUGITIVE

fu'-ji-tiv (paliT, from palaT, "to escape"; na', from nua', "to waver"; nophel, from naphal, "to fall"; bariach, beriach and mibhrach, from barach, "to flee"):

One who flees from danger (Isa 15:5; Eze 17:21); escapes from bondage (APC 2Macc 8:35 (as adjective)); deserts from duty (Jud 12:4; 2Ki 25:11 the King James Version; compare APC Judith 16:12 the King James Version), or wanders aimlessly (Ge 4:12,14).

FULFIL

fool-fil' (male; pleroo, teleo, with other words): "Fulfill" is used

(1) in a sense more or less obsolete, "to fill up," complete (Ge 29:21,28; Ex 23:26; Job 36:17, the Revised Version (British and American) "full," margin "filled up"; Mt 3:15, "to fulfill all righteousness"; Php 2:2, "Fulfil ye my joy," the American Standard Revised Version "make full"; compare 2Co 10:6);

(2) in the sense of "to accomplish," "to carry into effect," as to fulfill the word of Yahweh (1Ki 2:27; 8:15,24; 2Ch 36:21, etc.); in the New Testament very frequently used of the fulfillment of prophetic Scripture ([Mt 1:22](#); [2:15](#) , etc.). Love is declared to be "the fulfillment (pleroma, "fullness") of the law" (Ro 13:10). For "fulfill" the Revised Version (British and American) has "do" (Re 17:17); for "fulfilled" has "performed" (2Sa 14:22), "accomplished" (Ezr 1:1; Mt 5:18; 24:34; Lu 21:32; Joh 19:28), with numerous other changes.

W. L. Walker

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FULLER

fool'-er (kabhac; literally, "to trample," gnapheus): The fuller was usually the dyer, since, before the woven cloth could be properly dyed, it must be freed from the oily and gummy substances naturally found on the raw fiber. Many different substances were in ancient times used for cleansing. Among them were white clay, putrid urine, and the ashes of certain desert plants (Arabic qali, Biblical "soap"; Mal 3:2). The fuller's shop was usually outside the city ([2Ki 18:17](#); [Isa 7:3](#); [36:2](#)), first, that he might have sufficient room to spread out his cloth for drying and sunning, and second, because of the offensive odors sometimes produced by his processes. The Syrian indigo dyer still uses a cleaning process closely allied to that pictured on the Egyptian monuments. The unbleached cotton is soaked in water and then sprinkled with the powdered ashes of the ishnan, locally called qali, and then beaten in heaps on a flat stone either with another stone or with a large wooden paddle. The cloth is washed free from the alkali by small boys treading on it in a running stream or in many changes of clean water (compare En-rogel, literally, "foot fountain," but translated also "fuller's fountain" because of the fullers' method of washing their cloth). Mark describes Jesus' garments at the time of His transfiguration as being whiter than any fuller on earth could whiten them (Mr 9:3).

James A. Patch

FULLER'S FIELD, THE

fool'-ers feld, (sedheh khobhec): In all references occurs "the conduit of the upper pool, in the highway of the fuller's field"; this must have been a well-known landmark at Jerusalem in the time of the monarchy. Here stood Rabshakeh in his interview with Eliakim and others on the wall (2Ki 18:17; Isa 36:2); clearly the highway was within easy earshot of the walls. Here Isaiah met Ahaz and Shear-jashub his son by command of Yahweh (Isa 7:3). An old view placed these events somewhere near the present Jaffa Gate, as here runs an

aqueduct from the Birket Mamilla outside the walls of the Birket Hamam el Batrah, inside the walls; the former was considered the "Upper Pool" and is traditionally called the "Upper Pool" of Gihon. But these pools and this aqueduct are certainly of later date (see JERUSALEM). Another view puts this highway to the North side of the city, where there are extensive remains of a "conduit" running in from the North. In favor of this is the fact that the North was the usual side for attack and the probable position for Rabshakeh to gather his army; it also suits the conditions of Isa 7:3. Further, Josephus (BJ, V, iv, 2) in his description of the walls places a "Monument of the Fuller" at the Northeast corner, and the name "fuller" survived in connection with the North wall to the 7th century, as the pilgrim Arculf mentions a gate. West of the Damascus gate called Porta Villae Fullonis. The most probable view, however, is that this conduit was one connected with Gihon, the present "Virgin's Fountain" (see GIHON). This was well known as "the upper spring" (2Ch 32:30), and the pool, which, we know, was at the source, would probably be called the "Upper Pool." In this neighborhood—or lower down the valley near En-rogel, which is supposed by some to mean "the spring of the fuller"—is the natural place to expect "fulling." Somewhere along the Kidron valley between the Virgin's Fountain and the junction with the Tyropeon was the probable scene of the interview with Rabshakeh; the conversation may quite probably have occurred across the valley,

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the Assyrian general standing on some part of the cliffs now covered by the village of Siloam.

E. W. G. Masterman

FULLER'S FOUNTAIN

See EN-ROGEL.

FULLNESS

fool'-nes: The translation of pleroma, which is generally, but not invariably, rendered "fullness" in the New Testament. Etymologically, pleroma—which itself is derived from the verb pleroo, "I fill"—signifies "that which is or has been filled"; it also means "that which fills or with which a thing is filled"; then it signifies "fullness," "a fulfilling."

1. "Fullness" in the Gospels:

In the Gospels it occurs as follows: Mt 9:16 and Mr 2:21: in both of these passages it means "the fullness," that by which a gap or rent is filled up, when an old garment is repaired by a patch; Mr 6:43, 'They took up fragments, the fullness of twelve baskets'; 8:20, 'The fullness of how many baskets of fragments did ye take up?' Joh 1:16, 'out of his fullness we all received.'

2. Its Use in the Pauline Epistles:

Elsewhere in the New Testament "fullness" is used by Paul alone, who employs it 12 t, in addition to the frequent use he makes of the verb "to fill." Of these 12, no fewer than 6 are in Ephesians and Colossians. The references are these: Ro 11:12, "If

their loss (is) the riches of the Gentiles; how much more their fullness?" The

"fullness" of Israel here refers to their being, as a nation, received by God to a participation in all the benefits of Christ's salvation. Ro 11:25, "A hardening ... hath befallen Israel, until the fullness of the Gentiles be come in." Ro 13:10, "Love ... is the fulfillment (the fulfilling) of the law"; that is, love is not a partial fulfillment, by obedience to this or that commandment, but a complete filling up of what the law enjoins. Ro 15:29, "I shall come in the fullness of the blessing of Christ." 1Co 10:26, "The earth is the Lord's, and the fullness thereof." Ga 4:4, "when the fullness of the time came." The fullness of the time is that portion of time by which the longer antecedent period is completed. Eph 1:10, "unto a dispensation of the fullness of the times." Eph 1:23, "the church, which is his body, the fullness of him that filleth all in all." The church is the fullness of Christ; the body of believers is filled with the presence, power, agency and riches of Christ. Eph 3:19, "that ye may be filled unto all the fullness of God"—that ye may be wholly filled with God and with His presence and power and grace. Eph 4:13, "unto the measure of the stature of the fullness of Christ." Col 1:19, "In him should all the fullness dwell." Col 2:9, "In him dwelleth all the fullness of the Godhead bodily" (compare Lu 2:40,52; 4:1).

3. "Fullness" in Ephesians and Colossians:

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See GNOSTICISM.

John Rutherford

FUNERAL

fu'-ner-al.

See BURIAL.

FURLONG

fur'-long (stadion, "stadium"; Lu 24:13; Joh 6:19; 11:18; Re 14:20; 21:16): A Greek measure of length, being 600 Greek ft., or 100 orguai equal to 606 3/4 English ft., and thus somewhat less than a furlong, which is 660 ft.

See WEIGHTS AND MEASURES.

FURNACE

fur'-nas: The word is used in the Old Testament English Versions of the Bible to translate several Hebrew words:

Kibhshan, in Ge 19:28, where the smoke of the destruction of the cities of the plain is said to have ascended "as the smoke of a furnace"; in Ex 9:8, where Yahweh commands to take "handfuls of ashes of the furnace and sprinkle it toward heaven," etc.

Kur, in De 4:20, where Yahweh is represented, when speaking of taking the children of Israel out of Egypt, as taking them "out of the iron furnace."

'Alil in Ps 12:6, where "the words of Yahweh" are said to be "pure," "as silver

tried in a furnace"; compare Pr 17:3, "furnace for gold."

‘Attun, in Da 3:6, where mention is made of "a burning fiery furnace" into which Daniel and his companions were cast. There is good reason to believe that these words all stand for either a brick-kiln or a smelting furnace.

In the New Testament a notable figurative use is made of the word in the phrase "the furnace of fire," he kaminos tou puros. It is found in the parable of the Tares (Mt 13:42) as part of the remarkable imagery of that parable; while in the companion parable of the Drag-Net (Mt 13:50) it stands as a symbol of the final destiny of the impenitent, a synonym of "hell"; compare Jer 29:22; Da 3:6,22; Re 20:14-15, etc., and "eternal fire" ([Mt 25:41](#)), "unquenchable fire" (Mt 3:12), "the Gehenna of fire" (Mt 5:22 margin; Mt 18:9 parallel Mr 9:43 margin, etc.). A fact which modern travelers speak of, that furnaces for punishment have been found in Persia as elsewhere in the East, sheds some light upon this use of the expression "the furnace of fire."

George B. Eager

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FURNACES, TOWER OF THE

(Ne 3:11).

See JERUSALEM.

FURNISH

fur'-nish (male; plethomai):

To "furnish" is to supply with what is useful or necessary, to fit out, provide, equip. It is the translation of several Hebrew or Greek words: of male', "to fill in or up," "to complete" (Isa 65:11 the King James Version); nasa, "to lift up," "to aid" (1Ki 9:11); 'anaq, Hiphil, probably "to lay on the neck," "to encircle" (with a bracelet) (De 15:14), of a slave set at liberty; 'arakh, "to arrange in order," "to lay out a table" (Ps 78:19 the King James Version; Pr 9:2); 'asah keli, "to make a vessel for containing things" (Jer 46:19, "Furnish thyself to go into captivity," the Revised Version, margin "Hebrew, make thee vessels of captivity"); plethomai, "to be filled" (Mt 22:10 the King James Version); stronnumi, "to strew," "to spread" (Mr 14:15; Lu 22:12); exartizo, "to complete fully," "to equip" (2Ti 3:17).

In Ecclesiasticus 29:26 we have "furnish a table" (kosmeo); 44:6, "furnished with ability" (choregeo); APC 1Macc 14:34 the King James Version, "He furnished them with all things" (tithemi).

W. L. Walker

FURNITURE

fur'ni-tur (kar, kelim; skeue): In Ge 31:34 kar is translated "furniture" in the King James Version, but "saddle" in the American Standard Revised Version. The latter is decidedly preferable. It was the "camel-basket," or the basket-saddle

of the camel, which was a sort of palanquin bound upon the saddle. Upon this saddle-basket Rachel sat with the teraphim hidden beneath, and her wily father did not suspect the presence of his gods in such a place. In other places the word kelim is used, and is generally rendered "vessels," though sometimes "furniture." It may have many other renderings also (see BDB). Ex 31:7; 39:33 mention the furniture of the Tent, which is specified in other places. Moses is instructed (25:9) to make a sanctuary or tabernacle and the furniture thereof according to the pattern showed him in the Mount. The furniture of the Court consisted of the brazen altar and laver (40:29,30); that of the Holy Place, of the table of showbread, the golden lampstand and altar of incense (39:36; 40:22-26; Heb 9:2); that of the Holy of Holies, of the ark and mercy-seat overshadowed by the cherubim. The tribe of Levi was set apart by Yahweh to "keep all the furniture of the tent of meeting" (Nu 3:8). When David organized the tabernacle-worship in Jerusalem and assigned the Levites their separate duties, certain men "were appointed over the furniture, and over all the vessels of the sanctuary" (1Ch 9:29). In Na 2:9 the singular form of the word keli is used, and is rendered "furniture." The prophet refers to the abundant, costly, luxurious furniture and raiment, largely the results of their conquests and plunder in many countries.

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In Ac 27:19 the word skeue is translated in the King James Version and the Revised Version (British and American) "tackling," with "furniture" in the Revised Version, margin.

By way of information regarding the general furniture of the house little is said directly in the Scriptures. The chamber built for Elisha upon the wall contained a bed, a table, a seat, and lampstand. This was doubtless the furnishing of most bedrooms when it could be afforded. The prophet Amos had a supreme contempt for the luxurious furniture of the grandees of Samaria (3:12; 6:4). For full particulars see HOUSE; TABERNACLE; TEMPLE.

J. J. Reeve

FURROW

fur'-o (telem):

The word is translated "furrows" in Job 39:10; 31:38; Ps 65:10; Ho 10:4; 12:11 (Ps 65:10 the King James Version, "ridges"). In these passages the fields are pictured as they were in the springtime or late autumn. When the showers had softened the earth, the seed was sown and the soil turned over with the plow and left in furrows, not harrowed and pulverized as in our modern farming. The Syrian farmer today follows the custom of his ancient predecessors.

Another word, ma'anah, occurs in two passages, first in the figurative sense in Ps 129:3, and second in an obscure passage in 1Sa 14:14. Three other words, gedhudhah, 'arughah, 'ayin, translated "furrows" in the King James Version, are probably more properly rendered in the American Standard Revised Version "ridges" (Ps 65:10), "beds" (Eze 17:7,10), and "transgressions" (Ho 10:10).

See AGRICULTURE; PLOW.

James A. Patch

FURTHER; FURTHERANCE

fur'-ther, fur'-therans (yacaph; eti, prokope); Further, adverb and adjective, is comparative of "forth," meaning "to a greater distance," "something more," "moreover," etc.; the verb "to further," means "to help forward," "advance," "assist." The verb occurs (Ezr 8:36) as the translation of nasa', "to lift up": "They furthered the people and the house of God" (compare 1Ki 9:11; Ezr 1:4); of puq "to send forth," "carry out" (Ps 140:8, "Further not his evil device").

Furtherance is the translation of prokope, "a going forward," "advance" (Php 1:12, "the furtherance of the gospel," the Revised Version (British and American) "progress" Php 1:25, "for your furtherance and joy," the Revised Version (British and American) "progress").

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Furthermore is the translation of eita, "then," "so then" (Heb 12:9); of to loipon, "for the rest," or "as to the rest" (1Th 4:1, the Revised Version (British and American) "finally then").

Revised Version omits "further" (Ac 12:3); has "further" for "more than right" (Job 34:23), for "farther thence" (Mr 1:19, different text); "What further need have we of witnesses?" for "What need we any further witnesses?" (Mr 14:63); "your fellowship in furtherance of the gospel" (Php 1:5; 2:22); "to the furthest bound" for "all perfection" (Job 28:3).

W. L. Walker

FURY

fu'-ri (alastor, "not to forget," "significant of revenge"):

Occurs only in APC 2Macc 7:9 the King James Version, "Thou like a fury (the Revised Version (British and American) "Thou, miscreant") takest us out of this present life."

See also WRATH; FIERCENESS; ANGER.

FUTURE

fu'-tur, fu'-chur.

See ESCHATOLOGY.

GAAL

ga'-al (ga'al, "rejection," or "loathing"; according to Wellhausen, "beetle," HPN, 110): A man of whose antecedents nothing is known, except that his father's name was Ebed. He undertook to foment and lead a rebellion on the part of the inhabitants of Shechem against Abimelech, son of Gideon, and his rebellion failed (Jud 9:26-45).

See also ABIMELECH.

GAASH

ga'-ash (ga'-ash): First mentioned in connection with the burial place of Joshua "in the border of his inheritance in Timnath-serah, which is in the hill-country of Ephraim, on the north (side) of the mountain of Gaash" (Jos 24:30; compare Jud 2:9); see TIMNATH-HERES. The "brooks," or rather the wadies or "watercourses" of Gaash are mentioned as the native place of Hiddai (2Sa 23:30), or Hurai (1Ch 11:32), one of David's heroes. No likely identification has been suggested.

See EPHRAIM, MOUNT.

GABA

ga'-ba (gabha' (in pause)).

See GEBA.

GABAEEL

gab'-a-el (Gabael; Vulgate (Jerome's Latin Bible, 390-405 A.D.) "Gabelus"):

(1) An ancestor of Tobit (APC Tobit 1:1).

(2) A poor Jew of Rages, a city of Media, to whom Tobit lent ten talents of silver (APC TOBIT 1:14). The money was restored to Tobit in the time of his distress through his son Tobias, whom the angel Raphael led to Gabael at Rages (APC TOBIT 1:14; 4:1,20; 5:6; 6:9; 10:2).

GABATHA

gab'-a-tha (Gabatha): A eunuch of Mardocheus (Additions to Esther 10:1).

GABBAI

gab'-a-i (gabbay, "collector"): One of the chiefs of the Benjamites in Jerusalem after the return from the Babylonian captivity (Ne 11:8).

GABBATHA

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gab'-a-tha: Given (Joh 19:13) as the name of a special pavement (to lithostroton), and is probably a transcription in Greek of the Aramaic gabhetha', meaning "height" or "ridge."

Tradition which now locates the Pretorium at the Antonia and associates the triple Roman arch near there with the "Ecce Homo" scene, naturally identifies an extensive area of massive Roman pavement, with blocks 4 ft. x 3 1/2 ft. and 2 ft. thick, near the "Ecce Homo Arch," as the Gabbatha.

This paved area is in places roughened for a roadway, and in other places is marked with incised designs for Roman games of chance. The site is a lofty one, the ground falling away rapidly to the East and West, and it must have been close to, or perhaps included in, the Antonia. But apart from the fact that it is quite improbable that the Pretorium was here (see PRAETORIUM), it is almost certain that the lithostroton was a mosaic pavement (compare Es 1:6), such as was very common in those days, and the site is irretrievably lost.

E. W. G. Masterman

GABBE

gab'-e (Gabbe; the King James Version Gabdes (APC 1Esdras 5:20)):

Called Geba in Ezr 2:26.

GABRIAS

ga'-bri-as (Gabrias): Brother of GABAEL (which see).

In APC Tobit 4:20 he is described as his father. The readings are uncertain.

GABRIEL

ga'-bri-el (gabhri'-el, "Man of God"; Gabriel):

The name of the angel commissioned to explain to Daniel the vision of the ram and the he-goat, and to give the prediction of the 70 weeks (Da 8:16; 9:21).

In the New Testament he is the angel of the annunciation to Zacharias of the birth of John the Baptist, and to Mary of the birth of Jesus (Lu 1:19,26).

Though commonly spoken of as an archangel, he is not so called in Scripture. He appears in the Book of Enoch (chapters 9, 20, 40) as one of 4 (or 6) chief angels. He is "set over all powers," presents, with the others, the cry of departed souls for vengeance, is "set over the serpents, and over Paradise, and over the cherubim." He is prominent in the Jewish Targums, etc.

See ANGEL.

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James Orr

GAD (1)

(gadh, "fortune"; Gad):

1. The Name:

The seventh son of Jacob, whose mother was Zilpah (Ge 30:11), and whose birth was welcomed by Leah with the cry, "Fortunate!" Some have sought to connect the name with that of the heathen deity Gad, of which traces are found in Baal-gad, Migdal-gad, etc. In the blessing of Jacob (Ge 49:19) there is a play upon the name, as if it meant "troop," or "marauding band." "Gad, a troop shall press upon him; but he shall press upon their heel" (Hebrew gadh, gedhudh, yeghudhennu, wehu yaghudh 'aqebh). Here there is doubtless a reference to the high spirit and valor that characterized the descendants of Gad. The enemy who attacked them exposed himself to grave peril. In the blessing of Moses again ([De 33:20](#)) it is said that Gad "dwelleth as lioness, and teareth the arm, yea, the crown of the head." Leonine qualities are ascribed to the Gadites, mighty men of valor, who joined David (1Ch 12:8,14). Their "faces were like the faces of lions, and they were as swift as the roes upon the mountain." Among their captains "he that was least was equal to a hundred, and the greatest to a thousand."

2. The Tribe:

Of the patriarch Gad almost nothing is recorded. Seven sons went down with him into Egypt, when Jacob accepted Joseph s invitation (Ge 46:16). At the beginning of the desert march Gad numbered 45,650 "from twenty years old and upward, all that were able to go forth to war" (Nu 1:24). In the plains of Moab the number had fallen to 40,500 (Nu 26:18). The place of Gad was with the standard of the camp of Reuben on the South side of the tabernacle (Nu 2:14). The prince of the tribe was Eliasaph, son of Deuel (Nu 1:14), or Reuel (Nu 2:14).

Among the spies Gad was represented by Geuel son of Machi (Nu 13:15).

See NUMBERS.

3. The Tribal Territory:

From time immemorial the dwellers East of the Jordan have followed the pastoral life. When Moses had completed the conquest of these lands, the spacious uplands, with their wide pastures, attracted the great flock-masters of Reuben and Gad. In response to their appeal Moses assigned them their tribal portions here: only on condition, however, that their men of war should go over with their brethren, and take their share alike in the hardship and in the glory of the conquest of Western Palestine (Nu 32). When the victorious campaigns of Joshua were completed, the warriors of Reuben and Gad returned to their possessions in the East. They halted, however, in the Jordan valley to build the mighty altar of Ed. They feared lest the gorge of the Jordan should in time become all too effective a barrier between them and their brethren on the West. This altar should be for all time a "witness" to their unity in race and faith (Jos 22). The building of the altar was at first misunderstood by the western tribes, but the explanation given entirely satisfied them.

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4. Boundaries:

It is impossible to indicate with any certainty the boundaries of the territory of Gad. Reuben lay on the South, and the half-tribe of Manasseh on the North. These three occupied the whole of Eastern Palestine. The South border of Gad is given as the Arnon in Nu 32:34; but six cities to the North of the Arnon are assigned in 32:16 ff to Reuben. Again, Jos 13:26 makes Wady Chesban the southern boundary of Gad. Mesha, however (MS), says that the men of Gad dwelt in Ataroth from old time. This is far South of Wady Chesban. The writer of Nu 32 may have regarded the Jabbok as the northern frontier of Gad; but Jos 13:27 extends it to the Sea of Chinnereth, making the Jordan the western boundary. It included Rabbath-ammon in the East. We have not now the information necessary to explain this apparent confusion. There can be no doubt that, as a consequence of strifes with neighboring peoples, the boundaries were often changed (1Ch 5:18 f). For the Biblical writers the center of interest was in Western Palestine, and the details given regarding the eastern tribes are very meager. We may take it, however, that, roughly, the land of Gilead fell to the tribe of Gad. In Jud 5:17 Gilead appears where we should naturally expect Gad, for which it seems to stand. The city of refuge, Ramoth in Gilead, was in the territory of Gad (Jos 20:8). For description of the country see GILEAD.

5. History:

Reuben and Gad were absent from the muster against Sisera (Jud 5:15); but they united with their brethren in taking vengeance on Benjamin, Jabesh-gilead, from which no contingent was sent, being destroyed (20 f). Jephthah is probably to be reckoned to this tribe, his house, Mizpah (Jud 11:34), being apparently within its territory (Jos 13:26). Gad furnished a refuge for some of the Hebrews during the Philistine oppression (1Sa 13:7). To David, while he avoided Saul at Ziklag, certain Gadites attached themselves (1Ch 12:8). A company of them also joined in making him king at Hebron (1Ch 12:38). In Gad the adherents of the house of Saul gathered round Ish-bosheth (2Sa 2:8). Hither David came in his flight from

Absalom (2Sa 17:24). Gad fell to Jeroboam at the disruption of the kingdom, and Penuel, apparently within its borders, Jeroboam fortified at first (1Ki 12:25). It appears from the Moabite Stone that part of the territory afterward passed into the hands of Moab. Under Omri this was recovered; but Moab again asserted its supremacy. Elijah probably belonged to this district; and the brook Cherith must be sought in one of its wild secluded glens.

Gad formed the main theater of the long struggle between Israel and the Syrians. At Ramoth-gilead Ahab received his death wound (1Ki 22). Under Jeroboam II, this country was once more an integral part of the land of Israel. In 734 BC, however, Tiglath-pileser appeared, and conquered all Eastern Palestine, carrying its inhabitants captive (2Ki 15:29; 1Ch 5:26). This seems to have furnished occasion for the children of Ammon to occupy the country (Jer 49:1). In Ezekiel's ideal picture (Eze 48:27,34), a place is found for the tribe of Gad. Obadiah seems to have forgotten the tribe, and their territory is assigned to Benjamin (1:19). Gad, however, has his place among the tribes of Israel in Re 7.

W. Ewing

GAD (2)

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(gadh, "fortunate"): David's seer (chozeh, 1Ch 21:9; 29:29; 2Ch 29:25), or prophet (nabhi'; compare 1Sa 22:5; 2Sa 24:11). He appears

(1) to advise David while an outlaw fleeing before Saul to return to the land of Judah (1Sa 22:5);

(2) to rebuke David and give him his choice of punishments when, in spite of the advice of Joab and the traditional objections (compare Ex 30:11 ff), he had counted the children of Israel (2Sa 24:11; 1Ch 21:9);

(3) to instruct David to erect an altar on the threshing-floor of Araunah when the plague that had descended on Israel ceased (2Sa 24:18; 1Ch 21:18); and

(4) to assist in the arrangement of Levitical music with cymbals, psalteries and harps (compare 2Ch 29:25).

Of his writings none are known, though he is said to have written a history of a part of David's reign (1Ch 29:29).

Ella Davis Isaacs

GAD (3)

(gadh, "fortune"): A god of Good Luck, possibly the Hyades. The writer in Isa 65:11 (margin) pronounces a curse against such as are lured away to idolatry. The warning here, according to Cheyne, is specifically against the Samaritans, whom with their religion the Jews held in especial abhorrence. The charge would, however, apply just as well to superstitious and semi-pagan Jews. "But ye that forsake Yahweh, that forget my holy mountain, that prepare a table for Fortune, and that fill up mingled wine unto Destiny; I will destine you to the sword, and ye shall all bow down to the slaughter." There is a play upon words here: "Fill up mingled wine unto Destiny" (meni) and "I will destine manithi, i.e.

portion out) you for the sword" (Isa 65:11,12). Gad and Meni mentioned here are two Syrian-deities (Cheyne, Book of the Prophet Isaiah, 198). Schurer (Gesch. d. jud. Volkes, II, 34 note, and bibliography) disputes the reference of the Greek (Tuche) cult to the Semitic Gad, tracing it rather to the Syrian "Astarte" worship. The custom was quite common among heathen peoples of spreading before the gods tables laden with food (compare Herod. i. 181, 183; Smith, Rel. of Semites, Lect X).

Nothing is known of a Babylonian deity named Gad, but there are Aramean and Arabic equivalents. The origin may have been a personification of fortune and destiny, i.e. equivalent to the Fates. The Nabatean inscriptions give, in plural, form, the name of Meni. Achimenean coins (Persian) are thought by some to bear the name of Meni. How widely spread these Syrian cults became, may be seen in a number of ways, e.g. an altar from Vaison in Southern France bearing an inscription:

"Belus Fortunae rector, Menisque Magister."

Belus, signifying the Syrian Bel of Apamaea (Driver). Canaanitish place-names also attest the prevalence of the cult, as Baal-gad, at the foot of Hermon (Jos 11:17; 12:7;

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13:5); Migdal-gad, possibly Mejdol near Askalon (Jos 15:37); Gaddi and Gaddiel (Nu 13:10 f). In Talmudic literature the name of Gad is frequently invoked (compare McCurdy in Jewish Encyclopedia, V, 544). Indeed the words of Leah in Ge 30:11 may refer not to good fortune or luck but to the deity who was especially regarded as the patron god of Good Fortune (compare Kent, Student's Old Testament, I, 111). Similar beliefs were held among the Greeks and Romans, e.g. Hor. Sat. ii.8, 61:

"... Fortuna, quis est crudelior in nos te deus?"

Cic. N.D. iii.24, 61:

"Quo in genere vel maxime est Fortuna numeranda."

The question has also an astronomical interest. Arabic tradition styled the planet Jupiter the greater fortune, and Venus the lesser fortune. Jewish tradition identified Gad with the planet Jupiter, and it has been conjectured that Meni is to be identified with the planet Venus.

See, however, ASTROLOGY, 10.

W. N. Stearns

GAD (4)

(ʿazal, "to go about"): Used once in Jer 2:36, "Why gaddest thou about so much to change thy way?" of going after Egypt and Assyria.

GAD, VALLEY OF

(nachal ha-gadh; the King James Version River of Gad):

In 2Sa 24:5 we read that Joab and the captains of the host passed over Jordan and

pitched in Aroer, on the right side of the city that is in the midst of the valley of Gad.

If we refer to Jos 13:25 f, this might seem to indicate a valley near Rabbath-ammon. According to a generally accepted emendation suggested by Wellhausen, however, we should read, "They began from Aroer, and from the city that is in the middle of the torrent valley, toward Gad."

See AR. The valley is evidently the Arnon. W. Ewing

GADARA

gad'-a-ra (Gadara):

1. Country of the Gadarenes:

This city is not named in Scripture, but the territory belonging to it is spoken of as chora ton Gadarenon, "country of the Gadarenes" (Mt 8:28). In the parallel passages

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miles to the North of Der‘ah. The ruins include those of two theaters, a basilica, a temple, and many important buildings, telling of a once great and splendid city. A paved street, with double colonnade, ran from East to West. The ruts worn in the pavement by the chariot wheels are still to be seen.

That there was a second Gadara seems certain, and it may be intended in some of the passages referred to above. It is probably represented by the modern Jedur, not far from es-Salt (Buhl, Buhl, *Geographic des alten Palastina*, 255; Guthe). Josephus gives Pella as the northern boundary of Peraea (BJ, III, iii, 3). This would exclude Gadara on the Hieromax. The southern city, therefore, should be understood as "the capital of Peraea" in BJ, IV; vii, 3.

Gadara was a member of the DECAPOLIS (which see).

W. Ewing

GADARENES

gad-a-renz'. See preceding article.

GADDI

gad'-i (gaddi, "my fortune"):

One of the twelve spies, son of Susi, and a chief of Manasseh (Nu 13:11).

GADDIEL

gad'-i-el (gaddi'el, "blest of God"):

One of the twelve men sent by Moses from the wilderness of Paran to spy out the land of Canaan. He represented the tribe of Zebulun (Nu 13:10).

GADDIS

gad'-is (A Gaddis; Kaddis; the King James Version Caddis):

Surname of John, the eldest brother of Judas Maccabeus (APC 1Macc 2:2).

GADI

ga'-di (gadhi, "fortunate"):

The father of Menahem, one of the kings of Israel who reached the throne through blood (2Ki 15:14,17).

GADITES

gad'-its:

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Members of the tribe of Gad (De 3:12, etc.).

GAHAM

ga'-ham (gacham):

A son of Nahor, brother of Abraham, by his concubine Reumah (Ge 22:24).

GAHAR

ga'-har (gachar):

A family name of the Nethinim who came up with Zerubbabel to Jerusalem (Ezr 2:47; Ne 7:49); in APC 1Esdras 5:30 called Geddur.

GAI

ga'-i (gay'):

In the Revised Version (British and American) of 1Sa 17:52 for the King James Version "valleys." the Revised Version, margin notes: "The Syriac and some editions of the Septuagint have Gath" (thus also Wellhausen, Budde, Driver, etc.).

GAIN

gan: In the Old Testament the translation of three Hebrew substantives, betsa', "unjust gain," "any gain" (Jud 5:19; Job 22:3; Pr 1:19; 15:27; Isa 33:15; 56:11; Eze 22:13,17; Mic 4:13); mechir, "price" for which a thing is sold (Da 11:39, the only place where the Hebrew word is translated "gain" in the King James Version, though it occurs in other places translated "price"); tebhu'ah, "produce," "profits," "fruit" (Pr 3:14). It is the translation of one Hebrew verb, batsa', "to

gain dishonestly" (Job 27:8); of one Aramaic verb, zebhan, "to buy," "procure for oneself" (Da 2:8, here used of buying time, i.e. "seeking delay" (Gesenius)).

In the New Testament, the translation of three Greek substantives, ergasia, "gain gotten by work," "profit" (Ac 16:16,19; 19:24 (the King James Version)); kerdos, "gain," "advantage" (Php 2:1; 3:7, in the former, Paul asserting that to him to die was a personal advantage, because then he would "be with Christ"; in the latter, he counts as "loss" his personal privileges in the flesh, when compared with "the excellency of the knowledge of Christ"); porismos, "gain," "a source of gain" (1Ti 6:5,6, where the apostle asserts, not "gain" (earthly) is godliness, but godliness is "gain" (real, abiding)).

It is the translation of three Greek vbs., kerdaino, "to gain," "acquire," in Mt 16:26, where Jesus teaches that the soul, or life in its highest sense ("his own self," Lu 9:25), is worth more than the "gaining" of the whole (material) world; Mt 18:15, concerning the winning of a sinning brother by private interview; Mt 25:17,22, the parable of the Talents; Ac 27:21 the King James Version, injury "gained," sustained, by sailing from Crete; 1Co 9:19,20 bis, 21,22, all referring to Paul's life-principle of accommodation

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to others to "gain," win, them to Christ; in Jas 4:13 used in a commercial sense; poieo, "to make," "make gain" (Lu 19:18 the King James Version, the parable of the Pounds); prosergazomai, "to gain by trading" (Lu 19:16, commercial use, in the same parallel).

Charles B. Williams

GAINSAY

gan-sa, gan'-sa (anteipon, antilego, "to say or speak against"): Occurs as anteipon, "not able to withstand or to gainsay" (Lu 21:15); as antilego, "a disobedient and gainsaying people" (Ro 10:21); **APC 2Esdras 5:29**, contradicebant; APC Judith 8:28, anthistemi; APC Judith 12:14, antero; Additions to Esther 9:13, antitasso; APC 1Macc 14:44, anteipon.

Gainsayer, antilego (Tit 1:9, "exhort and convince (the Revised Version (British and American) "convict") the gainsayers").

Gainsaying, antilogia (Jude 1:11, "the gain-saying of Korah"); antilogia is Septuagint for meribhah (Nu 20:13); anantirrhotos, "without contradiction" (Ac 10:29, "without gainsaying").

The Revised Version (British and American) has "gainsaid" for "spoken against" (Ac 19:36); "not gainsaying" for "not answering again" (Tit 2:9); "gainsaying" for "contradiction" Heb 12:3).

W. L. Walker

GAIUS

ga'-yus (Gaios; Westcott and Hort, The New Testament in Greek, Gaios):

(1) The Gaius to whom 3 Joh is addressed. He is spoken of as "the beloved" (3 Joh 1:1,2,5,11), "walking in the truth" (3 Joh 1:3,4), and doing "a faithful work" "toward them that are brethren and strangers withal" (3 Joh 1:5,6). He has been identified by some with the Gaius mentioned in the Apostolical Constitutions (VII, 46), as having been appointed bishop of Pergamum by John.

(2) Gaius of Macedonia, a "companion in travel" of Paul (Ac 19:29). He was one of those who were seized by Demetrius and the other silversmiths in the riot at Ephesus, during Paul's third missionary journey.

(3) Gaius of Derbe, who was among those who accompanied Paul from Greece "as far as Asia," during his third missionary journey (Ac 20:4). In the corresponding list given in the "Contendings of Paul" (compare Budge, Contendings of the Twelve Apostles, II, 592), the name of this Gaius is given as "Gallius."

(4) Gaius, the host of Paul when he wrote the Epistle to the Roman, and who joined in sending his salutations (Ro 16:23). As Paul wrote this epistle from Corinth, it is probable that this Gaius is identical with (5).

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(5) Gaius, whom Paul baptized at Corinth (1Co 1:14).

C. M. Kerr

GALAAD

gal'-a-ad (Galaad, Greek form of Gilead (APC 1Macc 5:9,55; Judith 1:8)).

GALAL

ga'-lal (galal):

The name of two Levites, one mentioned in 1Ch 9:15, the other in 1Ch 9:16 and Ne 11:17.

GALATIA

ga-la'-shi-a, ga-la'-sha (Galatia):

I. INTRODUCTORY

1. Two Senses of Name

(1) Geographical

(2) Political

2. Questions to Be Answered

II. ORIGIN OF NAME

1. The Gaulish Kingdom

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III. THE NARRATIVE OF LUKE

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IV. PAUL'S USE OF "GALATIANS"

I. Introductory.

1. Two Senses of Name:

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From Paul's references we gather that he regarded the churches of Galatia as one group, converted together (Ga 4:13), exposed to the same influences and changing together (Ga 1:6,8; 3:1; 4:9), naturally visited at one time by a traveler (Ga 1:8; 4:14). He never thinks of churches of Phrygia or of Lycaonia; only of province Galatia (as of provinces Asia, Macedonia, Achaia). Paul did not include in one class all the churches of one journey: he went direct from Macedonia to Athens and Corinth, but classes the churches of Macedonia separate from those of Achaia. Troas and Laodicea and Colosse he classed with Asia (as Luke did Troas Ac 20:4), Philippi with Macedonia, Corinth with Achaia. These classifications are true only of the Roman usage, not of early Greek usage. The custom of classifying according to provinces, universal in the fully formed church of the Christian age, was derived from the usage of the apostles (as Theodore Mopsuestia expressly asserts in his Commentary on First Timothy (Swete, II, 121); Harnack accepts this part of the statement (Verbreitung, 2nd edition, I, 387; Expansion, II, 96)). His churches then belonged to the four provinces, Asia, Galatia, Achaia, Macedonia. There were no other Pauline churches; all united in the gift of money which was carried to Jerusalem (Ac 20:4; 24:17).

IV. Paul's Use of "Galatians."

The people of the province of Galatia, consisting of many diverse races, when summed up together, were called Galatai, by Tacitus, Ann. xv.6; Syncellus, when he says (Augustos Galatais phorous etheto), follows an older historian describing the imposing of taxes on the province; and an inscription of Apollonia Phrygiae calls the people of the city Galatae (Lebas-Waddington, 1192). If Paul spoke to Philippi or Corinth or Antioch singly, he addressed them as Philippians, Corinthians, Antiochians (Php 4:15; 2Co 6:11), not as Macedonians or Achaians; but when he had to address a group of several churches (as Antioch, Iconium, Derbe and Lystra) he could use only the provincial unity, Galatae.

All attempts to find in Paul's letter to the Galatians any allusions that specially

suit the character of the Gauls or Galatae have failed. The Gauls were an aristocracy in a land which they had conquered. They clung stubbornly to their own Celtic religion long after the time of Paul, even though they also acknowledged the power of the old goddess of the country. They spoke their own Celtic tongue. They were proud, even boastful, and independent. They kept their native law under the Empire. The "Galatians" to whom Paul wrote had Changed very quickly to a new form of religion, not from fickleness, but from a certain proneness to a more oriental form of religion which exacted of them more sacrifice of a ritual type. They needed to be called to freedom; they were submissive rather than arrogant. They spoke Greek. They were accustomed to the Greco-Asiatic law: the law of adoption and inheritance which Paul mentions in his letter is not Roman, but Greco-Asiatic, which in these departments was similar, with some differences; on this see the writer's Historical Commentary on Galatians.

W. M. Ramsay

GALATIANS

ga-la'-shanz. See preceding article.

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GALATIANS, EPISTLE TO THE

I. THE AUTHORSHIP

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(Die urchr. Gemeinden, 1902, and Probleme d. apost. Zeitalters), Harnack (Apostelgeschichte, 1908, 87-90), H. Holtzmann (Handcomm. z. New Testament, "AG"), Julicher (NT Intro, English Translation), Lipsius (Handcomm. z. New Testament, "Galater") Lietzmann (doubtfully, Handbuch z. N T, III, i, "Galaterbrief"), Mommsen (ZNTW, 1901, 81-96), Schmiedel (Encyclopedia Biblica), Schurer (Jahrbuch f. prot. Theologie, XVIII, 460- 74), Sieffert (Meyer's Kommentar), Steinmann (as above), Zockler (a full and masterly discussion: Studien u. Kritiken, 1895, 51-102). Mommsen's verdict is thus expressed: "To apprehend 'the Galatians' of Paul otherwise than in the strict and narrower sense of the term, is unallowable. The Provinces associated with Galatia under the rule of a single legate, as e.g. Lycaonia certainly was as early as the time of Claudius, were in no way incorporated in that region; the official inscriptions simply set Galatia at the head of the combined regions. Still less could the inhabitants of Iconium and Lystra be named 'Galatians' in common speech."

Apart from the aforesaid controversy, besides the standard Commentary on Paul's Epistles, Luther's Ad Galatas is of unique historical interest; the interpretations of Usteri (1833), Hilgenfeld (1852), Winer (18594), Holsten (Das Evangel. d. Paulus, 1880), Philippi (1884), in German; Baljon (1889), in Dutch; and of B. Jowett, Ellicott, Beet, are specially serviceable, from different points of view; see also CGT and EB.

George G. Findlay

GALBANUM

gal'-ba-num (chelbenah; chalbdne):

A gum-resin which occurs in small, round, semitranslucent tears or in brownish yellow masses; has a pleasant aromatic odor and a bitter taste; and is today, at

any rate, imported from Persia.

It is derived from certain umbelliferous plants, *Ferula galbaniflua* and *F. rubricaulis*. It is mentioned in Ex 30:34 as an ingredient of the holy incense, and also in APC Sirach 24:15: "a pleasant odor as galbanum."

GALEED

gal'-e-ed (gal'edh): Derived from the Hebrew gal, "a heap of stones," and 'edh, "witness." The meaning therefore is "cairn" or "heap of witness," corresponding to yeghar-sahddhutha' in Aramaic (Ge 31:47). It is applied to the cairn raised by Jacob and Laban, beside which they sealed their covenant in a common meal, the memory of which they appealed to the silent cairn to preserve. The ancient custom of associating events with inanimate objects as witnesses is often illustrated in Hebrew history (Jos 4:4 ff, etc.). There may be in this narrative a suggestion of how the name "Gilead" came to be applied to that country.

W. Ewing

GALGALA

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gal'-gal-a (Galgala):

Greek equivalent for Gilgal. The word occurs in APC 1Macc 9:2 in connection with Arbela, in Galilee—"The way to Galgala"—but it is doubtful which Gilgal is meant. Compare Josephus, Ant, XII, xi, 1

see GILGAL.

GALILEAN

gal-i-le'-an.

See GALILEE.

GALILEE

gal'-i-le (ha-galil, hagalilah, literally, "the circuit" or "district"; he Galilaia):

1. Galilee of the Nations:

Kedesh, the city of refuge, is described as lying in Galilee, in Mt. Naphtali (Jos 20:7; compare Jos 21:32). The name seems originally to have referred to the territory of Naphtali. Joshua's victorious campaign in the north (Jos 11), and, subsequently, the triumph of the northern tribes under Deborah and Barak (Jud 4 f) gave Israel supremacy; yet the tribe of Naphtali was not able to drive out all the former inhabitants of the land (Jud 1:33). In the time of Solomon the name applied to a much wider region, including the territory of Asher. In this land lay the cities given by Solomon to Hiram (1Ki 9:11). Cabul here named must be identical with that of Jos 19:27. The Asherites also failed to possess certain cities in their allotted portion, so that the heathen continued to dwell among them. To this state of things, probably, is due the name given in Isa 9:1 to this region, "Galilee of the nations," i.e. a district occupied by a mixed population of Jews

and heathen. It may also be referred to in Jos 12:23, where possibly we should read "king of the nations of Galilee" (legalil), instead of "Gilgal" (begilgal). Yet it was within this territory that, according to 2Sa 20:18 (Septuagint) lay the two cities noted for their preservation of ancient Israelite religious customs in their purity—Abel-bethmaacah and Dan.

2. Ancient Boundaries:

There is nothing to guide us as to the northern boundary of Galilee in the earliest times. On the East it was bounded by the upper Jordan and the Sea of Galilee, and on the South by the plain of el-BaTTauf. That all within these limits belonged to Galilee we may be sure. Possibly, however, it included Zebulun, which seems to be reckoned to it in Isa 9:1. In this territory also there were unconquered Canaanite cities (Jud 1,30).

3. Before the Exile:

At the instigation of Asa, king of Judah, Benhadad, son of Tabrimmon of Damascus, moved against Israel, and the cities which he smote all lay within the circle of Galilee

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of Tyre (2Ch 2:10). At a much later day the inhabitants of Tyre and Sidon depended upon the produce of Galilee (Ac 12:20).

Galilee was in easy touch with the outside world by means of the roads that traversed her valleys, crossed her ridges and ran out eastward, westward and southward. Thus she was connected with the harbors on the Phoenician seaboard, with Egypt on the South, with Damascus on the Northeast, and with the markets of the East by the great caravan routes (see "Roads" under PALESTINE).

10. Contact with the Outside World:

In the days of Christ the coming and going of the merchantmen, the passing of armies and the movements of the representatives of the Empire, must have made these highways a scene of perpetual activity, touching the dwellers in Galilee with the widening influences of the great world's life.

11. Population:

The peasant farmers of Galilee, we have seen, were a bold and enterprising race. Encouraged by the fruitfulness of their country, they were industrious cultivators of the soil. Josephus estimates the population at 3,000,000. This may be an exaggeration; but here we have all the conditions necessary for the support of a numerous and prosperous people. This helps us to understand the crowds that gathered round and followed Jesus in this district, where the greater part of His public life was spent. The cities, towns and villages in Galilee are frequently referred to in the Gospels. That the Jewish population in the centuries immediately after Christ was numerous and wealthy is sufficiently proved by the remains from those times, especially the ruins of synagogues, e.g. those at Tell Chum, Kerazeh, Irbid, el-Jish, Kefr Bir'im, Meiron, etc. Near the last named is shown the tomb of the great Jewish teacher Hillel.

Galilee was not without her own heroic memories. The great battlefields of

Megiddo, Gilboa, and the waters of Merom lay within her borders; and among the famous men of the past she could claim Barak, Ibzan, Elon and Tola of the judges; of the prophets, Jonah and Elisha at least; possibly also Hosea who, according to a Jewish tradition, died in Babylon, but was brought to Galilee and buried in Cafed (Neubauer, Geog. der Talmud, 227). When the chief priests and Pharisees said, "Search, and see that out of Galilee ariseth no prophet," it argued strange and inexcusable ignorance on their part (Joh 7:52). Perhaps, however, in this place we should read ho prophetes, "the prophet," i.e. the Messiah. It is significant that 11 out of the 12 apostles were Galileans.

For detailed description of the country, see ISSACHAR; ASHER; ZEBULUN; NAPHTALI; see also GALILEE, SEA OF.

W. Ewing

GALILEE, MOUNTAIN IN

After the resurrection the disciples "went into Galilee, unto the mountain where Jesus had appointed them" (Mt 28:16). Here Jesus came to them, declared that all authority

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in heaven and earth had been given to Him, commanded them to go and make disciples of all nations, concluding with the memorable promise: "Lo, I am with you always, even unto the end of the world." Probably it was some well-known height not far from the scenes most frequented during the Galilean ministry. Looking from the western shore at the uplands North of the lake, it is not easy to imagine a more appropriate spot for this never-to-be-forgotten interview than Jebel Qan'-an, a bold headland not far to the East of Cafed, overlooking the land of Gennesaret and the sea, and commanding from its lofty summit a view of about 80 miles in every direction. Of course, there is no certainty.

W. Ewing

GALILEE, SEA OF

(he thalassa tes Galilaias):

1. The Name:

This is the name 5 times given in the New Testament (Mt 4:18; 15:29; Mr 1:16; 7:31; Joh 6:1) to the sheet of water which is elsewhere called "the sea of Tiberias" (Joh 21:1; compare Joh 6:1); "the lake of Gennesaret" (Lu 5:1); "the sea" (Joh 6:16, etc.), and "the lake" (Lu 5:1, etc.). The Old Testament names were "sea of Chinnereth" (yam-kinnereth: Nu 34:11; De 3:17; Jos 13:27; 19:35), and "sea of Chinneroth" (yam-kinereth: Jos 12:3; compare 11:2; 1Ki 15:20). In 1 Macc 11:67 the sea is called "the water of Gennesar" (the Revised Version (British and American) "Gennesareth"). It had begun to be named from the city so recently built on its western shore even in New Testament times (Joh 21:1; 6:1); and by this name, slightly modified, it is known to this day—Bachr Tabariyeh.

2. General Description:

The sea lies in the deep trough of the Jordan valley, almost due East of the Bay of Acre. The surface is 680 ft. below the level of the Mediterranean. It varies in depth from 130 ft. to 148 ft., being deepest along the course of the Jordan (Barrois, PEFS, 1894, 211-20). From the point where the Jordan enters in the North to its exit in the South is about 13 miles. The greatest breadth is in the North, from el-Mejdel to the mouth of Wady Semak being rather over 7 miles. It gradually narrows toward the South, taking the shape of a gigantic pear, with a decided bulge to the West. The water of the lake is clear and sweet. The natives use it for all purposes, esteeming it light and pleasant. They refuse to drink from the Jordan, alleging that "who drinks Jordan drinks fever." Seen from the mountains the broad sheet appears a beautiful blue; so that, in the season of greenery, it is no exaggeration to describe it as a sapphire in a setting of emerald. It lights up the landscape as the eye does the human face; and it is often spoken of as "the eye of Galilee." To one descending from Mt. Tabor and approaching the edge of the great hollow, on a bright spring day, when the land has already assumed its fairest garments, the view of the sea, as it breaks upon the vision in almost its whole extent, is one never to be forgotten. The mountains on the East and on the West rise to about 2,000 ft. The heights of Naphtali, piled up in the North, seem to culminate only in the snowy summit of Great Hermon. If the waters are still, the shining splendors of the mountain may be seen mirrored in the

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of el-BaTeichah, and once more we reach the Jordan, flowing smoothly through the fiat lands to the sea.

3. Storms:

The position of the lake makes it liable to sudden storms, the cool air from the uplands rushing down the gorges with great violence and tossing the waters in tumultuous billows. Such storms are fairly frequent, and as they are attended with danger to small craft, the boatmen are constantly on the alert. Save in very settled conditions they will not venture far from the shore. Occasionally, however, tempests break over the lake, in which a boat could hardly live. Only twice in over 5 years the present writer witnessed such a hurricane. Once it burst from the South. In a few moments the air was thick with mist, through which one could hear the roar of the tortured waters. In about ten minutes the wind fell as suddenly as it had risen. The air cleared, and the wide welter of foam-crested waves attested the fury of the blast. On the second occasion the wind blew from the East, and the phenomena described above were practically repeated.

4. Fish:

The sea contains many varieties of fish in great numbers. The fishing industry was evidently pursued to profit in the days of Christ. Zebedee was able to hire men to assist him (Mr 1:20). In recent years there has been a considerable revival of this industry. See FISHING. Four of the apostles, and these the chief, had been brought up as fishermen on the Sea of Galilee. Peter and Andrew, James and John.

The towns around the lake named in Scripture are treated in separate articles. Some of these it is impossible to identify. Many are the ruins of great and splendid cities on slope and height of which almost nothing is known today. But from their mute testimony we gather that the lake in the valley which is now so quiet was once the center of a busy and prosperous population. We may assume

that the cities named in the Gospels were mainly Jewish. Jesus would naturally avoid those in which Greek influences were strong. In most cases they have gone, leaving not even their names with any certainty behind; but His memory abides forever. The lake and mountains are, in main outline, such as His eyes beheld. This it is that lends its highest charm to "the eye of Galilee."

The advent of the railway has stirred afresh the pulses of life in the valley. A steamer plies on the sea between the station at Semakh and Tiberias. Superior buildings are rising outside the ancient walls. Gardens and orchards are being planted. Modern methods of agriculture are being employed in the Jewish colonies, which are rapidly increasing in number. Slowly, perhaps, but surely, the old order is giving place to the new. If freedom and security be enjoyed in reasonable measure, the region will again display its long-hidden treasures of fertility and beauty.

W. Ewing

GALL

gol:

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(1) ro'sh, or rosh (De 32:32 only, "grapes of gall"): Some very bitter plant, the bitterness as in (2) being associated with the idea of poison. De 29:18 margin "rosh, a poisonus herb"; La 3:5,19; Jer 8:14; 9:15; 23:15, "water of gall," margin "poison"; Ho 10:4, translated "hemlock"; Am 6:12, "Ye have turned justice into gall"; Job 20:16, the "poison of asps": here rosh clearly refers to a different substance from the other references, the points in common being bitterness and poisonous properties. Hemlock (*Conium maculatum*), colocynth (*Citrullus colocynthus*) and the poppy (*Papaver somniferum*) have all been suggested as the original rosh, the last having most support, but in most references the word may represent any bitter poisonous substance. Rosh is associated with la'anah, "wormwood" (De 29:18; La 3:19; Am 6:12).

(2) mererah (Job 16:13), and merorah (Job 20:14,25), both derived from a root meaning "to be bitter," are applied to the human gall or "bile," but like (1), merorah is once applied to the venom of serpents ([Job 20:14](#)). The poison of these animals was supposed to reside in their bile.

(3) chole (Mt 27:34), "They gave him wine to drink mingled with gall"; this is clearly a reference to the Septuagint version of Ps 69:21: "They gave me also gall (chole, Hebrew rosh) for my food; and in my thirst they gave me vinegar to drink." In Mr 15:23, it says, "wine mingled with myrrh." It is well known that the Romans gave wine with frankincense to criminals before their execution to alleviate their sufferings; here the chole or bitter substance used was myrrh (Pliny Ep. xx.18; Sen. Ep. 83).

E. W. G. Masterman

GALLANT

gal'-ant: The translation of 'addir, "bright," "splendid," "mighty" (Isa 33:21, "Neither shall gallant ('addir) ship pass thereby"); the word is translated "mighty" in Ex 15:10; 1Sa 4:8; Isa 10:34; Zec 11:2 the King James Version. In

Isa 33:21, above, it is applied to Yahweh. "glorious ('addir) Lord" the King James Version, the Revised Version (British and American) "Yahweh in majesty"; compare also Ps 16:3, "the excellent." As a noun it is used in the margin of Na 2:5 as alternative for "worthies," the Revised Version (British and American) "nobles" in Zec 11:2, for "the might "Revised Version" "goodly ones" margin, "glorious"; it is translated "nobles" in Jud 5:13; 2Ch 23:20, etc.

See also SHIPS AND BOATS.

GALLERY

gal'-er-i:

(1) ('attiq, Kethibh; 'attik, used only in Eze 41:16; 42:3,1; etymology and meaning uncertain; among the more probable suggestions are "pillar," "column," "walk with pillars," "colonnades," "passageway," "porches," "galleries" of "terraces." Cornhill suggests the substitution of kiroth, "walls," to suit the context; others, e.g. Rothstein, would omit it as a dittography or other corruption): A long narrow balcony formed

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either by pillars or by the receding upper stories of a building. Both kinds are described in Ezekiel's vision of the Temple restored. They surround the three stories of side chambers around the Temple proper, and also the "building before the separate place which was at the back thereof," and the three-story structure containing rows of chambers in the outer court opposite the side-chambers of the Temple. Those around the Temple proper were apparently supported by pillars, and hence, they did not take away from the width of the 2nd-story and 3rd-story rooms (compare 41:7). On the other hand, the galleries of the outer buildings which were not supported by pillars and therefore not on top of each other, but in terraces, did take away from the upper stories more than from the lowest and middlemost: the upper chambers were shortened or "straitened more than the lowest and the middlemost from the ground."

The lower porches of the outer court were cut off from the view of those of the inner court by a low wall, but in the 3rd story, gallery looked out to gallery across the twenty cubits which belonged to the inner court and the pavement which belonged to the outer court." These "galleries," or 'attiqim, are one of the few features that distinguish the temple of Ezekiel's vision from Solomon's temple. The idea and perhaps the word seem to have been borrowed from the more elaborate architecture of the countries of the Exile, which must have impressed the Jews of Ezekiel's time very strongly. The building Ezekiel would place in the outer court with its terraces is a perfect Babylonian ziggurat or stage-tower temple (compare Encyclopedia Brit, 11th edition, II, 374, c-d).

(2) (rahaT, probably "lock of hair," So 7:5; rahiT Qere, rachiT, Kethibh, probably "rafters," So 7:11; both words and also the similar word (rehaTim, Ge 30:38; Ex 2:16), translated "troughs," are probably connected with the Aramaic rehaT "to flow," "to run"): Although the King James Version uses "galleries" in So 7:5 and 1:17 margin, the context in each place clearly points to another meaning. In the former of these passages, "the king is held captive in the tresses thereof," there follows a description of the head. In the latter passage the word in question is in parallelism with qoroth batenu, "the beams of our house," and

"rafters" the King James Version, or possibly "boards," is suggested.

Nathan Isaacs

GALLEY

gal'-i.

See SHIPS AND BOATS, II, 2, (2).

GALLIM

gal'-im (gallim), "heaps"): Probably two distinct places:

(1) A town mentioned among the 11 additional cities of Judah which are in the Septuagint appended to Jos 15:59, and have altogether disappeared from the Hebrew text. It occurs between Karem ('Ain Kairem) and Baither (Bettir); it is probably the large and flourishing village of Beit Jala, near Bethlehem.

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(2) Gallim is mentioned in Isa 10:30; not far from Laishah and Anathoth and certainly North of Jerusalem. It was the home of Palti the son of Laish (1Sa 25:44), and it is by many authorities identified with the Gilgal on the North border of Judah (Jos 15:7), the Geliloth of the parallel passage (Jos 18:17), and the Beth-gilgal of Ne 12:29.

E. W. G. Masterman

GALLIO

gal'-i-o (Gallion): The Roman deputy or proconsul of Achaia, before whom Paul was haled by his Jewish accusers on the apostle's first visit to Corinth, during his second missionary journey (Ac 18:12-17). The trial was not of long duration. Although Gallio extended his protection to the Jewish religion as one of the religions recognized by the state, he contemptuously rejected the claim of the Jews that their law was binding upon all. In the eyes of the proconsul, the only law universally applicable was that of the Roman code and social morality: under neither was the prisoner chargeable; therefore, without even waiting to hear Paul's speech in his own defense, he summarily ordered his lictors to clear the court. Even the subsequent treatment meted out to Sosthenes, the chief ruler of the synagogue, was to him a matter of indifference. The beating of Sosthenes is ascribed by different readings to "Jews" and to "Greeks," but the incident is referred to by the writer of Ac to show that the sympathies of the populace lay with Paul, and that Gallio made no attempt to suppress them. Gallio has often been instanced as typical of one who is careless or indifferent to religion, yet in the account given of him in Acts, he merely displayed an attitude characteristic of the manner in which Roman governors regarded the religious disputes of the time (compare also LYSIAS; FELIX; FESTUS). Trained by his administrative duties to practical thinking and precision of language, he refused to adjudicate the squabbles of what he regarded as an obscure religious sect, whose law was to him a subtle quibbling with "words and names."

According to extra-canonical references, the original name of Gallio was Marcus Annaeus Novatus, but this was changed on his being adopted by the rhetorician, Lucius Junius Gallio. He was born at Cordova, but came to Rome in the reign of Tiberius. He was the brother of the philosopher Seneca, by whom, as also by Statius, reference is made to the affable nature of his character. As Achaia was reconstituted a proconsular province by Claudius in 44 AD, the accession of Gallio to office must have been subsequent to that date, and has been variously placed at 51-53 AD (compare also Knowling in *The Expositor's Greek Testament*, II, 389-92).

C. M. Kerr

GALLOWS

gal'-oz.

See HANGING; PUNISHMENTS.

GAMAEL

gam'-a-el (Gamael):

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Chief of the family of Ithamar who went up from Babylon with Ezra (APC 1Esdras 8:29);

called Daniel in Ezr 8:2.

GAMALIEL

ga-ma'-li-el (gamli'el, "reward or recompense of God"; Gamaliel):

(1) The son of Pedahzur, and "prince of the children of Manasseh," chosen to aid in taking the census in the Wilderness (Nu 1:10; 2:20; 7:54,59; 10:23).

(2) A Pharisee who at the meeting of the "council" succeeded in persuading its members to adopt a more reasonable course when they were incensed at the doctrine of Peter and the rest of the apostles and sought to slay them (Ac 5:33-40). That he was well qualified for this task is attested by the fact that he was himself a member of the Sanhedrin, a teacher of the law, and held in high honor among all the people. In his speech he pointed out to his fellow-councilors the dire consequences that might ensue upon any precipitous action on their part. While quoting instances, familiar to his hearers, of past insurrections or seditions that had failed, he reminded them at the same time that if this last under Peter "is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." As a result of his arguments, the apostles, after being beaten and admonished to speak no longer in the name of Jesus, were released. In the speech which he was permitted by Lysias to deliver from the stairs of the palace after the riot in Jerusalem, Paul referred to Gamaliel as the teacher of his youth, who instructed him rigidly in the Mosaic law (Ac 22:3).

The toleration and liberality displayed by Gamaliel upon the occasion of his speech before the Sanhedrin were all the more remarkable because of their rarity among the Pharisees of the period. Although the strict observance by the Christians of temple worship, and their belief in immortality, a point in dispute

between Pharisees and Sadducees, may have had influence over him (Knowling), no credence is to be attached to the view that he definitely favored the apostles or to the tradition that he afterward became a Christian. The high place accorded him in Jewish tradition, and the fact that the title of Rabban, higher even than Rabbi or Master, was first bestowed upon him, testify that he remained a Pharisee to the end. His speech is rather indicative of one who knew the deeper truth in the Old Testament of the universal fatherhood of God, and who recognized that the presence of His power was the deciding factor in all human enterprise. His social enactments were permeated by the same broad-minded spirit. Thus his legislation on behalf of the poor was formulated so as to include Gentiles as well as Jews. The authenticity of his speech has been questioned by Wendt and others, chiefly on account of the alleged anachronism in regard to Theudas (see THEUDAS); but the internal evidence is against this view (compare Knowling in *The Expositor Greek Test.*, II, 161). It has also been objected by Baur and the Tübingen school that the liberal, peace-loving Gamaliel could not have been the teacher of the fanatical Saul. To this, reply has been made, firstly, that the charges against Stephen of destroying the temple and subverting the laws of Moses were not brought against Peter and the other apostles, and, secondly, that the

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doctrines of any teacher, however moderate he himself may be, are liable to be carried to extremes by an over-zealous pupil.

LITERATURE.

Conybeare and Howson, Life and Epistles of Paul, chapter ii; Kitto, Cyclopaedia of Biblical Lit., 1866, article "Gamaliel" (Ginsberg).

C. M. Kerr

GAMES

gamz:

I. ISRAELITISH GAMES

1. Children's Games

Mimicry

2. Sports

3. Games of Chance and Skill

4. Story-Telling

5. Dancing

6. Proverbs

7. Riddles

II. THE GAMES OF GREECE AND ROME

1. Historical Introduction
2. General References
3. Specific References to Greek Athletics
4. References to the Theater and the Drama

LITERATURE

About the amusements of the ancient Israelites we know but little, partly on account of the nature of our literary sources, which are almost exclusively religious, partly because the antiquities thus far discovered yield very little information on this topic as compared with those of some other countries, and partly because of the relatively serious character of the people. Games evidently took a less prominent place in Hebrew life than in that of the Greeks, the Romans and the Egyptians. Still the need

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4. References to the Theater and the Drama:

Although there is no direct reference in the New Testament to the intellectual contests in which the Greeks delighted as much as in athletics, the former cannot be entirely ignored. The word "theater" (Greek theatron) occurs 3 times: twice in the sense of "public hall" (Ac 19:29,31); and once with a clear reference to its use as a place of amusement: "We are made a spectacle" (1Co 4:9). "The drama was strongly discountenanced by the strict Jews of Palestine, but was probably encouraged to some extent by some of the Jews of the Diaspora, especially in Asia Minor and Alexandria. Philo is known to have witnessed the representation of a play of Euripides, and the Jewish colony to which he belonged produced a dramatic poet named Ezekiel, who wrote inter alia a play on the Exodus, some fragments of which have been preserved (Schurer, GJV4, II, 60; III, 500 ff). An inscription found not long ago at Miletus shows that part of theater of that city was reserved for Jews (Deissmann, Light from the Ancient East, 446 ff). The readers of the Pauline Epistles, Jews as well as Gentiles, would be generally more or less familiar with theater and the drama. It has been suggested that there is a glimpse of a degraded form of the drama, the mime or mimic play, which was exceedingly popular in the 1st century and afterward, in the mockery of Jesus by the soldiers (Mt 27:27-30 parallel Mr 15:16-19). The "king" seems to have been a favorite character with the comic mime. The mockery of the Jewish king, Agrippa I, by the populace of Alexandria, a few years later, which furnishes a very striking parallel to the incident recorded in the Gospels (Schurer, GJV4, I, 497), is directly connected by Philo with the mimes. The subject is very ably discussed by a German scholar, Hermann Reich, in a learned monograph, *Der König mit der Dornenkrone* (1905). Certainty is, of course, unattainable, but it seems at least fairly probable that the rude Syrian soldiers, who were no doubt in the habit of attending theater, may have been echoing some mimic play in their mock homage to "the king of the Jews."

LITERATURE.

In addition to works already mentioned see for the whole subject: articles "Games" in Smith, DB2; HDB, large and small; EB; Jewish Encyclopedia; arts. "Spiele" in Winer, RWB, and Riehm2, and especially Konig, "Spiele bei den Hebraern," RE3. On the games of Greece and Rome See articles in Smith's Dict. of Greek and Roman Antiquities, "Amphitheatrum," "Circus," "Olympia," "Stadium," etc.

William Taylor Smith

GAMMADIM

gam'-a-dim (gammadhim):

The word occurs only in Eze 27:11, in the King James Version in form "Gammadims," in the English Revised Version "Gammadim." In the American Standard Revised Version, as also in the English Revised Version, margin, it is rendered "valorous men." Some think a proper name is required, but identification is not possible, and the meaning remains doubtful.

GAMUL

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ga'-mul (gamul, "weaned"):

The head of the 22nd of the 24 courses of priests inaugurated by David (1Ch 24:17).

GANGRENE

gan'-gren (gaggraina, pronounced gan-graina; the King James Version canker):

The name was used by the old Greek physicians for an eating ulcer which corrodes the soft parts and, according to Galen, often ends in mortification. Paul compares the corrupting influence of profane babbling or levity, in connection with subjects which ought to be treated with reverence to this disease (2Ti 2:17). The old English word "canker" is used by 16th-and 17th-century authors as the name of a caterpillar which eats into a bud. In this sense it occurs 18 times in Shakespeare (e.g. *Midsummer Night's Dream*, II, ii, 3). The canker-worm mentioned 6 times by Job and Nahum is probably the young stage of *Acridium peregrinum*, a species of locust. Cankered in Jas 5:3 the King James Version means "rusted" (Greek *katiotai*), and is so rendered in the Revised Version (British and American). In *Susanna* verse 52 Coverdale uses the phrase, "O thou old cankered carle," in Daniel's address to the elder, where English Versions of the Bible has "waxen old in wickedness." The word is still used in the Scottish dialect and applied to persons who are cross-grained and disagreeable.

Alexander Macalister

GAP

The translation of *perets*, "a breach" (Eze 13:5, "Ye have not gone up into the gaps," the Revised Version, margin "breaches"; Eze 22:30, "I sought for a man among them, that should build up the wall, and stand in the gap before me for the land"). Said of prophets who failed to stand up for the right and to strengthen and

preserve the people.

GAR

gar: the King James Version for GAS (which see).

GARDEN

gar' -d' -n (gan, gannah, ginnah; kepos): The Arabic jannah (diminutive, jannainah), like the Hebrew gannah, literally, "a covered or hidden place," denotes in the mind of the dweller in the East something more than the ordinary garden. Gardens in Biblical times, such as are frequently referred to in Semitic literature, were usually walled enclosures, as the name indicates (La 2:6 the American Revised Version, margin), in which there were paths winding in and out among shade and fruit trees, canals of running water, fountains, sweet-smelling herbs, aromatic blossoms and convenient arbors in which to sit and enjoy the effect. These gardens are mentioned in Ge 2 and Ge 3; 13:10; So 4:12-16; Ec 2:5,6; Eze 28:13; 31:8,9; 36:35; Joe 2:3. Ancient Babylonian, Assyrian and Egyptian records show the fondness of the rulers of these countries for gardens laid out on a grand scale and planted with the rarest trees and

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plants. The drawings made by the ancients of their gardens leave no doubt about their general features and their correspondence with Biblical gardens. The Persian word *pardec* (*paradeisos*) appears in the later Hebrew writings to denote more extensive gardens or parks. It is translated "orchards" in Ec 2:5 the King James Version; So 4:13.

See PARADISE.

Such gardens are still common throughout the Levant. They are usually situated on the outskirts of a city (compare Joh 18:1,26; 19:41), except in the case of the more pretentious estates of rich pashas or of the government seats (compare 2Ki 21:18; Es 1:5; 7:7,8; Ne 3:15; 2Ki 25:4; Jer 39:4; 52:7). They are enclosed with walls of mud blocks, as in Damascus, or stone walls capped with thorns, or with hedges of thorny bushes (compare La 2:6 the American Revised Version, margin), or prickly pear. In nearly treeless countries, where there is no rain during 4 or 5 months, at least, of the year, the gardens are often the only spots where trees and other vegetation can flourish, and here the existence of vegetation depends upon the water supply, brought in canals from streams, or raised from wells by more or less crude lifting machines (compare Nu 24:7). Such references as Ge 2:10; Nu 24:6; De 11:10; Isa 1:30; 58:11; So 4:15 indicate that in ancient times they were as dependent upon irrigation in Biblical lands as at present. The planning of their gardens so as to utilize the water supplies has become instinctive with the inhabitants of Palestine and Syria. The writer has seen a group of young Arab boys modeling a garden out of mud and conducting water to irrigate it by channels from a nearby canal, in a manner that a modern engineer would admire. Gardens are cultivated, not only for their fruits and herbs (compare So 6:11; Isa 1:8; 1Ki 21:2) and shade (compare So 6:11; Lu 13:19), but they are planned to serve as dwelling-places during the summer time when the houses are hot and stuffy. That this was an ancient practice is indicated by So 5:2; 6:2; 8:13. A shaded garden, the air laden with the ethereal perfumes of fruits and flowers, accompanied by the music of running water, a couch on which to sit or recline, suggest a condition of bliss dear to the Oriental. Only one who has

traveled for days in a dry, glaring desert country and has come upon a spot like the gardens of such a city as Damascus, can realize how near like paradise these gardens can appear. Mohammed pictured such a place as the future abode of his followers

No doubt the remembrances of his visit to Damascus were fresh in his mind when he wrote. El-Jannah is used by the Moslems to signify the "paradise of the faithful."

Gardens were used as places of sacrifice, especially in heathen worship (Isa 1:29; 65:3; 66:17). They sometimes contained burial places (2Ki 21:18,26; Joh 19:41).

Figurative: The destruction of gardens typified desolation (Am 4:9); on the other hand, fruitful gardens figured prosperity (Nu 24:6; Job 8:16; Isa 51:3; 58:11; 61:11; Jer 29:5,28; 31:12; Am 9:14).

James A. Patch

GARDEN, THE KING'S

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Mention is made of "the king's garden" in 2Ki 25:4; Jer 39:4; 52:7 (fundamentally the same passage), in connection with the flight of Zedekiah from Jerusalem; and again in Ne 3:15. The last passage shows that the "garden" was at the pool of Siloah (the Revised Version (British and American) "Shelah"), at the mouth of Tyropeon, near the "fountain gate." This would seem to be "the gate between the two walls which was by the king's garden" of the passages in 2Ki and Jer (compare 2Ch 32:5). On the topography, see JERUSALEM; also Robinson, Palestine, II, 142. Arnold (in Herzog) thinks the garden is probably identical with "the garden of Uzza" of 2Ki 21:18,26.

James Orr

GARDEN-HOUSE

(beth ha-gan):

A place mentioned in describing the flight of Ahaziah, king of Judah, from Jehu (2Ki 9:27). Probably we ought not to translate the Hebrew, but take it as a proper name, **BETH-HAGGAN** (which see). If he fled southward, the town might possibly be Jenin, **EN-GANNIM**, which see.

GARDENER

gar'-d'-n-er (kepouros):

"Gardener" occurs once in the English Versions of the Bible (Joh 20:15), the translation of kepos and ouros, "warden" or "keeper." It is likely that the man referred to was the watchman or keeper (Arabic natur; Hebrew notser), corresponding to those mentioned in 2Ki 17:9; 18:8; Job 27:18, etc., and not one who did the manual labor. It is the common practice in Palestine today to set a watchman over a garden during its productive season.

See WATCHMAN.

GAREB

ga'-reb (garebh):

One of David's "mighty men of the armies" (2Sa 23:38; 1Ch 11:40), an "Ithrite," i.e. a member of one of the families of Kiriath-jearim (1Ch 2:53). Some, however, read ha- yattiri for ha- yithri, thus making him a native of Jattir.

See IRA.

GAREB, THE HILL OF

ga'-reb, (garebh):

A hill in the neighborhood of Jerusalem, which was one of the landmarks to which the prophet Jeremiah (31:39) foresaw that the city should extend. The site is unknown.

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Cheyne (Encyclopedia Biblica) would connect this with the "mountain that lieth before the valley of Hinnom westward" (Jos 15:8), but this is too far South; it is inconceivable that the prophet could have imagined the city extending so far in this direction; most probably the hill was to the North—the one natural direction for the city's extension—and is now incorporated in the modern suburbs.

E. W. G. Masterman

GARIZIM

gar'-i-zim.

See GERIZIM.

GARLAND

gar'-land (stemma, "wreath"):

Mentioned only in Ac 14:13, where it is said that the priest of Jupiter brought oxen and garlands unto the gates with which to offer sacrifices unto Barnabas and Paul. The rendering "oxen and garlands," instead of "oxen garlanded," seems to imply that the garlands were for the priests and altar and worshippers themselves, as well as for the victims sacrificed. Only occasionally did the Hebrews use such ornaments for themselves, and that almost altogether in their later history.

See CROWN.

GARLIC

gar'-lik (shum, used only in plural shumim; compare Arabic thum):

One of the delights of Egypt for which the Israelites in the Wilderness longed

(Nu 11:5); we know from other sources that, though originally a product of Central Asia, garlic was known to the ancient Egyptians. It is the bulb of *Allium sativum*, Natural Order Liliaceae, and is cultivated all over the Orient. It is eaten cooked in stews; its disagreeable penetrating odor is in evidence in the houses and on the breath of most Orientals. A bulb of garlic, hung over a bed or over the door of a house, is a powerful charm against the evil eye and other malign influences.

E. W. G. Masterman

GARMENT

gar' -ment.

See DRESS.

GARMITE

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gar'-mit (garmi):

A gentile name applied to Keilah in 1Ch 4:19.

The reason for this is not known.

GARNER

gar'-ner (mazu; apotheke):

"Garners," derived from zawah, "to gather," occurs in Ps 144:13; 'otsar is similarly translated in Job 1:17. In the New Testament apotheke is twice translated "garner" (Mt 3:12; Lu 3:17).

The same word is translated "barns" in Mt 6:26; 13:30; Lu 12:18,24.

GARNISH

gar'-nish (tsippah, shiphrah; kosmeo):

The word is used twice in the Old Testament. In 2Ch 3:6, tsippah means "to overlay," or "to plate." Thus, he "garnished" the house or "overlaid" it, "studded" it, with precious stones, and thus adorned and beautified it. In Job 26:13, shiphrah is a feminine noun meaning "fairness," "beauty," "brilliance." "By his Spirit the heavens are garnished," i.e. the clouds are driven off by the wind or breath of Yahweh, and the sky made bright and clear.

In the New Testament (Mt 12:44; 23:29) the word kosmeo means "set in order," "make ready," "adorn," etc. In Mt 25:7 it is translated "trimmed," and in Re 21:19 "adorned."

J. J. Reeve

GARRISON

gar'-i-s'-n.

See WAR.

GAS

gas (Gas):

Named among the "sons of the servants of Solomon" (APC 1Esdras 5:34); not mentioned in the lists of Ezra and Nehemiah.

GASHMU

gash'-mu, gash'-moo (gashmu):

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A form of the name GESHEM (which see), found in Ne 6:6 (compare Ne 6:1), "And Gashmu saith it." According to BDB the same termination -u is found in Nabatean proper names.

GATAM

ga'-tam (ga'tam):

An Edomite chief, grandson of Esau (Ge 36:11,16; 1Ch 1:36).

GATE

gat (Hebrew normally (over 300 times) sha'ar; occasionally deleth, properly, "gateway" (but compare De 3:5); elsewhere the gateway is pethach (compare especially Ge 19:6); Aramaic tera'; Greek pulon, pule; the English Revised Version and the King James Version add caph, "threshold," in 1Ch 9:19,22; and the King James Version adds delathayim, "double-door," in Isa 45:1; thura, "door," Ac 3:2):

(1) The usual gateway was provided with double doors, swung on projections that fitted into sockets in the sill and lintel. Ordinarily the material was wood (Ne 2:3,17), but greater strength and protection against fire was given by plating with metal (Ps 107:16; Isa 45:2). Josephus (BJ, V, v, 3) speaks of the solid metal doors of the Beautiful Gate (Ac 3:2) as a very exceptional thing. Some doors were solid slabs of stone, from which the imagery of single jewels (Isa 54:12; Re 21:21) was derived. When closed, the doors were secured with a bar (usually of wood, Na 3:13, but sometimes of metal, 1Ki 4:13; Ps 107:16; Isa 45:2), which fitted into clamps on the doors and sockets in the post, uniting the whole firmly (Jud 16:3). Sometimes, perhaps, a portcullis was used, but Ps 24:7 refers to the enlargement or enrichment of the gates. As the gate was especially subject to attack (Eze 21:15,22), and as to "possess the gate" was to possess the city (Ge 22:17; 24:60), it was protected by a tower (2Sa 18:24,33; 2Ch 14:7; 26:9), often,

doubtless, overhanging and with flanking projections. Sometimes an inner gate was added (2Sa 18:24). Unfortunately, Palestine gives us little monumental detail.

(2) As even farm laborers slept in the cities, most of the men passed through the gate every day, and the gate was the place for meeting others (Ru 4:1; 2Sa 15:2) and for assemblages. For the latter purpose "broad" or open places (distinguished from the "streets" in Pr 7:12) were provided (1Ki 22:10; Ne 8:1), and these were the centers of the public life. Here the markets were held (2Ki 7:1), and the special commodities in these gave names to the gates (Ne 3:1,3,18). In particular, the "gate" was the place of the legal tribunals (De 16:18; 21:19; 25:7, etc.), so that a seat "among the elders in the gates" (Pr 31:23) was a high honor, while "oppression in the gates" was a synonym for judicial corruption (Job 31:21; Pr 22:22; Isa 29:21; Am 5:10). The king, in especial, held public audiences in the gate (2Sa 19:8; 1Ki 22:10; Jer 38:7; compare Jer 39:3), and even yet "Sublime Porte" (the French translation of the Turkish for "high gate") is the title of the Court of Constantinople. To the gates, as the place of throngs, prophets and teachers went with their message (1Ki 22:10; Jer 17:19; Pr 1:21; 8:3; 31:31), while on the other hand the gates were the resort of the town good-for-nothings (Ps 69:12).

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(3) "Gates" can be used figuratively for the glory of a city (Isa 3:26; 14:31; Jer 14:2; La 1:4; contrast Ps 87:2), but whether the military force, the rulers or the people is in mind cannot be determined. In Mt 16:18 "gates of Hades" (not "hell") may refer to the hosts (or princes) of Satan, but a more likely translation is 'the gates of the grave (which keep the dead from returning) shall not be stronger than it.' The meaning in Jud 5:8,11 is very uncertain, and the text may be corrupt.

See CITY; JERUSALEM; TABERNACLE; TEMPLE.

Burton Scott Easton

GATE, CORNER, FOUNTAIN, HORSE, SUR

See JERUSALEM.

GATE, EAST

The expressions are found in Ezekiel: "Even the gate that looketh toward the east" (43:1); "The gate whose prospect is toward the east" (43:4); but the idea of a gate on the eastern side as the principal entrance to the court of the sanctuary goes back to the days of the tabernacle (Ex 27:13-16). In addition to its use as admitting to the sanctuary enclosure, it may be presumed, in analogy with the general mode of the administration of justice, to have been the place where in earlier times cases were tried which were referred to the jurisdiction of the sanctuary (compare Ex 18:19-22; De 17:8; 19:16,18; Nu 27:2,3, etc.).

1. The Tabernacle:

In Ex 27:13-16 the "gate" by which the congregation entered the tabernacle is carefully described. An embroidered screen of the three sacred colors (blue, purple and scarlet), 20 cubits in width, hung from 4 pillars (really 5 pillars, 5

cubits apart; on the reckoning see TABERNACLE), in the center of the East side of the tabernacle court. This is further alluded to in Nu 4:26, "the screen for the door of the gate of the court."

2. Solomon's Temple:

Nothing is said of the position of gates in connection with Solomon's temple, but there was an "inner" (1Ki 6:36), and also an "outer" or "great" court (2Ch 4:9), the latter with doors overlaid with brass, and analogy makes it certain that here also the chief gate (inner or outer court? see COURT) was on the East side. Provision was made by Solomon in his adjoining palace for the administration of justice in a hall or "porch of judgment" (1Ki 7:7), but graver cases were still, apparently, referred for decision to the sanctuary (Jer 26:10). The trial in Jeremiah's case, however, took place, not at the East gate, but at "the entry of the new gate of Yahweh's house" ([Jer 26:10](#) ; compare 36:10), probably Jotham's "upper gate" (2Ki 15:35).

3. Ezekiel's Temple:

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In Ezekiel's ideal temple, "the gate whose prospect was toward the east" was that by which the glory of Yahweh went up from the city (Eze 11:23), and by which the prophet in vision saw it return (Eze 43:4).

4. Second Temple:

Nothing is told of an East gate in the temple of Zerubbabel, but it may be assumed that there was one as in the other cases.

5. Herod's Temple:

The great East gate of the Herodian temple, which followed those above mentioned, was that "Beautiful Gate of the temple" where the miracle of the healing of the lame man was performed (Ac 3:1-10).

See GATE, THE BEAUTIFUL; HARSITH; SHECANIAH.

W. Shaw Caldecott

GATE, THE BEAUTIFUL

bu'-ti-fool (he horaia pule tou hierou):

This gate of Herod's temple is mentioned in the narrative of the healing of the lame man by Peter and John in Ac 3:2,10. Little dispute exists as to the identification of the Beautiful Gate with the splendid "gate of Nicanor" of the Mishna (Mid., i.4), and "Corinthian Gate" of Josephus (BJ, V, v, 3), but authorities are divided as to whether this gate was situated at the entrance to the women's court on the East, or was the gate reached by 15 steps, dividing that court from the court of the men. The balance of recent opinion inclines strongly to the former view (compare Kennedy, "Problems of Herod's Temple," The Expositor Times, XX, 170); others take the opposite view (Waterhouse, in Sacred Sites of the Gospels, 110), or leave the question open (thus G.

A. Smith, Jerusalem, II, 212). See TEMPLE, HEROD'S.

The gate itself was of unusual size and splendor. It received the name "Nicanor" from its being the work, or having been constructed at the expense, of an Alexandrian Jew of this name. Lately an ossuary was discovered on Mt. Olivet bearing the Greek inscription: "The bones of Nicanor the Alexandrian, who made the doors."

Its other name, "Corinthian," refers to the costly material of which it was constructed—Corinthian bronze. Josephus gives many interesting particulars about this gate, which, he tells us, greatly excelled in workmanship and value all the others (BJ, V, v, 3). These were plated with gold and silver, but this still more richly and thickly. It was larger than the other gates; was 50 cubits in height (the others 40); its weight was so great that it took 20 men to move it (BJ, VI, vi, 3). Its massiveness and magnificence, therefore, well earned for it the name "Beautiful."

W. Shaw Caldecott

GATE, VALLEY

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In Ne 2:13 the King James Version, "gate of the valley."

See JERUSALEM.

GATH

gath (gath; Septuagint Geth, "winepress"):

One of the five chief cities of the Philistines (Jos 13:3; 1Sa 6:17). It was a walled town (2Ch 26:6) and was not taken by Joshua, and, although many conflicts took place between the Israelites and its people, it does not seem to have been captured until the time of David (1Ch 18:1). It was rendered famous as the abode of the giant Goliath whom David slew (1Sa 17:4), and other giants of the same race (2Sa 21:18-

22). It was to Gath that the Ashdodites conveyed the ark when smitten with the plague, and Gath was also smitten (1Sa 5:8,9).

It was Gath where David took refuge twice when persecuted by Saul (21:10; 27:2-4). It seems to have been destroyed after being taken by David, for we find Rehoboam restoring it (2Ch 11:8). It was after this reoccupied by the Philistines, for we read that Uzziah took it and razed its walls (2Ch 26:6), but it must have been restored again, for we find Hazael of Damascus capturing it (2Ki 12:17). It seems to have been destroyed before the time of Amos (Am 6:2), and is not further mentioned in the Old Testament or Macc, except in Mic 1:10, where it is referred to in the proverb, "Tell it not in Gath" (compare 2Sa 1:20). Since its destruction occurred, probably, in the middle of the 8th century BC, it is easy to understand why the site has been lost so that it can be fixed only conjecturally. Several sites have been suggested by different explorers and writers, such as: Tell es Safi, Beit Jibrin, Khurbet Jeladiyeh, Khurbet Abu Geith, Jennata and Yebna (see PEFS, 1871, 91; 1875, 42, 144, 194; 1880, 170-71, 211-23; 1886, 200-202).

Tradition in the early centuries AD fixed it at 5 Roman miles North of Eleutheropolis (Beit Jibrin, toward Lydda, which would indicate Tell es Safi as the site, but the Crusaders thought it was at Jamnia (Yebna), where they erected the castle of Ibelin, but the consensus of opinion in modern times fixes upon Tell es Safi as the site, as is to be gathered from the references cited in PEFS above. The Biblical notices of Gath would indicate a place in the Philistine plain or the Shephelah, which was fortified, presumably in a strong position on the border of the Philistine country toward the territory of Judah or Dan. Tell es Safi fits into these conditions fairly well, but without other proof this is not decisive. It is described in SWP, II, 240, as a position of strength on a narrow ridge, with precipitous cliffs on the North and West, connected with the hills by a narrow neck, so that it is thrust out like a bastion, a position easily fortified.

In 1144 Fulke of Anjou erected here a castle called Blanchegarde (Alba Specula). The writer on "Gath and Its Worthies" in PEFS, 1886, 200-204, connects the name Safi with that of the giant Saph (2Sa 21:18), regarding him as a native of Gath, but the most direct evidence from early tradition connecting Tell es Safi with Gath is found in a manuscript said to be in the library of the Patriarchate of Jerusalem, which informs us that Catherocastrum was situated on a mountain called Telesaphion or Telesaphy,

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which is clearly Tell es Safi. Catherocastrum must be the Latin for "camp of Gath" (PEFS, 1906, 305).

H. Porter

GATH-HEPHER

gath-he'-fer (gath ha-chepher, "winepress of the pit"):

A town on the boundary of Zebulun (Jos 19:13; the King James Version in error, "Gittah-hapher"), the birthplace of the prophet Jonah (2Ki 14:25). Jerome (Commentary on Jonah) speaks of Geth as an inconsiderable village, about 2 miles from Sepphoris on the Tiberias road, where the tomb of Jonah was shown. Benjamin of Tudela says that Jonah the son of Amittai the prophet was buried "in the mountain" near Sepphoris (Bohn, Early Travels in Palestine, 88). These indications agree with the local tradition which identifies Gath-hepher with el-Meshhed, a village with ancient ruins on a height North of the road as one goes to Tiberias, about 2 miles from Nazareth, and half a mile from Kefr Kennah.

W. Ewing

GATH-RIMMON gath-rim'-un (gath rimmon, "winepress of Rimmon"):

(1) A city in the territory of Dan named with Bene-berak and Me-jarkon, in the plain not far from Joppa (Jos 19:45), assigned to the Kohathite Levites (Jos 21:24), reckoned to Ephraim in 1Ch 6:69. Eusebius, Onomasticon locates it 12 miles from Eleutheropolis on the way to Diospolis. This, however, is too far to the South. More probably it is identical with the "Gath" which Eusebius, Onomasticon places between Antipatris and Jamnia. It is not identified.

(2) A town in the territory of Manasseh, West of Jordan, given to the Levites (Jos 21:25). There is nothing to indicate the position of the place, and there is much

confusion in the writing of the name: Septuagint Codex Alexandrinus, "Baithsa"; Codex Vaticanus, "Jebatha." In 1Ch 6:70 it is replaced by "Bileam," i.e. IBLEAM (which see).

W. Ewing

GATHER

gath'-er ('acaph, qabhats; sullego, sunago):

"Gather," transitive "to bring together," "collect," etc., and intransitive "to come together," "assemble," etc., occurs frequently and represents many Hebrew and Greek words. It is the translation of 'acaph, "to bring together," in Jos 6:9, the King James Version margin "gathering host"; Ps 27:10, the King James Version margin "The Lord will gather me"; compare Nu 12:14,15; Isa 52:12 King James Version margin. The phrases "gather thee unto thy fathers," "gathered unto his fathers," "gathered into the grave," etc., are frequently used for "to die" and "death" (Ge 25:8,17; 49:29,33; De 32:50; 2Ki 22:20; 2Ch 34:28; Job 27:19; compare Jer 8:2), etc.; qabhats, "to take or

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margin "gathereth young which she hath not brought forth," text of the English Revised Version and the King James Version margin (Jer 17:11).

W. L. Walker

GAULONITIS

gol-on-i'-tis.

See GOLAN.

GAULS

golz (Galatai):

Galatia in Asia Minor is literally the Gallia of the East; its inhabitants are called Galli by Roman writers, just as the inhabitants of ancient France are called Galatai by Greek writers. In some manuscripts in 2Ti 4:10, eis Gallian is read for eis Galatian.

The emigration of the Gauls from Europe and their settlement in the central region of the peninsula of Asia Minor are somewhat obscure subjects, but the ancient authorities leave no doubt of the main facts. In 1 Macc 8:2 it is difficult to say whether Judas Maccabeus is referring to the Gauls of Europe or the Gauls of Asia Minor. Both became finally subject to the Romans, and about the same time.

It was in 191 BC that Gallia Cisalpina was reduced to the form of a Roman province, and in 189 BC occurred the defeat of Antiochus, king of Asia. Mommsen argues that the reference is to the Gauls in the North of Italy, from the circumstance that they are mentioned as being under tribute to the Romans, and also from their mention in connection with Spain. Not much, however, can be

argued from this, as the notice of them is in a manner rhetorical, and the defeat of Antiochus is mentioned practically in the same connection. In APC 2Macc 8:20 the reference is without doubt to the Asiatic Gauls or Galatians, as they are more commonly called. In the Maccabean period they were restless and fond of war, and often hired themselves out as auxiliaries to the Asiatic kings.

J. Hutchison

GAZA

ga'-za ('azzah, "strong"; Septuagint Gaza; Arabic Ghazze):

One of the five chief towns of Philistia and probably the oldest, situated near the coast in lat. 31 degrees 30' and about 40 miles South of Jaffa. It is on a hill rising 60 to 200 ft. above the plain, with sand dunes between it and the sea, which is about 2 1/2 miles distant. The plain around is fertile and wells abound, and, being on the border of the desert between Syria and Egypt and lying in the track of caravans and armies passing from one to the other, it was in ancient times a place of importance. The earliest notices of it are found in the records of Egypt.

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Thothmes III refers to it in the account of his expedition to Syria in 1479 BC, and it occurs again in the records of the expedition of Seti I in 1313 BC (Breasted, *History of Egypt*, 285, 409).

It occurs also in the early catalogue of cities and tribes inhabiting Canaan in the earliest times (Ge 10:19). Joshua reached it in his conquests but did not take it (Jos 10:41; 11:22).

Judah captured it (Jud 1:18) but did not hold it long, for we find it in the hands of the Philistines in the days of Samson, whose exploits have rendered it noteworthy (16:1- 3,11,30). The hill to which he carried off the gate of the city was probably the one now called el-Muntar ("watch-tower"), which lies Southeast of the city and may be referred to in 2Ki 18:8, "from the tower of the watchmen to the fortified city," Gaza, with the other chief towns, sent a trespass offering to Yahweh when the ark was returned (1Sa 6:17).

Hezekiah defeated and pursued the Philistines to Gaza, but does not seem to have captured it. It was taken by Sargon in 720 BC, in his war with Egypt, since Khanun, the king of Gaza, joined the Egyptians and was captured at the battle of Raphia (Rawlinson, *Ancient Monarchies*, II, 142). It was probably destroyed (see Am 1:7). It was certainly dismantled by Alexander the Great in 332, when it dared to resist him. It was then exceedingly strong, verifying its name, and was most bravely defended, so that it took Alexander two months to reduce it. He put to death all the men and sold the women and children as slaves (Grote, *History of Greece*, XI, 467 ff). It was restored, however, and we learn that Jonathan forced it to submit to him (Josephus, *Ant*, XIII, v, 5; 1 Macc 11:62), and Alexander Jannaeus took it and massacred the inhabitants who escaped the horrors of the siege (Josephus, *Ant*, XIII, xiii, 3). Pompey restored the freedom of Gaza (*ibid.*, XIV, iv, 4), and Gabinius rebuilt it in 57 BC (*ibid.*, XIV, v, 3).

Gaza is mentioned only once in the New Testament (Ac 8:26), in the account of Philip and the eunuch. In the 2nd and 3rd centuries AD, it became a center of

Greek commerce and culture, and pagan influence was strong, while the church rounded there was struggling for existence. Many martyrs there testified to the faith, until finally, under Theodosius, Christianity gained the supremacy (HGHL, 12th edition, 188). It fell into the hands of the Arabs in 634 AD, and became and has remained a Moslem city since the days of Saladin, who recovered it from the Crusaders in 1187, after the battle of Hattin. It is now a city of some 20,000 inhabitants, among whom are a few hundred Christians.

See also AZZAH.

H. Porter

GAZARA

ga-za'-ra (Gazara, Gazera):

A fortress of great strength in Judea, which figures often in the Maccabean wars. To this place Judas pursued Gorgias (APC 1Macc 4:15). It was fortified by the Greek

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general Bacchides (APC 1Macc 9:52; Ant, XIII, i, 3). It was captured by Simon Maccabeus, who turned out the inhabitants and purified the city. He built here a palace for himself, and appointed his son John commander of his army (APC 1Macc 13:43 ff). A different account of this occurrence is given in APC 2Macc 10:32 ff, where the capture is attributed to Judas. The narrative here, however, is inspired by antagonism to Simon because he had assumed the high-priesthood.

The fortress is identical with Tell Jezer, the ancient GEZER (which see). It is interesting to note that recent excavations have uncovered the ruins of Simon's palace (PEFS, 1905, 26).

W. Ewing

GAZATHITES

ga'-zath-its ('azzathim):

The inhabitants of GAZA (which see) (Jos 13:3 the King James Version), rendered "Gazites" (Jud 16:2).

GAZELLE

ga-zel' (tsebhi, and feminine tsebhiyah; compare Tabeitha (Ac 9:36), and Arabic zabi; also Arabic ghazal; Dorkas (Ac 9:36); modern Greek zarkadi):

The word "gazelle" does not occur in the King James Version, where tsebhi and tsebhiyah, in the 16 passages where they occur, are uniformly translated "roe" or "roebuck." In the Revised Version (British and American) the treatment is not uniform. We find "gazelle" without comment in De 12:15,22; 14:5; 15:22; 1Ki 4:23. We find "roe," with marginal note "or gazelle," in Pr 6:5; So 2:7,9,17; 4:5; 8:14; Isa 13:14. We find "roe" without comment in 2Sa 2:18; 1Ch 12:8; So 3:5; 7:3. In the last passage cited, So 7:3, while the American Standard Revised

Version has no note, the English Revised Version refers to So 4:5, where "gazelle" is graven in the margin. In the opinion of the writer, the rendering should be "gazelle" in all of these passages. It must be acknowledged, however, that the gazelle and the roe-deer are of about the same size, and are sometimes confused with each other. The Greek dorkas may refer to either, and in Syria the roe-deer is sometimes called ghazal or even wa'l, which is the proper name of the Persian wild goat.

The gazelle is an antelope belonging to the bovine family of the even-toed ruminants. There are more than twenty species of gazelle, all belonging to Asia and Africa. The species found in Syria and Palestine is the Dorcas gazelle (*Gazella dorcas*). It is 2 ft. high at the shoulders. Both sexes have unbranched, lyrate, ringed horns, which may be a foot long. The general coloration is tawny, but it is creamy white below and on the rump, and has a narrow white line from above the eye to the nostril. Several varieties have been distinguished, but they will not bear elevation to the rank of species, except perhaps *Gazelle merilli* a form of which a few specimens have been obtained from the Judean hills, having distinctly different horns from those of the common gazelle. The gazelle is found singly or in small groups on the interior plains and the uplands, but not in the high mountains. It is a marvel of lightness and grace,

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and a herd, when alarmed, makes off with great rapidity over the roughest country (2Sa 2:18; 1Ch 12:8; Pr 6:5; So 8:14). The beauty of the eyes is proverbial. The skin is used for floor coverings, pouches or shoes, and the flesh is eaten, though not highly esteemed.

See DEER; GOAT; ZOOLOGY.

Alfred Ely Day

GAZER

ga'-zer (gazer (in pause)).

See GEZER.

GAZERA

ga-ze'-ra (Gazera):

(1) A fortress of Judea (APC 1Macc 4:15; 7:45); in the Revised Version (British and American) always GAZARA (which see).

(2) Head of a family of temple-servants who returned with Zerubbabel (APC 1Esdras 5:31) = "Gazzam" in Ezr 2:48 and Ne 7:51.

GAZEZ

ga'-zez (gazez, "shearer"):

(1) A son of Ephah, Caleb's concubine (1Ch 2:46).

(2) A second Gazez is mentioned in the same verse as a son of Haran, another son of Ephah.

GAZING-STOCK

gaz'-ing-stok: This obsolete word occurs twice:

(1) in Na 3:6, as the translation of ro'i, "a sight" or "spectacle" (from ra'ah, "to look," "see," also "to look down upon," "despise,"); "I will make thee vile, and will set thee as a gazing-stock," as one set up to be gazed at, mocked and despised—a form of punishment in olden times; compare "mocking stock" (2 Macc 7:7), and "laughing-stock" still in use. The Hebrew word occurs only here and in Ge 16:13; 1Sa 16:12; Job 7:8; 33:21, in which places it does not have the same bad meaning; for a similar threatening compare Isa 14:16; Jer 51:37.

(2) In Heb 10:33, it is the translation of theatrizo, "to bring upon the theater," "to be made a spectacle of," "made a gazing stock both by reproaches and afflictions"; compare 1Co 4:9, theatron ginomai, where Paul says the apostles were "made a

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spectacle unto the world," the King James Version margin "(Greek) theater." The reference in both instances is to the custom of exhibiting criminals, and especially gladiators, men doomed to death, in theaters. "In the morning men are exposed to lions and bears; at mid-day to their spectators; those that kill are exposed to one another; the victor is detained for another slaughter; the conclusion of the fight is death" (Seneca, Ep. vii, quoted by Dr. A. Clarke on 1Co 4:9). We are apt to forget what the first preachers and professors of Christianity had to endure.

W. L. Walker

GAZITES

gaz'-its:

Inhabitants of Gaza, who were Philistines when the Israelites came into contact with them (Jos 13:3; Jud 16:2), but there was an older stratum of population which occupied the place before the invasion of the Philistines, probably of Amorite stock.

GAZZAM

gaz'-am (gazzam, "devouring"):

Head of a family of Nethinim who returned from exile (Ezr 2:48; Ne 7:51; APC 1Esdras 5:31, "Gazera").

GE-HARASHIM

ge-ha-ra'-shim (ge'charashim): In 1Ch 4:14, the King James Version renders "valley of Charashim." In Ne 11:35, English Versions of the Bible renders "valley of craftsmen"; here it is named with Lod and Ono. Something of the

name perhaps survives in Khirbet Hirsā, East of Lydda.

GEBA

ge'-ba (gebha', "hill"):

(1) A town on the Northeast boundary of the territory of Benjamin (Jos 18:24), given to the Levites (Jos 21:17; 1Ch 6:60). It stood on the northern frontier of the kingdom of Judah, Geba and Beersheba marking respectively the northern and southern limits (2Ki 23:8). In 2Sa 5:25 "Geba" should be altered to "Gibeon," which stands in the corresponding passage, 1Ch 14:16. In Jud 20:10,33; 1Sa 13:3,16, the Hebrew reads "Geba," the translation "Gibeah" being due to confusion of the two names. From 1Sa 14:5 we gather that Geba stood to the South of the great gorge, Wady Suweinit, commanding the pass at Michmash. This was the scene of Jonathan's daring enterprise against the Philistines, when, accompanied by his armor-bearer, he accomplished an apparently impossible feat, climbing the rocky steps of the gorge to the North and putting the enemy to flight. There can be no doubt that the modern village of Jeba' occupies the ancient site. It stands to the South of Wady Suweinit, looking toward Michmash—modern Mukhmas—with Seneh, the crag on the southern

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lip of the gorge, in front of it. The distance from Jerusalem is about 6 miles. It was fortified by Asa with materials that his enemy Baasha had used to fortify Ramah against him (1Ki 15:22). It is named by Isaiah in his description of the terrifying march of the Assyrians upon Jerusalem from the North (10:28 ff). It appears among the cities which were reoccupied by Israel after the Exile (Ezr 2:26; Ne 11:31).

(2) (Gaibai): Between a fortress so named and Scythopolis (Beisan), Holofernes pitched his camp (Judith 3:10). On the high road that runs through Jenin, and down the Vale of Jezreel to Beisan, about 2 miles to the South of Sanur, stands the village of Jeba', with which this fortress may be identified.

W. Ewing

GEBAL

ge'-bal (gebhal, "border"; Bublos, and Biblos; Byblus, modern Jebeil):

(1) An ancient Phoenician city, situated on a bluff of the foothills of Lebanon, overlooking the Mediterranean. It was one of the principal seaports of Phoenicia, and had a small but good harbor for small ships. It lies in lat. 34 degrees 8', nearly, and about 4 miles North of the river Adonis (Nahr Ibrahim). It was regarded as a holy city by the ancients. Philo mentions the tradition that it was founded by Kronos, and was sacred to the worship of Beltis and, later, of Adonis, whose rites were celebrated yearly at the river of the same name and at its source in the mountain, at Apeca (see TAMMUZ). Gebal was the center of quite an extensive district, extending from the Eleutherus on the North to the Tamyras on the South, a distance of 60 or 70 miles along the coast. It is mentioned by Jos (13:5) as the land of the Gebalites (which see) (the King James Version "Giblites"), and the Gebalites are also mentioned in 1Ki 5:18 (Hebrew 32) as aiding in the construction of Solomon's temple. The "elders" and the "wise men" of Gebal are among the workmen employed on Tyrian ships (Eze 27:9 the

American Revised Version, margin). The earliest mention of Gebal found in history is in the Tell el-Amarna Letters, which were composed in the first half of the 14th century BC. It had become, in connection with all Phoenicia, a dependency of Egypt in the days of Thothmes III and was under Egyptian governors, but, in the reign of Amenhotep IV (Ikhnaton), the Hittites and Amorites from the North and Khabiri from the South attacked the territory of Gebal, and its governor wrote letters to Amenhotep, calling for help. There are over 60 of these, describing the desperate condition of the city and of its governor, Ribaddi, who was expelled and took refuge in Beirut, but afterward regained his capital only to be besieged and lose all his dependencies, and finally to fall into the hands of the enemy. Gebal afterward became independent, as is shown by the records of Ramses IX (1442-1423 BC) and of Ramses XII, for its king retained the emissaries of the former 17 years in captivity, and treated a trusted agent of the latter with scant civility. Its king at this time was Zakkar-Baal, and kings of Gebal are mentioned in the Assyrian records, one paying tribute to Ashurnazir-pal (circa 887 BC) and another to Sennacherib (705-680). The latter king was Uru-melek, and kings of Gebal are mentioned in connection with other Phoenician cities under Persian rule. The city submitted to Alexander the Great without opposition, and furnished a fleet to aid him in the siege of Tyre (332). Strabo refers to it as a town of note in the days of Pompey (xvi.2,17), and it is frequently mentioned in Phoenician (CIS, 1) and Assyrian inscriptions in the forms Gubal and Gubli (COT, I, 174).

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(2) (gebhal; Gobolitis): A district Southeast of the Dead Sea, which is referred to in Ps 83:7 (Hebrew 8) in connection with Moab, Ammon, Amalek and others, as making a covenant together against Israel (compare 1 Macc 5). Robinson (BR, II, 154) found the name Jebal still applied to this region, and Josephus (Ant., II, i, 2) speaks of a Gebalitis as forming part of Idumaea. It is a hilly region, as the modern name signifies, and includes the towns of Shobek and Tolfieh.

H. Porter

GEBALITES

ge'-bal-its (ha-gibhlim): Inhabitants of GEBAL (which see). According to the present text of Jos 13:5, "the land of the Gebalites" was given to Israel as part of its future territory. But it was never occupied by the Israelites. Septuagint, however, has a very different reading, indicating an early corruption of the text. Perhaps with many modern scholars it is better to read "to the borders of the Gebalites."

In 1Ki 5:18 the King James Version translates this word "stone-squarers," the King James Version margin gives "Giblites," and the Revised Version (British and American) "Gebalites," as workmen who, with the men of Solomon and of Hiram, fashioned the stones for the temple. Here also the text is doubtful, and some by a slight change would read: "and made a border for them" (i.e. for the stones). In Eze 27:9 the men of Gebal are described as the "calkers" of the ships of Tyre and Sidon.

George Rice Hovey

GEBER

ge'-ber (gebher, "man," "strong one"):

(1) According to 1Ki 4:13 the King James Version the father of one of the 12 officers who provided food for Solomon and his household (but here the Revised Version (British and American) "Ben-geber"). His district lay to the Northeast of Jordan.

(2) Another, and the last in the list of Solomon's commissariat officers (1Ki 4:19). His district was also East of the Jordan, but probably to the South of that named in connection with the official of 4:13 (the Revised Version (British and American) "Ben-geber"). According to the rendering of English Versions of the Bible, he is said to have been "the only officer that was in the land." Unless the text, which presents some difficulties, is corrupt, as some suppose, it probably means that this large region was assigned to one official because less able than the others to furnish the required supplies.

Benjamin Reno Downer

GEBIM

ge'-bim (gebhim, "trenches"): A place named only in Isa 10:31. Some would place it at Jebia, identifying it with the Geba of Eusebius, 5 Roman miles from Gophna (modern Jifneh), on the way to Shechem. Its place, however, in the order of names,

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after Anathoth, seems to point to some position South of that village, to the Northeast of Jerusalem.

GECKO

gek'-o (the Revised Version (British and American) for 'anaqah, only in Le 11:30; Septuagint mugale, "shrew mouse" or "field mouse"; the King James Version ferret): Probably a shrew or a field mouse.

See FERRET; LIZARD; SPIDER.

GEDALIAH

ged-a-li'-a (gedhalyah; except in 1Ch 25:3,9 and Jer 38:1, where it is gedhalyahu, "Yah(u) is great"):

(1) Gedaliah, the son of Ahikam (the friend and protector of Jeremiah) and grandson of Shaphan (the scribe in the reign of Josiah) (2Ki 25:22-25; Jer 39:14; 40:5-16; 41:1-18).

1. His Appointment as Governor in Judah:

After the destruction of Jerusalem and the carrying away captive of the Jews to Babylon (586 BC), Gedaliah was appointed by Nebuchadnezzar governor over the poor Jews who had been left in the land to be vinedressers and husbandmen (2Ki 25:12,22). To his charge were committed also some royal princesses (Jer 43:6) and courtiers (Jer 41:16) who had been allowed to remain as unlikely to cause any trouble. Gedaliah fixed his residence at Mizpah, a few miles Northwest of Jerusalem. Here he was joined by Jeremiah (40:6).

2. His Conciliatory Spirit and Wise Rule:

The Jewish soldiers who had escaped capture, having heard that the Chaldeans had departed, and that Gedaliah, one of their own nation, had been appointed governor in Judah, came with Ishmael, Johanan and other officers at their head, to Gedaliah at Mizpah (2Ki 25:23,14; Jer 40:7-10). The governor assured them that they need have no fear of vengeance from their conquerors, and promised them on oath protection and security, if they would remain and cultivate the land and become the peaceful subjects of the king of Babylon. This assurance led to a general gathering around Gedaliah of refugees from all the neighboring countries (Jer 40:11,12). For two months (some think longer) Gedaliah's beneficent and wise rule did much to consolidate affairs in Judah and to inspire the feeble remnant of his countrymen with heart and hope.

3. His Treacherous Assassination:

But evil spirits were at work against him. Baalis, king of Ammon, had determined upon his life (Jer 40:13-16). The peaceful and popular rule which was being established by the good governor stood in the way of the accomplishment of any plan of conquest he entertained. Baalis found a ready instrument for his murderous design

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in Ishmael who, as one of royal birth and in the counsels of the king (Jer 41:1), was doubtless jealous of the man who had been chosen governor in preference to himself. Gedaliah was informed by Johanan and the other captains of the plot to assassinate him, and Johanan at a private interview expressed to him a strong desire to go himself and slay Ishmael secretly, declaring that the safety of the Jews depended upon the life of the governor. But Gedaliah refused to allow Johanan to anticipate his enemy, believing, in the generosity of his heart, that Ishmael was not capable of such an act of treachery. He soon found, however, that his confidence had been sadly misplaced. Ishmael, with ten of his companions, came on a visit to him to Mizpah, and after they had been hospitably entertained they fell upon their good host and murdered him, along with all the Jewish and the Chaldean soldiers whom he had with him for order and protection (2Ki 25:25; Jer 41:1-3). They then cast the bodies of their victims into the cistern which Asa had made (Jer 41:9). Ishmael was pursued and overtaken by Johanan, but he succeeded in effecting his escape to the Ammonites (Jer 41:11-15). Then Johanan and the other captains, afraid lest the Chaldeans should avenge upon them the murder of the governor (Jer 41:16-18), and against the earnest entreaties of Jeremiah (chapter 42), fled to Egypt, taking the prophet and the Jewish remnant with them (43:5-7). In memory of the date of Gedaliah's assassination the Jews kept a fast (which is still retained in the Jewish calendar) on the 3rd day of the 7th month, Tishri (Zec 7:5; 8:19).

4. His Noble Character:

The narratives reveal Gedaliah in a very attractive light, as one who possessed the confidence alike of his own people and their conquerors; a man of rare wisdom and tact, and of upright, transparent character, whose kindly nature and generous disposition would not allow him to think evil of a brother; a man altogether worthy of the esteem in which he was held by succeeding generations of his fellow-countrymen.

(2) (gedhalyahu): Son of Jeduthun, and instrumental leader of the 2nd of the 24

choirs in the Levitical orchestra (1Ch 25:3,1).

(3) A priest of the "sons of Jeshua," in the time of Ezra, who had married a foreign woman (Ezr 10:18).

(4) (gedhalyahu): Son of Pashhur (who beat Jeremiah and put him in the stocks, Jer 20:1-6), and one of the chiefs of Jerusalem who, with the sanction of the king, Zedekiah, took Jeremiah and let him down with cords into a cistern where he sank in the mud (38:1,4-6).

(5) Grandfather of Zephaniah the prophet, and grandson of Hezekiah, probably the king (Ze 1:1).

James Crichton

GEDDUR

ged'-ur (Geddour): Head of a family of temple-servants (1 Esdras 5:30), corresponding to Gahar of Ezr 2:47 and Ne 7:49.

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GEDEON

ged'-e-on (Heb 11:32 the King James Version).

See GIDEON.

GEDER

ge'-der (gedher): A royal city of the Canaanites taken by Joshua along with Lachish, Eglon, Gezer, Debir and Hormah (Jos 12:13 f). It may be the city called "Beth-gader" in 1Ch 2:51, and the birthplace of Baal-hanan, who had charge of David's olives and sycamores (27:28); unidentified.

GEDERAH; GEDERATHITE

ge-de'-ra, ge-de'-ra-thit (ha-gedherah, "the enclosed place"): A town in the Shephelah of Judah, named with Socoh, Azekah, Shaaraim and Adithaim (Jos 15:36). In 1Ch 4:23 the Revised Version (British and American) reads, "the inhabitants of Netaim and Gederah," for the King James Version, "those that dwelt among plants and hedges." It is probably represented by Khirbet Jadireh, about 3 miles Southwest of Gezer. "Gederathite," applied to Jozabad (1Ch 12:4), probably meant an inhabitant of this place.

GEDERITE

ge'-der-it, ge-de'-rit (gedheri): Inhabitant of GEDER, which see (1Ch 27:28).

GEDEROTH

ged'-e-roth, ge-de'-roth (gedheroth): A town in the Shephelah of Judah, named with Kithlish, Beth-dagon, Naamah and Makkedah (Jos 15:41). It is mentioned along with Bethshemesh and Aijalon as taken by the Philistines in the reign of

Ahaz (2Ch 28:18). It possibly corresponds with the "Kidron" of 1 Macc 15:39,41; 16:9. Eusebius, Onomasticon places a very large village named Gedrom 10 Roman miles from Lydda on the road to Eleutheropolis. This points to Katrah, Southeast of Yebnah.

GEDEROTHAIM

ged-e-ro-tha'-im (gedherathayim, "place of enclosures"): Stands as the 15th in a list which professes to give only the names of 14 cities in the Judean Shephelah (Jos 15:36). the King James Version margin suggests that we might read "or" for "and" after Gederah, but this is impossible. Septuagint reads, "and its cattle shelters." Probably, however, the name has arisen by dittography from the preceding GEDERAH (which see).

GEDOR

ge'-dor (gedhor; Codex Vaticanus, Geddor, Codex Alexandrinus, Gedor):

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(1) A town in the mountains of Judah, named with Halhul and Beth-zur (Jos 15:58). It seems to be referred to by Eusebius as Gadeira (Onomasticon, under the word), which he identifies with Gaidora (Jerome calls it Gadora), a village in the borders of Jerusalem, near the terebinth. It is probably represented today by Khirbet Jedur, about 7 miles North of Hebron (PEF, III, 313, Sh XXI).

(2) Among the Benjamites who joined David at Ziklag were the sons of Jeroham of Gedor (1Ch 12:7). No trace of this name is found in the territory of Benjamin. It may be identical with (1).

(3) The Simeonites are said to have gone to the entering in of Gedor in search of pasture for their flocks. They smote and expelled the Meunim, "and dwelt in their stead" (1Ch 4:39). Here the Septuagint reads Gerar, and this is probably correct.

(4) A family in Judah (1Ch 4:4).

(5) An ancestor of Saul (1Ch 8:31).

W. Ewing

GEHAZI

ge-ha'-zi (gechazi, except in 2Ki 4:31; 5:25; 8:4,5, where it is gechazi, perhaps "valley of vision"): The confidential servant of Elisha. Various words are used to denote his relation to his master. He is generally called Elisha's "boy" (na'ar), servant or personal attendant; he calls himself (5:25) his master's servant or slave ('ebhedh), and if the reference be to him in 4:43 the Revised Version, margin, he receives the designation "minister" (meshareth), or chief servant of Elisha.

1. His Ready Service:

Mention is made of him on three different occasions. He is first brought under

notice in the story of the wealthy Shunammite (2Ki 4:8-37) who provided in her house special accommodation for Elisha, which suited his simple tastes, and of which he availed himself as often as he passed that way. By command of his master, Gehazi called the Shunammite, that she might be rewarded by the prophet for her liberal hospitality. Failing to elicit from the lady a desire for any particular favor, and being himself at a loss to know how to repay her kindness, Elisha consulted with his servant, whose quick perception enabled him to indicate to his master the gift that would satisfy the great woman's heart. When on the death of her child the Shunammite sought out the man of God at Carmel, and in the intensity of her grief laid hold of the prophet's feet, "Gehazi came near to thrust her away" (2Ki 4:27)— perhaps not so much from want of sympathy with the woman as from a desire to protect his master from what he considered a rude importunity. Then Elisha, who had discovered of himself (2Ki 4:27), from what the woman had said (2Ki 4:28), the cause of her sorrow, directed Gehazi, as a preliminary measure, to go at once to Shunem and lay his staff upon the face of the dead child. Gehazi did so, but the child was "not awaked."

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The appearance and conduct of Gehazi on this occasion give some ground for the hope that he had repented of his sin and could now be trusted to speak the truth; and the pleasure he seemed to take in rehearsing the wonderful deeds of a master who, though kind and indulgent to a stranger, was hard upon him, may even warrant the belief that in his earlier days there was some good thing in him toward his master's God. If also, as has been indicated above, the word used in [2Ki 4:43](#) (meshareth) applies to him—the same as is applied to Elisha (1Ki 19:21)—we may be the more readily inclined to see in the history of Gehazi how one besetting sin may prevent a man from taking his natural place in the succession of God's prophets. Let us hope, however, that though Gehazi became a "lost leader," "just for a handful of silver," he was yet saved by a true repentance from becoming a lost soul.

James Crichton

GEHENNA

ga-hen'-a (geenna (see Grimm-Thayer, under the word)): Gehenna is a transliteration from the Aramaic form of the Hebrew ge-hinnom, "valley of Hinnom." This latter form, however, is rare in the Old Testament, the prevailing name being "the valley of the son of Hinnom." Septuagint usually translates; where it transliterates the form is different from Gehenna and varies. In the New Testament the correct form is Gee'nna with the accent on the penult, not Ge'enna. There is no reason to assume that Hinnom is other than a plain patronymic, although it has been proposed to find in it the corruption of the name of an idol (EB, II, 2071). In the New Testament (King James Version margin) Gehenna occurs in Mt 5:22,29,30; 10:28; 18:9; 23:15,33; Mr 9:43,15,47; Lu 12:5; Jas 3:6. In all of these it designates the place of eternal punishment of the wicked, generally in connection with the final judgment. It is associated with fire as the source of torment. Both body and soul are cast into it. This is not to be explained on the principle that the New Testament speaks metaphorically of the state after death in terms of the body; it presupposes the resurrection. In the King

James Version and the Revised Version (British and American) Gehenna is rendered by "hell" (see ESCHATOLOGY OF THE NEW TESTAMENT). That "the valley of Hinnom" became the technical designation for the place of final punishment was due to two causes. In the first place the valley had been the seat of the idolatrous worship of Molech, to whom children were immolated by fire (2Ch 28:3; 33:6). Secondly, on account of these practices the place was defiled by King Josiah (2Ki 23:10), and became in consequence associated in prophecy with the judgment to be visited upon the people (Jer 7:32). The fact, also, that the city's offal was collected there may have helped to render the name synonymous with extreme defilement. Topographically the identification of the valley of Hinnom is still uncertain. It has been in turn identified with the depression on the western and southern side of Jerusalem, with the middle valley, and with the valley to the E. Compare EB, II, 2071; DCG, I, 636; RE3, VI.

Geerhardus Vos

GELILOTH

ge-li'-loth (geliloth): This word is used for "districts" or "circuits" perhaps indicating the different parts subject to the several lords of the Philistines (Jos 13:2, the King

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James Version "borders," the Revised Version (British and American) "regions"); for the quarter of the Jordan valley where the eastern tribes built the altar of Ed (Jos 22:10 f; the King James Version "border of," the Revised Version (British and American) "region about," Jordan); and apparently, for the whole of Philistia (Joe 3:4, the King James Version "coasts of Palestine," the Revised Version (British and American) "regions of Philistia"). But in Jos 18:17, it is clearly used as a place-name. Geliloth lay on the boundary between Judah and Benjamin which passed En-shemesh (probably 'Ain el-Chod, about 2 miles East of Jerusalem), "and went out to Geliloth, which is over against the ascent of Adummim." From this point it "went down" toward the plain. The place cannot therefore be identified with Gilgal in the Jordan valley. Some point on the road leading from Jericho to Tal'at ed-Dumm, about 6 miles from Jerusalem, was probably intended, but no identification is possible.

W. Ewing

GEM

gem (Pr 26:8, the English Revised Version "a bag of gems,").

See STONES, PRECIOUS.

GEMALLI

ge-mal'-i (gemalli, "camel owner"): Father of the spy Ammiel from the tribe of Dan (Nu 13:12), who was one of those sent by Moses to spy out the land of Canaan.

GEMARA

ge-ma'-ra.

See TALMUD.

GEMARIAH

gem-a-ri'-a (gemaryahu, gemaryah, "Yahweh hath accomplished"):

(1) Son of Shaphan the scribe, one of the princes, from whose chamber Baruch read Jeremiah's prophecies to the people. He, with others, sought to stay Jehoiakim from burning the roll (Jer 36:10,11,12,25).

(2) Son of Hilkiah, one of Zedekiah's ambassadors to Babylon, by whom Jeremiah sent his letter to the captives (Jer 29:3).

GEMATRIA

ge-ma'-tri-a.

See NUMBERS; GAMES.

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GENDER

jen'-der (yaladh, 'abhar; gennao): "Gender" is an abbreviation of "engender." In Job 38:29 yaladh (common for "to bear," "to bring forth") is translated "gender" (after Wycliff), the Revised Version (British and American) "The hoary frost of heaven, who hath gendered it?" margin "given it birth." In 21:10 we have 'abhar (either the Piel of 'abhar, "to pass over," etc., or of a separate word meaning "to bear," "to be fruitful"), translated "gendereth," "Their bull gendereth, and faileth not"; in Le 19:19, rabha', "to lie down with," is used of cattle gendering. In Ga 4:24 the King James Version we have "Mount Sinai, which gendereth (gennoa, "to beget") to bondage," the Revised Version (British and American) "bearing children unto bondage" (like Hagar, Abraham's bondswoman), and in 2Ti 2:23, which "gender strifes," i.e. beget them.

W. L. Walker

GENEALOGY OF JESUS CHRIST, THE

I. INTRODUCTION

1. The Problems Involved
2. Nature and Importance of the Issue

II. THE GENEALOGIES SEPARATELY

1. Peculiarities of Matthew's Genealogy
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3. Peculiarities of Luke's Genealogy
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III. THE GENEALOGIES COMPARED

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LITERATURE

I. Introduction.

1. The Problems Involved:

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was the heir of David. This could be done only on the basis of Joseph's genealogy, for whatever the lineage of Mary, Joseph was the head of the family, and the Davidic connection of Jesus could only be established by acknowledgment of Him as legal son by Joseph. Upon this basis rests the common belief of the apostolic age (see Zahn, *ibid.*, 567, note references), and in accordance with it all statements (such as those of Paul, Ro 1:3; 2Ti 2:8) must be interpreted.

(2) For it must be remembered that, back of the problem of reconciling the virgin birth and the Davidic origin of Jesus, lay the far deeper problem—to harmonize the incarnation and the Davidic origin. This problem had been presented in shadow and intimation by Jesus Himself in the question: "David himself calleth him Lord; and whence is he his Son?" It is further to be noticed that in the annunciation (Lu 1:32) the promised One is called at once Son of God and Son of David, and that He is the Son of God by virtue of His conception by the Spirit—leaving it evident that He is Son of David by virtue of His birth of Mary. With this should be compared the statement of Paul (Ro 1:3,1): He who was God's Son was "born of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." This is at least most suggestive (see Orr, *Virgin Birth of Christ*, 119, with note, p. 121), for it indicates that as Paul and Luke were in very close sympathy as to the person of our Lord, so they are in equally close sympathy as to the mystery of His origin. The unanimity of conviction on the part of the early church as to the Davidic origin of Jesus is closely paralleled by its equally firm conviction as to His supernatural derivation. The meeting-point of these two beliefs and the resolution of the mystery of their relationship is in the genealogies in which two widely diverging lines of human ancestry, representing the whole process of history, converge at the point where the new creation from heaven is introduced.

LITERATURE.

The literature on this subject is very copious. The works referred to in the text will serve to introduce the reader to more extensive investigations. The whole situation is well summarized by Plummer (ICC, "Luke," sub loc.).

Louis Matthews Sweet

GENEALOGY, 1-7

je-na-al'-o-ji, jen-a-al'-o-ji:

1. Definition
2. Biblical References
3. Importance of Genealogies
4. Their Historical Value
5. Principles of Interpretation
6. Principles of Compilation

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generation, 4 sons; Issachar 4 generations, 15 descendants; Manasseh 4 generations, 39 descendants; Asher 7 generations, 40 descendants; Reuben 8 (?) generations, 22 descendants; Gad 10 generations, 28 descendants; Ephraim 14 (?) generations, 25 descendants. Levi, perhaps first as the priestly tribe, Judah next as the royal, Benjamin as most closely associated with the others, and all three as the survivors of the exile (although representatives of other tribes shared in the return) are treated with the greatest fullness.

7. Sources:

Chronicles furnishes us the largest amount of genealogical information, where coincident with the older genealogies, clearly deriving its data from them. Its extra-canonical sources are a matter of considerable difference among critics, many holding that the books cited by the Chronicler as his sources ("The Book of the Kings of Israel and Judah," "The Book of the Kings of Judah and Israel," "The History of Samuel the Seer," "The History of Nathan the Prophet," etc., to the number of perhaps 16) are our canonical books, with the addition of a "Midrashic History of Israel," from which he quotes the most freely. But the citations are made with such fullness, vividness, and particularity of reference, that it is hard to believe that he did not have before him extensive extra-canonical documents. This is the impression he clearly seeks to convey. Torrey (AJSL, XXV, 195) considers that he cites this array of authority purely "out of his head," for impressiveness' sake, a theory which leaves the Chronicler no historical value whatever. It is extremely likely that he had before him also oral and written sources that he has not cited, records, private or public lists, pedigrees, etc., freely using them for his later lists and descents. For the post-exilic names and lists, Ezra-Nehemiah also furnish us much material. In this article no attempt is made at an exhaustive treatment, the aim being rather by a number of characteristic examples to give an idea of the quality, methods and problems of the Bible genealogies.

GENEALOGY, 8 part 1

8. Principal Genealogies and Lists:

In the early genealogies the particular strata to which each has been assigned by reconstructive critics is here indicated by J, the Priestly Code (P), etc. The signs "=" or ":" following individual names indicate sonship.

(1) Genesis 4:16-24.—The Cainites (Assigned to P).

Seven generations to Jabal, Jubal and Tubal-cain, explaining the hereditary origin of certain occupations (supposed by many to be a shorter version of chapter 5).

(2) Genesis 4:25,26.—The Sethites (Assigned to J).

(3) Genesis 5:1-32.—The Book of the Generations of Adam (Assigned to the Priestly Code (P), Except 5:29 J).

Brings the genealogy down to Noah, and gives the chronology to the Flood. The numbers in the Hebrew Massoretic Text, the Samaritan Hebrew, and the Septuagint

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Eleven princes, 12 officers. No mention of their tribal connections; assigned only partly by tribal bounds. 7 yah names, 1 'el; 5 of the officers are prefixed ben as if their own names had dropped out.

(21) 1 Chronicals 1-9.—Genealogies, with Geographical and Historical Notices.

By far the largest body of genealogical material, illustrating most fully the problems and difficulties. The estimate of its value depends on the estimate of the Chronicler's date, purpose, equipment, ethical and mental qualities. He uses freely all previous Old Testament matter, and must have had in hand family or tribal songs, traditions; genealogical registers, as mentioned in Ezr 2:61-69; Ne 7:63-65; local traditions; official genealogies, such as "the genealogies reckoned in the days of Jotham king of Judah, and Jeroboam king of Israel" (1Ch 5:17); prophetic, historical and other matter now lost, "the words of Shemaiah after the manner of genealogies" (2Ch 12:15), and elsewhere. The results of David's census seem to have been in his hands (1Ch 27:24). Curtis (ICC, "Chronicles," 528) suggests that his purpose was partly to provide genealogies for contemporary families, implying an accommodating insertion of names "after the manner of genealogies" today. Two main purposes, however, seem clear: the first historical, to give the historical and personal basis and setting to elucidate the Chronicler's main thesis, that national prosperity depended upon, and national character was measured by, fidelity to the law of God, especially as it centered upon the worship and services of Yahweh's house. To do this it was necessary to trace the descent of the prominent characters, families, tribes. Hence, the space given to Judah, Levi, Benjamin, the main line of fidelity, the survival of the fittest. The other purpose was to conserve purity of blood in the restored nation, to include all who were entitled and to exclude all who were not. We may also credit him with such regard for his material that he preserved it all (with certain comprehensible exceptions), even though extremely fragmentary here and there. His materials are of many degrees of age. It is thought by some that the antiquity is indicated by

the last stage in the descent, the genealogy of Sheshun, e.g. ending with Hezekiah's time; Heman's and Asaph's (1Ch 6,33) in David's. Name-study and historico-literary criticism seeks still other marks of relative age. The text has suffered much, as lists of names will, from scribal errors. Details of his method will be pointed out in the following analysis. As in this whole article, space forbids exhaustive treatment of the endless textual, critical, historical questions arising. A few illustrative cases only are given.

GENEALOGY, 8 part 2

I. Primeval Genealogies (1 Chronicles 1:1-54).

To show Israel's place among the nations; follows Genesis closely, omitting only the Cainites; boldly, skillfully compressed, as if the omitted facts were well known.

(1) The ten antediluvian Patriarchs, and Noah's three sons (1Ch 1:1-4).

Follows Ge 4:5, giving only the names.

(2) Japheth's descendants (1Ch 1:5-7) (Ge 10:2-4 unchanged).

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Commentaries in the place cited., especially on Genesis, Exodus, Numbers, Chronicles, Ezra-Nehemiah, especially C. F. Keil, Bible Comm., 1872; E. Bertheau, in Kurzgef. exeget. Handb. zum Altes Testament, 1873; Bible ("Speaker's") Commentary (Browne, Gen; Clark, Ex; Espin, Nu; Rawlinson, Chronicles, etc.); W.

B. Barnes, Cambridge Bible, Chronicles; R. Kittel, Die Bucher der Chronicles; Driver, Westminster Comm., Gen; ICC (Gray, Nu; Moore, Jgs; Curtis, Chronicles, etc.); Pulpit Comm.; W. R. Harvey-Jellie, Ch in Century Bible; S. Oettli, Kgf. Kom., 1889; O. Zoeckler, Lange's Comm., etc.

Encyclopedia arts., especially HDB, E. L. Curtis, "Genealogies"; SBD, A. C. Hervey, "Genealogies"; EB, S. A. Cook, "Genealogies"; EB, 11th edition, S. A. Cook, "Genealogies"; other encyclopedia arts., under specific books, tribes, names, genealogies.

General works: Gray, Studies in Hebrew Proper Names; Hommel, The Ancient Hebrew Tradition; A.C. Hervey, The Genealogies of our Lord; Sprenger, Das Leben

u. d. Lehre d. Mohammad; W.R. Smith, Kinship and Marriage in Early Arabia; J. Wellhausen, De Gentibus et Familiis Judaeis; J. Wellhausen, Prolegomena, 1883 (ET), 177-277; McLennan, Studies in Ancient History.

Magazine articles: H.W. Hogg, "Genealogy of Benjamin," JQR, XI, 1899, 96-133, 329-44; M. Berlin, "Notes on Genealogies of Levi, 1Ch 23-26," Jewish Quarterly Review, XII, 1900, 291-98; M. Berlin, "Gershonite and Merarite Genealogies," JQR, XII, 1901, 291 ff; H. W. Hogg, "Ephraimite Genealogy," JQR, XIII, 1900-1901, 147-

54; J. Marquart, "Genealogies of Benjamin," JQR, XIV, 1902, 343-51; J. W. Rothstein, Die Genealogie das Konigs Jojachin und seiner Nachkommen in geschichtlicher Beleuchtung, Berlin: Reuther u. Reichold, 1902; R.S. Macalister, "The Royal Potters, 1Ch 4:23," The Expositor Times, XVI, 1905, 379 ff; R. S.

Macalister, "The Craftsmen Guild of the Tribe of Judah," PEFS, 1905, 243-53, 328-42; C. C. Torrey, "The Greek versions of Chronicles, Ezra, and Nehemiah," Proceedings of the Society of Biblical Archaeology, XXV. 1903, 139 ff, and many others.

Philip Wendell Crannell

GENERAL; GENERALLY

jen'-er-al, jen'-er-al-i (kullah; paneguris):

(1) General is the translation of sar, "master," "head," "chief"; used once in the King James Version in the sense of commander-in-chief, "the general of the king's army" (1Ch 27:34), usually in this connection translated "captain," the Revised Version (British and American) "the captain of the king's host."

(2) As an adjective "general assembly" is the translation of paneguris (whence we have panegyric), "an assembly or convocation of the whole people to celebrate any public festival or solemnity, as the public games or sacrifices, hence, a high festival, public convocation, joyful assembly" (Robinson); the word occurs in the New Testament only in Heb 12:23, "to the general assembly and church of the firstborn; paneguris is Septuagint for mo'edh (Eze 46:11; Ho 2:11), "solemn assembly" and for 'atsarah (Am 5:21), with the same meaning. The Greek words translated "and to an

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innumerable company of angels, to the general assembly and church of the firstborn" (the King James Version) have been variously arranged and translated; Robinson gives "and to countless throngs (even) the joyful assembly of angels, i. e. as hymning the praises of God around His throne"; compare Re 5:11 f; Ps 148:2; Da 7:10). From both Hebrew and Greek analogies, this is probably correct; similarly, Alford, Delitzsch and others have "festival assembly"; Weymouth translated "to countless hosts of angels, to the great festal gathering and church of the first-born."

(3) Generally, adverb, occurs in Jer 48:38 the King James Version as the translation of kullah (Pual of kalah), "the whole of it," "There shall be lamentation generally (universally) upon all the housetops of Moab," the Revised Version (British and American) "everywhere"; in 2Sa 17:11, 'acaph, "to be gathered," is translated "to be generally gathered," the Revised Version (British and American) "gathered together."

In Apocrypha we have "general" in the sense of "common," "universal" (Additions to Esther 15:10 margin, koinos; 2 Macc 3:18, pandemon); "in general" (2 Esdras 8:15, "man in general"; Ecclesiasticus 18:1, "all things in general," koinos, the Revised Version (British and American) "in common").

W. L. Walker

GENERATION

jen-er-a'-shun (Latin generatio, from genero, "beget"):

(1) The translation

(a) of dor, "circle," "generation," hence, "age," "period," "cycle": "many generations" (De 32:7);

(b) the people of any particular period or those born about the same time: "Righteous before me in this generation" (Ge 7:1); "four generations" (Job 42:16);

(c) the people of a particular class or sort, with some implied reference to hereditary quality; the wicked (De 32:5; Pr 30:11); the righteous (Ps 14:5; 112:2).

(2) toledhoth, "births," hence

(a) an account of a man and his descendants: "The book of the generations of Adam" (Ge 5:1);

(b) successive families: "The families of the sons of Noah, after their generations" (Ge 10:32);

(c) genealogical divisions: "The children of Reuben their generations, by their families" (Nu 1:20); (d) figurative, of the origin and early history of created things: "The generations of the heavens and of the earth" (Ge 2:4).

(3) genea, "a begetting," "birth," "nativity," therefore

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- (a) the successive members of a genealogy: "All the generations from Abraham unto David" (Mt 1:17);
- (b) a race, or class, distinguished by common characteristics, always (in the New Testament) bad: "Faithless and perverse generation" (Mt 17:17);
- (c) the people of a period: "This generation shall not pass away" (Lu 21:32);
- (d) an age (the average lifetime, 33 years): "Hid for (Greek "from the") ages and (from the) generations" (Col 1:26). The term is also by a figurative transference of thought applied to duration in eternity: "Unto all generations for ever and ever" (Eph 3:21) (Greek "all the generations of the age of the ages").
- (4) genesis, "source," "origin": "The book of the generation of Jesus Christ" (Mt 1:1; the American Revised Version, margin "The genealogy of Jesus Christ").
- (5) gennema, "offspring," "progeny"; figurative: "O generation of vipers" (Lu 3:7 the King James Version).
- (6) genos, "stock," "race," in this case spiritual: "But ye are a chosen generation" (1Pe 2:9; the American Standard Revised Version "an elect race").

Philip Wendell Crannell

GENESIS, 1-2

jen'-e-sis:

I. GENERAL DATA

1. The Name

2. Survey of Contents

3. Connection with Succeeding Books

II. COMPOSITION OF GENESIS IN GENERAL

1. Unity of the Biblical Text

(1) The Toledhoth

(2) Further Indication of Unity

2. Rejection of the Documentary Theory

(1) In General

(a) Statement of Theory

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then, a division of Genesis into different sources on the basis of the different names for God cannot be carried out, and the argument from this use, instead of proving the documentary theory, has been utilized against it.

GENESIS, 3

III. The Structure of the Individual Pericopes.

In this division of the article, there is always to be found (under 1) a consideration of the unity of the Biblical text and (under 2) the rejection of the customary division into different sources.

The conviction of the unity of the text of Genesis and of the impossibility of dividing it according to different sources is strongly confirmed and strengthened by the examination of the different pericopes. Here, too, we find the division on the basis of the typical numbers 4,7,10,12. It is true that in certain cases we should be able to divide in a different way; but at times the intention of the author to divide according to these numbers practically compels acceptance on our part, so that it would be almost impossible to ignore this matter without detriment, especially since we were compelled to accept the same fact in connection with the articles EXODUS (II); LEVITICUS (II, 2); DAY OF ATONEMENT (I, 2, 1), and also EZEKIEL (I, 2, 2). But more important than these numbers, concerning the importance or unimportance of which there could possibly be some controversy, are the fundamental religious and ethical ideas which run through and control the larger pericopes of the [toledhoth] of Terah, Isaac and Jacob in such a way that it is impossible to regard this as merely the work of a redactor, and we are compelled to consider the book as the product of a single writer.

1. The Structure of the Prooemium (Genesis 1-2:3):

The structure of the prooemium (Ge 1:1-2:3) is generally ascribed to P. Following

the introduction (Ge 1:1,2; creation of chaos), we have the creation of the seven days with the Sabbath as a conclusion. The first and the second three days correspond to each other (1st day, the light; 4th day, the lights; 2nd day, the air and water by the separation of the waters above and the waters below; 5th day, the animals of the air and of the water; 3rd day, the dry land and the vegetation; 6th day, the land animals and man; compare also in this connection that there are two works on each day). We find Exodus also divided according to the number seven (see EXODUS, II, 1; compare also Ex 24:18 b through 31:18; see EXODUS, II, 2, 5, where we have also the sevenfold reference to the Sabbath idea in Ex, and that, too, repeatedly at the close of different sections, just as we find this here in Genesis); and in Le compare chapters 23; 25; 27; see LEVITICUS, II, 2, 2; the VIII, IX, and appendix; and in Ge 4:17 ff J; 5:1-24 P; 6:9-9:29; 36:1-37 I (see under 2, 1,2,3,1).

2. Structure of the Ten Toledhoth:

The ten toledhoth are found in Ge 2:4-50:26.

1. The Toledhoth of the Heavens and the Earth (Genesis 2:4-4:26):

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Here, too, the separation of P from the rest of the text as a distinct source is untenable, since in the section from Ge 37:2-46:34, after 37:2, only the following fragments are attributed to this source, namely, 41:46a; 46:6 f (according to some also to 46:27). In the same way P abruptly sets in at 47:5,27b; 49:28b. Further, 48:3 ff knows nothing of Ephraim or Manasseh, of whom P reports nothing, so that 50:13 f are the only verses that could naturally connect with the preceding statements of P. In 47:5 ff P reports entirely in the manner of ordinary narratives, and there is no sign of any systematic arrangement. But the separation between J and E cannot be carried out either. In the first place, when these two sources are actually separated by the critics, innumerable omissions in the story arise, which we cannot at this place catalogue. The contradictions which are claimed to exist here are the products of the critics' imagination. It is claimed that according to J it is Judah who plays a prominent role, while according to E it is Reuben; but in 37:21 Reuben is mentioned by J, and the role played by Judah in chapter 38 J is anything but creditable. Why cannot both of these brethren have played a prominent role, as this was also the case with Simeon (42:24,36; 43:14) and Benjamin (42:13,10,32 ff, 36,38; 43:3 ff; 44; 45:14)? Just as little are the Midianites in 37:28,36 E and the Ishmaelites of 37:25,27,28; 39:1 J mutually exclusive or contradictory, since the Midianites in the Gideon story, too, in Jud 7 f; 8:24 are called Ishmaelites (compare in the German the name Prager for traveling musicians, whether they are from Prague or not). In J it is further claimed that Joseph's master was a private gentleman (Ge 39:1), while in E he was the captain of the bodyguard (Ge 40:3 f). But in this instance the documentary theory can operate only when it calls in the assistance of R in Ge 39:1. The fact that in chapter 39:1 the name of the nationality is added to that of the office, is explained on the ground of the contrast to the Ishmaelites who sold Joseph. Finally, it is claimed to have been caused by the combination of the different sources in such a way that Benjamin in 43:8,29; 44:30,31,33 J is described as a boy, but in 46:21, R or the Priestly Code (P), as the father of ten children. But evidently the author of chapter 46 has in view the number 70 (compare verse 27; see Ex 1:5; Nu 11:16,25; Lu 10:1; Ex 15:27; Jud 12:13; and in Ge 10 above, under 4,2); and for this reason, e.g. in Ge 46:17, he mentions

only one grand-daughter of Jacob; and for this he mentions all of the descendants of Jacob, even those who were born later in Egypt, but who already, as it were, had come to Egypt in the loins of their fathers, according to the view of the author. It certainly would be remarkable if no more grandchildren had been born to Jacob in Egypt, since Nu 26 does not mention a single son of any of the sons of Jacob later than those reported in Ge 46. In 46:27 Joseph's sons, too, who were born in Egypt, are included in the list, entirely in harmony with De 10:22. For such an arrangement and adjustment of a genealogy compare the 3 X 14 generations in Mt 1. From this point of view no conclusions, as far as the documentary theory is concerned, can be drawn from the ten sons of Benjamin.

GENESIS, 4

IV. The Historical Character.

1. History of the Patriarchs: (Genesis 12-50):

(1) Unfounded Attacks upon the History.

(a) From General Dogmatic Principles:

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Japheth also; cf, further, the elimination from sacred history of Lot (19:29 ff); of Ishmael (25:12 ff), and of Esau (36:1 ff); of Sodom and Gomorrah (chapter 19); then the choice of Jacob in preference to Esau (25:19-37:1); the preference of Ephraim over Manasseh (48:17 ff); the transmission of the Messianic promises to Judah (49:10; compare my book, *Messianische Erwartung*, 360 f), so that at the close of Genesis we find already the hope of a personal Messiah expressed, in whom also the word (3:15) that was originally spoken to all mankind is to be entirely fulfilled, and in whom also the blessing given to Abraham shall find its significance and realization for the benefit of all mankind (12:3, and see above, 1, 2 and 3). But in the history of Abraham this fact also becomes clear, that in the end this was all grace on the part of God, and faith on the part of man; and because both grace and faith are in Genesis placed and emphasized at the very beginning of the history of mankind, and before the giving of the law (Ex 19); then this grace and faith cannot be abrogated through the latter or made ineffective. Not by works but by faith is man saved (compare Ga 3:2; Ro 4; Heb 11:8 ff; Jas 2:21 ff). But the guidance of individuals and of His people by God, the ways which He took with His elect, become clear and intelligible ultimately in the history of Joseph; and all and everything must in the end serve the good of those who are His.

LITERATURE.

Against the separation into documents we mention, of older works: Havernick, *Specielle Einleitung in den Pent*; Hengstenberg, *Beitrage zur Einleitung*, II, III; Keil, *Einleitung in das Alte Testament*, and his *Commentary on Gen*; Ewald, *Die Komposition der Genesis*. Of later works: Orr, *Problem of the Old Testament*; Eerdmans, *Die Komposition der Genesis*; Moller, *Wider den Bann der Quellenscheidung*. Against the evolutionary theory: Orr, *Problem of the Old Testament*; Wiener, *Wiener, Essays in Pentateuchal Criticism* and Wiener, *Origin of the Pentateuch*; Green, *Unity of Book of Genesis*; Moller, *Die Entwicklung der alttestamentlichen Gottesidee in vorexilischer Zeit* (here also further lit.). On modern archaeological researches: Orr, *Problem of the Old*

Testament; Jeremias, Das Alte Testament im Lichte des alten Orients; Urquhart, Die neueren Entdeckungen und die Bibel (to be used with caution; the work is reliable in the facts but not careful in its conclusions and in its account of Old Testament criticism). Further, compare the histories of Israel by Kohler, König, Kittel, Oettli, Klostermann, Stade, Wellhausen: the Commentaries on Genesis by Keil, Delitzsch, Dillmann, Lange, Strack, Gunkel, Holzinger; the Introductions to the Old Testament by Kuenen, Strack, Baudissin, König, Cornill, Driver; the Biblical Theologies by Marti, Smend, Budde, Schulz, Oehler. Finally compare Sievers, Metrische Studien, II: "Die hebraische Genesis."

Wilhelm Moller

GENNAEUS; GENNEUS

ge-ne'-us, ge-ne'-us (Gennaios): Father of Apollonius, one of the Syrian generals who troubled the Jews while Lysias was governor for Antiochus Eupator (2 Macc 12:2). The description is added to distinguish the Apollonius here mentioned from several others of the same name. See APOLLONIUS. There is no need with Luther to take the name simply as an adjective "des edlen Apollonius." The name occurs elsewhere as a proper name.

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GENNESARET, LAKE OF

ge-nes'-a-ret

See GALILEE, SEA OF.

GENNESARET, LAND OF

ge-nes'-a-ret he ge Gennesaret):

1. The Name:

The first syllable of the name Gennesaret is evidently the Hebrew gan, "garden"; while the second may be a proper name. Possibly, however, the name may represent the Hebrew ganne sarim, "princely gardens." It is applied to a district on the Northwest shore of the Sea of Galilee (Mt 14:34; Mr 6:53), now known as el- Ghuweir, "little Ghor." It curves round from el-Mejdel in the South, to 'Ain et-Tineh, or Khan Minyeh, in the North, a distance of over 3 miles, with an average breadth from the sea to the foot of the mountains of about a mile. The soil is deep, rich loam, of amazing fertility. In the South it is watered by the stream from Wady el-Chamam, the gorge that opens to the West of el-Mejdel.

2. Water:

The middle portion is supplied from 'Ain el-Madawwerah, a copious fountain near the western edge of the plain, round which a wall has been built, to raise the level of the water; and from the perennial stream, Wady er-Rubadiyeh, which drives a mill before starting on its work of irrigation. Farther North, Wady el-'Amud brings down much water in the rainy season. The water from 'Ain et-Tabgha was brought round the promontory at 'Ain et-Tineh by a conduit cut in the rock. It was used to drive certain mills, and also to refresh the neighboring land. This seems to be the fountain called "Capharnaum" by Josephus (BJ, III, x,

8). This writer extols the productiveness of the plain. He says the "soil is so fruitful that all sorts of trees can grow upon it."

3. Fertility:

The walnut, the palm, the olive and the fig, which usually require diverse conditions, flourish together here. "One may call this place the ambition of nature; it is a happy contention of the seasons, as if each of them claimed this country; for it not only nourishes different sorts of autumnal fruit beyond men's expectation, but preserves them a great while." He says that it supplies grapes and figs through ten months of the year, and other fruits as they ripen together throughout the year (same place) . The fruits of Gennesaret had such high repute among the rabbis that they were not allowed in Jerusalem at the time of the feasts, lest any might be tempted to come merely for their enjoyment (Neubauer, Geog. du Talmud, 45 f).

Centuries of neglect made a sad change in the plain. It was largely overgrown with thorn-bushes, and it yielded one of the finest crops of thistles in the country. Cultivation was confined to the Southwest part; and the rest furnished grazing ground for a tribe of nomads. Recently the German Catholics made extensive purchases,

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including the village of el-Mejdel. Considerable portions have also passed into the hands of Jews. The land is almost entirely cleared, and it rewards the toil of the husbandman with all its ancient generosity.

W. Ewing

GENTILES

jen'-tilz (goy, plural goyim; ethnos, "people," "nation"): Goy (or Goi) is rendered "Gentiles" in the King James Version in some 30 passages, but much more frequently "heathen," and oftener still, "nation," which latter is the usual rendering in the Revised Version (British and American), but it, is commonly used for a non-Israelitish people, and thus corresponds to the meaning of Gentiles." It occurs, however, in passages referring to the Israelites, as in Ge 12:2; De 32:28; Jos 3:17; 4:1; 10:13; 2Sa 7:23; Isa 1:4; Ze 2:9, but the word ('am) is the term commonly used for the people of God. In the New Testament ethnos is the word corresponding to goy in the Old Testament and is rendered "Gentiles" by both VSS, while (laos) is the word which corresponds to 'am. The King James Version also renders Hellenes, "Gentiles" in six passages (Joh 7:35; Ro 2:9,10; 3:9; 1Co 10:32; 12:13), but the Revised Version (British and American) renders "Greeks."

The Gentiles were far less sharply differentiated from the Israelites in Old Testament than in New Testament times. Under Old Testament regulations they were simply non-Israelites, not from the stock of Abraham, but they were not hated or despised for that reason, and were to be treated almost on a plane of equality, except certain tribes in Canaan with regard to whom there were special regulations of non-intercourse. The Gentile stranger enjoyed the hospitality of the Israelite who was commanded to love him (De 10:19), to sympathize with him, "For ye know the heart of the stranger, seeing ye were strangers in the land of Egypt" (Ex 23:9 the King James Version). The Kenites were treated almost as brethren, especially the children of Rechab (Jud 1:16; 5:24; Jer 35). Uriah the

Hittite was a trusted warrior of David (2Sa 11); Ittai the Gittite was captain of David's guard (2Sa 18:2); Araunah the Jebusite was a respected resident of Jerusalem. The Gentiles had the right of asylum in the cities of refuge, the same as the Israelites (Nu 35:15). They might even possess Israelite slaves (Le 25:47), and a Gentileservant must not be defrauded of his wage (De 24:15). They could inherit in Israel even as late as the exile (Eze 47:22,23). They were allowed to offer sacrifices in the temple at Jerusalem, as is distinctly affirmed by Josephus (BJ, II, xvii, 2- 4; Ant, XI, viii, 5; XIII, viii, 2; XVI, ii, 1; XVIII, v, 3; CAp, II, 5), and it is implied in the Levitical law (Le 22:25). Prayers and sacrifices were to be offered for Gentilerulers (Jer 29:7; Baruch 1:10,11; Eze 6:10; 1 Macc 7:33; Josephus, BJ, II, x, 4). Gifts might be received from them (2 Macc 5:16; Josephus, Ant, XIII, iii, 4; XVI, vi, 4; BJ, V, xiii, 6; CAp, II, 5). But as we approach the Christian era the attitude of the Jews toward the Gentiles changes, until we find, in New Testament times, the most extreme aversion, scorn and hatred. They were regarded as unclean, with whom it was unlawful to have any friendly intercourse. They were the enemies of God and His people, to whom the knowledge of God was denied unless they became proselytes, and even then they could not, as in ancient times, be admitted to full fellowship. Jews were forbidden to counsel them, and if they asked about Divine things they were to be cursed. All children born of mixed marriages were bastards. That is what caused the Jews to be so hated by Greeks and Romans, as we have abundant evidence in the

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writings of Cicero, Seneca and Tacitus. Something of this is reflected in the New Testament (Joh 18:28; Ac 10:28; 11:3).

If we inquire what the reason of this change was we shall find it in the conditions of the exiled Jews, who suffered the bitterest treatment at the hands of their Gentile captors and who, after their return and establishment in Judea, were in constant conflict with neighboring tribes and especially with the Greek rulers of Syria. The fierce persecution of Antiochus IV, who attempted to blot out their religion and Hellenize the Jews, and the desperate struggle for independence, created in them a burning patriotism and zeal for their faith which culminated in the rigid exclusiveness we see in later times.

H. Porter

GENTILES, COURT OF THE

See TEMPLE.

GENTILES, ISLES OF THE

See ISLES OF THE GENTILES.

GENTLENESS

jen'-t'-l-nes ('anah; epieikeia, chrestotes): In 2Sa 22:36 'anah, "to bend low," "to condescend," is translated "gentleness," "Thy gentleness hath made me great," the Revised Version, margin "or condescension"; so also Ps 18:35, where the word is 'anwah "humility," "gentleness," or "condescension." In the New Testament epieikeia ("fairness," "moderation," in Ac 24:4 translated "clemency") is in 2Co 10:1 translated "gentleness," "the meekness and gentleness of Christ" (2 Macc 2:22 "favour," the Revised Version (British and American) "forbearance"); chrestotes, "kindness," "usefulness," is translated "gentleness" in

Ga 5:22 the King James Version, the Revised Version (British and American) "kindness"; chrestos is the word translated "kind" (to the unthankful and evil, Lu 6:35), and chrestotes seems to carry in it a similar idea of active kindness.

Gentle occurs in the Old Testament only in the Revised Version (British and American) of Jer 11:19, "I was like a gentle lamb" (kebhes). In the New Testament it is the translation of epios, "mild," "gentle" (1Th 2:7; 2Ti 2:24), and of epieikes, "fitting" "proper," etc. (1Ti 3:3 the Revised Version (British and American); Tit 3:2; Jas 3:17; 1Pe 2:18); also, with article, Php 4:5 (the King James Version "moderation," the Revised Version (British and American) "forbearance"). In 2 Macc 15:12 Onias is said (the King James Version) to be "gentle (praos) in condition," the Revised Version (British and American) "in manner."

W. L. Walker

GENUBATH

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ge-nu'-bath (genubhath, "theft"): Son of Hadad, the fugitive Edomite prince, born and brought up at the court of Egypt, whither Hadad had fled when David conquered Edom (1Ki 11:20). His mother was a sister of Tahpenes, queen of the Pharaoh who ruled Egypt at that time, and who belonged to the notoriously weak and uninfluential 21st dynasty.

GEOGRAPHY

je-og'-ra-fi.

See PALESTINE; TABLE OF NATIONS; WORLD.

GEOLOGY OF PALESTINE

je-ol'-o-ji, The geology of Palestine cannot be discussed intelligently without taking into consideration the surrounding regions. The accompanying map shows, with considerable freedom, the distribution of the superficial strata of Syria, Palestine and Sinai, with parts of Asia Minor, Arabia and Egypt. (Data for this map were obtained from the "Geological Map of Egypt" (1:1,000,000) and from the "Carte geologique internationale de l'Europe" (1:1,500,000).) It will be noted that Crystalline, or Archean, rocks (A) occupy extensive areas in Asia Minor, and that they are found in the South in Sinai, Western Arabia, and Eastern and Southern Egypt. Relatively small areas of Paleozoic rocks (P) adjoin the Crystalline rocks in Sinai and Arabia and East of Caesarea in Asia Minor. A notable area of Paleozoic occurs Southeast of the Dead Sea. This is also adjacent to Crystalline rocks, which could not be indicated on the map on account of their slight superficial extent. Bordering either the Crystalline or the Paleozoic rocks in Egypt, Sinai and Arabia are large areas of Nubian Sandstone (N). The Nubian Sandstone in turn is generally bounded by Upper Cretaceous limestone (C), and the last by Tertiary deposits (T). The Quaternary, or Recent, deposits (R) and also the Eruptive rocks (E) sustain no constant relations to any particular ones of the other formations. The Quaternary follows the great rivers

and the seacoasts. The Eruptive rocks usually overlies the others. They occupy extensive areas in Asia Minor, Syria and Arabia.

If we concentrate our attention upon the Crystalline, Cretaceous, and Tertiary, which are the most extensive formations, we find that the Crystalline rocks are abundant in the South and in the North, that the Cretaceous are most widely spread in Palestine and Southern Syria, and the Tertiary in Northern Syria and Egypt. We may believe that the Crystalline areas of the North and South have been land since the end of the Archean age, and that what are now Syria, Palestine and most of Egypt remained sea for a long time afterward. The Paleozoic areas were lifted above the sea and added to the northern and southern land areas during or at the end of the Paleozoic era. The regions in which we find Nubian Sandstone or Upper Cretaceous limestone became land by the end of the Mesozoic era. Finally the Tertiary areas were lifted out of the sea. During the Quaternary period the Nile and the rivers of Mesopotamia have added large areas to the land surface.

1. Crystalline Rocks (A):

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the upper limestone. (See the accompanying ideal section, after Lartet, through Judea, the Dead Sea and Moab.) The great fault and the subsidiary faults which accompany it occasioned the outpourings of igneous rock which are abundant along the line of the fault. The numerous hot springs (e.g. Tiberins, Wadi-Yarmuk, Wadi-Zarqa-Ma'in (Callirrhoe), Wadi-ul-Chisa) may be due to subterranean streams of water coming in contact with deeply buried and still heated masses of igneous rock.

Alfred Ely Day

GEON

ge'-on.

See GIHON (Apocrypha).

GEPHYRUN

ge-fi'-run (Gephuroun): In 2 Macc 12:13, referring to the capture by Judas of a stronghold East of Jordan, the Revised Version (British and American) reads, "And he also fell upon a certain city Gephyrun, it was named Gaspin." There appears to be some confusion in the text. There is nothing to indicate the relation between the two names. the King James Version renders, "He went also about to make a bridge." The name of the city in Josephus (Ant., XII, viii, 5) is EPHRON (which see).

GERA

ge'-ra (gera', "grain"): A family name of the tribe of Benjamin, hence, not necessarily a separate individual in (3) and (4) below:

(1) A son of Benjamin (Ge 46:21).

(2) According to 1Ch 8:3,5,7, son of Bela and grandson of Benjamin. The name is repeated (8:5) in the list of Bela's sons.

(3) Father, or ancestor, of the judge Ehud (Jud 3:15).

(4) Father, or ancestor, of Shimei, the Benjamite, who cursed David when he fled from Absalom (2Sa 16:5; 19:16,18; 1Ki 2:8).

GERAH

ge'-ra (gerah, "grain" or "kernel"): A weight, the 20th part of a shekel (Ex 30:13; Le 27:25; Nu 3:47; 18:16; Eze 45:12).

See WEIGHTS AND MEASURES.

GERAR

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ge'-rar (gerar, "circle," "region"; Gerara): A town in the Philistine plain South of Gaza (Ge 10:19), where both Abraham and Isaac sojourned for a time, and where they came into contact with Abimelech, king of Gerar (Ge 20 and 26, passim). The place has not been fully identified, but the site is probably in one of the branches of Wady Sheri'a, at a place called Um Jerrar, near the coast Southwest of Gaza and 9 miles from it (SWP, III, 389-90). The site answers fairly well to the statements of Eusebius and Jerome, Eusebius, Onomasticon, that it was 25 (Roman) miles South of Eleutheropolis (Beit Jibrin). It is actually 30 English miles, but distances were not very accurately determined in early times. Gerar was known in the first 5 centuries AD, when it was the seat of a bishopric, and its bishop, Marcian, attended the Council of Chalcedon 451 AD, It was also the seat of a monastery.

The statements in Ge indicate that Gerar belonged to the Philistines, and we are led to infer that Abimelech was king of that people, but it is quite certain that they did not occupy this region until after the time of Abraham, in fact only a short time before the Exodus. It is probable, however, that the writer of Ge would refer to the country as it was known in his day. The town certainly existed in the Philistine period, for it is mentioned in connection with Asa, who defeated the Ethiopian host under Zerar and pursued them in their flight unto Gerar (2Ch 14:13). Besides the locality of Um Jerrar, another place in the vicinity known as Jurf el-Jerrar has been thought by some to be the site of Gerar. Jerrar in Arabic means "jars," and it is doubtful whether it represents the Hebrew Gerar. Jurf means usually "steep declivity," or "precipice," and at the place mentioned many fragments of pottery were found, but this does not necessarily indicate the site of an ancient town. The site of Gerar is discussed in Thomson's LB, I, 196-99 (ed. 1882); Robinson's BR, II, 43-44; PEFS, 1871, 84; 1875, 162-64; 1881, 38.

H. Porter

GERASA; GERASENES

ger'-a-sa, ger'-a-senz (Gerasa; Gerasenon):

1. Country of the Gerasenes:

The town itself is not named in Scripture, and is referred to only in the expression, "country of the Gerasenes" (Mr 5:1; Lu 8:26,37; see Westcott and Hort, The New Testament in Greek, Appendix, 11). This describes the district in which Christ met and healed the demoniac from the tombs, where also took place the destruction of the swine. It was on the eastern shore of the Sea of Galilee, and must have been a locality where the steep edges of the Bashan plateau drop close upon the brink of the lake. This condition is fulfilled only by the district immediately South of Wady Semak, North of Qal 'at el-Chucn. Here the slopes descend swiftly almost into the sea, and animals, once started on the downward run, could not avoid plunging into the depths. Many ancient tombs are to be seen in the face of the hills. Gerasa itself is probably represented by the ruins of Kurseh on the South side of Wady Semak, just where it opens on the seashore. The ruins of the town are not considerable; but there are remains of a strong wall which must have surrounded the place. Traces of ancient buildings in the vicinity show that there must have been a fairly numerous population in the district.

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2. History:

The great and splendid city in the Decapolis is first mentioned as taken after a siege by Alexander Janneus, 85 BC (BJ, I, iv, 8). Josephus names it as marking the eastern limit of Peraea (BJ, III, iii, 3). He calls the inhabitants Syrians, when, at the beginning of the Jewish revolt, the district round Gerasa was laid waste. The Syrians made reprisals, and took many prisoners. With these, however, the Gerasenes dealt mercifully, letting such as wished go free, and escorting them to the border (BJ, II, xviii, 1, 5). Lucius Annus, at the instance of Vespasian, sacked and burned the city,

with much slaughter (BJ, IV, ix, 1). From this disaster it appears soon to have recovered, and the period of its greatest prosperity lay, probably, in the 2nd and 3rd centuries of our era. It became the seat of a bishopric, and one of its bishops attended the Council of Chalcedon. Reland (Pal, II, 806) notes certain extant coins of Gerasa, from which it is clear that in the 2nd century it was a center of the worship of Artemis. It was besieged by Baldwin II, in 1121 AD. Mention is made of the strength of the site and the mighty masonry of its walls. William of Tyre calls the city Jarras, and places it 16 miles East of Jordan (Hist, xii, 16). The distance is about 19 miles from the river. It was conquered by the Moslems in the time of Omar (Guy le Strange, Palestine under the Moslems, 462). The sultan of Damascus is said to have fortified it; but there is nothing to show that the Moslems occupied it for any length of time.

3. Description:

Modern Jerash lies on both banks of Wady Jerash, about 6 miles from its confluence with Wady ez-Zerqa (the Jabbok). It is almost 20 miles from Amman (Philadelphia), and 22 from Fahil (Pella). The ruins are wide and imposing and are better preserved than any others on the East of Jordan. They include several splendid temples, theaters, basilica, palaces and baths, with hippodrome and naumachia. The triumphal arch to the South of the city is almost entire. Two

paved streets with double colonnades cut through the city at right angles, four massive pedestals still marking the point of intersection. An excellent account of the ruins is given in Thomson's LB, III, 558 ff.

There is nothing above ground of older date than the 2nd and 3rd centuries of our era; but there is no reason to doubt that the Greek city of Gerasa stood on the same site. The presence of a copious spring of sweet water makes it probable that the site has been occupied from olden time; but no trace remains of any ancient city. Some would identify the place with RAMOTH-GILEAD, which see.

The site is now occupied by a colony of Circassians, and there is reason to fear that, unless something is done to preserve them, many valuable remains of antiquity will perish.

W. Ewing

GERGESENES

gur'-ge-senz, gur-ge-senz': A false reading of "Gadarenes" retained in the King James Version of Mt 8:28.

See GADARA.

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GERIZIM, MOUNT

ger'-i-zim, ge-ri'-zim (har gerizzim):

1. Scriptural References:

Named in the directions for the reading of the law (De 11:29), and in the account of that great ceremony (De 27:12; Jos 8:33 f). Mts. Ebal and Gerizim stood over against each other, and on their sides the peoples were placed, half upon one and half upon the other, while in the vale which separates the mountains stood the ark, with the Levites. Those who stood on Gerizim responded to the blessings, those on Mt. Ebal to the cursings, as these were spoken "with a loud voice" by the Levites. From a spur of Mt. Gerizim Jotham spoke his taunting parable to the men of Shechem (Jud 9:7). The name appears no more in canonical Scripture. In consequence of the dispute which arose over the marriage of Manasseh, who belonged to the high-priestly family, with a daughter of Sanballat the Horonite (Ne 13:28), a temple was built on Gerizim as a rival to that in Jerusalem (circa 432 BC). This was the beginning of the schism which lasts to the present day (Ant., XI, viii, 2, 4). See SAMARITANS. The temple was destroyed by John Hyrcanus circa 110 BC (Ant., XIII, ix, 1; BJ, I, ii, 6).

2. Description:

Mt. Gerizim, the modern Jebel et-Tur, stands on the South, Mt. Ebal on the North, of the narrow pass which cuts through the mountain range, opening a way from the sea to the Jordan. In the throat of this pass to the West, on the South of the vale, and close to the foot of Gerizim, lies the town of Nablus, the ancient Shechem. Here copious fountains rise, filling the valley with beauty and fruitfulness. The sides of the mountain are steep and rocky on East and North; on the West the ascent is more gradual, and here, by means of a system of terraces carried almost to the summit, it is cultivated with great care and success. Its height is 2,849 ft. above the level of the sea, 228 ft. lower than its northern

companion.

3. Samaritan Traditions:

Abraham came through the pass and camped near Gerizim at the oak of Moreh (Ge 12:6). According to Samaritan tradition it was on this mountain that he prepared to sacrifice Isaac, and at Salem, not far distant, he met Melchizedek (Ge 14:17). The scene of Jacob's dream is placed at Khirbet Lauzeh on the summit (Ge 28:11 f). In a little hollow West of the ridge, the Samaritans annually celebrate the Passover in accordance with the directions of the Pentateuch. This is done in the open air, their temple having long since disappeared.

4. Antiquities:

The most important remains on the mountain today are those of Justinian's fortress, built in 533 AD, to protect the church which had been erected in 475 AD. Near the center of the plateau is a bare piece of rock, on which, tradition says, the altar stood in the Samaritan temple. A cup-like hollow in it may have been used for libations. In the western wall of el-Qal'ah, Justinian's castle, there are 12 stones under which, it is said, are the stones which Israel took from the bed of the Jordan (Jos 4:20).

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Gerizim was certainly "this mountain" pointed to by the woman of Samaria in her conversation with Jesus (Joh 4:20 f); the cliffs of the mountain almost overhanging the Well of Jacob.

For the reason why Gerizim was chosen for the blessing and Ebal for the cursing we are left to conjecture. The directions were fixed by one looking to the East, not, as with us, looking to the North. For one standing in the valley, therefore, Gerizim was on the right hand, "the side of good fortune" (Driver, Deuteronomy on 11:28).

Onom places Ebal and Gerizim much nearer the Jordan valley. This was doubtless to meet the difficulty raised by the long distance from Ai to Shechem. But their nearness to the "oaks of Moreh" (De 11:30) points to this locality, and this is confirmed by Josephus, who speaks of Shechem, the metropolis of the Samaritans, as "a city situated at Mt. Gerizim" (Ant., XI, viii, 6).

Andronicus, appointed governor of Gerizim by Antiochus Epiphanes, is mentioned in 2 Macc 5:23 (the King James Version "Garizim").

W. Ewing

GERON

ge'-run (Geron): Not much seems to be gained by translating with the Revised Version, margin "Geron, an Athenian," for "an old man of Athens" in 2 Macc 6:1.

GERRENIANS

ge-re'-ni-anz (heos ton Gerrenon): The name indicates the southern limit of the territory assigned by Antiochus Eupator to the government of Judas Maccabeus when he "left Hegemonides governor from Ptolemais even unto the

Gerrenians" (2 Macc 13:24, the King James Version "Gerrhenians"). It is not easy to say exactly who the Gerrenians were. They were wrongly associated by Grotius with the town Gerrha, and are with more probability connected with the ancient city of Gerar, Southeast of Gaza. One manuscript reads Gerarenon, which could easily be corrupted into Gerrenon, and would place the government of Hegemonides between Ptolemais and Gerar.

J. Hutchison

GERSHOM

gur'-shom (gereshom, from garash, "to cast out"; explained, however, in Ex 2:22 and 18:3 as from gur, "For he said, I have been a sojourner in a foreign land"):

(1) Firstborn son of Moses and Zipporah. The only details of his life contained in the Pentateuch are the account of his circumcision (Ex 4:25), and his remaining under the care of Jethro, while Moses was in Egypt leading the Exodus. His descendants were numbered among the tribes of Levi (1Ch 23:14). One of them apparently was the Jonathan who officiated as priest of the idolatrous sanctuary at Dan, and whose descendants held the office until the captivity. The Massoretic Text inserts a suspended nun, "n," in the name of Moses (mosheh), causing it to be read Manasseh,

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for the purpose, according to tradition, of disguising the name out of respect for the revered Lawgiver. Another descendant described as a "son" was Shebuel, a ruler over the treasuries of David.

(2) A son of Levi, so called in 1Ch 6:16,17,20,43,12,71 (Hebrew 1,2,5,28,47,56); 15:7; elsewhere GERSHON (which see).

(3) A descendant of Phinehas, the head of a father's house, who journeyed with Ezra from Babylon to Jerusalem in the reign of Artaxerxes (Ezr 8:2).

Ella Davis Isaacs

GERSHON; GERSHONITES

gur'-shon, gur'-shon-its (gereshon, written also gereshom): Firstborn of the 3 sons of Levi (Ex 6:16; Nu 3:17; 1Ch 6:1,16; 23:6). He had two sons, Libni, also known as Ladan (1Ch 23:7; 26:21), and Shimei (Ex 6:17; Nu 3:18; 1Ch 6:17,20), and consequently two groups of descendants, enumerated in the census taken in the Wilderness of Sinai (Nu 3:21) and that in the Plains of Moab (Nu 26:57). In the distribution of functions among the Levites, the Gershonites were charged with the carrying of the curtains, coverings, screens, hangings, cords and instruments of the tabernacle and the tent of meeting on the journeys in the wilderness, under the supervision of Ithamar the son of Aaron. Their function was thus more exalted than that of the Merarites, who carried the boards, and less so than that of the Kohathites, who carried the most holy utensils and symbols. The Gershonites were given two wagons with four oxen—half as many as the Merarites, according to their service (Nu 7:7). Thirteen cities were assigned to the Gershonites in Northern Palestine by Eleazar and Joshua (Jos 21:6,27-33,6:62,71-76).

Among the Gershonites who achieved distinction in later Biblical times was the family of Asaph, the singers from the time of David to the days of the Second

Temple (1Ch 6:31-47; 25:1-7; 15:7,17,19; 16:5,7; 2Ch 25:15; Ezr 2:41; 3:10; Ne 11:17,22; 12:35; 1Ch 9:15). Other Gershonites named are the heads of the fathers' houses in the days of David in connection with the dividing of the Levites into courses (1Ch 23:7-11); the superintendents of the treasuries of the house of the Lord of the same time (1Ch 26:21,22; 29:8); and, finally, Gershonites are mentioned among those who cleansed the house of the Lord in the days of Hezekiah (2Ch 29:12,13).

Ella Davis Isaacs

GERSON

gur'-sun (Gerson; 1 Esdras 8:29): Called Gershom in Ezr 8:2.

GERUTH CHIMHAM

ge'-rooth kim'-ham (geruth kimham): If the reading geruth is correct, a "lodging-place" or "khan" on the highway to Egypt, may be meant (Jer 41:17). It may have been built by Chimham son of Barzillai; or it may have been named from him as

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owner of the land on which it stood. But probably with Josephus we should read gidhroth, "hurdles" or "sheep pens" (Ant., X, ix, 5).

GERZITES

gur'-zits (1Sa 27:8 King James Version margin).

See GIRZITES.

GESHAN

ge'-shan (geshan, "firm," "strong"): A descendant of Judah through Caleb (1Ch 2:47). The King James Version has "Gesham," but not in the original 1611 edition.

GESHEM

ge'-shem (geshem, gashmu; Gesam, "rain storm"): An Arabian, probably chief of an Arabian tribe that had either settled in Southern Palestine during the exile in Babylon, or had been settled in or near Samaria by Sargon (Ne 2:19; 6:1,2,6). He was a confederate of Sanballat and Tobiah, and strenuously opposed the building of the wall under Nehemiah. He with the others mocked at the first efforts to build the wall, and afterward repeatedly sought to entice Nehemiah to the plains of Ono. The name also occurs in the form Gashmu, perhaps an Assyrian form of the same name Geshem.

J. J. Reeve

GESHUR

ge'-shur (geshur, "bridge"): An Aramean kingdom (2Sa 15:8) of no great size which lay probably to the South of Maacah, and formed with it the western

boundary of the land of Bashan (De 3:14; Jos 12:5; 13:11). The territory of these two probably corresponded roughly with modern Jaulan. It may not have reached quite to the Jordan on the West; in which case the Geshurites literally dwelt "in the midst" of Israel (Jos 13:13), since they were not expatriated by the half-tribe of Manasseh, and they retained their independence. David married Maacah, daughter of Talmai, king of Geshur, who became the mother of Absalom and Tamar (2Sa 3:3). To Talmai Absalom fled for safety after the murder of Amnon (2Sa 13:37 f), and thence Joab brought him back to Jerusalem (2Sa 14:23). The Geshurites and Aram are said to have taken the cities of Jair—i.e. Havvoth-jair—which lay in the land of Gilead (1Ch 2:23). It is possible that "Geshurites" should be read, with Vulgate, Syriac, etc., instead of "Ashurites" in 2Sa 2:9. The only difficulty is that Geshur was an independent kingdom, and there is nothing to show how it was brought under the sway of the son of Saul. In the catalogue of land still to be possessed in Jos 13:2, the King James Version reads "Geshuri," the Revised Version (British and American) "the Geshurites," referring evidently to a district bordering on the Philistines. Both the King James Version and the Revised Version (British and American) render the same word by "Geshurites" in 1Sa 27:8, where apparently the same territory is indicated as invaded by David. In neither passage is the text above suspicion; in 1Sa 27:8

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Septuagint's Codex Vaticanus omits the name. No satisfactory explanation has been suggested.

W. Ewing

GESHURITES

gesh'-u-rits, ge-shoo'-rits (geshuri). See preceding article.

GESTURE

jes'-tur, jes'-tur: The Oriental is rich in gestures by which feelings are expressed and force added to words. Of this we have abundant illustration in the Bible. Almost every available part of the body was employed in gesture. In salutations the whole body was bowed, sometimes to the ground (Ge 18:2; 19:1; 33:7; 42:6; 33:3), falling on the face to the ground and bowing to the ground, 3 times (1Sa 20:41; Ge 23:7; 2Sa 9:8; 18:21; 1Ki 2:19); it was common also to embrace and kiss (Ex 18:7), etc., weeping for joy. Esau "fell on (Jacob's) neck, and kissed him: and they wept" (Ge 33:4); compare Joseph and his brethren (Ge 45:14,15); David and Jonathan (1Sa 20:41), and the father of the prodigal (Lu 15:20). We have the kiss also in the story of Judas with his Master (Mt 26:49). Bowing the knee was also in Egypt an act of homage to a superior (Ge 41:43); bowing the knee and bowing down were common in prayer and worship (1Ki 19:18; 2Ch 6:13; Ezr 9:5; Isa 45:23); in prayer the head and whole body were also bowed (Ge 24:26; 2Ki 5:18; 2Ch 29:28 f). The rabbins decreed that in prayer "in bowing down, the back must be bent so low that every vertebra becomes conspicuous," and endless questions arose as to what it was lawful to do during prayer (Edersheim). We read also of prayer offered standing (1Sa 1:26; 1Ki 8:22; Mt 6:5; Mr 11:25), lifting up and spreading forth the hands (1Ki 8:22; 2Ch 6:13; Ezr 9:5; Ne 8:6; 1Ti 2:8); "lifting up the hands" was synonymous with prayer (Ps 77:2; 141:2; La 2:19; 1Ti 2:8); falling on the knees in pleading (1Ki 1:13). Reverence for the aged was expressed by rising up in their presence (Le

19:32,5:12). The hand was also laid on the mouth in token of respect (Job 29:9); in token of blessing the right hand was placed on the head (Ge 48:14; compare Ge 49:26; Pr 10:6). The hands were laid on the head of the animal to be sacrificed; on the scapegoat and sin offering as denoting the transference of sin; on the burnt offering, perhaps as representing the offerer (Le 1:4; 16:21). The hands were lifted up in blessing (Le 9:22), in solemn swearing (Ge 14:22; Ex 6:8; De 32:40), in defiance and threatening (2Sa 20:21); extended in pleading (Isa 65:2). Giving the hand or joining hands as a pledge of friendship and fidelity (2Ki 10:15; Pr 11:21) was the origin of the widespread custom of "shaking hands"; "striking hands" signified the clenching of a bargain or agreement (Pr 6:1 the Revised Version British and American)); as a solemn pledge the hand was placed under the thigh of the person to whom it was given (Ge 24:2; 47:29); plucking the hand out of the bosom was a sign of action (Ps 74:11); clapping the hands, of rejoicing (2Ki 11:12; Ps 47:1; 98:8; Isa 55:12), also of ridicule, contempt and rejoicing over one (Job 27:23; La 2:15; Na 3:19). We read of "beckoning with the hand" (Lu 5:7; Joh 13:24), preliminary to speaking (Ac 12:17; 13:16; 19:33; 21:40; 26:1, he "stretched forth his hand"); drooping of the hands indicated failure, weakness or distress (Heb 12:12; compare Isa 35:3; Ecclesiasticus 25:23); washing the hands (publicly) was a declaration of innocence, "of freedom from complicity" (De 21:6,7; Mt 27:24).

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GET; GETTING

A great many Hebrew words are in the Old Testament translated "get," "got," etc. The word "get" has two meanings: (1) with the idea of movement, "to go," etc.; (2) with that of acquisition, "to gain," "obtain," etc.

(1) In the first sense the most frequent words are bo', "to come, or go in" (Ge 45:17; 1Sa 22:5, etc.); yalakh "to go on" (Ge 12:1; 22:2; Ex 5:4; Jer 5:5, etc.); yaradh, "to go down" (Ge 42:2; Joe 3:13); 'alah, "to go up" (Ge 44:17; Isa 40:9; Jer 49:31, etc.). Other words are nudh, "to move off" (Jer 49:30 the King James Version; Da 4:14); nasa', "to remove" (Nu 14:25); yatsa', "to go out" (Ge 19:14; 31:13; Ex 11:8).

(2) In the sense of acquisition, the words most frequently translated "get," etc., are 'asah, "to do," "to make" (Ge 12:5; 31:1; De 8:17,18); qanah, "to get," "obtain" (Ge 4:1; Pr 4:5,7; Ec 2:7 the King James Version, the Revised Version (British and American) "bought"; Jer 13:1, the Revised Version (British and American) "buy"); matsa' "to find" (Nu 31:50; 2Sa 20:6); rakhash, "to acquire," "gain" (Ge 31:18; 36:6 the King James Version, the Revised Version (British and American) "gathered"; Ge 46:6).

Getting is the translation of po'al (Pr 21:6), of qinyan "obtaining" (Ge 31:18; Pr 4:7, the English Revised Version text and the American Standard Revised Version margin "all thou hast gotten"). In the New Testament "get" in the first sense is the translation of exerchomai, "to go out or forth" (Lu 13:31; Ac 7:3; 22:18); of exeimi, "to go out or forth" (Ac 27:43); of katabaino, "to go down" (Ac 10:20); hupago, "to go away or under," "Get behind" (Mt 16:23; Lu 4:8 the King James Version, "Get hence"; Mt 4:10). The only separate word translated "get" in the second sense is heurisko, "to begin to find" (usually translated "find") (Lu 9:12 the King James Version, "that they may go and get victuals").

For "get" the Revised Version (British and American) has "mount" (De 28:43), "buy" (Pr 17:16; Jer 13:1; 19:1); for "get you down" (Joe 3:13), "tread ye," margin "get you down"; "get" for "possess" (Lu 18:12); "get them away" for "gather themselves together" (Ps 104:22); "get us" for "apply" (Ps 90:12); "let us get grain" for "therefore we take up corn for them," and for "that we might buy corn" (Ne 5:2,3); "get you no" for "provide neither" (Mt 10:9); "getteth prudence" for "is prudent," margin "dealeth prudently" (Pr 15:5); "getteth" for "coveteth" (Hab 2:9).

W. L. Walker

GETHER

ge'-ther (gether): In Ge 10:23 named as one of the 4 sons of Aramaic In 1Ch 1:17 mentioned simply among the sons of Shem.

GETHSEMANE

geth-sem'-a-ne (Gethsemanei (for other spellings and accents see Thayer, under the word); probably from the Aramaic gath shemanim, "oil press"): Mentioned (Mt 26:36; Mr 14:32) as a place (chorion), margin "enclosed piece of ground," to which Jesus

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and the disciples retired after the last supper; in Joh 18:1 it is described as a "garden" (kepos), while Lu (22:40) simply says "place" (topos). From Joh 18:1 it is evident that it was across the Kidron, and from Lu 22:39, that it was on the Mount of Olives. Very possibly (Lu 21:37; 22:39) it was a spot where Jesus habitually lodged when visiting Jerusalem. The owner—whom conjecture suggests as Mary the mother of Mark— must have given Jesus and His disciples special right of entry to the spot.

Tradition, dating from the 4th century, has fixed on a place some 50 yds. East of the bridge across the Kidron as the site. In this walled-in enclosure once of greater extent, now primly laid out with garden beds, by the owners—the Franciscans—are eight old olive trees supposed to date from the time of our Lord. They are certainly old, they appeared venerable to the traveler Maundrell more than two centuries ago, but that they go back to the time claimed is impossible, for Josephus states (BJ, VI, i, 1) that Titus cut down all the trees in the neighborhood of Jerusalem at the time of the siege. Some 100 yards farther North is the "Grotto of the Agony," a cave or cistern supposed to be the spot "about a stone's cast" to which our Lord retired (Lu 22:41). The Greeks have a rival garden in the neighborhood, and a little higher up the hill is a large Russian church. The traditional site may be somewhere near the correct one, though one would think too near the public road for retirement, but the contours of the hill slopes must have so much changed their forms in the troubled times of the first and second centuries, and the loose stone walls of such enclosures are of so temporary a character, that it is impossible that the site is exact. Sentiment, repelled by the artificiality of the modern garden, tempts the visitor to look for a more suitable and less artificial spot farther up the valley. There is today a secluded olive grove with a ruined modern olive press amid the trees a half-mile or so farther up the Kidron Valley, which must far more resemble the original Gethsemane than the orthodox site.

E. W. G. Masterman

GEUEL

gu'-el, ge-u'-el (ge'u'el, "majesty of God"): The spy from the tribe of Gad (Nu 13:15), sent by Moses to spy out the land of Canaan.

GEZER

ge'-zer (gezer): A city of great military importance in ancient times, the site of which has recently been thoroughly explored. The excavations at this spot are the most thorough and extensive of any in Palestine, and have not only done much to confirm the history of the place, as known from Biblical and other sources, but have also thrown a flood of light upon the general history, civilization and religion of Palestine in pre-Israelite and Israelite times.

1. The Discovery and Position of the Site:

The long-lost site of Gezer was discovered by M. Clermont-Ganneau in 1873, and his suggestion that the modern name for the place, Tell Jezer (or Tell el Jezereh) was a survival of the ancient name was confirmed by his further discovery of three bilingual inscriptions, in Hebrew and Greek, cut on surfaces of rock by a certain Alkios,

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In Bible Side-Lights from the Mound of Gezer Professor R. A. S. Macalister has described in a popular form with illustrations some of his most remarkable discoveries; while in the Memoirs of the Excavations at Gezer (1912), published by the Palestine Exploration Fund, Professor Macalister deals with the subject exhaustively.

E. W. G. Masterman

GEZRITES

gez'-rits.

See GIRZITES.

GHOST

gost (nephesh; pneuma) : "Ghost," the middle-English word for "breath," "spirit," appears in the King James Version as the translation of nephesh ("breath," "the breath of life," animal soul or spirit, the vital principle, hence, "life"), in two places of the Old Testament, namely, Job 11:20, "the giving up of the ghost" (so the Revised Version (British and American)), and Jer 15:9, "She hath given up the ghost"; gawa', "to gasp out, "expire" (die), is also several times so translated (Ge 25:8,17; 35:29; 49:33; Job 3:11; 10:18; 13:19; 14:10; La 1:19). In Apocrypha (Tobit 14:11) psuche is translated in the same way as nephesh in the Old Testament, and in 2 Macc 3:31, en eschate pneoe is rendered "give up the ghost," the Revised Version (British and American) "quite at the last gasp."

In the New Testament "to give up the ghost" is the translation of ekpneo, "to breathe out" (Mr 15:37,39; Lu 23:46; so the Revised Version (British and American)); of ekpsucho, "to breathe out," "expire" (Ac 5:5,10; 12:23); in Mt 27:50, apheken to pneuma, and in Joh 19:30, paredoken to pneuma, are rendered respectively, "yielded" and "gave up the ghost," the Revised Version (British and

American) "yielded up his spirit," "gave up his spirit."

"The Holy Ghost" is also frequent in the King James Version; in the American Standard Revised Version it is invariably changed to "Holy Spirit," in the English Revised Version sometimes only, chiefly in the Gospels.

See HOLY SPIRIT; SPIRIT.

W. L. Walker

GHOST, HOLY

See HOLY SPIRIT.

GIAH

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gi'-a (giach): An unidentified place on the route followed by Abner in his flight, pursued by Joab (2Sa 2:24). Septuagint renders Gai, corresponding to the Hebrew ge, "valley." The form giach may be due to corruption of the text.

GIANTS

ji'-ants The word appears in the King James Version as the translation of the Hebrew words nephilim (Ge 6:4; Nu 13:33); repha'im (De 2:11,20; 3:11,13; Jos 12:4, etc.); rapha' (1Ch 20:4,6,8), or raphah (2Sa 21:16,18,20,22); in one instance of gibbor, literally, "mighty one" (Job 16:14).

In the first two cases the Revised Version (British and American) changes "giants" into the Hebrew words "Nephilim," nephilim, and "Rephaim," repha'im, respectively (see these words). The "Nephilim of Ge 6:4 are not to be confounded with the "mighty men" subsequently described as the offspring of the unlawful marriages, of "the sons of God" and "the daughters of men." It is told that they overspread the earth prior to these unhallowed unions. That the word, whatever its etymology, bears the sense of men of immense stature is evident from the later passages; Nu 13:33. The same is true of the "Rephaim," as shown by the instance of Og (De 3:11; Jos 12:4). There is no doubt about the meaning of the word in the case of the giants mentioned in 2Sa 21 and 1Ch 20.

See also ANTEDILUVIANS.

James Orr

GIANTS, VALLEY OF THE

See REPHAIM, VALLEY OF.

GIBBAR

gib'-ar (gibbar, "hero"): In Ezr 2:20 the "children of Gibbar" are mentioned among those who returned with Zerubbabel. The parallel passage (Ne 7:25) has "children of Gibeon."

GIBBETHON

gib'-e-thon (gibbethon): A city in the territory of Da in the plain named with Eltekeh and Baalath (Jos 19:44), and assigned to the Kohathite Levites (Jos 21:23). Later we find it in the hands of the Philistines; and it was while besieging the city that Nadab was slain by Baasha (1Ki 15:27). After 25 years Omri, the general of Baasha, was here made king of the army when news reached them of Zimri's regicide (1Ki 16:15). It may possibly be identified with Kibbiah, which lies about 16 miles Southeast of Jaffa; but no certain identification is possible.

W. Ewing

GIBEA

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gib'-e-a (gibh'a', "hill"): A grandson of Caleb (1Ch 2:49). His father was Sheva, whose mother was Maacah, Caleb's concubine (1Ch 2:48).

GIBEAH

gib'-e-a (gibh'ah, "hill"): The Hebrew word denotes generally an eminence or hill, in distinction from har, which is used for mountain, or mountain range. It occurs, however, in two instances, as a place-name. Under GEBA (which see) we have seen that Geba, Gibeah, and Gibeon are liable to be confused. This arises from their resemblance in form and meaning.

(1) An unidentified city in the territory of Judah (Jos 15:57). It is named in the group containing Carmel, Ziph and Kain; it is therefore probably to be sought to the Southeast of Hebron. It may be one of the two villages mentioned by Eusebius, Onomasticon (s.v. "Gabathon"), Gabaa and Gabatha; in the East of the Daroma. It is probably identical with Gibeah mentioned in 2Ch 13:2.

(2) A city described as belonging to Benjamin (Jos 18:28; Jud 19:14) Gibeah of Benjamin (1Sa 13:2,15; 14:16), Gibeah of the children of Benjamin (2Sa 23:29), Gibeah of Saul (1Sa 11:4; Isa 10:29), and possibly, also, Gibeah of God (1Sa 10:5 margin); see GIBEATH, 4.

1. History:

The narrative in which it first appears is one of extraordinary and tragic interest, casting priceless light on the conditions prevailing in those days when "there was no king in Israel" (Jud 19). A Levite sojourning on the farther side of Mt. Ephraim was deserted by his concubine who returned to her father's house in Beth-lehem-judah. Thither he went to persuade her to return. Hospitably entertained by her father, he tarried till the afternoon of the fifth day. The evening was nigh when they came over against Jebus—Jerusalem—but, rejecting his servant's suggestion that they should lodge in this "city of a stranger"—i.e.

the Jebusite—the Levite pressed on, and when they were near to Gibeah the sun set. They entered the city and sat down in the street. The laws of hospitality today do not compel the entertainment of strangers who arrive after sunset. But it may have been through disregard of all law that they were left unbefriended. An old man from Mt. Ephraim took pity on them, invited them to his house, and made himself responsible for their necessities. Then follows the horrible story of outrage upon the Levite's concubine; the way in which he made known his wrongs to Israel; and the terrible revenge exacted from the Benjamites, who would not give up to justice the miscreants of Gibeah.

Gibeah was the home of Saul, the first king of Israel, and thither he returned after his election at Mizpah (1Sa 10:26). From Gibeah he summoned Israel to assemble for the relief of Jabesh-gilead, which was threatened by Nahash the Ammonite (1Sa 11:4). In the wars of Saul with the Philistines, Gibeah seems to have played a conspicuous part (1Sa 13:15). Here were exposed the bodies of the seven sons of Saul, slain by David's orders, to appease the Gibeonites, furnishing the occasion for Rizpah's pathetic vigil (2Sa 21:1). Gibeah is mentioned in the description of the Assyrian advance on Jerusalem (Isa 10:29).

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2. Identification:

The site now generally accepted as that of Gibeah is on Teleil el-Ful, an artificial mound about 4 miles North of Jerusalem, a short distance East of the high road to Shechem. A little way North of Teleil el-Ful, the high road bifurcates, one branch turning eastward to Jeba', i.e. Geba (which should be read instead of "Gibeah" in Jud 20:31); the other continuing northward to Bethel. Not far from the parting of the ways, on the road to Jeba' lies erRam, corresponding to Ramah (Jud 19:13). At Gibeah, about 30 furlongs from Jerusalem, Titus encamped for the night on his advance against the city from the North Teleil el-Ful quite satisfactorily suits all the data here indicated.

The words in Jud 20:33 rendered by the King James Version "the meadows of Gibeah," the Revised Version (British and American) "Maareh-geba"—simply transliterating—and the Revised Version, margin "the meadow of Geba" (or Gibeah), by a slight emendation of the text, read "from the west of Gibeah," which is certainly correct.

W. Ewing

GIBEATH (1)

gib'e-ath (gibh'ath): This is the status constructus of the foregoing (Gibeah). It is found in several compound place-names.

(1) Gibeath-ha-araloth (gibh'ath ha'araloth). English Versions of the Bible translations literally, "hill of the foreskins"; but the margins suggest the proper name. Here the Israelites were circumcised after the passage of the Jordan (Jos 5:3). The place was therefore between that river and Jericho.

(2) Gibeath Phinehas (gibh'ath pinechac), the burial place of Eleazar the son of Aaron in Mt. Ephraim (Jos 24:33 the King James Version "a hill that pertained to

Phinehas," the Revised Version (British and American) "the hill of Phinehas," the Revised Version, margin "Gibeah of Phinehas"). Conder would identify it with 'Awertah in the plain of Makhneh, not far from Nablus, where "the Samaritans show the tombs of Phinehas and Eleazar, Abishuah and Ithamar" (Tent Work, 41 f). The "tomb of Eleazar" is 18 ft. long, plastered all over and shaded by a splendid terebinth." Guerin places it at Jibia, 3 miles North of Qaryat el-'Anab (Judee, III, 37 f; Samarie, 106 ff). There is no certainty.

(3) Gibeath hammoreh (gibh'ath hamoreh), a hill on the North side of the valley from the camp of Gideon, beside. which lay the Midianites (Jud 7:1, English Versions of the Bible "the hill of Moreh"; the Hebrew is literally, "hill of the teacher"). It is probably identical with Jebel Duchy, which rises on the North of the Vale of Jezreel. Moore (Judges, 200) mistakenly calls the mountain Nabi Dachi. This is, of course, the name of the "prophet" whose shrine crowns the hill.

See MOREH.

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(4) Gibeath ha-Elohim (gibh'ath ha-'elohim), the place where Saul, after leaving Samuel, met the company of prophets, and prophesied with them (1Sa 10:5,10). It is defined as the place "where is the garrison (or pillar) of the Philistines." This may be intended to distinguish it from GIBEAH (2), with which it is often identified. In this case it may be represented by the modern Ramallah, about 10 miles North of Jerusalem.

See also TABOR.

(5) Gibeath ha-Hachilah (1Sa 23:19; 26:1) is identical with HACHILAH (which see).

(6) Gibeath Ammah (2Sa 2:24) is identical with AMMAH (which see).

(7) Gibeath Gareb (Jer 31:39) is identical with GAREB (which see).

W. Ewing

GIBEATH (2)

(Jos 18:28).

See GIBEAH (2).

GIBEATHITE

gib'-e-ath-it.

See SHEMAAH.

GIBEON

gib'-e-un (gibh'on): One of the royal cities of the Hivites (Jos 9:7). It was a

greater city than Ai; and its inhabitants were reputed mighty men (Jos 10:2). It fell within the territory allotted to Benjamin (Jos 18:25), and was one of the cities given to the Levites (Jos 21:17).

1. The Gibeonites:

By a stratagem the Gibeonites secured for themselves and their allies in Chephirah, Beeroth and Kirjath-jearim immunity from attack by the Israelites. Terrified by the fate of Jericho and Ai, a company disguised as ambassadors from a far country, their garments and shoes worn, and their provisions moldy as from the length of their journey, went to Joshua at Gilgal, and persuaded him and the princes of Israel to make a covenant with them. Three days later the deception was discovered and the wrath of the congregation of Israel aroused. In virtue of the covenant their lives were secured; but for their duplicity Joshua cursed them, and condemned them to be bondsmen, "hewers of wood and drawers of water for the house of my God" (Jos 9:23), "for the congregation and for the altar of the Lord" (Jos 9:27 the King James Version). This points to their employment in the sanctuary; and possibly may shed some light on the

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8:4. It was the scene of Solomon's great sacrifice after which he slept in the sanctuary and dreamed his famous dream (1Ki 3:4; 9:2; 2Ch 1:3,13, etc.).

By "the great waters that are in Gibeon" Johanan overtook Ishmael the son of Nethaniah, and freed the captives he had taken from Mizpah (Jer 41:11). Among those who returned with Zerubbabel were 95 "children of Gibeon" (Ne 7:25; compare Ne 3:7). At Gibeon Cestius Gallus encamped when marching against Jerusalem from Antipatris (BJ, II, xix, 1).

5. Identification and Description:

The ancient city is represented by the modern village el-Jib. It is fully 5 miles Northwest of Jerusalem, and about a mile North of Neby Samwil on a double knoll, with terraced slopes, but rocky and precipitous to the East. The village stands amid striking remains of antiquity. About a hundred paces from the village to the East is a large reservoir with a spring. Lower down, among the olives, are the remains of another and larger reservoir, which collected the overflow from the first. This is probably the "pool" of 2Sa 2:13, and "the great waters" of Jer 41:12. El-Jib stands in the midst of a rich upland plain not far South of the great pass which goes down by way of the Beth-horons into the vale of Aijalon.

W. Ewing

GIBEONITES

gib'-e-un-its. Inhabitants of GIBEON (which see).

GIBLITES

gib'-lits.

See GEBALITES.

GIDDALTI

gi-dal'-ti (giddalti, "I magnify (God)": A son of Heman (1Ch 25:4,29), one of David's musicians.

GIDDEL

gid'-el (giddel, "very great," "stout"):

(1) The name of the head of a family of Nethinim (Ezr 2:47 = Ne 7:49 = APC 1Esdras 5:30 (here as Cathua)).

(2) The name of the head of a family of Solomon's servants (Ezr 2:56 = Ne 7:58 = APC 1Esdras 5:33 (here Isdael)).

GIDEON

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The remaining verses containing the account of Gideon's family and death (Jud 8:30) and the record of events immediately subsequent to Gideon's death (Jud 8:33) come from other sources than the original narrators.

C. E. Schenk

GIDEONI

gid-e-o'-ni (gidh'oni): The father of Abidan who was prince of Benjamin, mentioned only in connection with the son (Nu 1:11; 2:22; 7:60,65; 10:24).

GIDOM

gi'-dom (gidh'om): The limit eastward, from Gibeah toward the wilderness, of the pursuit of Benjamin by Israel (Jud 20:45). No name suggesting this has yet been recovered. It is not mentioned elsewhere.

GIER-EAGLE

jer'-e-g'-l (racham; kuknos, in Leviticus, porphurion, in Deuteronomy): The name applied to one of the commonest of the vultures, and not an eagle at all. The word is derived from a Hebrew root, meaning "to love," and was applied to the birds because mated pairs seldom separated. These were smaller birds and inferior to the largest members of the family. They nested on a solid base, lived in pairs, and not only flocked over carrion as larger species permitted, but also ate the vilest offal of all sorts, for which reason they were protected by a death penalty by one of the Pharaohs. Because of this the birds became so frequent and daring around camps, among tent-dwellers, and in cities, that they were commonly called "Pharaoh's chickens." They are mentioned in the Bible in the lists of abominations found in Le 11:13 and De 14:12 (the King James Version "ossifrage"); De 14:17 the King James Version (the Revised Version (British and American) "vulture").

GIFT

gift (mattanah, minchah, shochadh; doron, dorea, chairisma): In Ge 25:6; Ex 28:38; Nu 18:6,7,29; Eze 20:26, etc., mattanah, "a gift," is so rendered; minchah, an offering or present, used especially of the "meat offerings," is translated "gift" (2Sa 8:2,6 the King James Version; 2Ch 26:8), in which passages "tribute" is meant, as the Revised Version (British and American); 32:23; Ps 45:12. A few other words occur singly, e.g. 'eshkar, "a reward" (Ps 72:10); mas'eth, "lifting up" (Es 2:18); nathun is translated "gifts" (Nu 8:19; the Revised Version, margin "Hebrew nethunim, given"); nedheh, nadhan, "impure gifts" (Eze 16:33); nisse'th, "a thing lifted up" (2Sa 19:42); shochadh means "a bribe" (Ex 23:8; De 16:19; 2Ch 19:7; Pr 6:35; 17:8,23; Isa 1:23; Eze 22:12); in each instance the American Standard Revised Version has "bribe" except Pr 6:35, "gifts"; teramah, "a present" (Pr 29:4), may also mean a bribe, the King James Version "he that receiveth gifts," the Revised Version (British and American) "he that exacteth gifts," margin "imposeth tribute, Hebrew a man of offerings."

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In the New Testament doron, "a present," "gift" (from didomi, "to give"), is translated "gift" (Mt 2:11; 5:23,14 bis; Mr 7:11 the King James Version; Heb 5:1; Re 11:10, etc., referring chiefly to gifts or offerings to God); dorea, "a free gift" (Joh 4:10; Ac 2:38; Ro 5:15,17; 2Co 9:15; Heb 6:4, etc., referring to the gifts of God); dorema, "a free gift" (Ro 5:16; Jas 1:17, the English Revised Version "boon"); dosis, "giving" (Jas 1:17, "every good gift," the Revised Version, margin "giving"); charisma, "grace," "favor," a benefit or good conferred, is also used of Divine gifts and favors, especially of the supernatural gifts imparted by the Holy Spirit (charismata) enumerated in Ro 12; 1Co 12; the word occurs translated "gift, gifts" (Ro 1:11), "some spiritual gift" (Ro 5:15,16, "free gift"; Ro 6:23, "The gift of God is eternal life," the Revised Version (British and American) "free gift"; 11:29; 1Co 1:7; 7:7; 2Co 1:11; 1Ti 4:14; 2Ti 1:6; 1Pe 4:10); charis, "grace," "favor" (2Co 8:4, the Revised Version (British and American) "grace"); merismos, "distribution," "parting" (Heb 2:4, the Revised Version, margin "distributions"); anathema, "a thing devoted to God," is once (Lu 21:5) used of "the goodly gifts" (the Revised Version (British and American) "offerings") which adorned the Temple at Jerusalem.

In the Revised Version (British and American) "gift" is substituted in the text of Ge 33:11 for blessing, margin Hebrew "blessing"; "boasteth himself of his gifts falsely" (Pr 25:14) for "boasteth himself of a false gift," margin Hebrew "in a gift of falsehood"; "a parting gift" for "presents" (Mic 1:14); "Given to God" for "a gift" (Mr 7:11).

W. L. Walker

GIFT OF TONGUES

See TONGUES, GIFT OF.

GIFTS OF HEALING

See HEALING.

GIFTS, SPIRITUAL

See SPIRITUAL GIFTS.

GIHON (1)

gi'-hon (gichon; Geon): One of the four rivers of Eden (Ge 2:13). It is said to compass the Whole land of Cush (Ethiopia), probably a province East of the Tigris. The Gihon is thought by Sayce to be the Kerkha, coming down from Luristan through the province known in the cuneiform texts as Kassi, probably the Cush of the Bible.

See EDEN.

Used figuratively of wisdom in Sirach 24:27, "as Gihon (the King James Version Geon) in the days of vintage."

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GIHON (2)

(gichon, gichon (in 1 K), from root gayach "to burst forth"):

(1) See preceding article.

(2) The Nile in Jer 2:18 Septuagint (Geon); in Hebrew shichor (see SHIHOR).

(3) A spring in Jerusalem, evidently sacred, and, for that reason, selected as the scene of Solomon's coronation (1Ki 1:38). It is without doubt the spring known to the Moslems as 'Ain Umm ed-daj ("the spring of the steps") and to the Christians as 'Ain Sitti Miriam ("the spring of the lady Mary"), or commonly as the "Virgin's Fount." It is the one true spring of Jerusalem, the original source of attraction to the site of the early settlers; it is situated in the Kidron valley on the East side of "Ophel," and due South of the temple area. See JERUSALEM. The water in the present day is brackish and impregnated with sewage. The spring is intermittent in character, "bursting up" at intervals: this feature may account for the name Gihon and for its sacred characters. In New Testament times it was, as it is today, credited with healing virtues. See BETHESDA. Its position is clearly defined in the Old Testament. Manasseh "built an outer wall to the city of David, on the West side of Gihon, in the valley" (= Nahal, i.e. the Kidron; 2Ch 33:14). From Gihon Hezekiah made his aqueduct (2Ch 32:30), now the Siloam tunnel.

See SILOAM.

The spring is approached by a steep descent down 30 steps, the water rising deep underground; the condition is due to the vast accumulation of rubbish—the result of the many destructions of the city—which now fills the valley bed. Originally the water ran down the open valley. The water rises from a long deep crack in the rock, partly under the lowest of the steps and to a lesser extent in the mouth of a small cave, 11 1/2 ft. long by 5 ft. wide, into which all the water pours. The village women of Siloam obtain the water at the mouth of the cave, but when the

supply is scanty they actually go under the lowest step—where there is a kind of chamber—and fill their vessels there. At the farther end of this cave is the opening leading into the aqueduct down which the water flows to emerge after many windings at the pool of Siloam. The first part of this aqueduct is older than the time of Hezekiah and led originally to the perpendicular shaft, connected with "Warren's tunnel" described elsewhere (see SILOAM; ZION).

The preeminent position of importance which Gihon held in the eyes of the earlier inhabitants of Jerusalem is shown by the extraordinary number of passages, rock cuttings, walls and aqueducts which exist all about the spring. Walls have been made at different periods to bank up the waters and direct them into the channels provided for them. Of aqueducts, besides the "Siloam aqueduct," two others have been formed. One running from the source at a considerable lower level than that of Hezekiah was followed by the present writer (see PEFS, 1902, 35-38) for 176 ft. It was very winding, following apparently the West side of the Kidron valley. It was a well-cemented channel, about 1 1/2 ft. wide and on an average of 4 1/2 ft. high, roofed in with well-cut stones. There are no certain indications of age, but in the writer's opinion it is a much later construction than Hezekiah's aqueduct, though the rock-cut

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part near the source may be older. It was discovered by the Siloam fellahin, because, through a fault in the dam, all the water of the "Virgin's Fount" was disappearing down this channel. A third aqueduct has recently been discovered running off at a higher level than the other two. It is a channel deeply cut in the rock with curious trough-like stones all along its floor. It appears to be made for water, but one branch of it actually slopes upward toward its end. The pottery, which is early Hebrew, shows that it is very ancient. The whole accumulated debris around the source is full of pre-Israelite and early Israelite pottery.

E. W. G. Masterman

GILALAI

gil'-a-li, gi-la'-li (gilalay): A musician in the procession at the dedication of the wall, son of a priest (Ne 12:36).

GILBOA, MOUNT

gil-bo'-a (~har hagilboa], "Mount of the Gilboa"): Unless we should read "Gilboa" for "Gilead" in Jud 7:3 (see GILEAD, 2) this mountain is mentioned in Scripture only in connection with the last conflict of Saul with the Philistines, and his disastrous defeat (1Sa 28:4; 31:1,8; 2Sa 1:6,21; 21:12; 1Ch 10:1,8). If Zer'in be identical with Jezreel—a point upon which Professor R.A.S. Macalister has recently cast some doubt—Saul must have occupied the slopes on the Northwest side of the mountain, near "the fountain which is in Jezreel" (1Sa 29:1). The Philistines attacked from the plain, and the battle went sore against the men of Israel, who broke and fled; and in the flight Jonathan, Abinadab and Malchi-shua, sons of Saul, were slain. Rather than be taken by his lifelong foes, Saul fell upon his sword and died (1Sa 31:1).

The modern name of the mountain is Jebel Faqu'a. It rises on the eastern edge of the plain of Esdraelon, and, running from Zer'in to the Southeast, it then sweeps

southward to join the Samaritan uplands. It presents an imposing appearance from the plain, but the highest point, Sheikh Burqan, is not more than 1,696 ft. above sea level. In the higher reaches the range is rugged and barren; but vegetation is plentiful on the lower slopes, especially to the West. The Kishon takes its rise on the mountain. Under the northern cliffs rises 'Ain Jalud, possibly identical with HAROD, WELL OF, which see. In Jelbun, a village on the western declivity, there is perhaps an echo of the old name.

W. Ewing

GILEAD (1)

gil'-e-ad (ha-gil'adh, "the Gilead"): The name is explained in Ge 31:46 ff, 51, as derived from Hebrew gal, "a cairn," and 'edh, "witness," agreeing in meaning with the Aramaic yegharsahadhutha'. The Arabic jilead means "rough," "rugged."

(1) A city named in Ho 6:8; 12:11, possibly to be identified with Gilead near to Mizpah (Jud 10:17). If this is correct, the ancient city may be represented by the modern Jil'ad, a ruin about 5 miles North of es-Salt.

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After the conquest, as we have seen, Gilead passed mainly into the hands of Gad. An Ammonite attack was repulsed by the prowess of Jephthah (Jud 11:1); and the spite of the Ephraimites was terribly punished (Jud 12:1). Gilead at first favored the cause of Ishbosheth (2Sa 2:9), but after the murder of that prince the Gileadites came with the rest of Israel to David (2Sa 5:1). By the conquest of the fortress Rabbah, which the Ammonites had continued to hold, the land passed finally under the power of David (2Sa 12:26). David fled to Mahanaim from Absalom, and that rebel prince perished in one of the forests of Gilead (2Sa 17:24; 18:6). Joab's census included Gilead (2Sa 24:6). Solomon had two commissariat districts in Gilead (1Ki 4:13 f, 19). Before Ramoth-gilead, which he sought to win back from the Syrians who had captured it, Ahab received his death wound ([1Ki 22:1](#)). The Syrians asserted their supremacy in Gilead (2Ki 10:32 f) where Moab and Israel had contended with varying fortune (M S). At length Tiglath-pileser overran the country and transported many of the inhabitants ([2Ki 15:29](#)). This seems to have led to a reconquest of the land by heathenism, and return to Gilead was promised to Israel (Zec 10:10).

At a later time the Jewish residents in Gilead were exposed to danger from their heathen neighbors. On their behalf Judas Maccabeus invaded the country and met with striking success (1 Macc 5:9 ff). Alexander Janneus, who had subdued Gilead, was forced to yield it again to the king of Arabia (Ant., XIII, xiv, 2; BJ, I, iv, 3). During the Roman period, especially in the 2nd and 3rd centuries AD, the land enjoyed great prosperity. Then were built such cities as Gadara and Gerasa, which are still imposing, even in ruins. The appearance of the Moslem armies was the signal for its decay. Attempts were made to recover it for Christianity by Baldwin I (1118 AD) and Baldwin II (1121 AD); and the Crusaders left their mark in such strong-holds as Kal'at er-Rabad and the castle at es-Salt. With the reassertion of Moslem supremacy a curtain falls over the history of the district; and only in comparatively recent times has it again become known to travelers. The surveys directed by the Palestine Exploration Fund, in so far as they have been carried out, are invaluable. North of the Jabbok are many villages, and a fair amount of cultivation. Es Salt is the only village of any importance in the South.

It is famous for its raisins. Its spacious uplands, its wooded and well-watered valleys have been for centuries the pasture-land of the nomads.

LITERATURE.

Useful information will be found in Merrill, East of the Jordan; Oliphant, Land of Gilead; Thomson, LB; and especially in Conder, Heth and Moab, and in Memoirs of the Survey of Eastern Palestine

W. Ewing

GILEAD (2)

(gil'adh):

- (1) A son of Machir, grandson of Manasseh (Nu 26:29,30).
- (2) The father of Jephthah (Jud 11:1,2).
- (3) A Gadite, the son of Michael (1Ch 5:14).

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GILEAD, BALM OF

See BALM OF GILEAD.

GILEAD, MOUNT

See GILEAD (2).

GILEADITES

gil'-e-ad-its:

(1) A branch of the tribe of Manasseh (Nu 26:29).

(2) Natives of the district of Gilead (Jud 10:3; 11:1, etc.).

GILGAL

gil'-gal (gilgal, "circle"; Galgala): The article is always with the name except in Jos 5:9. There are three places to which the name is attached:

(1) The first camp of Israel after crossing the Jordan (Jos 4:19; 5:9,10; 9:6; 10:7; 14:6; 15:7; De 11:30). According to Jos 15:7 it lay to the North of the valley of Achor, which formed the border between Judah and Benjamin. Here 12 memorial stones taken from the bed of the river were set up by Joshua, after the miraculous crossing of the Jordan; and here (Jos 5:5) the people were circumcised preparatory to their possession of the land, when it is said in Josh, with a play upon the word, "This day have I rolled away the reproach of Egypt from off you." Whereupon the Passover was celebrated (Jos 5:10) and the manna ceased (Jos 5:12). To Gilgal the ark returned every day after having compassed the city of Jericho during its siege (Jos 6:11). Hither the Gibeonites came to make their treaty (Jos 9:3), and again (Jos 10:6) to ask aid against the Amorites.

Gilgal was still the headquarters of the Israelites after the battle with the Amorites (Jos 10:15); again after Joshua's extensive victorious campaign in the hill country of Judea extending to Kadesh-barnea and Gaza (Jos 10:15); and still later upon his return from the great battle at the Waters of Merom (Jos 14:6). At the conclusion of the conquest (Jos 18:1), the headquarters were transferred to Shiloh on the summit of the mountain ridge to the West.

Gilgal reappears frequently in subsequent history. Samuel (1Sa 7:16) made it one of the three places where he annually held circuit court, the other places being Bethel and Mizpah. The Septuagint text adds that these were holy places. The place continued as one of special resort for sacrifices (1Sa 10:8; 13:8,9,10; 15:21), while it was here that Samuel hewed Agag to pieces before the Lord (1Sa 15:33), and that Saul was both crowned (1Sa 11:14,15) and rejected as king. It was at Gilgal, also (2Sa 19:15), that the people assembled to welcome David as he returned from his exile beyond Jordan during Absalom's rebellion. The early prophets refer to Gilgal as a center of idolatry in their day (Ho 4:15; 9:15; 12:11; Am 4:4; 5:5). Micah (6:5) represents Gilgal as at the other end of the Dead Sea from Shittim.

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In 1874 Conder recognized the name Gilgal as surviving in Barker Jiljuilieh, a pool beside a tamarisk tree 3 miles East of old Jericho. The pool measures 100 ft. by 84, and is surrounded with a wall of roughly hewn stones. North of the pool Bliss discovered lines of masonry 300 yds. long, representing probably the foundations of an ancient monastery. South of the pool there are numerous mounds scattered over an area of one-third of a square mile, the largest being 50 feet in diameter, and 10 feet in height. On excavation some pottery and glass were found. These ruins are probably those of early Christian occupation, and according to Conder there is nothing against their marking the original site. Up to the Middle Ages the 12 stones of Joshua were referred to by tradition.

(2) According to 2Ki 2:1; 4:38, Elisha for a time made his headquarters at Gilgal, a place in the mountains not far from Bethel identified by Conder as Jiljilia, standing on a high hill on the North side of the Wady el-Jib. It is lower than Bethel, but the phrase in 2Ki 2:2, "they went down to Beth-el," may refer to their initial descent into the wady. It could not have been said that they went down from Gilgal to Bethel in the Jordan valley. The place seems to be referred to in Neb 12:29 as Beth-gilgal.

(3) Gilgal of the nations: In Jos 12:23 Gilgal is mentioned as a royal city associated with Dor, evidently upon the maritime plain. Dor is identified with Tantura, while Conder identifies this Gilgal with Jiljuilieh, 30 miles South of Dor and 4 miles North of Anti-patris.

George Frederick Wright

GILOH

gi'-lo (giloh): A town in the hill country of Judah mentioned along with Jattir, Socoh, Debir, Eshtemoa, etc. (Jos 15:51). Ahithophel came from here (2Sa 15:12) and is called the Gilonite (2Sa 23:34). Driver infers from this last that the original form was Gilon, not Giloh. Probably the ruins Kb. Jala, in the hills 3

miles Northwest of Hulhul, mark the site (PEF, III, 313, Sh XXI).

GILONITE

gi'-lo-nit. See preceding article.

GIMEL

ge'-mel, gim'-el ("g"): The 3rd letter of the Hebrew alphabet, and used as such to designate the 3rd part of Ps 119; transliterated in this Encyclopedia with the dagesh as "g", and without the dagesh as "gh" (aspirated "g"). It came also to be used for the number three (3), and with the dieresis for 3,000. For name, etc., see ALPHABET.

GIMZO

gim'-zo (gimzo; Gamzo): A town of Judah on the border of the Philistine plain, captured by the Philistines in the days of Ahaz (2Ch 28:18). It is the modern Jimzu, a

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small mud village about 3 1/2 miles Southeast of Ludd (Lydda), on the old mule road from there to Jerusalem (Robinson, BR, II, 248-49; . SWP, II, 297).

GIN

jin (moqesh, pach): A noose of hair or wire for snaring wild birds alive. There are over half a dozen traps and net devices indicated by different terms in the Bible. The gin was of horse-hair for small birds and wire for larger ones. It is mentioned in Am 3:5: "Can a bird fall in a snare upon the earth, where no gin is set for him? shall a snare spring up from the ground, and have taken nothing at all?" Job writing in mental and physical discomfort on the ash heap included all methods mentioned in one outburst:

"For he is cast into a net by his own feet.

And he walketh upon the toils.

A gin shall take him by the heel,

And a snare shall lay hold on him,

A noose is hid for him in the ground.

And a trap for him in the way" (Job 18:8).

Gene Stratton-Porter

GINATH

gi'-nath (ginath): Father of Tibni, the unsuccessful rival of Omri (1Ki 16:21,22).

GINNETHOI; GINNETHON

gin-e-tho'-i, gin'-e-thon (the King James Version Ginnetho), (ginnethoy, and ginnethon): The head of a priestly family. Ginnethoi (Ginnetho) is found in Ne 12:4, and Ginnethon in 10:6; 12:16.

GIRDLE

gur'-d'-l.

See ARMOR; DRESS.

GIRGASHITE

gur'-ga-shit (girgashi; Gergesaios; also punctuated (?) Girgasite (Ge 10:16 the King James Version)): A son of (the land of) Canaan (Ge 10:16), and accordingly enumerated along with the Canaanite' in the list of tribes or nationalities inhabiting that country (Ge 15:21; De 7:1; Jos 3:10; 24:11; Ne 9:8). It has been supposed that the

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name survived in that of "the Gergesenes," the King James Version (the Revised Version (British and American) "the Gadarenes"), of Mt 8:28, on the East side of the Sea of Galilee; Josephus (Ant., I, vi, 2), however, states that nothing was known about it. The inscriptions of the Egyptian king, Ramses II, mention the Qarqish who sent help to the Hittites in their war with Egypt; but Qarqish was more probably in Asia Minor than in Syria. Pinches (The Old Testament in the Light of the Historical Records, 324) would identify the Girkashites with the Kirkishati of an Assyrian tablet; the latter people, however, seem to have lived to the East of the Tigris, and it may be that, as in the case of the Hittites, a colony of the Qarqish, from Asia Minor, was established in Palestine.

A. H. Sayce

GIRL

gurl: Twice in the Old Testament as the rendering of yaldah (Joe 3:3; Zec 8:5), in both cases in association with boys. Same word rendered "damsel" in Ge 34:4.

See DAUGHTER; MAID, MAIDEN.

GIRZITES

gur'-zits.

See GIZRITES.

GISHPA

gish'-pa (the King James Version Gispa; gishpa'): An officer of the Nethinim (Ne 11:21). A comparison with Ezr 2:43 makes it probable that he is to be identified with Hasupha, and quite possible that this word is a corruption of Hasupha.

GITTAH-HEPHER

git-a-he'-fer (gittah chepher): the King James Version (Jos 19:13) for Gath-hepher. Gittah is correctly Gath with the Hebrew letter, he ("h") locale, meaning "toward Gath."

GITTAIM

git'-a-im (gittayim): The town to which the Beerothites tied, and where they lived as gerim, or protected strangers (2Sa 4:3). The place need not have been beyond the boundaries of Benjamin, so it may be identical with Gittaim of Ne 11:33, which was occupied by Benjamites after the exile. It is named with Hazor and Ramah; but so far the site has not been discovered.

GITTITES

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git'-its (gittim, plural of gittiy): The inhabitants of Gath. They are mentioned along with the inhabitants of the other chief Philistine cities in Jos 13:3. It would seem that numbers of them emigrated to Judah, for we find 600 of them acting as a bodyguard to David with Ittai at their head (2Sa 15:18 ff; 18:2). Obed-edom, to whom David entrusted the ark when he was frustrated in bringing it into the city of David, was a Gittite (2Sa 6:11 f; 1Ch 13:13). The Gittites seem to have been remarkable for their great stature (2Sa 21:19; 1Ch 20:5).

GITTITH

git'-ith.

See MUSIC; PSALMS.

GIVE

(nathan, yahabh, sum; didomi): "Give" is a very common word in the Old Testament. It is most frequently the translation of nathan, "to give" (Ge 1:29; 3:6; Ex 2:9; De 18,20, etc., over 800 instances); nathan is also translated "to give up" (De 23:14; Isa 43:6; Ho 11:8); of yahabh, "to give" (Ge 30:1; 1Ch 16:28 the King James Version). In Ps 55:22 we have the perfect with suffix, "Cast thy burden upon Yahweh," margin "what he hath given thee"; elsewhere it is the imperative "Give!" (the King James Version in Gen, "Go to"); sum, "to put," "place" (Nu 6:26; Pr 8:29); rum, "to lift up," "exalt" (2Ch 30:24; 35:7,8,9, "to give to"); shubh, "to cause to turn back" (Le 25:51,52; 2Ki 17:3, "to give again"); various other words are in single instances translated "give."

In the New Testament, the common word is didomi, "to give" (Mt 4:9; Joh 1:12; Re 1:1; 21:6, etc.); we have also apodidomi, "to give away (from one's self)" (Mt 12:36; Lu 16:2; Ac 4:33; 19:40; Re 22:12); diadidomi, "to give throughout" (Re 17:13); epididomi, "to give upon or besides" (Mt 7:9,10; Joh 13:26); metadidomi, "to give a share" (Ro 12:8); paradidomi, "to give over to" (Ro 1:28;

1Co 13:3; Ga 2:20, etc.); prodidomi, "to give forth or foremost" (Ro 11:35); aponemo, "to apportion" (1Pe 3:7); doreomai, "to give as a gift" (Mr 15:45, the Revised Version (British and American) "granted"; 2Pe 1:3,4 the King James Version); martureo, "to give testimony or witness" (1 Joh 5:10); pareisphero, "to bring forward therewith" (2Pe 1:5); parecho, "to hold near by" (Col 4:1; 1Ti 6:17); kataphero, "to bear against or down" ([Ac 26:10](#)); charizomai, "to grant as a favor" (Lu 7:21; Ac 27:24; Ro 8:32; Ga 3:18; Php 2:9; Phm 1:22 the King James Version). A few other words mostly occurring singly are translated "give."

Of the many changes in the Revised Version (British and American), the following are among the most important: for "Thou hast also given me the necks of mine enemies," "Thou hast also made mine enemies turn their backs unto me" ([2Sa 22:41](#); [Ps 18:40](#)); for "He that made him can make his sword to approach unto him" (Job 40:19), the American Standard Revised Version has "He only that made him giveth him his sword," the English Revised Version, margin "furnished"; for "hasten after another god" (Ps 16:4), the American Standard Revised Version has "give gifts for" (ERVm); for "give" (Ps 29:1,2, etc.), the American Standard Revised Version has "ascribe"; for "give myself unto wine" ([Ec 2:3](#)), "cheer my flesh with wine"; for

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"giveth his life" (Joh 10:11), "layeth down"; "given" is supplied (Ac 19:2), where we read instead of "We have not so much as heard whether there be any Holy Ghost," "We did not so much as hear whether the Holy Spirit was given," margin "there is a Holy Spirit"; for Christ shall give thee light" (Eph 5:14), "Christ shall shine upon thee"; for "give in charge" (1Ti 5:7), "command"; for "not given to wine" (1Ti 3:3; Tit 1:7), "no brawler," margin "not quarrelsome over wine"; for "she that liveth in pleasure" (1Ti 5:6), "giveth herself to"; for "All scripture is given by inspiration of God" (2Ti 3:16), "Every scripture inspired of God," margin "Every scripture is inspired of God"; for "given to filthy lucre" (Tit 1:7), "greedy of"; in Heb 2:16, the American Standard Revised Version has "For verily not of angels doth he give help," margin "For verily not of angels doth he take hold, but he taketh hold," etc. (compare Isa 41:9; Ecclesiasticus 4:11; 8:9 (in the Greek) the English Revised Version, "not of angels doth he take hold") (the idea is that of taking hold of to lift up or help); in Ecclesiasticus 13:15 for "giving thanks to his name," the Revised Version (British and American) reads "make confession to his name"; for "giving all diligent" (2Pe 1:5), "adding."

The prominence of "give" in the Bible reminds us that God is the great Giver (Jas 1:5), and of the words of the Lord Jesus, "It is more blessed to give than to receive" (Ac 20:35), "Freely ye received, freely give" (Mt 10:8).

W. L. Walker

GIZONITE

gi'-zon-it: This gentilic name in 1Ch 11:34, "Hashem the Gizonite," is probably an error for "Gunite" (compare Nu 26:48), and the passage should be corrected, after 2Sa 23:32, into "Jashen the Gunite."

GIZRITES

giz'-rits (gizri (Kethibh); the King James Version Gezrites): Inhabitants of

GEZER, (which see). The Qere reads girzi, Girzites (1Sa 27:8).

GLAD TIDINGS

ti'-dingz (euaggelizo): "Glad-tidings" occurs in the King James Version in the translation of the verb euaggelizo, "to tell good news" (Lu 1:19; 8:1; Ac 13:32; Ro 10:15); in each instance, except the last, the Revised Version (British and American) translations "good tidings." The verb is also very frequently translated in the King James Version "to preach the gospel," the original meaning of which word (god-spell) is "good news or tidings" (Mt 11:5; Lu 4:18; 7:22; 9:6; 20:1); in the first two passages the Revised Version (British and American) substitutes "good tidings," margin "the gospel"; in the last two instances "the gospel" is retained, the American Revised Version, margin "good tidings"—the gospel or good tidings being the announcement of the near approach of the promised, long-looked-for salvation and kingdom of God; in Ro 1:15; 15:20; 1Co 1:17, etc., the King James Version has "the gospel," namely, that of God's reconciliation of the world to Himself in Christ; the Revised Version (British and American) in some passages substitutes "good tidings," or gives this in the margin; but "glad tidings" stands only in Ro 10:15.

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W. L. Walker

GLASS

glas (zekhukhith; hualos):

1. History:

Glass is of great antiquity. The story of its discovery by accident, as related by Pliny (NH, xxxvi.65), is apocryphal, but it was natural for the Greeks and Romans to ascribe it to the Phoenicians, since they were the producers of the article as known to them. The Egyptian monuments have revealed to us the manufacture in a time so remote that it must have preceded that of the Phoenicians. A representation of glass- blowing on monuments of the Old Empire, as formerly supposed, is now regarded as doubtful, but undoubted examples of glazed pottery of that age exist. A fragment of blue glass has been found inscribed with the name of Antef III, of the XIth Dynasty, dating from 2000 or more BC (Davis, Ancient Egypt, 324). The oldest dated bottle, or vase, is one bearing the name of Thothmes III, 1500 or more BC, and numerous examples occur of later date. The close connection between Egypt and Syria from the time of Thothmes on must have made glass known in the latter country, and the Phoenicians, so apt in all lines of trade and manufacture, naturally seized on glass- making as a most profitable art and they became very proficient in it. The earliest glass was not very transparent, since they did not know how to free the materials used from impurities. It had a greenish or purplish tinge, and a large part of the examples we have of Phoenician glass exhibit this. But we have many examples of blue, red and yellow varieties which were purposely colored, and others quite opaque and of a whitish color, resembling porcelain (Perrot and Chipiez, Art in Ancient Phoenicia and Its Dependencies). But both they and the Egyptians made excellent transparent glass also, and decorated it with brilliant coloring on the surface (ib; Beni Hasan, Archeol. Survey of Egypt, Pt IV). Layard (Nineveh and Babylon) mentions a vase of transparent glass bearing the

name of Sargon (522-505 BC), and glass was early known to the Babylonians.

2. Manufacture:

Phoenicia was the great center, and the quantities found in tombs of Syria and Palestine go to confirm the statement that this was one of the great industries of this people, to which ancient authors testify (Strabo, Geog.; Pliny, NH). Josephus refers to the sand of the Belus as that from which glass was made (BJ, II, x, 2). It seems to have been especially adapted for the purpose, but there are other places on the coast where plenty of suitable sand could be obtained. The potash required was obtained by burning certain marine and other plants, and saltpeter, or niter, was also employed. The manufacture began centuries BC on this coast, and in the 12th century AD a factory is mentioned as still being worked at Tyre, and the manufacture was later carried on at Hebron, even down to recent times (Perrot and Chipiez).

Both the Egyptians and Phoenicians gained such proficiency in making transparent and colored glass that they imitated precious stones with such skill as to deceive the unwary. Necklaces are found composed of a mixture of real brilliants and glass imitations. Cut glass was manufactured in Egypt as early as the XVIIIth Dynasty, and

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GLASS, SEA OF

(thalassa hualine; Re 4:6; 15:2): In the vision of heaven in these two apocalyptic passages a "glassy sea" is seen before the throne of God. The pure translucency of the sea is indicated in the former reference by the words, "like unto crystal"; and the fiery element that may symbolize the energy of the Divine holiness is suggested in the latter passage by the trait, "mingled with fire." On the margin of this sea—on the inner side—stood the victorious saints, with harps, singing the song of Moses and of the Lamb (Re 15:2-4). The imagery here points to a relation with the triumphal song in Ex 15, after the deliverance from Pharaoh at the Red Sea. It is not easy to define the symbolism precisely. The sea, reflecting in its crystalline depths the purity and holiness of the Divine character and administration, speaks at the same time of difficulties surmounted, victory obtained and safety assured, the after-glow of the Divine judgments by which this result has been secured still illuminating the glassy expanse that has been crossed.

James Orr

GLEANNING

glen'-ing (laqat, 'alal): The custom of allowing the poor to follow the reapers in the field and glean the fallen spears of grain is strikingly illustrated in the story of Ru (Ru 2:2-23). This custom had back of it one of the early agricultural laws of the Hebrews (Le 19:9; 23:22; De 24:19-21). Breaking this law was a punishable offense. The generosity of the master of the crop determined the value of the gleanings, as the story of Ru well illustrates (Ru 2:16). A reaper could easily impose upon the master by leaving too much for the gleaners, who might be his own children. The old Levitical law no longer holds in the land, but the custom of allowing the poor to glean in the grain fields and vineyards is still practiced by generous landlords in Syria. The writer has seen the reapers, even when they exercised considerable care, drop from their hands frequent spears of wheat.

When the reapers have been hirelings they have carelessly left bunches of wheat standing behind rocks or near the boundary walls. The owner usually sends one of his boy or girl helpers to glean these. If he is of a generous disposition, he allows some needy woman to follow after the reapers and benefit by their carelessness. It is the custom in some districts, after the main crop of grapes has been gathered, to remove the watchman and allow free access to the vineyards for gleaning the last grapes.

Gideon touched the local pride of the men of Ephraim when he declared that the glory of their conquest surpassed his, as the gleanings of their vineyards did the whole crop of Abiezer (Jud 8:2). Gleaned is used of a captured enemy in Jud 20:45.

Figurative: Israel, because of her wickedness, will be utterly destroyed, even to a thorough gleaning and destruction of those who first escape (Jer 6:9). The same picture of complete annihilation is given in Jer 49:9,10.

James A. Patch

GLEDE

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gled (ra'ah; gups): A member of the hawk species. It is given among the list of abominations in De 14:13, but not in the Le list (Le 11:14). The kite is substituted. The Arabs might have called one of the buzzards the glede. In England, where specimens of most of these birds appear in migration, the glede is synonymous with kite, and was given the name from glide, to emphasize a gliding motion in flight. See illustration, p. 1235.

GLISTERING

glis'-ter-ing (pukh, "dye" (spec. "stibium"), "fair colors"; stilbonta): "'Glistering stones' (1Ch 29:2) is better

than the 'inlaid' of the Revised Version (British and American); for some kind of colored, brilliant stone seems meant" (HDB, II, 182); compare Isa 54:11 Revised Version, margin. The term is employed in Mr 9:3 to denote the white, lustrous appearance of Christ's garments at the transfiguration. It occurs nowhere else in the New Testament. For once the Divine effulgence shone through the veil of the humiliation (compare Joh 1:14).

GLITTER; GLITTERING

glit'-er, glit'-er-ing (baraq, "lightning"): The word is used in sense of "glittering" in the Old Testament with "sword," "spear" (De 32:41; Job 20:25; Eze 21:10,28; Na 3:3; Hab 3:11). In Eze 21:10 the Revised Version (British and American) changes "glitter" to "as lightning," and in De 32:41 the Revised Version, margin gives, "the lightning of my sword." In Job 39:23, where the word is different (lahabh), the Revised Version (British and American) has "flashing."

GLORIFY

glo'-ri-fi: The English word is the equivalent of a number of Hebrew and Greek words whose essential significance is discussed more fully under the word

GLORY (which see). The word "glorious" in the phrases "make or render glorious" is used most frequently as a translation of verbs in the original, rather than of genuine adjectives. In dealing with the verb it will be sufficient to indicate the following most important uses.

(1) Men may glorify God, that is, give to Him the worship and reverence which are His due (Isa 24:15; 25:3; Ps 22:23; Da 5:23; APC Sirach 43:30; Mt 5:16, and generally in the Synoptic Gospels and in some other passages of the New Testament).

(2) God, Yahweh (Yahweh), glorifies His people, His house, and in the New Testament, His Son, manifesting His approval of them and His interest in them, by His interposition on their behalf (Isa 55:5; Jer 30:19; The Wisdom of Solomon 18:8; Sirach 45:3; Joh 7:39, and often in the Fourth Gospel).

(3) By a usage which is practically confined to the Old Testament, Yahweh glorifies Himself, that is, secures the recognition of His honor and majesty, by His direction of the course of history, or by His interposition in history, either the history of His own people or of the world at large (Le 10:3; Isa 26:15; Eze 28:22; Hag 1:8).

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Walter R. Betteridge

GLORIOUS

glo'-ri-us: The adjective "glorious" is used in the majority of cases as the translation of one of the nouns which are fully discussed in the article **GLORY**, and the general meaning is the same, for the glorious objects or persons have the quality which is described by the word "glory," that is, they are honorable, dignified, powerful, distinguished, splendid, beautiful or radiant. It is worthy of note that in many passages in the New Testament where the King James Version has "glorious," the Revised Version (British and American) has the noun "glory." So among others in Ro 8:21, the King James Version has "glorious liberty," the Revised Version (British and American) "liberty of the glory of the sons of God." The obsolete use of the word glorious in the sense of "boastful," "vain-glorious," "eager for glory," as it is used in Wycliffe, Tyndale and Bacon, and once or twice in Shakespeare, as in Cymbeline, I, 7, in the first speech of Imogen, "Most miserable is the desire that's glorious," and in Gower's Prologue to Pericles, 1,9, "The purchase of it is to make men glorious" occurs at least once in the apocryphal books, Additions to Esther 16:4 the King James Version, "but also lifted up with the glorious words of lewd persons."

Walter R. Betteridge

GLORY

glo'-ri (substantive):

I. METHOD OF TREATMENT

II. GENERAL USE OF THE TERM

1. As Applied to External Things

2. As Applied to Yahweh

III. THE USES OF KABHODH

1. Material Wealth

2. Human Dignity and Majesty

3. "My Soul": the Self

4. Self-Manifestation of God (Yahweh)

(1) Exodus 23:18 ff

(2) Isaiah 6

(3) Psalms 19:1

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Biblical Theology of the New Testament, English translation, T. and S. Clark, Edinburgh, 1882-83, may be mentioned especially, the chief works on the subject are von Gall, *Die Herrlichkeit Gottes*, Giessen, 1900; and Caspari, *Die Bedeutungen der Wortsippe k-b-d im Hebraeischen*, Leipzig, 1908. The discussions by G. B. Gray and J. Massie in HDB, II, are valuable, and also the brief but significant article by Zenos in the *Standard Bible Dictionary*, Funk and Wagnalls, N.Y., 1909.

Walter R. Betteridge

GLOWING, SAND

glo'-ing, (Isa 35:11).

See MIRAGE.

GLUTTON; GLUTTONOUS

glut'-'-n, glut'-'-n-us (zalal, "to be lavish"; phagos): "Glutton" (from glut, to swallow greedily) is the translation of zolel from zalal, "to shake or pour out," "to be lavish, a squanderer." In De 21:20, "This our son is a glutton, and a drunkard," the word

may mean a squanderer or prodigal; the English Revised Version has "a riotous liver." In Pr 23:21, "For the drunkard and the glutton shall come to poverty" (following zole bhasar, "squanderers of flesh," the Revised Version (British and American) "gluttonous eaters of flesh"), "glutton" in the usual sense is intended; "a man gluttonous," "a gluttonous man" (the Revised Version) (phagos, "an eater," "a glutton") was a term applied to Christ in His freedom from asceticism (Mt 11:19; Lu 7:34).

The Revised Version has "idle gluttons" (margin Greek, "bellies") for "slow bellies" (Tit 1:12); "gluttonous" "gluttons," for "riotous" (Pr 23:20; 28:7).

W. L. Walker

GNASH

nash (charaq; brugmos): "Gnash" is used of grinding or striking together the teeth in rage, pain or misery of disappointment. In the Old Testament it is the translation of charak, a mimetic word, and represents for the most part rage, anger, hatred (Job 16:9, "He gnasheth upon me with his teeth," the Revised Version (British and American) "hath gnashed upon me"; Ps 35:16; 37:12; 112:10, grief; La 2:16, contempt or derision); brucho, "to gnash the teeth in rage," indicates anger, rage, Septuagint for charaq (Ac 7:54, of Stephen, "They gnashed on him with their teeth"). The several instances of brugmos, "gnashing," in the Gospels seem to express disappointment rather than anger (Mt 8:12, "there shall be wailing and gnashing of teeth," the Revised Version (British and American) "the weeping and the gnashing of teeth"; Mt 13:42,50; 22:13; 24:51; 25:30; Lu 13:28—a vivid representation of the misery of disappointed expectations; compare Ecclesiasticus 30:10, "lest thou shalt gnash thy teeth in the end," gomphiazo, "to have the teeth set on edge"); trizo (Mr 9:18), which means "to give out a creaking, grating sound," "to scream," is used in the New Testament (in the above instance only) to mean "to grate or gnash with the teeth,"

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indicating the effect of a paroxysm, the Revised Version (British and American) "grindeth his teeth."

W. L. Walker

GNAT

nat (in English Versions of the Bible, only in Mt 23:24, konops. In Ex 8:16, for English Versions of the Bible "lice," one of the plagues of Egypt, kinnim, kinniym, or kinnam, we find in the Revised Version, margin "sand flies" or "fleas" (Gesenius "gnat"; Mandelkern "culex"). For kemo ken (Isa 51:6), English Versions of the Bible "in like manner," Septuagint hosper tauta, Vulgate (Jerome's Latin Bible, 390-405

A.D.) sicut haec, the Revised Version, margin has "like gnats" since ken, elsewhere "thus," may here be taken to be a singular of the form kinnim, which occurs in Ex 8): In the New Testament passage, the difference between the King James Version and the Revised Version (British and American) should be noted. "Strain at a gnat, and swallow a camel" is changed to "strain out the gnat and swallow the camel," the reference being to the inconsistency of the Jewish religious leaders in taking extraordinary pains in some things, as in the preparation of food, while leaving weightier matters unattended to.

In Isa 51:6, the suggestion of the Revised Version, margin, "They that dwell therein shall die like gnats," seems a decided improvement on the "shall die in like manner" of English Versions of the Bible, especially as ken, "thus" (see supra), is a repetition of kemo, whose meaning is practically the same, "in like manner" being the rendering in English Versions of the Bible of kemo ken.

As to the creatures, kinnim, of the Egyptian plague, there is little choice between "lice" of English Versions of the Bible and the others suggested, except as we may be influenced by the Septuagint rendering, skniphes, which may mean "gnats" or "mosquitoes."

See FLEA; LICE.

Alfred Ely Day

GNOSTICISM

nos' -ti-siz' -m:

I. GENERAL DEFINITION

II. SOURCES OF GNOSTICISM

1. Alexandrian Philosophy

2. Zoroastrianism

III. NATURE OF GNOSTICISM

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In the New Testament anabaino is "to go up" (Mt 3:16; 5:1, etc.); erchomai, "to go on" (Mt 12:9, etc.); aperchomai, "to go off or away" (Mt 2:22; 4:24, etc.); poreuomai, "to go or pass on" (Mt 2:8,20, etc.); hupago, "to go away" (Mt 5:41; 8:32, etc.). We have also other combinations with different shades of meaning, e. g. huperbaino, "to go over or beyond" (1Th 4:6); eiserchomai, "to go into" (Mt 7:13; 15:11, etc.); proporeuomai, "to go before" (Lu 1:76; Ac 7:40), and other forms; ago (agomen), "Let us go" (Mt 26:46; Joh 14:31, etc.); age is rendered "go to" (Jas 4:13; 5:1), the Revised Version (British and American) "come."

"Go about (to)" the King James Version is the translation of zeteo, "to seek," in Joh 7:19, "Why go ye about to kill me?" the Revised Version (British and American) "Why seek ye?" and Ro 10:3; of peirazo, "to try," "attempt" (Ac 24:6, the Revised Version (British and American) "assayed"), and of peiraomai (26:21, the Revised Version (British and American) "assayed"), of epicheireo "to lay hands on" (Ac 9:29), which remains in the English Revised Version unchanged, the American Standard Revised Version "seeking"; "to let go" is the translation of apoluo "to loose off" or "away" (Lu 14:4, etc.), "to go astray," of planao (Mt 18:12, etc.).

Various other words occurring singly are translated by forms of "go," e.g. phero, "to bear on," the King James Version "Let us go on unto perfection" (Heb 6:1, see below); epiduo, "to go in upon," "Let not the sun go down upon your Wrath" (Eph 4:26).

Among the many changes in the Revised Version (British and American) are the following: For "go," Ex 4:26, "alone"; Le 9:7, "draw near"; Nu 2:31, "set forth"; 16:46, "carry it"; Isa 11:15; 27:4, "march"; Mt 11:4; Joh 8:11, "Go your way"; Lu 17:7, "Come straightway"; 18:25, "enter in"; Joh 21:3 b, "come." "Go" is substituted for "pass" (Ex 12:12), "came" (Ex 13:4), "away" (Ex 19:24), "be put" (Le 6:12), "enter" (Job 34:23), "return" (Ec 1:7), "come" (Mic 4:2; compare Zec 14:18,19), "should be cast" (Mt 5:30); "if I go up" for "I will come up" (Ex 33:5); "make to go forth" for "bring forth" (Ps 37:6); "let them go" for "gave

them up" (Ps 81:12). For the phrase, "go a whoring," the American Standard Revised Version has "play the harlot" (Ex 34:15 f, etc., "commit fornication"); for "go about even now" (De 31:21, the American Standard Revised Version), "frame this day"; for "go well" (Pr 30:29), "are stately in their march"; for "suffer us to go" (Mt 8:31), "send us" (a different text); for "not to think of men above that which is written" (1Co 4:6), "not (to go) beyond the things which are written"; for "that no man go beyond" (1Th 4:6), "transgress," margin "overreach"; for "Let us go on unto perfection" (Heb 6:1), the English Revised Version "and press," the American Standard Revised Version "Let us press on unto perfection."

W. L. Walker

GOAD

god (dorebhan, malmadh; kentron): The goad used by the Syrian farmer is usually a straight branch of oak or other strong wood from which the bark has been stripped, and which has at one end a pointed spike and at the other a flat chisel-shaped iron. The pointed end is to prod the oxen while plowing. The flattened iron at the other end is to scrape off the earth which clogs the plowshare. The ancient goad was probably

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similar to this instrument. It could do villainous work in the hands of an experienced fighter (Jud 3:31). If 1Sa 13:21 is correctly translated, the goads were kept sharpened by files.

Figurative: "The words of the wise are as goads" (Ec 12:11). The only reference to goads in the New Testament is the familiar passage, "It is hard for thee to kick against the goad" (Ac 26:14). It was as useless for Saul to keep on in the wrong way as for a fractious ox to attempt to leave the furrow. He would surely be brought back with a prick of the goad.

James A. Patch

GOAH; GOATH

go'-a, go'-ath (go'ah; the King James Version; Septuagint reads *ex eklekton lithon*): A place named in describing the boundaries of Jerusalem as restored in the "days to come" (Jer 31:39). If Gareb is the Northeast hill, then probably Goah is to be identified with the Northwest hill, which is called by Josephus "the camp of the Assyrians" (BJ, V, vii, 3; xii, 2).

See JERUSALEM.

GOAT

got:

1. Names:

The common generic word for "goat" is 'ez (compare Arabic 'anz, "she-goat"; aix), used often for "she-goat" (Ge 15:9; Nu 15:27), also with gedhi, "kid," as gedhi 'izzim, "kid of the goats" (Ge 38:17), also with sa'ir, "he-goat," as se'ir 'izzim, "kid of the goats" or "he-goat," or translated simply "kids," as in 1Ki

20:27, "The children of Israel encamped before them like two little flocks of kids." Next, frequently used is sa'ir, literally, "hairy" (compare Arabic sha'r, "hair"; cher, "hedgehog"; Latin hircus, "goat"; hirtus, "hairy"; also German Haar; English "hair"), like 'ez and 'attudh used of goats for offerings. The goat which is sent into the wilderness bearing the sins of the people is sa'ir (Le 16:7-22). The same name is used of devils (Le 17:7; 2Ch 11:15, the Revised Version (British and American) "he-goats") and of satyrs (Isa 13:21; 34:14, the Revised Version, margin "he-goats," the American Standard Revised Version "wild goats"). Compare also se'irath 'izzim, "a female from the flock" (Le 4:28; 5:6). The male or leader of the flock is 'attudh; Arabic 'atud, "yearling he-goat"; figuratively "chief ones" (Isa 14:9; compare Jer 50:8). A later word for "he-goat," used also figuratively, is tsaphir (2Ch 29:21; Ezr 8:35; Da 8:5,8,21). In Pr 30:31, one of the four things "which are stately in going" is the he-goat, tayish (Arabic tais, "he-goat"), also mentioned in Ge 30:35; 32:14 among the possessions of Laban and Jacob, and in 2Ch 17:11 among the animals given as tribute by the Arabians to Jehoshaphat. In Heb 9:12,13,19; 10:4, we have tragos, the ordinary Greek word for "goat"; in Mt 25:32,33, eriphos, and its diminutive eriphion; in Heb 11:37 derma aigeion, "goatskin," from aix (see supra). "Kid" is gedhi (compare En-gedi (1Sa 23:29), etc.), feminine gedhiyah (So 1:8), but also 'ez, gedhi 'izzim, se'-ir 'izzim, se'ir 'izzim,

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5. Religious and Figurative:

Just as the kid was often slaughtered for an honored guest (Jud 6:19; 13:19), so the kid or goat was frequently taken for sacrifice (Le 4:23; 9:15; 16:7; Nu 15:24; Ezr 8:35; Eze 45:23; Heb 9:12). A goat was one of the clean animals (seh 'izzim, De 14:4). In Daniel, the powerful king out of the West is typified as a goat with a single horn (8:5). One of the older goats is the leader of the flock. In some parts of the country the goatherd makes different ones leaders by turns, the leader being trained to keep near the goat-herd and not to eat so long as he wears the bell. In Isa 14:9, "....

stirreth up the dead for thee, even all the chief ones of the earth," the word translated "chief ones" is 'attudh, "he-goat." Again, in Jer 50:8, we have "Go forth out of the land of the Chaldeans, and be as the he-goats before the flocks." In Mt 25:32, in the scene of the last judgment, we find "He shall separate them one from another, as the shepherd separateth the sheep from the goats." It is not infrequent to find a flock including both goats and sheep grazing over the mountains, but they are usually folded separately.

Alfred Ely Day

GOATS' HAIR

('ez): The word for she-goat is used elliptically to mean goats' hair, which was used in the tabernacle furnishings in the form of curtains (Ex 26:7; 36:14). Goats' hair was probably used in the Midianite and Israelite camps in much the same way as in the Bedouin camps today (compare Nu 31:20). The tents, tent ropes and rugs are made of spun goats' hair. The provision sacks which hold wheat, rice, etc., and the saddlebags are made of the same material. A strip of the cloth rolled up furnishes a bolster for the head while sleeping (compare 1Sa 19:13,16). Goats' hair cloth is admirably suited to stand the hard usage of a frequently shifting encampment. The children of Israel appreciated its utility, even for the tabernacle, where to the modern critical eye it would have looked

out of place, matched against scarlet and fine linen (Ex 25:4; 35:6,26). The fact that goats' hair was used is good indication of the comparative crudeness of the tabernacle, when contrasted with present-day furnishings.

See also HAIR; WEAVING.

James A. Patch

GOATSKINS

got'-skinz (en aigeiois dermasin): Such skins are mentioned only once (Heb 11:37), where the wearing of goatskins, indicating extreme poverty, is referred to, by implication, as the possible lot of the faithful Christian, even as it had been of others. Ascetics of different religions, especially of the Moslem sects, are frequently seen going about Syria and Palestine today, clad in sheepskins or goatskins, a sign of their renunciation of all things worldly.

GOB

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gob (gobh): A place mentioned in 2Sa 21:18 f as the scene of two of David's battles with the Philistines. The name appears here only. In the parallel passage, 1Ch 20:4, it is called Gezer (compare Ant, VII, xii, 2). Certain texts read "Nob" for "Gob," while Syriac and Septuagint read "Gath." The latter is probably correct.

GOBLET

gob'-let ('aggan): A bowl or basin (So 7:2), the only place where the word is used. 'Aggan is used in the plural in Ex 24:6 and Isa 22:24, and is translated "basins" and "cups." These "basins" were used to hold the blood of the sacrifices and must have been of moderate size. The "cups" were bowl-shaped vessels and belonged evidently to the smaller class of vessels used in a house.

GOD, 1

god ('Elohim, 'El, ['Elyon], Shadday, Yahweh; Theos):

I. INTRODUCTION TO THE GENERAL IDEA

1. The Idea in Experience and in Thought

2. Definition of the Idea

3. The Knowledge of God

4. Ethnic Ideas of God

(1) Animism

(2) Fetishism

(3) Idolatry

(4) Polytheism

(5) Henotheism

(6) Pantheism

(7) Deism

(8) Semitic Monolatry

(9) Monotheism

II. THE IDEA OF GOD IN THE OLD TESTAMENT

1. The Course of Its Development

2. Forms of Its Manifestation

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Monotheism, ethical and personal: One further principle may combine with Monism so as to bring about a stable Monotheism, that is the conception of God as standing in moral relations with man. Whenever man reflects upon conduct as moral, he recognizes that there can be only one moral standard and authority, and when God is identified with that moral authority, He inevitably comes to be recognized as supreme and unique. The belief in the existence of other beings called gods may survive for a while; but they are divested of all the attributes of deity when they are seen to be inferior or opposed to the God who rules in conscience. Not only are they not worshipped, but their worship by others comes to be regarded as immoral and wicked. The ethical factor in the monistic conception of God safeguards it from diverging into Pantheism or Deism and thus reverting into Polytheism. For the ethical idea of God necessarily involves His personality, His transcendence as distinct from the world and above it, and also His intimate and permanent relation with man. If He rules in conscience, He can neither be merged in dead nature or abstract being, nor be removed beyond the heavens and the angel host. A thoroughly moralized conception of God emerges first in the Old Testament where it is the prevailing type of thought.

GOD, 2

II. The Idea of God in the Old Testament.

1. Course of Its Development:

Any attempt to write the whole history of the idea of God in the Old Testament would require a preliminary study of the literary and historical character of the documents, which lies beyond the scope of this article and the province of the writer. Yet the Old Testament contains no systematic statement of the doctrine of God, or even a series of statements that need only to be collected into a consistent conception. The Old Testament is the record of a rich and varied life, extending over more than a thousand years, and the ideas that ruled and inspired that life must be largely inferred from the deeds and institutions in which it was

realized; nor was it stationary or all at one level. Nothing is more obvious than that revelation in the Old Testament has been progressive, and that the idea of God it conveys has undergone a development. Certain well-marked stages of the development can be easily recognized, without entering upon any detailed criticism. There can be no serious question that the age of the Exodus, as centering around the personality of Moses, witnessed an important new departure in Hebrew religion. The most ancient traditions declare (perhaps not unanimously) that God was then first known to Israel under the personal name Yahweh (Yahweh (YHWH) is the correct form of the word, Yahweh being a composite of the consonants of Yahweh and the vowels of 'adonay, or lord. Yahweh is retained here as the more familiar form). The Hebrew people came to regard Him as their Deliverer from Egypt, as their war god who assured them the conquest of Canaan, and He, therefore, became their king, who ruled over their destinies in their new heritage. But the settlement of Yahweh in Canaan, like that of His people, was challenged by the native gods and their peoples. In the 9th century we see the war against Yahweh carried into His own camp, and Baal-worship attempting to set itself up within Israel. His prophets therefore assert the sole right of Yahweh to the worship of His people, and the great prophets of the 8th century base that right upon His moral transcendence. Thus they at once reveal new depths of His moral nature, and set His uniqueness and supremacy on higher grounds. During the exile and afterward, Israel's

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conscious search after Him and a difficulty to find Him (Job 16:18-21; 23:3,8,9; Pr 30:2-4). Even the doctrine of immortality developed with the sense of God's present remoteness and the hope of His future nearness (Ps 17:15; Job 19:25). But Jewish theology was no cold Epicureanism or rationalistic Deism. Men's religious experiences apprehended God more intimately than their theology professed.

(c) Immanence:

By a "happy inconsistency" (Montefiore) they affirmed His immanence both in Nature (Ps 104; The Wisdom of Solomon 8:1; 12:1,2) and in man's inner experience (Pr 15:3,11; 1Ch 28:9; 29:17,18). Yet that transcendence was the dominating thought is manifest, most of all, in the formulation of a number of mediating conceptions, which, while they connected God and the world, also revealed the gulf that separated them.

(5) Logos, Memra' and Angels:

This process of abstraction had gone farthest in Alexandria, where Jewish thought had so far assimilated Platonic philosophy, that Philo and Wisdom conceive God as pure being who could not Himself come into any contact with the material and created world. His action and revelation are therefore mediated by His Powers, His Logos and His Wisdom, which, as personified or hypostatized attributes, become His vicegerents on earth. But in Palestine, too many mediating agencies grew up between God and man. The memra', or word of God, was not unlike Philo's Logos. The deified law partly corresponded to Alexandrian Wisdom. The Messiah had already appeared in the Prophets, and now in some circles He was expected as the mediator of God's special favor to Israel. The most important and significant innovation in this connection was the doctrine of angels. It was not entirely new, and Babylonian and Persian influences may have contributed to its development; but its chief cause lay in the general scheme of thought. Angels became intermediaries of revelation (Zec

1:9,12,19; 3:1), the instruments of God's help (Da 3:28; APC 2Macc 11:6), and of His punishment (Apoc Baruch 21:23). The ancient gods of the nations became their patron angels (Da 10:13-20); but Israel's hatred of their Gentile enemies often led to their transforming the latter's deities into demons. Incidentally a temporary solution of the problem of evil was thus found, by shifting all responsibility for evil from Yahweh to the demons. The unity and supremacy of God were maintained by the doubtful method of delegating His manifold, and especially His contradictory, activities to subordinate and partially to hostile spirits, which involved a new Polytheism. The problem of the One and the Many in ultimate reality cannot be solved by merely separating them. Hebrew Monotheism was unstable; it maintained its own truth even partially by affirming contradictories, and it contained in itself the demand for a further development. The few pluralistic phrases in the Old Testament (as Ge 1:26; 3:22; 11:7; Isa 6:8, and 'Elohim) are not adumbrations of the Trinity, but only philological survivals. But the Messianic hope was an open confession of the incompleteness of the Old Testament revelation of God.

GOD, 3

III. The Idea of God in the New Testament.

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not carry us beyond the fact, abundantly evident elsewhere, that Christ in all things represented God because He participated in His being. In the prologue to the Fourth Gospel, the doctrine of the Word is developed for the same purpose. The eternal Reason of God who was ever with Him, and of Him, issues forth as revealed thought, or spoken word, in the person of Jesus Christ, who therefore is the eternal Word of God incarnate. So far and no farther the New Testament goes. Jesus Christ is God revealed; we know nothing of God, but that which is manifest in Him. His love, holiness, righteousness and purpose of grace, ordering and guiding all things to realize the ends of His fatherly love, all this we know in and through Jesus Christ. The Holy Spirit takes of Christ's and declares it to men (Joh 16:14). The problems of the coordination of the One with the Three, of personality with the plurality of consciousness, of the Infinite with the finite, and of the Eternal God with the Word made flesh, were left over for the church to solve. The Holy Spirit was given to teach it all things and guide it into all the truth (Joh 16:13). "And lo, I am with you always, even unto the end of the world" (Mt 28:20).

See JESUS CHRIST; HOLY SPIRIT; TRINITY.

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T. Rees

GOD, CHILDREN OF

See CHILDREN OF GOD.

GOD, IMAGE OF

In Ge 1:26,27, the truth is declared that God created man in His own "image" (tselem), after His "likeness" (demuth). The two ideas denote the same thing—resemblance to God. The like conception of man, tacit or avowed, underlies all revelation. It is given in Ge 9:6 as the ground of the prohibition of the shedding of man's blood; is echoed in Ps 8; is reiterated frequently in the New Testament (1Co 11:7; Eph 4:24; Col 3:10; Isa 3:9). The nature of this image of God in man is discussed in other articles—see especially ANTHROPOLOGY. It lies in the nature of the case that the "image" does not consist in bodily form; it can only reside in spiritual

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qualities, in man's mental and moral attributes as a self-conscious, rational, personal agent, capable of self-determination and obedience to moral law. This gives man his position of lordship in creation, and invests his being with the sanctity of personality. The image of God, defaced, but not entirely lost through sin, is restored in yet more perfect form in the redemption of Christ. See the full discussion in the writer's work, *God's Image in Man and Its Defacement*; see also Dr. J. Laidlaw, *The Bible Doctrine of Man*.

James Orr

GOD, NAMES OF

I. INTRODUCTORY

1. The Phrase "His Name"
2. Classification.

II. PERSONAL NAMES OF GOD IN THE OLD TESTAMENT

1. 'Elohim
2. 'El
3. 'Eloah
4. 'Adhon, 'Adhonay
5. Yahweh (Yahweh)
6. Tsur (Rock)
7. Ka'dhosh

8. Shadday

III. DESCRIPTIVE NAMES OF GOD IN THE OLD TESTAMENT

1. 'Abhir

2. 'El-'Elohe-Yisra'el

3. 'Elyon

4. Gibbor

5. 'El-ro'i

6. Tsaddiq

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and of the Septuagint, which rendered this combination as Kurios. Consequently quotations from the Old Testament in which Yahweh occurs are rendered by Kurios. It is applied to Christ equally with the Father and the Spirit, showing that the Messianic hopes conveyed by the name Yahweh were for New Testament writers fulfilled in Jesus Christ; and that in Him the long hoped for appearance of Yahweh was realized.

3. Descriptive and Figurative Names:

As in the Old Testament, so in the New Testament various attributive, descriptive or figurative names are found, often corresponding to those in the Old Testament. Some of these are: The "Highest" or "Most High" hupsistos), found in this sense only in Lu (1:32,35,76; 2:14, etc.), and Equivalent to 'Elyon (see III, 3, above); "Almighty," Pantokrator (2Co 6:18; Re 1:8, etc.), corresponding to Shadday (see II, 8 above; see also ALMIGHTY); "Father," as in the Lord's Prayer, and elsewhere (Mt 6:9; 11:25; Joh 17:25; 2Co 6:18); "King" (1Ti 1:17); "King of kings" (1Ti 6:15); "King of kings," "Lord of lords" (Re 17:14; 19:16); "Potentate" (1Ti 6:15); "Master" (Kurios, Eph 6:9; 2Pe 2:1; Re 6:10); "Shepherd," "Bishop" (1Pe 2:25).

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Edward Mack

GOD, SON (SONS) OF

See SONS OF GOD (OLD TESTAMENT); SONS OF GOD (NEW

TESTAMENT).

GOD, STRANGE

stranj: The word "strange," as used in this connection in the Old Testament, refers to the fact that the god or gods do not belong to Israel, but are the gods which are worshipped by other families or nations. In several cases a more exact translation would give us the "gods of the stranger" or foreigner. So in Ge 35:2,4; Jos 24:2; Jud 10:16; De 31:16; 32:12, etc. In a few passages like De 32:16; Ps 44:20; 81:9; Isa 43:12, the word is an adjective, but the idea is the same: the gods are those which are worshipped by other peoples and hence are forbidden to Israel, which is under obligation to worship Yahweh alone (compare 2 Esdras 1:6).

In the New Testament the phrase occurs only once, in the account of Paul's experiences in Athens (Ac 17:18), when some of his auditors said, "He seemeth to be a setter forth of strange gods" (*xena daimonia*). Here the thought is clearly that by his preaching of Jesus he was regarded as introducing a new divinity, that is one who was strange or foreign to the Athenians and of whom they had never heard before. Like the Romans of this period the Athenians were doubtless interested in, and more or less favorable to, the numerous new cults which were coming to their attention as the result of the constant intercourse with the Orient. See preceding article.

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Walter R. Betteridge

GOD, THE FATHER

See FATHER, GOD THE.

GOD, THE UNKNOWN

See UNKNOWN GOD.

GODDESS

god'-es ('elohim, thea): There is no separate word for "goddess" in the Old Testament. In the only instance in which the word occurs in English Versions of the Bible (1Ki 11:5,33), the gender is determined by the noun—"Ashtoreth, the god (goddess) of the Sidonians." In the New Testament the term is applied to Diana of Ephesus (Ac 19:27,35,37).

GODHEAD

god'-hed: The word "Godhead" is a simple doublet of the less frequently occurring "Godhood." Both forms stand side by side in the Ancræn Riwle (about 1225 AD), and both have survived until today, though not in equally common use. They are representatives of a large class of abstract substantives, formed with the suffix "-head" or "-hood", most of which formerly occurred in both forms almost indifferently, though the majority of them survive only, or very preponderatingly (except in Scottish speech), in the form -hood. The two suffixes appear in Middle English as "-hede" and "-hod", and presuppose in the Anglo-Saxon which lies behind them a feminine "haeda" (which is not actually known) by the side of the masculine had. The Anglo-Saxon word "was originally a distinct substantive, meaning 'person, personality, sex, condition, quality, rank'" (Bradley, in A New English Dict. on a Historical Basis, under the word "-

hood"), but its use as a suffix early superseded its separate employment. At first "-hede" appears to have been appropriated to adjectives, "-hod" to substantives; but, this distinction breaking down and the forms coming into indiscriminate use, "-hede" grew obsolete, and remains in common use only in one or two special forms, such as "Godhead," "maidenhead" (Bradley, as cited, under the word "-head").

The general elimination of the forms in -head has been followed by a fading consciousness, in the case of the few surviving instances in this form, of the qualitative sense inherent in the suffix. The words accordingly show a tendency to become simple denotatives. Thus, "the Godhead" is frequently employed merely as a somewhat strong synonym of "God" although usually with more or less emphasis upon that in God which makes Him God. One of its established usages is to denote the Divine essence as such, in distinction from the three "hypostases" or "persons" which share its common possession in the doctrine of the Trinity. This usage is old: Bradley (op. cit.) is able to adduce instances from the 13th century. In this usage the word has long held the rank of a technical term, e.g. the Thirty-Nine Articles of the Church of England, 1571, Art. I: "And in the unity of this Godhead, there be three

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GODLESS

god'-les: This word is not found in the text of the King James Version. It is found, however, in Apocrypha (2 Macc 7:34, "O godless (the Revised Version (British and American) "unholy") man"). the Revised Version (British and American) substitutes the word "godless" for the word "hypocrite" in the following passages: Job 8:13; 13:16; 15:34; 17:8; 20:5; 27:8; 34:30; 36:13; Pr 11:9; Isa 33:14. the Revised Version (British and American) does not seem to be consistent in carrying out the idea of "godless" for "hypocrite," for in Isa 9:17; 10:6; Ps 35:16 this same Hebrew word chaneph is translated "profane." The principal idea lying at the root of the word is that of pollution and profanity; a condition of not merely being without God but assuming an attitude of open and blatant opposition toward God. The godless man is not merely the atheistic, unbelieving or even irreligious, but the openly impious, wicked and profane man. Indeed it can hardly be rightly claimed that the idea of hypocrisy is involved in the meaning of the word, for the "godless" man is not the one who professes one thing and lives another, but the one who openly avows not only his disbelief in, but his open opposition to, God. Doubtless the idea of pollution and defilement is also to be included in the definition of this word; see Jer 3:9; Nu 35:33; Da 11:31.

William Evans

GODLINESS; GODLY

god'-li-nes, god'-li (eusebeia, eusebes, eusebos): In the Old Testament the word rendered "godly" in Ps 4:3; 32:6 (chacidh) is literally, "kind," then "pious" (the Revised Version, margin renders it in the former passage, "one that he favoereth"). Sometimes in both the Old Testament and the New Testament a periphrasis is employed, "of God," "according to God" (e.g. "godly sorrow," 2Co 7:10). Godliness, as denoting character and conduct determined by the principle of love or fear of God in the heart, is the summing up of genuine religion. There

can be no true religion without it: only a dead "form" (2Ti 3:5). The term is a favorite one in the Pastoral Epistles. The incarnation is "the mystery of godliness" (1Ti 3:16).

James Orr

GODS

(’elohim; theoi):

I. IN THE OLD TESTAMENT

1. Superhuman Beings (God and Angels)
2. Judges, Rulers
3. Gods of the Nations
4. Superiority of Yahweh to Other Gods

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III. In the New Testament.

The expression "gods" occurs in six places in the New Testament:

(1) Jesus, in reply to the Pharisees, who questioned His right to call Himself the son of God, quoted Ps 82:6: "I said, Ye are gods." He argues from this that if God Himself called them gods to whom the word of God came, i.e. the judges who acted as representatives of God in a judicial capacity, could not He who had been sanctified and sent into the world justly call Himself the Son of God? It was an argumentum ad hominem (Joh 10:34-37).

(2) When Paul and Barnabas preached the gospel in Lystra they healed a certain man who had been a cripple from birth. The Lycaonians, seeing the miracle, cried out in their own dialect, "The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercury" (Ac 14:11 f). Their ascription of deity to the apostles in such times shows their familiarity with the Greek pantheon.

(3) As Paul preached Jesus and the resurrection at Athens the people said he seemed to be a setter forth of strange gods. The conception of only one God seemed to be wholly foreign to them (Ac 17:18).

(4) In 1Co 8:5 Paul speaks of "gods many, and lords many," but the context shows that he did not believe in the existence of any god but one; "We know that no idol is anything in the world."

(5) While at Ephesus, Paul was said to have "persuaded and turned away much people, saying that they are no gods, that are made with hands" (Ac 19:26).

(6) The Galatians had been "in bondage to them that by nature are no gods" (Ga 4:8). Indirect references are also found in Ac 17:16, where Paul observed the city full of idols. Likewise in Ro 1:22 f, 25 ff. Paul refers to the numerous gods of the heathen world. These were idols, birds, four-footed beasts and creeping things.

The results of this degrading worship are shown in the verse following.

See also IDOLATRY; GOD, NAMES OF.

J. J. Reeve

GODSPEED

god'-sped (chairo): "Godspeed" occurs only in 2 Joh 1:10,11 the King James Version as the translation of chairein, the infin. of chairo, and is rendered in the Revised Version (British and American) "greeting." It means "rejoice," "be of good cheer," "be it well with thee"; chaire, chairete, chairein, were common forms of greeting, expressive of good-will and desire for the person's prosperity, translated in the Gospels, "Hail!" "All Hail!" (Mt 26:49; 27:29; 28:9, etc.); chairein is the Septuagint for shalom (Isa 48:22; 57:21; compare 2 Macc 1:10). "Godspeed" first appears in Tyndale's version; Wycliffe had "heil!" Rheims "God save you."

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In the passage cited Christians are forbidden thus to salute false teachers who might come to them. The injunction does not imply any breach of charity, since it would not be right to wish anyone success in advocating what was believed to be false and harmful. We should be sincere in our greetings; formal courtesy must yield to truth, still courteously, however, and in the spirit of love.

W. L. Walker

GOEL

go'-el (go'el, "redeemer"): Goel is the participle of the Hebrew word gal'al ("to deliver," "to redeem") which aside from its common usage is frequently employed in connection with Hebrew law, where it is the technical term applied to a person who as the nearest relative of another is placed under certain obligations to him.

(1) If a Jew because of poverty had been obliged to sell himself to a wealthy "stranger or sojourner," it became the duty of his relatives to redeem him. Compare Le 25:47 ff and the article JUBILEE.

(2) The same duty fell upon the nearest kinsman, if his brother, being poor, had been forced to sell some of his property. Compare Le 25:23 ff; Ru 4:4 ff, and the article JUBILEE.

(3) It also devolved upon the nearest relative to marry the ú childless widow of his brother (Ru 3:13; Tobit 3:17).

(4) In Nu 5:5 ff a law is stated which demands that restitution be made to the nearest relative, and after him to the priest, if the injured party has died (Le 6:1).

(5) The law of blood-revenge (Blut-Rache) made it the sacred duty of the nearest relative to avenge the blood of his kinsman. He was called the go'el ha-dam, "the

avenger of blood." This law was based upon the command given in [Ge 9:5](#) f: "Whoso sheddeth man's blood, by man shall his blood be shed," and was carried out even if an animal had killed a man; in this case, however, the payment of a ransom was permitted (Ex 21:28). A clear distinction was made between an accidental and a deliberate murder. In both cases the murderer could find refuge at the altar of the sanctuary; if, however, the investigation revealed presumptuous manslaughter, he was taken from the altar to be put to death (Ex 21:12 ff; 1Ki 1:50; 2:28). In Nu 35:9 ff definite regulations as to the duties of the Goel are given. Six cities were to be appointed as "cities of refuge," three on each side of the Jordan. The congregation has judgment over the murderer. There must be more than one witness to convict a man. If he is found guilty, he is delivered to the Goel; if murder was committed by accident he is permitted to live within the border of the city of refuge; in case the manslayer leaves this city before the death of the high priest, the avenger of blood has a right to slay him. After the death of the high priest the murderer may return to his own city. Ransom cannot be given for the life of a murderer; no expiation can be made for a murder but by the blood of the murderer (De 19:4 ff; Jos 20; 2Sa 14:6). According to the law the children of a murderer could not be held responsible for the crime of their father (De 24:16; 2Ki 14:6), but see 2Sa 21:1 ff. The order in which the nearest relative was considered the Goel is given in Le 25:48 f: first a brother, then an uncle

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or an uncle's son, and after them any other near relative. This order was observed in connection with (1) above, but probably also in the other cases except (4).

For the figurative use of Goel ("redeemer") see Ps 119:154; Pr 23:11; Job 19:25; Isa 41:14. See also AVENGE; MURDER; REFUGE, CITIES OF.

Arthur L. Breslich

GOG

gog (gogh; Goug):

(1) A son of Joel, and descendant of the tribe of Reuben (1Ch 5:4).

(2) The prince of Rosh, Meshech and Tubal (Eze 38:2 f; 39:1-16). His territory was known as the land of Magog, and he was the chief of those northern hordes who were to make a final onslaught upon Israel while enjoying the blessings of the Messianic age. He has been identified with Gagi, ruler of Sakhi, mentioned by Ashurbanipal, but Professor Sayce thinks the Hebrew name corresponds more closely to Gyges, the Lydian king, the Gugu of the cuneiform inscriptions. According to Ezekiel's account Gog's army included in its numbers Persia, Cush, Put, Gomer or the Cimmerians, and Togarmah, from the extreme North. They are represented as a vast mixed horde from the far-off parts of the North, the limits of the horizon, completely armed and equipped for war. They were to come upon the mountains of Israel and cover the land like a cloud. Their purpose is plunder, for the people of Israel are rich and dwell in towns and villages without walls. His coming, which had been prophesied by the seers of Israel, shall be accompanied by a theophany and great convulsions in Nature. A panic shall seize the hosts of Gog, rain, hailstones, pestilence, fire and brimstone shall consume them. Their bodies shall be food for the birds, their weapons shall serve as firewood for seven years and their bones shall be buried East of the Jordan in Hamon-gog and thus not defile the holy land. The fulfillment of this strange

prophecy can never be literal. In general it seems to refer to the last and desperate attempts of a dying heathenism to overturn the true religion of Yahweh, or make capital out of it, profiting by its great advantages.

(3) In Re 20:7 Satan is let loose and goes to the four corners of the earth, Gog and Magog, to muster his hosts for the final struggle against God. In Ezekiel the invasion of Gog occurs during the Messianic age, while in Revelation it occurs just at the close of the millennium. In Ezekiel, Gog and Magog are gathered by Yahweh for their destruction; in Re they are gathered by Satan. In both cases the number is vast, the destruction is by supernatural means, and is complete and final.

See MAGOG.

J. J. Reeve

GOIIM

goi'-yim (goyim): This word, rendered in the King James Version "nations," "heathen," "Gentiles," is commonly translated simply "nations" in the Revised

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Version (British and American). In Ge 14:1 where the King James Version has "Tidal, king of nations," the Revised Version (British and American) retains in the text the Hebrew "Goiim" as a proper name. Some identify with Gutium. The Hebrew word is similarly retained in Jos 12:23.

GOING; GOINGS

go'-ing, go'-ingz: Besides, occasionally, forms of the common words for "go" (see Go), for "going" and "goings," the Hebrew has 'ashshur ('ashur, 'ashur), "step," motsa', tots'a'oth, "goings out," "outgoings." The word "goings" is sometimes used literally, as in Nu 33:2, "Moses wrote their goings out" (Hebrew motsa'). "Going up," ma'aleh, is in many passages rendered in the Revised Version (British and American) (as in Nu 34:4; 2Sa 15:30 the King James Version) "ascent," as e.g. Jos 15:7; Jud 1:36; Ne 12:37 (the American Standard Revised Version only). In Eze 44:5, the American Standard Revised Version substitutes "egress" (way out or place of exit) for "going forth." "The goings out (place of exit; hence, boundary) of it" (Nu 34:4,5,9,12 the King James Version) occurs frequently. The verbal forms bo', mabho', also me'al (Da 6:14), are used of the sunset, "the going down of the sun." Thus [Jos 8:29](#) the Revised Version (British and American), the King James Version "as soon as the sun was down."

In the New Testament, the Revised Version (British and American) substitutes "going out" for "gone out" (sbennumi) (Mt 25:8); "going up" for "ascending" (Lu 19:28); "going in" for "coming in" (Ac 9:28); "going about" for "wandering" (1Ti 5:13); "seeking" for "going about" (Ro 10:3).

Metaphorically: "Goings" is used for a man's ways or conduct (Ps 17:5, the Revised Version (British and American) "steps"; Ps 40:2; Pr 14:15, etc.). In Ps 17:5 "Hold up my goings in thy paths, that my footsteps slip not" becomes in the Revised Version (British and American) "My steps have held fast to thy paths, my feet have not slipped"; Pr 5:21, "He pondereth all his goings," is in the

Revised Version (British and American) "He maketh level all his paths," in "weigheth carefully"; conversely, in Ps 37:23, the Revised Version (British and American) has "goings" for "steps"; in Jas 1:11 "goings" for "ways." In the important prophetic passage, Mic 5:2, it is said of the Ruler from Bethlehem, "whose goings forth have been from of old, from everlasting," the Revised Version (British and American) "are from of old, from everlasting," margin "from ancient days." Of God it is said in **Hab 3:6** "His ways are everlasting," the Revised Version (British and American) "His goings were as of old," margin "His ways are everlasting."

W. L. Walker

GOLAN; GAULONITIS

go'-lan (golan), (Gaulanitis): Golan was a city in the territory allotted to Manasseh in Bashan, the most northerly of the three cities of refuge East of the Jordan (De 4:43; Jos 20:8); assigned with its "suburbs" to the Gershonite Levites (Jos 21:27; 1Ch 6:71). It must have been a great and important city in its day; but the site cannot now be determined with any certainty. It was known to Josephus (Ant., XIII, xv, 3). Near Golan Alexander was ambushed by Obodas, king of the Arabians; and his army,

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crowded together in a narrow and deep valley, was broken in pieces by the multitude of camels (BJ, I, iv, 4). This incident is located at Gadara in Ant, XIII, xiii, 5. Later, Golan was destroyed by Alexander. It had already given its name to a large district, Gaulonitis (BJ, III, iii, 1, 5; IV, i, 1). It formed the eastern boundary of Galilee. It was part of the tetrarchy of Philip (Ant., XVII, viii, 1; XVIII, iv, 6). The city was known to Eusebius as "a large village," giving its name to the surrounding country (Onomasticon, under the word Gaulon). This country must have corresponded roughly with the modern Jaulan, in which the ancient name is preserved. The boundaries of the province today are Mt. Hermon on the North, Jordan and the Sea of Galilee on the West, Wady Yarmuk on the South, and Nahr 'Allan on the East. This plateau, which in the North is about 3,000 ft. high, slopes gradually southward to a height of about 1,000 ft. It is entirely volcanic, and there are many cone-like peaks of extinct volcanoes, especially toward the North. It affords good pasturage, and has long been a favorite summer grazing-ground of the nomads. Traces of ancient forests remain, but for the most part today it is treeless. To the East of the Sea of Galilee the soil is deep and rich. Splendid crops of wheat are grown here, and olives flourish in the hollows. The country is furrowed by deep valleys that carry the water southwestward into the Sea of Galilee. This region has not yet been subjected to thorough examination, but many important ruins have been found, which tell of a plentiful and prosperous population in times long past. The best description of these, and of the region generally, will be found in Schumacher's *The Jaulan, and Across the Jordan*. To him also we owe the excellent maps which carry us eastward to the province of el-Chauran.

Schumacher inclines to the belief that the ancient Golan may be represented by Sahm el-Jaulan, a large village fully 4 miles East of Nahr 'Allan, and 4 miles Southeast of Tsil. The extensive ruins probably date from early in the Christian era. The buildings are of stone, many of them of Spacious dimensions, while the streets are wide and straight. The inhabitants number not more than 280. The surrounding soil is rich and well watered, bearing excellent crops. The present writer, after personal examination, corroborates Dr. Schumacher's description.

Standing in the open country, it would be seen from afar; and it was easily accessible from all directions.

W. Ewing

GOLD

gold (zahabh; chrusos):

1. Terms:

No metal has been more frequently mentioned in Old Testament writings than gold, and none has had more terms applied to it. Among these terms the one most used is zahabh. The Arabic equivalent, dhahab, is still the common name for gold throughout Palestine, Syria and Egypt. With zahabh frequently occur other words which, translated, mean "pure" (Ex 25:11), "refined" (1Ch 28:18), "finest" (1Ki 10:18), "beaten" (1Ki 10:17), "Ophir" (Ps 45:9).

Other terms occurring are: paz, "fine gold" (Job 28:17; Ps 19:10; 21:3; 119:127; Pr 8:19; So 5:11,15; Isa 13:12; La 4:2); charuts (Ps 68:13; Pr 3:14; 8:10,19; 16:16; Zec

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4. Uses:

(1) The use of gold as the most convenient way of treasuring wealth is mentioned above.

(2) Jewelry took many forms: armlets (Nu 31:50), bracelets (Ge 24:22), chains (Ge 41:42), crescents (Jud 8:26), crowns (2Sa 12:30; 1Ch 20:2), earrings (Ex 32:2,3; Nu 31:50; Jud 8:24,26), rings (Ge 24:22; 41:42; Jas 2:2).

(3) Making and decorating objects in connection with places of worship: In the description of the building of the ark and the tabernacle in Ex 25 ff, we read of the lavish use of gold in overlaying wood and metals, and in shaping candlesticks, dishes, spoons, flagons, bowls, snuffers, curtain clasps, hooks, etc. (one estimate of the value of gold used is £90,000; see HDB). In 1Ki 6 ff; 1Ch 28 f; 2Ch 1 ff are records of still more extensive use of gold in building the temple.

(4) Idols were made of gold (Ex 20:23; 32:4; De 7:25; 29:17; 1Ki 12:28; Ps 115:4; 135:15; Isa 30:22; Re 9:20).

(5) Gold was used for lavish display. Among the fabulous luxuries of Solomon's court were his gold drinking-vessels (1Ki 10:21), a throne of ivory overlaid with gold (1Ki 10:18), and golden chariot trimmings (1Ch 28:18). Sacred treasure saved from votive offerings or portions dedicated from booty were principally gold (Ex 25:36; Nu 7:14,20,84,86; 31:50,52,54; Jos 6:19,24; 1Sa 6:8,11,15; 2Sa 8:11; 1Ch 18:7,10,11; 22:14,16; Mt 23:17). This treasure was the spoil most sought after by the enemy. It was paid to them as tribute (1Ki 15:15; 2Ki 12:18; 14:14; 16:8; 18:14-16; 23:33,15), or taken as plunder (2Ki 24:13; 25:15).

5. Figurative:

Gold is used to symbolize earthly riches (Job 3:15; 22:24; Isa 2:7; Mt 10:9; Ac 3:6; 20:33; Re 18:12). Finer than gold, which, physically speaking, is considered non-perishable, typifies incorruptibility (Ac 17:29; 1Pe 1:7,18; 3:3; Jas 5:3).

Refining of gold is a figure for great purity or a test of (Job 23:10; Pr 17:3; Isa 1:25; Mal 3:2; 1Pe 1:7; Re 3:18). Gold was the most valuable of metals. It stood for anything of great value (Pr 3:14; 8:10,19; 16:16,22; 25:12), hence was most worthy for use in worshipping Yahweh (Ex 25 ff; Re 1:12,13,10, etc.), and the adornment of angels (Re 15:6) or saints (Ps 45:13). The head was called golden as being the most precious part of the body (So 5:11; Da 2:38; compare "the golden bowl," Ec 12:6). "The golden city" meant Babylon (Isa 14:4), as did also "the golden cup," sensuality (Jer 51:7). A crown of gold was synonymous with royal honor (Es 2:17; 6:8; Job 19:9; Re 4:4; 14:14). Wearing of gold typified lavish adornment and worldly luxury (Jer 4:30; 10:4; 1Ti 2:9; 1Pe 3:3; Re 17:4). Comparing men to gold suggested their nobility (La 4:1,2; 2Ti 2:20).

James A. Patch

GOLDEN CALF

gold'-'-n: Probably a representation of the sun in Taurus.

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See ASTROLOGY, 7; CALF, GOLDEN.

GOLDEN CITY

gold'-'-n: The translation "golden city" (Isa 14:4) is an attempt to render the received text (madhhebhab), but can hardly be justified. Almost all the ancient versions read (marhebhab), a word which connotes unrest and insolence, fitting the context well.

GOLDEN NUMBER

gold'-'-n num'-ber: Used in the regulation of the ecclesiastical calendar, in the "Metonic cycle" of 19 years, which almost exactly reconciles the natural month and the solar year.

See ASTRONOMY, sec. I, 5.

GOLDSMITH

gold'-smith (tsreph): Goldsmiths are first mentioned in connection with the building of the tabernacle (Ex 31:4; 36:1). Later, goldsmiths' guilds are mentioned (Ne 3:8,32). The art of refining gold and shaping it into objects was probably introduced into Palestine from Phoenicia (see CRAFTS). Examples of gold work from the earliest Egyptian periods are so numerous in the museums of the world that we do not have to draw on our imaginations to appreciate the wonderful skill of the ancient goldsmiths. their designs and methods were those later used by the Jews. The goldsmiths' art was divided into

(1) the refining of the impure gold (Job 28:1; Pr 17:3; 25:4; 27:21; Isa 1:25; Mal 3:3);

(2) shaping of objects,

- (a) casting idols (Nu 33:52; Ho 13:2),
- (b) making graven images (2Ch 34:3,4; Jer 10:14; Na 1:14),
- (c) the making of beaten or turned work (Ex 25:18),
- (d) plating or overlaying (Ex 25:11; 1Ki 6:20),
- (e) soldering (Isa 41:7),
- (f) making of wire (Ex 28:6; 39:3).

Most of these processes are carried on in Bible lands today. In Damascus there is a goldsmiths' quarter where the refining, casting and beating of gold are still carried on, probably in much the same way as in Solomon's time. Jews are found among the goldsmiths. In Beirut, it is a Jew who is especially skilled in making refiners' pots. Daily, one can see the gold being refined, cast into lumps, beaten on an anvil, rolled between rollers into thin sheets, cut into narrow strips (wire), and wound on bobbins

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ready for the weaver. are houses in Damascus and Aleppo still possessing beautiful gold overlaid work on wooden walls and ceilings, the work of goldsmiths of several centuries ago. grazing-ground of the nomads. Traces of ancient forests remain, but for the most part today it is treeless. To the East of the Sea of Galilee the soil is deep and rich. Splendid crops of wheat are grown here, and olives flourish in the hollows. The country is furrowed by deep valleys that carry the water southwestward into the Sea of Galilee. This region has not yet been subjected to thorough examination, but many important ruins have been found, which tell of a plentiful and prosperous population in times long past. The best description of these, and of the region generally, will be found in Schumacher's *The Jaulan, and Across the Jordan*. To him also we owe the excellent maps which carry us eastward to the province of el-Chauran.

James A. Patch

GOLGOTHA

gol'-go-tha (Golgotha, from "a skull"): In three references (Mt 27:33; Mr 15:22; Joh 19:17) it is interpreted to mean *kraniou topos*, "the place of a skull." In Lu 23:33 the King James Version it is called "Calvary," but in the Revised Version (British and American) simply "The skull." From the New Testament we may gather that it was outside the city (Heb 13:12), but close to it (Joh 19:20), apparently near some public thoroughfare (Mt 27:39), coming from the country (Mr 15:21). was a spot visible, from some points, from afar (Mr 15:40; Lu 23:49).

1. The Name:

Four reasons have been suggested for the name Golgotha or "skull":

(1) That it was a spot where skulls were to be found lying about and probably, therefore, a public place of execution. This tradition apparently originates with

Jerome (346-420 AD), who refers to (3), to condemn it, and says that "outside the city and without the gate there are places wherein the heads of condemned criminals are cut off and which have obtained the name of Calvary—that is, of the beheaded." This view has been adopted by several later writers. Against it may be urged that there is no shadow of evidence that there was any special place for Jewish executions in the 1st century, and that, if there were, the corpses could have been allowed burial (Mt 27:58; Joh 19:38), in conformity with Jewish law (De 21:23) and with normal custom (Josephus, BJ, IV, v, 2).

(2) That the name was due to the skull-like shape of the hill—a modern popular view. No early or Greek writer suggests such an idea, and there is no evidence from the Gospels that the Crucifixion occurred on a raised place at all. Indeed Epiphanius (4th century) expressly says: "There is nothing to be seen on the place resembling this name; for it is not situated upon a height that it should be called (the place) of a skull, answering to the place of the head in the human body." It is true that the tradition embodied in the name Mons Calvary appears as early as the 4th century, and is materialized in the traditional site of the Crucifixion in the church of the Holy Sepulcher, but that the hill was skull-like in form is quite a modern idea. Guthe combines (2) and (3) and considers that a natural skull-like elevation came to be considered, by some folklore ideas, to be the skull of the first man. One of the

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Calvary, and other sacred spots, will probably always appeal as the appropriate spot: to the western tourist who wishes to visualize in the environs of Jerusalem in an appropriate setting the great world's tragedy, such a site as this "Skull Hill" must always make the greater appeal to his imagination, and both may find religious satisfaction in their ideas; but cold reason, reviewing the pro's and con's, is obliged to say "not proven" to both, with perhaps an admission of the stronger case for the traditional spot.

E. W. G. Masterman

GOLIATH

go-li'-ath (golyath; Goliath):

(1) The giant of Gath, and champion of the Philistine army (1Sa 17:4-23; 21:9; 22:10; 2Sa 21:19; 1Ch 20:5). He defied the armies of Israel, challenging anyone to meet him in single combat while the two armies faced each other at Ephesdammim. He was slain by the youthful David. Goliath was almost certainly not of Philistine blood, but belonged to one of the races of giants, or aboriginal tribes, such as the Anakim, Avvim, Rephaim, etc. The Avvim had lived at Philistia, and most probably the giant was of that race. His size was most extraordinary. If a cubit was about 21 inches, he was over 11 feet in height; if about 18 inches, he was over 9 feet in height. The enormous weight of his armor would seem to require the larger cubit. This height probably included his full length in armor, helmet and all. In either case he is the largest man known to history. His sword was wielded by David to slay him and afterward carried about in his wanderings, so it could not have been excessively heavy. The story of his encounter with David is graphic, and the boasts of the two champions were perfectly in keeping with single combats in the Orient.

(2) The Goliath of 2Sa 21:19 is another person, and quite probably a son of the first Goliath. He was slain by Elhanan, one of David's mighty men. The person

mentioned in 1Ch 20:5 is called Lachmi, but this is almost certainly due to a corruption of the text. "The brother of Goliath" is the younger Goliath and probably a son of the greater Goliath, who had four sons, giants, one of them having 24 fingers and toes. See ELHANAN; LAHMI.

J. J. Reeve

GOMER (1)

go'-mer (gomer): Given in Ge 10:2 f; 1Ch 1:5 f as a son of Japheth. The name evidently designates the people called Gimirra by the Assyrians, Kimmerians by the Greeks. They were a barbaric horde of Aryans who in the 7th century BC left their abode in what is now Southern Russia and poured through the Caucasus into Western Asia, causing serious trouble to the Assyrians and other nations. One division moved eastward toward Media, another westward, where they conquered Cappadocia and made it their special abode. They fought also in other parts of Asia Minor, conquering some portions. The Armenian name for Cappadocia, Gamir, has come from this people. In Eze 38:6 Gomer is mentioned as one of the northern nations.

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George Ricker Berry

GOMER (2)

go'-mer (gomer; Gamer): Wife of Hosea. Hosea married Gomer according to Divine appointment, and this was the beginning of God's word to him (Ho 1:3; 3:1-4). She was to be a wife of whoredom and they were to have children of whoredom. This need not mean that at the time of marriage she was thus depraved, but she had the evil taint in her blood, had inherited immoral instincts. These soon manifested themselves, and the unfaithful, depraved wife of the prophet went deeper into sin. She seems to have left him and become the slave of her paramour (Ho 3:1). Hosea is now commanded by Yahweh to buy her back, paying the price of the ordinary slave. The prophet keeps her in confinement and without a husband for some time. This experience of the prophet was typical of Israel's unfaithfulness, of Israel's exile, and of God bringing her back after the punishment of the exile.

See HOSEA.

J. J. Reeve.

GOMORRAH

go-mor'-a ('amolah; Septuagint and New Testament Gomorra, or Gomorra; Arabic Ghamara, "to overwhelm with water"): One of the CITIES OF THE PLAIN (which see) destroyed by fire from heaven in the time of Abraham and Lot (Ge 19:23-29). It was located probably in the plain South of the Dead Sea, now covered with water. See ARABAH; CITIES OF THE PLAIN; DEAD SEA. De Saulcy, however, with others who place the Cities of the Plain at the North end of the Dead Sea, fixes upon Khumran (or Gumran), marked on the Survey Map of Palestine North of Ras Feshkeh, where there are ruins about a mile from the Dead Sea. But there is nothing to support this view except the faint

resemblance of the name and the inconclusive arguments placing the Cities of the Plain at that end of the sea.

George Frederick Wright

GOOD

good (Tobh, Tubh, yaTabh; agathos, agathon, kalos, kalon): In English "good" is used in various senses, most of which are represented in the Bible.

(1) In the Old Testament the commonest word is Tobh, occurring very frequently and translated in a great variety of ways. Of the different shades of meaning, which frequently run into each other, the following may be distinguished:

(a) Possessing desirable qualities, beneficial, agreeable, e.g. "good for food" (Ge 2:9); "We will do thee good" (Nu 10:29); "Who will show us any good?" (Ps 4:6); "good tidings of good" (Isa 52:7).

(b) Moral excellence, piety: "to know good and evil" (Ge 3:22); "that which is right and good" (De 6:18; 1Sa 12:23); "good and bad" (1Ki 3:9, the Revised Version

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good" (Lu 6:45; Ro 7:13; 1Th 5:15; 1Pe 3:13), etc.; "that which is honest," the Revised Version (British and American) "honorable" (2Co 13:7); "meet" (Mt 15:26; Mr 7:27); "worthy," the Revised Version (British and American) "honorable" (Jas 2:7); agathon is "a good thing," as "good things to them that ask him" (Mt 7:11); Can any good thing come out of Nazareth?" (Joh 1:46), etc.; agathoergeo (1Ti 6:18), and agathopoieo (Mr 3:4; Ac 14:17), etc., "to do good."

Kalos is properly, "beautiful," "pleasing," "useful," "noble," "worthy" in a moral sense, e.g. "that they may see your good works" (Mt 5:16); "She hath wrought a good work on me" (Mt 26:10; Mr 14,6); "the good shepherd" (Joh 10:11,14); "Many good works have I showed you" (Joh 10:32); "good and acceptable before God" (1Ti 5:4; the Revised Version (British and American) omits "good"); "the good fight" (2Ti 4:7); "good works" (Tit 2:7); "the good word of God" (Heb 6:5). But it is often practically equivalent to agathos, e.g. "good fruit" (Mt 3:10); "good ground" (Mt 13:23); "good seed" (Mt 13:24); but the idea of useful may underlie such expressions; to kalon is properly "that which is beautiful." It occurs in Ro 7:18,21; 1Th 5:21, "Hold fast that which is good." In Ro 7 it seems to be used interchangeably with to agathon. In Ro 5:7, "the good man" (ho agathos) is distinguished from "a righteous man" (dikaios): "For the good man some one would even dare to die" (compare Ro 7:16; Heb 5:14; Jas 4:17); kalos, "well," "pleasantly," is translated "good" (Lu 6:27; Jas 2:3); kalodidaskalos (Tit 2:3), "teachers of good things," the Revised Version (British and American) "of that which is good."

"Good" occurs in the rendering of many other Greek words and phrases, as eudokia, "good pleasure" (Eph 1:9); "good will" (Lu 2:14; Php 1:15); sumphero, "to bear together," "not good to marry" (Mt 19:10), the Revised Version (British and American) "expedient"; philagathos, "a lover of good" (Tit 1:8); chrestologia, "good words" (Ro 16:18, the Revised Version (British and American) "smooth speech," etc.).

The following changes in the Revised Version (British and American) may be

noted. In Lu 2:14 for "men of good will" (eudokia) the Revised Version (British and American) reads "in whom he is well pleased," margin "good pleasure among men, Greek men of good pleasure." The meaning is "men to whom God is drawing nigh in goodwill or acceptance"; compare Lu 4:19, "the acceptable year of the Lord"; 4:43, "Preach the good tidings of the kingdom of God." In Mt 11:5; Lu 4:43; 7:22; 1Pe 1:25 and (American Standard Revised Version) Re 14:6 "the gospel" is changed into "good tidings." In Mt 18:8 f; Mr 9:43,15,47; Lu 5:39, good is substituted for "better"; on the last passage in notes "Many authorities read 'better' "; in 1Co 9:15 "good rather" for "better"; "good" is substituted in Lu 1:19; 8:1 and Ac 13:32 for "glad"; in Ac 6:3 for "honest"; in **Heb 13:9** for "a good thing." In 2Th 1:11, all the good pleasure of his goodness" becomes "every desire of goodness" (m "Gr good pleasure of goodness"); in 1Ti 3:2, "good" (kosmios) becomes "orderly." There are many other instances of like changes.

See GOODNESS; GOOD, CHIEF.

W. L. Walker

GOOD, CHIEF

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What this consisted in was greatly discussed in ancient philosophy. Varro enumerated 288 answers to the question. By Plato "the good" was identified with God.

In the Old Testament while the "good" of the nation consisted in earthly well-being or prosperity (De 28 etc.), that of the individual was to be found only in God Himself (Ps 16:2 the Revised Version (British and American), "I have no good beyond thee"; Ps 41:1-5; 43:5; 73:25-28; Jer 31:33 f; Hab 3:17-19). This implied godly conduct (Mic 6:8, etc.), and led to the experience described as "blessedness" (Ps 1, etc.; Jer 17:7, etc.). It is the "Wisdom" extolled in Pr 1:20; 8:1 f (compare Ecclesiasticus 1:1 f; 5:1 f), elsewhere described as "the fear of Yahweh." That God alone can be the true "good" of man is implied in the fact that man was created in the image of God (Ge 1:27).

In the New Testament the true "good" is placed by Jesus in "the kingdom of God" (Mt 6:33; 13:44 f, etc.). This means nothing earthly merely (Mt 6:19), but heavenly and eternal. It implies the Old Testament conception that God is the true "good"; for to seek the Kingdom supremely means whole-hearted devotion to God as our heavenly Father and to His righteousness. It was also spoken of by Jesus, as sonship to the heavenly Father (Mt 5:45, etc.). This "good" is not something merely to be given to men, but must be sought after and won through taking up a right attitude toward God and our fellows, cherishing the Love that God is, and acting it out in kindness and righteousness, in resemblance to our God and Father (Mt 5:43-48; here Ge 1:27 is implied).

In some of the epistles Christ is represented as the true "good" (Php 3:8 f; Col 3:1- 4,11). This is because in Him God was manifested in His Truth and Grace; in Him "the Kingdom" was present; through His cross the world is so reconciled to God that men can find acceptance and rest in Him as their "good"; Christ Himself in the Spirit is our Life; in Him we have "God with us." Having God as our "good," nothing but good, in the truest and highest sense, can come to us.

Even the most seemingly adverse things are turned into good "to them that love God" (Ro 8:28).

Our true "good" is found thus in God even in this present life; but its fullness can be realized only in the eternal life beyond. Placing our "good" in God leads to such life in devotion to the "good" that God is, as tends to bring all that is best to this present world. It is men's failure to do this that is the source of our misery (Jer 2:13, etc.). The ultimate ideal is that God shall be "all in all" (1Co 15:28).

W. L. Walker

GOODLINESS

good'-li-nes: This word is found in Isa 40:6 as the translation of checedh, commonly translated "mercy," "kindness," etc.: "All flesh is grass, and all the goodliness (beauty, charm, comeliness) thereof is as the flower of the field." The rendering is retained by the English Revised Version and the American Standard Revised Version as appropriate in this place; checedh is frequently translated goodness.' In Isa 40:6 Septuagint has doxa, "glory" (so also 1Pe 1:24), which also fitly expresses the idea of the passage.

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GOODLY

good'-li Tobh; kalos, lampros): In the Old Testament various words are translated "goodly," the most of them occurring only once; Tobh (the common word for "good") is several times translated "goodly," chiefly in the sense of form or appearance e.g "a goodly child" (Ex 2:2); "that goodly mountain" (De 3:25); yapheh ("fair") is similarly translated in Ge 39:6, the Revised Version (British and American) "comely," and mar'oh in 2Sa 23:21. Other words, such as 'addir imply excellence, honor, etc., e.g. Eze 17:23, "bear fruit, and be a goodly cedar"; hodh, "his goodly horse" (Zec 10:3); others imply beauty, ornament, such as peer "goodly bonnets," the Revised Version (British and American) "headties" (Ex 39:28); shaphar ("bright," "fair"), "a goodly heritage" (Ps 16:6); once 'El ("God of might") is employed, the Revised Version (British and American) "cedars of God," margin "goodly cedars" (Ps 80:10); renanim ("joyous soundings or shoutings") is translated in Job 39:13 "goodly wings," probably from the sound made in flying or flapping; the English Revised Version has "The wing of the ostrich rejoiceth," the American Standard Revised Version (wings) "wave proudly." For "goodly castles" (Nu 31:10) the Revised Version (British and American) has "encampments"; "goodly vessels" (2Ch 32:27) for "pleasant jewels"; "goodly" is substituted for "good" (Ps 45:1; So 1:3); "goodly things" for "all the goods" (Ge 24:10); "goodly frame," the American Standard Revised Version for "comely proportion" (Job 41:12).

In the New Testament kalos ("beautiful") is translated "goodly" in Mt 13:45, "goodly pearls" and Lu 21:5 "goodly stones"; lampros ("bright") in Jas 2:2, "goodly apparel," the Revised Version (British and American) "fine clothing," and Re 18:14, "dainty and goodly" the Revised Version (British and American) "dainty and sumptuous." In Heb 11:23, the Revised Version (British and American) ~bstitutes "goodly" for "proper."

"Goodly" occurs in Apocrypha, 1 Esdras 4:18; Judith 8:7 (horaios); 2 Macc 9:16,

"goodly gifts," kallistos, the Revised Version (British and American) "goodliest."

W. L. Walker

GOODLY TREES

(peri'ets hadhar, "the fruit (the King James Version "boughs") of goodly (= beautiful or noble) trees"): One of the four species of plants used in the Feast of Tabernacles (Le 23:40). In the Talmud (Cukkdh 35a) this is explained to be the citron (*Citrus medica*) known in Hebrew as 'ethrogh. This tradition is ancient, at least as old as the Maccabees. Josephus (*Ant.*, XIII, xiii, 5) records that Alexander Janneus, while serving at the altar during this feast, was pelted by the infuriated Jews with citrons. This fruit also figures on coins of this period. It is probable that the citron tree (*Malum Persica*) was imported from Babylon by Jews returning from the captivity. A citron is now carried in the synagogue by every orthodox Jew in one hand, and the lalabh (of myrtle, willow, and palm branch) in the other, on each day of the Feast of Tabernacles.

Originally the "goodly trees" had a much more generic sense, and the term is so interpreted by the Septuagint and Vulgate (Jerome's Latin Bible, 390-405 A.D.)

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See FEASTS AND FASTS; BOOTH.

E. W. G. Masterman

GOODMAN

good'-man ('ish; oikodespotes): The word occurs once in the Old Testament and is a translation of the ordinary word for "man," 'ish (Pr 7:19). "The goodman is not at home," so the King James Version and the Revised Version (British and American), but the American Standard Revised Version, more correctly, "The man is not at home"; i.e. the husband is not at home; the Geneva and Douay versions have "My husband is not at home": so Wycliffe; while the Vulgate (Jerome's Latin Bible, 390- 405 A.D.) has "There is not a man in her house." In the New Testament "goodman" is a translation of oikodespotes. This word occurs 12 times in the Synoptists, and nowhere else. the King James Version and the Revised Version (British and American) have 3 translations of the word, the American Standard Revised Version 2. In 4 places the King James Version has "goodman" while the American Standard Revised Version has "householder" or "'master of the house" (Mt 20:11; 24:43; Lu 12:39; 22:11). In all the other places, it is translated "householder" or "master of the house." the Revised Version (British and American) retains "goodman" in Mr 14:14 and Lu 22:11. The word literally means "master of the house," or "husband." The adjective is a mark of respect, and is used somewhat as our word "Mr.," an appellative of respect or civility. Relationship by marriage was distinguished by this epithet, as "good-father," "good-sister," both in England and Scotland. Later the adjective lost its distinguishing force and was swallowed up in the word.

J. J. Reeve

GOODNESS

good'-nes: This word in the Old Testament is the translation of Tobh (Ex 18:9;

Ps 16:2, the Revised Version (British and American) "good"; 23:6), etc.; of Tubh (Ex 33:19; Ps 31:19; Jer 31:14; Ho 3:5), etc.; of checedh (Ex 34:6), "abundant in goodness," the English Revised Version "plenteous in mercy," the American Standard Revised Version "abundant in loving kindness"; "The goodness of God endureth continually," the Revised Version (British and American) "mercy," the American Standard Revised Version "loving kindness" (Ps 52:1), etc.

In the New Testament it is the translation of chrestotes ("usefulness," benignity); "the riches of his goodness" (Ro 2:4; 11:22, thrice); of chrestos ("useful," "benign," "kind," in Lu 6:35); "The goodness of God leadeth thee to repentance" (Ro 2:4); of agathosune (found only in the New Testament and Septuagint and writings based thereon), "full of goodness." (Ro 15:14); "gentleness, goodness, faith" (Ga 5:22); "in all goodness and righteousness and truth" (Eph 5:9); "all the good pleasure of his goodness," the Revised Version (British and American) "every desire of goodness." (2Th 1:11).

The thought of God as good and the prominence given to "good" and "goodness" are distinctive features of the Bible. In the passage quoted above from Ga 5:22, "goodness" is one of the fruits of the indwelling Spirit of God, and in that from Eph

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5:9 it is described as being, along with righteousness and truth, "the fruit of the light" which Christians had been "made" in Christ. Here, as elsewhere, we are reminded that the Christian life in its truth is likeness to God, the source and perfection of all good. 2Th 1:11 regards God Himself as expressing His goodness in and through us.

See GOOD; GOOD, CHIEF.

W. L. Walker

GOODS

goodz (rekhush, Tubh; ta huparchonta): In the Old Testament rekhush ("substance") is most frequently translated "goods," as in Ge 14:11,12,16,21, etc.; Tubh is also 3 times so translated in the King James Version ([Ge 24:10](#) , the Revised Version (British and American) "goodly things," margin "all the goods"; Ne 9:25, the Revised Version (British and American) "good things"; Job 20:21, the Revised Version (British and American) "prosperity"). Other words, are 'on (Job 20:10, the Revised Version (British and American) "wealth"); Chayil ("force," Nu 31:9; Ze 1:13, the Revised Version (British and American) "wealth"); Tobh (De 28:11, the Revised Version (British and American) "for good"; Ec 5:11); mela'khah ("work," Ex 22:8,11); nikhcin (Aramaic "riches," Ezr 6:8; 7:26); Qinyan, "getting" (Eze 38:12 f). We have ta huparchonta (literally, "the things existing") in Mt 24:47, "ruler over all his goods," the Revised Version (British and American) "all that he hath," etc. Agathos is translated "goods" in Lu 12:18 f; skeuos ("instrument") in Mt 12:29; Mr 3:27; ta sa ("the things belonging to thee") in Lu 6:30; ousia ("substance") in Lu 15:12, the Revised Version (British and American) "substance"; huparxis ("existence," "substance") in Ac 2:45; plouteo ("to be rich") in Re 3:17, the Revised Version (British and American) "have gotten riches." In the Revised Version (British and American) "goods" stands instead of "carriage" (Jud 18:21), of "stuff" (Lu 17:31), of "good" (1 Joh 3:17). "Goods" was used in the sense of "possessions"

generally; frequently in this sense in Apocrypha (1 Esdras 6:32); ta huparchonta (Tobit 1:20); Ecclesiasticus 5:1, "Set not thy heart upon thy goods" (chrema), etc.

W. L. Walker

GOPHER WOOD

go'-fer wood ('atse ghopher): The wood from which Noah's ark was made (Ge 6:14). Gopher is a word unknown elsewhere in Hebrew or allied languages. Lagarde considered that it was connected with gophrith, meaning "brimstone," or "pitch," while others connect it with kopher, also meaning "pitch"; hence, along both lines, we reach the probability of some resinous wood, and pine, cedar, and cypress have all had their supporters. A more probable explanation is that which connects gopher with the modern Arabic kufa, a name given to the boats made of interwoven willow branches and palm leaves with a coating of bitumen outside, used today on the rivers and canals of Mesopotamia. In the Gilgames story of the flood it is specially mentioned that Noah daubed his ark both inside and out with a kind of bitumen.

See DELUGE OF NOAH.

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E. W. G. Masterman

GORÉ

gor (naghach): "Gore" occurs only three times in the King James Version, namely, Ex 21:28,31 bis, "if an ox gore a man or a woman," etc.; in 21:29,32,36, the King James Version has "push" (with his horn), the Revised Version (British and American) "gore." The same verb in Piel and Hithpael is elsewhere translated "push" and "pushing" (De 33:17, "He shall push the peoples," the Revised Version, margin "gore"; 1Ki 22:11; Ps 44:5; Eze 34:21; Da 8:4; 11:40, the Revised Version (British and American) "contend," margin "Hebrew push at," as an ox pushes with his horns so should the king fight—a fitting description of warfare).

GORGEOUS; GORGEOUSLY

gor'-jus, gor'-jus-li (mikhlol; lampros): Mikhlol occurs twice in the Old Testament, translated in the King James Version and the Revised Version (British and American) "most gorgeously" (Eze 23:12); in Eze 38:4, the King James Version translates "all sorts" (of armor), the Revised Version (British and American) "clothed in full armor." Lampros ("shining," "bright"), is only once translated "gorgeous" (Lu 23:11); "Herod arrayed him in a gorgeous robe," the Revised Version (British and American) "gorgeous apparel." We have also in Lu 7:25, "They that are gorgeously appareled ([~endoxos, "splendid," "glorious"]) are in kings' courts." They were scarcely to be looked for among the prophets, or in the new community of Jesus.

W. L. Walker

GORGET

gor'-jet: Appears only once in the King James Version (1Sa 17:6), being placed in the margin as an alternative to "target (of brass)" in the description of the armor worn by Goliath of Gath. The Hebrew word thus translated (kidhon) really means a "javelin," and is so rendered in the Revised Version (British and American) and the American Standard Revised Version here and in 1Sa 17:45 ("Thou comest to me with a sword, and with a spear, and with a javelin"). See ARMOR, sec. I, 4, (3). Gorget, though so rarely used in Scripture and now displaced in our revised versions, occurs not infrequently and in various senses in English literature. In the meaning of "a piece of armor for the gorge or throat" which seems to have been in the mind of King James's translators, it is found in early English writers and down to recent times. Spenser has it in Faerie Queene, IV, iii, 12:

"His weasand-pipe it through his gorget cleft";

Scott, Marmion, V, ii:

"Their brigantines and gorgets light";

and Prescott, Ferdinand and Isabella, III, 47: "The gorget gave way and the sword entered his throat."

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T. Nicol.

GORGIAS

gor'-ji-as (Gorgias): A general in the service of Antiochus Epiphanes (1 Macc 3:38; 2 Macc 8:9). Lysias, who had been left as regent during the absence of Antiochus in Persia, appointed Gorgias to take the command against Judea in 166 BC. In 1 Macc 4:1-24 is recorded a night attack by Gorgias with 5,000 foot and 1,000 horse upon the camp of Judas Maccabeus in the neighborhood of Emmaus, in which Judas was completely victorious. The victory was all the more striking as the force of Judas was considerably smaller in number and had "not armor nor swords to their minds" (1 Macc 4:6). Later on (164 BC) he held a garrison in Jamnia, and gained a victory over the forces of Joseph and Azarias who, envying the glory of Judas and Jonathan, in direct disobedience to the orders of Judas, attacked Gorgias and were defeated.

Jamnia as given in Josephus, Ant, XII, viii, 6, is probably the correct reading for Idumaea in 2 Macc 12:32. The doings of Gorgias in 2 Macc are recorded with some confusion. He was regarded with special hostility by the Jews. In 2 Macc 12:35 he is described as "the accursed man."

J. Hutchinson

GORTYNA

gor-ti'-na (Gortunai): A city in Crete, next in importance to Gnosus. It is mentioned in 1 Macc 15:23.

See CRETE.

GOSHEN (1)

go'-shen (goshen; Gesem):

1. Meaning of Name:

The region where the Hebrews dwelt in Egypt. If the Septuagint reading Gesem be correct, the word, which in its Hebrew form has no known meaning, may mean "cultivated"—comparing the Arabic root jashima, "to labor." Egyptologists have suggested a connection with the Egyptian word qas, meaning "inundated land" because Goshen was apparently the same region, called by the Greeks the "Arabian nome," which had its capital at Phakousa representing the Egyptian Paqas (Brugsch, Geog., I, 298), the name of a town, with the determinative for "pouring forth." Van der Hardt, indeed, more than a century ago (see Sayce, Higher Criticism, 235), supposed the two words to be connected. Dr. Naville in 1887 found the word as denoting the vicinity of Pi-sopt (now Saft el Henneh), 6 miles East of Zagazig—in the form Q-s-m. He concludes that this was the site of Phakousa, but the latter is usually placed at Tell el Faqus, about 15 miles South of ZOAN (which see), and this appears to be the situation of the "City of Arabia" which Silvia, about 385 AD, identifies with Gesse or Goshen; for she reached it in her journey from Heroopolis, through Goshen to Tathnis or Taphnis (Daphnai), and to Pelusium.

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GOSHEN (2)

go'-shen (goshen):

(1) Mentioned as a country ('erets) in the South of Judah distinct from the "hill country," the Negeb and the Shephelah (Jos 10:41; 11:16). Unidentified.

(2) A town in the Southwest part of the hill country of Judah (Jos 15:51), very probably connected in some way with the district (1).

(3) See preceding article.

GOSPEL

gos'-pel (to euaggelion): The word gospel is derived from the Anglo-Saxon word which meant "the story concerning God." In the New Testament the Greek word euaggelion, means "good news." It proclaims tidings of deliverance. The word sometimes stands for the record of the life of our Lord (Mr 1:1), embracing all His teachings, as in Ac 20:24. But the word "gospel" now has a peculiar use, and describes primarily the message which Christianity announces. "Good news" is its significance. It means a gift from God. It is the proclamation of the forgiveness of sins and sonship with God restored through Christ. It means remission of sins and reconciliation with God. The gospel is not only a message of salvation, but also the instrument through which the Holy Spirit works (Ro 1:16).

The gospel differs from the law in being known entirely from revelation. It is proclaimed in all its fullness in the revelation given in the New Testament. It is also found, although obscurely, in the Old Testament. It begins with the prophecy concerning the 'seed of the woman' (Ge 3:15), and the promise concerning Abraham, in whom all the nations should be blessed (Ge 12:3; 15:5) and is also indicated in Ac 10:43 and in the argument in Ro 4.

In the New Testament the gospel never means simply a book, but rather the message which Christ and His apostles announced. In some places it is called "the gospel of God," as, for example, Ro 1:1; 1Th 2:2,9; 1Ti 1:11. In others it is called "the gospel of Christ" (Mr 1:1; Ro 1:16; 15:19; 1Co 9:12,18; Ga 1:7). In another it is called "the gospel of the grace of God" (Ac 20:24); in another "the gospel of peace" (Eph 6:15); in another "the gospel of your salvation" (Eph 1:13); and in yet another "the glorious gospel" (2Co 4:4 the King James Version). The gospel is Christ: He is the subject of it, the object of it, and the life of it. It was preached by Him (Mt 4:23; 11:5; Mr 1:14; Lu 4:18 margin), by the apostles (Ac 16:10; Ro 1:15; 2:16; 1Co 9:16) and by the evangelists (Ac 8:25).

We must note the clear antithesis between the law and the gospel. The distinction between the two is important because, as Luther indicates, it contains the substance of all Christian doctrine. "By the law," says he, "nothing else is meant than God's word and command, directing what to do and what to leave undone, and requiring of us obedience of works. But the gospel is such doctrine of the word of God that neither requires our works nor commands us to do anything, but announces the offered grace of the forgiveness of sin and eternal salvation. Here we do nothing, but only receive

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what is offered through the word." The gospel, then, is the message of God, the teaching of Christianity, the redemption in and by Jesus Christ, the only begotten Son of God, offered to all mankind. And as the gospel is bound up in the life of Christ, His biography and the record of His works, and the proclamation of what He has to offer, are all gathered into this single word, of which no better definition can be given than that of Melancthon: "The gospel is the gratuitous promise of the remission of sins for Christ's sake." To hold tenaciously that in this gospel we have a supernatural revelation is in perfect consistency with the spirit of scientific inquiry. The gospel, as the whole message and doctrine of salvation, and as chiefly efficacious for contrition, faith, justification, renewal and sanctification, deals with facts of revelation and experience.

David H. Bauslin

GOSPEL ACCORDING TO THE HEBREWS

See APOCRYPHAL GOSPELS.

GOSPELS OF THE CHILDHOOD

child'-hood.

See APOCRYPHAL GOSPELS.

GOSPELS, SPURIOUS

spu'-ri-us.

See APOCRYPHAL GOSPELS.

GOSPELS, THE SYNOPTIC

si-nop'-tik:

I. INTRODUCTORY

1. Scope of This Article
2. The Gospels in Church Tradition

II. THE SYNOPTIC PROBLEM

1. Nature of the Problem
2. Proposed Solutions
 - (1) Oral Gospel
 - (2) Mutual Use

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We note these things because they have a close bearing on the origin and character of the Synoptic Gospels. They bear the stamp of a unique, a creative personality. Be the processes through which the materials of the Gospels have passed what they may, yet these have not obliterated nor blurred the essential characteristics of that unique personality. When the comparisons of the similarities and differences of the Gospels have been exhausted, the problem of their origin remains, and that problem can be solved only by the recognition of a creative personality who alike by word and work was unlike any other that the world has ever seen.

IX. The Problem of the Gospels.

The Jesus of the Gospels is the Son of God. Stated in its highest form, the problem which the evangelists had in hand was how to represent a Divine being under human conditions, and to set Him forth in such a way that in that presentation there should be nothing unworthy of the Divine, and nothing inconsistent with the human conditions under which He worked and lived. This was the greatest problem ever set to literature, and how the evangelists presented and solved it is found in the Gospels. There it has been solved. Even a writer like Bousset admits: "Already for Mr is Jesus not only the Messiah of the Jewish people, but the miraculous eternal Son of God, whose glory shone in the world. For the faith of the community, which the oldest evangelist already shares, Jesus is the miraculous Son of God, in whom men believe, whom men put wholly on the side of God" (Was wissen wir von Jesus? 54, 57). The contrast between the Jesus of the Synoptics and the Pauline and Johannine Christ, so often emphasized, thus begins to disappear. The purpose of the Synoptics, as of John, is to lead men to "believe that Jesus is the Christ, the Son of God," that, believing, they "may have life in his name" ([Joh 20:31](#)).

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James Iverach

GOTHIC, VERSION

goth'-ik.

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See VERSIONS.

GOTHOLIAS

goth-o-li'-as (Gotholias): Father of Josias, one of the sons of Elam who returned from Babylon with Ezra (1 Esdras 8:33). The name corresponds to Athaliah, the Greek Gotholias being substituted for the Hebrew guttural 'ayin, as in Gomorrah, Gaza, etc. Taken with 2Ki 11:1, the name would seem to have been used for both men and women.

GOTHONIEL

go-tho'-ni-el (Gothoniel): The same as Othniel, father of Chabris who was one of the governors of the city of Bethulia (Judith 6:15).

GOURD

gord, goord (qiqayon): The Vulgate (Jerome's Latin Bible, 390-405 A.D.) has hедера ("ivy"), which is impossible. Philologically qiqayon appears to be connected with kiki, which was the Egyptian name for the castor oil plant (*Ricinus communis*). This grows plentifully all over the Orient, and under favorable conditions may reach a height of 10 to 15 ft.; its larger leaves afford a grateful shade. The requirements of the narrative in Jon 4:6 ff are, however, much more suitably met by the "bottle gourd" (*Cucurbita lagenaria*), the Arab qar'ah. This is a creeping, vinelike plant which may frequently be seen trained over the rough temporary sun-shelters erected in fields or by the roadside in Palestine and Mesopotamia.

E. W. G. Masterman

GOURD, WILD

wild (paqqu'oth sadheh, 2Ki 4:39): The root paqa', means "to split" or "burst open," and on this ground these "wild gourds" have been identified with the fruit of the squirting cucumber (*Ecballium elaterium*). This little gourd, 1 1/2 to 2 inches long, when fully ripe falls suddenly when touched or shaken, the bitter, irritating juice is squirted to a considerable distance, and the seeds are thrown all around. It is exceedingly common in Palestine, and its familiar poisonous properties, as a drastic cathartic, made it unlikely that under any circumstances its fruit could be mistaken for any edible gourd; it is, too, in no way vinelike ("wild vine," 2Ki 4:39) in appearance; the stem is stiff and upright, and there are no tendrils. The traditional plant, *Cucumis prophetarium*, which grows in the desert, and has very small "gourds," has nothing really to recommend it. By far the most probable plant is the Colocynth (*Citrullus colocynthis*), belonging like the last two, to Natural Order, Cucurbitaceae. This view has the support of the Septuagint and Vulgate (Jerome's Latin Bible, 390-405 A.D.) It is a vinelike plant which spreads over the ground or attaches itself by its spiral tendrils to other plants. The rounded "gourds" are 3 inches or more in diameter, and contain a pulp intensely bitter and, in any but minute quantities, extremely poisonous.

E. W. G. Masterman

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GOVERNMENT

gub'-ern-ment: The government of the Hebrews varied at different periods, of which we may distinguish seven:

- (1) the nomadic period, from the Exodus to the entrance into Palestine;
- (2) the period of transition from nomadic to civil life;
- (3) the monarchy;
- (4) the period of subjection to other oriental nations;
- (5) the period from Ezra to the Greeks;
- (6) Greek rule;
- (7) Roman rule.

1. The Nomadic Period:

The government of the primitive period is that proper to nomadic tribes composed of families and clans, in no wise peculiar to the Hebrews, but shared in its essential features by the most diverse peoples at a corresponding stage of civilization. Though we might draw illustrations from many sources, the government of the Bedouins, Semitic nomads inhabiting the steppes of Arabia, affords the most instructive parallel. In the patriarchal state the family is the household (including slaves and concubines) of the father, who is its head, having power of life and death over his children (Ge 22; Jud 11:31). A clan is a collection of families under a common chieftain, chosen for his personal qualifications, such as prowess and generous hospitality. The composition of the clan was essentially shifting, subject, according to circumstances, to the loss or accession of individuals and families. Although the possession of the same

grazing-grounds doubtless played a large part in determining the complexion of the clan, the fiction of descent from a common ancestor was maintained, even when kinship was established by the blood covenant. In all probability community of worship, which cemented the tribe, served as the most effective bond of union also in the clan. Vestiges of such clan cults are still to be detected (1Sa 20:5 ff; Jud 18:19). The familiar tradition of the twelve tribes must not be allowed to blind us to the evidence that the tribe also was not constant. Mention of the Kenites (Jud 1:16) and the list of tribes in the So of Deborah (Jud 5) remind us that such organizations vanished. In the readjustment incident to the change from the pastoral life of the nomad to that of the settled agricultural population of Palestine, many units were doubtless shifted from one tribe to another, and the same result may be assumed as following from the endless strife between the tribes before and during the period of the kings. The large and powerful tribe of Judah seems to have originated comparatively late. The union of the tribes under the leadership of Moses was essentially similar to the formation of a new tribe out of a group of clans actuated by a desire to accomplish a common end. Many such temporary aggregations must have originated, only to succumb to the centrifugal forces of jealousy and conflicting interests. Even after the entrance of the Hebrews into Palestine, their history for long

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of their former prestige and power. After the death of Herod the land was again divided, and a procurator, subordinate to the governor of Syria, ruled in Judea, having practical independence in his sphere. In their internal affairs the Jews now, as under former masters, enjoyed a large measure of freedom. The high priest no longer exercising any political authority, the synedrium, of which he was a member, now gained in influence, being in fact an aristocratic council in many respects not unlike the Roman senate. It combined judicial and administrative functions, limited in the exercises of its authority only by the provision that its decisions might be reviewed by the procurator. (See GOVERNOR.) Naturally the outlying jurisdictions were organized on the same model, each with its synedrium competent in local matters. The synedrium at Jerusalem served also as a governing board for the city.

William Arthur Heidel

GOVERNOR

guv'-er-ner: The word "governor" is employed in English Versions of the Bible in rendering a great variety of Hebrew and Greek words. In certain cases strict consistency is neither observed nor possible.

1. In the Old Testament:

In the rendering of Hebrew terms account has naturally been taken of the translations offered in Septuagint, which, being the work of different hands, is both uneven in quality and inconsistent. But there are inherent difficulties which can never be entirely overcome. First and most important, there is the difficulty arising from our ignorance of many details of the government of the oriental nations to which the terms apply. Hardly less is the embarrassment occasioned by the vague employment of words in indiscriminate reference to persons of superior rank and somehow exercising authority. There is consequently much confusion in the use of titles such as "deputy," "duke," "judge," "lawgiver,"

"overseer" "prince" "ruler" etc. for which the student may consult the special articles.

(1) alluwph or 'alluph, "governor" (the Revised Version (British and American) "chieftain") in Judah (Zec 9:7; 12:5 f).

(2) choqeq (Jud 5:9; 5:14, the King James Version margin "or lawgivers"). The word is variously rendered with "ruler" or "lawgiver" in English Versions of the Bible of Ge 49:10; De 33:21; Isa 33:22.

(3) moshel, participle of mashal, "to be master," "to rule" (Ge 45:26, the Revised Version (British and American) "ruler").

(4) nasi' (2Ch 1:2, the Revised Version (British and American) "prince").

(5) caghan (Da 3:2; Jer 51:23, the Revised Version, margin "or lieutenants"; Jer 51:28,57; Eze 23:6,12,23). The same word is rendered "rulers" or "deputies" (Isa 41:25; Eze 9:2; Ne 2:16; 5:7; 7:5; 12:40).

(6) pechah, is variously used:

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(5) euthuno "direct," "guide" (Jas 3:4). Here the Revised Version (British and American) properly render it "steersman."

(6) architriklinos, "president of a banquet" (Joh 2:8 f, the American Standard Revised Version "ruler of the feast").

(7) oikonomos, "steward," "manager of a household or estate" (Ga 4:2, the Revised Version (British and American) "stewards").

It is thus seen that in the New Testament "governor" in the political sense occurs chiefly in reference to the Roman procurators of Judea—Pilate, Felix, and Festus. See PILATE; FELIX; FESTUS. It remains for us here to speak briefly of the government of Roman provinces.

Latin provincia signifies a magistrate's sphere of duty or authority, either

(a) judicially or legally, defining the scope of his competence, or

(b) geographically, designating the territorial limits within which he may exercise authority.

It is in the latter sense that we are now considering the word. When, in the 3rd century BC, Rome began to rule conquered lands outside Italy, each territory was set under the authority of a single magistrate, and hence came to be called a "province." Conquered territories left under the rule of native princes or kings were not so designated, although their government was practically directed by Rome. At first provinces were governed by proconsuls or proprietors (i.e. ex-consuls or ex- praetors); but with the steady multiplication of provinces various expedients became necessary in order to provide governors of suitable rank and dignity. Thus, the number of praetors was largely augmented, and the term of possible service as governor was extended. Under Augustus the provinces were parceled out between the emperor and the senate, the former reserving for himself such as seemed to require the maintenance of a considerable armed

force. In these the emperor was himself proconsul. Early in the Empire imperial provinces of a different type appear, in which the emperor, regarded as sovereign proprietor, governs by a viceroy (praefectus) or steward (procurator). In some of these, tributary kings or princes ruled with the emperor's representative—a legatus or a procurator—by their side, much as England now rules Egypt. Among the provinces so ruled were Egypt and Judea, partly, no doubt, because of their strategic position, partly because of the temper of their inhabitants.

William Arthur Heidel

GOYIM

goi'-yim.

See GOIIM.

GOZAN

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go'-zan (gozan; Gozan, Codex Vaticanus, Gozar in 2Ki 17:6, Chozar in 1Ch 5:26): A place in Assyria to which Israelites were deported on the fall of Samaria (2Ki 17:6; 18:11; 1Ch 5:26). It is also mentioned in a letter of Sennacherib to Hezekiah (2Ki 19:12; Isa 37:12). The district is that named Guzana by the Assyrians, and Gauzanitis by Ptolemy, West of Nisibis, with which, in the Assyrian geographical list (WAI, II, 53, l. 43), it is mentioned as the name of a city (alu Guzana; alu Nasibina). It became an Assyrian province, and rebelled in 759 BC, but was again reduced to subjection.

See HAVOR; HALAH.

James Orr

GRABA

gra'-ba.

See AGGABA.

GRACE

gras:

1. The Word Charis:

In the English New Testament the word "grace" is always a translation of (charis), a word that occurs in the Greek text something over 170 times (the reading is uncertain in places). In secular Greek of all periods it is also a very common word, and in both Biblical and secular Greek it is used with far more meanings than can be represented by any one term in English Primarily

(a) the word seems to denote pleasant external appearance, "gracefulness" "loveliness"; compare the personification in the Graces." Such a use is found in

Lu 4:22, where 'wondered at the charm of his words' is a good translation; and similarly in Col 4:6.

(b) Objectively, charis may denote the impression produced by "gracefulness," as in 3 Joh 1:4 'greater gratification have I none than this' (but many manuscripts read chara, "joy," here).

(c) As a mental attribute charis may be translated by "graciousness," or, when directed toward a particular person or persons, by "favor." So in Lu 2:52, "Jesus advanced
in favor with God and men."

(d) As the complement to this, charis denotes the emotion awakened in the recipient of such favor, i.e. "gratitude." So Lu 17:9 reads literally, 'Has he gratitude to that servant?' In a slightly transferred sense charis designates the words or emotion in which gratitude is expressed, and so becomes "thanks" (some 10 t, Ro 6:17, etc.)'.

(e) Concretely, charis may mean the act by which graciousness is expressed, as in 1Co 16:3, where the King James Version translates by "liberality," and the Revised

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starting with the meaning of the word in (say) 2Co 12:9, have made Ro 3:24 state that men are justified by the infusion of Divine holiness into them, an interpretation that utterly ruins Paul's argument. On the other hand, Protestant extremists have tried to reverse the process and have argued that grace cannot mean anything except favor as an attitude, with results that are equally disastrous from the exegetical standpoint. And a confusion has resulted that has prevented men from seeing that most of the controversies about grace are at cross-purposes. A rigid definition is hardly possible, but still a single conception is actually present in almost every case where "grace" is found—the conception that all a Christian has or is, is centered exclusively in God and Christ, and depends utterly on God through Christ. The kingdom of heaven is reserved for those who become as little children, for those who look to their Father in loving confidence for every benefit, whether it be for the pardon so freely given, or for the strength that comes from Him who works in them both to will and to do.

LITERATURE.

All the Biblical theologies contain full discussions of the subject; for the New Testament the closest definitions are given by Bernard Weiss. But for the meaning of "grace" in any particular place the commentaries must be consulted, although the student may be warned against discussions that argue too closely from what may seem to be parallel passages.

Burton Scott Easton

GRACIOUS

gra'-shus (chanan; charis): In general, the word means "to favor," "to show kindness" to an inferior and "to be compassionate." All Old Testament passages are derived from the same root, and yet there are two evident shades of meaning derived from it.

(1) As above, "favorable" or, causative, "to cause to be gracious," as "Yahweh

make his face to shine upon thee, and be gracious unto thee" (Nu 6:25); "And the Lord was gracious unto them" (2Ki 13:23 the King James Version); "The Lord is gracious and full of compassion" (Ps 145:8 the King James Version). (2) In a modified sense, "graceful," "winsome" or "attractive," as applied particularly to persons and things. Used thus 3 times in the Old Testament and once in the New Testament. "A gracious woman retaineth honor" (Pr 11:16 the King James Version; compare Ec 10:12; Lu 4:22).

The word is used once in the New Testament from root of Greek word chrestos, meaning "useful" as a benefit: "if ye have tasted that the Lord is gracious" (1Pe 2:3).

In the main, however, the adjective is applied in the Old Testament to Yahweh, as indicative of His favor and mercy, His long-suffering and general inclination of favor and kindness.

Walter G. Clippinger

GRAECIA

gre'-sha.

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See GREECE.

GRAFT

graft (egkentrizo; the Revised Version (British and American) "graft"; the King James Version, "graff"): The word occurs 6 times in Ro 11. Paul assumed that those living about Rome were familiar with the process of grafting olive trees, for olive culture had been adopted by the Greeks and Romans in Paul's time. The wild olive trees (Arabic colloquial, zeitun berri) are cut back, slits made on the freshly sawed branch ends, and two or three grafts from a cultivated olive (Arabic colloquial, zeitun jouwi) are inserted in such a way that the bark of the scion and of the branch coincide. The exposed ends are smeared with mud made from clay, and then bound with cloth or date straw, which is held by thongs made from the bark of young mulberry branches. The fruit thus obtained is good. Wild olives cannot be made cultivated olives by engrafting, as Paul implies (Ro 11:24), but a wild olive branch thus grafted would thrive. So Gentiles would flourish spiritually when grafted into the fullness of God's mercy, first revealed to the world through Israel.

James A. Patch

GRAIN

gran.

See AGRICULTURE; GARNER.

GRANARY

gran'-a-ri.

See GARNER; STOREHOUSES.

GRAPES

graps.

See VINE.

GRAPES, WILD

(be'ushim, Isa 5:2,4): A word closely allied to bo'shah, Job 31:40, translated "cockle" (which see). It implies something noisome or worthless, but no particular fruit.

GRASP

grasp: The word harpagmos (Php 2:6), is rendered by the King James Version "robbery," by the Revised Version (British and American) "a prize," and by the American Standard Revised Version "a thing to be grasped." By derivation the term may denote either an act of seizing or the aim or result of the action. In the context

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Paul is discussing, not Christ's opinion of His equality with God, but His amazing self-sacrifice in laying aside His equality for our sakes. He but laid it aside for us. It is better to render with the Revised Version (British and American) "a prize."

GRASS

gras:

(1) chatsir, from a root meaning "greenness"; compare Arabic Khudra, which includes grasses and green vegetables (1Ki 18:5; 2Ki 19:26; Job 40:15; Ps 104:14, etc.). Isa 15:6 is translated in the King James Version "have," the Revised Version (British and American) "grass"; Pr 27:25, English Versions of the Bible "hay," margin "Hebrew grass"; Nu 11:5 English Versions of the Bible translates "leeks." It is a term for herbage in general.

(2) deshe', from root meaning "to sprout abundantly." Generally translated "tender grass" (Ge 1:11 f; 2Sa 23:4; Job 6:5; Isa 15:6; 66:14; Jer 14:5, etc.); translated "grass" (Job 6:5; Jer 14:5); translated "herb" (2Ki 19:26; Ps 27:2; Isa 37:27; 66:14). In Jer 50:11 we have "heifer at grass" (deshe') in the King James Version and the Revised Version, margin, but in the Revised Version (British and American) "heifer that treadeth out the grain." (dethe'), the Aramaic form, occurs in Da 4:15,23, and is translated "tender grass."

(3) chashash, probably "dry" or "cut grass"; compare Arabic chashesh, "dry fodder" or "cut grass" (Isa 5:24, the King James Version "chaff," the Revised Version (British and American) "dry grass"; Isa 33:11, English Versions of the Bible "chaff").

(4) leqesh, from root meaning "to come late," hence used in Am 7:1 for the "latter growth" of grass after mowing.

(5) yereq, literally, "green thing" (Nu 22:4, elsewhere translated "herb").

(6) 'esebh (De 11:15, etc.), generally translated "herb" (for (5) and (6) see HERB).

(7) chortos (Mt 6:30; 14:19; Mr 6:39; Lu 12:28; Joh 6:10; Jas 1:10,11; 1Pe 1:24; Re 8:7; 9:4); translated "blade" (Mt 13:26 Mr 4:28); translated "hay" (1Co 3:12).

There are 243 species of true grasses (Natural Order, Gramineae) in Palestine, but Hebrew, like modern Arabic, does not discriminate between these and other herbs which together make up herbage. Actual turf is practically unknown in Palestine, and grass seed is not artificially sown; young green barley is used in the neighborhood of towns as fresh fodder for horses and cattle. It is not the native custom to cut herbage for hay, though the writer has seen many carloads of sweet-smelling hay being carried from the land by Circassian settlers, East of the Jordan.

The "grass upon the house tops" (Ps 129:6; Isa 37:27), the growth which springs from the seeds mingled with the mud of which the roof is made, springs up quickly with the rains, but as quickly dries up before it reaches half its normal height—or not infrequently is set on fire.

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Dew, rain or showers upon the grass are mentioned (De 32:6; Pr 19:12; Mic 5:7; Ps 72:6, "rain upon the mown grass," i.e. the grass eaten short by cattle).

E. W. G. Masterman

GRASSHOPPER

gras'-hop-er.

See LOCUST.

GRATE; GRATING

grat, grat'-ing (mikhbar, resheth; the King James Version Grate): This "grating of network of brass" (Ex 27:4; 38:4), called also "the net" (Ex 27:4 f), and "grating of brass" (Ex 38:4), was that reticulated casting or wrought work of bronze which, in the tabernacle system, formed an element of the altar of sacrifice. Its position is well defined: "Thou shalt put it under the ledge round the altar beneath, that the net may reach halfway up the altar" (Ex 27:5; compare Ex 38:4). The altar being a hollow box—"hollow with planks" (Ex 27:8)—3 cubits high, overlaid with brass, and presumably filled with stones, there appears to have been a ledge round about it halfway from the base, from which depended vertically this grating of bronze. On the grating were four rings through which the staves were passed by which the altar was borne (Ex 27:4,7). If the ledge was for the priests to stand on while handling the sacrifices on the altar, the grating need be thought of only as an ornamental support for the ledge. Others ascribe to it different uses.

W. Shaw Caldecott

GRAVE (1)

grav.

See BURIAL.

GRAVE (2)

(Adj.).

See GRAVITY.

GRAVE; GRAVING

grav'-ing.

See CRAFTS; ENGRAVING.

GRAVEL

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grav'-el (chatsats, from root chatsats, "to divide." Kindred roots have the meaning of "to cut," "to hew," "to sharpen," hence chets, "arrow" (2Ki 13:17; Ps 64:7 and often); compare Arabic chacca, "to fall to the lot of," chiccah, "portion"): In Pr 20:17, we have:

"Bread of falsehood is sweet to a man;

But afterwards his mouth shall be filled with gravel."

And in La 3:16:

"He hath also broken my teeth with gravel stones; he

hath covered me with ashes."

The only other occurrence of the word is in Ps 77:17, where it is the equivalent of chets, "arrow" (see supra):

"The clouds poured out water;

The skies sent out a sound:

Thine arrows also went abroad."

Pr 20:17 and La 3:16 both suggest the frequent occurrence of grit in the coarse bread, the source of the grit being not necessarily the grindstone, but possibly even small stones originally mingled with the wheat and never properly separated from it.

Alfred Ely Day

GRAVITY

grav'-i-ti (semnotes): The word, meaning properly "venerableness," "sanctity," is used in 2 Macc 3:12 of the "sanctity" of the temple. In 1Ti 3:4 the writer declares that a characteristic of a bishop should be that he has "his children in subjection with all gravity." Titus is enjoined (2:7 f) in his "doctrine" (teaching) to show "uncorruptness, gravity, sound speech (Revised Version), that cannot be condemned" (compare 1Ti 3:8). In 1Ti 2:2 the same word is translated "honesty" (the Revised Version (British and American) "gravity"), "that we may lead a tranquil and quiet life in all godliness and gravity." A better rendering of semnotes might be "dignity" or "dignified seriousness" (Olshausen), which quality is necessary, both on the part of parents in relation to their children, if they are to be properly trained, and on the part of preachers and teachers, if their "doctrine" is to be worthily represented. All mere lightness of demeanor (the opposite of gravity) tells against the great trusts committed to both parents and teachers (compare 1Ti 3:11; Tit 2:2). Such "gravity" or "dignified seriousness" ought indeed to characterize Christian demeanor in general, as in 1Ti 2:2 above.

W. L. Walker

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GRAY

gra.

See COLORS; HOARY.

GREASE

gres (chelebh, "fat," "suet"): The word occurs once in the metaphorical sense "prosperous," then dull, gross, brutal: "Their heart is as fat as grease" (Ps 119:70; compare Isa 6:10, and see FAT).

GREAT; GREATNESS

grat, grat'-nes: "Great" occurs very often in Scripture. The chief words so translated are gadhol, rabh; megas, polus.

(1) In the Old Testament many other terms are employed:

(a) gadhol is used to express greatness in various senses, chiefly of magnitude, including excellence, e.g. "great lights" (Ge 1:16); "the great city" (Ge 10:12); "a great nation" (Ge 12:2); "a great sight" (Ex 3:3); "Moses was very great" (Ex 11:3); "the great God" (De 10:17; Ne 1:5); "great is Yahweh" (Ps 48:1). It is sometimes translated by "mighty" (De 4:37; 7:21, "a mighty God," the Revised Version (British and American) "great"). It is also used to designate the high priest (literally, "great," Le 21:10; Zec 3:1, etc.); also to express the "elder" of a family, e.g. Ge 27:1, "Esau his eldest son," the Revised Version (British and American) "elder"; probably also of great stature: "a great man among the Anakims," the Revised Version (British and American) "the greatest" (Jos 14:15).

(b) rabh denotes, rather, quantity, number, therefore, often, "many" (Ge 21:34,

etc.; Ex 2:23 the Revised Version (British and American), etc.); "abundant" (Ex 34:6, the English Revised Version "plenteous"), and similar terms; thus we have "a great people" (Jos 17:14); "His mercies are great," the Revised Version, margin "many" (2Sa 24:14; 1Ch 21:13); "Great was the company," the Revised Version (British and American) "a great host" (Ps 68:11); "great reward" (Ps 19:11); "Mine iniquity is great" (Ps 25:11); "exceedingly" (Ps 123:3). In the Septuagint *rabh* is, for the most part, translated by *polus*. But it is used for "great" in other senses, e.g. "the great (God)" (Pr 26:10), the Revised Version (British and American) "as an archer," margin "master worker; Hebrew text obscure"; "a saviour, and a great one," the Revised Version (British and American) "defender," margin "or a mighty one" (Isa 19:20); "Great shall be the peace" (Isa 54:13), etc. It is sometimes translated "mighty" (Ps 89:50, the Revised Version, margin "many"; Isa 63:1).

(c) Other words thus translated are *kabhedh*, "heavy," e.g. "so great a people," the Revised Version (British and American) "thy great people," margin "heavy" (1Ki 3:9); *me'odh*, implying force, might, e.g. "with all his might" (2Ki 23:25). 'El and 'Elohim are sometimes used to express greatness. In Ps 36:6, we have "Thy righteousness is like the great ('El) mountains," the Revised Version (British and American) "mountains of God"; in **Ge 30: 8**, "with great ('Elohim) wrestlings," the

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Revised Version (British and American) "mighty," margin "wrestlings of God"; and in 1Sa 14:15 "a very great ('Elohim) trembling," the Revised Version (British and American) "exceeding great," margin "a trembling of God."

(2)

(a) Megas denotes magnitude, in its various aspects, physical, moral, etc., e.g. "great joy" (Mt 2:10); "a great light" (Mt 4:16); "the great King" (Mt 5:35); "great in the kingdom" (Mt 5:19, etc.); "Great is thy faith" (Mt 15:28); "The greatest is charity" (love), the Revised Version, margin "greater" (1Co 13:13); "a great high priest" (Heb 4:14); "the great shepherd" (Heb 13:20); "a great voice" (Re 1:10); in Re megas is very frequent.

(b) Polus denotes properly number, multitude, e.g. "great multitudes" (Mt 4:25); "a great company" (Lu 5:29, the Revised Version (British and American) "a great multitude"; frequent in the Gospels); "great possessions" (Mr 10:22). But also "great" in the sense of magnitude, e.g. "great plainness of speech," the Revised Version (British and American) "boldness" (2Co 3:12; 7:4); "a great trial of affliction," the Revised Version (British and American) "much proof" (2Co 8:2); "great love" (Eph 2:4).

(c) Among other terms we have telikoutos, "so great" (in degree), "so great a salvation" (Heb 2:3); tosoutos, "so great" (in quantity), "so great faith" (Mt 8:10; Lu 7:9); "so great a cloud of witnesses" ([Heb 12:1](#)); hosos, "how great" (in quantity) (Mr 3:8; 5:19 f); helikos, "how great" (in degree) (Col 2:1; Jas 3:5, "how great a matter," the Revised Version (British and American) "how much wood," margin "how great a forest"); pelikos, "how great" (in degree) (Heb 7:4); posos, "how great" (in quantity) (Mt 6:23), etc.

(3) In His person and teaching, Jesus introduced into the world a new conception of greatness. It was to be found in humility and self-forgetting service: "Whosoever would become great among you shall be your minister (the Revised

Version, margin "servant"); and whosoever would be first among you shall be your servant (the Revised Version, margin "(Greek) bond-servant"): even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mt 20:26-28; compare also Mt 18:1-4; 23:11; Php 2:5-11).

W. L. Walker

GREAVES

grevz.

See ARMOR, ARMS, IV, 4.

GRECIANS; GREEKS

gre'-shanz, greks: In the Old Testament the word "Grecians" occurs but once (Joe 3 (4):6). For references to Greece in the Old Testament see JAVAN. In the King James Version of the Old Testament Apocrypha "Grecians" and "Greeks" are used without

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this. There is consequently much confusion, which it is quite impossible, with our limited knowledge of the facts in particular cases, to clear up. In general, it would seem probable that where "Greeks" are comprehensively contrasted with "Jews," the reference is to "Gentiles," as in Ac 14:1; 17:4; 18:4; 19:10,17; 20:21; Ro 1:16; 10:12; 1Co 1:22-24 (the Revised Version (British and American) "Gentiles," representing ethnesin; Ga 3:28; Col 3:11. In Mr 7:26 the woman of Tyre, called "a Greek (the Revised Version, margin "Gentile") a Syrophenician," was clearly not of Hellenic descent. Whether Titus (Ga 2:3) and the father of Timothy; (Ac 16:1,3) were in the strict sense "Greeks," we have no means of knowing. In Ro 1:14, "I am debtor both to Greeks and to Barbarians," there is an undoubted reference to Greeks strictly so called; possibly, though by no means certainly, the "Greeks" of Ac 21:28, alluding to Trophimus the Ephesian ([Ac 21:29](#)), are to be taken in the same sense. References to the Greek language occur in Joh 19:20 (Lu 23:38 is properly omitted in the Revised Version (British and American)); Ac 21:37; Re 9:11.

In Ac 11:20 the manuscripts vary between Hellenistas, and Hellenas (the King James Version "Grecians," the Revised Version (British and American) "Greeks"), with the preponderance of authority in favor of the former; but even if one adopts the latter, it is not clear whether true Greeks or Gentiles are intended.

William Arthur Heidel

GREECE, RELIGION IN ANCIENT

I. THE GREEK GODS

1. Greek Myths
2. Mythology Distinguished from Religion
3. Local Shrines

4. Epithets of the Gods
5. Nature of the Gods of Worship
6. Relation of Greek Gods to Nature
7. The Greater Gods of Greece
8. Nature Gods
9. Gods of Human Activities and Emotions

II. REVELATION: INSPIRATION

1. Omens
2. Divination by Sacrifice

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known as a mystery, the table as an altar, the officiating priest as a "hierarchy," and the result as a blessed "vision" of sacred things by which the resurrection life was imparted. In its formal character and the interpretation of its meaning, as well as in the terms used to describe it, the effect of the Greek mysteries may be seen.

Yet during these three centuries Christianity had been waging a life-and-death struggle with the old religion. It is indeed impossible to believe that converts to Christianity should intentionally copy the forms of a worship which they had often at much cost to themselves rejected as false. The process must have been slow and quite unconscious. As the language of heathen philosophy was used in forming a Christian theology, so the conceptions and practices which had developed in Greek religion found their way into the developing Christian ritual. Much of this ritual which had no essential place in Christianity was later rejected; some still remains, the contribution of the religious life of Greece to the forms of worship in our world religion.

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Arthur Fairbanks

GREECE, SONS OF

"I will stir up thy sons, O Zion, against thy sons, O Greece, and will make thee as the sword of a mighty man" (Zec 9:13). The passage doubtless refers to the captive Hebrews who are held by the Greeks. The exhortation is to insurrection against the Greeks. Although bearing a striking similarity to the passage in Joe 3:6, there is evidently no connection between the two. In the first, there was conflict between the nations; in the second, simply a reflection upon Tyre and Sidon for having sold into Greece certain Jewish captives. From a Jewish standpoint the Maccabean wars were really between Jews and Greeks.

See JAVAN; ASMONEANS.

GREECE; GRAECIA

gres, gre'-sha;

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William Arthur Heidel

GREEK LANGUAGE

See LANGUAGE OF THE NEW TESTAMENT.

GREEK VERSIONS

See SEPTUAGINT; VERSIONS.

GREEKS

See GRECIANS.

GREEN; GREENISH

gren.

See COLOR.

GREETING

gret'-ing (sha'-al; chairo, aspasmus, aspazomai):

(1) Sha'-al means "to ask," "to inquire of anyone respecting welfare," hence, "to greet." In the Old Testament the word "greet" occurs only once in the King James Version or the Revised Version (British and American), namely, in [1Sa 25:5](#), "Go to Nabal, and greet him in my name." But it is implied in other places where shalom ("well," "prosperity," "peace"), the common Hebrew greeting, is used; e.g. in Ge 37:4, it is said of Joseph that "his brethren could not speak peaceably unto him," i.e. could not give him the common friendly greeting of "Peace!" "Peace be to thee!" So, in Ge 43:27, the Revised Version (British and

American) "He asked them of their welfare" (King James Version margin "peace"); Ex 18:7, "They asked each other of their Welfare"(king James Version, margin "peace"); 2Sa 11:7, "how Joab did, and how the people did" (the Revised Version (British and American) "fared," the King James Version margin "of the peace of"); Joab said to Amasa (2Sa 20:9), the Revised Version (British and American) "Is it well with thee, my brother?" (Hebrew "Art thou in peace, my brother?"); Boaz greeted his reapers with "Yahweh be with you," and they answered, "Yahweh bless thee" (Ru 2:4; compare Ps 129:8, "The blessing of Yahweh be upon you; we bless you in the name of Yahweh"). For the king, we have, the King James Version and the English Revised Version God save the king (m "Let the king live," the American Standard Revised Version "(Long) live the king") (1Sa 10:24, etc.); "Let my lord king David live for ever" (1Ki 1:31; see also Ne 2:3; Da 2:4, etc.). In Ecclesiasticus 6:5 it is said "a fair-speaking tongue will increase kind greetings," the Revised Version (British and American) "multiply courtesies" (euprosegora).

(2) When Jesus sent forth His disciples to proclaim the kingdom, they were to "salute" the house they came to (Mt 10:12), saying (Lu 10:5), "Peace (eirene) be to this

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house!"; if it was not worthy, the blessing should return to themselves. After His resurrection He greeted His disciples saying, "Peace be unto you" (Lu 24:36; Joh 20:19,21,26); He left His "peace" with them as His parting blessing (Joh 14:27)—"not as the world giveth," in a formal way. A frequent form of greeting in the New Testament is *chairo* ("to rejoice," imperative and infinitive, *chaire*, *chairete*, "Joy to thee," "Joy to you," translated "Hail!" and "All hail!" Mt 26:49; 27:29; 28:9; Mr 15:18; Lu 1:28; Joh 19:3), "Rejoice!" (Php 3:1; the English Revised Version, margin "farewell"). Another word for greeting is *aspasmos*, "greetings in the markets" (the King James Version Mt 23:7; Mr 12:38, "salutations"; Lu 11:43, "greetings," Lu 20:46; also Lu 1:29,41,44; 1Co 16:21; Col 4:18; 2Th 3:17; in all these places the Revised Version (British and American) has "salutation").

(3) Of epistolary greetings we have examples in Ezr 4:17, "Peace" (*shelam*), etc.; 5:7; Da 4:1; 6:25. These are frequent in the Apoc: 1 Esdras 6:7, "to King Darius greeting" (*chairo*); 8:9; 1 Macc 10:18, etc.; 2 Macc 1:10, "greeting, health," etc. We have the same form in Ac 15:23; 23:26. In 3 Joh 1:14 it is, "Peace (be) unto thee. The friends salute thee." Paul opens most of his epistles with the special Christian greeting, "Grace to you and peace from God our Father and the Lord Jesus Christ" (Ro 1:7; 1Co 1:3, etc.). Also at the close, "The grace of the Lord Jesus Christ be with you" (1Co 16:23; 2Co 13:14, etc.). He directs greetings to be given to various persons, and sends greetings from those who are with him (Ro 16:5-23; 1Co 16:19; 2Co 13:13; Php 4:21; Col 4:10, etc.). In those cases the word is *aspazomai*, and the Revised Version (British and American) translates "salute," etc. (compare Jas 1:1; 1Pe 1:2; 5:14; 2Pe 1:2; 2Joh 1:3,13; Jude 1:2).

See GODSPEED; KISS.

W. L. Walker

GREYHOUND

gra'-hound.

See DOG.

GRIEF; GRIEVE

gref, grev: There are some 20 Hebrew words translated in the King James Version by "grief," "grieve," "to be grieved," etc. Among the chief are chalah, choli, yaghon, ka'ac, atsabh. They differ, partly, in their physical origin, and partly, in the nature and cause of the feeling expressed. the Revised Version (British and American) in several instances gives effect to this.

(1) Chalah, choli express the sense of weakness, sickness, pain (e.g. Samson, in Jud 16:7,11,17, "Then shall I become weak (chalah), and be as another man"); Isa 17:11 the King James Version, "a heap in the day of grief"; Isa 53:3,1, "a man of sorrows, and acquainted with grief," "He hath borne our griefs" (choli), the Revised Version, margin Hebrew "sickness, sicknesses"; 53:10, "He hath put him to grief," the Revised Version, margin "made him sick" (chalah) (translated by Dillmann and others, "to crush him incurably"; compare Mic 6:13; Na 3:19); yaghon, perhaps from the pain

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and American) "displeased"). The reference is to Ps 95:10, where the Septuagint by this Greek word translates quT (see above).

The less frequency in the New Testament of words denoting "grief" is significant. Christ came "to comfort all that mourn—to give a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Christians, however, cannot but feel sorrow and be moved by grief, and it is to be noted that in both the Old Testament and New Testament, God Himself is said to be susceptible to grief.

W. L. Walker

GRIEVANCE

grev'-ans ('amal): Occurs only in the King James Version as a translation of Hab 1:3, "Why dost thou show me iniquity, and cause me to behold grievance?" (the Revised Version (British and American) "look upon perverseness"); 'amal is also translated "perverseness" by the King James Version and the Revised Version (British and American) in Nu 23:21, "perverseness in Israel"; Isa 10:1, the King James Version "grievousness," the Revised Version (British and American) "perverseness." In Hab 1:13, the King James Version translates the same word "iniquity" (margin "grievance"), "Thou art of purer eyes than to behold evil and canst not look on iniquity" (margin "grievance"), the Revised Version (British and American) "perverseness." The word means originally "toil," "labor" with sorrow, misery, etc., as the consequence, and is often so translated. It is the word in Isa 53:11, "He shall see of the travail of his soul, and shall be satisfied."

W. L. Walker

GRIEVOUS; GRIEVOUSLY; GREIEVOUSNESS

grev'-us; grev'-us-li; grev'-us-nes: In addition to several of the words mentioned

under GRIEF (which see), we have kabhedh ("heavy") 8 t, e.g. Ge 12:10, "The famine was grievous in the land," the Revised Version (British and American) "sore"; marats ("powerful"), "a grievous curse" (1Ki 2:8); cur, "to turn aside" (Jer 6:28), "grievous revolvers"; qasheh, "to make sharp" (1Ki 12:4; 2Ch 10:4); tachalu'im (Jer 16:4), "They shall die grievous deaths," the Revised Version, margin "deaths of sicknesses"; 'athaq (Ps 31:18), "which speak grievous things proudly," the Revised Version (British and American) "against the righteous insolently"; cheT, "sin" ([La 1:8](#)), "Jerus hath grievously sinned" (literally, "hath sinned a sin"); ma'al, "trespass" (Eze 14:13), "trespassing grievously" (literally, "trespassing a trespass") the Revised Version (British and American) "committing a trespass"; kobhedh, "weight" (Isa 21:15), "grievousness"; barus, "heavy," "grievous wolves" (Ac 20:29), "grievous charges" (Ac 25:7), "His commandments are not grievous" (1 Joh 5:3); okneros, the Revised Version (British and American) "irksome" (Php 3:1); poneros, "evil" (Re 16:2), "a grievous sore"; dusbastaktos, "grievous to be borne" (Mt 23:4; Lu 11:46); deinos, "greatly," "grievously tormented" (Mt 8:6); kakos, "badly," "grievously vexed" (Mt 15:22).

W. L. Walker

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GRINDER

grin' -der.

See MILL.

GRINDING

grind' -ing.

See CRAFTS.

GRISLED; GRIZZLED

griz' -' -ld.

See COLORS.

GROAN

gron (na' aq, 'anaq; stenazo, embrimaomai): The English word, noun and verb, is an attempt to imitate the vocal sound which is expressive of severe pain or distress, physical or mental. It is cognate with the Scottish dialect word girn, and with grin in its original obsolete sense, as used in the Anglican Prayer-book version of Ps 59:6,14, "grin like a dog and go about the city"; here "grin" is a translation of hamah, and means the sound of the nightly howling of the pariah dogs in Jerusalem and other oriental cities. It is used in the Old Testament:

(1) To denote the expression accompanying physical suffering, as in the case of the Israelites in Egypt oppressed by Pharaoh's taskmasters (Ex 2:24; 6:5), or in Palestine under the yoke of the Canaanites (Jud 2:18, neqaqah). It is also used in Job's description of the sufferings and wretchedness of the poor (Job 24:12) as

well as in his complaint concerning his own suffering when smitten by the hand of God (Job 23:2). The Psalmist speaks of groaning when fever-stricken and remorseful, the King James Version and the Revised Version (British and American) "roaring all the day long" (Ps 32:3; 38:9; 102:5; 22:1).

(2) The expression of suffering on the part of beasts, hungry and thirsty in drought (Joe 1:18).

(3) The manifestation of mental and spiritual distress as in Ps 6:6; 102:20 (the Revised Version (British and American) "sighing").

(4) Metaphorically groaning is the despairing note of Egypt in the prophecy of her overthrow by Babylon, the sound being that uttered by a deadly wounded man (Eze 30:24; similarly in the prophecy of the Persian conquest the misery of Babylon is thus represented by Jer 51:52); and the misery of Tyre when taken by Babylon is similarly described (Eze 26:15, the King James Version "cry").

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The word for "sigh" ('anachah) is closely allied, and the meanings are sufficiently akin, so that the terms seem interchangeable. A sigh is physically a sign of respiratory distress due to depressed action of the heart; sighing is consequently the indication of physical weakness or mental disquietude, as Ps 12:5; 31:10; 79:11; Isa 21:2; 24:7; 35:10; Jer 45:3.

Na'aq is the crying of persons dying or starving, as in Eze 30:24; Job 24:12. A somewhat similar word, haghah, means the complaining sound like that of the cooing of doves (Isa 59:11; Na 2:7). Nehi is the sound of lamentation of the dead (Jer 9:10; 31:15; Am 5:16).

In the New Testament "groaning" is used for the expression of mental distress. In Joh 11:33,15 the word used is part of the verb embrimaomai, which conveys the idea of deep and earnest emotion. The same word in two other passages is translated "strictly charged," and indicates the emphasis of the charge (Mt 9:30; Mr 1:43). Elsewhere "sighing" and "groaning" are renderings of words derived from the verb stenazo, as in Ro 8:23; 2Co 5:2,4; [Mr 7:34](#); [8:12](#) . Stephen calls the groaning of Israel in Egypt stenagmos (Ac 7:34), and the united wail of the travailing creation is expressed by Paul by the word sunstenazei (Ro 8:22). The sigh is a characteristic sign of woe in Isa 21:2; 24:7; Jer 45:3; La 14,8,11,12; Eze 9:4; 21:6 f.

Alexander Macalister

GROSS

gros ('araphel): Used twice with "darkness" in Isa 60:2; Jer 13:16. In the New Testament the verb pachuno, "to make fat," is applied twice to "making gross" the heart (Mt 13:15; Ac 28:27).

See GREASE.

GROUND; GROUNDED

ground, ground'-ed ('adhamah, 'erets; ge):

(1) "Ground" is in the King James Version the translation of 'adhamah, "the soil," the ground so called from its red color, frequently also translated "earth" and "land" (Ge 2:5 f, etc.; Ex 3:5; 8:21, etc.); it is more often the translation of 'erets, which means rather the earth, most often translated "earth" and "land" (Ge 18:2; Ps 74:7; Isa 3:26, etc.); other words are chelqah, "portion," "field" (2Sa 23:12, the Revised Version (British and American) "plot"); charish, "ploughing" (1Sa 8:12); sadheh, "a plain," "a field" (1Ch 11:13, the Revised Version (British and American) "plot of ground"); for other special words see DRY; FALLOW; PARCHED.

(2) In the New Testament the common word for "ground" is ge, "earth," "soil," "land" (Mt 13:8; Ac 7:33, "holy ground," etc.); other words are agros, "field" (Lu 14:18, "I have bought a piece of ground" the Revised Version (British and American) "field"); chorion, "spot," "place" (Joh 4:5, "parcel of ground").

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(3) As past participle of "to grind," "ground" appears as the translation of riphoth, pounded grain (2Sa 17:19, the Revised Version (British and American) "bruised"); "ground" is also the translation of Tachan (Ex 32:20; Nu 11:8; De 9:21, the Revised Version (British and American) "grinding").

(4) "Ground," as the basis or foundation of anything, occurs in 1Ti 3:15 as the translation of hedraioma (from edaphos), "the pillar and ground of the truth," the Revised Version, margin "stay."

"Grounded" is used in the sense of founded, based, fixed in (Isa 30:32), "and in every place where the grounded staff shall pass, which the Lord shall lay upon him," the King James Version margin "Hebrew every passing of the rod founded," the Revised Version (British and American) "and every stroke (margin "Hebrew passing") of the appointed staff (margin "Or staff of doom (Hebrew foundation))", which Yahweh shall lay upon him"; following, Isa 30:31, "with his rod will he (Yahweh) smite him"; Delitzsch, "every stroke of the rod of destiny which Yahweh causes to fall upon Asshur"; the word is mucadhah, from yacadh, "to place," "to found," "to appoint," "to ordain," hence, "appointed rod (of punishment)," seems the simplest rendering.

In Eph 3:17 we have "rooted and grounded in love," and in Col 1:23, "if ye continue in the faith, grounded and settled," the Revised Version (British and American) "steadfast," both themelioo, "to lay a foundation." In Ecclesiasticus 18:6 "ground" is used for the "bottom of things," but the Revised Version (British and American) has "to track them out" (exichneuo), "to trace out."

(5) Figurative uses of "ground" are as representing the heart in relation to its reception of words of truth and righteousness (Jer 4:3; Ho 10:12, "Break up your fallow ground"); to the word of the kingdom as preached by Christ (Mt 13:8,23); dry, parched, thirsty ground stands for a poor condition (Ps 107:33,15; Isa 35:7; 44:3; 53:2; Eze 19:13).

W. L. Walker

GROVE

grov:

(1) ‘asherah.

See ASHERAH.

(2) ‘eshel (Ge 21:33 the King James Version, the Revised Version (British and American) "a tamarisk tree").

See TAMARISK.

GRUDGE

gruj (naTar; stenazo, goggusmos): "Grudge" (perhaps a mimetic word, compare Greek gru) is "to grumble" or "murmur" at any person or thing, to entertain an

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envious or covetous feeling, to do or give anything unwillingly, etc. It occurs in the King James Version as the translation of naTar, "to keep (anger)" (Le 19:18, "Thou shalt not bear any grudge against the children of thy people"); in Ps 59:15, as the translation, in text, of Hebrew lun or lin, "to pass the night," "to tarry," Niphal, "to show oneself obstinate," "to murmur or complain" (of the enemies who were hunting David like dogs), "Let them wander up and down for meat, and grudge if they be not satisfied," margin "If they be not satisfied then will they stay all night," the Revised Version (British and American) "And tarry all night if they be not satisfied"; but see Ex 15:24; 16:2; Nu 14:2; Jos 9:18, etc., where the translation is "murmur"; may not the meaning be "and growl (or howl) if they be not satisfied"? "Grudge" formerly implied open expression of discontent, etc., e. g. Wyclif has in Lu 15:2, "The farisies and scribis grucchiden seiynge," etc.

In Jas 5:9, stenazo, "to groan," "to complain" (from affliction or from impatience or ill-humor), is translated "grudge," "Grudge not one against another, brethren," the Revised Version (British and American) "murmur not"; goggusmos, "a murmuring" (compare Joh 7:12 f; Ac 6:1), is rendered "grudging" (1Pe 4:9), "Use hospitality one to another without grudging," the Revised Version (British and American) "murmuring"; compare Php 2:14; me ek lupes, "not out of grief," is "without grudging" (2Co 9:7, the Revised Version (British and American) "not grudging" margin, Greek "of sorrow"); in Ecclesiasticus 10:25 we have "will not grudge" (gogguzo), the Revised Version (British and American) "murmur."

"Grudge" was frequent in the earlier VSS, but is changed in the King James Version for the most part into "murmur"; the Revised Version (British and American) completes the change, except Le 19:18, and text of 2Co 9:7.

W. L. Walker

GUARD

gard:

(1) sar ha-Tabbachim, "captain of the guard," literally, "slaughterers" (Ge 37:36; 39:1; 40:3,1; 41:10,12); rabh Tabbachim (2Ki 25:8,11,20; Jer 39:9, etc.); rabh tabbachayyah (Da 2:14); ratsim, "guard," the King James Version "footmen" (1Sa 22:17); sare ha- ratsim, "chief of the guard" the King James Version "captains of the guard" (1Ki 14:27); ta' ha-ratsim, "guard-chamber" (1Ki 14:28; compare Eze 40:21, etc., where "lodges" are "guardrooms"; see A.B. Davidson at the place).

(2) mishmar, "guard," a defense to a point of danger (Ne 4:22 f; Eze 38:7).

(3) mishma'ath, "guard" (2Sa 23:23, where the American Revised Version, margin and the Revised Version, margin have "council," the body over which Benaiah was set by David and whose functions were perhaps those of consultation)

(4) spekoulator, "guard" (Mr 6:27, "a man of Herod's guard," where, as in one or two other cases, Mark, writing for Romans, simply transliterates the Latin speculator "a scout," "an executioner," as in loc.).

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chambers" were rooms for the accommodation of the temple guard (Eze 40:7,10,21,33, etc.).

LITERATURE.

Robertson Smith, OTJC, 262, and note.

T. Nicol.

GUARDIAN

gar'-di-an.

See FAMILY; ANGEL.

GUDGODAH

gud-go'-da (gudhgodhah): A place in the wilderness journeyings (De 10:7), corresponding to Hor-haggidgad in Nu 33:32. Septuagint in each case renders (Gadgad). The site cannot now be identified; but there may be an echo of the ancient name in that of Wady Gudaghid, a confluent of Wady Jerafeh, which comes down from et Tih into the 'Arabah nearly due West of Petra. There are difficulties, however, as the consonants do not correspond.

GUEST

gest (qara'; anakeimai): Oriental customs growing out of a nomadic life demand a greater abandon and freedom with respect to the relation of host and guest than are permitted by the conventionalities of western life. A householder is expected to entertain a traveler, and in turn the traveler may accept with perfect ease the hospitality shown without any obligation to pay. See HOSPITALITY. The significance of the word is that of one who is called or invited. A certain

sacredness, unknown to modern western society, was attached to the guest, so that a special apartment was set aside for the guests. See GUEST-CHAMBER. In the Old Testament only 3 times is the word itself used, with reference to the guests of Adonijah (1Ki 1:41,49), of the foolish woman (Pr 9:18), and of Yahweh (Ze 1:7). In the New Testament, 3 times (Mt 22:10 f; Lu 19:7 the King James Version, the Revised Version (British and American) "to lodge"). Though but few actual uses of the word occur, there are abounding illustrations of the guest relation in both Old Testament and New Testament. Especially is this manifest in the striking social attitudes of Jesus on occasions. Notable among these are the hospitality of Matthew (Lu 5:29); Jesus' relation to Martha and Mary (Lu 10:38), and His entrance into the home of Zaccheus (Lu 19:1). Likewise Jesus spoke frequently of the relation which should exist between the guest and his host (see Lu 7:44-46; Mt 25:35; 10:40).

Walter G. Clippinger

GUEST-CHAMBER

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gest'-cham-ber: The translation of

(1) (lishkah) (1Sa 9:22, the King James Version "parlor"), and

(2) (kataluma) (Mr 14:14 parallel Lu 22:11).

The lishkah was probably a room in which the sacrificial feasts were held. Kataluma is derived from kataluo, which means "to slacken," i.e. the ropes of the beasts of burden, and hence, "to lodge." Kataluma has accordingly often the sense of "inn," but as used in Mr and Lu it has the narrower meaning of a room in which to eat.

GUIDE

gid ('alluph, nachal, nachah; hodegos, hodegeo): "Guide" (noun) is the translation of 'alluph, "an intimate," "a friend," the leader of a family or tribe: Ps 55:13, "a man mine equal, my guide," the Revised Version (British and American) "my companion"; Pr 2:17, "the guide of her youth," the Revised Version (British and American) "friend," margin "or guide"; Jer 3:4, "My father, thou (art) the guide of my youth," the Revised Version, margin "companion"; Mic 7:5, "Put ye not confidence in a guide," the American Standard Revised Version "in a friend," margin "confidant" (which the context shows to be the meaning), the English Revised Version "guide," margin "familiar friend"; once of katsin, "a judge," "a military leader or commander" (compare Jos 10:24; Da 11:18); Pr 6:7, the Revised Version (British and American) "chief," margin "judge"; once nahagh, "to lead," is translated "guide" (Ps 48:14). In the New Testament hodegos, "a way-leader," is translated "guide" (Mt 23:16, "ye blind guides"; Mt 23:24; Ac 1:16; Ro 2:19); "to guide" is the translation of nachah, "to lead forth" (Job 38:32; Ps 73:24); once of 'ashar, Piel, "to guide" or "lead straight" (Pr 23:19); of ya'ats, "to command," "to give counsel" ("I will guide thee with mine eye," the Revised Version (British and American) "I will counsel thee with mine eye upon thee," Ps 32:8); of kul, "to contain," "to sustain" (Ps 112:5, "He

will guide his affairs with discretion," the Revised Version (British and American) "He shall maintain his cause in judgment"); of nahagh, "to drive," "to lead" ([Ps 78:52](#)); of hodegeo, "to show the way," "guide" (Joh 16:13, "He shall guide you into all truth," the Revised Version (British and American) "the truth"; Ac 8:31); oikodespoteo is translated "to guide the house" the Revised Version (British and American) "rule the household" (1Ti 5:14); the word means literally, to be a house-master (the head of the house).

The Revised Version (British and American) has "guide" for "lead" (Ps 25:5; Mt 15:14; Lu 6:39; Re 7:17); "a guide to" for "more excellent than" (Pr 12:26); "guided" for "brought in" (Ps 78:26); "guideth" for "maketh" (2Sa 22:33), for "leadeth" (Ps 23:3); "my heart yet guiding me," margin "holding its course," for "yet acquainting mine heart" (Ec 2:3).

"Guide-posts" is substituted for "high heaps" (Jer 31:21).

W. L. Walker

GUILE

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gil (mirmah; dolos): "Guile" is twice the translation of mirmah, "fraud," "deceit" (Ps 34:13, "Keep thy lips from speaking guile"; PS 55:11, "deceit and guile," the

Revised Version (British and American) "oppression (margin "fraud") and guile"); once of 'ormah, "craftiness," "guile" (Ex 21:14); once of remiyah, "deception," "fraud" (Ps 32:2, "in whose spirit there is no guile"); in the New Testament of dolos, "bait," hence, generally, "fraud," "guile," "deceit"; Septuagint for mirmah (Isa 53:9, English Versions of the Bible "deceit") and for remiyah (Job 13:7, English Versions of the Bible "deceitfully"; Joh 1:47; 2Co 12:16, "Being crafty, I caught you with guile"; 1Th 2:3; 1Pe 2:1; 2:22; 3:10, quoted from Ps 34:13; Re 14:5, "In their mouth was found no guile," the Revised Version (British and American) after corrected text, "no lie").

Paul's words in 2Co 12:16 have sometimes been quoted in justification of "guile" in religious work, etc.; but he is not describing his actual procedure; but that which the Corinthians might have attributed to him; the lips of the Christian must be kept free from all guile (Ps 34:13; 1Pe 2:1, etc.; The Wisdom of Solomon 1:5 "A holy spirit of discipline will flee deceit" (dolos), the Revised Version (British and American) "A holy spirit"). "Guile" does not appear in Apocrypha; dolos is frequently rendered "deceit."

The Revised Version (British and American) has "guile" for "subtilty" (Ge 27:35; Ac 13:10); "cover itself with guile" for "is covered by deceit" (Pr 26:26); "with guile" for "deceitfully" (Ge 34:13); "spiritual milk which is without guile" for "sincere milk of the word," the English Revised Version, margin "reasonable," the American Revised Version, margin, Greek "belonging to the reason" (compare Ro 12:1; 1Pe 2:2); "guileless" for "harmless" (Heb 7:26).

W. L. Walker

GUILT

gilt: The Christian idea of guilt involves three elements: responsibility (Greek *aitia*, "cause," depending upon a man's real freedom), blameworthiness (Latin *reatus culpa*, depending upon a man's knowledge and purpose) and the obligation to make good through punishment or compensation (Latin *reatus poenae*; compare Greek *opheilema*, "debt," Mt 6:12). In other words, in thinking of guilt we ask the questions of cause, motive and consequence, the central idea being that of the personal blameworthiness of the sinner.

I. In the Old Testament.

1. The Ritualistic and Legalistic Conception:

Not all of this is found at once in the Old Testament. The idea of guilt corresponds to that of righteousness or holiness. When these are ritual and legal, instead of ethical and spiritual, they will determine similarly the idea of guilt. This legalistic and ritualistic conception of guilt may first be noted. Personal blameworthiness does not need to be present. "If any one sin, and do any of the things which Yahweh hath commanded not to be done; though he knew it not, yet is he guilty, and shall bear his iniquity" (Le 5:17). The man is guilty, not because he might or should have known; he

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emphasis remains with Jesus (Lu 15:21; compare Ps 51:4). But with Jesus God is far more than a giver of rules. He gives Himself. And so the guilt is the deeper because the sin is against this love and mercy and fellowship which God offers us. Jesus shows us the final depth of evil in sin. Here comes the New Testament interpretation of the cross, which shows it on the one hand as the measure of God's love in the free gift of His Son, and on the other as the measure of man's guilt whose sin wrought this and made it necessary.

2. With Paul:

Paul also recognizes differences of degree in guilt, the quality of blameworthiness which is not simply determined by looking at the outward transgression (Ac 17:30; Eph 4:18; Ro 2:9; 3:26; 5:13; 7:13). He, too, looks within to decide the question of guilt (Ro 14:23). But sin is not a matter of single acts or choices with Paul. He sees it as a power that comes to rule a man's life and that rules in the race. The question therefore arises, Does Paul think of guilt also as native, as belonging to man because man is a part of the race? Here it can merely be pointed out that Ro 5:12-21 does not necessarily involve this. Paul is not discussing whether all men committed sin in Adam's fall, or whether all are guilty by virtue of their very place in a race that is sinful. It is not the question of guilt in fact or degree, but merely the fact that through one man men are now made righteous as before through one sin came upon them all. This no more involves native guilt as a non-ethical conception than it does the idea that the righteousness through Christ is merely forensic and non-ethical. Paul is simply passing over the other elements to assert one fact. Ro 1 suggests how Paul looked at universal sin as involving guilt because universal knowledge and choice entered in.

See also SIN.

LITERATURE.

Mueller, Christian Doctrine of Sin, I, 193-267; Schultz, Old Testament Theology; Kaehler, article "Schuld," Hauck-Herzog, Realencyklopadie fur protestantische Theologie und Kirche.

Harris Franklin Rall

GUILT OFFERING

See SACRIFICE.

GUILTLESS

gilt'-les: The primary meaning of the Hebrew word is "to be clean." Sometimes the meaning is "freedom from blame," at other times to be "free from punishment," these two ideas running over into each other as with the word "guilt." The latter meaning seems to predominate in Ex 20:7; De 5:11; 2Sa 14:9; 1Ki 2:9. The other meaning holds in Nu 32:22; Jos 2:19; 2Sa 3:28; Mt 12:5,7.

GUILTY

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gil'-ti: In addition to the general discussion under GUILT (which see), several New Testament passages demand special notice because the word "guilty" is not used in the principal sense of blameworthy, but with one of the two lesser meanings noted above which go to make up the complete idea. In 3 of these passages the King James Version renders "guilty" and the Revised Version (British and American) gives another rendering. In Mt 26:66 the King James Version, Jesus' foes declare he is "guilty of death" (enochos, "liable to"). Here "guilty" simply means the one who is legally held, and the reference is not to the blame but to the consequence. This is a true use of the word in the lower and legal sense. It does not correspond with our higher usage, and so we have it in the Revised Version (British and American) "worthy of death." So in Ro 3:19, "guilty" is changed to "under the judgment," and in Mt 23:18, to "debtor."

In Jas 2:10 and 1Co 11:27, the word "guilty" is also used in the lesser or more primitive sense, not primarily as involving blame but as involving the sinner's authorship or responsibility. This is the first element suggested in the definition of guilt given above, just as the preceding passages illustrate the third element. The man who stumbles in one point is "guilty" of the whole law. James does not refer here to the degree of blameworthiness. "Guilty of" means transgressor of, and he has transgressed the whole because the law is one. So in 1Co 11:27, those "guilty of the body and the blood of the Lord" are those who have transgressed in the matter of the body and the blood of the Lord.

Harris Franklin Rall

GULF

(chasma, "a chasm," "vent," "a gaping opening"—a great interval; from chaino, "to gape" or "yawn"): Occurs only in Lu 16:26, "Between us and you there is a great gulf fixed" (compare "afar off" in 16:23). This is very different from, though it probably reflects, the rabbinical conception of the separation between the two compartments of Hades (Sheol) by "a hand's breadth," "a wall," or even,

later, "a chasm," as the parable can be given here only a figurative significance, and is of purely ethical import. The fundamental difference between the Rich Man and Lazarus lies not in their conditions but in their characters. For "besides all this" (16:26) the Revised Version, margin gives "in all these things," thus implying that the moral distinctions which exist in this life (16:25) become more pronounced ("fixed") in the next world, and the "gulf" is impassable in the sense that a change of condition will not necessarily produce a change of soul.

See also ABRAHAM'S BOSOM; HADES.

M. O. Evans

GUNI; GUNITES

gu'-ni, gu'-nits (guni):

(1) The name of a Naphtalite clan (Ge 46:24; Nu 26:48; 1Ch 7:13). In Nu 26:48 the gentilic "Gunites" is also found, having in Hebrew the same form, with the article.

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(2) The head of a Gadite family (1Ch 5:15).

GUR-BAAL

gur-ba'-al (gur ba'-al): The residence of certain Arabs against whom God helped Uzziah, king of Judah (2Ch 26:7). Its mention immediately after the Philistines may have suggested the "Gerar" of the Targum. Association with the Meunim points to the East. It may be taken as certain that Jebel Neby Harun, near Petra, has always been crowned by a sanctuary. This may have been "the dwelling place of Baal"; or, accepting Kittel's emendation (Tur ba'al), "the rock" or "mountain of Baal." The Arabs probably dwelt in the region before the days of Petra (EB, under the word)

W. Ewing

GUR; THE ASCENT, OF

gur, a-sent', (ma'-aleh ghur): The place where the servants of Jehu mortally wounded Ahaziah, king of Judah (2Ki 9:27). The ascent (the King James Version "going up") was hard by Ibleam, the site of which is identified about 1/2 mile South of Jenin.

GUTTER

gut'-er.

See HOUSE.

GYMNASIUM

jim-na'-zi-um.

See GAMES; PALAESTRA.

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HA

ha (he'-ah): In Job 39:25, the Revised Version (British and American) "Aha," of the battle-horse.

See AH, AHA.

HA-HIROTH

ha-hi'-roth.

See PI-HAHIROTH.

HA-JEHUDIJA

ha-je-hu-di'-ja (ha-yehudhiyah): Named in the genealogical list (1Ch 4:18). Possibly a proper name (Revised Version, margin), but probably "the Jewess" (Revised Version (British and American)). May be so given in order to distinguish from the Egyptian named in this verse. The King James Version translates "Jehudijah."

HAAHASHTARI

ha-a-hash'-ta-ri (ha'-achashtari, possibly a corruption of ha'-ashchuri): A descendant of Judah (1Ch 4:6). The name is probably corrupt. If the emendation suggested above is accepted, it means the Ashurites, and is a description of the preceding names.

HABAIAH; HOBALIAH

ha-ba'-ya, (cha-bhayah, chobhayah): A post-exilic priestly family which was unable to establish its pedigree. "Habaiah" is the form in Ezr 2:61; in the parallel

passage (Ne 7:63), the King James Version has "Habaiah," and the Revised Version (British and American) "Hobaiah"; in the parallel passage in 1 Esdras 5:38, the form is Obdia, Codex Vaticanus, Obbeia.

HABAKKUK

ha-bak'-uk, hab'-a-kuk:

I. THE AUTHOR

1. Name

2. Life

II. THE BOOK

1. Interpretation of Habakkuk 1 and 2

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Commentaries on the Minor Prophets by Ewald, Pusey, Keil, Orelli, G. A. Smith (Expositor's Bible), Driver (New Century Bible), Eiselen; A. B. Davidson, Commentary on "Nah," "Hab," "Zeph" (Cambridge Bible); A. F. Kirkpatrick, Doctrine of the Prophets; F. C. Eiselen, Prophecy and the Prophets; F. W. Farrar, Minor Prophets ("Men of the Bible"); Driver, LOT; HDB, article "Habakkuk"; EB, article "Habakkuk."

Frederick Carl Eiselen

HABAKKUK, THE PRAYER OF

See BETH-HORON, THE BATTLE OF.

HABAZINIAH

(chabhatstsinyah. Thus in the King James Version, but more correctly as in the Revised Version (British and American) HABAZZINIAH, hab-a-zi-ni'-a (Jer 35,3)): The grandfather of Jaazaniah, who was the leader of the Rechabites who were tested by Jeremiah as to their obedience to their ancestor's command with reference to wine. Their loyalty to the commands of Jonadab was effectively used by Jeremiah in an appeal to the people of Judah to obey the words of Yahweh.

HABERGEON

hab'-er-jun, ha-bur'-jun, the King James Version (tachara'): In the Revised Version (British and American), Ex 28:32; 39:23, etc., "coat of mail"; in Job 41:26, "pointed shaft," margin "coat of mail."

See ARMS, ARMOR.

HABITATION

hab-i-ta'-shun: Properly a place of sojourn or dwelling. The term in the King James Version representing some 16 Hebrew words (moshabh, ma'-on, mishkan, naweh, etc.), and 5 Greek words, is variously changed in certain passages in the Revised Version (British and American), as Ge 49:5, "swords"; Le 13:46 "dwelling"; Job 5:24; Jer 25:30 b, 37, "fold"; Ps 89:14; 97:2, etc., "foundation"; Ps 132:5, "tabernacle"; Lu 16:9, "tabernacles," etc. Conversely, "habitation" appears in the Revised Version (British and American) for the King James Version "dwelling place" in 2Ch 30:27; Ps 79:7, "house"; Ps 83:12; 2Co 5:2, "tabernacle," [Ac 7:4](#) 6, etc.

See HOUSE.

James Orr

HABOR

ha'-bor (chabhor; Habor, Habior; Isidor of Charax, Aburas (Abouras), Zosias, Aboras):

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1. Its Position and Course:

Is described in 2Ki 17:6; 18:11 (compare 1Ch 5:26) as "the river of Gozan." It is the Arabic Khabur, and flows in a southerly direction from several sources in the mountains of Karaj Dagh (Mons Masius), which, in the 37th parallel, flanks the valley of the Tigris on the West. The river ultimately joins the Euphrates after receiving its chief tributary, the Jaghjagha Su (Mygdonius), at Circesium (Kirkisiyeh).

2. Etymologies of Habor:

The meaning of its name is doubtful, but Delitzsch has suggested a Sumerian etymology, namely, habur, "the fish-waterway," or it may be connected with "mother Hubur" a descriptive title of Tiamat (see MERODACH; RAHAB).

3. Historical References:

Layard found several interesting Assyrian remains in the district, including man-headed bulls bearing the name of Muses-Ninip, possibly an Assyrian governor. Tiglath-pileser I (circa 1120 BC) boasts of having killed 10 mighty elephants in Haran and on the banks of the Habor; and Assur-nacir-apli (circa 880 BC), after conquering Harsit (Harrit, Harmis), subjugated the tract around plate sa nar Habur, "the mouths of the Habor." According to 2Ki and 1 Chronicles, Shalmaneser IV and Sargon transported the exiled Israelites thither. Philological considerations exclude the identification of the Chebar of Eze 13, etc., with the Habor.

T. G. Pinches

HACALIAH

hak-a-li'-a (chakhalyah, meaning doubtful, perhaps "wait for Yahweh"; the King

James Version Hachaliah): Father of Nehemiah (Ne 11; 10:1).

HACHILAH, HILL OF

ha-ki'-la, hak'-i-la, (chakhilah): A hill in the wilderness of Judah, associated with the wanderings of David. It is stated (1Sa 23:19) to be "on the South of the desert" (or Jeshimon), and (1Sa 26:1) to be "before (on the front (i.e. edge) of) the desert." It was near Ziph and Maon. The only plausible hypothesis is that it is represented by the ridge Dhahret el-Kolah in the wilderness of Ziph, toward the desert of En-ge-di (PEF, III, 313, Sh XXI).

HACHMONI; HACHMONITE

hak-mo'-ni, hak'-mo-ni, or probably (chakhmoni, "wise"): The same word is rendered "Hachmoni," a proper name, in 1Ch 27:32 and "a Hachmonite" in 1Ch 11:11. The form of the Hebrew word suggests that the latter translation should be adopted in both passages, and that it describes the warrior in one case, and the companion or tutor of David's sons in the other, as a member of a certain family—a Hachmonite of which nothing further is known. 2Sa 23:8, "Joshebbasshebeth a Tahchemonite," bears the marks of a corrupt text, and should be parallel with 1Ch 11:11 so far as the name

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goes, reading "Jashobeam the Hachmonite." So Klostermann, Driver, Wellhausen, Budde, etc.

George Rice Hovey

HADAD

ha'-dad:

(1) (chadhadh, "sharpness"): One of the twelve sons of Ishmael (Ge 25:15, where the King James Version, following a mistake in Hebrew text, has "Hadar"; but "Hadad" is found in parallel passage 1Ch 1:30; the Revised Version (British and American) reads "Hadad" in both places).

(2) (hadhadh): A king of Edom, son of Bedad (Ge 36:35,36 parallel 1Ch 1:46,47), "who smote Midian in the field of Moab," and whose "city was Avith."

(3) Another king of Edom, written "Hadar" in Ge 36:39 by a copyist's mistake, but "Hadad" in the parallel passage 1Ch 1:50,51. His city was Pau or Palestine.

(4) A member of the royal family of Edom in David's time, who as a child escaped Joab's slaughter of the Edomites, and fled to Egypt. On David's death he returned to Edom, where he made trouble for Solomon by stirring up the Edomites against the rule of Israel (1Ki 11:14-22,25).

(5) The supreme god of Syria, whose name is found in Scripture in the names of Syrian kings, Benhadad, Hadadezer. The god Hadad (= perhaps, "maker of loud noise") is mentioned in Assyrian inscriptions, and called on the monolith of Shalmaneser "the god of Aleppo." In the Assyrian inscriptions he is identified with the air-god Rammon or Rimmon. The union of the two names in Zec 12:11 suggests this identity, though the reference is uncertain, some regarding Hadadrimmon as the name of a place, others as the name of the god—"Hadad

(is) Rimmon." The name "Hadad" is found in various other forms: Adad, Dadu, and Dadda. See A. H. Sayce in HDB under the word "Hadad."

George Rice Hovey

HADADEZER

had-ad-e'-zer (hadhadh'ezer; so 2Sa 8; 1Ki 11:23, but hadhar'ezer, 2Sa 10; 1Ch 18): Mentioned in connection with David's wars of conquest (2Sa 8:3 ff; 2Sa 10:1-19; 1Ch 18:3); was king of Zobah in Syria. The exact position and size of this Syrian principality are uncertain, but it seems to have extended in David's time southward toward Ammon and eastward to the Euphrates. When the Ammonites had put themselves in the wrong with David by the insult done to his ambassadors (2Sa 10:1-5) they summoned to their aid against the incensed king of Israel the Syrians of various adjoining principalities, among them the Syrians of Zobah under Hadadezer, the son of Rehob. The strategy of Joab, who set the force under command of Abishai his brother in array against the Ammonites, and himself attacked the Syrian allies, won for Israel a decisive victory. Not content with this result, Hadadezer gathered

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together another Syrian force, summoning this time also "the Syrians that were beyond the River" (2Sa 10:16), with Shobach the captain of his host at their head. On this occasion David himself took command of the Israelite forces and again defeated them near Helam, Shobach being left dead on the field. Hadadezer and his Syrian vassals, finding resistance hopeless, "made peace with Israel and served them" (2Sa 10:19). For the name Hadador Hadarezer, see **BENHADAD**.

LITERATURE.

Winckler, *Geschichte Israels*, I, 137 ff; McCurdy, *HPM*, 204; Maspero, *The Struggle of the Nations*, 731.

T. Nicol.

HADADRIMMON

ha-dad-rim'-on, had-ad-rim'-on (hadhadh rimmon): A name which occurs, along with Megiddon, in *Zec* 12:11. It was long thought that this was a place in the plain of Megiddo, and that the mourning referred to was that for Josiah, slain in battle with Pharaoh-necho (2Ki 23:29). This last, however, was certainly at Jerusalem. Jerome (*Comm. on Zec*) identifies Hadadrimmon with Maximianopolis, a village near Jezreel, probably Legio, the ancient Megiddo. Possibly, however, the form "Hadadrimmon" has arisen through the combination of two divine names; and the weeping may be that for Tammuz (*Eze* 8:14), with whom the old Semitic deity had become confused in the popular mind.

W. Ewing

HADAR

ha'-dar (*Ge* 36:39).

See HADAD (3).

HADAREZER

had-ar-e'-zer.

See HADADEZER.

HADASHAH

ha-da'-sha, had'-a-sha (chadhashah, "new"): A town in the Shephelah of Judah, named with Zenan and Migdal-gad (Jos 15:37). According to the Mishna ('Erubhin, v. 6), it was the smallest town in Judah. It is not identified.

HADASSAH

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ha-das'-a (hadhaqqah, "myrtle"): The Hebrew name (Es 2:7) formerly borne by ESTHER (which see).

HADATTAH

ha-dat'-a (chadhattah, "new"):

See HAZOR.

HADES

ha'-dez (Haidēs, haidēs, "not to be seen"): Hades, Greek originally Haidou, in genitive, "the house of Hades," then, as nominative, designation of the abode of the dead itself. The word occurs in the New Testament in Mt 11:23 (parallel Lu 10:15); Mt 16:18; Lu 16:23; Ac 2:27,31; Re 1:18; 6:8; 20:13 f. It is also found in Textus Receptus of the New Testament 1Co 15:55, but here the correct reading (Tischendorf, Westcott and Hort, The New Testament in Greek, the Revised Version (British and American)) is probably Thanate, "O Death," instead of Haide, "O Hades." the King James Version renders "Hades" by "hell" in all instances except 1Co 15:55, where it puts "grave" (margin "hell") in dependence on Ho 13:14. the Revised Version (British and American) everywhere has "Hades."

1. In Old Testament: Sheol:

In the Septuagint Hades is the standing equivalent for Sheol, but also translates other terms associated with death and the state after it. The Greek conception of Hades was that of a locality receiving into itself all the dead, but divided into two regions, one a place of torment, the other of blessedness. This conception should not be rashly transferred to the New Testament, for the latter stands not under the influence of Greek pagan belief, but gives a teaching and reflects a belief which model their idea of Hades upon the Old Testament through the Septuagint. The

Old Testament Sheol, while formally resembling the Greek Hades in that it is the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and the grave as abnormal facts following in the wake of sin. The Old Testament thus concentrates the partial light it throws on the state after death on the negative, undesirable side of the prospect apart from redemption. When in the progress of Old Testament revelation the state after death begins to assume more definite features, and becomes more sharply differentiated in dependence on the religious and moral issue of the present life this is not accomplished in the canonical writings (otherwise in the apocalyptic literature) by dividing Sheol into two compartments, but by holding forth to the righteous the promise of deliverance from Sheol, so that the latter becomes more definitely outlined as a place of evil and punishment.

2. In the New Testament: Hades:

The New Testament passages mark a distinct stage in this process, and there is, accordingly, a true basis in Scripture for the identification in a certain aspect of Sheol—Hades—with hell as reflected in the King James Version. The theory

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stages of punishment, depending obviously on the difference between the disembodied and reembodyed state of the lost, also carries with itself a distinction between two places of punishment, in other words whether Hades and Gehenna are locally distinct, the evidence is scarcely sufficient to determine. The New Testament places the emphasis on the eschatological developments at the end, and leaves many things connected with the intermediate state in darkness.

Geerhardus Vos

HADID

ha'-did (chadhidh): A city in Benjamin (Ne 11:33 f) named with Lod and Ono (Ezr 2:33; Ne 7:37), probably identical with Adida Septuagint Hadida) of 1 Macc 12:38; 13:13, "over against the plain," which was fortified by Simon Maccabeus. It is represented by the modern el-Chaditheh, about 3 miles Northeast of Lydda.

HADLAI

had'-li, had'-la-i (chadhlay, "resting"): An Ephraimite (2Ch 28:12), father of Amasa, who was one of the heads of the tribe in the time of Pekah, king of Israel.

HADORAM

ha-do'-ram (hadhoram):

- (1) Son of Joktan and apparently 6th in descent from Noah (Ge 10:27 parallel 1Ch 1:21).
- (2) Son of Tou, king of Hamath, sent by his father with presents to King David (1Ch 18:10). In 2Sa 8:9,10, written probably incorrectly "Joram," "son of Toi."
- (3) Rehoboam's superintendent of the forced labor department (2Ch 10:18),

called Adoram 1Ki 12:18, a contraction of ADONIRAM (which see). He was sent by Rehoboam as messenger to Israel at the time of the revolt of the ten tribes and was stoned to death by them.

George Rice Hovey

HADRACH

ha'-drak, had'-rak (chadrakh): "The land of Hadrach" is mentioned only once in Scripture (Zec 9:1), and there it is grouped with Damascus, Hamath, Tyre and Sidon. It may be safely identified with the "Hatarikka" of the Assyrian inscriptions, against which Assur-dan III made expeditions in his 1st (772 BC), 8th and 18th years. It also appears in inscriptions of Tiglath-pileser III. They place it in the North of Lebanon.

HAGAB

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ha'-gab (chaghabh, "locust"): Ancestor of some of the Nethinim who returned from the Babylonian captivity with Zerubbabel and Nehemiah. The name occurs second after Hagabah in Ezr 2:46, but is omitted entirely from the parallel list of Ne 7:48.

HAGABA

ha-ga'-ba, hag'-a-ba (chaghabha'): Same as the following (Ne 7:48).

HAGABAH

ha-ga'-ba, hag'-a-ba (chaghabhah, "locust"): Like Hagab, an ancestor of some of the Nethinim who returned from Babylon with Zerubbabel (Ezr 2:45); spelled Hagaba in the parallel passage (Ne 7:48).

HAGAR

ha'-gar (haghar, "emigration," "flight"; Hagar, Agar): An Egyptian woman, the handmaid or slave of Sarai; a present, perhaps, from Pharaoh when Abram dissembled to him in Egypt (Ge 12:16). Mention is made of her in two passages (Ge 16; 21:8-21).

1. The Scornful Handmaid and Her Flight:

In the first narrative (Ge 16) it is related that Sarai, despairing at her age of having children, gave Hagar to Abram as a concubine. As Hagar was not an ordinary household slave but the peculiar property of her mistress (compare Ge 29:24,29), any offspring which she might bear to Abram would be reckoned as Sarai's (compare Ge 30:3-9). In the prospect of becoming a mother, Hagar, forgetting her position, seems to have assumed an insolent bearing toward her childless mistress. Sarai felt keenly the contempt shown her by her handmaid, and in angry tones brought her conduct before Abram. Now that her plan was not

working out smoothly, she unfairly blamed her husband for what originated with herself, and appealed to Heaven to redress her grievance. Abram refused to interfere in the domestic quarrel, and renouncing his rights over his concubine, and her claims on him, put her entirely at Sarai's disposal. Under the harsh treatment of her mistress Hagar's life became intolerable, and she fled into the wilderness, turning her steps naturally toward Egypt, her native land.

2. Her Vision and Return:

But the angel of Yahweh (who is here introduced for the first time as the medium of theophany) appeared to her as she was resting by a spring and commanded her to return and submit herself to her mistress, promising her an innumerable seed through her unborn son, concerning whom he uttered a striking prediction (see ISHMAEL). To the angel (who is now said to be Yahweh Himself) Hagar gave the name "Thou art a God of seeing" (the Revised Version (British and American) "that seeth"), for she said, "Have I even here (in the desert where God, whose manifestations were supposed to be confined to particular places, might not be expected to reveal Himself) looked after him that seeth me?"—the meaning being that while God saw her, it was only while the all-seeing God in the person of His angel was departing that she became conscious of His presence. The spring where the angel met with her was

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James Crichton

HAGARENES; HAGARITES ha'-gar-enz, ha'-gar-its.

See HAGRITES.

HAGERITE

ha'-ger-it (haghri).

See HAGRITES.

HAGGADA

ha-ga'-da

See TALMUD.

HAGGAI

hag'-a-i, hag'-a-i (chaggay, an adjective formed from chagh, "feast"):

1. Name:

The word "Haggai" may mean "festal," the prophet having been born perhaps on a festival day; compare the Roman name "Festus." Hebrew proper names were sometimes formed in this manner, e.g. Barzillai, "a man of iron," from barzel, "iron." Haggai may, however, be a shortened form of Haggiah (1Ch 6:30), meaning "festival of Yahweh," as Mattenai is an abbreviation of Mattaniah (Ezr 10:33,16). In Greek Haggaios, in Latin, Aggaeus or Aggeus, sometimes Haggaeus. Haggai is the 10th in the order of the Twelve Prophets.

2. Personal History:

Little is really known of his personal history. But we do know that he lived soon after the captivity, being the first of the prophets of the Restoration. From Hag 2:3 of his prophecies it is inferred by many that he had seen the first temple, which, as we know, was destroyed in 586 BC. If so, he must have prophesied when a comparatively old man, for we know the exact date of his prophecies, 520 BC. According to Ezr 5:1; 6:14, he was a contemporary of Zechariah, and was associated with him in the work of rebuilding the temple; besides, in the Greek and Latin and Syriac VSS, his name stands with Zechariah's at the head of certain psalms, e.g. Ps 111 (112), in the Vulgate (Jerome's Latin Bible, 390-405 A.D.) alone; Psalms 125; 126, in the Peshitta alone; Ps 137, in the Septuagint alone; Psalms 146; 147; 148, in Septuagint and Peshitta; and Ps 145, in Septuagint, Peshitta and Vulgate; perhaps these psalms were introduced into the temple-service on their recommendation. He was a prophet of great faith (compare 2:1-5); it is possible that he was a priest also (compare 2:10-19). Like Malachi he bears the name of "Yahweh's messenger" (Heg 1:13; compare Mal 3:1). According to Jewish tradition, he was a member of the Great Synagogue.

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George L. Robinson

HAGGERI

hag'-e-ri.

See HAGRI.

HAGGI

hag'-i (chaggi, "festive"): The second son of Gad (Ge 46:16; Nu 26:15). The latter refers to his descendants as Haggites, of whom nothing else is known.

HAGGIAH

ha-gi'-a (chaggiyah, "feast of Yah"): Named in 1Ch 6:30 as among the descendants of Levi.

HAGGITES

hag'-its.

See HAGGI.

HAGGITH

hag'-ith (chaggith, "festal"): According to 2Sa 3:4; 1Ki 1:5,11; 2:13; 1Ch 3:2, the fifth wife of David and the mother of his fourth son, Adonijah. The latter was born in Hebron while David's capital was there (2Sa 3:4,5).

HAGIA

ha'-gi-a.

See AGIA.

HAGIOGRAPHA

hag-i-og'-ra-fa.

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See BIBLE; CANON OF THE OLD TESTAMENT.

HAGRI

hag'-ri (haghri, "wanderer"; the King James Version Haggeri): The father of Mibhar, one of the "mighty men" who rallied round David during his foreign wars. Mentioned only in 1Ch 11:38, whose parallel passage, 2Sa 23:36, gives, instead, the name "Bani the Gadite."

HAGRITES

hag'-rits (haghri'im): An Arab tribe, or confederation of tribes (1Ch 5:10,19,20 the King James Version "Hagarites"; 1Ch 27:31 the King James Version "Hagerite"; Ps 83:6 "Hagarenes"), against which the Reubenites fought in the days of Saul. In Ge 25:12-18 are recorded the descendants, "generations," of Ishmael, "whom Hagar the Egyptian Sarah's handmaid, bare unto Abraham." Two, and possibly three, of these tribes, Jetur, Naphish and Kedemah (25:15), appear to be identical with the 3 tribes whom the Reubenites and the other Israelite tribes East of the Jordan conquered and dispossessed (1Ch 5). The correspondence of names in Ge and 1Ch leaves little doubt that "Hagrite" is a generic term roughly synonymous with "Ishmaelite," designating the irregular and shifting line of desert tribes stretching along the East and South of Palestine. Those "East of Gilead," "Jetur, Naphish and Nodah," were overcome by Reuben: "The Hagarites were delivered into their hand, and all that were with them. And they took away their cattle they dwelt in their stead until the captivity" (1Ch 5:20-22).

These along with other Arab tribes are mentioned in the inscriptions of Tiglath-pileser III (745-727 BC). Jetur gave his name to the Itureans of Roman times, who were

famed soldiers dwelling in Anti-Libanus. Compare Curtis, Commentary on Chronicles; Skinner, "Gen," ICC, in the place cited.

Edward Mack

HAI

ha'-i (ha-'ay, "the heap"): Ge 12:8; 13:3 the King James Version; the Revised Version (British and American) AI (which see).

HAIL (1)

hal (baradh; chalaza):

1. Its Occurrence:

Hail usually falls in the spring or summer during severe thunder storms.

Hailstones are made up of alternate layers of ice and snow, and sometimes reach considerable size, causing great damage by their fall. Upward currents of air carry up raindrops already formed to the colder regions above, where they freeze, and as they again pass through layers of cloud, their bulk increases until, too heavy to be carried by the

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III. THE TIME

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1. Universal Supremacy of Yahweh

2. Faithfulness the Guarantee of Permanency

LITERATURE

I. The Author. 1. Name:

Habakkuk (chabbaquq) means "embrace," or "ardent embrace." Some of the ancient rabbis, connecting the name with 2Ki 4:16, "Thou shalt embrace a son," imagined that the prophet was the son of the Shunammite woman. The Septuagint form of the name, Hambakoum; Theodotion Hambakouk, presupposes the Hebrew chabbaquq. A similar word occurs in Assyrian as the name of a garden plant.

2. Life:

Practically nothing is known of Habakkuk. The book bearing his name throws little light upon his life, and the rest of the Old Testament is silent concerning

him; but numerous legends have grown up around his name. The identification of the prophet with the son of the Shunammite woman is one. Another, connecting Isa 21:6 with Hab 2:1, makes Habakkuk the watchman set by Isaiah to watch for the fall of Babylon. One of the recensions of the Septuagint text of Bel and the Dragon declares that the story was taken "from the prophecy of Habakkuk, the son of Jesus of the tribe of Levi." This must refer to an unknown apocryphal book ascribed to our prophet. What authority there may be for calling his father Jesus we do not know. The claim that he was of the tribe of Levi may be based upon the presence of the musical note at the end of the third chapter. According to the Lives of the Prophets, ascribed, though perhaps erroneously, to Epiphanius, bishop of Salamis in Cyprus during the latter part of the 4th century AD, he belonged to Bethsohar, of the tribe of Simeon. A very interesting story is found in Bel and the Dragon (33-39), according to which Habakkuk, while on his way to the field with a bowl of pottage, was taken by an angel, carried to Babylon and placed in the lions den, where Daniel ate the pottage, when Habakkuk was returned to his own place. According to the Lives, Habakkuk died two years before the return of the exiles from Babylon. All these legends have little or no historical value.

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current, they fall to the ground. Hailstorms, like thunder storms, occur in narrow belts a few miles in breadth and are of short duration. Almost without exception they occur in the daytime. If they take place before the time of harvest they do great damage to grain and fruit, and in extreme cases have injured property and endangered life.

2. In Syria:

Hailstorms, while by no means common in Syria and Palestine, are not unusual and are of great severity. They occasionally take place in Egypt. Within a few years hailstones of unusual size fell in Port Said, breaking thousands of windows.

3. Biblical Instances:

(1) The plague of hail (Ex 9:23-24; Ps 78:47), which was a local storm, as they usually are, falling on the Egyptians and not striking the children of Israel in Goshen. It was of great severity. "There was hail, and fire mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation" (Ex 9:24). It took place in January, for the barley "was in the ear, and the flax was in bloom" (Ex 9:31), and caused great damage.

(2) After the battle with the Amorites at Gibeon, "Yahweh cast down great stones from heaven upon them unto Azekah, and they died: they were more who died with the hailstones than they whom the children of Israel slew with the sword" (Jos 10:11).

4. As Punishment:

Hail is often spoken of as a means of punishing the wicked: "As a tempest of hail

will he cast down" (Isa 28:2); "The hail shall sweep away the refuge of lies" (Isa 28:17); and as symbols of God's anger: "I will rain great hailstones, fire, and brimstone" (Eze 38:22); "There shall be great hailstones in wrath to consume

it"

(Eze 13:13; compare Isa 30:30; Hag 2:17; Re 8:7; 11:19; 16:21).

5. God's Power:

Yahweh's power and wisdom are shown in controlling the hail: "Hast thou seen the treasuries of the hail?" (Job 38:22); "Fire and hail, snow and vapor fulfilling his word" (Ps 148:8).

Alfred H. Joy

HAIL (2)

hal: Interjection, found only in the Gospels as the translation of chaire, chairete, imp. of chairō, "to rejoice," is used as a greeting or salutation. The word "Hail" is Old English and was formerly an adjective, used with the verb to be, meaning "well," "sound," "hale," e.g. "Hale be thou." Wycliff has "heil" without the verb, followed by other English VSS, except that the Geneva has "God save thee," in Mt 26:49; 28:9. The word occurs in Mt 26:49; 27:29; 28:9, "all hail"; Mr 15:18; Lu 1:28; Joh 19:3.

See GODSPEED; GREETING.

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HAIR

har (se‘ar, sa‘ar, Aramaic se‘ar, and their derivatives; thrix, gen. case trichos, kome):

1. Hair Fashions:

Hair was worn in different fashions by the Orientals of Biblical times, and not always in the same way among the same people in different epochs. We know this clearly from Egyptian literature and monuments, as well as from the writings of Greek authors (especially Herodotus), that the dwellers on the Nile had their heads shaved in early youth, leaving but a side lock until maturity was attained, when this mark of childhood was taken away. Priests and warriors kept their heads closely shaved; nothing but the exigencies of arduous warfare were allowed to interfere with this custom. On the other hand, the Hebrew people, like their Babylonian neighbors (Herod. i.195), affected long and well-cared-for, bushy curls of hair as emblems of manly beauty. Proofs thereof are not infrequent in the Scriptures and elsewhere. Samson's (Jud 16:13,19) and Absalom's (2Sa 14:26) long luxuriant hair is specially mentioned, and the Shulammitte sings of the locks of her beloved which are "bushy (the Revised Version, margin "curling"), and black as a raven" (So 5:11). Josephus (Ant., VIII, vii, 3 (185)) reports that Solomon's body-guard was distinguished by youthful beauty and "luxuriant heads of hair." In the history of Samson we read of "the seven locks of his head" (Jud 16:19). It is likely that the expression signifies the plaits of hair which are even now often worn by the young Bedouin warrior of the desert.

2. Hair in Idol Worship:

It is well known that among the surrounding heathen nations the hair of childhood or youth was often shaved and consecrated at idolatrous shrines (compare Herod. ii.65 for Egypt). Frequently this custom marked an initiatory

rite into the service of a divinity (e.g. that of Orotal (Bacchus) in Arabia, Herod. iii.8). It was therefore an abomination of the Gentiles in the eyes of the Jew, which is referred to in Le 19:27; Jer 9:26; 25:23; 49:32. The Syriac version of the latter passage renders, "Ye shall not let your hair grow long" (i.e. in order to cut it as a religious rite in honor of an idol). It is, however, probable that among the Jews, as now among many classes of Mohammedans, the periodical cropping of the hair, when it had become too cumbersome, was connected with some small festivity, when the weight of the hair was ascertained, and its weight in silver was given in charity to the poor. At least, the weighing of Absalom's hair (2Sa 14:26) may be referred to some such custom, which is not unparalleled in other countries. The use of balances in connection with the shaving-off of the hair in Eze 5:1 is certainly out of the common. See illustration, "Votive Offering," on p. 1302.

3. The Nazirite Vow:

We may also compare the shaving of the head of the Nazirite to these heathen practices, though the resemblance is merely superficial. The man who made a vow to God was responsible to Him with his whole body and being. Not even a hair was to be injured willfully during the whole period of the vow, for all belonged to God. The conclusion of the Nazirite vow was marked by sacrifices and the shaving of the head

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Ex 26:7; 36:14). In New Testament times it was the special product of Paul's native province, Cilicia, whence its name cilicium, and its manufacture formed the apostle's own trade (Ac 18:3). It is also mentioned as a material for stuffing pillows (1Sa 19:13).

See also WEAVING.

H. L. E. Luering

HAIR, PLUCKING OF THE

See PUNISHMENTS.

HAKKATAN

hak'-a-tan (ha-qaTan, "the little one"): The father of Johanan, who returned with Ezra to Jerusalem (Ezr 8:12 = Akatan, APC 1Esdras 8:38).

HAKKOZ

hak'-oz (haqqots, or ha-qots, "the nimble"):

(1) A priest and chief of the 7th course of Aaron's sons selected by David (1Ch 24:10). According to Ezr 2:61; Ne 3:4,21; 7:63, his descendants returned with Zerubbabel from the captivity. But the King James Version considers the name in Ezra and Nehemiah as having the article prefixed, hence renders "Koz."

(2) One of Judah's descendants (1Ch 4:8).

HAKUPHA

ha-ku'-fa (chaqupha' "incitement"). A family name of some of the Nethinim who returned with Zerubbabel from Babylon (Ezr 2:51; Ne 7:53).

HALAH

ha'-la (chalach; Halae, Hallae, Chaach, for Chalach, Chala; Vulgate (Jerome's Latin Bible, 390-405 A.D.) Hala):

1. Many Identifications:

Mentioned in 2Ki 17:6; 18:11; 1Ch 5:26, as one of the places to which the kings of Assyria sent the exiled Israelites (see GOZAN; HAVOR). Various identifications have been proposed, all of them except the last more or less improbable for philological reasons:

(1) the Assyrian Kalach (Nimrud, the Calah of Ge 10:11);

(2) the Assyrian Hilakku (Cilicia);

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(3) Chalkitis in Mesopotamia (Ptol. v.18, 4), adjoining Gauzanitis (Gozan)—a good position otherwise;

(4) the Calachene of Strabo, in the North of Assyria. Equally unsuitable, also, is

(5) the Chalonitis of Pliny and Strabo, Northeast of Assyria, notwithstanding that this was apparently called Halah by the Syrians. An attractive identification was

(6) with the river Balikh (by change of "H" into "B")—compare Septuagint "in Halae and in Habor, rivers of Gozan"—but even this has to be abandoned in favor of

(7) the Assyrian Halahhu, which (except the doubling and the case-ending) is the same, letter for letter.

2. The Most Probable of Them:

It is mentioned in the W. Asia Inscr, II, plural 53, l. 35, between Arrapha (Arrapachitis) and Racappu (Reseph). According to the tablet K. 123, where it is called mat Halahhi, "the land of Halahhu," it apparently included the towns Se-bise, Se-irrisi, Lu-ammu(ti?), and Se-Akkulani, apparently four grain-producing centers for the Assyrian government. The first quotation implies that Halah was near or in Gauzanitis, and had a chief town of the same name. Of the 8 personal names in K. 123, 5 are Assyrian, the remainder being Syrian rather than Israelite.

T. G. Pinches

HALAK, MOUNT

ha'-lak (ha-har he-chalaq): A mountain that marked the southern limit of the conquests of Joshua (Jos 11:17; 12:7). It is spoken of as the "mount Halak (literally, "the bare" or "smooth mountain") that goeth up to Seir." The latter passage locates it on the West of the Arabah. The southern boundary of the land

is defined by the ascent of Akrabbim (Nu 34:4; Jos 15:3). This may with some certainty be identified with the pass known today as naqb es-Safa, "pass of the smooth rock," through which runs the road from the South to Hebron. To the Southwest opens Wady Maderah, a continuation of Waddy el-Fiqrah, in which there rises a conspicuous hill, Jebel Maderah, composed of limestone, answering well the description of a bare or smooth mountain. It is a striking feature of the landscape viewed from all sides, and may well be the mount here referred to.

See also HOR, MOUNT.

W. Ewing

HALAKHA

ha-la'-ka.

See TALMUD.

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HALE; HALING

hal, hal'-ing (OE halen): "To pull" or drag, the King James Version translation of suro, "to draw or drag" (Ac 8:3, "haling men and women," the American Standard Revised Version "dragging"), and of katasuro, "to drag down" or "force along" (Lu 12:58, "lest he hale thee to the judge," the American Standard Revised Version "lest haply he drag thee unto the judge"). A more frequent modern form is "haul."

HALF

haf.

See NUMBER.

HALHUL

hal'-hul (chalchul): A city in the hill country of Judah (Jos 15:58), "Halhul, Beth-zur and Gedor." It is without doubt the modern Chalchul, a village on a hill, surrounded by fine fields and vineyards, some 4 miles North of Hebron and less than a mile to the East of the modern carriage road. It is conspicuous from a considerable distance on account of its ancient mosque, Wely Nebi Yulnas, the "shrine of the Prophet Jonah"—a tradition going back at least to the 14th century. The mosque, which has a minaret or tower, is built upon a rock platform artificially leveled. In the 14th century it was stated by Isaac Chilo (a Jewish pilgrim) that the tomb of Gad the Seer (1Sa 22:5; 2Sa 24:11 f) was situated in this town. Beth-zur (Belt Sur) and Gedor (Jedur) are both near. In Josephus (BJ, IV, ix, 6) we read of an Alurus (where the Idumeans assembled), and in Jerome (OS 119 7) of a village Alula near Hebron, which both probably refer to the same place (PEF, III, 305; Sh XXI).

E. W. G. Masterman

HALI

ha'-li (chali): A town named with Helkath, Beten and Achshaph on the border of Asher (Jos 19:25). No certain identification is possible; but it may be represented by the modern Khirbet 'Alia, circa 13 miles Northeast of Acre.

HALICARNASSUS

hal-i-kar-nas'-us (Halikarnassos): The largest and strongest city of the ancient country of Caria in Asia Minor, situated on the shore of a bay, 15 miles from the island of Cos. Its site was beautiful; its climate temperate and even; the soil of the surrounding country was unusually fertile and noted for its abundance of fig, orange, lemon, olive and almond trees. When the ancient country fell into the possession of the Persians, the kings of Caria were still permitted to rule. One of the rulers was the famous queen Artemisia who fought at the battle of Salamis. The most famous of the kings, however, was Maussollos (Mausolus), who ruled from 373 to 353 BC, and the tomb in which he was buried was long considered one of the wonders of the ancient world. Pliny describes the tomb as a circular structure, 140 ft. high, 411 ft. in circumference,

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and surrounded by 36 columns; it was covered with a pyramidal dome. The ancient writer Vitruvius, in his description of the city, says that the agora was along the shore; back of it was the mausoleum, and still farther away was the temple of Mars. To the right of the agora were the temples of Venus and Mercury, and to the left was the palace of Maussollos. Alexander the Great destroyed the city only after a long siege, but he was unable to take the acropolis. The city never quite recovered, yet it was later distinguished as the supposed birthplace of Herodotus and Dionysius. That a number of Jews lived there is evident from the fact, according to 1 Macc 15:23, that in the year 139 BC, a letter was written by the Roman Senate in their behalf. In the 1st century BC, a decree was issued granting to the Jews in Halicarnassus liberty to worship "according to the Jewish laws, and to make their proseuche at the sea-side, according to the customs of their forefathers" (Josephus, Ant, XIV, x, 23).

The modern town of Budrun, which represents the ancient Halicarnassus and covers a part of its site, stands a little to the West of the castle of Peter. This castle was erected by the Knights of Rhodes in 1404 AD, partly from the ruins of the mausoleum. Lord Redcliffe, who explored the ruins in 1846, sent many of the sculptured slabs from the castle to the British Museum where they may now be seen. Sir C. Newton conducted excavations there in 1857-58, adding other sculptures to the collection in the British Museum. He discovered the foundation of the Ionic temple of Aphrodite, and the greenstone foundation of the mausoleum upon which modern Turkish houses had been built. He also opened several tombs which were outside the ancient city. The city walls, built by Maussollos about 360 BC, and defining the borders of the ancient city, are still preserved; but the ancient harbor which was protected by a mole, has now disappeared. The ruins may best be reached by boat from the island of Cos.

E. J. Banks

HALL

hol (Lu 22:55 the King James Version).

See HOUSE.

HALL, JUDGMENT

See JUDGMENT HALL; PRAETORIUM.

HALLEL

ha-lal', hal'-el: In the fifth book of the Psalms (107-50) there are several groups of Hallelujah Psalms: 104-106; 111-113; 115-117; 135; 146-150. In the worship of the synagogue Psalms 135-136 and 146-150 were used in the daily morning service. Psalms 113-118 were called the "Egyp Hallel," and were sung at the feasts of the Passover, Pentecost, Tabernacles and Dedication. At the Passover, Psalms 113 and 114 (according to the school of Shammai only Ps 113) were sung before the feast, and Psalms 115-118 after drinking the last cup. The song used by our Lord and the disciples on the night of the betrayal (Mt 26:30), just before the departure for the Mount of Olives, probably included Psalms 115-118.

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John Richard Sampey

HALLELUJAH

hal-e-loo'-ya (halela-yah, "praise ye Yah"; allelouia): The word is not a compound, like many of the Hebrew words which are composed of the abbreviated form of "Yahweh" and some other word, but has become a compound word in the Greek and other languages. Even if the Jews perhaps had become accustomed to use it as a compound, it is never written as such in the text. In some Psalms, Hallelujah is an integral part of the song (Ps 135:3), while in others it simply serves as a liturgical interjection found either at the beginning (Ps 111) or at the close (Ps 104) of the psalms or both (Ps 146). The Hallelujah Psalms are found in three groups: 104-106; 111-113; 146-150. In the first group, Hallelujah is found at the close of the psalm as a lit. interjection (106:1 is an integral part of the psalm). In the second group, Hallelujah is found at the beginning (113:9 is an integral part of the psalm depending on the adjective "joyful"). In the third group, Hallelujah is found both at the close and at the beginning of the psalms. In all other cases, (Pss 115; 116; 117) Hallelujah seems to be an integral part of the psalms. These three groups were probably taken from an older collection of psalms like the group Psalms 120-134. In the New Testament Hallelujah is found as part of the song of the heavenly host (Re 19:1). The word is preserved as a liturgical interjection by the Christian church generally.

A. L. Breslich

HALLOHESH

ha-lo'-hesh (ha-lochesh, "the whisperer," "the slanderer"): A post-exilic chief whose son Shallum assisted in repairing the walls of Jerusalem (Ne 3:12, the King James Version "Haloresh"). He was also one of the leaders who signed the national covenant (Ne 10:24 (Hebrew 25)).

HALLOW; HALLOWED

hal'-o, hal'-od, hal'-o-ed ("to render or treat as holy," Anglo-Saxon halgian, from halig, "holy"): It translates several forms of qadhash, "set apart," "devote," "consecrate," frequently rendered in the King James Version, the Revised Version (British and American), the American Standard Revised Version "consecrate," "dedicate," "holy," and especially "sanctify," closely synonymous, "hallow" perhaps containing more of the thought of reverence, sacredness, holiness. It embraces the idea of marked separateness. It is applied to persons, as the priest (Le 22:2,3); to places or buildings, as the middle of the temple court (1Ki 8:64); the tabernacle (Ex 40:9); to things, like the portion of the sacrifice set apart for the priests (Nu 18:8); to times and seasons, as the Sabbath (Jer 17:22; Eze 20:20) and the Jubilee year (Le 25:10); to God Himself (Le 22:32). Its underlying idea of the separateness of holy nature or holy use works out into several often overlapping senses: (1) To set apart, dedicate, offer, reserve, for the worship or service of God: Ex 28:38, "The holy things, which the children of Israel shall hallow in all their holy gifts"; also Le 22:3; Nu 18:29, etc.; 2Ki 12:4, "All the money the hallowed things" (the King James Version "dedicated"), etc. (2) To make holy, by selecting, setting apart, claiming, or acknowledging as His own: Ge 2:3, "God blessed the seventh day, and hallowed it"

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(the King James Version "sanctified"); but Ex 20:11 (King James Version, the English Revised Version, the American Standard Revised Version), "hallowed." So of the temple (1Ki 9:7); of the firstborn, spared in Egypt (Nu 3:13). (3) To dedicate or consecrate by formal ceremonial, with the accompanying idea of cleansing from sin and uncleanness: Ex 29:1, "This is the thing that thou shalt do unto them (Aaron and his sons) to hallow them, to minister unto me in the priest's office." The whole chapter is devoted to the elaborate ceremonial, consisting of ablutions, endowment in priestly robes and paraphernalia, anointing with oil, the offering of a bullock for a sin offering, and of a ram, the placing of the blood of another ram upon the right ear, right thumb, right great toe of each, the wave offering, the anointing of the holy garments, and the eating of the consecrated food, all this lasting seven days, and indicating the completeness with which they were set apart, the deep necessity of purification, and the solemnity and sacredness of the office. The tabernacle and its furniture were similarly "hallowed" by a simpler ceremony, using the anointing oil. (4) To render ritually fit for religious service, worship, or use: Le 16:19, "Hallow it (the altar with the sprinkled blood) from the uncleannesses of the children of Israel"; Nu 6:11, "The priest shall make atonement for him, for that he sinned by reason of the dead, and shall hallow his head that same day." (5) To hold sacred, reverence, keep holy: Jer 17:22, "But hallow ye the Sabbath day," by keeping it distinct and separate, especially (Jer 17:24,27) by refraining from unnecessary work, from burden-bearing, travel, or traffic (Ne 13:16). See Ex 20:8-11 (the Sabbath Commandment). (6) To revere, hold in awe, and reverence as holy and "separated from sinners" in majesty, power, sacredness: Le 22:32, "And ye shall not profane my holy name; but I will be hallowed among the children of Israel." Qadhash is elsewhere translated "sanctify" in this connection, meaning "to be manifested in awe-producing majesty, power, or grace": Eze 38:23, "And I will sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Yahweh"; compare Eze 28:22,23, etc.

In the New Testament "hallow" occurs only in the "Lord's Prayer," there rendering hagiazo, the Septuagint word for qadhash: Mt 6:9; Lu 11:2, "Hallowed be thy name." Hagiazo is quite frequent in the New Testament, and is always (American Standard Revised Version) rendered "sanctify," except here, and in Re 22:11, "He that is holy, let him be made holy still." To "hallow the name" includes not only the inward attitude and outward action of profound reverence and active praise, but also that personal godliness, loving obedience and aggressive Christlikeness, which reveal the presence of God in the life, which is His true earthly glory.

Philip Wendell Crannell

HALT

holt (tsala', "to limp"; cholos, "lame," "crippled"): the American Standard Revised Version in Ge 32:31 prefers "limped"; in Mic 4:6,7; Ze 3:19, "is (or was) lame"; in Lu 14:21, the American Standard Revised Version and the English Revised Version have "lame." In 1Ki 18:21 a different word (pacach) is used in English Versions of the Bible of moral indecision: "How long halt ye between two opinions?" the American Standard Revised Version renders, "How long go ye limping between the two sides?"

HAM (1)

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out that the Egyptian Priapic god of Panopolis (Akhmim), sometimes called Menu, but also apparently known as Khem, may have been identified with the ancestor of the Hamitic race—he was worshipped from the coast of the Red Sea to Coptos, and must have been well known to Egypt's eastern neighbors. He regards the characteristics of Menu as being in accord with the shamelessness of Ham as recorded in Ge 9:20 ff.

See JAPHETH; SHEM; TABLE OF NATIONS.

T. G. Pinches

HAM (2)

(ham):

(1) A place East of the Jordan named between Ashteroth-karnaim and Shaveh-kiriathaim, in which Chedorlaomer smote the Zu-zim (Ge 14:5). No name resembling this has been recovered. Septuagint reads bahem "with them," instead of beham, "in Ham." Some have thought that "Ham" may be a corruption from "Ammon"; or that it may be the ancient name of Rabbath-ammon itself.

(2) A poetical appellation of Egypt: "the land of Ham" (Ps 105:23, etc.) is the land of Jacob's sojourning, i.e. Egypt; "the tents of Ham" (Ps 78:51) are the dwellings of the Egyptians. It may be derived from the native name of Egypt, Kemi, or Khemi.

See MIZRAIM; SHEM.

W. Ewing

HAMAN

ha'-man (haman; Haman): A Persian noble and vizier of the empire under

Xerxes. He was the enemy of Mordecai, the cousin of Esther. Mordecai, being a Jew, was unable to prostrate himself before the great official and to render to him the adoration which was due to him in accordance with Persian custom. Haman's wrath was so inflamed that one man's life seemed too mean a sacrifice, and he resolved that Mordecai's nation should perish with him. This was the cause of Haman's downfall and death. A ridiculous notion, which, though widely accepted, has no better foundation than a rabbinic suggestion or guess, represents him as a descendant of Agag, the king of Amalek, who was slain by Samuel. But the language of Scripture ([1Sa 15:33](#)) indicates that when Agag fell, he was the last of his house. Besides, why should his descendants, if any existed, be called Agagites and not Amalekites? Saul's posterity are in no case termed Saulites, but Benjamites or Israelites. But the basis of this theory has been swept away by recent discovery. Agag was a territory adjacent to that of Media. In an inscription found at Khorsabad, Sargon, the father of Sennacherib, says: "Thirty-four districts of Media I conquered and I added them to the domain of Assyria: I imposed upon them an annual tribute of horses. The country of Agazi (Agag) I ravaged, I wasted, I burned." It may be added that the name of Haman is not Hebrew, neither is that of Hammedatha his father. "The name of Haman," writes M. Oppert, the distinguished Assyriologist, "as well as that of his father, belongs to the Medo-Persian."

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John Urquhart

HAMATH

ha'-math (chamath; Hemath, Haimath; Swete also has Hemath): The word signifies a defense or citadel, and such designation was very suitable for this chief royal city of the Hittites, situated between their northern and southern capitals, Carchemish and Kadesh, on a gigantic mound beside the Orontes. In Am 6:2 it is named Great Hamath, but not necessarily to distinguish it from other places of the same name.

1. Early History:

The Hamathite is mentioned in Ge 10:18 among the sons of Canaan, but in historic times the population, as the personal names testify, seems to have been for the most part Semitic. The ideal boundary of Israel reached the territory, but not the city of Hamath (Nu 34:8; Jos 13:5; Eze 47:13-21). David entered into friendly relations with Toi, its king (2Sa 8:9), and Solomon erected store cities in the land of Hamath (2Ch 8:4). In the days of Ahab we meet with it on the cuneiform inscriptions, under the name mat hamatti, and its king Irhuleni was a party to the alliance of the Hittites with Ben-hadad of Damascus and Ahab of Israel against Shalmaneser II; but this was broken up by the battle of Qarqar in 854 BC, and Hamath became subject to Assyria. Jeroboam II attacked, partially destroyed, and held it for a short time (2Ki 14:28; Am 6:2). In 730 BC, its king Eniilu paid tribute to Tiglath-pileser, but he divided its lands among his generals, and transported 1,223 of its inhabitants to Sura on the Tigris. In 720, Sargon "rooted out the land of Hamath and dyed the skin of Ilubi'idi (or Jau-bi'idi) its king, like wool" and colonized the country with 4,300 Assyrians, among whom was Deioces the Mede. A few

years later Sennacherib also claims to have taken it (2Ki 18:34; 19:13). In Isa 11:11, mention is made of Israelites in captivity at Hamath, and Hamathites were

among the colonists settled in Samaria (2Ki 17:24) by Esarhaddon in 675 BC. Their special object of worship was Ashima, which, notwithstanding various conjectures, has not been identified.

2. Later History:

The Hamathite country is mentioned in 1 Macc 12:25 in connection with the movements of Demetrius and Jonathan. The Seleucids renamed it Epiphaneia (Josephus, Ant, I, vi, 2), and by this name it was known to the Greeks and the Romans, even appearing as Paphunya in Midrash Ber Rab chapter 37. Locally, however, the ancient name never disappeared, and since the Moslem conquest it has been known as Hama. Saladin's family ruled it for a century and a half, but after the death of Abul-fida in 1331 it sank into decay.

3. Modern Condition:

The position of Hama in a fruitful plain to the East of the Nusairiyeh Mountains, on the most frequented highway between Mesopotamia and Egypt, and on the new railway, gives it again, as in ancient times, a singular significance, and it is once more rising in importance. The modern town is built in four quarters around the ancient

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citadel-mound, and it has a population of at least 80,000. It is now noted for its gigantic irrigating wheels. Here, too, the Hittite inscriptions were first found and designated Hamathite.

4. Entering in of Hamath:

In connection with the northern boundary of Israel, "the entering in of Hamath" is frequently mentioned (Nu 13:21; 1Ki 8:65, etc., the American Standard Revised Version "entrance"). It has been sought in the Orontes valley, between Antioch and Seleucia, and also at Wady Nahr el-Barid, leading down from Homs to the Mediterranean to the North of Tripoli. But from the point of view of Palestine, it must mean some part of the great valley of Coele-Syria (Biqa'a). It seems that instead of translating, we should read here a place-name—"Libo of Hamath"—and the presence of the ancient site of Libo (modern Leboue) 14 miles North-Northeast of Baalbek, at the head-waters of the Orontes, commanding the strategical point where the plain broadens out to the North and to the South, confirms us in this conjecture.

W. M. Christie

HAMATH-ZOBAH

ha'-math-zo'-ba (chamath tsobhah; Baisoba) :Mentioned only in 2Ch 8:3. Apart from Great Hamath no site answering to this name is known. It does not seem to be implied that Solomon took possession of Hamath itself, but rather that he "confirmed" his dominion over parts of the kingdom of Zobah, which on its fall may have been annexed by Hamath. The Septuagint's Codex Vaticanus suggests a reading— Bethzobah—omitting all reference to Hamath. On the other hand, the geographical distinctions between Zobah and Hamath having passed away long before Chronicles was written, the double name may have been used to indicate generally the extent of Solomon's conquests, as also to avoid confusion with the Zobah in the Hauran (2Sa 23:36).

W. M. Christie

HAMMATH

ham'-ath (chammath, "hot spring"):

(1) "The father of the house of Rechab" (1Ch 2:55).

(2) One of the fenced cities of Naphtali, named with Zer, Rakkath and Chinnereth (Jos 19:35). It is doubtless identical with Emmaus mentioned by Josephus (Ant., XVIII, ii, 3; BJ, IV, i, 3) as near Tiberias, on the shore of the lake of Gennesareth. It is represented by the modern el-Chammam, nearly 2 miles South of Tiberias. It was, of course, much nearer the ancient Tiberias, which lay South of the present city. The hot baths here, "useful for healing," in the time of Josephus, have maintained their reputation. In recent years, indeed, there has been a marked increase in the number of sick persons from all parts who visit the baths. The waters are esteemed specially valuable for rheumatism and skin troubles. In the large public bath the water has a temperature of over 140 degree Fahr. Parts of the ancient fortification still cling to the

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mountain side above the baths; and the remains of an aqueduct which brought fresh water from sources in the Southwest may be traced along the face of the slopes. Hammath is identical with Hammon (1Ch 6:76); and probably also with Hammoth-dor (Jos 21:32).

W. Ewing

HAMMEAH, THE TOWER OF

ha-me'-a, ham'-e-a (ha-me'ah (Ne 3:1); the King James Version Meah): The origin of the name is obscure; in the margin the meaning is given "Tower of the hundred"; it has been suggested that it may have been 100 cubits high or had 100 steps. It was the most important point on the walls of Jerusalem in going West from the Sheep Gate, and is mentioned along with the T. of HANANEL (which see) (Ne 3:1), and was therefore near the Northeast corner, and probably stood where the Baris and Antonia afterward were, near the Northwest corner of the charam where are today the Turkish barracks.

See JERUSALEM.

E. W. G. Masterman

HAMMEDATHA

ham-e-da'-tha (hammedhatha'): The father of Haman (Es 3:1). He is generally termed the "Agagite"; the name is of Persian etymology, signifying "given by the moon."

HAMMELECH

ham'-e-lek (ha-melekh, "the king"): Wrongly translated as a proper name in the King James Version. It should be rendered "the king," as in the American

Standard Revised Version (Jer 36:26; 38:6).

HAMMER

ham'-er: The Hebrew maqqebheth, occurs in Jud 4:21, where it refers to the mallet (probably wooden) used to drive tent-pins into the ground. The same word occurs in 1Ki 6:7; Isa 44:12; Jer 10:4 as applied to a workman's hammer.

paTTish (compare Arabic, fatis), occurs in Isa 41:7; Jer 23:29; 50:23. It was probably a blacksmith's hammer or heavy hammer used for breaking rock. There is doubt about the rendering of Jud 5:26, where the word, halmuth, occurs. From the context, the instrument mentioned was probably not a hammer. In Ps 74:6, kelaph, is better translated "axes," not "hammers."

See TOOLS.

James A. Patch

HAMMIPHKAD, GATE OF

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ha-mif'-kad (sha'ar ha-miphqadh, "Gate of the Muster"): One of the gates of Jerusalem (Ne 3:31) not mentioned elsewhere; probably situated near the Northeast corner of the Temple area.

HAMMOLECHETH

ha-mol'-e-keth (hamolekheth, "the queen"; Septuagint Malecheth; the King James Version Hammoleketh): The daughter of Machir and sister of Gilead (1Ch 7:18).

HAMMON

ham'-on (chammon, "glowing"):

(1) A place on the seaward frontier of Asher, named with Rehob and Kanah (Jos 19:28), to be sought, therefore, not far from Tyre. The most probable identification so far suggested is with Umm el'Amud, "mother of the column" (or 'Awamid, "columns"), at the mouth of Wady Chamul, on the shore, about 10 miles South of Tyre. An inscription found by Renan shows that the place was associated with the worship of Ba'al Chamman (CIS, I, 8).

(2) A city in Naphtali, given to the Gershonite Levites (1Ch 6:76). It is identical with Hammath (Jos 19:35), and probably also with Hammoth-dor (Jos 21:32).

W. Ewing

HAMMOTH-DOR

ham-oth-dor' (chammoth do'r; Emathdor, as also several corrupt forms): A fenced, Levitical city of Naphtali (Jos 19:35; 21:32); also named Hammen (1Ch 6:61 Hebrew). Probably the hammatu of the Karnak lists, and the hamatam of WAI, II, 53; certainly the Emmaus of Josephus, Ant, XVIII, ii, 3; BJ, IV, i, 3;

Hamata of 'Erubhin

v. 5; Meghillah 2b, and the modern el-Hammam, 1 1/2 miles South of Tiberias.
The

name signifies "hot springs," and these, 4 in number, still exist. They have a temperature of 144 degree F., are salt and bitter in taste and sulfurous in smell. Considered invaluable for rheumatism, they are crowded in June and July. This health-giving reputation is of ancient date. It is mentioned in Josephus, BJ, IV, i, 3; and a coin of Tiberias of the reign of Trajan depicts Hygeia sitting on a rock beside the springs, feeding the serpent of Aesculapius. Being used for pleasure also, they were permitted to the Jew on the Sabbath, whereas had they been used only medicinally, they would have been forbidden (Babylonian Talmud, Shab 109a; compare Mt 12:10).

W. M. Christie

HAMMUEL

ham'-u-el (chammu'el, "wrath of God"): A son of Mishma, a Simeonite, of the family of Shaul (1Ch 4:26).

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HAMMURABI

cham-oo-ra'-be:

1. Etymology of His Name, with Reference to Amraphel; His Dynasty
2. The Years Following His Accession
3. Military Operations and Further Pious Works. Inauguration of His Image
4. The Capture of Rim-Sin
5. Various Works, and an Expedition to Mesopotamia
6. His Final Years
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8. The Period When It May Have Taken Place
9. Hammurabi's Greatness as a Ruler

1. Etymology of His Name with Reference to Amraphel; His Dynasty:

The name of the celebrated warrior, builder, and lawgiver, who ruled over Babylonia about 2000 BC. In accordance with the suggestion of the late Professor Eb. Schrader, he is almost universally identified with the AMRAPHEL of [Ge 14: 1](#), etc. (which see). Hammurabi was apparently not of Babylonian origin, the so-called "Dynasty of Babylon," to which he belonged, having probably come from the West. The commonest form of the name is as above, but Hamu(m)-rabi (with mimmation) is also found. The reading with initial "b" in the second element is confirmed by the Babylonian rendering of the name as Kimta-rapastum, "my family is widespread," or the like, showing that rabi was

regarded as coming from rabu, "to be great." A late letter-tablet, however (see PSBA, May, 1901, p. 191), gives the form Ammurapi, showing that the initial is not really "kh", and that the "b" of the second element had changed to "p" (compare Tiglath-pil-esser for Tukulti-abil-esar, etc.). Amraphel (for Amrapel, Amrabel, Amrabe) would therefore seem to be due to Assyrian influence, but the final "l" is difficult to explain. Professor F. Hommel has pointed out, that the Babylonian rendering, "my family is widespread," is simply due to the scribes, the first element being the name of the Arabic deity 'Am, making 'Ammu-rabi, "Am is great." Admitting this, it would seem to be certain that Hammurabi's dynasty was that designated Arabian by Berosus. Its founder was apparently Sumu-abi, and Hammurabi was the fifth in descent from him. Hammurabi's father, Sin-mubalit, and his grandfather, Abil-Sin, are the only rulers of the dynasty which have Babylonian names, all the others being apparently Arabic.

2. The Years Following His Accession:

Concerning Hammurabi's early life nothing is recorded, but since he reigned at least 43 years, he must have been young when he came to the throne. His accession was

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T. G. Pinches

HAMMURABI, CODE OF

kod.

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III. THE SIGNIFICANCE OF THE CODE

1. Hammurabi and Moses

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(Concerning the questions treated of in the last paragraphs refer especially to: S. A. Cook, *The Laws of Moses and Code of Hammurabi*, London, 1903; J. Jeremias, *Moses and Hammurabi*, Leipzig, 1903; S. Oettli, *Das Gesetz Hammurabis und die Thora Israels*, Leipzig, 1903; H. Grimme, *Das Gesetz Hammurabis und Moses*, Koln, 1903; H. Fehr, *Hammurapi und das Salische Recht*, Bonn, 1910.

Arthur Ungnad

HAMON-GOG

ha'-mon-gog (hamon-gogh, "the multitude of Gog"): The name of the place where "Gog and all his multitude" are to be buried (Eze 39:11,15). By a change in the pointing of Eze 39:11, ha-'abharim for ha-'obherim, we should read "valley of Abarim" for "valley of them that pass through." In that case it would seem that the prophet thought of some ravine in the mountains East of the Dead Sea.

HAMONAH

ha-mo'-na (hamonah): The name of a city which stood apparently near HAMON- GOG (which see) (Eze 39:16).

HAMOR

ha'-mor (chamor, "an ass"; Emmor): Hamor was the father of Shechem from whom Jacob bought a piece of ground on his return from Paddan-aram for one hundred pieces of silver (Ge 33:19), and the burial place of Joseph when his body was removed from Egypt to Canaan (Jos 24:32). "The men of Hamor" were inhabitants of Shechem, and suffered a great loss under Abimelech, a prince over Israel (Jud 9:22-49). Dinah, Jacob's daughter, was criminally treated by Hamor, who requested

her to be given to him in marriage, in which plan he had the cooperation of his father, Shechem. The sons of Jacob rejected their proposition and laid a scheme by which the inhabitants of the city were circumcised, and in the hour of helplessness slew all the males, thus wreaking special vengeance upon Hamor and his father Shechem. It is mere conjecture to claim that Hamor and Dinah were personifications of early central Palestinian clans in sharp antagonism, and that the course of Simeon and Levi was really the treachery of primitive tribes. Because the word Hamor means "an ass" and Shechem "a shoulder," there is no reason for rejecting the terms as designations of individuals and considering the titles as mere tribal appellations.

Byron H. Dement

HAMRAN

ham'-ran.

See HEMDAN.

HAMUEL

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ham'-u-el, ha-mu'-el.

See HAMMUEL.

HAMUL

ha'-mul (chamul, "pitied," "spared"): A son of Perez, and head of one of the clans of Judah (Ge 46:12; 1Ch 2:5; Nu 26:21). His descendants were called Hamulites.

HAMUTAL

ha-mu'-tal (chamuTal, "father-in-law" or "kinsman of the dew"): A daughter of Jeremiah of Libnah, and wife of King Josiah, and mother of Jehoahaz and Zedekiah (2Ki 23:31; 24:18; Jer 52:1). In the last two references and in the Septuagint the name appears as "Hamital." Swete gives a number of variants, e.g. 2Ki 24:18: Codex Vaticanus, Mitat; Codex Alexandrinus, Amitath; Jer 52:1: Codex Vaticanus, Hameitaal; Codex Sinaiticus, Codex Alexandrinus Hamitaal; Codex Q Hamital.

HANAMEL

han'-a-mel (hanam'el; the King James Version Hanameel, ha-nam'el): The son of Shallum, Jeremiah's uncle, of whom the prophet, while in prison, during the time when Jerusalem was besieged by the Chaldeans, bought a field with due formalities, in token that a time would come when house and vineyards would once more be bought in the land (Jer 32:6-15).

HANAN

ha'-nan (chanan, "gracious"):

- (1) A chief of the tribe of Benjamin (1Ch 8:23).
- (2) The youngest son of Azel, a descendant of Saul (1Ch 8:38; 9:44).
- (3) One of David's mighty men of valor (1Ch 11:43).
- (4) The head of a family of the Nethinim who returned with Zerubbabel (Ezr 2:46; Ne 7:49).
- (5) An assistant of Ezra in expounding the law (Ne 8:7). Possibly the same person is referred to in Ne 10:10 (11).
- (6) One of the four treasurers put in charge of the tithes by Nehemiah (Ne 13:13).
- (7,8) Two who "sealed the covenant" on the eve of the restoration (Ne 10:22 (23), 26 (27)).
- (9) A son of Igdaliah, "the man of God," whose sons had a chamber in the temple at Jerusalem (Jer 35:4).

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Byron H. Dement

HANANEL, THE TOWER OF

ban'-an-el (chanan'el, "El (God) is gracious"; the King James Version Hananeel, ha- nan'e-el): A tower in the walls of Jerusalem adjoining (Ne 3:1; 12:39) the tower of HAMMEAH (which see). The company of Levites coming from the West passed "by the fish gate, and the tower of Hananel, and the tower of Hammeah, even unto the sheep gate" (Ne 12:39). In Jer 31:38 it is foretold "that the city shall be built to Yahweh from the tower of Hananel unto the gate of the corner"—apparently the whole stretch of North wall. In Zec 14:10 it says Jerusalem "shall dwell in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananel unto the king's winepresses." These last were probably near Siloam, and the distance "from the tower of Hananel unto the king's winepresses" describes the greatest length of the city from North to South. All the indications point to a tower, close to the tower of Hammeah, near the Northeast corner, a point of the city always requiring special fortification and later the sites successively of the Baris and of the Antonia.

See JERUSALEM.

E. W. G. Masterman

HANANI

ha-na'-ni (chanani, "gracious"):

(1) A musician and son of Heman, David's seer, and head of one of the courses of the temple service (1Ch 25:4,25).

(2) A seer, the father of Jehu. He was cast into prison for his courage in rebuking

Asa for relying on Syria (1Ki 16:1,7; 2Ch 19:2; 20:34).

(3) A priest, of the sons of Immer, who had married a foreign wife (Ezr 10:20).

(4) A brother or kinsman of Nehemiah who carried news of the condition of the Jews in Palestine to Susa and became one of the governors of Jerusalem (Ne 1:2; 7:2).

(5) A priest and chief musician who took part in the dedication of the walls of Jerusalem (Ne 12:36).

Byron H. Dement

HANANIAH

han-a-ni'-a (chananyahu, chananyah; Ananias; also with aspirate, "Yahweh hath been gracious"): This was a common name in Israel for many centuries.

(1) A Benjamite (1Ch 8:24).

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- (2) A captain of Uzziah's army (2Ch 26:11).
- (3) Father of one of the princes under Jehoiakim (Jer 36:12).
- (4) One of the sons of Heman and leader of the 16th division of David's musicians (1Ch 25:4,23).
- (5) Grandfather of the officer of the guard which apprehended Jeremiah on a charge of desertion (Jer 37:13).
- (6) A false prophet of Gibeon, son of Azzur, who opposed Jeremiah, predicting that the yoke of Babylon would be broken in two years, and that the king, the people and the vessels of the temple would be brought back to Jerusalem. Jeremiah would be glad if it should be so, nevertheless it would not be. The question then arose, Which is right, Jeremiah or Hananiah? Jeremiah claimed that he was right because he was in accordance with all the great prophets of the past who prophesied evil and their words came true. Therefore his words are more likely to be true. The prophet of good, however, must wait to have his prophecy fulfilled before he can be accredited. Hananiah took off the yoke from Jeremiah and broke it in pieces, symbolic of the breaking of the power of Babylon. Jeremiah was seemingly beaten, retired and received a message from Yahweh that the bar of wood would become a bar of iron, and that Hananiah would die during the year because he had spoken rebellion against Yahweh (Jer 28 passim).
- (7) One of Daniel's companions in Babylon whose name was changed to Shadrach (Da 1:7,11,19).
- (8) A son of Zerubbabel (1Ch 3:19,21).
- (9) A Levite, one of the sons of Bebai, one of those who married foreign wives (Ezr 10:28; APC 1Esdras 9:29).

(10) One of the perfumers (the King James Version "apothecaries") who wrought in rebuilding the wall under Nehemiah (Ne 3:8).

(11) One who helped to repair the wall above the horse gate (Ne 3:30). This may be the same person as number 10.

(12) A governor of the castle, i.e. the birah or fortress, and by Nehemiah placed in charge of the whole city of Jerusalem, because "he was a faithful man, and feared God above many" (Ne 7:2).

(13) One of those who sealed the covenant under Nehemiah (Ne 10:23); a Levite.

(14) A priest who was present at the dedication of the walls of Jerusalem (Ne 12:12,41).

J. J. Reeve

HAND

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left," i.e. is inclined to evil. As the Jews orientated themselves by looking toward the rising of the sun (Latin oriens, the east), the left hand represented the north, and the right hand the south (1Sa 23:19,24; 2Sa 24:5). The right hand was considered the more honorable (1Ki 2:19; Ps 45:9); therefore it was given in attestation of a contract, a federation or fellowship (Ga 2:9). It is the more valuable in battle; a friend or protector will therefore take his place at the right to guard it (Ps 16:8; 73:23; 109:31; 110:5; 121:5), but the enemy will, for the same reason, try to assail it (Job 30:12; Ps 109:6; Zec 3:1). It was also the unprotected side, because the shield was carried on the left arm: hence, the point of danger and honor. The right hand is also the side of power and strength (Ps 60:5; 63:8; 108:6; 118:15,16; 110:1; Mt 22:44; Mt 20:21,23). Both hands are mentioned together in the sense of close proximity, intimate association, in Mr 10:37.

H. L. E. Luring

HAND WEAPON

hand'-wep'-un (Nu 35:18 the King James Version).

See ARMOR.

HANDBREADTH

hand'-bredth (Tephach, Tophach, 1Ki 7:26; 2Ch 4:5; Ps 39:5; Ex 25:25; 37:12; Eze 40:5,43; 43:13): A Hebrew linear measure containing 4 fingers, or digits, and equal to about 3 inches.

See WEIGHTS AND MEASURES.

HANDFUL

hand'-fool: There are five words in Hebrew used to indicate what may be held in

the hand, either closed or open.

(1) chophen, chopnayim. The fist or closed hand occurs in the dual in Ex 9:8, where it signifies what can be taken in the two hands conjoined, a double handful.

(2) kaph, "hollow of the hand," the palm; an open handful (Le 9:17; 1Ki 17:12; Ec 4:6).

(3) ‘amir, "sheaf or bundle." It signifies the quantity of grain a gleaner may gather in his hand (Jer 9:22 (Hebrew 21)).

(4) qomets, "the closed handful" (Ge 41:47; Le 2:2; 5:12; 6:15 (Hebrew 6:8); Nu 5:26).

(5) sho‘al, "the hollow of the hand," or what can be held in it (1Ki 20:10; Eze 13:19). In Isa 40:12 it signifies "measure."

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(6) piccah (Ps 72:16) is rendered "handful" by the King James Version, but is properly "abundance" as in the Revised Version (British and American).

H. Porter

HANDICRAFT

han'-di-kraft.

See CRAFTS.

HANDKERCHIEF

han'-ker-chif (soudarion): A loan-word from the Latin sudarium, found in plural in Ac 19:12, soudaria; compare sudor, "perspiration"; literally, "a cloth used to wipe off perspiration." Elsewhere it is rendered "napkin" (Lu 19:20; Joh 11:44; 20:7), for which see DRESS; NAPKIN.

HANDLE

han'-d'-l (kaph): The noun occurs once in So 5:5, "handles of the bolt" (the King James Version "lock"). The verb "handle" represents several Hebrew ('achaz, mashakh, taphas, etc.) and Greek (thiggano, Col 2:21; pselaphao, Lu 24:39; 1 Joh 1:1) words in the King James Version, but is also sometimes substituted in the Revised Version (British and American) for other renderings in the King James Version, as in So 3:8 for "hold"; in Lu 20:11, "handled shamefully," for "entreated shamefully"; in 2Ti 2:15, "handling aright," for "rightly dividing," etc.

HANDMAID

hand'-mad: Which appears often in the Old Testament, but seldom in the New Testament, like bondmaid, is used to translate two Hebrew words (shiphchah,

and 'amah) both of which normally mean a female slave. It is used to translate the former word in the ordinary sense of female slave in Ge 16:1; 25:12; 29:24,29; Pr 30:23; Jer 34:11,16; Joe 2:29; to translate the latter word in Ex 23:12; Jud 19:19; 2Sa 6:20. It is used as a term of humility and respectful self-depreciation in the presence of great men, prophets and kings, to translate the former word in Ru 2:13; 1Sa 1:18; 28:21; 2Sa 14:6; 2Ki 4:2,16; it translates the latter word in the same sense in Ru 3:9; 1Sa 1:16; 25:24,28,31,41; 2Sa 20:17; 1Ki 1:13,17; 3:20. It is also used to express a sense of religious humility in translating the latter word only, and appears in this sense in but three passages, 1Sa 1:11; Ps 86:16; 116:16.

In the New Testament it occurs 3 t, in a religious sense, as the translation of doule, "a female slave" (Lu 1:38,48; Ac 2:18), and twice (Ga 4:22,23) as the translation of paidiske, the King James Version "bondmaid."

William Joseph McGlothlin

HANDS; HANDS, IMPOSITION, LAYING ON OF

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im-po-zish'-un (epithesis cheiron, Ac 8:18; 1Ti 4:14; 2Ti 1:6; Heb 6:2): The act or ceremony of the imposition of hands appears in the Old Testament in various connections: in the act of blessing (Ge 48:14); in the ritual of sacrifice (hands of the offerer laid on head of victim, Ex 29:10,15,19; Le 1:4; 3:2,8,13; 4:4,24,29; 8:14; 16:21); in witness-bearing in capital offenses (Le 24:14). The tribe of Levi was set apart by solemn imposition of hands (Nu 8:10); Moses appointed Joshua to be his successor by a similar act (Nu 27:18,23; De 34:9). The idea in these cases varies with the purpose of the act. The primary idea seems to be that of conveyance or transference (compare Le 16:21), but, conjoined with this, in certain instances, are the ideas of identification and of devotion to God.

In the New Testament Jesus laid hands on the little children (Mt 19:13,15 parallel Mr 10:16) and on the sick (Mt 9:18; Mr 6:5, etc.), and the apostles laid hands on those whom they baptized that they might receive the Holy Spirit (Ac 8:17,19; 19:6), and in healing (Ac 12:17). Specially the imposition of hands was used in the setting apart of persons to a particular office or work in the church. This is noticed as taking place in the appointment of the Seven (Ac 6:6), in the sending out of Barnabas and Saul (Ac 13:3), at the ordination of Timothy (1Ti 4:14; 2Ti 1:6), but though not directly mentioned, it seems likely that it accompanied all acts of ordination of presbyters and deacons (compare 1Ti 5:22; Heb 6:2). The presbyters could hardly convey what they had not themselves received (1Ti 1:14). Here again the fundamental idea is communication. The act of laying on of hands was accompanied by prayer (Ac 6:6; 8:15; 13:3), and the blessing sought was imparted by God Himself. No ground is afforded by this symbolical action for a sacrament of "Orders."

See SACRIFICE; MINISTRY; ORDINATION.

James Orr

HANDSTAFF

hand'-staf (maqkel yadh): In plural in Eze 39:9, among weapons of war.

See STAFF.

HANDWRITING

hand'-rit-ing.

See WRITING; MANUSCRIPTS.

HANES

ha'-nez (chanec): Occurs only in Isa 30:4. The one question of importance concerning this place is its location. It has never been certainly identified. It was probably an Egyptian city, though even that is not certain. Pharaoh, in his selfish haste to make league with the kingdom of Judah, may have sent his ambassadors far beyond the frontier. The language of Isa, "Their ambassadors came to Hanes," certainly seems to indicate a place in the direction of Jerusalem from Tanis. This indication is also the sum of all the evidence yet available. There is no real knowledge concerning the exact

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location of Hanes. Opinions on the subject are little more than clever guesses. They rest almost entirely upon etymological grounds, a very precarious foundation when not supported by historical evidence. The Septuagint has, "For there are in Tanis princes, wicked messengers." Evidently knowing no such place, they tried to translate the name. The Aramaic version gives "Tahpanhes" for Hanes, which may have been founded upon exact knowledge, as we shall see.

Hanes has been thought by some commentators to be Heracleopolis Magna, Egyptian Hunensurten, abridged to Hunensu, Copt Ahnes, Hebrew Chanec, Arabic Ahneysa, the capital of the XXth Nome, or province, of ancient Egypt. It was a large city on an island between the Nile and the Bahr Yuseph, opposite the modern town of Beni Suef. The Greeks identified the ram-headed god of the place with Heracles, hence, "Heracleopolis." The most important historical notes in Egypt and the best philological arguments point to this city as Hanes. But the plain meaning of Isa 30:4 points more positively to a city somewhere in the delta nearer to Jerusalem than Tanis (compare Naville's cogent argument, "Ahnas el Medineh," 3-4). Dumichen considered the hieroglyphic name of Tahpanhes to be Hens. Knowledge of this as a fact may have influenced the Aramaic rendering, but does not warrant the arbitrary altering of the Hebrew text.

M. G. Kyle.

HANGING

hang'-ing (talach, "to hang up," "suspend," 2Sa 21:12; De 28:66; Job 26:7; Ps 137:2; So 4:4; Ho 11:7): Generally, where the word is used in connection with punishments, it appears to have reference to the hanging of the corpse after execution. We find but two clear instances of death by hanging, i.e. strangulation—those of Ahithophel and Judas ((2Sa 17:23; Mt 27:5), and both these were cases of suicide, not of execution. The foregoing Hebrew word is clearly used for "hanging" as a mode of execution in Es 5:14; 6:4; 7:9 ff; 8:7; 9:13,14,25; but probably the "gallows" or "tree" ('ets) was a stake for the

purpose of impaling the victim. It could be lowered for this purpose, then raised "fifty cubits high" to arrest the public gaze. The Greek word used in Mt 27:5 is apagchesthai, "to strangle oneself." See HDB, article "Hanging," for an exhaustive discussion.

Frank E. Hirsch

HANGINGS

hang'-ingz:

(1) In English Versions of the Bible this word in the plural represents the Hebrew qela'im, the curtains of "fine twined linen" with which the court of the tabernacle was enclosed. These were five cubits in height, and of lengths corresponding to the sides of the enclosure and the space on either side of the entrance in front, and were suspended from hooks fastened to the pillars of the court. They are described at length in Ex 27:9-15; 38:9-18. See, besides, Ex 35:17; 39:40; Nu 3:26; 4:26.

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(2) In the King James Version another word, macakh (the Revised Version (British and American) uniformly "screen"), is distinguished from the preceding only by the singular, "hanging" (Ex 35:17; 38:18, etc.). It is used of the screen or portiere, embroidered in colors, that closed the entrance of the court (Ex 27:16; 35:17; 38:18; 39:40; 40:8,33; Nu 3:26; 4:26); of the screen of similar workmanship at the entrance of the tabernacle (Ex 26:36,37; 35:15; 36:37; 39:38; 40:5,28; Nu 3:25; 4:25); and once (Nu 3:31) of the tapestry veil, adorned with cherubim, at the entrance of the Holy of Holies (elsewhere, parokheth, "veil," Ex 26:31-33, etc., or parokheth ha- macakh, "veil of the screen," Ex 35:12, etc.). In Nu 3:26, the King James Version renders macakh "curtain," and in Ex 35:12; 39:34; 40:21 (compare also Nu 4:5), "covering."

(3) In 2Ki 23:7 we read of "hangings" (Hebrew "houses") which the women wove for the Asherah. If the text is correct we are to think perhaps of tent shrines for the image of the goddess. Lucian's reading (stolas, "robes") is preferred by some, which would have reference to the custom of bringing offerings of clothing for the images of the gods. In 1Ki 7:29 the Revised Version (British and American), "wreaths of hanging work" refers to a kind of ornamentation on the bases of the lavers. In Es 1:6, "hangings" is supplied by the translators.

Benjamin Reno Downer

HANIEL

han'-i-el.

See HANNIEL.

HANNAH

han'-a (channah, "grace," "favor"; Hanna): One of the two wives of Elkanah, an Ephraimite who lived at Ramathaim-zophim. Hannah visited Shiloh yearly with

her husband to offer sacrifices, for there the tabernacle was located. She was greatly distressed because they had no children. She therefore prayed earnestly for a male child whom she promised to dedicate to the Lord from his birth. The prayer was heard, and she called her son's name Samuel ("God hears"). When he was weaned he was carried to Shiloh to be trained by Eli, the priest (1Sa 1). Hannah became the mother of five other children, three sons and two daughters (1Sa 2:2). Her devotion in sending Samuel a little robe every year is one of the tenderest recorded instances of maternal love (1Sa 2:19). She was a prophetess of no ordinary talent, as is evident from her elevated poetic deliverance elicited by God's answer to her prayer (1Sa 2:1-10).

Byron H. Dement

HANNATHON

han'-a-thon (channathon): A city on the northern boundary of Zebulun (Jos 19:14). It is probably identical with Kefar Hananyah, which the Mishna gives as marking the

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northern limit of lower Galilee (Neubauer, Geog. du Talmud, 179). It is represented by the modern Kefr 'Anan, about 3 miles Southeast of er-Rameh.

HANNIEL

han'-i-el (channi'el "grace of God"):

(1) The son of Ephod and a prince of Manasseh who assisted in dividing Canaan among the tribes (Nu 34:23).

(2) A son of Ulla and a prince and hero of the tribe of Asher (1Ch 7:39); the King James Version "Haniel."

HANOCH; HANOCHITES

ha'-nok, ha'-nok-its (chanokh, "initiation," "dedication"):

(1) A grandson of Abraham by Keturah, and an ancestral head of a clan of Midian (Ge 25:4; 1Ch 1:33, the King James Version "Henoah").

(2) The eldest son of Reuben (Ge 46:9; Ex 6:14; 1Ch 5:3).

The descendants of Hanoah were known as Hanoahites (Nu 26:5).

HANUN

ha'-nun (chanun, "favored," "pitied"):

(1) A son and successor of Nahash, king of Ammon. Upon the death of Nahash, David sent sympathetic communications to Hanun, which were misinterpreted and the messengers dishonored. Because of this indignity, David waged a war against him, which caused the Ammonites to lose their independence (2Sa 10:1 ff; 1Ch 19:1).

(2) One of the six sons of Zalaph who assisted in repairing the East wall of Jerusalem (Ne 3:30).

(3) One of the inhabitants of Zanoah who repaired the Valley Gate in the wall of Jerusalem (Ne 3:13).

Byron H. Dement

HAP; HAPLY

hap, hap' -li (miqreh, lu; mepote):

Hap (a Saxon word for "luck, chance") is the translation of miqreh, "a fortuitous chance," "a lot" (Ru 2:3, the King James Version "Her hap was to light on a part of the field belonging unto Boaz"); in 1Sa 6:9, the same word is translated "chance" (that happened); "event," in Ec 9:2,3, with "happeneth," in Ec 2:14.

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Haply (from "hap") is the translation of lu, "if that" (1Sa 14:30, "if haply the people had eaten freely"); of ei ara, "if then" (Mr 11:13, "if haply he might find anything thereon"); of ei arage (Ac 17:27, "if haply they might feel after him"); of mepote, "lest ever" "lest perhaps" etc. (Lu 14:29; Ac 5:39); of me pos, "lest in anyway" (2Co 9:4 the King James Version, "lest haply," the Revised Version (British and American) "lest by any means").

The Revised Version has "haply" for "at any time" (Mt 4:6; 5:25; 13:15; Mr 4:12; Lu 4:11; 21:34; Heb 2:1); introduces "haply" (Mt 7:6; 13:29; 15:32; 27:64; Mr 14:2; Lu 3:15; 12:58; 14:8,12; Ac 27:29; Heb 4:1); has "haply there shall be," for "lest there be" (Heb 3:12).

W. L. Walker

HAPHARAIM

haf-a'-ra'-im (chapharayim; the King James Version Haphraim, haf-ra'im, possibly "place of a moat"): A town in the territory of Issachar, named with Shunem and Anaharath (Jos 19:19). Eusebius, Onomasticon identifies it with "Affarea," and places it 6 miles North of Legio-Megiddo. This position corresponds with that of the modern el-Ferriyeh, an ancient site with remarkable tombs Northwest of el-Lejjun.

HAPPEN

hap'-'-n (qarah; sumbaino): "Happen" (from "hap"), "to fall out," "befall," etc., "come to anyone," is the translation of qarah, "to meet," etc. (1Sa 28:10, "There shall no punishment happen to thee," the Revised Version margin "guilt come upon thee"; 2Sa 1:6; Es 4:7; Ec 2:14,15; 9:11 Isa 41:22); of qara'," to meet," "cause to happen," etc. (2Sa 20:1); of hayah, "to be" (1Sa 6:9, "It was a chance that happened to us"); of nagha'," to touch," "to come to" (Ec 8:14 bis). In the New Testament it is in several instances the translation of sumbaino, "to go" or

"come up together" "to happen" (Mr 10:32; Lu 24:14; Ac 3:10; 1Co 10:11; 1Pe 4:12; 2Pe 2:22); once of ginomai, "to become," "to happen" (Ro 11:25, the Revised Version (British and American), "befallen"). "Happeneth" occurs (Ec 2:15, as it happeneth to the fool" (miqreh); APC 2Esdras 10:6; Baruch 3:10 (ti estin)). The Revised Version (British and American) supplies "that happened" for "were done" (Lu 24:35).

See also CHANGE.

W. L. Walker

HAPPINESS

hap'-i-nes.

See BLESSEDNESS.

HAPPIZZEZ

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hap'-i-zez (ha-pitstsets; the King James Version, Aphses): A priest on whom fell the lot for the 18th of the 24 courses which David appointed for the temple service (1Ch 24:15).

HAR-MAGEDON

har-ma-ged'-on (Harmagedon from Hebrew har meghiddo, "Mount of Megiddo"; the King James Version Armageddon): This name is found only in Re 16:16. It is described as the rallying-place of the kings of the whole world who, led by the unclean spirits issuing from the mouth of the dragon, the beast and the false prophet, assemble here for "the war of the great day of God, the Almighty." Various explanations have been suggested; but, as Nestle says (HDB, s.v), "Upon the whole, to find an allusion here to Megiddo is still the most probable explanation." In the history of Israel it had been the scene of never-to-be-forgotten battles. Here took place the fatal struggle between Josiah and Pharaoh-necoh (2Ki 23:29; 2Ch 35:22). Long before, the hosts of Israel had won glory here, in the splendid victory over Sisera and his host (Jud 5:19). These low hills around Megiddo, with their outlook over the plain of Esdraelon, have witnessed perhaps a greater number of bloody encounters than have ever stained a like area of the world's surface. There was, therefore, a peculiar appropriateness in the choice of this as the arena of the last mighty struggle between the powers of good and evil. The choice of the hill as the battlefield has been criticized, as it is less suitable for military operations than the plain. But the thought of Gilboa and Tabor and the uplands beyond Jordan might have reminded the critics that Israel was not unaccustomed to mountain warfare. Megiddo itself was a hill-town, and the district was in part mountainous (compare Mt. Tabor, Jud 4:6,12; "the high places of the field," 5:18). It will be remembered that this is apocalypse. Har-Magedon may stand for the battlefield without indicating any particular locality. The attempt of certain scholars to connect the name with "the mount of congregation" in Isa 14:13 (Hommel, Genkel, etc.), and with Babylonian mythology, cannot be pronounced successful. Ewald (Die Johan. Schrift, II, 204) found that the Hebrew forms of "Har-Magedon" and "the great Rome" have the

same numerical value—304. The historical persons alluded to in the passage do not concern us here.

W. Ewing

HARA

ha'-ra (hara'; Septuagint omits): A place named in 1Ch 5:26 along with Halah, Habor and the river of Gozan, whither the Reubenites, the Gadites and the half-tribe of Manasseh were carried by Tiglath-pileser. In 2Ki 17:6; 18:11, Hara is omitted, and in both, "and in the cities of the Medes" is added. Septuagint renders ore Medon, "the mountains of the Medes," which may represent Hebrew hare madhay, "mountains of Media," or, 'are madhay, "cities of Media." The text seems to be corrupt. The second word may have fallen out in 1Ch 5:26, hare being changed to hara'.

W. Ewing

HARADAH

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ha-ra'-da, har'-a-da (charadhah, "fearful"): A desert station of the Israelites between Mt. Shepher and Makheloth (Nu 33:24:25).

See WANDERINGS OF ISRAEL.

HARAN (1)

ha'-ran (haran):

(1) Son of Terah, younger brother of Abraham and Nahor, and father of Lot (Ge 11:27). He had two daughters, Milcah and Iscah (Ge 11:29).

(2) A Gershonite, of the family of Shimei (1Ch 23:9).

HARAN (2)

ha'-ran (charan; Charhran): The city where Terah settled on his departure from Ur (Ge 11:31 f); whence Abram set out on his pilgrimage of faith to Canaan (Ge 12:1). It was probably "the city of Nahor" to which Abraham's servant came to find a wife for Isaac (Ge 24:10). Hither came Jacob when he fled from Esau's anger (Ge 27:43). Here he met his bride (Ge 29:4), and in the neighboring pastures he tended the flocks of Laban. It is one of the cities named by Rabshakeh as destroyed by the king of Assyria (2Ki 19:12; Isa 37:12). Ezekiel speaks of the merchants of Haran as trading with Tyre (27:23).

The name appears in Assyro-Babalonian as Charran, which means "road"; possibly because here the trade route from Damascus joined that from Nineveh to Carchemish. It is mentioned in the prism inscription of Tiglath-pileser I. It was a seat of the worship of Sin, the moon-god, from very ancient times. A temple was built by Shalmaneser II. Haran seems to have shared in the rebellion of Assur (763 BC, the year of the solar eclipse, June 15). The privileges then lost were restored by Sargon II. The temple, which had been destroyed, was rebuilt

by Ashurbanipal, who was here crowned with the crown of Sin. Haran and the temple suffered much damage in the invasion of the Umman-Manda (the Medes). Nabuna'id restored temple and city, adorning them on a lavish scale. Near Haran the Parthians defeated and slew Crassus (53 BC), and here Caracalla was assassinated (217 AD). In the 4th century it was the seat of a bishopric; but the cult of the moon persisted far into the Christian centuries. The chief temple was the scene of heathen worship until the 11th century, and was destroyed by the Mongols in the 13th.

The ancient city is represented by the modern Charran to the Southeast of Edessa, on the river Belias, an affluent of the Euphrates. The ruins lie on both sides of the stream, and include those of a very ancient castle, built of great basaltic blocks, with square columns, 8 ft. thick, which support an arched roof some 30 ft. in height. Remains of the old cathedral are also conspicuous. No inscriptions have yet been found here, but a fragment of an Assyrian lion has been uncovered. A well nearby is identified as that where Eliezer met Rebekah.

In Ac 7:2,4, the King James Version gives the name as Charran.

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W. Ewing

HARARITE

ha'-ra-rit (ha-harari, or ha-'arari): Literally, "mountaineer," more particularly an inhabitant of the hill country of Judah. Thus used of two heroes:

(1) Shammah, the son of Agee (2Sa 23:11,33). The parallel passage, 1Ch 11:34, has "Shage" in place of "Shammah."

(2) Ahiam, the son of Sharar the Ararite" (2Sa 23:33). In 1Ch 11:35, "Sacar" for Sharar as here.

HARBONA; HARBONAH

har-bo'-na (charebhona' charebhonah): One of the seven eunuchs who served Ahasuerus and to whom was given the command to bring Queen Esther before the king (Es 1:10). It was he who suggested that Haman be hanged upon the self-same gallows that he had erected for Mordecai (Es 7:9). Jewish tradition has it that Harbona had originally been a confederate of Haman, but, upon noting the failure of the latter's plans, abandoned him. The Persian equivalent of the name means "donkey-driver."

HARBOUR

har'-ber. Used figuratively of God in Joe 3:16 the King James Version margin, (Hebrew) "place of repair, or, harbour" (the King James Version "hope," the Revised Version (British and American) "refuge").

See HAVEN; SHIPS AND BOATS, I, II, (1), II, 3.

HARD SAYINGS; HARD SENTENCES

sa'-ingz; , sen'-ten-siz: In Da 5:12 the King James Version (Aramaic 'aqiahan), the Revised Version (British and American) "dark sentences," of enigmatic utterances which preternatural wisdom was needed to interpret; in Joh 6:60 (skleros ho logos), of sayings (Christ's words at Capernaum about eating His flesh and drinking His blood) difficult for the natural mind to understand (compare 6:52).

HARD; HARDINESS; HARDDINESS; HARDLY

hard, har'-di-nes, hard'-nes, hard'-li (qasheh, pala'; skleros) :The senses in which hard is used may be distinguished as:

(1) "Firm," "stiff," opposite to soft: Job 41:24, yatsaq, "to be firm," "his heart as

hard as a piece of the nether millstone," the Revised Version (British and American) "firm"; Eze 3:7, qasheh, "sharp," "hard of heart"; chazaq, "firm," "As an adamant harder than flint have I made thy forehead"; Jer 5:3, "They have made their faces harder than a rock"; Pr 21:29, 'azaz, "to make strong," "hard," "impudent," "a wicked man hardeneth his face"; Pr 13:15 probably belongs here also where 'ethan is

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Hardly occurs in the Old Testament (Ex 13:15), "Pharaoh would hardly let us go," qashah, literally, "hardened to let us go," the Revised Version margin "hardened himself against letting us go"; "hardly bestead" (Isa 8:21) is the translation of qadshah, the American Standard Revised Version "sore distressed." In the New Testament "hardly" is the translation of duskolos, "hard to please," "difficult," meaning not scarcely or barely, but with difficulty (Mt 19:23, "A rich man shall hardly enter into the kingdom of heaven," the Revised Version (British and American) "it is hard for"; Mr 10:23; Lu 18:24, "how hardly" ("with what difficulty")); of mogis, "with labor," "pain," "trouble" (Lu 9:39, "hardly departeth from him" ("painfully")); of molis "with toil and fatigue" (Ac 27:8, the Revised Version (British and American) "with difficulty"; The Wisdom of Solomon 9:16, "Hardly do we guess aright at things that are upon earth"; Ecclesiasticus 26:29, "A merchant shall hardly keep himself from wrong doing"; 29:6, "He shall hardly receive the half," in each instance the word is molis, but in the last two instances we seem to see the transition to "scarcely"; compare also Ex 13:15).

The Revised Version has "too hard" for "hidden" (De 30:11, margin "wonderful"); "hardness" for "boldness" (of face) (Ec 8:1); for "sorrow" (La 3:65); "deal hardly with me" for "make yourselves strong to me" (Job 19:3); omits "It is hard for thee to kick against the pricks" (Ac 9:5, corrected text); "hardship" for "trouble" (2Ti 2:9).

W. L. Walker

HARDEN

har'-d'-n (chazaq, qashah; skleruno):

(1) "Harden" occurs most frequently in the phrase "to harden the heart," or "the neck." This hardening of men's hearts is attributed both to God and to men themselves, e.g. with reference to the hearts of Pharaoh and the Egyptians; the Hiphil of chazaq, "to make strong," is frequently used in this connection (Ex

4:21, "I will harden his heart," the Revised Version margin (Hebrew) "make strong"; Ex 7:13, "And he hardened P.'s heart," the Revised Version (British and American) "was hardened," margin (Hebrew) "was strong"; Ex 7:22; 8:19; 9:12; 10:20,27, etc.; Ex 14:17, "I will harden the hearts of the Egyptians," the Revised Version margin (Hebrew) "make strong"; compare [Jos 11:20](#)); qashah, "to be heavy," "to make hard" (Ex 7:3); kabhedh, "heavy," "slow," "hard," not easily moved (Ex 10:1, the Revised Version margin (Hebrew) "made heavy"). When the hardening is attributed to man's own act kabhedh is generally used (Ex 8:15, "He hardened his heart, and hearkened not," the Revised Version margin (Hebrew) "made heavy"; Ex 8:32, "Pharaoh hardened his heart" (the Revised Version margin as before); Ex 9:7,34; 1Sa 6:6 twice). The "hardening" of men's hearts by God is in the way of punishment, but it is always a consequence of their own self-hardening. In Pharaoh's case we read that "he hardened his heart" against the appeal to free the Israelites; so hardening himself, he became always more confirmed in his obstinacy, till he brought the final doom upon himself. This is how sin is made to become its own punishment. It was not confined to Pharaoh and the Egyptians nor does it belong to the past only. As Paul says (Ro 9:18), "whom he will he hardeneth" (skleruno); Ex 11:7, "The election obtained it, and the rest were hardened" (the Revised Version (British and American) and King James Version margin, poroo, "to make hard" or "callous"); a "Hardening in part hath befallen Israel" (porosis);

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compare Joh 12:40 (from Isa 6:10), "He hath blinded their eyes, and he hardened their heart"; Isa 63:17, "O Yahweh, why dost thou make us to err from thy ways, and hardenest our heart from thy fear?" (qashach, "to harden"); compare on the other side, as expressing the human blameworthiness, Job 9:4, "Who hath hardened himself against him, and prospered?" **Mr 3:5**, "being grieved at the hardening of their heart;" Mr 6:52, "Their heart was hardened"; Ro 2:5, "after thy hardness and impenitent heart." In Hebrew religious thought everything was directly attributed to God, and the hardening is God's work, in His physical and ethical constitution and laws of man's nature; but it is always the consequence of human action out of harmony therewith. Other instances of skleruno are in Ac 19:9; Heb 3:8,13,15; 4:7.

(2) "Harden" in the sense of "to fortify one's self" (make one's self hard) is the translation of caladh, "to leap," "exult" (Job 6:10 the King James Version, "I would harden myself in sorrow," the Revised Version (British and American) "Let me exult in pain," margin "harden myself").

(3) In Pr 21:29 "harden" has the meaning of "boldness," "defiance" or "shamelessness" (brazen-faced); 'azaz, Hiphil, "to strengthen one's countenance," "A wicked man hardeneth his face"; Delitzsch, "A godless man showeth boldness in his mien"; compare Pr 7:13; Ec 8:1; see also HARD.

For "harden" the Revised Version (British and American) has "stubborn" (Ex 7:14; 9:7, margin "heavy"); "hardenest" (Isa 63:17); "made stiff" (Jer 7:26; 19:15); for "is hardened" (Job 39:16, the American Standard Revised Version "dealeth hardly," and the English Revised Version margin); "at the hardening" instead of "for the hardness" (Mr 3:5); "hardening" for "blindness" (Eph 4:18).

W. L. Walker

HARDLY; HARDNESS

See HARD.

HARE

har ('arneb Beth (Le 11:6; De 14:7); compare Arabic 'arnab, "hare"): This animal is mentioned only in the lists of unclean animals in Leviticus and Deuteronomy, where it occurs along with the camel, the coney and the swine. The camel, the hare and the coney are unclean, 'because they chew the cud but part not the hoof,' the swine, "because he parteth the hoof but cheweth not the cud." The hare and the coney are not ruminants, but might be supposed to be from their habit of almost continually moving their jaws. Both are freely eaten by the Arabs. Although 'arneb Beth occurs only in the two places cited, there is no doubt that it is the hare. Septuagint has dasupous, "rough-footed," which, while not the commonest Greek word (lagos), refers to the remarkable fact that in hares and rabbits the soles of the feet are densely covered with hair. 'Arnab, which is the common Arabic word for "hare," is from the same root as the Hebrew 'arneb Beth.

Le 11:4-7: verse 4, English Versions of the Bible "camel"; Septuagint ton kamelon; Vulgate (Jerome's Latin Bible, 390-405 A.D.) camelus; Hebrew ha-gamal. Le 11:5,

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English Versions of the Bible "coney"; Septuagint ton dasupoda; Vulgate, choerogryllus; Hebrew ha-shapan. Le 11:6, English Versions of the Bible "hare"; Septuagint ton choirogruillion Vulgate, lepus; Hebrew ha-arnebeth. Le 11:7, English Versions of the Bible "swine"; Septuagint ton hun; Vulgate, sus; Hebrew ha-chazir.

De 14:7: English Versions of the Bible "camel"; Septuagint ton kamelon Vulgate, camelum; Hebrew hagamal; English Versions of the Bible "hare"; Septuagint dasupoda; Vulgate, leporem; Hebrew ha'arnebeth; English Versions of the Bible "coney"; Septuagint choirogrullion; Vulgate, choerogryllum; Hebrew hashaphan.

De 14:8: English Versions of the Bible "swine"; Septuagint ton hun Vulgate, sus; Hebrew hacheziyr.

It is evident from the above and from the meanings of dasupous and chorogrullios as given in Liddell and Scott, that the order of Septuagint in Le 11:5,6 does not follow the Hebrew, but has apparently assimilated the order of that of De 14:7,8. In Ps 104:18, Septuagint has chorogrullios for shaphan; also in Pr 30:26.

Since the word "coney," which properly means "rabbit," has been applied to the hyrax, so, in America at least, the word "rabbit" is widely used for various species of hare, e.g. the gray rabbit and the jack-rabbit, both of which are hares. Hares have longer legs and ears and are swifter than rabbits. Their young are hairy and have their eyes open, while rabbits are born naked and blind. Hares are widely distributed in the Northern Hemisphere, and there is one species in South America. Rabbits are apparently native to the Western Mediterranean countries, although they have been distributed by man all over the world.

Lepus syriacus, the common hare of Syria and Palestine, differs somewhat from the European hare. *Lepus judeae* is cited by Tristram from Northeastern

Palestine, and he also notes three other species from the extreme south.

Alfred Ely Day

HAREPH

ha'-ref (chareph, "scornful"): A chief of Judah, one of the sons of Caleb and father of Beth-gader (1Ch 2:51). A quite similar name, Hariph, occurs in Ne 7:24; 10:19, but it is probably that of another individual.

HARETH

ha'-reth (chhareth, in pause).

See HERETH.

HARHAI AH

har-ha'-ya (charhayah, "Yah protects"): A goldsmith, whose son, Uzziel, helped to repair the walls of Jerusalem under Zerubbabel (Ne 3:8).

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HARHAS

har'-has (charchas, "splendor"): Grandfather of Shallum, husband of Huldah (2Ki 22:14). Name given as "Hasrah" in parallel passage (2Ch 34:22).

HARHUR

har'-hur (charchur, "free-born" or "fever"; "Hasour): One of the Nethinim whose descendants came from Babylon with Zerubbabel (Ezr 2:51; Ne 7:53; APC 1Esdras 5:31).

HARIM

ha'-rim (charim): A family name.

(1) A non-priestly family that returned from captivity with Zerubbabel (Ezr 2:32; Ne 7:35); mentioned among those who married foreign wives (Ezr 10:31); also mentioned among those who renewed the covenant ([Ne 10:27](#)).

(2) A priestly family returning with Zerubbabel (Ezr 2:39; Ne 7:42; 12:3,15 (see REHUM)); members of this family covenanted to put away their foreign wives (Ezr 10:21; Ne 10:5). A family of this name appears as the third of the priestly courses in the days of David and Solomon (1Ch 24:8).

(3) In Ne 3:11 is mentioned Malchijah, son of Harim, one of the wall-builders. Which family is here designated is uncertain.

W. N. Stearns

HARIPH

ha'-rif (chariph, chariph): One of those who returned from exile under

Zerubbabel and helped to seal the covenant under Nehemiah and Ezra (Ne 7:24; 10:19 (20)). Ezr 2:18 has "Jorah."

HARLOT

har'-lot: This name replaces in the Revised Version (British and American) "whore" of the King James Version. It stands for several words and phrases used to designate or describe the unchaste woman, married or unmarried, e.g. zonah, 'ishshah nokhriyah, qedheshah; Septuagint and New Testament porne. porneia is used chiefly of prenuptial immorality, but the married woman guilty of sexual immorality is said to be guilty of porneia (Mt 5:32; 19:9; compare Am 7:17 Septuagint). These and cognate words are applied especially in the Old Testament to those devoted to immoral service in idol sanctuaries, or given over to a dissolute life for gain. Such a class existed among all ancient peoples, and may be traced in the history of Israel. Evidence of its existence in very early times is found (Ge 38). It grew out of conditions, sexual and social, which were universal. After the corrupting foreign influxes and influences of Solomon's day, it developed to even fuller shamelessness, and its voluptuous songs

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of sexual morality were widely prevalent in the generation in which Christ lived is evident both from His casual references to the subject and from His specific teaching in answer to questions concerning adultery and divorce (compare Josephus, Ant, IV, viii, 23; Vita, section 76; Sirach 7:26; 25:26; 42:9, and the Talm). The ideas of the

times were debased by the prevalent polygamous customs, "it being of old permitted to the Jews to marry many wives" (Josephus, BJ, I, xxiv, 2; compare Ant, XVII, i, 2). The teaching of Jesus was in sharp contrast with the low ideals and the rabbinical teaching of the times. The controversy on this question waxed hot between the two famous rival rabbinical schools. Hillel reduced adultery to the level of the minor faults. Shammai opposed his teaching as immoral in tendency. kata pasan aitian (Mt 19:3), gives incidental evidence of the nature of the controversy. It was characteristic of the teaching of Jesus that He went to the root of the matter, making this sin to consist in "looking on a woman to lust after her." Nor did He confine Himself to the case of the married. The general character of the terms in Mt 5:28, pas ho blepon, forbids the idea that gunaika, and emoicheusen, are to be limited to post-nuptial sin with a married woman. On the other hand it is a characteristic part of the work of Jesus to rescue the erring woman from the merciless clutches of the Pharisaic tribunal, and to bring her within the pale of mercy and redemption (Mt 21:31,32). He everywhere leaned to the side of mercy in dealing with such cases, as is indicated by the traditional and doubtless true narrative found in the accepted text of the Fourth Gospel (Joh 7:53-8:11).

George B. Eager

HARLOTRY

har'-lot-ri.

See CRIMES.

HARNEPHER

har'-ne-fer, har-ne'-fer (charnepher): A member of the tribe of Asher (1Ch 7:36).

HARNESS

har'-nes: A word of Celtic origin meaning "armour" in the King James Version; it is the translation of shiryān, "a coat of mail" (1Ki 22:34; 2Ch 18:33); of nesheq, "arms," "weapons" (2Ch 9:24, the Revised Version (British and American) "armor"); of 'acar "to bind" (Jer 46:4), "harness the horses," probably here, "yoke the horses"; compare 1Sa 6:7, "tie the kine to the cart" (bind them), Ge 46:29; another rendering is "put on their accoutrements"; compare APC 1Macc 6:43, "one of the beasts armed with royal harness" (thorax), the Revised Version (British and American) "breastplates"; compare APC 1Macc 3:3, "warlike harness"; APC 1Macc 6:41 (hopla), the Revised Version (British and American) "arms"; APC 2Macc 3:25, etc.; harnessed represents chamushim, "armed," "girded" (Ex 13:18, "The children of Israel went up harnessed," the Revised Version (British and American) "armed"). Tyndale, Cranmer, Geneva have "harnes" in Lu 11:22, Wycliff "armer."

W. L. Walker

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HAROD, WELL OF

ha'-rod ('en charodh, "fountain of trembling"): The fountain beside which (probably above it) Gideon and his army were encamped (Jud 7:1). Moore (Judges, in the place cited.) argues, inconclusively, that the hill Moreh must be sought near Shechem, and that the well of Harod must be some spring in the neighborhood of that city. There is no good reason to question the accuracy of the common view which places this spring at 'Ain Jalud, on the edge of the vale of Jezreel, about 2 miles East of Zer'in, and just under the northern cliffs of Gilboa. A copious spring of clear cold water rises in a rocky cave and flows out into a large pool, whence it drains off, in Nahr Jalud, down the vale past Beisan to the Jordan. This is probably also to be identified with the spring "which is in Jezreel," i.e. in the district, near which Saul encamped before the battle of Gilboa (1Sa 29:1). 'Ain el-Meiyiteh, just below Zer'in on the North, is hardly of sufficient size and importance to be a rival to 'Ain Jalud.

See ESDRAELON.

W. Ewing

HARODITE

ha'-rod-it (charodhi): Two of David's heroes, Shamma and Elika, are so called (2Sa 23:25). Septuagint omits the second name. In 1Ch 11:27, the first is called "Shammoth the Harorite," while the second is omitted. "Harorite" is a clerical error for "Harodite," the Hebrew letter daleth ("d") being taken for the Hebrew letter resh ("r"). Possibly Harodite may be connected with the well of HAROD (which see).

HAROEH

ha-ro'-e (ha-ro'eh, "the seer"): A Judahite (1Ch 2:52).

HARORITE

ha'-ro-rit.

See HARODITE.

HAROSHETH, OF THE GENTILES, OF THE NATIONS

ha-ro'-sheth or (charosheth ha-goyim): There is now no means of discovering what is meant by the phrase "of the nations." This is the place whence Sisera led his hosts to the Kishon against Deborah and Barak (Jud 4:13), to which the discomfited and leaderless army fled after their defeat (Jud 4:16). No site seems so well to meet the requirements of the narrative as el Charithiyeh. There are still the remains of an ancient stronghold on this great double mound, which rises on the North bank of the Kishon, in the throat of the pass leading by the base of Carmel, from the coast to Esdraelon. It effectually commands the road which here climbs the slope, and winds through the oak forest to the plain; Megiddo being some 16 miles distant. The modern also preserves a reminiscence of the ancient name. By emending the text, Cheyne

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would here find the name "Kadshon," to be identified with Kedesh in Galilee (EB, under the word). On any reasonable reading of the narrative this is unnecessary.

W. Ewing

HARP

harp.

See MUSIC.

HARROW

har'-o (sadhadh): Sadhadh occurs in 3 passages (Job 39:10; Isa 28:24; Ho 10:11). In the first 2 it is translated "harrow," in the last "break the clods." That this was a separate operation from plowing, and that it was performed with an instrument drawn by animals, seems certain. As to whether it corresponded to our modern harrowing is a question. The reasons for this uncertainty are:

(1) the ancient Egyptians have left no records of its use;

(2) at the present time, in those parts of Palestine and Syria where foreign methods have not been introduced, harrowing is not commonly known, although the writer has been told that in some districts the ground is leveled after plowing with the threshing- sledge or a log drawn by oxen. Cross-plowing is resorted to for breaking up the lumpy soil, especially where the ground has been baked during the long rainless summer. Lumps not reduced in this way are further broken up with a hoe or pick. Seed is always sown before plowing, so that harrowing to cover the seed is unnecessary. See AGRICULTURE. Figuratively used of affliction, discipline, etc. (Isa 28:24).

James A. Patch

HARROWS

har'-oz (chrits): Charits has no connection with the verb translated "harrows."
The context seems to indicate some form of pointed instrument (2Sa 12:31; 1Ch 20:3; see especially the Revised Version margin).

HARSHA

har'-sha (charsha'): Head of one of the families of the Nethinim (Ezr 2:52; Ne 7:54); 1 Esdras 5:32, "Charea."

HARSITH

har'-sith (charcith): One of the gates of Jerusalem (Jer 19:2 the Revised Version (British and American)); margin suggests "gate of the potsherds"; the King James Version has "east gate" and the King James Version margin "sun gate," both deriving the name from cherec, "sun." The gate opened into the valley of Hinnom.

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See JERUSALEM; POTSHERD.

HART

hart.

See DEER.

HARUM

ha'-rum, har'-um (charum): A Judahite (1Ch 4:8).

HARUMAPH

ha-roo'-maf (charumaph): Father of Jedaiah who assisted in repairing the walls of Jerusalem under Nehemiah (Ne 3:10).

HARUPHITE

ha-roo'-fit (charuphi, or chariphi); In 1Ch 12:5 Shephatiah, one of the companions of David, is called a Haruphite (K) or Hariphite (Q). If the latter be the correct reading, it is connected with HARIPH or perhaps HAREPH (which see).

HARUZ

ha'-ruz (charuts): Father of Meshullemeth, the mother of Amon, king of Judah (2Ki 21:19).

HARVEST

har'-vest (qatsir; therismos): To many of us, harvest time is of little concern,

because in our complex life we are far removed from the actual production of our food supplies, but for the Hebrew people, as for those in any agricultural district today, the harvest was a most important season (Ge 8:22; 45:6). Events were reckoned from harvests (Ge 30:14; Jos 3:15; Jud 15:1; Ru 1:22; 2:23; 1Sa 6:13; 2Sa 21:9; 23:13). The three principal feasts of the Jews corresponded to the three harvest seasons (Ex 23:16; 34:21,22);

(1) the feast of the Passover in April at the time of the barley harvest (compare Ru 1:22);

(2) the feast of Pentecost (7 weeks later) at the wheat harvest (Ex 34:22), and

(3) the feast of Tabernacles at the end of the year (October) during the fruit harvest.

The seasons have not changed since that time. Between the reaping of the barley in April and the wheat in June, most of the other cereals are reaped. The grapes begin to ripen in August, but the gathering in for making wine and molasses (dibs), and the storing of the dried figs and raisins, is at the end of September. Between the barley

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harvest in April and the wheat harvest, only a few showers fall, which are welcomed because they increase the yield of wheat (compare Am 4:7). Samuel made use of the unusual occurrence of rain during the wheat harvest to strike fear into the hearts of the people (1Sa 12:17). Such an unusual storm of excessive violence visited Syria in 1912, and did much damage to the harvests, bringing fear to the superstitious farmers, who thought some greater disaster awaited them. From the wheat harvest until the fruit harvest no rain falls (2Sa 21:10; Jer 5:24; compare Pr 26:1). The harvesters long for cool weather during the reaping season (compare Pr 25:13).

Many definite laws were instituted regarding the harvest. Gleaning was forbidden (Le 19:9; 23:22; De 24:19) (see GLEANING). The first-fruits were required to be presented to Yahweh (Le 23:10). In Syria the Christians still celebrate 'id er-rubb ("feast of the Lord"), at which time the owners of the vineyards bring their first bunches of grapes to the church. The children of Israel were enjoined to reap no harvest for which they had not labored ([Le 25:5](#)). In Proverbs the harvesting of ants is mentioned as a lesson for the sluggard (Pr 6:8; 10:5; 20:4).

Figurative: A destroyed harvest typified devastation or affliction (Job 5:5; Isa 16:9; 17:11; Jer 5:17; 50:16). The "time of harvest," in the Old Testament frequently meant the day of destruction (Jer 51:33; Ho 6:11; Joe 3:13). "Joy in harvest" typified great joy (Isa 9:3); "harvest of the Nile," an abundant harvest (Isa 23:3). "The harvest is past" meant that the appointed time was gone (Jer 8:20). Yahweh chose the most promising time to cut off the wicked, namely, "when there is a cloud of dew in the heat of harvest" (Isa 18:4,5). This occurrence of hot misty days just before the ripening of the grapes is still common. They are welcome because they are supposed to hasten the harvest. The Syrian farmers in some districts call it et-tabbakh el'ainib wa tin ("the fireplace of the grapes and figs").

In the Gospels, Jesus frequently refers to the harvest of souls (Mt 9:37,38 bis;

Mt13:30,39; Mr 4:29; Joh 4:35). In explaining the parable of the Tares he said, "The harvest is the end of the world" (Mt 13:39; compare Re 14:15).

See also AGRICULTURE.

James A. Patch

HASADIAH

has-a-di'-a (chacadhyah, "Yah is kind"): A son of Zerubbabel (1Ch 3:20). In Baruch 1:1 the Greek is Asadias.

HASENUAH

has-e-nu'-a (haccenu'ah): In the King James Version (1Ch 9:7) for HASSENUAH (which see).

HASHABIAH

hash-a-bi'-a (chashabhyah):

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- (1) Two Levites of the family of Merari (1Ch 6:45; 9:14).
- (2) A Levite who dwelt in Jerusalem at the time of Nehemiah (Ne 11:15).
- (3) A son of Jeduthun (1Ch 25:3).
- (4) A Hebronite, chief of a clan of warriors who had charge of West Jordan in the interests of Yahweh and the king of Israel (1Ch 26:30).
- (5) A Levite who was a "ruler" (1Ch 27:17).
- (6) One of the Levite chiefs in the time of Josiah, who gave liberally toward the sacrifices (2Ch 35:9). In 1 Esdras 1:9 it is "Sabias."
- (7) A Levite whom Ezra induced to return from exile with him (Ezr 8:19). 1 Esdras 8:48 has "Asebias."
- (8) One of the twelve priests set apart by Ezra to take care of the gold, the silver, and the vessels of the temple on their return from exile (Ezr 8:24; APC 1Esdras 8:54, "'Assamias").
- (9) Ruler of half of the district of "Keilah," who helped to repair the walls under Nehemiah (Ne 3:17), and also helped to seal the covenant (Ne 10:11; 12:24).
- (10) A Levite (Ne 11:22).
- (11) A priest (Ne 12:21).

J. J. Reeve

HASHABNAH

ha-shab'-na (chashabhnah): One who helped to seal the covenant under

Nehemiah (Ne 10:25).

HASHABNEIAH

hash-ab-ne-i'-a (chashabhneyah; the King James Version Hashabniah, hash-ab-ni'a).

(1) Father of one of the builders of the wall (Ne 3:10).

(2) A Levite mentioned in connection with the prayer preceding the signing of the covenant (Ne 9:5); possibly identical with the Hashabiah (chashabhyah) of Ezzr 8:19,24; Ne 10:11; 11:22; 12:24, or one of these.

HASHBADANA; HASHBADNANA

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hash-ba-da'-na, hash-bad'-a-na (chashbaddanah): Probably a Levite. He was one of those who stood at Ezra's left hand when he read the law, and helped the people to understand the meaning (Ne 8:4). 1 Esdras 9:44 has "Nabarias" (Nabareias).

HASHEM

ha'-shem (hashem): The "sons of Hashem" are mentioned (1Ch 11:34) among David's mighty men. The parallel passage (2Sa 23:32) has "sons of Jashen."

HASHMONAH

hash'-mo-na (chashmonah, "fatness"): A desert camp of the Israelites between Mithkah and Moseroth (Nu 33:29,30).

See WANDERINGS OF ISRAEL.

HASHUB

ha'-shub, hash'-ub.

See HASSHUB.

HASHUBAH

ha-shoo'-ba (chashubhah, "consideration"): One of the sons of Zerubbabel (1Ch 3:20).

HASHUM

ha'-shum (chashum):

(1) In Ezr 2:19; Ne 7:22, "children of Hashum" are mentioned among the

returning exiles. In Ezr 10:33 (compare 1 Esdras 9:33, "Asom"), members of the same family are named among those who married foreign wives.

(2) One of those who stood on Ezra's left at the reading of the law (Ne 8:4; APC 1Esdras 9:44, "Lothasubus"). The signer of the covenant (Ne 10:18) is possibly the same.

HASIDAEANS

has-i-de'-anz (Hasidaioi, a transliteration of chacidhim, "the pious," "Puritans"): A name assumed by the orthodox Jews (1 Macc 2:42; 7:13) to distinguish them from the Hellenizing faction described in the Maccabean books as the "impious," the "lawless," the "transgressors." They held perhaps narrow but strict and seriously honest views in religion, and recognized Judas Maccabeus as their leader (2 Macc 14:6). They existed as a party before the days of the Maccabees, standing on the ancient ways, caring little for politics, and having small sympathy with merely national aspirations, except when affecting religion (1 Macc 1:63; 2 Macc 6:18 ff; Judith 12:2; Ant, XIV, iv, 3). Their

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cooperation with Judas went only to the length of securing the right to follow their own religious practices. When Bacchides came against Jerusalem, they were quite willing to make peace because Alcimus, "a priest of the seed of Aaron," was in his company. Him they accepted as high priest, though sixty of them soon fell by his treachery (1 Macc 7:13). Their desertion of Judas was largely the cause of his downfall.

J. Hutchinson

HASMONEANS

See ASMONEANS.

HASRAH haz'-ra, has'-ra (chacrah): Grandfather of Shallum, who was the husband of Huldah the prophetess (2Ch 34:22). In 2Ki 22:14, HARHAS (which see).

HASSENAAH

has-e-na'-a (haccena'ah): In Ne 3:3 the "sons of Hassenaah" are mentioned among the builders of the wall. Probably the same as Senaah (Ezr 2:35; Ne 7:38) with the definite article, i.e. has-Senaah. The latter, from the connection, would appear to be a place-name.

See also HASSENUAH.

HASSENUAH

has-e-nu'-a (haccenu'ah): A family name in the two lists of Benjamite inhabitants of Jerusalem (1Ch 9:7, the King James Version "Hasenuah"; Ne 11:9, "Senuah"). The name is possibly the same as HASSENAAH (which see), yet the occurrence of the singular ("son of Hassenuah") does not so well accord with the

idea of a place-name.

HASSHUB

hash'-ub (chashshubh, "considerate"; the King James Version everywhere Hashub except 1Ch 9:14):

- (1) A builder of the wall (Ne 3:11).
- (2) Another builder of the same name (Ne 3:23).
- (3) One of the signers of the covenant (Ne 10:23).
- (4) A Levite chief (Ne 11:15; 1Ch 9:14). BDB makes (1) and (3) identical.

HASSOPHEREETH

has-o-fe'-reth.

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See SOPHEREETH.

HASTE

hast (chaphaz, chush, mahar; pseudo): "Haste" (from a root meaning "to pursue") implies "celerity of motion."

(1) The noun occurs as translation of mahar, "to hasten," etc. (Ex 10:16; 12:33, "in haste"); of chapaz, "to make haste" (2Ki 7:15; Ps 31:22; 116:11, "I said in my haste (the Revised Version margin "alarm"), All men are liars"); of chippazon, a "hasty flight" (Ex 12:11; De 16:3; Isa 52:12); of nachats, "to be urgent" (1Sa 21:8, "The king's business required haste").

(2) "Haste" as a verb is transitive and intrans; instances of the transitive use are, 'uts, "to hasten," "press" (Ex 5:13, "And the taskmasters hastened them," the Revised Version (British and American) "were urgent"); chush, "to make haste" (Isa 5:19); mahar (2Ch 24:5 twice); shaqadh, "to watch," "to fix one's attention" on anything (Jer 1:12 the King James Version, "I will hasten my word"); mahir, "hasting" (Isa 16:5, "hasting righteousness," the Revised Version (British and American) "swift to do"). The intransitive use is more frequent and represents many different words.

Hasty also occurs in several instances (Pr 21:5; 29:20, 'uts, etc.); in Isa 28:4, bikkur, "first-fruit," is translated "hasty fruit," the Revised Version (British and American) "first-ripe fig."

The Revised Version (British and American) has "Haste ye" for "assemble yourselves" (Joe 3:11 margin, as the King James Version); "make haste" for "speedily" (Ps 143:7); "and hastened to catch whether it were his mind" (for 1Ki 20:33 the King James Version); "and it hasteth toward the end," margin (Hebrew) "panteth," for "but at the end it shall speak" (Hab 2:3); "hastily" for "suddenly" (1Ti 5:22); for "and for this I make haste" (Job 20:2), "even by reason

of my haste that is in me," margin "and by reason of this my haste is within me"; for "hasten after another god" (Ps 16:4), the American Standard Revised Version has "that give gifts for another god," the English Revised Version "exchange the Lord for"; for "hasten hereunto" (Ec 2:25), "have enjoyment"; for "hasten hither" (1Ki 22:9), "fetch quickly"; for "and gather" (Ex 9:19), "hasten in"; for "hasteneth that he may" (Isa 51:14), "shall speedily"; for "hasteth to" (Job 9:26), "swoopeth on"; for "and hasteth" (Job 40:23), "he trembleth"; for "hasty" (Da 2:15), "urgent."

W. L. Walker

HASUPHA

ha-sa'-fa (chasupha'): Head of a family of Nethinim among the returning exiles (Ezr 2:43; Ne 7:46). Ne 7:46 the King James Version has "Hashupha," and 1 Esdras 5:29, "Asipha."

HAT

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The original word (karbela', Aramaic) rendered "hat" in Da 3:21 the King James Version is very rare, appearing only here in the Old Testament. There is acknowledged difficulty in translating it, as well as the other words of the passage. "Hat" of the King James Version certainly fails to give its exact meaning. The hat as we know it, i.e. headgear distinguished from the cap or bonnet by a circular brim, was unknown to the ancient East. The nearest thing to the modern hat among the ancients was the petasus worn by the Romans when on a journey, though something like it was used on like occasions by the early Greeks. In the earlier Hebrew writings there is little concerning the headgear worn by the people. In [1Ki 20:31](#) we find mention of "ropes" upon the head in connection with "sackcloth" on the loins. On Egyptian monuments are found pictures of Syrians likewise with cords tied about their flowing hair. The custom, however, did not survive, or was modified, clearly because the cord alone would afford no protection against the sun, to which peasants and travelers were perilously exposed. It is likely, therefore, that for kindred reasons the later Israelites used a head-covering similar to that of the modern Bedouin. This consists of a rectangular piece of cloth called keffiyeh, which is usually folded into triangular form and placed over the head so as to let the middle part hang down over the back of the neck and protect it from the sun, while the two ends are drawn as needed under the chin and tied, or thrown back over the shoulders. A cord of wool is then used to secure it at the top. It became customary still later for Israelites to use a head-covering more like the "turban" worn by the fellaheen today. It consists in detail of a piece of cotton cloth worked into the form of a cap (takiyeh), and so worn as to protect the other headgear from being soiled by the perspiration. A felt cap, or, as among the Turks, a fez or red tarbush, is worn over this. On the top of these is wound a long piece of cotton cloth with red stripes and fringes, a flowered kerchief, or a striped keffiyeh. This protects the head from the sun, serves as a sort of purse by day, and often as a pillow by night. Some such headgear is probably meant by the "diadem" of Job 29:14 and the "hood" of Isa 3:23, Hebrew tsaniph, from tsanaph, "to roll up like a coil" (compare Isa 22:18).

George B. Eager

HATACH

ha'-tak.

See HATHACH.

HATCHET

hach'-et (kashshil): Ps 74:6 the Revised Version (British and American), "hatchet," the King James Version "axes."

See AX.

HATE; HATRED

hat, ha'-tred (verb, sane', "oftenest," saTam, Ge 27:41, etc.; noun, sin'ah; miseo): A feeling of strong antagonism and dislike, generally malevolent and prompting to injury (the opposite of love); sometimes born of moral resentment. Alike in the Old

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Testament and New Testament, hate of the malevolent sort is unsparingly condemned (Nu 35:20; Ps 109:5; Pr 10:12; Tit 3:3; 1 Joh 3:15), but in the Old Testament hatred of evil and evil-doers, purged of personal malice, is commended (Ps 97:10; 101:3; 139:21,22, etc.). The New Testament law softens this feeling as regards persons, bringing it under the higher law of love (Mt 5:43,14; compare Ro 12:17-21), while intensifying the hatred of evil (Jude 1:23; Re 2:6). God himself is hated by the wicked (Ex 20:5; Ps 139:21; compare Ro 8:7). Sometimes, however, the word "hate" is used hyperbolically in a relative sense to express only the strong preference of one to another. God loved Jacob, but hated Esau (Mal 1:3; Ro 9:13); father and mother are to be hated in comparison with Christ (Lu 14:26; compare Mt 10:37).

See ENMITY.

James Orr

HATHACH

ha'-thak (hathakh; Septuagint Hachrathaios): One of the chamberlains of Ahasuerus, appointed to attend on Esther (Es 4:5,6,9,10, the King James Version "Hatach"), through whom she learned from Mordecai of Haman's plot.

HATHATH

ha'-thath (chathath, "terror"): Son of Othniel and grandson of Kenaz (1Ch 4:13).

HATIPHA

ha-ti'-fa, hat'-i-fa (chaTipha', "taken," "captive" (?)): The ancestral head of a family of Nethinim that returned from Babylon (Ezr 2:54; Ne 7:56 = "Atipha," APC 1Esdras 5:32).

HATITA

ha-ti'-ta, hat'-i-ta (chaTiTa'): Head of a family among the "children of the porters" who returned from exile (Ezr 2:42; Ne 7:45; APC 1Esdras 5:28, "Ateta").

HATSI-HAMMENCHOTH

hat-si-ham-en-u'-koth: A marginal reading in 1Ch 2:52 the King James Version. It disappears in the Revised Version (British and American), which reads in text, "half of the MENUHOTH" (which see) (Hebrew chatsi ha-menuchoth).

HATTIL

hat'-il (chaTTil): A company of servants of Solomon appearing in the post-exilic literature (Ezr 2:57; Ne 7:59). Same called "Agia" in 1 Esdras 5:34.

HATTUSH

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hat'-ush (chaTTush):

(1) Son of Shemaiah, a descendant of the kings of Judah, in the 5th generation from Zerubbabel (1Ch 3:22). He returned with Zerubbabel and Ezra from Babylon to Jerusalem (Ezr 8:2; Ne 12:2). (There is some doubt as to whether the Hatrush of the lineage of David and the priest of the same name, mentioned in Ne 10:4 and 12:2, are one and the same.) He was one of those who signed the covenant with Nehemiah (Ne 10:4).

(2) Son of Hashabneiah; aided Nehemiah to repair the walls of Jerusalem (Ne 3:10).

Horace J. Wolf

HAUNT

hont, hant: The verb in Old English was simply "to resort to," "frequent"; a place of dwelling or of business was a haunt. The noun occurs in 1Sa 23:22 as the translation of reghel, "foot," "See his place where his haunt is," the Revised Version margin, Hebrew 'foot' "; the verb is the translation of yashabh, "to sit down," "to dwell" (Eze 26:17, "on all that haunt it," the Revised Version (British and American) "dwelt there," margin "inhabited her"), and of halakh, "to go," "or "live" (1Sa 30:31, "all the places where David himself and his men were wont to haunt").

HAURAN

ho'-ran (chawran; Septuagint Auranitis, also with aspirate):

1. Extent of Province in Ancient Times:

A province of Eastern Palestine which, in Eze 47:16,18, stretched from Da in the

North to Gilead in the South, including all that lay between the Jordan and the desert. It thus covered the districts now known as el-Jedur, el-Jaulan, and el-Chauran. It corresponded roughly with the jurisdiction of the modern Turkish governor of Hauran. The Auranites of later times answered more closely to the Hauran of today.

2. Modern Hauran:

The name Chauran probably means "hollow land." Between Jebel ed-Druze (see BASHAN (MOUNT OF) on the East, and Jedua and Jaulan (see GOLAN) on the West, runs a broad vale, from Jebel el 'Aswad in the North, to the Yarmuk in the Southwest, and the open desert in the Southeast. It is from 1,500 to 2,000 ft. above sea-level, and almost 50 miles in length, by 45 in breadth. Chauran aptly describes it. To the modern Chauran are reckoned 3 districts, clearly distinguished in local speech:

3. En-Nuqrah:

(1) En-Nuqrah, "the cavity." This district touches the desert in the Southeast, the low range of ez Zumleh on the Southwest, Jaulan on the West, el-Leja' on the North and, Jebel ed-Druze on the East. The soil, composed of volcanic detritus, is extraordinarily rich. Here and there may be found a bank of vines; but the country is practically

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treeless: the characteristic product is wheat, and in its cultivation the village population is almost wholly occupied.

4. El-Leja':

(2) El-Leja', "the asylum." This is a rocky tract lying to the North of en-Nuqrah. It is entirely volcanic, and takes, roughly, the form of a triangle, with apex in the North at el Burak, and a base of almost 20 miles in the South. For the general characteristics of this district see TRACHONITIS. Its sharply marked border, where the rocky edges fall into the surrounding plain, have suggested to some the thought that here we have chebhel 'argobh, "the measured lot of Argob." See, however, ARGOB. There is little land capable of cultivation, and the Arabs who occupy the greater part have an evil reputation. As a refuge for the hunted and for fugitives from justice it well deserves its name.

5. El-Jebel:

(3) El-Jebel, "the mountain." This is the great volcanic range which stands on the edge of the desert, protecting the fertile reaches of el-Chauran from encroachment by the sand, known at different times as Mons Asaldamus, Jebel Chauran, and Jebel ed- Druze. This last is the name it bears today in consequence of the settlement of Druzes here, after the massacre in Mt. Lebanon in 1860. Those free-spirited people have been a thorn in the side of the Turks ever since: and whether or not the recent operations against them (January, 1911) will result in their entire, subjugation, remains to be seen. The western slopes of the mountain are well cultivated, and very fruitful; vineyards abound; and there are large reaches of shady woodlands. Calkhad, marking the eastern boundary of the land of Israel, stands on the ridge of the mountain to the South Jebel el-Kuleib in which the range culminates, reaches a height of 5,730 ft. Jebel Chauran is named in the Mishna (Rosh ha-shanah, ii.4) as one of the heights from which fire-signals were flashed, announcing the advent of the new year. For its history see BASHAN. The ruins which are so plentiful in the country date for the most part

from the early Christian centuries; and probably nothing above ground is older than the Roman period. The substructions, however, and the subterranean dwellings found in different parts, e.g. at Der'ah, may be very ancient. The latest mention of a Christian building is in an inscription found by the present writer at el- Kufr, which tells of the foundation of a church in 720 AD (PEFS, July, 1895, p. 275, Inscr number 150). A good account of Hauran and its cities is given in HGHL, XXIX, 611.

W. Ewing

HAVE

hav: "To have" is to own or possess; its various uses may be resolved into this, its proper meaning.

A few of the many changes in the Revised Version (British and American) are, for "a man that hath friends" (Pr 18:24), "maketh many friends," margin (Hebrew) "a man of friends"; for "all that I have" (Lu 15:31), "all that is mine"; for "we have peace with God" (Ro 5:1) the English Revised Version has "let us have," margin "some

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authorities read we have," the American Standard Revised Version as the King James Version margin "many ancient authorities read let us have"; for "what great conflict I have" (Col 2:1), "how greatly I strive"; for "will have" (Mt 9:13; 12:7), "desire"; Mt 27:43, "desireth"; for "would have" (Mr 6:19; Ac 10:10), "desired"; Ac 16:27, "was about"; 19:30, "was minded to"; 23:28 "desiring"; Heb 12:17, "desired to"; for "ye have" (Heb 10:34), the English Revised Version has "ye yourselves have," margin "ye have your ownselves," the American Standard Revised Version "ye have for yourselves," margin "many ancient authorities read, ye have your own selves for a better possession" (compare Lu 9:25; 21:19); "having heard" for "after that ye heard" (Eph 1:13); "having suffered before," for "even after that we had suffered" (1Th 2:2); "and thus, having," for "so after he had" (Heb 6:15).

W. L. Walker

HAVEN

ha'-v'-n

(1) choph (Ge 49:13, the Revised Version margin "beach"; Jud 5:17, the Revised Version margin "shore," the King James Version "seashore," the King James Version margin "port"); elsewhere "sea-shore" (De 1:7; Jos 9:1; Jer 47:7) or "sea coast" (Eze 25:16); from root chaphaph, "to wash" or "to lave"; compare Arabic chaffa, "to rub"; and chaffat, "border"; Chufuf, in Eastern Arabia;

(2) machoz (Ps 107:30);

(3) limen (Ac 27:12 bis); also Fair Havens, kaloi limenes (Ac 27:8):

While the Greek limen is "harbor," the Hebrew Choph is primarily "shore." There is no harbor worthy of the name on the shore of Palestine South of Chaifa. Indeed there is no good natural harbor on the whole coast of Syria and Palestine.

The promontories of Carmel, Beirut and Tripolis afford shelter from the prevalent southwest wind, but offer no refuge from the fury of a northern gale. On rocky shores there are inlets which will protect sail boats at most times, but the ships of the ancients were beached in rough weather, and small craft are so treated at the present time. See illustration under BITHYNIA, p. 483.

Alfred Ely Day

HAVENS, FAIR

ha'-v'-nz.

See FAIR HAVENS.

HAVILAH

hav'-i-la (chawilah; Heuila):

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(1) Son of Cush (Ge 10:7; 1Ch 1:9).

(2) Son of Yoktan, descendant of Shem (Ge 10:29; 1Ch 1:23).

(3) Mentioned with Shur as one of the limits of the territory of the Ishmaelites (Ge 25:18); compare the same limits of the land of the Amalekites (1Sa 15:7), where, however, the text is doubtful. It is described (Ge 2:11,12) as bounded by the river Pishon and as being rich in gold, bdellium and "shoham-stone" (English Version of the Bible, "onyx"). The shoham-stone was perhaps the Assyrian samtu, probably the malachite or turquoise. The mention of a Cushite Havilah is explained by the fact that the Arabian tribes at an early time migrated to the coast of Africa. The context of Ge 10:7 thus favors situation on the Ethiopian shore, and the name is perhaps preserved in the kolpos Aualites and in the tribe Abalitai on the South side of the straits of Babel-Mandeb. Or possibly a trace of the name appears in the classical Aualis, now Zeila' in Somaliland. But its occurrence among the Yoktanite Arabs (Ge 10:29) suggests a location in Arabia. South Arabian inscriptions mention a district of Khaulan (Chaulan), and a place of this name is found both in Tihama and Southeast of San'a'. Again Strabo's Chaulotaioi and Chuwaila in Bahrein point to a district on the Arabian shore of the Persian Gulf. No exact identification has yet been made.

A. S. Fulton

HAVOC

hav'-ok: "Devastation," "to make havoc of" is the translation of lumainomai, "to stain," "to disgrace"; in the New Testament "to injure," "destroy" (Ac 8:3, "As for Saul he made havoc of the church," the Revised Version (British and American) "laid waste"; APC 1Macc 7:7, "what havoc," the Revised Version (British and American) "all the havock," exolothreusis, "utter destruction").

The Revised Version has "made havoc of" (portheo) for "destroyed" (Ac 9:21;

Ga 1:23), for "wasted" (Ga 1:13).

HAVVAH

hav'-a (chawwah): Hebrew spelling, rendered Eve, "mother of all living," Ge 3:20 the Revised Version margin.

See EVE.

HAVVOTH-JAIR

hav-oth-ja'-ir (chawwoth ya'ir "the encampments" or "tent villages of Jair"; the King James Version Havoth-Jair, ha-voth-ja'ir): The word chawwoth occurs only in this combination (Nu 32:41; De 3:14; Jud 10:4), and is a legacy from the nomadic stage of Hebrew life. Jair had thirty sons who possessed thirty "cities," and these are identified with Havvoth-jair in Jud 10:3 ff. The district was in Gilead (10:5; Nu 32:41). In De 3:13 f, it is identified with Bashan and Argob; but in 1Ki 4:13, "the towns of Jair" are said to be in Gilead; while to him also "pertained the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars." There is evident

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confusion here. If we follow Jud 10:3 ff, we may find a useful clue in 10:5. Kamon is named as the burial place of Jair. This probably corresponds to Kamun taken by Antiochus III, on his march from Pella to Gephrun (Polyb. v.70, 12). Schumacher (Northern 'Ajlun, 137) found two places to the West of Irbid with the names Qamm and Qumeim (the latter a diminutive of the former) with ancient ruins. Qamm probably represents the Hebrew Qamon, so that Havvoth-jair should most likely be sought in this district, i.e. in North Gilead, between the Jordan Valley and Jebel ez- Zumleh.

W. Ewing

HAWK

hok (nets; hierax, and glaux; Latin Accipiter nisus): A bird of prey of the genus accipiter. Large hawks were numerous in Palestine. The largest were 2 ft. long, have flat heads, hooked beaks, strong talons and eyes appearing the keenest and most comprehensive of any bird. They can sail the length or breadth of the Holy Land many times a day. It is a fact worth knowing that mist and clouds interfere with the vision of birds and they hide, and hungry and silent wait for fair weather, so you will see them sailing and soaring on clear days only. These large hawks and the glade are of eagle-like nature, nesting on Carmel and on the hills of Galilee, in large trees and on mountain crags. They flock near Beersheba, and live in untold numbers in the wilderness of the Dead Sea. They build a crude nest of sticks and twigs and carry most of the food alive to their young. Of course they were among the birds of prey that swarm over the fresh offal from slaughter and sacrifice. No bird steers with its tail in flight in a more pronounced manner than the hawk. These large birds are all-the- year residents, for which reason no doubt the people distinguished them from smaller families that migrated. They knew the kite that Isaiah mentioned in predicting the fall of Edom. With them the smaller, brighter-colored kestrels, that flocked over the rocky shores of the Dead Sea and over the ruins of deserted cities, seemed to be closest in appearance to the birds we include in the general term "falcon." Their ate mice, insects and

small birds, but not carrion. The abomination lists of Le 11:16 and De 14:15 each include hawks in a general term and specify several species as unfit for food. **Job 39:26** reads:

"Is it by thy wisdom that the hawk soareth,

And stretcheth her wings toward the south?"

Aside from calling attention to the miraculous flight, , this might refer to migration, or to the wonderful soaring exhibitions of these birds.

See GLEDE; KITE; NIGHT HAWK; FALCON.

Gene Stratton-Porter

HAY

ha.

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See GRASS.

HAZAEEL

ha-za'-el, ha'-za-el, haz'-a-el (chaza'-el and chazah'-el; Hazael; Assyrian haza'ilu):

1. In Biblical History:

Comes first into Biblical history as a high officer in the service of Ben-hadad II, king of Syria (2Ki 8:7 ff; compare 1Ki 19:15 ff). He had been sent by his sick sovereign to inquire of the prophet Elisha, who was then in Damascus, whether he should recover of his sickness or not. He took with him a present "even of every good thing of Damascus, forty camels' burden," and stood before the man of God with his master's question of life or death. To it Elisha made the oracular response, "Go, say unto him, Thou shalt surely recover; howbeit Yahweh hath showed me that he shall surely die." Elisha looked steadfastly at Hazael and wept, explaining to the incredulous officer that he was to be the perpetrator of horrible cruelties against the children of Israel: "Their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash in pieces their little ones, and rip up their women with child" (2Ki 8:12). Hazael protested against the very thought of such things, but Elisha assured him that Yahweh had shown him that he was to be king of Syria. No sooner had Hazael delivered to his master the answer of the man of God than the treacherous purpose took shape in his heart to hasten Ben-hadad's end, and "He took the coverlet, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead" (2Ki 8:15). The reign which opened under such sinister auspices proved long and successful, and brought the kingdom of Syria to the zenith of its power. Hazael soon found occasion to invade Israel. It was at Ramoth-gilead, which had already been the scene of a fierce conflict between Israel and Syria when Ahab met his death, that Hazael encountered Joram, the king of Israel, with whom his kinsman, Ahaziah, king of Judah, had joined forces

to retain that important fortress which had been recovered from the Syrians (2Ki 9:14,15). The final issue of the battle is not recorded, but Joram received wounds which obliged him to return across the Jordan to Jezreel, leaving the forces of Israel in command of Jehu, whose anointing by Elisha's deputy at Ramoth-gilead, usurpation of the throne of Israel, slaughter of Joram, Ahaziah and Jezebel, and vengeance upon the whole house of Ahab are told in rapid and tragic succession by the sacred historian (2Ki 9; 10).

Whatever was the issue of this attack upon Ramoth-gilead, it was not long before Hazael laid waste the whole country East of the Jordan—"all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the valley of the Arnon, even Gilead and Bashan" (2Ki 10:33; compare Am 1:3). Nor did Judah escape the heavy hand of the Syrian oppressor. Marching southward through the plain of Esdraelon, and following a route along the maritime plain taken by many conquerors before and since, Hazael fought against Gath and took it, and then "set his face to go up to Jerus" (2Ki 12:17). As other kings of Judah had to do with other conquerors, Jehoash, who was now on the throne, bought off the invader with the gold and the treasures of temple and palace, and Hazael withdrew his forces from Jerusalem.

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Schrader, COT, 197-208; McCurdy, HPM, I, 282 ff.

T. Nicol.

HAZAIAH

ha-za'-ya (chazayah, "Jah sees"): Among the inhabitants of Jerusalem mentioned in the list of Judahites in Ne 11:5.

HAZAR

ha'-zar (chatsar, construct of chatser, "an enclosure," "settlement," or "village"): Is frequently the first element in Hebrew place-names.

1. Hazar-addar:

Hazar-addar (Hebrew chatsar 'addar), a place on the southern boundary of Judah (Nu 34:4), is probably identical with Hazron (Jos 15:3), which, in this case, however, is separated from Addar (the King James Version "Adar"). It seems to have lain somewhere to the Southwest of Kadesh-barnea.

2. Hazar-enan:

Hazar-enan (Hebrew chatsar 'enan, "village of springs": enan is Aramaic; Once (Eze 47:17) it is called Enon), a place, unidentified, at the junction of the northern and eastern frontiers of the land promised to Israel (Nu 34:9 f; compare Eze 47:17; 48:1). To identify it with the sources of the Orontes seems to leave too great a gap between this and the places named to the South. Buhl (GAP, 66 f) would draw the northern boundary from Nahr el-Qasimiyeh to the foot of Hermon, and would locate Hazar-enan at Banias. The springs there lend fitness to the name; a condition absent from el-Chadr, farther east, suggested by von Kesteren. But there is no certainty.

3. Hazar-gaddah:

Hazar-gaddah (Hebrew hatsar-gaddah), a place in the territory of Judah "toward the border of Edom in the South" (Jos 15:21,27). Eusebius, Onomasticon (s.v. "Gadda") places it in the uttermost parts of the Daroma, overlooking the Dead Sea. This might point to the site of Masada, or to the remarkable ruins of Umm Bajjaq farther south (GAP, 185).

4. Hazar-hatticon:

Hazar-hatticon (the Revised Version (British and American) HAZER-HATTICON; Hebrew chatser ha-tikhon, "the middle village"), a place named on the ideal border of Israel (Eze 47:16). The context shows that it is identical with Hazar-enan, for which this is apparently another name. Possibly, however, it is due to a scribal error. 5. Hazarmaveth:

Hazarmaveth (Hebrew chatsarmaweth), the name of a son of Joktan attached to a clan or district in South Arabia (Ge 10:26; 1Ch 1:20). It is represented by the modern

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Chadramaut, a broad and fruitful valley running nearly parallel with the coast for about 100 miles, north of el-Yemen. The ruins and inscriptions found by Glaser show that it was once the home of a great civilization, the capital being Sabata (Ge 10:7) (Glaser, Skizze, II, 20, 423 ff).

6. Hazar-shual:

Hazar-Shual (Hebrew chatsar shu'al), a place in the South of Judah (Jos 15:28) assigned to Simeon (Jos 19:3; 1Ch 4:28). It was reoccupied after the exile (Ne 11:27). Sa'weh on a hill East of Beersheba has been suggested; but there is no certainty.

7. Hazar-susah:

Hazar-susah (Hebrew chatsar cucah, Jos 19:5), Hazar-susim (Hebrew chatsar cucim, 1Ch 4:31). As it stands, the name means "station of a mare" or "of horses," and it occurs along with Beth-marcaboth, "place of chariots," which might suggest depots for trade in chariots and horses. The sites have not been identified.

W. Ewing

HAZAR-ADDAR; HAZAR-ENAN; HAZAR-GADDAH; HAZAR-HATTICON; HAZAR-MAVETH; HAZAR-SHUAL; HAZAR-SUSA; HAZAR-SUSIM

ad'-ar; e'-nan; gad'-a; hat'-i-kon; ma'-veth; shoo'-al; su'-sa; su'-sim.

See HAZAR.

HAZAZON-TAMAR

haz'-a-zan-ta'-mar (chatsatson tamar; the King James Version Hazezon Tamar): "Hazazon of the palm trees," mentioned (Ge 14:7) as a place of the Amorites, conquered, together with En-mishpat and the country of the Amalekites, by Chedorlaomer; in 2Ch 20:2 it is identified with EN-GEDI (which see); and if so, it must have been its older name. If this identification be accepted, then Hazazon may survive in the name Wady Husasah, Northwest of 'Ain Jidy. Another suggestion, which certainly meets the needs of the narrative better, is that Hazazon-tamar is the Thamara of Eusebius, Onomasticon (85 3; 210 86), the Thamaro, of Ptol. xvi.3. The ruin Kurnub, 20 miles West-Southwest of the South end of the Dead Sea—on the road from Hebron to Elath—is supposed to mark this site.

E. W. G. Masterman

HAZEL

ha'-z'-l (Ge 30:37 the King James Version).

See ALMOND.

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HAZELELPONI

haz-el-el-po'-ni.

See HAZZELELPONI.

HAZER-HATTICON; HAZARHATTICON

ha'-zer-hat'-i-kon.

See HAZAR.

HAZERIM

ha-ze'-rim, haz'-er-im (chatserim): Is rendered in the King James Version (De 2:23) as the name of a place in the Southwest of Palestine, in which dwelt the Avvim, ancient inhabitants of the land. The word means "villages," and ought to be translated as in the Revised Version (British and American). The sentence means that the Avvim dwelt in villages—not in fortified towns—before the coming of the Caphtorim, the Philistines, who destroyed them.

HAZEROTH

ha-ze'-roth, haz'-er-oth (chatseroth, "enclosures"): A camp of the Israelites, the 3rd from Sinai (Nu 11:35; 12:16; 33:17; De 1:1). It is identified with 'Ain Chadrah ("spring of the enclosure"), 30 miles Northeast of Jebel Musa, on the way to the 'Arabah.

See WANDERINGS OF ISRAEL.

HAZON-TAMAR

haz'-e-zon-ta'-mar chatsatson tamar, Ge 14:7 the King James Version; chatsatson tamar, 2Ch 20:2).

See HAZAZON-TAMAR.

HAZIEL

ha'-zi-el (chazi'el, "God sees"): A Levite of the sons of Shimei, of David's time (1Ch 23:9).

HAZO

ha'-zo (chazo, fifth son of Nahor (Ge 22:22)): Possibly the eponym of a Nahorite family or clan.

HAZOR

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ha'-zor (chatsor; Nasor; Codex Sinaiticus, Asor, 1 Macc 11:67):

(1) The royal city of Jabin (Jos 11:1), which, before the Israelite conquest, seems to have been the seat of a wide authority (Jos 11:11). It was taken by Joshua, who exterminated the inhabitants, and it was the only city in that region which he destroyed by fire (11:11-13). At a later time the Jabin Dynasty appears to have recovered power and restored the city (Jud 4:2). The heavy defeat of their army at the hands of Deborah and Barak led to their final downfall (Jud 4:23). It was in the territory allotted to Naphtali (Jos 19:36). Hazor was one of the cities for the fortification of which Solomon raised a levy (1Ki 9:15). Along with other cities in Galilee, it was taken by Tiglathpileser III (2Ki 15:29). In the plain of Hazor, Jonathan the Maccabee gained a great victory over Demetrius (1 Macc 11:67 ff). In Tobit 12 it is called "Asher" (Septuagint Aser), and Kedesh is said to be "above" it. Josephus (Ant., V, v, 1) says that Hazor was situated over the lake, Semechonitis, which he evidently identifies with the Waters of Merom (Jos 11:13). It must clearly be sought on the heights West of el-Chuleh. Several identifications have been suggested, but no certain conclusion can be reached. Some (Wilson and Guerin) favor Tell Harreh to the Southeast of Qedes, where there are extensive ruins. Robinson thought of Tell Khureibeh, 2 1/2 miles South of Qedes, where, however, there are no ruins. We may take it as certain that the ancient name of Hazor is preserved in Merj el-Chadireh, Southwest of Qedes, and North of Wady 'Uba, and in Jebel Chadireh, East of the Merj, although it has evidently drifted from the original site, as names have so often done in Palestine. Conder suggests a possible identification with Chazzur, farther South, "at the foot of the chain of Upper Galilee in position more appropriate to the use of the chariots that belonged to the king of Hazor" (HDB, under the word).

(2) A town, unidentified, in the South of Judah (Jos 15:23).

(3) A town in the South of Judah (Jos 15:25).

See KERIOTH-HEZRON.

(4) A town in Benjamin (Ne 11:33) now represented by Khirbet Chazzar, not far to the East of Neby Samwil.

(5) An unidentified place in Arabia, smitten by Nebuchadnezzar (Jer 49:28,33).

W. Ewing

HAZOR-HADATTAH

ha'-zor-ha-dat'-a (Aramaic chazor chadhatah, "New Hazor"): "An Aramaic adjective, however, in this region is so strange that the reading must be questioned" (Di). One of the "uttermost cities of Judah toward the border of Edom" (Jos 15:25).

Eusebius and Jerome describe a "New Hazor" to the East of Ascalon, but this is too far North.

HAZZELELPONI

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haz-e-lel-po'-ni (hatstselelponi): A feminine name occurring in the list of the genealogy of Judah (1Ch 4:3); probably representing a clan.

HE

ha: The fifth letter of the Hebrew alphabet; transliterated in this Encyclopedia as "h." It came also to be used for the number 5. For name, etc., see ALPHABET.

HEAD

hed (ro'-sh, Aramaic re'sh, and in special sense gulgoleth, literally, "skull," "cut-off head" (1Ch 10:10), whence Golgotha (Mt 27:33; Mr 15:22; Joh 19:17); mera'ashah, literally, "head-rest," "pillow," "bolster" (1Ki 19:6); qodhqodh, literally, crown of the head (De 28:35; 33:16,20; 2Sa 14:25; Isa 3:17; Jer 48:45); barzel, "the head of an axe" (De 19:5, the Revised Version margin "iron"; 2Ki 6:5); lehabhah, lahebheth, "the head of a spear" (1Sa 17:7); kephale): The first-mentioned Hebrew word and its Aramaic form are found frequently in their literal as well as metaphorical sense. We may distinguish the following meanings:

1. Used of Men:

By a slight extension of meaning, "head" occasionally stands for the person itself. This is the case in all passages where evil is said to return or to be requited upon the head of a person (see below).

2. Used of Animals:

The word is also used in connection with the serpent's head (Ge 3:15), the head of the sacrificial ram, bullock and goat (Ex 29:10,15,19; Le 4:4,24), the head of leviathan (Job 41:7, Hebrew 40:31).

3. The Head-Piece:

It is used also as representing the top or summit of a thing, as the capital of column or pillar (Ex 36:38; 38:28; 2Ch 3:15); of mountains (Ex 19:20; Nu 21:20; Jud 9:7; Am 1:2; 9:3); of a scepter (Es 5:2); of a ladder (Ge 28:12); of a tower (Ge 11:4).

4. Beginning, Source, Origin:

As a fourth meaning the word occurs (Pr 8:23; Ec 3:11; Isa 41:4) in the sense of beginning of months (Ex 12:2), of rivers (Ge 2:10), of streets or roads (Isa 51:20; Eze 16:25; 21:21).

As a leader, prince, chief, chieftain, captain (or as an adjective, with the meaning of foremost, uppermost), originally: "he that stands at the head"; compare "God is with us at our head" (2Ch 13:12); "Knowest thou that Yahweh will take away thy master from thy head?" (2Ki 2:3); "head-stone" the Revised Version (British and American) "top stone," i.e. the upper-most stone (Zec 4:7).

5. Leader, Prince:

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7:8 Haman's face is covered as a condemned criminal, or as one who has been utterly put to shame, and who has nothing more to say for his life.

In this connection the Pauline injunction as to the veiling of women in the public gatherings of the Christians (1Co 11:5), while men were instructed to appear bareheaded, must be mentioned. This is diametrically opposed to the Jewish custom, according to which men wore the head covered by the Tallith or prayer shawl, while women were considered sufficiently covered by their long hair (1Co 11:15). The apostle here simply commends a Greek custom for the congregation residing among Greek populations; in other words, he recommends obedience to local standards of decency and good order.

"To bruise the head" (Ge 3:15) means to injure gravely; "to smite through the head" (Ps 68:21) is synonymous with complete destruction. "To shake or wag the head" (Ps 22:7; 44:14; 64:8; Jer 18:16; 48:27; La 2:15; Mt 27:39; Mr 15:29) conveys the meaning of open derision and contempt. "To bow down the head" (Isa 58:5) indicates humility, sadness and mourning, but it may also be a mere pretense for piety. (Sirach 19:26).

H. L. E. Luering

HEADBAND

hed'-band.

See DRESS.

HEADDRESS

hed'dres.

See DRESS.

HEADSTONE

hed'-ston.

See CORNER-STONE.

HEADSTRONG

hed'-strong.

See HEADY.

HEADTIRE

hed'-tir.

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See BONNET; DRESS.

HEADY

hed'i: The translation in the King James Version of propetes, "falling forward," trop. "prone," "ready to do anything," "precipitate," "headlong" (2Ti 3:4, "heady, high-minded," etc., the Revised Version (British and American) "headstrong"; in Ac 19:36, the only other place in the New Testament where propetes occurs, the King James Version has "rashly," the Revised Version (British and American) "rash"). "Headstrong signifies strong in the head or the mind, and heady, full of one's own head" (Crabb, English Synonyms). "Heady confidence promises victory without contest" (Johnson).

HEAL

hel (rapha'; therapeuo, iaomai, diasozo): The English word is connected with the Anglo-Saxon hoelan, and is used in several senses:

- (1) Lit., in its meaning of making whole or well, as in Ec 3:3. In this way it occurs in prayers for restoration to health (Nu 12:13; Ps 6:2; Jer 17:14); and also in declarations as to God's power to restore to health (De 32:39; 2Ki 20:5-8).
- (2) Metaphorically it is applied to the restoration of the soul to spiritual health and to the repair of the injuries caused by sin (Ps 41:4; Jer 30:17).
- (3) The restoration and deliverance of the afflicted land is expressed by it in 2Ch 7:14; Isa 19:22.
- (4) It is applied to the forgiveness of sin (Jer 3:22).

In the New Testament, therapeuo is used 10 times in describing our Lord's miracles, and is translated "heal." Iaomai is used to express spiritual healing (Mt

13:15; Lu 5:17; Joh 12:40), and also of curing bodily disease (Joh 4:47). Diasozo, meaning "to heal thoroughly," is used in Lu 7:3 the King James Version where the Revised Version (British and American) renders it "save." The act of healing is called iasis twice, in Ac 4:22,30; sozo, to save or deliver, is translated "made whole" by the Revised Version (British and American) in Mr 5:23; Lu 8:36; Ac 14:9, but is "healed" in the King James Version. Conversely "made whole" the King James Version in Mt 15:28 is replaced by "healed" in the Revised Version (British and American).

Healed is used 33 times in the Old Testament as the rendering of the same Hebrew word, and in the same variety of senses. It is also used of purification for an offense or breach of the ceremonial law (2Ch 30:20); and to express the purification of water which had caused disease (2Ki 2:21,22). Figuratively, the expression "healed slightly" (the English Revised Version "lightly") is used to describe the futile efforts of the false prophets and priests to remedy the backsliding of Israel (Jer 6:14; 8:11); here the word for "slightly" is the contemptuous term, qalal, which means despicably or insignificantly. In Eze 30:21, the word "healed" is the rendering of the feminine passive participle, rephu'ah and is better translated in the Revised Version (British and American) "apply healing medicines." In the New Testament "healed" usually

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occurs in connection with the miracles of our Lord and the apostles. Here it is worthy of note that Luke more frequently uses the verb *iaomai* than *therapeuo*, in the proportion of 17 to 4, while in Matthew and Mark the proportion is 4 to 8.

Healer (*chabhash*) occurs once in Isa 3:7; the word literally means a "wrapper up" or "bandager."

Alexander Macalister

HEALING

hel'-ing (*marpe'*, *te'alah*, *kehah*): In the Old Testament this word is always used in its figurative sense; *marpe'*, which literally means "a cure," is used in Jer 14:19 twice, and in Mal 4:2; *te'alah*, which literally means "an irrigation canal," here means something applied externally, as a plaster, in which sense it is used metaphorically in Jer 30:13; *kehah* occurs only in Na 3:19 the King James Version and is translated "assuagings" in the Revised Version (British and American).

In the New Testament 5 times the verb is *therapeuo*; once (Ac 10:38) *iaomai*; in the other passages it is either *iama*, as in 1Co 12:9-30, or *iasis*, as in Ac 4:22, derivatives from this verb

HEALING, GIFTS OF

(*charismata iamaton*): Among the "spiritual gifts" enumerated in 1Co 12:4-11,28 are included "gifts of healings." See SPIRITUAL GIFTS. The subject has risen into much prominence of recent years, and so calls for separate treatment. The points to be considered are:

(1) the New Testament facts,

(2) the nature of the gifts,

(3) their permanence in the church.

1. The New Testament Facts:

The Gospels abundantly show that the ministry of Christ Himself was one of healing no less than of teaching (compare Mr 1:14 f with 1:32-34). When He sent forth the Twelve (Mr 6:7,13) and the Seventy (Lu 10:1,9), it was not only to preach the Kingdom of God but to heal the sick. The inauthentic conclusion of Mark's Gospel, if it does not preserve words actually used by Christ Himself, bears witness at all events to the traditional belief of the early church that after His departure from the world His disciples would still possess the gift of healing. The Book of Ac furnishes plentiful evidence of the exercise of this gift by apostles and other prominent men in the primitive church (Ac 3:7 f; 5:12-16; 8:7; 19:12; 28:8 f), and the Epistle of James refers to a ministry of healing carried on by the elders of a local church acting in their collective capacity (Jas 5:14 f). But Paul in this passage speaks of "gifts of healings" (the plural "healings" apparently refers to the variety of ailments that were cured) as being distributed along with other spiritual gifts among the ordinary members of the

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once Scriptural and scientific there can be little doubt, though they have usually combined it with what we regard as a mistaken hostility to the ordinary practice of medicine. It is worth remembering that with all his faith in the spiritual gift of healing and personal experience of its power, Paul chose Luke the physician as the companion of his later journeys; and worth noticing that Luke shared with the apostle the honors showered upon the missionaries by the people of Melita whom they had cured of their diseases (Ac 28:10). Upon the modern church there seems to lie the duty of reaffirming the reality and permanence of the primitive gift of healing, while relating it to the scientific practice of medicine as another power ordained of God, and its natural ally in the task of diffusing the Christian gospel of health.

LITERATURE.

Hort, Christian Ecclesia, chapter x; A.T. Schofield, Force of Mind, Unconscious Therapeutics; E. Worcester and others, Religion and Medicine; HJ, IV, 3, p. 606; The Expositor T, XVII, 349, 417.

J. C. Lambert

HEALTH

helth (shalom, yeshu'ah, 'arukhah; riph'uth, 'arukhah; soteria, hugiaino): Shalom is part of the formal salutation still common in Palestine. In this sense it is used in Ge 43:28; 2Sa 20:9; the stem word means "peace," and is used in many varieties of expression relating to security, success and good bodily health. Yeshu'ah, which specifically means deliverance or help, occurs in the refrain of Ps 42:11; 43:5, as well as in Ps 67:2; in the American Standard Revised Version it is rendered "help." Riph'uth is literally, "healing," and is found only in Pr 3:8. Marpe' also means healing of the body, but is used in a figurative sense as of promoting soundness of mind and moral character in Pr 4:22; 12:18; 13:17; 16:24, as also in Jer 8:15, where the Revised Version (British and American)

renders it "healing." 'Arukhah is also used in the same figurative sense in Isa 58:8; Jer 8:22; 30:17; 33:6; literally means "repairing or restoring"; it is the word used of the repair of the wall of Jerusalem by Nehemiah (chapter 4).

The word "health" occurs twice in the New Testament: in Paul's appeal to his shipmates to take food (Ac 27:34), he says it is for their soteria, literally, "safety"; so the American Standard Revised Version, the King James Version "health." The verb hugianino is used in 3 Joh 1:2, in the apostle's salutation to Gaius.

Alexander Macalister

HEAP

hep ('aremah, gal, nedh, tel): "Heap" appears

(1) in the simple sense of a gathering or pile, as the translation of 'aremah, a "heap," in Ru 3:7 of grain; Ne 4:2 of stones; in 2Ch 31:6, etc., of the tithes, etc.; of chomer (boiling up), a "heap"; in Ex 8:14 of frogs; of gal, a "heap"; in Job 8:17 of stones.

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(2) As indicating "ruin," "waste," gal (2Ki 19:25; Job 15:28; Isa 25:2; 37:26; Jer 9:11; 51:37); me'i (Isa 17:1); 'i (Ps 79:1; Jer 26:18; Mic 1:6; 3:12); tel, "mound," "hillock," "heap" (De 13:16; Jos 8:28; Jer 30:18 the King James Version; Jer 49:2).

(3) Of waters, nedh, "heap," "pile" (Ex 15:8; Jos 3:13,16; Ps 33:7; 78:13); chomer (Hab 3:15, "the heap of mighty waters," the Revised Version margin "surge").

(4) A cairn, or heap of stones (a) over the dead body of a dishonored person, gal (Jos 7:26; 8:29; 2Sa 18:17); (b) as a witness or boundary-heap (Ge 31:46 f, Gal'edh (Galeed) in Hebrew, also mitspah, "watch tower," Yeghar-Sahadhutha' (Jegar- sahadutha) in Aramaic, both words meaning "the heap of witness"; see Ge 31:47,49 the Revised Version (British and American)).

(5) As a way mark, tamrurim, from tamar, "to stand erect" (Jer 31:21 the King James Version, "Set thee up waymarks, make thee high heaps," the Revised Version (British and American) "guide-posts," a more likely translation).

"To heap" represents various single words: chathah, "to take," "to take hold of," with one exception, applied to fire or burning coals (Pr 25:22, "Thou writ heap coals of fire upon his head," "Thou wilt take coals of fire (and heap them) on his head"); caphah, "to add" (De 32:23); tsabhar, "to heap up" (Hab 1:10); kabhats, "to press together" (with the fingers or hand) (Hab 2:5); rabhah, "to multiply" (Eze 24:10); episoreuo, "to heap up upon" (2Ti 4:3, they "will heap to themselves teachers after their own lusts"); soreuo, "to heap up" (Ro 12:20, "Thou shalt heap coals of fire upon his head"); thesaurizo, "to lay up" (as treasure) (Jas 5:3 the King James Version, "Ye have heaped treasure together," the Revised Version (British and American) "laid up"); tsabhar, "to heap up," "to heap" or "store up" (Job 27:16, "silver"; Ps 39:6, "riches"; Zec 9:3, "silver,"); sum, sim "to place," "set," "put" (Job 36:13 the King James Version, "The hypocrites in heart heap up wrath," the Revised Version (British and American)

"They that are godless in heart lay up anger"). In Jud 15:16 we have chamor, chamorothayim, "with the jawbone of an ass, heaps upon heaps," the Revised Version margin "heap, two heaps"; one of Samson's sayings; chamor means "an ass," chomer "a heap."

For "heap up words" (Job 16:4), the Revised Version (British and American) has "join together"; for "shall be a heap" (Isa 17:11), "fleeth away," margin "shall be a heap"; "heap" for "number" (Na 3:3); the English Revised Version "heap of stones" for "sling," margin as the King James Version and the American Standard Revised Version (Pr 26:8); "in one heap" for "upon a heap" (Jos 3:16); "he heapeth up (dust)" for "they shall heap" (Hab 1:10).

W. L. Walker

HEART

hart (lebh, lebhabh; kardia): The different senses in which the word occurs in the Old Testament and the New Testament may be grouped under the following heads:

1. Various Meanings:

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J. I. Marais

HEARTH

harth: Occurs 7 times in the King James Version: Ge 18:6; Ps 102:3; Isa 30:14; Jer 36:22,23 bis; Zec 12:6; 4 times in the Revised Version: Le 6:9; Isa 30:14; Eze 43:15,16 ("altar hearth"); compare also Isa 29:1 the Revised Version margin. It will be noted that the renderings of the two versions agree in only one passage (Isa 30:14).

(1) The hearth in case of a tent was nothing more than a depression in the ground in which fire was kindled for cooking or for warmth. Cakes were baked, after the fashion of Ge 18:6, in the ashes or upon hot stones. In this passage, however, there is nothing in the Hebrew corresponding to the King James Version "on the hearth." In the poorer class of houses also the hearth consisted of such a depression, of varying dimensions, in the middle or in one corner of the room. There was no chimney for the smoke, which escaped as it could, or through a latticed opening for the purpose (the "chimney" of Ho 13:3). While the nature of the hearth is thus clear enough, more or less uncertainty attaches to specific terms used in the Hebrew. In Isa 30:14 the expression means simply "that which is kindled," referring to the bed of live coals. From this same verb (yaqadh, "be kindled") are formed the nouns moqedh (Ps 102:3 (Hebrew 4)) and moqedhah (Le 6:9 (Hebrew 2)) which might, according to their formation, mean either the material kindled or the place where a fire is kindled. Hence, the various renderings, "firebrand," "hearth," etc. Moreover, in Le 6:9 (2) the termination -ah of moqedhah may be taken as the pronominal suffix, "its"; hence, the Revised Version margin "on its firewood."

(2) Two other terms have reference to heating in the better class of houses. In Jer 36:22,23 the word ('ach) means a "brazier" of burning coals, with which Jehoiakim's "winter house" was heated. The same purpose was served by the "pan (kiyyor) of fire" of Zec 12:6 the Revised Version (British and American),

apparently a wide, shallow vessel otherwise used for cooking (1Sa 2:14, English Versions of the Bible "pan"), or as a wash basin (compare Ex 30:18; 1Ki 7:38, etc., "laver").

(3) Another class of passages is referred to the signification "altar hearth," which seems to have been a term applied to the top of the altar of burnt offering. The moqedhah of Le 6:9 (2), though related by derivation to the words discussed under (1) above, belongs here (compare also Ecclesiasticus 50:12, "by the hearth of the altar," par' eschara bomou). Again in Ezekiel's description of the altar of the restored temple (43:15,16), he designates the top of the altar by a special term (the Revised Version margin, ariel), which is by most understood to mean "altar hearth" (so the Revised Version (British and American)). With this may be compared the symbolical name given to Jerusalem (Isa 29:1), and variously explained as "lion (or lioness) of God," or "hearth of God."

Benjamin Reno Downer

HEARTILY

har'-ti-li: Occurs (Col 3:23) as the translation of ek psuches, "out of the soul," "Whatsoever ye do, do it heartily as unto the Lord (who sees the heart and

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recompenses "whatsoever good thing a man does") and not unto men" (however they, your masters according to the flesh, may regard it); the Revised Version (British and American) "work heartily," margin (Greek) "from the soul."

In 2 Macc 4:37, we have "Antiochus was heartily sorry," psuchikos ("from the soul").

HEAT

het (chom, horebh, "drought," Job 30:30; Isa 4:6; 25:4; Jer 36:30; sharabh, Isa 49:10, translated in the Revised Version margin "mirage"; zestos, "fervent," Re 3:15, therme, Ac 28:3, kauma, Re 7:16, kauson, Mt 20:12; see MIRAGE):

1. Dreaded in Palestine:

The heat of the summer is greatly dreaded in Palestine, and as a rule the people rest under cover during the middle of the day, when the sun is hottest. There is no rain from May to October, and scarcely a cloud in the sky to cool the air or to screen off the burning vertical rays of the sun. The first word of advice given to visitors to the country is to protect themselves from the sun. Even on the mountains, where the temperature of the air is lower, the sun is perhaps more fierce, owing to the lesser density of the atmosphere.

2. Causes Disease:

This continuous summer heat often causes sunstroke, and the glare causes diseases of the eye which affect a large percentage of the people of Palestine and Egypt.

3. Relief Sought:

It is to be expected that in these times of heat and drought the ideal pleasure has come to be to sit in the shade by some cool flowing fountain. In the mountains

the village which has the coolest spring of water is the most desired. These considerations give renewed meaning to the passages: "as cold waters to a thirsty soul" (Pr 25:25); "He maketh me to lie down in green pastures; he leadeth me beside still waters" (Ps 23:2). What a blessing to be "under the shadow of the Almighty" (Ps 91:1), where "the sun shall not strike upon them, nor any heat" (Re 7:16)!

4. Midday Heat:

The middle of the day is often referred to as the "heat of the day" (1Sa 11:11). It made a great difference to the army whether it could win the battle before the midday heat. Saladin won the great battle at Hattin by taking advantage of this fact. It was a particular time of the day when it was the custom to rest. "They came about the heat of the day to the house of Ish-bosheth, as he took his rest at noon" (2Sa 4:5). Yahweh appeared to Abraham as "he sat in the tent door in the heat of the day" (Ge 18:1). The hardship of working throughout the day is expressed in Mt 20:12, "who have borne the burden of the day and scorching heat." Sometimes just after sunrise the contrast of the cold of night and the heat of the sun is especially noticeable. "The sun ariseth with the scorching wind" (Jas 1:11).

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5. Summer Heat:

In summer the wind is usually from the Southwest, but in case it is from the South it is sure to be hot. "When ye see a south wind blowing, ye say, There will be a scorching heat" (Lu 12:55). The heat on a damp, sultry day, when the atmosphere is full of dust haze is especially oppressive, and is referred to in Isa 25:5 as "the heat by the shade of a cloud." The heat of summer melts the snow on the mountains and causes all vegetation to dry up and wither. Ice and snow vanish in the heat thereof (Job 6:17), "Drought and heat consume the snow waters" (Job 24:19). But the "tree planted by the waters, that spreadeth out its roots by the river shall not fear when heat cometh, but its leaf shall be green" (Jer 17:8).

6. Figurative Uses:

The word is used often in connection with anger in the Scriptures: "hot anger" (Ex 11:8); "hot displeasure" (De 9:19); "anger of the Lord was hot against Israel" (Jud 2:14 the King James Version); "thine anger from waxing hot" (Ps 85:3 King James Version, margin); "I know thy works, that thou art neither cold nor hot" (Re 3:15).

Alfred H. Joy

HEATH

heth.

See TAMARISK.

HEATHEN

he'-th'-n, he'-then.

See GENTILES.

HEAVE OFFERING

hev of' -er-ing.

See SACRIFICE.

HEAVEN

hev' -'n.

See ASTRONOMY.

HEAVEN, HOST OF

See ASTRONOMY, sec. I, 1.

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HEAVEN, ORDINANCES OF

See ASTRONOMY, sec. I, 1; II, 13.

HEAVEN, WINDOWS OF

See ASTRONOMY, sec. III, 4.

HEAVENLY

hev'-'n-li (ouranios, epouranios): Pertaining to heaven or the heavens. See HEAVENS. The phrase ta epourania, translated "heavenly things" in Joh 3:12; Heb 8:5; 9:23, but in Ephesians "heavenly places" (Joh 1:3,10; 2:6; 3:10; 6:12), has shades of meaning defined by the context. In Joh 3:12, in contrast with "earthly things" (i.e. such as can be brought to the test of experience), it denotes truths known only through revelation (God's love in salvation). In Hebrews the sense is local. In Ephesians it denotes the sphere of spiritual privilege in Christ, except in 6:12, where it stands for the unseen spiritual world, in which both good and evil forces operate. It is always the sphere of the super-earthly.

James Orr

HEAVENS

hev'-'nz (shamayim; ouranoi): On the physical heavens see ASTRONOMY; WORLD. Above these, in popular conception, were the celestial heavens, the abode of God and of the hosts of angels (Ps 11:4; 103:19-21; Isa 66:1; Re 4:2; 5:11; compare Da 7:10), though it was recognized that Yahweh's presence was not confined to any region (1Ki 8:27). Later Judaism reckoned seven heavens. The apostle Paul speaks of himself as caught up into "the third heaven," which he evidently identifies with Paradise (2Co 12:2).

See HEAVENLY.

HEAVENS, NEW (AND EARTH, NEW)

1. Eschatological Idea
2. Earliest Conceptions: Cosmic verses National Type
3. Different from Mythological Theory
4. Antiquity of Cosmical Conception
5. The Cosmical Dependent on the Ethico-Religious
6. The End Correspondent to the Beginning
7. The Cosmical Heavens: Hebrews 12:26-29

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signifies a removal of the things shaken. But from the things thus shaken and removed (including heaven), the writer distinguishes "those things which are not shaken," which are destined to remain, and these are identified with the kingdom of God. The kingdom of God, however, according to the general trend of the teaching of the epistle, has its center in the heavenly world. The words "that have been made," in 12:27, do not assign their created character as the reason why heaven and earth can be shaken, an exegesis which would involve us in the difficulty that among that which remains there is something uncreated besides God; the true construction and correct paraphrase are: "as of things that were made with the thought in the mind of God that those things which cannot be shaken may remain," i.e. already at creation God contemplated an unchangeable universe as the ultimate, higher state of things.

8. Palingenesis: Matthew 19:28:

In Mt 19:28 the term palingenesis marks the world-renewing as the renewal of an abnormal state of things. The Scripture teaching, therefore, is that around the center of God's heaven, which is not subject to deterioration or renewal, a new cosmical heaven and a new earth will be established to be the dwelling-place of the eschatological humanity. The light in which the promise thus appears reminds us that the renewed kosmos, earth as well as cosmical heavens, is destined to play a permanent (not merely provisional, on the principle of chiliasm) part in the future life of the people of God. This is in entire harmony with the prevailing Biblical representation, not only in the Old Testament but likewise in the New Testament (compare Mt 5:5; Heb 2:5), although in the Fourth Gospel and in the Pauline Epistles the emphasis is to such an extent thrown on the heaven-centered character of the future life that the role to be played in it by the renewed earth recedes into the background. Revelation, on the other hand, recognizes this element in its imagery of "the new Jerus" coming down from God out of heaven upon earth.

9. A Purified Universe:

That the new heavens and the new earth are represented as the result of a "creation" does not necessarily involve a production ex nihilo. The terms employed in 2Pe 3:6- 13 seem rather to imply that the renewal will out of the old produce a purified universe, whence also the catastrophe is compared to that of the Deluge. As then the old world perished by water and the present world arose out of the flood, so in the end-crisis "the heavens shall be dissolved by fire and the elements melt with fervent heat," to give rise to the new heaven and the new earth in which righteousness dwells. The term palingenesia (Mt 19:28) points to renewal, not to creation de novo. The Talmud also teaches that the world will pass through a process of purification, although at the same time it seems to break up the continuity between this and the coming world by the fantastic assumption that the new heavens and the new earth of Isa 65:17 were created at the close of the Hexameron of Ge 1. This was inferred from the occurrence of the article in Isa 66:22, "the new heavens and the new earth."

Geerhardus Vos

HEAVY; HEAVINESS

hev'-i, hev'-i-nes (kabhedh, de'aghah; lupe):

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"dejection," "sorrow" (literally, "of the eyes") (Jas 4:9, "your joy (turned) to heaviness"); lupe, "grief" (Ro 9:2, the Revised Version (British and American) "great sorrow"; 2Co 2:1, the Revised Version (British and American) "sorrow"); lupeomai (1Pe 1:6, the Revised Version (British and American) "put to grief"); for nush, "to be sick," "feeble" (Ps 69:20, the Revised Version margin "sore sick"), and ademoneo (Php 2:26 the Revised Version (British and American) "sore troubled"), the King James Version has "full of heaviness." "Heaviness," in the sense of sorrow, sadness, occurs in 2 Esdras 10:7,8,24; Tobit 2:5; lupe (Ecclesiasticus 22:4, the Revised Version (British and American) "grief"; 30:21, "Give not thy soul to heaviness," the Revised Version (British and American) "sorrow"; 1 Macc 6:4); lupeo (Ecclesiasticus 30:9, the Revised Version (British and American) "will grieve thee"; penthos (1 Macc 3:51, etc.).

The Revised Version has "heavier work" for "more work" (Ex 5:9); "heavy upon men" for "common among men" (Ec 6:1); for "were heavy loaden" (Isa 46:1), "are made a load"; for "the burden thereof is heavy" (Isa 30:27), "in thick rising smoke."

W. L. Walker

HEBER

he'-ber (chebher, "associate" or, possibly, "enchanter"; Eber): A name occurring several times in the Old Testament as the name of an individual or of a clan.

(1) A member of the tribe of Asher and son of Beraiah (Ge 46:17; Nu 26:45; 1Ch 7:31 f).

(2) A Kenite, husband of Jael, who deceptively slew Sisera, captain of the army of Jabin, a Canaanite king (Jud 4:17; 5:24). He had separated himself from the main body of the Kenites, which accounts for his tent being near Kedesh, the

place of Sisera's disastrous battle (Jud 4:11).

(3) Head of a clan of Judah, and son of Mered by his Jewish, as distinguished from an Egyptian wife. He was father, or founder, of Soco (1Ch 4:18).

(4) A Benjamite, or clan or family of Elpaal belonging to Benjamin (1Ch 8:17).

(5) Heber, of our Lord's genealogy (Lu 3:35 the King James Version), better, Eber.

So, the name "Eber," 'ebher, in 1Ch 5:13; 8:22, is not to be confused with Heber, chebher, as in the foregoing passages.

Edward Bagby Pollard

HEBERITES

he'-ber-its (ha-chebhri): Descendants of Heber, a prominent clan of Asher, (Nu 26:45). Supposed by some to be connected with the Chabiri of the Tell el-Amarna Letters.

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HEBREW LANGUAGE

See LANGUAGES OF THE OLD TESTAMENT; ARAMAIC.

HEBREW; HEBREWESS

he'-broo, he'-broo-es ('ibhri, feminine 'ibhriyah; Hebraios): The earliest name for Abraham (Ge 14:13) and his descendants (Joseph, Ge 39:14,17; 40:15; 41:12; 43:32; Israelites in Egypt, Ex 1:15; 2:6,11,13; 3:18; in laws, Ex 21:2; De 15:12; in history, 1Sa 4:6,9; 13:7,19, etc.; later, Jer 34:9, "Hebrewess," 34:14; Jon 1:9; in the New Testament, Ac 6:1; 2Co 11:22; Php 3:5). The etymology of the word is disputed. It may be derived from Eber (Ge 10:21,24,25, etc.), or, as some think, from the verb 'abhar, "to cross over" (people from across the Euphrates; compare Jos 24:2). A connection is sought by some with the apri or epri of the Egyptian monuments, and again with the Habiri of the Tell el-Amarna Letters. In Ac 6:1, the "Hebrews" are contrasted with "Hellenists," or Greek-speaking Jews. By the "Hebrew" tongue in the New Testament (Hebraisti, Joh 5:2; 19:13,17,20; 20:16) is meant ARAMAIC (which see), but also in Re 9:11; 16:16, Hebrew proper.

James Orr

HEBREWS, EPISTLE TO THE

he'-brooz,

I. TITLE

II. LITERARY

1. The Author's Culture and Style

2. Letter, Epistle or Treatise?

3. A Unity or a Composite Work?

III. THE AUTHOR

1. Tradition

(1) Alexandrian: Paul

(2) African: Barnabas

(3) Rome and the West: Anonymous

2. The Witness of the Epistle Itself

(1) Paul not the Author

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(2) Introductions by Moffatt, Introduction to the Lit. of the New Testament; A. B. Bruce in HDB; von Soden in EB; Zahn, Introduction to the New Testament; H. H.B Ayles, Destination, Date, and Authorship of the Epistle to the Hebrews; Harnack, "Probabilia, uber die Adresse und den Verfasser des Hebraerbriefes," ZNTW, I (1900); W. Wrede, Das literarische Ratsel des Hebraerbriefes (1906).

(3) Theology: Bruce, The Epistle to the Hebrews; Milligan, The Theology of the Epistle to the Hebrews; Menegoz, La theologie de l'epitre aux Hebreux. For fuller list, see Moffatt, in the work quoted

T. Rees

HEBREWS, GOSPEL ACCORDING TO THE

(Euaggelion kath' Hebraious, to Hebraikon, to Ioudaikon; Evangelium Hebraeorum, Judeorum):

1. References in Early Church History
2. Its Character and Contents
3. Its Circulation and Language
4. Relation to Matthew
5. Time of Composition
6. Uncanonical Sayings and Incidents
7. Conclusion

LITERATURE

"The Gospel according to the Hebrews" was a work of early Christian literature to which reference is frequently made by the church Fathers in the first five centuries, and of which some twenty or more fragments, preserved in their writings, have come down to us. The book itself has long disappeared. It has, however, been the subject of many critical surmises and discussions in the course of the last century. It has been regarded as the original record of the life of Jesus, the Archimedespoint of the whole gospel history. From it Justin Martyr has been represented as deriving his knowledge of the works and words of Christ, and to it have been referred the gospel quotations found in Justin and other early writers when these deviate in any measure from the text of the canonical gospels. Recent discussions have thrown considerable light upon the problems connected with this Gospel, and a large literature has grown up around it of which the most important works will be noted below.

1. References in Early Church History:

Speaking of Papias Eusebius mentions that he has related the story of a woman who was accused of many sins before the Lord, which is contained in the "Gospel

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Lord. It differed from the latter in that it narrated particulars mostly relating to our Lord's public ministry, while they occupy themselves with matters of curiosity left unrecorded in the canonical Gospels. It differs from the canonical Gospels only in that it is more florid in style, more diffuse in the relation of incidents, and more inclined to sectional views of doctrine. Its uncanonical sayings and incidents may have come from oral tradition, and they do lend a certain interest and picturesqueness to the narrative. Its language confined it to a very limited sphere, and its sectional character prevented it from ever professing Scriptural authority or attaining to canonical rank.

See also APOCRYPHAL GOSPELS.

LITERATURE.

E.B. Nicholson, *The Gospel according to the Hebrews* (1879); R. Handmann, *Das Hebräer-Evangelium: Texte u. Untersuchungen*, Band V (1889); Zahn, *GK*, II, 642- 723 (1890); Harnack, *Geschichte der altchristlichen Literatur*, I, 6 ff; II, 1, 625-51 (1897); *Neutestamentliche Apocryphen* (Hennecke), I, 11-21 (1904).

T. Nicol

HEBREWS, RELIGION OF THE

See ISRAEL, RELIGION OF.

HEBRON (1)

he'-brun (chebhran, "league" or "confederacy"; Chebron): One of the most ancient and important cities in Southern Palestine, now known to the Moslems as el Khalil (i.e. Khalil er Rahman, "the friend of the Merciful," i.e. of God, a favorite name

for Abraham; compare Jas 2:23). The city is some 20 miles South of Jerusalem, situated in an open valley, 3,040 ft. above sea-level.

I. History of the City.

Hebron is said to have been rounded before Zoan (i.e. Tanis) in Egypt (Nu 13:22); its ancient name was Kiriath-arba, probably meaning the "Four Cities," perhaps because divided at one time into four quarters, but according to Jewish writers so called because four patriarchs, Abraham, Isaac, Jacob and Adam were buried there. According to Jos 15:13 it was so called after Arba, the father of Anak.

1. Patriarchal Period:

Abram came and dwelt by the oaks of MAMRE (which see), "which are in Hebron" Ge (13:18); from here he went to the rescue of Lot and brought him back after the defeat of Chedorlaomer (14:13 f); here his name was changed to Abraham (17:5); to this place came the three angels with the promise of a son (18:1 f); Sarah died here (23:2), and for her sepulcher Abraham bought the cave of Machpelah (23:17); here Isaac and Jacob spent much of their lives (35:27; 37:14); from here Jacob sent Joseph to seek his brethren (37:14), and hence, Jacob and his sons went down to Egypt

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original site was some distance from the modern town, and, as analogy might suggest, upon a hill. There can be little doubt that the site of the Hebron of Old Testament history is a lofty, olive-covered hill, lying to the West of the present town, known as er Rumeidy. Upon its summit are cyclopiian walls and other traces of ancient occupation. In the midst are the ruins of a medieval building known as Der el-Arba'in, the "monastery of the forty" (martyrs) about whom the Hebronites have an interesting folklore tale. In the building are shown the so-called tombs of Jesse and Ruth. Near the foot of the hill are several fine old tombs, while to the North is a large and very ancient Jewish cemetery, the graves of which are each covered with a massive monolith, 5 and 6 ft. long. At the eastern foot of the hill is a perennial spring, 'Ain el Judeideh; the water rises in a vault, roofed by masonry and reached by steps. The environs of this hill are full of folklore associations; the summit would well repay a thorough excavation.

A mile or more to the Northwest of Hebron is the famous oak of MAMRE (which see), or "Abraham's oak," near which the Russians have erected a hospice. It is a fine specimen of the Holm oak (*Quercus coccifera*), but is gradually dying. The present site appears to have been pointed out as that of Abraham's tent since the 12th century; the earlier traditional site was at Ramet el Khalil.

See MAMRE.

III. Modern Hebron.

Modern Hebron is a city of some 20,000 inhabitants, 85 percent of whom are Moslems and the remainder mostly Jews. The city is divided into seven quarters, one of which is known as that of the "glass blowers" and another as that of the "water-skin makers." These industries, with the manufacture of pottery, are the main sources of trade. The most conspicuous building is the Haram (see MACHPELAH). In the town are two large open reservoirs the Birket el Qassasin, the "pool of the glass blowers" and Birket es Sultan, "the pool of the

Sultan." This latter, which is the larger, is by tradition the site of the execution of the murderers of Ishbosheth (2Sa 4:12). The Moslem inhabitants are noted for their fanatical exclusiveness and conservatism, but this has been greatly modified in recent years through the patient and beneficent work of Dr. Paterson, of the U. F. Ch. of S. Med. Mission. The Jews, who number about 1,500, are mostly confined to a special ghetto; they have four synagogues, two Sephardic and two Ashkenazic; they are a poor and unprogressive community.

For Hebron (Jos 19:28) see EBRON.

E. W. G. Masterman

HEBRON (2)

(chebhron, "league," "association"):

(1) The third son of Kohath, son of Levi (Ex 6:18; Nu 3:19,27; 1Ch 6:2,18; 23:12,19).

(2) A son of Mareshah and descendant of Caleb (1Ch 2:42,43).

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See also KORAH.

HEBRONITES

he'-brun-its (chebhroni): A family of Levites, descendants of Hebron, third son of Kohath (Nu 3:27; 26:58, etc.).

HEDGE

hej:

(1) mecukhah, "a thorn hedge," only in Mic 7:4.; mesukkah, "a hedge" (Isa 5:5); mesukhath chadheq, "a hedge of thorns" (Pr 15:19).

(2) gadher, and geherah, translated "hedges" in the Revised Version (British and American) only in Ps 89:40, elsewhere "fence." GEDERAH (which see) in the Revised Version margin is translated "hedges" (1Ch 4:23).

(3) na'atsuts, "thorn-hedges" (Isa 7:19).

(4) phragmos, translated "hedge" (Mt 21:33; Mr 12:1; Lu 14:23); "partition" in Eph 2:14, which is its literal meaning. In the Septuagint it is the usual equivalent of the above Hebrew words.

Loose stone walls without mortar are the usual "fences" around fields in Palestine, and this is what gadher and gedherah signify in most passages. Hedges made of cut thorn branches or thorny bushes are very common in the plains and particularly in the Jordan valley.

E. W. G. Masterman

HEDGEHOG

hej'-hog Septuagint echinos, "hedgehog," for qippodh, in Isa 14:23; 34:11; Ze 2:14, and for qippo, in Isa 34:15).

See PORCUPINE; BITTERN; OWL; SERPENT.

HEED

heed: This word, in the sense of giving careful attention ("take heed," "give heed," etc.), represents several Hebrew and Greek words; chief among them shamar, "to watch"; blepo, "to look," horao, "to see." As opposed to thoughtlessness, disregard of God's words, of the counsels of wisdom, of care for one's ways, it is constantly inculcated as a duty of supreme importance in the moral and spiritual life (De 4:9,15,23; 27:9 the King James Version, etc.; Jos 22:5; 23:11; Ps 39:1; Mt 16:6; Mr 4:24; 13:33; Lu 12:15; 1Co 3:10; 8:9; 10:12; Col 4:17).

James Orr

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HEEL

hel ('aqebh): "The iniquity of my heels" (Ps 49:5 the King James Version) is a literal translation, and might be understood to indicate the Psalmist's "false steps," errors or sins, but that meaning is very doubtful here. the Revised Version (British and American) gives "iniquity at my heels." the Revised Version margin gives a still better sense, "When the iniquity of them that would supplant me compasseth me about, even of them that trust in riches"—treacherous enemies ever on the watch to trip up a man's heels (compare Ho 12:3). Of Judah it was said, "Thy heels (shall) suffer violence" (Jer 13:22) through being "made bare" (the King James Version), and thus subject to the roughness of the road as she was led captive.

Figurative:

(1) Of the partial victory of the evil power over humanity, "Thou shalt bruise (m "lie in wait for") his heel" (Ge 3:15), through constant, insidious suggestion of the satisfaction of the lower desires. Or if we regard this statement as a part of the Protevangelium, the earliest proclamation of Christ's final, and complete victory over sin, the destruction of "the serpent" ("He shall bruise thy head"), then the reference is evidently to Christ's sufferings and death, even to all that He endured in His human nature.

(2) Of the stealthy tactics of the tribe of Da in war, "An adder in the path, that biteth the horse's heels" (Ge 49:17), by which it triumphed over foes of superior strength.

(3) Of violence and brutality, "Who hath lifted up his heel against me" (Ps 41:9; Joh 13:18), i.e. lifted up his foot to trample upon me (compare Jos 10:24).

M. O. Evans

HEGAI; HEGE

he'-ga-i, he'-ge (heghay; Gai (Es 2:8,15), and heghe', Hege (Es 2:3)): One of the officers of the Persian king Ahasuerus; a chamberlain or eunuch (keeper of women), into whose custody the "fair young virgins" were delivered from whom the king intended to choose his queen in the place of the discredited Vashti.

HEGEMONIDES

heg-e-mon'-i-dez, hej-e-mo-ni'-dez (Hegemonides): The Syrian officer placed in command of the district extending from Ptolemais to the Gerrenians (2 Macc 13:24). It is not easy to see how in the King James Version and even in Swete's revised text the word can be taken as a mere appellative along with strategon, the two being rendered "principal officer": one of the two could certainly be omitted (Swete, 3rd ed., 1905, capitalizes Hegemonides). In the Revised Version (British and American) the word is taken as the name of some person otherwise unknown.

HEIFER

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hef'-er (parah, in Nu 19 (see following article) and Ho 4:16; 'eghlah, elsewhere in the Old Testament; damalis, in Heb 9:13):for the "heifer of three years old" in the King James Version, the Revised Version margin of Isa 15:5; Jer 48:34, see EGLATH- SHELISHIYAH. A young cow (contrast BULLOCK). The 'eghlah figures specifically in religious rites only in the ceremony of De 21:1-9 for the cleansing of the land, where an unexpiated murder had been committed. This was not a sacrificial rite—the priests are witnesses only, and the animal was slain by breaking the neck— but sacrificial purity was required for the heifer. Indeed, it is commonly supposed that the rite as it now stands is a rededication of one that formerly had been sacrificial. In the sacrifices proper the heifer could be used for a peace offering (Le 3:1), but was forbidden for the burnt (Le 1:3) or sin (Le 4:3,14) offerings. Hence, the sacrifice of 1Sa 16:2 was a peace offering. In Ge 15:9 the ceremony of the ratification of the covenant by God makes use of a heifer and a she-goat, but the reason for the use of the females is altogether obscure. Compare following article.

Figuratively: The heifer appears as representing sleekness combined with helplessness in Jer 46:20 (compare the comparison of the soldiers to 'stalled calves' in the next verse). In Jer 50:11; Ho 10:11, the heifer is pictured as engaged in threshing. This was particularly light work, coupled with unusually abundant food (De 25:4), so that the threshing heifer served especially well for a picture of contentment. ("Wanton" in Jer 50:11, however, is an unfortunate translation in the Revised Version (British and American).) Hosea, in contrast, predicts that the "heifers" shall be set to the hard work of plowing and breaking the sods. In Jud 14:18, Samson uses "heifer" in his riddle to refer to his wife. This, however, was not meant to convey the impression of licentiousness that it gives the modern reader.

Burton Scott Easton

HEIFER, RED

In Nu 19 a rite is described in which the ashes of a "red heifer" and of certain objects are mixed with running water to obtain the so-called "water for impurity." (Such is the correct translation of the American Standard Revised Version in Nu 19:9,13,10,21; 31:23. In these passages, the King James Version and the English Revised Version, through a misunderstanding of a rather difficult Hebrew term, have "water of separation"; Septuagint and the Vulgate (Jerome's Latin Bible, 390-405 A.D.) have, "water of sprinkling." the English Revised Version margin, "water of impurity," is right, but ambiguous.) This water was employed in the removal of the uncleanness of a person or thing that had been in contact with a dead body, and also in removing ritual defilement from booty taken in war.

1. Origin and Significance of the Rite:

The general origin of the rite is clear enough, as is the fact that this origin lies back of the official sacrificial system of Israel. For the removal of impurity, ritual as well as physical, water, preferably running water ([Nu 19:17](#) ; compare Le 14:5 ff; Le 15:13), is the natural means, and is employed universally. But where the impurity was unusually great, mere water was not felt to be adequate, and various substances were mixed with it in order to increase its efficacy. So (among other things) blood is used in Le 14:6,7, and dust in Nu 5:17 (see WATER OF BITTERNESS). The use,

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The later history of the rite is altogether obscure. As no provision was made in Nu 19 for sending the ashes to different points, the purification could have been practiced only by those living near the sanctuary. Rabbinical casuistry still further complicated matters by providing that two black or white hairs from the same follicle would disqualify the heifer (see above), and that one on whom even a cloth had been laid could not be used. In consequence, it became virtually or altogether impossible to secure a proper animal, and the Mishnic statement that only nine had ever been found (Parah, iii.5) probably means that the rite had been obsolete long before New Testament times. Still, the existence of the tractate, Parah, and the mention in Heb 9:13 show that the provisions were well remembered.

See also SACRIFICE.

LITERATURE.

Baentsch (1903), Holzinger (1903), and (especially) Grey (1903) on Nu; Kennedy in HDB; Edersheim, Temple and Ministry, chapter xviii (rabbinic traditions. Edersheim gives the best of the "typological" explanations).

Burton Scott Easton

HEIGHT; HEIGHTS

hit, The English terms represent a large number of Hebrew words (gobhah, marom, qomah, rum, etc.). A chief thing to notice is that in the Revised Version (British and American) "height" and "heights" are frequently substituted for other words in the King James Version, as "coast" (Jos 12:23), "region" (1Ki 4:11), "borders" (Jos 11:2), "countries" (Jos 17:11), "strength" (Ps 95:4), "high places" (Isa 41:18; Jer 3:2,21; 7:29; 12:12; 14:6), "high palaces" (Ps 78:69). On the other hand, for "height" in the King James Version, the Revised Version (British and American) has "stature" (Eze 31:5,10), "raised basement" (Eze

41:8), etc. In the New Testament we have hupsoma, prop. of space (Ro 8:39), and hupsos of measure (Eph 3:18; Re 21:16).

James Orr

HEIR

ar:

1. The Word "Heir":

In the New Testament "heir" is the invariable translation of kleronomos (15 times), the technical equivalent in Greek, and of the compound sunkleronomos, "co-heir," in Ro 8:17; Eph 3:6; Heb 11:9; 1Pe 3:7 (in Ga 4:30; Heb 1:14, contrast the King James Version and the Revised Version (British and American)). In the Old Testament "heir" and "to be heir" both represent some form of the common verb yarash, "possess," and the particular rendition of the verb as "to be heir" is given only by the context (compare e.g. the King James Version and the Revised Version (British and American) in Jer 49:2; Mic 1:15). Exactly the same is true of the words translated "inherit," "inheritance," which in by far the great majority of cases would have been

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nearest male relatives, to whom it went in later times if there were no daughters. In extreme cases, where no other heirs could be found, the property went to the slaves (Ge 15:3; Pr 30:23, noting that the meaning of the latter verse is uncertain), but this could have happened only at the rarest intervals. A curious instance is that of 1Ch 2:34,35, where property is preserved in the family by marrying the daughter to an Egyptian slave belonging to the father; perhaps some adoption-idea underlies this.

(3) The wife had no claim on the inheritance, though the disposition made of her dowry is not explained, and it may have been returned to her. If she was childless she resorted to the Levirate marriage (De 25:5-10). If this was impracticable or was without issue she returned to her own family and might marry another husband (Ge 38:11; Le 22:13; Ru 1:8). The inferior wives (concubines) were part of the estate and went to the heir; indeed, possession of the father's concubines was proof of possession of his dignities (2Sa 16:21,22; 1Ki 2:13-25). At least, such was the custom in the time of David and Solomon, but at a later period nothing is heard of the practice.

(4) The disposition of land is a very obscure question. Nu 36:4 states explicitly that each heir had a share, but the continual splittin up of an estate through successive generations would have produced an impossible state of affairs. Possibly the land went to the eldest born as part of his portion, possibly in some cases it was held in common by the members of the family, possibly some member bought the shares of the others, possibly the practice differed at different times. But our ignorance of the facts is complete.

NOTE.—The dates assigned by different scholars to the passages cited have an important bearing on the discussion.

Burton Scott Easton

HELAH

he'-la (chel'ah): A wife of Ashhur, father of Tekoa (1Ch 4:5,7).

HELAM

he'-lam (chelam, 2Sa 10:16 f; in 16:17 with the he of locale; Septuagint Hailam): A place near which David is said to have defeated the Aramean world under Hadarezer (2Sa 10:16). Its site is unknown. Cornill and others introduce it into the text of Eze 47:16 from the Septuagint Heliam). This would place it between the territories of Damascus and Hamath, which is not unreasonable. Some scholars identify it with Aleppo, which seems too far north.

HELBAH

hel'-ba (chelbah): A place in the territory assigned to Asher (Jud 1:31). It may be identical with Mahalliba of Sennacherib's prism inscription. The site, however, has not been recovered.

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HEL BON

hel'-bon (chelbon; Chelbon, Chebron): A district from which Tyre received supplies of wine through the Damascus market (Eze 27:18); universally admitted to be the modern Halbun, a village at the head of a fruitful valley of the same name among the chalk slopes on the eastern side of Anti-Lebanon, 13 miles North-Northwest of Damascus, where traces of ancient vineyard terracing still exist. Records contemporary with Eze mention mat helbunim or the land of Helbon, whence Nebuchadnezzar received wine for sacrificial purposes (Belinno Cylinder, I, 23), while karan hulbunu, or Helbonian wine, is named in Western Asiatic Inscriptions, II, 44. Strabo (xv.735) also tells that the kings of Persia esteemed it highly. The district is still famous for its grapes—the best in the country—but these are mostly made into raisins, since the population is now Moslem. Helbon must not be confounded with Chalybon (Ptol. v.15, 17), the Greek-Roman province of Haleb or Aleppo.

W. M. Christie

HELCHIAH

hel-ki'-a.

See HELKIAS.

HELDAI

hel'-da-i (chelday):

(1) A captain of the temple-service, appointed for the 12th month (1Ch 27:15). Same as Heled (cheledh) in parallel list (compare 1Ch 11:30), and is probably also to be identified with Heleb, son of Baanah the Metophathite, one of David's

heroic leaders (2Sa 23:29).

(2) One of a company of Jews who brought gifts of gold and silver from Babylon to assist the exiles under Zerubbabel (Zec 6:10).

HELEB

he'-leb chelebh, 2Sa 23:29).

See HELDAI.

HELED

he'-led (cheledh, 1Ch 11:30).

See HELDAI.

HELEK

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he'-lek chelekh): Son of Gilead the Manassite (Nu 26:30; Jos 17:2). Patronymic, Helekites (Nu 26:30).

HELEM

he'-lem:

(1) helem; Septuagint Codex Vaticanus, Balaam, omitting "son," Codex Alexandrinus, huios Elam, "son of Elam" (1Ch 7:35). A great-grandson of Asher, called Hotham in 1Ch 7:32. The form "Elam" appears as the name of a Levite in 1 Esdras 8:33.

(2) chelem, "strength," regarded by Septuagint as a common noun (Zec 6:14). One of the ambassadors from the Jews of the exile to Jerusalem; probably the person called Heldai in Zec 6:10 is meant.

HELEPH

he'-lef (cheleph): A place on the southern border of Naphtali (Jos 19:33); unidentified.

HELEZ

he'-lez (chelets "vigor"; Septuagint Selles, Chelles):

(1) 2Sa 23:26; 1Ch 11:27; 27:10. One of David's mighty men; according to 1Ch 27:10, he belonged to the sons of Ephraim and was at the head of the 7th course in David's organization of the kingdom.

(2) Septuagint Chelles, 1Ch 2:39. A man of Judah of the clan of the Jerahmeelites.

HELI

he'-li (Helei for 'eli):

(1) The father of Joseph, the husband of Mary, in Luke's account of the genealogy of Jesus (Lu 3:23).

(2) An ancestor of Ezra (2 Esdras 1:2).

HELIODORUS

he-li-o-do'-rus (Heliodoros): Treasurer of the Syrian king Seleucus IV, Philopator (187-175 BC), the immediate predecessor of Antiochus Epiphanes who carried out to its utmost extremity the Hellenizing policy begun by Seleucus and the "sons of Tobias." Greatly in want of money to pay the tribute due to the Romans as one of the results of the victory of Scipio over Antiochus the Great at Magnesia (190 BC), Seleucus learned from Apollonius, governor of Coele-Syria (Pal) and Phoenicia, of the wealth which was reported to be stored up in the Temple at Jerusalem and

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commissioned Heliodorus. (2 Macc 3) to plunder the temple and to bring its contents to him. On the wealth collected in the Temple at this time, Josephus (Ant., IV, vii, 2) may be consulted. The Temple seems to have served the purposes of a bank in which the private deposits of widows and orphans were kept for greater security, and in 2 Macc 3:15-21 is narrated the panic at Jerusalem which took place when Heliodorus came with an armed guard to seize the contents of the Temple (see Stanley, Lectures on the History of the Jewish Church, III, 287). In spite of the protest of Onias, the high priest, Heliodorus was proceeding to carry out his commission when, "through the Lord of Spirits and the Prince of all power," a great apparition appeared which caused him to fall down "compassed with great darkness" and speechless. When "quite at the last gasp" he was by the intercession of Onias restored to life and strength and "testified to all men the works of the great God which he had beheld with his eyes." The narrative given in 2 Macc 3 is not mentioned by any other historian, though 4 Macc refers to the plundering of the Temple and assigns the deed to Apollonius. Raffaele used the incident in depicting, on the walls of the Vatican, the triumph of Pope Julius II over the enemies of the Pontificate.

J. Hutchison

HELIOPOLIS

he-li-op'-o-lis.

See ON.

HELKAI

hel'-ka-i, hel'-ki, hel-ka'-i (chelqay, perhaps an abbreviation for Helkiah, "Yah is my portion." Not in the Septuagint's Codex Vaticanus; Codex L: Chelkias (Ne 12:15)): The head of a priestly house in the days of Joiakim.

HELKATH

hel'-kath (chelqath (Jos 19:25); chelqath (Jos 21:31); by a scribal error chuqoq (1Ch 6:75)): A town or district on the border of Asher, assigned to the Levites; unidentified.

HELKATH-HAZZURIM

hel'-kath-haz'-u-rim, -ha-zu'-rim (chelqath ha-tsurim; Meris ton epiboulon): The name as it stands means "field of the sword edges," and is applied to the scene of the conflict in which twelve champions each from the army of Joab and that of Abner perished together, each slaying his fellow (2Sa 2:16). Some, following Septuagint, would read chelqath ha-tsodhim, "field of the crafty," i.e. "of the ambush." Thenius suggested chelqath ha-tsarim, "field of the adversaries" (see also H. P. Smith, ICC, "Samuel," 271). Probably, however, the text as it stands is correct.

W. Ewing

HELKIAS

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hel-ki'-as (chilqiyah; Chelkias; the King James Version Chelcias):

(1) Father of Susanna (Susanna verses 2,29,63). According to tradition he was brother of Jeremiah, and he is identified with the priest who found the Book of the Law in the time of Josiah (2Ki 22:8).

(2) Ancestor of Baruch (Baruch 1:1).

(3) Father of Joiakim the high priest (Baruch 1:7). The name represents HILKIAH (which see).

HELL

hel (see SHEOL; HADES; GEHENNA):

1. The Word in the King James Version:

The English word, from a Teutonic root meaning "to hide" or "cover," had originally the significance of the world of the dead generally, and in this sense is used by Chaucer, Spenser, etc., and in the Creed ("He descended into hell"); compare the English Revised Version Preface. Now the word has come to mean almost exclusively the place of punishment of the lost or finally impenitent; the place of torment of the wicked. In the King James Version of the Scriptures, it is the rendering adopted in many places in the Old Testament for the Hebrew word she'ol (in 31 out of 65 occurrences of that word it is so translated), and in all places, save one (1Co 15:55) in the New Testament, for the Greek word Hades (this word occurs 11 times; in 10 of these it is translated "hell"; 1Co 15:55 reads "grave," with "hell" in the margin). In these cases the word has its older general meaning, though in Lu 16:23 (parable of Rich Man and Lazarus) it is specially connected with a place of "torment," in contrast with the "Abraham's bosom" to which Lazarus is taken (16:22).

2. The Word in the Revised Version:

In the above cases the Revised Version (British and American) has introduced changes, replacing "hell" by "Sheol" in the passages in the Old Testament (the English Revised Version retains "hell" in Isa 14:9,15; the American Standard Revised Version makes no exception), and by "Hades" in the passages in the New Testament (see under these words).

3. Gehenna:

Besides the above uses, and more in accordance with the modern meaning, the word "hell" is used in the New Testament in the King James Version as the equivalent of Gehenna (12 t; Mt 5:22,29; 10:28, etc.). the Revised Version (British and American) in these cases puts "Gehenna" in the margin. Originally the Valley of Hinnom, near Jerusalem, Gehenna became among the Jews the synonym for the place of torment in the future life (the "Gehenna of fire," Mt 5:22, etc.; see GEHENNA).

4. Tartarus:

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In yet one other passage in the New Testament (2Pe 2:4), "to cast down to hell" is used (the King James Version and the Revised Version (British and American)) to represent the Greek tartaroo, ("to send into Tartarus"). Here it stands for the place of punishment of the fallen angels: "spared not angels when they sinned, but cast them down to hell, and committed them to pits (or chains) of darkness" (compare Jude 1:6; but also Mt 25:41). Similar ideas are found in certain of the Jewish apocalyptic books (Book of Enoch, Book of Jubilees, Apocrypha Baruch, with apparent reference to Ge 6:1-4; compare **ESCHATOLOGY OF THE OLD TESTAMENT**).

On theological aspect, see **PUNISHMENT, EVERLASTING**. For literature, see references in above-named arts., and compare article "Hell" by Dr. D. S. Salmond in HDB.

James Orr

HELLENISM; HELLENIST

hel'-en-iz'-m, hel'-en-ist: Hellenism is the name we give to the manifold achievements of the Greeks in social and political institutions, in the various arts, in science and philosophy, in morals and religion. It is customary to distinguish two main periods, between which stands the striking figure of Alexander the Great, and to apply to the earlier period the adjective "Hellenic," that of "Hellenistic" to the latter. While there is abundant reason for making this distinction, it must not be considered as resting upon fortuitous changes occasioned by foreign influences. The Hellenistic age is rather the sudden unfolding of a flower whose bud was forming and maturing for centuries.

1. The Expansion of the Greek Peoples:

Before the coming of the Hellenic peoples into what we now call Greece, there existed in those lands a flourishing civilization to which we may give the name

"Aegean." The explorations of archaeologists during the last few decades have brought it to light in many places on the continent, as well as on the islands of the Aegean and notably in Crete. When the Hellenic peoples came, it was not as a united nation, nor even as homogeneous tribes of a common race; though without doubt predominantly of kindred origin, it was the common possession of an Aryan speech and of similar customs and religion that marked them off from the peoples among whom they settled. When their southward movement from Illyria occurred, and by what causes it was brought about, we do not know; but it can hardly have long antedated the continuance of this migration which led to the settlement of the coast districts of Asia Minor and the islands of the Aegean from about the 13th to the 10th centuries BC. In the colonization of these new territories the Hellenic peoples became conscious of their kinship, partly because the several colonies received contingents from various regions of the motherland, partly because they were in common brought into striking contrast to the alien "Barbarians" who spoke other unintelligible languages. As the older communities on the mainland and on the islands began to flourish, they felt the need, arising from various causes, for further colonization. Among these causes we may mention the poverty of the soil in Greece proper, the restricting pressure of the strong tribes of Asia Minor who prevented expansion inland, a growing disaffection with the aristocratic regime in almost all Greek states

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even in a small measure in usurping power, and sacred writings began to exercise an authority remotely comparable to that recognized among the Jews.

A most interesting question is that concerning the extent to which Greek civilization and thought had penetrated and influenced Judaism. During three centuries before the advent of Jesus, Hellenism had been a power in Syria and Judea. The earliest writings of the Hebrews showing this influence are Da and the Old Testament Apocrypha. Several books of the Apocrypha were originally written in Greek, and show strong influence of Greek thought. The Septuagint, made for the Jews of the Dispersion, early won its way to authority even in Palestine, where Aramaic had displaced Hebrew, which thus became a dead language known only to a few. New Testament quotations of the Old Testament are almost without exception taken from the Septuagint. Thus the sacred literature of the Jews was for practical purposes Greek. Though Jesus spoke Aramaic, He unquestionably knew some Greek. Yet there is no clear evidence of specifically Greek influence on this thought, the presuppositions of which are Jewish or generally those of the Hellenistic age. All the writings of the New Testament were originally composed in Greek, though their authors differed widely in the degree of proficiency in the use of the language and in acquaintance with Hellenic thought. Their debt to these sources can be profitably considered only in connection with the individual writers; but one who is acquainted with the Hebrew and Greek literature instinctively feels in reading the New Testament that the national character of the Jews, as reflected in the Old Testament, has all but vanished, remaining only as a subtle tone of moral earnestness and as an imaginative coloring, except in the simple story of the Synoptic Gospels. But for the bitterness aroused by the destruction of Jerusalem, it is probable that the Jews would have yielded completely to Hellenic influences.

William Arthur Heidel

HELM

helm.

See SHIPS AND BOATS.

HELMET

hel'-met.

See ARMS, ARMOR.

HELON

hel'-on (chelon, "valorous"; the Septuagint's Codex Vaticanus, Chailon): The father of Eliab, the prince of the tribe of Zebulun (Nu 1:9; 2:7; 7:24,29; 10:16).

HELP

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With the sense of that which brings aid, support, or deliverance, "help" (noun and vb.) represents a large variety of words in Hebrew and Greek (noun 7, verb 16). A principal Hebrew word is 'azar, "to help," with the corresponding nouns 'ezer, 'ezrah; a chief Greek word is boetheo (Mt 15:25; Mr 9:22,24, etc.). True help is to be sought for in Yahweh, in whom, in the Old Testament, the believer is constantly exhorted to trust, with the renouncing of all other confidences (Ps 20:2; 33:20; 42:5; 46:1; 115:9,10,11; 121:2; Isa 41:10,13,14, etc.). In Ro 8:26 it is said, "the Spirit also helpeth our infirmity," the verb here (sunantilambanetai) having the striking meaning of to "take hold along with one." In the story of Eden, Eve is spoken of as "a help meet" for Adam (Ge 2:18,20). The idea in "meet" is not so much "suitability," though that is implied, as likeness, correspondence in nature (Vulgate, similem sibi). One like himself, as taken from him, the woman would be an aid and companion to the man in his tasks.

James Orr

HELPMEET

help'-met.

See HELP.

HELPS (1)

(antilempseis, 1Co 12:28): In classical Greek the word antilempsis means "remuneration," the hold one has on something, then perception, apprehension. But in Biblical Greek it has an altruistic meaning. Thus, it is used in the Septuagint, both in the Old Testament Scriptures and in the Apocrypha (Ps 22:19; 89:19, APC 1Esdras 8:27; 2Macc 15:7). Thus, we obtain a clue to its meaning in our text, where it has been usually understood as referring to the deacons, the following word kuberneseis, translated "governments," being explained as referring to the presbyters.

Henry E. Dosker

HELPS (2)

(boetheiai, Ac 27:17).

See SHIPS AND BOATS, III, 2.

HELVE

helv ('ets "wood," "tree"): The handle or wooden part of an ax. "The head (margin "iron") slippeth from the helve" (margin "tree," De 19:5). The marginal reading suggests that "the ax is supposed to glance off the tree it is working on."

HEM

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(kraspedon): The classic instance of the use of "hem" in the New Testament is Mt 9:20 the King James Version (compare Mt 14:36), where the woman "touched the hem of his (Christ's) garment." The reference is to the fringe or tassel with its traditional blue thread which the faithful Israelite was directed to wear on the corners of the outer garment (Nu 15:37 ff; De 22:12). Great importance came to be attached to it, the ostentatious Pharisees making it very broad or large (Mt 23:5). Here the woman clearly thought there might be peculiar virtue in touching the tassel or fringe of Jesus' garment. Elsewhere the word is rendered BORDER (which see).

See also DRESS; FRINGES.

George B. Eager

HEMAM

he'-mam (Ge 36:22 the King James Version and the English Revised Version).

See HEMAN; HOMAM.

HEMAN

he'-man (heman, "faithful"): The name of two men in the Old Testament.

(1) A musician and seer, a Levite, son of Joe and grandson of the prophet Samuel; of the family of the Kohathites (1Ch 6:33), appointed by David as one of the leaders of the temple-singing (1Ch 15:17; 2Ch 5:12). He had 14 sons (and 3 daughters) who assisted their father in the chorus. Heman seems also to have been a man of spiritual power; is called "the king's seer in matters of God" (1Ch 25:5; 2Ch 35:15).

(2) One of the noted wise men prior to, or about, the time of Solomon. He was

one of the three sons of Mahol (1Ki 4:31 (Hebrew 5:11)); also called a son of Zerah (1Ch 2:6).

Ps 88 is inscribed to Heman the Ezrahite, who is probably to be identified with the second son of Zerah.

Edward Babgy Pollard

HEMATH

he'-math.

See HAMMATH (1Ch 2:55).

HEMDAN hem'-dan (chemdan, "pleasant"): A descendant of Seir, the Horite (Ge 36:26). Wrongly translated "Amram" by the King James Version in 1Ch 1:41 (the Revised Version (British and American) "Hamran"), where the transcribers made an error in one vowel and one consonant, writing (chamran), instead of (chemdan).

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HEMLOCK

hem'-lock.

See GALL.

HEN (1)

hen (chen, "favor"). In Zec 6:14, English Versions of the Bible reads, "And the crowns shall be to Helem and to Hen the son of Zephaniah." But as this person is called Josiah in Zec 6:10, the Revised Version, margin "and for the kindness of the son of Zephaniah" is probably right, but the text is uncertain.

See JOSIAH.

HEN (2)

(ornis): Mentioned in the accounts of the different disciples in describing the work of Jesus (Mt 23:37; Lu 13:34).

HENA

he'-na (hena'; Ana): Named in 2Ki 19:13, as one of the cities destroyed by Sennacherib along with Sepharvaim. It does not appear in a similar connection in 17:24. The text is probably corrupt. No reasonable identification has been proposed. Cheyne (*Encyclopaedia Biblica*, under the word) says of the phrase "Hena and Ivah" that "underlying this is a witty editorial suggestion that the existence of cities called h- n- ' and ' -w-h respectively has passed out of mind (compare Ps 9:6 (7)), for hena' we'iwvah, clearly means 'he has driven away and overturned' (so Targum, Symmachus)." He would drop out h-n- '. Hommel (*Expositors Times*, IX, 330) thinks that here we have divine names; Hena

standing for the Arabic star-name al-han‘a, and Ivvah for al-‘awwa’u.

See IVAH.

W. Ewing

HENADAD

hen'-a-dad (chenadhadh, "favor of Hadad"; Septuagint Henaad; Henadad; Henadab; Henalab (Ezr 3:9; Ne 3:18,24; 10:9)): One of the heads of the Levites in the post- exilic community.

HENNA

hen'-a (So 1:14; 4:13): An aromatic plant.

HENNOCH

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he'-nok (chanokh; Henoch; in 1Ch 1:3 the King James Version the Revised Version (British and American), "Enoch"; in Ge 25:4, the King James Version and the Revised Version (British and American) "Hanoch"; [1Ch 1:33](#), the King James Version "Henoch," the Revised Version (British and American) "Hanoch"): The name of a Midianite, a descendant of Abram.

HEPHER

(chepher):

(1) Septuagint Hopher (Jos 12:17), a Canaanitish town mentioned between Tappuah and Aphek, unidentified.

(2) In 1Ki 4:10 a district connected with Socoh, and placed by Solomon under the direction of Benhesed of Arubboth, unidentified.

HEPHER; HEPHERITES

he'-fer, he'-fer-its (chepher, chephri):

(1) Septuagint Hopher (Nu 26:32 f; 27:1; Jos 17:2 f), the head of a family or clan of the tribe of Manasseh. The clan is called the Hopherites in Nu 26:32.

(2) Septuagint Hephah (1Ch 4:6), a man of Judah.

(3) Septuagint Hopher (1Ch 11:36), one of David's heroes.

HEPHZIBAH

hef'-zi-ba (chephtsi-bah, "my delight is in her"):

(1) Septuagint Hopseiba, Hapseiba, Hophsiba, the mother of Manasseh (2Ki 21:1).

(2) The new name of Zion (Isa 62:4); Septuagint translates Thelema emon, "my delight."

HERAKLES

her'-a-klez (Herakles).

See HERCULES.

HERALD

her'-ald: The word occurs once (Da 3:4) as the translation of the Aramaic word karo^z (compare kerux): "Then the herald cried aloud."

See also GAMES.

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HERB

hurb, urb:

(1) yaraq, "green thing" (Ex 10:15; Isa 15:6); a garden of herbs" (De 11:10; 1Ki 21:2); "(a dinner, the margin portion of) herbs" (Pr 15:17).

(2) 'esebh; compare Arabic 'ushb, "herbage," "grass," etc.; "herbs yielding seed" (Ge 1:11); "herbage" for food (Ge 1:30; Jer 14:6); translated "grass" (De 11:15; Am 7:2); "herbs" (Pr 27:25, etc.).

(3) deshe', translated "herb" (2Ki 19:26; Pr 27:25; Isa 37:27; 66:14 the King James Version), but generally GRASS (which see).

(4) chatsir, vegetation generally, but translated GRASS (which see).

(5) 'oroth, 'owroth (plural only), "green plants" or "herbs." In 2Ki 4:39 the Talmud interprets it to mean "colewort," but it may mean any edible herbs which had survived the drought. In Isa 26:19 the expression "dew of herbs" is in the margin translated "dew of light" which is more probable (see DEW), and the translation "heat upon herbs" (Isa 18:4 the King James Version) is in the Revised Version (British and American) translated "clear heat in sunshine."

(6) botane (Heb 6:7).

(7) lachana = yaraq (Mt 13:32).

See also BITTER HERBS.

E. W. G. Masterman

HERCULES

hur'-ku-lez (Herakles): The process of Hellenizing the Jews which began at an earlier date was greatly promoted under Antiochus Epiphanes (175-164 BC). Jason, who supplanted his brother Onias in the office of high priest by promising Antiochus an increase of tribute, aided the movement by setting up under the king's authority a Greek palaestra for the training of youth in Greek exercises, and by registering the inhabitants of Jerusalem as citizens of Antioch (2 Macc 4:8 f). Certain of these Antiochians of Jerusalem Jason sent to Tyre, where games were held every five years in honor of Hercules, that is, the national Tyrian deity Melcart, identified with Baal of Old Testament history. According to Josephus (Ant., VII, v, 3) Hiram, king of Tyre in the days of Solomon, built the temple of Hercules and also of Astarte. Jason's deputies carried 300 drachmas of silver for the sacrifice of Hercules, but they were so ashamed of their commission that they "thought it not right to use the money for any sacrifice" and "on account of present circumstances it went to the equipment of the galleys" (2 Macc 4:18-20).

J. Hutchison

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HERD

hurđ.

See CATTLE.

HERDSMAN

hurđz'-man (boqer; the King James Version, the English Revised Version "herdman"): A cowherd (Am 7:14). The same word is used in Syria today. ro'eh, has its equivalent in the language of Syria and Palestine (Arabic ra'i), and is a general term for any kind of a herdsman (Ge 13:7,8; 26:20; 1Sa 21:7). noqedh, occurs in one passage (Am 1:1); literally it means one who spots or marks the sheep, hence, a herdsman. Spotting the wool with different dyes is still the method of distinguishing between the sheep of different flocks. The herdsman is seldom the owner of the sheep, but a hireling.

See SHEEP; SHEEP TENDING.

James A. Patch

HERE

her, in composition:

HEREAFTER

her-aft'-er (here (this present) and after) represents Hebrew 'achar, "hinder part," "end" (Isa 41:23), "the things that are to come hereafter" ('achor after, behind the present), with den, "this," 'achare dhen, Aramaic (Da 2:29,45), 'achar, "after," "behind," "last" (Eze 20:39), Greek ap' arti, "from now" (Mt 26:64), "Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the

clouds of heaven," which does not mean "at a future time" according to the more modern usage of "hereafter," but (as the Greek) "from now," the Revised Version (British and American) "henceforth"; Tyndale and the chief versions after him have "hereafter," but Wycliff has "fro hennes forth." Joh 1:51, "Hereafter ye shall see the heaven opened," etc., where "hereafter" has the same meaning; it is omitted by the Revised Version (British and American) after a corrected text (Wycliff also omits); eti, "yet," "still," "any more" "any longer" (Joh 14:30, the Revised Version (British and American) "I will no more speak much with you," Wycliff, "now I schal not"); meketi, "no more," "no longer" (Mr 11:14, "no man eat fruit of thee hereafter," the Revised Version (British and American) "henceforward"); apo tou nun, "from now" (Lu 22:69, the Revised Version (British and American) "From henceforth shall the Son of man be seated at the right hand of the power of God," Wycliff "aftir this tyme"); meta tauta (Joh 13:7, "Thou shalt know (the Revised Version (British and American) "understand") hereafter," Wycliff "aftirward").

HEREBY

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her-bi', represents bezo'th, "in or by this" (Ge 42:15 "Hereby ye shall be proved"); ek toutou, "out of this" (1Joh 4:6, the Revised Version (British and American) "by this"); en touto, "in this," "by this means" (1Co 4:4; 1 Joh 2:3,1; 3:16,19,24; 4:2,13).

HEREDITY

he-red'-i-ti:

1. Physiological Heredity:

Heredity, in modern language, is the law by which living beings tend to repeat their characteristics, physiological and psychical, in their offspring, a law familiar in some form to even the most uncultured peoples. The references to it in the Bible are of various kinds.

Curiously enough, little mention is made of physiological heredity, even in so simple a form as the resemblance of a son to his father, but there are a few references, such as, e.g., those to giants with giants for sons (2Sa 21:18-22; 1Ch 20:4-8; compare Ge 6:4; Nu 13:33; De 1:28, etc.). Moreover De 28:59-61 may contain a thought of hereditary diseases (compare 2Ki 5:27). On the psychical side the data are almost equally scanty. That a son and his father may differ entirely is taken for granted and mentioned repeatedly (especially in Eze 18:5-20). Even in the case of the king, the frequent changes of dynasty prevented such a phrase as "the seed royal" (2Ki 11:1; Jer 41:1) from being taken very seriously. Yet, perhaps, the inheritance of mechanical dexterity is hinted at in Ge 4:20-22, if "father" means anything more than "teacher." But, in any case, the fact that "father" could have this metaphorical sense, together with the corresponding use of "son" in such phrases as "son of Belial" (Jud 19:22 the King James Version), "son of wickedness" (Ps 89:22), "sons of the prophets" (Am 7:14 margin, etc.), "son of the wise, of ancient kings" (Isa 19:11; this last phrase may be meant literally), shows that the inheritance of characteristics was a very

familiar fact.

See SON.

2. Hebrew Conception of Heredity:

The question, however, is considerably complicated by the intense solidarity that the Hebrews ascribed to the family. The individual was felt to be only a link in the chain, his "personality" (very vaguely conceived) somehow continuing that of his ancestors and being continued in that of his descendants. After death the happiness (or even existence; see DEATH) of this shade in the other world depended on the preservation of a posterity in this. Hence, slaying the sons of a dead man was thought to affect him directly, and it would be a great mistake to suppose that an act such as that of 2Sa 21:1-9, etc., was simply to prevent a blood-feud. Nor was it at all in point that the children might repeat the qualities of the father, however much this may have been realized in other connections. Consequently, it is impossible to tell in many cases just how much of a modern heredity idea is present.

The most important example is the conception of the position of the nations. These are traced back to single ancestors, and in various cases the qualities of the nation are

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explained by those of the ancestor (Ge 9:22-27; 21:20,21; 49, etc.). The influences that determine national characteristics are evidently thought to be hereditary, and yet not all of them are hereditary in our sense; e.g. in Ge 27, the condition of the descendants of Jacob and Esau is conceived to have been fixed by the nature of the blessings (mistakenly) pronounced by Isaac. On the other hand, Ezra (9:11,12) thinks of the danger of intermarrying with the children of a degenerate people in an entirely modern style, but in De 23:3-6 the case is not so clear. There a curse pronounced on the nations for their active hostility is more in point than moral degeneracy (however much this may be spoken of elsewhere, Nu 25:1-3, etc.), and it is on account of the curse that the taint takes ten generations to work itself out, while, in the case of Edomite or Egyptian blood, purity was attained in three. Hence, it is hard to tell just how Ex 20:5,6 was interpreted. The modern conception of the effect of heredity was surely present in part, but there must have been also ideas of the extension of the curse-bearing individuality that we should find hard to understand.

3. Abraham's Children:

The chiefest question is that of the Israelites. Primarily they are viewed as the descendants of Abraham, blessed because he was blessed (Ge 22:15-18, etc.). This was taken by many with the utmost literalness, and physical descent from Abraham was thought to be sufficient (especially Mt 3:9; Joh 8:31-44; Ro 9:6-13), or at least necessary (especially Ezr 2:59; 9:2; Ne 7:61), for salvation. Occasionally this descent is stated to give superior qualities in other regards (Es 6:13). But a distinction between natural inheritance of Abraham's qualities and the blessing bestowed by God's unbounded favor and decree on his descendants must have been thoroughly recognized, otherwise the practice of proselytizing would have been impossible.

4. Heredity and the New Testament:

In the New Testament the doctrine of original sin, held already by a certain

school among the Jews (2 Esdras 7:48), alone raises much question regarding heredity (compare 1Co 7:14). Otherwise the Old Testament concepts are simply reversed: where likeness of nature appears, there is (spiritual) descent (Ro 4:12; Ga 3:7, etc.). None the less, that the Israel "after the flesh" has a real spiritual privilege is stated explicitly (Ro 3:1,2; 11:26; Re 11:13).

See BLESSING; CURSE; FAMILY; SALVATION; SIN; TRADITION.

Burton Scott Easton

HEREIN

her-in', Hebrew bezo'th, "in" or "by this" (Ge 34:22, the Revised Version (British and American) "on this condition"); en touta (Joh 4:37; 9:30; 15:8; Ac 24:16; 2Co 8:10; 1 Joh 4:10,17).

HEREOF

her-ov', Greek haute, "this" (Mt 9:26); houtos, "this" (Heb 5:3, the Revised Version (British and American) "thereof").

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HERES

he'-rez, he'-res:

(1) har-cherec, "Mount Heres" (Jud 1:34 f), a district from which the Amorites were not expelled; it is mentioned along with Aijalon and Shallbim. In Jos 19:41 f we have then two towns in association with Ir-shemesh and many authorities consider that as cherec = shemesh, i.e. the sun, and har, being perhaps a copyist's error for 'ir, "city," we have in Jud 1:34 a reference to Beth-shemesh, the modern 'Ain Shems. Conder thinks that Batn Harasheh, Northeast of Aijalon, a prominent hill, may be the place referred to. Budde thinks Har-heres may be identified with the Bit-Ninib (Ninib being the fierce morning sun) of the Tell el-Amarna Letters; this place was in the district of Jerusalem.

(2) ma'aleh he-charec, "the ascent of Heres" (Jud 8:13, the King James Version "before the sun was up"), the place from which Gideon returned to Succoth after his defeat of Zebah and Zalmunna. the Revised Version (British and American) is probably a great improvement on the King James Version, but both the text and the topography are uncertain.

(3) 'ir ha-cherec, "City of Heres" EVm, "City of Destruction" (cherem) English Versions of the Bible, or "City of the sun" cherec) English Versions, margin. This is the name of one of the "five cities in the land of Egypt that speak the language of Canaan, and swear to Yahweh of hosts" (Isa 19:18).

See IR-HA-HERES.

E. W. G. Masterman

HERESH

he'-resh (cheresh; the Septuagint's Codex Vaticanus, Rharaiel; Codex

Alexandrinus, Hares): A Levite (1Ch 9:15).

HERESY

her'-e-si, her'-e-si (hairesis, from verb haireo, "to choose"): The word has acquired an ecclesiastical meaning that has passed into common usage, containing elements not found in the term in the New Testament, except as implied in one passage. In classical Greek, it may be used either in a good or a bad sense, first, simply for "choice," then, "a chosen course of procedure," and afterward of various schools and tendencies. Polybius refers to those devoting themselves to the study of Greek literature as given to the Hellenike hairesis. It was used not simply for a teaching or a course followed, but also for those devoting themselves to such pursuit, namely, a sect, or assembly of those advocating a particular doctrine or mode of life. Thus, in Acts, the word is used in the Greek, where the King James Version and the Revised Version (British and American) have "sect," "sect of the Sadducees" (Ac 5:17), "sect of the Nazarenes" (Ac 24:5). In Ac 26:5 the Pharisees are called "the straitest hairesis (sect)." The name was applied contemptuously to Christianity (Ac 24:14; 28:22). Its application, with censure, is found in 1Co 11:19 m; Ga 5:20 margin, where it is shown to interfere with

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that unity of faith and community of interests that belong to Christians. There being but one standard of truth, and one goal for all Christian life, any arbitrary choice varying from what was common to all believers, becomes an inconsistency and a sin to be warned against. Ellicott, on Ga 5:20, correctly defines "heresies" (King James Version, the English Revised Version) as "a more aggravated form of dichostasia" (the American Standard Revised Version "parties") "when the divisions have developed into distinct and organized parties"; so also 1Co 11:19, translated by the Revised Version (British and American) "factions." In 2Pe 2:1, the transition toward the subsequent ecclesiastical sense can be traced. The "destructive heresies" (Revised Version margin, the English Revised Version margin "sects of perdition") are those guilty of errors both of doctrine and of life very fully described throughout the entire chapter, and who, in such course, separated themselves from the fellowship of the church.

In the fixed ecclesiastical sense that it ultimately attained, it indicated not merely any doctrinal error, but "the open espousal of fundamental error" (Ellicott on Tit 3:10), or, more fully, the persistent, obstinate maintenance of an error with respect to the central doctrines of Christianity in the face of all better instruction, combined with aggressive attack upon the common faith of the church, and its defenders. Roman Catholics, regarding all professed Christians who are not in their communion as heretics, modify their doctrine on this point by distinguishing between Formal and terial Heresy, the former being unconscious and unintentional, and between different degrees of each of these classes (Cath. Encyclopedia, VII, 256 ff). For the development of the ecclesiastical meaning, see Suicer's Thesaurus Ecclesiasticus, I, 119-23.

H. E. Jacobs

HERETH, THE FOREST OF

he'-reth (ya'-ar chareth; Septuagint polis Sareik; the King James Version

Hareth): David (1Sa 22:5) was told by the prophet Gad to depart from Mizpah of Moab and go to the land of Judah, and he "came into the forest of Hereth." The Septuagint has "city" instead of forest; see also Josephus, Ant, VI, xii, 4. The village Kharas, on an ancient high road, 3 miles Southeast of Aid el ma, probably David's stronghold ADULLAM (which see), may possibly answer to the place (PEF, III, 305, Sh XXI). "Horesh" has been suggested as an alternative reading.

E. W. G. Masterman

HERETIC; HERETICAL

her'-e-tik, her'-e-tik, he-ret'-i-kal (hairtikos): Used in Tit 3:10, must be interpreted according to the sense in which Paul employs the word "heresy" (1Co 11:19; Ga 5:20) for "parties" or "factions." According to this, the Scriptural meaning of the word is no more than "a factious man" (American Standard Revised Version), an agitator who creates divisions and makes parties. Weizsacker translates it into German ein Sektierer, "a sectarist." The nature of the offense is described in other words in 2Th 2:6,11.

HERETOFORE

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her-too-for', Hebrew temol, "yesterday," "neither heretofore, nor since" (Ex 4:10; compare Ex 5:7,8,14; Jos 3:4; Ru 2:11); 'ethmol shilshom, "yesterday," "third day" (1Sa 4:7, "There hath not been such a thing heretofore."

HEREUNTO

her-un-too', Greek eis touto, "unto," "with a view to this" (1Pe 2:21, "For hereunto were ye called"): "hereunto" is supplied (Ec 2:25, "Who else can hasten hereunto more than I" the Revised Version (British and American) "who can have enjoyment," margin "hasten thereto").

HEREWITH

her-with', Hebrew ba-zo'th, bezo'th, "in," "by," or "with this" (Eze 16:29; Mal 3:10, "Prove me now herewith, saith Yahweh").

The Revised Version (British and American) has "herein" for "to do this" (Ezr 4:22); for "in these things" (Ro 14:18); "of them that have sinned heretofore" for "which have sinned already" (2Co 12:21); "hereunto" for "thereunto" (1Pe 3:9); "herewith" for "thus" (Le 16:3).

W. L. Walker

HERITAGE

her'-i-taj (nachalah, from nachal, "to give"; kleroo): That which is allotted, possession, property, portion, share, peculiar right, inheritance; applied to land transferred from the Canaanites to Israel (Ps 11:6; 136:22); to Israel, as the heritage of Yahweh (Joe 3:2, etc.). In the New Testament (Eph 1:11) applied to believers, the spiritual Israel, as God's peculiar possession (Ellicott, Eadie).

HERMAS

hur'-mas (Hermas): An abbreviated form of several names, e.g. Hermagoras, Hermeros, Hermodorus, Hermogenes, etc.; the name of a Roman Christian to whom Paul sent greetings (Ro 16:14). Origen and some later writers have identified him with the author of The Pastor of Hermas, but without sufficient reason. According to the Canon of Muratori, the author of The Pastor wrote when his brother Pius was bishop of Rome (140-55 AD). He speaks of himself, however, as a contemporary of Clement of Rome (chapter 4) (circa 100 AD). The name Hermas is very common, and Origen's identification is purely conjectural.

S. F. Hunter

HERMENEUTICS

hur-me-nu'-tiks.

See INTERPRETATION.

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HERMES (1)

hur'-mez (Hermes): In the Revised Version margin of Ac 14:12 for "Mercury" in text (the King James Version "Mercurius").

HERMES (2)

(Hermes): The name of a Roman Christian, otherwise unknown, to whom Paul sent greetings (Ro 16:14). "Hermes is among the commonest slave names. In the household alone probably not less than a score of persons might be counted up from the inscriptions, who bore this name at or about the time when Paul wrote" (Lightfoot, Philippians, 176).

HERMOGENES

her-moj'-e-nez (Hermogenes, literally "born of Hermes," a Greek deity, called by the Romans, "Mercury," 2Ti 1:15):

1. Where Did He "Turn Away"?:

Hermogenes was a Christian, mentioned by Paul as having, along with Phygellus and "all that are in Asia," turned away from him. It is not clear when or where the defection of those Asiatic Christians from the apostle took place, whether it was at Rome at the time of Paul's second imprisonment there, and especially on the occasion of his being brought before the emperor's supreme court, to be tried on a charge now involving the death penalty, or whether it was at some previous time in Ephesus.

2. Was It in Ephesus?:

If it was the latter, then the meaning is that Paul wishes to inform Timothy, or perhaps only to remind him, how in Ephesus, where Timothy was the presiding

minister of the church, these persons, Phygellus and Hermogenes with many more, had turned away from him, that is, had refused to submit to his authority, and had rejected the Christian doctrine which he taught. This latter meaning, referring the "turning away" to some previous occasion in Ephesus, is thought by some expositors to be the probable signification, owing to the fact that the verb "they be turned away" is in the aorist tense, referring to a time long past when the apostle wrote.

3. Unlikelihood of It Being in Ephesus:

On the other hand there is no evidence that there ever was a time when "all they which are in Asia" (the King James Version) turned away from obedience to Paul. Whatever may have been the disloyalty and disobedience of individuals—and this certainly existed; see, e.g., Ac 20:29 f—yet, certainly the New Testament does not show that all that were in Asia, the Christian community as a whole, in Ephesus and Miletus and Laodicea and Hierapolis and Colosse and other places, repudiated his apostolic authority.

4. Probality of It Being in Rome:

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If the words "all they which are in Asia" refer to all the Christians from the proconsular province of Asia, who happened to be in Rome at the time of Paul's second imprisonment there, it can easily be understood that they should turn away from him at that testing time. It is impossible to say exactly what form their desertion of the apostle assumed. Their turning away would likely be caused by fear, lest if it were known that they were friends of the prisoner in the Mamertine, they would be involved in the same imprisonment as had overtaken him, and probably also in the same death penalty.

It is altogether in favor of a reference to Rome, that what is said about Phygellus and Hermogenes and their turning away from Paul is immediately followed by a reference to Onesiphorus, and to the great kindness which he showed, when he sought the apostle but very diligently in Rome. On the whole, therefore, a reference to Rome and to the manner in which these persons, named and unnamed, from Asia, had deserted Paul, seems most probable.

See PHYGELLUS.

John Rutherford

HERMON

hur'-mon (chermon; Codex Vaticanus, Haermon):

1. Description:

The name of the majestic mountain in which the Anti-Lebanon range terminates to the South (De 3:8, etc.). It reaches a height of 9,200 ft. above the sea, and extends some 16 to 20 miles from North to South. It was called Sirion by the Sidonians (De 3:9; compare Ps 29:6), and Senir by the Amorites (De 3:9). It is also identified with Sion (De 4:48). See SIRION; SENIR; SION. Sometimes it is called "Mt. Hermon" (De 3:8; Jos 11:17; 1Ch 5:23, etc.); at other times simply

"Hermon" (Jos 11:3; Ps 89:12, etc.).

2. The Hermons:

Once it is called "Hermons" (chermonim). the King James Version mistakenly renders this "the Hermonites" (Ps 42:6). It must be a reference to the triple summits of the mountain. There are three distinct heads, rising near the middle of the mass, the two higher being toward the East. The eastern declivities are steep and bare; the western slopes are more gradual; and while the upper reaches are barren, the lower are well wooded; and as one descends he passes through fruitful vineyards and orchards, finally entering the rich fields below, in Wady etteim. The Aleppo pine, the oak, and the poplar are plentiful. The wolf and the leopard are still to be found on the mountain; and it is the last resort of the brown, or Syrian, bear. Snow lies long on the summits and shoulders of the mountain; and in some of the deeper hollows, especially to the North, it may be seen through most of the year.

Mt. Hermon is the source of many blessings to the land over which it so proudly lifts its splendid form. Refreshing breezes blow from its cold heights. Its snows are carried to Damascus and to the towns on the seaboard, where, mingled with the sharab,

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"drink," they mitigate the heat of the Syrian summer. Great reservoirs in the depths of the mountain, fed by the melting snows, find outlet in the magnificent springs at Chasbeiyeh, Tell el-Kady, and Banias, while the dew-clouds of Hermon bring a benediction wherever they are carried (Ps 133:3).

3. Sanctuaries:

Hermon marked the northern limit of Joshua's victorious campaigns (Jos 12:1, etc.). It was part, of the dominion of Og (Jos 12:5), and with the fall of that monarch, it would naturally come under Israelite influence. Its remote and solitary heights must have attracted worshippers from the earliest times; and we cannot doubt that it was a famous sanctuary in far antiquity. Under the highest peak are the ruins of Kacr 'Antar, which may have been an ancient sanctuary of Baal. Eusebius, Onomasticon, speaks of a temple on the summit much frequented by the surrounding peoples; and the remains of many temples of the Roman period have been found on the sides and at the base of the mountain. The sacredness of Hermon may be inferred from the allusion in Ps 89:12 (compare Enoch 6:6; and see also BAAL-HERMON).

Some have thought that the scene of the Transfiguration should be sought here; see, however, TRANSFIGURATION, MOUNT OF.

The modern name of Hermon is Jebel eth-thilj, "mount of snow," or Jebel esh-sheikh, "mount of the elder," or "of the chief."

Little Hermon, the name now often applied to the hill between Tabor and Gilboa, possibly the Hill of Moreh, on which is the sanctuary of Neby Dahy, has no Biblical authority, and dates only from the Middle Ages.

W. Ewing

HERMONITES

hur'-mon-its: In Ps 42:6 the King James Version, where the Revised Version (British and American) reads "Hermons."

See HERMON.

HEROD

her'-ud: The name Herod (Herodes) is a familiar one in the history of the Jews and of the early Christian church. The name itself signifies "heroic," a name not wholly applicable to the family, which was characterized by craft and knavery rather than by heroism. The fortunes of the Herodian family are inseparably connected with the last flickerings of the flame of Judaism, as a national power, before it was forever extinguished in the great Jewish war of rebellion, 70 AD. The history of the Herodian family is not lacking in elements of greatness, but whatever these elements were and in whomsoever found, they were in every ease dimmed by the insufferable egotism which disfigured the family, root and branch. Some of the Herodian princes were undeniably talented; but these talents, wrongly used, left no marks for the good of the people of Israel. Of nearly all the kings of the house of Herod it may truly be said that

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procurator. Agrippa had received a royal education in the palace of the emperor himself (Ant., XIX, ix, 2). But he had not wholly forgotten his people, as is proven by his intercession in behalf of the Jews, when they asked to be permitted to have the custody of the official highpriestly robes, till then in the hands of the Romans and to be used only on stated occasions (Ant., XX, i, 1). On the death of his uncle, Herod of Calchis, Claudius made Agrippa II "tetrarch" of the territory, 48 AD (BJ, II, xii, 1; XIV, iv; Ant, XX, v, 2). As Josephus tells us, he espoused the cause of the Jews

whenever he could (Ant., XX, vi, 3). Four years later (52 AD), Claudius extended the dominion of Agrippa by giving him the old "tetrarchies" of Philip and Lysanias. Even at Calchis they had called him king; now it became his official title (Ant., XX, vii, 1). Still later (55 AD), Nero added some Galilean and Perean cities to his domain. His whole career indicates the predominating influence of the Asmonean blood, which had shown itself in his father's career also. If the Herodian taste for architecture reveals itself here and there (Ant., XX, viii, 11; IX, iv), there is a total absence of the cold disdain wherewith the Herods in general treated their subjects. The Agrippas are Jews.

Herod Agrippa II figures in the New Testament in Ac 25:13; 26:32. Paul there calls him "king" and appeals to him as to one knowing the Scriptures. As the brother-in-law of Felix he was a favored guest on this occasion. His relation to Bernice his sister was a scandal among Jews and Gentiles alike (Ant., XX, vii, 3). In the fall of the Jewish nation, Herod Agrippa's kingdom went down. Knowing the futility of resistance, Agrippa warned the Jews not to rebel against Rome, but in vain (BJ, II, xvi, 2-5; XVII, iv; XVIII, ix; XIX, iii). When the war began he boldly sided with

Rome and fought under its banners, getting wounded by a sling-stone in the siege of Gamala (BJ, IV, i, 3). The oration by which he sought to persuade the Jews against the rebellion is a masterpiece of its kind and became historical (BJ, II, xvi). When the inevitable came and when with the Jewish nation also the

kingdom of Herod Agrippa II had been destroyed, the Romans remembered his loyalty. With Bernice his sister he

removed to Rome, where he became a praetor and died in the year 100 AD, at the age of 70 years, in the beginning of Trajan's reign.

LITERATURE.

Josephus, Josephus, Antiquities and BJ; Strabo; Dio Cassius. Among all modern works on the subject, Schurer, The Jewish People in the Time of Jesus Christ (5 vols) is perhaps still the best.

Henry E. Dosker

HERODIANS

he-ro'-di-anz (Herodianoï): A party twice mentioned in the Gospels (Mt 22:16 parallel Mr 12:13; 3:6) as acting with the Pharisees in opposition to Jesus. They were not a religious sect, but, as the name implies, a court or political party, supporters of the dynasty of Herod. Nothing is known of them beyond what the Gospels state. Whatever their political aims, they early perceived that Christ's pure and spiritual teaching on the kingdom of God was irreconcilable with these, and that Christ's influence with the people was antagonistic to their interests. Hence, in Galilee, on the occasion of the healing of the man with the withered hand, they readily joined with

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the more powerful party of the Pharisees in plots to crush Jesus (Mr 3:6); and again, in Jerusalem, in the last week of Christ's life, they renewed this alliance in the attempt to entrap Jesus on the question of the tribute money (Mt 22:16). The warning of Jesus to His disciples to "beware of the leaven of Herod" (Mr 8:15) may have had reference to the insidious spirit of this party.

James Orr

HERODIAS

he-ro'-di-as (Herodias): The woman who compassed the death of John the Baptist at Macherus (Mt 14:1-12; Mr 6:14-29; compare also Lu 3:19,20; 9:7-9). According to the Gospel records, Herodias had previously been married to Philip, but had deserted him for his brother Herod the tetrarch. For this Herod was reproved by John (compare Le 18:16; 20:21), and Herod, therefore, to please Herodias, bound him and cast him into prison. According to **Mt 14:5** he would even then have put John to death, but "feared the multitude," which regarded John as a prophet. But Mr 6:19 f relates it was Herodias who especially desired the death of John, but that she was withstood by Herod whose conscience was not altogether dead. This latter explanation is more in harmony with the sequel. At Herod's birthday feast, Herodias induced her daughter Salome, whose dancing had so charmed the tetrarch, to ask as her reward the head of John the Baptist on a charger. This was given her and she then brought it to her mother.

Herodias was daughter of Aristobulus, son of Herod the Great, by Mariamne, daughter of Hyrcanus. Her second husband (compare above) was Herod Antipas, tetrarch of Galilee and Peraea (circa 4-39 AD), son of Herod the Great by Malthace. Herod Antipas was thus the step-brother of Aristobulus, father of Herodias. Regarding the first husband of Herodias, to whom she bore Salome, some hold that the Gospel accounts are at variance with that of Josephus. In Mt 14:3; Mr 6:17; Lu 3:19, he is called Philip the brother of Herod (Antipas). But in Mt 14:3 and Lu 3:19 the name Philip is omitted by certain important

manuscripts. According to Josephus, he was Herod, son of Herod the Great by Mariamne daughter of Simon the high priest, and was thus a step-brother of Herod Antipas (compare Josephus, Ant, XVIII, v, 4). It is suggested in explanation of the discrepancy

(1) that Herod, son of Mariamne, bore a second name Philip, or

(2) that there is confusion in the Gospels with Heroal-Philip, tetrarch of Trachonitis, who was the son of Herod the Great and Cleopatra, and who was in reality the husband of Salome, daughter of Herodias (compare also A. B. Bruce, The Expositor Greek Testament., I, 381; A. C. Headlam, article "Herod" in HDB, II, 359, 360).

According to Josephus (Ant., VIII, vii, 2; XVIII, vii, 1) the ambition of Herodias proved the ruin of Herod Antipas. Being jealous of the power of Agrippa her brother, she induced Herod to demand of Caligula the title of king. This was refused through the machinations of Agrippa, and Herod was banished. But the pride of Herodias kept her still faithful to her husband in his misfortune.

C. M. Kerr

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HERODION

he-ro'-di-on (Herodion; Westcott and Hort, The New Testament in Greek Hrodion): A Roman Christian to whom Paul sent greetings (Ro 16:11). The name seems to imply that he was a freedman of the Herods, or a member of the household of Aristobulus, the grandson of Herod the Great (Ro 16:10). Paul calls him "my kinsman," i.e. "a Jew" (see JUNIAS, 1).

HERON

her'-un ('anaphah; charadrios; Latin Ardea cinerea): Herons are mentioned only in the abomination lists of Le 11:19 (margin "ibis") and De 14:18. They are near relatives of crane, stork, ibis and bittern. These birds, blue, white or brown, swarmed in Europe and wintered around Merom, along the Jordan, at the headwaters of the Jabbok and along its marshy bed in the dry season. Herons of Southern Africa that summered in the Holy Land loved to nest on the banks of Merom, and raise their young among the bulrushes, papyrus, reeds and water grasses, although it is their usual habit to build in large trees. The white herons were small, the blue, larger, and the brown, close to the same size. The blue were 3 1/2 ft. in length, and had a 5-ft. sweep. The beak, neck and legs constituted two-thirds of the length of the body, which is small, lean and bony, taking its appearance of size from its long loose feathers. Moses no doubt forbade these birds as an article of diet, because they ate fish and in older specimens would be tough, dark and evil smelling. The very poor of our western and southeastern coast states eat them.

Gene Stratton-Porter

HESED, SON OF

he'-sed.

See BEN-HESED.

HESHBON

hesh'-bon (cheshbon; Hesebon): The royal city of Sihon king of the Amorites, taken and occupied by the Israelites under Moses (Nu 21:25 f, etc.). It lay on the southern border of Gad (Jos 13:26), and was one of the cities fortified by Reuben (Nu 32:37). It is reckoned among the cities of Gad given to the Merarite Levites (Jos 21:39). In later literature (Isa 15:4; 16:8 f; Jer 48:2,34,45; 49:3) it is referred to as a city of Moab. It passed again into Jewish hands, and is mentioned by Josephus (Ant., XIII, xv, 4) as among their possessions in the country of Moab under Alexander Janneus. The city with its district called Hesebonitis, was also under the jurisdiction of Herod the Great (Ant., XV, vii, 5, where it is described as lying in the Peraea). Eusebius, Onomasticon places it 20 Roman miles from the Jordan. It is represented by the modern Chesban, a ruined site in the mountains over against Jericho, about 16 miles East of the Jordan. It stands on the edge of Wady Chesban in a position of great strength, about 600 ft. above 'Ain Chesban. The ruins, dating mainly from Roman times, spread over two hills, respectively 2,930 ft. and 2,954 ft. in height. There are remains of a temple

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overlooked from the West by those of a castle. There is also a large ruined reservoir; while the spring in the valley forms a succession of pools (So 7:4). The city is approached from the valley by a steep path passing through a cutting in the rock, which may have been closed by a gate (Conder, Heth and Moab, 142). On a hill to the West, el-Kurmiyah, is a collection of dolmens and stone circles (Musil, Arabia Petrea, I, 383 ff).

W. Ewing

HESHMON

hesh'-mon (cheshmon): An unidentified place on the border of Judah toward Edom (Jos 15:27). This may have been the original home of the Hasmoneans.

HETH (1)

chath cheth: The eighth letter of the Hebrew alphabet; transliterated in this Encyclopedia as "ch". It came also to be used for the number 8. For name, etc., see ALPHABET.

HETH (2)

heth (cheth): In Ge 23:10 the ancestor of the Hittites. As the various peoples who occupied Canaan were thought to belong to one stock, Ge 10:15 (1Ch 1:13) makes Heth the (2nd) son of Canaan. In [Ge 23](#) the "sons of Heth" occupy Hebron, but they were known to have come there from the north. A reference to this seems to be preserved in the order of the names in Ge 10:15,16, where Heth is placed between Sidon and the Jebusites.

See HITTITES.

HETHLON

heth'-lon (chethlon; Peshitta chethron): Name of a place associated with Zedad on the ideal northern boundary of Israel, as given in Eze 47:15 and 48:1, but not named in Nu 34:8, while the Septuagint evidently translated the text it had. In accordance with the opinion they hold as to the boundary line of Northern Israel, van Kasteren and Buhl seek to identify Hethlon with 'Adlun on the river Qasmiyeh. Much more in harmony with the line of the other border towns given is its identification with Heitala to the Northeast of Tripoli. The "way of Hethlon" would then coincide with the Eleutherus valley, between Homs and the Mediterranean, through which the railway now runs, and to this identification the Septuagint seems to give testimony, indicating some path of "descent" from the Biqa'a.

W. M. Christie

HEWER

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hu'-er (choTebh): Applies especially to a wood-worker or wood-gatherer (compare Arabic chattab, "a woodman") (Jos 9:21,23,17; 2Ch 2:10; Jer 46:22). Gathering wood, like drawing water, was a menial task. Special servants were assigned to the work (De 29:11). Joshua set the Gibeonites to hewing wood and drawing water as a punishment for their trickery, whereas were it not for the oath which the Israelites had sworn, the Gibeonites would probably have been killed.

See DRAWER OF WATER.

chatsbh, from the root "to cut" or "to carve," applies to hewers of stone in 1Ki 5:15; 2Ki 12:12; 1Ch 22:15; 2Ch 2:18.

James A. Patch

HEXATEUCH

hek'-sa-tuk:

1. Evidence for:

This word, formed on the analogy of Pentateuch, Heptateuch, etc., is used by modern writers to denote the first six books of the Bible (i.e. the Law and Joshua) collectively. Many critics hold that these six books were composed out of the sources JEP, etc. (on which see PENTATEUCH), and only separated very much later into different works. The main grounds for this belief are:

- (1) the obvious fact that Jos provides the sequel to the Pentateuch, narrating the conquest and settlement in Canaan to which the latter work looks forward, and
- (2) certain material and stylistic resemblances. The composition of the respective works is considered in the articles PENTATEUCH and JOSHUA.

2. Evidence against:

Here we must glance at the evidence against theory of a Hexateuch. It is admitted that there is no trace of any such work as the Hexateuch anywhere in tradition. The Jewish Canon places the Pentateuch in a separate category from Joshua. The Samaritans went farther and adopted the Pentateuch alone. The orthography of the two works differs in certain important particulars (see E. König, *Einleitung*, 151 f, 250). Hence, a different literary history has to be postulated for the two works, even by those who adopt theory of a Hexateuch. But that theory is open to objection on other grounds. There are grave differences of opinion among its supporters as to whether all the supposed Pentateuchal documents are present in Joshua, and in any case it is held that they are quite differently worked up, the redactors having proceeded on one system in the Pentateuch and on quite another in Joshua. Arguments are given in the article PENTATEUCH to show the presence of Mosaic and pre-Mosaic elements in the Pentateuch and the unsoundness of the documentary theory in that work, and if these be correct theory of a Hexateuch necessarily falls to the ground.

For Bibliography see PENTATEUCH; JOSHUA.

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Harold M. Wiener

HEZEKI

hez'-e-ki (chizqi).

See HIZKI.

HEZEKIAH (1)

hez-e-ki'-a (chizqiyah):

(1) King of Judah. See special article

(2) A son of Neariah, of the royal family of Judah (1Ch 3:23, the Revised Version (British and American) "Hizkiah").

(3) An ancestor of Zephaniah (Ze 1:1, the King James Version "Hizkiah").

(4) One of the returned exiles from Babylon (Ezr 2:16; Ne 7:21).

HEZEKIAH (2)

(chizqiyah, "Yahweh has strengthened"; also written chizqiyahu, "Yah has strengthened him"; Hezekias): One of the greatest of the kings of Judah; reigned (according to the most self-consistent chronology) from circa 715 to circa 690 BC.

Old Testament Estimate:

On the Old Testament standard of loyalty to Yahweh he is eulogized by Jesus Sirach as one of the three kings who alone did not "commit trespass" (Sirach 49:4), the other two being David and Josiah. The Chronicler represents him

([2Ch 32:31](#)) as lapsing from the wisdom of piety only by his vainglory in revealing the resources of his realm to the envoys of Merodach-baladan. In 2Ki 18:5, the earliest estimate, his special distinction, beyond all other Judean kings, before or after, was that he "trusted in Yahweh, the God of Israel." It is as the king who "clave to Yahweh" (2Ki 18:6) that the Hebrew mind sums up his royal and personal character.

I. Sources for His Life and Times.

1. Scripture Annals:

The historical accounts in 2Ki 18,20 and 2Ch 29,32 are derived in the main from the same state annals, though the latter seems also to have had the Temple archives to draw upon. For "the rest of his acts" 2Ki refers to a source then still in existence but now lost, "the book of the chronicles of the kings of Judah" (2Ki 20:20), and 2 Chronicles to "the vision of Isaiah the prophet the son of Amoz, in the book of the kings of Judah and Israel" (2Ch 32:32). In this last-named source (if this is the original of our Book of Isa.), besides the warnings and directions called out by the

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HEZEKIAH'S SICKNESS

See DIAL OF AHAZ.

HEZEKIAH, THE MEN OF A body of men of letters to whom is ascribed the compilation of a supplementary collection of Solomonic proverbs (Pr 25:1).

See PROVERBS, THE BOOK OF, II, 5; HEZEKIAH, IV, 2.

HEZION

he'-zi-on (chezyon; the Septuagint's Codex Vaticanus, Azein; Codex Alexandrinus, Azael): An ancestor of Ben-hadad, king of Syria (1Ki 15:18).

HEZIR

he'-zer:

(1) (chezir; the Septuagint's Codex Vaticanus, Chezein; Codex Alexandrinus, Iezeir): A Levite in the time of David (1Ch 24:15).

(2) Septuagint Hezeir): A chief of the people in the time of Nehemiah (Ne 10:20).

HEZRO; HEZRAI

hez'-ro, hez'-ra-i, hez'-ri (chezro, 2Sa 23:35; 1Ch 11:37, but the Qere of 2Sa 23:35 is chezray. The ancient versions almost unanimously support the form Hezrai): A Carmelite, i.e. an inhabitant of Carmel. See CARMELITE. One of David's thirty "mighty men."

HEZRON (1)

hez'-ron (chetsron, and chetsron; Septuagint Asron):

(1) A son of Reuben (Ge 46:9; Ex 6:14), and head of the family of the Hezronites (Nu 26:6).

(2) A son of Perez, and grandson of Judah (Ge 46:12; Nu 26:21; 1Ch 2:5,9,18,21,24,25; 4:1), a direct ancestor of David (Ru 4:18 f). He appears also in the genealogy of our Lord (Esrom) (Mt 1:3; Lu 3:33).

HEZRON (2)

(chetsron, "enclosure"): On the South boundary of Judah between "Kadesh-barnea" and "Addar" (Jos 15:3); in the parallel passage (Nu 34:4) "Hazar-addar." The two places may have been near together. Conder suggests that the name survives in Jebel Hadhireh, a mountain Northwest of Petra in the Tih.

HEZRONITES

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hez'-ron-its (ha-chetsrowni and ha-chetsroni; Septuagint ho Asronei): The name of the descendants of Hezron the son of Reuben (Nu 26:6), and of the descendants of Hezron the son of Perez (Nu 26:21).

HIDDAI

hid'-a-i, hi-da'-i (hidday; Alexandrian Haththai): One of David's thirty "mighty men" (2Sa 23:30), described as "of the brooks of Gaash." In the parallel list in 1Ch 11:32 the form of the name is "Hurai" (huray).

HIDDEKEL

hid'-e-kel (chiddeqel): One of the rivers of EDEN (which see) (Ge 2:14, the Revised Version margin "that is, Tigris"; so Septuagint Tigris), said to flow East to Assyria, usually identified with the Tigris, which rises in Armenia near Lake Van and, after flowing Southeast through 8 degrees of latitude, joins the Euphrates in Babylonia to form the Shatt el-'Arab, which runs for 100 miles through a delta which has been formed since the time of Abraham, and now enters the Persian Gulf through 2 branches. About one-third of the distance below its source, and soon after it emerges from the mountains of Kurdistan, the Tigris passes by Mosul, the site of ancient Nineveh, and, lower down at Bagdad, approaches within a few miles of the Euphrates. Here and for many miles below, since the level is lower than that of the Euphrates, numerous canals are conducted to it, irrigating the most fertile portions of Babylonia.

George Frederick Wright

HIDDEN

hid'-'n: The translation of Taman, "to hide," "to bury" (Job 3:16); of tsaphan "to conceal," "store up" (Job 15:20, "The number of years is hidden to the oppressor," the Revised Version (British and American) "even the number of

years that are laid up for the oppressor," margin "and years that are numbered are laid up"; Job 24:1, "Why, seeing times are not hidden from the Almighty," the Revised Version (British and American) "Why are times not laid up by the Almighty?" margin as the King James Version with "Why is it?" prefixed; Ps 83:3, "They consulted (the Revised Version (British and American) "consult") against thy hidden ones"); of matspunim (from tsaphan), "hidden things or places" (Ob 1:6, "How are his hidden things sought up!" the Revised Version (British and American) "treasures," the American Standard Revised Version "sought out"); of pala', "to be wonderful," "difficult" (De 30:11, "This commandment is not hidden from thee," the Revised Version (British and American) "too hard for thee," margin "or wonderful"); of chaphas, Hithpael, "to hide one's self" (Pr 28:12, the Revised Version (British and American) "When the wicked rise, men hide themselves," margin (Hebrew) "must be searched for"); of kruptos, "hidden," "secret" (1Pe 3:4, "the hidden man of the heart"; 1Co 4:5, krupton, "the hidden things of darkness"; 2Co 4:2, "the hidden things of dishonesty," the Revised Version (British and American) "of shame"); of apokrupto, "to hide away," trop., not to reveal or make known (1Co 2:7, "But we speak God's wisdom in a mystery, even the wisdom that hath been hidden"; compare Eph 3:9; Col 1:26).

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Among the occurrences of "hidden" in Apocrypha we have (2 Esdras 16:62), "The Spirit of Almighty God searcheth out all hidden things in the secrets of the earth,"

the Revised Version (British and American) "He who made all things and searcheth out hidden things in hidden places"; Ecclesiasticus 42:19, "revealing the steps (the Revised Version (British and American) "traces") of hidden things," apokruphos; 42:20, "Neither any word is hidden from him," the Revised Version (British and American) "hid," ekrube).

W. L. Walker

HIEL

hi'-el (chi'el; Achiel): A Bethelite who according to 1Ki 16:34 rebuilt Jericho, and in fulfillment of a curse pronounced by Joshua (Jos 6:26) sacrificed his two sons. This seems to have been a custom prevalent among primitive peoples, the purpose being to ward off ill luck from the inhabitants, especially in a case where the destroyer had invoked a curse on him who presumed to rebuild. Numerous instances are brought to light in the excavations of Gezer (Macalister, Bible Side-Lights from the Mound of Gezer, chapter x). At first the very best was claimed as a gift to the deity, e.g. one's own sons; then some less valuable member of the community. When civilization prevented human sacrifice, animals were offered instead. The story of Abraham offering Isaac may be a trace of this old custom, the tenor of the story implying that at the time of the writing of the record, the custom was coming to be in disrepute. A similar instance is the offering of his eldest son by the king of Edom to appease the deity and win success in battle (2Ki 3:27; compare Mic 6:7). Various conjectures have been made as to the identity of this king. Ewald regarded him as a man of wealth and enterprise (unternehmender reicher Mann); Cheyne following Niebuhr makes it Jehu in disguise, putting 1Ki 16:34 after 2Ki 10:33; Winckler explains as folklore.

W. N. Stearns

HIERAPOLIS

he-er-ap'-o-lis (Hierapolis, "sacred city"): As the name implies, Hierapolis was a holy city. It was situated 6 miles from Laodicea and twice that distance from Colosse, on the road from Sardis to Apamea. Though its history is not well known, it seems to have been of Lydian origin, and once bore the name of Kydrara. The Phrygian god Sabazios was worshipped there under the name Echidma, and represented by the symbol of the serpent. Other local deities were Leto and her son Lairbenos. Though called the holy city, Hierapolis was peculiarly regarded as the stronghold of Satan, for there was a Plutonium, or a hole reaching far down into the earth, from which there issued a vapor, even poisoning the birds flying above. It is supposed that upon a stool, deep in the Plutonium, a priest or priestess sat, and, when under the influence of the vapor, uttered prophecies valuable to those who sought them. Though a stronghold of Satan, Hierapolis early became a Christian city, for, according to Col 4:13, the only place where it is mentioned in the New Testament, a church was founded there through the influence of Paul while he was at Ephesus. Tradition claims that Philip was the first evangelist to preach there, and it also claims that he and his two unmarried daughters were buried there; a third who was married, was buried at Ephesus. Several of the early Christians suffered martyrdom at Hierapolis, yet

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Christianity flourished, other churches were built, and during the 4th century the Christians filled the Plutonium with stones, thus giving evidence that the paganism had been entirely supplanted by the church. During the Roman period, Justinian made the city a metropolis, and it continued to exist into the Middle Ages. In the year 1190 Frederick Barbarossa fought with the Byzantines there.

The modern town is called Pambuk Kalessi, or cotton castle, not because cotton is raised in the vicinity, but because of the white deposit from the water of the calcareous springs. The springs were famous in ancient times because they were supposed to possess Divine powers. The water is tepid, impregnated with alum, but pleasant to the taste. It was used by the ancients for dyeing and medicinal purposes. The deposit of pure white brought up by the water from the springs has heaped itself over the surrounding buildings, nearly burying them, and stalactite formations, resembling icicles, hang from the ruins. The ruins, which are extensive, stand on a terrace, commanding an extensive view, and though they are partly covered by the deposit, one may still trace the city walls, the temple, several churches, the triumphal arch, the gymnasium and baths, and the most perfect theater in Asia Minor. Outside the walls are many tombs.

E. J. Banks

HIEREEL

hi-er'-e-el (Hiereel): 1 Esdras 9:21. In Ezr 8:9 the name is Jehiel.

HIEREMOTH

hi-er'-e-moth (Ieremoth):

(1) 1 Esdras 9:27 = Jeremoth (Ezr 10:26).

(2) 1 Esdras 9:30 = Jeremoth (Ezr 10:29, margin "and Ramoth").

HIERIELUS

hi-er-i-e'-lus (Iezrielos).

See JEZRIELUS.

HIERMAS

hi-ur'-mas (Hiermas): 1 Esdras 9:26, corresponding to Ramiah in Ezr 10:25.

HIGGAION

hi-ga'yon, hi-gi'-on (higgayon): The meaning of this word is uncertain. Two interpretations are possible; the one based on an allied Arabic root gives "a deep vibrating sound," the other derived from the Greek versions of Ps 9:16, where we read higgayon Celah, takes it to mean an instrumental interlude.

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See PSALMS.

HIGH DAY

Is found in Ge 29:7 as a rendering of the Hebrew yom agadhol, literally, "great day." The Hebrew means the day at its height, broad daylight as contrasted with the time for getting the cattle to their sheds for the night (compare French grand jour). In Joh 19:31, "highday" renders megale hemera, literally, "great day," and refers to the Passover Sabbath—and therefore a Sabbath of special sanctity.

HIGH PLACE

1. General:

(1) "High place" is the normal translation of bamah, a word that means simply "elevation" (Jer 26:18; Eze 36:2, etc.; compare the use in Job 9:8 of the waves of the sea. For the plural as a proper noun see BAMOTH). In the King James Version of Eze 16:24,25,31,39, "high places" is the translation of ramah (the Revised Version (British and American) "lofty places"), a common word (see RAMAH) of exactly the same meaning, indistinguishable from bamah in 16:16. In three of these verses of Eze (16:24,31,39) ramah is paralleled by gabh, which again has precisely the same sense ("eminent place" in the King James Version, the English Revised Version), and the "vaulted place" of the American Standard Revised Version (English Revised Version margin) is in disregard of Hebrew parallelism. In particular, the high places are places of worship, specifically of idolatrous worship. So the title was transferred from the elevation to the sanctuary on the elevation (1Ki 11:7; 14:23; compare the burning of the "high place" in 2Ki 23:15), and so came to be used of any idolatrous shrine, whether constructed on an elevation or not (note how in 2Ki 16:4; 2Ch 28:4 the "high places" are distinguished from the "hills"). So the "high places" in the cities (2Ki 17:9; 2Ch 21:11 (Septuagint)) could have stood anywhere, while in Eze 16:16 a portable structure seems to be in point.

(2) The use of elevations for purposes of worship is so widespread as to be almost universal, and rests, probably, on motives so primitive as to evade formal analysis. If any reason is to be assigned, the best seems to be that to dwellers in hilly country the heaven appears to rest on the ridges and the sun to go forth from them—but such reasons are certainly insufficient to explain everything. Certain it is that Israel, no less than her neighbors, found special sanctity in the hills. Not only was' Sinai the "Mount of God," but a long list can be drawn up of peaks that have a special relation to Yahweh (see MOUNT, MOUNTAIN; and for the New Testament, compare Mr 9:2; Heb 12:18-24, etc.). And the choice of a hilltop for the Temple was based on considerations other than convenience and visibility. (But bamah is not used of the Temple Mount.)

2. Description:

Archaeological research, particularly at Petra and Gezer, aided by the Old Testament notices, enables us to reconstruct these sanctuaries with tolerable fullness. The cult was not limited to the summit of the hill but took place also on the slopes, and the objects of the cult might be scattered over a considerable area. The most sacred

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See, especially, IDOLATRY, and also ALTAR; ASHERAH, etc. For the archaeological literature, see PALESTINE.

Burton Scott Easton

HIGH PRIEST

See PRIEST, HIGH.

HIGH THINGS

The translation of hupselos, "high," "lofty," "elevated" (Ro 12:16, "Mind not high things, but condescend to men of low estate," the King James Version margin "be contented with mean things," the Revised Version (British and American) "Set not your mind on high things, but condescend to (margin "Greek: be carried away with") things (margin "them") that are lowly"); high things are proud things, things regarded by the world as high.

High thing is hupsoma, "a high place," "elevation," etc. (2Co 10:5, "casting down every high thing that is exalted against the knowledge of God," "like a lofty tower or fortress built up proudly by the enemy"). In [APC Judith 10:8; 13:4](#), hupsoma is rendered "exaltation."

W. L. Walker

HIGH, MOST

See GOD, NAMES OF.

HIGHEST

hi'-est ('elyon; hupsistos): The translation of 'elyon, used frequently of God and

commonly translated "Most High" (Ps 18:13, "The Highest gave his voice," the Revised Version (British and American) "Most High"; Ps 87:5, "the highest himself," the Revised Version (British and American) "Most High"; Eze 41:7, "the lowest (chamber) to the highest"); of tsammereth, the foliage of a tree (as if the wool or hair of trees), "the highest branch" (Eze 17:3,12, the Revised Version (British and American) "top," "lofty top"); of ro'sh, "head," "top" (Pr 8:26, "the highest part of the dust of the world," the King James Version margin "the chief part," the Revised Version (British and American) "the beginning of," margin "sum"); gappe marom, "on the ridges of the heights" (Pr 9:3, "the highest places of the city"); ghabhoah me'al gabhoah, literally, "one high (powerful) who is above the high (oppressor)," is translated "he that is higher than the highest" (Ec 5:8), the Revised Version (British and American) "one higher than the high (regardeth)." In the New Testament, hupsistos (like 'elyon) is used of God (Lu 1:32, "the Son of the Highest," Lu 1:35, "the power of the Highest," Lu 1:76, "the prophet of the Highest"; Lu 6:35, "the children of the Highest," in these places the Revised Version (British and American) has "Most High"); we have also "Hosanna in the highest" (Mt 21:9; Mr 11:10; see HOSANNA), "Glory to God in the highest" (Lu 2:14), "Glory in the highest" (Lu

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19:38); protoklisia, "the first reclining-place" (at table), the chief place at meals, the middle place in each couch of the triclinium (Robinson), is rendered (Lu 14:8), "the highest room," the Revised Version (British and American) "chief seat"; "room" was introduced by Tyndale; Wycliff had "the first place"; protokathedria (protos, "first," kathedra, "seat"), "the first or chief seat," is rendered (Lu 20:46) "the highest seats," the Revised Version (British and American) "chief seats" Wycliff "the first chairs."

"The Highest" as a term for God appears (2 Esdras 4:11,34, the Revised Version (British and American) "Most High"; The Wisdom of Solomon 6:3, hupsistos; Ecclesiasticus 28:7, the Revised Version (British and American) "Most High").

See also GOD, NAMES OF.

W. L. Walker

HIGHMINDED

hi'-mind-ed: In modern usage denotes elevation of mind in a good sense, but formerly it was used to denote upliftedness in a bad sense, pride, arrogance. It is the translation of hupselophroneo, "to be highminded," "proud," "haughty" (Ro 11:20, "Be not highminded, but fear"; 1Ti 6:17, "Charge them that are rich that they be not highminded"); of tuphoo "to wrap in mist or smoke," trop., to wrap in conceit, to make proud, etc. (2Ti 3:4, "Traitors, heady, highminded," the Revised Version (British and American) "puffed up"; compare 1Ti 3:6; 6:4). "No one can be highminded without thinking better of himself, and worse of others, than he ought to think" (Crabb, English Synonyms).

W. L. Walker

HIGHWAY

hi'-wa.

See ROAD; WAY.

HILEN

hi-len (chilen): A city in the hill country of Judah, probably West or Southwest of Hebron, assigned with its suburbs to the Levites (1Ch 6:58 (Hebrew 43)). The form of the name in Jos 15:51; 21:15 is HOLON (which see).

HILKIAH

hil-ki'-a (chilqiyah, "Yah is my portion" or "Yah's portion"): The name of 8 individuals in the Old Testament or 7, if the person mentioned in Ne 12:7,21 was the same who stood with Ezra at the reading of the Law ([Ne 8:4](#)). The latter appears as Ezechias (the King James Version) in 1 Esdras 9:43. Five of this name are clearly associated with the priesthood, and the others are presumably so. The etymology

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suggests this. Either interpretation of the name expresses the person's claim on Yahweh or the parents' recognition of Yahweh's claim on him.

- (1) The person mentioned above (Ne 8:4, etc.).
- (2) A Levite of the sons of Merari (1Ch 6:45).
- (3) Another Levite of Merari, son of Hosah (1Ch 26:11). Is he the "porter," i.e. "doorkeeper" of 1Ch 16:38?
- (4) Father of the Gemariah whom Zedekiah of Judah sent to Nebuchadnezzar (Jer 29:3).
- (5) The man in 2Ki 18:18 ff who is evidently more famous as the father of Eliakim, the majordomo of Hezekiah's palace (Isa 22:20 ff; 36:3). Probably the father's name is given in this and similar cases to distinguish between two persons of otherwise identical name.
- (6) A priest of Anathoth, father of Jeremiah (Jer 1:1).
- (7) The son of Shallum, and the best known of the name (1Ch 6:13). He is great-grandfather of Ezra through his son Azariah (1 Esdras 8:1; compare 1Ch 9:11; Ne 11:11). He discovered the lost Book of the Law during the repairing of the Temple (2Ki 22:4,8); became chief leader in the ensuing reformation in 621 BC (2Ki 23:4; 2Ch 34:9 ff; 35:8). He showed the recovered book to Shaphan the scribe, who, in turn, brought it to the notice of the king. At Josiah's request he led a deputation to Huldah the prophetess to "inquire of the Lord" concerning the new situation created by the discovery. The book discovered is usually identified with the Book of Deuteronomy.

See DEUTERONOMY.

Henry Wallace

HILL, HILL COUNTRY

hil'-kun-tri: The common translation of three Hebrew words:

(1) gibh'ah, from root meaning "to be curved," is almost always translated "hill"; it is a peculiarly appropriate designation for the very rounded hills of Palestine; it is never used for a range of mountains. Several times it occurs as a place-name, "Gibeah of Judah" (Jos 15:20,57); "Gibeah of Benjamin" or "Saul" (Jud 19:12-16, etc.); "Gibeah of Phinehas" (Jos 24:33 margin), etc. (see GIBEAH). Many such hills were used for idolatrous rites (1Ki 14:23; 2Ki 17:10; Jer 2:20, etc.).

(2) har, frequently translated in the King James Version "hill," is in the Revised Version (British and American) usually translated "mountain" (compare Ge 7:19; Jos 15:9; 18:15 f, and many other references), or "hillcountry." Thus we have the "hill- country of the Amorites" (De 1:7,19,20); the "hill-country of Gilead" (De 3:12); the "hill-country of Ephraim" (Jos 17:15,16,18; 19:50; 20:7, etc.); the "hill-country of Judah" (Jos 11:21; 20:7; 21:11; 2Ch 27:4, etc.; and (he oreine) Lu 1:39,65); the "hill-

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country of Naphtali" (Jos 20:7). For geographical descriptions see PALESTINE; COUNTRY; EPHRAIM; JUDAH, etc.

(3) 'ophel, is translated by "hill" in 2Ki 5:24; Isa 32:14; Mic 4:8, but may possibly mean "tower" or "fort." In other passages the word occurs with the article as a place- name.

See OPHEL.

E. W. G. Masterman

HILL; MOUNT; MOUNTAIN

1. Names:

(1) The commonest word is har (also harar, and herer), which is rendered "hill," "mount" or "mountain." It occurs several hundreds of times. In a number of places the Revised Version (British and American) changes "hill" to "mountain," e.g. Ge 7:19, mountains covered by flood; Ex 24:4, Horeb; Jos 18:14, mountain before Beth-horon; Jud 16:3, mountain before Hebron; Ps 95:4, "The heights of the mountains are his also"; 121:1, "I will lift up mine eyes unto the mountains." "Hill" remains in De 11:11, "land of hills and valleys"; 1Ki 20:23, "god of the hills"; Ps 2:6, "my holy hill of Zion": 98:8, "hills sing for joy." "Mount" is changed "hill-country" in De 1:7, "hill- country of the Amorites"; Jud 12:15, "hill-country of the Amalekites"; De 3:12, "hill- country of Gilead"; but Ge 3:21, "mountain of Gilead"; and Jud 7:3, "Mount Gilead." "Hill" or "hills" is changed to "hill-country" in De 1:7; Jos 9:1; 10:40; 11:16; 17:16; 21:11. In De 1:41,43, the American Standard Revised Version changes "hill" to "hill- country," while the English Revised Version has "mountain." The reasons for these differences of treatment are not in all cases apparent.

(2) The Greek oros, is perhaps etymologically akin to har. It occurs often in the

New Testament, and is usually translated "mount" or "mountain." In three places (Mt 5:14; Lu 4:29; 9:37) the King James Version has hill, which the Revised Version (British and American) retains, except in Lu 9:37, "when they were come down from the mountain" (of the transfiguration). The derivative oreinos, "hill country," occurs in Lu 1:39,65.

(3) The common Hebrew word for "hill" is gibh'ah = Gibeah (Jud 19:12); compare Geba, gebha' (1Sa 13:3); Gibeon, gib'on (Jos 9:3), from root gabha', "to be high"; compare Arabic qubbeh, "dome"; Latin caput; kephale.

(4) In 1Sa 9:11, the King James Version has "hill" for ma'aleh, root 'alah, "to ascend"; compare Arabic 'ala', "to be high," and 'ali, "high." Here and elsewhere the Revised Version (British and American) has "ascent."

(5) English Versions of the Bible has "hill" in Isa 5 for qeren, "horn"; compare Arabic qarn, "horn," which is also used for a mountain peak.

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Sirion, Tabor, Zalmon, Zemaraim, Zion. See also "mountain of the east" (Ge 10:30); "mountains of the leopards" (So 4:8); "rocks of the wild goats" (1Sa 24:2); "hill of the foreskins" (Gibeah-haaraloth) (Jos 5:3); "mountains of brass" (Zec 6:1); "hill of God" (Gibeah of God) (1Sa 10:5); "hill of Yahweh" (Ps 24:3); "mount of congregation" (Isa 14:13); see also Mt 4:8; 5:1; 14:23; 15:29; 17:1; 28:16; Lu 8:32; Ga 4:25.

Alfred Ely Day

HILLEL

hil'-el (hillel, "he greatly praised"; Septuagint Ellel): An inhabitant of Pirathon in the hill country of Ephraim, and father of Abdon, one of the judges of Israel (Jud 12:13,15).

HIN

hin (hin): A liquid measure containing 12 logs, equal to about 8 quarts.

See WEIGHTS AND MEASURES.

HIND

hind.

See DEER.

HIND OF THE MORNING, THE

The translation of Aijeleth hash-Shahar ('ayyeleth ha-shachar) in the title of Ps 22, probably the name of some wellknown song to which the psalm was intended to be sung, which possibly had reference to the early habits of the deer tribe in

search of water and food, or to the flight of the hind from the hunters in early dawn; or "morning" may symbolize the deliverance from persecution and sorrow.

"The first rays of the morning sun, by which it announces its appearance before being itself visible, are compared to the fork-like antlers of a stag; and this appearance is called, Ps 22 title. 'The hind of the morning,' because those antler rays preceded the red of dawn, which again forms the transition to sunrise" (Delitzsch, *Iris*. 107).

According to Hengstenberg, the words indicate the subject-matter of the poem, the character, sufferings, and triumph of the person who is set before us. See PSALMS. For an interesting Messianic interpretation see Hood, *Christmas Evans, the Preacher of Wild Wales*, 92 ff.

M. O. Evans

HINGE

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hinj (poth): Hinges of Jewish sacred buildings in Scripture are mentioned only in connection with Solomon's temple. Here those for the doors, both of the oracle and of the outer temple, are said to have been of gold (1Ki 7:50). By this is probably to be understood that the pivots upon which the doors swung, and which turned in the sockets of the threshold and the lintel, were cased in gold. The proverb, "As the door turneth upon its hinges, so doth the sluggard upon his bed" (Pr 26:14), describes the ancient mode of ingress and egress into important edifices. In the British Museum are many examples of stone sockets taken from Babylonian and Assyrian palaces and temples, engraved with the name and titles of the royal builder; while in the Hauran doors of a single slab of stone with stone pivots are still found in situ. Hinges, as we understand the word, were unknown in the ancient world.

See HOUSE, II, 1.

W. Shaw Caldecott

HINNOM, VALLEY OF

hin'-om (ge hinnom, Jos 15:8; 18:16; "valley of the son of Hinnom" (ge bhen hinnom), Jos 15:8; 18:16; 2Ch 28:3; 33:6; Jer 7:31 f; 19:2,6; 32:35; "valley of the children (sons) of Hinnom" (ge bhene hinnom), 2Ki 23:10; or simply "the valley," literally, the "hollow" or "ravine" (ha-gay'), 2Ch 26:9; Ne 2:13,15; 3:13; Jer 31:40 and, perhaps also, Jer 2:23 (the above references are in the Hebrew text; there are some variations in the Septuagint)): The meaning of "Hinnom" is unknown; the expressions ben Hinnom and bene Hinnom would suggest that it is a proper name; in Jer 7:32; 19:6 it is altered by the prophet to "valley of slaughter," and therefore some have thought the original name must have had a pleasing meaning.

1. Bible References and History:

It was near the walls of Jerusalem, "by the entry of the gate Harsith" (Jer 19:2); the Valley Gate opened into it (Ne 2:13; 3:13). The boundary between Judah and Benjamin ran along it (Jos 15:8; 18:16). It was the scene of idolatrous practices in the days of Ahaz (2Ch 28:3) and of Manasseh, who "made his children to pass through the fire in the valley of the son of Hinnom" (2Ch 33:6), but Josiah in the course of his reforms "defiled Topheth, which is in the valley of the children (margin "son") of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech" (2Ki 23:10). It was on account of these evil practices that Jeremiah (7:32; 19:6) announced the change of name. Into this valley dead bodies were probably cast to be consumed by the dogs, as is done in the Wady er-Rababi today, and fires were here kept burning to consume the rubbish of the city. Such associations led to the Ge- Hinnom (New Testament "Gehenna") becoming the "type of Hell" (Milton, Paradise Lost, i, 405).

See GEHENNA.

2. Situation:

The Valley of Hinnom has been located by different writers in each of the three great valleys of Jerusalem. In favor of the eastern or Kidron valley we have the facts that

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Eusebius and Jerome (Onom) place "Gehennom" under the eastern wall of Jerusalem and the Moslem geographical writers, Muqaddasi and Nasir-i-khusran, call the Kidron valley Wady Jahamum. The Jewish writer Kimchi also identifies the Valley of Jehoshaphat (i.e. the Kidron) with Hinnom. These ideas are probably due to the identification of the eastern valley, on account of its propinquity to the Temple, as the scene of the last judgment—the "Valley of Jehoshaphat" of Joe 3:2—and the consequent transference there of the scene of the punishment of the wicked, Gehenna, after the ancient geographical position of the Valley of Hinnom, had long been lost. In selecting sacred sites, from the 4th Christian century onward, no critical topographical acumen has been displayed until quite modern times. There are three amply sufficient arguments against this view: (1) the Kidron valley is always called a nachal and not a gay' (see KIDRON); (2) the "Gate of the Gai" clearly did not lie to the East of the city; (3) En-rogel, which lay at the beginning of the Valley of Hinnom and to its East (Jos 15:8; 18:16) cannot be the "Virgin's fount," the ancient Gihon (2Sa 17:17).

See GIHON.

Several distinguished modern writers have sought to identify the Tyropeon Valley (el Wad) with Hinnom, but as the Tyropeon was incorporated within the city walls before the days of Manasseh (see JERUSALEM), it is practically impossible that it could have been the scene of the sacrifice of children—a ritual which must have occurred beyond the city's limits (2Ki 23:10, etc.).

3. Wady er-Rababi:

The clearest geographical fact is found in Jos 15:8; 18:16, where we find that the boundary of Judah and Benjamin passed from En-rogel "by the valley of the son of Hinnom"; if the modern Bir Eyyub is En-rogel, as is certainly most probable, then the Wady er-Rababi, known traditionally as Hinnom, is correctly so called. It is possible that the name extended to the wide open land formed by the

junction of the three valleys; indeed, some would place Tophet at this spot, but there is no need to extend the name beyond the actual gorge. The Wady er-Rababi commences in a shallow, open valley due West of the Jaffa Gate, in the center of which lies the Birket Mamilla; near the Jaffa Gate it turns South for about 1/3 of a mile, its course being dammed here to form a large pool, the Birket es Sultan. Below this it gradually curves to the East and rapidly descends between sides of bare rocky scarps, much steeper in ancient times. A little before the valley joins the wide Kidron valley lies the traditional site of AKELDAMA (which see).

E. W. G. Masterman

HIP

(shoq, "leg," "limb," "hip," "shoulder"): Samson smote the Philistines "hip and thigh" (Hebrew "leg upon thigh"), which was indicative of "a great slaughter" (Jud 15:8), the bodies being hewed in pieces with such violence that they lay in bloody confusion, their limbs piled up on one another in great heaps.

See also SINEW.

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HIPPOPOTAMUS

hip-o-pot'-a-mus (Job 41:1 margin).

See BEHEMOTH.

HIRAH

hi'-ra (chirah; Septuagint Eiras): A native of Adullam, and a "friend" of Judah (Ge 38:1,12). The Septuagint and the Vulgate (Jerome's Latin Bible, 390-405 A. D.) both describe him as Judah's "shepherd."

HIRAM

hi'-ram (chiram; Septuagint Chiram, but Cheiram, in 2Sa 5:11; 1Ch 14:1): There is some confusion regarding the form of this name. In the books of Samuel and Kings the prevailing form is "Hiram" (chiram); but in 1Ki 5:10,18 margin (Hebrew 24,32); 7:40 margin "Hirom" (chirom) is found. In Chronicles the form of the word is uniformly "Huram" (churam).

(1) A king of Tyre who lived on most friendly terms with both David and Solomon. After David had taken the stronghold of Zion, Hiram sent messengers and workmen and materials to build a palace for him at Jerusalem (2Sa 5:11; 1Ch 14:1). Solomon, on his accession to the throne, made a league with Hiram, in consequence of which Hiram furnished the new king of Israel with skilled workmen and with cedar trees and fir trees and algum trees from Lebanon for the building of the Temple. In return Solomon gave annually to Hiram large quantities of wheat and oil (1Ki 5:1 (Hebrew 15) ff; 2Ch 2:3 (Hebrew 2) ff). "At the end of twenty years, wherein Solomon had built the two houses, the house of Yahweh and the king's house," Solomon made a present to Hiram of twenty cities in the land of Galilee. Hiram was not at all pleased with these cities and contemptuously called them "Cabul." His

displeasure, however, with this gift does not seem to have disturbed the amicable relations that had hitherto existed between the two kings, for subsequently Hiram sent to the king of Israel 120 talents of gold (1Ki 9:10-14). Hiram and Solomon maintained merchant vessels on the Mediterranean and shared mutually in a profitable trade with foreign ports (1Ki 10:22). Hiram's servants, "shipmen that had knowledge of the sea," taught the sailors of Solomon the route from Ezion-geber and Eloth to Ophir, whence large stores of gold were brought to King Solomon (1Ki 9:26; 2Ch 8:17 f).

Josephus (Apion, I, 17, 18) informs us, on the authority of the historians Dios and Menander, that Hiram was the son of Abibal, that he had a prosperous reign of 34 years, and died at the age of 53. He tells us on the same authority that Hiram and Solomon sent problems to each other to solve; that Hiram could not solve those sent him by Solomon, whereupon he paid to Solomon a large sum of money, as had at first been agreed upon. Finally, Abdemon, a man of Tyre, did solve the problems, and proposed others which Solomon was unable to explain; consequently Solomon was obliged to pay back to Hiram a vast sum of money. Josephus further states (Ant., VIII, ii, 8) that the correspondence carried on between Solomon and Hiram in regard to the

building of the Temple was preserved, not only in the records of the Jews, but also in

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the public records of Tyre. It is also related by Phoenician historians that Hiram gave his daughter to Solomon in marriage.

(2) The name of a skillful worker in brass and other substances, whom Solomon secured from Hiram king of Tyre to do work on the Temple. His father was a brass- worker of Tyre, and his mother was a woman of the tribe of Naphtali ([1Ki 7:14](#)), "a woman of the daughters of Dan" (2Ch 2:14 (Hebrew 13); 1Ki 7:13 ff; 2Ch 2:13 f (Hebrew 12,13)).

Jesse L. Cotton

HIRCANUS

her-ka'nuz.

See HYRCANUS.

HIRE

hir: Two entirely different words are translated "hire" in the Old Testament:

(1) The most frequent one is sakhar, verb sakhar, and verbal adjective sakhir.

(a) As a verb it means "to hire" for a wage, either money or something else; in this sense it is used with regard to ordinary laborers (1Sa 2:5; 2Ch 24:12), or mercenary soldiers (2Sa 10:6; 2Ki 7:6; 1Ch 19:6; 2Ch 25:6), or a goldsmith (Isa 46:6), or a band of loose followers (Jud 9:4), or a false priest (Jud 18:4), or Balaam (De 23:4; Ne 13:2), or hostile counselors (Ezr 4:5), or false prophets (Ne 6:12 f). As a verbal adjective it refers to things (Ex 22:15; Isa 7:20) or men (Le 19:13; Jer 46:21).

(b) As a noun it denotes the wage in money, or something else, paid to workmen for their services (Ge 30:32 f; 31:8; De 24:15; 1Ki 5:6; Zec 8:10), or the rent or

hire paid for a thing (Ex 22:15), or a work-beast (Zec 8:10). In Ge 30:16 Leah hires from Rachel the privilege of having Jacob with her again, and her conception and the subsequent birth of a son, she calls her hire or wage from the Lord for the gift of her slave girl to Jacob as a concubine (Ge 30:18).

(2) The other word translated hire is 'ethnan, once 'ethnan. It is rather a gift (from root nathan, "to give") than a wage earned by labor, and is used uniformly in a bad sense. It is the gift made to a harlot (De 23:18), or, reversing the usual custom, made by the harlot nation (Eze 16:31,41). It was also used metaphorically of the gifts made by Israelites to idols, since this was regarded as spiritual harlotry (Isa 23:17 f; Mic 1:7; compare also Ho 8:9 f).

In the English New Testament the word occurs once as a verb and 3 times as a noun as the translation of misthos, and its verbal form. In Mt 20:1,8 and Jas 5:4 it refers to the hiring of ordinary field laborers for a daily wage. In Lu 10:7 it signifies the stipend which is due the laborer in the spiritual work of the kingdom of God. It is a wage, earned by toil, as that of other laborers. The word is very significant here and

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absolutely negatives the idea, all too prevalent, that money received by the spiritual toiler is a gift. It is rather a wage, the reward of real toil.

William Joseph McGlothlin

HIRELING

hir'-ling (sakhir): Occurs only 6 times in the Old Testament, and uniformly means a laborer for a wage. In Job 7:1 f there is reference to the hireling's anxiety for the close of the day. In Isa 16:14 and 21:16 the length of the years of a hireling is referred to, probably because of the accuracy with which they were determined by the employer and the employee. Malachi (3:5) speaks of the oppression of the hireling in his wages, probably by the smallness of the wage or by in some way defrauding him of part of it.

In the New Testament the word "hireling" (misthotos) occurs only in Joh 10:12 f, where his neglect of the sheep is contrasted unfavorably with the care and courage of the shepherd who owns the sheep, who leads them to pasture and lays down his life for their protection from danger and death.

William Joseph McGlothlin

HIS

hiz: Used often in the King James Version with reference to a neuter or inanimate thing, or to a lower animal (Ge 1:11, "after his kind"; Le 1:16, "pluck away his crop"; Ac 12:10, "of his own accord"; 1Co 15:38, "his own body"), etc. the Revised Version (British and American) substitutes "its."

HISS

his (sharaq): "To hiss" has two applications:

(1) to call,

(2) to express contempt or scorn.

(1) It is the translation of sharaq, a mimetic word meaning to hiss or whistle, to call (bees, etc.), (a) Isa 5:26, "I will hiss unto them from the ends of the earth," the Revised Version (British and American) "hiss for them (margin "him") from the end of the earth"; 7:18, "Yahweh will hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria"; namely, Egyptians whose land was noted for flies (18:1) and Assyrians whose country was pre-eminently one of bees. Dangerous enemies are compared to bees in De 1:44; Ps 118:12 (Skinner's Isaiah): Zec 10:8, "I will hiss for them, and gather them" (His own people, who will come at His call).

(2) More often, to hiss is to express contempt or derision (1Ki 9:8; Job 27:23; Jer 19:8, etc.). In this sense we have also frequently a hissing (2Ch 29:8; Jer 19:8; 25:9,18; 29:18; 51:37; Mic 6:16, shereqah); Jer 18:16, sheriqoth or sheruqoth; Ecclesiasticus 22:1, "Every one will hiss him (the slothful man) out in his disgrace"

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(eksurisso, "to hiss out"); The Wisdom of Solomon 17:9, "hissing of serpents" (surigmos).

W. L. Walker

HITHERTO

hith'-er-too (to this): Used of both place and time. It is the translation of various words and phrases:

(1) Of place, 'adh halom (2Sa 7:18, "Thou hast brought me hitherto," the Revised Version (British and American) "thus far"; 1Ch 17:16; perhaps 1Sa 7:12, 'adh hennah, "Hitherto hath Yahweh helped us" (in connection with the setting up of the stone Ebenezer)) belongs to this head; hennah is properly an adverb of place; it might always be rendered "thus far."

(2) Of time, 'adh koh, "unto this" (Ex 7:16, "Hitherto thou hast not hearkened"; Jos 17:14, "Hitherto Yahweh hath blessed me"); me'az, "from then" (2Sa 15:34, the Revised Version (British and American) "in time past"); hale'ah, "beyond," etc. (Isa 18:7, "terrible from their beginning hitherto," the Revised Version (British and American) "onward"); 'adh kah, Aramaic (Da 7:28, the Revised Version (British and American) "here," margin "hitherto"); 'adh hennah, "unto here" (Jud 16:13; 1Sa 1:16; Ps 71:17, etc.); achri tou deuro (Ro 1:13, "was let (the Revised Version (British and American) "hindered") hitherto"); heos arti, "until now" (Joh 5:17, "My Father worketh hitherto, and I work" the Revised Version (British and American) "even until now," that is, "on the Sabbath as well as on other days", and I do as He does"; Joh 16:24, "Hitherto have ye asked nothing in my name: ask, and ye shall receive," that is "up till now"; "now ask in my name and ye shall receive"); oupo, "not yet" (1Co 3:2, "Hitherto ye were not able to bear it," the Revised Version (British and American) "not yet").

W. L. Walker

HITTITES

hit'-its (bene cheth, chittim; Chettaioi): One of the seven nations conquered by Israel in Palestine.

I. OLD TESTAMENT NOTICES

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the Hittite signs. It was deciphered by George Smith from a Cypriote-Phoenician bilingual, and appears to give the sounds applying to some 60 signs.

3. Interpretation of Monuments:

These sounds are confirmed by the short bilinguals as yet known, and they appear in some cases at least to be very clearly the monosyllabic words which apply in Akkadian to similar emblems. We have thus the bases of a comparative study, by aid of a known language and script—a method similar to that which enabled Sir H. Rawlinson to recover scientifically the lost cuneiform, or Champollion to decipher Egyptian hieroglyphics.

See also ASIA MINOR, ARCHAEOLOGY OF; PALESTINE EXPLORATION.

LITERATURE.

The Egyptian notices will be found in Brugsch's *A History of Egypt under the Pharaohs*, 1879, and the Assyrian in Schrader's *Cuneiform Inscriptions and the Old Testament, English Translation*, 1885. The discoveries of Chantre are published in his *Mission en Cappadoce*, 1898, and those of Dr. H. Winckler in the *Mitteilungen der deutschen Orient-Gesellschaft*, number 35, December, 1907. The researches of Humann and Puchstein, *Reisen in Kleinasien und Nordsyrien*, 1890, are also valuable for this question; as is also Dr. Robert Koldewey's discovery of a Hittite monument at Babylon (*Die hettische Inschrift*, 1900). The recent discovery of sculpture at a site North of Samala by Professor Garstang is published in the *Annals of Archaeology*, I, number 4, 1908, by the University of Liverpool. These sculptures are supposed to date about 800 BC, but no accompanying inscriptions have as yet been found. The views of the present writer are detailed in his *Tell Amarna Tablets*, 2nd edition, 1894, and in *The Hittites and Their Languages*, 1898. Dr. Sayce has given an account of his researches in a small volume, *The Hittites*, 1888, but many discoveries by Sir C. Wilson, Mr. D.G. Hogarth, Sir W. Ramsay, and other explorers have since been

published, and are scattered in various periodicals not easily accessible. The suggestions of Drs. Jensen, Hommel, and Peiser, in Germany, of comparison with Armenian, Georgian and Turkish, have not as yet produced any agreement; nor have those of Dr. Sayce, who looks to Vannic or to Gr; and further light on Hittite decipherment is still awaited. See, further, Professor Garstang's Land of the Hittites, 1910.

C. R. Conder

HIVITE

hi'-vit (chiwwni; Heuaios):

1. Name:

A son of Canaan (Ge 10:17), i.e. an inhabitant of the land of Canaan along with the Canaanite and other tribes (Ex 3:17, etc.). In the list of Canaanite peoples given in Ge 15:19-21, the Hivites are omitted in the Hebrew text, though inserted in Septuagint and S. Gesenius suggests that the name is descriptive, meaning "villagers." The

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difficulty of explaining it is increased by the fact that it has been confused with "Horite" in some passages of the Hebrew text. In Jos 9:7 the Septuagint reads "Horite" as also does Codex A in Ge 34:2, and in Ge 36:2 a comparison with 36:24,25 shows that "Horite" must be substituted for "Hivite."

2. Geographical Situation:

In Jud 3:3 the Hittites are described as dwelling "in Mount Lebanon, from Mount Baal-hermon unto the entrance of Hamath," and in accordance with this the Hivite is described in Jos 11:3 as being "under Hermon in the land of Mizpeh," and in 2Sa 24:7 they are mentioned immediately after "the stronghold of Tyre." Hence, the Septuagint (Codex Alexandrinus) reading must be right in Ge 34:2 and Jos 9:7, which makes the inhabitants of Shechem and Gibeon Horites instead of Hivites; indeed, in Ge 48:22 the people of Shechem are called Amorite, though this was a general name for the population of Canaan in the patriarchal period. No name resembling Hivite has yet been found in the Egyptian or Babylonian inscriptions.

A. H. Sayce

HIZKI

hiz'-ki (chizqi; Septuagint Azaki; the King James Version Hezeki): A son of Elpaal, a descendant of Benjamin (1Ch 8:17).

HIZKIAH

hiz-ki'-a (chizqiyah; Septuagint Ezekia, "strength of Yah"):

(1) A son of Neariah, a descendant of David (1Ch 3:23, the King James Version "Hezekiah").

(2) An ancestor of the prophet Zephaniah (Ze 1:1). In the Revised Version (British and American) this word is here translated "Hezekiah." This name again appears in Ne 10:17 (Hebrew 18) in the form of "Hizkijah" in the King James Version, but as "Hezekiah" in the Revised Version (British and American).

See HEZEKIAH.

HOAR-FROST; HOARY

hor'-frost.

See FROST.

HOAR; HOARY

hor, hor'-i.

See COLOR (8); HAIR.

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HOBAB

ho'-bab (chobhabh, "beloved"; Septuagint Obab): This name occurs only twice (Nu 10:29; Jud 4:11). It is not certain whether it denotes the father-in-law or the brother-in-law of Moses. The direct statement of Nu 10:29 is that Hobab was "the son of Reuel" (the King James Version "Raguel"). This is probably the correct view and finds support in Ex 18:27, which tells us that some time before the departure of the Israelites from Sinai, Jethro had departed and returned to his own land. The statement of Jud 4:11 is ambiguous, and therefore does not help us out of the difficulty, but is rather itself to be interpreted in the light of the earlier statement in Nu 10:29.

Mohammedan traditions favor the view that Hobab was only another name for Jethro. But this has little weight against the statements of Scripture. However, whether father-in-law or brother-in-law to Moses, the service he rendered to the leader of the hosts of Israel was most valuable and beautiful. Hobab was an experienced sheikh of the desert whose counsel and companionship Moses desired in the unfamiliar regions through which he was to journey. His knowledge of the wilderness and of its possible dangers would enable him to be to the Israelites "instead of eyes."

The facts recorded of this man are too meager to enable us to answer all the questions that arise concerning him. A difficulty that remains unsolved is the fact that in Jud 1:16 and 4:11 he is described as a Kenite, while in Ex 3:1 and 18:1, the father-in-law of Moses is spoken of as "the priest of Midian."

Jesse L. Cotton

HOBABH

ho'-ba (chobhah): A place "on the left hand," i.e. to the North of "Damascus," to which Abraham pursued the defeated army of Chedorlaomer (Ge 14:15). It is

probably identical with the modern Choba, about 60 miles Northwest of Damascus.

HOBAlAH

ho-ba'-ya (chobhayah, "whom Yahweh hides," i.e. "protects"): The head of a priestly family that returned from Babylon with Zerubbabel. Because they could not trace their genealogy, they were not permitted to serve in the priestly office (Ne 7:63 f). In the Qere of this passage and in the parallel list of Ezr 2:61, this name appears in the form "Habaiah" (chabhayyah). "Obdia" is the form of the word in 1 Esdras 5:38.

HOCK

(‘aqar, "to root out"): To hamstring, i.e. to render useless by cutting the tendons of the hock (in the King James Version and the English Revised Version "hough"). "In their selfwill they hocked an ox" (Ge 49:6, the King James Version "dugged down a wall"), in their destructiveness maiming those which they could not carry off: See also Jos 11:6,9; 2Sa 8:4.

HOD

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hod (hodh, "majesty," "splendor"; the Septuagint's Codex Alexandrinus, Hod; Codex Vaticanus, Oa): One of the sons of Zophah, a descendant of Asher (1Ch 7:37).

HODAI AH

ho-da'-ya.

See HODAVIAH.

HODAVIAH

hod-a-vi'-a (hodhawyah, or hodhawياهو; the Septuagint's Codex Alexandrinus, Hodouia):

(1) One of the heads of the half-tribe of Manasseh on the East of the Jordan (1Ch 5:24).

(2) A Benjamite, the son of Hassenuah (1Ch 9:7).

(3) A Levite, who seems to have been the head of an important family in that tribe (Ezr 2:40). In Ne 7:43 the name is Hodevah (hodhewah; Qere hodheyah). Compare Ezr 3:9.

(4) A son of Elioenai, and a descendant of David (1Ch 3:24; hodhaywahu; Qere hodhawياهو, the King James Version "Hodaiah").

HODESH

ho'-desh (chodhesh, "new moon"): One of the wives of Shaharaim, a Benjamite (1Ch 8:9).

HODEVAH

ho-de'-va, ho'-de-va (hodhewah, hodheyah, "splendor of Yah"): A Levite and founder of a Levite family, seventy-four of whom returned from exile with Zerubbabel, 538 BC (Ne 7:43). the American Revised Version, margin gives as another reading "Hodeiah." In Ezz 2:40 he is called Hodaviah, of which Hodevah and Hodeiah are slight textual corruptions, and in Ezz 3:9 Judah, a name practically synonymous.

HODIAH; HODIJAH

ho-di'-a, ho-di'-ja (hodhiyah, "splendor of Yah"):

(1) A brother-in-law of Naham (1Ch 4:19), and possibly for that reason reckoned a member of the tribe of Judah. the King James Version translate "his wife" is wrong.

(2) One of the Levites who explained to the people the Law as read by Ezra (Ne 8:7) and led their prayers (Ne 9:5). He is doubtless one of the two Levites of this name who sealed the covenant of Nehemiah ([Ne 10:10,13](#)).

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(3) One of the chiefs of the people who sealed the covenant of Nehemiah (Ne 10:18).

J. Gray Mcallister

HOGLEAH

hog'-la (choglah, "partridge"): The third of five daughters of Zelophehad of the tribe of Manasseh (Nu 26:33). Zelophehad leaving no male heir, it was made a statute that the inheritance in such cases should pass to the daughters, if such there were, as joint heirs, on condition, however, of marriage within the tribe (Nu 27:1-11; 36:1-12; Jos 17:3 f).

HOHAM

ho'-ham (hoham, "whom Yahweh impels(?)" Gesenius): An Amorite king of Hebron and one of the five kings of the Amorites who leagued for war on Gibeon because of its treaty of peace with Joshua. The five were defeated in the decisive battle of Beth-horon, shut up in the cave at Makkedah in which they had taken refuge, and after the battle were slain, hanged and cast into the cave (Jos 10:1-27).

HOISE

hoiz: The older form of "hoist" (Old English, hoise), to raise, to lift, and is the translation of epairo, "to lift up": "they hoised up the mainsail to the wind" (Ac 27:40). the Revised Version (British and American) "and hoisting up the foresail to the wind"; Wycliff has "lefte up" Tyndale "hoysed up."

HOLD

hold: In the American Standard Revised Version frequently "stronghold" (Jud

9:49; 1Sa 22:4; 24:22; 2Sa 5:17; 23:14; 1Ch 11:16; 12:16). See FORTIFICATION. In Re 18:2 for the King James Version "cage" (phulake) the Revised Version (British and American) substitutes, as in first clause, "hold," and in the margin "prison."

HOLDING

hol'-ding: Occurs with various shades of meaning:

(1) as the translation of tamakh, "to acquire," it has the sense of taking, obtaining (Isa 33:15, the Revised Version (British and American) "that shaketh his hands from taking a bribe," the English Revised Version, as the King James Version, "holding");

(2) of kul, "to hold," "contain," having the sense of containing or restraining (Jer 6:11, "I am weary with holding in");

(3) of krateo, "to receive," "observe," "maintain" (Mr 7:3, "holding the tradition of the elders"; 1Ti 1:19, echo, "holding faith and a good conscience"; 1Ti 3:9, "holding the mystery of the faith in a pure conscience");

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(4) holding fast, cleaving to, krateo (Col 2:19, "not holding the head," the Revised Version (British and American) "holding fast"; compare Ac 3:11; Re 7:1, "holding the four winds of the earth, that no wind should blow"); antechomai, "to hold over against one's self," "to hold fast" (Tit 1:9, the Revised Version (British and American) "holding to the faithful word");

(5) holding forth, epecho, "to hold upon, to hold out toward" (Php 2:16, "holding forth the word of life," so the Revised Version (British and American)); Lightfoot has "holding out" (as offering); others, however, render "holding fast," persevering in the Christian faith and life—connecting with being "blameless and harmless" in Php 2:15.

W. L. Walker

HOLINESS

ho'-li-nes (qadhosh, "holy," qodhesh, "holiness"; hagios, "holy"):

I. IN THE OLD TESTAMENT MEANING OF THE TERM

1. The Holiness of God

(1) Absoluteness and Majesty

(2) Ethical Holiness

2. Holiness of Place, Time and Object

3. Holiness of Men

(1) Ceremonial

(2) Ethical and Spiritual

II. IN THE NEW TESTAMENT: THE CHRISTIAN CONCEPTION

1. Applied to God

2. Applied To Christ

3. Applied To Things

4. Applied To Christians

(1) As Separate from the World

(2) As Bound to the Pursuit of an Ethical Ideal

I. In the Old Testament Meaning of the Term.

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Robertson Smith, Religion of the Semites, Lects. iii, iv; A. B. Davidson, Theology of the Old Testament, 145 ff; Schultz, Theology of the Old Testament, II, 167 ff; Orr, Sin as a Problem of Today, chapter iii; Sanday-Headlam, Romans, 12 ff; articles "Holiness" in HDB and "Heiligkeit Gottes im AT" in RE.

J. C. Lambert

HOLLOW

hol'-o (kaph, nabhabh): "Hollow" is the translation of kaph, "hollow" (Ge 32:25,32, "the hollow of his thigh," the hip-pan or socket, over the sciatic nerve); of nabhabh, "to be hollow" (Ex 27:8; 38:7; Jer 52:21); of sho'-al, "hollow" (Isa 40:12, "Who hath measured the waters in the hollow of his hand?" (in handfuls; compare 1Ki 20:10; Eze 13:19)); of makhtesh, "a mortar," "socket of a tooth" (from its shape) (Jud 15:19, "God clave an (the Revised Version (British and American) "the") hollow place that is in Lehi"); of sheqa'aruroth, probably from qa'ar, "to sink" (Le 14:37, "the walls of the house with hollow strakes," so the English Revised Version, the American Standard Revised Version "hollow streaks," depressions); of koilotes (The Wisdom of Solomon 17:19, "the hollow mountains," the Revised Version (British and American) "hollows of the mountains"); of koiloma (2 Macc 1:19, "hollow place of a pit," the Revised Version (British and American) "hollow of a well"); of antrodes (2 Macc 2:5, "a hollow cave," the Revised Version (British and American) "a chamber in the rock," margin (Greek) "a cavernous chamber").

W. L. Walker

HOLM-TREE

hom'-tre:

(1) tirzah (Isa 44:14, the King James Version "cypress"): The name, from the

root meaning (compare Arabic taraza) "to be hard," implies some very hard wood. Vulgate (Jerome's Latin Bible, 390-405 A.D.) has ilex, which is Latin for holm oak, so named from its holly-like leaves (hollen in Old English =" holly"); this translation has now been adopted, but it is doubtful.

(2) prinos, Susanna verse 58. This is the ilex or holm oak. There is a play on the words prinos and prisai (literally, "saw") in verses 58 and 59 (see SUSANNA). The evergreen or holm oak is represented by two species in Palestine, Quercus ilex and Q. coccifera. The leaf of both species is somewhat like a small holly leaf, is glossy green and usually spiny. The Q. ilex is insignificant, but Q. coccifera is a magnificent tree growing to a height of 40 ft. or more, and often found in Palestine flourishing near sacred tombs, and itself not infrequently the object of superstitious veneration.

E. W. G. Masterman

HOLOFERNES

hol-o-fur'-nez (Olophernes): According to the Book of Judith, chief captain of Nebuchadnezzar, king of the Assyrians (Judith 2:4), who was commissioned to make

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war upon the West country and to receive from the inhabitants the usual tokens of complete submission, earth and water. The object of the expedition of Holofernes, who thus became the typical persecutor of the Jews, was to compel men everywhere to worship Nebuchadnezzar. He was slain by Judith, the heroine of the book of that name, during the siege of Bethulia. There is no notice of Holofernes except in the Book of Judith. The termination of the word would seem to indicate a Persian origin for the name. The Holofernes of Shakespeare and Rabelais is in no way connected with the deeds of the Holofernes of the Apocrypha.

J. Hutchison

HOLON

ho'-lon (cholon or chowlon):

(1) One of the towns in the hill country of Judah (Jos 15:51) assigned to the Levites 21:15). In 1Ch 6:58 (Hebrew 43), it is HILEN (which see). The site may be the important ruins of Beit'alam (see PEF, III, 313, 321, Sh XXI).

(2) Probably once an important town in the "plain," i.e. plateau, of Moab (Jer 48:21); the site is unknown.

HOLY GHOST

ho'-li gost.

See HOLY SPIRIT.

HOLY GHOST (SPIRIT), SIN AGAINST THE

See BLASPHEMY; HOLY SPIRIT, III, 1, (4).

HOLY OF HOLIES

ho'-liz (qodhesh ha-qodhashim, Ex 26:33, debhir, 1Ki 6:16, etc.; in the New Testament, hagia hagion, Heb 9:3): The name given to the innermost shrine, or adytum of the sanctuary of Yahweh.

1. In the Tabernacle:

The most holy place of the tabernacle in the wilderness (Ex 26:31-33) was a small cube of 10 cubits (15 ft.) every way. It was divided from the holy Ceiled by curtains which bore cherubic figures embroidered in blue and purple and scarlet (Ex 26:1), it contained no furniture but the Ark of the Covenant, covered by a slab of gold called the MERCY-SEAT (which see), and having within it only the two stone tables of the Law (see TABERNACLE; ARK OF THE COVENANT). Only the high priest, and he but once a year, on the great @ @ clothed in penitential garments, amid a cloud of incense, and with blood of sacrifice (Le 16; compare Heb 9:7).

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2. In the Temple of Solomon:

The proportions of the most holy place in the first temple were the same as in the tabernacle, but the dimensions were doubled. The sacred chamber was enlarged to 20 cubits (30 ft.) each way. We now meet with the word *debhir*, "oracle" (1Ki 6:16, etc.), which with the exception of Ps 28:2, belonging perhaps to the same age, is met with in Scripture only in the period of Solomon's reign. This sanctum, like its predecessor, contained but one piece of furniture—the Ark of the Covenant. It had, however, one new conspicuous feature in the two large figures of cherubim of olive wood, covered with gold, with wings stretching from wall to wall, beneath which the ark was now placed (1Ki 6:23-28; 2Ch 3:10-13; see TEMPLE).

3. In Later Times:

In Ezekiel's temple plans, which in many things may have been those of the temple of Zerubbabel, the prophet gives 20 cubits as the length and breadth of the most holy place, showing that these figures were regarded as too sacred to undergo change (Eze 41:4). There was then no Ark of the Covenant, but Jewish tradition relates that the blood of the great Day of Atonement was sprinkled on an unhewn stone that stood in its place. In Herod's temple, the dimensions of the two holy chambers remained the same—at least in length and breadth (see TEMPLE, HEROD'S). The holiest place continued empty. In the spoils of the temple depicted on the Arch of Titus there is no representation of the Ark of the Covenant; only of the furniture of the outer chamber or holy place.

4. Figurative:

In the Epistle to the Hebrews we are taught that the true holy of holies is the heaven into which Jesus has now entered to appear in virtue of His own sacrifice in the presence of God for us (Heb 9:11). Restriction is now removed, and the way into the holiest is made open for all His people (Heb 10:19,20).

W. Shaw Caldecott

HOLY ONE

See GOD, NAMES OF.

HOLY PLACE

(ha-qodhesh, Ex 26:33, ha-hekhal, 1Ki 6:17, etc.; he prote skene, Heb 9:6 f):

1. The Terms:

The tabernacle consisted of two divisions to which a graduated scale of holiness is attached: "The veil shall separate unto you between the holy place and the most holy" (Ex 26:33). This distinction was never abrogated. In the Epistle to the Hebrews these divisions are called the "first" and "second" tabernacles (Heb 9:6 f). The term "holy place" is not indeed confined to the outer chamber of the sanctuary; in Le 6:16, it is applied to "the court of the tent of meeting." But the other is its technical use. In

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Solomon's temple we have a different usage. The word hekhal, "temple," is not at first applied, as after, to the whole building, but is the designation specifically of the holy place, in distinction from the debhir, or "oracle" (compare 1Ki 6:3,5,16,17,33, etc.; so in Eze 41:1,2,4, etc.). The wider usage is later (compare 2Ki 11:10,11,13, etc.).

2. Size of the Holy Place:

The size of the holy place differed at different times. The holy place of the tabernacle was 20 cubits long by 10 broad and 10 high (30 x 15 x 15 ft.); that of Solomon's temple was twice this in length and breadth—40 by 20 cubits; but it is contended by many (Bahr, etc.) that in height it was the full internal height of the building—30 cubits; the Herodian temple has the same dimensions of length and breadth, but Josephus and Middoth give largely increased, though differing, numbers for the height (see TEMPLE, HEROD'S).

3. Contents of Holy Place:

The contents of the holy place were from the beginning ordered to be these (Ex 25:23 ff; 30:1-10): the altar of incense, a golden candlestick (in Solomon's temple increased to ten, 1Ki 7:49), and a table of showbread (likewise increased to ten, 2Ch 4:8). For the construction, position, history and uses of these objects, see TABERNACLE; TEMPLE, and articles under the several headings. This, as shown by Josephus and by the sculptures on the Arch of Titus, continued to be the furniture of the holy place till the end.

4. Symbolism:

As the outer division of the sanctuary, into which, as yet, not the people, but only their representatives in the priesthood, were admitted while yet the symbols of the people's consecrated life (prayer, light, thanksgiving) were found in it, the holy place may be said to represent the people's relation to God in the earthly

life, as the holy of holies represented God's relation to the people in a perfected communion. In the Epistle to the Hebrews, the holy place is not largely dwelt on as compared with the court in which the perfect sacrifice was offered, and the holiest of all into which Christ has now entered (Christ passes "through" the tabernacle into the holiest, 9:11). It pertains, however, evidently to the earthly sphere of Christ's manifestation, even as earth is the present scene of the church's fellowship. Through earth, by the way which Christ has opened up, the believer, already in spirit, finally in fact, passes with Him into the holiest (Heb 10:19; compare Heb 9:8; see Westcott, Hebrews, 233 ff).

W. Shaw Caldecott

HOLY SPIRIT, 1

ho'-li spir'-it:

I. OLD TESTAMENT TEACHINGS AS TO THE SPIRIT

1. Meaning of the Word

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breath over the earth and the wind ceased." He argues that water is not diminished by wind, but only agitated and disturbed. Hence, there must be a reference to God's Spirit or breath by which the whole universe obtains security. He has a similar discussion of the point why the word "Spirit" is not used instead of "breath" in Ge in the account of man's creation, and concludes that "to breathe into" here means to "inspire," and that God by His Spirit imparted to man mental and moral life and capacity for Divine things (Allegories, xiii). In several passages Philo discusses prophecy and the prophetic office. One of the most interesting relates to the prophetic office of Moses (Life of Moses, xxiii ff). He also describes a false prophet who claims to be "inspired and possessed by the Holy Spirit" (On Those Who Offer Sacrifice, xi). In a very notable passage, Philo describes in detail his own subjective experiences under the influence of the Holy Spirit, and his language is that of the intellectual mystic. He says that at times he found himself devoid of impulse or capacity for mental activity, when suddenly by the coming of the Spirit of God, his intellect was rendered very fruitful: "and sometimes when I have come to my work empty I have suddenly become full, ideas being, in an invisible manner, showered upon me and implanted in me from on high; so that through the influence of Divine inspiration I have become greatly excited and have known neither the place in which I was, nor those who were present, nor myself, nor what I was saying, nor what I was writing," etc. (Migrations of Abraham, vii).

In Philo, as in the non-canonical literature generally, we find little metaphysical teaching as to the Spirit and His relations to the Godhead. On this point there is no material advance over the Old Testament teaching. The agency of the Holy Spirit in shaping and maintaining the physical universe and as the source of man's capacities and powers is clearly recognized in Philo. In Philo, as in Josephus, the conception of inspiration as the complete occupation and domination of the prophet's mind by the Spirit of God, even to the extent of suspending the operation of the natural powers, comes clearly into view. This is rather in contrast with, than in conformity to, the Old Testament and New Testament conception of inspiration, in which the personality of the prophet

remains intensely active while under the influence of the Spirit, except possibly in cases of vision and trance.

HOLY SPIRIT, 2

III. The Holy Spirit in the New Testament.

In the New Testament there is unusual symmetry and completeness of teaching as to the work of the Spirit of God in relation to the Messiah Himself, and to the founding of the Messianic kingdom. The simplest mode of presentation will be to trace the course of the progressive activities of the Spirit, or teachings regarding these activities, as these are presented to us in the New Testament literature as we now have it, so far as the nature of the subject will permit. This will, of course, disturb to some extent the chronological order in which the New Testament books were written, since in some cases, as in John's Gospel, a very late book contains early teachings as to the Spirit.

1. In Relation to the Person and Work of Christ:

(1) Birth of Jesus.

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few passages, however, we may note in concluding Our general survey. In He the Holy Spirit is referred to a number of times as inspiring the Old Testament Scriptures (Heb 3:7; 9:8; 10:15). We have already referred to the remarkable statement in Heb 9:14 to the effect that the blood of Christ was offered through the eternal Spirit. In 10:29 doing "despite unto the Spirit of grace" seems to be closely akin to the sin against the Holy Spirit in the Gospels. In Heb 4:12 there is a very remarkable description of the "word of God" in personal terms, as having all the energy and activity of an actual personal presence of the Spirit, and recalls Paul's language in Eph 6:17. In 1Pe we need only refer to 1:11 in which Peter declares that the "Spirit of Christ" was in the Old Testament prophets, pointing forward to the sufferings and glories of Christ.

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E. Y. Mullins

HOLYDAY

ho'-li-da: This word occurs twice in the King James Version, namely, Ps 42:4, "a multitude that kept (the Revised Version (British and American) "keeping") holyday," and Col 2:16. In the latter case it is a rendering of the Greek word *heorte*, the ordinary term for a religious festival. the Revised Version (British and American) translates "feast day." In the former instance "keeping holyday" renders *choghegh*. The verb means to "make a pilgrimage," or "keep a religious festival." Occasionally the idea of merrymaking prevails, as in 1Sa 30:16—"eating and drinking," and enjoying themselves merrily. The Psalmist (who was perhaps an exiled priest) remembers with poignant regret how he used to lead religious processions on festival occasions.

T. Lewis

HOMAM

ho'-mam (*chomam*, "destruction"): A Horite descendant of Esau (1Ch 1:39). The name appears in Ge 36:22 as "Heman."

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HOME

hom (bayith, "house," maqom, "place," 'ohel, "tent" (Jud 19:9), shubh, "to cause to turn back," tawekh, tokh, "middle," "midst" (De 21:12); oikos, "house," "household," endemeo, "to be among one's people," oikos idios, "one's own proper (house)"): This term in Scripture does not stand for a single specific word of the original, but for a variety of phrases. Most commonly it is a translation of the Hebrew bayith, Greek oikos "house," which means either the building or the persons occupying it. In Ge 43:26 "home" and "into the house" represent the same phrase, "to the house" (ha- bayethah). In Ru 1:21, "hath brought me home again" means "has caused me to return." In 2Ch 25:10 "home again" means "to their place." In Ec 12:5 "long home," the Revised Version (British and American) "everlasting home," means "eternal house." In Joh 19:27 "unto his own home" means "unto his own things" (so Joh 1:11). In 2Co 5:6 (and the Revised Version (British and American) 5:8,9) "be at home" is a translation of endemeo, "to be among one's own people," as opposed to ekdemeo, "to be or live abroad."

Benjamin Reno Downer

HOME-BORN

hom'-born ('ezrach): A native-born Hebrew, as contrasted with a foreigner of different blood. The same Hebrew word is found in Le 16:29; 18:26 and elsewhere, but is translated differently. Home-born in Jer 2:14 is a translation of the phrase yelidh bayith, where it means a person free-born as contrasted with a slave.

HOMER

ho'-mer (chomer): A dry measure containing about 11 bushels. It was equal to 10 ephas.

See WEIGHTS AND MEASURES.

HOMICIDE

hom' -i-sid (rotseach): Hebrew has no word for killing or murder; rotseach is the word for manslayer. The Greek for murder is phonos. Homicide was every conscious violent action against a human being with the immediate result of death. It was always to be punished by death, being considered a crime against the image of God. Killing is definitely forbidden in the sixth commandment (Ge 9:5 f; Ex 20:13; 21:12; Le 24:17,21; Nu 35:16-21; De 19:11-13). The penalty of death was not inflicted when the killing was unintentional or unpremeditated (Ex 21:13; Nu 35:22-25; Jos 20:3-5; compare Mishna, Makkoth, xi. 5). Cities of Refuge were founded to which the manslayer could escape from the "avenger of blood." There he had to abide till after the death of the officiating high priest. If he left the city before that event, the avenger who should kill him was free from punishment (Ex 21:13; Nu 35:10-15,25-28,32; De 19:1-13; Jos 20:2). See CITIES OF REFUGE. Killing a thief who broke in during the night was not accounted murder (Ex 22:2). Unintentional killing of the pregnant woman in a fray was punished according to the lexicon talionis, i.e. the husband of the

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woman killed could kill the wife of the man who committed the offense without being punished (Ex 21:22 f). This was not usually carried out, but it gave the judge a standard by which to fine the offender. If a man failed to build a battlement to his house, and anyone fell over and was killed, blood-guiltiness came upon that man's house (Dr 22:8). He who killed a thief in the daytime was guilty in the same way (Ex 22:3; compare the King James Version). Where a body was found, but the murderer was unknown, the elders of the city nearest to the place where it was found were ordered by a prescribed ceremony to declare that they were not guilty of neglecting their duties, and were therefore innocent of the man's blood (Dr 21:1-9). Two witnesses were necessary for a conviction of murder (Nu 35:30). If a slave died under chastisement, the master was to be punished according to the principle that "he that smiteth a man, so that he dieth, shall surely be put to death" (Ex 21:20; compare Ex 21:12). According to the rabbis the master was to be killed by the sword. Since in this passage the phrase "he shall die" is not used, some have supposed that punishment by death is not indicated. If the slave punished by the master died after one or two days, the master was not liable to punishment (Ex 21:21). Because of the words, "for he is his money," the rabbis held that non-Israelite slaves were meant. In ancient times the avenger of blood was himself to be the executioner of the murderer (Nu 35:19,21). According to Sanhedhrin 9:1 the murderer was to be beheaded. Nothing is said in the law about suicide.

Paul Levertoff

HONEST; HONESTY

on'-est, on'-es-ti: The word "honest" in the New Testament in the King James Version generally represents the adjective kalos, "good," "excellent," "honorable," and, with the exception of Lu 8:15, "honest and good heart," is changed in the Revised Version (British and American) into the more correct "honorable" (Ro 12:17; 2Co 8:21; 13:7; Php 4:8); in 1Pe 2:12, into "seemly." In the American Standard Revised Version "honestly" in Heb 13:18 is rendered

"honorably," and in 1Th 4:12 (here euschemonos) is rendered "becomingly." The noun "honesty" occurs but once in the King James Version as the translation of semnotes (1Ti 2:2), and in the Revised Version (British and American) is more appropriately rendered "gravity."

James Orr

HONEY

hun'-i (debhash; meli): One familiar with life in Palestine will recognize in debhash the Arabic dibs, which is the usual term for a sweet syrup made by boiling down the juice of grapes, raisins, carob beans, or dates. Dibs is seldom, if ever, used as a name for honey (compare Arabic 'asal), whereas in the Old Testament debhash probably had only that meaning. The honey referred to was in most cases wild honey (De 32:13; Jud 14:8,9; 1Sa 14:25,26,29,43), although the offering of honey with the first-fruits would seem to indicate that the bees were also domesticated (2Ch 31:5). The bees constructed their honeycomb and deposited their honey in holes in the ground (1Sa 14:25); under rocks or in crevices between the rocks (De 32:13; Ps 81:16). They do the same today. When domesticated they are kept in cylindrical basket hives which

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are plastered on the outside with mud. The Syrian bee is an especially hardy type and a good honey producer. It is carried to Europe and America for breeding purposes.

In Old Testament times, as at present, honey was rare enough to be considered a luxury (Ge 43:11; 1Ki 14:3). Honey was used in baking sweets (Ex 16:31). It was forbidden to be offered with the meal offering (Le 2:11), perhaps because it was fermentable, but was presented with the fruit offering (2Ch 31:5). Honey was offered to David's army (2Sa 17:29). It was sometimes stored in the fields (Jer 41:8). It was also exchanged as merchandise (Eze 27:17). In New Testament times wild honey was an article of food among the lowly (Mt 3:4; Mr 1:6).

Figurative: "A land flowing with milk and honey" suggested a land filled with abundance of good things (Ex 3:8,17; Le 20:24; Nu 13:27; De 6:3; Jos 5:6; Jer 11:5; Eze 20:6,15). "A land of olive trees and honey" had the same meaning (De 8:8; 2Ki 18:32), and similarly "streams of honey and butter" (Job 20:17). Honey was a standard of sweetness (So 4:11; Eze 3:3; Re 10:9,10). It typified sumptuous fare (So 5:1; Isa 7:15,22; Eze 16:13,19). The ordinances of Yahweh were "sweeter than honey and the droppings of the honeycomb" (Ps 19:10; 119:103). "Thou didst eat honey" (Eze 16:13) expressed Yahweh's goodness to Jerusalem.

James A. Patch

HONORABLE

on'-er-a-b'-l (kabhedh; euschemon): In the Old Testament "honorable" is for the most part the translation of kabhedh, properly, "to be heavy," "weighty" (Ge 34:19, the Revised Version (British and American) "honored"; Nu 22:15; 1Sa 9:6; Isa 3:5, etc.); kabhodh, "weight," "heaviness," etc., occurs in Isa 5:13; hodh, "beauty," "majesty," "honor" (Ps 111:3, the Revised Version (British and American) "honor"); 'adhar, "to make honorable," "illustrious" (Isa 42:21,

"magnify the law, and make it honorable," the Revised Version margin "make the teaching great and glorious"); yaqar}, "precious" (Ps 45:9); [~nasa' panim, "lifted up of face" (2Ki 5:1; Isa 3:3; 9:15); nesu phanim (Job 22:8, the Revised Version margin "he whose person is accepted"); euschemon, literally, "well fashioned," is translated Mr 15:43, the King James Version "honorable," the Revised Version (British and American) "of honorable estate"; compare Ac 13:50; 17:12; endoxos, "in glory," occurs 1Co 4:10, the Revised Version (British and American) "glory"; timios, "weighty" (Heb 13:4, the Revised Version (British and American) "had in honor"); atimos, "without weight or honor" (1Co 12:23, "less honorable"); entimos, "in honor" (Lu 14:8), "more honorable."

The Revised Version (British and American) gives for "honorable" (1Sa 9:6), "held in honor"; for "Yet shall I be glorious" (Isa 49:5), "I am honorable"; "honorable" for "honest" (Ro 12:17; 2Co 13:7; Php 4:8, margin "reverend"); for "honestly" (Heb 13:18) the American Standard Revised Version has "honorably."

In Apocrypha we have endoxos translated "honorable" (Tobit 12:7, the Revised Version (British and American) "gloriously"); endoxos (Judith 16:21), timios (The Wisdom of Solomon 4:8), doxazo (Ecclesiasticus 24:12, the Revised Version (British and American) "glorified"), doxa (29:27, the Revised Version (British and American) "honor"), etc.

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W. L. Walker

HOOD

hood (zeniphoth): The ladies' "hoods" of Isa 3:23 the King James Version appear as "turbans" the Revised Version (British and American); and "mitre" of Zec 3:5 is "turban, or diadem" the English Revised Version, margin. The word is from the verb zanaph, "to wrap round." It connotes a head-covering, not a permanent article of dress.

See DRESS, sec. 5; HAT.

HOOF

hoof.

See CHEW; CLOVEN.

HOOK

hook:

(1) chakkah, is rendered "fishhook" in Job 41:1 the Revised Version (British and American) (the King James Version "hook"). the Revised Version (British and American) is correct here and should have used the same translation for the same word in Isa 19:8; Hab 1:15, instead Of retaining AV's "angle." Similarly in Am 4:2, tsinnah, and ciroth dughah, appear to be synonyms for "fishhook," although the former may mean the barb of a fisher's spear. In the New Testament "fishhook" occurs in Mt 17:27 (agkistron).

(2) The "flesh-hook." (mazlegh, mizlaghah) of Ex 27:3, etc., was probably a small pitchfork, with two or three tines.

(3) The "pruning-hook" (mazmerah), used in the culture of the vine (Isa 18:5), was a sickle-shaped knife, small enough to be made from the metal of a spear-point (Isa 2:4; Joe 3:10; Mic 4:3).

(4) waw, is the name given the supports of certain hangings of the tabernacle (Ex 26:32, etc.). Their form is entirely obscure.

(5) chach, is rendered "hook" in 2Ki 19:28 = Isa 37:29; Eze 29:4; 38:4, and Eze 19:4,9 the Revised Version (British and American) (the King James Version "chain"). A ring (compare Ex 35:22), put in the nose of a tamed beast and through which a rope is passed to lead him, is probably meant.

(6) 'aghmon, is rendered "hook" in Job 41:2 the King James Version, but should be "a rope" of rushes or rush-fiber as in the Revised Version (British and American), or, simply, "a rush" (on which small fish are strung).

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(7) choach, is "hook" in Job 41:2 the Revised Version (British and American) (the King James Version "thorn," perhaps right) and 2Ch 33:11 the Revised Version margin (text chains, " Ay "thorns,"). On both verses see the commentaries

(8) shephattayim, is "hooks" in Eze 40:43 (the Revised Version margin "ledges"), but the meaning of this word is completely unknown, and "hook" is a mere guess.

Burton Scott Easton

HOOPOE

hoo'-po; -poo (dukhiphath; epops; Latin Upupa epops): One of the peculiar and famous birds of Palestine, having a curved bill and beautiful plumage. It is about the size of a thrush. Its back is a rich cinnamon color, its head golden buff with a crest of feathers of gold, banded with white and tipped with black, that gradually lengthen as they cover the head until, when folded, they lie in lines of black and white, and, when erect, each feather shows its exquisite marking. Its wings and tail are black banded with white and buff. It nests in holes and hollow trees. All ornithologists agree that it is a "nasty, filthy bird" in its feeding and breeding habits. The nest, being paid no attention by the elders, soon becomes soiled and evil smelling. The bird is mentioned only in the lists of abomination (Le 11:19; and De 14:18). One reason why Moses thought it unfit for food was on account of its habits. Quite as strong a one lay in the fact that it was one of the sacred birds of Egypt. There the belief was prevalent that it could detect water and indicate where to dig a well; that it could hear secrets and cure diseases. Its head was a part of the charms used by witches. The hoopoe was believed to have wonderful medicinal powers and was called the "Doctor Bird" by the arabs. Because it is almost the size of a hoopoe and somewhat suggestive of it in its golden plumage, the lapwing was used in the early translations of the Bible instead of hoopoe. But when it was remembered that the lapwing is a plover, its

flesh and eggs especially dainty food, that it was eaten everywhere it was known, modern commentators rightly decided that the hoopoe was the bird intended by the Mosaic law. It must be put on record, however, that where no superstition attaches to the hoopoe and where its nesting habits are unknown and its feeding propensities little understood, as it passes in migration it is killed, eaten and considered delicious, especially by residents of Southern Europe.

Gene Stratton-Porter

HOPE

hop:

1. In the Old Testament:

In the Revised Version (British and American) the New Testament "hope" represents the noun *elpis* (52 t), and the verb *elpizo* (31 t). King James Version, however, renders the noun in Heb 10:23 by "faith," and for the verb gives "trust" in 18 cases (apparently without much system, e.g. in Php 2 compare 2:19 and 23; see TRUST), while in Lu 6:35 it translates *apelpizo*, by "hoping for nothing again" (the Revised Version (British and American) "never despairing"). But in the Old Testament there is

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3. Practical:

Only adventist bodies can use all the New Testament promises literally, and the translation of the eschatological language into modern practical terms is not always easy. The simplest method is that already well developed in the Fourth Gospel, where the phrase "kingdom of God" is usually replaced by the words "eternal life," i.e. for a temporal relation between this world and the next is substituted a local, so that the accent is laid on the hope that awaits the individual beyond the grave. On the other hand, the cataclysmic imagery of the New Testament may be interpreted in evolutionary form. God, by sending into the world the supernatural power seen in the Christian church, is working for the race as well as for the individual, and has for His whole creation, as well as for individual souls, a goal in store. The individual has for his support the motives of the early church and, in particular, learns through the cross that even his own sins shall not disappoint him of his hope. But both of the above interpretations are needed if religion is fairly to represent the spirit of the New Testament. A pure individualism that looks only beyond the grave for its hope empties the phrase "kingdom of God" of its meaning and tends inevitably to asceticism. And, in contrast, the religion of Jesus cannot be reduced to a mere hope of ethical advance for the present world. A Christianity that loses a transcendent, eschatological hope ceases to be Christianity.

Burton Scott Easton

HOPHNI AND PHINEHAS

hof'-ni, fin'-e-as, -az (chophni, "pugilist" (?), pinechac, probably "face of brass"): Sons of Eli, priests of the sanctuary at Shiloh. Their character was wicked enough to merit the double designation "sons of Eli" and (the King James Version) "sons of Belial" (the Revised Version, margin "base men," 1Sa 2:12). Their evil practices are described (1Sa 2:12-17). Twice is Eli warned concerning them, once by an unknown prophet (1Sa 2:27) and again by the lips of the young

Samuel (1Sa 3:11-18). The curse fell at the battle of Aphek (1Sa 4:1-18) at which the brothers were slain, the ark was taken and the disaster occurred which caused Eli's death. Phinehas was father of the posthumous Ichabod, whose name marks the calamity (see ICHABOD). A remoter sequel to the prophetic warnings is seen in the deposition of Abiathar, of the house of Eli, from the priestly office (1Ki 2:26,27,35).

Henry Wallace

HOPHRA

hof'-ra.

See PHARAOH HOPHRA.

HOR, MOUNT

hor (hor ha-har; literally, "Hor, the mountain"):

1. Not Jebel Neby Harun:

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(1) a tradition identifying this mountain with Jebel Neby Harun may be traced from the time of Josephus (Ant., IV, iv, 7) downward. Eusebius, Onomasticon (s. v. Hor) favors this identification, which has been accepted by many travelers and scholars. In HDB, while noting the fact that it has been questioned, Professor Hull devotes all the space at his disposal to a description of Jebel Neby Harun. It is now recognized, however, that this identification is impossible. Niebuhr (Reise nach Arabic, 238), Pococke (Description of the East, I, 157), Robinson (BR, I, 185), Ewald (Hist. of Israel, II, 201, note), and others had pointed out difficulties in the way, but the careful discussion of Dr. H. Clay Trumbull (Kadesh Barnea, 127 ff) finally disposed of the claims of Jebel Neby Harun.

2. Suggested Identification:

From Nu 20:22; 33:37 we may perhaps infer that Mt. Hor, "in the edge of the land of Edom," was about a day's journey from Kadesh. The name "Hor the mountain" suggests a prominent feature of the landscape. Aaron was buried there (Nu 20:28; De 32:50). It was therefore not in Mt. Seir (De 2:5), of which not even a foot-breadth was given to Israel. Jebel Neby Harun is certainly a prominent feature of the landscape, towering over the tumbled hills that form the western edges of the Edom plateau to a height of 4,800 ft. But it is much more than a day's journey from Kadesh, while it is well within the boundary of Mt. Seir. The king of Arad was alarmed at the march to Mt. Hor. Had Israel marched toward Jebel Neby Harun, away to the Southeast, it could have caused him no anxiety, as he dwelt in the north.

3. Jebel Maderah:

This points to some eminence to the North or Northeast of Kadesh. A hill meeting sufficiently all these conditions is Jebel Maderah (see HALAK, MOUNT), which rises to the Northeast of 'Ain qadis (Kadeshbarnea). It stands at the extreme Northwest boundary of the land of Edom, yet not within that boundary. Above the barrenness of the surrounding plain this "large, singular-

looking, isolated chalk hill" rises "alone like a lofty citadel," "steep-sided" and "quite naked." Here the solemn transactions described in Nu 20:22 ff could have been carried out literally, "in the sight of all the congregation." While certainty is impossible, no more likely suggestion has been made.

(2) A mountain named only in Nu 34:7 f as on the North boundary of the land of Israel. No success has attended the various attempts made to identify this particular height. Some would make it Mt. Hermon (Hull, HDB, under the word); others Jebel Akkar, an outrunner on the Northeast of Lebanon (Furrer, ZDPV, VIII, 27), and others the mountain at the "knee of" Nahr el-Qasimiyeh (van Kasteren, Rev. Biblical, 1895, 30 f). In Eze 47:15 ha-derekh, should certainly be amended to chadhrakh, a proper name, instead of "the way." Possibly then Mt. Hor should disappear from Nu 34:7 f, and we should read, with slight emendation, "From the great sea ye shall draw a line for you as far as Hadrach, and from Hadrach"

W. Ewing

HOR-HAGGIDGAD

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hor-ha-gid'-gad (chor ha-gidhgdh): A desert camp of the Israelites between Beeroth Bene-jaakan and Jotbathah (Nu 33:32 f). In De 10:7 it is called Gudgodah.

See WANDERINGS OF ISRAEL.

HORAM

ho'-ram (horam, "height"): a king of Gezer defeated by Joshua when he came to the help of Lachish, which Joshua was besieging (Jos 10:33).

HOREB

ho'-reb.

See SINAI.

HOREM

ho'-rem (chorem, "consecrated"): One of the fenced cities in the territory of Naphtali (Jos 19:38), named with Iron and Migdal-el. It may possibly be identified with the modern Hurah, which lies on a mound at the South end of Wady el-'Ain, to the West of Qedes.

HORESH

ho'-resh (choreshah, 1Sa 23:15,18, margin only; Septuagint en Te Kaine, "in the New"; English Versions of the Bible "in the wood" (ba-choreshdh), the particle "in" being combined with the article): Choresh in other passages is translated "forest" (compare 2Ch 27:4; Isa 17:9; Eze 31:3) and it is most probable that it should be so translated here.

HORI

ho'-ri (chori, "cave-dweller"):

(1) A Horite descendant of Esau (Ge 36:22; 1Ch 1:39).

(2) A Simonite, father of Shaphat, one of the twelve spies (Nu 13:5).

HORITE; HORIM

ho'-rit, ho'-rim (chori, chorim; Chorraioi): Denoted the inhabitants of Mt. Seir before its occupation by the Edomites (De 2:12). Seir is accordingly called Horite in Ge 36:20,30, where a list of his descendants is given, who afterward mixed with the invading Edomites. Esau himself married the daughter of the Horite chieftain Anah (Ge 36:25; see 36:2, where "Hivite" must be corrected into "Horite"). The "Horites" in their "Mt. Seir" were among the nations defeated by the army of Chedorlaomer in the age of Abraham (Ge 14:6). The Hebrew Horite, however, is the Khar of the Egyptian inscriptions, a name given to the whole of Southern Palestine and Edom as well as to

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the adjacent sea. In accordance with this we find in the Old Testament also traces of the existence of the Horites in other parts of the country besides Mt. Seir. In Ge 34:2; Jos 9:7, the Septuagint (Cod. A) more correctly reads "Horite" instead of "Hivite" for the inhabitants of Shechem and Gibeon, and Caleb is said to be "the son of Hur, the first-born of Ephratah" or Bethlehem (1Ch 2:50; 4:4). Hor or Horite has sometimes been explained to mean "cave-dweller"; it more probably, however, denotes the "white" race. The Horites were Semites, and consequently are distinguished in De 2:12 from the tall race of Rephaim.

A. H. Sayce

HORMAH

hor'-ma (chormah): A city first mentioned in connection with the defeat of the Israelites by the Amalekites and the Canaanites, when, after the ten spies who brought an evil report of the land had died of plague, the people persisted, against the will of Moses, in going "up unto the place which Yahweh hath promised" (Nu 14:45; De 1:44). after the injury done them by the king of Arad, Israel took the city, utterly destroyed it, and called it Hormah, i. e. "accursed" (Nu 21:3). To this event probably the reference is in Jud 1:17; where Judah and Simeon are credited with the work. In Jos 12:14 it is named between Geder and Arad; in Jos 15:30 between Chesil and Ziklag, among the uttermost cities toward the border of Edom in the South; and in Jos 19:4 between Bethul and Ziklag (compare 1Ch 4:30). To it David sent a share of the spoil taken from the Amalekites who had raided Ziklag (1Sa 30:30). The city must have lain not far from Kadesh, probably to the Northeast. No name resembling Hormah has been recovered in that district. The ancient name was Zephath (Jud 1:17). It is not unlikely that in popular use this name outlived Hormah: and in some form it may survive to this day. In that case it may be represented by the modern ec-Cabaita between el-Khalaca in the North and 'Ain Qadis in the South, about 23 miles from the latter. If we may identify Ziklag with 'Asluj, about 14 miles North of ec-Cabaita, the probability is heightened. Robinson (BR, III, 150)

compares the name Zephath with that of Naqb ec-Cafa, to the North of Wady el-Fiqrah; but this appears to be too far— about 40 miles—from Kadesh.

W. Ewing

HORN

horn (Hebrew and Aramaic qeren; keras; for the "ram's horn" (yobhel) of Jos 6 see MUSIC, and for the "inkhorn" of Eze 9 (qeceth) see separate article):

(1) Qeren and keras represent the English "horn" exactly, whether on the animal (Ge 22:13), or used for musical purposes (Jos 6:5; 1Ch 25:5), or for containing a liquid (1Sa 16:1,13; 1Ki 1:39), but in Eze 27:15 the horns of ivory are of course tusks and the "horns" of ebony are small (pointed?) logs. Consequently most of the usages require no explanation.

(2) Both the altar of burnt offering (Ex 27:2; 38:2; compare Eze 43:15) and the incense altar (Ex 30:2; 37:25,26; compare Re 9:13) had "horns," which are explained to be projections "of one piece with" the wooden framework and covered with the

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brass (or gold) that covered the altar. They formed the most sacred part of the altar and were anointed with the blood of the most solemn sacrifices (only) (Ex 30:10; Le 4:7,18,25,30,34; 16:18; compare Eze 43:20), and according to Le 8:15; 9:9, the first official sacrifices began by anointing them. Consequently cutting off the horns effectually desecrated the altar (Am 3:14), while "sin graven on them" (Jer 17:1) took all efficacy from the sacrifice. On the other hand they offered the highest sanctuary (1Ki 1:50,51; 2:28). Of their symbolism nothing whatever is said, and the eventual origin is quite obscure. "Remnants of a bull-cult" and "miniature sacred towers" have been suggested, but are wholly uncertain. A more likely origin is from an old custom of draping the altar with skins of sacrificed animals (RS, 436). That, however, the "horns" were mere conveniences for binding the sacrificial animals (Ps 118:27, a custom referred to nowhere else in the Old Testament), is most unlikely.

See ALTAR.

(3) The common figurative use of "horn" is taken from the image of battling animals (literal use in Da 8:7, etc.) to denote aggressive strength. So Zedekiah ben Chenaanah illustrates the predicted defeat of the enemies by pushing with iron horns (1Ki 22:11; 2Ch 18:10), while "horns of the wildox" (De 33:17; Ps 22:21; 92:10, the King James Version "unicorn") represent the magnitude of power, and in Zec 1:18-21 "horns" stand for power in general. In Hab 3:4 the "horns coming out of his hand" denote the potency of Yahweh's gesture (the Revised Version (British and American) "rays" may be smoother, but is weak). So to "exalt the horn" (1Sa 2:1,10; Ps 75:4, etc.) is to clothe with strength, and to "cut off the horn" (not to be explained by Am 3:14) is to rob of power (Ps 75:10; Jer 48:25). Hence, the "horn of salvation" in 2Sa 22:3; Ps 18:2; Lu 1:69 is a means of active defense and not a place of sanctuary as in 1Ki 1:50. When, in Da 7:7-24; 8:3,8,9,20,21; Re 13:1; 17:3,7,12,16, many horns are given to the same animal, they figure successive nations or rulers. But the seven horns in Re 5:6; 12:3 denote the completeness of the malevolent or righteous power. In Re 13:11, however, the two horns point only to the external imitation of the harmless lamb,

the "horns" being mere stubs.

Burton Scott Easton

HORNET

hor'-net (tsir'ah; compare tsor'ah, "Zorah" (Jud 13:2, etc.); also compare tsara'ath, "leprosy" (Le 13:2, etc.); from tsara', "to smite"; Septuagint sphekia, literally, "wasp's nest"): Hornets are mentioned only in Ex 23:28; De 7:20; Jos 24:12. All three references are to the miraculous interposition of God in driving out before the Israelites the original inhabitants of the promised land. There has been much speculation as to whether hornets are literally meant. The following seems to throw some light on this question (Ex 23:20,27,28): "Behold, I send an angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. I will send my terror before thee, and will discomfit all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send the hornet before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee." The "terror" of Ex 23:27 may well be considered to be typified by the "hornet" of 23:28, the care for the Israelites (23:20) being thrown into marked contrast with the confusion of their enemies. Compare Isa 7:18, where the fly and the

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bee symbolize the military forces of Egypt and Assyria: "And it shall come to pass in that day, that Yahweh will hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria."

Hornets and wasps belong to the family Vespidae of the order Hymenoptera. Both belong to the genus *Vespa*, the hornets being distinguished by their large size. Both hornets and wasps are abundant in Palestine (compare Zorah, which may mean "town of hornets"). a large kind is called in Arabic debbur, which recalls the Hebrew debhorah, "bee." They sting fiercely, but not unless molested.

Alfred Ely Day

HORNS OF THE ALTAR

(qare-noth ha-mizbeach):

1. The Brazen Altar:

These projections at the four corners of the altar of burnt offering were of one piece with the altar, and were made of acacia wood overlaid with brass (Ex 27:2, "bronze"). In Ezekiel's altar-specifications their position is described as being on a level with the altar hearth (Eze 43:15). Fugitives seeking asylum might cling to the horns of the altar, as did Adonijah (1Ki 1:50), which is one proof among many that worshippers had at all times access to the neighborhood of the altar. On certain occasions, as at the consecration of Aaron and his sons (Ex 29:12), and a sin offering for one of the people of the land (Le 4:30), the horns were touched with sacrificial blood.

2. The Golden Altar:

The altar of incense, standing in the outer chamber of the sanctuary, had also four horns, which were covered with gold (Ex 37:25). These were touched with

blood in the case of a sin offering for a high priest, or for the whole congregation, if they had sinned unwittingly (Le 4:7,18).

See ALTAR; HORN.

W. Shaw Caldecott

HORNS, RAMS'

See MUSIC.

HORONAIM

hor-o-na'-im (~choronayim]; Aronieim; in Jeremiah Oronaim, "the two hollows"): an unidentified place in the South of Moab. It is named in Jer 48:5. Isaiah (15:5) and Jeremiah (48:3) speak of "the way to Horanaim"; and Jeremiah (48:5) of the , "descent," or "going down" of Horonaim. Mesha (MS) says he was bidden by Chemosh to "go down" and fight against Choroneim. Probably, therefore, it lay on one

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of the roads leading down from the Moabite plateau to the Arabah. It is mentioned by Josephus as having been taken by Alexander Janneus (Ant., XIII, xv, 4). Hyrcanus promised to restore it and the rest to Aretas (XIV, i, 4). There is no indication that in early times it was ever possessed by Israel. Buhl (GAP 272 f) thinks it may be represented by some significant ruins near Wady ed-Dera'a (Wady Kerak).

W. Ewing

HORONITE

hor'-o-nit, ho'-ro-nit (ha-choroni): an appellation of Sanballat (Ne 2:10,19; 13:28), as an inhabitant of BETH-HORON (which see).

HORRIBLE

hor'-i-b'-l (sha'arur, sha'aruri): In Jer 5:30 sha'arur, "vile," "horrible," is translated "horrible," "a wonderful and horrible thing" the Revised Version margin "astonishment and horror"; also Jer 23:14; in 18:13; Ho 6:10 it is sha'aruri; in Ps 11:6 we have zil'aphah, "heat," the Revised Version (British and American) "burning wind"; in Ps 40:2 sha'on, "noise," "tumult," "He brought me up out of a horrible pit," the Revised Version margin "a pit of tumult" (or destruction). Horribly is the translation of sa'ar, "to shudder," "to be whirled away," in Jer 2:12, and of sa'ar, "fear," "trembling," in Eze 32:10; in Eze 27:35 the Revised Version (British and American) has "horribly afraid" (sa'ar) for "sore afraid." "Horrible" occurs frequently in Apocrypha (2 Esdras 11:45; 15:28,34; The Wisdom of Solomon 3:19, "For horrible (chalepos) is the end of the unrighteous generation" the Revised Version (British and American) "grievous" etc.).

W. L. Walker

HORROR

hor'-er ('emah, pallatsuth): In Ge 15:12 'emah (often rendered "terror") is translated "horror," "a horror of great darkness"; pallatsuth, "trembling," "horror" (Ps 55:5; Eze 7:18); zal'aphah, "glow," "heat" (Ps 119:53, the Revised Version (British and American) "hot indignation," margin "horror"); compare Ps 11:6; La 5:10. For "trembling" (Job 21:6) and for "fearfulness" (Isa 21:4) the Revised Version (British and American) has "horror." "Horror" does not occur in the New Testament, but in 2 Macc 3:17 we have "The man was so compassed with horror" (phrikasmos), the Revised Version (British and American) "shuddering."

HORSE

hors:

1. Names:

The common names are (1) cuc, and

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Egypt, to the end that he may multiply horses." This and other injunctions failed to prevent the Jews from borrowing from the neighboring civilizations their customs, idolatries, and vices. Solomon's horses are enumerated in 1Ki 4, and the se'irim and tebhen of 1Ki 4:28 (5:8) are identical with the sha'ir ("barley") and tibn ("straw") with which the arab feeds his horse today. In war, horses were ridden and were driven in chariots (Ex 14:9; Jos 11:4; 2Sa 15:1, etc.).

4. Figurative and Descriptive:

The horse is referred to figuratively chiefly in Zechariah and Revelation. A chariot and horses of fire take Elijah up to heaven (2Ki 2:11 f). In Ps 20:7; 33:17; and 76:6, the great strength of the horse is recalled as a reminder of the greater strength of God. In Jas 3:3, the small bridle by which the horse can be managed is compared to the tongue (compare Ps 32:9). In Job 39:19-25 we have a magnificent description of a spirited war-horse.

Alfred Ely Day

HORSE GATE

See JERUSALEM.

HORSE, BLACK

(hippos melas): Symbolic of famine ("balance measure of wheat for a shilling,"

etc., Re 6:5,6; compare Zec 6:2,6).

See REVELATION OF JOHN.

HORSE, RED

(hippos purros): Symbolic of war, bloodshed ("slay one another," etc., Re 6:4; compare Zec 18; 6:2).

See REVELATION OF JOHN.

HORSE, WHITE

(hippos leukos): Symbolic of victory, conquest ("bow conquering and to conquer,"

Re 6:2; 19:11,14; compare Zec 1:8; 6:3,1).

See REVELATION OF JOHN.

HORSELEACH

hors'-lech ('aluqah; compare Arabic 'aluqah, "ghoul," and 'alaqah, "leech," from root 'aliq, "to cling"; Septuagint bdella, "leech"): The word occurs only once, in Pr 30:15, the Revised Version margin "vampire." In Arabic 'alaqah is a leech of any kind, not only a horse-leech. The Arabic 'aluqah, which, it may be noted, is almost identical

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with the Hebrew form, is a ghou (Arabic ghul), an evil spirit which seeks to injure men and which preys upon the dead. The mythical vampire is similar to the ghou. In zoology the name "vampire" is applied to a family of bats inhabiting tropical America, some, but not all, of which suck blood. In the passage cited the Arabic Bible has 'aluqah, "ghoul." If leech is meant, there can be no good reason for specifying "horseleech." At least six species of leech are known in Palestine and Syria, and doubtless others exist. They are common in streams, pools, and fountains where animals drink. They enter the mouth, attach themselves to the interior of the mouth or pharynx, and are removed only with difficulty.

Alfred Ely Day

HORSEMAN

hors'-man.

See ARMY.

HORSES OF THE SUN

(2Ki 23:11): In connection with the sun-worship practiced by idolatrous kings in the temple at Jerusalem (2Ki 23:5; compare Eze 8:16), horses dedicated to the sun, with chariots, had been placed at the entrance of the sacred edifice. These Josiah, in his great reformation, "took away," and burned the chariots with fire. Horses sacred to the sun were common among oriental peoples (Bochart, Heiroz., I, 2, 10).

HOSAH

ho'-sa (chocah): A city on the border of Asher, in the neighborhood of Tyre (Jos 19:29). Septuagint reads Iaseiph, which might suggest identification with Kefr

Yasif, to the Northeast of Acre. Possibly, however, as Sayce (HCM, 429) and Moore (Judges, 51) suggest, Hosah may represent the Assyrian Usu. Some scholars think that Usu was the Assyrian name for Palaetyrus. If "the fenced city of Tyre" were that on the island, while the city on the mainland lay at Ras el-'Ain, 30 stadia to the South (Strabo xvi.758), this identification is not improbable.

HOSANNA

ho-zan'-a (hosanna): This Greek transliteration of a Hebrew word occurs 6 times in the Gospels as the cry of the people when our Lord entered Jerusalem as the Messiah represented by Zec (9:9), and of "the children" when He cleansed the temple (Mt 21:9 bis, 15; Mr 11:9 f; Joh 12:13). In Mt 21:9 it is "Hosanna to the son of David!" followed by "Blessed is he that cometh in the name of the Lord; Hosanna in the highest!"; in 21:15 it is also "Hosanna to the Son of David!"; in Mr 11:9 f it is "Hosanna; Blessed is he that cometh in the name of the Lord; Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest"; and in Joh 12:13 it is "Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel." Thus in all the evangelists it is an acclamation or ascription of praise. This has raised the question whether the supposed derivation from [Ps 118:25](#) ,

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beginning with 'annah YHWH hoshi'ah nna', " Save now, pray" (which is followed (118:26) by "Blessed be he that cometh (the Revised Version margin "or entereth") in the name of Yahweh") is correct. (See Thayer, HDB; Cheyne, EB; Dalman, Words of Jesus.) Various other explanations have been suggested. Thayer remarks, "It is most natural to regard the word Hosanna, as respects its form, as neither syncopated nor contracted, but the shorter Hiphil imperative with the appended enclitic" (hosha'na'; compare Ps 86:2; Jer 31:7), for which there is Talmudic warrant. "As respects its force, we must for contextual reasons, assume that it had already lost its primary supplicatory sense and become an ejaculation of joy or shout of welcome." It is said to have been so used in this sense at the joyous Feast of Tabernacles, the 7th day of which came to be called "the Great Hosanna," or "Hosanna Day." But, while the word is certainly an ejaculation of praise and not one of supplication, the idea of salvation need not be excluded. As in Re 7:10 (compare 19:1), we have the acclamation, "Salvation unto God and unto the Lamb," so we might have the cry, "Salvation to the son of David"; and "Hosanna in the Highest," might be the equivalent of "Salvation unto our God!" He who was "coming in the name of the Lord" was the king who was bringing salvation from God to the people.

W. L. Walker

HOSEA

ho-ze'-a:

I. THE PROPHET

1. Name

2. Native Place

3. Date

4. Personal History (Marriage)

(1) Allegorical View

(2) Literal View

II. THE BOOK

1. Style and Scope

2. Historical Background

3. Contents and Divisions

(1) Hosea 1-3

(2) Hosea 4-14

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James Robertson

HOSEN

ho'-z'-n.

See BREECHES.

HOSHAI AH

ho-sha'-ya (hosha'yah, "whom Yahweh helpeth"):

(1) Father of Jezaniah (probably = Azariah, so the Septuagint; compare Jer 42:1 and 43:2 with 2Ki 25:23 and note similar letters in names in Hebrew), who with other leaders antagonized the policy and counsel of Jeremiah after the fall of Jerusalem (Jer 42:1-43:7).

(2) A man, probably of Judah, who led half of the princes of Judah in procession at the dedication of the wall of Jerusalem (Ne 12:32).

HOSHAMA

hosh'-a-ma, ho-sha'-ma (hoshama', abbreviated from yehoshama', "whom Yahweh heareth"): One of the sons or descendants of Jeconiah, the captive king of Judah (1Ch 3:18).

HOSHEA

ho-she'-a (hoshea', "salvation"; Hosee, 2Ki 17:1-9):

1. A Satrap of Assyria:

Son of Elah, the 19th and last king of Israel. The time was one of social revolution and dynastic change. Of the last five kings of Israel, four had met their deaths by violence. Hoshea himself was one of these assassins (2Ki 15:30), and the nominee of Tiglath-pileser III, whose annals read, "Pekah I slew, Hoshea I appointed over them." Though called king, Hoshea was thus really a satrap of Assyria and held his appointment only during good behavior. The realm which he administered was but the

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idolatry of Bethel the official sanction and prominence which each of his 18 predecessors had done. According to Ho 10:6 the golden calf of Samaria was to be taken to Assyria, to the shame of its erstwhile worshippers.

W. Shaw Caldecott

HOSPITALITY; HOST

hos-pi-tal'-i-ti, host (philoxenia, "love of strangers," xenos, "guest," "friend"; pandocheus, "innkeeper"):

1. Among Nomads:

When the civilization of a people has advanced so far that some traveling has become necessary, but not yet so far that traveling by individuals is a usual thing, then hospitality is a virtue indispensable to the life of the people. This stage of culture was that represented in ancient Palestine and the stage whose customs are still preserved among the present-day Arabs of the desert. Hospitality is regarded as a right by the traveler, to whom it never occurs to thank his host as if for a favor. And hospitality is granted as a duty by the host, who himself may very soon be dependent on some one else's hospitality. But none the less, both in Old Testament times and today, the granting of that right is surrounded by an etiquette that has made Arabian hospitality so justly celebrated. The traveler is made the literal master of the house during his stay; his host will perform for him the most servile offices, and will not even sit in his presence without express request. To the use of the guest is given over all that his host possesses, stopping not even short of the honor of wife or daughter. " ' Be we not all,' say the poor nomads, ' guests of Ullah? Has God given unto them, God's guest shall partake with them thereof: if they will not for God render his own, it should not go well with them' " (Doughty, Arabia Deserta, I, 228). The host is in duty bound to defend his guest against all comers and to lay aside any personal hatred—the murderer of father is safe as the guest of the son.

2. In the Old Testament:

An exquisite example of the etiquette of hospitality is found in Ge 18:1-8. The very fact that the three strangers have passed by Abraham's door gives him the privilege of entertaining them. When he sees them approaching he runs to beg the honor of their turning in to him, with oriental courtesy depreciates the feast that he is about to lay before them as "a morsel of bread," and stands by them while they eat. Manoah (Jud 13:15) is equally pressing although more matter-of-fact, while Jethro (Ex 2:20) sends out that the stranger may be brought in. And Job (31:32) repels the very thought that he could let the sojourner be unprovided for. The one case where a breach of hospitality receives praise is that of Jael (Jud 4-5), perhaps to be referred to degeneration of customs in the conflicts with the Canaanites or (perhaps more plausibly) to literary-critical considerations, according to which in Jud 5 Sisera is not represented as entering Jael's tent or possibly not as actually tasting the food, a state of affairs misunderstood in Jud 4, written under later circumstances of city life. (For contrasting opinions see "Jael" in Encyclopedia Biblica and HDB.)

3. The Table-Bond:

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something that it would be arrant folly for him to expect (Weinel, Die urchristliche und die heutige Mission, should be read by everyone desiring to compare modern missions with the apostolic). In general, the basis for hospitality has become so altered that the special virtue has become merged in the larger field of charitable enterprise of various sorts. The modern problem nearest related to the old virtue is the question of providing for the necessities of the indigent traveler, a distinctly minor problem, although a very real one, in the general field of social problems that the modern church has to study. In so far as the New Testament exhortations are based on missionary motives there has been again a merging into general appeals for missions, perhaps specialized occasionally as appeals for traveling expense. The "hospitality" of today, by which is meant the entertainment of friends or relatives, hardly comes within the Biblical use of the term as denoting a special virtue.

LITERATURE.

For hospitality in the church, Harnack, Mission and Expansion of Christianity, II, chapter iv (10).

Burton Scott Easton

HOST OF HEAVEN

(tsebha' hashamayim): The expression is employed in the Old Testament to denote

(1) the stars, frequently as objects of idolatry (De 4:19; 17:3; 2Ki 17:16; 21:3,1; 23:4 f; Jer 8:2; 19:13; Ze 1:5), but also as witnesses in their number, order and splendor, to the majesty and providential rule and care of Yahweh (Isa 34:4; 40:26, "callest them all by name"; 45:12; Jer 33:22); and

(2) the angels (1Ki 22:19; 2Ch 18:18; Ne 9:6; compare Ps 103:21).

(1) Star-worship seems to have been an enticement to Israel from the first (De 4:19; 17:3; Am 5:26; compare Ac 7:42,43), but attained special prominence in the days of the later kings of Judah. The name of Manasseh is particularly connected with it. This king built altars for "all the host of heaven" in the courts of the temple (2Ki 21:3,5). Josiah destroyed these altars, and cleansed the temple from the idolatry by putting down the priests and burning the vessels associated with it (2Ki 23:4,5,12).

(2) In the other meaning of the expression, the angels are regarded as forming Yahweh's "host" or army, and He himself is the leader of them—"Yahweh of hosts" (Isa 31:4, etc.)—though this designation has a much wider reference.

See ANGEL; ASTRONOMY; LORD OF HOSTS; compare Oehler, Theol of Old Testament, II, 270 ff (ET).

James Orr

HOSTAGE

hos'-taj.

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See WAR.

HOSTS, LORD OF

hosts.

See LORD OF HOSTS.

HOTHAM; HOTHAN

ho'-tham, ho'-than (chotham, "seal"):

(1) An Asherite, son of Heber, family of Beriah (1Ch 7:32).

(2) An Aroerite, father of two of the mighty men of David (1Ch 11:44). the King James Version, following Septuagint Chothan, has, incorrectly, Hothan.

HOTHIR

ho'-thir (hothir, "abundance"): Mentioned in 1Ch 25:4,28 among the sons of Heman, and one of those set apart by David for the musical service of the house of God (compare 25:6).

HOUGH

hok.

See HOCK.

HOUR

our (sha'atha', she'a'; hora): Hour as a division of the day does not occur in the Old Testament; the term she'a' (sha'atha') found in Dnl, is Aramaic, and as used

there denotes a short period or point of time of no definite length (Da 3:6,15; 4:33 (Hebrew 30); 5:5). The Greek hora is commonly used in the New Testament in the same way, as "that same hour," "from that hour," etc., but it also occurs as a division of the day, as, "the third hour," "the ninth hour," etc. The Hebrews would seem to have become acquainted with this division of time through the Babylonians, but whether before the captivity we are not certain. The mention of the sun dial of Ahaz would seem to indicate some such reckoning of time during the monarchy.

See TIME.

H. Porter

HOURS OF PRAYER

The Mosaic law did not regulate the offering of prayer, but fully recognized its spontaneous character. In what manner or how far back in Jewish history the

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sacrificial prayer, mentioned in Lu 1:10, originated no one knows. In the days of Christ it had evidently become an institution. But ages before that, stated hours of prayer were known and religiously observed by all devout Jews. It evidently belonged to the evolutionary process of Jewish worship, in connection with the temple-ritual. Devout Jews, living at Jerusalem, went to the temple to pray (Lu 18:10; Ac 3:1). The pious Jews of the Diaspora opened their windows "toward Jerus" and prayed "toward" the place of God's presence (1Ki 8:48; Da 6:10; Ps 5:7). The regular hours of prayer, as we may infer from Ps 55:17 and Da 6:10, were three in number. The first coincided with the morning sacrifice, at the 3rd hour of the morning, at 9 AM therefore (Ac 2:15). The second was at the 6th hour, or at noon, and may have coincided with the thanksgiving for the chief meal of the day, a religious custom apparently universally observed (Mt 15:36; Ac 27:35). The 3rd hour of prayer coincided with the evening sacrifice, at the ninth hour (Ac 3:1; 10:30). Thus every day, as belonging to God, was religiously subdivided, and regular seasons of prayer were assigned to the devout believer. Its influence on the development of the religious spirit must have been incalculable, and it undoubtedly is, at least in part, the solution of the riddle of the preservation of the Jewish faith in the cruel centuries of its bitter persecution. Mohammedanism borrowed this feature of worship from the Jews and early Christians, and made it one of the chief pillars of its faith.

Henry E. Dosker

HOUSE

hous (bayith; oikos, in classical Greek generally "an estate," oikia, oikema (literally, "habitation"), in Ac 12:1, "prison"):

I. CAVE DWELLINGS

II. STONE-BUILT AND MUD/BRICK-BUILT HOUSES

1. Details of Plan and Construction

(1) Corner-Stone

(2) Floor

(3) Gutter

(4) Door

(5) Hinge

(6) Lock and Key

(7) Threshold

(8) Hearth

(9) Window

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Macalister, Excavations at Gezer; PEFS; Sellin, Excavations at Taanach; Schumacher, Excavations at Tell Mutesellim; Bliss, Mound of Many Cities; articles in Dictionaries and Encyclopedias.

Arch. C. Dickie

HOUSE OF GOD

In Ge 28:17,22 = BETHEL (which see). In Jgs, 1 and 2 Chronicles, Ezr, Neh, Ps, etc. (beth ha-'elohim), a designation of the sanctuary =" house of Yahweh" (of the tabernacle, Jud 18:31; 20:18,26 the King James Version; of the temple, 1Ch 9:11; 24:5 the King James Version; 2Ch 5:14; Ps 42:4; Isa 2:3, etc.; of the 2nd temple, Ezr 5:8,15; Ne 6:10; 13:11; compare Mt 12:4). Spiritually, in the New Testament, the "house of God" (oikos theou) is the church or community of believers (1Ti 3:15; Heb 10:21; 1Pe 4:17; compare 1Co 3:9,16,17; 1Pe 2:5).

HOUSE, FATHER'S

See FATHER'S HOUSE.

HOUSE, GARDEN

See GARDEN-HOUSE.

HOUSEHOLD

hou's'-hold: Three words are usually found in the Bible where the family is indicated. These three are the Hebrew word bayith and the Greek words oikia and oikos. The unit of the national life of Israel, from the very beginning, was found in the family. In the old patriarchal days each family was complete within itself, the oldest living sire being the unquestioned head of the whole, possessed of almost arbitrary powers. The house and the household are practically

synonymous. God had called Abraham "that he might command his children and household after him" (Ge 18:19). The Passover- lamb was to be eaten by the "household" (Ex 12:3). The "households" of the rebels in the camp of Israel shared their doom (Nu 16:31-33; De 11:6). David's household shares his humiliation (2Sa 15:16); the children everywhere in the Old Testament are the bearers of the sins of the fathers. Human life is not a conglomerate of individuals; the family is its center and unit.

Nor is it different in the New Testament. The curse and the blessing of the apostles are to abide on a house, according to its attitude (Mt 10:13). A divided house falls (Mr 3:25). The household believes with the head thereof (Joh 4:53; Ac 16:15,34). Thus the households became the nuclei for the early life of the church, e.g. the house of Prisca and Aquila at Rome (Ro 16:5), of Stephanas (1Co 16:15), of Onesiphorus ([2Ti 1:16](#)), etc. No wonder that the early church made so much of the family life. And in the midst of all our modern, rampant individualism, the family is still the throbbing heart of the church as well as of the nation.

Henry E. Dosker

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HOUSEHOLD, CAESAR'S

See CAESAR'S HOUSEHOLD.

HOUSEHOLDER

hous'-hol-der (oikodespotes): The word occurs in Mt 13:27,52; 20:1; 21:33, for the master or owner of a "household," i.e. of servants ([@douloi). The Greek word emphasizes the authority of the master.

HOUSETOP

hous'-top.

See HOUSE.

HOW

Represents various Hebrew and Greek words, interrogative, interjectional and relative. Its different uses refer to

(1) the manner or way, e.g. Ge 44:34, "How shall I go up to my father?" ('ekh); Mt 6:28, "how they grow" (pos); 1Co 15:35, "How are the dead raised?";

(2) degree, extent, frequently, "how great" (Da 4:3, mah; Mr 5:19, hosos, "how much"); "how many" (Mt 27:13, posos); "how much" (Ac 9:13, hosos); "how much more" (Mt 7:11, posos; 1Sa 14:30, 'aph ki); "how oft" (Ps 78:40, kammah; Mt 18:21, posakis); "how long" (Job 7:19, kammah; Mt 17:17, heos pote), etc.;

(3) the reason, wherefore, etc. (Mt 18:12; Lu 12:49, tis);

(4) means—by what means? (Joh 3:4,9, pos);

(5) cause (Joh 12:34; Ac 2:8; 4:21, pos);

(6) condition, in what state, etc. (Lu 23:55, hos; Ac 15:36, pos; Eph 6:21, tis); "how" is sometimes used to emphasize a statement or exclamation (2Sa 1:19,25,27, "How are the mighty fallen!"); "how" is also used for "that" (Ge 30:29, 'eth 'asher, frequently "how that"; Ex 9:29, ki most frequently, in the New Testament, hoti, Mt 12:5; 16:12,21; Ac 7:25; Ro 7:1, etc., in the King James Version).

The Revised Version (British and American) has "wherefore" for "how" (Ge 38:29, margin "how"); has "what" (Jud 13:12; 1Ki 12:6; Job 13; 1Co 14:26), omits (2Co 13:5); has "how that" (1Sa 2:22); "that" (1Ch 18:9; Lu 1:58; Ga 4:13; Jas 2:22; Re 2:2); has "that even" for "how that" (Heb 12:17); "What is this?" for "How is it that?" (Lu 16:2); omits "How is it ?" (Mr 2:16, different text); has "Do ye not yet," for "How is it that?" (Mr 8:21); "Have ye not yet" (Mr 4:40, different text); "what" for "how much" (Lu 19:15, different text); omits "how that" (Lu 7:22); "then how" (Jas 2:24); has "cannot" for "How can he" (1 Joh 4:20); omits "How hast thou" (Job 26:3), "how

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is" (Jer 51:41); has "how" for "the fashion which" (Ge 6:15), for "and" (Ex 18:1), for "what" (Jud 18:24; 1Sa 4:16; 1Co 7:16), for "why" (Job 19:28; 31:1; Jer 2:33; Ga 2:14), for "when" (Job 37:15), for "for" (Ps 42:4), for "but God" (Pr 21:12), for "whereunto" (Mr 4:30); for "by what means" (Lu 8:36; Joh 9:21), for "how greatly" (Php 1:8); "how that" for "because" (Eze 6:9; 1Th 1:5), for "and how" (Ac 20:20); "know how to" for "can" (Mt 16:3); "how" for "by whom" (Am 7:2,5).

"How" in compounds gives us Howbeit (how be it). It is the translation of 'ulam, "but," "truly," "yet" (Jud 18:29); of 'akh, "certainly," "only" (1Sa 8:9); of 'ephes, "moreover," etc. (2Sa 12:14); of ken, "so," "thus" (2Ch 32:31); of rak, "only," "surely" "nevertheless" (1Ki 11:13); of alla, "but," etc. (Joh 7:27; Ac 7:48; 1Co 8:7, etc.); of de, "but," etc. (Joh 6:23); of mentoi (Joh 7:13 the King James Version); many other instances.

For "howbeit," the Revised Version (British and American) has frequently "but" (2Ki 12:13, etc.), "and" (2Ch 21:20; Mr 5:19), "surely" (ERV) (Job 30:24), "now" (Joh 11:13), "yet" (2Co 11:21), "nay, did" (Heb 3:16); omits (Mt 17:21, different text); it has "howbeit" for "but" (2Ki 12:3; Lu 19:27; Joh 5:34, etc.), for "also" (Le 23:27,39), for "nevertheless" (Nu 13:28; 1Ki 22:43; Mr 14:36; Lu 13:33 the English Revised Version; Lu 18:8; 2Ti 2:19), for "notwithstanding" (Jos 22:19; Lu 10:20 the English Revised Version, "nevertheless" the American Standard Revised Version; (Php 4:14), for "nay" (Ro 7:7).

Howsoever (in what manner soever, although, however) is the translation of kol 'asher, "all that which," etc. (Ze 3:7, "howsoever I punished them," the Revised Version (British and American) "according to all that I have appointed concerning her," margin "howsoever I have punished her"; the English Revised Version omits "have"); of raq, "only," "surely," "nevertheless" (Jud 19:20); of yehi-mah, "let be what" (2Sa 18:22,23, the Revised Version (British and American) "but come what may"); in 2Sa 24:3 "how" and "soever" are separated

(kahem), "how many soever they may be," literally, "as they and as they."

W. L. Walker

HOZAI

ho'-za-i (chozay, or as it stands at the close of the verse in question, 2Ch 33:19, chozay; Septuagint ton horonton; Vulgate (Jerome's Latin Bible, 390-405 A.D.) "Hozai"; the King James Version the seers; the King James Version margin "Hosai"; the American Standard Revised Version "Hozia," the American Revised Version margin "the seers." Septuagint not improbably reads ha-chozim, as in 2Ch 33:18; an easy error, since there we find we-dhibhere ha-chozim, "the words of the seers," and here dibhere chozay, "the words of Hozai." Kittel, following Budde, conjectures as the original reading chozayw, "his (Manasseh's) seers"): A historiographer of Manasseh, king of Judah. Thought by many of the Jews, incorrectly, to be the prophet Isaiah, who, as we learn from 2Ch 26:22, was historiographer of a preceding king, Uzziah. This "History of Hozai" has not come down to us. The prayer of Manasseh, mentioned in 33:12 f, 18 f and included in this history, suggested the apocryphal book, "The Prayer of Manasses," written, probably, in the 1st century BC.

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See APOCRYPHA.

J. Gray McAllister

HUCKSTER

huk'-ster: A retailer of small wares, provisions, or the like; a peddler. "A huckster shall not be acquitted of sin" (Sirach 26:29). Neither a merchant nor a huckster is without sin.

HUKKOK

huk'-ok (chuqqoq): A town on the border of Naphtali named with Aznoth-tabor (Jos 19:34). It is usually identified with the village of yaquq, which stands on the West of Wady el-'Amud, to the Northwest of Gennesaret, about 4 miles from the sea. This would fall on the boundary of Zebulun and Naphtali, between Tabor and Hannathon (Jos 19:14). The identification may be correct; but it seems too far from Tabor.

HUKOK

hu'-kok.

See HELKATH.

HUL

hul (chul): The name of one of the "sons of Aram" in the list of nations descended from Noah, but a people of uncertain identity and location (Ge 10:23; 1Ch 1:17).ew>yaquq, which stands on the West of Wady el-'Amud, to the Northwest of Gennesaret, about 4 miles from the sea. This would fall on the boundary of Zebulun and Naphtali, between Tabor and Hannathon (Jos 19:14).

The identification may be correct; but it seems too far from Tabor.

HULDAH

hul'-da (chuldah, "weasel"; Holda): A prophetess who lived in Jerusalem during the reign of Josiah. She was the wife of Shallum, keeper of the wardrobe, and resided in the "Mishneh" or second part or quarter of Jerusalem (location unknown). Cheyne says it should read, "She was sitting in the upper part of the gate of the Old City," i.e. in a public central place ready to receive any who wished to inquire of Yahweh. He gives no reason for such a change of text. The standing and reputation of Huldah in the city are attested by the fact that she was consulted when the Book of the Law was discovered. The king, high priest, counselors, etc., appealed to her rather than to Jeremiah, and her word was accepted by all as the word of Yahweh (2Ki 22:14-20; 2Ch 34:22-29).

J. J. Reeve

HUMAN SACRIFICE

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See SACRIFICE, HUMAN.

HUMILIATION OF CHRIST

hu-mil-i-a'-shun (Ac 8:33; Php 2:8).

See KENOSIS; PERSON OF CHRIST.

HUMILITY

hu-mil'-i-ti (~[‘anawah]; tapeinophrosune):

(1) The noun occurs in the Old Testament only in Pr 15:33; 18:12; 22:4, but the adjective "humble" appears frequently as the translation of ‘ani, ‘anaw, shaphal, meaning also "poor," "afflicted"; the verb, as the translation of ‘anah, "to afflict," "to humble," and of kana‘, "to be or become humbled"; tsana‘, "to be lowly," occurs in Mic 6:8. For "humble" (Ps 9:12; 10:12) the Revised Version (British and American) has "poor"; Ps 10:17; 34:2; 69:32, "meek"; for "humbled" (Ps 35:13), "afflicted" (Isa 2:11; 10:33), "brought low"; for "He humbleth himself" (Isa 2:9) "is brought low," margin "humbleth himself"; Ps 10:10, "boweth down"; tapeinophrosune is translated "humility" (Col 2:18,23; 1Pe 5:5); in several other places it is translated "lowliness" and "lowliness of mind"; tapeinos is translated "humble" (Jas 4:6; 1Pe 5:5; elsewhere "lowly," etc.; **1Pe 3:8**, tapeinophron), the Revised Version (British and American) "humble-minded"; tapeinoo, "to humble," occurs frequently (Mt 18:4; 23:12, etc.); tapeinosis is "humiliation" (Ac 8:33); for "vile body" (Php 3:21) the Revised Version (British and American) gives "body of our humiliation."

(2) (a) In the Old Testament as well as in the New Testament, humility is an essential characteristic of true piety, or of the man who is right with God. God humbles men in order to bring them to Himself (De 8:2,3, etc.), and it is when men humble themselves before Him that they are accepted (1Ki 21:29; 2Ch 7:14,

etc.); to "walk humbly with thy God" completes the Divine requirements (Mic 6:8). In Ps 18:35 (2Sa 22:36) the quality is ascribed to God Himself, "Thy gentleness (or condescension) hath made me great." Of "him that hath his seat on high" it is said, (Hebrew) "humbleth (shaphel) himself to behold the things that are in heaven and in the earth" (Ps 113:6). It is in the humble heart that "the high and lofty One, whose name is Holy" dwells (Isa 57:15; compare Isa 66:2).

(b) The word tapeinophrosune is not found in classical Greek (Lightfoot); in the New Testament (with the exception of 1Pe 5:5) it is Pauline. In Greek pre-Christian writers tapeinos is, with a few exceptions in Plato and Platonic writers, used in a bad or inferior sense—as denoting something evil or unworthy. The prominence it gained in Christian thought indicates the new conception of man in relation to God, to himself, and to his fellows, which is due to Christianity. It by no means implies slavishness or servility; nor is it inconsistent with a right estimate of oneself, one's gifts and calling of God, or with proper self-assertion when called for. But the habitual frame of mind of a child of God is that of one who feels not only that he owes all his natural gifts, etc., to God, but that he has been the object of undeserved redeeming love, and who regards himself as being not his own, but God's in Christ. He cannot exalt himself, for he knows that he has nothing of himself. The humble mind is thus at the root of all

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other graces and virtues. Self-exaltation spoils everything. There can be no real love without humility. "Love," said Paul, "vaunteth not itself, is not puffed up" (1Co 13:4). As Augustine said, humility is first, second and third in Christianity.

(c) Jesus not only strongly impressed His disciples with the need of humility, but was in Himself its supreme example. He described Himself as "meek and lowly (tapeinos) in heart" (Mt 11:29). The first of the Beatitudes was to "the poor in spirit" (Mt 5:3), and it was "the meek" who should "inherit the earth. Humility is the way to true greatness: he who should "humble himself as this little child" should be "the greatest in the kingdom of heaven"; "Whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted" (Mt 18:4; 23:12; Lu 14:11; 18:14). To the humble mind truth is revealed (Mt 11:25; Lu 10:21). Jesus set a touching example of humility in His washing His disciples' feet (Joh 13:1-17).

(d) Paul, therefore, makes an earnest appeal to Christians (Php 2:1-11) that they should cherish and manifest the Spirit of their Lord's humility—"in lowliness of mind each counting other better than himself," and adduces the supreme example of the self-emptying (kenosis) of Christ: "Have this mind in you, which was also in Christ Jesus," etc. The rendering of heauton ekenosen (Php 2:7 the King James Version) by "he humbled himself" has given rise to the designation of the Incarnation as "the Humiliation of Christ."

(e) There is a false humility which Paul warns against, a self-sought, "voluntary humility" (Col 2:18,23). This still exists in many forms, and has to be guarded against. It is not genuine humility when we humble ourselves with the feeling that we are greater than others, but only when we do not think of self at all. It is not alone the sense of sin that should create the humble spirit: Jesus had no sin. It belongs not merely to the creature, but even to a son in relation to God. There may be much self-satisfaction where sinfulness is confessed. We may be proud of our humility. It is necessary also always to beware of "the pride that apes

humility."

W. L. Walker

HUMPS

humps: Appears in Isa 30:6 in the American Standard Revised Version for "bunches" in the King James Version.

HUMTAH

hum'-ta (chumTah): An unidentified place mentioned between Aphekah and Hebron in the mountain of Judah (Jos 15:54).

HUNDRED

hun'-dred (me'-ah; hekaton).

See NUMBER.

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HUNGER

hun'-ger (ra'abh; limos (subs.), peinao (vb.):

(1) The desire for food, a physiological sensation associated with emptiness of the stomach, and dependent on some state of the mucous membrane;

(2) starvation as the effect of want of food, as Ex 16:3; Isa 49:10;

(3) to feel the craving for food as De 8:3; when used to indicate the condition due to general scarcity of food as Jer 38:9; Eze 34:29 it is replaced in the Revised Version (British and American) by "famine." The word is used to express the poverty which follows idleness and sloth (Pr 19:15). The absence of this condition is given as one of the characteristics of the future state of happiness (Isa 49:10; Eze 34:29; Re 7:16). Metaphorically the passionate striving for moral and spiritual rectitude is called hungering and thirsting after righteousness (Mt 5:6); and the satisfaction of the soul which receives Christ is described as a state in which "he shall not hunger" (Joh 6:35).

On two occasions it is said of our Lord that He hungered (Mt 21:18; Lu 4:2); 9 times the old English expression "an hungred" is used, the "an" being a prefix which indicates that the condition is being continued (Mt 12:1,3; 25:35,37,42,44; Mr 2:25; Lu 6:3 the King James Version). In Mt 4:2 the King James Version, "an hungred" has been changed to "hungered" in the Revised Version (British and American). "Hard bestead and hungry" in Isa 8:21 means bested (that is, placed) in a condition of hardship, "sore distressed," the American Standard Revised Version. The word occurs in Spenser, "Thus ill bestedd and fearful more of shame" (I, i, 24). The reference of the aggravation of the sensation of hunger when one who is starving awakes from a dream of food (Isa 29:8) is graphically illustrated by the experience of the antarctic voyager (Shackleton, Heart of the Antarctic, II, 9).

HUNTING

hunt'-ing (tsayidh): The hunting of wild animals for sport, or for the defense of men and flocks, or for food, was common in Western Asia and Egypt, especially in early times. Some of the Egyptian and Assyrian kings were great hunters in the first sense, for example Amenhotep III (1411-1375 BC "a lion-hunting and bull-baiting Pharaoh," who boasted of having slain 76 bulls in the course of one expedition, and of having killed at one time or other 102 lions; and the Assyrian conqueror, Tiglath-pileser I (circa 1100 BC), who claimed 4 wild bulls, 14 elephants and 920 lions as the trophies of his skill and courage.

1. Nimrod and His Like:

The Biblical prototype of these heroes of war and the chase is Nimrod, "a mighty hunter before Yahweh" (Ge 10:9), that is perhaps "a hunter who had no equal," a figure not yet clearly identifiable with any historical or mythical character in the Assyro-Bab monuments, but possibly the Gilgamesh of the great epic, who may be the hero represented on seals and reliefs as victorious over the lion (Skinner, "Gen,"

hunter's trap or snare. Skandalon is closely allied to skandalethron, "the stick in a trap on which the bait is placed," and is used in Septuagint for moqesh. The abundant use of imagery taken from hunting in the Bible is remarkable, in view of the comparative rarity of literal references.

LITERATURE.

In addition to the works cited in the course of the article, the article "Hunting" in DB2, HDB large and small, EB, Jewish Encyclopedia; and "Jagd" in German Bible Diets. of Guthe, Riehm², and Wiener, and in RE3.

William Taylor Smith

HUPHAM

hu'-fam (chupham, "coast-inhabitant"): One of Benjamin's sons and head of the Huphamite family (Nu 26:39).

See HUPPIM.

HUPPAH

hup'-a (chuppah, "protection"): The priest in charge of the 13th course as prescribed under David (1Ch 24:13).

HUPPIM

hup'-im (chuppim, "coast-people"): Probably a variant form of HUPHAM (which see). From the only mention made of him (Ge 46:21; 1Ch 7:12,15), his direct descent is difficult to establish.

HUR

hur (chur):

(1) A prominent official in Israel. With Aaron he held up Moses' hands during the battle against the Amalekites (Ex 17:10,12) and assisted him as judicial head of the people during Moses' stay in the mount (Ex 24:14).

(2) Grandfather of Bezalel, the head artificer in the construction of the Tabernacle (Ex 31:2; 35:30; 38:22; 2Ch 1:5). He is here assigned to the tribe of Judah, and in 1Ch is connected with the same by descent through Caleb (2:19,20,50; 4:1,4). Josephus (Ant., III, ii, 4; vi, 1) makes him identical with (1) and the husband of Miriam.

(3) One of the five kings of Midian slain along with Balaam when Israel avenged the "matter of Peor" upon this people (Nu 31:8; compare Nu 31:1,2,16). In Jos 13:21 these kings are spoken of as "chiefs (nesi'im) of Midian" and "princes (necikhim) of Sihon," king of the Amorites.

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(4) According to 1Ki 4:8 the King James Version, the father of one of Solomon's twelve officers who provided food for the king's household, and whose district was the hill country of Ephraim. Here the Revised Version (British and American) has "Ben-hur," taking the Hebrew ben, "son of," as part of the proper name; and the same is true in reference to the names of four others of these officers (compare 1Ki 4:9,10,11,13).

(5) Father of Rephaiah, who was one of the builders of the wall under Nehemiah, and ruler of half the district of Jerusalem (Ne 3:9).

Benjamin Reno Downer

HURAI

hu'-ri, hu'-ra-i, hu-ra'-i (churay, "linen-weaver"): One of David's "mighty men" mentioned in 1Ch 11:32 as of the brooks of Gaash, i.e. from Mt. Gash. In the parallel 2Sa 23:30, the orthography is Hiddai.

HURAM

hu'-ram (churam, "noble-born"):

(1) Grandson of Benjamin (1Ch 8:5).

(2) King of Tyre in alliance with David and Solomon. So named in 2Ch 2:3,11,12; 8:2; 9:10,21, but elsewhere written HIRAM (which see).

(3) The Tyrian artisan who is so named in 2Ch 2:13; 4:11,16, but elsewhere called "Hiram."

HURI

hu'-ri (churi, "linen weaver"): One of the immediate descendants of Gad, and

father of Abihail, a chief man of his family (1Ch 5:14).

HURT

hurt: The term (noun and verb) represents a large number of Hebrew words, of which the chief are ra' (verb ra'a'), "evil" (Ge 26:29; 1Sa 24:9; Ps 35:4, etc.), and shebher or shebher (from shabhar), "a fracture" or "breaking" (Jer 6:14; 8:11,21; 10:19; compare Ex 22:10,14). In Greek a principal verb is adikeo, "to do injustice" (Lu 10:19; Re 2:11; 6:6, etc.); once the word "hurt" is used in the King James Version (Ac 27:10, story of Paul's shipwreck) for hubris, "injury" (thus the Revised Version (British and American)). In the Revised Version (British and American) "hurt" sometimes takes the place of other words in the King James Version, as "sick" (Pr 23:35), "breach" (Isa 30:26), "bruise" (Jer 30:12; Na 3:19); sometimes, on the other hand, the word in the King James Version is exchanged in the Revised Version (British and American) for "evil" (Jos 24:20), "harm" (Ac 18:10), or, as above, "injury" (Ac 27:10). These

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references sufficiently show the meaning of the word—harm, bruise, breaking, etc. In Jeremiah (ut supra) the word is used figuratively for moral disease or corruption.

James Orr

HUSBAND

huz' -band ('ish; aner): In the Hebrew household the husband and father was the chief personage of an institution which was regarded as more than a social organism, inasmuch as the family in primitive Semitic society had a distinctively religious character and significance. It was through it that the cult of the household and tribal deities was practiced and perpetuated. The house-father, by virtue of being the family head, was priest of the household, and as such, responsible for the religious life of the family and the maintenance of the family altar. As priest he offered sacrifices to the family gods, as at first, before the centralization of worship, he did to Yahweh as the tribal or national Deity. We see this reflected in the stories of Abraham, Isaac and Jacob, and in the Book of Job. This goes far to explain such records as we have in Ge 31:53; 32:9, and the exceptional reverence that was paid the paternal sepulchers (1Sa 20:6). Abraham was regarded as being the father of a nation. It was customary, it would seem, to assign a "father" to every known tribe and nation (Ge 10). So the family came to play an important and constructive part in Hebrew thought and life, forming the base upon which the social structure was built, merging gradually into the wider organism of the clan or tribe, and vitally affecting at last the political and religious life of the nation itself.

The husband from the first had supreme authority over his wife, or wives, and children. In his own domain his rule was well-nigh absolute. The wife, or wives, looked up to him as their lord (Ge 18:12). He was chief (compare Arabic sheik), and to dishonor him was a crime to be punished by death (Ex 21:15,17). He was permitted to divorce his wife with little reason, and divorces were all too

common (De 22:13,19,28,29; Isa 50:1; Jer 3:8; 5:8; Mal 2:16, etc.). The wife seems to have had no redress if wronged by him. Absolute faithfulness, though required of the wife, was apparently not expected or exacted of the husband, so long as he did not violate the rights of another husband. In general among Eastern people women were lightly esteemed, as in the Japhetic nations they came to be. Plato counted a state "disorganized" "where slaves are disobedient to their masters, and wives are on equality with their husbands." "Is there a human being," asks Socrates, "with whom you talk less than with your wife?" But from the first, among the Hebrews the ideal husband trained his household in the way they should go religiously, as well as instructed them in the traditions of the family, the tribe, and the nation (Ge 18:19; Ex 12:26; 13:8; De 6:7, etc.). It was due to this, in part at least, that, in spite of the discords and evils incident to polygamy, the Hebrew household was nursery of virtue and piety to an unusual degree, and became a genuine anticipation of the ideal realized later in the Christian home (1Co 7:2 ff; Eph 5:25; 1Pe 3:7).

Used figuratively of the relation (1) between Yahweh and His people (Isa 54:5; Jer 3:14; Ho 2:19 f); (2) between Christ and His church (Mt 9:15; 2Co 11:2; Eph 5:25; Re 19:7; 21:2).

George B. Eager

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HUSBAND'S BROTHER

(yabham, "brother-in-law"; epigambreuo; Late Latin levir): He was required (De 25:5-10; Mt 22:24) "to perform the duty of a husband's brother" (yibbemah); that is, if his brother, living with him on the paternal estate, died without male issue, he should take the widow to wife, and "raise up seed unto his brother," the firstborn of the new marriage inheriting the deceased brother's estate. Refusal of the duty was possible, but entailed public ceremonial disgrace and lasting reproach. This provision for a specific case modified the general law which forbade the marriage of a sister-in-law (Le 18:16,18). It was a patriarchal custom (Ge 38; Judah and Tamar), and is alluded to in [Ru 1:11-13](#). A related custom is found in Ru 4:1, Boaz playing; however, the part, not of levir ("brother-in-law"), but of go'el ("redeemer"). It was at least theoretically in force in our Lord's time (Mt 22:23-28; the question of the Sadducees concerning the resurrection). For the origin and object of this custom see FAMILY; MARRIAGE.

Philip Wendell Crannell

HUSBANDMAN; HUSBANDRY

huz'-band-man, huz'-band-ri: Husbandman, originally a "householder" or "master of the house," is now limited in its meaning to "farmer" or "tiller of the soil." In this sense it is the correct translation of the various Biblical words: ish 'adahamah, literally, "man of the soil" (Ge 9:20); 'ikkar, literally, "digger," "a farmer" (2Ch 26:10; Jer 31:24; 51:23; Am 5:16; Joe 1:11); gubh, "to dig" (2Ki 25:12); yaghabh, "to dig" (Jer 52:16); georgos, "cultivator" (Mt 21:33 ff; Joh 15:1; Jas 5:7).

See AGRICULTURE.

It is a common practice in Palestine and Syria today for a rich man to own lands in many different parts of the country. He sets farmers over these different tracts

who, with the helpers, do the plowing, planting, reaping, etc.; or he lets out his lands to farmers who pay him an annual rental or return to him a certain percentage of the crop. Much of the plain of Esdraelon, for example, was until recently owned by Beirut proprietors and farmed in this way. The writer while riding on the plain near ancient Dan, was surprised to overtake an acquaintance from Beirut (3 days' journey away), who had just dismounted at one of his farms to inspect it and to receive the annual account of his farmer. The pride with which the husbandman pointed out the abundant harvest will not be forgotten. All the difficulties of the owner with his husbandmen described by Jesus are often repeated today.

Figurative: Jesus said "I am the true vine, and my father is the husbandman" (Joh 15:1). He sows, cultivates, prunes and expects fruits from His church. In the parable of the Householder (Mt 21:33), the wicked husbandmen were the Jews. The church is referred to as "God's husbandry" in 1Co 3:9 (m "tilled land").

James A. Patch

HUSHAH

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hu'-sha (chushah, "haste"): Mentioned in 1Ch 4:4 as probably an individual, a Judahite, or a family name; but may possibly be a place.

HUSHAI

hut'-shi, hus'-sha-i (chushay, Chousei; Josephus, Chousi): An Archite, native of Archi or Erech(?), West of Bethel on the northern border of Benjamin and southern border of Joseph (Jos 16:2). Hushai was one of David's most faithful and wise counselors. When David was fleeing from Jerusalem and Absalom, Hushai met him, having his coat rent and earth on his head. The king persuaded him to return to Jerusalem, feign submission to Absalom, and try to defeat the counsel of Ahithophel (2Sa 15:32 f). Whatever Absalom decided on, Hushai was to send word to David through two young men, sons of the priests Zadok and Abiathar (2Sa 15:34-36). Hushai obeyed, and succeeded in persuading Absalom to adopt his counsel rather than that of Ahithophel (2Sa 16:16-17:14). He sent word to David of the nature of Ahithophel's counsel, and the king made good his escape that night across the Jordan. The result was the suicide of Ahithophel and the ultimate defeat and death of Absalom.

J. J. Reeve

HUSHAM

hu'-sham (chusham, Ge 36:34; chusham, 1Ch 1:45-46, "alert"): According to the former reference, Husham was one of the kings of Edom, and according to the latter he was "of the land of the Temanites" and ([1Ch 1:35 f](#)) descended from Esau.

HUSHATHITE

hu'-shath-it, (chushathi, "a dweller in Hushah?"): The patronymic given in two forms, but probably of the same man, Sibbeccai, one of David's thirty heroes

(2Sa 21:18; 1Ch 11:29; 20:4; 27:11), or Mebunnai as named in the parallel passage (2Sa 23:27).

HUSHIM

hu'-shim (chusim, "hasters"):

(1) Family name of the children of Da (Ge 46:23), but of form "Shuham" in Nu 26:42.

(2) The sons of Aher of the lineage of Benjamin (1Ch 7:12).

(3) One of the wives of Shaharaim, of the family of Benjamin (1Ch 8:8,11).

HUSHATHITE

hush'-shath-it (chushshathi). Same as HUSHATHITE (which see), except in reduplicated form (1Ch 27:11; compare 1Ch 11:29, Hebrew pronunciation).

HUSKS

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husks (keratia, i.e. "little horns," Lu 15:16): These are the pods of the carob tree (Revised Version, margin), also called the locust tree (*Ceratonia siliqua*). This tree flourishes all over Palestine, especially on the western mountain slopes toward the sea; by the Arabs it is called kharrub. It is dioecious, has dense, dark, evergreen foliage, glossy leaves and long, curved pods, like small horns (hence, the name). These pods which are from 4 to 9 inches in length, have a leathery case containing a pulpy substance in which the beans are imbedded; this pulp is of a pleasant, sweetish flavor and has a characteristic odor, and is much loved by children. The pods are sold in the markets, both as cattle food and for the poor, who extract by boiling them a sweetish substance like molasses. The tradition that the "locusts" of Mt 3:4; Mr 1:6 were carob pods is preserved in the name given to them, "St. John's bread," but it has little to be said for it.

E. W. G. Masterman

HUZ

huz (Ge 22:21 the King James Version).

See UZ.

HUZZAB

huz'-ab (hutstsabh, only in Na 2:7 the King James Version and the Revised Version margin): Its meaning is doubtful. According to Gesenius, it is a verb, Hoph. of tsabhabh, "flow," hence, to be rendered with preceding verse, "The palace is dissolved and made to flow down." Wordsworth made it Pual of natsabh, "fix": "The palace is dissolved, though established." Septuagint renders with the next word, he hupostasis apokalupthe, "The foundation (or treasure) is uncovered." the King James Version, the Revised Version margin and the American Standard Revised Version text make it Hoph. of natsabh, "fix," hence, "It is decreed." Perhaps more probably, with the King James Version and the

Revised Version (British and American) text and the American Revised Version margin, it is a name, or noun with the article (or the corruption of such a word), referring either to the Assyrian queen, or personifying Nineveh. No such queen is now known, but Assyriology may throw light. The "name" interpretation accords best with the general trend of the passage, which describes the discomfiture of a royal personage. BDB calls it "perhaps textual error." The Massoretic vocalization may be at fault.

Philip Wendell Crannell

HYACINTH

hi'-a-sinth (huakinthos): the Revised Version (British and American) uses this word in Re 9:17 for the King James Version "jacinth," with reference, not to stone, but to dark-purple color. In Re 21:20, where stone is meant, the Revised Version (British and American) translations "sapphire."

HYADES

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hi'-a-dez.

See ASTROLOGY, sec. II, 4.

HYDASPES

hi-das'-pez (Hudaspes): A river mentioned in Judith 1:6 in connection with the Euphrates and Tigris, but otherwise unknown. It is possible there may be a confusion with the Hydaspes of India. Some have conjectured an identity with the Choaspes.

HYENA

hi-e'-na (tsabhua' (Jer 12:9); Septuagint huaine (Jer 12:9; Ecclesiasticus 13:18); compare Arabic dab' or dabu', "hyaena"; compare tsebho'im, Zeboim (1Sa 13:18; Ne 11:34); also compare tsibh'on, Zibeon (Ge 36:2,14,20; 1Ch 1:38); but not tsebhoyim, Zeboiim (Ge 10:19; 14:2, etc.)): English Versions of the Bible does not contain the word "hyena," except in Ecclesiasticus 13:18, "What peace is there between the hyena and the dog? and what; peace between the rich man and the poor?" In Jer 12:9, where the Hebrew has ha-'ayiT tsabhua' (the Revised Version (British and American) "a speckled bird of prey"), Septuagint has spelaion huaines, "a hyena's den," as if from a Hebrew original having me'arah, "cave," instead of ha-'ayiT, "bird." The root tsabha' may mean "to seize as prey" (compare Arabic seb', "lion" or "rapacious animal"), or "to dip" or "to dye" (compare Arabic cabagh, "to dye"), hence, the two translations of tsabhua' as "hyena" and as "speckled" (Vulgate versicolor).

The hyena of Palestine is the striped hyena (*Hyaena striata*) which ranges from India to North Africa. The striped, the spotted, and the brown hyenas constitute a distinct family of the order of Carnivora, having certain peculiarities of dentition and having four toes on each foot, instead of four behind and five in front, as in most of the order. The hyena is a nocturnal animal, rarely seen though fairly

abundant, powerful but cowardly, a feeder on carrion and addicted to grave-robbing. The last habit in particular has won it the abhorrence of the natives of the countries which it inhabits. In the passage cited in Ecclus, it is to be noted that it is to the hyena that the rich man is compared. The jaws and teeth of the hyena are exceedingly strong and fitted for crushing bones which have resisted the efforts of dogs and jackals. Its dens are in desolate places and are littered with fragments of skeletons. "Is my heritage unto me as a speckled bird of prey?" (Jer 12:9) becomes a more striking passage if the Septuagint is followed, "Is my heritage unto me as a hyena's den?"

Shaqq-ud-Diba', "Cleft of the hyenas," is the name of a valley north of Wadi-ul-Qelt, and Wadi-Abu-Diba' (of similar meaning) is the name of an affluent of Wadi-ul-Qelt. Either of these, or possibly Wadi-ul-Qelt itself, may be the valley of Zeboim (valley of hyenas) of 1Sa 13:18.

The name of Zibeon the Horite (Ge 36:2, etc.) is more doubtfully connected with "hyena."

Alfred Ely Day

HYMENAEUS

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HYMN

him (humnos): In Col 3:16; Eph 5:19 Paul bids his readers sing "psalms and hymns and spiritual songs." Gregory of Nyssa (4th century) distinguishes these as follows: the Psalms were accompanied by instruments, the hymns were mainly vocal, and the song, ode, was a general term comprehending both. This distinction might suggest that the psalm belonged especially to the public worship of the church, while the hymn was the production, more or less spontaneous, of the individual member. The inference is, however, inconsistent with 1Co 14:26, and it is probable that in the apostolic age, at least, the terms were used indiscriminately. Of Christian psalms or hymns we have examples in the New Testament. Lu 1 and 2 contain such hymns in the songs of Mary, Zacharias and Simeon. The Apocalypse is studded with hymns or odes, many of them quite general in character, and probably borrowed or adapted from Jewish books of praise. In the Epistles of Paul, especially the later ones, fragments of hymns seem to be quoted. Lightfoot detects one in Eph 5:14, and others readily suggest themselves.

It is probable that the hymn mentioned as having been sung by Jesus and the disciples after the Passover (Mt 26:30; Mr 14:26) was the second part of the Hallel, i.e. Psalms 115-118, and the hymns of Paul and Silas were most likely also taken from the Psalter. But the practice of interpolating and altering Jewish non-canonical books, like the Psalter of Solomon and the recently discovered Odes of Solomon, shows that the early Christians adopted for devotional purposes the rich store of sacred poetry possessed by their nation. For the music to which these psalms, etc., were sung, see MUSIC; SONG.

James Millar

HYPOCRISY; HYPROCRITE

hi-pok'-ri-si, hip'-o-krit (choneph, chaneph; hupokrisis, hupokrites):

(1) "Hypocrisy" occurs only once in the Old Testament as the translation of choneph (Isa 32:6, the Revised Version (British and American) "profaneness"); chaneph, from which it is derived, means properly "to cover," "to hide," or "becloud," hence, to pollute, to be polluted or defiled, to make profane, to seduce; as a substantive it is translated "hypocrite" (Job 8:13; 13:16; 15:34; 17:8; 20:5; 27:8; 34:30; 36:13, in all which instances the Revised Version (British and American) has "godless man," "godless men," "godless"; Pr 11:9, the Revised Version (British and American) "the godless man"; Isa 9:17, the Revised Version (British and American) "profane"; Isa 33:14, the Revised Version (British and American) "the godless ones"); it is rendered "hypocritical," in Ps 35:16; Isa 10:6, the Revised Version (British and American) "profane."

(2) "Hypocrisy," "hypocrite" are frequent in the New Testament, chiefly in Christ's discourses in the Gospels. The word hupokrisis (primarily, "an answer," "response") meant generally, in classical Greek, stageplaying, acting, the histrionic art; hence, it came to mean acting a part in life, etc. We find hupokrisis in this sense in 2 Macc 6:25, the Revised Version (British and American) "dissimulation," and hupokrinomai, "to pretend," "to feign," etc. Ecclesiasticus 1:29; 32:15; 33:2, translated "hypocrite"; 2

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Macc 5:25, "pretending peace," the Revised Version (British and American) "playing the man of peace"; 6:21, the Revised Version (British and American) "to make as if." Hupokrites (literally, "an actor") is the Septuagint for chaneph (Job 34:30; 36:13), equivalent to bad, wicked, godless, which is perhaps included in some of our Lord's uses of the words, e.g. Mt 23:27 f, "full of hypocrisy and iniquity" (compare 23:29 f; 24:51); but, in general, the meaning is acting a part, false, deceptive and deceived, formally and outwardly religious and good, but inwardly insincere and unrighteous; the hypocrite may come to deceive himself as well as others, but "the hypocrite's hope shall perish" (Job 8:13 the King James Version). On no class did our Lord pronounce such severe condemnation as on the hypocrites of His day.

"Hypocrisy" (hupokrisis) occurs in Mt 23:28; Mr 12:15; Lu 12:1; 1Ti 4:2; 1Pe 2:1 (in Ga 2:13 it is rendered "dissimulation"); "hypocrite" (hupokrites), Mt 6:2,5,16; 7:5; 15:7; 22:18; 23:13,15,23,25 ff, 29; 24:51; Mr 7:6; Lu 12:56; 13:15; in Jas 3:17, anupokritos is "without hypocrisy," so the Revised Version (British and American), Ro 12:9 ("unfeigned," 2Co 6:6; 1Ti 1:5; **2Ti 1:5**; **1Pe 1:22**).

W. L. Walker

HYRCANUS

her-ka'-nus (Hurkanos): "Son of Tobias, a man of great dignity," who had a large sum of money deposited in the Temple of Jerusalem when Heliodorus was sent to confiscate it in 187 BC (2 Macc 3:11 ff). Opinions differ as to the identity of this Hyrcanus. with the grandson of Tobias whose birth and history are related at considerable length by Josephus (Ant., XII, iv, 6 ff), or with another of the same name mentioned in Ant, XIII, viii, 4.

See ASMONEANS; MACCABAEUS.

HYSSOP

his'-up ('ezobh; husspos, Ex 12:22; Le 14:4,6,4:9 ff; Nu 19:6,18; 1Ki 4:33; Ps 51:7; Joh 19:29; Heb 9:19): A plant used for ritual cleansing purposes; a humble plant springing out of the wall ([1Ki 4:33](#)), the extreme contrast to the cedar.

The common hyssop (*Hyssopus officinalis*) of the Natural Order Labiatae, an aromatic plant with stomatic properties, cannot be the hyssop of the Bible as it is unknown in Palestine, but allied aromatic plants of the same Natural Order have by Maimonides (Neg. xiv.6) and other Jewish writers been identified with it. Probably hyssop is identical with the Arabic zat'ar, a name applied to a group of aromatic plants of the genus marjoram and thyme. They would any of them furnish a bunch suitable for sprinkling, and they have the important recommendation that they grow everywhere, being found even in the desert. Post thinks of all varieties the *Origanum maru*, a special variety of marjoram which favors terrace walls and rocks, is the most probable.

The proposal (Royle, Jour. Royal Asiatic Soc., VII, 193-213) to identify the caper (*Capparis spinosa*) with hyssop, which has been popularized by the works of Tristram, has not much to recommend it. It is true that the caper is very commonly seen

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I WILL BE

See GOD, NAMES OF.

I, I AM, I AM THAT I AM

See GOD, NAMES OF.

IACIMUS

i-as'-i-mus.

See ALCIMUS.

IACUBUS

i-ak'-u-bus ('Iakoubos 1 Esdras 9:48): "Akkub" in Ne 8:7.

IADINUS

i-ad'-i-nus (Iadeinos; 1 Esdras 9:48, the King James Version Adinus): Same as Jamin of Ne 8:7.

IBHAR

ib'-har (yibhchar, "He (God) chooses"; in Codex Sinaiticus, Codex Vaticanus, Ebear, in Chronicles, Codex Vaticanus, Baar; Codex Alexandrinus, Iebaar): One of David's sons, born at Jerusalem; son of a wife and not of a concubine (1Ch 3:6; 2Sa 5:15); otherwise unknown. His name in all three lists follows Solomon's.' In the Peshitta, "Juchabar."

IBIS

i'-bis. In Isa 34:11, yanshoph, which is rendered "owl," apparently indicates the sacred ibis (*Ibis religiosa*). The Septuagint gives eibis and Vulgate (Jerome's Latin Bible, 390-405 A.D.) ibis; the Revised Version, margin "bittern."

See OWL.

IBLEAM

ib'-le-am (yibhle'am); A town in the territory of Issachar which was assigned to Manasseh (Jos 17:11). This tribe, however, failed to expel the inhabitants, so the Canaanites continued to dwell in that land (Jud 1:27). It was on the route by which Ahaziah fled from Jehu. He was overtaken and mortally wounded "at the ascent of Gur, which is by Ibleam" (2Ki 9:27). The name appears as Bileam in 1Ch 6:70; and it probably corresponds to Belmen of Jth. It is now represented by the ruin of Bel'ameh

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on the West of the valley through which the road to the south runs, about half a mile from Jenin. In 2Ki 15:10, where it is said that Zechariah the son of Jeroboam was slain by Shallum "before the people," this last phrase, which is awkward in the Hebrew, should be amended to read "in Bileam." Possibly "Gath-rimmon" in Jos 21:25 is a clerical error for "Ibleam."

W. Ewing

IBNEIAH

ib-ne'-ya (yibhneyah, "Yah buildeth up"): A Benjamite, son of Jeroham (1Ch 9:8).

IBNIJAH

ib-ni'-ja (yibniyah or yibhneyah, "Yah buildeth up"): A Benjamite, father of Reuel (1Ch 9:8).

IBRI

ib'-ri (ibhri, "a Hebrew"): A Merarite Levitt, son of Jaaziah (1Ch 24:27).

IBSAM

ib'-sam (yibhsam, "fragrant," the King James Version Jibsam): Descendant of Issachar, family of Tolah (1Ch 7:2).

IBZAN

ib'-zan (ibhtsan): The 10th judge of Israel. His city is given as Bethlehem (whether of Judah or Zebulun is not stated). He judged Israel 7 years, and when he died he was buried in his native place. The only personal details given about

him in the Biblical narrative are that he had 30 sons and a like number of daughters. He sent all of his sons "abroad" for wives and brought husbands from "abroad" for all his daughters. The exact meaning of ha-chuts, "abroad," is mere matter of speculation, but the great social importance of the man and, possibly, alliances among tribes, are suggested in the brief narrative (Jud 12:8-10). Jewish tradition identifies Ibzan with Boaz of Bethlehem-Judah (Talmud, Babha', Bathra', 91a).

Ella Davis Isaacs

ICE

is (qerach): Ice is almost unknown in Palestine and Syria except on the highest mountains. At moderate heights of less than 4,000 ft. a little ice may form during the night in winter, but the warm rays of the sun melt it the next day. A great quantity of snow is packed away in caves in the mountains during the winter, and is thus preserved for use in the summer months. The word is found in the Bible in three places where it describes God's power. "Out of whose womb came the ice? And the

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.... frost" (Job 38:29); "By the breath of God ice is given" (Job 37:10); "He casteth forth his ice like morsels" (Ps 147:17).

Figurative: Untrue friends are compared to streams "which are black by reason of the ice" (Job 6:16).

Alfred H. Joy

ICHABOD

ik'-a-bod, i'-ka-bod (i-kha-bhodh, "inglorious"; Codex Vaticanus, ouai barchaboth; Codex Alexandrinus, ouai chaboth, Atimos): Son of Phinehas, Eli's son, slain at the battle of Aphek when the ark was taken. Ichabod was born after his father's death. His mother gave him this name on her death-bed to indicate that the "glory (had) departed from Israel" (1Sa 4:19). He was thus important as a symbol, though little is recorded of him as an individual. His nephew Ahijah was one of those who tarried with Saul and the six hundred at Gibeah just before Jonathan's brave attack upon the Philistines (1Sa 14:2 f).

Henry Wallace

ICONIUM

i-ko'-ni-um (Ikonion, also Eikonion, on inscriptions): Iconium was visited by Paul on his first and on his second missionary journey (Ac 13:51 ff; 16:2), and

if the "South Galatian theory" be correct, probably also on his third journey. His sufferings there are referred to in 2Ti 3:11.

1. Topographical Position:

The topographical position of Iconium is clearly indicated in Acts, and the

evidence of Ac has been confirmed by recent research. Was Iconium in Phrygia or in Lycaonia, and in what sense can it be said to have belonged to one ethnical division or the other? The majority of our ancient authorities (e.g. Cicero, Strabo, Pliny), writing from the point of view of Roman provincial administration, give Iconium to Lycaonia, of which geography makes it the natural capital. But Xenophon, who marched with Cyrus' expedition through Phrygia into Lycaonia, calls Iconium the last city of Phrygia. The writer of Ac 14:6 makes the same statement when he represents Paul and Barnabas as fleeing from Iconium to the cities of Lycaonia—implying that the border of Phrygia and Lycaonia passed between Iconium and Lystra, 18 miles to the South. Other ancient authorities who knew the local conditions well speak of Iconium as Phrygian until far into the Roman imperial period. At the neighboring city of Lystra (Ac 14:11), the natives used the "speech of Lycaonia." Two inscriptions in the Phrygian language found at Iconium in 1910 prove that the Phrygian language was in use there for 2 centuries after Paul's visits, and afford confirmation of the interesting topographical detail in Ac (see Jour. Hell. Stud., 1911, 189).

2. In Apostolic Period:

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In the apostolic period, Iconium was one of the chief cities in the southern part of the Roman province Galatia, and it probably belonged to the "Phrygian region" mentioned in Ac 16:6. The emperor Claudius conferred on it the title Claudiconium, which appears on coins of the city and on inscriptions, and was formerly taken as a proof that Claudius raised the city to the rank of a Roman colonia. It was Hadrian who raised the city to colonial rank; this is proved by its new title, Colonia Aelia Hadriana Iconiensium, and by a recently discovered inscription, which belongs to the reign of Hadrian, and which mentions the first duumvir who was appointed in the new colonia. Iconium was still a Hellenic city, but with a strong pro-Roman bias (as proved by its title "Claudian") when Paul visited it.

3. Later History:

About 295 AD, an enlarged province, Pisidia, was formed, with Antioch as capital, and Iconium as a "sort of secondary metropolis." The Byzantine arrangement, familiar to us in the *Notitiae Episcopatum*, under which Iconium was the capital of a province Lycaonia, dates from about 372 AD. Iconium, the modern Konia, has always been the main trading center of the Lycaonian Plain. Trade attracted Jews to the ancient Phrygio-Hellenic city (Ac 14:1), as it attracts Greeks and Armenians to the modern Turkish town.

4. Thekla:

Paul's experiences at Iconium form part of the theme of the semi-historical legend of Thekla, on which see Professor Ramsay's *Church in the Roman Empire*, 380 ff.

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Hellenic Studies, 1911, 188 ff.

W. M. Calder

IDALAH

id'-a-la, i-da'-la (yidh'alah): A town in the territory of Zebulun, named with Shimron and Beth-lehem (Jos 19:15). The Talmud identifies it with Churyeh (Talm Jerusalem on Megh., I, 1). This, Conder thinks, may be represented by the modern Khirbet el- Chuwara to the South of Beit Lachm.

IDBASH

id'-bash (yidhbash, "honeysweet"(?)): A man of Judah, one of the sons of the father of Etam (1Ch 4:3; Septuagint "sons of Etam").

IDDO

id'-o:

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(1) ('iddo (?[~'adhadh, "to be strong"), "hap," "happy" (?), Ezr 8:17): The "chief at the place Casiphia," who provided Ezra with Levites and Nethinim, the head of the Levitical body or school, said to be one of the Nethinim or temple slaves, but perhaps an "and" has slipped out, and it should read: "his brethren and the Nethinim." 1 Esdras 8:45,46 has "Loddeus (the King James Version "Saddeus"), the captain who was in the place of the treasury," keceph meaning silver. Septuagint has "in the place of the silver (en argurio tou topou) to his brethren and to the treasurers."

(2) (yiddo, "beloved," or "loving," 1Ch 27:21): Son of Zechariah, and captain of the half-tribe of Manasseh in Gilead, under David.

(3) (yiddo, "beloved," or "loving," Ezr 10:43): One of those who had taken foreign wives. Another reading is Jaddai, the King James Version "Jadau." In 1 Esdras 9:35 "Edos" (the King James Version "Edes").

(4) ('iddo', "timely," 1Ki 4:14): Father of Abinadab, Solomon's commissary in Mahanaim in Gilead.

(5) (yiddo, "beloved," or "loving," 1Ch 6:21): A Gershomite Levite, son of Joah, called Adaiah in verse 41; ancestor of Asaph.

(6) (ye'do (Kethibh ye'di), or 'iddo, "decked," "adorned"): Seer (chozeh) and prophet (nabhi), the Chronicler's "source" for the reign of Solomon (2Ch 9:29): "The visions of Iddo the seer concerning Jeroboam the son of Nebat"; and for the reign of Rehoboam (2Ch 12:15): "The histories of Iddo ('iddo) the seer, after the manner of (or, "in reckoning") genealogies"; and for the reign of Abijah (2Ch 13:22): "The commentary (midhrash) of the prophet Iddo" ('iddo). He may have been the prophet who denounced Jeroboam (1Ki 13), who is called by Josephus and Jerome Jadon, or Jaddo. Jerome makes Iddo and Oded the same.

(7) ('iddo, "timely," Zec 1:1): Grandfather (father, according to Ezra) of the

prophet, Zechariah. See also Zec 1:7; Ezr 5:1; 6:14 ('iddo'). In 1 Esdras 6:1, "Addo."

(8) ('iddo'," decked," "adorned," Ne 12:4,16): A priest who went up with Zerubbabel (12:4); one of the priestly clans which went up (12:16); perhaps same as (7).

Philip Wendell Crannell

IDLE; IDLENESS

i'-d'-l, i'-d'-l-nes: Both words, adjective and noun, render different Hebrew words (from 'atsel, "to be lazy," raphah, "to relax," and shaqaT, "to be quiet"). According to the Yahwistic narrative Pharaoh's retort to the complaints of the Israelites was a charge of indolence (Ex 5:8,17). It was a favorite thought of Hebrew wisdom— practical philosophy of life—that indolence inevitably led to poverty and want (Pr 19:15; Ec 10:18). The "virtuous woman" was one who would not eat the "bread of idleness" (Pr 31:27). In Eze 16:49 for the King James Version "abundance of idleness," the Revised Version (British and American) has "prosperous ease." In the New Testament "idle" generally renders the Greek word argos, literally, "inactive,"

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"useless" (Mt 20:3,6). In Lu 24:11 "idle talk" corresponds to one Greek word which means "empty gossip" or "nonsensical talk."

T. Lewis

IDOLATRY

i-dol'-a-tri (teraphim, "household idols," "idolatry"; eidololatreia): There is ever in the human mind a craving for visible forms to express religious conceptions, and this tendency does not disappear with the acceptance, or even with the constant recognition, of pure spiritual truths (see IMAGES). Idolatry originally meant the worship of idols, or the worship of false gods by means of idols, but came to mean among the Old Testament Hebrews any worship of false gods, whether by images or otherwise, and finally the worship of Yahweh through visible symbols (Ho 8:5,6; 10:5); and ultimately in the New Testament idolatry came to mean, not only the giving to any creature or human creation the honor or devotion which belonged to God alone, but the giving to any human desire a precedence over God's will (1Co 10:14; Ga 5:20; Col 3:5; 1Pe 4:3). The neighboring gods of Phoenicia, Canaan, Moab—Baal, Melkart, Astarte, Chemosh, Moloch, etc.—were particularly attractive to Jerusalem, while the old Semitic calf-worship seriously affected the state religion of the Northern Kingdom (see GOLDEN CALF). As early as the Assyrian and Babylonian periods (8th and 7th centuries BC), various deities from the Tigris and Euphrates had intruded themselves—the worship of Tammuz becoming a little later the most popular and seductive of all (Eze 8:14)—while the worship of the sun, moon, stars and signs of the Zodiac became so intensely fascinating that these were introduced even into the temple itself (2Ki 17:16; 21:3-7; 23:4,12; Jer 19:13; Eze 8:16; Am 5:26).

The special enticements to idolatry as offered by these various cults were found in their deification of natural forces and their appeal to primitive human desires, especially the sexual; also through associations produced by intermarriage and

through the appeal to patriotism, when the help of some cruel deity was sought in time of war. Baal and Astarte worship, which was especially attractive, was closely associated with fornication and drunkenness (Am 2:7,8; compare 1Ki 14:23 f), and also appealed greatly to magic and soothsaying (e.g. Isa 2:6; 3:2; 8:19).

Sacrifices to the idols were offered by fire (Ho 4:13); libations were poured out (Isa 57:6; Jer 7:18); the first-fruits of the earth and tithes were presented (Ho 2:8); tables of food were set before them (Isa 65:11); the worshippers kissed the idols or threw them kisses (1Ki 19:18; Ho 13:2; Job 31:27); stretched out their hands in adoration (Isa 44:20); knelt or prostrated themselves before them and sometimes danced about the altar, gashing themselves with knives (1Ki 18:26,28; for a fuller summary see EB).

Even earlier than the Babylonian exile the Hebrew prophets taught that Yahweh was not only superior to all other gods, but reigned alone as God, other deities being nonentities (Le 19:4; Isa 2:8,18,20; 19:1,3; 31:7; 44:9-20). The severe satire of this period proves that the former fear of living demons supposed to inhabit the idols had disappeared. These prophets also taught that the temple, ark and sacrifices were not essential to true spiritual worship (e.g. [Jer 3:16](#); [Am 5:21-25](#)). These prophecies

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produced a strong reaction against the previously popular idol-worship, though later indications of this worship are not infrequent (Eze 14:1-8; Isa 42:17). The Maccabean epoch placed national heroism plainly on the side of the one God, Yahweh; and although Greek and Egyptian idols were worshipped in Gaza and Ascalon and other half-heathen communities clear down to the 5th or 6th century of the Christian era, yet in orthodox centers like Jerusalem these were despised and repudiated utterly from the 2nd century BC onward.

See also **GOLDEN CALF; GODS; IMAGES; TERAPHIM.**

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Camden M. Cobern

IDUEL

id'-u-el (Idouelos): 1 Esdras 8:43, English versions, margin "ARIEL" (which see).

IDUMAEA; IDUMAEANS

id-u-me'-a, id-u-me'-anz.

See EDOM.

IEDDIAS

yed-i'-as, i-ed-i'-as, the King James Version Eddias (Ieddias): One who agreed to put away his foreign wife (1 Esdras 9:26); called also "Jezeias."

IEZER; IEZERITES

i-e'-zer, i-e'-zer-its ('i'ezer, Nu 26:30): Contracted from ABIEZER (Jos 17:2, etc.) (which see).

IGAL

i'-gal (yigh'al, "he (God) redeems"; Septuagint variously Igal, Gaal, Ieol):

(1) One of the twelve spies sent by Moses from the wilderness of Paran; son of Joseph, tribe of Issachar (Nu 13:7).

(2) One of David's heroes, son of Nathan of Zobah (2Sa 23:36). In 1Ch 11:38 he is "Joe (yo'el), the brother of Nathan."

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(3) Son of Shemaiah of the royal house of David, descendant of Zerubbabel (1Ch 3:22, the King James Version "Igeal").

IGDALIAH

ig-da-li'-a (yighdalyahu, "Yah is great"): Ancestor of certain persons who had a "chamber" in the temple in Jeremiah's time (Jer 35:4).

IGEAL

i'-ge-al, i'-je-al (yigh'al, "he (i.e. God) redeems"): A remote descendant of David (1Ch 3:22, the Revised Version (British and American) "Igal").

IGNORANCE

ig'-no-rans (sheghaghah; agnoia): "Ignorance" is the translation of sheghaghah, "wandering," "going astray" (Le 4:2, etc., "if a soul sin through ignorance," the Revised Version (British and American) "unwittingly," margin "through error"; Le 5:15; Nu 15:24 ff; compare 35:11; Jos 20:3 ff; Ec 5:6; 10:5, "an error"). In the Law sheghaghah means "innocent error," such as had to be taken with consideration in judgment (see passages referred to). "Ignorance" is also expressed by the negative lo' with yadha', "to know" (Isa 56:10; 63:16; Ps 73:22); also by bi-bheli da'ath, literally, "in want of knowledge" (De 19:4; compare De 4:12; Jos 20:5, translated "unawares," "unwittingly").

In the New Testament the words are agnoia, "absence of knowledge" (Ac 3:17; 17:30; Eph 4:18; 1Pe 1:14); agneoma, "error" (Heb 9:7, the Revised Version margin "Greek: ignorances"); agnosia, "ignorance" (1Pe 2:15), "no knowledge" (1Co 15:34 the Revised Version (British and American)); agnoeo, "to be without knowledge," "ignorant" (Ro 1:13; 10:3; 11:25, etc.), "not knowing" (Ro 2:4, etc.), "understood not" ([Mr 9:32](#) , etc.), "ignorantly" (Ac 17:23, the Revised Version (British and American) "in ignorance"; 1Ti 1:13);

idiotes, translated "ignorant" (Ac 4:13), "unlearned" (1Co 14:16, the Revised Version margin "him that is without gifts," and so in 1Co 14:23,14), "rude" (2Co 11:6); agrammatos, once only in connection with idiotes (Ac 4:13, "unlearned and ignorant men"); agrammatos corresponds to modern "illiterate" (compare Joh 7:15; Ac 26:24); idiotes originally denoted "the private man" as distinguished from those with a knowledge of affairs, and took on the idea of contempt and scorn. In Philo it denoted the whole congregation of Israel as distinguished from the priests (De Vita Mosis, III 29). With Paul (1Co 14:16,23,24) it seems to denote "plain believers as distinguished from those with special spiritual gifts." In Ac 4:13 it may refer to the want of Jewish learning; certainly it does not mean ignorant in the modern sense.

Paul in Ro 1:18,32 attributes the pre-Christian ignorance of God to "the ungodliness and unrighteousness of men, who hinder the truth in unrighteousness" (but the margin has, with the King James Version, "hold the truth, compare 1Co 7:30, Gr"); many, however (Alford, De Wette, Meyer and others), translation "hold back the truth." A willful ignorance is also referred to in Eph 4:17 f; 2Pe 3:5. But there is also a less blameworthy ignorance. Paul at Athens spoke of "times of ignorance" which God had "overlooked" (Ac 17:30); Paul says of himself that he "obtained mercy, because (he)

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did it (against Christ) ignorantly in unbelief" (1Ti 1:13); Peter said to the Jews (Ac 3:17) that they and their rulers rejected Christ "in ignorance" (compare 1Co 2:8); and Jesus Himself prayed for those who crucified Him: "Father, forgive them; for they know not what they do"; (Lu 23:34); in Heb 5:2 the necessary qualification of a high priest is that he "can bear gently with the ignorant and erring"—those who sin in ignorance or go astray (compare 9:7, "blood, which he offereth for himself, and for the errors of the people," margin "(Greek: ignorances)"). Growing light, however, brings with it increasing responsibility, and the "ignorance" that may be "overlooked" at one stage of the history of men and nations may be blameworthy and even criminal at another.

W. L. Walker

IIM

i'-im ('iyim): Same as IYIM (which see).

IJE-ABARIM

i-je-ab'-a-rim.

See IYE-ABARIM.

IJON

i'-jon ('iyon; Septuagint in Kings has Ain, or Nain; in Chronicles Ion; Aion): A town in the territory of Naphtali, first mentioned in connection with the invasion of Ben-hadad, in the reign of Baasha. It was captured along with Da and Abell-beth-maacah (1Ki 15:20; 2Ch 16:4). It shared with these cities a similar fate at the hands of Tiglath-pileser in the reign of Pekah (2Ki 15:29). The name survives in that of Merj A'yun, "meadow of springs," a rich, oval-shaped plain to the Northwest of Tell el Qady, where the LiTany turns sharply westward to the sea.

The ancient city may be represented by Tell Dibbin, an important site to the North of the plain.

W. Ewing

IKKESH

ik'-esh ('iqqesh, "crooked"): A Tekoite, father of Ira, one of David's "thirty" (2Sa 23:26; 1Ch 11:28; 27:9).

ILAI

i'-la-i, i'-li ('ilay): A mighty man of David (1Ch 11:29); called Zalmon in 2Sa 23:28.

ILIADUN

i-li'-a-dun, il'-i-ad-un (Eliadoun, 1 Esdras 5:58; the King James Version Eleadun): Possibly corresponding to Henadad in Ezr 3:9.

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ILL; ILL-FAVORED

il, il-fa'-verd.

See EVIL-FAVOREDNESS.

ILLUMINATION

i-lu-mi-na'-shun: Heb 10:32 the King James Version, only, "the former days, in which, after ye were illuminated (the Revised Version (British and American) "enlightened"), ye endured a great fight of afflictions." The verb is photizo, rendered in 6:4 by "enlightened" and in both passages (and not elsewhere in the New Testament) being used to describe complete conversion. The verb, indeed, is used in such a technical way that Syriac versions render by "baptized," and it is not perhaps impossible that the author of He had baptism definitely in mind. (In the early church baptism is frequently described as "illumination," e.g. Justin, Apol., i.61.) But this probably would go too far; the most that can be said is that he means the state of mind of a full Christian and not that of a catechumen (compare also Baruch 4:2 the King James Version; Sirach 25:11).

Burton Scott Easton

ILLUSTRIOUS, THE

i-lus'-tri-us (thaumastos): A title of rank and merit attached to the name of Bartacus, the father of Apame (1 Esdras 4:29, the King James Version "the admirable). Instead of "the illustrious" we should possibly read "colonel" (Ant., XI, iii, 5; EB, under the word).

See BARTACUS; APAME.

ILLYRICUM

i-lir'-i-kum (Illurikon): A province of the Roman Empire, lying East and Northeast of the Adriatic Sea. In his Epistle to the Romans Paul emphasizes the extent of his missionary activities in the assertion that "from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ" (15:19). An examination of this statement involves three questions: What is the force of the preposition "even unto" (mechri)? What meaning is borne by the word Illyricum? and, At what period of his missionary career did Paul reach the limit here spoken of?

1. Force of "even unto":

In Greek, as in English, the preposition "unto" may either be exclusive or inclusive. In other words, Paul may mean that he has preached throughout Macedonia as far as the Illyrian frontier, or his words may involve a journey within Illyricum itself, extending perhaps to Dyrrhachium (mod. Durazzo) on the Adriatic seaboard, which, though belonging politically to Macedonia, lay in "Greek, Illyria." But since no word is said in the Ac of any extension of Paul's travels beyond the confines of Macedonia, and

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4. Paul's Relation to Illyricum:

The extension of Paul's preaching to the Illyrian frontier must be assigned to his 3rd missionary journey, i.e. to his 2nd visit to Macedonia. His movements during the 1st visit (Ac 16:12-17:15) are too fully recorded to admit of our attributing it to that period, but the account in Ac 20:2 of his second tour is not only very brief, but the words, "when he had gone through those parts," suggest an extensive tour through the province, occupying, according to Ramsay, the summer and autumn of 56 AD.

See also DALMATIA.

LITERATURE.

A. M. Poinson, *Quid praecipue apud Romanos adusque Diocletiani tempora Illyricum fuerit* (Paris, 1846); Zippe, *Die romische Herrschaft in Illyrien bis auf Augustus* (Leipzig, 1877); H. Cons, *La province romaine de Dalmatie* (Paris, 1882);

T. Mommsen, *CIL*, III, pp. 279 ff; T. Mommsen et J. Marquardt, *Manuel des antiquites romaines* (Fr. T), IX, 171 ff.

M. N. Tod

IMAGE

im'-aj (tselem; eikon): Its usage falls under 3 main heads.

(1) "Image" as object of idolatrous worship (translations about a dozen words, including maccekhah, "molten image" (De 9:12, etc.); matstsebhah, in the King James Version translated "image" or "pillar," in the Revised Version (British and American) always "pillar" (Ex 23:24, etc.); pecel, "graven image" (Ex 20:4, etc.); tselem, "image" (2Ki 11:18, etc.); eikon, "image" (e.g. Re 14:9));

(2) of man as made in the image of God; (3) of Christ as the image of God. Here we are concerned with the last two usages. For "image" in connection with idolatrous practices, see IDOLATRY; IMAGES; PILLAR; TERAPHIM, etc.

I. Man as Made in the Divine Image.

1. In the Old Testament:

To define man's fundamental relation to God, the priestly writer in Ge uses two words: "image" (tselem) and "likeness" (demuth); once employing both together (Ge 1:26; compare Ge 5:3), but elsewhere one without the other, "image" only in Ge 1:27; 9:6, and "likeness" only in 5:1. The priestly writer alone in the Old Testament uses this expression to describe the nature of man, though the general meaning of the passage Ge 1:26 f is echoed in Ps 8:5-8, and the term itself reappears in Apocrypha (Sirach 17:3; The Wisdom of Solomon 2:23) and in the New Testament (see below).

The idea is important in relation to the Biblical doctrine of man, and has figured prominently in theological discussion. The following are some of the questions that arise:

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affinity of the Logos with man; both are the image of God, though the former in a unique sense. The Logos is at once the prototype of humanity within the Godhead, and the immanent Divine principle within humanity.

5. Relation to Pre-Christian Thought:

Both in Paul and in He we have an echo of the Jewish doctrine of Wisdom, and of Philo's doctrine of the Logos. In the Alexandrine Book of Wisdom, written probably under Stoic influence, Divine Wisdom is pictorially represented as "an effulgence (apaugasma) from everlasting light, and an unspotted mirror of the working of God, and an image (eikon) of His goodness" (7 26). Philo repeatedly calls the Logos or Divine world-principle the image (eikon, charakter) of God, and also describes it as an effulgence of God. But this use of current Alexandrian terminology and the superficial resemblance of ideas are no proof of conscious borrowing on the part of the apostles. There is this fundamental distinction, that Philo's Logos is not a self-conscious personality, still less a historical individual, but an allegorical hypostatizing of an abstract idea; whereas in Paul and He, as in John, the Divine archetype is actually realized in a historical person, Jesus Christ, the Son and Revealer of God.

D. Miall Edwards

IMAGE OF GOD

See GOD, IMAGE OF.

IMAGERY

im'-aj-ri (maskith, "carved figure"): Only in Eze 8:12, "every man in his chambers of imagery," i.e. dark chambers on whose walls were pictures in relief representing all kinds of reptiles and vermin, worshipped by elders of Israel. Some maintain that the cult was of foreign origin, either Egyptian (Bertholet,

Commentary on Ezekiel), or Babylonian (Redpath, Westminster Commentary on Ezekiel); others that it was the revival of ancient superstitions of a totemistic kind which had survived in obscure circles in Israel (W.R. Smith, Lectures on the Religion of the Semites, revised edition, 357). The word here rendered "imagery" is elsewhere in the King James Version translated "image" (of stone) (Le 26:1, the Revised Version (British and American) "figured stone"), "pictures" (Nu 33:52, the Revised Version (British and American) "figured stones"; Pr 25:11, the Revised Version (British and American) "network"); twice it means imagination, conceit, i.e. a mental picture (Ps 73:20; Pr 18:11). "Imagery" occurs once in Apocrypha (Sirach 38:27 the King James Version, eis homoiosai zographian, the Revised Version (British and American) "to preserve likeness in his portraiture").

D. Miall Edwards

IMAGES

im'-aj-iz (tselem; eikon):

1. Definition

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Hist of the Hebrews; Nowack, Hebrew Arch., II; Baudissin, Studien z. sem. Rel.-Gesch. For recent excavations, L.P.H. Vincent, Canaan d'apres l'expl. recente, 1907;

R.A.S. Macalister, The Excavation of Gezer (1912); William Hayes Ward, Cylinders and Other Ancient Oriental Seals, 1909.

Camden M. Cobern

IMAGINATION

i-maj-i-na'-shun (yetser, sheriruth; dianoia): "Imagination" is the translation of yetser, properly "a shaping," hence, "a thought" (Ge 6:5; 8:21; De 31:21; 1Ch 28:9; 29:18). In Isa 26:3 yetser is translated "mind" (King James Version margin "thought" or "imagination"), "whose mind is stayed on thee" (the Revised Version margin "or imagination"); in Ps 103:14 it is "frame"; of sheriruth, "obstinacy," "stubbornness" (De 29:19; Jer 3:17; 7:24; 9:14; 11:8; 13:10; 16:12; 18:12; 23:17); in Ps 81:12 the King James Version it is, "lust," margin "hardness or imaginations"; 3 times of machashebeth, "thought" or "purpose" in the King James Version (Pr 6:18; La 3:60,61); once of dianoia, "mind," "understanding" (Lu 1:51); of logismos, "reasoning" (2Co 10:5); and of dialogismos, "reasoning through" (Ro 1:21 the King James Version).

The Revised Version (British and American) gives "stubbornness" in each instance where sheriruth is in the King James Version translated "imagination"; in Pr 6:18 the American Standard Revised Version has "purposes"; the Revised Version (British and American) has "devices" (La 3:60,61) and "reasonings" (Ro 1:21), "imagination" for "conceit" (Pr 18:11), and (English Revised Version) for "device" (La 3:62).

"Imagination" is frequent in Apocrypha, e.g. Ecclesiasticus 22:18 (dianoema); 37:3 (enthumema, "wicked imagination"); 40:2 (dialogismos, the Revised Version (British and American) "expectation").

W. L. Walker

IMAGINE

i-maj'-in (chashabh; meletao): The word most frequently translated "to imagine" in the Old Testament, only in the King James Version and the English Revised Version, not in the American Standard Revised Version, is chashabh, "to bind," "combine," "think" (Job 6:26; Ps 10:2; 21:11; 140:2; Ho 7:15; Na 1:9,11; Zec 7:10; 8:17); we have also haghah in the King James Version and the English Revised Version, but not in the American Standard Revised Version, "to meditate," "mutter," "speak" (Ps 2:1; 38:12); zamam, "to devise" (Ge 11:6 the King James Version); charash, "to grave," "devise" (Pr 12:20 the King James Version); hathath, "to break in upon," to "attack unjustly" (Ps 62:3 the King James Version); meletao, "to meditate" (Ac 4:25).

W. L. Walker

IMALCUE

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i-mal-ku'-e (Imalkoue; the King James Version Simalcue): An Arabian prince to whom Alexander Balas entrusted the upbringing of his young son Antiochus. Tryphon, who had formerly been on the side of Alexander, persuaded Imalcue to set up the young Antiochus (Antiochus VI) against Demetrius, who had incurred the enmity of his men of war (1 Macc 11:39,40). Antiochus confirmed Jonathan in the high-priesthood and appointed him to be one of the king's friends (11:57). In Josephus (Ant., XIII, v, 1) the name is given as Malchus.

J. Hutchison

IMLA; IMLAH

im'-la (yimlah, "fullness"?): Father of the prophet Micaiah (1Ki 22:8,9; 2Ch 18:7,8).

IMMACULATE CONCEPTION, THE

i-mak'-u-lat kon-sep'-shun:

1. Definition:

The historic designation of the Roman Catholic dogma promulgated by Pope Pius IX on December 8, 1854, in the Papal Bull entitled "Ineffabilis Deus." The term is often incorrectly applied, even by those whose intelligence should make such an error impossible, to the VIRGIN BIRTH of Christ (which see).

2. Statement of the Dogma:

The central affirmation of this proclamation, which was read in Peter's in the presence of over two hundred bishops, is expressed in the following words: It is proclaimed "by the authority of our Lord Jesus Christ and the blessed Apostles Peter and Paul and in our own authority, that the doctrine which holds the

blessed Virgin Mary to have been, from the first instant of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus the Saviour of Mankind, preserved free from all stain of original sin, was revealed by God, and is, therefore, to be firmly and constantly believed by all the faithful" (see Schaff, A History of the Creeds of Christendom, II, 211, 212).

3. Objections to the Dogma:

(1) Drawn from Specifically Protestant Principles.

Objections to the dogma are mainly two:

(a) the claim to authority upon which the proclamation rests. There is every reason to believe that one of the major motives to the entire transaction was the wish, on the part of Pius and his advisers, to make an unmistakable assertion of absolute doctrinal authority by the Roman pontiff. To Protestants of all shades of opinion there would be unbearable offense in the wording of the decree, even if assent could be given to the doctrine itself. The whole vital issue of the Reformation is involved in the use by an

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Spirit granted to Him and personally appropriated. The Hallowing of Children at the Font (see Catholic Dictionary, 470a), the sanctifying of those "separated from the womb" (Ga 1:15) to God's service, does not imply the miraculous guarantee of artificial sinlessness, but such a gracious influence as enables the subject freely cooperating to obtain victory over sin as a controlling principle. Actual sin and need of forgiveness is not pretermitted by such special grace.

We can only say, in conclusion, that every reason, which usually operates in a Christian mind to insure rejection of a false teaching, ought to preclude the possibility of accepting this peculiar dogma which is Scripturally baseless, historically unjustified and doctrinally unsound.

LITERATURE.

The best simple and reasonably fair-minded discussion of this dogma from the Roman Catholic viewpoint is to be found in the Catholic Dictionary already mentioned, where wide references will be found. For the Protestant view consult any authoritative church history, especially that of Professor H.C. Sheldon where copious references to Patristic literature will be found.

Louis Matthews Sweet

IMMANUEL

i-man'-u-el ('immanu'el): The name occurs but 3 times, twice in the Old Testament (Isa 7:14; 8:8), and once in the New Testament (Mt 1:23). It is a Hebrew word signifying "God is with us." The form "Emmanuel" appears in Septuagint (Emmanouel).

1. Isaiah Rebukes Ahaz:

In 735 BC Ahaz was king of Judah. The kingdom of Israel was already tributary

to Assyria (2Ki 15:19,20). Pekah, king of Israel, a bold and ambitious usurper, and Rezin, king of Syria, formed an alliance, the dual object of which was, first, to organize a resistance against Assyria, and second, to force Ahaz to cooperate in their designs against the common tyrant. In the event of Ahaz' refusal, they planned to depose him, and to set the son of Tabeel, a choice of their own, upon the throne of David. To this end they waged war against Judah, advancing as far as Jerusalem itself, but without complete success (Isa 7:1). Ahaz, a weak king, and now panic-stricken, determined to invoke the aid of Tiglath-pileser, king of Assyria (2Ki 16:7). This he actually did at a later stage in the war (2Ki 6:9; 15:29). Such a course would involve the loss of national independence and the payment of a heavy tribute. At this period of crisis, Isaiah, gathering his disciples around him (Isa 8:16), is told to deliver a message to the king. Ahaz, though making a show of resistance against the coalition, is in reality neither depending upon the help of Yahweh nor upon the courage of his people. Isaiah, in an effort to calm his fears and prevent the fatal alliance with Assyria, offers him a sign. This method is specially characteristic of this prophet. Fearing to commit himself to the policy of Divine dependence, but with a pretense at religious scruples, "Neither will I tempt Yahweh," the king refuses (Isa 7:12). The

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4. Its Relation to the Messianic Hope:

The question now presents itself as to what was the relation of Immanuel to the Messianic prophecies. Should the emphasis be laid upon "a virgin," the son, or the name itself? For traditional interpretation the sign lay in the virgin birth, but the uncertainty of implied virginity in the Hebrew noun makes this interpretation improbable. The identification of the young mother as Zion personified, and of the "son" as the future generation, is suggested by Whitehouse and other scholars. But there is no evidence that the term 'almah was used at that time for personification. The third alternative makes Immanuel a Messiah in the wider use of the term, as anticipated by Isaiah and his contemporaries. There can be little doubt but that there existed in Judah the Messianic hope of a national saviour (2Sa 7:12). Isaiah is expecting the arrival of one whose character and work shall entitle him to the great names of 9:6. In him should dwell all the fullness of God. He was to be "of the stem of Jesse," the bringer of the Golden Age. The house of David is now beset by enemies, and its reigning representative is weak in faith. The prophet therefore announces the immediate coming of the deliverer. If he had intended the virgin- conception of Christ in the distant future, the sign of "Immanuel" would have possessed no immediate significance, nor would it have been an omen to Ahaz. With regard to the Messianic idea, Mic 5:3 ("until the time that she who travaileth hath brought forth") is of importance as indicating the prevalent thought of the time. Recent evidence shows that even in Babylonia and Egypt there existed expectations of a divinely born and wonderful saviour. To this popular tradition the prophet probably appealed, his hearers being easily able to appreciate the force of oracular language that is to us obscure. There is much to confirm the view, therefore, that the prophecy is Messianic.

5. The Virgin Birth:

The use of the word as it relates to the virgin birth of Christ and the incarnation cannot be dealt with here (see PERSON OF CHRIST). These facts, however,

may be noted. The Septuagint (which has parthenos, "virgin") and the Alexandrian Jews interpreted the passage as referring to the virgin birth and the Messianic ministry. This interpretation does not seem to have been sufficiently prominent to explain the rise of the idea of miraculous virgin conception and the large place it has occupied in Christological thought.

See VIRGIN BIRTH.

Arthur Walwyn Evans

IMMER

im'-er ('immer):

(1) A priest of David's time (1Ch 24:14), whose descendants are mentioned in Ezr 2:37; 10:20; Ne 3:29; 7:40; 11:13.

(2) A priest of Jeremiah's time (Jer 20:1).

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(3) A place in Babylonia (Ezr 2:59; Ne 7:61).

IMMORTAL; IMMORTALITY

i-mor'-tal, im-or-tal'-i-ti (athanasia, 1Co 15:53; 1Ti 6:16, aptharsia, literally, "incorruption," Ro 2:7; 1Co 15; 2Ti 1:10, apthartos, literally, "incorruptible," Ro 1:23; 1Co 15:52; 1Ti 1:17):

1. Preliminary—Need of Definition and Distinction

2. Biblical Conception

I. THE NATURAL BELIEF

1. Its Origin

2. Philosophical Arguments

(1) The Soul Spiritual

Soul not Inherently Indestructible

(2) Capacities of Human Nature

(3) The Moral Argument

II. THE BIBLICAL DOCTRINE—THE OLD TESTAMENT

1. Starting-Point—Man's Relation to God

Man's Nature

2. Sin and Death

3. Grace and Redemption—The True Immortality

Deliverance from Sheol

4. Later Jewish Thought

III. THE CHRISTIAN HOPE

1. Immortality through Christ

(1) Survival of the Soul

(2) Union with Christ in Unseen World

(3) The Resurrection

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2. Contrasts:

The contrast between the Biblical view of immortality and that of heathenism and of the schools will now be obvious. It is not mere future existence; not a bare, abstract immortality of the soul; it is the result of redemption and of renewal by God's spirit; it embraces the whole personality, soul and body; it is not shared by the unholy; it includes the perfection of rational, moral and spiritual blessedness, in an environment suitable to such glorified existence. As such it is the supreme prize after which every believer is called to strive (Php 3:13 f).

LITERATURE.

Ingersoll Lectures on Immortality, by Professor William James, Professor Osler, etc.; Salmond, Christian Doctrine of Immortality; Orr, Christian View of God and the World, Lects iv, v, with App. to v; works specified in the article on ESCHATOLOGY.

James Orr

IMMUTABILITY; IMMUTABLE

i-mu-ta-bil'-i-ti, i-mu'-ta-b'-l (ametathetos): Occurs in Heb 6:17,18 of the unchangeableness of the Divine counsel. It is the perfection of Yahweh that He changes not in character, will, purpose, aim (Mal 3:6; so of Christ, Heb 13:8).

See FAITHFULNESS; UNCHANGEABLE.

IMNA

im'-na (yimna'): A descendant of Asher (1Ch 7:35).

IMNAH

im'-na (yimnah):

(1) Eldest son of Asher (Ge 46:17, the King James Version "Jimnah"; Nu 26:44, the King James Version "Jimna"; 1Ch 7:30).

(2) A Levite of Hezekiah's time (2Ch 31:14).

IMNITES

im'-nits (yimni): Descendants of IMNAH (q.v. (1)) (Nu 26:44, the King James Version "Jimmities").

IMPART

im-part' (metadidomi, "to share"): "They ... imparted (the King James Version "added") nothing to me" (Ga 2:6); that is, did not propose any correction or addition

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to my teaching. "That I may impart unto you some spiritual gift" (Ro 1:11) expresses the apostle's hope that the Roman believers may increase in faith and love through his teaching and influence.

"To impart unto you our own souls" (1Th 2:8) meant to spend their utmost strength and to expose their lives in their service.

IMPEDIMENT

im-ped'-i-ment: Found in Mr 7:32, "had an impediment in his speech," as a translation of mogilalos, comparative of mogos, "toil" and lalos, "speech," i.e. one who speaks with difficulty. In the Septuagint the word is used as a translation of 'illem, "dumb" (Isa 35:6).

IMPLEAD

im-pled' (Ac 19:38 the King James Version, "Let them implead one another"): "Implead" means "to sue at law," hence, the Revised Version (British and American) "Let them accuse one another." Court days are kept, let them prosecute the suit in court and not settle matters in riot. egkalein, means "to call in," "to call to account."

IMPORTABLE

im-por'-ta-b'l (dusbastaktos): An obsolete word, meaning "unbearable" (Latin: im, "not," portabilis, "bearable") found in Pr Man, "Thine angry threatening (the Revised Version (British and American) "the anger of thy threatening") toward sinners is importable"; compare Rheims version, Mt 23:4, "heavy burdens and importable"; Chaucer ("Clerk's Tale" C.T.), "For it were importable though they wolde."

IMPORTUNITY

im-por-tu'-ni-ti: Occurs only in Lu 11:8, where it is the rendering of anaideia (Westcott-Hort, anaidia). This Greek word implies an element of impudent insistence rising to the point of shamelessness which the English word "importunity" fails to express, thus weakening the argument of the parable, which is that if by shameless insistence a favor may be won, even from one unwilling and ungracious, still more surely will God answer the earnest prayer of His people. God's willingness to give exceeds our ability to ask. The parable teaches by way of contrast, not by parallel.

David Foster Estes

IMPOSITION OF HANDS

im-po-zish'-un.

See HANDS, IMPOSITION (LAYING ON) OF.

IMPOSSIBLE

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im-pos'-i-b'-l (verb adunateo; adjective adunatos): "To be impossible" is the translation of adunateo, "to be powerless," "impotent" (Mt 17:20; Lu 1:37, the Revised Version (British and American) "void of power") adunatos, "powerless," etc., is translated "impossible" Mt 19:26; Mr 10:27; Lu 18:27; Heb 6:4,18; 11:6; "impossible" in Heb 6:4 is in the Revised Version (British and American) transferred to 6:6); anendektos, "not to be received" or "accepted," is also translated "impossible" (Lu 17:1). In several of these passages it is affirmed that "nothing is impossible with God," but, of course, this means nothing that is consistent with the Divine nature, e.g. (as Heb 6:18) it is not possible for God to lie. So, when it is said that nothing is impossible to faith, the same limitation applies and also that of the mind or will of God for us. But much more is possible to a strong faith than a weak faith realizes, or even believes.

W. L. Walker

IMPOTENT

im'-po-tent (astheneo, adunatos): The verb signifies "to be without strength," and derivatives of it are used in Joh 5:3,7 the King James Version and Ac 4:9 to characterize the paralyzed man at Bethesda and the cripple at the Temple gate. For the same condition of the Lystra lame man the word adunatos is used, which is synonymous. In these cases it is the weakness of disease. In this sense the word is used by Shakespeare (Love's Labor Lost, V, ii, 864; Hamlet, I, ii, 29). The impotent folk referred to in the Epistle of Jeremy (Baruch 6:28) were those weak and feeble from age and want; compare "impotent and snail-paced beggary" (Richard III, IV, iii, 53).

Alexander Macalister

IMPRISONMENT

im-priz' -' -n-ment.

See PUNISHMENTS; PRISON.

IMPURITY

im-pu' -ri-ti.

See UNCLEANNES.

IMPUTATION

im-pu-ta' -shun:

I. MEANING AND USE OF THE TERM

II. THE THREEFOLD USE OF THE TERM IN THEOLOGY

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quotes the untechnical language of Ge 15:6. His meaning is simply that Abraham was justified as a believer in God, and not as one who sought righteousness by works.

See SIN; ATONEMENT; JUSTIFICATION.

LITERATURE.

Besides the Comm., see works on Old Testament Theology by Dillmann, Davidson, Oehler, Schultz; and on New Testament Theology by H. Holtzmann, B. Weiss, Schmidt; also Chemnitz, *De Vocabulo Imputationis*, *Loc. Theol.*, 1594, II, 326 ff; J. Martin, *The Imputation of Adam's Sin*, 1834, 20-46; Clemen, *Die Christliche Lehre von der Sunde*, I, 1897, 151-79; Dietzsch, *Adam und Christus*, 1871; Hunefeld, *Ro 5:12-21*, 1895; Crawford, *The Doctrine of the Holy Scripture Respecting the Atonements*, 1876, 33-45, 188-90. Compare also the appropriate sections in the *Works on the Scripture doctrine of Justification*, and especially on Paul's doctrine of Justification, e.g. Owen, *Justification*, 1st American edition, 185-310; Ritschl, *Die Christliche Lehre von der Rechtfertigung und Versöhnung*, II2, 1882, 303-31; Bohl, *Von der Rechtfertigung durch den Glauben*, 1890, 115-23; Nosgen, *Schriftbeweis für die evangel. Rechtfertigungslehre*, 1901, 147-96; Pfeleiderer, *Die Paulinische Rechtfertigung*, ZWT (Hilgenfeld herausg.), 1872, 161-200; *Paulinism*, English translation, I, 171-86; with which compare Pfeleiderer's later view of Paul's teachings, 2nd edition, 1890, 178-89; G. Schwarz, *Justitia Imputata?* 1891; H. Cremer, *Paulinische Rechtfertigungslehre*, 1900, 329-49; Tobac, *Le problème de la justification dans Saint Paul*, 1908, 206-25. On Paul's doctrine of the righteousness of God, of the many monographs the following may be mentioned: Fricke, *Der Paulinische Grundbegriff der erörtert auf Grund v. Rom. III, 21-26*, 1888; Kolbing, *Studien zur Paulinische Theologie*, TSK, 1895, 7-51; *Haring bei Paulus*, 1896.

Caspar Wistar Hodge

IMRAH

im'-ra (yimrah): A descendant of Asher (1Ch 7:36).

IMRI

im'-ri ('imri):

(1) A Judahite (1Ch 9:4).

(2) Father of Zaccur who helped to rebuild the walls of Jerusalem under Nehemiah (Ne 3:2).

IN

A principal thing to notice about this preposition, which in the King James Version represents about 16 Hebrew and as many Greek words and prepositions, is that, in hundreds of cases (especially in the Old Testament, but frequently also in the New Testament) in the Revised Version (British and American) the rendering is changed to more exact forms ("to," "unto," "by," "upon," "at," "with," "among," "for,"

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"throughout," etc.; compare e.g. Ge 6:16; 13:8; 17:7,9,12; 18:1; Ex 8:17; Le 1:9, etc.); while, nearly as often, "in" is substituted for divergent forms of the King James Version (e.g. Ge 2:14; 17:11; 31:54; 40:7; 49:17; Ex 8:14,24; Le 3:17; 4:2, etc.). The chief Greek preposition en, is frequently adhered to as "in" in the Revised Version (British and American) where the King James Version has other forms ("with," "among," etc.; compare "in" for "with" in John's baptism, Mt 3:11, and parallel; "in the tombs" for "among the tombs," Mr 5:3). In 2Th 2:2, "shaken in mind" in the King James Version is more correctly rendered in the Revised Version (British and American) "shaken from (apo) your mind." There are numerous such instructive changes.

James Orr

IN THE LORD

(en Kurio): A favorite Pauline expression, denoting that intimate union and fellowship of the Christian with the Lord Jesus Christ which supplies the basis of all Christian relations and conduct, and the distinctive element in which the Christian life has its specific character. Compare the synonymous Pauline phrases, "in Christ," "in Christ Jesus," and the Johannine expressions, "being in Christ," "abiding in Christ." "In the Lord" denotes: (1) the motive, quality, or character of a Christian duty or virtue, as based on union with Christ, e.g. "Free to be married to whom she will; only in the Lord" (1Co 7:39), i.e. provided the marriage be consistent with the Christian life. Compare 1Co 15:58; Php 3:1; 4:1,2,4,10; Eph 6:1,10; Col 3:18, etc.; (2) the ground of Christian unity, fellowship, and brotherly salutation, e.g. Ro 16:2,8,22; 1Co 16:19; Col 4:7; (3) it is often practically synonymous with "Christian" (noun or adjective), "as Christians" or "as a Christian," e.g. "Salute them of the household of Narcissus, that are in the Lord," i.e. that are Christians (Ro 16:11); "I ... the prisoner in the Lord," i.e. the Christian prisoner (Eph 4:1); compare Ro 16:13; 1Co 9:1,2; Eph 6:21 ("faithful minister in the Lord" = faithful Christian minister); Col 4:17 (see Grimm- Thayer, Lex. of New Testament, en, I, 6).

D. Miall Edwards

INCANTATION

in-kan-ta'-shun.

See MAGIC.

INCARNATION

in-kar-na'-shun.

See PERSON OF CHRIST.

INCENSE

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in'-sens (qeTorah; in Jer 44:21, qiTTer; in Mal 1:11, qaTar, "In every place incense shall be offered unto my name"; the word lebhonah, translated "incense" in several passages in Isa and Jer in the King James Version, is properly "frankincense," and is so rendered in the Revised Version (British and American)): The offering of incense, or burning of aromatic substances, is common in the religious ceremonies of nearly all nations (Egyptians, Babylonians, Assyrians, Phoenicians, etc.), and it is natural to find it holding a prominent place in the tabernacle and temple-worship of Israel. The newer critical theory that incense was a late importation into the religion of Israel, and that the altar of incense described in Ex 30:1 ff is a post-exilian invention, rests on presuppositions which are not here admitted, and is in contradiction to the express notices of the altar of incense in 1Ki 6:20,22; 7:48; 9:25; compare [2Ch 4:19](#) (see discussion of the subject by Delitzsch in Luthardt's Zeitschrift, 1880, 113 ff). In the denunciation of Eli in 1Sa 2:27 ff, the burning of incense is mentioned as one of the functions of the priesthood (2:28). The "smoke" that filled the temple in Isaiah's vision (Isa 6:4) may be presumed to be the smoke of incense. The word keTorah itself properly denotes. "smoke." For the altar of incense see the article on that subject, and TABERNACLE and TEMPLE. The incense used in the tabernacle service—called "sweet incense" (keToreth ha-cammim, Ex 25:6, etc.)—was compounded according to a definite prescription of the perfumes, stacte, onycha, galbanum and pure frankincense (Ex 30:34 f), and incense not so compounded was rejected as "strange incense" (keTorah zarah, Ex 30:9). In the offering of incense, burning coals from the altar of burnt offering were borne in a censer and put upon the altar of incense (the "golden altar" before the oracle), then the fragrant incense was sprinkled on the fire (compare Lu 1:9 f). Ample details of the rabbinical rules about incense may be seen in the article "Incense," in DB.

See CENSER.

Figuratively, incense was symbolical of ascending prayer. The multitude were praying while Zacharias offered incense (Lu 1:10, thumiama), and in Re 5:8; 8:3

f, the incense in the heavenly temple is connected and even identified (5:8) with "the prayers of the saints."

James Orr

INCEST

in'-sest.

See CRIMES.

INCONTINENCY

in-kon'-ti-nen-si (akrasia, "without control"): In 1Co 7:5, it evidently refers to lack of control in a particular matter, and signifies unchastity. In Mt 23:25, the Greek word is translated in both the King James Version and the American Standard Revised Version by "excess."

INCORRUPTION

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in-ko-rup'-shun (aphtharsia): Occurs in 1Co 15:42,50,53,54, of the resurrection body, and is twice used in the Revised Version (British and American) for the King James Version "immortality" (Ro 2:7; 2Ti 1:10 margin).

See IMMORTALITY.

INCREASE

in'-kres, (noun), in-kres' (verb): Employed in the English Bible both as verb and as noun, and in both cases to represent a number of different words in the original. As a verb it is used in the ordinary sense of the term. As a noun it is usually used of plant life, or of the herds and flocks, to denote the fruitage or the offspring; more rarely of money, to denote the interest. As examples of the different terms translated by this word, students who read Hebrew or Greek may compare De 7:22; Pr 16:21; Job 10:16 the King James Version; Job 12:23; Nu 18:30; De 7:13; Eze 22:12 in the Old Testament, and Joh 3:30; 1Co 3:6; Col 2:19; Eph 4:16 in the New Testament.

Russell Benjamin Miller

INDIA

in'-di-a (hoddu: he Indike): The name occurs in canonical Scripture only in Es 1:1; 8:9, of the country which marked the eastern boundary of the territory of Ahasuerus. The Hebrew word comes from the name of the Indus, Hondu, and denotes, not the peninsula of Hindustan, but the country drained by that great river. This is the meaning also in 1 Esdras 3:2; Additions to Esther 3:2; 16:1. Many have thought that this country is intended by Havilah in Ge 2:11 and that the Indus is the Pishon. The drivers of the elephants (1 Macc 6:37) were doubtless natives of this land. The name in 1 Macc 8:9 is certainly an error. India never formed part of the dominions of Antiochus the Great. It may possibly be a clerical error for "Ionia," as Media is possibly a mistake for Mysia. If the

Israelites in early times had no direct relations with India, many characteristic Indian products seem to have found their way into Palestinian markets by way of the Arabian and Syrian trade routes, or by means of the Red Sea fleets (1Ki 10:11,15; Eze 27:15 ff, etc.). Among these may be noted "horns of ivory and ebony," "cassia and calamus," almug (sandalwood), apes and peacocks.

W. Ewing

INDIGNITIES

in-dig'-ni-tiz.

See PUNISHMENTS.

INDITE

in-dit':the King James Version Ps 45:1, "My heart is inditing a good matter"; the Revised Version (British and American) "My heart overfloweth with a goodly matter," is in harmony with rachash, "to bubble up"; compare Septuagint exereuxato,

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"to pour out." "Indite" in English is becoming obsolete. It may mean "to dictate," "to invite," "to compose." In the latter meaning it is used in the above passage.

INFANCY, GOSPEL OF THE

in' -fan-si.

See APOCRYPHAL GOSPELS.

INFANT, BAPTISM

in' -fant.

See BAPTISM.

INFANTICIDE

in-fan' -ti-sid.

See CRIMES.

INFIDEL

in' -fi-del (apistos, "unbelieving," "incredulous"): the King James Version has this word twice: "What part hath he that believeth with an infidel?" (2Co 6:15); "If any provide not for his own, ... is worse than an infidel" (1Ti 5:8). In both passages the English Revised Version and the American Standard Revised Version have "unbeliever" in harmony with numerous other instances of the use of the Greek apistos. The word nowhere corresponds to the modern conception of an infidel, one who denies the existence of God, or repudiates the Christian faith; but always signifies one who has not become a believer in Christ. It was formerly so

used in English, and some of the older versions have it in other passages, besides these two. It is not found in the Old Testament, but "infidelity" (incredulity) occurs in 2 Esdras 7:44 (114).

William Owen Carver

INFINITE; INFINITUDE

in'-fin-it, in-fin'-i-tud:

1. Scripture Use:

The word "infinite" occurs 3 times only in the text of the King James Version (Job 22:5; Ps 147:5; Na 3:9) and once in margin (Na 2:9). In Ps 147:5, "His understanding is infinite" it represents the Hebrew 'en micpar, "no number"; in the other passages the Hebrew 'en qets (Job 22:5, of iniquities) and 'en qetseh (Na 3:9, of strength of Ethiopia and Egypt; the King James Version margin 2:9, of "spoil"), meaning "no end." the Revised Version (British and American), therefore, renders in Job 22:5,

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quantity can never be truly infinite), but perfections; the infinity is qualitative, consisting in the absence of all defect or limitation in degree, not in amount.

6. Errors Based on Quantitative Conceptions:

The recollection of the fact now stated will free the mind from most of the perplexities that have been raised by metaphysical writers as to the abstract possibility of the co-existence of infinite attributes in God (thus e.g. Mansel); the reconcilability of God's infinity with His Personality, or with the existence of a finite world; the power of the human mind to conceive infinity, etc. How, it is asked, can the idea of infinity get into our finite minds? It might as well be asked how the mind can take in the idea of the sun's distance of some 90 million miles from the earth, when the skull that holds the brain is only a few cubic inches in capacity. The idea of a mile is not a mile big, nor is the idea of infinity too large to be thought of by the mind of man. The essence of the power of thought is its capacity for the universal, and it cannot rest till it has apprehended the most universal idea of all the infinite.

James Orr

INFIRMITY

in-fur' -mi-ti (dawah, chalah, machalah; astheneia): This word is used either in the singular or plural (the latter only in the New Testament) and with somewhat varying signification.

(1) As sickness or bodily disease (Joh 5:5; Mt 8:17; Lu 5:15; 8:2; 1Ti 5:23). In the last instance the affections seem to have been dyspeptic, the discomfort of which might be relieved by alcohol, although the disease would not be cured thereby. It is probable that this condition of body produced a certain slackness in Timothy's work against which Paul several times cautions him. In Lu 7:21 the Revised Version (British and American) has "diseases," which is a better

rendering of the Greek noson, used here, than the King James Version "infirmities."

(2) Imperfections or weaknesses of body (Ro 6:19; 2Co 11:30 the King James Version; 2Co 12:5,9,10 the King James Version; Ga 4:13).

(3) Moral or spiritual weaknesses and defects (Ps 77:10; Ro 8:26; 15:1; Heb 4:15; 5:2; 7:28). In this sense it is often used by the classic English writers, as in Milton's "the last infirmity of noble minds"; compare Caesar, IV, iii, 86. The infirmity which a man of resolution can keep under by his will (Pr 18:14) may be either moral or physical. In Lu 13:11 the woman's physical infirmity is ascribed to the influence of an evil spirit.

Alexander Macalister

INFLAME; ENFLAME

in-flam', en-flam' (dalaq): "To inflame" in the meaning "to excite passion" is found in Isa 5:11, "till wine inflame them." In some the King James Version passages (e.g. Isa 57:5) we find "enflaming" with the same meaning; compare the King James Version

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Susanna verse 8 and Sirach 28:10 the King James Version (the Revised Version (British and American) "inflammation").

INFLAMMATION

in-fla-ma'-shun (dalleqeth; rhigos): Only in De 28:22, was considered by Jewish writers as "burning fever," by Septuagint as a form of ague. Both this and typhoid fever are now, and probably were, among the commonest of the diseases of Palestine. See FEVER. In Le 13:28 the King James Version has "inflammation" as the rendering of tsareb Beth, which Septuagint reads charakter, and for which the proper English equivalent is "scar," as in the Revised Version (British and American).

INFLUENCES

in'-floo-ens-iz (ma'adhannoth): This word occurs only in Job 38:31 the King James Version, "Canst thou bind the sweet influences of Pleiades?" the Revised Version (British and American) "the cluster of the Pleiades," margin "or chain, or sweet influences"; Delitzsch, Dillmann and others render "fettters," that which binds the group together; "influences," if correct, would refer to the seasons, which were believed to be regulated, so far, by the PLEIADES (which see). In The Wisdom of Solomon 7:25, it is said of Wisdom that she is "a pure influence (aporrhoea, the Revised Version (British and American) "effluence") flowing from the glory of the Almighty."

W. L. Walker

INGATHERING, FEASTS OF

in'-gath-er-ing.

See FEASTS AND FASTS; BOOTH.

INHABIT; INHABITANT

in-hab'-it, in-hab'-it-ant (yashabh, "to sit," "remain," "dwell," "inhabit" shakhen, "to settle down" "tabernacle," "dwell"; katoikeo, "to settle," "dwell"): See DWELL. The verb "to inhabit," now used only transitively, had once an intransitive meaning as well. Compare Cowper, Olney Hymns, XIV,

"Who built it, who inhabits there?"

So in 1Ch 5:9 the King James Version, "And eastward he inhabited unto the entering in of the wilderness" (but the Revised Version (British and American) "dwelt"). We have the obsolete inhabitants for "inhabitants" in [Re 8:13](#) the King James Version (but the Revised Version (British and American) "them that dwell") and Re 12:12 the King James Version (but omitted in the Revised Version (British and American)). The rare inhabitress (feminine) is found only in Jer 10:17 margin; "the church called the inhabitress of the gardens" (Bishop Richardson).

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D. Miall Edwards

INHERITANCE

in-her'-i-tans (nahalah, "something inherited," "occupancy," "heirloom," "estate," "portion"): The word is used in its widest application in the Old Testament Scriptures, referring not only to an estate received by a child from its parents, but also to the land received by the children of Israel as a gift from Yahweh. And in the figurative and poetical sense, the expression is applied to the kingdom of God as represented in the consecrated lives of His followers. In a similar sense, the Psalmist is represented as speaking of the Lord as the portion of his inheritance. In addition to the above word, the King James Version translations as inheritance, morashah, "a possession," "heritage" (De 33:4; Eze 33:24); yerushshah, "something occupied," "a patrimony," "possession" (Jud 21:17); cheleq, "smoothness," "allotment" (Ps 16:5); kleronomeo, "to inherit" (Mt 5:5, etc.); kleronomos, "heir" (Mt 21:38, etc.); kleronomia, "heirship," "patrimony," "possession"; or kleros, "an acquisition" "portion," "heritage," from kleroo, "to assign," "to allot," "to obtain an inheritance" (Mt 21:38; Lu 12:13; Ac 7:5; 20:32; 26:18; Ga 3:18; Eph 1:11,14,18; 5:5; Col 1:12; 3:24; Heb 1:4; 9:15; 11:8; 1Pe 1:4).

The Pentateuch distinguishes clearly between real and personal property, the fundamental idea regarding the former being the thought that the land is God's, given by Him to His children, the people of Israel, and hence, cannot be alienated (Le 25:23,28). In order that there might not be any respecter of persons in the division, the lot was to determine the specific piece to be owned by each family head (Nu 26:52-56; 33:54). In case, through necessity of circumstances, a homestead was sold, the title could pass only temporarily; for in the year of Jubilee every homestead must again return to the original owner or heir (Le 25:25-34). Real estate given to the priesthood must be appraised, and could be redeemed by the payment of the appraised valuation, thus preventing the transfer of real property even in this case (Le 27:14-25). Inheritance was controlled by

the following regulations:

(1) The firstborn son inherited a double portion of all the father's possession (De 21:15-17);

(2) the daughters were entitled to an inheritance, provided there were no sons in the family (Nu 27:8);

(3) in case there were no direct heirs, the brothers or more distant kinsmen were recognized (27:9-11); in no case should an estate pass from one tribe to another.

The above points were made the subject of statutory law at the instance of the daughters of Zelophehad, the entire case being clearly set forth in Nu 27: 36\$.

Frank E. Hirsch

INIQUITY

in-ik'-wi-ti ('awon; anomia): In the Old Testament of the 11 words translated "iniquity," by far the most common and important is 'awon (about 215 times).

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INJOIN

in-join'.

See ENJOIN.

INJURIOUS

in-joo'-ri-us, in-ju'-ri-us (hubristes, "insolent"): In former usage, the word was strongly expressive of insult as well as hurtfulness. So in 1Ti 1:13. In Ro 1:30 the same adjective is translated "insolent" (the King James Version "despiteful").

INJURY

in'-ju-ri, in'-joo-ri.

See CRIMES.

INK

ink (deyo, from root meaning "slowly flowing," BDB, 188; melan, "black"): Any fluid substance used with pen or brush to form written characters. In this sense ink is mentioned once in the Hebrew Bible (Jer 36:2) and 3 times in the Greek New Testament (2Co 3:3; 2 Joh 1:12; 3 Joh 1:13), and it is implied in all references to writing on papyrus or on leather. The inference from the "blotting out" of Ex 32:33 and Nu 5:23 that the Hebrew ink was a lamp-black and gum, or some other dry ink, is confirmed by the general usage of antiquity, by the later Jewish prejudice against other inks (OTJC, 71 note) and by a Jewish receipt referring to ink-tablets (Drach, "Notice sur l'encre des Hebreux," Ann. philos. chret., 42, 45, 353). The question is, however, now being put on a wholly new basis by the study of the Elephantine Jewish documents (Meyer, Papyrusfund2, 1912, 15, 21), and above all of the Harvard Ostraca from Samaria which give

actual specimens of the ink in Palestine in the time of Ahab (Harvard Theological Review, Jan. 1911, 136-43). It is likely, however, that during the long period of Bible history various inks were used. The official copy of the law in the time of Ptolemy Philadelphus was, according to Josephus (Ant., XII, ii, 11), written in gold, and the vermilion and red paints and dyes mentioned in Jer 22:14; Eze 23:14, and The Wisdom of Solomon 13:14 (milto kai phukei) were probably used also for writing books or coloring incised inscriptions. See literature under WRITING; especially Krauss, Talmud, Arch. 3, 148-53; Gardthausen, Greek Palestine, 1911, I, 202-17, and his bibliographical references passim.

E. C. Richardson

INK-HORN

ink'-horn (keceth equals keseth, BDB, 903): This term "inkhorn" occurs 3 times in Eze 9 (9:2,3,11), in the phrase "writer's inkhorn upon his loins" (or "by his side"). The word is more exactly "implement case," or "writing-case" (calamarium atramentarium, theca calamaria, theca libraria, graphiaria). This may have been the

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Egyptian palette (Budge, *Mummy*, 350-52) seen so often in the monuments of all periods, or the later form of pen-case with ink-well attached, which is a modified form adapted for ink carried in fluid form. The Egyptian palette was carried characteristically over the shoulder or under the arm, neither of which methods is strictly "upon the loins." The manner of carrying, therefore, was doubtless in the girdle, as in modern oriental usage (Benzinger, *Hebrew Archaeol.*, 185). A good example of the pen-case and inkwell writing-case (given also in Garucci, *Daremborg- Saglio, Gardthausen, etc.*) is given from the original in Birt, *Die Buchrolle in der Kunst*, 220, and is reproduced (a) in this article, together with (b) an Egyptian palette. Whether the form of Ezekiel's case approached the palette or the ink-well type probably depends on the question of whether dry ink or fluid ink was used in Ezekiel's time (see INK). Compare Hieronymus at the place, and for literature, see WRITING, and especially Gardthausen, *Greek Palestine*, 1911, I, 193-94.

E. C. Richardson

INN

(malon; pandocheion, kataluma):

1. Earliest Night Resting-Places:

The Hebrew word malon means literally, a "night resting-place," and might be applied to any spot where caravans (Ge 42:27; 43:21 the King James Version), individuals (Ex 4:24; Jer 9:2), or even armies (Jos 4:3,8; 2Ki 19:23; Isa 10:29) encamped for the night. In the slightly altered form melunah, the same word is used of a nightwatchman's lodge in a garden (Isa 1:8; 24:20, the King James Version "cottage"). The word in itself does not imply the presence of any building, and in the case of caravans and travelers was doubtless originally, as very often at the present day, only a convenient level bit of ground near some spring, where baggage might be unloaded, animals watered and tethered, and

men rest on the bare ground. Nothing in the Old Testament suggests the occupancy of a house in such cases. The nearest approach to such an idea occurs in Jer 41:17 margin, where geruth kimham is translated "the lodging-place of Chimham," but the text is very doubtful and probably refers rather to sheepfolds. We cannot say when buildings were first used, but the need of shelter for caravans traveling in winter, and of protection in dangerous times and districts, would lead to their introduction at an early period in the history of trade.

2. Public Inns:

It is noteworthy that all the indisputable designations of "inn" come in with the Greek period. Josephus (Ant., XV, v, 1; BJ, I, xxi, 7) speaks of "Public inns" under the name of katagoga, while in the Aramaic Jewish writings we meet with 'ushpiza', from Latin hospitium, and 'akhcanya' from the Greek xenia; the New Testament designation pandochion has passed into the Aramaic pundheqa' and the Arabic funduq. All these are used of public inns, and they all correspond to the modern "khan" or "caravanserai." These are to be found on the great trade routes all over the East. In their most elaborate form they have almost the strength of a fortress. They consist of a great quadrangle into which admission is gained through a broad, strong gateway. The quadrangle is enclosed on all sides by a 2-story building, the windows

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David; that in this they were disappointed, and had to content themselves with the next best, the elevated platform alongside the interior of the stable, and on which those having the care of the animals generally slept. It being now the season when they were in the fields (Lu 2:8), the stable would be empty and clean. There then the Lord Jesus was born and laid in the safest and most convenient place, the nearest empty manger alongside of this elevated platform. Humble though the circumstances were, the family were preserved from all the annoyance and evil associations of a public khan, and all the demands of delicacy and privacy were duly met.

W. M. Christie

INNER MAN

See INWARD MAN.

INNOCENCE; INNOCENCY; INNOCENT

in'-o-sens, in'-o-sen-si, in'-o-sent (zakhu, niqqayon, chinnam, chaph, naqi; athoos): the King James Version and the American Standard Revised Version have innocency in Ge 20:5; Ps 26:6; 73:13; Da 6:22; Ho 8:5. In Daniel the Hebrew is zakhu, and the innocence expressed is the absence of the guilt of disloyalty to God. In all the other places the Hebrew is niqqayon, and the innocence expressed is the absence of pollution, Hosea having reference to the pollution of idolatry, and the other passages presenting the cleansing under the figure of washing hands. the King James Version has innocent not fewer than 40 times. In one place (1Ki 2:31) the Hebrew is chinnam, meaning "undeserved," or "without cause," and, accordingly, the American Standard Revised Version, instead of "innocent blood shed," has "blood shed without cause." In another place (Job 33:9) the Hebrew is chaph, meaning "scraped," or "polished," therefore "clean," and refers to moral purity. In all the other places the Hebrew is naqi, or its cognates, and the idea is doubtless the absence of

pollution. In more than half the passages "innocent" is connected with blood, as "blood of the innocent," or simply "innocent blood." In some places there is the idea of the Divine acquittal, or forgiveness, as in Job 9:28: "I know that thou wilt not hold me innocent" (compare Job 10:14, where the same Hebrew word is used). The New Testament has "innocent" twice in connection with blood—"innocent blood," and "innocent of the blood" (Mt 27:4,24).

E. J. Forrester

INNOCENTS, MASSACRE OF THE

in'-o-sents, mas'-a-ker,

I. MEANING AND HISTORY OF THE TERM

II. ANALYSIS OF NARRATIVE WITH SPECIAL REFERENCE TO MOTIVE

1. Focus of Narrative—Residence at Nazareth

2. Corollaries from Above Facts

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(3) The portrait of Herod the Great. So far as Herod is concerned the incident is usually discussed with exclusive reference to the savagery involved. By many it is affirmed that we have here a hostile and unfair portrait. This contention could hardly be sustained even if the question turned entirely upon the point of savagery. But there is far more than savagery in the incident.

(a) In the first place there is this undeniable element of inherent probability in the story. Practically all of Herod's murders, including those of his beloved wife and his sons, were perpetrated under the sway of one emotion and in obedience to a single motive. They were in practically every instance for the purpose of consolidating or perpetuating his power. He nearly destroyed his own immediate family in the half-mad jealousy that on occasion drove him to the very limits of ferocity, simply because they were accused of plotting against him. The accusations were largely false, but the suspicion doomed those accused. The murder of the Innocents was another crime of the same sort. The old king was obsessed by the fear of a claimant to his petty throne; the Messianic hope of the Jews was a perpetual secret torment, and the murder of the children, in the attempt to reach the child whose advent threatened him, was at once so original in method and so characteristic in purpose as to give an inimitable verisimilitude to the whole narrative. There are also other traits of truth.

(b) Herod's prompt discovery of the visit of the Magi and their questions is in harmony with what we know of the old ruler's watchfulness and his elaborate system of espionage.

(c) Characteristic also is the subtlety with which he deals with the whole situation. How striking and vivid, with all its rugged simplicity, is the story of the king's pretended interest in the quest of the strangers, the solemn conclave of Jewish leaders with himself in the role of earnest inquirer, his urgent request for information that he may worship also, followed by his swift anger (note that *ethumothē*, "was wroth," verse 16, is not used elsewhere in the New Testament) at being deceived, and the blind but terrible stroke of his questing vengeance.

All these items are so true to the man, to the atmosphere which always surrounded him, and to the historic situation, that we are forced to conclude, either that we have veracious history more or less directly received from one who was an observer of the events described, or the work of an incomparably clever romancer.

Louis Matthews Sweet

INORDINATE

in-or'-di-nat ("ill-regulated," hence, "immoderate," "excessive"; Latin in, "not," ordinatus, "set in order"): Only twice in the King James Version. In each case there is no corresponding adjective in the original, but the word was inserted by the translators as being implied in the noun. It disappears in Revised Version: Eze 23:11, "in her inordinate love" (the Revised Version (British and American) "in her doting"); ahabhah, "lust"; Col 3:5 "inordinate affection" (the Revised Version (British and American) "passion"); pathos, a word which in classical Greek may have either a good or a bad sense (any affection or emotion of the mind), but in the New Testament is used only in a bad sense (passion).

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D. Miall Edwards

INQUIRE

in-kwir' (sha'al, "to ask," "desire"; zeteo, "to seek"); A form sometimes employed with reference to the practice of divination, as where Saul "inquires of" (or "consults") the witch of Endor as to the issue of the coming battle (1Sa 28:6,7) (see DIVINATION).

In Job 10:6, "to inquire (baqash) after iniquity" signifies to bring to light and punish for it, and Job asks distractedly if God's time is so short that He is in a hurry to find him guilty and to punish him as if He had only a man's few days to live.

"To inquire of Yahweh" denotes the consultation of oracle, priest, prophet or Yahweh Himself, as to a certain course of action or as to necessary supplies. (Jud 20:27 the King James Version, "to ask"; 1Ki 22:5; 1Sa 9:9 (darash); 1Sa 10:22 the King James Version; 2Sa 2:1; 5:19,23; Eze 36:37).

"To inquire (baqar) in his temple" (palace) means to find out all that constant fellowship or unbroken intercourse with God can teach (Ps 27:4).

Pr 20:25 warns against rashness in making a vow and afterward considering (baqar, "to make inquiry") as to whether it can be fulfilled or how it may be eluded.

In the King James Version, the translation of several Greek words: diaginosko, "to know thoroughly" (Ac 23:15); epizeteo, "to seek after" (Ac 19:39); suzeteo, "to seek together" (Lu 22:23); exetazo, "to search out" (Mt 10:11).

M. O. Evans

INQUISITION

in-kwi-zish'-un (darash, "to follow," "diligently inquire," "question," "search" (De 19:18; Ps 9:12), baqash, "to search out," "to strive after," "inquire" (Es 2:23)): The term refers, as indicated by these passages, first of all to a careful and diligent inquiry necessary to ascertain the truth from witnesses in a court, but may also refer to a careful examination into circumstances or conditions without official authority.

INSCRIPTION

in-skrip'-shun (verb epigrapho, "to write upon," "inscribe"): The word occurs once in English Versions of the Bible in Ac 17:23 of the altar at Athens with the inscription "To an Unknown God." On inscriptions in archaeology, see **ARCHAEOLOGY**; **ASSYRIA**; **BABYLONIA**, etc.

INSECTS

in'-seks: In English Versions of the Bible, including the marginal notes, we find at least 23 names of insects or words referring to them: ant, bald locust, bee, beetle,

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cankerworm, caterpillar, creeping thing, cricket, crimson, flea, fly, gnat, grasshopper, honey, hornet, locust, louse, (lice), moth, palmer-worm, sandfly, scarlet-worm, silk- worm. These can be referred to about 12 insects, which, arranged systematically, are: Hymenoptera, ant, bee, hornet; Lepidoptera, clothes-moth, silk-worm; Siphonaptera, flea; Diptera, fly; Rhynchota, louse, scarletworm; Orthoptera, several kinds of grasshoppers and locusts.

The word "worm" refers not only to the scarletworm, but to various larvae of Lepidoptera, Coleoptera, and Diptera. "Creeping things" refers indefinitely to insects, reptiles, and beasts. In the list of 23 names given above honey and bee refer to one insect, as do crimson and scarlet. Sandfly has no place if "lice" be retained in Ex 8:16 ff. Bald locust, beetle, canker-worm, cricket, and palmerworm probably all denote various kinds of grasshoppers and locusts. When the translators of English Versions of the Bible had to do with two or more Hebrew words for which there was only one well-recognized English equivalent, they seem to have been content with that alone, if the two Hebrew words occurred in different passages; e.g. zebhubh, "fly" (Ec 10:1; Isa 7:18), and 'arobh, "fly" (Ex 8:21). On the other hand, they were put to it to find equivalents for the insect names in Le 11:22; Joe 1:4, and elsewhere. For cale'am ([Le 11:22](#)) they evidently coined "bald locust," following a statement of the Talmud that it had a smooth head. For gazam and yeleq they imported "palmer-worm" and "canker- worm," two old English names of caterpillars, using "caterpillar" for chasil. The King James Version "beetle" for chargol is absolutely inappropriate, and the Revised Version (British and American) "cricket," while less objectionable, is probably also incorrect. The English language seems to lack appropriate names for different kinds of grasshoppers and locusts, and it is difficult to suggest any names to take the places of those against which these criticisms are directed. See under the names of the respective insects. See also SCORPION and SPIDER, which are not included here because they are not strictly insects.

INSPIRATION, 1-7

in-spi-ra'-shun:

1. Meaning of Terms

2. Occurrences in the Bible

3. Consideration of Important Passages

(1) 2 Timothy 3:16

(2) 2 Peter 1:19-21

(3) John 10:34 f

4. Christ's Declaration That Scripture Must Be Fulfilled

5. His Testimony That God Is Author of Scripture

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which God is the speaker. Here we have passages in which God is the speaker and passages in which God is not the speaker, but is addressed or spoken of, indiscriminately assigned to God, because they all have it in common that they are words of Scripture, and as words of Scripture are words of God. Similarly in Ro 15:9 ff we have a series of citations the first of which is introduced by "as it is written," and the next two by "again he saith," and "again," and the last by "and again, Isaiah saith," the first being from Ps 18:49; the second from De 32:43; the third from Ps 117:1; and the last from Isa 11:10. Only the last (the only one here assigned to the human author) is a word of God in the text of the Old Testament.

INSPIRATION, 8-18

8. The "Oracles of God":

This view of the Scriptures as a compact mass of words of God occasioned the formation of a designation for them by which this their character was explicitly expressed. This designation is "the sacred oracles," "the oracles of God." It occurs with extraordinary frequency in Philo, who very commonly refers to Scripture as "the sacred oracles" and cites its several passages as each an "oracle." Sharing, as they do, Philo's conception of the Scriptures as, in all their parts, a word of God, the New Testament writers naturally also speak of them under this designation. The classical passage is Ro 3:2 (compare Heb 5:12; Ac 7:38). Here Paul begins an enumeration of the advantages which belonged to the chosen people above other nations; and, after declaring these advantages to have been great and numerous, he places first among them all their possession of the Scriptures: "What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were entrusted with the oracles of God." That by "the oracles of God" here are meant just the Holy Scriptures in their entirety, conceived as a direct Divine revelation, and not any portions of them, or elements in them more especially thought of as revelatory, is perfectly clear from the wide contemporary use of this designation in this sense by Philo, and is put beyond question by the presence in the New Testament of

habitudes of speech which rest on and grow out of the conception of Scripture embodied in this term. From the point of view of this designation, Scripture is thought of as the living voice of God speaking in all its parts directly to the reader; and, accordingly, it is cited by some such formula as "it is said," and this mode of citing Scripture duly occurs as an alternative to "it is written" (Lu 4:12 replacing "it is written" in Matthew; Heb 3:15; compare Ro 4:18). It is due also to this point of view that Scripture is cited, not as what God or the Holy Spirit "said," but what He "says," the present tense emphasizing the living voice of God speaking in Scriptures to the individual soul (Heb 3:7; Ac 13:35; Heb 1:7,8,10; Ro 15:10). And especially there is due to it the peculiar usage by which Scripture is cited by the simple "saith, without expressed subject, the subject being too well understood, when Scripture is adduced, to require stating; for who could be the speaker of the words of Scripture but God only (Ro 15:10; 1Co 6:16; 2Co 6:2; Ga 3:16; Eph 4:8; 5:14)? The analogies of this pregnant subjectless "saith" are very widespread. It was with it that the ancient Pythagoreans and Platonists and the medieval Aristotelians adduced each their master's teaching; it was with it that, in certain circles, the judgments of Hadrian's great jurist Salvius Julianus were cited; African stylists were even accustomed to refer by it to Sallust, their great model. There is a tendency, cropping out occasionally, in the Old Testament, to omit the name of God as superfluous, when He, as the great logical

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Bible Doctrine of Inspiration, New York, 1888; W. Rohnert, Die Inspiration der heiligen Schrift und ihre Bestreiter, Leipzig, 1889; A. W. Dieckhoff, Die Inspiration und Irrthumlosigkeit der heiligen Schrift, Leipzig, 1891; J. Wichelhaus, Die Lehre der heiligen Schrift, Stuttgart, 1892; J. Macgregor, The Revelation and the Record, Edinburgh, 1893; J. Urquhart, The Inspiration and Accuracy of the Holy Scriptures, London, 1895; C. Pesch, De Inspiratione Sacrae Scripturae, Freiburg, 1906; James Orr, Revelation and Inspiration, London, 1910.

Benjamin B. Warfield

INSTANT; INSTANTLY

in'-stant, in'-stant-li: Derivative from Latin instare. Found in English with various meanings from the 15th century to the present time.

Instant is used once in Isa 29:5 in the sense of immediate time; elsewhere in the sense of urgent, pressing; Lu 23:23, where "were instant" is the King James Version translation of the verb epekeinto; Ro 12:12, where it is involved in the verb proskartereo; compare Ac 6:4. In 2Ti 4:2 it stands for the expressive verb epistethi, "stand to."

Instantly (urgently, steadfastly) is the King James Version rendering of two different Greek phrases, spoudaios, found in Lu 7:4; and en ekteneia, in Ac 26:7. In both cases the American Standard Revised Version renders "earnestly."

Russell Benjamin Miller

INSTRUCTION

in-struk'-shun.

See CATECHIST; EDUCATION; SCHOOL.

INSTRUMENT

in'-stroo-ment (keli; in Greek plural hopla, Ro 6:13): The word in the Old Testament is used for utensils for service, chiefly in connection with the sanctuary (compare Ex 25:9; Nu 4:12,26,32; 1Ki 19:21; [1Ch 9:29](#); [2Ch 4:16](#) , the King James Version); for weapons of war (1Sa 8:12; 1Ch 12:33,17, etc.); notably for musical instruments. See MUSIC. The members of the body are described by Paul (Ro 6:13) as "instruments" to be used in the service of righteousness, as before they were in the service of unrighteousness.

INSTRUMENTS OF MUSIC

(shalishim): Thus, the Revised Version (British and American) and the King James Version (1Sa 18:6), the Revised Version margin "triangles" or "three-stringed instruments."

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See MUSIC.

INSURRECTION

in-su-rek'-shun: The word in Ps 64:2 the King James Version is changed in the Revised Version (British and American) into "tumult"; in Ezr 4:19 (verb) it represents the Aramaic nesa', to "lift up oneself." In the New Testament stasis, is rendered "insurrection" in Mr 15:7 the King James Version (where compare the verb "made insurrection"), but in Lu 23:19,25 "sedition." the Revised Version (British and American) correctly renders "insurrection" throughout; also in Ac 24:5 "insurrections" for the King James Version "sedition."

INTEGRITY

in-teg'-ri-ti (tom, tummah): The translation of tom, "simplicity," "soundness," "completeness," rendered also "upright," "perfection." Its original sense appears in the phrase letom (1Ki 22:34; 2Ch 18:33), "A certain man drew his bow at a venture" margin "Hebrew, in his simplicity" (compare 2Sa 15:11, "in their simplicity"). It is translated "integrity" (Ge 20:5,6; 1Ki 9:4; Ps 7:8; 25:21; 26:1,11; 41:12; 78:72; Pr 19:1; 20:7), in all which places it seems to carry the meaning of simplicity, or sincerity of heart and intention, truthfulness, uprightness. In the plural (tummim) it is one of the words on the breastplate of the high priest (Ex 28:30; De 33:8; Ezr 2:63; Ne 7:65), one of the sacred lots, indicating, perhaps, "innocence" or "integrity" (Septuagint aletheia). See URIM AND THUMMIM. Another word translated "integrity" is tummah, from tamam, "to complete," "be upright," "perfect," only in Job 2:3,1; 27:5; 31:6; Pr 11:3.

The word "integrity" does not occur in the New Testament, but its equivalents may be seen in "sincerity," "truth," the "pure heart," the "single eye," etc. In the above sense of simplicity of intention it is equivalent to being honest, sincere, genuine, and is fundamental to true character.

W. L. Walker

INTELLIGENCE

in-tel' -i-gens (bin): Occurs only once in the King James Version as the translation of bin, "to discriminate" (frequently translated "to understand"), in Da 11:30 the King James Version, "(he shall) have intelligence with them that forsake the holy covenant," the Revised Version (British and American) renders "have regard unto them." "Intelligence" occurs in 2 Macc 3:9 the King James Version, in the sense of information (so the Revised Version (British and American)).

INTEND; INTENT

in-tend', in-tent': Early English words derived from Latin and used in the King James Version, sometimes in the Revised Version (British and American), to translate a number of different expressions of the original.

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Intend is sometimes used in English in the literal sense of Latin *intendere*, "to stretch," but in the English Bible it is used only of the direction of the mind toward an object. Sometimes it is used of mere design (*mello*), Ac 5:35 the King James Version; Ac 20:13; or of desired action (*thelo*), Lu 14:28 the King James Version; again of a fixed purpose (*boulomai*), Ac 5:28; 12:4; or, finally, of a declared intention (*'amar*), Jos 22:33 the King James Version; 2Ch 28:13 the King James Version.

Intent is used only of purpose, and is the translation sometimes of a conjunction (*lebha'abhur*), 2Sa 17:14; (*lema'an*), 2Ki 10:19; (*hina*), Eph 3:10; sometimes of an infinitive of purpose, 1Co 10:6; or of a preposition with pronoun (*eis touto*), Ac 9:21, and sometimes of a substantive (*logo*), Ac 10:29. This variety of original expressions represented in the English by single terms is an interesting illustration of the extent of interpretation embodied in our English Bible.

Russell Benjamin Miller

INTER-TESTAMENTAL, HISTORY AND LITERATURE

in-ter-tes-ta-men'-tal. See BETWEEN THE TESTAMENTS.

INTERCESSION

in-ter-sesh'-un (*pagha'*, "to make intercession"; originally "to strike upon," or "against"; then in a good sense, "to assail anyone with petitions," "to urge," and when on behalf of another, "to intercede" (Ru 1:16; Jer 7:16; 27:18; Job 21:15; Ge 23:8; Isa 53:12; Jer 36:25). A similar idea is found in *enteuxis*, used as "petition," and in the New Testament "intercession." The English word is derived from Latin *intercedo*, "to come between," which strangely has the somewhat opposed meanings of "obstruct" and "to interpose on behalf of" a person, and finally "to intercede." The growth of meaning in this word in the various languages is highly suggestive. In the Greek New Testament we find the word in

1Ti 2:1; 4:5; entugchano, is also found in Ro 8:26-34):

Etymology and Meaning of Term

I. MAN'S INTERCESSION FOR HIS FELLOW-MAN

1. Patriarchal Examples
2. Intercessions of Moses
3. The Progress of Religion, Seen in Moses' Intercessions
4. Intercessory Prayer in Israel's Later History
5. The Rise of Official Intercession
6. Samuel as an Intercessor in His Functions as Judge, Priest and Prophet
7. Intercession in the Poetic Books

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(3) It recognizes the Divine, unbroken relation to the object of the prayer: "I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep," etc. (17:11).

(4) The supreme end of the prayer is salvation from the evil of the world (17:15).

(5) The wide sweep of the prayer and its chief objects—unity with God, and the presence with Christ, and the indwelling of the Divine love. The prayer is a model for all intercessory prayer.

See, further, INTERCESSION OF CHRIST; PRAYERS OF CHRIST; OFFICES OF CHRIST.

III. Intercession of the Holy Spirit.

In connection with the subject of intercession, there arises a most interesting question as to whether the Holy Spirit is not presented in Scriptures as an intercessor. The text in which the doctrine seems to be taught is that of Ro 8:26 f: "In like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." By far the larger number of expositors have understood by the Spirit, the Holy Spirit. The older commentators, in general, refer to the Holy Spirit. Tholuck, Ewald, Philippi, Meyer, most of the American theologians and English commentators, as Shedd, Alford, Jowett, Wordsworth, interpret it in the same way. Lange and Olshausen refer it to the human spirit. Undoubtedly, the "groanings" have led to the denial of the reference to the Holy Spirit. But the very form of the word translated "helpeth" indicates cooperation, and this must be of something other than the spirit of man himself. The undoubted difficulties of the passage, which are strongly urged by Lange (see Lange's Commentary on Ro 8:26), must be acknowledged. At the same time the

statement seems to be very clear and definite. An explanation has been given that the Holy Spirit is here referred to as dwelling in us, and thus making intercession. The Divine Spirit is said to be a Spirit of supplication (Zec 12:10). The distinction which is made between the intercession of Christ in heaven in His priestly office and that of the Holy Spirit interceding within the souls of believers, referred to by Shedd (see Commentary on Romans), must be carefully used, for if pressed to its extreme it would lead to the materialization and localization of the Divine nature. Moreover, may not the intercession of our Lord be regarded as being partially exemplified in that of the Spirit whom He has declared to be His agent and representative? If Christ dwells in believers by His Spirit, His intercession, especially if subjective in and with their spirits, may properly be described as the intercession of the Holy Ghost.

L. D. Bevan

INTERCESSION OF CHRIST

The general conception of our Lord's mediatorial office is specially summed up in His intercession in which He appears in His high-priestly office, and also as interceding with the Father on behalf of that humanity whose cause He had espoused.

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advocate cannot be overlooked, and we find Christ's intercession in this aspect brought into connection with the texts which refer to justification and its allied ideas (see Ro 8:34; 1 Joh 2:1).

2. Christ's Intercessory Work from the Standpoint of Prayer:

In PRAYERS OF CHRIST (which see), the intercessory character of many of our Lord's prayers, and especially that of Joh 17, is considered. And it has been impossible for Christian thought to divest itself of the idea that the heavenly intercession of Christ is of the order of prayer. It is impossible for us to know; and even if Christ now prays to the Father, it can be in no way analogous to earthly prayers. The thought of some portion of Christendom distinctly combined prayer in the heavenly work of the Lord. There is danger in extreme views. Scriptural expressions must not be driven too far, and, on the other hand, they must not be emptied of all their contents. Modern Protestant teaching has, in its protest against a merely physical conception of our Lord's state and occupation in heaven, almost sublimed reality from His intercessory work. In Lutheran teaching the intercession of our Lord was said to be "vocal," "verbal" and "oral." It has been well remarked that such forms of prayer require flesh and blood, and naturally the teachers of the Reformed churches, for the most part, have contented themselves (as for example Hodge, Syst. Theol., II, 593) with the declaration that "the intercession of Christ includes: (1) His appearing before God in our behalf, as the sacrifice for our sins, as our high priest, on the ground of whose work we receive the remission of our sins, the gift of the Holy Spirit, and all needed good; (2) defense against the sentence of the law and the charges of Satan, who is the great accuser; (3) His offering Himself as our surety, not only that the demands of justice shall be shown to be satisfied, but that His people shall be obedient and faithful; (4) the oblation of the persons of the redeemed, sanctifying their prayers, and all their services, rendering them acceptable to God, through the savor of his own merits."

Even this expression of the elements which constitute the intercession of the

Lord, cautious and spiritual as it is in its application to Christian thought and worship, must be carefully guarded from a too complete and materialistic use. Without this care, worship and devout thought may become degraded and fall into the mechanical forms by which our Lord's position of intercessor has been reduced to very little more than an imaginative and spectacular process which goes on in some heavenly place. It must not be forgotten that the metaphorical and symbolic origin of the ideas which constitute Christ's intercession is always in danger of dominating and materializing the spiritual reality of His intercessional office.

L. D. Bevan

INTEREST

in'-ter-est (neshekh, mashsha'; tokos): The Hebrew word neshekh is from a root which means "to bite"; thus interest is "something bitten off." The other word, mashsa', means "lending on interest." The Greek term is from the root tikto, "to produce" or "beget," hence, interest is something begotten or produced by money. The Hebrew words are usually translated "usury," but this meant the same as interest, all interest being reckoned as usury.

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Long before Abraham's time money had been loaned at a fixed rate of interest in Babylonia and almost certainly in Egypt. The Code of Hammurabi gives regulations regarding the lending and borrowing of money, the usual interest being 20 percent. Sometimes it was only 11 2/3 and 13 1/3, as shown by contract tablets. In one case, if the loan was not paid in two months, 18 per cent interest would be charged. Corn (grain), dates, onions, etc., were loaned at interest. Thus Moses and Israel would be familiar with commercial loans and interest. In Israel there was no system of credit or commercial loans in Moses' time and after. A poor man borrowed because he was poor. The law of Moses (Ex 22:25) forbade loaning at interest. There was to be no creditor and no taker of interest among them (Le 25:36,37). De permits them to lend on interest to a foreigner (De 23:19,20), but not to a brother Israelite. That this was considered the proper thing in Israel for centuries is seen in Ps 15:5, while Pr 28:8 implies that it was an unusual thing, interest being generally exacted and profit made. Ezekiel condemns it as a heinous sin (Eze 18:8,13,17) and holds up the ideal of righteousness as not taking interest (22:12). Isa 24:2 implies that it was a business in that age, the lender and borrower being social types. Jeremiah implies that there was not always the best feeling between lenders and borrowers (15:10). According to Ne 5:7,10, rich Jews were lending to others and exacting heavy interest. Nehemiah condemns such conduct and forbids its continuance, citing himself as an example of lending without interest. The lenders restored 1 percent of that exacted.

In the New Testament, references to interest occur in the parable of the Pounds (Lu 19:23) and of the Talents (Mt 25:27). Here the men were expected to put their master's money out at interest, and condemnation followed the failure to do so. Thus the principle of receiving interest is not condemned in the Old Testament, only it was not to be taken from a brother Israelite. In the New Testament it is distinctly encouraged.

See also USURY.

J. J. Reeve

INTERMEDDLE

in-ter-med'-'-l ('arabh, "to mix up (self) with something," "mingle in," "share," "take interest in"): The word occurs only once (Pr 14:10) in a passage descriptive of "the ultimate solitude of each man's soul at all times." "The heart knoweth its own bitterness."

"Nor even the tenderest heart, and next our own, Knows half the reasons why we smile and sigh."

(Compare 1Ki 8:38.) Something there is in every sorrow which no one else can share. "And a stranger doth not intermeddle with its joy," not necessarily in an interfering or any offensive way, but simply does not share or take any interest in the other's joy.

For "intermeddleth with" (Pr 18:1 the King James Version), the Revised Version (British and American) gives "rageth against" (margin "quarrelleth with").

M. O. Evans

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INTERMEDIATE, STATE

in-ter-me'-di-at.

See ESCHATOLOGY OF THE NEW TESTAMENT.

INTERPRETATION

in-tur-pre-ta'-shun:

1. General Principles:

Is a generic term and may refer to any work of literature. Referred specifically to the sacred Scriptures, the science of interpretation is generally known as hermeneutics, while the practical application of the principles of this science is exegesis. In nearly all cases, interpretation has in mind the thoughts of another, and then, further, these thoughts expressed in another language than that of the interpreter. In this sense it is used in Biblical research. A person has interpreted the thoughts of another when he has in his own mind a correct reproduction or photograph of the thought as it was conceived in the mind of the original writer or speaker. It is accordingly a purely reproductive process, involving no originality of thought on the part of the interpreter. If the latter adds anything of his own it is eisegesis and not exegesis. The moment the Bible student has in his own mind what was in the mind of the author or authors of the Biblical books when these were written, he has interpreted the thought of the Scriptures.

The interpretation of any specimen of literature will depend on the character of the work under consideration. A piece of poetry and a chapter of history will not be interpreted according to the same principles or rules. Particular rules that are legitimate in the explanation of a work of fiction would be entirely out of place in dealing with a record of facts. Accordingly, the rules of the correct interpretation of the Scriptures will depend upon the character of these writings

themselves, and the principles which an interpreter will employ in his interpretation of the Scriptures will be in harmony with his ideas of what the Scriptures are as to origin, character, history, etc. In the nature of the case the dogmatical stand of the interpreter will materially influence his hermeneutics and exegesis. In the legitimate sense of the term, every interpreter of the Bible is "prejudiced," i.e. is guided by certain principles which he holds antecedently to his work of interpretation. If the modern advanced critic is right in maintaining that the Biblical books do not differ in kind or character from the religious books of other ancient peoples, such as the Indians or the Persians, then the same principles that he applies in the case of the Rig Veda or the Zend Avesta he will employ also in his exposition of the Scriptures. If, on the other hand, the Bible is for him a unique collection of writings, Divinely inspired and a revelation from the source of all truth, the Bible student will hesitate long before accepting contradictions, errors, mistakes, etc., in the Scriptures.

2. Special Principles:

The Scriptures are a Divine and human product combined. That the holy men of God wrote as they were moved by the Spirit is the claim of the Scriptures themselves. Just

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Again, the principle of parallelism, not for illustrative but for argumentative purposes, is a rule that can, in the nature of the case, be applied to the interpretation of the Scriptures alone and not elsewhere. As the Scriptures represent one body of truth, though in a kaleidoscopic variety of forms, a statement on a particular subject in one place can be accepted as in harmony with a statement on the same subject elsewhere. In short, in all of those characteristics in which the Scriptures are unlike other literary productions, the principles of interpretation of the Scriptures must also be unlike those employed in other cases.

3. Historical Data:

Owing chiefly to the dogmatical basis of hermeneutics as a science, there has been a great divergence of views in the history of the church as to the proper methods of interpretation. It is one of the characteristic and instructive features of the New Testament writers that they absolutely refrain from the allegorical method of interpretation current in those times, particularly in the writings of Philo. Not even Ga 4:22, correctly understood, is an exception, since this, if an allegorical interpretation at all, is an argumentum ad hominem. The sober and grammatical method of interpretation in the New Testament writers stands out, too, in bold and creditable contrast to that of the early Christian exegetes, even of Origen. Only the Syrian fathers seemed to be an exception to the fantasies of the allegorical methods. The Middle Ages produced nothing new in this sphere; but the Reformation, with its formal principle that the Bible and the Bible alone is the rule of faith and life, made the correct grammatical interpretation of the Scriptures practically a matter of necessity. In modern times, not at all prolific in scientific discussions of hermeneutical principles and practices, the exegetical methods of different interpreters are chiefly controlled by their views as to the origin and character of the Scriptural books, particularly in regard to their inspiration.

LITERATURE.

Terry, *Biblical Hermeneutics*, New York, 1884. Here the literature is fully given, as also in Weidner's *Theological Encyclopedia*, I, 266 ff.

G. H. Schodde

INTERPRETATION OF TONGUES

See TONGUES, INTERPRETATION OF.

INTERROGATION

in-ter-o-ga'-shun (eperotema): This word is not found at all in the King James Version, and once only in the American Standard Revised Version (1Pe 3:21), where it replaces the word "answer" of the King James Version. This change according to Alford and Bengel is correct. "The interrogation of a good conscience" may refer to the question asked of a convert before baptism (compare Ac 8:37), or the appeal of the convert to God (compare 1 Joh 3:20-21). The opportunity to do this was given in baptism.

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INTREAT; INTREATY; (ENTREAT)

in-tret', in-tret'-i: The two forms are derived from the same verb. In 1611 the spelling was indifferently "intreat" or "entreat." In editions of the King James Version since 1760 "intreat" is used in the sense of "to beg"; "entreat" in the sense of "deal with." As examples of "intreat" see Ex 8:8, "Intreat the Lord" (tsa'aq); Ru 1:16, "Intreat me not to leave thee" (pagha'); 2Co 8:4, "praying us with much entreaty" paraklesis). In Ge 25:21 "intreat" is used to indicate the success of a petition. For entreat see Ge 12:16, "He entreated Abraham well"; Ac 27:3, "And Julius courteously entreated Paul" (philanthropos chresamenos, literally, "to use in a philanthropic way"); compare also Jas 3:17, where eupeithes, literally, "easily persuaded," is translated "easy to be entreated."

The Revised Version changes all passages of the King James Version where "intreat" is found to "entreat," with the exception of those mentioned below. The meaning of "entreat" is "to ask," "to beseech," "to supplicate": Job 19:17 reads "and my supplication to the children" (hannothi, the King James Version "though I entreated for the children," the Revised Version, margin "I make supplication"). Jer 15:11 reads, "I will cause the enemy to make supplication" (hiphga'ti), instead, the King James Version "I will cause the enemy to entreat" (the Revised Version margin "I will intercede for thee with the enemy"). 1Ti 5:1 changes the King James Version "intreat" to "exhort." **Php 4:3** renders the King James Version "entreat" by "beseech."

Russell Benjamin Miller

INWARD MAN

in'-werd: A Pauline term, nearly identical with the "hidden man of the heart" (1Pe 3:4). The Greek original, 5 ho eso (also esothern) anthropos (Ro 7:22) is lexicographically defined "the internal man," i.e. "soul," "conscience." It is the immaterial part of man—mind, spirit—in distinction from the "outward man"

which "perishes" (2Co 4:16 the King James Version). As the seat of spiritual influences it is the sphere in which the Holy Spirit does His renewing and saving work (Eph 3:16). The term "inward man" cannot be used interchangeably with "the new man," for it may still be "corrupt," and subject to "vanity" and "alienated from the life of God." Briefly stated, it is mind, soul, spirit—God's image in man—man's higher nature, intellectual, moral, and spiritual.

Dwight M. Pratt

INWARD PART

A symbolic expression in the Old Testament represented by three Hebrew words: chedher, "chamber," hence, inmost bowels or breast; tuchoth, "the reins"; qerebh, "midst," "middle," hence, heart. Once in the New Testament (esother, "from within," Lu 11:39). The viscera (heart, liver, kidneys) were supposed by the ancients to be the seat of the mind, feelings, affections: the highest organs of the psyche, "the soul." The term includes the intellect ("wisdom in the inward parts," Job 38:36); the moral nature ("inward part is very wickedness," Ps 5:9); the spiritual ("my law in their inward

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parts," Jer 31:33). Its adverbial equivalent in Biblical use is "inwardly."
INWARD MAN (which see) is identical in meaning.

Dwight M. Pratt

IOB

yob (yobh; the King James Version Job): Third son of Issachar (Ge 46:13). In parallel passages (Nu 26:24; 1Ch 7:1) the name is Jashub (yashubh), which the versions in Ge also support as the correct form.

IPHDEIAH

if-de'-ya (yiphdeyah, "Yah redeems"; the King James Version Iphedeiah): A descendant of Benjamin (1Ch 8:25).

IPHTAH

if'-ta (yiphtach; the King James Version Jiphtah): An unidentified town in the Shephelah of Judah, named with Libnab, Ether and Ashan (Jos 15:43).

IPHTAH-EL

if'-ta-el (yiphtach-'el; the King James Version Jiphtah-el): The valley of Iphtah-el lay on the North border of Zebulun (Jos 19:14,27). Northwest of the plain of el-Battauf stands a steep hill, connected only by a low saddle with the hills on the North. The name Tell Jefat suggests the Jotapata of Josephus (BJ, III, vi, i; vii, i, etc.), and the place answers well to his description. It probably corresponds to the ancient Iphtah-el. In that case the valley is most probably that which begins at Tell Jefat, passes round the South of Jebel Kaukab, and, as Wady 'Abellin, opens on the plain of Acre.

W. Ewing

IR

ir ('ir): A descendant of Benjamin (1Ch 7:12), called Iri in 1Ch 7:7.

IR-HA-HERES

ir-ha-he'-rez ('ir haherec, according to the Massoretic Text, Aquila, Theodotion, Septuagint, the King James Version and the Revised Version (British and American); according to some Hebrew manuscripts, Symmachus, and the Vulgate, 'ir ha-cherec): A city of Egypt referred to in Isa 19:18. Jewish quarrels concerning the temple which Onias built in Egypt have most probably been responsible for the altering of the texts of some of the early manuscripts, and it is not now possible to determine absolutely which have been altered and which accord with the original. This difference in manuscripts gives rise to different opinions among authorities here to be noted. Most of the discussion of this name arises from this uncertainty and is hence rather profitless.

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destroyed. The expression "shall be called the city of destruction" seems clearly to indicate that Ir-ha-h is not a name at all, but merely a descriptive appellation of that city which should "be destroyed." It still remains to inquire whether or not this was an independent appellation, or whether, more probably, it bore some relation to the name of that city at the time at which the prophet wrote, a play upon the sound, or the significance of the name or both of these, either through resemblance or contrast. If Gesenius is right, as he seems to be, in the opinion that "in the idiom of Isa Ir-ha-h means simply 'the city that shall be destroyed,' " then the original problem of finding which one of the cities was destroyed seems to be the whole problem. Still, in the highly-wrought language of Isaiah and according to the genius of the Hebrew tongue, there is probably a play upon words. It is here that the consideration of the name itself properly comes in and probably guides us rightly. Speculation, by Gesenius, Duhm, Cheyne and others, has proposed various different readings of this name, some of them requiring two or three changes in the text to bring it to its present state. Speculation can always propose readings. On was sometimes called "Heres" and meant "house of the sun," which would be both translated and transliterated into Hebrew ha-cherec and might have 'ir ("city") prefixed. Naville, through his study of the great Harris papyrus, believed that the old Egyptian city which later was called Leontopolis (Tell el-Yehudiyeh) was immediately connected with On and called "House of Ra," also "House of the Sun." Thus, this name might be both transliterated and translated into the Hebrew ha-cherec and have 'ir prefixed. The difference between this expression and "Ir-ha-h" which Isaiah used is only the difference between "h" and "ch." So that Ir-ha-h is most probably a predictive prophecy concerning the disaster that was to overtake one of the "five cities," with a play upon the name of the city, and that city is either On, the later Heliopolis, or the ancient sacred city about 4 miles to the North of On, where Onias was to build his temple and which later became Leontopolis (Tellel-Yehudiyeh). No more positive identification of Ir-ha-h is yet possible.

IR-NAHASH

ur-na'-hash, ir-na'-hash ('ir nachash): A town of Judah of which Tehinnah is called the "father," probably meaning "founder" (1Ch 4:12). English Versions of the Bible margin suggests the translation "city of Nahash."

IR-SHEMESH

ur-she'-mesh, ir-she'-mesh ('ir shemesh, "city of the sun").

See BETH-SHEMESH; HERES.

IRA

i'-ra ('ira'; Eiras):

(1) A person referred to in 2Sa 20:26 as "priest" (so the Revised Version (British and American) correctly; the King James Version "a chief ruler," the American Standard Revised Version "chief minister") unto David. The translation of the Revised Version

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(British and American) is the only possible one; but, according to the text, Ira was "a Jairite," and thus of the tribe of Manasseh (Nu 32:41) and not eligible to the priesthood. On the basis of the Peshitta some would correct "Jairite" of 2Sa 20:26 into "Jattirite," referring to Jattir, a priestly city within the territory of Judah (Jos 21:14). Others point to 2Sa 8:18 margin, "David's sons were priests," as an indication that in David's time some non-Levites were permitted to serve—in some sense—as priests.

(2) An "Ithrite," or (with a different pointing of the text) a "Jattirite," one of David's "thirty" (2Sa 23:38 parallel 1Ch 11:40); possibly identical with (1).

(3) Another of David's "thirty," son of Ikkesh of Tekoa (2Sa 23:26; 1Ch 11:28) and a captain of the temple guard (1Ch 27:9).

F. K. Farr

IRAD

i'-rad ('iradh; Septuagint Gaidad): Grandson of Cain and son of Enoch (Ge 4:18).

IRAM

i'-ram ('iram; Septuagint variously in Gen): A "chief" of Edom (Ge 36:43 parallel 1Ch 1:54).

IRI

i'-ri ('iri).

See IR; URIAS.

IRIJAH

i-ri'-ja (yir'iyayh, "Yah sees"): A captain at the gate of Benjamin in Jerusalem, who arrested Jeremiah the prophet on suspicion of intending to desert to the Chaldeans (Jer 37:13,14).

IRON (1)

i'-urn (barzel; sideros): It is generally believed that the art of separating iron from its ores and making it into useful forms was not known much earlier than 1000 BC, and that the making of brass (bronze) antedates it by many centuries, in spite of the frequent Biblical references where brass and iron occur together. This conjecture is based upon the fact that no specimen of worked iron has been found whose antiquity can be vouched for. The want of such instruments, however, can be attributed to the ease with which iron corrodes. Evidence that iron was used is found, for example, in the hieroglyphics of the tomb of Rameses III, where the blades of some of the weapons are painted blue while others are painted red, a distinction believed to be due to the fact that some were made of iron or steel and some of brass. No satisfactory proof has yet been presented that the marvelous sculpturing on the hard Egyptian

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granite was done with tempered bronze. It seems more likely that steel tools were used. After the discovery of iron, it was evidently a long time in replacing bronze. This was probably due to the difficulties in smelting it. An old mountaineer once described to the writer the process of iron smelting as it was carried on in Mt. Lebanon in past centuries. As a boy he had watched his father, who was a smelter, operate one of the last furnaces to be fired. For each firing, many cords of wood, especially green oak branches, were used, and several days of strenuous pumping at the eight bellows was necessary to supply the air blast. As a result a small lump of wrought iron was removed from the bottom of the furnace after cooling. The iron thus won was carried to Damascus where it was made into steel by workers who kept their methods secret. This process, which has not been worked now for years, was undoubtedly the same as was used by the ancients. It is not at all unlikely that the Lebanon iron, transformed into steel, was what was referred to as "northern iron" in Jer 15:12 (the King James Version). In many districts the piles of slag from the ancient furnaces are still evident.

Aside from the limited supply of iron ore in Mt. Lebanon (compare De 8:9), probably no iron was found in Syria and Palestine. It was brought from Tarshish (Eze 27:12) and Vedan and Jayan (Eze 27:19), and probably Egypt (De 4:20).

The first mention of iron made in the Bible is in Ge 4:22, where Tubal-Cain is mentioned as "the forger of every cutting instrument of brass and iron." It is likely that the Jews learned the art of metallurgy from the Phoenicians (2Ch 2:14) (see CRAFTS). Iron was used in Biblical times much as it is today. For a description of a smith at work see Ecclesiasticus 38:28. Huge city gates, overlaid with strips of iron (Ps 107:16; Isa 45:2), held in place by crude square-headed nails (1Ch 22:3), are still a familiar sight in the larger cities of Palestine and Syria (Ac 12:10). Threshing instruments were made of iron (Am 1:3); so also harrows (2Sa 12:31), axes (ib; 2Ki 6:6; see Ax), branding irons (1Ti 4:2), and other tools (1Ki 6:7). There were iron weapons (Nu 35:16; Job 20:24), armor (2Sa 23:7), horns (1Ki 22:11), fetters (Ps 105:18), chariots (Jos 17:16), yokes

(Jer 28:14), breastplates (Re 9:9), pens (chisels) (Job 19:24; Jer 17:1), sheets or plates (Eze 4:3), gods (Da 5:4), weights (1Sa 17:7), bedsteads (De 3:11). Iron was used extensively in building the temple.

See METALS.

Figurative: "The iron furnace" is used metaphorically for affliction, chastisement (De 4:20; Eze 22:18-22). Iron is also employed figuratively to represent barrenness (De 28:23), slavery ("yoke of iron," [De 28:48](#)), strength ("bars of iron," Job 40:18), severity ("rod of iron," Ps 2:9), captivity (Ps 107:10), obstinacy ("iron sinew," Isa 48:4), fortitude ("iron pillar," Jer 1:18), moral deterioration (Jer 6:28), political strength (Da 2:33), destructive power ("iron teeth," Da 7:7); the certainty with which a real enemy will ever show his hatred is as the rust returning upon iron (Ecclesiasticus 12:10 the King James Version, the Revised Version (British and American) "brass"); great obstacles ("walls of iron," 2 Macc 11:9).

James A. Patch

IRON (2)

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i'-ron (yir'on): One of the fenced cities in the territory of Naphtali, named with Migdal-el and En-hazor (Jos 19:38). It is represented by the modern Yarun, a village with the ruins of a synagogue, at one time used as a monastery, fully 6 miles West of Qedes.

IRPEEL

ur'-pe-el, ir'-pe-el (yirpe'el): An unidentified city in Benjamin (Jos 18:27). It may possibly be represented by Rafat, a ruin to the North of el-Jib, the ancient Gibeon.

IRREVERENCE

i-rev'-er-ens.

See CRIME, CRIMES.

IRRIGATION

ir-i-ga'-shun: No equivalent for this word is found in Biblical writings, although the use of irrigation for maintaining vegetable life is frequently implied (Ec 2:5,6; Isa 58:11). To one familiar with the methods of irrigation practiced in Palestine, Syria and Egypt, the passage, "where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs" (De 11:10), is easily explained. The water is brought in channels to the gardens, where it is distributed in turn to the different square plots bounded by banks of earth, or along the rows of growing vegetables planted on the sides of the trenches. In stony soil the breach in the canal leading to a particular plot is opened and closed with a hoe. Any obstruction in the trench is similarly removed, while in the soft, loamy soil of the coastal plain or in the Nile valley these operations can be done with the foot; a practice still commonly seen.

The remains of the great irrigation works of the ancient Egyptians and Babylonians leave no doubt as to the extent to which they used water to redeem the deserts. In Palestine and Syria there was less need (De 10:7; 11:11) for irrigation. Here there is an annual fall of from 30 to 40 inches, coming principally during the winter. This is sufficient for the main crops. The summer supply of vegetables, as well as the fruit and mulberry trees, requires irrigation. Hardly a drop of many mountain streams is allowed to reach the sea, but is used to water the gardens of the mountain terraces and plains. This supply is now being supplemented by the introduction of thousands of pumps and oil engines for raising the water of the wells sufficiently to run it through the irrigation canals. Where a spring is small, its supply is gathered into a birket, or cistern, and then drawn off through a large outlet into the trenches, sometimes several days being required to fill the cistern. In Ec 2:6, Solomon is made to say, "I made me pools of water, to water therefrom the forest." This passage helps to explain the uses of the so-called Pools of Solomon, South of Jerusalem. In this same district are traces of the ancient terraces which were probably watered from these pools.

See AGRICULTURE; GARDEN.

James A. Patch

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IRU

i'-roo ('iru): Eldest son of Caleb (1Ch 4:15); probably to be read Ir, the syllable "-u" being the conjunction "and" belonging to the following word.

ISAAC

i'-zak:oIT- (Cs:hebrewIt+'iruIT-/ CS): Eldest son of Caleb (1Ch 4:15); probably to be read Ir, the syllable "-u" being the conjunction "and" belonging to the following word.

I. NAME

1. Root, Forms, Analogues

2. Implication

II. FAMILY AND KINDRED

1. Birth and Place in the Family

2. Relation to the Religious Birthright

3. Significance of Marriage

III. STORY OF LIFE

1. Previous to Marriage

2. Subsequent to Marriage

IV. BIBLICAL REFERENCES

1. In the Old Testament

2. In the New Testament

V. VIEWS OTHER THAN THE HISTORICAL

I. Name.

1. Root, Forms and Analogues:

This name has the double spelling, yitschaq, and yitschaq (Isaak), corresponding to the two forms in which appears the root meaning "to laugh"—a root that runs through nearly all the Semitic languages. In Hebrew both tsachaq and sachaq have their cognate nouns, and signify, in the simple stem, "to laugh," in the intensive stem, "to jest, play, dance, fondle," and the like. The noun yitshar, meaning "fresh oil," from a root tsahar ("to be bright, conspicuous"), proves that nouns can be built on precisely the model of yitschaq, which would in that case signify "the laughing one," or something similar. Yet Barth (*Die Nominalbildung in den semitischen Sprachen*, 154,

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Wellhausen (Prol., 6th edition, 316), "is grouped with the people of Edom under the old name Isaac (Am 7:9,16) the material here is not mythical (as in Ge 1-11) but

national." And just as Israel plus Edom had little or no significance in national customs or political events, when compared on the one hand with Israel alone (= Jacob), and with Israel plus Edom plus Moab and Ammon (= Abraham) on the other hand; so likewise the figure of Isaac is colorless and his story brief, as compared with the striking figures of Jacob on the one hand and of Abraham on the other hand, and the circumstantial stories of their lives.

Other scholars will have none of this national view, because they believe Isaac to be the name of an ancient deity, the local numen of Beersheba. Stark, whom others have followed, proposes to interpret the phrase translated "the Fear of Isaac" in Ge 31:42,53 as the name of this god used by his worshippers, the Terror Isaac, Isaac the terrible god. For the sense of Isaac in that case see above under I, 2, (1). Meyer (loc. cit.) defends the transfer of the name from a god to the hero of a myth, by comparing the sacrifice of Isaac ("the only story in which Isaac plays an independent role"!) with the Greek myth of Iphigenia's sacrifice (Hesiod, Euripides, etc.), in which the by-name of a goddess (Iphigenia) identified with Artemis has passed to the intended victim rescued by Artemis from death.

The most recent critical utterances reject both the foregoing views of Isaac as in conflict with the data of Gen. Thus Gunkel (Schriften des Altes Testament, 5te Lieferung, 1910, 41) writes: "Quite clearly the names of Abraham, Isaac, and all the patriarchal women are not tribal names. The interpretation of the figures of Ge as

nations furnishes by no means a general key." And again: "Against the entire assumption that the principal patriarchal figures are originally gods, is above all to be noted that the names Jacob and Abraham are proved by the Babylonian to be personal names in current use, and at the same time that the sagas about them can in no wise be understood as echoes of original myths. Even Winckler's more than bold attempt to explain these sagas as original calendar-myths must be

pronounced a complete failure." Yet Gunkel and those who share his position are careful to distinguish their own view from that of the "apologetes," and to concede no more than the bare fact that there doubtless were once upon a time persons named Abraham Isaac, etc. For these critics Isaac is simply a name about which have crystallized cycles of folk-stories, that have their parallels in other lands and languages, but have received with a Hebrew name also a local coloring and significance on the lips of successive Hebrew story-tellers, saga-builders and finally collectors and editors; "Everyone who knows the history of sagas is sure that the saga is not able to preserve through the course of so many centuries, a true picture" of the patriarchs.

See also ABRAHAM, end.

J. Oscar Boyd

ISAAC, TESTAMENT OF

See APOCALYPTIC LITERATURE.

ISAIAH, 1-7

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revelations quite as easily as another. But no age could have produced them apart from the Divine spirit.

ISAIAH, 8-9

8. Isaiah's Prophecies Chronologically Arranged:

The editorial arrangement of Isaiah's prophecies is very suggestive. In the main they stand in chronological order. That is to say, all the dates mentioned are in strict historical sequence; e.g. Isa 6:1, "In the year that king Uzziah died" (740 BC); 7:1, "In the days of Ahaz" (736 ff BC); 14:28, "In the year that king Ahaz died" (727 BC); 20:1, "In the year that Tartan came unto Ashdod, when Sargon the king of Assyria sent him" (711 BC); 36:1, "In the 14th year of king Hezekiah" (701 BC). These points are all in strict chronological order. Taken in groups, also, Isaiah's great individual messages are likewise arranged in true historical sequence; thus, Isa 1-6 for the most part belong to the last years of Jotham's reign (740-736 BC); Isa 7-12 to the period of the Syro-Ephraimitic war (734 BC); Isa 20, to the year of Sargon's siege of Ashdod (711 BC); Isa 28-32, to the invasion of Judah by Sennacherib (701 BC); while the distinctively promissory portions (Isa 40-66), as is natural, conclude the collection. In several minor instances, however, there are notable departures from a rigid chronological order. For example, Isa 6, which describes the prophet's initial call to preach, follows the rebukes and denunciations of Isa 1-5; but this is probably due to its being used by the prophet as an apologetic. Again, the oracles against foreign nations in Isa 13-23 belong to various dates, being grouped together, in part, at least, because of their subject-matter. Likewise, Isa 38-39, which give an account of Hezekiah's sickness and Merodach-baladan's embassy to him upon his recovery (714- 712 BC), chronologically precede Isa 36-37, which describe Sennacherib's investment of Jerusalem (701 BC). This chiastic order, however, in the last instance, is due probably to the desire to make Isa 36-37 (about Sennacherib, king of Assyria) an appropriate conclusion to Isa 1-35 (which say much about Assyria), and, on the other hand, to make Isa 38-39 (about Merodach-

baladan of Babylon) a suitable introduction to Isa 40-66 (which speak of Babylon).

The attempt to date Isaiah's individual messages on the basis of internal criteria alone, is a well-nigh impossible task; and yet no other kind of evidence is available. Often passages stand side by side which point in opposite directions; in fact, certain sections seem to be composed of various fragments dating from different periods, as though prophecies widely separated from each other in time had been fused together. In such cases much weight should be given to those features which point to an early origin, because of the predominatingly predictive character of Isaiah's writings.

Isaiah always had an eye upon the future. His semi-historical and biographical prophecies are naturally the easiest to date; on the other hand, the form of his Messianic and eschatological discourses is largely due to his own personal temper and psychology, rather than to the historical circumstances of the time. The following is a table of Isaiah's prophecies chronologically arranged:

The prophet's standpoint in Isa 40-66 is that of Isaiah himself. For if Isaiah, before 734 BC, in passages confessedly his own, could describe Judah's cities as already "burned with fire," Zion as deserted as "a booth in a vineyard" (1:7,8), Jerusalem as

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Presbyterian and Reformed Review, 1898; D.S. Margoliouth, in The Temple Dictionary, 1910; C.A. Briggs, article "Analysis of Isa 40-62" in Harper Memorial Volume.

George L. Robinson

ISAIAH, ASCENSION OF

See APOCALYPTIC LITERATURE.

ISCAH

iz'-ka, is'-ka (yickah): Daughter of Haran and sister of Milcah the wife of Nahor (Ge 11:29). Tradition identifies her with Sarai, Abram's wife; but without sufficient reason.

ISCARIOT

is-kar'-i-ot.

See JUDAS ISCARIOT.

ISDAEL

is'-da-el (Isdael): In 1 Esdras 5:33; called "Giddel" in Ezr 2:56.

ISH

('ish): In the following Hebrew proper names, a prefix meaning "man of," or, collectively, "men of": Ish-bosheth, Ishhod, Ish-tob (but the Revised Version (British and American) correctly "the men of Tob").

See also ESHBAAL; ESHBAN; ISCARIOT.

ISH-BOSHETH

ish-bo'-sheth (ish-bosheth, "man of shame" "Iesbosthe): Called 'eshba'al, "man of Baal" (1Ch 8:33), and yishwi, "man of Yahweh" (?), perhaps for 'isheyo (1Sa 14:49). Compare ESHBAAL and ISHVI (the King James Version "Ishui"). We probably have the right meaning of the name in Eshbaal and Ishvi, the words Baal and Yahweh being frequently interchanged. The change to Ish-bosheth, "man of shame," in 2 Samuel, where the story of his shameful murder is related, may be better explained as reference to this (see MEPHIBOSHETH, whose name was also changed from Merib-baal for similar reasons), than to find here a suggestion of Baal-worship, but see HPN, 121, where the change is explained as a correction of the scribes, in consequence of prophetic protests.

One of the sons of Saul (1Ch 8:33; 9:39; 1Sa 14:49) who, when his father and brothers were slain in the battle of Gilboa (1Sa 31:1), was proclaimed king over

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Israel by Abner, the captain of Saul's host, at Mahanaim (2Sa 2:8). Ishbosheth was 40 years old at this time and reigned over Israel 2 years (2Sa 2:10). Judah, however, proclaimed David its king. The consequence was war (2Sa 2:12). The house of David prevailed against the house of Saul (2Sa 3:1), but the war did not come to a close until Abner, angry on account of the rebuke he suffered from Ish-Bosheth for his unlawful intimacy with Rizpah, Saul's concubine, joined David (2Sa 3:6). David's condition to return to him Michal, his wife before peace could be made, was fulfilled by Ish- Bosheth (2Sa 3:14 f), but it was not until after Abner's death that Ish-Bosheth seems to have given up hopes of retaining his power (2Sa 4:1). The shameful murder of Ish- Bosheth by his own captains is recorded in 2Sa 4:5 ff. David punished the murderers who had expected reward and buried Ish-Bosheth in the grave of Abner at Hebron (2Sa 4:12 f).

Arthur L. Breslich

ISH-SECHEL

ish'-se-keel ('ish sekhel, "man of discretion"): Ezra, at one time in need of ministers for the house of God, sent "unto Iddo the chief at the place Casiphia." "And according to the good hand of our God upon us they brought us a man of discretion (m "Ish- sechel"), of the sons of Mahli, the son of Levi, the son of Israel" (Ezr 8:18). This is the only reference to Ish-sechel.

ISH-TOB

ish'-tob ('ish Tobh, the American Standard Revised Version "the men of Tob"): A place in Palestine, probably a small kingdom, large enough, however, to supply at least 12,000 men of valor to the children of Ammon in their struggle against Joab, David's general (2Sa 10:6,8).

See ISH.

ISHBAAL

ish'-ba-al.

See ISH-BOSHETH.

ISHBAH

ish'-ba (yishbach): A member of the tribe of Judah, father of Eshtemoa (1Ch 4:17).

ISHBAK

ish'-bak (yishbaq): A name in the list of sons of Abraham by Keturah (Ge 25:2 parallel 1Ch 1:32). These names probably represent tribes; the tribe of Ishbak has not been certainly identified.

ISHBI-BENOB

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ish-bi-be'-nob (yishbi bhenobh): One of the four "born to the giant in Gath" who were slain by David and his men (2Sa 21:15-22). Ishbi-benob was slain by Abishai, and David's life saved by the act (21:16,17).

ISHHOD

ish'-hod ('ishehodh, "man of majesty"): A man of the tribe of Manasseh (1Ch 7:18, the King James Version "Ishod").

ISHI (1)

ish'-i (yish'i, "salutary"):

(1) A Jerahmeelite (1Ch 2:31); the genealogy may denote his membership by blood, or only by adoption, in the tribe of Judah.

(2) A Judahite (1Ch 4:20).

(3) A Simeonite, whose sons led 500 of their tribe against the Amalekites in Mt. Seir (1Ch 4:42).

(4) One of the chiefs of Manasseh East of the Jordan (1Ch 5:24).

ISHI (2)

ish'-i, i'-shi ('ishi, "my husband"; Septuagint ho aner mou): The name symbolic of Yahweh's relation to Israel which Hosea (2:16) declares shall be used when Baali, "my lord," has become hateful on account of its associations with the worship of the Baals.

ISHIAH

i-shi'-ya.

See ISSHIAH.

ISHIJAH

i-shi'-ja.

See ISSHIJAH.

ISHMA

ish'-ma (yishma', from the root yasham, "to lie waste," therefore meaning "desolate"): A brother of Jezreel and Idbash, "the sons of the father of Etam" (1Ch 4:3). They were brothers of Hazzelponi.

ISHMAEL (1)

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plans. They were those of a traitor to his country, inasmuch as he intended to deport the inhabitants of Mizpah to the land of his high confederate, the king of the Ammonites. Among the captives were Jeremiah and the daughters of the Jewish king. But his efforts came to naught. When Johnnan and the other captains were told of Ishmael's unheard-of actions, they immediately pursued the desperate adventurer and overtook him by the "great waters that are in Gibeon." Unfortunately, they failed to capture Ishmael; for he managed to escape with eight men to the Ammonites.

See, further, GEDALIAH.

(3) A descendant of Benjamin and the son of Azel (1Ch 8:38; compare 9:44).

(4) The father of Zebadiah who was "the ruler of the house of Judah, in all the king's (Jehoshaphat, 2Ch 19:8) matters" (2Ch 19:11).

(5) The son of Jehohanan, and a "captain of hundreds," who lived at the time of Jehoiada and Joash (2Ch 23:1).

(6) One of the sons of Pashhur the priest. He was one of those men who had married foreign women and were compelled to "put away their wives" (Ezr 10:22).

William Baur

ISHMAEL (2)

(Ismael):

(1) the King James Version "Ismael" (Judith 2:23), the son of Abraham by Hagar.

(2) 1 Esdras 9:22 (King James Version, the Revised Version (British and

American) "Ismael"), corresponding to Ishmael in Ezr 10:22. See preceding article.

ISHMAELITES

ish'-ma-el-its (yishme'e'lim): The supposed descendants of Ishmael, the son of Abraham and Hagar, whom Abraham sent away from him after the birth of Isaac (Ge 21:14-21). The sons of Ishmael are given in Ge 25:13,14; they were twelve in number and gave rise to as many tribes, but the term Ishmaelite has a broader signification, as appears from Ge 37:28. 36, where it is identified with Midianite. From Ge 16:12 it may be inferred that it was applied to the Bedouin of the desert region East of the Jordan generally, for the character there assigned to Ishmael, "His hand shall be against every man, and every man's hand against him," fits the habits of Bedouin in all ages. Such was the character of the Midianites as described in Jud 7, who are again identified with the Ishmaelites (8:24). These references show that the Ishmaelites were not confined to the descendants of the son of Abraham and Hagar, but refer to the desert tribes in general, like "the children of the east" (Jud 7:12).

H. Porter

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ISHMAIAH

ish-ma'-ya (yishma'yah, "Yah is hearing"):

(1) A man of Gibeon, chief of David's 30 great warriors, who came to him at Ziklag (1Ch 12:4, the King James Version "Ismaiah").

(2) Chief of the armed contingent of the tribe of Zebulun, which served David in the monthly order of the tribes (1Ch 27:19).

ISHMEELITES

ish'-me-el-its (yishme'e'li).

See ISHMAELITES.

ISHMERAI

ish'-me-ri (yishmeray, from shamar, meaning "to hedge about," i.e. "to guard," and therefore a "guard," "protector"): A descendant of Benjamin, son of Epaal, resident of Jerusalem, one of the "heads of fathers' houses throughout their generations, chief men" (1Ch 8:18).

ISHOD

i'-shod, ish'-od ('ishehodh): the King James Version 1Ch 7:18 for ISHHOD (which see).

ISHPAH

ish'-pa (yishpah, "firm," "strong"): A man of the tribe of Benjamin, of the house of Beriah (1Ch 8:16).

ISHPAN

ish'-pan (yishpan, literally, "he will hide"): Descendant of Benjamin, son of Shashak, one of "the chief men, heads of fathers' houses"; lived at Jerusalem (1Ch 8:22).

ISHUAH; ISUAH

ish'-u-a, is'-u-a (yishwah, literally, "he will level").

See ISHUAI; ISHVAH; ISHVI.

ISHUAI, ISHUI

ish'-u-i, ish'-u-i (yishwi "level").

See ISHVI.

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ISHVAH

ish'-va (yishwah, "even," "level"; the King James Version Ishuah and Isuah):
Second son of Asher (Ge 46:17; 1Ch 7:30). As only the families of his brothers
Ishvi, etc., are mentioned in Nu 26:44, the supposition is that he left no issue.

ISHVI

ish'-vi (yishwi, "equal"):

(1) The third son of Asher (Ge 46:17; 1Ch 7:30), and founder of the family of the
Ishvites (Nu 26:44, the King James Version "Jesuites"), the King James Version
"Isui," "Jesui," and "Ishui."

(2) The name is also found among the sons of Saul (1Sa 14:49), the King James
Version "Ishui."

ISLAND; ISLE

i'-land, il

(1) 'i, "island" or "isle"; the American Standard Revised Version has "coast" or
"coast-land" in Isa 20:6; 23:2,6; the Revised Version margin has "coast-lands" in
Ge 10:5; Isa 11:11; 24:15; 59:18; Jer 25:22; Eze 39:6; Da 11:18; Ze 2:11; the
Revised Version margin has "sea-coast" in Jer 47:4.

(2) plural 'iyim, the King James Version "wild beasts of the islands," the Revised
Version (British and American) "wolves," the Revised Version margin "howling
creatures" (Isa 13:22; 34:14; Jer 50:39).

(3) nesion, "small island" (Ac 27:16)

(4) nesos, "island" (Ac 13:6; 27:26; 28:1,7,9,11; Re 1:9; 6:14; 16:20):

Except as noted above, 'i in the Revised Version (British and American) is translated "isle" or "island." ARVAD (which see), a Phoenician island-city North of Tripoli, Syria, is mentioned in Ge 10:18; 1Ch 1:16; Eze 27:8,11. This and Tyre were the only important islands on the coast, both of them very small. We find references to Kittim or Chittim, Cyprus (Ge 10:4; Nu 24:24; 1Ch 1:7; Isa 23:1,12; Jer 2:10; Eze 27:6; Da 11:30); to Elisha, perhaps Carthage (Ge 10:4; 1Ch 1:7; Eze 27:7); to "isles of the nations" (Ge 10:5; Ze 2:11); to "isles of the sea" (Es 10:1; 11:11; 24:15; Eze 26:18); to "Tarshish and the isles" (Ps 72:10; compare Isa 66:19); to "isle (the Revised Version margin "sea-coast") of Caphtor" (Jer 47:4). Communication with these islands or distant coasts is kept up by the Tyrians (Eze 27:3,15). The Jews were not a maritime people, and in early times their geographical knowledge was very limited. Of 32 Old Testament passages referring to "island" or "isle," 25 are in Isaiah, Jeremiah, and Ezekiel. In the New Testament, besides the passages noted above, and Patmos (Re 1:9), various islands are mentioned by name in connection with the voyages of Paul, e. g. Cyprus, Crete, Lesbos, Samos, Samothrace, Chios, Melita, Sicily (Syracuse, Ac 28:12). "Jackals" is a perfectly possible translation of 'iyim (the

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King James Version "wild beasts of the islands," the Revised Version (British and American) "wolves," the Revised Version margin "howling creatures").

See COAST; GEOGRAPHY; JACKAL; WOLF.

Alfred Ely Day

ISLES OF THE GENTILES

(Ge 10:5): the American Standard Revised Version "isles (margin "coast-lands") of the nations," said of the territories of the sons of Japheth. The reference is to the coasts of the Western Mediterranean, with their islands (compare "isles of the sea," Es 10:1; Eze 26:18, etc.).

See TABLE OF NATIONS.

ISMACHIAH

is-ma-ki'-a (yicmakhyahu, "Yah will sustain"): One of the "overseers under the hand of Conaniah and Shimei his brother, by the appointment of Hezekiah the king, and Azariah the ruler of the house of God" (2Ch 31:13).

ISMAEL

is'-ma-el.

See ISHMAEL.

ISMAERUS

is-ma-e'-rus (Ismaeros): the King James Version "Omaerus" (1 Esdras 9:34), corresponding to Amram in Ezr 10:34.

ISMAIAH

is-ma'-ya.

See ISHMAIAH.

ISPAH

is'-pa.

See ISHPAH.

ISRAEL

iz'-ra-el.

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See JACOB.

ISRAEL, HISTORY OF, 1

INTRODUCTORY

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(1) The Old Testament

(2) Josephus

(3) The Monuments

2. Religious Character of the History

I. ORIGINS OF ISRAEL IN PRE-MOSAIC TIMES

1. Original Home

2. Ethnographical Origin

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III. PERIOD OF THE JUDGES

1. General Character of Period

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badly mixed mass of the people. And the fact that he was able for the period of 40 years to hold the leadership of this stubborn people without military force is a phenomenal work, which shows at all hands the wonderful cooperation of Yahweh Himself. However, he did not indeed succeed in raising the entire people to the plane of his knowledge of God and of his faith in God. This generation had to die in the wilderness, because it lacked the sanctified courage to take possession of the land of promise. But the foundation had been laid for theocracy, which must not in any way be identified with a hierarchy.

(4) Entrance into Canaan.

It was Joshua, the successor of Moses, who was enabled to finish the work and to take possession of the land. Not far from Jericho he led the people over the Jordan and captured this city, which had been considered impregnable. After that, with his national army, he conquered the Canaanitish inhabitants in several decisive battles, near Gibeon and at the waters of Merom, and then went back and encamped at Gilgal on the Jordan. After this he advanced with his tribe of Ephraim into the heart of the land, while the southern tribes on their part forced their way into the districts assigned to them. Without reasons this account has been attacked as unreliable, and critics have thought that originally the different tribes, at their own initiative, either peaceably or by force, had occupied their land. But it is entirely natural to suppose that the inhabitants of the country who had allied themselves to resist this occupation by Israel, had first to be made submissive through several decisive defeats, before they would permit the entrance of the tribes of Israel, which entrance accordingly often took place without a serious struggle. That the occupation of the land was not complete is shown in detail in Jud 1. Also in those districts in which Israel had gained the upper hand, they generally did not wage the war of annihilation that Moses had commanded, but were content with making the Canaanites, by the side of whom they settled, bondsmen and subjects. This relation could, in later time, easily be reversed, especially in those cases in which the original inhabitants of the country were in the majority. Then, too, it must be remembered that the latter

enjoyed a higher state of civilization than the Israelites. It was accordingly an easy matter for the Israelites to adopt the customs and the ideas of the Canaanites. But if this were done, their religion was also endangered. Together with the sacred "holy places" (bamoth) of the original inhabitants, the altars and the sanctuaries there found also came into possession of the Israelites. Among these there were some that had been sacred to the ancestors of Israel, and with which old memories were associated. As a consequence, it readily occurred that Israel appropriated also old symbols and religious ceremonies, and even the Baals and the Astartes themselves, however little this could be united in principle with the service of Yahweh. But if the Israelites lost their unique religion, then their connection with the kindred tribes and their national independence were soon matters of history. They were readily absorbed by the Canaanites.

ISRAEL, HISTORY OF, 2

III. Period of the Judges.

1. General Character of Period:

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the temple of Solomon took place in 966. But this basal date of 937 is not accepted as correct by all scholars. Klostermann places the date of the rupture of the kingdom in the year 978; Koehler, in 973. For later chronological data, Assyrian sources are an important factor. The Assyrians were accustomed to call each year after the name of an official (limu), and eponym lists are extant for 228 years. In these reference is made to an eclipse of the sun, which astronomically has been settled as having taken place on July 15, 763. We have in this list then the period from 893 to 666. On this basis, it is made possible to determine the exact dates of the different military expeditions of the Assyrian rulers and their conflicts with the kings of Judah and Israel, on the presupposition, however, that the Assyrian inscriptions here used really speak of these kings, which in a number of cases is denied. Valuable help for determining the chronology of this period is the fall of Samaria in the year 722 and the expedition of Sennacherib against Jerusalem in 701, and then the fall of Jerusalem in 587 and 586. The distribution of the years between these dates to the individual kings is in places doubtful, as the numbers in the text are possibly corrupt, and in the synchronistic data of the Books of Ki mistakes may have been made.

ISRAEL, HISTORY OF, 3

V. Period of the Separated Kingdoms.

1. Contrasts and Vicissitudes of the Kingdoms:

The two separated kingdoms differed materially. The kingdom of Ephraim was the more powerful of the two. It embraced, according to an inaccurate usage of situdes of the words, 10 tribes; and to this the kingdom the vassals, such as Moab, as a rule remained subject, until they emancipated themselves. But, on the other hand, this Northern Kingdom was less firm spiritually. Even the resident city of the king changed frequently, until Omri founded the city of Samaria, which was well adapted for this purpose. The dynasties, too, were only of short duration. It occurred but rarely that one family was able to maintain its

supremacy on the throne through several generations. A revolutionary character remained fixed in this kingdom and became its permanent weakness. On the other hand, the smaller and often overpowered kingdom of Judah, which faithfully adhered to the royal line of David, passed through dangerous crises and had many unworthy rulers. But the legitimate royal house, which had been selected by Yahweh, constituted spiritually a firm bond, which kept the people united, as is seen, e.g., by a glance at the addresses of Isaiah, who is thoroughly filled with the conviction of the importance of the house of David, no matter how unworthy the king who happened to rule might appear to him. In a religious respect, also, the arbitrary break with Zion proved to be fatal for the Northern Kingdom.

2. The Successive Reigns:

Jeroboam.

It is true that faithful prophets of Yahweh, such as the Abijah of Shiloh mentioned above, and Shemaiah (1Ki 12:22), proclaimed that the fateful division of the kingdom was a Divinely intended judgment from Yahweh. But they soon were compelled to reach the conclusion that Jeroboam did not regard himself as a servant

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McCurdy, History, Prophecy and the Monuments; Toy, Judaism and Christianity;
H.P. Smith, Old Testament History.

C. von Orelli

ISRAEL, KINGDOM OF

I. THE FIRST PERIOD

1. The Two Kingdoms
2. The Ist Dynasty
3. The IInd Dynasty
4. Civil War

II. PERIOD OF THE SYRIAN WARS

1. The IIIrd Dynasty
2. World-Politics
3. Battle of Karkar
4. Loss of Territory
5. Reform of Religion
6. Revolution
7. The IVth Dynasty

8. Renewed Prosperity

9. Anarchy

III. DECLINE AND FALL

1. Loss of Independence

2. Decline

3. Extinction

4. Summary

LITERATURE

I. The First Period.

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Palestine. The kingdom of Israel was reduced to the dimensions of the later province of Samaria. Pekah himself was assassinated by Hoshea, who became king under the tutelage of the Assyrian overlord. The depopulated provinces were filled with colonists from the conquered countries of the East. The year is 734 BC.

3. Extinction:

Hoshea was never an independent king, but the mere vassal of Assyria. He was foolish enough to withhold the annual tribute, and to turn to Egypt for succor. Meanwhile, Tiglath-pileser III had been succeeded by Shalmaneser IV. This king laid siege to Samaria, but died during the siege. The city was taken by his successor Sargon, who had seized the throne, toward the end of the year 722.

4. Summary:

The Northern Kingdom had lasted 240 years, which fall into three periods of about 80 years each, the middle period being the period of the Syrian wars. As it was fully formed when it broke off from the Southern Kingdom, its history shows no development or evolution, but is made up of undulations of prosperity and of decline. It was at its best immediately after its foundation, and again under Jeroboam II. It was strong under Baasha, Omri and Ahab, but generally weak under the other kings. Every change of dynasty meant a period of anarchy, when the country was at the mercy of every invader. The fortunes of Israel depended entirely on those of Assyria. When Assyria was weak, Israel was strong. Given the advance of Assyria, the destruction of Israel was certain. This was necessary and was clearly foreseen by Hosea (9:3, etc.). The wonder is that the little state, surrounded by such powerful neighbors, lasted as long as it did.

See, further, ISRAEL, HISTORY OF, V.

LITERATURE.

The most important works are Ewald, *Geschichte des Volkes Israel* (English Translation by Martineau and Glover); Wellhausen, *Geschichte Israels*; Derenbourg, *Essai sur l'histoire de la Palestine*; and there are many more. Ewald is best known

to English readers through the medium of Dean Stanley's *Lectures on the History of the Jewish Church*. See further under **CHRONOLOGY OF THE OLD TESTAMENT; ISRAEL**, and articles on individual kings. Thomas Hunter Weir

ISRAEL, RELIGION OF, 1

I. INTRODUCTION: HISTORICAL CONSIDERATION OF THE RELIGION OF ISRAEL

II. HISTORICAL OUTLINE

1. Pre-Mosaic Religion of the Ancestors of Israel

(1) The Traditional View

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in reference to the heathen Canaanites, who were mercilessly to be rooted out (De 7:2; 20:16 f). Here there prevails a conception of God, which is found also among the Moabites, whose King Mesha, on his famous monument, boasts that he had slain all the inhabitants of the city of Kiriath-jearim as "a spectacle to Chemosh, the god of Moab." According to De 7:2 ff, the explanation of this hardness is to be found in the fact that such a treatment was regarded as a Divine judgment upon the worshippers of idols, and served at the same time as a preventive against the infection of idolatry.

(6) The Theocracy.

The vital principle of the organization which Moses gave to his people, Josephus (Apion, II, 16) has aptly called a theocracy, because the lawgiver has subordinated all relations of life to the government of his God. It is entirely incorrect when Wellhausen denies that there is a difference between theocracy and hierarchy. Not the priesthood, but Yahweh alone, is to rule all things in Israel, and Yahweh had many other organs or agents besides the priests, especially the prophets, who not rarely, as the representatives of the sovereign God, sharply opposed themselves to the priests. The theocratical principle, however, finds its expression in this, that public and private life, civil and criminal law, military and political matters were all controlled by religious principles.

(7) The Mosaic Cult.

As a matter of course, Moses also arranged the cult. He created a holy shrine, the tabernacle, which contained the Ark of the Covenant, and in its general arrangements became the model of the sanctuary or temple built in later times. He appointed sacred seasons, in doing which he connected these with previously customary festival days, but he gave sharper directions concerning the Sabbath and gave to the old festival of spring a new historical significance as the Passover. Moses further appointed for this sanctuary a priestly family, and at the

same time ordained that the tribe to which this family belonged should assume the guardianship of the sanctuary. The lines separating the rights of the priests and of the Levites have often been changed since his time, but the fundamental distinctions in this respect go back to Moses. In the same way Moses has also, as a matter of course, put the sacred rites, the celebrations of the sacrifices, the religious institutions and ceremonies, into forms suitable to that God whom he proclaimed. This does not mean that all the priestly laws, as they are now found recorded in the Pentateuch, were word for word dictated by him. The priests were empowered to pronounce Torah, i.e. Divine instruction, on this subject, and did this in accordance with the directions received through Moses. Most of these instructions were at first handed down orally, until they were put into written form in a large collection. But in the priestly ordinances, too, there is no lack of traces to show that these date from the period of Moses and must at an early time have been put into written form.

ISRAEL, RELIGION OF, 2

3. The Religion of Israel before the 8th Century BC:

(1) Decay of Religion in Canaan.

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for God. It did not prevent this religion from becoming petrified, even during the Exile, when the doctrines and the cult were most correctly observed. But the vital kernels found embedded in the revelation of God constantly proved their power of rejuvenation. And at that very time when the petrified legalism of Pharisaism attained its most pronounced development, the most perfect fruit of this religion came forth from the old stem of the history of Israel, namely Christ, who unfolded Judaism and converted it into the religion of salvation for the entire world.

LITERATURE.

Of the literature on the religion of Israel we may yet make particular mention of the following: The textbooks on Old Testament Theology by Oehler, 1891 (also the English translation), of Dillmann, 1895. The Kuenen-Wellhausen school is represented by Kuenen, *De Godsdienst van Israel*, 1869 (also the English translation); Stade, *Biblische Theologie des A T*, 1905; Marti, *Theologie des A T*, 1903; Smend, *Lehrbuch der A T Religionsgeschichte*, 1899; compare also the works of Robertson Smith, especially his lectures on *The Religion of the Semites*. Against this radical school, see, in addition to the work of Dillmann, James Robertson, *Early Religion of Israel*, 1893. On the subject of Semitism in general, S.I. Curtiss, *Ursemitische Religion im Volksleben des heutigen Orients*, 1903 (also the English translation); Baethgen, *Beltrage zur semitischen Religionsgeschichte*, 1880; M.J. Lagrange, *Etudes sur les religions semitiques*, 1905. The relation of Israel to the Assyrian and Babylonian religions is discussed by Hugo Winckler in several works; compare also Fritz Hommel, *Alttestamentliche Ueberlieferungen*, 1897 (also the English translation); Sayce, *The Higher Criticism and the Verdict of the Monuments*, 1895; Alfred Jerermias, *Das A Tim Lichte des alten Orients*, 1906; a good brief summary is found in Sellin, *Die A T Religion im Rahmen der andern Altorientalischen*, 1908. Full details are given in Kautzsch, "Religion of Israel," in *HDB*, extra vol, 1904. For the last centuries before Christ see particularly, Schurer, *Geschichte des juedischen Volkes im Zeitalter Jesu Christi*, 1907 (also English Translation). The

modern Jewish standpoint is represented by Montefiore, Lectures on the Origin and Growth of Religion as Illustrated by the History of the Ancient Hebrews, 1892.

C. von Orelli

ISRAELITE; ISRAELITISH

iz'-ra-el-it, iz'-rael-it-ish: Belonging to the tribes of ISRAEL (which see). Occurs 4 times in the New Testament: of Nathanael (Joh 1:47); used by Paul (Ro 9:4; 11:1; 2Co 11:22).

ISSACHAR

is'-a-kar (yissa(se)khar; Septuagint, Swete Issachar; Tischendorf, Issachar, so also in the New Testament, Tregelles, and Westcott and Hort, The New Testament in Greek):

(1) The 9th son of Jacob, the 5th borne to him by Leah (Ge 30:17 f).

1. The Name:

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Of the 200 "heads" of the men of Issachar who came to David at Hebron it is said that they were "men that had understanding of the times, to know what Israel ought to do" (1Ch 12:32). According to the Targum, this meant that they knew how to ascertain the periods of the sun and moon, the intercalation of months, the dates of solemn feasts, and could interpret the signs of the times. A company from Issachar came to the celebration of the Passover when it was restored by Hezekiah (2Ch 30:18). Issachar has a portion assigned to him in Ezekiel's ideal division of the land (Eze 48:25); and he appears also in the list in Re (7:7).

(2) A Korahite doorkeeper, the 7th son of Obededom (1Ch 26:5).

W. Ewing

ISSHIAH

is-shi'-a (yishshiyahu, "Yah exists"; the King James Version Ishiah):

(1) Mentioned among David's heroes, a greatgrandson of Tola (1Ch 7:3).

(2) Mentioned among the men who came to David at Ziklag (1Ch 12:6; the King James Version "Jesiah").

(3) A member of the priesthood of the house of Rehabiah (1Ch 24:21; the King James Version "Jesiah").

(4) Another Levitical priest of the house of Uzziel (1Ch 23:20; 24:25).

ISSHIJAH

is-shi'-ja (yishshiyah, "Yah lends"; the King James Version Ishijah): A man of the household of Harim, named among those who, at Ezra's command, were induced to put away their "strange wives" (Ezr 10:31). Also called "Aseas" (1 Esdras 9:32).

ISSUE

ish'-u:

(1) (moledheth, tse'etsa'im; sperma, "seed"): Offspring, descendants (Ge 48:6; Isa 22:24; Mt 22:25 the King James Version).

(2) (zirmah; yatsa' (verb); rhusis): A gushing of fluid (semen, Eze 23:20; water, 47:8; blood, Lu 8:43). See next article.

ISSUE (OF BLOOD)

(zobh, zubh; rhusis, haimorrhooos): When used as a description of a bodily affection the word signifies:

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(1) A discharge, the consequence of uncleanness and sin (Le 15:2 ff; Nu 5:2). As such it was one of the judgments which were to afflict the family of Joab (2Sa 3:29);

(2) a hemorrhage, either natural (Le 12:7, where the word used is maqor, literally, a "fountain"), or the consequence of disease (Mt 9:20; Mr 5:25; Lu 8:43).

ISSUES

ish'-uz (tots'-oth, literally, "outgoings"):

(1) Ways of escape (Ps 68:20 the King James Version);

(2) free moral choices (Pr 4:23).

ISTALCURUS

is-tal-ku'-rus (Istalkouros): 1 Esdras 8:40, corresponding to Zabbud in Ezr 8:14. In Swete's text the name is Istakalkos.

ISUAH

is'-u-a. See ISHVAH.

ISUI

is'-u-i.

See ISHVI.

ISVAH

is'-va.

See ISHVAH.

ITALA, VERSION

it'-a-la.

See LATIN VERSION, THE OLD; VULGATE.

ITALIAN BAND

i-tal'-yan.

See BAND.

ITALY

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it'-a-li (Italia): At first confined as a name to the extreme southern part of the Italian peninsula in the region now called Calabria, whence its application was gradually extended. In Greek usage of the 5th century BC, the name was applied to the coasts as far as Metapontum and Posidonia, being synonymous with Oenotria. The Oenotrians are represented as having assumed the name of Italians (Itali) from a legendary ruler Italus (Dionysius, i.12,35; Vergil, Aen. i.533). The extension of Roman authority seems to have given this name an ever-widening application, since it was used to designate their allies generally. As early as the time of Polybius the name Italy was sometimes employed as an appellation for all the country between the two seas (Tyrrhenian and Adriatic) and from the foot of the Alps to the Sicilian Straits (Polyb. i.6; ii.14; iii.39,54), although Cisalpine Gaul was not placed on a footing of complete equality with the peninsula as regards administration until shortly after the death of Julius Caesar. From the time of Augustus the term was used in practically its modern sense (Nissen, Italische Landeskunde, I, 57-87).

The name Italy occurs 3 times in the New Testament: Ac 18:2, Aquila "lately come from Italy," because of the expulsion of the Jews from Rome under Claudius; Ac 27:1, the decision that Paul be sent to Italy; [Heb 13:24](#), salutation from those "of Italy." The adjective form is found in the appellation, "Italian band" (cobors Italica, Ac 10:1).

The history of ancient Italy, in so far as it falls within the scope of the present work, is treated under ROME (which see).

George H. Allen

ITCH

(charec; psora): Only in De 28:27, where it probably refers to the parasitic skin disease of that name which is very common in Palestine. It is due to a small mite, *Sarcoptes scabiei*, which makes burrows in the skin and sometimes causes

extensive crusts or scabs, attended with a severe itching. It is very easily communicated from person to person by contact, and can be cured only by destruction of the parasite. This disease disqualified its victims for the priesthood (Le 21:20).

ITHAI

ith'-a-i.

See ITTAI.

ITHAMAR

ith'-a-mar ('ithamar, "land" or "island of palms": Gesenius; or "father of Tamar," 'i, being perhaps for 'abhi: Cook in Encyclopedia Biblica—though both derivations are uncertain): The 4th son of Aaron (Ex 6:23; 28:1; 1Ch 6:3), Eleazar being the 3rd son, Nadab and Abihu the 1st and 2nd sons. While Nadab and Abihu were prematurely cut off for offering strange fire before the Lord (Le 10:1,2; Nu 3:4; 26:61), and Eleazar was appointed chief of the tribe of Levi (Ex 6:23,25) and ultimately succeeded Aaron (Ex 28:1), Ithamar was made the treasurer of the offerings for the Tabernacle (Ex

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38:21), and superintendent of the Gershonites and Merarites in the service of the Tabernacle (Nu 4:28,33). In the time of Eli the high-priesthood had come to be in his family, but how, and whether before Eli's day or first in Eli's person, is not told and need not be conjectured. W. R. Smith in *Encyclopedia Biblica* (art. "Eli"), on the strength of 1Sa 2:27,28, holds that the priesthood was originally in Eli's line; but the words "the house of thy father" do not necessarily mean only the house of Ithamar, but may, and most probably do, refer to Aaron and his descendants, of whom Ithamar was one. Nor does the cutting off of Eli's family from the priesthood and the setting in their place of "a faithful priest," who should do everything according to Yahweh's will and walk before Yahweh's anointed forever, find its complete fulfillment in the deposition of Abiathar or Ahimelech, his son, and the installation of Zadok in the time of Solomon (1Ki 2:35; 1Ch 29:22; see ZADOK). A descendant of Ithamar, Daniel by name, is mentioned among the exiles who returned from Babylon (Ezr 8:2).

T. Whitelaw

ITHIEL

ith'-i-el ('ithi'el, "God is"):

(1) A son of Jeshaiiah of the tribe of Benjamin, mentioned among the inhabitants of Jerusalem in Nehemiah's day (Ne 11:7).

(2) The name is perhaps also found in the oracle of Agur (Pr 30:1).

See ITHIEL AND UCAL.

ITHIEL AND UCAL

('ithi'el we'ukhal): Names of the two men to whom Agur the son of Jakeh spoke his words (Pr 30:1). The purport of introducing these persons is strange and

obscure; the margin proposes therefore, by the use of a different pointing, to read the verse, "The man said, I have wearied myself, O God, I have wearied myself, O God, and am consumed," thus doing away with the proper names; a reading which corresponds not inaptly with the tone of the succeeding verses.

See AGUR; PROVERBS, THE BOOK OF, II, 6.

John Franklin Genung

ITHLAH ith'-la (yithlah; the King James Version Jetblah): An unidentified town in the territory of Dan, named with Aijalon and Elon (Jos 19:42).

ITHMAH

ith'-ma (yithmah, "purity"): A citizen of the country of the Moabites, David's deadly enemies, yet mentioned as one of the king's heroes (1Ch 11:46).

ITHNAN

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ith'-nan (yithnan): A town in the South of Judah mentioned along with Hazor and Ziph (Jos 15:23), apparently the "Ethnan" of Jerome (Onom 118 13). Not identified.

ITHRA

ith'-ra (yithra', "abundance"): The father of Amasa, commanding general in the rebel army of Absalom. It seems that his mother was Abigail, a sister or half-sister of King David (1Ch 2:17). She is called the sister of Zeruah, Joab's mother (2Sa 17:25). In this same passage Ithra is called an "Israelite," but in 1Ch 2:17; 1Ki 2:5,32, we read: "Jether the Ishmaelite."

ITHRAN

ith'-ran (yithran, "excellent"):

(1) A descendant of Seir the Horite, son of Dishon (Ge 36:26; 1Ch 1:41).

(2) One of the sons of Zophah of the tribe of Asher (1Ch 7:37).

ITHREAM

ith'-re-am (yithre'am, "residue of the people"): The 6th son born to David at Hebron. His mother's name was Eglah (2Sa 3:5; 1Ch 3:3).

ITHRITE

ith'-rit (yithri, "excellence," "preeminence"): A family in Israel, whose home was Kiriath-jearim (1Ch 2:53). Among the 37 heroes of David, two are mentioned who belonged to this family, Ira and Gareb (2Sa 23:38; 1Ch 11:40).

ITTAH-KAZIN

it-a-ka'-zin ('ittah qatsin): Jos 19:13 the King James Version for Eth-kazin. Ittah is correctly Eth with He locale, meaning "toward Eth."

ITTAI

it'-a-i, it'-i ('ittay, 'ithay):

(1) A Gittite or native of Gath, one of David's chief captains and most faithful friends during the rebellion of Absalom (2Sa 15:11-22; 18:2,4,12). The narrative reveals David's chivalrous and unselfish spirit in time of trouble, as well as the most self-sacrificing loyalty on the part of Ittai. He seems to have but recently left his native city and joined David's army through personal attachment to the king. David rapidly promoted him. Hearing of Absalom's rebellion and approach to Jerusalem, he flees with David. The latter remonstrates, urges him to go back and join Absalom, as he is a foreigner and in exile. His interests are in the capital and with the king; there is no reason why he should be a fugitive and perhaps suffer the loss of everything; it would be better for him, with his band of men, to put himself and them at the service of

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Absalom, the new king. "Mercy and truth be with thee," says David in his magnanimity. Ittai, with a double oath, absolutely refuses to go back, but will stand by David until the last. Remonstrance being useless, the monarch orders him across the river, doubtless glad that he had such a doughty warrior and faithful friend by his side. On mustering his hosts to meet Absalom, David makes Ittai a chief captain with the intrepid Joab and Abishai. He doubtless did his part in the battle, and as nothing more is said of him it is possible that he fell in the fight.

(2) A Benjamite, one of David's 30 mighty men (2Sa 23:29; 1Ch 11:31, "Ithai").

J. J. Reeve

ITURAEA

it-u-re'-a (Itouraia):

1. The Word an Adjective:

The term occurs only once in Scripture, in the definition of Philip's territory: *tes Itouraias kai Trachonitidos choras*, which the King James Version renders: "of Ituraea and of the region of Trachonitis," and Revised Version: "the region of Ituraea and Trachonitis" (Lu 3:1). Sir W.M. Ramsay has given reasons for the belief that this word was certainly never used as a noun by any writer before the time of Eusebius (*Expos*, 1894, IX, 51 ff, 143 ff, 288 ff). It must be taken as an adjective indicating the country occupied by the Itureans.

2. The Itureans:

The descent of the Itureans must probably be traced to Jetur, son of Ishmael (Ge 25:15), whose progeny were clearly numbered among the Arabian nomads. According to Eupolemus (circa 150 BC), quoted by Eusebius (*Praep. Evang.* IX,

30), they were associated with the Nabateans, Moabites and Ammonites against whom David warred on the East of the Jordan. They are often mentioned by Latin writers; their skill in archery seems greatly to have impressed the Romans. They were skillful archers (Caesar, Bell. Afr. 20); a lawless (Strabo, xvi.2,10) and predatory people (Cicero, Philipp. ii.112). In the Latin inscriptions Iturean soldiers have Syrian names (HJP, I, ii, 326). They would therefore be the most northerly of the confederates opposed to David (supra), and their country may naturally be sought in the neighborhood of Mt. Hermon.

3. Indications of Their Territory:

There is nothing to show when they moved from the desert to this district. Aristobulus made war against the Itureans, compelled many of them to be circumcised, and added a great part of their territory to Judea, 140 BC (Ant., XIII, xi, 3). Dio Cassius calls Lysanias "king of the Itureans" (xlix.32), and from him Zenodorus leased land which included Ulatha and Paneas, 25 BC. The capital of Lysanias was Chalcis, and he ruled over the land from Damascus to the sea. Josephus speaks of Soemus as a tetrarch in Lebanon (Vita, 11); while Tacitus calls him governor of the Itureans (Ann. xii.23). The country of Zenodorus, lying between Trachonitis and Galilee, and including

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Paneas and Ulatha, Augustus bestowed on Herod, 20 BC (Ant., XV, x, 3). In defining the tetrarchy of Philip, Josephus names Batanea, Trachonitis and Auranitis, but says nothing of the Itureans (Ant., XVII, xi, 4; BJ, II, vi, 3). Paneas and Ulatha were doubtless included, and this may have been Iturean territory (HJP, I, ii, 333). It seems probable, therefore, that the Itureans dwelt mainly in the mountains, and in the broad valley of Coele-Syria; but they may also have occupied the district to the Southeast of Hermon, the modern Jedur. It is not possible to define more closely the Iturean country; indeed it is not clear whether Luke intended to indicate two separate parts of the dominion of Philip, or used names which to some extent overlapped.

It has been suggested that the name Jedur may be derived from the Hebrew yeTur, and so be equivalent to Ituraea. But the derivation is impossible.

W. Ewing

IVAH

i'-va.

See IVVAH.

IVORY

i'-vo-ri (1) shen, "tooth" (translated "ivory," 1Ki 10:18; 22:39; 2Ch 9:17; Ps 45:8; So 5:14; 7:4; Eze 27:6,15; Am 3:15; 6:4);

(2) shenhabbim; Septuagint odontes elephdntinoi, "elephants' teeth" (1Ki 10:22; 2Ch 9:21);

(3) elephantinos, "of ivory" (Re 18:12));

Shen occurs often, meaning "tooth" of man or beast. In the passages cited it is

translated in English Versions of the Bible "ivory" (of "crag," 1Sa 14:4,5; "cliff," Job 39:28 twice; "flesh-hook of three teeth," 1Sa 2:13). Shenhabbim is thought to be a contracted form of shen ha-'ibbim, i.e. ha, the article, and 'ibbim, plural of 'ibbah or 'ibba'; compare Egyptian ab, ebu, "elephant," and compare Latin ebur, "ivory" (see Liddell and Scott, under the word elephas). On the other hand, it may be a question whether -bim is not a singular form connected with the Arabic fil, "elephant." If the word for "elephant" is not contained in shenhabbim, it occurs nowhere in the Hebrew Bible.

Ivory was probably obtained, as now, mainly from the African elephant. It was rare and expensive. It is mentioned in connection with the magnificence of Solomon (1Ki 10:18,22), being brought by the ships of Tarshish ([2Ch 9:17,21](#)). An "ivory house" of Ahab is mentioned in 1Ki 22:39. It is mentioned among the luxuries of Israel in the denunciations of Amos (3:15; 6:4). It occurs in the figurative language of Ps 45:8; So 5:14; 7:4. It is used for ornamentation of the ships of the Tyrians (Eze 27:6), who obtain it with ebony through the men of Dedan (27:15). It is among the merchandise of Babylon (Re 18:12).

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We do not learn of the use of elephants in war until a few centuries before the Christian era. In 1 Macc 8:6, there is a reference to the defeat of Antiochus the Great, "having an hundred and twenty elephants," by Scipio Africanus in 190 BC. 1 Macc 1:17 speaks of the invasion of Egypt by Antiochus Epiphanes with an army in which there were elephants. 1 Macc 6:28-47 has a detailed account of a battle between Antiochus Eupator and Judas Maccabeus at Bethsura (Beth-zur). There were 32 elephants. Upon the "beasts" theria) there were "strong towers of wood"; "There were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him."

In Job 40:15, the King James Version margin has for "behemoth," "the elephant, as some think."

Alfred Ely Day

IVORY, TOWER OF

(mighdal hashen): In So 7:4 the neck of the Shulammitte is compared in whiteness and stateliness to a (or the) tower of ivory. The definite article may suggest that the comparison is with some actual tower in or near Jerusalem; but more probably the language is simply a figure.

IVVAH

iv'-a ('iwwah; Aba (= Ava), Aua, 2Ki 18:34, Oudou, 2Ki 19:13, apparently due to a

misreading): The name is wanting in the Massoretic Text and Septuagint of Isa 36:19.

Ivvah was a city apparently conquered by the Assyrians, and is mentioned by them, in the verses quoted, with Hamath and Arpad, Sepharvaim and Hena. It has

been assimilated with the Avva of 2Ki 17:24 as one of the places whence Sargon brought captives to Samaria, and identified with Hit on the Euphrates, between Anah and Ramadieh, but this seems improbable, as is also the suggestion that it is Emma, the modern 'Imm, between Antioch and Aleppo. Hommel (Expository Times, April, 1898, 330) upholds the view that Hena and Ivvah, or, as he prefers to read, Avvah, are not places at all, but the names of the two chief gods of Hamath, Arpad and Sepharvaim. This would be consistent with 2Ki 18:34; but 19:13: "Where is the king ... of Sepharvaim, of Hena, and Ivvah?" and 17:31, where the gods of Sepharvaim are stated to be Adrammelech and Anammelech, raise serious difficulties. In all probability, the identification of Ivvah depends upon the correct localization of the twofold Sepharvaim, of which Hena and Ivvah may have been the names. The identification of Sepharvaim with the Babylonian Sip(p)ar is now practically abandoned.

See SEPHARVAIM.

T. G. Pinches

IVY

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i'-vi (kissos): The only mention of the word in all the sacred writings is in 2 Macc 6:7 in connection with the oppression of the Jews by Antiochus Epiphanes: "On the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus (Dionysus) was kept, the Jews were compelled to go in procession to Dionysus, carrying ivy," this plant (*Hedera helix*) being sacred to the Greek god of wine and of the culture of the vine (compare Eur. *Bacchae*, passim). It was of ivy or of pine that the "corruptible crown" of the famous Isthmian games was made (1Co 9:25).

J. Hutchison

IYAR

e-yar'.

See IYYAR.

IYE-ABARIM

i-ye-ab'-a-rim ('iye ha-'abharim, "the heaps of the Abarim"; the King James Version Ije-abarim; in Nu 21:11 the Septuagint reads Codex Vaticanus, Chalglei): A place in the journeyings of Israel named after Oboth, said to be "in the wilderness which is before Moab, toward the sunrising" (Nu 21:11), "in the border of Moab" (Nu 33:44). The indications of position here given are not sufficient to guide to any identification, and, so far, nothing has been discovered in the district to help us. Called simply "Iyim" (the King James Version "Iim") in Nu 33:45.

IYIM

i'-yim (iyim, "heaps"—the form of which, 'iye, is the construct):

(1) A short form of the name Iye-abarim (Nu 33:45).

(2) A town in the territory of Judah (Jos 15:29; English Versions of the Bible wrongly "Iim"). It lay in the extreme South, "toward the border of Edom." It is not identified.

IYYAR

e-yar' (iyar; Iar): The 2nd month of the Jewish year, corresponding to May. It is not mentioned in the Bible.

See CALENDAR.

IZEHAR

iz'-e-har, i'-ze-har (Nu 3:19 the King James Version).

See IZHAR.

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IZHAR

iz'-har (yitshar, "the shining one"):

(1) The father of Korah (Nu 16:1), descended from a Kohathite Levite of this name, whose descendants formed a family, in the tribe of Levi (Ex 6:18,21; Nu 3:19,27; 1Ch 6:18,38).

(2) A descendant of Judah, whose mother's name was Helah. the American Revised Version margin gives the name Zohar (1Ch 4:7).

IZHARITES

iz'-har-its (yitshari): The descendants of Izhar, son of Kohath, and grandson of Levi (Nu 3:19,27). In David's reign some of these were "over the treasures of the house of Yahweh" (1Ch 26:23), others "were for the outward business over Israel, for officers and judges" (ibid., 26:29).

IZLIAH; JEZLIAH

iz-li'-a (yizli'ah, "Yah delivers"; the King James Version): A son of Elpaal, of the tribe of Benjamin (1Ch 8:18).

IZRAHIAH

iz-ra-hi'-a (yizrachyah, "Yah appears, or shines"):

(1) A descendant of Issachar, grandson of Tola, only son of Uzzi (1Ch 7:3).

(2) The leader of the singing at the purification of the people, on the occasion of Nehemiah's reformation; here rendered "Jezerahiah" (Ne 12:42).

IZRAHITE

iz'-ra-hit (yizrach, "rising, shining"): Shamhuth, the captain of the 5th monthly course (1Ch 27:8), is called an "Izrahite." The name may be derived from the town or family of Izrah, but more likely is a corruption of the word "Zerahite," descendant of Zerah of Judah.

IZRI

iz'-ri (yitsri, "creator," "former"): A man of the "sons of Jeduthun," leader of the fourth band of musicians, who served in the sanctuary (1Ch 25:11). Identical with Zeri (25:3).

IZZIAH

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JAAKAN

ja'-a-kan.

See BEEROTH BENE-JAAKAN.

JAAKOBAB

ja-a-ko'-ba, ja-ak'-o-ba (ya'aqobhah, for meaning compare JACOB, I, 1, 2): 1Ch 4:36, a Simeonite prince.

JAALA; JAALAH

ja'-a-la, ja-a'-la (ya'ala', meaning unknown, Ne 7:58) and (ya'alah, "mountain goat" (?), Ezr 2:56): The name of a family of returned exiles, "children of Solomon's servants" = "Jeeli" in 1 Esdras 5:33.

JAALAM

ja'-a-lam: the King James Version for JALAM (which see).

JAANAI

ja'-a-ni: the King James Version for JANAI (which see).

JAAR

ja'-ar (ya'ar, "forest" or "wood"): Is only once taken as a proper name (Ps 132:6 the Revised Version margin), "We found it in the field of Jaar." It may be a shortened form of the name Kiriath-jearim, where the ark had rested 20 years.

See KIRIATH-JEARIM.

JAARE-OREGIM

ja'-a-re-or'-e-jim, -or'e-gim (ya'are'oreghim): In 2Sa 21:19, given as the name of a Bethlehemite, father of Elhanan, who is said to have slain Goliath the Gittite (compare 1Sa 17). The name is not likely to be a man's name; the second part means "weavers" and occurs also as the last word of the verse in the Massoretic Text, so it is probably a scribal error here due to repetition. The first part is taken to be

(1) an error for ya'ir (see JAIR), which is to be read in the parallel section in 1Ch 20:5;

(2) in 2Sa 23:24 Elhanan is the son of Dodo, also a Bethlehemite, and Klostermann would read here Dodai as the name of Elhanan's father.

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David Francis Roberts

JAARESHIAH

ja-ar-e-shi'-a (ya'areshyah, meaning unknown): In 1Ch 8:27, a Benjamite, "son" of Jeroham. The King James Version has "Jaresiah."

JAASAI; JAASAU

ja'-a-si, ja'-a-so.

See JAASU.

JAASIEL

ja-a'-si-el (ya'asi'el, "God makes" (?)): In 1Ch 11:47, a Mezobaite, one of "the mighty men of the armies," and probably =" Jaasiel" of 1Ch 27:21, "the son of Abner," and a Benjamite tribal prince of David's. the King James Version "Jasiel."

JAASU; JASSAI; JAASAU

ja'-a-su (the Revised Version (British and American) and Kethibh, ya'asu, meaning uncertain); (the Revised Version margin and Qere, ya'asay), (the King James Version): In Ezr 10:37, one of those who had married foreign wives. Septuagint translates the consonantal text as a verb, kai epoiesan, "and they did." 1 Esdras 9:34 has "Eliasis."

JAAZANIAH

ja-az-a-ni'-a (ya'azanyahu, in 2Ki 25:23; Eze 8:11; ya'azanyah, in Jer 35:3; Eze 11:1, "Yah hears"):

(1) In 2Ki 25:23, "son of the Maacathite," and one of the Judean "captains of the forces" who joined Gedaliah, the Babylonian governor appointed by Nebuchadrezzar over Judah, at Mizpah. He is the "Jezaniah" of Jer 40:8; 42:1. Though not mentioned by name, he was presumably one of those captains who joined Johnnan in his attack on Ishmael after the latter had slain Gedaliah (Jer 41:11-18). He is also the same as Azariah of Jer 43:2, a name read by the Septuagint's Codex Vaticanus in 42:1 also. Jer 43:5 relates how Johnnan and his allies, Jaazaniah (= Azariah) among them, left Judah with the remnant, and took up their abode in Egypt.

(2) In Jer 35:3, son of Jeremiah (not the prophet), and a chief of the Rechabite clansmen from whose "staunch adherence to the precepts of their ancestor" Jeremiah "points a lesson for his own countrymen" (Driver, Jeremiah, 215).

(3) In Eze 8:11, son of Shaphan, and one of the seventy men of the ciders of Israel whom Ezekiel saw in a vision of Jerusalem offering incense to idols.

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(4) In Eze 11:1, son of Azzur, and one of the 25 men whom Ezekiel saw in his vision of Jerusalem, at the East door of the Lord's house, and against whose iniquity he was commanded to prophesy (11:1-13).

David Francis Roberts

JAAZER

ja'-a-zer (ya'azer).

See JAZER.

JAAZIAH

ja-a-zi'-a (ya'aziyahu, "Yah strengthens"): In 1Ch 24:26,27, a Levite, "son" of Merari. But the Massoretic Text is corrupt. The Septuagint's Codex Vaticanus reads (Ozeid), which some take to suggest Uzziah (compare 27:25); see Curtis, *Critical and Exegetical Commentary on the Books of Chronicles*, 274-75; See Kittel, at the place.

JAAZIEL

ja-a'-zi-el (ya'azi'el, "God strengthens"): In 1Ch 15:18, a Levite, one of the musicians appointed to play upon instruments at the bringing up of the ark by David. Kittel and Curtis, following the Septuagint (Ozeiel), read "Uzziel," the name they adopt for Aziel in 15:20, and for Jeiel in 16:5.

JABAL

ja'-bal (yabhal, meaning uncertain): In Ge 4:20, a son of Lamech by Adah. He is called 'the father of those who dwell in tents and (with) herds.' So Gunkel, *Gen3*, 52, who says that the corresponding word in Arabic means "the herdsman who

tends the camels." Skinner, Gen, 120, says that both Jabal and Jubal suggest yobhel, which in Phoenician and Hebrew "means primarily 'ram,' then 'ram's horn' as a musical instrument, and finally 'joyous music' (in the designation of the year of Jubilee)." See also Skinner, Gen, 103, on the supposed connection in meaning with Abel.

David Francis Roberts

JABBOK

jab'-ok (yabboq, "luxuriant river"): A stream in Eastern Palestine first named in the history of Jacob, as crossed by the patriarch on his return from Paddan-aram, after leaving Mahanaim (Ge 32:22). On the bank of this river he had his strange conflict with an unknown antagonist. The Jabbok was the northern boundary of the territory of Sihon the Amorite (Nu 21:24). It is also named as the border of Ammon (De 3:16). It is now called Nahr ez-Zerqa, "river of blue," referring to the clear blue color of its water. It rises near to 'Amman—Rabbath Ammon—and makes a wide circuit, flowing first to the East, then to the Northwest, until it is joined by the stream from Wady Jerash, at which point it turns westward, and flows, with many windings, to the

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Jordan, the confluence being just North of ed-Damiyeh. It drains a wider area than any other stream East of the Jordan, except the Yarmuk. The bed of the river is in a deep gorge with steep, and in many places precipitous, banks. It is a great cleft, cutting the land of Gilead in two. It is lined along its course by a luxuriant growth of oleander which, in season, lights up the valley with brilliant color. The length of the stream, taking no account of its innumerable windings, is about 60 miles. The mouth of the river has changed its position from time to time. In the lower reaches the vegetation is tropical. The river is fordable at many points, save when in full flood. The particular ford referred to in Ge 32 cannot now be identified.

W. Ewing

JABESH

ja'-besh (yabhesh): A short form of JABESH-GILEAD (which see).

JABESH-GILEAD

ja'-besh-gil'-e-ad (yabhesh gil'adh; or simply yabhish, "dry"): A city East of the Jordan, in the deliverance of which from Nahash the Ammonite Saul's military prowess was first displayed (1Sa 11:1). At an earlier time the inhabitants failed to share with their brethren in taking vengeance upon Benjamin. This laxity was terribly punished, only 400 virgins being spared alive, who afterward became wives to the Benjamites (Jud 21). The gratitude of the inhabitants to Saul was affectingly proved after the disaster to that monarch on Gilboa (1Sa 31). David, hearing of their deed, sent an approving message, and sought to win their loyalty to himself (2Sa 2:4). Robinson (Biblical Researches, III, 39) thought it might be represented by ed-Deir, about 6 miles from Pella (Fachil), on the southern bank of Wady Yabis. The distance from Pella agrees with the statement of Eusebius, Onomasticon (s.v.). Others (Oliphant, Land of Gilead, 277 f; Merrill, East of Jordan, 430, etc.) would identify it with the ruins of Meriamin, about 3 miles

Southeast of Pella, on the North of Wady Yabis. The site remains in doubt; but the ancient name still lingers in that of the valley, the stream from which enters the Jordan fully 9 miles Southeast of Beisan.

W. Ewing

JABEZ

ja'-bez (ya'beths, "sorrow" ("height)):

(1) Place: An unidentified town probably in the territory of Judah, occupied by scribes (1Ch 2:55). For an ingenious reconstruction of the passage see EB, under the word

(2) Person: The head of a family of Judah, noted for his "honorable" character, though "his mother bare him with sorrow" (1Ch 4:9,10), ya'beths being interpreted as if it stood for ya'tsebh, "he causes pain." The same play upon words recurs in his prayer, "that it be not to my sorrow!" His request was granted, "and the sorrow implied by his ominous name was averted by prayer" (Dummelow, in the place cited.).

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JABIN

ja'-bin (yabhin, "one who is intelligent," "discerning." The word may have been a hereditary royal title among the northern Canaanites. Compare the familiar usage of par'oh melekh mitsrayim):

(1) "The king of Hazor," the leading city in Northern Palestine, who led an alliance against Joshua. He was defeated at the waters of Merom, his city was taken and he was slain (Jos 11:1-9).

(2) "The king of Canaan, that reigned (or had reigned) in Hazor." It is not clear whether he dwelt in Hazor or Harosheth, the home of Sisera, the captain of his host at the time of the story narrated in Jgs. He oppressed Israel in the days preceding the victory of Deborah and Barak. To the Israelites he must have been but a shadowy figure as compared with his powerful captain, Sisera, for the song makes no mention of him and there is nothing to indicate that he even took part in the battle that freed Israel (Jud 4:2,7,17,23,24 bis; Ps 83:9,10).

Ella Davis Isaacs

JABNEEL; JABNEH

jab'-ne-el, jab'-ne (yabhne'el, "God is builder"; Septuagint Lebna, Swete reads Lemna; the Apocrypha has Iamnia, Iamneia):

(1) A town on the northern border of the land assigned to Judah, near the western sea, mentioned in connection with Ekron (Jos 15:11). The place is now represented by the modern village of Yebna which stands upon a hill a little to the South of the Nahr Rubin, about 12 or 13 miles South of Jaffa, on the road from there to Askelon, and about 4 miles from the sea. It had a port, now called Mina Rubin, a short distance South of the mouth of the river, some remains of which still exist. Its harbor was superior to that of Jaffa (PEFS, 1875, 167-68). It

does not occur in the Hebrew text of the Old Testament except in the passage mentioned, but it appears under the form "Jabneh" (yabhneh) in 2Ch 26:6, as is evident from the mention of Gath and Ashdod in connection with it. The Septuagint reads Gemna (Jabneh) where the Hebrew reads wa-yammah, "even unto the sea," in Jos 15:46, where Ekron and Ashdod and other cities and villages are mentioned as belonging to Judah's inheritance. Josephus (Ant., V, i, 22) assigns it to the tribe of Dan. We have no mention of its being captured by

Joshua or occupied by Judah until the reign of Uzziah who captured it and demolished its wall, in connection with his war upon the Philistines (2Ch 26:6). The position of Jabneel was strong and was the scene of many contests, both in the period of the monarchy and that of the Maccabees. It is mentioned frequently in the account of the wars of the latter with the Syrians. It was garrisoned by the Seleucid kings, and served as a base for raiding the territory of Judah. When Judas Maccabeus defeated Gorgias and the Syrians he pursued them to the plains of Jabneel, but did not take the fortress (1 Macc 4:15). Gorgias was there attacked by the Jewish generals Joseph and Azarias, contrary to Judas' orders, who were repulsed with loss (1 Macc 5:56-60; Josephus, Ant, XII, viii, 6). Apollonius occupied it for King Demetrius (1 Macc 10:69); and Cendebeus for Antiochus, and from there harassed the Jews (1 Macc 15:40). Judas burned the port and navy of Jabneel (2 Macc 12:8-9). It was taken by Simon in 142

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BC (Josephus, Ant, XIII, vi, 7; BJ, I, ii, 2), together with Gazara and Joppa, but was restored to its inhabitants by Pompey in 62 BC (Ant., XIV, iv, 4), and was rebuilt by Gabinius in 57 BC (BJ, I, viii, 4). It was restored to the Jews by Augustus in 30 AD. Herod gave it to his sister Salome and she bequeathed it to Julia, the wife of Augustus (Ant., XVIII, ii, 2; BJ, II, ix, 1). The town and region were prosperous in Roman times, and when Jerusalem was besieged by Titus the Sanhedrin removed to Jabneel, and it afterward became the seat of a great rabbinical school (Milman, History of the Jews, II, 411-12), but was suppressed in the persecution under Hadrian. Antonius allowed it to be revived, but it was again suppressed because of hostile language on the part of the rabbis (ibid., 451-52). The Crusaders built there the castle of Ibelin, supposing it to be the site of Gath. It was occupied by the Saracens, and various inscriptions in Arabic of the 13th and 14th centuries have been found there (SWP, II, 441-42).

(2) A town of Naphtali mentioned in Jos 19:33, and supposed to be the site of the modern Yemma, Southwest of the sea of Galilee (SWP, I, 365). It is the Kefr Yama of the Talmud

H. Porter

JACAN

ja'-kan (ya'kan, meaning not known; the King James Version, Jachan): A chief of a family descended from Gad (1Ch 5:13).

JACHIN

ja'-kin (yakhin, "he will establish"):

(1) The 4th son of Simeon (Ge 46:10; Ex 6:15; Nu 26:12). In 1Ch 4:24 his name is given as "Jarib" (compare the King James Version margin, the Revised Version margin). "Jachinites," the patronymic of the family, occurs in Nu 26:12.

(2) Head of the 21st course of priests in the time of David (1Ch 24:17). It is used as a family name in 1Ch 9:10, and as such also in Ne 11:10, where some of the course are included in the list of those who, having returned from Babylon, willingly accepted the decision of the lot, and abandoned their rural retreats to become citizens and guardians of Jerusalem (Ne 11:1 f).

James Crichton

JACHIN AND BOAZ

ja'-kin (yakhin, "he shall establish"; bo'az, "in it is strength," 1Ki 7:15-22; 2Ki 25:16,17; 2Ch 3:15-17; Jer 52:17): These were the names of the two bronze pillars that stood before the temple of Solomon. They were not used in supporting the building; their appearance, therefore, must have been solely due to moral and symbolic reasons. What these are it is not easy to say. The pillars were not altar pillars with hearths at their top, as supposed by W.R. Smith (Religion of the Semites, 191, 468); rather they were "pillars of witness," as was the pillar that witnessed the

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contract between Jacob and Laban (Ge 31:52). At difficulty arises about the height of the pillars. The writers in Kings and Jeremiah affirm that the pillars before the porch were 18 cubits high apiece (1Ki 7:15; Jer 52:21), while the Chronicler states that they were 35 cubits (2Ch 3:15). Various methods have been suggested of reconciling this discrepancy, but it is more probable that there is a corruption in the Chronicler's number. On the construction of the pillars and their capitals, see TEMPLE. At the final capture of Jerusalem they were broken up and the metal of which they were composed was sent to Babylon (2Ki 25:13,16). In Ezekiel's ideal temple the two pillars are represented by pillars of wood (Eze 40:49).

W. Shaw Caldecott

JACIMUS

ja'-si-mus (Ant., XII, ix, 3).

See ALCIMUS.

JACINTH

ja'-sinth.

See HYACINTH; STONES, PRECIOUS.

JACKAL

jak'-ol:

(1) tannim, "jackals," the King James Version "dragons"; compare Arabic tinan, "wolf"; and compare tannin, Arab tinnin, "sea monster" or "monster" the English Revised Version "dragon" (Job 7:12; Ps 74:13; 148:7; Isa 27:1; 51:9; Jer 51:34),

"serpent" (Ex 7:9,10,12; De 32:33; Ps 91:13), the King James Version "whale" (Ge 1:21; Job 7:12); but tannin, "jackals," the King James Version "sea monsters" (La 4:3), "jackal's well," the King James Version "dragon well" (Ne 2:13), and tannim, "monster," the King James Version and the English Revised Version "dragon" (Eze 29:3; 32:2).

(2) 'iyim, "wolves," the King James Version "wild beasts of the islands"; compare 'i, plural iyim, "island"; also 'ayyah, "a cry," 'awah, "to cry," "to howl"; Arabic 'auwa', "to bark" (of dogs, wolves, or jackals); 'ibn 'awa', colloquially wawi, "jackal."

(3) tsiyim, "wild beasts of the desert."

(4) 'ochim, "doleful creatures."

"Jackals" occurs as a translation of tannim, the King James Version "dragons," in Job 30:29; Ps 44:19; Isa 13:22; 34:13; 35:7; 43:20; Jer 9:11; 10:22; 14:6; 49:33; 51:37; of the feminine plural form tannoith in Mal 1:3, and of tannin in Ne 2:13 and La 4:3. Tannim is variously referred to a root meaning "to howl," and to a root meaning "to

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recognized word for "wolf," ze'ebh (compare Arabic dhi'b), occurs 7 times in the Old Testament.

See DRAGON; WOLF; ZOOLOGY.

Alfred Ely Day

JACKAL'S WELL

(‘en ha-tannin; Septuagint has pege ton sukou, "fountain of the figs"; the King James Version dragon well): A well or spring in the valley of Hinnom between the "Gate of the Gai" and the Dung Gate (Ne 2:13). No such source exists in the Wady er Rababi (see HINNOM, VALLEY OF) today, although it is very probable that a well sunk to the rock in the lower parts of this valley might strike a certain amount of water trickling down the valley-bottom. G.A. Smith suggests (Jerusalem, I, chapter iv) that this source may have arisen as the result of an earthquake, hence, the name "dragon," and have subsequently disappeared; but it is at least as likely that it received its name from the jackals which haunted this valley, as the pariah dogs do today, to consume the dead bodies which were thrown there.

See HINNOM, VALLEY OF; JACKAL.

E. W. G. Masterman

JACOB (1)

ja'-kub:

I. NAME

1. Form and Distribution

2. Etymology and Associations

II. HIS PLACE IN THE PATRIARCHAL SUCCESSION

1. As the Son of Isaac and Rebekah

2. As the Brother of Esau

3. As the Father of the Twelve

III. BIOGRAPHY

1. With Isaac in Canaan

2. To Aram and Back

3. In Canaan Again

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3. Character of Fiction:

The inadequacy of the two theories hitherto advanced to account for the facts of Genesis being thus evident, Gunkel and others have explicitly rejected them and enunciated a third theory, which may be called the saga-theory. According to Gunkel, "to understand the persons of Genesis as nations is by no means a general key to their interpretation"; and, "against the whole assumption that the principal patriarchal figures are originally gods is this fact first and foremost, that the names Jacob and Abraham are shown by the Babylonian to be customary personal names, and furthermore that the tales about them cannot be understood at all as echoes of original myths." In place of these discredited views Gunkel (compare also Gressmann, ZATW, 1910, 1 ff) makes of Jacob simply a character in the stories (marvelous, humorous, pathetic and the like) current in ancient Israel, especially on the lips of the professional story-teller. Whereas much of the material in these stories came to the Hebrews from the Babylonians, Canaanites or Egyptians, Jacob himself is declared to have belonged to the old Hebrew saga, with its flavor of nomadic desert life and sheep-raising. "The original Jacob may be the sly shepherd Jacob, who fools the hunter Esau; another tale, of the deceit of a father-in-law by his son-in-law, was added to it—the more naturally because both are shepherds; a third cycle, about an old man that loves his youngest son, was transferred to this figure, and that youngest son received the name of Joseph at a time when Jacob was identified with Israel's assumed ancestor 'Israel.' Thus our result is, that the most important patriarchs are creations of fiction" (Schriften des Altes Testament, 5te Lieferung, 42).

It is so obvious that this new attitude toward the patriarchs lends itself to a more sympathetic criticism of the narrative of Genesis, that critics who adopt it are at pains to deny any intention on their part of rehabilitating Jacob and others as historical figures. "Saga," we are told, "is not capable of preserving through so many centuries a picture" of the real character or deeds of its heroes, even supposing that persons bearing these names once actually lived; and we are reminded of the contrast between the Etzel of saga and the Attila of history, the

Dietrich of saga and the Theodoric of history. But as against this we need to note, first, that the long and involved course of development through which, ex hypothesi, these stories have passed before reaching their final stage (the Jahwist document (Jahwist), 9th century BC; Gunkel, *op. cit.*, 8, 46) involves a very high antiquity for the earlier stages, and thus reduces to a narrow strip of time those "so many centuries" that are supposed to separate the actual Jacob from the Jacob of saga (compare ABRAHAM, vii, 4); and second, that the presuppositions as to the origin, nature and value of saga with which this school of criticism operates are, for the most part, only an elaborate statement of the undisputed major premise in a syllogism, of which the minor premise is: the Genesis-stories are saga. Against this last proposition, however, there lie many weighty considerations, that are by no means counterbalanced by those resemblances of a general sort which any student of comparative literature can easily discern (see also Baethgen, *op. cit.*, 158).

James Oscar Boyd

JACOB (2)

(ya‘aqobh; Iakob):

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- (1) The patriarch (see preceding article).
- (2) The father of Joseph the husband of Mary (Mt 1:15,16).
- (3) Patronymic denoting the Israelites (Isa 10:21; 14:1; Jer 10:16).

JACOB'S WELL

(page tou Iakob):

1. Position of Well:

In Joh 4:3 ff we read that our Lord "left Judea, and departed again into Galilee. And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there." When Jacob came to Shechem on his return from Paddanaram he encamped "before," i.e. East of the city, and bought the land on which he had spread his tent (Ge 33:18 f). This is doubtless the "portion" (Hebrew shekhem) spoken of in Ge 48:22; although there it is said to have been taken with sword and bow from the Amorites. Where the pass of Shechem opens to the East, near the northern edge of the valley, lies the traditional tomb of Joseph. On the other side of the vale, close to the base of Gerizim, is the well universally known as Bir Ya'qub, "the well of Jacob." The position meets perfectly the requirements of the narrative. The main road from the South splits a little to the East, one arm leading westward through the pass, the other going more directly to the North. It is probable that these paths follow pretty closely the ancient tracks; and both would be frequented in Jesus' day. Which of them He took we cannot tell; but, in any case, this well lay in the fork between them, and could be approached with equal ease from either.

See SYCHAR.

2. Why Dug:

In the chapter quoted, it is said that Jacob dug the well (Ge 48:12). The Old Testament says nothing of this. With the copious springs at 'Ain 'Askar and BalaTa, one might ask why a well should have been dug here at all. We must remember that in the East, very strict laws have always governed the use of water, especially when there were large herds to be considered. The purchase of land here may not have secured for Jacob such supplies as he required. There was danger of strife between rival herdsmen. The patriarch, therefore, may have dug the well in the interests of peace, and also to preserve his own independence.

3. Consensus of Tradition:

Jew, Samaritan, Moslem and Christian agree in associating this well with the patriarch Jacob. This creates a strong presumption in favor of the tradition: and there is no good reason to doubt its truth. Standing at the brink of the well, overshadowed by the giant bulk of Gerizim, one feels how naturally it would be spoken of as "this mountain."

4. Description:

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For long the well was unprotected, opening among the ruins of a vaulted chamber some feet below the surface of the ground. Major Anderson describes it (Recovery of Jerusalem, 465) as having "a narrow opening, just wide enough to allow the body of a man to pass through with arms uplifted, and this narrow neck, which is about 4 ft. long, opens into the well itself, which is cylindrically shaped, and about 7 ft. 6 inches in diameter. The mouth and upper part of the well are built of masonry, and the well appears to have been sunk through a mixture of alluvial soil and limestone fragments, till a compact bed of mountain limestone was reached, having horizontal strata which could be easily worked; and the interior of the well presents the appearance of having been lined throughout with rough masonry." The depth was doubtless much greater in ancient times; but much rubbish has fallen into it, and now it is not more than 75 ft. deep. It is fed by no spring, nor is the water conducted to it along the surface, as to a cistern. Its supplies depend entirely upon rainfall and percolation. Possibly, therefore, the water may never have approached the brim. The woman says "the well is deep." Pege, "spring," does not, therefore, strictly apply to it, but rather "tank" or "reservoir," phrear, the word actually used in verses 11 f. The modern inhabitants of Nablus highly esteem the "light" water of the well as compared with the "heavy" or "hard" water of the neighboring springs. It usually lasts till about the end of May; then the well is dry till the return of the rain. Its contents, therefore, differ from the "living" water of the perennial spring.

From the narratives of the pilgrims we learn that at different times churches have been built over the well. The Moslems probably demolished the last of them after the overthrow of the Crusaders in 1187. A description of the ruins with drawings, as they were 30 years ago, is given in PEF, II, 174, etc. A stone found in 1881 may have been the original cover of the well. It measures 3 ft. 9 inches X 2 ft. 7 inches X 1 ft. 6 in. The aperture in the center is 13 in. in diameter; and in its sides are grooves worn by the ropes used in drawing up the water (PEFS, 1881, 212 ff).

5. Present Condition:

Some years ago the plot of ground containing the well was purchased by the authorities of the Greek church, and it has been surrounded by a wall. A chapel has been built over the well, and a large church building has also been erected beside it.

W. Ewing

JACOB, TESTAMENT OF

See APOCALYPTIC LITERATURE.

JACUBUS

ja-ku'-bus (Iakoubos; Codex Vaticanus reads Iarsouboos): In 1 Esdras 9:48 = "Akkub" in Ne 8:7, a Levite who helped in the exposition of the law.

JADA

ja'-da (yadha', "the knowing one"): Son of Onam and grandson of Jerahmeel by his wife Atarah (1Ch 2:26,28,32).

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JADAU

ja'-do, ja-da'-u (yiddo, Kethibh; yadday, Qere the King James Version; but the Revised Version (British and American) IDDO): In Ezr 10:43, one of those who had married foreign wives. the Revised Version margin has "Jaddai" ("Edos," 1 Esdras 9:35).

See IDDO.

JADDAI

jad'-i, jad'-a-i.

See IDDO; JADAU.

JADDUA

jad'-u-a, ja-du'-a (yaddua', "known"):

(1) One of the "chiefs of the people" who with Nehemiah sealed the covenant, thus signifying their voluntary acceptance of the law and their solemn promise to submit to its yoke (Ne 10:21 (Hebrew 22)).

(2) Son of Jonathan or Johanan, and great-grandson of Eliashib, the high priest in Nehemiah's time (Ne 12:11,22). He is the last of the high priests mentioned in the Old Testament, and held office during the reign of Darius the Persian, i.e. Darius III Codomannus, the last king of Persia (336-332 BC), who was overthrown by Alexander the Great. It is doubtless to him that Josephus refers in his romantic account of Alexander's entrance into Jerusalem (Ant., XI, viii, 4 f; vii, 2; viii, 7).

James Crichton

JADDUS

jad'-us (Codex Vaticanus, Iaddous; Codex Alexandrinus, Ioddous): the King James Version has "Addus" = Barzillai (Ezr 2:61; Ne 7:63). Jaddus was removed from the office of the priesthood because he could not prove his right to it after the return to Jerusalem under Zerubbabel (1 Esdras 5:38). He is called Barzillai in the Old Testament, because he married Augia, the daughter of Zorzelleus (Barzillai the Gileadite, in the Old Testament). Compare BARZILLAI.

JADON

ja'-don (yadhon, perhaps "he will judge" or "plead"): One who helped to rebuild the wall of Jerusalem in company with the men of Gibeon and of Mizpah (Ne 3:7). He is called the "Meronothite," and another Meronothite is referred to in 1Ch 27:30, but there is no mention of a place Meronoth. Jadon is the name given by Josephus (Ant., VIII, viii, 5; ix, 1) to "the man of God" from Judah who confronted Jeroboam as he

burned incense at the altar in Bethel, and who was afterward deceived by the lie of the

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old prophet (1Ki 13). Josephus may probably have meant Iddo the seer, whose visions concerning Jeroboam (2Ch 9:29) led to his being identified in Jewish tradition with "the man of God", from Judah.

James Crichton

J A E L

ja'-el (ya'el, "a wild or mountain goat," as in Ps 104:18; Iael): The wife of Heber the Kenite and the slayer of Sisera (Jud 4:17-22; 5:2-31). Jael emerges from obscurity by this single deed, and by the kindest construction can hardly be said to have reached an enviable fame. The history of this event is clear. For years Jabin the king of Canaan had oppressed Israel. For twenty years the Israelites had been subject to him, and, in largest measure, the instrument of their subjugation had been Sisera, the king's general, the "man of the iron chariots." Deborah, a prophetess of Israel, by her passion for freedom, had roused the tribes of Israel to do battle against Sisera. They defeated him at "Taanach by the waters of Megiddo," but Sisera sought in flight to save himself. He came to the "oaks of the wanderers," where the tribe of Heber lived. Here he sought, and was probably invited, to take shelter in the tent of Jael (Jud 4:17-18). There are two accounts of the subsequent events—one a prose narrative (Jud 4:19-22), the other a poetic one, found in Deborah's song of triumph (Jud 5:24-27). The two accounts are as nearly in agreement as could be expected, considering their difference in form.

It is evident that the tribe of Heber was regarded by both parties to the struggle as being neutral. They were descendants of Jethro, and hence, had the confidence of the Israelites. Though they had suffered somewhat at the hands of the Canaanites they had made a formal contract of peace with Jabin. Naturally Sisera could turn to the tents of Heber in Kedesh-naphtali with some confidence. The current laws of hospitality gave an added element of safety. Whether Jael met Sisera and urged him to enter her tent and rest (Jud 4:18), or only invited him after his

appeal for refuge, the fact remains that he was her guest, was in the sanctuary of her home, and protected by the laws of hospitality: She gave him milk to drink, a mantle for covering, and apparently acquiesced in his request that she should stand guard at the tent and deny his presence to any pursuers. When sleep came to the wearied fugitive she took a "tent-pin, and took a hammer in her hand, and went softly unto him, and smote the pin into his temples" (Jud 4:21), and having murdered him, goes forth to meet Barak the Israelite general and claims the credit for her deed. Some critics suggest that Sisera was not asleep when murdered, and thus try to convert Jael's treachery into strategy. But to kill your guest while he is drinking the milk of hospitality is little less culpable than to murder him while asleep. There is no evidence that Sisera offered Jael any insult or violence, and but little probability that she acted under any spiritual or Divine suggestion. It is really impossible to justify Jael's act, though it is not impossible to understand it or properly to appreciate Deborah's approval of the act as found in Jud 5:24. The motive of Jael may have been a mixed one. She may have been a sympathizer with Israel and with the religion of Israel. But the narrative scarcely warrants the interpretation that she felt herself as one called to render "stern justice on an enemy of God" (Expositor's Bible). Jael was unquestionably prudential. Sisera was in flight and Barak in pursuit. Probably her sympathy was with Barak, but certainly reflection would show her that it would not be wisdom to permit Barak to find Sisera

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in her tent. She knew, too, that death would be Sisera's portion should he be captured—therefore she would kill him and thus cement a friendship with the conqueror.

As to Deborah's praise of Jael (Jud 5:24), there is no call to think that in her hour of triumph she was either capable of or intending to appraise the moral quality of Jael's deed. Her country's enemy was dead and that too at the hand of a woman. The woman who would kill Sisera must be the friend of Israel. Deborah had no question of the propriety of meting out death to a defeated persecutor. Her times were not such as to raise this question. The method of his death mattered little to her, for all the laws of peace were abrogated in the times of war. Therefore Jael was blessed among women by all who loved Israel. Whether Deborah thought her also to be worthy of the blessing of God we may not tell. At any rate there is no need for us to try to justify the treachery of Jael in order to explain the words of Deborah.

C. E. Schenk

JAGUR

ja'-gur (yaghur): An unidentified town on the Edomite frontier of Judah in the South (Jos 15:21).

JAH

ja.

See GOD, NAMES OF.

JAHATH

ja'-hath (yachath, perhaps for yachteh, yachatheh, "he (God) will snatch up"):

(1) Son of Reaiah, son of Shobal, a descendant of Judah, and father of Ahumai and Lahad, the families of the Zorathites (1Ch 4:2).

(2) A frequent name for a descendant of Levi:

(a) Son of Libni, son of Gershom, the eldest son of Levi (1Ch 6:20,43 (Hebrew 6:5,28), where "son of Libni" is omitted).

(b) Son of Shimei, son of Gershom (1Ch 23:10 f).

(c) One of the "sons" of Shelomoth, a descendant of Izhar, son of Kohath, the second son of Levi (1Ch 24:22).

(d) A descendant of Merari, the third son of Levi, and an overseer in the repairing of the temple in the reign of Josiah (2Ch 34:12).

James Crichton

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JAHAZ

ja'-haz (yahats, Isa 16:4; Jer 48:34, yahatsah, or yahtsah, Nu 21:23; De 2:32; Jos 13:18; 21:36, the King James Version "Jahazah"; Jud 11:20; Jer 48:21; 1Ch 6:78, "Jahzah"): This is the place where in a great battle Israel overwhelmed Sihon king of the Amorites, and then took possession of all his territory (Nu 21:23, etc.). It is named along with Beth-baal-meon and Kedemoth (Jos 13:18), with Kedemoth (Jos 21:37) pointing to a position in the Southeast of the Amorite territory. It was given to Reuben by Moses, and was one of the cities in the portion of that tribe assigned to the Merarite Levites. Mesha (MS, ll. 18 if) says that the king of Israel dwelt in Jahaz when at war with him. Mesha drove him out, and the city passed into the hands of Moab. It is referred to as a city of Moab in Isa 15:4; Jer 48:21,34. Cheyne thinks that either Jahaz or Kedemoth must be represented today by the important ruins of Umm er-Recac, about 2 1/2 hours North of Dibon toward the desert (EB, under the word). No certain identification is possible.

W. Ewing

JAHAZIAH

ja-ha-zi'-a: the King James Version for JAHZEIAH (which see).

JHAZIEL

ja-ha'-zi-el (yachazi'el, "God sees"):

(1) In 1Ch 12:4 (Hebrew 5), one of David's recruits at Ziklag, a Benjamite or maybe a Judean.

(2) In 1Ch 16:6, one of two priests appointed by David to sound trumpets before the ark on its journey to Jerusalem. The Septuagint's Codex Vaticanus and

Codex Alexandrinus, read "Uzziel."

(3) In 1Ch 23:19; 24:23, a Levite, "son" of Hebron, a Kohathite. Kittel, following the Septuagint, reads "Uzziel."

(4) In 2Ch 20:14, an Asaphite, son of Zechariah. He encouraged King Jehoshaphat of Judah and his subjects to fight against the Moabite and Ammonite invaders.

(5) In Ezr 8:5, an ancestor of one of the families of the Restoration. Read probably "of the sons of Zattu, Sheconiah the son of Jahaziel," following 1 Esdras 8:32 (= Jezelus).

David Francis Roberts

JAHDAI

ja'-da-i, ja'-di (yahday, "Yah leads" (?); Baer reads yehday): In 1Ch 2:47, where six sons of Jahdai are mentioned. "The name has been taken as that of another wife or

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concubine of Caleb; more probably Jahdai is a descendant of Caleb, whose name, in the original connection, has fallen from the text" (Curtis, Chronicles, 96).

JAHDIEL

ja'-di-el (yachdi'el, "God gives joy"): In 1Ch 5:24, head of a Manassite family.

JAHDO

ja'-do (yachdo, meaning uncertain; Kittel suggests yachday = Jahdai): In 1Ch 5:14, a Gileadite.

JAHLEEL

ja'-le-el (yachle'el, "wait for God!"): In Ge 46:14; Nu 26:26, a "son" (i.e. clan) of Zebulun.

JAHLEELITES, THE

ja'-le-el-its (hayachle'eli, coll. with article): In Nu 26:26, the descendants of the clan of Jahleel.

JAHMAI

ja'-ma-i, ja'-mi (yachmay, perhaps = yachmeyah, "may Yahweh protect!"): In 1Ch 7:2, head of a clan of Issachar.

JAHWEH

ya'-we.

See GOD, NAMES OF.

JAHZAH

ja'-za.

See JAHAZ.

JAHZEEL AND JAHZIEL

ja'-ze-el (yachtse'el, "God divides," "apportions"): In Ge 46:24; Nu 26:48; and 23 manuscripts in 1Ch 7:13; (yachatsi'el, same meaning as above): 1Ch 7:13, a "son" (clan) of Naphtali.

JAHZEELITES, THE

ja'-ze-el-its (hayachtse'eli, coll. with article): In Nu 26:48, descendants of the clan of Jahzeel.

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JAHZEIAH

ja-ze'-ya, ja'-ze-ya (yachzeyah, "Yah sees"): In Ezr 10:15, son of Tikvah, and a contemporary of Ezra. It is disputed whether he and Jonathan opposed or supported Ezra in the matter of prosecuting those who had married foreign wives = Ezekias, 1 Esdras 9:14, or Ezias.

See JONATHAN, 9.

Two translations of the Hebrew phrase ('amadh 'al-zo'th) are given:

(1) "stood over this matter," i.e. supported Ezra; so the King James Version ("were employed in this matter"), and so Septuagint, 1 Esdras 9:14, the Revised Version margin. This is supported by 9:4, "Let now our princes be appointed for all the assembly," where the same phrase is found.

(2) the Revised Version (British and American) "stood up against this matter," so BDB, Gesenius, Bertheau, Stade.

Both translations can be supported by parallels in Hebrew. The context is better suited by the former rendering.

David Francis Roberts

JAHZERAH

ja'-ze-ra, ja-ze'-ra (yachzerah, meaning unknown): In 1Ch 9:12, an ancestor of Maasai and apparently = " Ahzai" of Ne 11:13.

JAHZIEL

ja'-zi-el.

See JAHZEEL AND JAHZIEL.

JAILOR

jal'-er.

See PRISON.

JAIR

ja'-er:

(1) Jair (ya'ir, "he enlightens" or "one giving light"):

(a) Son, i.e. descendant of Manasseh (Nu 32:41; De 3:14; Jos 13:30; 1Ki 4:13; 1Ch 2:22 f). According to 1Ch 2:21 f he was the son of ScRub, son of Hezron, a

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descendant of Judah, who married the daughter of Machir, son of Manasseh. He was thus descended both from Judah and Manasseh. At the time of the conquest he distinguished himself by taking the tent-villages HAVVOTH-JAIR (which see). The accounts of his exploit are difficult to harmonize (see ICC on above passages). Some would identify him with the Jair of Jud 10:3, holding that Manasseh's settlement in Northern Gilead and Bashan took place, not before Israel's passage of the Jordan, but after the settlement of the tribe on the West. For a criticism of this view see HGHL, 577, note

(b) One of the judges. He is said to have had 30 sons, who rode on 30 ass colts, and who had as many cities, known as Havvoth-jair (Jud 10:3,4). One tradition identifies

(a) and (b). Others reconcile the two narratives by interpreting the word "son" in a non-literal sense.

(c) The father of Mordecai (Es 2:5). In the Apocrypha (Additions to Esther 11:2) his name is given as "Jairus" (Iaeiros).

(2) Jair (Qere: ya'ir, "he arouses"; Kethibh: ya'ur; a different name from (1) above): The father of Elhanan, the giant-slayer (1Ch 20:5). In the parallel passage (2Sa 21:19) his name is given as "Jaare-oregim," but the text should be corrected to Jair, "oregim" ('oreghim) having crept in from the line below through a copyist's error.

James Crichton

JAIRITE

ja'-er-it (ya'iri, "of Jair"): In 2Sa 20:26, Ira the Jairite is "chief minister unto David." He was a descendant of Jair who was a Manassite (Nu 32:41, etc.) and whose territory was in Gilead. Septuagint, Lucian, and Syriac suggest yattiri, "Jattirite," i.e. a native of Jattir mentioned in 1Sa 30:27 as one of the towns

friendly to David when he was in Ziklag. It is not improbable that a native of Jattir would be given such a post by David.

See IRA, and compare 2Sa 23:38.

JAIRUS (1)

ja'-i-rus, ja-i'-rus (Iaeiros; 1 Esdras 5:31; Additions to Esther 11:2).

See AIRUS; JAIR.

JAIRUS (2)

ja'-i-rus, ja-i'-rus (Iaeiros): A ruler in a synagogue near Capernaum whose only daughter, aged about 12 years, was raised from the dead by Jesus (Mt 9:18-26; Mr 5:22-43; Lu 8:41-56). The accounts of the miracle are substantially the same, but vary in detail. According to Mark and Luke the arrival of Jairus in Capernaum fell immediately after the return of Jesus from Gadara, but according to Matthew the sequence of events was that Jesus had returned to Capernaum, had called Matthew, had joined the feast of the publicans, and had just finished His discourse on fasting

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when Jairus came to Him. Matthew and Mark both testify to the great faith of Jairus, who besought of Jesus that He should but lay His hand upon the maid and she should live. According to Matthew she was already dead when Jairus came to Capernaum; according to the others she was on the point of death; but all agree as to her death before the arrival of Jesus and His followers at her abode. Matthew implies that Jesus alone was present at the actual raising; Mark and Luke state that Peter, James, John and the parents were also there. The healing of the woman with the issue of blood by Jesus on the way is given by all.

C. M. Kerr

JAKAN

ja'-kan (ya'aqan).

See JAAKAN.

JAKEH

ja'-ke (yaqeh, perhaps from Arabic root meaning "carefully religious"; yaqe', as if from qi'): The father of Agur, the author of the sayings recorded in Pr 30:1. Nothing is known of either Jakeh or Agur. The immediate connection in the Hebrew text of ha-massa', "the prophecy" or "burden" (the King James Version "even the prophecy," the Revised Version (British and American) "the oracle") with ne'um, "oracle" (the King James Version "spake," the Revised Version (British and American) "saith") is quite exceptional, while the verse is unintelligible and the text, as the Septuagint shows, is evidently corrupt. The best emendation is that which changes ha-massa', "the prophecy," into ha-massa'i, "the Massaite," or into mimmassa', "of Massa" (Revised Version margin), Massa being the name of the country of an Ishmaelite tribe (compare Ge 25:14; 1Ch 1:30; Pr 31:1 the Revised Version margin).

See AGUR.

James Crichton

JAKIM

ja'-kim (yaqim, "he (God) lifteth Up"; compare ELIAKIM):

(1) A Benjamite, a son of Shimei (1Ch 8:19).

(2) A priest, the head of the 12th of the 24 courses into which the priests were divided (1Ch 24:12).

JALAM

ja'-lam (ya'lam, according to BDB following Septuagint Ieglom, in Gen, from 'alam, meaning "to conceal"; according to Gunkel, Gen3, 390, from ya'el, "mountain-goat";

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see HPN, 90, note 5; King James Version Jaalam): In Ge 36:5,14,18; 1Ch 1:35, a son of Esau, mentioned as the 2nd son by Oholibamah; probably an Edomite clan.

JALON

ja'-lon (yalon, meaning unknown): In 1Ch 4:17, a son of Ezrah, a Judahite.

JAMBRES

jam'-brez.

See JANNES AND JAMBRES.

JAMBRI

jam'-bri (hoi huioi Iambrein; 1 Macc 9:36-41): The sons of Jambri are said to have come out of Medeba (originally Med'ba), a city of the Moabites, and subsequently a possession of the Amorites, and to have carried off John, the brother of Jonathan, who succeeded Judas Maccabeus as leader of the Jews. The Israelites got possession of the place and assigned it to the tribe of Reuben. No mention is made elsewhere of the Jambri. In Josephus (Ant., XIII, i, 2) they are called "sons of Amaraeus."

JAMES

jamz (Iacobos): English form of Jacob, and the name of 3 New Testament men of note:

(1) The Son of Zebedee, one of the Twelve Apostles (ho tou Zebedaiou):

A) The Son of Zebedee:

I. In the New Testament.

1. Family Relations, etc.:

To the Synoptists alone are we indebted for any account of this James. He was the son of Zebedee and the brother of John (Mt 4:21; Mr 1:19; Lu 5:10). As the Synoptists generally place the name of James before that of John, and allude to the latter as "the brother of James," it is inferred that James was the elder of the two brothers. His mother's name was probably Salome, the sister of the mother of Jesus (compare Mt 27:56; Mr 15:40; Joh 19:25), but this is disputed by some (compare BRETHREN OF THE LORD). James was a fisherman by trade, and worked along with his father and brother (Mt 4:21). According to Lk, these were partners with Simon (5:10), and this is also implied in Mr (1:19). As they owned several boats and employed hired servants (Lu 5:11; Mr 1:20), the establishment they possessed must have been considerable.

2. First Call:

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partaken of the cup of the Lord, and refused to eat till he had seen the risen Lord. Christ acknowledged this tribute by appearing to James first. In the Act of Peter (compare Budge, *Contendings of the Apostles*, II, 475), it is stated that "three days after the ascension of our Lord into heaven, James, whom our Lord called his 'brother in the flesh,' consecrated the Offering and we all drew nigh to partake thereof: and when ten days had passed after the ascension of our Lord, we all assembled in the holy fortress of Zion, and we stood up to say the prayer of sanctification, and we made supplication unto God and besought Him with humility, and James also entreated Him concerning the descent of the Holy Ghost upon the Offering." The Preaching of James the Just (compare Budge, II, 78-81) tells of the appointment of James to the bishopric of Jerusalem, of his preaching, healing of the sick and casting out of devils there. This is confirmed by the evidence of Clement of Alexandria (Euseb., *HE*, II, 1). In the Martyrdom of James the Just (compare Budge, II, 82-89), it is stated that J., "the youngest of the sons of Joseph," alienated, by his preaching, Piobstata from her husband Ananus, the governor of Jerusalem. Ananus therefore inflamed the Jews against James, and they hurled him down from off the pinnacle of the temple. Hegesippus, quoted by Eusebius (*Historia Ecclesiastica*, II, 23), and Josephus (*Ant.*, XX, ix, 1), testify to the general truth of this. It is thus probable that James was martyred about 62 or 63 AD.

Besides the epistle which bears his name, James was also the reputed author of the *Protevangelium Jacobi*, a work which originated in the 2nd century and received later additions (compare Henn, *NA*, 47-63; also *JOSEPH, HUSBAND OF MARY*).

C. M. Kerr

JAMES, EPISTLE OF

I. CHARACTERISTICS OF THE EPISTLE

1. Jewish
2. Authoritative
3. Practical

II. AUTHOR OF THE EPISTLE

III. STYLE OF THE EPISTLE

1. Plainness
2. Good Greek
3. Vividness
4. Duadiplosis
5. Figures of Speech

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They are alike in their poetical insight and their practical wisdom. They are both fond of figurative speech, and it seems always natural and unforced. The discourses of Jesus are filled with birds and flowers and winds and clouds and all the sights and sounds of rural life in Palestine. The writings of James abound in reference to the field flowers and the meadow grass and the salt fountains and the burning wind and the early and the latter rain. They are alike in mental attitude and in spiritual alertness. They have much in common in the material equipment of their thought. James was well versed in the apocryphal literature. May we not reasonably conclude that Jesus was just as familiar with these books as he? James seems to have acquired a comparative mastery of the Greek language and to have had some acquaintance with the Greek philosophy. Would not Jesus have been as well furnished in these lines as he?

What was the character of James? All tradition testifies to his personal purity and persistent devotion, commanding the reverence and the respect of all who knew him. As we trace the various elements of his character manifesting themselves in his anxieties and exhortations in this epistle, we find rising before us the image of Jesus as well as the portrait of James. He is a single-minded man, steadfast in faith and patient in trials. He is slow to wrath, but very quick to detect any sins of speech and hypocrisy of life. He is full of humility, but ready to champion the cause of the oppressed and the poor. He hates all insincerity and he loves wisdom, and he believes in prayer and practices it in reference to both temporal and spiritual good. He believes in absolute equality in the house of God. He is opposed to anything that will establish any distinctions between brethren in their place of worship. He believes in practical philanthropy. He believes that the right sort of religion will lead a man to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. A pure religion in his estimation will mean a pure man. He believes that we ought to practice all that we preach.

As we study these characteristics and opinions of the younger brother, does not the image of his and our Elder Brother grow ever clearer before our eyes?

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Doremus Almy Hayes

JAMES, PROTEVANGELIUM OF

See APOCRYPHAL GOSPELS.

JAMIN

ja'-min (yamin, "right hand"):

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(1) In Ge 46:10; Ex 6:15; Nu 26:12; 1Ch 4:24, a "son" (clan) of Simeon.

(2) In 1Ch 2:27, a Judahite, "son" of Ram and grandson of Jerahmeel.

(3) In Ne 8:7, a Levite (?), one of those who "caused the people to understand" the Torah when Ezra enforced it = "Iadinus" in 1 Esdras 9:48.

JAMINITES

ja'-min-its (ha-yamini, coll. with article): In Nu 26:12, descendants of Jamin ((1) above).

JAMLECH

jam'-lek (yamlekh, "may he (God) cause to reign"): A "prince" or chief of the tribe of Simeon (1Ch 4:34). If 4:41 refers to the preceding list, he lived in the time of Hezekiah.

JAMNIA

jam'-ni-a.

See JABNEEL.

JAMNITES

jam'-nits (Iamnitai): The inhabitants (2 Macc 12:9) of Jamnia, the ancient Jabneel, a town on the northern border of Judah near the sea. Its port and navy were burned by Judas Maccabeus (loc. cit.).

JANAI

ja'-na-i, ja'-ni (ya'nay, "he answers"; as to whether final "y" is the third radical

(letter), or may be taken as equivalent to the Divine name Yah, see HPN, 149-51): A chief of a family descended from Gad (1Ch 5:12, the King James Version "Jaanai").

JANGLING

jan'-gling (mataiologia, "vain discourse" "babbling"): This word is not found in the American Standard Revised Version; once only in the King James Version (1Ti 1:6). The American Standard Revised Version has "vain talking," instead of "vain jangling," and evidently means proud, self-conceited talking against what God has revealed and against God Himself.

JANIM

ja'-nim (yanim; the King James Version Janum): A place in the Hebron uplands named with Eshan and Beth-tappuah (Jos 15:53); unidentified.

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JANNAI

jan'-a-i (Iannai, Tischendorf, Tregelles, Westcott and Hort, The New Testament in Greek; Ianna, Textus Receptus of the New Testament; the King James Version Janna); An ancestor of Jesus in Luke's genealogy, the 5th before Joseph, the husband of Mary (Lu 3:24).

JANNES AND JAMBRES

jan'-ez, jam'-brez (Iannes kai Iambres, 2Ti 3:8):

1. Egyptian Magicians:

These are the names of two magicians in ancient Egypt, who withstood Moses before Pharaoh. This is the only place where the names occur in the New Testament, and they are not mentioned in the Old Testament at all. In Ex 7:11,22 Egyptian magicians are spoken of, who were called upon by Pharaoh to oppose Moses and Aaron: "Then Pharaoh also called for the wise men and the sorcerers: and they also, the magicians of Egypt, did in like manner with their enchantments." Jannes and Jambres were evidently two of the persons referred to in this passage. It should be observed that the word translated here "magicians" occurs also in Ge 41:8 in connection with Pharaoh's dreams: Pharaoh "sent and called for all the magicians of Egypt, and all the wise men thereof." the Revised Version margin reads for "magicians" "or sacred scribes." The Hebrew word is charTummim, and means sacred scribes who were skilled in the sacred writing, that is in the hieroglyphics; they were a variety of Egyptian priests. Jannes and Jambres were doubtless members of one or other of the various classes spoken of in the passages in Exodus and Genesis, the wise men, the sorcerers, and the magicians or sacred scribes.

2. Mentioned by Pliny and Others:

Jannes and Jambres, one or both, are also mentioned by Pliny (23-79 AD), by Apuleius (circa 130 AD), both of whom speak of Moses and Jannes as famous magicians of antiquity. The Pythagorean philosopher Numenius (2nd century AD) speaks of Jannes and Jambres as Egyptian hierogrammateis, or sacred scribes.

3. Traditions:

There are many curious Jewish traditions regarding Jannes and Jambres. These traditions, which are found in the Targum and elsewhere, are full of contradictions and impossibilities and anachronisms. They are to the effect that Jannes and Jambres were sons of Balaam, the soothsayer of Pethor. Notwithstanding this impossibility in the matter of date, they were said to have withstood Moses 40 years previously at the court of Pharaoh, to whom it was also said, they so interpreted a dream of that king, as to foretell the birth of Moses and cause the oppression of the Israelites. They are also said to have become proselytes, and it is added that they left Egypt at the Exodus, among the mixed multitude. They are reported to have instigated Aaron to make the golden calf. The traditions of their death are also given in a varying fashion. They were said to have been drowned in the Red Sea, or to have been put to death after the

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1. Etymologies of Japheth:

This name, in Ge 9:27, seems to be explained by the phrase "may God make wide (yapht, the American Standard Revised Version "enlarge") for Japheth," where yapht and Japheth are represented by the same consonants, but with different vowel-points. The root of yapht is pathach, "to make wide." This etymology, however, is not universally accepted, as the word-play is so obvious, and the association of Japheth with Shem ("dark") and Ham ("black") suggests a name on similar lines—either gentile, or descriptive of race. Japheth has therefore been explained as meaning "fair," from yaphah, the non-Sem and non-Hamitic races known to the Jews being all more or less whiteskinned. The Targum of Onkelos agrees with the English Versions of the Bible, but that of Jonathan has "God shall beautify Japheth," as though from yaphah.

2. His Descendants:

The immediate descendants of Japheth were seven in number, and are represented by the nations designated Gomer, Magog, Madai, Javan, Tubal, Mesech, and Tiras; or, roughly, the Armenians, Lydians, Medes, Greeks, Tibarenians, and Moschians, the last, Tiras, remaining still obscure. The sons of Gomer (Ashkenaz, Riphath and Togarmah) were all settled in the West Asian tract; while the sons of Javan (Elisah, Tarshish, Kittim and Dodanim or Rodanim) occupied the Mediterranean coast and the adjacent islands.

3. His Place among the Sons of Noah:

In Ge 9:27, as in other passages, Japheth occupies the 3rd place in the enumeration of the sons of Noah, but he is really regarded as the 2nd son, Ham being the youngest. In the genealogical table, however (Ge 10:1), the descendants of Japheth are given first, and those of Shem last, in order to set forth Semitic affinities at greater length. Though this would seem to indicate that the fair races were the least known to the Jews, it implies that the latter were well

disposed toward them, for Japheth was (ultimately) to dwell in the tents of Shem, and therefore to take part in Shem's spiritual privileges.

4. Japheth and Iapetos:

It seems unlikely that the Greek giant-hero, Iapetos, father of Prometheus, who was regarded by the Greeks as the father of the human race, has any connection with the Hebrew Japheth. The original of the Hebrew record probably belongs to a date too early to admit borrowing from the Greek, and if the name had been borrowed by the Greeks from the Hebrews, a nearer form might be expected.

See SHEM; HAM; TABLE OF NATIONS.

T. G. Pinches

JAPHETH (2)

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ja'-feth (Iapheth): A region mentioned only in Judith 2:25, where no particulars are given which may lead to its identification. Holofernes "came unto the borders of Japheth, which were toward the south, over against Arabia."

JAPHIA (1)

ja-fi'-a, jaf'-i-a (yaphia', perhaps "tall"; compare Arabic; Iephtha):

(1) King of Lachish, one of the 5 "kings of the Amorites" who allied themselves together in an expedition against Gibeon on account of its treaty with the Israelites (Jos 10:3-5). After their discomfiture by Joshua in the battle of Beth-horon (10:10), "one of the most important in the history of the world" (Stanley), they fled and hid themselves in the cave at Makkedah (10:16). As Joshua passed, he was informed of this, but, unwilling to delay his pursuit of the fugitives, he ordered great stones to be rolled unto the mouth of the cave, leaving a guard in charge (10:17 f). On the completion of his victory, Joshua returned to Makkedah and commanded the Israelites to bring forth the imprisoned kings, and summoned the chiefs of his army to plant their feet upon their necks. Then he put them to death; and after he had hung their bodies on 5 trees, he ordered the Israelites in the evening to take them down and cast them into the cave (10:22-27).

(2) Septuagint Iephies, Iaphie): One of the sons of David who were born to him at Jerusalem (2Sa 5:15; 1Ch 3:7; 14:6).

James Crichton

JAPHIA (2)

ja-fi'-a, jaf'-i-a (yaphia'): A town on the southern boundary of Zebulun named with Chisloth-tabor and Daberath (Jos 19:12). It is represented by the modern Yafa, about 1 1/2 miles Southwest of Nazareth, near the foot of the hills. It was

one of the places fortified by Josephus (Vita, 45; BJ, II, xx, 6).

JAPHLET

jaf'-let (yaphleT, "he escapes"(?)): In 1Ch 7:32,33, a "son" of Heber, an Asherite.

JAPHLETI

jaf'-le-ti, jaf-le'-ti: the King James Version in Jos 16:3, where Hebrew is ha-yaphleTi, "the Japhletites," the Revised Version (British and American), a clan said to border on the territory of Joseph, but not mentioned elsewhere.

JAPHO

ja'-fo: the King James Version and the American Revised Version margin in Jos 19:46 for JOPPA (which see).

JAR

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jar.

See BARREL.

JARAH

ja'-ra (ya'rah, "honey-comb" (?)): A descendant of King Saul (1Ch 9:42); but the Septuagint's Codices Vaticanus and Alexandrinus, have Iada = ya'dah, a name found in Septuagint of 1Ch 8:36, where Massoretic Text has yeho'addah, Jehoaddah. Some Hebrew manuscripts have ya'dah in 9:42, and it should probably be accepted as the correct reading there, for ya'dah = Jehoaddah yeho'addah, linguistically; compare Jonathan and Jehonathan, etc.

JAREB

ja'-reb, jar'-eb (yarebh, "let him contend"; Septuagint Iareim):

1. Obscurity of the Name:

Is mentioned twice in Ho (5:13; 10:6) as an Assyrian king who received tribute from Israel. We do not, however, know of an Assyrian king of that name, or of such a place as is indicated by "the king of Jareb" (5:13 King James Version, margin). Sayce (HCM, 417) thinks Jareb may possibly be the earlier name of Sargon who took Samaria in 722 BC, as the passages in which it appears seem to relate to the last struggles of the Northern Kingdom. This conjecture he bases on the probability that the successor of Shalmaneser IV, following the example of other usurpers of the Assyrian throne before him, assumed the name of Sargon. Those who hold that Hosea's prophecies are probably not later than 734 BC reject this view.

2. Meaning of the Word:

If we take the Hebrew text in Ho 5:13 as it stands (melekh yarebh), Jareb cannot be regarded as the name of a person, owing to the absence of the article before melekh, "king," which is always inserted in such a case. It is probably an epithet or nickname applied to the Assyrian king, as is suggested by the Revised Version margin ("a king that should contend") and the King James Version margin ("the king that should plead"), being derived from the ribh, "to strive." The rendering would then be "King Combat," "King Contentious," indicating Assyria's general hostility to Israel and the futility of applying for help to that quarter against the will of Yahweh. Some suggest that for melekh yarebh we should read malki rabh (i being the old nominative termination), or melekh rabh, "Great King," a title frequently applied to Assyrian monarchs. Others, following the Septuagint, would read melekh ram, "High King."

3. Historical Reference:

The historical reference, if it be to any recorded incident, may be to the attempt of Menahem, king of Israel in 738 BC, to gain over the Assyrians by a large subsidy to Pul, who assumed the name of Tiglath-pileser (2Ki 15:19). In this case, as both Ephraim and Judah are mentioned in the protasis, we should have to suppose that Ephraim made application on behalf of both kingdoms. If "Judah" be inserted before

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"sent" to complete the parallel, then the clause would be interpreted of Ahaz, king of Judah, who offered a heavy bribe to Tiglath-pileser to help him to withstand the combined attack of Rezin of Syria and Pekah of Israel (2Ki 16:7 f). But perhaps there may be no particular allusions in the two clauses of the apodosis, but only a reference to a general tendency on the part of both kingdoms to seek Assyrian aid.

4. Other Views:

Cheyne would make a violent change in the verse. He would substitute "Israel" for "Judah" as warranted by Ho 12:2, insert "Israel" before "sent," change 'Ashshur,"assyria," into mitstsur, the North Arabian land of Mucri, "references to which underlie many passages in the Old Testament," and for melekh yarebh, he would read melekh 'arabhi, "king of Arabia." For other views see ICC.

James Crichton

JARED

ja'-red (yeredh, "descent"; pausal form, yaredh, in Ge 5:15; 1Ch 1:2, hence, English Versions of the Bible "Jared" for "Jered"; Iared): In Ge 5:15-20; 1Ch 1:2; Lu 3:37, son of Mahalaleel and father of Enoch. The King James Version has "Jered" in 1Ch 1:2.

The name is supposed by Budde to denote a degeneration of the human race, the first five generations being righteous, their successors not, except Enoch and Noah. The name has been identified with that of Irad (iradh), Ge 4:18. See Skinner, Gen, 117, 129, 131.

JARESIAH

jar-e-si'-a: the King James Version for JAARESHIAH (which see).

JARHA

jar'-ha (yarcha', meaning unknown): An Egyptian slave of Shesham, about Eli's time (compare HPN, 235), who married his master's daughter, and became the founder of a house of the Jerahmeelites (1Ch 2:34).

JARIB

ja'-rib, jar'-ib (yaribh, "he contends," or "takes (our) part," or "conducts (our) case"):

(1) In 1Ch 4:24, a "son" (clan) of Simeon = " Jachin" of Ge 46:10; Ex 6:15; Nu 26:12.

(2)in Ezr 8:16, one of the "chief men" for whom Ezra sent, and dispatched by him to Casiphia to fetch ministers for God's house = " Joribus" (1 Esdras 8:44).

(3) In Ezr 10:18, a priest who had married a foreign wife = " Joribus" (1 Esdras 9:19).

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JARIMOTH

jar'-i-moth (Iarimoth): 1 Esdras 9:28; called "Jeremoth" in Ezr 10:27.

JARMUTH

jar'-muth (yarmuth:

(1) A city of the Canaanites in the Shephelah (Jos 15:35) of Judah whose "king," Piram, joined the league of the "five kings" against Joshua (Jos 10:3-5), was defeated at Gibeon and slain at Makkedah (10:23). One of the 31 "kings" defeated in Joshua's campaign (Jos 12:11). In Jos 15:35 it is mentioned in conjunction with Adullam, Socoh and Azekah, and in Ne 11:29 with Zorah, Zanoah and Adullam. Cheyne (Encyclopedia Biblica) suggests that the "Maroth" of Mic 1:12 may be a copyist's error for Jarmuth. In Eusebius, Onomasticon (OS2 132 31; 266 38) mention is made of a Iermochos, or Jermucha, 10 Roman miles Northeast of Eleutheropolis (Beit Jibrin), The site of this once important place is Khirbet el Yarmuk, a ruin, with many old walls and cisterns, on the top of a hill 1,465 ft. above sealevel. It is nearly 2 miles Northwest of Belt Nattif, from which it is visible, and 8 1/2 miles, as measured on map, N.N.E. of Belt Jibrin. Compare PEF, III, 128, Sh XVIII.

(2) A city of Issachar belonging to the "children of Gershon, of the families of the Levites" (Jos 21:29); in the duplicate list in 1Ch 6:73 we have Ramoth, while in the Septuagint version of Jos 21:29 we have, in different VSS, Rhemmath or Iermoth. In Jos 19:21 "Remeth" occurs (in Hebrew) in the lists of cities of Issachar; in the Septuagint Rhemmas or Rhamath. The name was probably "Remeth" or "Ramoth," but the place has never been identified with any certainty.

See RAMOTH.

E. W. G. Masterman

JAROAH

ja-ro'-a (yaroach, meaning unknown): A Gadite chief (1Ch 5:14). But the text is doubtful; see Curtis, Chronicles, 124.

JASAELUS; JASAEL

jas-a-e'-lus , ja'-sa-el (Iasaelos; Codex Vaticanus, Asaelos; the King James Version (1 Esdras 9:30)): Called "Sheal" in Ezr 10:29.

JASHAR, BOOK OF

ja'-shar, jash'-ar (cepher ha-yashar; the King James Version Book of Jasher, margin "the book of the upright"): The title of an ancient Hebrew national song-book (literally, "book of the righteous one") from which two quotations are made in the Old Testament:

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(1) Jos 10:12-14, the command of Joshua to the sun and moon, "Sun, stand thou still upon Gibeon. Is not this written in the book of Jashar?" (see BETH-HORON;

Septuagint in this place omits the reference to Jashar); and

(2) 2Sa 1:8 ff, "the song of the bow," or lament of David over Saul and Jonathan.

(3) Some conjecture a third extract in 1Ki 8:12, "Then spake Solomon, Yahweh hath said that he would dwell in the thick darkness." The words of Yahweh are quoted by Septuagint in 8:53 as "written in the book of the song" (en biblio tes odes), and it is pointed out that the words "the song" (in Hebrew ha-shir) might easily be a corruption of ha-yashar. A similar confusion ("song" for "righteous") may explain the fact that the Peshitta Syriac of Joshua has for a title "the book of praises or hymns." The book evidently was a well-known one, and may have been a gradual collection of religious and national songs. It is conjectured that it may have included the So of Deborah (Jud

5), and older pieces now found in the Pentateuch (e.g. Ge 4:23,14; 9:25-27; 27:27-

29); this, however, is uncertain. On the curious theories and speculations of the rabbis and others about the book (that it was the Book of the Law, of Genesis, etc.), with the fantastic reconstructive theory of Dr. Donaldson in his Jasbar, see the full article in HDB.

James Orr

JASHEN

ja'-shen, jash'-en (yashen, "asleep"(?): Seemingly the father of some of David's thirty valiant men (2Sa 23:32 f). The Massoretic Text reads "Eliabha the Shaalbonite, the sons of Jashen, Jonathan, Shammah the Hararite, " 1Ch 11:33 f has Eliabha the

Shaalbonite, the sons of Hashem the Gizonite, Jonathan the son of Shagee the

Hararite " It is clear that "sons of" are a dittography of the last three consonants of the previous word. Septuagint, Lucian in 2 Samuel and 1 Chronicles has ho Gouni, "the Gunite," for "the Gizonite," perhaps correctly (compare Ge 46:24; Nu 26:48 for "Guni," "Gunite"). So 2Sa 23:32 may be corrected thus: "Eliahba the Shaalbonite, Jashen the Gunite, Jonathan the son of Shammah the Hararite." Jashen then becomes one of the thirty = " Hashem" of 1Ch 11:34.

David Francis Roberts

JASHER, BOOK OF

ja'-sher, jash'-er: the King James Version for JASHAR (which see), and see BETH- HORON, THE BATTLE OF.

JASHOBEAM

ja-sho'-be-am (yashobh'am, probably "people will return"; see discussion of names compounded with 'am, in HPN, 41-59): Jashobeam is mentioned in three passages (1Ch 11:11; 12:6 (Hebrew 7); 27:2 f), but opinions vary as to the number of persons erred to. In 1Ch 11:11 he is called "the son of a Hachmonite" (reference unknown) and "the chief of the three" ("three," the best reading; the Revised Version (British and American) "thirty"; the King James Version, the Revised Version margin

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"captains"), mighty men of David. He is said to have slain 300 (800 in 2Sa 23:8) at one time, i.e. one after another.

The gibborim, or heroes, numbered 600 and were divided into bands of 200 each and subdivided into smaller bands of 20 each, with a captain for each company large and small. Jashobeam had command of the first of the three bands of 200 (see Ewald, HI, III, 140 f; Stanley, HJC, II, 78). From the indefiniteness of the description, "three of

the thirty chief," he can hardly be regarded as one of the three mighty men who broke through the ranks of the Philistines, and brought water from the well of Bethlehem to David on the hill-fortress of Adullam (1Ch 11:15-17), and the fact that "the thirty" have not yet been mentioned would seem to indicate that this story is not in its proper place. But "Jashobe am" here (1Ch 11:11) is probably an error for "Ishbaal," the reading of many of the manuscripts of the Septuagint (HPN, 46, note).

In the parallel passage (2Sa 23:8) he is called "Joshebbasshebeth, a Tahchemonite." This verse, however, is probably corrupt (Revised Version margin), and the text should be corrected in accordance with Ch to "Ishbaal, the Hachmonite." In 1Ch 27:2 f Jashobeam is said to have been "the son of Zabdiel," of the family of Perez, and the commander-in-chief of the division of David's army which did duty the first month. The army consisted of 12 divisions of 24,000 each, each division serving a month in turn. In 1Ch 12:6 (Hebrew 7) Jashobeam is mentioned among those who joined David at Ziklag in the time of Saul, and is described as a Korahite, probably one belonging to a family of Judah (compare 2:43).

James Crichton

JASHUB

ja'-shub, jash'-ub (yashubh; yashibh, in Chronicles, but Qere, yashubh, "he returns"):

(1) In Nu 26:24; 1Ch 7:1, a "son" (clan) of Issachar. Ge 46:13 has incorrectly Job, but Septuagint Jashub.

(2) In Ezr 10:29, one of those who had married foreign wives =" Jasubus" in 1 Esdras 9:30.

(3) In Isa 7:3, part of the name SHEAR-JASHUB (which see).

JASHUBI-LEHEM

ja-shoo-bi-le'-hem (yashubhi-lechem): A name in 1Ch 4:22 where commentators insert beth, between the two words and translate "(and) returned to Bethlehem."

JASHUBITES, THE

ja'-shub-its, jash'-ub-its (ha-yashubhi, coll. with article): In Nu 16:24, descendants of JASHUB (q.v. (1)).

JASIEL

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ja'-si-el, jas'-i-el (ya'asi'el, "God is maker," 1Ch 11:47 the King James Version).

See JAASIEL.

JASON (1)

ja'-sun (Iason): A common name among the Hellenizing Jews who used it for Jesus or Joshua, probably connecting it with the Greek verb iashthai ("to heal").

(1) Son of Eleazar, sent (161 BC) by Judas Maccabeus with other deputies to Rome "to make a league of amity and confederacy" (1 Macc 8:17; Josephus, Ant, XII, x, 6), and perhaps to be identified with (2).

(2) The father of Antipater who went as ambassador of Jonathan to Rome in 144 BC (1 Macc 12:16; 14:22; Ant, XIII, v, 8).

(3) Jason of Cyrene, a Jewish historian, who is known only from what is told of him in 2 Macc 2:19-23. 2 Macc is in fact simply an abridgment in one book of the 5 books written by Jason on the Jewish wars of liberation. He must have written after 162 BC, as his books include the wars under Antiochus Eupator.

(4) Jason the high priest, second son of Simon II and brother of Onias III. The change of name from Jesus (Josephus, Ant, XII, v) was part of the Hellenizing policy favored by Antiochus Epiphanes from whom he purchased the high-priesthood by a large bribe, thus excluding his elder brother from the office (2 Macc 4:7-26). He did everything in his power to introduce Greek customs and Greek life among the Jews. He established a gymnasium in Jerusalem, so that even the priests neglected the altars and the sacrifices, and hastened to be partakers of the "unlawful allowance" in the palaestra. The writer of 2 Macc calls him "that ungodly wretch" and "vile" Jason. He even sent deputies from Jerusalem to Tyre to take part in the worship of Hercules; but what he sent for sacrifices, the deputies expended on the "equipment of galleys." After 3 years of

this Hellenizing work he was supplanted in 172 BC in the favor of Antiochus by Menelaus who gave a large bribe for the high priest's office. Jason took refuge with the Ammonites; on hearing that Antiochus was dead he tried with some success to drive out Menelaus, but ultimately failed (2 Macc 5:5 ff). He took refuge with the Ammonites again, and then with Aretas, the Arabian, and finally with the Lacedaemonians, where he hoped for protection "as being connected by race," and there "perished-miserably in a strange land."

(5) A name mentioned in Ac 17:5-9 and in Ro 16:21. See following article.

J. Hutchison

JASON (2)

ja'-sun (Iason): A Greek name assumed by Jews who bore the Hebrew name Joshua. This name is mentioned twice in the New Testament. (See also preceding article.)

(1) Jason was the host of Paul during his stay in Thessalonica, and, during the uproar organized by the Jews, who were moved to jealousy by the success of Paul and Silas,

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he and several other "brethren" were severely handled by the mob. When the mob failed to find Paul and Silas, they dragged Jason and "certain brethren" before the politarchs, accusing Jason of treason in receiving into his house those who said "There is another king, one Jesus." The magistrates, being troubled, took security from them, and let them go.

There are various explanations of the purpose of this security. "By this expression it is most probably meant that a sum of money was deposited with the magistrates, and that the Christian community of the place made themselves responsible that no attempt should be made against the supremacy of Rome, and that peace should be maintained in Thessalonica itself" (Conybeare and Howson, Paul). Ramsay (St. Paul the Traveler) thinks that the security was given to prevent Paul from returning to Thessalonica and that Paul refers to this in 1Th 2:18.

The immediate departure of Paul and Silas seems to show the security was given that the strangers would leave the city and remain absent (Ac 17:5-9).

(2) Jason is one of the companions of Paul who unite with him in sending greetings to the Roman Christians (Ro 16:21). He is probably the same person as (1). Paul calls him a kinsman, which means a Jew (compare Ro 9:3; 16:11,21).

S. F. Hunter

JASPER; JASPIS

jas' -per, jas' -pis.

See STONES, PRECIOUS.

JASUBUS

ja-su'-bus (Iasoubos): An Israelite who in the time of Ezra had to put away his foreign wife (1 Esdras 9:30); called "Jashub" in Ezz 10:29.

JATAL

ja'-tal (1 Esdras 5:28).

See ATAR.

JATHAN

ja'-than (Iathan; Nathan): For "Jonathas" in the King James Version, which is the Latin form for the Hebrew "Jonathan." Jonathan was brother of Ananias and "son of that great Sammaias" (Tobit 5:13).

JATHBATH

jath'-bath.

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See JOTBATHAH.

JATHNIEL

jath'-ni-el (yathni'el, "God lives"): Fourth "son" of Meshelemiah, a Korahite (1Ch 26:2).

JATTIR

jat'-er (yattir, and yattir): A town in the hill country of Judah, mentioned in conjunction with Shamir and Socoh (Jos 15:48); one of the cities given to the "children of Aaron the priest" (Jos 21:14; 1Ch 6:57). David after his victory over the Amalekites sent a present of the spoil from Ziklag "to them that were in Jattir" (1Sa 30:27).

It is now Khirbet 'Attir, an important ruin, in the extreme South of the hill country, 5 miles Southeast of edh Dhariyeh and 20 miles Southeast of Belt Jibrin. This must Correspond to the "very large village Jethira" which is mentioned in Eusebius, Onomasticon (119 27; 133 3; 134 24, etc.) as 20 miles Southeast of Eleutheropolis (i.e. Beit Jibrin). The site is full of caves. See PEF, III, 408, Sh XXV.

E. W. G. Masterman

JAVAN

ja'-van (yawan, meaning unknown):

(1) In Ge 10:2,4 = 1Ch 1:5,7 Septuagint Iouan); Isa 66:19; Eze 27:13 Septuagint Hellas, Greece); Da 8:21 m; 10:20; 11:2; Zec 9:13; Joe 3:6 (Hebrew 4:6) Septuagint hoi Hellenes, i.e. "Greeks"), "son" of Japheth, and "father" of Elisha, Tars, Kittim, and Rodarim, i.e. Rhodes (incorrectly "Dodanim" in Ge 10:4).

Javan is the Greek Iaon or Ia(v)on, and in Ge and 1Ch = the Ionian Greeks of Asia Minor, probably here = Cyprus. The reference in Eze 27:13 (from which that in Isa 66:19 is copied) is the country personified. In Joe the plural yewanim, is found. In Da the name is extended to the Greeks generally. Corroboration of the name is found in Assyrian (Schrader, editor, Keilinschriftliche Bibliothek, II, 43). "The Persian Yauna occurs in the same double reference from the time of Darius; compare Aesch. Persian., 176, 562" (Skinner, Gen, 198). In Egyptian the word is said to be yevan-(n)a; in the Tell el- Amarna Letters Yivana is mentioned as being in the land of Tyre. See HDB, II, 552b.

(2) Place (Eze 27:19); the name is missing in Septuagint.

David Francis Roberts

JAVELIN

jav' -lin, jav' -e-lin.

See ARMOR; ARMS.

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JAW; JAWBONE; JAW TEETH

jo, jo'-bon (lechi, "cheek (bone)," "jaw (bone)"): In Job 41:2, the Revised Version (British and American) gives "pierce his jaw through with a hook" for the King James Version "bore his jaw through with a thorn" (see HOOK; LEVIATHAN). Ps 22:15, "My tongue cleaveth to my jaws (malqoach)," is descriptive of the effect of a fever or physical torture, a dryness and a horrible clamminess. Malqochayim is an ancient dual form meaning the two jaws, and, metaphorically, malqoach indicates that which is caught between the jaws, booty, prey, including captives (Nu 31:11,26,32; Isa 49:24 f).

Figurative:

(1) Of the power of the wicked, with a reference to Divine restraint and discipline: "I brake the jaws (Hebrew "great teeth") of the unrighteous" (Job 29:17; Pr 30:14); compare Ps 58:6, "Break out the great teeth (malta'oth, "jaw teeth") of the young lions, O Yahweh." Let the wicked be deprived of their ability for evil; let them at least be disabled from mischief. Septuagint reads "God shall break," etc. (Compare Edmund Prys's Metrical Paraphrase of the Psalms, in the place cited.) "A bridle in the jaws of the peoples" (Isa 30:28; compare 2Ki 19:28) is descriptive of the ultimate check of the Assyrian power at Jerusalem, "as when a bridle or lasso is thrown upon the jaws of a wild animal when you wish to catch and tame him" (G. A. Smith Isa, I, 235). Compare Eze 29:4 (concerning Pharaoh); 38:4 (concerning Gog), "I will put hooks in (into) thy jaws."

(2) Of human labor and trials, with a reference to the Divine gentleness: "I was to them as they that lift up the yoke on their jaws" (Ho 11:4), or 'take the yoke off their jaws,' as the humane driver eased the yoke with his hands or 'lifted it forward from neck to the jaws'; or it may perhaps refer to the removal of the

yoke in the evening, when work is over.

Jawbone (Jud 15:15).

See RAMATH-LEHI.

M. O. Evans

JAZER

ja'-zer (ya'zer or ya'zeyr; Septuagint Iazen in Codex Alexandrinus; Iazer): In some cases, e.g. Nu 21:32, the King James Version reads "Jaazer." This was a city of the Amorites East of the Jordan taken, along with its towns, by Moses, and occupied by the tribe of Gad (Nu 21:32; 32:35). The country was very fertile, and its spacious pasture-lands attracted the flock-masters of Gad (Nu 32:1), the southern border of whose territory it marked (Jos 13:25). It was assigned to the Merarite Levites (Jos 21:39; 1Ch 6:81). The place was reached by Joab when taking the census (2Sa 24:5). In the 40th year of King David mighty men of valor were found here to whom he entrusted the oversight in Reuben and Gad "for every matter pertaining to God, and run the affairs of the king" (1Ch 26:32 f). The fruitfulness of the country is alluded to in Isa 16:8 f; Jer 48:32. (Note: "Sea of" Jazer in this verse has arisen through

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accidental repetition of yam, "sea," from the preceding clause.) The city was taken from the Ammonites by Judas Maccabeus, and burned (1 Macc 5:7,8; Ant, XII, viii, 1).

Onomasticon places Jazer 10 Roman miles West of Philadelphia ('Amman), and about 15 miles from Heshbon, where a great stream rises, which flows into the Jordan. Many would identify it with Khirbet Car, on the South of Wady Cir, about 5 miles West of 'Amman. The perennial stream from Wady Cir reaches the Jordan by Wady el-Kefrein. Cheyne (EB, under the word) suggests Yajuz on Wady Zorby, tributary of the Jabbok, with extensive Roman remains. It lies a little way to the East of el Jubeihat ("Jogbehah," Nu 32:35). It is situated, however, to the North and not to the West of 'Amman, where Eusebius, Onomasticon, places it. Neither identification is certain.

W. Ewing

JAZIZ

ja'-ziz (yaziz, meaning uncertain): The Hagrite who was over David's flocks (1Ch 27:30 (Hebrew 31)).

JEALOUSY

jel'-us-i (qin'ah; zelos): Doubtless, the root idea of both the Greek and the Heb translated "jealousy" is "warmth," "heat." Both are used in a good and a bad sense—to represent right and wrong passion.

When jealousy is attributed to God, the word is used in a good sense. The language is, of course, anthropomorphic; and it is based upon the feeling in a husband of exclusive right in his wife. God is conceived as having wedded Israel to Himself, and as claiming, therefore, exclusive devotion. Disloyalty on the part

of Israel is represented as adultery, and as provoking God to jealousy. See, e.g., De 32:16,21; 1Ki 14:22; Ps 78:58; Eze 8:3; 16:38,42; 23:25; 36:5; 38:19.

When jealousy is attributed to men, the sense is sometimes good, and sometimes bad. In the good sense, it refers to an ardent concern for God's honor. See, e.g., Nu 25:11 (compare 1Ki 19:10; 2Ki 10:16); [2Co 11:2](#) (compare Ro 10:2). In the bad sense it is found in Ac 7:9; Ro 13:13; 1Co 3:3; 2Co 12:20; Jas 3:14,16.

The "law of jealousy" is given in Nu 5:11-31. It provided that, when a man suspected his wife of conjugal infidelity, an offering should be brought to the priest, and the question of her guilt or innocence should be subjected to a test there carefully prescribed. The test was intended to be an appeal to God to decide the question at issue.

See ADULTERY; SACRIFICE.

E. J. Forrester

JEALOUSY, IMAGE OF

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See IMAGES.

JEALOUSY, WATER OF

See ADULTERY, (2).

JEARIM, MOUNT

je'-a-rim, je-a'-rim (har-ye'arim): A mountain by the side of which passed the border of Judah (Jos 15:10). It is mentioned here only, and is identical with CHESALON (which see).

JEATHERAI; JEATERAI

je-ath'-e-ri, jeat'-e-ri (Revised Version (British and American)), (the King James Version) (ye'atheray, meaning unknown): A descendant of Gershom, "son" of Levi (1Ch 6:21 (Hebrew 6)), and probably an ancestor of Asaph (so commentators); in 6:39-43 the corresponding name is "Ei." The difference in the Hebrew words is not great.

JEBERECHIAH

je-ber-e-ki'-a (yebherekhyahu, "Yah blesses"): The father of the Zechariah whom Isaiah (8:2) took as a witness of his prophecy against Syria and Ephraim (circa 734 BC).

JEBUS

je'-bus (yebhuc; Iebous): In Jud 19:10,11, "Jebus (the same is Jerusalem)"; 1Ch 11:4,5, "Jerusalem (the same is Jebus)." It was once thought that this was the first name of Jerusalem, as indeed might be suggested by the Biblical references, but it is now known from the Tell el-Amarna Letters that Urusa-lem was a name

used centuries before the time of David (see JERUSALEM, I). It would appear probable that the name "Jebus" was evolved by the Hebrews as an alternate name, and possibly they may have imagined an earlier name, for Jerusalem from JEBUSITE (which see), the name of the local tribe who owned the district in the first centuries of Israel's occupation of Canaan.

E. W. G. Masterman

JEBUS; JEBUSI; JEBUSITE

je'-bus, jeb'-u-si, jeb'-u-zit (yebhuc, ha-yebhuci): "Jebus" is an old name for Jerusalem (Jud 19:10,11; 1Ch 4:5 parallel 2Sa 5:6-9, "the same is Jerus"; see preceding article). "Jebusi" (literally, "Jebusite") is also used as a name for the city in the King James Version (Jos 18:16,28; compare Jos 15:8); the Revised Version (British and American) correctly renders "Jebusite" (see JERUSALEM). "Jebusites," for the people (in the King James Version Ge 15:21; Ex 3:8,17, etc.), does not occur in Hebrew in the plural; hence, in the Revised Version (British and American) is

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always rendered in the singular, "Jebusite." The "Jebusite" is said in Ge 10:16; 1Ch 1:14 to be the 3rd son of Canaan, i.e. of the country of Canaan. Elsewhere he represents a tribe separate from the Canaanites. He stands between Heth and the Amorite (compare Nu 13:29; Jos 11:3; Eze 16:3,15). In the lists of the peoples inhabiting Palestine the "Jebusite" is always placed last, a fact indicative, probably, of their smaller number.

To what race the Jebusites belonged is doubtful. Their name does not seem Semitic, and they do not make their appearance till after the patriarchal period.

The original name of Jerusalem was Babylonian, Uru-Salim, "the city of Salim," shortened into Salem in Ge 14:18 and in the inscriptions of the Egyptian kings Ramses II and Ramses III. In the Tell el-Amarna Letters (1400 BC) Jerusalem is still known as Uru-Salim, and its king bears a Hittite name, implying that it was at the time in the possession of the Hittites. His enemies, however, were closing around him, and one of the tablets shows that the city was eventually captured and its king slain. These enemies would seem to have been the Jebusites, since it is after this period that the name "Jebus" makes its appearance for the first time in the Old Testament (Jud 19:10,11).

The Jebusite king at the time of the conquest was Adoni-zedek, who met his death at Beth-boron (Jos 10:1 ; in Jos 10:5 the word "Amorite" is used in its Babylonian sense to denote the inhabitants of Canaan generally). The Jebusites were a mountain tribe (Nu 13:29; Jos 11:3). Their capital "Jebus" was taken by the men of Judah and burned with fire (Jud 18), but they regained possession of, and held, the fortress till the time of David (2Sa 5:6).

When Jerusalem was taken by David, the lives and property of its Jebusite inhabitants were spared, and they continued to inhabit the temple-hill, David and his followers settling in the new City of David on Mt. Zion (Jos 15:8,63; Jud 1:21; 19:11). And as Araunah is called "king" (2Sa 24:23), we may conclude that their last ruler also had been allowed to live. His name is non-Sem, and the various

spellings of it (compare 1Ch 21:15, "Ornan") indicate that the Hebrew writers had some difficulty in pronouncing it. The Jebusites seem ultimately to have blended with the Israelite population.

James Orr

JECAMIAH

jek-a-mi'-a: the King James Version for JEKAMIAH (which see).

JECHILIAH

jek-i-li'-a (yekhilyah). See JECHOLIAH; Kethibh and 2Ch 26:3 the Revised Version (British and American), where Qere is yekholyah = "Jecoliah" (the King James Version).

JECHOLIAH

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jek-o-li'-a (yekholyahu; 2Ki 15:2 the King James Version = yekholyah, Qere in 2Ch 26:3, "Yah is able" or "Yah has been able"): The mother of King Uzziah (Azariah) of Judah. The Revised Version (British and American) has "Jecoliah" in 2Ki and so the King James Version in 2 Ch.

JECHONIAS

jek-o-ni'-as (Iechonias, the King James Version; Greek form of "Jechoniah," the Revised Version (British and American)):

(1) The altered form of Jehoiachin (Additions to Esther 11:4; Baruch 1:3,9; Mt 1:11,12). The last but one of the kings of Judah.

(2) The son of Zeelus (1 Esdras 8:92), called "Shecaniah" in Ezr 10:2.

JECOLIAH

jek-o-li'-a: 2Ki 15:2; 2Ch 26:3 the King James Version; see JECHILIAH; JECHOLIAH.

JECONIAH

jek-o-ni'-a.

See JEHOIACHIN.

JECONIAS

jek-o-ni-as (Iechonias):

(1) One of the chiliarchs who made great gifts of sheep and calves at the Passover of Josiah (1 Esdras 1:9); called "Conaniah" in 2Ch 35:9.

(2) One reading makes Jeconias (not Joachaz) son of Josiah in 1 Esdras 1:34 margin.

JEDAIAH

je-da'-ya, je-di'-a:

(1) (yedha'yah, "Yah knows"):

(a) A priest in Jerusalem (1Ch 9:10; 24:7).

(b) Ezr 2:36 = Ne 7:39, where "children of Jedaiah" are mentioned = " Jeddu" in 1 Esdras 5:24.

(c) Jedaiah is among "the priests and the Levites" that returned with Zerubbabel (Ne 11:10; 12:6,19).

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(d) Another priest of the same name (Ne 12:7,21).

(e) One of the exiles whom Zechariah was commanded to send with silver and gold to Jerusalem. Septuagint does not take the word as a proper name (Zec 6:10,14)

(2) (yedhayah, "Yah throws" (?)):

(a) Father of a Simeonite prince (1Ch 4:37).

(b) One of the repairers of the wall of Jerusalem (Ne 3:10).

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JEDDU

jed'-oo (Ieddou): Called JEDAIAH (which see 1, (b)) in canonical books (1 Esdras 5:24).

JEDEUS

je-de'-us (Iedaïos): Called ADAIAH (which see) in Ezr 10:29 (1 Esdras 9:30).

JEDIAEL

je-di'-a-el (yedhi'a'-el, "God makes known" (?)):

(1) A "son" of Benjamin or probably of Zebulun (1Ch 7:6,10,11). See Curtis, Chronicles, 145-49, who suggests emending the name to yachle'el, Jahleel, in agreement with Ge 46:24.

(2) One of David's mighty men (1Ch 11:45), probably = the Manassite who deserted to David at Ziklag (1Ch 12:20 (Hebrew 21)).

(3) A Korahite doorkeeper in David's reign (1Ch 26:2).

JEDIDAH

je-di'-da (yedhidhah, "beloved"): Mother of King Josiah of Judah, daughter of Adaiah of Bozkath (2Ki 22:1).

JEDIDIAH

jed-i-di'-a (yedhidh-yah, "the beloved of Yah"): The name conferred by God through Nathan upon Solomon at his birth (2Sa 12:25).

JEDUTHUN

je-du'-thun.

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See ASAPH.

JEELI

je-e'-li (Ieieli: Called "Jaalah" in Ezr 2:56 and "Jaala" in Ne 7:58 (1 Esdras 5:33).

JEELUS

je-e'-lus (Ieelos): Called "Jehiel" in Ezr 10:2 (1 Esdras 8:92).

JEEZER

je-e'-zer (the King James Version) ('i'ezer; the Revised Version (British and American) IEZER): The name of a elan of Gilead (Nu 26:30), but read la-'abhi'ezer, i.e. "of Abiezer" (compare Jos 17:2).

See ABIEZER.

JEEZERITES

je-e'-zer-its.

See ABIEZER.

JEGAR-SAHA-DUTHA

je-gar-sa-ha-du'-tha (yeghar sahadhutha'; Septuagint Bounos marturei, "(the) mound witnesses"): The name given by the Aramean, Laban, to the "cairn of witness," called by Jacob GALEED (which see) (Ge 31:47). The rest of the second part of this name appears again in Job 16:19, where sahadhi, should be rendered with the Revised Version (British and American), "he that voucheth for

me," i.e. "my witness."

JEHALLELEL; JHALELEEL

je-hal'-e-lel (Revised Version (British and American)), je-ha-le'-le-el (the King James Version) (yehallel'el, "he shall praise God"):

(1) A Judahite (1Ch 4:16).

(2) A Levite, a descendant of Merari (2Ch 29:12).

JEHDEIAH

je-de'-ya, ja'-de-ya (yechdeyahu, "may Yahweh give joy!"):

(1) A Levite, head of the family of Shubael (1Ch 24:20).

(2) An officer of David "over the asses" (1Ch 27:30).

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JEHEZKEL; JEHEZEKEL

je-hez'-kel (Revised Version (British and American)), je-hez'-e-kel (the King James Version) (yechezqe'1 "God strengthens"):

- (1) A priest of David's time (1Ch 24:16).
- (2) Jehezkel in Eze 1:3 King James Version margin, for EZEKIEL (which see).

JEHIAH

je-hi'-a (yechiyah, "may Yahweh live!"): Keeper of the ark with Obed-edom (1Ch 15:24), but in verse 18 the name is ye'i'el, JEIEL (which see)

JEHIEL; JEHIELI

je-hi'-el, je-hi'-e-li (yechi'el, "may God live!"):

- (1) A Levite, one of the musicians appointed to play upon instruments at the bringing up of the ark by David (1Ch 15:18,20; 16:5); (yechi'eli): A patronymic of this name (1Ch 26:21,22), but Curtis (Chronicles, 286-87) reads "Jehiel (1Ch 26:21) and he is brethren Zetham and Joel" (1Ch 26:22); compare 1Ch 23:8, where the three seem to be brothers. See (2) above.
- (2) A Gershonite, head of a Levitical house (1Ch 23:8; 29:8).
- (3) Son of a Hachmonite; he was "with the king's (David's) sons," i.e. their tutor (1Ch 27:32).
- (4) A son of King Jehoshaphat (2Ch 21:2).

(5) In 2Ch 29:14 the King James Version, where Qere is yechu'el, the Revised Version (British and American) "Jehuel," a Hermanite Levite who took part in

cleansing the temple in Hezekiah's reign.

(6) An overseer in Hezekiah's reign (2Ch 31:13).

(7) One of the three "rulers" of the temple in Hezekiah's reign (2Ch 35:8).

(8) Father of Obadiah, a returned exile (Ezr 8:9) = "Jezelus" of 1 Esdras 8:35.

(9) Father of Shecaniah (Ezr 10:2) = "Jeelus" of 1 Esdras 8:92. He was a "son" of Elam, and so probably the same as "Jehiel" in Ezr 10:26, one of those who had married foreign wives = "Jezrielus" of 1 Esdras 9:27.

(10) A "son" of Harim, and one of those who had married foreign wives (Ezr 10:21) = "Hiereel" of 1 Esdras 9:21.

(11) The King James Version in 1Ch 9:35 = JEIEL (q.v. (2)).

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(12) The King James Version in 1Ch 11:44 = JEIEL (q.v. (3)).

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JEHIZKIAH

je-hiz-ki'-a (yechizqiyahu, "Yah strengthens"): One of the Ephraimite chiefs (2Ch 28:12) who with Obed are said to have opposed the enslavement of the Judahites taken captive by Pekah in his war against Ahaz (circa 734 BC).

JEHOADDAH; JEHOADAH

je-ho-ad'-a (Revised Version (British and American)), je-ho'-a-da (the King James Version) (yeho'addah, "Yah has deposed" or "numbered"): A descendant of King Saul (1Ch 8:36), called "Jarrah" in 1Ch 9:42, where the Septuagint has Iada = ya'dah.

See JARAH.

JEHOADDAN

je-ho-ad'-an (yeho'addan, meaning unknown): In 2Ch 25:1; and Qere, the King James Version in 2Ki 14:2, where Kethibh and the Revised Version (British and American) are "Jehoaddin" (yeho'addin), the mother of King Amaziah of Judah.

JEHOADDIN

je-ho-ad'-in.

See JEHOADDAN.

JEHOAHAZ

je-ho'-a-haz, je-ho-a'-haz (yeho'achaz, "Yah has grasped"; Ioachas; 2Ki 13:1-9):

(1) Son of Jehu, and 11th king of Israel. He is stated to have reigned 17 years.

1. Chronology of Reign:

Josephus was already aware (Ant., IX, viii, 5) of the chronological difficulty involved in the cross-references in 2Ki 13:1 and 10, the former of which states that Jehoahaz began to reign in the 23rd year of Jehoash of Jerusalem, and reigned 17 years; while the latter gives him a successor in Jehoash's 37th year, or 14 years later. Josephus alters the figure of 13:1 to 21; and, to meet the same difficulty, the Septuagint (Aldine edition) changes 37 to 39 in 13:10. The difficulty may be met by supposing that Jehoahaz was associated with his father Jehu for several years in the government of the country before the death of the latter, and that these years were counted as a part of his reign. This view has in its favor the fact that Jehu was an old man when he died, and may have been incapacitated for the full discharge of administrative duties before the end came. The accession of Jehoahaz as sole ruler may be dated about 825 BC.

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The close of this dark reign, however, is brightened by a partial reform. In his distress, we are told, "Jehoahaz besought Yahweh, and Yahweh hearkened unto him" (2Ki 13:4). If the siege of Samaria in 2Ki 6 belongs to his reign, we might connect this with his wearing "sackcloth within upon his flesh" (6:30)—an act of humiliation only accidentally discovered by the rending of his garments. 2Ki 6:5 goes on to say that "Yahweh gave Israel a saviour, so that they went out from under the hand of the Syrians." The "saviour" may refer to Joash, under whom the deliverance began (13:25), or to Jeroboam II, of whom it is declared that by him God "saved" Israel (14:27). Others take it to refer to Ramman-nirari III, king of Assyria, whose conquest of Damascus made possible the victories of these kings.

See JEHOASH.

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(2) A king of Judah, son and successor of Josiah; reigned three months and was deposed, 608 BC. Called "Shallum" in Jer 22:11; compare 1Ch 3:15. The story of his reign is told in 2Ki 23:30-35, and in a briefer account in 2Ch 36:1-3. The historian of 2 Kings characterizes his reign as evil; 2Ch passes no verdict upon him. On the death of his father in battle, which threw the realm into confusion, he, though a younger son (compare [2Ki 23:31](#) with 23:36; 1Ch 3:15 makes him the fourth son of Josiah), was raised to the throne by "the people of the land," the same who had secured the accession to his father; see under JOSIAH. Perhaps, as upholders of the sterling old Davidic idea, which his father had carried out so well, they saw in him a better hope for its integrity than in his elder brother Jehoiakim (Eliakim), whose tyrannical tendencies may already have been too apparent. The prophets also seem to have set store by him, if we may judge by the sympathetic mentions of him in Jer 22:11 and Eze 1:3,4. His career was too short, however, to make any marked impression on the history of Judah.

Josiah's ill-advised meddling with the designs of Pharaoh-nechoh (see under

JOSIAH) had had, in fact, the ill effect of plunging Judah again into the vortex of oriental politics, from which it had long been comparatively free. The Egyptian king immediately concluded that so presumptuous a state must not be left in his rear unpunished. Arrived at Riblah on his Mesopotamian expedition, he put Jehoahaz in bonds, and later carried him prisoner to Egypt, where he died; raised his brother Jehoiakim to the throne as a vassal king; and imposed on the realm a fine of a hundred talents of silver and a talent of gold. So the fortunes of the Judean state, so soon after Josiah's good reign, began their melancholy change for the worse.

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(3) In 2Ch 21:17; 25:23 = AHAZIAH, king of Judah (which see) (2Ki 8:25 ff; 2Ch 22:1).

JEHOASH; JOASH

je-ho'-ash, the uncontracted form of (yeho'ash, yo'ash, "Yahweh has bestowed"; compare 2Ki 11:2,21; 12:1,19; 2Ch 24:1, etc.; Ioas):

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father Jehoahaz (2Ki 13:25). Schrader and others see in this Assyrian ruler the "saviour" of Israel alluded to in 2Ki 13:5; more usually the reference is taken to be to Jehoash himself, and to Jeroboam II (compare 2Ki 14:27).

4. War With Judah:

The epitome of Jehoash's reign is very brief, but the favorable impression formed of him from the acts of Elisha is strengthened by another gained from the history of Amaziah of Judah (2Ki 14:8-16; 2Ch 25:17-24). For the purpose of a southern campaign Amaziah had hired a large contingent of troops from Samaria. Being sent back unemployed, these mercenaries committed ravages on their way home, for which, apparently, no redress was given. On the first challenge of the king of Judah, Jehoash magnanimously refused the call to arms, but on Amaziah persisting, the peace established nearly 80 years before by Jehoshaphat (1Ki 22:44) was broken at the battle of Beth-shemesh, in which Amaziah was defeated and captured. Jerusalem opened its gates to the victor, and was despoiled of all its treasure, both of palace and temple. A portion of the wall was broken down, and hostages for future behavior were taken to Samaria (2Ki 14:13,14).

5. Character:

Jehoash did not long survive his crowning victory, but left a resuscitated state, and laid the foundation for a subsequent rule which raised Israel to the zenith of its power. Josephus gives Jehoash a high character for godliness, but, like each of his predecessors, he followed in the footsteps of Jeroboam I in permitting, if not encouraging, the worship of the golden calves. Hence, his conduct is pronounced "evil" by the historian (2Ki 13:11). He was succeeded by his son Jeroboam II.

W. Shaw Caldecott

JEHOHANAN

je-ho-ha'-nan (yehochanan, "Yahweh is (or has been) gracious"):

(1) A Korahite doorkeeper in David's reign, "son" of Meshelemiah (1Ch 26:3). Septuagint, Luc, has "Jehonathan."

(2) One of the five captains over King Jehoshaphat's army (2Ch 17:15), probably father of Ishmael, "son of Jehohanan" (2Ch 23:1).

(3) Ezr 10:6 (the King James Version has "Johnnan") = "Johanan" of Ne 12:22,23 = "Jonathan" of Ne 12:11, "son" of Eliashib (Ezr 10:6; but "grandson" in Ne 12:11). He was high priest in Ezra's time = "Jonas" in 1 Esdras 9:1 (the King James Version "Joanan").

(4) One of those who had married foreign wives (Ezr 10:28) = "Joannes" the Revised Version (British and American), "Johannes" the King James Version (1 Esdras 9:29).

(5) Son of Tobiah, the Ammonite, Nehemiah's opponent (Ne 6:18, the King James Version "Johanan").

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(6) Head of the priestly family of Amariah (Ne 12:13).

(7) A priest present at the dedication of the walls of Jerusalem (Ne 12:42).

(8) The name in the Hebrew of 2Ch 28:12.

See JOHANAN, (7).

David Francis Roberts

JEHOIACHIN

je-hoi'-a-kin (yehoyakhin, "Yahweh will uphold"; called also "Jeconiah" in 1Ch 3:16; Jer 24:1; yekhonyah, "Yahweh will be steadfast," and "Coniah" in Jer 22:24,28; konyahu, "Yahweh has upheld him"; 'Ioakeim): A king of Judah; son and successor of Jehoiakim; reigned three months and surrendered to Nebuchadnezzar; was carried to Babylon, where, after being there 37 years a prisoner, he died.

1. Sources:

The story of his reign is told in 2Ki 24:8-16, and more briefly in 2Ch 36:9-10. Then, after the reign of his successor Zedekiah and the final deportation are narrated, the account of his release from prison 37 years afterward and the honor done him is given as the final paragraph of 2Ki (25:27-30). The same thing is told at the end of the Book of Jer (52:31-34). Neither for this reign nor for the succeeding is there the usual reference to state annals; these seem to have been discontinued after Jehoiakim. In Jer 22:24-30 there is a final pronouncement on this king, not so much upon the man as upon his inevitable fate, and a prediction that no descendant of his shall ever have prosperous rule in Judah.

2. His Reign:

Of the brief reign of Jehoiachin there is little to tell. It was rather a historic landmark than a reign; but its year, 597 BC, was important as the date of the first deportation of Jewish captives to Babylon (unless we except the company of hostages carried away in Jehoiakim's 3rd (4th) year, Da 1:1-7). His coming to the throne was just at or near the time when Nebuchadnezzar's servants were besieging Jerusalem; and when the Chaldean king's arrival in person to superintend the siege made apparent the futility of resistance, Jehoiachin surrendered to him, with all the royal household and the court. He was carried prisoner to Babylon, and with him ten thousand captives, comprising all the better and sturdier element of the people from prince to craftsman, leaving only the poorer sort to constitute the body of the nation under his successor Zedekiah. With the prisoners were carried away also the most valuable treasures of the temple and the royal palace.

3. The Two Elements:

Ever since Isaiah fostered the birth and education of a spiritually-minded remnant, for him the vital hope of Israel, the growth and influence of this element in the nation has been discernible, as well in the persecution it has roused (see under MANASSEH), as

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in its fiber of sound progress. It is as if a sober sanity of reflection were curing the people of their empty idolatries. The feeling is well expressed in such a passage as Hab 2:18-20. Hitherto, however, the power of this spiritual Israel has been latent, or at best mingled and pervasive among the various occupations and interests of the people. The surrender of Jehoiachin brings about a segmentation of Israel on an unheard-of principle: not the high and low in wealth or social position, but the weight and worth of all classes on the one side, who are marked for deportation, and the refuse element of all classes on the other, who are left at home. With which element of this strange sifting Jeremiah's prophetic hopes are identified appears in his parable of the Good and Bad Figs (Jer 24), in which he predicts spiritual integrity and upbuilding to the captives, and to the home-staying remainder, shame and calamity. Later on, he writes to the exiles in Babylon, advising them to make themselves at home and be good citizens (Jer 29:1-10). As for the hapless king, "this man Coniah," who is to be their captive chief in a strange land, Jeremiah speaks of him in a strain in which the stern sense of Yahweh's inexorable purpose is mingled with tender sympathy as he predicts that this man shall never have a descendant on David's throne (Jer 22:24-30). It is as if he said, All as Yahweh has ordained, but—the pity of it!

4. Thirty-seven Years Later:

In the first year of Nebuchadnezzar's successor, perhaps by testamentary edict of Nebuchadnezzar himself, a strange thing occurred. Jehoiachin, who seems to have been a kind of hostage prisoner for his people, was released from prison, honored above all the other kings in similar case, and thenceforth to the end of his life had his portion at the royal table (2Ki 25:27-30; Jer 52:31-34). This act of clemency may have been due to some such good influence at court as is described in the Book of Daniel; but also it was a tribute to the good conduct of that better element of the people of which he was hostage and representative. It was the last event of Judean royalty; and suggestive for the glimpse it seems to afford of a people whom the Second Isaiah could address as redeemed and forgiven, and of a king taken from duress and judgment (compare Isa 53:8),

whose career makes strangely vivid the things that are said of the mysterious "Servant of Yahweh."

John Franklin Genung

JEHOIADA

je-hoi'-a-da (yehoyadha', "Yahweh knows"; Iodae):

(1) Father of Benaiah, the captain of David's body-guard (2Sa 8:18; 20:23; 23:20,22; 1Ki 1:8, etc.). Jehoiada was "the son of a valiant man of Kabzeel" (2Sa 23:20), but commentators read with Septuagint and Ewald, "Benaiah (the son of Jehoiada) a man of valor." Kabzeel was a town belonging to Judah on the border of Edom in the South (Jos 15:21). In 1Ch 27:5, we read "Benaiah, the son of Jehoiada the priest, chief," the Revised Version (British and American), but the Revised Version margin has "chief minister" wrongly. Yet Jehoiada is nowhere else called a priest or even a Levite, though in 1Ch 12:27 (Hebrew, verse 28) a Jehoiada is mentioned as a military "leader of the house of Aaron," who came to David to Hebron with other members of the house of Levi. In 1Ch 27:34 there is named among David's counselors, "Jehoiada the son. of Benaiah," where some commentators would read with two manuscripts,

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- (ii) Jehoiada is summoned to account for this disobedience, and
- (iii) a chest is put outside the temple to receive the tax commanded by Moses.
- (iv) This the people pay willingly, and the temple is repaired. There is such a surplus that
- (v) there is money also to provide vessels for the temple.

It is at least questionable whether the additions in 2 Chronicles are trustworthy; the contradictions against 2 Kings are clear, and the latter gives the more likely narrative, although Van Hoonacker (op. cit., 10114) defends the former.

According to 2Ch 24:15, Jehoiada lived to be 130 years old, and was buried among the kings—a unique distinction.

(3) The King James Version in Ne 3:6 = JOIADA (which see).

(4) There is a Jehoiada, the priest mentioned in Jer 29:26, in whose stead Zephaniah was declared priest by Shemaiah in a letter.

Giesebrecht takes him to be the same as the priest of Athaliah's time (see (2) above), but Duhm says that nothing is known of him. In any case, Zephaniah could not have been the direct successor of the well-known Jehoiada, and so the reference can scarcely be to him if it is to have any meaning.

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JEHOIAKIM

je-hoi'-a-kim (yehoyaqim, "Yahweh will establish"; Ioakeim): The name given him by Pharaoh-necoh, who raised him to the throne as vassal king in place of his brother Jehoahaz, is changed from Eliakim ('elyaqim, "God will establish").

The change compounds the name, after the royal Judean custom, with that of Yahweh; it may also imply that Necho claims Yahweh's authorization for his act, as in a similar way Sennacherib had claimed it for his invasion of Judah (2Ki 18:25). He has represented the campaign with which Josiah interfered as undertaken by Divine command ('El, 2Ch 35:21); this episode of it merely translates the authorization, rather arrogantly, into the conquered nation's dialect.

A king of Judah, elder (half-) brother and successor of Jehoahaz; reigned 11 years from 608 BC.

I. Sources for His Life and Time.

1. Annalistic:

The circumstances of his accession and raising of the indemnity to Pharaoh-necho, followed by a brief resume of his reign, are narrated in 2Ki 23:34-24:6. The naming of the source for "the rest of his acts" (24:5) is the last reference we have to "the book

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the righteous (Hab 2:4), and wait until the vision of Yahweh's secret purpose clears (Hab 2:1-3). If the prophets themselves are thus having such an equivocal crisis, we can imagine how forlorn is the plight of Yahweh's "remnant," who are dependent on prophetic faith and courage to guide them through the depths. The humble nucleus of the true Israel, which is some day to be the nation's redeeming element, is undergoing a stern seasoning.

4. Harassing and Death:

After Syria fell into Nebuchadnezzar's power, he seems to have established his headquarters for some years at Riblah; and after Jehoiada attempted to revolt from his authority, he sent against him guerrilla bands from the neighboring nations, and detachments from his Chaldean garrisons, who harassed him with raids and depredations. In 2Ch 36:6,7, it is related that Nebuchadnezzar carried some of the vessels of the temple to Babylon and bound the king in fetters to carry him also to Babylon—the latter purpose apparently not carried out. This was in Jehoiada's 4th year. In Da 1:1,2, though ascribed to Jehoiakim's 3rd year, this same event is related as the result of a siege of Jerusalem. It is ambiguously intimated also that the king was deported; and among "the seed royal and of the nobles" who were of the company were Daniel and his three companions (Da 1:3,6). The manner of Jehoiakim's death is obscure. It is merely said (2Ki 24:6) that he "slept with his fathers"; but Josephus (Ant., X, vi, 3) perhaps assuming that Jeremiah's prediction (Jer 22:19) was fulfilled, states that Nebuchadnezzar slew him and cast his body outside the walls unburied.

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JEHOIARIB

je-hoi'-a-rib (yehoyaribh, "Yahweh pleads" or "contends"): A priest in Jerusalem (1Ch 9:10); the name occurs again in 1Ch 24:7 as the name of a family among the 24 courses of priests = the family Joiarib (yoyaribh, same meaning as above,

Ne 1:2,6), the head of which is Matrenai in Ne 12:19. In Ne 11:10 we should probably read ""Jedaiah and Joiarib" for "Jedaiah the son of Joiarib" (compare 1Ch 9:10). Jehoiarib = Joarib in 1 Macc 2:1.

JEHONADAB

je-hon'-a-dab (yehonadhabh, either "Yahweh is noble" or "liberal," or "Yahweh has impelled") = Jonadab (yonadhabh, same meaning):

(1) Jehonadab in the Hebrew of 2Sa 13:5; but Jonadab in English Versions of the Bible, and in Hebrew and English Versions of the Bible of 13:3,12,35; son of Shimeah, King David's brother. He was friendly with Amnon his cousin, and is said to be "a very shrewd (the Revised Version (British and American) "subtle") man." He planned to get Tamar to wait upon Amnon. Two years after, when Absalom had murdered Amnon, and David had heard that all the king's sons were assassinated, Jehonadab assured him that only Amnon was killed; and his reassuring tone is justified (2Sa 13:35); possibly he knew of Absalom's intentions. Septuagint, Lucian, has "Jonathan" in 2Sa 13:3 ff; and in 2Sa 21:21 parallel 1Ch 20:7, there is mentioned

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a son of Shimei (= "Shimca," 1Ch 2:7 = "Shammah," 1Sa 16:9), whose name is Jonathan.

See JONATHAN, (4).

(2) Jehonadab in 2Ki 10:15,23; in Hebrew of Jer 35:8,14,16,18 = Jonadab in Jer 35:6,10,19, and English Versions of the Bible of 35:8,14,16,18, "son" of Rechab, of the Kenite clan (1Ch 2:55). Jehonadab is described in 2Ki 10 as an ally of Jehu in the olition of Baal-worship in Samaria. Jehu met him after slaying the son of Ahab (10:15); the second part of the verse should probably be translated "And he greeted him and said to him, Is thy heart upright (with me) as my heart is with thee? And Jehonadab answered, Yes. Then spake Jehu (so the Septuagint), If so, give me thy hand. In Jer 35 (where English Versions of the Bible has Jonadab throughout), he is called the "father" of the Rechabites, who derived from him their ordinances for their nomadic life and abstention from wine.

See RECHAB, RECHABITES.

David Francis Roberts

JEHONATHAN

je-hon'-a-than (yehonathan, "Yahweh has given"): The name is the same as Jonathan: the Hebrew has the two forms for the same person sometimes; sometimes only one is found. See JONATHAN. The form "Jehonathan" occurs as follows in English Versions of the Bible:

(1) A Levite who took part in teaching the Torah in the cities of Judah under Jehoshaphat (2Ch 17:8 English Versions of the Bible and Hebrew).

(2) Head of the priestly family of Shemaiah (Ne 12:18 English Versions of the

Bible and Hebrew).

(3) the King James Version and Hebrew in 1Ch 27:25; see JONATHAN, (7).

JEHORAM; JORAM

je-ho'-ram, written also in the abbreviated form, (yehoram, yoram, "Yahweh is high"; the Revised Version (British and American) retains "Joram" for Hebrew yehoram in 2Ki 9:15-24):

(1) Ninth king of Israel (2Ki 1:17-9:28), son of Ahab and Jezebel, successor to his brother Ahaziah, who died childless. He began to reign 853 BC, and reigned 12 years (2Ki 3:1; 8:16).

The statement in 2Ki 1:17, "the second year of Jehoram," follows a system of chronology common to the Lucian group of manuscripts, in which the 1st year of Jehoshaphat falls in the 11th year of Omri; the 24th year of Jehoshaphat in the 1st year of Ahaziah; and the 1st year of Jehoram in the 2nd year of Jehoram of Judah. The double chronology (2Ki 1:17 and 2Ki 3:1) is due to the intention of the compiler of

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Because of his gross idolatry and his wickedness, he is said (2Ch 21:12) to have received a denunciatory letter from the prophet Elijah, which, however, had no effect on him. But this leads to a chronological difficulty. Was Elijah still alive? The inference from 2Ki 3:11 is that he was not. Then, too, the Chronicler otherwise never mentions Elijah. Oettli is of the opinion that one should either read "Elisha" for "Elijah," or else consider the letter to have been the conception of a later writer, who felt that Elijah must have taken note of the wickedness of Jehoram and his wife, Athaliah, daughter of Ahab. In the latter event, the letter might be called a haggadic Midrash.

4. His Character:

A man's religion cannot be divorced from his character. Baalism had in it the elements of tyranny and civic unrighteousness. In keeping with his religion, and in true oriental fashion, Jehoram began his reign by murdering his brothers, and other princes of the land, to whom Jehoshaphat had given valuable gifts and responsible positions. The only event belonging to his reign recorded in Kings is the revolt of Edom.

5. The Revolt of Edom:

Edom was subdued by David, and, probably with the exception of a temporary revolt under Solomon (1Ki 11:14), it had remained subject to the united kingdom or to Judah until the revolt under Jehoram. The text is somewhat obscure, but both accounts indicate that the expedition of Jehoram against Edom ended in failure. In the account we are told that at the same time Libnah revolted.

6. The Raid into Judah:

Perhaps the revolt of Libnah should be taken in connection with the invasion of the Philistines and of the Arabians, mentioned in 2Ch 21. Libnah was located on the south-western border of Judah. Since it was a border city, it is possible that

the compiler of Kings considered it as belonging to Philistia. In the account in Chronicles, Jehoram is represented as having lost all his possessions and all his family, save Jehoahaz, the youngest of his sons, when the town was sacked and the palace plundered by the invading force of Philistines and Arabians. The account appears to be based upon reliable sources.

7. His Death:

In his last days, he was afflicted with a frightful disease in the bowels. His death was unregretted, and his burial without honor. Contrast, however, 2Ki 8:24 with 2Ch 21:20. Ahaziah, also called Jehoahaz, his younger son, then became king in his stead.

S. K. Mosiman

JEHOSHABEATH

je-ho-shab'-e-ath (yehoshabh'ath, "Yahweh is an oath"): In 2Ch 22:11 = JEHOSHEBA (which see) Compare 2Ki 11:2.

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JEHOSHAPHAT (1)

je-hosh'-a-fat (yehoshaphaT, "Yahweh has judged"):

(1) King of Judah. See separate article.

(2) Son of Ahilud. He was recorder under David (2Sa 8:16; 20:24; 1Ch 18:15) and Solomon (1Ki 4:3).

(3) Son of Paruah, and Solomon's overseer in Issachar to provide victuals for the royal household for one month of the year (1Ki 4:17).

(4) Son of Nimshi, and father of Jehu, king of Northern Israel (2Ki 9:2,14). His name is omitted in 9:20 and 1Ki 19:16, where Jehu is called "son of Nimshi."

(5) the King James Version (but not Hebrew) in 1Ch 15:24; the Revised Version (British and American) correctly JOSHAPHAT (which see).

David Francis Roberts

JEHOSHAPHAT (2)

je-hosh'-a-fat (yehoshaphaT, "Yahweh judges"): The 4th king of Judah, son of Asa. His mother was Azubah, the daughter of Shilhi, of whom nothing further is known. He was 35 years of age at his accession, and reigned 25 years, circa 873-849 BC. The history of his reign is contained in 1Ki 22:41-50 and in 2Ch 17:1-21:1. The narrative in 1Ki 22:1-35 and in 2Ki 3:4 ff belongs to the history of the Northern Kingdom. The absence from Ki of the details contained in 2 Chronicles affords no presumpt against their truth. Neither do high numbers, embellished statements, and the coloring of the writer's own age destroy the historical perspective.

1. His Religious Policy:

The reign of Jehoshaphat appears to have been one of unusual religious activity. It was, however, characterized not so much by striking religious measures as it was by the religious spirit that pervaded every act of the king, who sought the favor of Yahweh in every detail of his life (2Ch 17:3,4). He evidently felt that a nation's character is determined by its religion. Accordingly, he made it his duty to purify the national worship. The "sodomites," i.e. those who practiced immorality in the worship of Yahweh in the temple precincts, were banished from the land (1Ki 22:46). The Asherim were taken out of Judah (2Ch 17:6; 19:3), and "the people from Beer-sheba to the hill-country of Ephraim were brought back unto Yahweh, the God of their fathers" (2Ch 19:4). Because of his zeal for Yahweh, Jehoshaphat is rewarded with power and "riches and honor in abundance" (2Ch 17:5).

2. His System of Public Instruction:

Believing that religion and morals, the civilization, suffer from ignorance, Jehoshaphat introduced a system of public instruction for the whole land (2Ch 17:7). He appointed a commission, composed of princes, Levites and priests, to go from city

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JEHOSHAPHAT, VALLEY OF

(‘emeq yehoshaphaT); the latter word means "Yahweh judgeth," and ‘emeq, "wide," "open valley"; Septuagint he koilas Iosaphat): The name is used in Joe 3:2,12 of the scene of Judgment: "Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about" (Joe 3:12). "The valley of decision" (or "sharp judgment") is another name the prophet gives to this spot (Joe 3:14). Some have identified it with the valley (‘emeq) of BERACAH (which see) of 2Ch 20:26, where King Jehoshaphat obtained a great victory, but this is improbable.

Since the 4th century AD the KIDRON (which see) valley has been named the Valley of Jehoshaphat. The tradition is now strongest among the Moslems who point out the exact scene of the Judgment; the Bridge As Sirat, dividing heaven and hell, is to stretch across this valley from the Charam area to the Mount of Olives. It is, however, the ambition of every pious Jew to be buried on the slopes of this valley, to be at hand at the resurrection. This, too, was an ordinary place for Jewish graves in preexilic times (2Ki 23:6, etc.). The valley today, especially that part adjacent to the temple, is crowded with Moslem and Jewish graves. A worthless tradition indicates the tomb of Jehoshaphat himself close to the so-called "Pillar of Absalom." See KING'S VALE. There is not the slightest reason for believing that this is the spot referred to by Joel—indeed he may have spoken of an ideal spot only. The valley of the Kidron is a nachal ("ravine"), not an ‘emeq ("broad valley"). It is impossible not to suspect that there is some connection between the name Jehoshaphat and the name of a village near the head of this valley—Shaphat; perhaps at one time it was Wady Shaphat, which name would readily suggest the traditional one.

See GEHENNA.

E. W. G. Masterman

JEHOSHEBA

je-hosh'-e-ba, je-ho-she'-ba (yehoshebha', "Yahweh is an oath"): Called "Jehoshabeath" in 2Ch 22:11; daughter of Jehoram king of Judah, possibly by a wife other than Athaliah (2Ki 11:2). According to 2Ch 22:11, she was the wife of Jehoiada, the priest. She hid Jehoash, the young son of King Ahaziah, and so saved his life from Queen Athaliah.

JEHOSHUA

je-hosh'-u-a (yehoshua', "Yahweh is deliverance," or "is opulence"): The usual Hebrew form of the name "Joshua"; it occurs in the King James Version of Nu 13:16 (the American Standard Revised Version "Hoshea"); and in some editions of the King James Version in 1Ch 7:27, where others have the form "Jehoshuah" (h being wrongly added at the end).

See JOSHUA.

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JEHOVAH

je-ho'-va, je-ho'-va.

See GOD, NAMES OF, II, 5.

JEHOVAH, SERVANT OF

See SERVANT OF JEHOVAH.

JEHOVAH-JIREH

je-ho'-va-ji'-re (yahweh yir'-eh, "Yahweh sees"): The name given by Abraham to the place where he had sacrificed a ram provided by God, instead of his son Isaac (Ge 22:14). The meaning plainly is that the Lord sees and provides for the necessities of His servants. There is an allusion to Ge 22:8 where Abraham says, "God will provide himself (the Revised Version, margin "will see for himself") the lamb for a burnt offering." The verse (22:14 the King James Version) goes on to connect the incident with the popular proverb, "In the mount of the Lord it shall be seen" (the Revised Version (British and American) "provided"), the Revised Version margin suggests "he shall be seen." "The mount of Yahweh" in other places denotes the temple hill at Jerusalem (Ps 24:3; Isa 2:3, etc.). With changes of the punctuation very different readings have been suggested. According to Swete's text: "And Abraham called the name of that place (the) 'Lord saw' (aorist) in order that they may say today: 'In the mountain (the) Lord was seen'" (aorist). Septuagint reads, "In the mountain Yahweh seeth," or "will see." If there is merely a verbal connection between the clauses we should most naturally read, "In the mount of Yahweh one is seen (appears)," i.e. men, people, appear—the reference being to the custom of visiting the temple at pilgrimages (Driver, HDB, under the word). But if the connection of the proverb with the name "Yahweh-jireh" depends on the double sense of the word "see," then the best explanation may be, Yahweh sees the needs of those who come to worship

before Him on Zion, and there "is seen," i.e. reveals Himself to them by answering their prayers and supplying their wants. His "seeing," in other words, takes practical effect in a "being seen" (ibid.).

W. Ewing

JEHOVAH-NISSI

je-ho'-va nis'-i (yahweh nicci, "Yahweh is my banner"): So Moses named the altar which he reared to signalize the defeat of the Amalekites by Israel under Joshua, at Rephidim (Ex 17:15). Septuagint translates "the Lord my refuge," deriving nicci from nuc, "to flee." Targum Onkelos reads, "Moses built an altar and worshipped on it before Yahweh, who had wrought for him miracles" (niccin). The suggestion is that the people should rally round God as an army gathers round its standard. He it is who leads them to victory.

JEHOVAH-SHALOM

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je-ho'-va sha'-lom (yahweh shalom, "Yahweh is peace"): This was the name given by Gideon to the altar he built at Ophra, in allusion to the word spoken to him by the Lord, "Peace be unto thee" (Jud 6:24). It is equivalent to "Yahweh is well disposed."

JEHOVAH-SHAMMAH

je-ho'-va sham'-a (yahweh shammah, "Yahweh is there"): The name to be given to the new Jerusalem, restored and glorified, as seen in the vision of Eze (48:35 margin; compare Re 21:3). Yahweh returns to the temple which He had forsaken, and from that time forward the fact of supreme importance is that He is there, dwelling in the midst of His people.

JEHOVAH-TSIDKENU (TSIDKENU)

je-ho'-va tsid-ke'-nu, tsid'-ke-nu (yahweh tsidhqenu, "Yahweh (is) our righteousness"): The symbolic name given

(1) to the king who is to reign over the restored Israel (Jer 23:6);

(2) to the state or capital (Jer 33:16).

JEHOZABAD

je-hoz'-a-bad (yehozabhadh, "Yahweh has bestowed"):

(1) A servant of King Jehoash of Judah. According to 2Ki 12:21 (22), he was a son of Shomer, but 2Ch 24:26 makes him "son of Shimrith the Moabitess."

(2) A Korahite doorkeeper, son of Obed-edom (1Ch 26:4).

(3) A Benjamite, one of King Jehoshaphat's warriors (2Ch 17:18).

JEHOZADAK

je-hoz'-a-dak (yehotsadhaq, "Yahweh is righteous"): Priest at the time of the captivity under Nebuchadrezzar (1Ch 6:14,15. He was the father of Joshua (Jeshua) the priest (Hag 1:1,12,14; 2:2,4; Zec 6:11). the King James Version has Josedech in Hag and Zec. Same as "Jozadak" (yotsadhaq, same meaning) in Ezr 3:2,8; 5:2; 10:18; Ne 12:26; and =" Josedek" (King James Version "Josedec") of 1 Esdras 5:5,48,56; 6:2; 9:19; Sirach 49:12.

JEHU

je'-hu (yehu; meaning uncertain, perhaps "Yahweh is he"; 1Ki 19:16,17; 2Ki 9; 10; Eiou): Son of Jehoshaphat, and descendant of Nimshi, hence, commonly called "the son of Nimshi"; 10th king of Israel, and founder of its IVth Dynasty. Jehu reign for 28 years. His accession may be reckoned at circa 752 BC (some date a few years later).

1. Officer of Ahab:

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(II, 233, English translation) is disposed to accept this view. G. Smith, in his *Assyrian Eponym Canon* (179), is of the opinion that the tribute lists were often carelessly compiled and in error as to names. The point of interest is that from this time Israel was evidently a tributary of Assyria.

11. Tribute of Jehu:

With this accord the further notices of Israel in the inscriptions of Shalmaneser II, two in number. Both belong to the year 842 BC and relate to Jehu. On Shalmaneser's Black Obelisk is a pictorial representation of "the tribute of Jehu, son of Omri." An ambassador kneels before the conqueror, and presents his gifts. They include silver, gold, a gold cup, gold vessels, a golden ladle, lead, a staff for the king's hand, scepters. An allusion to the same event occurs in the annals of Shalmaneser's campaign against Hazael of Syria in this year. "At that time I received the tribute of the Tyrians, Sidonians, of Jehu, son of Omri."

There are some indications that in his latter years, which were clouded with misfortune, Jehu associated with himself his son Jehoahaz in the government (compare 2Ki 13:1,10, where Jehoahaz comes to the throne in the 23rd, and dies in the 37th year of Jehoash of Judah—14 years—yet has a total reign of 17 years). Jehu is not mentioned in Chronicles, except incidentally in connection with the death of Ahaziah (2Ch 22:9), and as the grandfather of Jehoash (2Ch 25:17).

The character of Jehu is apparent from the acts recorded of him. His energy, determination, promptitude, and zeal fitted him for the work he had to do. It was rough work, and was executed with relentless thoroughness. Probably gentler measures would have failed to eradicate Baal-worship from Israel. His impetuosity was evinced in his furious driving (2Ki 9:20). He was bold, daring, unscrupulous, and masterful and astute in his policy. But one seeks in vain in his character for any touch of magnanimity, or of the finer qualities of the ruler. His "zeal for Yahweh" was too largely a cloak for merely worldly ambition. The

bloodshed in which his rule was rounded early provoked a reaction, and his closing years were dark with trouble. He is specially condemned for tolerating the worship of the golden calves (2Ki 10:29-31). Nevertheless the throne was secured to his dynasty for four generations (2Ki 10:30; compare 15:12).

W. Shaw Caldecott

JEHUBBAH

je-hub'-a (yechubbah, meaning unknown): A descendant of Asher, mentioned in 1Ch 7:34, where Qere is wechubbah, "and Hubbah," but Kethibh is yachbah; the Septuagint's Codex Vaticanus follows the Qere.

JEHUCAL

je-hu'-kal (yechukhal, probably meaning "Yahweh is able"): A courtier sent by King Zedekiah to Jeremiah to ask the prophet to pray for the king and the people (Jer 37:3). Most versions except Septuagint, with Jer 38:1, have "Jucal" (yukhal, same meaning).

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JEHUD

je'-hud (yehudh): A town in the lot of Da named between Baalath and Beneberak (Jos 19:45). The only possible identification seems to be with el-Yehudiyeh, which lies about 8 miles East of Jaffa.

JEHUDI

je-hu'-di (yehudhi, properly "a Jew"): An officer of King Jehoiakim (Jer 36:14,21,23). He was sent by the princes to summon Baruch to read the roll containing Jeremiah's prophecies to them; he afterward read them to the king, who destroyed them. His name is noteworthy, as also is that of his grandfather Cushi (i.e. "Ethiopian"), and the two are said to point to a foreign origin.

JEHUDIJAH

je-hu-di'-ja (1Ch 4:18 the King James Version).

See HA-JEHUDIJA.

JEHUEL

je-hu'-el (Kethibh yechu'el; but Qere yechi'-el, i.e. "Jehiel" the King James Version, in 2Ch 29:14): A Levite.

See JEHIEL, (5).

JEHUSH

je'-hush (1Ch 8:39).

See JEUSH, (3).

JEIEL

je-i'-el (ye'i'el, meaning unknown):

(1) A Reubenite (1Ch 5:7).

(2) In 1Ch 8:29, added in the Revised Version (British and American) from 9:35, where Kethibh is "Jeuel," an ancestor of King Saul; the King James Version "Jehiel."

(3) One of David's mighty men (1Ch 11:44). the King James Version is "Jehiel"; Kethibh is "Jeuel."

(4) A Levite, keeper of the ark with Obed-edom (1Ch 15:18,21; 16:5; 2Ch 20:14), called "Jehiah" in 1Ch 15:24.

(5) A Levite (1Ch 16:5) =" Jaaziel" of 1Ch 15:18 (which see).

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(6) A scribe under King Uzziah (2Ch 26:11).

(7) A chief of the Levites, present at King Josiah's great Passover feast (2Ch 35:9).

(8) One of those who had married foreign wives (Ezr 10:43) = "Juel" in 1 Esdras 9:35.

(9) the King James Version in 2Ch 29:14; see JEHIEL, (5).

(10) the King James Version in Ezr 8:13; see JEUEL, (3).

David Francis Roberts

JEKABZEL

je-kab'-ze-el (yeqabhtse'el, "God gathers"; Ne 11:25).

See KABZEEL.

JEKAMEAM

jek-a-me'-am, je-kam'-e-am (yeqam'-am probably "may kinsman establish"): Head of a Levitical house (1Ch 23:19; 24:23). The meaning of the name depends upon that of ('am) in compound names; see H P N, 46, 51 ff.

JEKAMIAH

jek-am-mi'-a (yeqamyah, "may Yahweh establish"):

(1) A Judahite, son of Shallum (1Ch 2:41).

(2) A son of King Jeconiah (Jehoiachin); in the King James Version

"Jecamiah" (1Ch 3:18).

JEKUTHIEL

je-ku'-thi-el (yeqthi'el meaning doubtful): A Judahite (1Ch 4:18). The meaning may be "preservation of God" or perhaps the same as yoqthe'el, "Joktheel," the name of a place in Jos 15:38; 2Ki 14:7.

JEMIMAH

je-mi'-ma (yemimah, perhaps a diminutive meaning "little dove"): The first daughter of Job (42:14), born after his restoration from affliction.

JEMNAAN

jem'-na-an (Iemnaan): A city on the coast of Palestine; mentioned among those affected by the expedition of Holofernes (Judith 2:28; 3:1 ff). The name is used for Jabniel, generally called "Jamnia" by the Greek writers.

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JEMUEL

je-mu'-el (yemu'el, meaning unknown): A "son" of Simeon (Ge 46:10; Ex 6:15) = "Nemuel" in Nu 26:12; 1Ch 4:24.

The Syriac version has "Jemuel" in the 4 passages, but Gray (H P N, 307, note 6) thinks "Jemuel" is more probably a correction in Ge than "Nemuel" in Numbers.

JEOPARD; JEOPARDY

jep'-ard, jep'-ar-di: The Eng, word referred originally to a game where the chances were even (from OFr. jeu parti); transferred thence to designate any great risk. In the New Testament, represented by the Greek verb kinduneuo ([Lu 8:23](#); [1Co 15:30](#)). In the Old Testament (Jud 5:18) for a Hebrew idiom, "despise the soul," i.e. they placed a small value upon their lives (Vulgate "offered their souls to death"); for elliptical expression, "went with their lives," in 2Sa 23:17 m.

JEPHTHAH

jef'-tha (yiphtach, "opened," or "opener," probably signifying "Yahweh will open"; Iepthae; used as the name of a place, as in Jos 15:43; 19:14; of a man, Jud 10:6- 12:7): Ninth judge of the Israelites. His antecedents are obscure. Assuming Gilead to be the actual name of his father, his mother was a harlot. He was driven from home on account of his illegitimacy, and went to the land of Tobit in Eastern Syria (Jud 11:2,3). Here he and his followers lived the life of freebooters.

The Israelites beyond the Jordan being in danger of an invasion by the Ammonites, Jephthah was invited by the elders of Gilead to be their leader (Jud 11:5,6). Remembering how they had expelled him from their territory and his heritage, Jephthah demanded of them that in the event of success in the struggle with the Ammonites, he was to be continued as leader. This condition being

accepted he returned to Gilead (Jud 11:7-11). The account of the diplomacy used by Jephthah to prevent the Ammonites from invading Gilead is possibly an interpolation, and is thought by many interpreters to be a compilation from Nu 20-21. It is of great interest, however, not only because of the fairness of the argument used (Jud 11:12-28), but also by virtue of the fact that it contains a history of the journey of the Israelites from Lower Egypt to the banks of the Jordan. This history is distinguished from that of the Pentateuch chiefly by the things omitted. If diplomacy was tried, it failed to dissuade the Ammonites from seeking to invade Israel. Jephthah prepared for battle, but before taking the field paused at Mizpeh of Gilead, and registered a vow that if he were successful in battle, he would offer as a burnt offering to Yahweh whatsoever should first come from his doors to greet him upon his return (Jud 11:29-31). The battle is fought, Jephthah is the victor, and now his vow returns to him with anguish and sorrow. Returning to his home, the first to greet him is his daughter and only child. The father's sorrow and the courage of the daughter are the only bright lights on this sordid, cruel conception of God and of the nature of sacrifice. That the sacrifice was made seems certain from the narrative, although some critics choose to substitute for the actual death of the maiden the setting the girl apart for a life of perpetual virginity. The Israelite laws concerning sacrifices and the language used in Jud 11:39 are the

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chief arguments for the latter interpretation. The entire narrative, however, will hardly bear this construction (11:34-40).

Jephthah was judge in Israel for 6 years, but appears only once more in the Scripture narrative. The men of Ephraim, offended because they had had no share in the victory over the Ammonites, made war upon Gilead, but were put to rout by the forces under Jephthah (Jud 12:1-6).

C. E. Schenk

JEPHUNNEH

je-fun'-e (yephunneh, meaning uncertain):

(1) Father of Caleb (Nu 13:6; 14:6,30, etc.).

According to Nu 13:6, he was of the tribe of Judah; according to 32:12; Jos 14:6, a Kenizzite; the Kenizzites were incorporated in Judah (compare 1Ch 4:13-15).

(2) A son of Jether, an Asherite (1Ch 7:38).

JERAH

je'-ra (yerach): A son of Joktan (Ge 10:26 parallel 1Ch 1:20). No district Jerah has been discovered. However, Yurakh in Yemen and Yarach in Hijaz are places named by the Arabic geographers. The fact that the word in Hebrew means "moon" has led to the following suggestions: the Banu Hilal ("sons of the new moon") in the North of Yemen; Ghubb el-Qamar ("the bay of the moon"), Jebel el-Qamar ("the mountains of the moon") in Eastern Chadramant. But in Southern Arabia worship of the moon has caused the word to bulk largely in place-names.

JERAHMEEL; JERAHMEELITES

je-ra'-me-el, je-ra'-me-el-its (yerachme'el, "may God have compassion!"):

(1) In 1Ch 2:9,25,26,27,33,42, he is described as the son of Hezron, the son of Perez, the son of Judah by Tamar his daughter-in-law (Ge 38). In 1Sa 27:10 is mentioned the neghebh of the (ha-yerach-me'eli, a collective noun), the Revised Version (British and American) "the South of the Jerahmeelites." The latter is a tribal name in use probably before the proper name, above; their cities are mentioned in 1Sa 30:29. Cheyne has radical views on Jerahmeel. See EB, under the word; also T. Witton Davies in Review of Theology and Philosophy, III, 689-708 (May, 1908); and Cheyne's replies in Hibbert Journal, VII, 132-51 (October, 1908), and Decline and Fall of the Kingdom of Judah.

(2) A Merarite Levite, son of Kish (1Ch 24:29).

(3) "The king's son," the Revised Version (British and American) and the King James Version margin (Jer 36:26). the Revised Version margin, the King James Version

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have "son of Hammelech," taking the word ha-melek as a proper name. He was "probably a royal prince, one who had a king among his ancestors but not necessarily son of the ruling king; so 38:6; 1Ki 22:26 b; especially Ze 1:8 written at a time when the reigning king, Josiah, could not have had a grown-up 'son' "(Driver, Jeremiah, 224, note e). Jerahmeel was with two others commanded by Jehoiakim to arrest Jeremiah and Baruch.

David Francis Roberts

JERECHU; JERECHUS

jer'-e-ku, jer'-e-kus the King James Version (1 Esdras 5:22).

See JERICHO.

JERED

je'-red (yeredh, "descent"): A Judahite, father of Gedor (1Ch 4:18).

See also JARED.

JEREMAI

jer'-e-mi, jer-e-ma'-i (yeremay, meaning unknown): One of those who had married foreign wives (Ezr 10:33).

See JEREMIAS (1 Esdras 9:34).

JEREMIAH (1)

jer-e-mi'-a

(a) yirmeyahu, or

(b) shorter form, yirmeyah, both differently explained as "Yah establishes (so Giesebrecht), whom Yahweh casts," i.e. possibly, as Gesenius suggests, "appoints"

(A. B. Davidson in HDB, II, 569a), and "Yahweh looseneth" (the womb); see BDB:

The form (b) is used of Jeremiah the prophet only in Jer 27:1; 28:5,6,10,11,12 b, 15; 29:1; Ezr 1:1; Da 9:2, while the other is found 116 times in Jeremiah alone. In 1 Esdras 1:28,32,47,57; 2 Esdras 2:18, English Versions of the Bible has "Jeremy," so the King James Version in 2 Macc 2:1,5,7; Mt 2:17; 27:9; in Mt 16:14, the King James Version has "Jeremias," but the Revised Version (British and American) in 2 Maccabees and Matthew has "Jeremiah."

(1) The prophet. See special article. Of the following, (2), (3) and (4) have form (a) above; the others the form (b).

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(2) Father of Hamutal (Hamital), the mother of King Jehoahaz and King Jehoiakim (2Ki 23:31; 24:18 parallel Jer 52:1).

(3) A Rechabite (Jer 35:3).

(4) In 1Ch 12:13 (Hebrew 14), a Gadite.

(5) In 1Ch 12:10 (Hebrew 11), a Gadite.

(6) In 1Ch 12:4 (Hebrew 5), a Benjamite(?) or Judean. (4), (5) and (6) all joined David at Ziklag.

(7) Head of a Manassite family (1Ch 5:24).

(8) A priest who sealed the covenant with Nehemiah (Ne 10:2), probably the same as he of 12:34 who took part in the procession at the dedication of the walls of Jerusalem.

(9) A priest who went to Jerusalem with Zerubbabel from exile and became head of a priestly family of that name (Ne 12:1).

David Francis Roberts

JEREMIAH (2)

jer-e-mi'-a:

1. Name and Person

2. Life of Jeremiah

3. The Personal Character of Jeremiah

4. The Prophecies of Jeremiah
5. The Book of Jeremiah
6. Authenticity and Integrity of the Book
7. Relation to the Septuagint (Septuagint)

LITERATURE

1. Name and Person:

The name of one of the greatest prophets of Israel. The Hebrew yirmeyahu, abbreviated to yirmeyah, signifies either "Yahweh hurls" or "Yahweh founds." Septuagint reads Iermias, and the Vulgate (Jerome's Latin Bible, 390-405 A.D.) Jeremias. As this name also occurs not infrequently, the prophet is called "the son of Hilkiyah" (Jer 1:1), who is, however, not the high priest mentioned in 2Ki 22 and 23,

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and more compact. The Greek text has about 2,700 Hebrew words less than the authentic Hebrew text, and is thus about one-eighth shorter.

As far as the insertion of the addresses against the heathen nations in Jer 29 is concerned, the Greek order is certainly not more original than is the Hebrew. It rather tears apart, awkwardly, what is united in Jer 25, and has probably been caused by a misunderstanding. The words of 25:13 were regarded as a hint that here the discourses against the heathen were to follow. Then, too, the order of these discourses in the Greek text is less natural than the one in Hebrew. In regard to the readings of the text, it has been thought that the text of the Septuagint deserves the preference on account of its brevity, and that the Hebrew text had been increased by additions. However, in general, the Greek version is very free, and often is done without an understanding of the subject; and there are reasons to believe that the translator shortened the text, when he thought the style of Jeremiah too heavy. Then, too, where he met with repetitions, he probably would omit; or did so when he found trouble with the matter or the language. This does not deny that his translation in many places may be correct, and that additions may have been made to the Hebrew text.

LITERATURE.

Calvin, *Praelectiones in Librum Prophetiae Jer et Thren*, Geneva, 1653;
Sebastian Schmidt, *Commentarii in libr. prophet. Jeremiah*, Argent, 1685.
Modern commentary by Hitzig, Ewald, Graf, Nagelsbach, Keil; also Cheyne (*Pulpit Comm.*), Peake, Duhm, and von Orelli.

C. von Orelli

JEREMIAH, EPISTLE OF

See JEREMY, THE EPISTLE OF.

JEREMIAH, THE LAMENTATIONS OF

See LAMENTATIONS.

JEREMIAS

jer-e-mi'-as (Jeremias):

(1) Named among the sons of Baani as one of those who had married foreign wives (1 Esdras 9:34). In Ezr 10:33 we find, "Jeremai" among the sons of Hashum. In 1 Esdras it should come in 9:33 before Manasses.

(2) See JEREMIAH (general article).

JEREMIEL

jer-e-mi'-el (Latin Hieremihel, al. Jeremiel, "El hurls" or "El appoints"): the King James Version margin and the Revised Version (British and American) in 2 Esdras

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4:36 for the King James Version "Uriel." He is here called the "archangel" who answers the questions raised by the souls of the righteous dead. He is perhaps identical with Ramiel of Apocrypha Baruch or Remiel of Eth Enoch.

JEREMOTH

jer'-e-moth

(a) yeremoth and

(b) yeremowth,

(c) yerimowth, meaning unknown:

Of the following (1) has form (b), (5) the form (c), the rest (a).

(1) In 1Ch 7:8 (the King James Version "Jerimoth"), and

(2) In 1Ch 8:14, Benjamites. Compare JEROHAM, (2).

(3) In 1Ch 23:23, and (4) in 1Ch 25:22 = "Jerimoth," 24:30; heads of Levitical houses.

(5) A Naphtalite, one of David's tribal princes (1Ch 27:19); the King James Version "Jerimoth."

(6) (7) (8) Men who had married foreign wives. In Ezr 10:26 (= "Hieremoth," 1 Esdras 9:27); Ezr 10:27 (= "Jarimoth," 1 Esdras 9:28); Ezr 10:29 (= "Hieremoth," 1 Esdras 9:30); the Qere of the last is weramoth, "and Ramoth"; so the Revised Version margin, the King James Version.

David Francis Roberts

JEREMY

jer'-e-mi.

See JEREMIAH (general article).

JEREMY, THE EPISTLE OF

jer'-e-mi, (Epistole Ieremiou):

1. Name
2. Canonicity and Position
3. Contents
4. Original Language

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T. Witton Davies

JERIAH

je-ri'-a (yeriyahu, "founded of Yahweh"): In 1Ch 23:19; 24:23 = "Jerijah" (yeriyah), 26:31, head of a Levitical house: called chief of the Hebronites in 24:23 (compare 24:30).

JERIBAI

jer'-i-bi, jer-i-ba'-i (yeribhay, meaning uncertain): One of David's mighty men of the armies (1Ch 11:46); one of the names not found in the list in 2Sa 23:24-29 a.

JERICHO

jer'-i-ko (the word occurs in two forms. In the Pentateuch, in 2Ki 25:5 and in Ezra, Nehemiah, Chronicles it is written yerecho; yericho, elsewhere): In 1Ki 16:34 the final Hebrew letter is he (h), instead of waw (w). The termination waw (w) thought to preserve the peculiarities of the old Canaanite dialect. In the Septuagint we have the indeclinable form, Iericho (Swete has the form Iereicho as well), both with and without the feminine article; in the New Testament Iereicho, once with the feminine article The Arabic is er-Riha. According to De 32:49 it stood opposite Nebo, while in 34:3 it is called a city grove of palm trees. It was surrounded with a wall (Jos 2:15), and provided with a gate which was closed at night (Jos 2:5), and was ruled over by a king. When captured, vessels of brass and iron, large quantities of silver and gold, and "a goodly Babylonish garment" were found in it (Jos 7:21). It was on the western side of the Jordan, not far from the camp of Israel at Shittim, before crossing the river (Jos 2:1). The city was on the "plains" (Jos 4:13), but so close to "the mountain" on the West (probably the cliffs of Quarantania, the traditional scene of Christ's temptation) that it was within easy reach of the spies, protected by Rahab. It was in the lot of

Benjamin (Jos 18:21), the border of which ascended to the "slope (English versions of the Bible "side") of Jeremiah on the North" (Jos 18:12). Authorities are generally agreed in locating the ancient city at Tel es-Sultan, a mile and a half Northwest of modern Jericho. Here there is a mound 1,200 ft. long and 50 ft. in height supporting 4 smaller mounds, the highest of which is 90 ft. above the base of the main mound.

The geological situation (see JORDAN VALLEY) sheds great light upon the capture of the city by Joshua (Jos 6). If the city was built as we suppose it to have been, upon the unconsolidated sedimentary deposits which accumulated to a great depth in the Jordan valley during the enlargement of the Dead Sea, which took place in Pleistocene (or glacial) times, the sudden falling of the walls becomes easily credible to anyone who believes in the personality of God and in His power either to foreknow the future or to direct at His will the secondary causes with which man has to deal in Nature. The narrative does not state that the blowing of the rams' horns of themselves effected the falling of the walls. It was simply said that at a specified juncture on the 7th day the walls would fall, and that they actually fell at that juncture. The miracle may, therefore, be regarded as either that of prophecy, in which the Creator by foretelling the course of things to Joshua, secured the junction of Divine and human activities which constitutes a true miracle, or we may regard the movements which brought down the walls to be the result of direct Divine action, such as is exerted by

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man when he produces an explosion of dynamite at a particular time and place. The phenomena are just such as occurred in the earthquake of San Francisco in 1906, where, according to the report of the scientific commission appointed by the state, "the most violent destruction of buildings was on the made ground. This ground seems to have behaved during the earthquake very much in the same way as jelly in a bowl, or as a semi-liquid in a tank." Santa Rosa, situated on the valley floor, "underlain to a considerable depth by loose or slightly coherent geological formations, 20 miles from the rift, was the most severely shaken town in the state and suffered the greatest disaster relatively to its population and extent" (Report, 13 and 15). Thus an earthquake, such as is easily provided for along the margin of this great Jordan crevasse, would produce exactly the phenomena here described, and its occurrence at the time and place foretold to Joshua constitutes it a miracle of the first magnitude.

Notwithstanding the curse pronounced in Jos 6:26 the King James Version, prophesying that whosoever should rebuild the city "he shall lay the foundations thereof in his firstborn," it was rebuilt (1Ki 16:34) by Hiel the Bethelite in the days of Ahab. The curse was literally fulfilled. Still David's messengers are said to have "tarried at Jericho" in his day (2Sa 10:5; 1Ch 19:5). In Elisha's time (2Ki 2:5) there was a school of prophets there, while several other references to the city occur in the Old Testament and the Apocrypha (2Ch 28:15, where it is called "the city of palmtrees"; 2Ki 25:5; Jer 39:5; Eze 2:34; Ne 3:2; 7:36; 1 Macc 9:50). Josephus describes it and the fertile plain surrounding it, in glowing terms. In the time of Christ, it was an important place yielding a large revenue to the royal family. But the city which Herod rebuilt was on a higher elevation, at the base of the western mountain, probably at Beit Jubr, where there are the ruins of a small fort. Jericho was the place of rendezvous for Galilean pilgrims desiring to avoid Samaria, both in going to and in departing from Jerusalem, and it has been visited at all times by thousands of pilgrims, who go down from Jerusalem to bathe in the Jordan. The road leading from Jerusalem to Jericho is still infested

by robbers who hide in the rocky caverns adjoining it, and appear without warning from the tributary gorges of the wadies which dissect the mountain wall. At the present time Jericho and the region about is occupied only by a few hundred miserable inhabitants, deteriorated by the torrid climate which prevails at the low level about the head of the Dead Sea. But the present barrenness of the region is largely due to the destruction of the aqueducts which formerly distributed over the plain the waters brought down through the wadies which descend from the mountains of Judea. The ruins of many of these are silent witnesses of the cause of its decay. Twelve aqueducts at various levels formerly branched from the Wady Kelt, irrigating the plain both North and South. Remains of Roman masonry are found in these. In the Middle Ages they were so repaired that an abundance and variety of crops were raised, including wheat, barley, millet, figs, grapes and sugar cane.

See further PALESTINE EXPLORATION.

George Frederick Wright

JERIEL

je'-ri-el, jer'-i-el (yeri'el, "founded of God"; compare JERIAH): A chief of Issachar (1Ch 7:2).

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JERIJAH

je-ri'-ja (1Ch 26:31).

See JERIAH.

JERIMOTH

jer'-i-moth (see JEREMOTH, (c)):

(1) A Benjamite (1Ch 7:7).

(2) A Benjamite who joined David at Ziklag, or perhaps a Judean (1Ch 12:5 (Hebrew 6)).

(3) In 1Ch 24:30 = JEREMOTH, (4) (which see).

(4) A Levite musician in David's time (1Ch 25:4).

(5) Son of David and father of Mahalath, Rehoboam's wife (2Ch 11:18). He is not mentioned (2Sa 3:2-5; 5:14-16; 1Ch 3:1-9; 14:4-7) among the sons of David's wives, so Curtis (Ch, 369) thinks that he was either the son of a concubine, or possibly the name is a corruption of "Ithream" (yithre'am, 1Ch 3:3).

(6) A Levite overseer in Hezekiah's time (2Ch 31:13).

David Francis Roberts

JERIOTH

jer'-i-oth, jer'-i-oth (yeri'oth, "(tent-) curtains"): In 1Ch 2:18, where Massoretic

Text is corrupt, Kittel in his commentary and in Biblical Hebrew reads "Caleb begat (children) of Azubah his wife, Jerioth." Wellhausen (De Gent. et Fam. Jud., 33) reads, "Caleb begat (children) of Azubah his wife, the daughter of Jerioth." According to English Versions of the Bible, Caleb had two wives, but the context does not bear this out. J. H. Michaelis regarded Jerioth as another name for Azubah. See Curtis, Commentary on Chronicles, 92.

JEROBOAM

jer-o-bo'-am (yarobh'am; Septuagint Hieroboam, usually assumed to have been derived from riyb and 'am, and signifying "the people contend," or, "he pleads the people's cause"): The name was borne by two kings of Israel.

(1) Jeroboam I, son of Nebat, an Ephraimite, and of Zeruah, a widow (1Ki 11:26-40; 12-14:20). He was the first king of Israel after the disruption of the kingdom, and he reigned 22 years (937-915 BC).

I. Jeroboam I

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With all this, and as part of the social organization, religion of a kind flourished. Ritual took the place of righteousness; and in a memorable passage, Amos denounces the substitution of the one for the other (Am 5:21). The worship took place in the sanctuaries of the golden calves, where the votaries prostrated themselves before the altar clothed in garments taken in cruel pledge, and drank sacrificial wine bought with the money of those who were fined for non-attendance there (Am 2:8). There were subsidiary temples and altars at Gilgal and Beersheba (Am 4:4; 5:5; 8:14). Both of these places had associations with the early history of the nation, and would be attended by worshippers from Judah as well as from Israel.

4. Mission to Amos:

Toward the close of his reign, it would appear that Jeroboam had determined upon adding greater splendor and dignity to the central shrine, in correspondence with the increased wealth of the nation. Amos, about the same time, received a commission to go to Bethel and testify against the whole proceedings there. He was to pronounce that these sanctuaries should be laid waste, and that Yahweh would raise the sword against the house of Jeroboam. (Am 7:9). On hearing his denunciation, made probably as he stood beside the altar, Amaziah, the priest of Bethel, sent a messenger to the king at Samaria, to tell him of the "conspiracy" of Amos, and that the land was not able to bear all his words. The messenger bore the report that Amos had declared "Jeroboam shall die by the sword," which Amos had not done. When the messenger had gone, priest and prophet had a heated controversy, and new threatenings were uttered (Am 7:10-17).

5. Prophecy of Jonah:

The large extension of territory acquired for Israel by Jeroboam is declared to have been the realization of a prophecy uttered earlier by Jonah, the son of Amittai (2Ki 14:25)—the same whose mission to Nineveh forms the subject of the Book of Jonah (1:1). It is also indicated that the relief which had now come

was the only alternative to the utter extinction of Israel. But Yahweh sent Israel a "saviour" (2Ki 13:5), associated by some with the Assyrian king Ramman-nirari III, who crushed Damascus, and left Syria an easy prey, first to Jehoash, then to Jeroboam. (see JEHOASH), but whom the historian seems to connect with Jeroboam himself (2Ki 14:26,27).

Jeroboam was succeeded on his death by his weak son Zechariah (2Ki 14:29).

W. Shaw Caldecott

JEROHAM

je-ro'-ham (yerocham, "may he be compassionate!"):

(1) An Ephraimite, the father of Elkanah, and grandfather of Samuel (1Sa 1:1; 1Ch 6:27,34 (Hebrew 12,19)): Jerahmeel is the name in Septuagint, Codex Vaticanus, in 1 Samuel and in Septuagint, L and manuscripts, in 1 Chronicles.

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(2) A Benjamite (1Ch 8:27), apparently = JEREMOTH, (2) (compare 8:14), and probably the same as he of 1Ch 9:8.

(3) Ancestor of a priest in Jerusalem (1Ch 9:12 = Ne 11:12).

(4) A man of Gedor, father of two of David's Benjamite recruits at Ziklag, though Gedor might be a town in Southern Judah (1Ch 12:7 (Hebrew 8)).

(5) Father of Azarel, David's tribal chief over Da (1Ch 27:22).

(6) Father of Azariah, one of the captains who supported Jehoiada in overthrowing Queen Athaliah (2Ch 23:1).

David Francis Roberts

JERUBBAAL

jer-u-ba'-al, je-rub'-a-al (yerubba'al, "let Baal contend"): The name given to Gideon by his father, Joash, and the people in recognition of his destruction of the altar of Baal at Ophrah (Jud 6:32). For this name the form "Jerubbesheth" (2Sa 1:21) was substituted after the analogy of "Ishbosheth" and "Mephibosheth," in which bosheth, the Hebrew word for "shame," displaced the word ba'al, no doubt because the name resembled one given in honor of Baal.

See GIDEON.

JERUBBESHETH

jer-ub-be'-sheth, je-rub'-e-sheth (yerubbesheth, see JERUBBAAL, for meaning): It is found once (2Sa 11:21) for JERUBBAAL.

The word bosheth, "shameful thing," was substituted by later editors of the text for ba'al, "lord," in the text of Jer 3:24; Ho 9:10; in 2Sa 2:8, etc., we find Ish-

bosheth = Eshbaal (Ishbaal) in 1Ch 8:33; 9:39. The reason for this was reluctant to pronounce the word Ba'al, which had by their time been associated with Canaanitic forms of worship. In 2Sa 11:21 Septuagint, Lucian, has "Jeroboal," which Septuagint, Codex Vaticanus, has corrupted to "Jeroboam." Compare MERIB-BAAL; MEPHIBOSHETH; and see Ginsburg, New Massoretico-Critical Text of the Hebrew Bible, Intro, 400 ff. For a New Testament case compare Ro 11:4 and see Sanday and Headlam at the place.

See JERUBBAAL.

David Francis Roberts

JERUEL

je-roo'-el, jer'-oo-el (yeru'el, "founded by El"): Jahaziel prophesied that King Jehoshaphat should meet the hordes of Moabites and Ammonites, after they had come

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up by the "ascent of Ziz," "at the end of the valley (i.e. wady), before the wilderness of Jeruel" (2Ch 20:16). The particular part of the wilderness intended, is unknown. Cheyne (Encyclopedia Biblica) thinks this may be an error for the Jezreel of Judah, mentioned in Jos 15:56, etc.

See JEZREEL.

JERUSALEM, 1

je-roo'-sa-lem:

I. THE NAME

1. In Cuneiform

2. In Hebrew

3. In Greek and Latin

4. The Meaning of Jerusalem

5. Other Names

II. GEOLOGY, CLIMATE AND SPRINGS

1. Geology

2. Climate and Rainfall

3. The Natural Springs

III. THE NATURAL SITE

1. The Mountains Around

2. The Valleys

3. The Hills

IV. GENERAL TOPOGRAPHY OF JERUSALEM

1. Description of Josephus

2. Summary of the Names of the Five Hills

3. The Akra

4. The Lower City

5. City of David and Zion

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The central, or central-eastern, summit is that appearing as es Sakhra, the sacred temple rock, which is 2,404 ft. high. This is the highest point from which the ground rapidly falls East, West, and South, but the natural contours of the adjacent ground are much obscured by the great substructures which have been made to sustain the temple platform.

The sloping, southeastern, hill, South of the temple area appears today, at any rate, to have a steady fall of from 2,350 ft. just South of the Charam southern wall to a little over 2,100 ft. near the Pool of Siloam. It is a narrow ridge running in a somewhat curved direction, with a summit near 200 ft. above the Kidron and 100 ft. above the bed of the Tyropeon. In length it is not more than 600 yards, in width, at its widest, only 150 yards, but its chief feature, its natural strength, is today greatly obscured on account of the rubbish which slopes down its sides and largely fills up its surrounding valleys. In earlier times, at least three of its sides were protected by deep valleys, and probably on quite two-thirds of its circumference its summit was surrounded by natural rocky scarps. According to Professor Guthe, this hill is divided from the higher ground to the North by a depression 12 ft. deep and 30-50 yards wide, but this has not been confirmed by other observers. The city covering so hilly a site as this must ever have consisted, as it does today, of houses terraced on steep slopes' with stairways for streets.

JERUSALEM, 2

IV. General Topography of Jerusalem.

From the foregoing description of the "natural site," it will be seen that we have to deal with 5 natural subdivisions or hills, two on the western and three on the eastern ridges.

1. Description of Josephus:

In discussing the topography it is useful to commence with the description of

Josephus, wherein he gives to these 5 areas the names common in his day (BJ, V, iv, 1,2). He says: "The city was built upon two hills which are opposite to one another and have a valley to divide them asunder Now the Valley of the Cheesemongers, as it was called, and was that which distinguished the hill of the upper city from that of the lower, extended as far as Siloam" (ibid., V, iv, 1). Here we get the first prominent physical feature, the bisection of the city-site into two main hills. Farther on, however, in the same passage—one, it must be admitted, of some obscurity— Josephus distinguishes 5 distinct regions:

(1) The Upper City or Upper Market Place:

(The hill) "which sustains the upper city is much higher and in length more direct. Accordingly, it was called the citadel (phrourion) of King David but it is by us called the Upper Market Place." This is without dispute the southwestern hill.

(2) Akra and Lower City:

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The Upper Gate of the Temple (2Ki 15:35; 2Ch 27:3; compare 2Ch 23:20; Eze 9:2) is probably another name for the same gate. It must be remembered the gates were, as excavations have shown us, reduced to a minimum in fortified sites: they were sources of weakness.

The general outline of the walls and gates thus followed is in the main that existing from Nehemiah back until the early Judean monarchy, and possibly to Solomon.

25. The Earlier Walls:

Of the various destructions and repairs which occurred during the time of the monarchy, a sufficient account is given in IX below, on the history. Solomon was probably the first to enclose the northwestern hill within the walls, and to him usually is ascribed all the northern and western stretch of the "First Wall"; whether his wall ran down to the mouth of the Tyropeon, or only skirted the summit of the northwestern hill is uncertain, but the latter view is probable. David was protected by the powerful fortifications of the Jebusites, which probably enclosed only the southeastern hill; he added to the defenses the fortress MILLO (which see). It is quite possible that the original Jebusite city had but one gate, on the North (2Sa 15:2), but the city must have overflowed its narrow limits during David's reign and have needed an extended and powerful defense, such as Solomon made, to secure the capital. For the varied history and situation of the walls in the post-Biblical period, see IX ("History"), below.

JERUSALEM, 3

VII. Antiquarian Remains Connected with the Water-Supply.

In a city like Jerusalem, where the problem of a water-supply must always have been one of the greatest, it is only natural that some of the most ancient and important works should have centered round it. The three sources of supply have

been

(1) springs,

(2) cisterns,

(3) aqueducts.

1. Gihon: The Natural Spring:

(1) The natural springs have been described in II, 3; but connected with them, and especially with the city's greatest and most venerated source, the Gihon, there are certain antiquarian remains of great interest.

(a) The "Virgin's Fount," ancient Gihon, arises, as has been described (II, 3), in a rocky cleft in the Kidron valley bottom; under natural conditions the water would run along the valley bed, now deeply buried under debris of the ancient city, and doubtless when the earliest settlers made their dwellings in the caves (which have been excavated) on the sides of the valley near the spring, they and their flocks lived on the banks of a stream of running water in a sequestered valley among waterless

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With regard to the common ecclesiastical sites visited by pious pilgrims little need be said here. The congeries of churches that is included under that name of Church of the Holy Sepulchre includes a great many minor sites of the scenes of the Passion which have no serious claims. Besides the Holy Sepulchre itself—which, apart from its situation, cannot be proved or disproved, as it has actually been destroyed—the only important site is that of "Mount Calvary." All that can be said is that if the Sepulchre is genuine, then the site may be also; it is today the hollowed-out shell of a rocky knoll encased in marble and other stones and riddled with chapels.

See GOLGOTHA.

The coenaculum, close to the Moslem "Tomb of David" (a site which has no serious claims), has been upheld by Professor Sanday (Sacred Sites of the Gospels) as one which has a very strong tradition in its favor. The most important evidence is that of Epiphanius, who states that when Hadrian visited Jerusalem in 130, one of the few buildings left standing was "the little Church of God, on the site where the disciples, returning after the Ascension of the Saviour from Olivet, had gone up to the Upper room, for there it had been built, that is to say in the quarter of Zion." In connection with this spot there has been pointed out from early Christian times the site of the House of Caiaphas and the site of the death of the Virgin Mary—the Dormitio Sanctae Virginis. It is in consequence of this latter tradition that the German Roman Catholics have now erected here their magnificent new church of the Dormition. A rival line of traditions locates the tomb of the Virgin in the Kidron valley near Gethsemane, where there is a remarkable underground chapel belonging to the Greeks.

JERUSALEM, 4

IX. History.

Pre-Israelite period.—The beginnings of Jerusalem are long before recorded

history: at various points in the neighborhood, e.g. at el Bukei‘a to the Southwest, and at the northern extremity of the Mount of Olives to the Northeast, were very large settlements of Paleolithic man, long before the dawn of history, as is proved by the enormous quantities of Celts scattered over the surface. It is certain that the city’s site itself was occupied many centuries before David, and it is a traditional view that the city called SALEM (which see) (Ge 14:18), over which Melchizedek was king, was identical with Jerusalem.

1. Tell el-Amarna Correspondence:

The first certain reference to this city is about 1450 BC, when the name Ur-u-salem occurs in several letters belonging to the Tell el-Amarna Letters correspondence. In 7 of these letters occurs the name Abd Khiba, and it is clear that this man was "king," or governor of the city, as the representative of Pharaoh of Egypt. In this correspondence Abd Khiba represents himself as hard pressed to uphold the rights of his suzerain against the hostile forces which threaten to overwhelm him. Incidentally we may gather that the place was then a fortified city, guarded partly by mercenary Egyptian troops, and there are reasons for thinking that then ruler of Egypt, Amenhotep IV, had made it a sanctuary of his god Aten—the sun-disc. Some territory, possibly extending

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Bible Times, by Professor Lewis B. Paton, will be found useful. The latter is a condensed account, especially valuable for its illustrations and its copious references. Of the articles in the recent Bible Dictionaries on Jerusalem, that by Conder in HDB is perhaps the most valuable. Of guide-books, Baedeker's Guide to Palestine and Syria (1911), by Socin and Benzinger, and Barnabe Meistermann's (R.C.) New Guide to the Holy Land (1909), will be found useful; also Hanauer's Walks about Jerusalem.

On Geology, Climate and Water-Supply:

Hull's "Memoir on Physical Geography and Geology of Arabian Petrea, Palestine, and Adjoining Districts," PEF; and Blankenhorn, "Geology of the Nearer Environs of Jerusalem," ZDPV, 1905; Chaplin, "Climate of Jerusalem," PEFS, 1883; Glaisher, "Meteorol. Observations in Palestine," special pamphlet of the Palestine Exploration Fund; Hilderscheid, "Die Niederschlagsverhältnisse Palestine in alter u. neuer Zeit," ZDPV (1902); Huntington, Palestine and Its Transformation (1911); Andrew Watt, "Climate in Hebron," etc., Journal of the Scottish Meteorological Society (1900-11); Schick, "Die Wasserversorgung der Stadt Jerusalem," ZDPV, 1878; Wilson "Water Supply of Jerusalem," Proceedings of the Victoria Institute, 1906; Masterman, in Biblical World, 1905.

On Archaeology and Topography:

PEF, volume on Jerusalem, with accompanying maps and plans; Clermont-Ganneau, Archaeological Researches, I, 1899 (PEF); William, Holy City (1849); Robinson, Biblical Researches (1856); Wilson, Recovery of Jerusalem (1871); Warren Underground Jerusalem (1876); Vincent, Underground Jerusalem (1911); Guthe, "Ausgrabungen in Jerusalem," ZDPV, V; Bliss and Dickie, Excavations in Jerusalem (1894-97); Sanday, Sacred Sites of the Gospels (1903); Mitchell, "The Wall of Jerusalem according to the Book of Neh," JBL (1903); Wilson, Golgotha and the Holy Sepulchre (1906); Kuemmel, Materialien z. Topographie des alten Jerusalem; also numerous reports in the PEFS; Zeitschrift

des deutschen Palestine Vereins; and the Revue biblique.

On History:

Besides Bible, Apocrypha, works of Josephus, and History of Tacitus: Besant and Palmer, History of Jerusalem; Conder, Judas Maccabeus and Latin Kingdom of Jerusalem; Le Strange, Palestine under the Moslems (1890); C.F. Kent, Biblical Geography and History (1911). Bevan, Jerusalem under the High-Priests; Watson, The Story of Jerusalem.

E. W. G. Masterman

JERUSALEM, NEW

(Hierousalem kaine): This name occurs in Re 21:2 (21:10, "holy city"). The conception is based on prophecies which predict a glorious future to Jerusalem after the judgment (Isa 52:1). In Revelation, however, it is not descriptive of any actual locality on earth, but allegorically depicts the final state of the church ("the bride," "the wife of the Lamb," Re 21:2,9), when the new heaven and the new earth shall

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have come into being. The picture is drawn from a twofold point of view: the new Jerusalem is a restoration of Paradise (Re 21:6; 22:1,2,14); it is also the ideal of theocracy realized (Re 21:3,12,14,22). The latter viewpoint explains the peculiar representation that the city descends "out of heaven from God" (Re 21:2,10), which characterizes it as, on the one hand, a product of God's supernatural workmanship, and as, on the other hand, the culmination of the historic process of redemption. In other New Testament passages, where theocratic point of view is less prominent, the antitypical Jerusalem appears as having its seat in heaven instead of, as here, coming down from heaven to earth (compare Ga 4:26; Heb 11:10; 12:22).

See also REVELATION OF JOHN.

Geerhardus Vos

JERUSHA

je-roo'-sha (yerusha', "taken possession of," i.e. "married"): In 2Ki 15:33 = "Jerushah" (yerushah, same meaning) of 2Ch 27:1, the mother of King Jotham of Judah. Zadok was her father's name; he may be the priest of 1Ch 6:12 (Hebrew 5:38).

JESHAIAH

je-sha'-ya, je-shi'-a

(a) yesha'yahu;

(b) yesha'yah, "deliverance of Yah"; (2) (3) below have form (a), the others form (b):

(1) Son of Hananiah, and grandson of Zerubbabel, according to 1Ch 3:21, the

King James Version "Jesaiah."

But commentators follow Hebrew (and the Revised Version margin) in the first part of the verse, and Septuagint, Vulgate, Syriac in the second part, thus reading, "And the son of Hananiah (was) Pelatiah, and Jeshaiiah (was) his son, and Arnan his son," etc., thus making Jeshaiiah a grandson of Hananiah.

(2) A "son" of Jeduthun, and like him a temple musician; head of the family of that name (1Ch 25:3,15).

(3) A Levite, ancestor of Shelemoth, one of David's treasurers (1Ch 26:25).

(4) A descendant of Elam; he went with Ezra from Babylon to Jerusalem (Ezr 8:7) =" Jesias" (Revised Version), "Josias" (the King James Version), 1 Esdras 8:33.

(5) A descendant of Merari and a contemporary of Ezra (Ezr 8:19) =" Osaias" of 1 Esdras 8:48.

(6) A Benjamite (Ne 11:7), the King James Version "Jesaiah."

David Francis Roberts

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JESHANAH

jesh'-a-na, je-sha'-na (yeshanah): A town named with Bethel and Ephron among the places taken by Abijah from Jeroboam (2Ch 13:19). Most scholars are agreed that the same name should be read instead of ha-shen, in [1Sa 7:12](#) . It is probably identical with the Isanas, of Josephus (Ant., XIV, xv, 12). It is represented by the modern 'Ain Sinia, 3 1/4 miles North of Bethel, with a spring and interesting ancient remains.

JESHARELAH

jesh-a-re'-la (yesar'elah, meaning doubtful): One of the (or probably a family of) Levitical musicians (1Ch 25:14), called "Asharelah" in verse 2. The names should be written "Asarelah" and "Jesarelah."

JESHEBEAB

je-sheb'-e-ab (yeshebh'abh, meaning uncertain): A Levite of the 14th course (1Ch 24:13). Kittel and Gray (HPN, 24) read with Septuagint, A, "Ishbaal"; the name is omitted in Septuagint (Codex Vaticanus) and the change in Massoretic Text as well as the omission in Septuagint may be due to the word ba'al forming part of the name. Compare JERUBBESHETH.

JESHER

je'-sher (yesher, or yesher, "uprightness"): A son of Caleb (1Ch 2:18).

JESHIMON

je-she'-mon, jesh'-i-mon (ha-yeshimon, "the desert," and in the Revised Version (British and American) so translated but in the King James Version, Nu 21:20; 23:28; 1Sa 23:19,24; 26:1,3, "Jeshimon" as a place-name. In Numbers, the

Septuagint reads he eremos, "the desert"; in 1 Samuel, the Septuagint reads Iessaimon): In these passages probably two districts are referred to:

(1) The "desert" North of the Dead Sea, which was overlooked from Pisgah (Nu 21:20; 23:28). This is the bare and sterile land, saturated with salt, lying on each side of the Jordan North of the Dead Sea, where for miles practically no vegetable life can exist.

(2) The sterile plateau West of the steep cliffs bordering the western shores of the Dead Sea. Here between the lower slopes of the Judean hills, where thousands of Bedouin live and herd their flocks, and the more fertile borders of the sea with their oases ('Ain Feshkhah, 'Ain Jidy, etc.), is a broad strip of utterly waterless land, the soft chalky hills of which are, for all but a few short weeks, destitute of practically any vegetation. The Hill of Hachilah was on the edge of this desert (1Sa 23:19; 26:1,3), and the Arabah was to its south (1Sa 23:24). It is possible that the references in Numbers may also apply to this region.

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The word "Jeshimon" (yeshimon) is often used as a common noun in referring to the desert of Sinai (De 32:10; Ps 78:40; 106:14; Isa 43:19, etc.), and except in the first two of these references, when we have "wilderness," it is always translated "desert." Although used in 7 passages in poetical parallelism to midhbar, translated "wilderness," it really means a much more hopeless place; in a midhbar animals can be pastured, but a yeshimon is a desolate waste.

E. W. G. Masterman

JESHISHAI

je-shish'-a-i (yeshishay, "aged"): A Gadite chief (and family?) (1Ch 5:14).

JESHOHAIAH

jesh-o-ha'-ya, jesh-o-hi'-a (yeshochayah, meaning unknown): A prince in Simeon (1Ch 4:36).

JESHUA

jesh'-u-a, je-shu'-a (yeshua'): A place occupied by the children of Judah after their return from captivity (Ne 11:26), evidently, from the places named with it, in the extreme South of Judah. It may correspond with the Shema of Jos 15:26, and possibly to the Sheba of 19:2. The site may be Khirbet Sa'weh, a ruin upon a prominent hill, Tell es Sa'weh, 12 miles East-Northeast of Beersheba. The hill is surrounded by a wall of large blocks of stone. PEF, III, 409-10, Sh XXV.

JESHUA; JESHUAH

jesh'-u-a, je-shu'-a (yeshua', "Yahweh is deliverance" or "opulence"; compare JOSHUA):

- (1) the King James Version "Jeshuah," head of the 9th course of priests, and possibly of "the house of Jeshua" (1Ch 24:11; Ezz 2:36; Ne 7:39).
- (2) A Levite of Hezekiah's time (2Ch 31:15).
- (3) Son of Jozadak = Joshua the high priest (Ezz 2:2; 3:2,8; 4:3; 5:2; 10:18; Ne 7:7; 12:1,7,10,26); see JOSHUA (4) = "Jesus" (1 Esdras 5:48 and Sirach 49:12).
- (4) A man of Pahath-moab, some of whose descendants returned from Babylon to Jerusalem with Zerubbabel (Ezz 2:6; Ne 7:11) = "Jesus" (1 Esdras 58).
- (5) Head of a Levitical house which had oversight of the workmen in the temple (Ezz 2:40; 3:9; Ne 7:43). He is mentioned again in Ne 8:7 as taking part in explaining the Torah to the people, in Ne 9:4 f (compare 12:8) as leading in the worship, and in 10:9 (Hebrew 10) as sealing the covenant; this Jeshua is called son of Azaniah (Ne 10:9). To these references should be added probably Ne 12:24, where commentators read, "Jeshua, Binnui, Kadmiel" for "Jeshua the son of Kadmiel." Perhaps Jozabad (Ezz

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8:33) is a "son" of this same Jeshua; compare Ezr 8:33 = 1 Esdras 8:63, where the King James Version is "Jesu," the Revised Version (British and American) "Jesus." He is the same as Jessue (the King James Version), Jesus (Revised Version) (1 Esdras 5:26).

(6) Father of Ezer, a repairer of the wall (Ne 3:19).

(7) JOSHUA, son of Nun (Ne 8:17) (which see).

David Francis Roberts

JESHURUN

je-shu'-run, jesh'-u-run (yeshurun, "upright one," De 32:15; 33:5,26; Isa 44:2): Septuagint translates it "the beloved one" egapemenos, the perfect participle passive of agapao), and in Isa 44:2 adds "Israel"; Vulgate (Jerome's Latin Bible, 390-405

A.D.) has dilectus in De 32:15, elsewhere rectissimus; Aquila, Symmachus, Theodotion have "upright." For the form, Duhm compares zebhulun, Zebulun.

(1) The name used to be explained as a diminutive form, a pet name, and some, e. g. Cornill, Schultz (Old Testament Theology, English translation, II, 29, note 12) still explain it so, "the righteous little people." But there is no evidence that the ending -un had a diminutive force.

(2) Most moderns take it as a poetical or ideal title of Israel, derived from yashar, "upright"; it is held to contain a tacit reference to the word Israel (yisra'el), of which the first three consonants are almost the same as those of "Jeshurun"; in Nu 23:10 the term "the righteous ones" (yesharim) is supposed to contain a similar reference. Most commentators compare also "the Book of Jashar," and it has been held that "Jashar" is similarly a name by which Israel is called.

See JASHAR.

Following Bacher (ZATW, 1885, 161 ff), commentators hold that in Isaiah this new name, a coinage due to the author of Second Isaiah and adopted in Deuteronomy, stands in contrast to Jacob, "the supplanter," as his name was explained by the Hebrews (compare Ho 12:2-4). Israel is here given a new name, "the upright, pious one," and with the new name goes new chance in life, to live up to its meaning. Driver (Deuteronomy, 361) says that in De 32:15 "where the context is of declension from its ideal (it is) applied reproachfully. 'Nomen Recti pro Israele ponens, ironice eos perstringit qui a rectitudine defecerant' (Calv.). Elsewhere it is used as a title of honor." the King James Version has "Jesurun" in Isa 44:2.

David Francis Roberts

JESIAH

je-si'-a (1Ch 23:20 the King James Version).

See ISSHIAH.

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JESIAS

je-si'-as (Iesias; the King James Version Josias (1 Esdras 8:33)): Corresponding to Jeshaiiah, son of Athaliah (Ezr 8:7).

JESIMIEL

je-sim'-i-el (yesimi'el, "God establishes"): A prince of Simeon (1Ch 4:36).

JESSE

jes'-e (yishay, meaning doubtful; according to Gesenius it = "wealthy"; Olshausen, Gram., sections 277 f, conjectures yesh yah, "Yahweh exists"; Wellhausen (1Sa 14:49) explains it as 'abhishay (see ABISHAI); Iessai; [Ru 4:17,22](#); [1Sa 16; 17; 20; 22; 25:10](#) ; 2Sa 20:1; 23:1; 1Ki 12:16; 1Ch 10:14; 12:18; Ps 72:20; Isa 11:1,10 (= Ro 15:12)); Mt 1:5,6; Ac 13:22): Son of Obed, grandson of Boaz, and father of King David. The grouping of the references to Jesse in 1Sa is bound up with that of the grouping of the whole narrative of David and Saul. See SAMUEL, BOOKS OF. There seem to be three main veins in the narrative, so far as Jesse is concerned.

(1) In 1Sa 16:1-13, where Jesse is called the Bethlehemite. Samuel is sent to seek among Jesse's sons successor to Saul.

Both Samuel and Jesse fail to discern at first Yahweh's choice, Samuel thinking that it would be the eldest son (1Sa 16:6), while Jesse had not thought it worth while to call the youngest to the feast (1Sa 16:11).

(2) (a) In 1Sa 16:14-23, Saul is mentally disturbed, and is advised to get a harpist. David "the son of Jesse the Bethlehemite" is recommended by a courtier, and Saul sends to Jesse for David.

"And Jesse took ten loaves (so emend and translate, and not as the Revised Version (British and American), "an ass laden with bread"), and a (skin) bottle of wine, and a kid, and sent them" to Saul as a present with David, who becomes a courtier of Saul's with his father's consent.

(b) The next mention of Jesse is in three contemptuous references by Saul to David as "the son of Jesse" in 1Sa 20:27,30,31, part of the quarrel-scene between Saul and Jonathan. (But it is not quite certain if 1Sa 20 belongs to the same source as 16:14-

23.) In answer to the first reference, Jonathan calls his friend "David," and Saul repeats the phrase "the son of Jesse," abusing Jonathan personally (1Sa 20:30, where the meaning is uncertain). The reference to David as "the son of Jesse" here and in the following verse is contemptuous, not because of any reproach that might attach itself to Jesse, but, as Budde remarks, because "an upstart is always contemptuously referred to under his father's name" in courts and society. History repeats itself!

(c) Further references of a like kind are in the passage, 1Sa 22:6-23, namely, in 22:7,8,13 by Saul, and repeated by Doeg in 22:9.

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(4) Of the other references to Jesse, the most noteworthy is that in Isa 11:1: "There shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit," i.e. out of Jesse's roots (compare Re 5:5). "Why Jesse and not David?" asks Duhm; and he answers, "Because the Messiah will be a second David, rather than a descendant of David." Marti explains it to mean that he will be, not from David, but from a collateral line of descent. Duhm's explanation suggests a parallelism between David and Christ, of whom the former may be treated as a type similar to Aaron and Melchizedek in He. Saul might pour contempt upon "the son of Jesse," but Isaiah has given Jesse here a name above all Hebrew names, and thus does Providence mock "society."

See also ROOT OF JESSE.

David Francis Roberts

JESTING

jest'-ing: Used from Tyndale down as the translation of eutrapelia (Eph 5:4). Aristotle uses the original in his Ethics iv.14 as an equivalent of "quick-witted," from its root meaning "something easily turned," adding that, since the majority of people love excessive jesting, the word is apt to be degraded. This is the case here, where it clearly has a flavor of the coarse or licentious.

JESUI

jes'-u-i.

See ISHVI.

JESUITES

jes'-u-its.

See ISHVI.

JESURUN

je-su'-run, jes'-u-run.

See JESHURUN.

JESUS

je'-zus (Iesous, for yehoshua')

(1) Joshua, son of Nun (the King James Version Ac 7:45; Heb 4:8; compare 1 Macc 2:55; 2 Esdras 7:37).

(2) (3) High priest and Levite.

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See JESHUA, 2, 5.

(4) Son of Sirach.

See SIRACH.

(5) An ancestor of Jesus (Lu 3:29, the King James Version "Jose").

(6) (7) See the next three articles.

JESUS CHRIST, 1 OUTLINE

je'-zus krist (Iesous Christos):

I. THE NAMES

II. ORDER OF TREATMENT

PART I. INTRODUCTORY

I. THE SOURCES

1. In General

2. Denial of Existence of Jesus

3. Extra-Christian Notices

4. The Gospels

(1) The Synoptics

(2) The Fourth Gospel

II. THE PREPARATION

1. Both Gentile and Jewish
2. Old Testament Preparation
3. Post-exilic Preparation

III. THE OUTWARD SITUATION

1. The Land

Its Divisions

2. Political Situation

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final Passover, at which He was crucified, appears in all the evangelists. If the "feast" of Joh 5:1 (the article is probably to be omitted) is also, as some think, a Passover, then John has four Passovers, and a three years' ministry becomes necessary. It is claimed, however, that in this case the "feast" would almost certainly have been named. It still does not follow, even if a minor feast—say Purim—is intended, that we are shut up to a two years' ministry. Mr. Turner certainly goes beyond his evidence in affirming that "while two years must, not more than two years can, be allowed for the interval from Joh 2:13,23 to Joh 11:55." The two years' scheme involves, as will be seen on consideration of details, a serious overcrowding and arbitrary transposition of incidents, which speak to the need of longer time. We shall assume that the ministry lasted for three years, reserving reasons till the narrative is examined.

4. Date of Christ's Death:

On the hypothesis now accepted, the crucifixion of Jesus took place at the Passover of 30 AD. On the two years' scheme it would fall a year earlier. On both sides it is agreed that it occurred on the Friday of the week of the Passover, but it is disputed whether this Friday was the 14th or the 15th day of the month. The Gospel of John is pleaded for the former date, the Synoptics for the latter. The question will be considered in connection with the time of the Last Supper. Meanwhile it is to be observed that, if the 15th is the correct date, there seems reason to believe that the 15th of Nisan fell on a Friday in the year just named, 783 AUG, or 30 AD. We accept this provisionally as the date of the crucifixion.

JESUS CHRIST, 3

PART II. THE PROBLEMS OF THE LIFE OF JESUS

I. The Miracles.

1. The "Modern" Attitude:

Everyone is aware that the presence of miracle in the Gospels is a chief ground of the rejection of its history by the representatives of the "modern" school. It is not questioned that it is a super-natural person whose picture is presented in the Gospels. There is no real difference between the Synoptics and John in this respect. "Even the oldest Gospel," writes Bousset, "is written from the standpoint of faith; already for Mark, Jesus is not only the Messiah of the Jewish people, but the miraculous eternal Son of God, whose glory shone in the world" (Was wissen wir von Jesus? 54, 57). But the same writer, interpreting the "modern" spirit, declares that no account embracing supernatural events can be accepted as historical. "The main characteristic of this modern mode of thinking," he says, "rests upon the determination to try to explain everything that takes place in the world by natural causes, or—to express it in another form—it rests on the determined assertion of universal laws to which all phenomena, natural and spiritual, are subject" (What Is Religion? English translation, 283).

2. Supernatural in the Gospels:

With such an assumption it is clear that the Gospels are condemned before they are read. Not only is Jesus there a supernatural person, but He is presented as super-

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precisely because of this that the modern spirit feels bound to reject it. In the Gospels it is not the Virgin Birth by itself which is invoked to explain Christ's sinlessness, but the supernatural conception by the Holy Spirit (Lu 1:35). It is because of this conception that the birth is a virgin one. No explanation of the supernatural element in Christ's Person is more rational or credible (see below on "Nativity").

2. Sinlessness and the Messianic Claim:

If Jesus from the first was conscious of Himself as without sin and if, as the converse of this, He knew Himself as standing in an unbroken filial fellowship with the Father, He must early have become conscious of His special vocation, and learnt to distinguish Himself from others as one called to bless and save them. Here is the true germ of His Messianic consciousness, from which everything subsequently is unfolded. He stood in a rapport with the Father which opened His spirit to a full, clear revelation of the Father's will regarding Himself, His mission, the kingdom He came to found, His sufferings as the means of salvation to the world, the glory that awaited Him when His earthly work was done. In the light of this revelation He read the Old Testament Scriptures and saw His course there made plain. When the hour had come He went to John for baptism, and His brief, eventful ministry, which should end in the cross, began. This is the reading of events which introduces consistency and purpose into the life of Jesus, and it is this we mean to follow in the sketch now to be given.

JESUS CHRIST, 4A

PART III. COURSE OF THE EARTHLY LIFE OF JESUS

1. Divisions of the History:

The wonderful story of the life of the world's Redeemer which we are now to endeavor to trace falls naturally into several divisions:

- A. From the Nativity to the Baptism and Temptation.
- B. The Early Judean Ministry.
- C. The Galilean Ministry and Visits to the Feasts.
- D. The Last Journey to Jerusalem.
- E. The Passion Week—Betrayal, Trial, and Crucifixion.
- F. The Resurrection and Ascension.

2. Not a Complete "Life":

To avoid misconception, it is important to remember, that, rich as are the narratives of the Gospels, materials do not exist for a complete biography or "Life" of Jesus. There is a gap, broken only by a single incident, from His infancy till His 30th year; there are cycles of events out of myriads left unrecorded (Joh 21:25); there are sayings, parables, longer discourses, connected with particular occasions; there are general

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The stages of the temptation were three—each in its own way a trial of the spirit of obedience.

(1) The first temptation was to distrust. Jesus, after His long fast, was hungry. He had become conscious also of supernatural powers. The point on which the temptation laid hold was His sense of hunger—the most over-mastering of appetites. "If thou art the Son of God, command that these stones become bread." The design was to excite distrustful and rebellious thoughts, and lead Jesus to use the powers entrusted to Him in an unlawful way, for private and selfish ends. The temptation was promptly met by a quotation from Scripture: "Man shall not live by bread alone," etc. (Mt 4:4; Lu 4:4; compare De 8:3). If Jesus was in this position, it was His Father who had brought Him there for purposes of trial. Man has a higher life than can be sustained on bread; a life, found in depending on God's word, and obeying it at whatever cost.

(2) The second temptation (in Luke the third) was to presumption. Jesus is borne in spirit (compare Eze 40:1,2) to a pinnacle of the temple. From this dizzy elevation He is invited to cast Himself down, relying on the Divine promise: "He shall give His angels charge over thee," etc. (compare Ps 91:11,12). In this way an easy demonstration of His Messiahship would be given to the crowds below. The temptation was to overstep those bounds of humility and dependence which were imposed on Him as Son; to play with signs and wonders in His work as Messiah. But again the tempter is foiled by the word: "Thou shalt not make trial of (try experiments with, propose tests, put to the proof) the Lord thy God" (Mt 4:7; Lu 4:12; compare De 6:16).

(3) The third temptation (Luke's second) was to worldly sovereignty, gained by some small concession to Satan. From some lofty elevation—no place on a geographical map—the kingdoms of the world and the glory of them are flashed before Christ's mind, and all are offered to Him on condition of one little act of homage to the tempter. It was the temptation to choose the easier path by some slight pandering to falsehood, and Jesus definitely repelled it by the saying:

"Thou shalt worship the Lord thy God, and him only shalt thou serve" (Mt 4:10; Lu 4:8). Jesus had chosen His path. The Father's way of the cross would be adhered to.

Its Typical Character.

The stages of the temptation typify the whole round of Satanic assault on man through body, mind, and spirit (Lu 4:13; compare 1Joh 2:16), and the whole round of Messianic temptation. Jesus was constantly being tempted

- (a) to spare Himself;
- (b) to gratify the Jewish signseekers;
- (c) to gain power by sacrifice of the right.

In principle the victory was gained over all at the commencement. His way was henceforth clear.

JESUS CHRIST, 4B

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Jesus, being wearied, paused to rest Himself at Jacob's well, near a town called Sychar, now 'Askar. It was about the sixth hour—or 6 o'clock in the evening. The time of year is determined by Joh 4:35 to be "four months" before harvest, i. e. December (there is no reason for not taking this literally). It suits the evening hour that the woman of Samaria came out to draw water. (Some, on a different reckoning, take the hour to be noon.) Jesus opened the conversation by asking from the woman a draught from her pitcher. The proverbial hatred between Jews and Samaritans filled the woman with surprise that Jesus should thus address Himself to her. Still greater was her surprise when, as the conversation proceeded, Jesus announced Himself as the giver of a water of which, if a man drank, he should never thirst again (Joh 4:13,14). Only gradually did His meaning penetrate her mind, "Sir, give me this water," etc. (Joh 4:15). The request of Jesus that she would call her husband led to the discovery that Jesus knew all the secrets of her life. She was before a prophet (Joh 4:19). As in the case of Nathanael, the heart-searching power of Christ's word convinced her of His Divine claim.

3. The True Worship:

The conversation next turned upon the right place of worship. The Samaritans had a temple of their own on Mount Gerizim; the Jews, on the other hand, held to the exclusive validity of the temple at Jerusalem. Which was right? Jesus in His reply, while pronouncing for the Jews as the custodians of God's salvation (Joh 4:22), makes it plain that distinction of places is no longer a matter of any practical importance. A change was imminent which would substitute a universal religion for one of special times and places (Joh 4:20). He enunciates the great principle of the new dispensation that God is a Spirit, and they who worship Him must do so in spirit and in truth. Finally, when she spoke of the Messiah, Jesus made Himself definitely known to her as the Christ. To this poor Samaritan woman, with her receptive heart, He unveils Himself more plainly than He had done to priests and rulers (Joh 4:26).

4. Work at Its Reward:

The woman went home and became an evangelist to her people, with notable results (Joh 4:28,39). Jesus abode with them two days and confirmed the impression made by her testimony (Joh 4:40-42). Meanwhile, He impressed on His disciples the need of earnest sowing and reaping in the service of the Kingdom, assuring them of unfailing reward for both sower and reaper (Joh 4:35-38). He Himself was their Great Example (Joh 4:34).

JESUS CHRIST, 4C1

C. THE GALILEAN MINISTRY AND VISITS TO THE FEASTS

1. The Scene:

Galilee was divided into upper Galilee and lower Galilee. It has already been remarked that upper Galilee was inhabited by a mixed population—hence called "Galilee of the Gentiles" (Mt 4:15). The highroads of commerce ran through it. It was "the way of the sea" (the King James Version)—a scene of constant traffic. The people were rude, ignorant, and superstitious, and were densely crowded together in

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connection with the mission of the Seventy (Lu 10:1 ; the directions were doubtless similar in both cases); parts on other occasions (Lu 12:2-12; 21:12-17, etc.; compare Mr 13:9-13).

The Twelve were sent out two by two. Their work was to be a copy of the Master's— to preach the gospel and to heal the sick. To this end they were endowed with authority over unclean spirits, and over all manner of sickness. They were to go forth free from all encumbrances—no money, no scrip, no changes of raiment, no staff (save that in their hand, Mr 6:8), sandals only on their feet, etc.

a) The Commission:

They were to rely for support on those to whom they preached. They were for the present to confine their ministry to Israel. The saying in Mt 10:23, "Ye shall not have gone through the cities of Israel, till the Son of man be come," apparently has reference to the judgment on the nation, not to the final coming (compare 16:28).

b) Counsels and Warnings:

The mission of the Twelve was the first step of Christianity as an aggressive force in society. Jesus speaks of it, accordingly, in the light of the whole future that was to come out of it. He warns His apostles faithfully of the dangers that awaited them; exhorts them to prudence and circumspection ("wise as serpents," etc.); holds out to them Divine promises for consolation; directs them when persecuted in one place to flee to another; points out to them from His own case that such persecutions were only to be expected. He assures them of a coming day of revelation; bids them at once fear and trust God; impresses on them the duty of courage in confession; inculcates in them supreme love to Himself. That love would be tested in the dearest relations, In itself peace, the gospel would be the innocent occasion of strife, enmity and division among men. Those who

receive Christ's disciples will not fail of their reward.

When Christ had ended His discourse He proceeded with His own evangelistic work, leaving the disciples to inaugurate theirs (Mt 11:1).

JESUS CHRIST, 4C2

Second Period—After the Mission of the Twelve till the Departure from Galilee

I. From the Death of the Baptist till the Discourse on Bread of Life.

1. The Murder of the Baptist and Herod's Alarms:

(Matthew 14:1-12; Mark 6:14-29; Luke 9:7-9; compare 3:18-20)

Shortly before the events now to be narrated, John the Baptist had been foully murdered in his prison by Herod Antipas at the instigation of Herodias, whose unlawful marriage with Herod John had unsparingly condemned. Josephus gives as the place of the Baptist's imprisonment the fortress of Macherus, near the Dead Sea (Ant., XVIII, v, 2); or John may have been removed to Galilee. Herod would ere this have killed John, but was restrained by fear of the people (Mt 14:5). The hate of

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been blind from his birth. The narrative of the cure and examination of this blind man is adduced by Paley as bearing in its inimitable circumstantiality every mark of personal knowledge on the part of the historian. The man, cured in strange but symbolic fashion by the anointing of his eyes with clay (thereby apparently sealing them more firmly), then washing in the Pool of Siloam, became an object of immediate interest, and every effort was made by the Pharisees to shake his testimony as to the miracle that had been wrought. The man, however, held to his story, and his parents could only corroborate the fact that their son had been born blind, and now saw. The Pharisees themselves were divided, some reasoning that Jesus could not be of God because He had broken the Sabbath—the old charge; others, Nicodemus-like, standing on the fact that a man who was a sinner could not do such signs (Joh 9:15,16). The healed man applied the logic of common-sense: "If this man were not from God, he could do nothing" (Joh 9:33). The Pharisees, impotent to deny the wonder, could only cast him out of the synagogue. Jesus found him, and brought him to full confession of faith in Himself (Joh 9:35-38).

e) The Good Shepherd:

(John 10:1-21)

Yet another address of Jesus is on record arising out of this incident. In continuation of His reply to the question of the Pharisees in John (9:40), "Are we also blind?" Jesus spoke to them His discourse on the Good Shepherd. Flocks in eastern countries are gathered at night into an enclosure surrounded by a wall or palisade. This is the "fold," which is under the care of a "porter," who opens the closely barred door to the shepherds in the morning. As contrasted with the legitimate shepherds, the false shepherds "enter not by the door," but climb over some other way. The allusion is to priests, scribes, Pharisees and generally to all, in any age, who claim an authority within the church unsanctioned by God (Godet). Jesus now gathers up the truth in its relation to Himself as the Supreme Shepherd. From His fundamental relation to the church, He is not only the

Shepherd, but the Door (10:7-14). To those who enter by Him there is given security, liberty, provision (10:9). In his capacity as Shepherd Christ is preeminently all that a faithful shepherd ought to be. The highest proof of His love is that, as the Good Shepherd, He lays down His life for the sheep (10:11,15,17). This laying down of His life is not an accident, but is His free, voluntary act (10:17,18). Again there was division among the Jews because of these remarkable sayings (10:19-21).

Chronological Note.

Though John does not mention the fact, there is little doubt that, after this visit to Jerusalem, Jesus returned to Galilee, and at no long interval from His return, took His final departure southward. The chronology of this closing period in Galilee is somewhat uncertain. Some would place the visit to the Feast of Tabernacles before the withdrawal to Caesarea Philippi, or even earlier (compare Andrews, *Life of our Lord*, etc.); but the order adopted above appears preferable.

JESUS CHRIST, 4D

D. LAST JOURNEY TO JERUSALEM—JESUS IN PERAEA

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improbably there are two healings, one on entering Jericho, the other on going from the city, and Matthew, after his fashion, groups them together (Luke's language is really indefinite; literally, "as they were near to Jericho").

b) Zaccheus the Publican:

(Luke 19:1-10)

The entrance of Jesus into Jericho was signaled by a yet more striking incident. The chief collector of revenue in the city was Zaccheus, rich, but held in opprobrium ("a sinner") because of his occupation. Being little of stature, Zaccheus had climbed into the branches of a sycamore tree to see Jesus as He passed. To his amazement, and that of the crowd, Jesus stopped on His way, and called Zaccheus by name to hasten to come down, for that day He must abide at his house. Zaccheus joyfully received Him, and, moved to a complete change in his views of duty, declared his purpose of giving half his goods to the poor, and of restoring fourfold anything he might have taken by false accusation. It was a revolution in the man's soul, wrought by love. "Today," Jesus testified, "is salvation come to this house For the Son of man came to seek and to save that which was lost."

c) Parable of the Pounds:

(Luke 19:11-27)

The expectations of the multitude that the kingdom of God should immediately appear led Jesus to speak the parable of the Pounds, forewarning them that the consummation they looked for might be longer delayed than they thought, and impressing on them the need of loyalty, faithfulness and diligence, if that day, when it came, was not to prove disastrous to them. The nobleman went into a "far country" to receive a kingdom, and his ten servants were to trade with as many pounds (each = 100 drachmas) in his absence. On his return the faithful

servants were rewarded in proportion to their diligence; the faithless one lost what he had; the rebellious citizens were destroyed. Thus Jesus fore-shadowed the doom that would overtake those who were plotting against Him, and checked hopes that disregarded the moral conditions of honor in His kingdom.

Arrival at Bethany.

From Jericho Jesus moved on to Bethany, the abode of Lazarus and his sisters. To His halt here before His public entrance into Jerusalem the next events belong.

JESUS CHRIST, 4E1

E. THE PASSION WEEK—BETRAYAL, TRIAL AND CRUCIFIXION

Importance of the Last Events:

We reach now the closing week and last solemn events of the earthly life of Jesus. The importance attached to this part of their narratives is seen by the space the evangelists devote to it. Of the Gospels of Matthew and Mark fully one-third is

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arrange differently, and put some of the preceding events in this day). The summary in Joh 12:36-43 connects the blindness of mind of the Pharisees with Isaiah's vision (Isa 6:10), and with the prophecy of the rejected Servant (Isa 53:1).

7. An Atmosphere of Plotting—Judas and the Priests:

(Matthew 26:1-5,14-16; Mark 14:1,2,10,11; Luke 22:1-6)

The plot for the destruction of Jesus was meanwhile maturing. Two days before the Passover (Tuesday evening), Jesus forewarned the disciples of His approaching betrayal and crucifixion (Mt 26:2); and probably at that very hour a secret meeting of the chief priests and elders was being held in the court of the house of the high priest, Caiaphas (Matthew), to consult as to the means of putting Him to death. Their resolve was that it should not be done on the feast day, lest there should be a tumult; but the appearance of Judas, who since the anointing had seemingly meditated this step, speedily changed their plans. For the paltry sum of 30 pieces of silver (shekels of the sanctuary, less than \$20 or 4 pounds; the price of a slave, Ex 21:32; compare Zec 11:12), the recreant disciple, perhaps persuading himself that he was really forcing Jesus to an exercise of His Messianic power, agreed to betray his Lord. The covenant of infamy was made, and the traitor now only waited his opportunity to carry out his project.

JESUS CHRIST, 4E2

II. From the Last Supper till the Cross.

1. The Chronology:

A question of admitted difficulty arises in the comparison of the Synoptics and John as to the dates of the Last Supper and of the crucifixion. The Synoptics seem clearly to place the Last Supper on the evening of the 14th of Nisan (in

Jewish reckoning, the beginning of the 15th), and to identify it with the ordinary paschal meal (Mt 26:17-19). The crucifixion then took place on the 15th. John, on the contrary, seems to place the supper on the day before the Passover (13:1), and the crucifixion on the 14th, when the Passover had not yet been eaten (18:28; 19:14). Many, on this ground, affirm an irreconcilable discrepancy between John and the Synoptics, some (e.g. Meyer, Farrar, less decisively Sanday) preferring Jn; others (Strauss, Baur, Schmiedel, etc.) using the fact to discredit Jn. By those who accept both accounts, various modes of reconciliation are proposed. A favorite opinion (early church writers; many moderns, as Godet, Westcott, Farrar) is that Jesus, in view of His death, anticipated the Passover, and ate His parting meal with His disciples on the evening of the 13th; others (e.g. Tholuck, Luthardt, Edersheim, Andrews, D. Smith), adhering to the Synoptics, take the view, here shared, that the apparent discrepancy is accounted for by a somewhat freer usage of terms in John. Details of the discussion must be sought in the works on the subject. The case for the anticipatory view is well given in Westcott, *Introduction to the Study of the Gospels*, 339 ff; and in Farrar, *Life of Christ*, Excur. X; a good statement of that for the Synoptics may be seen in Andrews, *Life of our Lord*; compare Tholuck, *Commentary on John*, on 13:1; Luthardt, *Commentary on John*, on 13:1; 18:28; D. Smith, *Days of His Flesh*, App. II. The language of the Synoptists ("the first day of unleavened bread, when they sacrificed

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g) The Last Meeting:

The final appearance of Jesus to the apostles (1Co 15:7) is that which Luke in the closing verses of his Gospel (Lu 24:44-53), and in Ac 1:3-12, brings into direct relation with the ascension. In the Gospel Luke proceeds without a break from the first appearance of Jesus to "the eleven" to His last words about "the promise of my Father"; but Ac 1 shows that a period of 40 days really elapsed during which Jesus repeatedly "appeared" to those whom He had chosen. This last meeting of Jesus with His apostles was mainly occupied with the Lord's exposition of the prophetic Scriptures (Lu 24:44-46), with renewed commands to preach repentance and forgiveness of sins in His name, "beginning from Jerusalem" (Lu 24:47,48; compare Ac 1:8), and with the injunction to tarry in Jerusalem till the Spirit should be given (Lu 24:49; compare Ac 1:4,5). Then He led them forth to Olivet, "over against Bethany," and, while blessing them, "was carried up into heaven" (Lu 24:50,51; compare Ac 1:10,12).

2. The Ascension:

(Luke 24:50-53; Ac 1:6-14; compare Mark 16:19)

Jesus had declared, "I ascend unto my Father" (Joh 20:17), and Luke in Ac 1 narrates the circumstances of that departure. Jesus might simply have "vanished" from the sight of His disciples, as on previous occasions, but it was His will to leave them in a way which would visibly mark the final close of His association with them. They are found, as in the Gospel, "assembled" with Him at Jerusalem, where His final instructions are given. Then the scene insensibly changes to Olivet, where the ascension is located (Ac 1:12). The disciples inquire regarding the restoration of the kingdom to Israel (even yet their minds are held in these temporal conceptions), but Jesus tells them that it is not for them to know times and seasons, which the Father had set within His own authority (Ac 1:7). Far more important was it for them to know that within the next days they should receive power from the Holy Spirit to be witnesses for Him to the uttermost part

of the earth (Ac 1:8). Even as He spake, He was taken up, and a cloud received Him out of their sight (Ac 1:9). Then, as the apostles stood gazing upward, two heavenly messengers appeared, who comforted them with the assurance that in like manner as they had seen Jesus ascend into heaven, so also would He come again. For that return the church still prays and waits (compare Re 22:20).

See, further, ASCENSION.

Retracing their steps to Jerusalem, the apostles joined the larger company of disciples in the "upper room" where their meetings seem to have been habitually held, and there, with one accord, to the number of about 120 (Ac 1:15), they all continued steadfastly in prayer till "the promise of the Father" (Lu 24:49; Ac 1:4) was, at Pentecost, bestowed upon them.

JESUS CHRIST, 5

PART IV. EPILOGUE: THE APOSTOLIC TEACHING

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JESUS CHRIST, THE ARREST AND TRIAL OF

1. Jewish and Roman Law
2. Difficulties of the Subject
3. Illustrations of Difficulties

I. THE ARREST

1. Preparatory Steps
2. The Arrest in the Garden
3. Taken to the City

II. THE JEWISH TRIAL

1. The Jewish Law
2. The Mishna
3. Criminal Trials
4. The Trial of Jesus
5. The Preliminary Examination
6. The Night Trial
7. False Witnesses
8. A Browbeating Judge

9. The Morning Session

10. Powers of the Sanhedrin

11. Condemnation for Blasphemy

12. Summary

III. THE ROMAN TRIAL

1. Taken before Pilate

2. Roman Law and Procedure

3. Full Trial Not Desired

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seat placed upon the pavement. He made one more appeal, "Shall I crucify your King?" The chief priests gave the hypocritical answer, "We have no king but Caesar" (Joh 19:15). Pilate finally succumbed to their threats and clamor; but took his revenge by placing upon the cross the superscription that was so galling to them, "THE KING OF THE JEWS."

11. Pilate Washes His Hands:

Then occurred the closing scene of the tragedy, recorded only in the First Gospel, when Pilate washed his hands before the multitude (a Jewish custom), saying to them, "I am innocent of the blood of this righteous man; see ye to it." The reply was that dreadful imprecation, "His blood be on us, and on our children" (Mt 27:24,25).

12. The Sentence:

Pilate resumes his place upon the judgment seat, the fatal sentence at last falls from his lips, and Jesus is delivered up to be crucified.

Now, how far were these proceedings in accordance with the Roman law under which they purported to have been taken and conducted? In the first place, Pilate, as procurator, was the proper officer to try the charges brought against Jesus.

13. Review:

In the next place he acted quite properly in declining to entertain a charge which disclosed no offense known to the Roman law, or to pass a sentence based on the verdict of the Sanhedrin for an alleged violation of the Jewish law. He appears to have acted in accordance with the law, and indeed in a judicial and praiseworthy manner in the trial and disposition of the threefold indictment for treason (unless it be a fact that Jesus was not present when these accusations were brought against Him outside the Pretorium, which would be merely an irregularity, as they were made known to him later inside). Pilate's initial mistake, which led to

all the others, was in not discharging Jesus at once, when he had pronounced the verdict of acquittal.

All the subsequent proceedings were contrary to both the letter and the spirit of the law. Although Pilate took his place upon the judgment seat, his acts, properly speaking, were not those of a judge, and had no legal force or value; but were rather the futile attempts of a weak and vacillating politician to appease an angry mob thirsting for the blood of an innocent countryman. The carrying out of a sentence imposed in such circumstances, and under such conditions, may not inaptly be described as a judicial murder.

John James Maclaren

JESUS JUSTUS

je'-zus jus'-tus Iesous ho legomenos Ioustos, "Jesus that is called Justus," Col 4:11):

1. A Jew by Birth:

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One of three friends of Paul—the others being Aristarchus and Mark—whom he associates with himself in sending salutations from Rome to the church at Colosse. Jesus Justus is not mentioned elsewhere in the New Testament, and there is nothing more known about him than is given in this passage in Colossians, namely, that he was by birth a Jew—"of the circumcision"—that he had been converted to Christ, and that he was one of the inner circle of intimate friends and associates of the apostle during his first Roman captivity.

2. He Remains True to Paul:

The words also contain the information that at a stage in Paul's imprisonment, when the welcome extended to him by the Christians in Rome on his arrival there had lost its first warmth, and when in consequence, probably, of their fear of persecution, most of them had proved untrue and were holding aloof from him, J. J. and his two friends remained faithful. It would be pressing this passage unduly to make it mean that out of the large number—hundreds, or perhaps even one or two thousands—who composed the membership of the church in Rome at this time, and who within the next few years proved their loyalty to Christ by their steadfastness unto death in the Neronic persecution, all fell away from their affectionate allegiance to Paul at this difficult time. The words cannot be made to signify more than that it was the Jewish section of the church in Rome which acted in this unworthy manner—only temporarily, it is to be hoped. But among these Jewish Christians, to such dimensions had this defection grown that Aristarchus, Mark and J. J. alone were the apostle's fellow-workers unto the kingdom of God. These three alone, at that particular time— from among the Jewish Christians—were helping him in the work of the gospel in Rome. That this defection refers to the Jewish section of the church and not to the converts from among the Gentiles, is evident from many considerations. It seems to be proved, for example by verse 14 of the same chapter (i.e. Col 4:14), as well as by Phm 1:24, in both of which passages Paul names Demas and Luke as his fellow-laborers; and Luke was not a Jew by birth. But in the general failure of the Christians in Rome in their conduct toward Paul, it is with much affection and

pathos that he writes concerning Aristarchus, Mark, and J. J., "These only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me."

John Rutherford

JESUS, GENEALOGY OF

See GENEALOGY OF JESUS CHRIST.

JETHER

je'-ther (yether, "abundance"):

(1) Ex 4:18 the Revised Version margin, King James Version, margin.

See JETHRO.

(2) Gideon's eldest son (Jud 8:20), who was called upon by his father to slay Zebah and Zalmunnah, but "feared, because he was yet a youth." The narrative there (Jud 8:4

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) should be connected with that of **Jud 6:34** , where Gideon is followed by his clan, and not with that of Jud 7, where he has 300 picked men. The captives would be taken to Orpah, Gideon's home, and slain there.

(3) Father of Amasa (1Ki 2:5,32); he was an Ishmaelite according to 1Ch 2:17 = "Ithra, the Israelite" of 2Sa 17:25, where "the Ishmaelite" should be read for "the Israelite."

(4) A Jerahmeelite (1Ch 2:32 twice).

(5) A Judahite (1Ch 4:17).

(6) A man of Asher (1Ch 7:38) = " Ithran" of 1Ch 7:37.

David Francis Roberts

JETHETH

je'-theth (yetheth, meaning unknown): a chief (or clan) of Edom (Ge 36:40 parallel 1Ch 1:51), but probably a mistake for "Jether" = " Ithran" (Ge 36:26).

JETHLAH

jeth'-la (yithlah).

See ITHLAH.

JETHRO

jeth'-ro, je'-thro (yithro, "excellence," Ex 3:1; 4:18 b; 18:1-12 (in 4:18a, probably a textual error, yether, "Iether," the King James Version margin, the Revised Version margin); Septuagint always Iothor): The priest of Midian and father-in-law (chothen) of Moses.

1. His Relation to Reuel and Hobab:

It is not easy to determine the relation of Jethro to Reuel and Hobab. If we identify Jethro with Reuel as in Ex 2:18; 3:1 (and in Ant, III, iii; V, ii, 3), we must connect "Moses' father-in-law" in Nu 10:29 immediately with "Reuel" (the King James Version "Raguel"), and make Hobab the brother-in-law of Moses. But while it is possible that chothen may be used in the wider sense of a wife's relative, it is nowhere translated "brother-in-law" except in Jud 1:16; 4:11 ("father-in-law," the King James Version, the Revised Version margin). If we insert, as Ewald suggests (HI, II, 25), "Jethro son of" before "Reuel" in Ex 2:18 (compare the Septuagint, verse 16, where the name "Jethro" is given), we would then identify Jethro with Hobab, the son of Reuel, in Nu 10:29, taking "Moses' father-in-law" to refer back to Hobab. Against this identification, however, it is stated that Jethro went away into his own country without any effort on the part of Moses to detain him (Ex 18:27), whereas Hobab, though at first he refused to remain with the Israelites, seems to have yielded to the

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settle by a direct appeal to the will of God. Moses, recognizing the wisdom of his father-in-law's advice, readily acted upon his suggestion and appointed "able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." Thereafter, Jethro returned to his own country.

5. His Character and Influence:

The story of Jethro reveals him as a man of singular attractiveness and strength, in whom a kind, considerate disposition, a deeply religious spirit, and a wise judgment all met in happy combination. And this ancient priest of Midian made Israel and all nations his debtors when he taught the distinction between the legislative and the judicial function, and the importance of securing that all law be the expression of the Divine will, and that its application be entrusted only to men of ability, piety, integrity and truth (Ex 18:21).

James Crichton

JETUR

je'-tur (yeTur, meaning uncertain): a "son" of Ishmael (Ge 25:15 parallel 1Ch 1:31); against this clan the two and a half tribes warred (1Ch 5:18 f); they are the Itureans of New Testament times.

See ITURAEA.

JEUEL

je-u'-el ju'-el (ye'-u'-el, meaning unknown):

- (1) A man of Judah (1Ch 9:6); the name is not found in the parallel of Ne 11:24.
- (2) A Levite, the King James Version "Jeiel" (2Ch 29:13).

(3) A companion of Ezra, the King James Version "Jeiel" (Ezr 8:13).

(4) The name occurs also as Kethibh in 1Ch 9:35; 2Ch 26:11.

See JEIEL, (2), (6).

JEUSH

je'-ush (ye'ush, probably "he protects," "he comes to help"; see HPN, 109; Kethibh is ye'ish, in Ge 36:5,14; 1Ch 7:10):

(1) A "son" of Esau (Ge 36:5,14,18; 1Ch 1:35). "The name is thought by some to be identical with that, of an Arabian lion-god Yagut, meaning 'helper,' whose antiquity is vouched for by inscriptions of Thamud" (Skinner, Gen, 432).

(2) A Benjamite (1Ch 7:10), but probably a Zebulunite. See Curtis, Chronicles, 145 ff.

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(3) A descendant of King Saul, the King James Version "Jehush" (1Ch 8:39).

(4) A Gershonite Levite (1Ch 23:10,11).

(5) A son of King Rehoboam (2Ch 11:19).

David Francis Roberts

JEUZ

je'-uz ye'-uts "he counsels"): The eponym of a Benjamite family (1Ch 8:10).

JEW, JEWESS, JEWISH

ju, joo, ju'-ish, joo'-ish (yehudhi plural yehudhim; Ioudaioi; feminine adjective yehudhith; Ioudaikos): "Jew" denotes originally an inhabitant of Judah (2Ki 16:6 applies to the two tribes of the Southern Kingdom), but later the meaning was extended to embrace all descendants of Abraham. In the Old Testament the word occurs a few times in the singular. (Es 2:5; 3:4, etc.; Jer 34:9; Zec 8:23); very frequently in the plural in Ezra and Nehemiah, Esther, and in Jeremiah and Daniel. The adjective in the Old Testament applies only to the "Jews' language" or speech (2Ki 18:26,28 parallel Ne 13:24; Isa 36:11,13). "Jews" (always plural) is the familiar term for Israelites in the Gospels (especially in John), Acts, Epistles, etc. "Jewess" occurs in 1Ch 4:18; Ac 16:1; 24:24. In Tit 1:14 a warning is given against "Jewish fables" (in Greek the adjective is found also in Ga 2:14). The "Jews' religion" (Ioudaismos) is referred to in Ga 1:13,14. On the "Jews' language," see LANGUAGES OF THE OLD TESTAMENT; on the "Jews' religion," see ISRAEL, RELIGION OF.

James Orr

JEWEL

ju'-el, joo'-el: An ornament of gold, silver or of precious stones in the form of armlet, bracelet, anklet, nose-ring, etc. Oriental dress yields itself freely to such adornment, to which there are many allusions in Scripture. a frequent term in Hebrew is keli ("utensil," "vessel"), coupled with mention of "gold" or "silver" or both (Ge 24:53; Ex 3:22; 11:2; 12:35; 35:22; 1Sa 6:8,15, etc.; the Revised Version (British and American) in 2Ch 32:27 translations "vessels"). In So 1:10, where the King James Version has "rows (of jewels)," the Revised Version (British and American) has "plaits (of hair)"; in So 7:1, the word is from a root chalah, meaning "to adorn." In 3 instances in the King James Version "jewel" represents the Hebrew nezem (Pr 11:22; Isa 3:21; Eze 16:12); the American Standard Revised Version changes Pr 11:22 to "ring" Septuagint here =" earring"), and both the English Revised Version and the American Standard Revised Version have "ring" in Eze 16:12. The familiar phrase in Mal 3:17, "in that day when I make up my jewels," becomes in the English Revised Version, "in the day that I do make, even a peculiar treasure" (margin "or, wherein I do make a peculiar treasure"), and in the American Standard Revised Version, "even mine own possession, in the day that I make" (margin "or, do this").

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See, further, ORNAMENT; DRESS; STONES, PRECIOUS.

James Orr

JEWRY

ju'-ri, joo'-ri: In Da 5:13 the King James Version, where the Revised Version (British and American) has "Judah"; in the New Testament, in two places in the King James Version, Lu 23:5; Joh 7:1, where the Revised Version (British and American) has correctly "Judaea" (Ioudaia) (which see).

JEWS

juz, jooz.

See JEW.

JEZANIAH

jez-a-ni'-a (yezanyahu, probably "Yahweh hears"; compare JAAZANIAH): In Jer 40:8, and also 42:1 where Septuagint has "Azariah," as in 43:2 (see Driver, Jer) = JAAZANIAH, (1) (which see).

JEZEBEL

jez'-e-bel 'izebhel, "unexalted," "unhusbanded" (?); Iezabel; see BDB; 1Ki 16:31; 18:4,13,19; 19:1,2; 21:5 ff; 2Ki 9:7 ff, 30 ff; Re 2:20): Daughter of Ethbaal, king of the Zidonians, i.e. Phoenicians, and queen of Ahab, king of Northern Israel. Ahab (circa 874-853 BC) carried out a policy, which his father had perhaps started, of making alliances with other states. The alliance with the Phoenicians was cemented by his marriage with Jezebel, and he subsequently gave his daughter Athaliah in marriage to Jehoram, son of Jehoshaphat, king of

Judah. His own union with Jezebel is regarded as a sin in 1Ki 16:31, where the Massoretic Text is difficult, being generally understood as a question. The Septuagint translations: "and it was not enough that he should walk in the sins of Jeroboam ben Nebat, he also took to wife Jezebel," etc. The Hebrew can be pointed to mean, "And it was the lightest thing for him to walk in the sins of Jeroboam ben Nebat, he also took to wife Jezebel, and went and served Baal and worshipped him," i.e. all the other sins were light as compared with the marriage with Jezebel and the serving of Baal (compare Mic 6:16). Is this a justifiable view to take of the marriage? One answer would be that Ahab made a wise alliance; that Baal-worship was not non-Hebrew, that Ahab named his children not after Baal but after Yahweh (compare Ahaziah, Jehoram, Athaliah), and that he consulted the prophets of Yahweh (compare 1Ki 22:6); further, that he only did what Solomon had done on a much larger scale; it may be added too that Ahab was in favor of religious toleration, and that Elijah and not the king is the persecutor. What then can be said for the unfavorable Verdict of the Hebrew historians? That verdict is based on the results and effects of the marriage, on the life and character of Jezebel, and in that life two main incidents demand attention.

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39 f), that she is to be identified with the Chaldean Sibyl at Thyatira, and also that of Selwyn making her the wife of the local asiarch. "It was not the cults but the trade guilds that formed the problem at Thyatira." See also Zahn, Introduction to the New Testament, section symbol 73, note 7; AHAB; BAAL; ELIJAH.

David Francis Roberts

JEZELUS

je-ze'-lus, jez'-e-lus (Iezelos):

(1) In 1 Esdras 8:32; called "Jahaziel" in Ezr 8:5.

(2) In 1 Esdras 8:35; called "Jehiel" in Ezr 8:9.

JEZER

je'-zer (yecher, "form" or "purpose"): A "son" of Naphtali (Ge 46:24; Nu 26:49; 1Ch 7:13).

JEZERITES, THE

je'-zer-its, (ha-yitsri (collective with article)): Descendants of "Jezer" (Nu 26:49).

JEZIAH

je-zi'-a.

See IZZIAH.

JEZIEL

je'-zi-el, je-zi'-el (Kethibh is yezu'el, or yezo'el; Qere yezi'el = " God gathers," perhaps): One of David's Benjamite recruits at Ziklag (1Ch 12:3).

JEZLIAH

jez-lia.

See IZLIAH.

JEZOAR

je-zo'-ar.

See IZHAR.

JEZRAHIAH

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jez-ra-hi'-a.

See IZRAHIAH.

JEZREEL

jez'-re-el, jez'-rel (yizre'e'l, "God soweth"):

(1) A city on the border of the territory of Issachar (Jos 19:18).

1. Territory:

It is named with Chesulloth and Shunem (modern Iksal and Solam). It remained loyal to the house of Saul, and is mentioned as part of the kingdom over which Abner set Ishbosheth (2Sa 2:9). From Jezreel came the tidings of Saul and Jonathan's death on Gilboa, which brought disaster to Mephibosheth (2Sa 4:4). The city plays no important part in the history till the time of Ahab. Attracted, doubtless, by the fine position and natural charms of the place, he made it one of his royal residences, building here a palace (1Ki 21:1). This was evidently on the eastern wall; and the gate by which Jehu entered was over-looked by the quarters of Queen Jezebel (2Ki 9:30 f). The royal favor naturally enhanced the dignity of the city, and "elders" and "nobles" of Jezreel are mentioned (1Ki 21:8, etc.). Under the influence of Jezebel, an institution for the worship of Baal was founded here, from which, probably, the men were drawn who figured in the memorable contest with Elijah on Carmel (2Ki 10:11). "The tower in Jezreel" was part of the defenses of the city. It commanded a view of the approach up the valley from Beth-shean—the way followed by the hordes of the East, who, from time immemorial, came westward for the rich pasture of the plain (2Ki 9:17). It was necessary also to keep constant watch, as the district East of the Jordan was always more unsettled than that on the West; and danger thence might appear at any moment. The garden of Naboth seems to have lain to the East of the city (2Ki 9:21), near the royal domain, to which Ahab desired to add it as a garden of

herbs (1Ki 21:1). See NABOTH. This was the scene of the tragic meetings between Elijah and Ahab (1Ki 21:17), and between Jehu and Joram and Ahaziah (2Ki 9:21). Joram had returned to Jezreel from Ramoth-gilead to be healed of his wounds (2Ki 9:15). By the gateway the dogs devoured Jezebel's body (2Ki 9:31). Naboth had been stoned to death outside the city (1Ki 21:13). Josephus lays the scene by the fountain of Jezreel, and here, he says, the dogs licked the blood washed from the chariot of Ahab (Ant., VIII, xv, 6). This accords with 1Ki 21:19; but 22:38 points to the pool at Samaria.

2. Identification:

The site of Jezreel must be sought in a position where a tower would command a view of the road coming up the valley from Beth-shean. It has long been the custom to identify it with the modern village, Zer'in, on the northwestern spur of Gilboa. This meets the above condition; and it also agrees with the indications in Eusebius, Onomasticon as lying between Legio (Lejjun) and Scythopolis (Beisan). Recently, however, Professor A.R.S. Macalister made a series of excavations here, and failed to find any evidence of ancient Israelite occupation. This casts doubt upon the

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identification, and further excavation is necessary before any certain conclusion can be reached. For the "fountain which is in Jezreel," see HAROD, WELL OF.

(2) An unidentified town in the uplands of Judah (Jos 15:56), the home of Ahinoam (1Sa 27:3, etc.).

W. Ewing

JEZREEL, VALE OF

See ESDRAELON, PLAIN OF.

JEZREELITE

jez'-re-el-it, jez'-rel-it ha-yizre'e'li): applied to Naboth, a native of Jezreel (1) (1Ki 21:1, etc.).

JEZREELITESS

jez'-re-el-it-es, jez'-rel-it-es (yizre'e'lith, "of Jezreel," feminine): Applied to Ahinoam, one of David's first two wives, a native of Jezreel in Judah (1Sa 27:3; 30:5; 2Sa 2:2; 3:2; 1Ch 3:1).

JEZRIELUS

jez-ri-e'-lus (Iezrielos; the King James Version Hierielus; 1 Esdras 9:27): Corresponding to "Jehiel" in Ezr 10:26.

JIBSAM

jib'-sam.

See IBSAM.

JIDLAPH

jid'-laf (yidhlaph perhaps "he weeps"): A "son" of Nahor (Ge 22:22).

JIMNA, JIMNAH

jim'-na (yimnah, perhaps **equals** "good fortune"): A "son" of Asher (Ge 46:17, the King James Version "Jimnah"; Nu 26:44, the King James Version "Jimna"), whereas the Revised Version (British and American) has IMNAH (which see).

JIMNITES, THE

jim'-nits, (same as "Jimna," only collective with the definite article; Nu 26:44 the King James Version, where the Revised Version (British and American) has "Imnites"): Descendants of Jimna or Imna.

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JIPHTAH

jif'-ta (yiphtach).

See IPHTAH.

JIPHTHAHEL

jif'-tha-el.

See IPHTAH-EL.

JOAB

jo'-ab (yo'-abh, "Yahweh is father"; Joab):

(1) Son of Zeruah, David's sister. He was "captain of the host" (compare 2Sa 19:13) under David.

1. Joab and Abner:

(a) Joab is first introduced in the narrative of the war with Abner, who supported the claims of Ishbosheth to the throne against those of David (2Sa 2:8-3:1). The two armies met, and on Abner's suggestion a tournament took place between 12 men from each side; a general engagement follows, and in this Joab's army is victorious. Asahel, Joab's brother, is killed in his pursuit of Abner, but the latter's army is sorely pressed, and he appeals to Joab for a cessation of hostilities. Joab calls a halt, but declares that he would not cease had Abner not made his plea.

(b) 2Sa 3:12-29. Abner visits David at Hebron, and makes an alliance with David. He then leaves the town, apparently under royal protection. Joab is absent at the time, but returns immediately after Abner's departure, and expostulates

with David for not avenging Asahel's death, and at the same time attributes a bad motive to Abner's visit. He sends a message, no doubt in the form of a royal command, for Abner to return; the chief does so, is taken aside "into the midst of the gate" (or as Septuagint and commentators read, "into the side of the gate," 2Sa 3:27), and slain there by Joab. David proclaims his own innocence in the matter, commands Joab as well as the people to mourn publicly for the dead hero (2Sa 3:31), composes a lament for Abner, and pronounces a curse upon Joab and his descendants (2Sa 3:30 is regarded as an editorial note, and commentators change 2Sa 3:39).

2. The Ammonite War: Death of Uriah:

(a) 2Sa 10:1-14; 1Ch 19:1-15. David sends ambassadors with his good wishes to Hanun on his ascending the throne of the Ammonites; these are ill-treated, and war follows, David's troops being commanded by Joab. On finding himself placed between the Ammonites on the one hand, and their Syrian allies on the other, he divides his army, and himself leads one division against the Syrians, leaving Abishai, his brother, to fight the Ammonites; the defeat of the Syrians is followed by the rout of the ammonites.

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fully. He was one of Adonijah's supporters in his claim to the throne (1Ki 1:7,19,41). For this he had to pay the penalty with his life, being slain at the altar in the "Tent of Yahweh" (1Ki 2:28-34) by Benaiah, who acted upon Solomon's orders. His murderer became his successor as head of the army. 1Ki 2:5 makes David advise Solomon not to forget that Joab slew Abner and Amasa, and 1Ki 11:14-22 contains a reference to the dread of his name in Edom. 1Ch 11:6 makes him win his spurs first at the capture of Jerusalem, but 2Sa 2; 3 are previous in time to this event (compare 2Sa 5:6-10), and 1Ch 11:8 makes him repair the city, while 1Ch 26:28 refers to a dedication of armor by him.

6. Joab's Character:

In summing up Joab's character, we must remember the stirring times in which he lived. That he was a most able general, there is no doubt. He was, however, very jealous of his position, and this accounts for Amasa's murder, if not partially for that of Abner too: if he was afraid that Abner would supplant him, that fear may be held to be justified, for Amasa, who had not been too loyal to David did take Joab's place for a time. But blood revenge for Asahel's death was perhaps the chief cause. Yet even when judged in the light of those rough times, and in the light of eastern life, the murder of Abner was a foul, treacherous deed (see Trumbull, *Studies in Oriental Social Life*, 129-31).

Joab opposed the census probably because it was an innovation. His rebuke of David's great grief over Absalom's death can only be characterized as just; he is the stern warrior who, after being once merciful and forgiving, will not again spare a deceitful rebel; and yet David shows how a father's conduct toward a prodigal, rebellious son is not regulated by stern justice. Joab's unswerving loyalty to David leads one to believe that no disloyalty was meant by his support of Adonijah, who was really the rightful heir to the throne. But their plans were defeated by those of the harem, and Joab had to pay the price with his life.

Taken as a whole, his life, as depicted in the very reliable narrative of 2Sa and 1

Ki, may be said to be as characteristic of the times as that of David himself, with a truly Homeric ring about it. He was a great man, great in military prowess and also in personal revenge, in his loyalty to the king as well as in his stern rebuke of his royal master. He was the greatest of David's generals, and the latter's success and glory owed much to this noblest of that noble trio whom Zeruah bore.

(2) A Judahite, father or founder of Ge-harashim (1Ch 4:14, "valley of craftsmen" the Revised Version margin).

See GE-HARASHIM.

(3) A family of returned exiles (Ezr 2:6 parallel Ne 7:11; Ezr 8:9; RAPC 1Es 8:35).

(4) See ATROTH-BETH-JOAB.

David Francis Roberts

JOACHAZ

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jo'-a-kaz (Iochaz, Iechonias): Son of Josiah (1 Esdras 1:34). In Mt 1:11 "Jechoniah" is the reading.

JOACIM

jo'-a-sim.

See JOAKIM.

JOADANUS

jo-a-da'-nus (Ioadanos: In 1 Esdras 9:19, apparently, through some corruption; the same as Gedaliah, a son of Jeshua, the son of Jozadak, in Ezr 10:18.

JOAH

jo'-a (yo'ach, "Yahweh is brother"):

(1) Son of Asaph and recorder under King Hezekiah (2Ki 18:18,26; Isa 36:3,11,22); he was one of the 3 officers sent by the king to speak to the Assyrian envoys at the siege of Jerusalem (circa 701 BC).

(2) In 1Ch 6:21 (Hebrew 6); 2Ch 29:12, a Levite (son of Zimmah) = "Ethan" of 1Ch 6:42 (Hebrew 27).

(3) a son of Obed-edom (1Ch 26:4).

(4) Son of Joahaz and recorder under King Josiah (2Ch 34:8).

JOAHAZ

jo'-a-haz (yo'-achaz, "Yahweh has grasped" = "Jehoahaz"):

(1) Father of JOAH (4) (2Ch 34:8).

(2) the Revised Version (British and American) and Hebrew in 2Ki 14:1 for Jehoahaz, king of Israel.

See JEHOAHAZ.

(3) the Revised Version (British and American) and Hebrew in 2Ch 36:2,4 for JEHOAHAZ, king of Judah (which see).

JOAKIM

jo'-a-kim (Ioakeim; the King James Version Joacim):

(1) Jehoiakim, king of Judah and Jerusalem (1 Esdras 1:37-39; Baruch 1:3).

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(2) Jehoiachin, son of (1) (1 Esdras 1:43).

(3) Son of Jeshua (1 Esdras 5:5), called by mistake son of Zerubbabel; in Ne 12:10,26 his name occurs as in 1 Esdras, among the priests and Levitea who returned to Jerusalem with Zerubbabel.

(4) High priest of Jerusalem in the time of Baruch (Baruch 1:7).

(5) High priest in Jerusalem in the days of Judith who, along with "the ancients of the children of Israel," welcomed the heroine back to the city after the death of Holofernes (Judith 4). He cannot be identified with any of the high priests in the lists given in 1 Chronicles or in Josephus, Ant, X, viii, 6. The word means "the Lord hath set up." It is probably symbolical, and tends with other names occurring in the narrative to establish the supposition that the book was a work of imagination composed to support the faith of the Jews in times of stress and difficulty.

(6) The husband of Susanna (Susanna verses 1 ff), perhaps here also a symbolical name.

J. Hutchison

JOANAN

jo-a'-nan (Westcott-Hort, Greek New Testament, Ioanan; Textus Receptus of the New Testament, Ioanna; the King James Version, Joanna):

(1) A grandson of Zerubbabel in the genealogy of Jesus according to Luke (3:27).

(2) The son of Eliasib (1 Esdras 9:1 the King James Version, the Revised Version (British and American) "Jonas").

JOANNA

jo-an'-a (Ioana, or Ioanna): The wife of Chuzas, Herod's steward. She was one of the "women who had been healed of evil spirits and infirmities" which "ministered unto him (King James Version, i.e. Jesus, or "them" the Revised Version (British and American), i.e. Jesus and His disciples) of their substance," on the occasion of Jesus' tour through Galilee (Lu 8:2,3). Along with other women she accompanied Jesus on His last journey from Galilee to Jerusalem, and was present when His body was laid in the sepulcher (Lu 23:55). She was thus among those who prepared spices and ointments, who found the grave empty, and who "told these things unto the apostles" (Lu 23:56-24:10).

C. M. Kerr

JOANNES

jo-an'-es, jo-an'-ez (Ioannes; the King James Version, Johannes):

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(1) Son of Acatan (1 Esdras 8:38), called also "Johanan" in Ezr 8:12.

(2) Son of Bebai (1 Esdras 9:29), called "Jehohanan" in Ezr 10:28.

JOARIB

jo'-a-rib (Ioarib; the King James Version Jarib): Ancestor of Mattathias (1 Macc 14:29), given as "Joarib" in the King James Version of 1 Macc 2:1; he was chief of the first of the 24 courses of priests in the reign of David. Varieties of the name are Jarib, Joarib, and Jehoiarib (1Ch 24:7).

JOASH (1)

jo'-ash (yo'ash, "Yahweh is strong" or "Yahweh has bestowed"; Ioas):

(1) Father of Gideon, of the clan of Abiezer and the tribe Manasseh (Jud 6:11,29,30,31; 7:14; 8:13,19,32). Gideon declares (Jud 6:15) that the family is the poorest in Manasseh, words similar to those of Saul (1Sa 9:21), and not to be taken too literally. Joash would be a man of standing and wealth, for Gideon was able to command 10 servants to destroy the altar and the Asherah (Jud 6:27,34), and also to summon the whole clan to follow him. Further, the altar that Joash had was that used by the community (Jud 6:28), so that he would be the priest, not only of his own family qua paterfamilias, but also of the community in virtue of his position as chief. When Gideon destroyed the altar and the Asherah or sacred pillar by it, Joash refused to deliver his son to death, declaring that Baal, if he was a god, should avenge himself (compare Elijah in 1Ki 18).

(2) Called "the king's son" (1Ki 22:26; 2Ch 18:25; compare Jer 36:26; 38:6), or, less probably, "the son of Hammelech," the Revised Version margin; perhaps a son of Ahab. Micaiah the prophet was handed over to his custody and that of Amon by Ahab.

(3) A Judahite, descendant of Shelah (1Ch 4:22).

(4) A Benjamite recruit of David at Ziklag. Commentators read here, "Joash the son of Shemaiah (or Jehoshamai), the Gibeathite" (1Ch 12:3).

(5) In 2Ki 11:2, etc. = Jehoash, king of Judah.

(6) In 2Ki 13:9, etc. = Jehoash, king of Northern Israel.

David Francis Roberts

JOASH (2)

(yo‘ash, "Yahweh has aided"):

(1) A Benjamite, or, more probably, a Zebulunite (1Ch 7:8).

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(2) One of David's officers; Joash was "over the cellars of oil" (1Ch 27:28).

JOATHAM

jo'-a-tham (Ioatham): the King James Version for the Revised Version (British and American) "Jotham" (Mt 1:9).

See JOTHAM (the king).

JOB

job ('iyobh, meaning of name doubtful; some conjecturing "object of enmity," others "he who turns," etc., to God; both uncertain guesses; Iob): The titular hero of the Book of Job, represented as a wealthy and pious land-holder who lived in patriarchal times, or at least conditions, in the land of Uz, on the borders of Idumea. Outside of the Book of Job he is mentioned by Ezekiel (Eze 14:14,20) as one of 3 great personages whose representative righteousness would presumably avail, if that of any individuals could, to redeem the nation; the other two being Noah, an ancient patriarch, and Daniel, a contemporary of the prophet. It is difficult to determine whether Job was an actual personage or not. If known through legend, it must have been on account of some such experience as is narrated in the book, an experience unique enough to have become a potent household word; still, the power and influence of it is due to the masterly vigor and exposition of the story. It was the Job of literature, rather than the Job of legend, who lived in the hearts of men; a character so commanding that, albeit fictitious, it could be referred to as real, just as we refer to Hamlet or Othello. It is not the way of Hebrew writers, however, to evolve literary heroes from pure imagination; they crave an authentic basis of fact. It is probable that such a basis, in its essential outlines, existed under the story of Job. It is not necessary to suppose, however, that the legend or the name was known to Israel from ancient times. Job is introduced (Job 1:1) as if he had not been known before. The writer, who throughout the book shows a wide acquaintance with the world, doubtless

found the legend somewhere, and drew its meanings together for an undying message to his and all times.

John Franklin Genung

JOB, BOOK OF

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naturally be remembered by all readers as one of the most characteristic features of the book; and in like manner the curse in Jer may have stood out in the memory of his disciples, of whom the writer of Job may have been one, and figure in a similar literary situation. Ezekiel's naming of Job along with Noah and Daniel (Eze 14:14,20), as a type of atoning righteousness, is doubly remarkable if the writer of Job was a contemporary; he may have taken the name from a well-known legend, and there may have underlain it a double meaning, known to an inner circle, referring cryptically to one whose real name it might be impolitic to pronounce. Whenever written, the outline and meaning of Job's momentous experience must have won speedily to a permanent place in the universal Hebrew memory; so that centuries afterward James could write to the twelve tribes scattered abroad (5:11), "Ye have heard of the patience of Job, and have seen the end of the Lord."

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John Franklin Genung

JOB, TESTAMENT OF

See APOCALYPTIC LITERATURE.

JOBAB

jo'-bab (yobhabh, perhaps "howling"; Iobab):

(1) "Son" of Joktan (Ge 10:29; 1Ch 1:23).

See TABLE OF NATIONS.

(2) An Edomite king (Ge 36:33,14; 1Ch 1:44,45).

(3) King of Madon (Jos 11:1).

(4) 1Ch 8:9; and (5) 1Ch 8:18, Benjamites.

The name is confused with that of Job in Septuagint of Job 42:17.

JOCHEBED

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jok'-e-bed (yokhebhedh, "Yahweh is glory"): Daughter of Levi, wife of Amram and mother of Moses (Ex 6:20; Nu 26:59). According to Ex 6:20, she was a sister of Kohath, Amram's father.

JOD

jod "y": Yodh, the tenth letter of the Hebrew alphabet.

See ALPHABET; JOT; YODH.

JODA

jo'-da (Westcott-Hort, Greek New Testament, Ioda; Textus Receptus of the New Testament, Iouda):

(1) A Levite, whose sons were "over the works of the Lord," corresponding to Sudias (1 Esdras 5:26), Hodaviah (Ezr 2:40), Judah (Ezr 3:9), Hodevah (Ne 7:43).

(2) An ancestor of Jesus in Luke's genealogy (Lu 3:26, the King James Version "Juda").

JOED

jo'-ed (yo'edh, "Yahweh is witness"): A "son" of Benjamin (Ne 11:7), wanting in 1Ch 9:7.

JOEL (1)

jo'-el (yo'el, popularly interpreted as "Yahweh is God"; but see HPN, 153; BDB, 222a):

(1) The firstborn of Samuel (1Sa 8:2; 1Ch 6:33), and supplied in the Revised

Version (British and American) of 1Ch 6:28, correctly).

(2) A Simeonite prince (1Ch 4:35). (3) A Reubenite chief (1Ch 5:4,8).

(4) A Gadite chief, perhaps the same as (3) (1Ch 5:12). He might be the chief of "a family or clan whose members might be reckoned as belonging to either or both of the tribes" (Curtis, Chronicles, 122).

(5) A Levite ancestor of Samuel (1Ch 6:36), called "Shaul" in 6:24 (Hebrew 9)).

(6) A chief of Issachar (1Ch 7:3).

(7) One of David's mighty men (1Ch 11:38), brother of Nathan. 2Sa 23:36 has "Igal son of Nathan," and the Septuagint's Codex Vaticanus has "son" in 1 Chronicles, a reading which Curtis adopts.

See IGAL.

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(8) A Levite (1Ch 15:7,11,17), probably the Joe of 1Ch 23:8 and 26:22.

(9) David's tribal chief over half of Manasseh (1Ch 27:20).

(10) A Levite of Hezekiah's time (2Ch 29:12).

(11) One of those who had married foreign wives (Ezr 10:43) = "Juel" of 1 Esdras 9:35.

(12) A Benjamite "overseer" in Jerusalem (Ne 11:9).

(13) Joel, the prophet (Joe 1:1; Ac 2:16). See following article.

David Francis Roberts

JOEL (2)

(yo'el; Ioel):

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II. THE BOOK

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dreading its approach; and how far from precision are our thoughts in regard to it still! Yet, early or late, unerring is the sure word of prophecy in its essential burden. The concrete historical situations crumble away and leave the eternal truth as fresh as ever: "Yahweh reigneth; let the earth rejoice" (Ps 97:1); it is the hopeful burden of Old Testament prophecy, for "righteousness and justice are the foundation of thy throne" (Ps 89:14).

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James Robertson

JOELAH

jo-e'-la (yo'e'lah, perhaps = yo'elah, "may he avail!"): One of David's recruits at Ziklag (1Ch 12:7 (Hebrew 8)); a Benjamite or perhaps a Judean (see Curtis, *Chronicles*, 195 f).

JOEZER

jo-e'-zer (yo'ezer, "Yahweh is help"): One of David's Benjamite recruits at Ziklag, though perhaps a Judean (1Ch 12:6 (Hebrew 7)).

JOGBEHAH

jog'-be-ha (yoghbechah): A city in Gilead assigned to Gad and fortified by that tribe (Nu 32:35). It lay on the line along which Gideon chased the Midianites

(Jud 8:11), and the indication there leaves no doubt that it is represented today by Ajbeihat. The name attaches to 3 groups of ruins which date from Roman times. The position is about 7 miles Northwest of 'Amman, and about midway between that city and the town of es-SalT. It stands 3,468 ft. above the level of the Mediterranean.

LITERATURE.

Oliphant, Land of Gilead, 232; Baedeker-Socin, Palestine.

JOGLI

jog'-li (yoghli, perhaps = " led into exile"): Father of Bukki, a Danite chief (Nu 34:22).

JOHA

jo'-ha (yocha, meaning unknown, but perhaps = yo'ach "Joah"; see HPN, 283, note 4):

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- (1) A Benjamite (1Ch 8:16).
- (2) One of David's mighty men (1Ch 11:45).

JOHANAN

jo-ha'-nan (yochanan, "Yahweh has been gracious"; Ioanan; compare JEHOHANAN):

(1) Son of Kareah, and one of "the captains of the forces who were in the fields" (i.e. probably guerrilla bands), who allied with Gedaliah, governor of Judah, after the fall of Jerusalem, 586 BC (2Ki 25:23; Jer 40:7-43:7). He warned Gedaliah of the plot of Ishmael ben Nethaniah, who was instigated by the Ammonite king Baalis, to murder the governor; but the latter refused to believe him nor would he grant Johanan permission to slay Ishmael (Jer 40:8-16). After Ishmael had murdered Gedaliah and also 70 northern pilgrims, Johanan went in pursuit. He was joined by the unwilling followers of Ishmael, but the murderer escaped. Thereupon Johanan settled at Geruth- Chimham near Bethlehem (Jer 41). As Ishmael's plan was to take the remnant to the land of Ammon, so that of Johanan and his fellow-chiefs was to go to Egypt. They consulted the Divine oracle through Jeremiah, and received the answer that they should remain in Judah ([Jer 42](#)). But the prophet was accused of giving false counsel and of being influenced by Baruch. The chiefs then resolved to go to Egypt, and forced Jeremiah and Baruch to accompany them (Jer 43).

(2) The eldest son of King Josiah (1Ch 3:15), apparently = " Jehoahaz" (2Ki 23:30-33).

(3) Son of Elioenai, and a Davidic post-exilic prince (1Ch 3:24).

(4) Father of the Azariah who was priest in Solomon's time (1Ch 6:9,10;

(Hebrew 5:35,36)).

(5) A Benjamite recruit of David at Ziklag, but perhaps a Judean (1Ch 12:4 (Hebrew 5)).

(6) A Gadite recruit of David at Ziklag (1Ch 12:12 (Hebrew 13)).

(7) Hebrew has "Jehohanan," an Ephraimite chief (2Ch 28:12).

(8) A returned exile (Ezr 8:12) = " Joannes" (1 Esdras 8:38, the King James Version "Johannes").

(9) Ne 12:22,23 = JEHOHANAN, (3).

David Francis Roberts

JOHANNES

jo-han'-es, jo-han'-ez.

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See JOANNES.

JOHANNINE THEOLOGY, 1

jo-han'-in, -in:

I. THE ANTECEDENTS

1. Personality of Writer
2. Earlier New Testament Writings
3. Christian Experience and Teaching of History
4. Widening Contact with Gentile World
5. The Odes of Solomon
6. Antagonism to Gnostic Speculation

II. THE DIVINE NATURE

1. God Is Spirit
 2. God Is Life
 3. God Is Light
 4. Ethical Attributes
- God Is Righteous
5. God Is Love

(1) The Love of God

(a) Primarily a Disposition

(b) Embodied in Christ's Self-Sacrifice

(c) Love in Redemption

(2) Love Is God's Nature

III. THE INCARNATION

1. Historical Antecedents of the Logos-Doctrine

2. The Logos-Doctrine in John

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(3) One with New Testament Teaching.

In this statement of the doctrine of propitiation, memorable as it is, there is nothing notably original. It tacitly presupposes, as New Testament teaching everywhere does, that God, in bestowing the sovereign grace of pardon and sonship, must deal truthfully and adequately with sin as a violation of the moral order; and with John, as with other New Testament writers, the necessity and efficacy of sacrifice as the means by which this is accomplished are simply axiomatic. His great contribution to Christian thought is the vision of the cross in the heart of the eternal love. How suggestive are these two statements when placed side by side! "Herein is love that he loved us, and sent his Son to be the propitiation for our sins" (1Joh 4:10); and "Hereby know we love (recognize what it is), because he laid down his life for us" (1Joh 3:16). God's sending His Son and Christ's laying down His life are moral equivalents. The sacrifice of Christ is the sacrifice of God. John's doctrine of propitiation follows as a moral necessity from his doctrine of God. If God is love, nothing is more inevitably true than that He suffers on account of human sin; and to deny Him the power to help and save men by bearing their burden would be to deny to Him love's highest prerogative.

JOHANNINE THEOLOGY, 2

VI. Eternal Life.

The development of the conception of eternal life must be set along with the doctrine of the moral nature of God and the doctrine of the incarnation as one of the greatest contributions of the Johannine theology to New Testament thought. With this conception the Gospel begins (Joh 1:4) and ends (Joh 20:31); and, in like manner, the Epistle (1Joh 1:2; 5:20). The designation most frequently employed is simply "the life" (he zoe); 17 times in the Gospel and 6 times in the First Epistle it is described qualitatively as "eternal"; but the adjective brings out only what is implicit in the noun. In harmony with the universal Biblical

conception, John regards life as the summum bonum, in which the reality of fellowship with God consists, which therefore fulfills the highest idea of being—"perfect truth in perfect action" (Westcott). Christ Himself is "the life" (Joh 14:6), its only bestower and unfailing source ([Joh 14:19](#)). He came that we might have it abundantly (Joh 10:10).

1. Ethical Rather than Eschatological:

But this conception is uniquely developed in two directions. While the eschatological element is not lost, it is absorbed in the ethical. The ideas of duration and futurity, which are properly and originally expressed by the adjective "eternal" (aionios = belonging to an eon—specifically to "the coming eon"), become secondary to that of timeless moral quality. Always life is regarded as a present possession rather than as future felicity (e.g. Joh 3:36; 20:31; 1 Joh 3:14,15; 5:12). For John the question whether it is possible to make the best of both worlds is meaningless. Eternal life is the best, the Divine, kind of life, whether in this world or another. It is the kind of life that has its perfect manifestation in Christ (1Joh 1:2; 5:11). To possess that nature which produces thoughts and motives and desires, words and deeds like His, is to have eternal life.

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S. F. Hunter

JOHN MARK

See MARK, JOHN.

JOHN THE BAPTIST

(Ioanes):

I. SOURCES

II. PARENTAGE

III. EARLY LIFE

IV. MINISTRY

1. The Scene

2. His First Appearance

3. His Dress and Manner

4. His Message

5. His Severity

V. BAPTISM

1. Significance

(1) Lustrations Required by the Levitical Law

(2) Anticipation of Messianic Lustrations Foretold by the Prophets

(3) Proselyte Baptism

2. Baptism of Jesus

VI. IMPRISONMENT AND DEATH

1. The Time

2. The Occasion

VII. JOHN AND HIS DISCIPLES

1. The Inner Circle

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heavenly sign. The latter may mean only that He was not known to him definitely as the Messiah until the promised sign was given.

The message which John sent to Jesus from prison seems strange to some in view of the signal testimonies which he had previously borne to His character. This need not indicate that he had lost faith in the Messiahship of Jesus, but rather a perplexity at the course of events. The inquiry may have been in the interest of the faith of his disciples or his own relief from misgivings due to Jesus' delay in assuming the expected Messianic authority. John evidently held the prophetic view of a temporal Messianic kingdom, and some readjustment of view was necessary.

2. Jesus' Estimate of John:

Jesus was no less frank in His appreciation of John. If praise may be measured by the worth of the one by whose lips it is spoken, then no man ever received such praise as he who was called by Jesus a shining light (Joh 5:35), more than a prophet (Mt 11:9), and of whom He said, "Among them that are born of women there hath not arisen a greater than John the Baptist" (Mt 11:11). If, on the other hand, He rated him as less than the least in the kingdom of heaven, this was a limitation of circumstances, not of worth.

Jesus paid high tribute to the Divine character and worth of John's baptism; first, by submitting to it Himself as a step in the fulfillment of all righteousness; later, by repeated utterance, especially in associating it with the birth of the Spirit as a necessary condition of inheriting eternal life (Joh 3:5); and, finally, in adopting baptism as a symbol of Christian discipleship.

LITERATURE.

The relative sections in the Gospel Commentaries, in the Lives of Christ, and the articles on John the Baptist in the several Bible dictionaries. There are a number

of monographs which treat more minutely of details: W.C. Duncan, *The Life, Character and Ac of John the Baptist*, New York, 1853; Erich Haupt, *Johannes der Taufer*, Gutersloh, 1874; H. Kohler, *Johannes der Taufer*, Halle, 1884; R.C. Houghton, *John the Baptist: His Life and Work*, New York, 1889; H.R. Reynolds, *John the Baptist*, London, 1890; J. Feather, *John the Baptist*, Edinburgh, 1894; George Matheson in *Representative Men of the New Testament*, 24-66, Edinburgh, 1905; T. Innitzer, *Johannes der Taufer*, Vienna, 1908; A.T. Robertson, *John the Loyal*, New York, 1911.

Russell Benjamin Miller

JOHN, GOSPEL OF

I. INTRODUCTORY

1. Scope of Gospel
2. State of Opinion as to Date of Appearance, etc.

II. EXTERNAL EVIDENCE FOR THE FOURTH GOSPEL

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On the other side, there is as manifestly an evolution of unbelief from the passing doubt of the moment on to the complete disbelief in Jesus, and utter rejection of Him.

It is only fair here to the Gospel to observe that the confessions to which we have already referred are on the part of individuals who came into special relationship with Jesus. Such is the case with regard to Nathaniel, Nicodemus, the woman of Samaria and the Samaritan people, and the writer places the reader in that close relationship so that he who reads may believe. But such close relationship to Jesus is only the lot of a few in this Gospel. It is not true, as already remarked, that in this Gospel Jesus is represented as definitely proclaiming Himself as the Messiah. There is something of the same reserve here as there is in the Synoptics. He did not assert His claim; He left it to be inferred. His brethren hint that He ought to put His claims really to the test (Joh 7:3 f). An account of the doubts and speculations regarding Him is given in John 7. The people hesitate, and inquire, and speculate, Is He a good man, or a deceiver? (7:12) Had He really a mission from God? (7:14 ff)—all of which goes to prove that only certain individuals had such intimate knowledge of Him as to lead to acceptance. In John 10 we read, "And it was the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly" (10:22-24). "It is very clear," as Dr. Sanday says, "that no sharply defined issue was set before the people. They are left to draw their own conclusions; and they draw them as well as they can by the help of such criteria as they have. But there is no entweder oder—either Messiah or not Messiah—peremptorily propounded by Jesus Himself" (The Criticism of the Fourth Gospel, 164). The sum of the matter as regards the development of unbelief is given by the evangelist in the words: "Though he had done so many signs before them, yet they believed not on him" (12:37). On the other hand, the culmination of faith is seen in the word of the Lord to Thomas: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (20:29).

LITERATURE.

Besides Comms. and other works mentioned in the article, with valuable articles on the Gospel in Dicts. and Encs, the following may be consulted: M. Dods, common. "Fourth Gospel" in Expositor's Greek Testament; Julicher, Einkleitung in das NT⁶ (1906, English Translation); E. A. Abbott, Johannine Vocabulary (1905), and Johannine Grammar (1906); H. J. Holtzmann, Evangelium, Briefe und Offenbarung des Johannes, besorgt von W. Bauer (1908); Essays on Some Biblical Questions of the Day by Members of the University of Cambridge, edited by Dr. Swete (1909), Essay IX, "The Theology of the Fourth Gospel," by W.H. Inge, and Essay X, "The Historical Value of the Fourth Gospel," by C.E. Brooke; Schmiedel, The Johannine Writings (English translation, 1908); J. Armitage Robinson, The Historical Character of John's Gospel (1908); Askwith, The Historical Value of the Fourth Gospel (1910); Ezra Abbot, External Evidence of the Fourth Gospel, edited by J.H. Thayer (1891); Lowrie, The Doctrine of John (1899).

James Iverach

JOHN, THE APOSTLE

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display this energy of hatred toward the work of the devil, and toward those dispositions which are under the influence of the father of lies. We simply notice these, for they prove that the fervent youth who was devoted to his Master carried with him to the end the same disposition which was characteristic of him from the beginning.

LITERATURE.

In addition to books mentioned in article, see the list of works appended to article on JOHN, GOSPEL OF.

James Iverach

JOHN, THE EPISTLES OF, PART 1-3

I. GENERAL CHARACTER

1. A True Letter
2. Subject-Matter
3. Characteristics of the Writer
4. Style and Diction

II. POLEMICAL AIM

1. Gnosticism
2. Docetism
3. Antinomianism

4. Cerinthus

III. STRUCTURE AND SUMMARY

1. The Prologue, 1 John 1:1-4

2. First Cycle, 1 John 1:5-2:28

The Christian Life as Fellowship with God (Walking in the Light) Tested by Righteousness, Love and Belief

(a) Paragraph A, 1 John 1:8-2:6

(b) Paragraph B, 1 John 2:7-17

(i) Positively

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(ii) Paragraph B, 1 John 5:13-21:

This closing paragraph sets forth the great triumphant certainties of Christian belief: its certainty of eternal life (1Joh 5:13), and of prevailing in prayer (1Joh 5:14,15). Then the writer guards himself by citing an instance in which such certainty is unattainable—prayer for those that sin unto death—and reminds his readers that all unrighteousness, though not sin unto death, is sin (1Joh 5:16,17). He then resumes the great certainties of Christian belief: the certainty that the Christian life stands always and everywhere for righteousness, absolute antagonism to all sin (1Joh 5:18); the certainty of the moral gulf between it and the life of the world (1Joh 5:19); its certainty of itself, of the facts on which it rests, and the supernatural power which has given perception of these facts (1Joh 5:20). With an abrupt, affectionate call to those who know the true God to beware of yielding their trust and dependence to "idols," the Epistle ends.

JOHN, THE EPISTLES OF, PART 4-9

IV. Canonicity and Authorship.

1. Traditional View:

As to the reception of the Epistle in the church, it is needless to cite any later witness than Eusebius (circa 325), who classes it among the books (homologoumena) whose canonical rank was undisputed. It is quoted by Dionysius, bishop of Alexandria (247-265), by the Muratorian Canon, Cyprian, Origen, Tertullian, Clement of Alexandria, and Irenaeus. Papias (who is described by Irenaeus as a "hearer of John and a companion of Polycarp") is stated by Eusebius to have "used some testimonies from John's former epistle"; and Polycarp's Epistle to the Philippians (circa 115) contains an almost verbal reproduction of 1 Joh 4:3. Reminiscences of it are traced in Athenagoras (circa 180), the Epistle to Diognetus, the Epistle of Barnabas, more distinctly in Justin (Dial. 123) and in the Didache; but it is

possible that the earliest of these indicate the currency of Johannine expressions in certain Christian circles rather than acquaintance with the Epistle itself. The evidence, however, is indisputable that this Epistle, one of the latest of the New Testament books, took immediately and permanently an unchallenged position as a writing of inspired authority. It is no material qualification of this statement to add that, in common with the other Johannine writings, it was rejected, for dogmatic reasons, by Marcion and the so-called Alogi; and that, like all the catholic epistles, it was unknown to the Canon of the ancient Syrian church, and is stated to have been "abrogated" by Theodore (Bishop of Mopsuestia, 393-428 AD).

2. Critical Views:

The verdict of tradition is equally unanimous that the Fourth Gospel and the First Epistle are both the legacy of the apostle John in his old age to the church. All the Fathers already mentioned as quoting the Epistle (excepting Polycarp, but including Irenaeus) quote it as the work of John; and, until the end of the 16th century, this opinion was held as unquestionable. The first of modern scholars to challenge it was Joseph Scaliger (1540-1609), who rejected the entire trio of Johannine Epistles as unapostolic; and in later times a dual authorship of the Gospel and the First Epistle

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prehistoric countess of Huntington" is not so far astray as a modern equivalent of the lady Electa.

LITERATURE.

On the 2nd and 3rd Epistles see Commentaries: Lucke, Huther, Ebrard, Holtzmann, Baumgarten, Westcott, Plummer, Bennett, Brooke; Expositions: Findlay, Fellowship in the Life Eternal; S. Cox, The Private Letters of Paul and John; J.M. Gibbon, The Eternal Life.

R. Law

JOHN, THE REVELATION OF

See REVELATION OF JOHN.

JOIADA

joi'-a-da (yoyadha', "Yahweh knows"; compare JEHOIADA):

(1) A repairer of the Jerusalem walls (Ne 3:6); the King James Version "Jehoiada."

(2) Son of Eliashib the high priest (Ne 12:10,11,22; 13:28).

JOIAKIM

joi'-a-kim (yoyaqim, "Yahweh raises up"; compare JEHOIAKIM; JOKIM): Son of Jeshua and father of Eliashib, the high priest (Ne 12:10,12,26).

JOIARIB

joi'-a-rib (yoyaribh, "Yahweh pleads" or "contends"; compare JEHOIARIB):

(1) A "teacher" of Ezra's time (Ezr 8:16).

(2) A Judahite (Ne 11:5).

(3) In Ne 11:10; 12:6,19 = JEHOIARIB (which see).

JOIN

join: Of the New Testament words, kollao, literally, "glue," "weld together," and its compounds, designate the closest form of personal union, as in Lu 15:15; 1Co 6:16; Eph 5:31. In the words of institution of marriage, suzeugnumi is used (Mt 19:6; Mr 10:9, literally, "yoke together"; compare Ge 2:24).

JOKDEAM

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jok'-de-am (yoqedhe'am): An unidentified city of Judah, named with Maon, Carmel and Ziph (Jos 15:56). It probably lay to the South of Hebron.

JOKIM

jo'-kim (yoqim, "Yahweh raises up"; compare JEHOIAKIM; JOIAKIM): A Judahite, descendant of Shelah (1Ch 4:22).

JOKMEAM

jok'-me-am (yoqme'am): A town in Mt. Ephraim assigned to the Kohathite Levites (1Ch 6:68), named along with Gezer and Beth-horon. Its place is taken by Kibzaim in Jos 21:22 (in Septuagint here the name is omitted). It is mentioned again in 1Ki 4:12 (the King James Version wrongly "Jokneam"), where it seems to indicate some position to the East of Ephraim. So far no identification is possible.

JOKNEAM

jok'-ne-am (yoqne'am): A royal city of the Canaanites taken by Joshua and described as "in Carmel" (Jos 12:22), in the territory of Zebulun, and allotted to the Merarite Levites (21:34). The border of Zebulun "reached to the brook that is before Jokneam" (19:11). In 1Ki 4:12 the name appears in the King James Version where, with the Revised Version (British and American), we should read "Jokmeam." Eusebius, Onomasticon places it 6 Roman miles from Lejio (Lejjun) on the way to Ptolemais (Acre). This points to Tell Kaimun, a striking mound on the eastern slope of Mt. Carmel. To the East of it runs the "torrent bed" of the Kishon. It stands about 300 ft. above the valley to the North of it, and the sides are steep. It is crowned by the ruins of an 18th-century fortress. A little lower down are the remains of a small chapel. There are fine springs at the foot (PEFM, II, 69 f). In Judith 7:3 it appears as "Cyamon" (Kuamon). It is the "Mons Cain" of the Middle Ages. "In the Samaritan Book of Judges it is noticed as the scene

of a conflict between the Hebrews and the Giants; and Joshua is said to have been shut up here in magic walls of brass, till on sending a dove to the Hebrew king of Gilead, he was rescued" (Conder, HDB, under the word).

W. Ewing

JOKSHAN

jok'-shan (yoqshan, meaning unknown): Son of Abraham and Keturah (Ge 25:2,3 parallel 1Ch 1:32). Tuch suggested that yoqshan = yoqTan (Ge 10:25-29); see HDB, under the word; Skinner, Gen, 350.

JOKTAN

jok'-tan (yoqTan, meaning unknown): "Son" of Eber, and "father" of 13 tribes (Ge 10:25,26,29; 1Ch 1:19,20,23).

JOKTHEEL

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jok'-the-el, jok'-thel (yoqethe'el) :

(1) A city in the Shephelah of Judah named between Mizpeh and Lachish (Jos 15:38); unidentified.

(2) A city in Edom formerly called Sela, taken by Amaziah after the battle in the Valley of Salt, and by him called Joktheel (2Ki 14:7).

See SELA.

JONA

jo'-na.

See JONAH; JONAS.

JONADAB

jon'-a-dab.

See JEHONADAB.

JONAH

jo'-na (yonah, "dove"; 'Jonas):

(1) According to 2Ki 14:25, Jonah, the son of Amittai, of Gath-hepher, a prophet and servant of Yahweh, predicted the restoration of the land of Israel to its ancient boundaries through the efforts of Jeroboam II. The prophet lived and labored either in the early part of the reign of Jeroboam (790-750 BC), or during the preceding generation. He may with great probability be placed at 800-780 BC. His early ministry must have made him popular in Israel; for he prophesied of victory and expansion of territory. His native village of Gath-hepher was

located in the territory of Zebulun (Jos 19:13).

(2) According to the book bearing his name, Jonah the son of Amittai received a command to preach to Nineveh; but he fled in the opposite direction to escape from the task of proclaiming Yahweh's message to the great heathen city; was arrested by a storm, and at his own request was hurled into the sea, where he was swallowed by a great fish, remaining alive in the belly of the fish for three days. When on his release from the body of the fish the command to go to Nineveh was renewed, Jonah obeyed and announced the overthrow of the wicked city. When the men of Nineveh repented at the preaching of the prophet, God repented of the evil He had threatened to bring upon them. Jonah was grieved that the oppressing city should be spared, and waited in the vicinity to see what would be the final outcome. An intense patriot, Jonah wished for the destruction of the people that threatened to swallow up Israel. He thought that Yahweh was too merciful to the heathen oppressors. By the lesson of the gourd he was taught the value of the heathen in the sight of Yahweh.

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It is the fashion now in scholarly circles to treat the Book of Jonah as fiction. The story is said to be an allegory or a parable or a symbolic narrative. Why then did the author fasten upon a true and worthy prophet of Yahweh the stigma of rebellion and narrowness? On theory that the narrative is an allegory, J. Kennedy well says that "the man who wrote it was guilty of a gratuitous insult to the memory of a prophet, and could not have been inspired by the prophet's Master thus to dishonor a faithful servant."

(3) our Lord referred on two different occasions to the sign of Jonah the prophet (Mt 12:38-41; Lu 11:29-32; Mt 16:4). He speaks of Jonah's experience in the belly of the fish as parallel with His own approaching entombment for three days, and cites the repentance of the Ninevites as a rebuke to the unbelieving men of his own generation. Our Lord thus speaks both of the physical miracle of the preservation of Jonah in the body of the fish and of the moral miracle of the repentance of the Ninevites, and without the slightest hint that He regarded the story as an allegory.

John Richard Sampey

JONAH, THE BOOK OF

This little roll of four short chapters has given rise to almost as much discussion and difference of opinion as the first four chapters of Genesis. It would be presumptuous to think that one could, in a brief article, speak the final word on the questions in debate.

I. Contents of the Book.

The story is too well known to need retelling. Moreover, it would be difficult to give the events in fewer words than the author employs in his classic narrative. One event grows out of another, so that the interest of the reader never flags.

1. Jonah Disobedient, Jonah 1:1-3:

When the call came to Jonah to preach in Nineveh, he fled in the opposite direction, hoping thus to escape from his unpleasant task. He was afraid that the merciful God would forgive the oppressing heathen city, if it should repent at his preaching. Jonah was a narrow-minded patriot, who feared that Assyria would one day swallow up his own little nation; and so he wished to do nothing that might lead to the preservation of wicked Nineveh. Jonah was willing to prophesy to Israel; he at first flatly refused to become a foreign missionary.

2. Jonah Punished, Jonah 1:4-16:

The vessel in which the prophet had taken passage was arrested by a great storm. The heathen sailors inferred that some god must be angry with some person on board, and cast lots to discover the culprit. When the lot fell upon Jonah, he made a complete confession, and bravely suggested that they cast him overboard. The heathen mariners rowed desperately to get back to land, but made no progress against the storm. They then prayed Yahweh not to bring innocent blood upon them, and cast Jonah into the sea. As the storm promptly subsided, the heathen sailors offered a sacrifice to Yahweh

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naturally follow 2:11. Bewer remarks: "The literary connections with various post-exilic psalms argue for a post-exilic date of the psalm. But how early or how late in the post-exilic period it belongs we cannot tell. The Hebrew is pure and no Aramaic influence is apparent." It is evident, then, that the presence or absence of Aramaic influence does not alone settle the question of the date of the document. Geography and the personal equation may be more important than the question of date. Bewer recognizes the fact that the psalm in Jon is not a mere cento of quotations from the Psalms. "The phrases it has in common with other psalms," writes Professor Bewer, "were the common property of the religious language of the author's day" (p. 24). Those who still believe that David wrote many of the psalms find no difficulty in believing that a prophet of 780 BC could have drawn upon his knowledge of the Psalter in a prayer of thanksgiving to Yahweh.

LITERATURE.

Among commentaries covering the twelve Minor Prophets, see especially Pusey (1861), Keil (English translation, 1880), von Orelli (English translation, 1893), Wellhausen (1898), G.A. Smith (1898). Among special commentaries on Jonah, consult Kleinert, in Lange (English translation, 1875); Perowne, in Cambridge Bible (1897); Bewer in ICC (1912). See also C. H. H. Wright, *Biblical Essays* (1886); H. C. Trumbull, "Jonah in Nineveh," *JBL*, XI (1892); J. Kennedy, *Book of Jon* (1895); Konig in *HDB*; Cheyne in *EB*. For more elaborate bibliography see Bewer in ICC, 25-27.

John Richard Sampey

JONAM

jo'-nam (Ionam, Westcott and Hort, *The New Testament in Greek*; Ionan, *Textus Receptus* of the New Testament; the King James Version Jonan): An ancestor of

Jesus in Luke's genealogy (Lu 3:30).

JONAN

jo'-nan.

See JONAM.

JONAS (1)

jo'-nas (Ionas; the King James Version, Jonan):

(1) Son of Eliasib (1 Esdras 9:1).

(2) Corresponds in 1 Esdras 9:23 to "Eliezer" in Ezr 10:23.

(3) The prophet Jonah (2 Esdras 1:39; Tobit 14:4,8).

JONAS (2)

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jo'-nas (yonah, or yochanan; Iona):

(1) The name given in Mt 12:39-41; 16:4; Lu 11:29-32 the King James Version to the Old Testament prophet Jonah (the Revised Version (British and American) renders "Jonah").

See JONAH.

(2) (Ioanes): The name given in Joh 21:15,16 the King James Version to the father of the apostle Simon Peter. Nothing further is known of him, except the different forms of his name. In Joh 1:42 the King James Version he is called Jona (compare also Mt 16:17 the King James Version). In Joh 1:42; 21:15,16 the Revised Version (British and American) he is called John, with the marginal note "Gr Joanes." In Mt 16:17 the Revised Version (British and American) Simon Peter is called Simon Bar-Jonah.

Jonas may be a contraction for Joanes (Keim). It has also been suggested that the father of Simon may have had a double name, Jona-Johannes (compare F. H. Chase in HDB, article "John, father of Simon Peter").

C. M. Kerr

JONATH ELEM REHOKIM

jo'-nath e'-lem re-ho'-kim (yonath 'elem rechoqim) (Ps 56, title): "The silent dove of the far ones" (i.e. either of far-off lands, or among aliens), or "The dove of the distant terebinths," in either case indicating the tune to the melody of which the psalm was to be sung.

See PSALMS; SONG.

JONATHAN (1)

jon'-a-than (yehonathan, yonathan, "Yahweh has given"; Jonathan; compare JEHONATHAN):

(1) (Hebrew yehonathan): The young "Levite" of Judges 17; 18 referred to by name in 18:30, where he is called "the son of Gershom, the son of Moses," and where the King James Version has "Manasseh" for Moses, following the Massoretic Text in which the letter nun of Manasseh is "suspended."

Rashi states the reason thus: "Because of the honor of Moses was the nun written so as to alter the name." The original word was Moses, but it was thought undesirable that a descendant of his should have anything to do with images; and so Jonathan was made to have affinity (metaphorically) with Manasseh. See GB, Intro, 335-38.

Jonathan was a Levitical Judahite of Beth-lehem-judah, who came to the house of Micah, in the hill country of Ephraim, and hired himself as a priest in Micah's sanctuary (Jud 17:1-13). The Danites sent 5 men north to spy for new territory, and on their way the spies came to the house of Micah, where they found Jonathan and consulted the oracle through him (Jud 18:1-5). Having received a favorable answer,

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(12) (Hebrew yonathan, Ne 12:14): A priest.

(13) (Hebrew yonathan, Ne 12:35): A priest, father of Zechariah.

(14) (Hebrew yehonathan, Jer 37:15,20; 38:26): A scribe in whose house Jeremiah was imprisoned.

(15) (Hebrew yonathan, Jer 40:8): Son of Kareah; a Judahite captain who joined Gedaliah after the fall of Jerusalem.

(16) (Ionathes, 1 Macc 2:5; 9-13; and Inathan 2 Macc 8:22; Swete reads Ionathes): The Maccabee surnamed Apphus in 1 Macc 2:5, son of Mattathias.

(17) Son of Absalom (1 Macc 13:11). He was sent by Simon the Maccabee to capture Joppa (compare 1 Macc 11:70, where there is mentioned a Mattathias, son of Absalom).

(18) A priest who led in prayer at the first sacrifice after the return from exile (2 Macc 1:23).

David Francis Roberts

JONATHAN (2)

(yehonathan; also yonathan, "Yahweh has given"; Ionathan): The eldest son of Saul, the first king of Israel, of the tribe of Benjamin.

1. Three Periods:

The life of Jonathan, as far as we are told about him, falls naturally into 3 periods.

(1) First Period.

He comes on the scene as the right hand and lieutenant of his father in his early struggles to beat off the hostile tribes, especially the Ammonites (1Sa 11), who beset the territory of Israel on all sides. As soon as Saul had gained his first decisive victory, the people rallied to him in great numbers, so that he was able to count upon 3,000 men whenever they took the field. These were divided into two small armies, Saul retaining 2,000 and making Michmash his headquarters, the rest being stationed at Gibeah under Jonathan, some 5 miles distant as the crow flies. Jonathan thus commanded the base, while his father led the fighting force. This position of comparative inactivity does not appear to have been much to the taste of Jonathan. Midway between the two camps was a Philistine outpost at Geba, facing Michmash across the pass of that name, a valley with steep sides, now the Wady Suweinit. Saul does not seem to have felt himself strong enough to commence hostilities against the Philistines, and took means to increase the forces at his disposal. The Philistines no sooner heard that the Israelites had cast off their yoke (1Sa 13:3 b: for "Let the Hebrews hear," read "The Hebrews have revolted," after the Septuagint), than they came out in great numbers (1Sa 13:5). They seem to have compelled Saul to evacuate Michmash, which they occupied, Saul falling back on Gibeah (1Sa 13:16) and Gilgal

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7. His Descendants:

Jonathan's sons were, in common with his brother's, killed in the wars. One alone— Meribbaal (Mephibosheth)—survived. Jonathan's posterity through him lasted several generations. A table of them is given in 1Ch 8:33 ff parallel 9:40 ff (compare 2Sa 9:12). They were famous soldiers and were, like their ancestors, distinguished in the use of the bow (1Ch 8:40).

Thomas Hunter Weir

JONATHAS

jon'-a-thas (Swete reads Iathan, in Codex Vaticanus; Nathan, in Codex Sinaiticus): The Latin form of the common name "Jonathan" (Tobit 5:13). See JATHAN. It is sometimes represented as Nathan.

JOPPA

jop'-a (yapho, yapho'; Ioppe): In Jos 19:46 the King James Version called "Japho," a city in the territory allotted to Dan; but there is nothing to show that in pre-exilic times it ever passed into Israelite hands.

1. Ancient Notices:

"The gate of Joppa" is mentioned in the Tell el-Amarna Letters (214, 32 f; compare 178, 20), as guarded by an Egyptian officer for Amenhotep IV. It was conquered by Thothmes III, and old Egyptian records speak of the excellence of its gardens and fruit trees. Sennacherib claims to have taken Jonathas after a siege (Keilinschriftliche Bibliothek, 2, 93). To Jonathas, the Chronicler tells us, the cedars of Lebanon were brought in floats for transportation to Jerusalem by the workmen of the king of Tyre (2Ch 2:16).

2. Biblical References:

The city does not appear in the history as Philistine, so we may, perhaps, infer that it was held by the Phoenicians, the great seamen of those days. It was doubtless a Phoenician ship that Jonah found here, bound for Tarshish, when he fled from the presence of the Lord (Jon 1:3). In Ezra's time, again, cedars were brought here for the buildings in Jerusalem (Ezr 3:7). Having been brought by messengers from Lydda to Jonathas, Peter here raised the dead Dorcas to life (Ac 9:36 f). On the roof of Simon's house by the sea, the famous vision was vouchsafed to this apostle, from which he learned that the gospel was designed for Jew and Gentile alike (Ac 10:1 ff; 11:5).

3. History from Maccabean Times:

The men of Joppa, having treacherously drowned some 200 Jews, Judas Maccabeus fell upon the town "and set the haven on fire by night, and burned the boats, and put to the sword those that had fled thither" (2 Macc 12:3 ff). Jonathan took the city, in which Apollonius had placed a garrison (1 Macc 11:47 ff). It was not easy to hold, and some years later it was captured again by Simon, who garrisoned the place,

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completed the harbor and raised the fortifications (1 Macc 12:36 f; 13:11; 14:5-34). It is recorded as part of Simon's glory that he took it "for a haven, and made it an entrance for the isles of the sea," the Jews thus possessing for the first time a seaport through which commerce might be fully developed. It was taken by Pompey and joined to the province of Syria (Ant., XIV, iv, 4; BJ, I, vii, 7). Caesar restored it to the Jews under Hyrcanus (Ant., XIV, x, 6). It was among the cities given by Antony to Cleopatra (XV, iv, 1). Caesar added it to the kingdom of Herod (vii. 3; BJ, I, xx, 3), and at his death it passed to Archelaus (Ant., XVII, xi, 4; BJ, II, vi, 3). At his deposition it was attached to the Roman province. The inhabitants were now zealous Jews, and in the Roman wars it suffered heavily. After a massacre by Cestius Gallus, in which 8,400 of the people perished, it was left desolate. Thus it became a resort of the enemies of Rome, who turned pirates, and preyed upon the shipping in the neighboring waters. The place was promptly captured and destroyed by Vespasian. The people took to their boats, but a terrific storm burst upon them, dashing their frail craft to pieces on the rocks, so that vast numbers perished (BJ, III, ix, 2-4). At a later time it was the seat of a bishopric. During the Crusades it had a checkered history, being taken, now by the Christians, now by the Moslems. It was captured by the French under Kleber in 1799. It was fortified by the English, and afterward extended by the Turks (Baedeker, Palestine, 130).

4. Description:

The modern Yafa is built on a rocky mound 116 ft. high, at the edge of the sea. A reef of rocks runs parallel to the shore a short distance out. It may be rounded in calm weather by lighter vessels, and it affords a certain amount of protection. There is a gap in the reef through which the boats pass that meet the steamers calling here. In time of storm the passage is dangerous. On one of these rocks Perseus is said to have rescued the chained Andromeda from the dragon. Yafa is a prosperous town, profiting much by the annual streams of pilgrims who pass through it on their way to visit the holy places in Palestine. A good trade is done with Egypt, Syria and Constantinople. Soap, sesame, wheat and oranges are the

chief exports. The famous gardens and orange groves of Jaffa form one of the main sights of interest. The Christians and the Moslems have rival traditions as to the site of the house of Simon the tanner. The remains of the house of Tabitha are also pointed out. From Jaffa to Jerusalem the first railway in Palestine was built.

W. Ewing

JORAH

jo'-ra (yolah meaning uncertain, perhaps "harvest-born"): A family which returned with Zerubbabel (Ezr 2:18) = "Chariph" of Ne 7:24 = "Arsiphurith" (the King James Version "Arzephurith") of 1 Esdras 5:16.

JORAI

jo'-ra-i (yoray, "whom Yahweh teaches"): A Gadite chief, but possibly the name of a clan (1Ch 5:13).

JORAM

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jo'-ram (yoram, "Yahweh is exalted"; compare JEHORAM):

(1) Son of Toi (or Tou, according to Septuagint, Codex Vaticanus, and 1Ch 18:9,10), sent by his father to greet David (2Sa 8:10) = "Hadoram" (1Ch 18:9,10) a form preferred by commentators in 2Sa also.

(2) Same as Jehoram, king of Judah (2Ki 8:21-24; 11:2; 1Ch 3:11; Mt 1:8 Ioram).

(3) Same as Jehoram, king of Northern Israel (2Ki 8:29; compare 2Ki 9:15 the Revised Version margin).

(4) (In form yoram): A Levite (1Ch 26:25).

(5) (Ioram, 1 Esdras 1:9) = "Jozabad" (2Ch 35:9); see JOZABAD (4).

JORDAN

jor'-dan (yarden, "flowing downward"; 'Iordanes):

1. Source:

The Jordan river proper begins at the junction of four streams (the Bareight, the Hasbany, the Leddan, and the Banias), in the upper part of the plain of Lake Huleh. The Bareight receives its supply of water from the hills on the West, which separate the valley from the river Litany, and is the least important of the four. The Hasbany is the longest of the four (40 miles), issuing from a great fountain at the western foot of Mt. Hermon near Hasbeiya, 1,700 ft. above the sea, and descends 1,500 ft. in its course to the plain. The Leddan is the largest of the four streams, issuing in several fountains at the foot of the mound Tell el-kady (Dan, or Laish) at an elevation of 505 ft. above the sea. The Banias issues from a celebrated fountain near the town of Banias, which is identified as the Caesarea Philippi associated with the transfiguration. The ancient name was

Paneas, originating from a grotto consecrated to the god Pan. At this place Herod erected a temple of white marble dedicated to Augustus Caesar. This is probably the Baal-gad of Jos 11:17 and 12:7. Its altitude is 1,100 ft. above tide, and the stream falls about 600 ft. in the 5 miles of its course to the head of the Jordan.

2. Lake Huleh:

The valley of Lake Huleh, through which the Jordan wends its way, is about 20 miles long and 5 miles wide, bordered on either side by hills and mountains attaining elevations of 3,000 ft. After flowing 4 or 5 miles through a fertile plain, the Jordan enters a morass of marshy land which nearly fills the valley, with the exception of 1 or 2 miles between it and the base of the mountains upon the western side. This morass is almost impenetrable by reason of bushes and papyrus reeds, which in places also render navigation of the channel difficult even with a canoe. Lake Huleh, into which the river here expands, is but 7 ft. above tide, and is slowly contracting its size by reason of the accumulation of the decaying vegetation of the surrounding morass, and of the sediment brought in by the river and three tributary mountain torrents. Its continued existence is evidence of the limited period through which present

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According to Conder, there are no less than 60 fording-places between Lake Galilee and the Dead Sea. For the most part it will be seen that these occur at rapids, or over bars deposited by the streams which descend from one side or the other, as, for example, below the mouths of the Yarmuk, Jabbok, Jalud and Kelt. These fords are, however, impassable during the high water of the winter and spring months. Until the occupation by the Romans, no bridges were built; but they and their successors erected them at various places, notably below the mouth of the Yarmuk, and the Jabbok, and nearly opposite Jericho.

Notwithstanding the great number of fords where it is possible to cross at low water, those which were so related to the lines of travel as to be of much avail were few. Beginning near the mouth of the Jordan and proceeding northward, there was a ford at el-Henu leading directly from Jericho to the highlands Northeast of the Dead Sea. Two or three miles farther to the North is the ford of the pilgrims, best known of all, at the mouth of Wady Kelt. A few miles farther up the river on the road leading from Jericho to es-Salt, near the mouth of the Wady Nimrin, there is now a bridge where the dependence was formerly upon the ford. Just below the mouth of the Wady Zerka (Jabbok) is the ford of Damieh, where the road from Shechem comes down to the river. A bridge was at one time built over the river at this point; but owing to a change in the course of the stream this is now over a dry water-course. The next important crossing-place is at the opening of the valley of Jezreel coming in from the West, where probably the Bethabara of the New Testament should be located. Upon this ford a number of caravan routes from East to West converge. The next important crossing-place is at el-Mujamia, 2 or 3 miles below the mouth of the Yarmuk. Here, also, there was a Roman bridge. There are also some traces of an ancient bridge remaining just below the exit of the river from Lake Galilee, where there was a ford of special importance to the people residing on the shores of this lake who could not afford to cross in boats. Between Lake Galilee and Lake Huleh, an easy ford leads across the delta of the stream a little above its junction with the lake; while 2 or 3 miles below Lake Huleh is found "the bridge of Jacob's daughters" on the line of one of the principal routes between Damascus and

Galilee. Above Lake Huleh the various tributaries are easily crossed at several places, though a bridge is required to cross the Bareithit near its mouth, and another on the Hasbany on the main road from Caesarea Philippi to Sidon, at el-Ghagar.

George Frederick Wright

JORDAN VALLEY

1. Physical Peculiarities:

As more fully detailed elsewhere (see ARABAH; DEAD SEA; GEOLOGY OF PALESTINE), the Jordan valley in its lower portion occupies a remarkable depression in the earth's surface, reaching its greatest depth in the Dead Sea, the surface of which is 1,300 ft., the bottom 2,600 ft. below tide level, the portion of the basin below the level of the sea being about 100 miles in length and from 10 to 15 miles in breadth at base, and from two to three times that distance between the bordering summits of the mountains and plateaus on either side. In the early prehistoric period, corresponding with the Glacial epoch, this depression was filled with water to a height of 1,400 ft. (see references above) which gradually disappeared by evaporation as present climatic

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The flora is equally interesting. Out of 162 species of plants found at the Southwest corner of the Dead Sea, 135 species are African in their affinity. In the marshes of Lake Huleh, many acres are covered with the papyrus plant, which became extinct in Egypt long ago, and is now found in Africa only in the Upper Nile beyond the 7th degree of North latitude. The most common trees and plants of the Jordan valley are the castor-oil plant and the oleander, flourishing especially about Jericho, several varieties of the acacia tree, the caper plant, the Dead Sea apple (*Solanum Sodomaeum*) the oser tree of the Arabs, tamarisks, *Agnus casti* (a flowering bamboo), *Balanites Aegyptiaca* (supposed to be the balm of Gilead), *Populus Euphratica* (a plant found all over Central Asia but not West of the Jordan), and many tropical plants, among which may be mentioned *Zygophyllum coccineum*, *Boerhavia*, *Indigofera*, several *Astragali*, *Cassias*, *Gymnocarpum*, and *Nitraria*.

George Frederick Wright

JORIBUS

jor'i-bus (Ioribos; the King James Version, Joribas):

(1) In 1 Esdras 8:44, called "Jarib" in Ezr 8:16.

(2) In 1 Esdras 9:19, called "Jarib" in Ezr 10:18.

JORIM

jor'-rim (Ioreim from yehoram, yoram): An ancestor of Jesus in Luke's genealogy (Lu 3:29).

JORKEAM

jor'-ke-am (yorqe'am; the King James Version Jorkoam): This is probably to be

taken as the name of a town, the "father" or "founder" of which was Raham (1Ch 2:44). It may be identical with "Jokdeam" of Jos 15:56.

JOSABAD

jos'-a-bad.

See JOZABAD.

JOSABDUS

jo-sab'-dus (Iosabdos, 1 Esdras 8:63; probably identical with Iozabados, in 9:23): The same as Jozabad of Ezr 8:33; 10:23 (which see).

JOSAPHAT

jos'-a-fat (Iosaphat, the King James Version in Mt 1:8 for JEHOSHAPHAT (which see)): A king of Judah, mentioned in Matthew's genealogy of Christ.

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JOSAPHIAS

jos-a-fi'-as (Iosaphias, 1 Esdras 8:36): Called "Josephiah" in Ezr 8:10.

JOSE

jo'-se (Iose): the King James Version form for "Jesus" (Iesous) in Luke's genealogy (Lu 3:29), the Revised Version (British and American) Greek

JOSECH

jo'-sek (Iosech, Westcott and Hort, The New Testament in Greek; Ioseph, Textus Receptus of the New Testament; the King James Version, Joseph): An ancestor of Jesus in Luke's genealogy (Lu 3:26).

JOSEDECH; JOSEDEK

jos'-e-dek, jos'e-dek (Iosedek): Father of Jeshua (1 Esdras 5:5). In Hag 1:1 the Revised Version (British and American), the relationship is described as "Joshua the son of JEHOZADAK (which see), the high priest."

JOSEPH (1)

jo'-zef (yoceph; Ioseph):

1. In the Old Testament:

- (1) The 11th son of Jacob and 1st of Rachel (see separate article).
- (2) The father of Igal of Issachar, one of the 12 spies (Nu 13:7).
- (3) A son of Asaph (1Ch 25:2,9).

(4) A man of the sons of Bani, who had married a foreign wife (Ezr 10:42).

(5) A priest of the family of Shebaniah in the days of Joiakim (Ne 12:14).

2. In the Apocrypha:

(1) Son of Zacharias, defeated by Gorgias circa 164 BC (1 Macc 5:18,56,60).

(2) Called a brother of Judas Maccabeus in 2 Macc 8:22, probably by mistake for John.

(3) Great-grandfather of Judith (Judith 8:1).

3. In the New Testament:

(1) The husband of Mary, the mother of Jesus (see special article).

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(2, 3) The name of 3 ancestors of Jesus according to the King James Version (Lu 3:24,26,30); the name of two according to the Revised Version (British and American), which reads "Josech" in Lu 3:26.

(4) A Jew of Arimathea in whose sepulcher Jesus was buried (Mt 27:57, etc.; see article).

(5) One of the brethren of Jesus, according to the Revised Version (British and American) (Mt 13:55, the King James Version "Joses"). the King James Version and the Revised Version (British and American) both have "Joses" in Mt 27:56; Mr 6:3; 15:40,47.

(6) Joseph Barsabbas (Ac 1:23; see article).

(7) Joseph, surnamed Barnabas (Ac 4:36, the King James Version "Joses"; see BARNABAS).

S. F. Hunter

JOSEPH (2)

jo'-zef (yoceph, "He will add"; Septuagint Ioseph). The narrative (Ge 30:23,14) indicates not so much a double etymology as the course of Rachel's thoughts. The use of 'acaph, "He takes away," suggested to her mind by its form in the future, yoceph, "He will add," "And she called his name Joseph, saying, Yahweh add to me another son"):

I. THE JOSEPH STORY, A LITERARY QUESTION

1. An Independent Original or an Adaptation?

2. A Monograph or a Compilation?

- (1) An Analytical Theory Resolving It into a Mere Compilation
- (2) A Narrative Full of Gems
- (3) The Argument from Chronology Supporting It as a Monograph

II. THE STORY OF JOSEPH, A BIOGRAPHY

1. A Bedouin Prince in Canaan
2. A Bedouin Slave in Egypt
3. The Bedouin Slave Becomes Again the Bedouin Prince
4. The Prime Minister
5. The Patriarch

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Joseph was not perfect, and there is no claim of perfection made for him in the Bible. Two things are sufficient to be noted here: one that Joseph was ruler as well as brother, with the habits of a ruler of almost unrestrained power and authority and burdened with the necessity for protection and the obligation to mete out justice; the other that the deliberateness, the vexatious delays, the subtle diplomacy and playing with great issues are thoroughly oriental. It may be also that the perplexities of great minds make them liable to such vagaries. The career of Lincoln furnishes some curious parallels in the parleying with cases long after the great president's mind was fully made up and action taken.

The time of these events and the identification of Joseph in Egypt are most vexed questions not conclusively settled. Toffteen quite confidently presents in a most recent identification of Joseph much evidence to which one would like to give full credence (Toffteen, *The Historical Exodus*). But aside from the fact that he claims two exodi, two Josephs, two Aarons, two lawgivers called Moses, and two givings of the law, a case of critical doublets more astounding than any heretofore claimed in the Pentateuch, the evidence itself which he adduces is very far from conclusive. It is doubtful if the texts will bear the translation he gives them, especially the proper names. The claims of Rameses II, that he built Pithom, . compared with the stele of 400 years, which he says he erected in the 400th year of King Nubti, seems to put Joseph about the time of the Hyksos king. This is the most that can be said now. The burial of Jacob is in exact accord with Egyptian customs. The wealth of the Israelites who retained their possessions and were fed by the crown, in contrast with the poverty of the Egyptians who sold everything, prepares the way for the wonderful growth and influence of Israel, and the fear which the Egyptians at last had of them. "And Joseph died, being 110 years old," an ideal old age in the Egyptian mind. The reputed burial place of Joseph at Shechem still awaits examination.

5. The Patriarch:

Joseph stands out among the patriarchs in some respects with preeminence. His

nobility of character, his purity of heart and life, his magnanimity as a ruler and brother Patriarch make him, more than any other of the Old Testament characters, an illustration of that type of man which Christ was to give to the world in perfection. Joseph is not in the list of persons distinctly referred to in Scripture as types of Christ—the only perfectly safe criterion—but none more fully illustrates the life and work of the Saviour. He wrought salvation for those who betrayed and rejected him, he went down into humiliation as the way to his exaltation, he forgave those who, at least in spirit, put him to death, and to him as to the Saviour, all must come for relief, or perish.

LITERATURE. Commentaries on Genesis; for rabbinical literature, compare Seligsohn in Jewish Encyclopedia, some very interesting and curious traditions; Ebers, *Egypten und die Bucher Moses*; "The Tale of Two Brothers," RP, series I, volume II, 13746; Wilkinson-Birch, *The Manners and Customs of the Ancient Egyptians*; Erman, *Life in Ancient Egypt*.

M. G. Kyle

JOSEPH BARNABAS

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See BARNABAS.

JOSEPH BARSABBAS

bar-sab'-as Barsabbas, or Barsabas; the King James Version Barsabas, bar'-sa-bas; for etymology, etc., of Joseph, see general article on JOSEPH): Joseph Barsabbas was surnamed Justus (Ac 1:23). Barsabbas was probably a patronymic, i.e. son of Sabba or Seba. Other interpretations given are "son of an oath," "son of an old man," "son of conversion," "son of quiet." It is likely that the "Judas called Barsabbas" of Ac 15:22 was his brother. Ewald considers that both names refer to the same person, but this is improbable.

Joseph was one of those who accompanied the apostles "all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us" (Ac 1:21,22). At the meeting of the brethren under the presidency of Peter in Jerusalem shortly after the crucifixion, he was, therefore, proposed along with Matthias as a suitable candidate for the place in the apostleship left vacant by the treachery and death of Judas Iscariot; but was unsuccessful (Ac 1:15-26).

According to Eusebius (*Historia Ecclesiastica*, I, 12), Joseph was one of the 70 (Lu 10:1), and Papias records the oral tradition that he drank a cup of poison without harm (compare Mr 16:18). The *Ac* of Paul, a work belonging to the 2nd century and first mentioned by Origen, relates that Barsabbas, Justus the Flatfoot and others were imprisoned by Nero for protesting their faith in Christ, but that upon a vision of the newly martyred Paul appearing to the emperor, he ordered their immediate release.

C. M. Kerr

JOSEPH OF ARIMATHAEA

(A Arimathaias; for etymology, etc., of Joseph, see general article on JOSEPH): Joseph of Arimathea—a place the locality of which is doubtful, but lying probably to the Northwest of Jerusalem—was a "rich man" (Mt 27:57), "a councilor of honorable estate," or member of the Sanhedrin (Mr 15:43; Lu 23:50), "a good and righteous man ... who was looking for the kingdom of God" (Lu 23:50; Mr 15:43), and "himself was Jesus' disciple" (Mt 27:57; Joh 19:38). Although he kept his discipleship secret "for fear of the Jews" (Joh 19:38), he was yet faithful to his allegiance in that he absented himself from the meeting which found Jesus guilty of death (compare Lu 23:51; Mr 14:64). But the condemnation of his Lord awakened the courage and revealed the true faith of Joseph. On the evening after the crucifixion he went "boldly" to Pilate and begged the body of Jesus. There is a fine touch in that he himself took down the body from the cross. With the assistance of Nicodemus he wound it in fine linen with spices (compare Mt 27:57, Joseph was a "rich man") and brought it to the new sepulcher in the garden near the place of His crucifixion. There they "laid him in a tomb that was hewn in stone, where never man had yet lain" and 'rolled a stone against the door of the tomb' (compare Mt 27:57-60; Mr 15:42-46; Lu 23:50-53; Joh 19:38-42). In this was held to be the fulfillment of the prophecy of Isa 53:9.

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The Gospel of Peter, written probably in Syria about the middle of the 2nd century, gives a slightly different account. According to this Joseph, "the friend of Pilate and the Lord," was present at the trial of Jesus, and immediately upon its conclusion besought of Pilate that he might have the body for burial. This was granted, and after the crucifixion the Jews handed the body over to Joseph (compare Hennecke, *Neutestamentliche Apokryphen*, 27-30). Legends of a later origin record that Joseph was sent by Philip from Gaul to Britain along with 11 other disciples in 63 AD, and built an oratory at Glastonbury (compare PHILIP, the Apostle), that he brought the Holy Grail to England, and that he freed Ireland from snakes.

C. M. Kerr

JOSEPH'S DREAM

See ASTRONOMY, sec. II, 6; JOSEPH.

JOSEPH, HUSBAND OF MARY

1. References in New Testament:

(For etymology, etc., of Joseph, see JOSEPH): Joseph, the carpenter (Mt 13:55), was a "just man" (Mt 1:19 the King James Version), who belonged to Nazareth (Lu 2:4). He was of Davidic descent ([Mt 1:20](#); [Lu 2:4](#)), the son of Heli (Lu 3:23) or Jacob (Mt 1:16), the husband of Mary (Mt 1:16), and the supposed father of Jesus (Mt 13:55; Lu 3:23; 4:22; Joh 1:45; 6:42).

(1) Before the Nativity.

The Gospels of Matthew and Mark alone give any detailed reference to Joseph and the birth of Jesus, and their accounts vary in part. Luke begins with the Annunciation to Mary at Nazareth (Lu 1:26-38). Overwhelmed with the tidings,

Mary departed "with haste" "into the hill country, into a city of Judah," to seek communion with Elisabeth, with whom she had been coupled in the Annunciation by the angel Gabriel (Lu 1:39-55). After abiding with her about three months she returned "unto her own house" (Lu 1:56 the King James Version). The events recorded in Mt 1:18-24 probably took place in the interval between this return and the birth of Jesus. During Mary's visit to Elisabeth, Joseph had likely remained in Nazareth. The abrupt and probably unexplained departure of his espoused wife for Judah (compare the phrase "with haste"), and her condition on her return, had caused him great mental distress (Mt 1:18-20). Though his indignation was tempered with mercy, he was minded to put her away "privily," but the visitation of the angel in his sleep relieved him from his dilemma, and he was reconciled to his wife (Mt 1:24). The narrative is then continued by Luke. While Joseph and Mary still abode in Nazareth, "there went out a decree from Caesar Augustus, that all the world should be enrolled" (Lu 2:1). "And all went to enroll themselves, every one to his own city" (Lu 2:3). Being of the house and lineage of David, Joseph went up with Mary, who was "great with child," from Galilee, "out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem" (Lu 2:4,5), and there Jesus was born (Lu 2:7; compare Mt 2:1).

(2) After the Nativity.

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Gospels where the Holy Family is referred to (compare Mt 12:46; Lu 8:19), it is commonly supposed that he died before the commencement of the public ministry of Christ.

2. Character:

If a type is to be sought in the character of Joseph, it is that of a simple, honest, hard-working, God-fearing man, who was possessed of large sympathies and a warm heart. Strict in the observance of Jewish law and custom, he was yet ready when occasion arose to make these subservient to the greater law of the Spirit. Too practical to possess any deep insight into the Divine mysteries or eternal significance of events which came within his knowledge (compare Lu 2:50), he was quick to make answer to what he perceived to be the direct call of God (compare Mt 1:24). Originally a "just man" (the King James Version), the natural clemency within his heart prevailed over mere justice, and by the promptings of the Holy Spirit that clemency was transferred into a strong and enduring love (compare Mt 1:24). Joseph is known to us only as a dim figure in the background of the Gospel narratives, yet his whole-hearted reconciliation to Mary, even in the face of possible slanderings by his neighbors, his complete self-sacrifice, when he left all and fled into Egypt to save the infant Jesus, are indicative that he was not unworthy to fulfill the great trust which was imposed upon him by the Eternal Father.

3. References in Apocryphal Literature:

The Gospel of the Infancy according to James, a work composed originally in the 2nd century, but with later additions (compare Hennecke, *Neutestamentliche Apokryphen*, 47-63), gives a detailed account of the marriage of the aged Joseph with Mary, of their journey to Bethlehem, and of the birth of Jesus. A similar gospel, reputed to be by Thomas the philosopher, of later origin and Gnostic tendency (compare Hennecke, 63-73), narrates several fantastic, miraculous happenings in the domestic life of the Holy Family, and the dealings of Joseph

with the teachers of the youthful Jesus. Other legends, from Syriac or Egyptian sources, also dealing with the Infancy, in which Joseph figures, are extant. The chief is The History of Joseph the Carpenter (compare Hennecke, Handbuch der neutestamentlichen Apokryphen, 95-105). This contains an account of the death and burial of Joseph at the age of 110, and of the entreaties of Mary to Christ to save him. Its aim was to show forth Christ as the Saviour, even at the last hour, and the rightful manner of Christian death. Joseph has received a high place in the Calendar of the Roman Catholic Saints, his feast being celebrated on March 19.

C. M. Kerr

JOSEPH, PRAYER OF

An Old Testament pseudepigraph, number 3 in the Stichometry of Nicephorus (Westcott, Canon of the New Testament(7), 571), with the length given as 1,100 lines, and number 5 in the List of Sixty Books (Westcott, 568). The work is lost, and the only quotations are in Origen (In Joan., ii.25, English in Ante-Nicene Fathers, IX, 341; In Gen., iii.9, 12). Abraham, Isaac, and Jacob are said to have been created before every work, but Jacob-Israel is the greatest, "the firstborn of every living

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creature," the "first minister in God's presence," greater than the angel with whom he wrestled. The purport may be anti-Christian, the patriarchs exalted in place of Christ; compare, perhaps, Enoch 71 (but not so in Charles' 1912 text), but Origen's favorable opinion of the book proves that the polemic could not have been very direct.

LITERATURE.

GJV, 4th edition, III, 359-60; Dillmann in PRE, 2nd edition, XII, 362; compare Beer in 3rd edition, XVI, 256; Fabricius, Codex pseudep. Vet. Test., I, 761-71.

Burton Scott Easton

JOSEPH, THE CARPENTER, GOSPEL OF

See APOCRYPHAL GOSPELS.

JOSEPHUS

jo-se'-fus (Iosephos; Codex Vaticanus reads Phosepos): In 1 Esdras 9:34, corresponding to "Joseph" in Ezr 10:42.

JOSEPHUS; FLAVIUS

jo-se'-fus, fla'-vi-us:

1. Early Life and Beliefs:

Was born at Jerusalem 37-38 AD, and died at Rome early in the 2nd century, when is not known precisely. His father and mother belonged to families of the priestly aristocracy; consequently he received an excellent education, becoming familiar, not only with Jewish, but with Hellenistic, culture. When 16 years old

he resorted to one Banus, an ESSENES, (which see), in the desert of Engedi, with whom he remained for 3 years, absorbing occult lore, and practicing the ascetic life. It might have been expected from his social position that, on his return to Jerusalem, he would join the SADDUCEES (which see); but, his Essene experience having indoctrinated him with ceremonialism, he preferred to become a Pharisee (see PHARISEES). He evidently believed, too, that the Pharisees were akin to the Stoics, who were then influential in the Hellenistic world. During his absence in the desert, the misgovernment of the Roman procurators at Jerusalem had grown apace. And the ineptitudes and injustices of Felix, Albanus and Florus were succeeded by anarchy under Annas, the high priest

(62). Accordingly, the Zealots (see ZEALOTS) plotted against Roman rule. Rebellion simmered, and many of the disaffected were transported to Rome to be dealt with there. Among these were several priests, whom Josephus knew. About the year 64, he went to Rome to plead for them, met shipwreck on the voyage, was rescued with a few survivors and was brought to port at Puteoli. Here he met Alityrus, a Jewish actor, who happened to be in the good graces of Poppea, Nero's consort. The empress, a Jewish proselyte, espoused his cause at Rome, and showed him many favors. At the capital, he also discerned the power of the Romans and, in all probability, grew convinced of the hopelessness of armed revolt. On his return to Jerusalem, he found his people set upon insurrection, and was forced, possibly against his better judgment,

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(b) XI, the age of Cyrus;

(c) XII-XIV, the beginnings of the Hellenistic period, from Alexander the Great, including the Maccabean revolt, till the accession of Herod the Great;

(d) XV-XVII, the reign of Herod;

(e) XVIII-XX, from Herod's death till the War of 66.

While it cannot be called an apology for the Jews, this work betrays the author's consciousness of the disfavor with which his people were viewed throughout the Roman Empire. Josephus does what he can to disabuse the Greek-Roman educated classes, although he shows curious obliquity to the grandeur of Hebrew religion. All in all, the work is disappointing; but it contains many details and sidelights of first importance to investigators.

(3) The treatise called, since Jerome, *Against Apion*, is Josephus' most inspiring performance. The older title, *Concerning the High Antiquity of the Jews*, tells us what it contains—a defense of Hebrew religion against the libels of heathendom. It is in two books. The vituperation with which Josephus visits Apion is unimportant in comparison with the defense of Mosaic religion and the criticism of paganism. Here the author's character is seen at its best; the air of Worldly Wiseman has been dropped, and he approaches enthusiasm.

(4) His last work is the *Vita* or *Autobiography*, a misleading title. It is an echo of old days in Galilee, directed against the traductions of an associate, Justus of Tiberias. We have Josephus at his worst here. He so colors the narrative as to convey a totally wrong impression of the part he played during the great crisis. In extenuation, it may be said that his relations with the imperial court rendered it difficult, perhaps impossible, for him to pursue another course.

LITERATURE.

W.D. Morrison, *The Jews under Roman Rule* (London, 1890); E. Schurer, *History of the Jewish People in the Time of Jesus Christ, Div. I, Vol. I* (Edinburgh, 1890); A. Hausrath, *History of New Testament Times, IV, div VII, chapter ii* (London, 1895);

H. Graetz, *History of the Jews from the Earliest Times to the Present Day, II, chapter x* (London, 1891); article "Josephus" in *Jewish Encyclopedia*,
Translations by

Whiston (many editions), and of *The War of the Jews*, by Traill and Taylor (London, 1862).

R. M. Wenley

JOSES

jo'-sez, jo'-zez (Ioses): (1) One of the brethren of Jesus (Mr 6:3; in Mt 13:55 the Greek is "Joseph," and the Revised Version (British and American) so renders).

(2) A son of Mary, perhaps identical with (1) (Mt 27:56; Mr 15:40,47).

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See BRETHREN OF THE LORD.

(3) A name of Barnabas (Ac 4:36 the King James Version, where again Greek and the Revised Version (British and American) have "Joseph").

See BARNABAS.

JOSHAH

jo'-sha (yoshah, "Yahweh's gift"): A descendant of Simeon, chief in his family (1Ch 4:34,38).

JOSHAPHAT

josh'-a-fat (yoshaphaT, "Yahweh has judged"; compare JEHOSHAPHAT):

(1) One of David's mighty men (1Ch 11:43), a "Mithnite," but not included in the list of 2Sa 23.

(2) A priest and trumpeter of David's time (1Ch 15:24), the King James Version "Jehoshaphat."

JOSHAVIAH

josh-a-vi'-a (yoshawyah, allied form to JOSHAH (which see)): Son of Elnaam, one of the band of braves who served David (1Ch 11:46), omitted from the list of 2Sa 23, which is less complete and differs in detail.

JOSHBKASHAH

josh-be-ka'-sha, josh-be-kash'-a (yoshbeqashah, "son" of Heman; 1Ch 25:4,24): The last 8 or 9 names in per 4 are taken by commentators to be not names but the words of a prayer. See OTJ C2, 143, note; Curtis, Chron, 278, 280; SBOT.

JOSHEB-BASSHEBETH

jo-sheb-ba-she'-beth (yoshebh ba-shebheth): This proper name in the Revised Version (British and American) takes the place of the translation "that sat in the seat" in the King James Version (2Sa 23:8). The phrase so rendered is meaningless. The text has evidently suffered corruption. There can be no doubt that a proper name is intended. This, according to the parallel passage in 1Ch 11:11, should be Jashobeam. Some scholars think that this also is a corruption, and by a process of emendation arrive at "Eshbaal" as the correct name (Driver, Hebrew Text of S; SBOT, at the place).

JOSHIBIAH

josh-i-bi'-a (yoshibhyah, "Yahweh sets," or "causes to dwell"; the King James Version Josibiah): A Simeonite (1Ch 4:35).

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JOSHUA (1)

josh'-u-a

(a) yehoshua‘,

(b) yehoshua‘, "Yahweh is deliverance" or "opulence"; compare JESHUA; Iesous:

(1) Joshua the son of Nun; the name has the Hebrew form

(a) above in De 3:21; Jud 2:7; elsewhere the form

(b), except in Ne 8:17, where it is of the form yeshua‘ (See JESHUA); compare also Nu 13:8,16; De 32:44. See following article.

(2) In 1Sa 6:14,18 (form (b)), the Bethshemite in whose field stood the kine that brought the ark from the Philistines.

(3) In 2Ki 23:8 (form (b)), governor of Jerusalem in the time of Josiah.

(4) The high priest at Jerusalem after the return. See separate article.

S. F. Hunter

JOSHUA (2)

I. FORM AND SIGNIFICANCE OF NAME

II. HISTORY OF THE LIFE OF JOSHUA

1. First Appearance

2. The Minister of Moses

3. One of the Spies

4. The Head of the People

(1) His First Act—Sending of the Spies

(2) Crossing of the Jordan

(3) Capture of Jericho

(4) Conquest of Ai and Bethel

(5) Reading of the Law on Mt. Ebal

(6) The Gibeonites

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more than partial. The new colonists failed to enjoy that absolute and undisturbed possession of the land to which they had looked forward; witness the unrest of the period of the Judges, prolonged and perpetuated through monarchical times. For all this, however, the blame cannot justly be laid to the account of Joshua. Many causes undoubtedly concurred to an issue which was fatal to the future unity and happiness and prosperity of Israel. The chief cause, as Joshua warned them would be the case, was the persistent idolatry of the people themselves, their neglect of duty, and disregard of the commands and claims of their God.

A. S. Geden

JOSHUA (3)

Son of Jehozadak (Hag 1:1,12,14; 2:2,4; Zec 3:1,3,6,8,9; 6:11 form (b)) and high priest in Jerusalem, called "Jeshua" in Ezra-Nehemiah. His father was among the captives at the fall of Jerusalem in 586 BC, and also his grandfather Seraiah, who was put to death at Riblah (2Ki 25:18 ff; 1Ch 6:15).

Joshua appears in Ezz 3:2 with Zerubbabel at the head of the returned exiles and as leader in the work of building an altar and reestablishing sacrificial worship (538 or 537 BC). Ezz 3:8 tells of their laying the foundation of the temple, and in 4:1 ff the two heads of the community refuse to allow the Samaritans to cooperate in the building operations, with the result that the would-be helpers became active opponents of the work. Building then ceased until Haggai and Zechariah in 520 (Ezz 5; Hag 1:1-11) exhort the community to restart work, and the two leaders take the lead (Hag 1:12-15). The following are, in chronological order, the prophetic utterances in which Joshua is spoken of:

(1) Hag 1:1-11;

(2) Hag 2:1-9;

(3) Zec 1:1-6;

(4) Hag 2:10-19;

(5) Hag 2:20-23;

(6) the visions of Zec 1:7-6:8 together with

(7) the undated utterance of Zec 6:9-15.

1. The Vision of Zechariah 3:1-10:

Two of these call for special attention. First, the vision of a trial in which Joshua is prosecuted before the angel of Yahweh by Satan (ha-saTan, "the adversary"), who is, according to one view, "not the spirit of evil who appears in later Jewish writings; he is only the officer of justice whose business is to see that the case against criminals is properly presented" in the heavenly court of justice (H.P. Smith, Old Testament History, 356); while others regard him as the enemy of God's people (compare Orelli,

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which, after its felling, the stump remaineth (Isa 6:13), and may perhaps point to God's pity being excited for the community. The people, attacked by their enemies and represented by Joshua, are to be restored to their old glory: that act being symbolized by the clothing of Joshua in clean raiment; and that symbolical act (compare Isa 8:18) is a sign, a guaranty, of the coming of the Messiah-King. The ritualistic tone of Malachi will then follow naturally after the high place given here to the high priest. It is noteworthy that the promise of Zec 3:7 is conditional.

One more point remains, namely, the meaning of the stone in Zec 3:9. It has been differently explained as a jewel in the new king's crown (Nowack); a foundation stone of the temple, which, however, was already laid (Hitzig); the chief stone of 4:7 (Ewald, Steiner); the Messiah Himself (Keil); the stone in the high priest's breastplate (Bredenkamp), and the stone which served as an altar (Orelli). Commentators tend to regard the words "upon one stone are seven eyes" as a parenthetical addition characteristic of the author of Zec 9 ff.

2. Joshua's Crown, Zechariah 6:9-15:

The utterance of Zec 6:9-15 presents to us some more exiles coming from Babylon with silver and gold apparently for the temple. According to the present text, Zechariah is commanded to see that this is used to make a crown for Joshua who is to be a priest-king. This is taken to mean that he is to be given the crown that had been meant for Zerubbabel. But commentators hold that the text has been altered: that the context demands the crowning of Zerubbabel—the Branch of Davidic descent. This view is supported by Zec 6:13, "And the counsel of peace shall be between them both"; and therefore the last clause of 6:11 is omitted. Wellhausen keeps 6:9 and 10, and then reads: "(11) Yea, take of them silver and gold and make a crown, (12) and say to them: Thus saith Yahweh of hosts, saying, Behold the man whose name is the Branch, from whose root there will be a sprout, (13) and he will build the Temple of Yahweh, and he will obtain glory and sit and rule upon his throne. And Joshua will be a priest on his right

hand, and there will be friendly peace between them both. (14) The crown shall be," etc.; Zec 6:15 is incomplete.

It will be objected that this does away with the idea of a priest-king, an idea found also in Ps 110. But it seems fairly certain that Ps 110 (see Kirkpatrick, The Book of Psalms) does not refer to Joshua, the point there being that the king referred to was a priest, although not descended from Aaron, being a priest after the order of Melchizedek, while here the point is, if the present text be correct, that a priest is crowned king. What became of Zerubbabel after this is not known. See Ed. Meyer, Der Papyrusfund

von Elephantine², 70 ff, 86 ff. Joshua is called Jesus in Sirach 49:12.

See ZERUBBABEL; HAGGAI; ZECHARIAH.

David Francis Roberts

JOSHUA, BOOK OF

I. TITLE AND AUTHORSHIP

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book are determined by a definite aim: to set forth and enforce moral lessons, and to exhibit Israel's past as the working out of a Divine purpose which has chosen the nation to be the recipient of the Divine favor, and the instrument for the carrying forward of His purposes upon earth.

LITERATURE.

A Complete bibliography of the literature up to date will be found in the dictionaries, under the word "Joshua," DB2, 1893, HDB, II, 1899, EB, II, 1901; compare W. H. Bennett, "The Book of Josh," in SBOT, Leipzig, 1895; W.G. Blaikie, "Joshua," in Expositor's Bible, 1893; A. Dillmann, Nu, De u. Josua2, Leipzig, 1886; H. Holzinger, "Das Buch Josua," in Kurzer Hand-Comm. zum A T, Tübingen, 1901; C. Steuernagel, "Josua," in Nowack's Handcommentar zum Altes Testament, 1899; S. Oettli, "Deuteronomy, Josua u. Richter," in Kurzgef. Komm, München, 1893; W.J. Deane, Joshua, His Life and Times, in "Men of the Bible Series," London.

A. S. Geden

JOSIAH

jo-si'-a (yo'shiyahu, "Yahweh supports him"; Ioseias; the King James Version Josias (which see)):

I. SOURCES FOR HIS LIFE AND TIMES

1. Annalistic
2. Prophetic
3. Memorial

II. TRAITS OF HIS REIGN

1. Situation at the Beginning

2. Finding of the Law

3. The Great Reform

4. Disaster at Megiddo

The name given 6 years before the death of his grandfather Manasseh resumes the Judaic custom, suspended in the case of that king and Amon, of compounding royal names with that of Yahweh; perhaps a hint of the time, when, according to the Chronicler, Manasseh realized Yahweh's claim on his realm (2Ch 33:12,13). One of the most eminent of the kings of Judah; came to the throne at 8 years of age and reigned circa 637-608 BC.

I. Sources for His Life and Times.

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had once "stood to the covenant" of Deuteronomy could never again be at heart the nation it was before.

4. Disaster at Megiddo:

Ardent and pious as he was, there seems to have been a lack of balance in Josiah's character. His extreme dismay and dread of the curse pronounced on the realm's neglect of the law seems to have been followed, after his great reform had seemed to set things right, by an excess of confidence in Yahweh's restored favor which went beyond sound wisdom, and amounted to presumption. The power of Assyria was weakening, and Pharaoh-necho of Egypt, ambitious to secure control of Mesopotamia, started on the campaign in which he was eventually to suffer defeat at Carchemish. Josiah, whose reforming zeal had already achieved success in Northern Israel, apparently cherished inordinate dreams of invincibility in Yahweh's name, and went forth with a little army to withstand the Egyptian monarch on his march through the northern provinces. At the first onset he was killed, and his expedition came to nothing. In his untimely death the fervid hopes of the pious received a set-back which was long lamented as one of the cardinal disasters of Israel. It was a sore calamity, but also a stern education. Israel must learn not only the enthusiasm but also the prudence and wisdom of its new-found faith.

(2) A contemporary of Zechariah (Zec 6:10), at whose house in Jerusalem the prophet met some returned Jews from Babylon.

John Franklin Genung

JOSIAS

jo-si'-as (Textus Receptus, Iosias; Westcott and Hort, The New Testament in Greek Ioseias) :

(1) Greek form in the King James Version of Josiah (Mt 1:10,11; compare 1 Esdras 1; Baruch 1:8), king of Judah.

(2) In 1 Esdras 8:33 the King James Version for JESIAS (which see).

JOSIBIAH jos-i-bi'-a. See JOSHIBIAH.

JOSIPHIAH

jos-i-fi'-a (yociphyah, "Yah adds"): Found in Ezer 8:10, where Massoretic Text is "and of the sons of Shelomith the son of Josiphiah." With the help of Septuagint A and 1 Esdras 8:36, the name "Bani" (which is the same in the unpointed text as "the sons of" and was omitted through haplography) can be supplied above before "Shelomith." Josiphia is thus the father of Shelomith, one of Ezra's companions. 1 Esdras 8:36 has "Josaphias."

JOT

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jot: "Jot" (Revised Version, later editions of the King James Version) is a corruption of iote (early editions of the King James Version, Geneva, Rheims, Bishops'—pronounced i-o'te), an English transliteration of iota, the 9th letter of the Greek alphabet (Mt 5:18 parallel). "Iota," in turn, is the nearest Greek equivalent for the Hebrew yodh ("y"), the smallest letter of the Hebrew alphabet, in New Testament times being little larger than an English accent ('). The tittle (which see) is the smallest part of a letter (not part of a y, however).

Consequently, thinking of the law as written out, the sense of Mt 5:17, is: "From this code, so written, not the smallest letter nor part of a letter—not an 'i' nor the crossing of a 't'—shall be erased until all things come to pass." (For the meaning, see LAW.) The reference is to the synagogue rolls, which were written in Hebrew, so that the passage has no bearing on the language used by Christ. For the form of the "jot," compare the tables in HDB, article "Alphabet," more fully in Chwolson, . Corp. Inscr. Hebrew. (1882).

See TITTLE.

Burton Scott Easton

JOTAPATA

jo-tap'-a-ta (BJ, III, iii, 7).

See JOTBATHAH.

JOTBAH

jot'-ba (yoTbah, "pleasantness"): The home of Meshullemeth, the mother of King Amon, daughter of Haruz (2Ki 21:19). It may be the same as JOTBATHAH (which see).

JOTBATHAH

jot'-ba-tha (yoTbathah): A desert camp of the Israelites between Hor-hagidgad and Abronah (Nu 33:33,34; De 10:7). It was "a land of brooks of water" (De 10:7). Site is unknown.

See WANDERINGS OF ISRAEL.

JOTHAM

jo'-tham (yotham, "Yahweh is perfect"; Ioatham):

(1) The youngest son of Gideon-Jerubbaal, the sole survivor of the massacre of his seventy brothers by Abimelech (Jud 9:5), and (by Jud 8:22) the legitimate ruler of Shechem after their death. Recognizing, however, that he is powerless to assert his claim, Jotham delivers from the summit of Gerizim his famous fable (Jud 9:7-15), applies it to the situation in hand, and then flees for his life to Beer (Jud 9:21). Nothing more is told of him, but the downfall of Abimelech is referred in part to his "curse" (Jud 9:57). The fable tells of the kingship of the trees which, after having been

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(2Ch 27:3,4). He is recorded to have built towers, castles and cities, and specifically to have completed the Ophel wall in Jerusalem, which is still standing to the South of the Haram area. But the crowning architectural glory of his reign was the completion of the temple court by erecting, or setting up, "the upper gate of the house of Yahweh" (2Ch 27:3; 2Ki 15:35). This particular gate was the entrance to, and exit from, the upper or new court of the temple, which had been begun so long ago as the time of Asa (compare the writer's Solomon's Temple, Part II, chapter viii). Its situation is perfectly known, as it bore the same name and place in the Herodian temple as in each of its predecessors. It stood facing the South, and was on higher ground than any other of the temple gates. Hence, its name. It gave entrance to that upper court of the temple, mentioned in Jer 36:10, where it is spoken of as "the new gate of Yahweh's house." As Jeremiah began his ministry about a century after Jotham's death, Jeremiah's use of the name commemorates the fact that the gate was not built till long after the other parts of the structure.

4. The Syrian League:

During Jotham's regency, a formidable combination of the Northern Kingdom and the Syrian state, with Damascus as capital, began to show signs of hostility to Judah. For 4 years before Jotham's death, Pekah occupied the throne of Samaria. The Assyrian king, Tiglath-pileser III, was then pushing his arms westward, and a Syrian league was formed to oppose them. Jotham may have refused to join this league. The political situation at his death is thus described: "In those days Yahweh began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah" (2Ki 15:37).

5. Condition of Judah:

Jotham's character is represented in a moderately favorable light, it being put to his credit that he did not enter the temple (2Ch 27:2). The wisdom and vigor of his administration, and of his policy for the defense of the country, are

recognized. It was owing to his completion of his father's plans for the protection of Jerusalem, and of the building of country fortresses, that Hezekiah, a few years afterward, was able to show so stout a resistance to Sennacherib. But within the state itself corruption and oppression were rife. The great prophets, Isaiah, Hosea and Micah, exercised their ministries in Jotham's days, and in their pages we have graphic picture of the moral condition of the time. Isa does not name Jotham, except in the title (Isa 1:1; compare 7:1), but Isaiah 1-5 of his book were probably written in this reign. Hosea's writings go back to the last years of Jeroboam II, who died the year Jotham came to the throne. Micah's evidence is valuable, telling us that Omri had formulated and published rules for the cult of the Zidonian Baal, and that these "statutes" were kept by some of the citizens of Samaria, and, possibly, of Jerusalem (Mic 6:16).

Jotham's name appears in the royal genealogical list of 1Ch 3:12, and in the genealogy of Jesus (Mt 1:9).

(3) A Calebite (1Ch 2:47 the King James Version).

W. Shaw Caldecott

JOURNEY

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jur'-ni.

See DAY'S JOURNEY; SABBATH DAY'S JOURNEY.

JOY

joi (simchah; chara):

1. Terms:

The idea of joy is expressed in the Old Testament by a wealth of synonymous terms that cannot easily be differentiated. The commonest is simchah (1Sa 18:6, etc.), variously translated in English Versions of the Bible "joy," "gladness," "mirth"; from sameah, properly "to be bright," "to shine" (Pr 13:9, "The light of the righteous rejoiceth," literally, "is bright"), but generally used figuratively "to rejoice," "be glad" (Le 23:40 and very frequent).

Other nouns are masos and sason, both from sus, properly "to spring," "leap," hence, "exult," "rejoice"; rinnah, "shouting." "joy"; gil, from verb gil or gul, "to go in a circle," hence, "be excited" (dancing round for joy), "rejoice." In the New Testament, far the commonest are chara, "joy," chairo, "to rejoice" (compare charis, "grace"). But we have also agalliasis, which expresses "exuberant joy," "exultation" (not used in classical Greek, but often in the Septuagint; in the New Testament, Lu 1:14,44; Ac 2:46; Jude 1:24; Heb 1:9), and the corresponding verb agalliaoo (-aomai), "to exult," "rejoice exceedingly" (Mt 5:12, etc.). In English Versions of the Bible we have sometimes "to joy" (now obsolete as a verb), used in an intransitive sense = "to rejoice" (Hab 3:18; 2Co 7:13, etc.).

2. In the Old Testament:

Besides joy in a general sense, as the response of the mind to any pleasurable event or state (1Ki 1:40; Es 8:17, etc.), joy as a religious emotion is very

frequently referred to in the Old Testament. Religion is conceived of as touching the deepest springs of emotion, including the feeling of exultant gladness which often finds outward expression in such actions as leaping, shouting, and singing. Joy is repeatedly shown to be the natural outcome of fellowship with God. "In thy presence is fullness of joy; in thy right hand there are pleasures for evermore" (Ps 16:11; compare 16:8,9). God is at once the source (Ps 4:7; 51:12) and the object (Ps 35:9; Isa 29:19) of religious joy. The phrase "rejoice (be glad) in Yahweh" and similar expressions are of frequent occurrence (e.g. Ps 97:12; 149:2; Isa 61:10; Zec 10:7). Many aspects of the Divine character call forth this emotion, such as His lovingkindness (Ps 21:6,7; 31:7), His salvation (Ps 21:1; Isa 25:9; Hab 3:18), His laws and statutes (Ps 12; 119 passim), His judgments (Ps 48:11), His words of comfort in dark days (Jer 15:15,16). The fundamental fact of the sovereignty of God, of the equity of the Divine government of the world, gives to the pious a joyous sense of security in life (Ps 93:1 f; 96:10; 97:1) which breaks forth into songs of praises in which even inanimate Nature is poetically called upon to join (Ps 96:11-13; 98:4-9). In the case of those who held such views of God, it was natural that the service of God should elicit a joyous spirit ("I will offer in his tabernacle sacrifices of joy," Ps 27:6; compare 1Ch 29:9), a spirit which is abundantly manifest in the jubilant shouting with which religious festivities were

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circumstances, which, instead of hindering, actually enhance it (Ac 5:41; Ro 5:3 f; Jas 1:2,12; 5:11; 1Pe 4:13; compare Mt 5:11,12). Even our Lord Himself "for the joy that was set before him endured the cross, despising shame" (Heb 12:2).

D. Miall Edwards

JOZABAD

joz'-a-bad (yozabhadh, "Yahweh has bestowed"):

(1) A Gederathite, and one of David's recruits at Ziklag (1Ch 12:4 (Hebrew 5)). He is named with the Benjamites, but possibly he was a native of the town Gedara in Southern Judah. See Curtis, Chronicles, 196.

(2), (3) Two Manassite captains who joined David at Ziklag (1Ch 12:20 (Hebrew 21)).

(4) A Levite overseer in Hezekiah's time (2Ch 31:13); may be the ancestor of the chief of the priests in 2Ch 35:9 = "Joram" of 1 Esdras 1:9.

(5) A Levite (Ezr 8:33), mentioned again probably in Ezr 10:23; Ne 8:7; 11:16. The name in 1 Esdras 8:63 (= Ezr 8:33) is "Josabdus" (the King James Version "Josabad").

(6) A priest who had married a foreign wife Ezr 10:22) = "Ocidelus" of 1 Esdras 9:22.

JOZABDUS

jo-zab'-dus (Iozabdos):

(1) Son of Jeshua the Levite (1 Esdras 8:63), called "Jozabad" in Ezr 8:33.

(2) Son of Bebai (1 Esdras 9:29), called "Zabbai" in Ezr 10:28.

JOZACAR

joz'-a-kar, jo-za'-kar (yozakhar, "Yahweh has remembered"; the King James Version Jozachar): Servant and murderer (with Jehozabad)of Joash, king of Judah (2Ki 12:21 (Hebrew 22)); called "Zabad" in 2Ch 24:26. Many manuscripts have "Jozabad" in 2 Kings.

JOZADAK

joz'-a-dak.

See JEHOZADAK.

JUBAL

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joo'-bal (yubhal; for meaning see JABAL): Son of Lamech by Adah, and inventor of musical instruments (Ge 4:21).

JUBILEE YEAR

(shenath ha-yobhel; etos tes apheseos; annus jubilaeus, "year of jubilee" (Le 25:13), or simply ha-yobhel, "the jubilee" (Le 25:28; compare Nu 36:4), the King James Version and the English Revised Version Jubile): The Hebrew word yobhel stands for qeren ha-yobhel, meaning the horn of a ram. Now, such a horn can be made into a trumpet, and thus the word yobhel came to be used as a synonym of trumpet. According to Le 25:9 a loud trumpet should proclaim liberty throughout the country on the 10th day of the 7th month (the Day of Atonement), after the lapse of 7 sabbaths of years = 49 years. In this manner, every 50th year was to be announced as a jubilee year. All real property should automatically revert to its original owner (Le 25:10; compare 25:13), and those who, compelled by poverty, had sold themselves as slaves to their brothers, should regain their liberty (Le 25:10; compare 25:39).

In addition to this, the Jubilee Year was to be observed after the manner of the sabbatic year, i.e. there should be neither sowing nor reaping nor pruning of vines, and everybody was expected to live on what the fields and the vineyards produced "of themselves," and no attempt should be made at storing up the products of the land (Le 25:11 f). Thus there are three distinct factors constituting the essential features of the Jubilee Year: personal liberty, restitution of property, and what we might call the simple life.

1. Personal Liberty:

The 50th year was to be a time in which liberty should be proclaimed to all the inhabitants of the country. We should, indeed, diminish the import of this institution if we should apply it only to those who were to be freed from the bonds of physical servitude. Undoubtedly, they must have been the foremost in

realizing its beneficial effects. But the law was intended to benefit all, the masters as well as the servants. They should never lose sight of their being brothers and citizens of theocratic kingdom. They owed their life to God and were subject to His sovereign will. Only through loyalty to Him were they free and could ever hope to be free and independent of all other masters.

2. Restitution of Property:

The institution of the Jubilee Year should become the means of fixing the price of real property (Le 25:15 f; compare 25:25-28); moreover, it should exclude the possibility of selling any piece of land permanently ([Le 25:23](#)), the next verse furnishing the motive: "The land is mine: for ye are strangers and sojourners with me." The same rule was to be applied to dwelling-houses outside of the walled cities (Le 25:31), and also to the houses owned by Levites, although they were built within walled cities (Le 25:32).

In the same manner the price of Hebrew slaves was to vary according to the proximity of the Jubilee Year (Le 25:47-54). This passage deals with the enslaving of a Hebrew by a foreigner living among the Jews; it goes without saying that the same rule would

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We may well ask: Did the Jewish people ever observe the Jubilee Year? There is no reason why they should not have observed it in pre-exilic times (compare Lotz in *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, X, under the word "Sabbatical Year" and "Year of Jubilee"). Perhaps they signally failed in it, and if so, we should not be surprised at all. Not that the institution in itself was cumbered with any obstacles that could not have been overcome; but what is more common than unbelief and unwillingness to trust absolutely in Yahweh? Or, was it observed in post-exilic times? Here, too, we are in the dark. There is, indeed, a tradition according to which the Jubilee Year has never been observed—neither in the time of Ezra and Nehemiah nor at any later period. The truth of this seems to be corroborated by the silence of Josephus, who, while referring quite frequently to the sabbatic year, never once mentions the Year of Jubilee.

William Baur

JUBILEE, CYCLE OF THE

joo'-bi-le, ju'-bi-le.

See Luni-solar cycle, under ASTRONOMY, sec. I, 5.

JUBILEES, BOOK OF

See APOCALYPTIC LITERATURE.

JUCAL

joo'-kal.

See JEHUCAL.

JUDA

joo'-da: Lu 1:39 the King James Version, see JUTTAH; Lu 3:26, see JODA; 3:30, see JUDAS.

JUDAEA

joo-de'-a, ju-de'-a (Ioudaia): The "land of the Jews," the Greco-Roman equivalent of Judah. As most of the Israelites returning from the captivity belonged to the tribe of Judah, they came to be called Jews and their land Judea. In Tobit 1:18 the name is applied to the old kingdom of Judah. For a general description of the physical geography and early history of this region see JUDAH. The limits of this district varied greatly, extending as the Jewish population increased, but in many periods with very indefinite boundaries.

Under the Persian empire, Judea (or Judah) was a district administered by a governor who, like Zerubbabel (Hag 1:14; 2:2), was probably usually a Jew. Even as late as Judas Maccabeus, Hebron and its surroundings—the very heart of old Judah was

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under the domination of the Edomites, whom, however, Judas conquered (1 Macc 5:65); in the time of his brother Jonathan (145 BC), three tetrarchies of Samaria, Aphaerema, Lydda and Ramathaim, were added to Judea (1 Macc 10:30,38; 11:34); in some passages it is referred to at this time as the "land of Judah" (Iouda) (1 Macc 10:30,33,37). The land was then roughly limited by what may be called the "natural boundaries of Judah" (see JUDAH).

Strabo (xvi.11, 21) extends the name Judea to include practically all Palestine; as does Lu (4:44 m; 23:5; Ac 2:9; 10:37, etc.). In several New Testament references (Mt 4:25; Mr 1:5; 3:7; Lu 5:17; Joh 3:22; Ac 1:8), Judea is contrasted with its capital Jerusalem. The country bordering on the shores of the Dead Sea for some miles inland was known as the Wilderness of Judea (see JUDAH; JESHIMON) (Mt 3:1), or "the wilderness" (Mr 1:4; Lu 3:2); here John the Baptist appeared as a preacher. According to Mt 19:1 (but compare Mr 10:1, where the Revised Version (British and American) has "Judaea and beyond Jordan"), some cities beyond Jordan belonged to Judea. That this was an actual fact we know from Ptolemy (v.16,9) and Josephus (Ant., XII, iv, 11).

According to Josephus (BJ, III, iii, 5), Judea extended from Anuath-Borkaeos (i. e. Khan Berkit near Khan es Saweh, close to the most northerly frontier of Judah as described in JUDAH (which see)) to the village Jordan, possibly Tell 'Arad, near Arabia in the South. Its breadth was from Joppa in the West to Jordan in the East. The seacoast also as far north as Ptolemais ('Akka), except Jamnia, Joppa and (according to the Talm) Caesarea, belonged to this province.

After the death of Herod the Great, Archelaus received Judea, Samaria and Idumea as his ethnarchy, but on his deposition Judea was absorbed into the Roman province of Syria, the procurator of which lived at Caesarea.

Of later history it is only necessary to notice that in the 5th century Judea became part of the land known as Palaestina Prima; that at the time of the Latin kingdom

of Jerusalem (12th century) all the hill country of Judah from Sinjil to Tekoa was the royal domain, while the southern section to Beersheba belonged to the Seigneur de Abraham (i.e. of Hebron); and lastly that a district, the rough equivalent of the kingdom of Judah, though larger, and of the Judea described by Josephus (BJ, III, iii, 5), though slightly smaller, forms today the Mutaserraflic of el Kuds, an administrative area where more than in any spot in the world the problem of the "land of the Jews" is today increasingly acute.

E. W. G. Masterman

JUDAEA, WILDERNESS OF

(Mt 3:1).

See JUDAEA.

JUDAH (1)

joo'-da (yehudhah, "praised"):

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- (1) 4th son of Jacob by Leah (see separate article).
- (2) An ancestor of Kadmiel, one of those who had the oversight of the rebuilding of the temple (Ezr 3:9). He is the same as Hodaviah (Ezr 2:40), and Hodevah (Ne 7:43).
- (3) A Levite who had taken a strange wife (Ezr, 10:23).
- (4) A Levite who came up with Zerubbabel (Ne 12:8).
- (5) A priest and musician who took part in the dedication of the wall of Jerusalem (Ne 12:36); (3), (4) and (5) may be the same person.
- (6) A Benjamite, the son of Hassenuah, who was second over the city of Jerusalem in the days of Nehemiah (Ne 11:9).
- (7) One of the princes of Judah who took part in the dedication of the wall of Jerusalem (Ne 12:34).

S. F. Hunter

JUDAH (2)

(yehudah; in Ge 29:35 Codex Vaticanus, Ioudan; Codex Alexandrinus, Iouda; elsewhere Codices Vaticanus and Alexandrinus, Ioudas):

1. Jacob's Son:

The 4th son born to Jacob by Leah in Paddan-aram (Ge 29:35, etc.). Of this patriarch's life only scanty details remain to us. He turned his brethren from their purpose to slay Joseph, persuading them to sell him to the Midianites at Dothan (Ge 37:26). A dark stain is left upon his memory by the disgraceful story told in Genesis

38. Reuben forfeited the rights of primogeniture by an act of infamy; Simeon and Levi, who came next in order, were passed over because of their cruel and treacherous conduct at Shechem; to Judah, therefore, were assigned the honors and responsibilities of the firstborn (34; 35:22; 49:5 ff). On the occasion of their first visit to Egypt, Reuben acted as spokesman for his brethren (42:22,37). Then the leadership passed to Judah (43:3, etc.). The sons of Joseph evidently looked askance upon Judah's promotion, and their own claims to hegemony were backed by considerable resources (49:22 ff). The rivalry between the two tribes, thus early visible, culminated in the disruption of the kingdom. To Judah, the "lion's whelp," a prolonged dominion was assured (49:9 ff).

2. Tribe of Judah:

The tribe of Judah, of which the patriarch was the name-father, at the first census in the wilderness numbered 74,600 fighting men; at Sinai the number "from 20 years old and upward" was 76,500 (Nu 1:27; 26:22; see NUMBERS). The standard of the camp of Judah, with which were also the tribes of Zebulun and Issachar, was to the East of the tabernacle "toward the sunrising," the prince of Judah being Nahshon, the son of Amminadab (Nu 2:3). Caleb, the son of Jephunneh, represented Judah among the

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spies (Nu 13:6); he also was told off to assist at the future allocation of the tribal portions (Nu 34:19).

3. Territory:

The land assigned to Judah lay in the South of Palestine (see JUDAH, TERRITORY OF), comprising part of the mountain, the Shephelah, and the maritime plain. The information given of its conquest is meager and cannot be arranged in a self-consistent story. In Jos 11:21 ff, the conquest is ascribed to Joshua. Caleb is described as conquering at least a portion in Jos 14:12; 15:13 ff; while in Jud 1 the tribes of Judah and Simeon play a conspicuous part; and the latter found a settlement in the South within the territory of Judah. The tribal organization seems to have been maintained after the occupation of the land, and Judah was so loosely related to the northern tribes that it was not expected to help them against Sisera. Deborah has no reproaches for absent Judah. It is remarkable that no judge over Israel (except Othniel, Jud 3:9-11) arose from the tribe of Judah. The first king of all Israel was chosen from the tribe of Benjamin. This made acquiescence on the part of Judah easier than it would have been had Saul sprung from the ancient rival, Ephraim. But the dignity of Judah was fully vindicated by the splendid reigns of David and Solomon, in lineal descent from whom the Saviour of the world should come. The further history of the tribe is merged in that of Israel.

W. Ewing

JUDAH AT (UPON) THE JORDAN

(yehudhah ha-yarden): A place marking the eastern limit of the territory of Naphtali (Jos 19:34). It is generally thought among scholars that the text is corrupt; but no very probable emendation has been suggested. Thomson (L B, II, 466) proposes to identify it with Seiyid Jehuda, a small white-domed sanctuary about 3 miles to the Southeast of Tell el-Qady.

JUDAH, KINGDOM OF

I. CANAAN BEFORE THE MONARCHY

1. The Coming of the Semites
2. The Canaanites
3. The Israelite Confederacy
4. Migration into Canaan
5. The Bond of Union
6. Early Rulers
7. The Judges

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and separate, the Northern Kingdom would be about the size of New Hampshire and the Southern Kingdom about that of Connecticut. The smaller kingdom survived the larger because it happened to be slightly farther removed from the danger zone. Even had the two kingdoms held together, it is impossible that they could have withstood the expansion of Assyria and Babylonia on the one side and of Egypt on the other. The Egyptian party in Judean politics in the times of Isaiah and Jeremiah were so far in the right, that, if Judah could have maintained her independence in alliance with Egypt, these two countries combined might have withstood the power of Assyria or Babylon. But it is because this ancient race, tracing its descent from remote antiquity, preserved its religious, at the expense of its national independence, that its literature continues to mold much of the thought of Europe and America today.

See ISRAEL, KINGDOM OF.

Thomas Hunter Weir

JUDAH, TERRITORY OF

(yehudhah):

I. GEOGRAPHICAL DATA

1. The Natural Boundaries
2. The Natural Divisions of Judah
 - (1) The Maritime Plain
 - (2) The Shephelah
 - (3) The Hill Country of Judah

II. THE TRIBE OF JUDAH AND ITS TERRITORY

III. THE BOUNDARIES OF THE KINGDOM OF JUDAH

LITERATURE

I. Geographical Data.

Although the physical conformation of Western Palestine divides this land into very definite areas running longitudinally North and South, yet all through history there has been a recognition of a further—and politically more important—division into 3 areas running transversely, known in New Testament times as Galilee, Samaria and Judea. These districts are differentiated to some extent by distinctive physical features which have in no small degree influenced the history of their inhabitants.

1. The Natural Boundaries:

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The territory of Judah was small; even had it included all within its ideal boundaries, it would have been no more than 2,000 square miles; actually it was nearer 1,300 square miles, of which nearly half was desert.

III. The Boundaries of the Kingdom of Judah.

These were very circumscribed. In 2Ch 11:5-12 there is a list of the cities—chiefly those on the frontier—which Rehoboam fortified. On the East were Bethlehem, Etam and Tekoa; and on the West and Southwest were Bethzur, Soco, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon and Hebron. The sites of the great majority of these are known, and they are all upon the borders of the Shephelah or the hill country. It will be seen too that the military preparation then made was against an attack from the West. In the 5th year of the reign of Rehoboam the expected attack came, and Shishak (Sheshenq I) of Egypt swept over the land and not only conquered all Judah and Jerusalem, but, according to the reading of some authorities in the account of this campaign given in the great temple of Karnak, he handed over to Jeroboam of Israel certain strongholds of Judah.

The usual northern frontier between the two Hebrew kingdoms appears to have been the southernmost of the three natural lines described in I above, namely by the Valley of Ajalon on the West and the Gorge of Michmash (Wady SuweiniT) on the East. Along the central plateau the frontier varied. Bethel (1Ki 12:29; 2Ki 10:29; Am 3:14; 4:4; 7:10,13; Ho 10:15) belonged to Israel, though once it fell to Judah when Abijah took it and with it Jeshanah ('Ain Sinia) and Ephron (probably et Taiyibeh) (2Ch 13:19). Geba (Jeba'), just to the South of the Wady Suweinit, was on the northern frontier of Judah, hence, instead of the old term "from Da to Beer-sheba" we read now of "from Geba to Beersheba" (2Ki 23:8). Baasha, king of Israel, went South and fortified Ramah (er Ram, but 4 miles from Jerusalem) against Judah (1Ki 15:17), but Asa stopped his work, removed the fortifications and with the materials strengthened his own frontier at Geba and Mizpah (1Ki 15:21,22). In the Jordan valley Jericho was held by Israel (1Ki

16:34; 2Ki 2:4).

After the Northern Kingdom fell, the frontier of Judah appears to have extended a little farther North, and Bethel (2Ki 23:15-19) and Jericho (to judge from Ezr 2:34; Ne 3:2; 7:36) also became part of the kingdom of Judah. For the further history of this district see JUDAEA.

LITERATURE.

See especially H G H L, chapters viii-xv; P E F, III, and Saunders, Introduction to the Survey of Western Palestine.

E. W. G. Masterman

JUDAISM

joo'-da-iz'-m.

See ISRAEL, RELIGION OF.

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JUDAS

joo'-das (Ioudas; Greek form of Hebrew "Judah"):

(1) A Levite mentioned in 1 Esdras 9:23 = JUDAH (3).

(2) Judas Maccabeus, 3rd son of Mattathias (1 Macc 2:4).

See MACCABEES.

(3) Judas, son of Chalphi, a Jewish officer who supported Jonathan bravely at the battle of Hazor (1 Macc 11:70; Ant, XIII, v, 7).

(4) A person of good position in Jerusalem at the time of the mission to Aristobulus (2 Macc 1:10); he has been identified with Judas Maccabeus and also with an Essene prophet (Ant., XIII, xi, 2; BJ, III, 5).

(5) Son of Simon the Maccabee, and brother of John Hyrcanus (1 Macc 16:2). He was wounded in the battle which he fought along with his brother against Cendebeus (1 Macc 16:1 ff; Ant, XIII, vii, 3), and was murdered by Ptolemy the usurper, his brother-in-law, at Dok (1 Macc 16:11 ff).

J. Hutchinson

JUDAS BARSABBAS

bar-sab-'as (Ioudas Barsabbas): Judas was, with Silas, a delegate from the church in Jerusalem to the Gentile Christians of Antioch, Syria and Cilicia. They were appointed to convey the letter containing the decision of "the apostles and the elders, with the whole church" regarding the attitude to be taken by Gentile Christians toward the Mosaic law, and also to explain "the same things by word of mouth." They accompanied Paul and Barnabas to Antioch, and, "being themselves also prophets,"

i.e. preachers, they not only handed over the epistle but stayed some time in the city preaching and teaching. They seem to have gone no farther than Antioch, for "they were dismissed in peace from the brethren unto those that had sent them forth," and it was Paul and Silas who some time afterward strengthened the churches in Syria and Cilicia (Ac 15:40,41).

According to Ac 15:34 the King James Version, Judas returned to Jerusalem without Silas, who remained at Antioch and afterward became Paul's companion (Ac 15:40). The oldest manuscripts, however, omit Ac 15:34, and it is therefore omitted from the Revised Version (British and American). It was probably a marginal note to explain Ac 15:40, and in time it crept into the text. Judas and Silas are called "chief men among the brethren" (15:22), probably elders, and "prophets" (15:32).

Barsabbas being a patronymic, Judas was probably the brother of Joseph Barsabbas. He cannot be identified with any other Judas, e.g. "Judas not Iscariot" (Joh 14:22). We hear no more of Judas after his return to Jerusalem (Ac 15:22).

S. F. Hunter

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JUDAS ISCARIOT

is-kar'-i-ot (Ioudas Iskariotes, i.e. 'ish qeriyoth, "Judas, man of Kerioth"): One of the twelve apostles and the betrayer of Jesus; for etymology, etc., see JUDAS.

I. Life.

Judas was, as his second name indicates, a native of Kerioth or Karioth. The exact locality of Kerioth (compare Jos 15:25) is doubtful, but it lay probably to the South of Judea, being identified with the ruins of el Karjetein (compare A. Plummer, article "Judas Iscariot" in HDB).

1. Name and Early History:

He was the son of Simon (Joh 13:2) or Simon Iscariot (Joh 6:71; 13:26), the meaning of Iscariot explaining why it was applied to his father also. The first Scriptural reference to Judas is his election to the apostleship (compare Mt 10:4; Mr 3:19; Lu 6:16). He may have been present at the preaching of John the Baptist at Bethany beyond Jordan (compare Joh 1:28), but more probably he first met Jesus during the return of the latter through Judea with His followers (compare Joh 3:22). According to the Gospel of the Twelve Apostles (see SIMON THE CANAANITE), Judas was among those who received the call at the Sea of Tiberias (compare Mt 4:18-22).

2. Before the Betrayal:

For any definite allusion to Judas during the interval lying between his call and the events immediately preceding the betrayal, we are indebted to John alone. These allusions are made with the manifest purpose of showing forth the nefarious character of Judas from the beginning; and in their sequence there is a gradual development and growing clearness in the manner in which Jesus makes prophecy regarding his future betrayer. Thus, after the discourse on the Bread of

Life in the synagogue of Capernaum (Joh 6:26-59), when many of the disciples deserted Jesus (Joh 6:66) and Peter protested the allegiance of the apostles (Joh 6:69), Jesus answered, "Did not I choose you the twelve, and one of you is a devil" (Joh 6:70). Then follows John's commentary, "Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve" (Joh 6:71), implying that Judas was already known to Jesus as being in spirit one of those who "went back, and walked no more with him" (Joh 6:66). But the situation, however disquieting it must have been to the ambitious designs which probably actuated Judas in his acceptance of the apostleship (compare below), was not sufficiently critical to call for immediate desertion on his part. Instead, he lulled his fears of exposure by the fact that he was not mentioned by name, and continued ostensibly one of the faithful. Personal motives of a sordid nature had also influence in causing him to remain. Appointed keeper of the purse, he disregarded the warnings of Jesus concerning greed and hypocrisy (compare Mt 6:20; Lu 12:1-3) and appropriated the funds to his own use. As a cloak to his avarice, he pretended to be zealous in their administration, and therefore, at the anointing of Jesus' feet by Mary, he asked "Why was not this ointment sold for 300 shillings, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein" (Joh 12:5,6; compare also Mt 26:7-13; Mr 14:3-8).

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Although a full discussion of the character of Judas would of necessity involve those ultimate problems of Free Will and Original Sin (Westcott) which no theology can adequately solve, theory which regards the betrayal as the result of a gradual development within the soul of Judas seems the most practical. It is significant that Judas alone among the disciples was of southern extraction; and the differences in temperament and social outlook, together with the petty prejudices to which these generally give rise, may explain in part, though they do not justify, his after treachery—that lack of inner sympathy which existed between Judas and the rest of the apostles. He undoubtedly possessed certain business ability, and was therefore appointed keeper of the purse. But his heart could not have been clean, even from the first, as he administered even his primary charge dishonestly. The cancer of this greed spread from the material to the spiritual. To none of the disciples did the fading of the dream of an earthly kingdom of pomp and glory bring greater disappointment than to Judas. The cords of love by which Jesus gradually drew the hearts of the other disciples to Himself, the teaching by which He uplifted their souls above all earthly things, were as chafing bonds to the selfishness of Judas. And from his fettered greed and disappointed ambition sprang jealousy and spite and hatred. It was the hatred, not of a strong, but of an essentially weak man. Instead of making an open breach with his Lord, he remained ostensibly one of His followers: and this continued contact with a goodness to which he would not yield (compare Swete on Mr 14:10), and his brooding over the rebukes of his Master, gave ready entrance for "Satan into his soul." But if he "knew the good and did not do it" (compare Joh 13:17), so also he was weak in the carrying out of his nefarious designs. It was this hesitancy, rather than a fiendish cunning, which induced him to remain till the last moment in the supper room, and which prompted the remark of Jesus "What thou doest, do quickly" (Joh 13:27). Of piece with this weak-mindedness was his attempt to cast the blame upon the chief priests and elders (compare Mt 27:3,4). He sought to set himself right, not with the innocent Jesus whom he had betrayed, but with the accomplices in his crime; and because that world which his selfishness had made his god failed him at the last, he went and hanged himself. It was the tragic end of one who espoused a great cause in

the spirit of speculation and selfish ambition, and who weighed not the dread consequences to which those impure motives might lead him (compare also Bruce, Training of the Twelve; Latham, Pastor Pastorum; Stalker, Trial and Death of Jesus Christ).

C. M. Kerr

JUDAS ISCARIOT, GOSPEL OF

A "Gospel of Judas" is mentioned by Irenaeus (Adv. Haer., i.31), Epiphanius (Haer., xxxviii.1), Theodoret, etc., as current in the Gnostic sect of the Cainites, to whom

Judas was a hero. It must have been in existence in the 2nd century, but no quotation is given from it (see Baring-Gould, Lost and Hostile Gospels, III, chapter v).

JUDAS MACCABAEUS

See MACCABAEUS.

JUDAS OF DAMASCUS

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See JUDAS, (6).

JUDAS OF GALILEE

(ho Galilaios): Mentioned in Ac 5:37 as the leader of an insurrection occasioned by the census of Quirinius in 7 AD (see QUIRINIUS). He, and those who obeyed him, it is said, perished in that revolt. Josephus also repeatedly mentions Judas by this same name, "the Galilean," and speaks of his revolt (Ant., XVIII, i, 6; XX, v, 2; BJ, II, viii, 1; xviii, 8; VII, viii, 1), but in Ant, XVIII, i, names him a Gaulonite, of the city of Gamala. As Gamala was in Gaulonitis, not far from the eastern shore of the Sea of Galilee, it may be regarded as belonging to that province. The party of Judas seems to have been identified with the Zealots.

James Oar

JUDAS OF JAMES

(Ioudas Iakobou): One of the twelve apostles (Lu 6:16; Ac 1:13; for etymology, etc., see JUDAS). the King James Version has the reading "brother of James," and the Revised Version (British and American) reads "son of James." The latter is to be preferred. In Joh 14:22 he is described as "Judas (not Iscariot)." The name corresponds with the "Thaddaeus" or "Lebbaeus whose surname was Thaddaeus" of Mt 10:3 the King James Version and Mr 3:18 (compare THADDAEUS). The identification of Thaddaeus with Judas is generally accepted, though Ewald and others hold that they were different persons, that Thaddeus died during Christ's lifetime, and that Judas was chosen in his place (compare Bruce, Training of the Twelve, 34). If the Revised Version (British and American) is accepted as the correct rendering of Lu 6:16 and Ac 1:13, this Judas cannot be identified either with the Juda (Mr 6:3 the King James Version), Judas (Mr 6:3 the Revised Version (British and American)), or Judas (Mt 13:55), the brother of Jesus; or with the Judas (Jude 1:1 the Revised Version margin) or Jude (Jude 1:1 the King James Version), the brother of James, whether these two latter

Judases are to be regarded as the same or not. The only incident recorded of Judas of James is in Joh 14:22, where during Christ's address to the disciples after the last supper he put the question, "Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?"

C. M. Kerr

JUDAS, JUDA

(1) The name of an ancestor of Jesus (Lu 3:30). In the King James Version it occurs also in Lu 3:26, but the Revised Version (British and American) has "Joda" (Westcott-Hort, Ioda).

(2) Judas Iscariot (see separate article).

(3) One of the brothers of Jesus (Mt 13:55; Mr 6:3).

See JUDE.

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(4) An apostle, "not Iscariot" (Joh 14:22). He is generally identified with Lebbaeus (Mt 10:3) and Thaddeus (Mr 3:18). See LEBBAEUS; THADDAEUS. He is called JUDAS OF JAMES (which see) (Lu 6:16; Ac 1:13), which means "the son of James" not (the King James Version) "the brother of James."

(5) A Galilean who stirred up rebellion "in the days of the enrollment" (Ac 5:37).

See JUDAS OF GALILEE.

(6) One with whom Paul lodged in Damascus, whose house was in "the street which is called Straight" (Ac 9:11). Nothing further is known of him. A house is pointed out as his, in a lane off the Straight Street.

(7) Judas Barsabbas (Ac 15:22,27,32; see separate article).

S. F. Hunter

JUDAS, NOT ISCARIOT

(Ioudas ouch ho Iskariotes): One of the Twelve Apostles (Joh 14:22).

See JUDAS OF JAMES; LEBBAEUS; THADDAEUS.

JUDAS, THE LORD'S BROTHER

See JUDE.

JUDDAH jud'-a.

See JUTTAH.

JUDE

jood (Ioudas): Brother of the Lord, and author of the Epistle of Jude.

See JUDAS OF JAMES and following article.

JUDE, THE EPISTLE OF

The Writer

I. JUDE'S POSITION IN THE CANON

II. THE OCCASION OF ITS COMPOSITION

III. DESCRIPTION OF THE LIBERTINES AND APOSTATES

IV. RELATION OF JUDE TO THE SECOND EPISTLE OF PETER

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quotation, that fact does not warrant us to affirm that he endorsed the book. Paul cites from three Greek poets: from Aratus (Ac 17:28), from Menander (1Co 15:33; see Earle, Euripides, "Medea," Intro, 30, where this is attributed to Euripides), and from Epimenides (Tit 1:12). Does anyone imagine that Paul endorses all that these poets wrote? To the quotation from Epimenides the apostle adds, "This testimony is true" (Tit 1:13), but no one imagines he means to say the whole poem is true. So Jude cites a passage from a non-canonical book, not because he accepts the whole book as true, but this particular prediction he receives as from God. Whence the writer of Enoch derived it is unknown. It may have been cherished and transmitted from generation to generation, or in some other way faithfully preserved, but at any rate Jude accepted it as authentic. Paul quotes a saying of the Lord Jesus (Ac 20:35) not recorded in the Gospels, but whence he derived it is unknown. As much may be said of this of Enoch which Jude receives as true.

LITERATURE.

Zahn, Introduction to New Testament; Salmon, Introduction to New Testament; Westcott, Canon of New Testament; Purves, Apostolic Age; Alford, Greek Test.; Plumptre, Commentary, "Cambridge Bible Series"; Lillie, Commentary on 1 and 2 Pet; Bigg, ICC; Vincent, Word Studies.

William G. Moorehead

JUDEA

joo-de'-a: In Ezr 5:8 for "Judah"; thus the Revised Version (British and American). In the New Testament the form is JUDAEA (which see).

JUDGE

juj (shopheT; New Testament dikastes, krites): In the early patriarchal times the

heads of families and the elders of the tribes were the judges (compare Ge 38:24), and their authority was based on custom. In the wilderness Moses alone was the judge until Jethro suggested a scheme of devolution. On his advice Moses divided the people into groups of thousands, hundreds, fifties, and tens, and over each group a wise and good man was set as a judge. Thereafter only the most important cases were brought before Moses (Ex 18:13-26; De 1:9-17). This arrangement ceased to be practicable when the children of Israel settled down in Canaan. Although David took counsel with the heads of thousands and hundreds (1Ch 13:1), it need not be assumed that this was a continuation of the plan adopted by Moses. Probably the local courts were not organized till the time of David. In the days of the Judges justice was ministered by those who had risen by wisdom or valor to that rank (Jud 4:5). An organized circuit court was established by Samuel, who judged cases himself, and also made his sons judges (1Sa 7:16; 8:1). After the monarchy was instituted, the king tried all cases, when requested to do so by the wronged person, in the palace gate (1Ki 7:7; Pr 20:8). There was no public prosecutor (2Sa 14:4; 15:2-6; 1Ch 18:14; 1Ki 3:16; 2Ki 15:5). Under David and Solomon there were probably local courts (1Ch 23:4; 26:29). Jehoshaphat organized a high court of justice (2Ch 19:8). The prophets often complain bitterly that the purity of justice is corrupted by bribery and false witness (Isa 1:23; 5:23; 10:1; Am 5:12; 6:12; Mic 3:11; 7:3; Pr 6:19; 12:17; 18:5). Even kings

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sometimes pronounced unjust sentences, especially in criminal cases (1Sa 22:6-19; 1Ki 22:26; 2Ki 21:16; Jer 36:26). An evil king could also bend local courts to do his will, as may be gathered from the case of Naboth's vineyard (1Ki 21:1-13).

The first duty of a judge was to execute absolute justice, showing the same impartiality to rich and poor, to Jew and foreigner. He was forbidden to accept bribes or to wrest the judgment of the poor (Ex 23:6-8; De 16:19). He must not let himself be swayed by popular opinion, or unduly favor the poor (Ex 23:2,3).

The court was open to the public (Ex 18:13; Ru 4:1,2). Each party presented his view of the case to the judge (De 1:16; 25:1). Possibly the accused appeared in court clad in mourning (Zec 3:3). The accuser stood on the right hand of the accused (Zec 3:1; Ps 109:6). Sentence was pronounced after the hearing of the case, and the judgment carried out (Jos 7:24,25). The only evidence considered by the court was that given by the witnesses. In criminal cases, not less than two witnesses were necessary (De 19:15; Nu 35:30; De 17:6; compare Mt 18:16; 2Co 13:1; 1Ti 5:19). In cases other than criminal the oath (see OATH) was applied (Ex 22:11; compare Heb 6:16). The lot was sometimes appealed to (Jos 7:14-18), especially in private disputes (Pr 18:18), but this was exceptional. When the law was not quite definite, recourse was had to the Divine oracle (Le 24:12; Nu 15:34).

Paul Levertoff

JUDGES, BOOK OF

juj' -iz, :

1. Title

2. Place in the Canon

3. Contents

(1) Introductory, Judges 1-2:5

(2) Central and Main Portion, Judges 2:6-16

(3) An Appendix, Judges 17-21

4. Chronology

5. Authorship and Sources

6. Relation to Preceding Books

7. Relation to Septuagint and Other versions

8. Religious Purpose and Value

LITERATURE

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agree substantially with B. Jerome's translation follows closely the Massoretic Text, and is independent of both Greek VSS; and the Peshitta also is a direct rendering from the Hebrew.

8. Religious Purpose and Value:

Thus the main purpose of the Book of Judges in the form in which it has been preserved in the Old Testament is not to record Israel's past for its own sake, or to place before the writer's contemporaries a historical narrative of the achievements of their great men and rulers, but to use these events and the national experiences of adversity as a text from which to educe religious warning and instruction. With the author or authors spiritual edification is the first interest, and the facts or details of the history, worthy of faithful records, because it is the history of God's people, find their chief value in that they are and were designed to be admonitory, exhibiting the Divine judgments upon idolatry and sin, and conveying the lesson that disobedience and rebellion, a hard and defiant spirit that was forgetful of Yahweh, could not fail to entail the same disastrous consequences. The author is preeminently a preacher of righteousness to his fellow-countrymen, and to this aim all other elements in the book, whether chronological or historical, are secondary and subordinate. In his narrative he sets down the whole truth, so far as it has become known to him through tradition or written document, however discreditable it may be to his nation. There is no ground for believing that he either extenuates on the one hand, or on the other paints in darker colors than the record of the transgressions of the people deserved. Neither he nor they are to be judged by the standards of the 20th century, with its accumulated wealth of spiritual experience and long training in the principles of righteousness and truth. But he holds and asserts a lofty view of the character of Yahweh, of the immutability of His wrath against obstinate transgression and of the certainty of its punishment, and yet of the Divine pitifulness and mercy to the man or nation that turns to Him with a penitent heart. The Jews were not mistaken when they counted the Book of Jud among the Prophets. It is prophecy, more than history, because it exhibits and

enforces the permanent lessons of the righteousness and justice and loving-kindness of God.

LITERATURE.

A complete bibliography of the literature up to date will be found in the Dicts. under the word "Judges," D B2, 1893; HDB, II, 1899; EB, II, 1901; compare G. F. Moore, *Critical and Exegetical Commentary on Jgs*, Edinburgh, 1895; SBOT, Leipzig, 1900;

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A. S. Geden

JUDGES, PERIOD OF

I. SOURCES

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judgment hall (to praetorium, "Then led they Jesus unto the hall of judgment and they themselves went not into the judgment hall" (Joh 18:28 the King James Version); "Then Pilate entered into the judgment hall again" (Joh 18:33 the King James Version); "(Pilate) went again into the judgment hall" (Joh 19:9); "He commanded him to be kept in Herod's judgment hall" (Ac 23:35)):

"Judgment hall" is one of the ways in which the King James Version translates praetorium, which it elsewhere renders "Praetorium" (Mr 15:16); "the common hall" (Mt 27:27). In this passage the English Revised Version renders it "palace"; in Joh 18:33; 19:9; Ac 23:35, "palace" is also given by the English Revised Version; in Php 1:13, the King James Version renders, "palace," while the Revised Version (British and American) gives "the praetorian guard." Praetorium accordingly is translated in all these ways, "Praetorium," "the common hall," "the judgment hall," "the palace," "the praetorian guard." In the passages In the Gospels, the American Standard Revised Version renders uniformly "Praetorium."

The word originally meant the headquarters in the Roman camp, the space where the general's tent stood, with the camp altar; the tent of the commander-in-chief. It next came to mean the military council, meeting in the general's tent. Then it came to be applied to the palace in which the Roman governor or procurator of a province resided. In Jerusalem it was the magnificent palace which Herod the Great had built for himself, and which the Roman procurators seem to have occupied when they came from Caesarea to Jerusalem to transact public business.

Praetorium in Php 1:13 has been variously rendered, "the camp of the praetorian soldiers," "the praetorian guard," etc. For what is now believed to be its true meaning, see PRAETORIUM.

John Rutherford

JUDGMENT SEAT

(bema, "a raised place," "platform," "tribune," Mt 27:19; Joh 19:13; see GABBATHA; Ac 12:21 margin (text "throne"); 18:12,16 ff; 25:6,17): In Greek law courts, one bema was provided for the accuser, another for the accused; but in the New Testament the word designates the official seat of a judge, usually of the Roman governor; also of the emperor (Ac 25:10); then of God (Ro 14:10), of Christ (2Co 5:10). The word kriterion, "a tribunal," "bench of judges" (Jas 2:6) occurs also in 1Co 6:2-4, and is there translated in the Revised Version margin by "tribunals."

See also JUDGE.

JUDGMENT, DAY OF

See JUDGMENT, LAST.

JUDGMENT, LAST

1. A Transcendental Doctrine:

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The variations of the concept are treated, fully only in Volz, *Judische Eschatologie*. For general literature see **ESCHATOLOGY; PAROUSIA**.

Burton Scott Easton

JUDICIAL BLINDNESS

joo-dish'-al.

See **BLINDNESS, JUDICIAL**.

JUDICIAL COURTS

See **COURTS, JUDICIAL**.

JUDICIAL HARDENING

See **HARDEN**.

JUDITH

joo'-dith (for etymology, see next article):

(1) A wife of Esau, daughter of Beeri the Hittite (Ge 26:34).

(2) The heroine of the Book of Judith in Apocrypha—a pious, wealthy, courageous, and patriotic widow who delivered Jerusalem and her countrymen from the assault of Holofernes, the general of Nebuchadnezzar who had arranged the expedition which aimed at making Nebuchadnezzar the object of universal human worship.

The 8th and following chapters of the book describe her actions which resulted in the cutting off of the head of Holofernes, the rout of the Assyrian army, and the

deliverance of the Jews.

See JUDITH, BOOK OF.

JUDITH, BOOK OF

I. NAME

II. CANONICITY

III. CONTENTS

IV. FACT OR FICTION?

V. DATE

1. Probably during the Maccabean Age

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JUEL

joo'-el ((1) Iouna; (2) Iouel:

(1) 1 Esdras 9:34 = " Uel" in Ezr 10:34.

(2) 1 Esdras 9:35 = " Joel" in Ezr 10:43.

JUGGLERY

jug'-ler-i goetia: The word occurs once in 2 Macc 12:24 the Revised Version margin (the King James Version "craft," the Revised Version (British and American) "crafty guile").

JUICE

joos, jus: The word occurs once in So 8:2 (translation of 'acic, the Revised Version margin "sweet wine"), and once in the Revised Version margin of Job 6:6, where for "the white of an egg" margin reads, "the juice of purslain." Septuagint has rhemasin kenois, "empty words."

JULIA

joo'-li-a (Ioulia): The name of a Roman Christian to whom Paul sent greetings, the wife or sister of Philologus with whose name hers is coupled (Ro 16:15). The name points to member of the imperial household.

JULIUS

joo'-li-us (Ioulios): The centurion of the Augustan cohort under whose charge Paul was sent a prisoner to Rome (Ac 27:1,3).

See ARMY, ROMAN; AUGUSTAN BAND.

JUMPING

jum' -ping.

See GAMES.

JUNIAS; JUNIA

joo' -ni-as or joo' -ni-a (Iounias, Iounia): One to whom, with Andronicus, greetings are sent by Paul at the close of his letter to the Romans (Ro 16:7). The name may be masculine, Junias, a contraction of Junianus, or feminine Junia; it is Iounian, the accus. form, that is given. In all probability this is the masc., Junias. Paul defines the two as

(1) "my kinsmen,"

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(2) "my fellow-prisoners,"

(3) "who are of note among the apostles," and

(4) "who also have been in Christ before me."

(1) They were Jews. Paul calls the Jews "my brethren," "my kinsmen according to the flesh" (Ro 9:3). Because Prisca and Aquila, a Jew and Jewess, are not designated as kinsfolk, Conybeare and Howson suppose "the epithet to denote that the persons mentioned were of the tribe of Benjamin."

(2) They had been companions of Paul in some unrecorded imprisonment. The phrase denotes more than the fact that they, like Paul, had suffered imprisonment for the sake of Christ.

(3) This may mean

(a) that they were well known to the apostolic circle (so Gifford and Weiss), or

(b) distinguished as apostles. The latter is probably correct, "apostle" being used in a wide sense (compare 1Co 15:7).

The prophetic ministry of the early church consisted of apostles, prophets and teachers (1Co 12:28; Eph 4:11), the apostles being missionaries in the modern sense (see Lindsay, Church and Ministry, chapter iii). Some apostles were missionaries sent out by particular churches (Ac 13:2,3; 2Co 8:23; Php 2:25).

(4) They were among the first converts, "early disciples" like Mnason of Cyprus (Ac 21:16).

S. F. Hunter

JUNIPER

joo'-ni-per (rothem; rhathmen, 1Ki 19:4 f, margin "broom"; Ps 120:4, m "broom"; Job 30:4 translated "broom"): This is quite certainly the Arabic ratam (*Retama retem*, Natural Order, Leguminosae), a variety of broom which is one of the most characteristic shrubs of the deserts of Southern Palestine and southward to Egypt. Though the shade it affords is but scanty, in the absence of other shrubs it is frequently used by desert travelers as a refuge from the sun's scorching rays (compare 1Ki 19:4). The root yields good charcoal, giving out much heat (Ps 120:4). For people to be reduced to chew it for nourishment betokens the lowest depth of starvation (Job 30:4). Indeed so hopeless is this root as a source of food that many commentators believe that the accepted text is in error, and by altering a single letter, substituting the Hebrew letter, cheth, ("ch") for he ("h"), they get a reading, which has been adopted in the Revised Version margin, "to warm them" instead of "their meat," which certainly is much more probable.

E. W. G. Masterman

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JUPITER

joo'-pi-ter, ju'-pi-ter (Zeus): "Jupiter" is mentioned in 2 Macc 6:2; Ac 14:12,13, with "Zeus" in the Revised Version margin in all cases. In addition the Greek stem appears in diopetous, in Ac 19:35, English Versions of the Bible "which fell down from Jupiter"; but the word means "from the clear sky" (compare "from heaven" in the Revised Version margin). "Jupiter" was considered the Latin equivalent of the Greek "Zeus," the highest god in the developed Greek pantheon, and Zeus in turn, in accord with the syncretism of the period, was identified with countless deities in the local cults of Asia Minor and elsewhere. So in Ac 14:12,13, "Zeus" and "Hermes" are local deities that had been renamed. On the other hand, the Zeus of 2 Macc 6:2 is the genuine Greek deity, who had been adopted as a special patron by Antiochus Epiphanes and to whose temple in Athens Antiochus had contributed largely. The title "Olympius" (2 Macc 6:2) is derived from the early worship on Mt. Olympus, but had come to be thought one of the god's highest appellations; Xenios, "protector of strangers," was a title in a cult particularly popular with travelers.

See ABOMINATION OF DESOLATION, and Smith, HGHL, 333-34.

Burton Scott Easton

JUPITER AND MERCURY

See ASTROLOGY, sec. III, 1; MERCURY; JUPITER.

JURISDICTION

joo-ris-dik'-shun (exousia): The word exousia is well known in New Testament Greek. It is derived from the word exesti, and suggests the absence of any hindrance to an act. It contains the idea of right and might (Cremer). In the New Testament it means right, authority, capability (Ro 9:21); power, strength (Mt

9:8); right and might (Joh 5:27). Thus it gets the meaning of the powers of the magistrate, which it bears in later Greek (Tit 3:1; Ro 13:1-3). And in this sense it is used in Lu 23:7, where it is translated "jurisdiction."

JUSHAB-HESED

joo'-shab-he'-sed (yushabh checedh, "loving-kindness is returned"): Son of Zerubbabel. The name is probably symbolical (1Ch 3:20); compare SHEAR-JASHUB.

JUSTICE

jus'-tis (tsedhaqah; tshedheq; dikaiosune): The original Hebrew and Greek words are the same as those rendered "righteousness." This is the common rendering, and in about half the cases where we have "just" and "justice" in the King James Version, the American Standard Revised Version has changed to "righteous" and "righteousness." It must be constantly borne in mind that the two ideas are essentially the same.

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But this is not the main aspect of God's justice. Theology has been wont to set forth God's justice as the fundamental fact in His nature with which we must reconcile His mercy as best we may, the two being conceived as in conflict. As a matter of fact, the Scriptures most often conceive God's justice, or righteousness, as the action of His mercy. Just as with man justice means the relief of the oppressed and needy, so God's justice is His kingly power engaged on behalf of men, and justice and mercy are constantly joined together. He is "a just God and a Saviour" (Isa 45:21). "I bring near my righteousness (or "justice") and my salvation shall not tarry" (Isa 46:13; compare Ps 51:14; 103:17; 71:15; 116:5; Isa 51:5,6). The "righteous acts of Yahweh" mean His deeds of deliverance (Jud 5:11). And so Israel sings of the justice, or judgments, or righteousness of Yahweh (they are the same), and proclaims her trust in these (Ps 7:17; 35:23,24,28; 36:6; 140:12,13; 50:5,6; 94:14,15; 103:6; 143:1).

The New Testament, too, does not lack the idea of retributive justice. The Son of Man "shall render unto every man according to his deeds" (Mt 16:27; compare Mt 25:14-46; Lu 12:45-48; Ro 2:2-16; 6:23; 2Co 5:10; Col 3:24,25; 2Th 1:8,9; Heb 2:2,3; 10:26-31). But God's justice is far more than this. The idea of merit and reward is really superseded by a higher viewpoint in the teaching of Jesus. He speaks, indeed, of recompense, but it is the Father and not the judge that gives this (Mt 6:1,4,6,18). And it is no mere justice of earth, because the reward transcends all merit (Mt 24:46,47; Mr 10:30; Lu 12:37). This is grace not desert (Lu 17:10). And the parable of Mt 20:1-15 gives at length the deathblow to the whole Judaistic scheme of merit and reward.

And God's justice is not merely gracious, but redemptive. It not simply apportions rights, it establishes righteousness. Thus, just as in the Old Testament, the judge is the Saviour. The difference is simply here: in the Old Testament the salvation was more national and temporal, here it is personal and spiritual. But mercy is opposed to justice no more here than in the Old Testament. It is by the forgiveness of sins that God establishes righteousness, and this is the supreme

task of justice. Thus it is that God is at the same time "just, and the justifier of him that hath faith in Jesus" (Ro 3:26). "He is faithful and righteous (or "just"; see the King James Version) to forgive us our sins, and to cleanse us from all unrighteousness" (1 Joh 1:9).

LITERATURE.

See Comm., and Biblical Theologies under "Justice" and "Righteousness," and especially Cremer, *Biblical-Theol. Lex. of New Testament Greek*

Harris Franklin Rall

JUSTIFICATION

jus-ti-fi-ka'-shun (tsedheq, verb tsadheq; Septuagint and New Testament dikaioma, dikaiosis, verb dikaiou, "justification" "to justify," in a legal sense, the declaring just or righteous. In Biblical literature, dikaioun, without denying the real righteousness of a person, is used invariably or almost invariably in a declarative or forensic sense. See Simon, HDB, II, 826; Thayer, Grimm, and Cremer under the respective words):

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sinful man has to do with an all-holy God, the experience of Paul, Luther and Wesley becomes in a sense normative for the race.

LITERATURE.

Besides the books mentioned in the text, the following on justification itself may be consulted (those marked with a star are Protestant, those with a dagger are Catholic or High Church Anglican): Goodwin, new edition, with preface by Wesley, 1807; Junkins, 1839; Hare, new edition, 1839 (1st edition with preface by Jackson, 1817); Kerwick, t 1841; Heurtley, 1846 (Bampton Lectures for 1845); McIlvaine, 1861, 3rd edition, 1868 (Righteousness of Faith, important); Buchanan, 1867 (important); Body, 1870; Bunyan, new edition, 1873; Harkey, 1875; Davies, 1878; Sadler, 1888; and Holden, 1901. Besides these, Laurence, Bampton Lectures for 1804, sermon 6; Drummond, Apostolic Teaching and Christ's Teaching (see index); Schlatter, New Testament Theology, 2 volumes, 1909-10; the various systematic Theologies; Theologies of the New Testament, and Commentaries may be consulted; also Menegoz, Die Rechtfertigungslehre nach Paulus und nach Jakobus, 1903; Kuhl, Die Stellung des Jakobusbriefes z. alttest. Gesetz u. z. Paulinischen Rechtfertigungslehre, 1905.

John Alfred Faulkner

JUSTLE

jus'-l (shaqaq): The word occurs once in Na 2:4 (in the King James Version and the Revised Version (British and American)), where the American Standard Revised Version has "rush to and fro."

JUSTUS

jus'-tus (Ioustos): There are three of this name mentioned in the New Testament.

(1) It was the Roman surname of JOSEPH BARSABBAS (which see) (Ac 1:23).

(2) A Corinthian proselyte (sebomenos ton Theon), whose house adjoined the synagogue and who received Paul when the Jews opposed him (Ac 18:7). He was probably a Roman citizen, one of the colonies, and so he would be of assistance to the apostle in his work among the better class of Corinth. There is some disagreement among manuscripts regarding the name. Textus Receptus of the New Testament gives "Justus" alone. the Revised Version (British and American) following Codex Sinaiticus, Codex E, Vulgate, Bohairic, Armenian, gives "Titus Justus"; Westcott and Hort, The New Testament in Greek, Tischendorf, Codex Vaticanus, Codex Bezae, give "Titius Justus"; Cheyne (EB, under the word "Justus") thinks these forms a corruption of "Tertius Justus," and that the bearer of the name was the "Tertius" of Ro 16:22. Paul still continued his lodgings with Aquila and Priscilla, but made the house of Justus his own synagogue.

(3) A Jew, Jesus Justus, mentioned with Mark and Aristarchus by Paul in his letters to the Colossians (Col 4:11), is a fellow-worker and one that had been a comfort unto him.

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S. F. Hunter

JUTTAH; JUTAH

jut'-a, joo'-ta (yuTTah, Jos 21:16; Septuagint Tanu; and in Jos 15:55 the King James Version, Septuagint Itan, A, Ietta); ju'-ta (~yaTah], Jos 15:55): A town in the hill country of Judah, mentioned with Maon, Carmel and Ziph; a Levitical city (Jos 21:16). In some versions of Septuagint it occurs (Iota) in 1Ch 6:57. In the Eusebius, Onomasticon (266 49; 133 10) a large village called "Juttah" is described as 18 Roman miles from Eleutheropolis. This agrees with the position of YuTTa, a large and prosperous Moslem village, 3,740 ft. above sea-level, 5 1/3 miles South of Hebron and 15 1/2 miles from Beit Jebrin (Eleutheropolis). There are many rock-cut tombs and ancient winepresses all around the village.

Reland (Pal, 870) suggested (and many others have followed him) that the ... polis Iouda, translated "city of Judah," in Lu 1:39, should be polis Iouta, "the city Yuta." The translation "city of Judah" is suspicious, because Iouda is without the article, which is usually put before the name of a district; the interchange of "t" and "d" is a very common one. Dr. Paterson, resident many years in Hebron, states that there is a local Moslem tradition in the district that Yutta was the home of John the Baptist. For YuTTa see PEF, III, 310, Sh XXI.

E. W. G. Masterman

KAB

kab (qabh, "something hollowed out," 2Ki 6:25; the King James Version Cab): A Hebrew dry measure and liquid measure equal to about 2 quarts.

See WEIGHTS AND MEASURES.

KABZEEL

kab'-ze-el, kab'-zel (kabhtse'el "(whom) God collects"): One of the "uttermost cities" of Judah toward the border of Edom in the South (Negeb) (Jos 15:21). It was the native place of Benaiah, the son of Jehoiada, one of David's mighty men (2Sa 23:20; 1Ch 11:22). "Jekabzeel and the villages thereof," one of the places re-inhabited by the men of Judah (Ne 11:25), appears to be the same place. The site is unknown.

KADESH ka'-desh (qadhesh; Kades, Ps 29:8; Judith 1:9).

See KADESH-BARNEA.

KADESH IN GALILEE

See KEDESH, 3.

KADESH ON THE ORONTES

o-ron'-tez (in Massoretic Text of 2Sa 24:6, under the corrupt form tachtim chodhshi, which should be corrected from the Septuagint (Luc.) reading: eis ten genitive Chettieim Kades, "to the land of the Hittites unto Kadesh," into 'erets ha-chittim qadheshah. Ewald and others, fixing the northern ideal boundary of Israel at the sources of the Jordan, would read "Hermon" for chodhshi, but the conjectures of Thenius and Hitzig of a reference to the northern Kadesh are fully

confirmed by the reading given): Kadesh was the southern capital of the Hittites, and was situated on the upper waters of the Orontes, 80 miles North of Damascus. It is now represented by a large mound 5 miles South of what, till the Middle Ages, was called the Lake of Kades, but now the Lake of Homs. Here Thothmes III of Egypt (flourished circa 1650 BC), after the battle of Megiddo, met and received hostages from the Assyrians, and here too Rameses II defeated Hatesar, king of the Hittites (circa 1320 BC), and concluded with him a treaty, which was formally inscribed on a disk of silver. The incidents of the battle are depicted on the walls of the Ramesseum, and an Egyptian epic records the heroic deeds of Rameses. Under the name Kadytis, it is mentioned as being taken by Pharaoh-necoh (Herodotus ii.159) in 609 BC. In the only Bible reference (2Sa 24:6), it is named as the northern limit of the census made by David.

W. M. Christie

KADESH-BARNEA

ka'-desh-bar'-ne-a (qadhesh barnea'; Kades): Mentioned 10 times; called also "Kadesh" simply. The name perhaps means "the holy place of the desert of

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wandering." There are references to Kadesh in early history. At En-mishpat ("the same is Kadesh") Chedorlaomer and his allies smote the Amalekite and Amorite. Abraham dwelt near Kadesh, and it was at Beer-lahai-roi between Kadesh and Bered that the Angel of Yahweh appeared to Hagar (Ge 14:7; 16:14; 20:1). It was an important camp of the Israelites during their wanderings, and seems to have been their headquarters for 38 years (De 1:2; 2:14; Judith 5:14). There the returning spies found the camp (Nu 13:26); there Miriam died and was buried (Nu 20:1); from thence messengers were sent to the king of Edom (Nu 20:14; Jud 11:16). There the people rebelled because of the want of water, and Moses brought water from the rock (Nu 20:2); it was called therefore Meribath—or Meriboth-Kadesh (Nu 27:14; Eze 47:19; 48:28). It was situated in the wilderness of Zin (Nu 20:1; 33:36,37) in the hill country of the Amorites (De 1:19), 11 days' journey from Horeb, by the way of Mt. Seir (De 1:2), "in the uttermost" of the border of Edom (Nu 20:16), and on the southern border, probably the Southeast corner, of Judah (Eze 47:19; compare Judith 19). See Cobern, Homiletic Review, April and May, 1914.

S. F. Hunter

KADMIEL

kad'-mi-el (qadhmi'el, "before God," "priest"(?); "Cadmiel" in parallel lists in 1 Esdras 5:26,58 the King James Version; omitted in Septuagint Codex Vaticanus; Codex Alexandrinus reads kai Kadmielon): A Levite (Ezr 2:40; Ne 7:43), founder of a family whose descendants returned from captivity with Zerubbabel (Ezr 2:1; Ne 7:43; 12:1,8). He is named among those who praise God for the return (Ne 9:4,5; 12:24); was of those who "set forward" the work of the Lord's house (Ezr 3:9; 1 Esdras 5:26,58), and is again mentioned with those who "seal" the new Return Covenant (Ne 10:28) after the re-establishment of worship (Ne 10:1,9).

KADMONITE

kad'-mon-it (qadhmoni; Kedmonaioi, signifies "the Easterner," or, less probably, "one of the ancient race"): The Kadmonites are mentioned in Ge 15:19 along with the Kenites and Kenizzites of Edom, and are doubtless the same as "the children of the east," whose wisdom was celebrated (1Ki 4:30). qedhemah, "the East," was a son of Ishmael (Ge 25:15; compare Ge 25:6). In an Egyptian story describing the adventures of a political refugee who fled from Egypt in the time of the XIIIth Dynasty, it is said that he found a refuge in Canaan in the land of Kaduma or Kedem.

A. H. Sayce

KAIN (1)

kan (ha-qayin; the King James Version Cain): A town in the hill country of Judah (Jos 15:57). There is, too, apparently a reference to this place in Nu 24:21,22:

"And he looked on the Kenite, and took up his parable, and said,

Strong is thy dwelling-place,

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And thy nest is set in the rock.

Nevertheless Kain shall be wasted,

Until Asshur shall carry thee away captive."

This place has been very doubtfully identified as the ruin Yukin, a place on a lofty hill Southeast of Hebron, overlooking the wilderness of Judah; the tomb of Cain is shown there. See PEF, III, 312, Sh XXI.

E. W. G. Masterman

KAIN (2)

(qayin): A clan name, the King James Version "the Kenite" (Nu 24:22; Jud 4:11). In the first passage the Revised Version (British and American) has "Kain" and margin "the Kenites"; in the second, the Revised Version (British and American) has "the Kenite" in text and margin "Kain." Compare preceding article.

KALLAI

kal'-a-i, kal'-i (qallay, qal, "swift"): A priest among those who returned with Zerubbabel (Ne 12:1). He represented the family of Sallai (Ne 12:20).

KAMON

ka'-mon (qamon; the King James Version Camon): The place where Jair was buffed (Jud 10:3-5). It is possibly represented either by Kamm or Kumeim, ruins which lie about 6 and 7 miles respectively to the South-Southeast of Umm Keis. See further HAVVOTH-JAIR. The ruins of Kamm, about 200 yds. square, crown a small elevation, and point to an important place in the past. There are large rock-hewn cisterns to the South. Among the ruins of Kumeim, which are not

considerable, a few mud huts are built, occupied today by about 200 souls (Schumacher, Northern 'Ajlun, 137).

KANAH

ka'-na (qanah, "reeds"):

(1) The name of a "brook," i.e. wady, or "torrent bed," which formed part of the boundary between Ephraim and Manasseh (Jos 16:8; 17:9). The border of Ephraim went out westward from Tappuah to the brook Kanah, ending at the sea; the border of Manasseh from Tappuah, which belonged to Ephraim, "went down unto the brook of Kanah, southward of the brook." There seems no good reason to doubt the identification of "the brook Kanah" with the modern Wady Kanah. The transition from the heavy "q" to the lighter "k" is easy, so the phonetic difficulty is not serious. The stream rises in the Southwest of Shechem, flows through Wady Ishkar, and, joining the 'Aujeh, reaches the sea not far to the North of Jaffa. Guerin, influenced, apparently, by the masses of reeds of various kinds which fill the river, argues in

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favor of Nahr el-Fallq, to the North of Arsuf. He identifies it with Nahr el-Kasab, "river of reeds," mentioned by Beha ed-Din, the Moslem historian. But this last must be identified with Nahr el-Mafjir, 13 miles farther North, too far North for "the brook Kanah."

(2) A town on the northern boundary of Asher (Jos 19:28), probably identical with the village of Qana, about 7 miles Southeast of Tyre (SWP, I, 51, 64, Sh I).

W. Ewing

KAPH

kaf "k": The 11th letter of the Hebrew alphabet; transliterated in this Encyclopedia as "k", with daghesh, and "kh" (= German ch) without daghesh. It came also to be used for the number 20. For name, etc., see ALPHABET.

KAREAH

ka-re'-a (qareach, "bald head"): The father of Johanan and Jonathan, who after the fall of Jerusalem joined Gedaliah at Mizpah (2Ki 25:23; Jer 40:8).

KARIATHIARIUS

ka-ri-ath-i-a'-ri-us (Kariathiaros; Codex Vaticanus reads Kartatheiareios; the King James Version, Kiriathiarim (1 Esdras 5:19))= Kiriath-jearim in Ne 7:29.

KARKA

kar'-ka (ha-qarqa'ah—with the article and locale; the King James Version Karkaa): A place in the South of Judah, between Addar and Wady el-'Arish (Jos 15:3). Eusebius, Onomasticon speaks of a village in Judah lying toward the wilderness, named Akarka. It cannot now be identified. The name means "the

pavement," " or "ground."

KARKOR

kar'-kor (qarqor): An unidentified place where Gideon surprised and overwhelmed the remnants of the army of Zeba and Zalmunnah (Jud 8:10). It probably corresponds to Qarkar mentioned by Shalmaneser II, S. of Hamath (KB, I, 173).

KARTAH

kar'-ta (qartah): A city in the territory of Zebulun, assigned to the Levites (Jos 21:34). It is not identified. Possibly it is a variant of KATTATH, or of KARTAN (which see).

KARTAN

kar'-tan (qartan): A city in the territory of Naphtali, given to the Gershonite Levites (Jos 21:32). It is called Kiriathaim in 1Ch 6:76. Kartan may be a contraction of this. Cheyne (EB, under the word) suggests that both names may be corruptions from

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"Chinnereth." Neither is mentioned in Jos 19:32,38, in the list of Naphtalite cities, while Chinnereth is.

KATTATH

kat'-ath (qaTTath): A city in the territory of Zebulun, named with Iphtah-el, Nahalel, and Shimron (Jos 19:15), perhaps to be identified with Kitron (Jud 1:30), from which Zebulun did not expel the Canaanites; and with Kartah (Jos 21:34), which was given to the Merarite Levites. The Babylonian Talmud (Meg. 6a) identifies Kattath with Sepphoris, the modern Seffuriyeh (but see Neubauer, *Geographie du Talmud*, 191). The Jerusalem Talmud takes it as identical with Ketunith, Kuteineh, to the West of Esdraelon. It should probably, however, be sought near to Shimron, the modern Semuniyeh.

W. Ewing

KEDAR

ke'-dar (qedhar; Kedar): Second in order of the sons of Ishmael (Ge 25:13 parallel 1Ch 1:29). The name occurs as typical of a distant eastern country in opposition to the lands of the Mediterranean (Jer 2:10). The author of Second Isa introduces this tribe in company with Nebaioth, and both are represented as owners of flocks (Isa 60:7). Evidence of their nomadic habits appears in Jer 49:28,29, where they are classed among the Bene-Qedhem, and mention is made of their flocks, camels, tents, curtains and furniture. They are spoken of (Isa 42:11) as dwelling in chatserim ("villages"), from which it would appear that they were a somewhat settled tribe, corresponding to the Arabic chadariya or "town-dwellers," as distinct from wabariya or "nomads." Ezekiel (27:21) gives another hint of their pastoral nature where, in his detailed picture of the wealth of Tyre, Kedar and Arabia provide the Tyrians with lambs, rams and goats. The fame of the tribe is further reflected in Isa 21:16,17 (the only allusion to their might in war), and in the figurative references to their tents (Ps 120:5; So 1:5). In

this last passage where the tents are made symbolic of dark beauty, the word qadhar ("to be black") may have been in the writer's mind.

The settlements of Kedar were probably in the Northwest of Arabia, not far from the borders of Palestine. Assyrian inscriptions have thrown light upon the history of the tribe. There Kedar is mentioned along with the Arabs and Nebaioth, which decides its identity with Kedar of the Old Testament, and there is found also an account of the conflicts between the tribe and King Assurbanipal (see Margoliouth in HDB).

Of the Ishmaelite tribes, Kedar must have been one of the most important, and thus in later times the name came to be applied to all the wild tribes of the desert. It is through Kedar (Arabic, keidar) that Muslim genealogists trace the descent of Mohammed from Ishmael.

A. S. Fulton

KEDEMAH

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ked'-e-ma, ke-de'-ma (qedhemah, "eastward"): Son of Ishmael (Ge 25:16), head of a clan (1Ch 1:31).

See KADMONITE.

KEDEMOTH ked'-e-moth, ke-de'-moth (qedhemoth, "eastern parts"): From the wilderness to which this town gave its name, Moses sent messengers to Sihon, king of the Amorites in Heshbon (De 2:26). It was given by Moses to the tribe of Reuben (Jos 13:18), and assigned to the Merarite Levites (Jos 21:37; 1Ch 6:79). It must probably be sought on the upper course of the Arnon. Buhl (GAP, 268) suggests that it may be identified with Umm er-Resas.

See JAHAZ.

KEDESH (1)

ke'-desh (qedhesh; Kades):

(1) One of the "uttermost cities" of Judah "toward the border of Edom in the South" (Jos 15:23). Possibly it is to be identified with KADESH-BARNEA (which see); otherwise it is strange that this latter should be omitted from the list. Dillmann would identify it with Kadus, to the South of Hebron, mentioned by Muqaddasi.

(2) A town in the territory of Issachar, given to the Gershonite Levites (1Ch 6:72). In the list of Joshua (21:28) its place is taken by KISHION (which see). Conder suggests identification with Tell Abu Qades, near Megiddo.

(3) Kedesh-naphtali, the famous city of refuge in the uplands of Naphtali. It is called "Kedesh," simply, in Jos 12:22, etc.; Kedesh-naphtali in Jud 4:6; Tobit 1:2; Kedesh in Galilee in Jos 20:7, etc. It was assigned to the Gershonite Levites (1Ch 6:76). From the name "holy," we gather that it was a sanctuary from old

time. It was therefore a place of asylum, and only preserved its ancient character in this respect when chosen as one of the cities of refuge. It was the home of Barak, and here his host assembled. When the Assyrians invaded the land under Tiglath-pileser, it was among the first cities to be captured, and its inhabitants were deported (2Ki 15:29). Near Kedesh was fought the great battle between Jonathan the Maccabee and Demetrius (1 Macc 11:63 ff). Josephus says that in his time it belonged to the Tyrians, lying between their land and that of Galilee (Ant., XIII, v, 6; B J, II, xviii, 1; IV, ii, 3, etc.). Eusebius, Onomasticon places it 20 miles from Tyre, near to Paneas. It is represented by the modern village of Kedes, which lies on the plateau to the West of el-Chuleh. It crowns a tell which runs out in a low ridge into the little plain to the West. Near the fountain, which rises under the ridge to the North, are the most interesting of the ancient remains. There are many fine sarcophagi, some of them being used as watering-troughs. From its lofty situation, Kedesh commanded a spacious view over a richly varied landscape, With smiling cornfields, and hills clothed with oak and terebinth.

W. Ewing

KEDESH (2)

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(1 Macc 11:63,73, Codex Alexandrinus, Kedes; the King James Version Cades):
Scene of a battle between Judas Maccabeus and the forces of Demetrius.

See KEDESH-NAPHTALI, under KEDESH, 3.

KEDESH-NAPHTALI

ke'-desh-naf'-ta-li.

See KEDESH, 3.

KEEPER; KEEPERS

kep'-er, (mostly from shamar; phulax): The word is used of keepers of sheep, vineyards, doors, prisons (in Ge 39:21 ff, car; compare Ac 5:23), etc. In Ec 12:3, "The keepers of the house shall tremble," the allusion is to the decay of bodily powers, the "keepers" being specially the arms, which had become feeble through age.

KEHELATHAH

ke-he-la'-tha, ke-hel'-a-tha (qehlathah, "gathering," "assembly"): A desert camp of the Israelites between Rissah and Mt. Shepher (Nu 33:22,23). Situation is unknown.

See WANDERINGS OF ISRAEL.

KEILAH

ke-i'-la (qe'ilah; Keeilam):

(1) A city of the Shephelah mentioned (Jos 15:44) along with Nezib, Aehzib and

Mareshah. Among those who repaired the walls of Jerusalem was "Hashabiah, the ruler of half the district of Keilah, for his district. After him repaired their brethren, Bavvai the son of Henadad, the ruler of half the district of Keilah" (Ne 3:17,18).

1. David and Keilah:

It is, however, from the story of the wandering of David that we have most information regarding this place. It was a city with gates and bars (1Sa 23:7). The Philistines came against it and commenced robbing the threshing-floors. David, after twice inquiring of Yahweh, went down with his 600 men (1Sa 23:13) and "fought with the Philistines, and brought away their cattle, and slew them with great slaughter." Saul hearing that David and his men were within a fortified town "summoned all the people to war, to go down to Keilah, to besiege David and his men" (1Sa 23:8). Then David asked Abiathar the priest to bring him an ephod, and he inquired of Yahweh whether, if Saul came, the men of Keilah would surrender him to save that city; hearing from Yahweh, "They will deliver thee up," he and all his men escaped from Keilah and went into the wilderness. The reputed strength of Keilah is confirmed by its mention in 5 tablets in the Tell el-Amarna Letters under the name of Kilts (qilti, Petrie) with Gedor, Gath, Rabbah and Gezer.

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2. Identification:

Although other identifications were proposed by the older topographers, there is now a general consensus of opinion that the site of this city is Khurbet Kila (Josephus, Ant, VI, xiii, 1, in his account of David's adventure calls the place "Killa"). It is a hill

covered with ruins in the higher part of Wady es Sur, 1,575 ft. above sea-level, whose terraced sides are covered with grainfields. The Eusebius, Onomasticon (Latin text) states that it was 8 miles from Eleutheropolis, which is about the distance of Khurbet Kila from Beit Jibrin. Beit Nusib (Nezib) is a couple of miles away, and Tell Sandahannah (Mareshah) but 7 miles to the West (Jos 15:44). An early Christian tradition states that the prophet Habakkuk was buried at Keilah.

(2) The Garmite (which see), 1Ch 4:19; see PEF, 314, Sh XXI.

E. W. G. Masterman

KELAIAH

ke-la'-ya, ke-li'-a (qelayah, "swift for Yah"[?]; Kolios; Codex Vaticanus, Konos): One of the priests who had "foreign wives" (Ezr 10:23, also "Kelita"). In parallel list of 1 Esdras 9:23, he again has a double name—"Colius" and "Calitas." A "Kelita" is named as helping Ezra at the expounding of the law (Ne 8:7; compare RAPC 1Es 9:48, "Calitas"), and also among the signatories of the covenant (Ne 10:9; for nature of covenant see [Ne 10:28](#)). They may not, however, be the same person.

KELITA

kel'-i-ta, ke-li'-ta (qeliTa' "dwarf").

See KELAIAH.

KEMUEL

kem'-u-el, ke-mu'-el (qemu'el, "God's mound"):

(1) Nephew of Abraham (Ge 22:21), father of Aram, whom Ewald identifies with Ram of Job 32:2; but compare Ge 10:22, where Aram is described as one of the children of Shem. They may not be the same person.

(2) Prince of Ephraim, one of the land commissioners who divided Canaan (Nu 34:24).

(3) A Levite, father of Hashabiah, one of the tribal princes of David's time, a ruler among the Levites (1Ch 27:17).

KENAN

ke'-nan (qenan; Kainan) :A son of Enosh, the son of Seth (Ge 5:9,10,12,13,14; 1Ch 1:2). the King James Version form (except in 1Ch 1:2), is "Cainan."

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18:1; but in Jud 1:16 he is described as a Kenite, showing a close relation between the Kenites and Midian. At the time of Sisera's overthrow, Heber, a Kenite, at "peace" with Jabin, king of Hazor, pitched his tent far North of his ancestral seats (Jud 4:17). There were Kenites dwelling among the Amalekites in the time of Saul (1Sa 15:6). They were spared because they had "showed kindness to all the children of Israel, when they came up out of Egypt." David, in his answer to Achish, links the Kenites with the inhabitants of the South of Judah (1Sa 27:10). Among the ancestors of the tribe of Judah, the Chronicler includes the Kenite Hammath, the father of the Rechabites (1Ch 2:55). These last continued to live in tents, practicing the ancient nomadic customs (Jer 35:6).
richly varied landscape, With smiling cornfields, and hills clothed with oak and terebinth.

The word qeni in Aramaic means "smith." Professor Sayce thinks they may really have been a tribe of smiths, resembling "the gipsies of modern Europe, as well as the traveling tinkers or blacksmiths of the Middle Ages" (HDB, under the word). This would account for their relations with the different peoples, among whom they would reside in pursuit of their calling.

In Josephus they appear as Kenetides, and in Ant, IV, vii, 3 he calls them "the race of the Shechemites."

W. Ewing

KENIZZITE

ken'-i-zit.

See KENEZITE.

KENOSIS

ke-no'-sis: The word "kenosis" (kenosis) has entered theological language from Php 2:7, where in the sentence he "emptied himself" the Greek verb is ekenosen. "Kenosis," then, the corresponding noun, has become a technical term for the humiliation of the Son in the incarnation, but in recent years has acquired a still more technical sense, i.e. of the Son's emptying Himself of certain attributes, especially of omniscience.

1. The New Testament:

(1) The theological question involved was one about as far as possible from the minds of the Christians of the apostolic age and apparently one that never occurred to Paul. For in Php 2:7 the only "emptying" in point is that of the (external) change from the "form of God" to the "form of a servant." Elsewhere in the New Testament it is usually taken as a matter of course that Christ's knowledge was far higher than that of other men (Joh 2:24 is the clearest example). But passages that imply a limitation of that knowledge do exist and are of various classes. Of not much importance are the entirely incidental references to the authorship of Old Testament passages where the traditional authorship is considered erroneous, as no other method of quotation would have been possible. Somewhat different are the references to the nearness of the

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(3) Modern critical epistemology has, however, taught man a sharp lesson in humility by demonstrating that the intellect is by no means the perfect instrument that it has been assumed to be. And the faults are by no means faults due to lack of instruction, evil desires, etc., but are resident in the intellect itself, and inseparable from it' as an intellect. Certain recent writers (Bergson, most notably) have even built up a case of great strength for regarding the intellect as a mere product of utilitarian development, with the defects resulting naturally from such an evolution. More especially does this restriction of the intellect seem to be true in religious knowledge, even if the contentions of Kant and (especially) Ritschl be not fully admitted. Certain it is, in any case, that even human knowledge is something far wider than intellectual knowledge, for there are many things that we know that we never could have learned through the intellect, and, apparently, many elements of our knowledge are almost or quite incapable of translation into intellectual terms. Omniscience, then, is by no means intellectual omniscience, and it is not to be reached by any mere process of expansion of an intellect. An "omniscient intellect" is a contradiction in terms.

(4) In other words, God's omniscience is not merely human intellectual knowledge raised to the infinite power, but something of an entirely different quality, hardly conceivable to human thought—as different from human intellectual knowledge as the Divine omnipotence is different from muscular strength. Consequently, the passage of this knowledge into a human intellect is impossible, and the problem of the incarnation should be stated: What effect did Divine omniscience in the person have on the conscious intellect of the manhood? There is so little help from the past to be gained in answering this question, that it must remain open at present—if, indeed, it is ever capable of a full answer. But that ignorance in the intellect of the manhood is fully consistent with omniscience in the person seems to be not merely a safe answer to the question as stated, but an inevitable answer if the true humanity of Christ is to be maintained at all.

LITERATURE.

Sanday's Christology and Personality, 1911, and La Zouche, The Person of Christ in Modern Thought, 1912, are among the latest discussions of the subject, with very full references to the modern literature.

Burton Scott Easton

KERAS

ke'-ras (Kiras): In 1 Esdras 5:29, the head of a family of temple-servants, called "Keroz" in Ezr 2:44; Ne 7:47.

KERCHIEF

ker'-chif (micpachoth; epibolaia): Occurs only in Eze 13:18,21, in a passage which refers to some species of divination. Their exact shape or use is unknown. They were apparently long veils or coverings put over the heads of those consulting the false prophetesses and reaching down to the feet, for they were for "persons of every stature."

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KEREN-HAPPUCH

ker'-en-hap'-uk, ke'-ren-hap'-uk (qeren happukh, "horn of antimony," i.e. beautifier; Septuagint Amaltheias keras): The 3rd daughter of Job (Job 42:14), born after his restoration from affliction. Antimony, producing a brilliant black, was used among the Orientals for coloring the edges of the eyelids, making the eyes large and lustrous. Hence, the suggestiveness of this name of an article of the ladies' toilet, a little horn or receptacle for the eye-paint.

KERIOTH

ke'-ri-oth, -oth (qeriyoth):

(1) A city of Moab, named with Beth-meon and Bozrah (Jer 48:24,41). Here was a sanctuary of Chemosh, to which Mesha says (M S, 1. 13) he dragged "the altar hearths of Davdoh." It may possibly be represented by the modern Kuraiat, between Diban and 'Attarus. Some (e.g. Driver on Am 2:2) think it may be only another name for Ar-Moab. Buhl (GAP, 270) would identify it with Kir of Moab (Kerak). No certainty is yet possible.

(2) A city of Judah (Jos 15:25; the Revised Version (British and American) KERIOTH-HEZRON (which see)), possibly the modern el-Kuryatain, to the Northeast of Tell 'Arad.

W. Ewing

KERIOTH-HEZRON

ke'-ri-oth-hez'-ron (qeriyoth chetsron; Jos 15:25 says, "The same is Hazor"; the King James Version "Kerioth and Hezron which is Hazor"): One of the cities in the "south" of Judah. Robinson (BR, II, 101) identifies it with the ruined site of Kuryatain, 4 1/2 miles North of Tell 'Arad. It has been suggested that Kerioth

was the birth place of JUDAS ISCARIOT (which see). Compare KERIOTH, 2.

KERNEL

kur'-nel (chartsanim, English Versions of the Bible "kernels"; Septuagint reads stemphullon used by Aristophanes as olives from which oil has been pressed, later, in same, of raisin pulp): Mentioned in Nu 6:4 along with zagh, translated "husks." This translates, "kernels" or "grape stones," is from the Targum and Talmud, but is doubtful, and it may be the word should be translated "sour grapes."

KEROS

ke'-ros (qeroc, "fortress"(?)): One of the Nethinim (Ezr 2:44; Ne 7:47), an order appointed to the liturgical offices of the temple.

See NETHINIM.

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KESIL

ke'-zil (Orion).

See ASTRONOMY.

KESITAH

kes'-i-ta, ke-se'-ta (qesiTah).

See PIECE OF MONEY.

KETAB

ke'-tab (Ketar): Ancestor of a family of Nethinim (1 Esdras 5:30).

KETTLE

ket'-'l: In English Versions of the Bible only in 1Sa 2:14 for dudh, "a vessel for cooking." The same word in 2Ch 35:13 is rendered "caldrons," and in Job 41:20 (Hebrew 12), "pot." Ps 81:6 (Hebrew 7) (the King James Version "pots") belongs rather to another signification of the word (the Revised Version (British and American) "basket," for carrying clay or bricks).

KETURAH

ke-tu'-ra, ke-too'-ra (qeTurah; Chettoura, "incense"): The second wife of Abraham (Ge 25:1; 1Ch 1:32 f). According to the Biblical tradition, he contracted this second marriage after the death of Sarah (compare Ge 23), and very likely after the marriage of Isaac (compare Ge 24). It is not improbable that, as some writers have suggested, this change in the life of his son prompted Abraham to remarry in order to overcome the feeling of lonesomeness caused by

Isaac's entering the state of matrimony.

1Ch 1:32 (and also Ge 25:6) shows us that Keturah was not considered to be of the same dignity as Sarah who, indeed, was the mother of the son of promise, and, for obvious reasons, the sons of Abraham's concubines were separated from Isaac. She was the mother of 6 sons representing Arab tribes South and East of Palestine (Ge 25:1-6), so that through the offspring of Keturah Abraham became "the father of many nations."

William Baur

KEY

ke (maphteach, an "opener"; compare kleis, "that which shuts"): Made of wood, usually with nails which fitted into corresponding holes in the lock, or rather bolt (Jud 3:25). Same is rendered "opening" in 1Ch 9:27.

See HOUSE.

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Figurative: Used figuratively for power, since the key was sometimes worn on the shoulder as a sign of official authority (Isa 22-22). In the New Testament it is used several times thus figuratively: of Peter: "the keys of the kingdom of heaven" (Mt 16:19); of Christ, in Revelation, having the "keys of death and of Hades" (Re 1:18), also having "the key of David" (Re 3:7). An angel was given "the key of the pit of the abyss" ([Re 9:1; 20:1](#)). our Lord accused the teachers of the law of His day of taking away "the key of knowledge" from men, that is, locking the doors of truth against them (Lu 11:52; compare Mt 23:13).

Edward Bagby Pollard

KEYS, POWER OF THE

kez

I. THE PROBLEMS INVOLVED

1. The Keys; and the Binding and Loosing
2. Meaning of the Statements
3. How Peter Is Related to These Powers
4. Is the Primary Idea that of Position and Authority?

II. VIEWS MAINTAINED

1. Agent of the Power
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III. DATA FOR DECIDING THE QUESTIONS INVOLVED

1. Passages Employing the Terms "Key," "Binding and Loosing"
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IV. CONCLUSION

1. Nature of the Power
2. Agent of the Power
3. Scope of the Power

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kingdom for evil ends, and then it is that the authority rests in spiritual men to exclude. Men that are to be brought into the kingdom of heaven are now in sin, and where the duty of releasing them is not discharged by Christians, the sinners are left bound in their sins.

There is also involved of necessity the duty of declaring not only the conditions of entrance into the kingdom, but the courses of conduct appropriate to the kingdom. It is thus that binding and loosing in teaching devolve upon the holders of the keys. To that extent, and in that sense, alone, is there the power of "legislating" within the kingdom. This is only interpreting and applying the principles that are given us in the Scriptures.

See further ABSOLUTION; IMPOSITION OF HANDS; PETER; ROCK.

William Owen Carver

KEZIAH

ke-zi'-a (qetsi'ah, "cassia"; Kasia, Codex Alexandrinus, Kassia): The 2nd daughter of Job (Job 42:14), born after his restoration from affliction. The word "cassia" became a feminine name from the fragrance of the flower.

KEZIZ

ke'-ziz (qetsits).

See EMEK-KEZIZ.

KHAN

kan, kan.

See INN.

KIBROTH-HATTA AVAH

kib-roth-ha-ta'-a-va, kib-roth (qibhroth ha-ta'awah "the graves of greed"): A desert camp of the Israelites, one day's journey from the wilderness of Sinai. There the people lusted for flesh to eat, and, a great number of quails being sent, a plague resulted; hence, the name (Nu 11:34; 33:16; De 9:22).

KIBZAIM

kib-za'-im, kib'-za-im See JOKMEAM.

KICK

(laktizo): In the famous vision on the road to Damascus the unseen voice said to Saul: "Why persecutest thou me? It is hard for thee to kick against the goad" (Ac 9:4 f;

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26:14). The words are omitted from the best manuscripts in Ac 9:4. This was a familiar proverb in both Greek and Latin literature, and refers to the severer goading received by an ox which kicks back at the goad used to guide or urge him on. The words seem to mean that Paul's paroxysm of persecution was as painful as well as profitless resistance to the pricks of conscience by which God was leading him into the light.

KID

(1) gedhi (Ex 23:19, etc.);

(2) feminine gedhiyah (Isa 11:6, etc.);

(3) gedhi 'izzim, English Versions of the Bible "kid," literally, "kid of the goats," the King James Version margin (Jud 6:19, etc.);

(4) 'ez, literally, "goat" (De 14:21; 1Ki 20:27); .

(5) se'ir 'izzim, the King James Version "kid of the goats," the Revised Version (British and American) "he-goat" (Ge 37:31; Le 9:3, etc.);

(6) eriphos (Lu 15:29).

See GOAT.

KIDNAPPING (MANSTEALING)

kid'-nap-ing The term itself occurs only in the New Testament andrapodistes = "manstealer") in 1Ti 1:10. The crime was directly forbidden in the Hebrew law (Ex 21:16; De 24:7), and was made punishable with death.

KIDNEYS

kid'-niz (always in the plural: kelayoth; nephroi; Latin renes, whence the English "reins"): "Reins" and "kidneys" are synonyms, but the King James Version undertook a distinction by using the former word in the figurative, the latter in the literal passages. the English Revised Version has followed the King James Version exactly, but the American Standard Revised Version has retained "reins" only in Job 16:13; La 3:13; Re 2:23, elsewhere substituting "heart," except in Ps 139:13, where "inward parts" is used. the King James Version and the English Revised Version also have "reins" for chalatsayim, in Isa 11:5 (the American Standard Revised Version "loins"). The physiological function of the kidneys is not referred to in the Bible, but has been introduced (quite wrongly) by the King James Version margin to Le 15:2; 22:4.

(1) The kidneys owe their importance in the Bible partly to the fact that they are imbedded in fat, and fat of such purity that fat of the kidneys was a proverbial term for surpassing excellence (De 32:14 margin). For the visceral fat was the part of the animal best adapted for sacrificial burning, and hence, came to be deemed peculiarly sacred (Le 7:22-25; 1Sa 2:16). Accordingly, the kidneys with the fat surrounding them were burned in every sacrifice in which the entire animal was not consumed,

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whether in peace (Le 3:4,10,15; 9:19), sin (Ex 29:13; Le 4:9; 8:16; 9:10), or trespass, (Le 7:4) offerings; compare the "ram of consecration" (Ex 29:22; Le 8:25). So in Isa 34:6, "fat of the kidneys of rams" is chosen as a typical sacrificial term to parallel "blood of lambs and goats."

(2) The position of the kidneys in the body makes them particularly inaccessible, and in cutting up an animal they are the last organs to be reached. Consequently, they were a natural symbol for the most hidden part of a man ([Ps 139:13](#)), and in Job 16:13 to "cleave the reins asunder" is to effect the total destruction of the individual (compare Job 19:27; La 3:13). This hidden location, coupled with the sacred sacrificial use, caused the kidneys to be thought of as the seat of the innermost moral (and emotional) impulses. So the reins instruct (Ps 16:7) or are "pricked" (Ps 73:21), and God can be said to be far from the reins of sinners (Jer 12:2). In all of these passages "conscience" gives the exact meaning. So the reins rejoice (Pr 23:16), cause torment (2 Esdras 5:34), or tremble in wrath (1 Macc 2:24). And to "know" or "try the reins" (usually joined with "the heart") is an essential power of God's, denoting His complete knowledge of the nature of every human being (Ps 7:9; 26:2; Jer 11:20; 17:10; 20:12; RAPC Wis 1:6; Re 2:23). See FAT; PSYCHOLOGY; SACRIFICE. Compare RS2, 379-80, and for Greek sacrificial parallels *Journal of Philology*, XIX (1890), 46. The anatomical relations are well exhibited in the plate in *Sacred Books of the Old Testament*, "Leviticus."

Burton Scott Easton

KIDRON

kid'-ron (Kedron; the King James Version Cedron): A place which, in obedience to Antiochus Sidetes, Cendebaeus fortified (1 Macc 15:39 ff), to which, when defeated, he fled, hotly pursued by John and Judas, sons of Simon the Maccabee, who burned the city (1 Macc 16:4 ff). It is named along with Jamnia (Yebna) and Azotus (Esdud). It is possibly identical with Katrah], a village about 3 miles

Southwest of 'Aqir (Ekron).

KIDRON, THE BROOK

(nachal qidhron; in Joh 18:1 (the King James Version Cedron), ho cheimarrhous ton Kedron, according to the Revised Version margin, the last two words are to be considered as meaning "of the cedars." The Hebrew word has been very generally accepted as from qadhar, "to become black," but it is an attractive suggestion (Cheyne) that it may be a phonetic variation of gidderon, "a spot for enclosures for cattle," of which latter there must have been many around the now buried caves which lay at the base of the cliffs around the spring Gihon):

1. Wady Sitti Miriam:

The Nachal Qidhron is the valley known today as the Wady Sitti Miriam, which lies between the eastern walls of Jerusalem and the Mount of Olives. It commences in the plateau to the North of the city, and after making a wide sweep Southeast, under the name Wady el Joz ("Valley of the Walnuts"), passes South until level with the southeastern corner of the temple-area where its bed is spanned by an old bridge; here

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dust, and cast the dust thereof upon the graves of the common people" (2Ki 23:6). The same treatment was given to the vessels made for Baal, the Asherah and the host of heaven (2Ki 23:4), and the two idolatrous altars of Manasseh (2Ki 23:12). Josephus (Ant., IX, vii, 3) states that Athaliah was slain in the valley of Kidron, but this does not quite tally with the account (2Ki 11:16). It was a valley associated with graves and the ashes of abominations, but it was prophesied that it should be "holy unto Yahweh" (Jer 31:40). Twice it is mentioned simply as "the valley," nachal (2Ch 33:14; Ne 2:15). Very different from these earlier scenes is the last Scriptural reference (Joh 18:1), when Jesus "went forth with his disciples over the brook Kidron" for His last hours of spiritual struggle and prayer before the turmoil of the end.

E. W. G. Masterman

KILAN

ki'-lan (Kilan; the King James Version Ceilan): Mentioned with Azetas in 1 Esdras 5:15; their sons returned among the exiles with Zerubbabel. The names do not appear in the lists of Ezra and Nehemiah.

KIMAH

ki'-ma (Pleiades).

See ASTRONOMY.

KIN

See KINDRED.

KIN, NEXT OF

See KINSMAN.

KINAH

ki'-na (qinah): An unidentified town on the southern boundary of Judah, toward Edom (Jos 15:22). The word qinah means "elegy," "dirge," "lament for the dead." The name, however, may have been derived from the Kenites, qeniy, who had settlements in the South (1Sa 27:10, etc.).

KINDNESS

kind'-nes (chechedh; chrestotes): "Kindness" in the Old Testament is (with one exception) the translation of chechedh, "kindness," "favor," "mercy," etc., used chiefly of man but also of God (Ge 20:13; 40:14; 1Sa 15:6; 20:14,15; 2Sa 9:3; Ne 9:17; Ps 141:5; Isa 54:8,10, etc.); Tobh, "good," is once so translated (2Sa 2:6). In the New Testament chrestotes, "usefulness," "beneficence," is rendered "kindness" 4 t in the King James Version (2Co 6:6; Eph 2:7; Col 3:12; Tit 3:4, and in Ga 5:22 the Revised Version (British and American)); see GENTLENESS; GOODNESS. Philanthropia,

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"love of mankind," is translated "kindness" (Ac 28:2), and philadelphia, "love of the brotherhood" (2Pe 1:7, the English Revised Version "love of the brethren," the American Revised Version margin "Gr, love of the brethren").

For "kindness" (Ps 31:21) the Revised Version (British and American) has "lovingkindness," and the American Standard Revised Version in other places where the reference is to God; for "shew," "shewed kindness" (Jos 2:12) "deal," "dealt kindly"; for "The desire of man is his kindness" (Pr 19:22) the American Standard Revised Version has "That which maketh a man to be desired is his kindness," the English Revised Version "The desire of man is (the measure of) his kindness," like the American Standard Revised Version in m; for "merciful kindness" (Ps 117:2) the American Standard Revised Version has "lovingkindness," the English Revised Version "mercy "; both have "lovingkindness" (Ps 119:76); for "of great kindness" (Ne 9:17; Joe 2:13; Jon 4:2) the American Standard Revised Version has "abundant in lovingkindness," the English Revised Version "plenteous in mercy"; the Revised Version (British and American) has "kindness" for "mercy" (Ge 39:21); for "pity" (Job 6:14); for "goodness" (Pr 20:6); "favor and kindness" the American Standard Revised Version, for "grace and favor" (Es 2:17).

See LOVINGKINDNESS; MERCY.

KINDRED

kin'-dred: Several words are rendered "kindred" in the King James Version. 'ach, "brother," was used loosely among Hebrews for a member of the same tribe or family, a relative; and is once translated "kindred" (1Ch 12:29 the King James Version). Once also somewhat loosely as the translation of modha'ath, literally, "acquaintance" (Ru 3:2; compare same root in 2:1, rendered "kinsman"); once, for the, figurative expression, "men of thy redemption" (ge'ullah, referring to the law of the redemption of land by kinsmen, Le 25:25). The two most common words for kindred are: (1) moledheth, "related by birth" (Ge 12:1; 24:4,7;

31:3,13; 32:9; 43:7; Nu 10:30; Es 2:10,20; 8:6); (2) mishpachah, "family" (Ge 24:38,40,41; Jos 6:23; Ru 2:3; 1Ch 16:28; Job 32:2; Ps 22:27; 96:7).

In the New Testament (several times), genos, "kindred by birth," so, of same family, tribe or race (Ac 4:6; 7:13,19 the Revised Version (British and American) "race"); so also suggeneia (Lu 1:61; Ac 7:3,14). In the King James Version phule, "tribe," rendered "kindred" (Re 1:7; 5:9; 7:9; 11:9; 13:7; 14:6), but better "tribe" as in the Revised Version (British and American). patria, rendered "kindred" in Ac 3:25, is better "families," as in the Revised Version (British and American).

Edward Bagby Pollard

KINE

kin:

(1) ‘alaphim, plural of ‘eleph, "ox," or "cow," the American Standard Revised Version "cattle," the King James Version and the English Revised Version "kine" (De 7:13; 28:4,18,51);

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(2) baqar, "ox" or "cow," the American Standard Revised Version "herd," the King James Version and the English Revised Version "kine" (De 32:14; 2Sa 17:29);

(3) paroth plural of parah, "young cow" or "heifer," the Revised Version (British and American) "kine" in Ge 41:2-27; 1Sa 6:7-14; Am 4:1; in Ge 32:15, the American Standard Revised Version has "cows."

See CATTLE; COW.

KING OF THE JEWS

The title applied in mockery of Jesus, and put by Pilate on His cross (Mt 27:29,37 parallel Mr 15:26, etc.).

See JESUS CHRIST; KING, CHRIST AS.

KING'S DALE

See DALE, KING'S.

KING'S GARDEN

gan-ha-melekh): In Ne 3:15, mention is made of "the pool of Shelah by the king's garden"; in 2Ki 25:4; Jer 52:7, "All the men of war fled by night by the way of the gate between the two walls, which was by the king's garden"; see also Jer 39:4. The "king's winepresses" (Zec 14:10), which must have been to the extreme South of the city, were clearly in this neighborhood. The references all point to the one situation in Jerusalem where it is possible for gardens to flourish all the year round, namely, the part of the Kidron valley below the Tyropoeon which is watered by the overflow from the Pool of Siloam (see SILOAM). Here the vegetable gardens of the peasants of Siloam present an aspect of green

freshness unknown elsewhere in Jerusalem.

E. W. G. Masterman

KING'S MOTHER

The queen-dowager occupied a very important position at the court of the kings of Israel, e.g. Bathsheba (1Ki 2:19); Maacah (1Ki 15:13); Athaliah (2Ch 22:2); and Nehushta (2Ki 24:8; Jer 13:18).

See QUEEN; QUEEN MOTHER.

KING'S POOL

berekhath hamelekh): This is possibly the Pool of Siloam (Ne 2:14), and may have been so named as being near to the "king's garden."

KING'S VALE

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(‘emeq ha-melekh; Septuagint in Ge reads to pedion ("the plain") basileos, in 2 Sam, he koilas ("valley") tou basileos; the King James Version King’s Dale): The place where the king of Sodom met Abram (Ge 14:17), and the situation of Absalom’s monument (2Sa 18:18). It was identical with the Vale of Shaveh, and was evidently near Salem, the city of Melchizedek (Ge 14:17). If SALEM (which see) is Jerusalem, then Absalom’s pillar was also near that city, Josephus writes (Ant., VII, x, 3), "Absalom had erected for himself a marble pillar in the king’s dale, two furlongs (stadia) from Jerusalem, which he named Absalom’s Hand." In all probability this "pillar" was a rough upright stone—a matstsebhah—but its site is lost. The traditional Greek-Egyptian tomb of perhaps 100-200 years BC which has been hewn out of the rock on the eastern side of the Kidron valley is manifestly misnamed "Absalom’s pillar," and the Kidron ravine (nachal) cannot be the King’s Vale (‘emeq).

E. W. G. Masterman

KING, CHRIST AS

I. THE REALITY OF CHRIST’S KINGSHIP

1. The Old Testament Foreshadowings

In the Psalms and Prophets

2. The Gospel Presentation

(1) Christ’s Claim to Be King

(2) Christ’s Acceptance of the Title

(3) Christ Charged and Condemned as King

(4) The Witness of the Resurrection and of Apostolic Preaching

(5) The Testimony of the Epistles and Apocalypse

II. CHRIST'S TITLE TO KINGSHIP

1. By Birth
2. By Divine Appointment
3. By Conquest
4. By the Free Choice of His People

III. THE NATURE OF CHRIST'S KINGSHIP

1. Spiritual
2. Universal

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material in value, so the glory of the spiritual far transcends the glory of the material. The glory of worldly pomp, of physical force, of human prowess or genius, must ever pale before the glory of righteousness, truth, spirituality. But Christ's kingdom is glorious in another sense; it is a heavenly kingdom. It is the kingdom of grace into which saved sinners now enter, but it is also the kingdom of heavenly glory, and in it the glorified saints have a place. Entrance into the kingdom of grace in this earthly state secures entrance into the kingdom of glory. Rightly does the church confess: "Thou art the King of Glory, O Christ." The kingdom is yet to assume an externally glorious form. That is connected with the appearing of Christ (2Ti 4:1), the glory that shall be revealed, the heavenly kingdom. The kingdom in that stage cannot be entered by flesh and blood (1Co 15:50), man in his mortality—but the resurrection change will give the fitness, when in the fullest sense the kingdom of this world shall have "become the kingdom of our Lord, , and of his Christ" (Re 11:15).

3. Eternal:

It would be easy to multiply quotations in proof of this. The great passage in Da 7 emphatically declares it. The echo of this is heard in the angel's announcement: "He shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Lu 1:33). The reign of 1,000 years which so greatly occupies the thoughts of so many brethren, whatever we may decide as to its nature, is but an episode in the reign of Christ. He is reigning now, He shall reign forever. Re 11:15, above quoted, is often cited as applying to the millennium, but it goes on to say "and he shall reign (not for 1,000 years simply, but) for ever and ever." So, many of the glowing predictions of the Old Testament, which are often assigned to the millennium, indicate no limit, but deal with the enduring and eternal.

The difficult passage in 1Co 15:24-28 must be interpreted in the light of those declarations concerning the eternity of Christ's reign. It is evidently as mediator that He delivers up the kingdom to the Father. The dispensation of mediator comes to an end. All has been done according to the purpose of redemption. All

the ransomed are finally gathered home. He sees of the travail of His soul and is satisfied. Obdurate enemies are subdued. God's glory has been fully vindicated. The Son becoming subject to the Father, God governs directly and is all in all. But the Son in some sense still reigns and through Him God's glory will ever shine, while the kingdom eternally rests upon redemption. We may summarize by saying that Christ is king of truth, king of salvation (Mt 21:5; Zec 9:9); king of grace; king of peace (Lu 19:38; Heb 7:2); king of righteousness (Heb 1:8; 7:2); king of glory (Mt 25:31-34); king eternal; king of saints, king of the ages; king of kings (Re 19:16). "Upon his head are many diadems" (Re 19:12).

See also CHRIST, OFFICES OF.

Archibald M'caig

KING; KINGDOM

king'-dum:

I. KING

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No higher conceptions of a good king have ever been given to the world than those which are presented in the representations of kingship in the Old Testament, both actual and ideal. Though Samuel's characterization of the kingship was borne out in the example of a great number of kings of Israel, the Divine ideal of a true king came as near to its realization in the case of one king of Israel, at least, as possibly nowhere else, namely, in the case of David. Therefore King David appears as the type of that king in whom the Divine ideal of a Yahweh-king was to find its perfect realization; toward whose reign the kingship in Israel tended. The history of the kingship in Israel after David is, indeed, characterized by that desire for political aggrandizement which had prompted the establishment of the monarchy, which was contrary to Israel's Divine mission as the peculiar people of the Yahweh-king. When Israel's kingdom terminated in the Bah exile, it became evident that the continued existence of the nation was possible even without a monarchical form of government. Though a kingdom was established again under the Maccabees, as a result of the attempt of Antiochus to extinguish Israel's religion, this kingdom was neither as perfectly national nor as truly religious in its character as the Davidic. It soon became dependent on Rome. The kingship of Herod was entirely alien to the true Israelite conception.

It remains to be said only that the final attempt of Israel in its revolt against the Roman Empire, to establish the old monarchy, resulted in its downfall as a nation, because it would not learn the lesson that the future of a nation does not depend upon political greatness, but upon the fulfillment of its Divine mission.

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KINGDOM OF GOD (OF HEAVEN), THE

(he basileia ton ouranon; he basileia tou theou):

I. MEANING AND ORIGIN OF THE TERM

1. Place in the Gospels
2. "Kingdom of Heaven" and "Kingdom of God"
3. Relation to the Old Testament (Daniel, etc.)

II. ITS USE BY JESUS—CONTRAST WITH JEWISH CONCEPTIONS

1. Current Jewish Opinions
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James Stalker

KINGDOM OF ISRAEL

See ISRAEL, KINGDOM OF.

KINGDOM OF JUDAH

See JUDAH, KINGDOM OF.

KINGS' SEPULCHRES

(2Ch 21:20).

See JERUSALEM, VIII.

KINGS, BOOKS OF

I. TITLE

II. SCOPE

III. CHARACTER OF BOOKS AND POSITION IN THE HEBREW CANON

1. Purpose

2. Character of Data

IV. HISTORICAL VALUE

1. Treatment of Historical Data

2. Chronology

3. Value of Assyrian Records

4. Plan

V. COMPOSITION

1. Nature of the Books

2. Sources

3. Kent's Scheme

4. The Jahwist (Jahwist) and the Elohist (E)

VI. DATE

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(after 400)—itself from the final revision of Samuel and Kings—came the Books of Chronicles (circa 250 BC).

4. The Jahwist (Jahwist) and the Elohist (E):

The distinctions between the great documents of the Pentateuch do not appear so clearly here. The summary, "epitome") is the work of a Jewish redactor; the longer narratives (e.g. 1Ki 17-2Ki 8; 13:14-21) "are written in a bright and chaste Hebrew style, though some of them exhibit slight peculiarities of diction, due, doubtless (in part), to their North Israelite origin" (E). The writers of these narratives are thought to have been prophets, in most cases from the Northern Kingdom.

VI. Date.

There are numerous data bearing on the date of Kings, and indications of different dates appear in the books. The closing verses bring down the history to the 37th year of the Captivity (2Ki 25:27); yet the author, incorporating his materials, was apparently not careful to adjust the dates to his own time, as in 1Ki 8:8; 12:19; 2Ki 8:22; 16:6, which refer to conditions that passed away with the Exile. The work was probably composed before the fall of Jerusalem (586 BC), and was revised during or shortly after the Exile, and also supplemented by the addition of the account of the downfall of the Judean kingdom. There are traces of a post-exilic hand, as, e.g., the mention of "the cities of Samaria" (1Ki 13:32), implying that Samaria was a province, which was not the case until after the Exile. The existence of altars over the land (1Ki 19:10), and the sanctuary at Carmel, were illegal according to the Deuteronomic law, as also was the advice given to Elisha (2Ki 3:19) to cut down the fruit trees in time of war; (De 20:19).

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Wallace N. Stearns

KINSFOLK

kinz' -fok.

See KINDRED.

KINSMAN; KINSWOMAN

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kinz'-man, kinz'-woom-an: Most frequently of the go'-el, the one who had a right to "redeem"; referring to the custom of avenging the blood of a slain kinsman; hence, a blood relative (Nu 5:8; Ru 2:20; 3:9,12; 4:1,3,6,8,14; compare "performing the part of a kinsman," Ru 3:13); in Ru 2:1, better rendered "acquaintance." Also qarobh, one near, rendered "kinsman" (Ps 38:11); probably better, "neighbor." Once, she'-er, "flesh kin," rendered "kinsman" (Nu 27:11; compare Le 18:6; 25:49; 20:19; 21:2, rendered "kin"). suggenes, "of same race" (compare suggebeia, "kindred"), used of blood relationship of varying degrees of nearness (Lu 14:12; Joh 18:26; Ac 10:24; Ro 9:3; 16:7,11,21). Rendered "kin" in Mr 6:4.

Kinswoman:

she'er, "kin by blood," or "by flesh" (compare above; also Le 18:12 f; also compare 18:6, "near of kin" the King James Version); also same root, ferm. form, sha'-arah (Le 18:17), is thy "kinswoman." In Pr 7:4, "Call understanding thy kinswoman" might be more accurately rendered, "thy familiar friend," the Revised Version margin (from modha', "acquaintance"); compare similar rendering of modha'ath, under KINDRED. Lu 1:36 the Revised Version (British and American), "kinswoman" (suggenis), the King James Version "cousin" (suggenes); same is rendered "kinsfolk" (Lu 1:58 the Revised Version (British and American)).

Edward Bagby Pollard

KIR

kur, kir (kir):

1. Meaning:

The meaning of Kir is "inclosure" or "walled place," and it is therefore doubtful

whether it is a place-name in the true sense of the word. In 2Ki 16:9 it is mentioned as the place whither Tiglath-pileser IV carried the Syrian (Aramean) captives which he deported from Damascus after he had taken that city. In Am 1:5 the prophet announces that the people of Syria (Aram) shall go into captivity unto Kir, and in 9:7 it is again referred to as the place whence the Lord had brought the Syrians (Arameans) as Israel had been brought out of Egypt, and the Philistines from Caphtor.

2. How Rendered in the Septuagint:

Except in one manuscript (Septuagint, Codex Alexandrinus), where it appears as the Libyan Cyrene (2Ki 16:9), it is never rendered in the Septuagint as a place-name. Thus the place whence the Syrians were brought (Am 9:7) is not Kir, but "the deep" or "the ditch" Septuagint ek bothrou, "pit"), probably a translation of some variant rather than of the word "Kit" itself. Comparing the Assyrian-Babylonian kiru (for qiru), "wall," "inclosure," "interior," or the like, Kir might have the general meaning of a place parted off for the reception of exiled captives. Parallels would be Kir Moab, "the enclosure of Moab," Kir Heres or Kir Chareseth, "the enclosure of brick" Septuagint hoi lithoi toni toichou). It seems probable that there was more than one place to which the Assyrians transported captives or exiles, and if their practice was to

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place them as far as they could from their native land, one would expect, for Palestinian exiles, a site or sites on the eastern side of the Tigris and Euphrates.

3. An Emendation of Isaiah 22:5:

In Isa 22:5 occurs the phrase, "a breaking down of the walls, and a crying to the mountains" (meqarqar qir we-shoa' 'el ha-har—"a surrounding of the wall," etc., would be better), and the mention of qir and shoa' here has caused Fried. Delitzsch to suggest that we have to read, instead of qir, qoa', combined with shoa', as in Eze 23:23. Following this, but retaining qir, Cheyne translates "Kir undermineth, and Shoa is at the mount," but others accept Delitzsch's emendation, Winckler conjecturing that the rendering should be "Who stirreth up Koa' and Shoa' against the mountain" (Alttest. Untersuchungen, 177). In the next verse (Isa 22:6) Kir is mentioned with Elam—a position which a city for western exiles would require.

4. Soldiers of Kir in Assyrian Army:

The mention of Elam as taking the quiver, and Kir as uncovering the shield, apparently against "the valley of the vision" (in or close to Jerusalem), implies that soldiers from these two places, though one might expect them to be hostile to the Assyrians in general, were to be found in their armies, probably as mercenaries. See Fried. Delitzsch, *Wo lag das Paradies?* 233; Schrader, *COT*, 425.

T. G. Pinches

KIR OF MOAB

(qir moa'-abh; Septuagint has to teichos, "the wall," "fortress"):

1. Identification:

The name, at least in this form, appears only once (Isa 15:1) as that of a city in Moab. It is named with Ar of Moab, with which possibly it may be identical, since 'ar or 'ir is the Hebrew equivalent of the Moabite Qir. The Targum hence reads "Kerak in Moab." There can be no doubt that the Kerak here intended is represented by the modern town of that name, with which, consequently, Kir Moab is almost universally identified. It must always have been a place of importance. It is mentioned as Charakmoba (Karakmoba) in the Act of the Council of Jerusalem (536 AD) and by the early geographers. It dominated the great caravan road connecting Syria with Egypt and Arabia. The Crusaders therefore directed attention to it, and held possession from 1167 till it fell again into the hands of the Moslems under Saladin, 1188. The Chroniclers speak of it as in el Belqa, and the chief city of Arabia Secunda. Under the title of Petra Deserti the Crusaders founded here a bishop's see. The Greek bishop of Petra still has his seat in Kerak.

2. Discription:

Kerak stands upon a lofty spur projecting westward from the Moab plateau, with Wady 'Ain Franjy on the South, and Wady el-Kerak on the North, about 10 miles from the Dead Sea. The sides of the mountain sink sharply into these deep ravines,

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which unite immediately to the West, and, as Wady el-Kerak, the great hollow runs northwestward to the sea. It is a position of great natural strength, being connected with the uplands to the East only by a narrow neck. It is 3,370 ft. above the level of the sea. The mountains beyond the adjacent valleys are much higher. The place was surrounded by a strong wall, with five towers, which can still be traced in its whole length. The most northerly tower is well preserved. The most interesting building at Kerak is the huge castle on the southern side. It is separated from the adjoining hill on the right by a large artificial moat; and it is provided with a reservoir. A moat also skirts the northern side of the fortress, and on the East the wall has a sloped or battered base. The castle is then separated from the town. The walls are very thick, and are well preserved. Beneath the castle is a chapel in which traces of frescoes are still visible. In days of ancient warfare the place must have been practically impregnable. It could be entered only by two roads passing through rock-cut tunnels. The main danger must always have been failure of water supply. There are springs immediately outside the city; but those alone would not be sufficient. Great cisterns were therefore constructed in the town and also in the castle. The half-nomadic inhabitants of Kerak today number some 1,140 families (Musil, Arabia Petrea, III, 97). The Greek church claims about 2,000 souls; the rest are Moslems. They are wild and fearless people, not greatly inclined to treat strangers with courtesy and kindness. In the spring of 1911 the town was the center of a rising against the government, which was not quelled until much blood had been shed.

W. Ewing

KIRAMA

ki-r'-ma, kir'-a-ma (Kirama; the King James Version, Cirama): The people of Kirama returned with Zerubbabel from Babylon (1 Esdras 5:20); the "Ramah" of Ezr 2:26 (which see).

KIRIATH

kir'-i-ath (qiryath, "city"; the King James Version Kirjath): Mentioned (Jos 18:28) as a city of Benjamin; has been identified with Kuriet el 'Enab, "town of grapes," a prosperous town on the highroad between Jerusalem and Jaffa; it is sometimes spoken of by the inhabitants as Qurieh. It is, however, generally thought that Kiriath here stands for KIRIATH-JEARIM (which see). See P E F, III, 132, Sh XVII.

KIRIATH-ARBA

kir-i-ath-ar'-ba.

See HEBRON.

KIRIATH-ARIM

kir-i-ath-a'-rim (Ezr 2:25).

See KIRIATH-JEARIM.

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KIRIATH-BAAL

kir-i-ath-ba'-al

See KIRIATH-JEARIM.

KIRIATH-HUZOTH

kir-i-ath hu'-zoth: qiryath-chutsoth, "city of streets"; Septuagint reads) poleis epauleon, "city of villages," from which we may infer a reading chatseroth, for chutsoth; the King James Version, Kirjathhuzoth): A place to which, after their meeting, Balak and Balaam went together (Nu 22:39). They met at "the City of Moab" (Nu 22:36), which is probably identical with KIR OF MOAB (which see); Kiriath-huzoth was probably therefore not far from that city. Some would identify it with Kiriathaim; some with Kerioth; as yet there is no certainty.

KIRIATH-JEARIM

kir-i-ath je'-a-rim, kir-i-ath je-a'-rim (qiryath-ye'-arim, "city of thickets"; Septuagint he polis Iareim; the King James Version Kirjathjearim): One of the four chief cities of the Gibeonites (Jos 9:17); a city , of Judah (Jos 15:60), evidently an ancient, Semitic "high place", hence, the name "Kiriath-Baal" (same place) ; it was one of the places on the border line between Judah and Benjamin (Jos 18:14,15; 15:11 (where it is called "Baalah")); compare 1Ch 13:6). It is mentioned as in Judah (Jos 15:60; 18:14; Jud 18:12), but if KIRIATH (which see) is identical with it, it is mentioned as belonging to Benjamin (Jos 18:28; in 2Sa 6:2, Baale-judah).

1. Scripture References:

Jud 18:12 records that the men of Da set forth out of Zorah and Eshtaol and encamped in Mahaneh-dan behind (West of) Kiriath-jearim. (In Jud 13:25

Mahaneh-dan ("the camp of Dan") is described as between Zorah and Eshtaol; see MAHANEH-DAN.) To this sanctuary the ark of Yahweh was brought, from Beth-shemesh by the people of Kiriath-jearim, and they "brought it into the house of Abinadab in the hill (m "Gibeah"]; and sanctified Eleazar his son to keep the ark of Yahweh" (1Sa 7:1). Here it abode twenty years (1Sa 7:2; 2Sa 6:2-4; compare 1Ch 13:6; 2Ch 1:4). Clearly it was in the hills somewhere to the East of Beth-shemesh.

The prophet Uriah-ben-shemaiah, killed by Jehoiskim, belonged to Kiriath-jearim (Jer 26:20 f).

In Ezr 2:25 (compare Ne 7:29), this place occurs under the name "Kiriath-arim." In 1 Esdras 5:19 the name occurs as "Kiriatharius."

2. Position:

The exact position of this important Israelite sanctuary has never been satisfactorily settled. Some of the data appear to be contradictory. For example, Josephus (Ant., VI, i, 4) says it was a city in the neighborhood of Beth-shemesh, while Eusebius and Jerome (Onomasticon) speak of it ("Cariathiareim") in their day as a village 9 or 10

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The present writer suggests another site which, in his opinion, meets at least some of the requirements better than the older proposals. Standing on the hill of Beth-shemesh and looking Northwest, with the cities of Zorah (Sur‘ah) and Eshtaol (Eshu’-a) full in view, a lofty hill crowned by a considerable forest catches the eye. The village a little below the summit is called Beit Machcir, and the hilltop itself is the shrine of a local saint known as Sheikh el Ajam. So "holy" is the site, that no trees in this spot are ever cut, nor is fallen brushwood removed. There is a Wely or sanctuary of the saint, and round about are scores of very curious and apparently ancient graves. Southward from this site the eye follows the line of Judean hills—probably the Mt. Jearim of Jos 15:10—until it strikes the outstanding point of Kesla (Chesslon), some 2 miles to the South. If the ark was taken here, the people of Beth-shemesh could have followed its progress almost the whole way to its new abode. Although the name, which appears to mean "besieged" or "confined," in no degree helps, in all the other respects (see 2 above), this site suits well the conditions of Kiriath-jearim.

LITERATURE.

See P E F S, 1878, 196-99; P E F, III, 43-52; H G H L, 225 f; BR, II, 11 f; Buhl, G A the Priestly Code (P), Index.

E. W. G. Masterman

KIRIATH-SANNAH

kir-i-ath-san’-a (qiryath sannah; the King James Version Kirjath Sannah): In Jos 15:49 it is called "Debir," and is identical with KIRIATH-SEPHER (which see). Aspolis grammaton, "city of books," is the reading in Septuagint, the most natural explanation is that cannah, is a copyist’s error for cepher, but Sayce considers this an ancient Canaanite name meaning "city of instruction," and that it occurs in the Tell el- Amarna Letters in the form "Bit’ sani."

KIRIATH-SEPHER

kir-i-ath-se'-fer (qiryath cepher; translated by many, as if it were Hebrew, as "house of books." Septuagint polis grammaton; the King James Version, Kirjath Sepher; other suggestions have been made: "border-town" (Moore) or "tolltown" (G.A. Smith): In two parallel passages (Jos 15:15 f; Jud 1:11 f), it is mentioned as identical with DEBIR (which see), which has been frequently identified with edh-Dhaheriyeh. Sayce would place Kiriath-Sepher to the W. of Gath. See P E F S, 1893, 33-35.

KIRIATHAIM

kir-i-aitha'-im (qiryathaym, "two cities"; the King James Version, Kirjathaim):

(1) A city in the uplands of Moab formerly held by Sihon, and given by Moses to Reuben, who is said to have fortified it (Nu 32:37; Jos 13:19). It is named along with Elealeh and Nebo in the former passage, and with Sibmah in the latter. It was in the hands of Moab in Mesha's time, and he claims to have fortified it (M S, 1.10). For Jeremiah (48:1,23) and Ezekiel (25:9) it is a Moabite town. Eusebius, Onomasticon, identifies it with Coraitha, a Christian village 10 Roman miles West of Madeba. This

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is the modern Qaraiyat, about 11 miles West of Madeba, and 5 miles East of Macherus. This, however, may represent Kerioth, while the towns with which it is named would lead us to look for Kiriathaim to the North of Wady Zerqa Ma'in. From this city was named Shaveh-kiriathaim, "the plain of Kiriathaim" (Ge 14:5).

(2) A city in the territory of Naphtali, assigned to the Gershonite Levites (1Ch 6:76), corresponding to "Kartan" in Jos 21:32.

W. Ewing

KIRJATH

kur'-jath, kir'-jath.

See KIRIATH.

KIRJATH-ARBA

kur-jath-ar'-ba, kir-jath-ar'-ba.

See KIRIATH-ARBA.

KIRJATH-BAAL

kur-jath-ba'-al, kir-jath-ba'-al.

See KIRIATH-JEARIM.

KIRJATHAIM

kur-ja-tha'-im, kir-ja-tha'-im.

See KIRIATHAIM.

KISEUS

kis-e'-us (Kiseus; Septuagint, Codex Vaticanus (Swete) reads Keisaios; the King James Version, Cisai): The great-grandfather of Mordecai (Additions to Esther 11:2).

See KISH, (5).

KISH

kish (qish; Kis, Keis, "bow," "power"): The name of five persons mentioned in the Bible:

(1) The son of Abiel and the father of Saul, the first king of Israel. He was of the tribe of Benjamin, of the family of the Matrites (1Sa 9:1; 14:51; compare Ac 13:21; 1Sa 10:21). According to 1Ch 8:33 and 9:39, "Ner begat Kish" By reading "Ner begat

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Abner" (compare 1Sa 14:51; 1Ch 6:28), the difficulty is at least partly overcome. In 1Ch 12:1, Kish is also mentioned as the father of Saul, and again in 2Sa 21:14, we are told that the sepulcher of Kish was located in the country of Benjamin, in Zela. His place of residence seems to have been at Gibeah.

(2) Another Kish is mentioned (1Ch 8:29 f; 9:35 f) as the son of Jeiel and his wife Maacah. He is usually supposed to be the uncle of Saul's father.

(3) A Levite, the son of Mahli the Merarite (1Ch 23:21 f; compare 24:29).

(4) Another Merarite Levite in the time of Hezekiah (2Ch 29:12).

(5) The great-grandfather of Mordecai, of the tribe of Benjamin (Es 2:5).

William Baur

KISHI

kish'i (qishi, "snarer," "fowler"): Father of Ethan, one of the singers David "set over the service of song" in the house of the Lord (1Ch 6:31); the "Kushaiah" of 1Ch 15:17 (compare 1Ch 6:44).

KISHION

kish'-i-on, kish'-yon (qishyon): A city in the territory of Issachar (Jos 19:20), given to the Gershonite Levites (21:28; the King James Version wrongly "Kishon"). The parallel passage in 1Ch 6:72 reads "Kedesh" instead of "Kishion." The true reading is probably qidhshon. Conder suggests a likely identification with Tell Abu Kedes, not far from Taanach.

KISHON

ki'-shon, kish'on (qishon; Keison): The "watercourse" or "torrent stream" along

the banks of which the great battle was fought between Israel, led by Deborah and Barak, and the army of Sisera, in the waters of which so many perished (Jud 4:7, etc.). It is probably mentioned earlier as "the brook that is before Jokneam" (Jos 19:11; see JOKNEAM). It appears again as the scene of Elijah's slaughter of the prophets of Baal (1Ki 18:40). "The torrent" paragraph excellence in the district is the modern el- MuqaTTa', a stream which drains all the plain of Esdraelon to the West of the watershed—a line drawn from Iksal to Nain, and thence to el-Fuleh and Zer'in. All the water East of this line, from the Nazareth hills, Tabor and Little Hermon, flows down Wady esh-Sherrar and Nahr Jalud into the Jordan. The Kishon collects the streams from the western slopes of Gilboa in the rainy season; and the water from the strong spring at Jenin. Contributions also come from the copious fountains in the neighborhood of Megiddo. At Sa'adiyah, again, some 3 miles East of Chaifa, its volume is largely increased by springs rising at the base of Carmel, on the edge of the plain of Acre. From Jenin in the Southeast, the deep torrent bed follows a westerly direction, with numerous windings cutting the plain in two, until it reaches the pass at the northeastern base of Carmel. Through the gorge between the mountain and the hills of Galilee it reaches the plain of Acre. From Sa'adiyah it flows in a deep

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sluggish stream through the marsh-land to the sea near Chaifa. In this part the crocodile is said to have been seen at times.

In the summer season the water from the springs is largely absorbed by irrigation, and the upper reaches of the river are soon dry. The bed runs along the bottom of a trench some 20 ft. deep through the plain. It is easily crossed at the fords by those who know how to avoid the localities of the springs. In time of heavy rains the trench is swiftly filled, and the soft soil of the plain goes to mud. Remembering this, it is easy to understand the disaster that overwhelmed the heavily armed cavalry and chariots of Sisera. The chief ford for long was to the West of the gorge where the stream issues into the plain of Acre, on the highway from Chaifa to Nazareth. Here it is now spanned by a substantial bridge, while the railway crosses a little higher up. At the mouth of the river it is generally easily forded on the sand bank thrown up by the waves beating against the current of the stream. The main traffic here is now carried by a wooden bridge.

The phrase *nachal qedhumim* in Jud 5:21 is not easy of interpretation. English Versions of the Bible translates, "that ancient river"; G.A. Smith, "torrent of spates"; while others think it may refer to a stream other than the Kishon. Guthe suggests that both names may be derived from those of places adjoining the river. Kishon may possibly mean the "tortuous" stream, referring to the windings of its course.

W. Ewing

KISLEV

kis'-lef (kiclew; the King James Version Chisleu, the Revised Version (British and American) "Chislev"): The 9th month of the Jewish year, corresponding to December. The word is found in Ne 1:1 and Zec 7:1. The derivation is uncertain.

See CALENDAR.

KISS

(nashaq; phileo, kataphilo, philema): The kiss is common in eastern lands in salutation, etc., on the cheek, the forehead, the beard, the hands, the feet, but not (in Pal) the lips (Cheyne, E B, under the word "Salutations"). In the Bible there is no sure instance of the kiss in ordinary salutation. We have in the Old Testament naschaq, "to kiss," used

(1) of relatives (which seems the origin of the practice of kissing; compare So 8:1, "Oh that thou wert as my brother I would kiss thee; yea, and none would despise

me"); Ge 27:26,27 (Isaac and Jacob); 29:11 (Jacob and Rachel); 33:4 (Esau and Jacob); 45:15 (Joseph and his brethren); 48:10 (Jacob and Joseph's sons); 50:1 (Joseph and his father); Ex 4:27 (Aaron and Moses); 18:7 (Moses and Jethro, united with obeisance); Ru 1:9,14 (Naomi and her daughters-in-law—a farewell); 2Sa 14:33 (David and Absalom); 1Ki 19:20 (Elisha and his parents—a farewell); see also Ge 29:13; 31:28,55; Tobit 7:6; 10:12.

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(2) Of friendship and affection; compare 1Sa 20:41 (David and Jonathan); 2Sa 15:5 (Absalom and those who came to him); 19:39 (David and Barzillai—a farewell); 20:9 (Joab and Amasa); Pr 27:6 ("the kisses (neshiqah) of an enemy"); 1 Esdras 4:47 ("the king stood up, and kissed him").

(3) Of love; compare So 1:2, "Let him kiss me with the kisses (neshiqah) of his mouth"; Pr 7:13 (of the feigned love of "the strange woman").

(4) Of homage, perhaps; compare 1Sa 10:1 (Samuel after anointing David king); Ge 41:40, "Unto thy word shall all my people be ruled," the Revised Version margin "order themselves," or "do homage," the King James Version margin "Hebrew be armed or kiss" (nashaq); Ps 2:12, "Kiss the son" (American Standard Revised Version), the English Revised Version margin "Some versions render, 'Lay hold of (or receive) instruction'; others, 'Worship in purity' "; some ancient versions give 'Kiss (or, do homage) purely.'

(5) Of idolatrous practices; compare 1Ki 19:18; Ho 13:2 (compare 8:5,6; 10:5); Job 31:27, probably, "kissing the hand to the sun or moon" (compare 31:26,27). See ADORATION.

(6) A figurative use may be seen in Ps 85:10; Pr 24:26; Eze 3:13, where "touched" is nashaq (see the King James Version margin).

(7) In Additions to Esther 13:13 we have "I could have been content to kiss the soles of his feet," and in Ecclesiasticus 29:5, "Till he hath received, he will kiss a man's hands"—marks of self-humiliation or abasement.

In the New Testament we have phileo, "to kiss," "to be friendly," and kataphileo, "to kiss thoroughly," "to be very friendly"—the first in Mt 26:48; Mr 14:44; Lu 22:47, of the kiss with which Judas betrayed his Master. This was probably meant to be taken as an expression of special regard, which is expressed by the

kataphileo of Mt 26:49; Mr 14:45; the same word is used of the woman who kissed the feet of Christ (Lu 7:38,45); of the father's greeting of the returning prodigal (Lu 15:20); and of the farewell to Paul of the Ephesian Christians (Ac 20:37); philema, "a kiss," "a mark of friendship," is used by our Lord as that which Simon omitted to give him (which may refer to ordinary hospitality), but which the woman had bestowed so impressively (Lu 7:45); of the kiss of Judas (Lu 22:48); and of the "holy kiss" wherewith Christians greeted each other, which, according to the general usage we have seen, would be as the members of one family in the Lord, or as specially united in holy love (Ro 16:16; 1Co 16:20; 2Co 13:12; 1Th 5:26; 1Pe 5:14). There is reason to believe that, as a rule, men only thus greeted men, and women, women. In the Apostolical Constitutions (3rd century) it is so enjoined.

W. L. Walker

KITE

kit ('ayyah; iktinos; Latin *Milvus icinus* or *regalis*): A medium-sized member of the hawk tribe (see HAWK). This bird is 27 inches long, of bright reddish-brown color, has sharply pointed wings and deeply forked tail. It is supposed to have exceptionally

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piercing eyes. It takes moles, mice, young game birds, snakes and frogs, as well as carrion for food. Its head and facial expression are unusually eagle-like. It was common over Palestine in winter, but bred in the hills of Galilee and rough mountainous places, so it was less conspicuous in summer. It is among the lists of abominations (see Le 11:14 and De 14:13). It is notable that this is the real bird intended by Job to be used as that whose eye could not trace the path to the silver mine:

"That path no bird of prey knoweth,

Neither hath the falcon's eye seen it" (Job 28:7).

The word used here in the original Hebrew is 'ayyah, which was the name for kite. Our first translators used "vulture"; our latest efforts give "falcon," a smaller bird of different markings, not having the kite's reputation for eyesight.

Gene Stratton-Porter

KITHLISH

kith'-lish (kithlish).

See CHITLISH.

KITRON

kit-'ron (qiTron): An unidentified place in Zebulun, not possessed by the tribe (Jud 1:30). It may be identical with Kattath of Jos 19:15. In the Talmud it is identified with Sepphoris, which is represented by the modern village of Seffuriyeh].

KITTIM

kit'-im (kittim, Isa 23:12; Jer 2:10; kittiyim, apparently plural of kitti (not found, but compare (4) below); Ketioi, Kitioi, Ketiëim, Jer 2:10; Chettieim, Chettein): identified with Sepphoris, which is represented by the modern village of Seffuriyeh].

1. Two Usages of the Name:

In Ge 10:4 the word is applied to the descendants of Javan, and indicates, therefore, the Greek-Latin races, whose territory extended along the coasts of the Mediterranean, and included its islands. By the side of Kittim are mentioned Elisha, Tarshish, and Dodanim (= Rodanim of 1Ch 1:7), generally explained respectively as Sicily with Southern Italy, Spain and Rhodes. In its narrower sense Kittim appears simply to have stood for the island of Cyprus—it is mentioned between Bashan (= Pal) and the isles of Elisha in Eze 27:6,7, and with this Isa 23:1,12 agree, Kittim occurring in these passages between Tarshish, Tyre and Sidon.

2. In Its Limited Sense:

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the 10 Cyprian princes who acknowledged Assyrian supremacy. The island was conquered by the Egyptian king Amasis, and later formed part of the Persian empire, until the revolt of Evagoras in 410 BC. The Assyrians knew the island under the name of Yad(a)nanu, the "Wedan" (Vedan) of Eze 27:19 Revised Version (British and American) (Sayce, PSBA, 1912, 26).

6. The Races Therein and Their Languages:

If the orthodox date for the composition of Ge be accepted, not only the Phoenicians, but also the Greeks, or a people of Greek-Latin stock, must have been present in Cyprus, before the time of Moses, in sufficient number to make them the predominant portion of the population. As far as can be judged, the Phoenicians occupied only the eastern and southern portion of the island. Paphos, where they had built a temple to Ashtoreth and set up an 'asherah (a pillar symbolizing the goddess), was one of their principal settlements. The rest of the island was apparently occupied by the Aryans, whose presence there caused the name of Kittim to be applied to all the Greek-Latin countries of the Mediterranean. Greek and Phoenician were the languages spoken on the island, as was proved by George Smith's demonstration of the nature of the non-Phoenician text of the inscription of King Melek-yathon of Citium (370 BC). The signs used in the Greek-Cyprian inscriptions are practically all syllabic.

7. The Testimony of Cyprian Art:

The many influences which have modified the Cyprian race are reflected in the ancient art, which shows the effect of Babylonian, Egyptian Phoenician and Greek contacts. Specimens are to be found in many museums, but the finest collection of examples of Cyprian art is undoubtedly that of the Metropolitan Museum of Art in New York. Some of the full-length figures are life-size, and the better class of work is exceedingly noteworthy.

See CYPRUS.

T. G. Pinches

KNEADING

ned'ing.

See BREAD, III, 2.

KNEE; KNEEL

ne nel ("knee," berekh; Aramaic 'arekhubbah; gonu; "kneel"; barakh; Aramaic berakh; gonupeto): Most of the uses are obvious, and the figurative use of "knees" as the symbol of strength (Job 4:4; Heb 12:12, etc.) needs no explanation. The disease of the knees mentioned in De 28:35 is perhaps some form of leprosy. In Job 3:12 the "knees" seem to be used for the lap, as the place where a child receives its first care. Three times in Ge the knees appear in connection with primitive adoption customs. In 30:3 a fiction is enacted that purports to represent Rachel as the actual mother of Bilhah's children. By a somewhat similar rite in 48:12, Jacob (the "knees" here are

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Jacob's, not Joseph's) adopts Ephraim and Manasseh, so that they are counted as two of the twelve patriarchs and not as members of a single Joseph tribe. In the same way Machir's children are adopted by Joseph in 50:23, and this is certainly connected with the counting of Machir (instead of Manasseh) as one of the tribes in Jud 5:14. See **TRIBE**; and for the idea underlying this paternal adoption, compare **THIGH**. From among classical instances of the same customs compare Homer, *Odyssey*, xix. 401 ff, where Autolukos, grandfather of Ulysses, receives the newborn grandchild on his knees and gives him his name. Thus also we have to understand the numerous representations in Egyptian sculpture, showing the king as an infant on the knees or the lap of a goddess.

Kneeling was less commonly an attitude of prayer among the Jews than was standing, but references to kneeling are of course abundant. For kneeling (or prostrating one's self) before a superior, see **ATTITUDES**, 2; **SALUTATION**.

Burton Scott Easton

KNIFE

nif:

(1) ma'akheleth, literally, an instrument for eating; but used of large knives for slaying animals, cutting up a carcass or a sacrificial victim (Ge 22:6,10; Jud 19:29; Pr 30:14).

(2) cherebh, rendered generally "sword," but in Jos 5:2,3 of stone knives for circumcision (compare Ex 4:25), probably of similar knives in 1Ki 18:28, used by Baal prophets in gashing themselves. In Eze 5:12 the King James Version, "knife," probably better the Revised Version (British and American), "sword."

(3) ta'ar, usually rendered "razor," in combination with ha-copher, "knife of the writer," or "penknife" (Jer 36:23).

(4) machalaphim, "slaughter-knives" (Ezr 1:9).

(5) sakkin, Aramaic, "knife" (Pr 23:2). Early knives were commonly made of sharp stones, especially of flint, later of bronze and iron. The former remained in use in religious ceremonies long after the latter were in common use.

Knives were not generally used at meals, meats being cut into bits before served, and bread being broken into fragments. Herod used a knife for paring apples, and attempted suicide with the instrument (Josephus, Ant, XVII, vii, 1; BJ, I, xxxiii, 7).

Edward Bagby Pollard

KNOCK

nok (krouo): The oriental house was fitted with heavy doors which were bolted and locked with wooden keys too large to be carried about, so that even a member of the household could not secure entrance until in response to his knock or call the door

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should be opened by someone within. At night the delay would be increased by the difficulty of arousing the inmates sleeping within the inner chambers. To persons familiar with such experiences, the words of Jesus concerning a higher entrance, "Knock, and it shall be opened unto you" (Mt 7:7; Lu 12:36), would have a unique force not easy for us to appreciate.

Russell Benjamin Miller

KNOP

nop: In Ex 25:31 ff; 37:17 ff (kaphtor), part of the ornaments of the golden candlestick; in 1Ki 6:18; 7:24 (peqa'im), gourd-like ornaments of the lining of Solomon's temple, and of the brazen sea (in 1Ki 6:18, the Revised Version margin "gourds").

See CANDLESTICK, THE GOLDEN; TEMPLE; SEA, THE MOLTEN.

KNOW; KNOWLEDGE

no, nol'-ej (in Hebrew chiefly yadha', noun da'ath; in Greek ginosko, oida' "to know fully," epiginosko, noun gnosis epignosis): Knowledge strictly is the apprehension by the mind of some fact or truth in accordance with its real nature; in a personal relation the intellectual act is necessarily conjoined with the element of affection and will (choice, love, favor, or, conversely, repugnance, dislike, etc.). Knowledge is distinguished from "opinion" by its greater certainty. The mind is constituted with the capacity for knowledge, and the desire to possess and increase it. The character of knowledge varies with its object. The senses give knowledge of outward appearances; the intellect connects and reasons about these appearances, and arrives at general laws or truths; moral truth is apprehended through the power inherently possessed by men of distinguishing right and wrong in the light of moral principles; spiritual qualities require for their apprehension spiritual sympathy ("They are spiritually judged,"

1Co 2:14). The highest knowledge possible to man is the knowledge of God, and while there is that in God's infinity which transcends man's power of comprehension (Job 11:7,9), God is knowable in the measure in which He has revealed Himself in creation (Ro 1:19,20, "that which is known of God," etc.), and supremely in Jesus Christ, who alone perfectly knows the Father, and reveals Him to man (Mt 11:27). This knowledge of God in Jesus Christ is "life eternal" (Joh 17:3). Knowledge is affirmed of both God and man, but with the wide contrast that God's knowledge is absolute, unerring, complete, intuitive, embracing all things, past, present, and future, and searching the inmost thoughts of the heart (Ps 139:1,23); whereas man's is partial, imperfect, relative, gradually acquired, and largely mixed with error ("Now we see in a mirror darkly in part," [1Co 13:12](#)). All these points about knowledge are amply brought out in the Scripture usage of the terms. A large part of the usage necessarily relates to natural knowledge (sometimes with a carnal connotation, as Ge 4:1,17), but the greatest stress also is laid on the possession of moral and spiritual knowledge (e.g. Ps 119:66; Pr 1:4,7,22,29; 8:10, etc.; Lu 1:77; Ro 15:14; 2Pe 1:5,6). The highest knowledge, as said, is the knowledge of God and Christ, and of God's will (Ho 6:6; Ro 11:33; Eph 1:17; 4:13; Php 1:9; 3:8; Col 1:9,10, etc.). The moral conditions of spiritual knowledge are continually insisted on ("If any man willeth to do his will, he shall know of the teaching, whether it is of God," Joh 7:17). On the other hand, the

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pride of intellectual knowledge is condemned; it must be joined with love ("Knowledge puffeth up, 1Co 8:1). The stronger term epignosis is used to denote the full and more perfect knowledge which is possessed in Christ, the conditions of which are humility and love. Of knowledge as connoting favor, choice, on the part of God, there are many examples (Ps 1:6, "Yahweh knoweth the way of the righteous"; Ga 4:9, "know God, or rather to be known by God"; compare Ro 8:29, "whom he fore-knew"). Actual knowledge as the Divine omnipotence is different from muscular strength. Consequently, the passage of this knowledge into a human intellect is impossible, and the problem of the incarnation should be stated: What effect did Divine omniscience in the person have on the conscious intellect of the manhood? There is so little help from the past to be gained in answering this question, that it must remain open at present—if, indeed, it is ever capable of a full answer. But that ignorance in the intellect of the manhood is fully consistent with omniscience in the person seems to be not merely a safe answer to the question as stated, but an inevitable answer if the true humanity of Christ is to be maintained at all.

See **FOREKNOWLEDGE** .

James Orr

KOA

ko'-a (qoa'): A people named with Pekod and Shoa as enemies of Jerusalem (Eze 23:23). Their location was probably Northeast of Babylonia.

KOHATH; KOHATHITES

ko'-hath, ko'-hath-its (qehath, qohathi; Kaath): Second son of Levi, and ancestor of Moses and Aaron (Ge 46:11; Ex 6:16-20; Nu 3:17; 1Ch 6:1, etc.). The Kohathites formed one of the three divisions of the tribe of Levi; the other two being the Gershonites and the Merarites (Nu 3:17). The Kohathites consisted of

four families, the Amramites, the Izharites, the Hebronites, and the Uzzielites (Nu 3:19,27, etc.). Their place in the wilderness was on the southern side of the tabernacle (Nu 3:29), and their number is given (from a month old) as 8,600 (Nu 3:28). Their special charge was "the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the screen, and all the service thereof" (Nu 3:31; compare Nu 7:9). After the conquest 23 cities were assigned them by lot (Jos 21:4,5). In David's time and after, Heman, a Kohathite, and his family had a prominent place in the service of the music of the sanctuary (1Ch 6:33 ff; 16:41 ff; 25:1); David likewise divided the Levites into courses (the Kohathites, 1Ch 23:12-20; 24:20-25). We read of the Kohathites in the reign of Jehoshaphat at Engedi (2Ch 20:19), and in connection with the cleansing of the temple under Hezekiah (2Ch 29:12,14).

James Orr

KOHELETH

ko-hel'-eth (qoheleth).

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See ECCLESIASTES.

KOLAIAH

ko-la'-ya, ko-li'-a (qolayah, "voice of Yah"):

(1) A Benjamite, son of Maaseiah (Ne 11:7).

(2) Father of Ahab, a false prophet and a lecherous man (Jer 29:21-23).

KONAE

ko'-ne (Kona): Some manuscripts have [[@komas](#), from which we have in the King James Version "the villages." The name occurs in the account of the measures taken to secure the country against Holofernes (Judith 4:4). If Kona be correct, we may possibly identify the place with Cyamon.

KOR

kor.

See COR.

KORAH

ko'-ra, (~qorach], "baldness," possibly; Kore):

(1) One of the 3 sons of Oholibamah, Esau's Hivite wife. The account says that the 3 were born in Canaan before Esau withdrew to the Seir mountain country. They are mentioned 3 times in the brief account from 3 points of view ([Ge 36:5,14,18](#); , [1Ch 1:35](#)), the 3rd mention being in the list of "chiefs."

(2) One of the sons of Eliphaz, the son of Adah, Esau's Hittite wife (Ge 36:16).

He is mentioned as one of the Edomite "chiefs."

If one has the habit, finding a statement anywhere, of thinking that the statement ought to be changed into something else, he will be interested in the attempts to identify these Edomite Korahs with Korah (3).

(3) A son of Hebron (1Ch 2:43), the son of Mareshah, mentioned in the Caleb group of families in Judah.

(4) The son of Izhar the son of Kohath the son of Levi (Ex 6:16 ff; Nu 16:1; 1Ch 6:18,31-38), a younger contemporary of Moses. There may have been generations, omitted in the record, between Izhar and Korah; that is a natural way of accounting for Amminadab (1Ch 6:22-30).

1. The Catastrophe in the Wilderness:

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language, when these have been fortunate enough to escape editorial polishing. In such a case it is possibly not unwise just to take a story as it stands. Nothing will be added to either its religious or its literary value by subjecting it to doubtful alleged critical processes.

If, however, one has committed himself to certain critical traditions concerning the Hexateuch, that brings him under obligation to lead this story into conformity with the rest of his theory. Attempts of this kind have been numerous. Some hold that the Korah of this narrative is the Edomite Korah, and that Peleth means Philistine, and that our story originally grew out of some claim made by Edomites and Philistines. It is held that the story of Korah was originally one story, and that of Dathan and Abiram another, and that someone manipulated the two and put them together. See the treatments of the Book of Numbers in Driver, Introduction; Addis, Documents of the Hexateuch; Carpenter and Battersby, Hexateuch; Bacon, Exodus; Paterson on Numbers, in the Polychrome Bible. These and other like works give source-analyses of our story. Some of the points they make are plausible. In such a case no one claims any adequate basis of fact for his work; each theory is simply a congeries of ingenious guesses, and no two of the guessers guess alike.

As in many other Biblical instances, one of the results of the alleged critical study is the resolving of a particularly fine story into two or more supposed earlier stories each of which is absolutely bald and crude and uninteresting, the earlier stories and the combining of these into their present form being alike regarded as processes of legendary accretion. The necessary inference is that the fine story we now have was not the product of some gifted mind, guided by facts and by literary and religious inspiration, but is an accidental result of mere patchwork. Such a theory does not commend itself to persons of literary appreciation.

Willis J. Beecher

KORAHITES; SONS OF KORAH

ko'-ra-its (qorchi), (beno qorach; in the King James Version appears also as Korhite, Kohathite, Kore): This phrase is used to denote Assir and Elkanah and Abiasaph, Korah's 3 individual sons (Ex 6:24; compare Nu 26:11). But its more frequent use, and that to which interest attaches, is in the titles of some of the Psalms.

The genealogical details concerning Korahites are rather full. In 3 places we find the list of the 7 successive generations closing with the prophet Samuel and his son Joe (1Ch 6:31-38,22-30; 1Sa 1:1,20; 8:2); the two in Ch mention most of the generations between Korahites and Joel. The fragmentary lists in 1Ch 9:25; 26 connect the list with the 4 generations following Joe (1Ch 6:33; 9:19-31; 26:1), and with 2 generations in the very latest Bible times (1Ch 9:31).

The adjective "Korhite" appears also in the King James Version as "Korathite," "Kore," and "Korahite," the last being the form preferred in the English Revised Version. It is used 4 times in the singular. Once it designates an individual (1Ch 9:31); 3 times it denotes the successors of Korahites taken collectively (Ex 6:24; Nu 26:58; 1Ch 26:19); 4 times it is used in the plural, denoting the members of this succession of men (1Ch 9:19; 12:6; 26:1; 2Ch 20:19). As variants of this use, "the

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Willis J. Beecher

KORATHITES

ko'-rath-its: In the King James Version for "Korabites," Nu 26:58.

See KORAH, 4.

KORE

ko-'re (qore, "one who proclaims"):

(1) A Levite of David's time, descended from Kohath and Korah. See KORAH, 4. Shallum, Chief doorkeeper in the latest Bible times, is described as "the son of Kore, the son of Ebiasaph, the son of Korah" (1Ch 9:19). This expression omits the generations between Shallum and Kore, and those between Kore and Ebidsaph, perhaps 15 generations or more in each case. The context supplies two of the omitted names, of the time of David, Meshelemiah and his son Zechariah (1Ch 9:21,22). The record for the time of David mentions these two, with some particulars, calling Meshelemiah the son of Kore (1Ch 26:1,2,9,14). It describes them as "Korahites" "of the sons of Asaph." It is usual to regard this last clause as a variant for "the son of Ebiasaph," thus making the description identical with that in 1Ch 9:19. With this understanding, the text claims that "the Korahites," Kore and Meshelemiah and Zechariah, come midway in a line of sanctuary ministrants, extending continuously from Moses to Nehemiah.

(2) "The son of Imnah the Levite, the porter at the east gate," who "was over the freewill-offerings," in the time of Hezekiah (2Ch 31:14). Very likely in the same line with (1) above.

(3) In 1Ch 26:1 the King James Version for KORAHITES (which see).

Willis J. Beecher

KORHITES

kor'-hits: In the King James Version for "Korahites" in Ex 6:24; 1Ch 12:6; 26:1; 2Ch 20:19.

See KORAH, 3.

KOZ

koz.

See HAKKOZ.

KUSHIAIAH

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LAADAH

la'-a-da (la'dah): A descendant of Judah (1Ch 4:21).

LAADAN

la,'-a-dan.

See LADAN.

LABAN

la'-ban: The person named Laban, labhan; (Laban, possibly connected with the root meaning "to be white," from which in Hebrew the adjective meaning "white" has just this form) is first introduced to the reader of Genesis in the story of the wooing of Rebekah (Genesis 24). He belonged to that branch of the family of Terah that was derived from Abraham's brother Nahor and his niece Milcah. The genealogy of this branch is traced in Ge 22:20-24; but, true to its purpose and the place it occupies in the book, this genealogy brings the family down to Rebekah, and there stops without mentioning Laban. Accordingly, when Rebekah is introduced in the narrative of Genesis 24, she is referred to (24:15,24) in a way that recalls to the reader the genealogy already given; but when her brother Laban is introduced (24:29), he is related to his sister by the express announcement, "And Rebekah had brother, and his name was Laban." In this chapter he takes prominent part in the reception of Abraham's servant, and in the determination of his sister's future. That brothers had an effective voice in the marriage of their sisters is evident, not only from extra-Biblical sources, but from the Bible itself; see e.g. [So 8:8](#). In Ge 24, however, Laban is perhaps more prominent than even such custom can explain (compare 24:31,50,55), and we are led to see in him already the same forcefulness and egotism that are abundantly shown in the stories from his later life. The man's eager hospitality (verse 31), coming immediately after his mental inventory of the gifts bestowed by the

visitor upon his sister (24:30), has usually, and justly, been regarded as a proof of the same greed that is his most conspicuous characteristic in the subsequent chapters.

The story of that later period in Laban's life is so interwoven with the career of Jacob that little need here be added to what is said of Laban in JACOB, III, 2 (which see). By the time of Jacob's arrival he is already a very old man, for over 90 years had elapsed since Rebekah's departure. Yet even at the end of Jacob's 20 years' residence with him he is represented as still energetic and active (Ge 31:19,23), not only ready for an emergency like the pursuit after Jacob, but personally superintending the management of his huge flocks.

His home is in Haran, "the city of Nahor," that is, the locality where Nahor and his family remained at the time when the rest of Terah's descendants emigrated to Canaan (Ge 11:31; 12:5). Since Haran, and the region about it where his flocks fed, belonged to the district called Aram (see PADDAN-ARAM; MESOPOTAMIA), Laban is often called "the Aramean" (English Versions of the Bible, "the Syrian," from Septuagint 5 ho Suros); see Ge 25:20; 28:5; 31:20,24. It is uncertain how far

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racial affinity may be read into this term, because the origin and mutual relationships of the various groups or strata of the Sere family are not yet clear. For Laban himself it suffices that he was a Semite, living within the region early occupied by those who spoke the Sere dialect that we call Aramaic. This dialect is represented in the narrative of Genesis as already differentiated from the dialect of Canaan that was Jacob's mother-tongue; for "the heap of witness," erected by uncle and nephew before they part (Ge 31:47), is called by the one Jegar-saha-dutha and by the other Galeed— phrases which are equivalent in meaning, the former Aramaic, the latter Hebrew. (Ungnad, *Hebrdische Grammatik*, 1912, section 6 puts the date of the differentiation of Aramaic from "Amurritish" at "about 1500 BC"; Skinner, "Genesis," ICC, argues that Ge 31:47 is a gloss, following Wellhausen, Dillmann, et al.)

The character of Laban is interesting to observe. On the one hand it shows a family likeness to the portraits of all his relations in the patriarchal group, preeminently, however, to his sister Rebekah, his daughter Rachel, and his nephew Jacob. The nearer related to Laban such figures are, the more conspicuously, as is fitting, do they exhibit Laban's mingled cunning, resourcefulness, greed and self-complacency. And, on the other hand, Laban's character is *sui generis*; the picture we get of him is too personal and complex to be denominated merely a "type." It is impossible to resolve this man Laban into a mythological personage—he is altogether human—or into a tribal representative (e.g. of "Syria" over against "Israel" **equal** Jacob) with any degree of satisfaction to the world of scholarship. Whether a character of reliable family tradition, or of popular story-telling, Laban is "a character"; and his intimate connection with the chief personage in Israel's national recollections makes it highly probable that he is no more and no less historical than Jacob himself (compare JACOB, VI).

J. Oscar Boyd

LABANA

lab'-a-na (Labana, 1 Esdras 5:29): Called Lebanah in Ezr 2:45.

LABOR

la'-ber (yeghia', 'amal; kopos): The word (noun and verb) denoting hard work or "toil" (thus in the Revised Version (British and American) of De 26:7; Jos 7:3; Re 2:2) represents several Hebrew and Greek words, chiefly those above. Occasionally, as in Hab 3:17 (ma'aseh), it stands for "fruit of labor." Sometimes, in conjunction with "travail," it refers to childbirth (Ge 35:16,17, yaladh; compare 1Th 2:9; 2Th 3:8). Examples of the word in the ordinary sense are: of yeghia', Ge 31:42; Job 39:11,16; Ps 128:2; of 'amal, common in Ec 1:3,8; 2:10,11,18, etc.; of kopos, 1Co 15:58 ("your labor is not vain," etc.); 1Th 1:3 ("work of faith and labor of love"; compare Heb 6:10); 1Ti 5:17 ("labor in the word and in teaching").

See WORK; SLAVERY.

James Orr

LACCUNUS

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lak'-u-nus (Lakkounos; the King James Version Lacunus): One of the sons of Addi who returned with Ezra and had married a foreign wife (1 Esdras 9:31). The name does not, as might have been expected, occur in Ezer 10:30. See note on the passage (in Lange's Commentary) as to the reconciliation of the lists in 1 Esdras and Ezra.

LACE

las (pathil, variously rendered in Ge 38:18,25; Ex 39:3; Nu 15:38; 19:15; Jud 16:9; Eze 40:3): In modern English the noun "lace" usually denotes a delicate ornamental fabric, but in the word in the sense of "that which binds" is still in perfectly good use, especially in such combinations as "shoelace" etc. It is this latter significance that is found in Ex 28:28 ("They shall bind with a lace of blue"); 28:37; 39:21,31, and in Sirach 6:30 the King James Version, klosma (the Revised Version (British and American) "riband").

LACEDAEMONIANS

las-e-de-mo'-ni-anz (Spartidtai; once only Lakedaimonioi, 2 Macc 5:9): The inhabitants of Sparta or Lacedaemon with whom the Jews claimed some kinship and formed alliances (1 Macc 12:2,5,6,20,21; 14:20,23; 15:23; 2 Macc 5:9). The alliance mentioned in 1 Macc 12:5-23 is based, among other grounds, on that of a common descent of Jews and Lacedaemonians from Abraham, for which the only probable presumption—suggested by Ewald—is the similarity of names, "Pelasgi" and Peleg son of Eber (Ge 10:25; 11:16). This has been reasonably objected to, and perhaps the most that can be said on this point is that the belief in some relationship between the Jews and the Lacedaemonians seems to have prevailed when 1 Macc was written. The alliance itself is said to have been formed (1 Macc 12:20) between Areus, king of the Lacedaemonians and Onias the high priest; but it is not easy to make out a consistent chronology for the transaction. For the renewal of the alliance (circa 144 BC) by Jonathan (1 Macc

12:5-18) and again by Simon (1 Macc 14:16-23), something can be said, as the Greeks had finally been deprived of independence in 146 BC, and Sparta was only obliged to lend assistance to Rome and may be supposed to have been doing so in helping the Jews against Syria. It is possible, too, that as against Syrian Hellenism the Jews were anxious to show that they had the assistance of distinguished Greeks, though the actual power of Sparta was much reduced from that of former times. The facts, at least of the alliance and the correspondence, seem to be sufficiently attested, though it is not easy to reconcile all the particulars. Josephus (Ant., XII, iv, 10; XIII, v, 8; XIV, xii, 2,3) gives the correspondence at greater length than the writer of the Maccabees.

J. Hutchison

LACHISH

la'-kish (lakhish; Septuagint Lachis (Jos 15:39), Maches):

1. Location:

A town in the foothills of the Shephelah on the border of the Philistine plain, belonging to Judah, and, from the mention of Eglon in connection with it, evidently in

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frontier fortress, perhaps even having an Egyptian garrison, it would be associated with the "sin" of the Egyptian alliance (HGHL, 234).

The city was evidently rebuilt after its destruction by Sennacherib, for we find Nebuchadnezzar fighting against it during his siege of Jerusalem (Jer 34:7). It was doubtless destroyed by him, but we are informed by Nehemiah (11:30) that some of the returned Jews settled there after the captivity. It is very likely that they did not reoccupy the site of the ruined city, but settled as peasants in the territory, and this may account for the transference of the name to Umm Lakis, 3 or 4 miles from Tell el-Hesy, where some ruins exist, but not of a kind to suggest Lachish (Bliss, *op. cit.*). No remains of any importance were found on the Tell indicating its occupation as a fortress or city later than that destroyed by the king of Babylon, but it was occupied in some form during the crusades, Umm Lakis being held for a time by the Hospitallers, and King Richard is said to have made it a base of operations in his war with Saladin (HGHL). The Tell itself, if occupied, was probably only the site of his camp, and it has apparently remained since that time without inhabitants, being used for agricultural purposes only.

See further, PALESTINE EXPLORATION, III, 1.

H. Porter

LACK

(forms of *chacer*, "to lack," *ayin*, "nought"): This word in its various forms has the usual meaning of "want," "need," "deficiency." There is but little change in the use of the word in the different versions. Sometimes one of the common synonyms is exchanged for the word itself, e.g. in the Old Testament, 1Sa 21:15 the Revised Version (British and American) has "lack" ("Do I lack madmen?") where the King James Version has "need of"; Pr 5:23, "for lack," instead of "without"; 6:32, "void of" for "lacketh"; 10:21, "lack" for "want"; 31:11, "lack" for "need"; Isa 59:15, "lacking" for "faileth." In the New Testament "lack" is the

translation of hustereo, literally, "to be behind," and endees, "in want." In Lu 8:6, the Revised Version (British and American) reads "had no" instead of "lacked" in the King James Version. In 2Co 11:9, the Revised Version gives "my want" for "which was lacking to me" in the King James Version; in Col 1:24 "that which is lacking" for "that which is behind"; Jas 2:15 "lack" for "destitute." It will readily be seen that sometimes the slight variation helps to explain the meaning.

G. H. Gerberding

LACUNUS

la-ku'-nus.

See LACCUNUS.

LAD

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In the Old Testament this word occurs as the translation of na‘ar, "young person," "child," "servant," the Revised Version (British and American) properly substituting "servant" in 2Ki 4:19; Jud 16:26 is another passage where either sense of the original word may be intended. The word occurs in the New Testament in Joh 6:9 as the translation of paidarion; in Ac 20:12, pais (the King James Version "young man").

LADAN

la'-dan (la‘dan, the King James Version, Laadan):

(1) A descendant of Ephraim, and an ancestor of Joshua (1Ch 7:26).

(2) A Levite of the family of Gershon (1Ch 23:7,8,9; 26:21), also called LIBNI (which see).

LADANUM

lad'-a-num (loT): Ge 37:25 the Revised Version margin; elsewhere MYRRH (which see).

LADDER

lad'-er.

See SIEGE, 4, (e).

LADDER OF TYRE

(He klimax (apo tes klimakos) Turou): Not mentioned in the Old Testament or the New Testament, but in Apocrypha (1 Macc 11:59), where it is said that Antiochus VI, after having confirmed Jonathan in the high-priesthood, appointed

his brother Simon captain over the territory included between the Ladder of Tyre and the borders of Egypt. The Ladder has been located at different points on the coast between Tyre and Acre, such as the Ras el-‘Abyadh ("Promontorium Album" of the ancient geographers), about 7 miles South of Tyre, and Ras en-Naquurah, about 6 miles farther South, and Ras el-Musheirifeh, a little farther on. These are capes jutting westward into the sea from the ridge which runs parallel to the general line of the coast. These capes project more than a mile into the sea, and present a very bold and precipitous front from 200 to 300 ft. in height. The ascent on either side of the promontory is very steep, and at Ras el-‘Abyadh steps were cut in the white rock, which led to the identification of this point with the Ladder, but a reference to Josephus (B J, II, x, 2) leads to a different conclusion. He locates it 100 stadia North of Acre, which corresponds fairly well with the southern limit of the whole promontory, which is about 12 miles North of Acre, but not at all with Ras el-‘Abyadh. The altitude of el Musheirifeh is greater than that of el-‘Abyadh and may have had steps cut in it similar to the latter. It is more probable that the Ladder of Tyre was here, or at en-Naquurah, but the term applied to the whole promontory, which offered a serious obstacle to the passage of armies, or even caravans, since the approach is precipitous on either side, and at Ras el-‘Abyadh the road skirts the edge of a sheer precipice, where a misstep

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would hurl one into the sea some 200 ft. below. The application of the term to the whole promontory seems to be indicated by Josephus, since he speaks of it as one of the mountains which encompass the plain of Ptolemais (Acre) and the highest of all. This would not be true of any one of the three capes mentioned, but would be if the hills behind, which form their base, were included. That it was designated as the Ladder of Tyre rather than of Acre was probably due to the fact that the promontory is nearer the former city (see Thomson, LB, II, edition 1882; SWP, name-lists, under the word).

H. Porter

LADE; LADING

lad, lad'-ing: "To lade" in the sense of "to load" is retained by the Revised Version (British and American) in nearly all passages where the word occurs in the King James Version (but compare the King James Version and the Revised Version (British and American) reading of Ps 68:19; Isa 46:1), "They laded us with such things" (Ac 28:10 the King James Version). The epithemi, "to put on," is rendered by the Revised Version (British and American), "They put on board such things." Lu 11:46 the Revised Version (British and American) reads "ye load" instead of the King James Version "ye lade."

Lading (phortion) is found in Ac 27:10 in its usual meaning, "the lading of a ship."

LADY

la'-di: This word should be taken in the sense of "mistress" in Isa 47:5,7 (Hebrew gebhereth) (so the American Standard Revised Version). In Jud 5:29; Est 1:18 it is the translation of another Hebrew word (sarah), best rendered "princess" (so the Revised Version (British and American) in Esther, but not in Judges). In 2 Joh 1:1,5 it is the translation of kuria, which some interpreters regard as a proper

name.

See CYRIA; JOHN, THE EPISTLES OF; ELECT LADY.

LAEL

la'-el (la'el, "belonging to God"): Father of Eliasaph, the prince of the father's house of the Gershonites (Nu 3:24).

LAHAD

la'-had (lahaah): A descendant of Judah (1Ch 4:2).

LAHAI-ROI

la-hi'-roi, la-hi-ro'-i, la'hi-roi (lachay ro'i).

See BEER-LAHAI-ROI.

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LAHMAM

la'-mam (lachmam): A town in the Judean Shephelah (Jos 15:40, the Revised Version margin "Lahmas") possibly the modern el-Lachm, 2 1/2 miles South of Beit Jibrin.

LAHMAS

la'-mas.

See LAHMAM.

LAHMI

la'-mi (lachmi): According to 1Ch 20:5, the brother of Goliath of Gath.

See ELHANAN.

LAISH

la'-ish (layish):

(1) A city in the upper Jordan valley, apparently colonized by the Sidonians, which was captured by the Danites and called DAN (which see) (Jud 18:7, etc.; Isa 10:30 the King James Version). In Jos 19:47 the name appears as "Leshem."

(2) A Benjamite, father of Palti or Paltiel, to whom Michal, David's wife, was given by Saul (1Sa 25:44; 2Sa 3:15).

LAISHAH

la-i'-sha, la'-ish-a (layshah, the King James Version, Laish): A place named in Isa 10:30 with Gallim and Anathoth. It should apparently be sought on the North

of Jerusalem. Some would identify Gallim with Beit Jala, near Bethlehem. Conder suggests 'Isawiyeh on the eastern slope, to the North-Northeast of the Mount of Olives.

LAKE

lak (limne): The word is used (Lu 5:1,2; 8:22,23,33) of the Lake of Gennesaret or Sea of Galilee, and (Re 19:20; 20:10,14,15; 21:8) of the "lake of fire and brimstone." Lakes are not abundant in Syria and Palestine. The Dead Sea, which might be called a lake, is in most places in English Versions of the Bible called the Salt Sea. It is called by the Arabs Bachr Lut, Sea of Lot. It is a question whether the Waters of Merom (Jos 11:5,7) can be identified with the Chuleh, a marshy lake in the course of the Upper Jordan, North of the Sea of Galilee. East of Damascus on the edge of the desert there are saltish lakes in which the water of the rivers of Damascus (see 2Ki 5:12) is gathered and evaporates. In the Lebanon West of Ba'albek is the small Lake Yammuneh, which is fed by copious springs, but whose water disappears in the latter

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part of the summer, being drained off by subterranean channels. The Lake of Kums on the Orontes is artificial, though ancient. On the lower Orontes is the Lake of Antioch.

Alfred Ely Day

LAKE OF FIRE

(limne tou puros): Found in Re 19:20; 20:10,14(bis), 15. Re 21:8 has "the lake that burneth with fire and brimstone." The brimstone in connection with "the lake of fire" occurs also in Re 19:20 and 10, the latter being a backward reference to the former passage. In Re 20:14 the words, "This is the second death, even the lake of fire" are either a gloss originally intended to elucidate 20:15 through a reference to 20:6, or, if part of the text, formed originally the close of 20:15, whence they became displaced on account of the identity of the words once immediately preceding them in 20:15 with the words now preceding them in 20:14. The "lake of fire" can be called "the second death" only with reference to the lost among men (20:15), not with reference to death and Hades (20:14). In all the above references "the lake of fire" appears as a place of punishment, of perpetual torment, not of annihilation (20:10). The beast (19:20); the pseudo-prophet (19:20; 20:10); the devil (20:10); the wicked of varying description (20:15; 21:8), are cast into it. When the same is affirmed of death and Hades (20:14), it is doubtful whether this is meant as a mere figure for the cessation of these two evils personified, or has a more realistic background in the existence of two demon-powers so named (compare Isa 25:8; 1Co 15:26,54 ff; 2 Esdras 7:31). The Scriptural source for the conception of "the lake of fire" lies in Ge 19:24, where already the fire and the brimstone occur together, while the locality of the catastrophe described is the neighborhood of the Dead Sea. The association of the Dead Sea with this fearful judgment of God, together with the desolate appearance of the place, rendered it a striking figure for the scene of eschatological retribution. The two other Old Testament passages which have "fire and brimstone" (Ps 11:6; Eze 38:22) are dependent on the Ge passage, with

which they have the figure of "raining" in common. In Re 21:8, "their part" seems to allude to Ps 11:6, "the portion of their cup." In Enoch 67:4 ff the Dead Sea appears as the place of punishment for evil spirits. Of late it has been proposed to derive "the lake of fire" from "the stream of fire" which destroys the enemies of Ahura in the Zoroastrian eschatology; so Bousset, *Die Offenbarung Johannis*, 1906, 433, 434. But the figures of a stream and a lake are different; compare 2 Esdras 13:9-11, where a stream of fire proceeds from the mouth of the Messiah for the destruction of His enemies. Besides, the Persian fire is, in part, a fire of purification, and not of destruction only (Bousset, 442), and even in the apocalyptic Book of Enoch, the fires of purification and of punishment are not confounded (compare Enoch 67:4 with 90:20). The Old Testament fully explains the entire conception.

Geerhardus Vos

LAKE OF GENNESARET

ge-nes'-a-ret.

See GALILEE, SEA OF.

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LAKKUM

lak'-um (laqqum; the King James Version, Lakum): An unidentified town on the border of Naphtali, named with Adami, Nekeb and Jabneel, apparently nearer the Jordan (Jos 19:33).

LAMA

See ELI, ELI, LAMA, SABACHTHANI.

LAMB

lam:

(1) The most used word is kebhes, "a young ram"; compare Arabic kebsh, "ram"; often of sacrifices; (feminine) kabhsah, or kibchsah, "ewe lamb" (2Sa 12:3); by transposition kesebh, and feminine kisbah (Ge 30:40; Le 3:7; 5:6).

(2) kar, "lamb" (De 32:14; 1Sa 15:9; 2Ki 3:4).

(3) seh, "one" of the flock (Ge 22:7; Le 5:7).

(4) tso'n, "sheep," "goats," "flock"; compare Arabic da'n, "sheep" (Ex 12:21); and ben tso'n (Ps 114:4).

(5) Taleh, "young lamb"; compare Arabic Tali, "young lamb"; and Tela'im (1Sa 7:9; Isa 40:11; 65:25).

(6) 'immerin (Ezr 6:9,17; 7:17).

(7) arnas, accusative plural (Lu 10:3); diminutive arnion (Joh 21:15; Re 5:6, etc.).

(8) amnos (Joh 1:29,36; Ac 8:32; 1Pe 1:19).

See SHEEP.

Alfred Ely Day

LAMB OF GOD

(ho amnos tou theou): This is a title specially bestowed upon our Lord by John the Baptist (Joh 1:29-36), "Behold, the Lamb of God, that taketh away the sin of the world!" In Testament of the Twelve Patriarchs an apocryphal book, probably of the 2nd century—we have the term used for the Messiah, "Honor Judah and Levi, for from them shall arise for you the Lamb of God, saving all nations by grace." But the term does not seem to have been of any general use until it received its distinctly Christian significance. It has been generally understood as referring to the prophetic language of Jer 11:19, and Isa 53:7.

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conception of the full relation of the death of Christ to the salvation of a world. Even the idea of the bearing of the curse of sin may not be excluded, for it was impossible for an Israelite like John, and especially with his surroundings, to have forgotten the significance of the paschal lamb, both in its memorial of the judgment of Egypt, as well as of the deliverance of Israel. Notwithstanding every effort to take out of this striking phrase its deeper meanings, which involve most probably the combination of all the sources above described, it must ever remain one of the richest mines of evangelical thought. It occupies, in the doctrine of atonement, a position analogous to that brief word of the Lord, "God is a Spirit" (Joh 4:24), in relation to the doctrine of God.

The Lamb is defined as "of God," that is, of Divine providing. See Isa 53; Re 5:6; 13:8. Its emphatic and appointed office is indicated by the definite article, and whether we refer the conception to a specific sacrifice or to the general place of a lamb in the sacrificial institution, they all, as being appointed by and specially set apart for God, suggest the close relation of our Lord to the Divine Being, and particularly to His expiatory sacrifice.

L. D. Bevan

LAME

lam (piceach, nakheh; cholos):

(1) The condition of being unable or imperfectly able to walk, which unfitted any descendant of Aaron so afflicted for service in the priesthood (Le 21:18), and rendered an animal unsuitable for sacrifice (De 15:21). The offering of animals so blemished was one of the sins with which Malachi charges the negligent Jews of his time (Mal 1:8-13).

(2) Those who suffered from lameness, such as Mephibosheth, whose limbs were injured by a fall in childhood (2Sa 4:4; 9:3). In the prophetic description of the

completeness of the victory of the returning Israelites, it is predicted that the lame shall be made whole and shall leap like a hart (Jer 3:18; Isa 35:6). The unfitness of the lame for warfare gives point to the promise that the lame shall take the prey (Isa 33:23). Job in his graphic description of his helpfulness to the weak before his calamity says, "And feet was I to the lame" (Job 29:15). The inequality of the legs of the lame is used in Pr 26:7 as a similitude of the ineptness with which a fool uses a parable.

In the enigmatical and probably corrupt passage describing David's capture of Jerusalem, the lame and blind are mentioned twice. In 2Sa 5:6 it was a taunt on the part of the Jebusites that even a garrison of cripples would suffice to keep out the Israelites. The allusion in 5:8 may be read, "Whosoever smiteth the Jebusites let him

.... slay both the lame and blind, which hate David's soul" as it is in Septuagint. The

Vulgate (Jerome's Latin Bible, 390-405 A.D.) says, "David had offered a reward on that day to the man who should smite the Jebusite and reach the water pipes of the houses, and remove the blind and lame who hated David's soul." It is possible, however, that Budde's emendation is more correct and that it is a threat against the indiscriminate slaughter of the Jebusites: "Whoso slayeth a Jebusite shall bring his

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neck into peril; the lame and blind are not hated of David's soul." The proverbial saying quoted in 5:8 cannot be correct as rendered in the King James Version, for we read in Mt 21:14 that the lame came to our Lord in the temple and were healed.

The healing of the lame by our Lord is recorded in Mt 11:5; 15:30,31; 21:14; Lu 7:22; 14:13. For the apostolic miracles of healing the lame, see CRIPPLE. In Heb 12:13 the Christians are counseled to courage under chastisement, lest their despair should cause that which is lame to be "turned out of the way."

Alexander Macalister

LAMECH

la'-mek (lemekh; Lamech, "a strong youth"?):

(1) The name is first mentioned in Ge 4:18-24. Here Lamech, the son of Methushael, is named as the last of the descendants of Cain. He was the father of Jabel, Jubal, Tubal-cain, and Naamah. As the husband of two wives, namely, Adah and Zillah, he furnishes the first recorded instance of polygamy. It is very instructive to note that this "father of polygamy" at once becomes the first blustering tyrant and a braggadocio; we are fully permitted to draw this conclusion from his so-called "swordlay" (Ge 4:23

f). He does not put his trust in God, but in the weapons and implements invented by his sons, or rather these instruments, enhancing the physical and material powers of man, are his God. He glories in them and misconstrues the Divine kindness which insured to Cain freedom from the revenge of his fellow-men.

(2) Another Lamech. is mentioned in Ge 5:25,28 (compare 1Ch 1:3; Lu 3:36), the son of Methuselah and the father of Noah. His words (Ge 5:29) show the great difference between this descendant of Seth and the descendant of Cain. While the one is stimulated to a song of defiance by the worldly inventions of his

sons, the other, in prophetic mood, expresses his sure belief in the coming of better times, and calmly and prayerfully awaits the period of comfort and rest which he expected to be ushered in by his son Noah.

William Baur

LAMEDH

la'-meth: The 12th letter of Hebrew alphabet; transliterated in this Encyclopedia as "l". It came also to be used for the number 30. For name, etc., see ALPHABET.

LAMENT

la-ment'.

See MUSIC.

LAMENTATION

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lam-en-ta'-shun.

See BURIAL, III, 2; IV, 4, 5, 6.

LAMENTATIONS, BOOK OF

lam-en-ta'-shunz, —The Lamentations of Jeremiah:

1. Name:

This is a collective name which tradition has given to 5 elegies found in the Hebrew Canon that lament the fate of destroyed Jerusalem. The rabbis call this little book 'Ekhah ("how"), according to the word of lament with which it begins, or qinoth. On the basis of the latter term the Septuagint calls it threnoi, or Latin Threni, or "Lamentations."

2. Form:

The little book consists of 5 lamentations, each one forming the contents of a chapter. The first 4 are marked by the acrostic use of the alphabet. In addition, the qinah ("elegy") meter is found in these hymns, in which a longer line (3 or 4 accents) is followed by a shorter (2 or 3 accents). In La 1 and 2 the acrostic letters begin three such double lines; in La 4, however, two double lines. In La 3 a letter controls three pairs, but is repeated at the beginning of each line. In La 5 the alphabet is wanting; but in this case too the number of pairs of lines agrees with the number of letters in the Hebrew alphabet, i.e. 22. In La 2; 3 and 4, the letter 'ayin (') follows pe (p), as is the case in Ps 34. Lamentations 1, however, follows the usual order.

3. Contents:

These 5 hymns all refer to the great national catastrophe that overtook the Jews and in particular the capital city, Jerusalem, through the Chaldeans, 587-586 BC.

The sufferings and the anxieties of the city, the destruction of the sanctuary, the cruelty and taunts of the enemies of Israel, especially the Edomites, the disgrace that befell the king and his nobles, priests and prophets, and that, too, not without their own guilt, the devastation and ruin of the country—all this is described, and appeal is made to the mercy of God. A careful sequence of thought cannot be expected in the lyrical feeling and in the alphabetical form. Repetitions are found in large numbers, but each one of these hymns emphasizes some special feature of the calamity. Lamentations 3 is unique, as in it one person describes his own peculiar sufferings in connection with the general calamity, and then too in the name of the others begins a psalm of repentance. This person did not suffer so severely because he was an exceptional sinner, but because of the unrighteousness of his people. These hymns were not written during the siege, but later, at a time when the people still vividly remembered the sufferings and the anxieties of that time and when the impression made on them by the fall of Jerusalem was still as powerful as ever.

4. Author:

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Jeremiah as the author, because of the personal sufferings that are here described. Compare especially La 3:14,37 f, 53 ff, 61,63. What other person was during the period of this catastrophe the cynosure of all eyes as was the prophet, especially, too, because he was guiltless? The claim that here, not an individual, but the personified nation is introduced as speaking, is altogether improbable, and in some passages absolutely impossible (La 3:14,48).

This little book must accordingly be closely connected with the person of Jeremiah. If he himself is the author, he must have composed it in his old age, when he had time and opportunity to live over again all the sufferings of his people and of himself. It is, however, more probable, especially because of the language of the poems, that his disciples put this book in the present shape of uniform sentential utterances, basing this on the manner of lamentations common to Jeremiah. In this way the origin of Lamentations 3 can be understood, which cannot artificially be shaped as his sayings, as in this case the personal feature would be more distinctly expressed. It was probably compiled from a number of his utterances.

In the Hebrew Canon this book is found in the third division, called kethabhim, or Sacred Writings, together with the Psalms. However, the Septuagint adds this book to Jeremiah, or rather, to the Book of Baruch, found next after Jerusalem. The Hebrews count it among the 5 meghilloth, or Rolls, which were read on prominent anniversary days. The day for the Lamentation was the 9th of Abib, the day of the burning of the temple. In the Roman Catholic church it is read on the last three days of Holy Week.

LITERATURE.

Comms. of Thenius, Ewald, Nagelsbach, Gerlach, Keil, Cheyne, Oettli, Lohr, Budde; article by Robertson Smith on "Lamentations" in EB.

C. von Orelli

LAMP; LAMPSTAND

lamp'-stand (nir, ner, lappidh, Phoenician lampadh, whence lampas; luchnos is also used): Ner or nir is properly "light" or "a light-giving thing," hence, "lamp," and is so rendered in the Revised Version (British and American), but often "candle" in the King James Version. Its use in connection with the tabernacle and the temple (Ex 25:37 ff; 2Ch 4:20 f), where oil was employed for light (Ex 35:14; Le 24:2), shows that this is its proper meaning. Lappidh is properly "a torch" and is thus rendered generally in the Revised Version (British and American), but "lamp" in Isa 62:1, where it is used as a simile. the King James Version renders it "lamp" usually, but "torch" in Na 2:3 f; Zec 12:6. In Job 12:5 the Revised Version (British and American) renders it "for misfortune," regarding it as composed of the noun pidh, and the preposition l-. Lampas in Greek corresponds to it, but luchnos is also rendered in the Revised Version (British and American) "lamp," while the King James Version gives "candle," as in Mt 5:15 and corresponding passages in the other Gospels.

1. Forms and History:

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inscriptions determine the period as being Christian. In Roman times, and earlier also, bronze was much used for the finer lamps, often with covers for the orifice and sometimes with chain and ring for hanging. Very elaborate designs in this material occur.

These terra-cotta lamps are found in the tombs and burial places throughout Palestine and Syria, and they were evidently deposited there in connection with the funeral rites. Very few are found in Canaanite tombs, but they become numerous in later times and especially in the early Christian centuries. The symbolism in their use for funeral purposes is indicated by the inscriptions above mentioned (see PEFS, 1904, 326 ff; Explorations in Palestine, by Bliss, Maclister and Wunsch, 4to, published by the Palestine Exploration Fund). These lamps were used by the peasants of the country down to recent times, when petroleum has superseded olive oil for lighting. The writer has seen lamps of the Jewish and Roman period with surface blackened with recent usage. Olive oil was commonly used, but terebinth oil also (Thomson, LB, III, 472).

H. Poster

LAMPSACUS

lamp'-sa-kus.

See SAMPSAMES.

LANCE; LANCER; LANCET

lans, lan'-ser, lan'-set. See ARMOR, III, 4, (3); 1Ki 18:28 the Revised Version (British and American) "lances."

LAND

((1) 'erets;

(2) 'adhamah;

(3) sadheh,

"a piece of land";

(4) ge, "earth";

(5) agros, "field";

(6) chora, "region";

(7) chorion, diminutive of chora;

(8) xeros, "dry land";

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(9) 'ezrach, "native" the King James Version "born in the land," "born among you," the Revised Version (British and American) "home-born" (Le 19:34; 14:16; Nu 15:30); "like a green tree in its native soil" (Ps 37:35)):

'Erets occurs hundreds of times and is used in much the same way as 'adhamah, which also occurs often: e.g. "land of Egypt," 'erets mitsrayim (Ge 13:10), and 'admath mitsrayim (Ge 47:20). The other words occur less often, and are used in the senses indicated above.

See COUNTRY; EARTH.

Alfred Ely Day

LAND-CROCODILE (Revised Version (British and American))]

land-crok'-o-dil (koach; Septuagint chamaileon, Le 11:30; the King James Version Chameleon): Koach is found only here, meaning an animal, the fifth in the list of unclean "creeping things." Elsewhere is it translated "strength" or "power," and it has been thought that here is meant the desert monitor, *Varanus griseus*, a gigantic lizard, which is common in Egypt and Palestine, and which attains the length of 4 ft. "Chameleon," which the King James Version has here, is used by the Revised Version (British and American) for tinshemeth (the King James Version "mole"), the eighth in the list of unclean "creeping things" (compare nasham, "to breathe"; translated "swan" in Le 11:18 margin). While it is by no means certain what animal is meant, there could be no objection to "monitor" or "desert monitor." "Land-crocodile" is objectionable because it is not a recognized name of any animal.

See CHAMELEON; LIZARD.

Alfred Ely Day

LAND LAWS

See AGRARIAN LAWS.

LANDMARK

land'-mark (gebhul, literally, "boundary"): The boundary may have been marked, as at present, simply by a furrow or stone. The iniquity of removing a landmark is frequently insisted on (De 19:14; 27:17; Pr 22:28; 23:10; Job 24:2 gebhulah), its removal being equivalent to theft.

LANE

lan (rhume): An alley or bypath of a city. Occurs once in Lu 14:21, "Go out quickly into the streets and lanes of the city"; elsewhere translated "street," e.g. Mt 6:2; Ac 9:11; Ecclesiasticus 9:7; Tobit 13:18.

LANGUAGE OF THE NEW TESTAMENT

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LANGUAGES OF THE OLD TESTAMENT

lan'-gwaj-es

I. THE SEMITIC LANGUAGES

1. Members of Semitic Family
2. The Name Hebrew
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II. HISTORY OF THE HEBREW LANGUAGE

1. Oldest Form of Language
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III. CHIEF CHARACTERISTICS OF HEBREW

1. Characteristic Sounds
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3. Consonants Representing Vowels
4. The Syllable
5. Three-Letter Roots
6. Conjugations or Derived Stems

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Thomas Hunter Weir

LANTERN

lan'-tern (phanos, phaino, "to give light"): Lanterns were carried by the mob which arrested Jesus in Gethsemane (Joh 18:3, probably better "torches"). The word "lantern" in the time of early versions had a much wider significance than now. The Romans, however, had lanterns in the times of Christ, made by use of translucent skins, bladders, or thin plates of horn.

LAODICEA

la-od-i-se'-a (Laodikia): A city of Asia Minor situated in the Lycos valley in the province of Phrygia, and the home of one of the Seven Churches of Re (1:11). Distinguished from several other cities of that name by the appellation Ad Lycum, it was founded by Antiochus II (261-246 BC) of Syria, who named it for his wife Laodike, and who populated it with Syrians and with Jews who were transplanted from Babylonia to the cities of Phrygia and Lydia. Though Laodicea stood on the great highway at the junction of several important routes, it was a place of little consequence until the Roman province of Asia was formed in 190 BC. It then suddenly became a great and wealthy center of industry, famous specially for the fine black wool of its sheep and for the Phrygian powder for the eyes, which was manufactured there (compare Re 3:18). In the vicinity was the temple of Men Karou and a renowned school of medicine. In the year 60 AD, the

city was almost entirely destroyed by an earthquake, but so wealthy were its citizens that they rejected the proffered aid of Rome, and quickly rebuilt it at their own expense (compare Re 3:17). It was a city of great wealth, with extensive banking operations (compare Re 3:18). Little is known of the early history of Christianity there; Timothy, Mark and Epaphras (Col 1:7) seem to have been the first to introduce it. However, Laodicea was early the chief bishopric of Phrygia, and about 166 AD Sagaris, its bishop, was martyred. In 1071 the city was taken by the Seljuks; in 1119 it was recovered to the Christians by John Comnenus, and in the 13th century it fell finally into the hands of the Turks.

The ruins, now called Eski Hissar, or old castle, lie near the modern Gonjelli on the railroad, and they have long served as a quarry to the builders of the neighboring town of Denizli. Among them nothing from before the Roman period has appeared. One of the two Roman theaters is remarkably well preserved, and there may still be seen the stadium, a colonnade, the aqueduct which brought the water across the valley to the city by an inverted siphon of stone pipes, a large necropolis, and the ruins of three early Christian churches.

E. J. Banks

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LAODICEANS, EPISTLE TO THE

la-od-i-se'-anz, (en te Laodikeon ekklesia ten ek Laodikias, "in the church of the Laodiceans the epistle from Laodicea," Col 4:16):

I. EXPLANATIONS OF PAUL'S STATEMENT

1. Written by the Laodiceans?
2. Written by Paul from Laodicea?
3. An Epistle Addressed to the Laodiceans

II. EVIDENCE FAVORING EPISTLE TO EPHESIANS

1. Marcion's Opinion
2. References in Ephesians and Other Epistles
3. Ephesian Church Jewish in Origin
4. Ephesians and Colossians, Sister Epistles
5. Recapitulation

III. LAODICEA DISPLACED BY EPHESUS

1. A Circular Epistle
2. Proof from Biblical Prologues

IV. REASON FOR SUCH AN EPISTLE

Paul here writes to the Colossians, "And when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea." What was or what is this epistle?

I. Explanations of Paul's Statement.

The words used by the apostle may mean:

- (1) a letter written by the Laodiceans;
- (2) an epistle written by Paul from Laodicea;
- (3) an epistle written to the Laodiceans, and to be procured from them by the Colossians.

1. Written by the Laodiceans?:

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NOTE: A very remarkable circumstance in regard to the apocryphal Epistle to the Laodiceans is mentioned by Nestle in the preface to his edition of the Latin New Testament, published in Stuttgart in 1906. He writes that "the Epistle to the Laodiceans was for a thousand years part of very many Latin Bibles, and obtained a place in pre-Lutheran German Bibles, together with Jerome's Epistle to Damasus."

John Rutherford

LAP

The word is the translation of three different Hebrew expressions: cheq (Pr 16:33), beghedh (2Ki 4:39), and chotsen (Ne 5:13, besides chatsen, Ps 129:7). In all these passages the meaning is that of a part of oriental clothing, probably the folds of the garment covering the bosom or lap of a person. The flowing garments of Orientals invite the use of the same, on the part of speakers, in driving home certain truths enunciated by impressive gesticulation. Every reader of Roman history recalls the impressive incident of Quintus Fabius Maximus (Cunctator), who, in 219 BC, was ambassador of Rome to Carthage, and who, before the city council, holding the folds of his toga in the shape of a closed pouch, declared that he held enclosed in the same both peace and war, whichever the Carthaginians should desire to choose. When the Carthaginians clamored for war, he opened the folds of his garment and said: "Then you shall have war!" Very much like it, Nehemiah, when pleading for united efforts for the improvement of social order, addressed the priests of Jerusalem to get a pledge of their cooperation: "Also I shook out my lap (chotsen), and said, So God shake out every man from his house, and from his labor, that performeth not this promise; even thus be he shaken out, and emptied" (Ne 5:13).

In English Versions of the Bible the verb "to lap" is found, which has no etymological connection with the above-mentioned nouns. It is in Hebrew laqaq and refers to the loud licking up of water by dogs (1Ki 21:19; 22:38 the King

James Version), and in the story of Gideon's battle against the Midianites, of his 300 warriors (Jud 7:5).

H. L. E. Luering

LAPPIDOTH

lap'-i-doth, -doth (lappidhoth, "flames," "torches"; the King James Version, Lapidoth): Deborah's husband (Jud 4:4). The Hebrew name is a feminine plural like Jeremoth (1Ch 7:8), Naboth (1Ki 21:1). The plural is probably intensive. Jewish interpreters have identified Lappidoth ("flames") with Barak ("lightning"). Some have taken the words rendered "wife of Lappidoth" ('esheth lappidhoth) as a description of Deborah, and have translated them, "woman of lights," i.e. maker of wicks for the sanctuary; or "woman of flames," referring to her prophetic zeal. These explanations are more interesting than probable.

John A. Lees

LAPWING

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lap'-wing (dukhiphath; epops): A translation used in early VSS, now universally admitted to be incorrect. The lapwing had a crest, and resembled in size and color the hoopoe (Upupa epops). It appears in the lists of abominations only (Le 11:19 the King James Version and De 14:18 the King James Version, the Revised Version (British and American) HOOPOE, which see). The lapwing is a plover, and its flesh and eggs are delicious food.

LASCIVIOUSNESS

la-siv'-i-us-nes (aselgeia, "licentiousness," "wantonness," "unbridled lust," "shamelessness," "outrageousness"):

1. Sources:

Etymologists assign three probable sources of aselgeia, namely:

(1) from a compound of the alpha privitive (negation) and Selge, a Pisidian city whose inhabitants according to Thayer (New Testament Lexicon) "excelled in strictness of morals," but, according to Trench, a place whose people "were infamous for their vices";

(2) from a compound of "a" intense, and salagein, "to raise a disturbance or noise";

(3) from a compound of the alpha privitive a- and selgo, or thelgo, "exciting disgust or displeasure." It evidently means conduct and character that is unbecoming, indecent, unrestrainedly shameless.

2. As Used in the New Testament:

Mark uses it in 7:22 with uncertainty as to the vice meant. Paul (2Co 12:21) classes it with uncleanness and fornication as sins to be repented of; also (Ga 5:19; compare The Wisdom of Solomon 14:26, "wantonness") puts it in the same

catalogue with other works of the flesh; and (Eph 4:19) he refers to some aged ones so covetous, that they made trade of themselves by giving "themselves up to lasciviousness." The same word is translated "wantonness" in Ro 13:13, meaning wanton manner, filthy words, unchaste movements of the body. Peter (1Pe 4:3) mentions those who "walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries." He speaks (2Pe 2:2) of "lascivious doings" (the King James Version "pernicious ways"); (2Pe 2:7) "lascivious life" (the King James Version "filthy conversation"); and (2Pe 2:18) of "lasciviousness" (the King James Version "wantonness"), as a means "to entice in the lusts of the flesh." Jude 1:4 probably does not refer to any form of sensuality in using the word descriptive of "ungodly men" who perverted the faith of some and denied our only Master.

William Edward Raffety

LASEA

la-se'-a (Lasaia): A town on the South coast of Crete, 5 miles East of Fair Havens (Ac 27:8). The ruins were examined in 1856 by G. Brown (see Code of Hammurabi (St.

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P), chapter xxiii, 640). If Paul's ship was detained long at this anchorage, it would be necessary to purchase stores from Lasea; and this in addition to the inconvenience of the roadstead (see FAIR HAVENS) would probably explain the captain's reluctance to winter there.

LASHA

la'-sha (lasha'): A place named on the southern boundary of the Canaanites along with Gomorrah, Adnah and Zeboiim (Ge 10:19). Eusebius, Onomasticon identifies it with the hot springs at Callirrhoe in Wady Zerqa Ma'in, on the East of the Dead Sea; in this agreeing with Targum Jerusalem. This position, however, seems too far to the North, and possibly the site should be sought on the West of the Arabah. The absence of the article (compare Jos 15:2) prevents identification with the promontory el-Lisan, which runs into the sea from the eastern shore. Wellhausen (Comp. des Hexateuch., 15) thinks we should read lesham, since the Hebrew letters, "m" (mem) and "' (' ayin), are like each other in their Palmyrene form. We should then have indicated the boundary from Gaza to the Dead Sea, and then from the Dead Sea to Leshem, i.e. Dan. This is very precarious. No identification is possible.

W. Ewing

LASSHARON

la-sha'-ron, la-shar'-on (lashsharon or la-sharon, the King James Version Sharon): A royal city of the Canaanites taken by Joshua, named with Aphek (Jos 12:18). Possibly we should here follow the reading of Septuagint (Codex Vaticanus), "the king of Aphek in Sharon." Eusebius, Onomasticon (s.v. "Saron") mentions a region between Mt. Tabor and the Lake of Tiberias called Saron. This is probably represented by the ancient site Saron, on the plateau 6 1/2 miles Southwest 2 of Tiberias. If Massoretic Text is correct, this may be the place intended.

LAST DAY

See DAY, LAST.

LAST DAYS

See ESCHATOLOGY OF THE OLD TESTAMENT.

LAST TIME, TIMES

(kairos eschatos, chronos eschatos (also plural), eschaton tou chronou, hora eschate): In the King James Version this phrase occurs in 1Pe 1:5; 1:20 (plural); 1 Joh 2:18; Jude 1:18. The Revised Version (British and American) has, in 1Pe 1:20, "at the end of the times," and in 1 Joh 2:18, "the last hour," in closer adherence to the Greek. The conception is closely allied to that of "the last day," and, like this, has its root in the Old Testament conception of "the end of days." In the Old Testament this designates the entire eschatological period as that which the present course of the world is to issue into, and not, as might be assumed, the closing section of history. It is equivalent

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to what was later called "the coming aeon" (see ESCHATOLOGY OF THE NEW TESTAMENT). In the New Testament, on the other hand, the phrase "the last time" does mark the concluding section of the present world-period, of the present aeon. In three of the New Testament passages the consciousness expresses itself that these "last times" have arrived, and that the period extending from the appearance or the resurrection of Christ until His Second Coming is the closing part of the present age, that the writer and readers are living in "the last times." In one passage (1Pe 1:5) "the last time" is projected farther forward into the future, so that it comes to mean the time immediately preceding the reappearance of Christ. Both usages can be readily explained. The days of the Messiah were to the Old Testament writers part of the future world, although to the later Jewish chiliasm they appeared as lying this side of it, because differing from the world to come in their earthly and temporal character. To the early Christians the days of the Messiah appeared more closely assimilated in character to the future world, so that no reason existed on this score for not including them in the latter. Still it was also realized that the Messiah in His first appearance had not brought the full realization of the coming world, and that only His return from heaven would consummate the kingdom of God.

Accordingly, the days in which they lived assumed to them the character of an intermediate period, marked off on the one hand from the previous development by the appearance of the Messiah, but equally marked off from the coming eon by His reappearance in glory. From a formal point of view the representation resembles the Jewish chiliastic scheme, but with a twofold substantial difference:

(a) the chiliastic scheme restricts the Messiah and His work to the last days, and does not carry Him over into the coming world, whereas to the Christian the coming world, no less than the last days, is thoroughly Messianic;

(b) to the Jewish point of view both the days of the Messiah and the coming world lie in the future, whereas to the Christian the former have already arrived.

It remained possible, however, from the Christian point of view to distinguish

within the last times themselves between the immediate present and the future conclusion of this period, and this is done in 1Pe 1:5. Also in 1 Joh 2:18 the inference that "the last hour" has come is not drawn from the presence of the Messiah, but from the appearance of the anti-Christian power, so that here also a more contracted conception of the last stage of history reveals itself, only not as future (1Pe 1:5), but as present (hence, "hour" not "time").

For literature see **ESCHATOLOGY OF THE NEW TESTAMENT**.

Geerhardus Vos

LASTHENES

las'-the-nez (Lasthenes): A highly placed official under King Demetrius II, Nicator. He is called the king's "kinsman" (the King James Version "cousin") and "father" (1 Macc 11:31,32; Josephus, Ant, XIII, iv, 9), but these are to be taken as court titles rather than as denoting blood-relationship. According to Josephus (Ant., XIII, iv, 3) he was a native of Crete, and raised an army for the king when he made his first descent upon the coast, and rendered him ultimately successful in wresting the throne

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of Syria from Alexander Balas (1 Macc 10:67; Ant, XIII, iv, 3). The letter addressed to Lasthenes indicates that he was probably prime minister or grand vizier of the kingdom.

J. Hutchinson

LATCHET

lach'-et (serokh; himas): Leather thong used for tying on sandals (see Ge 14:23; Mr 1:7 parallel). The stooping to untie the dusty shoe-latchet was esteemed by Orientals a service that was at once petty and defiling, and was usually assigned to menials.

LATIN

lat'-in: Was the official language of the Roman Empire as Greek was that of commerce. In Palestine Aramaic was the vernacular in the rural districts and remoter towns, while in the leading towns both Greek and Aramaic were spoken. These facts furnish the explanation of the use of all three tongues in the inscription on the cross of Christ (Mt 27:37; Mr 15:26; Lu 23:38; Joh 19:19). Thus the charge was written in the legal language, and was technically regular as well as recognizable by all classes of the people. The term "Latin" occurs in the New Testament only in Joh 19:20, Rhomaisti, and in Lu 23:38, Rhomaikois (grammasin), according to Codices Sinaiticus, A, D, and N. It is probable that Tertullus made his plea against Paul before Felix (Ac 24) in Latin, though Greek was allowed in such provincial courts by grace of the judge. It is probable also that Paul knew and spoke Latin; compare W.M. Ramsay, *Pauline and Other Studies*, 1906, 65, and A. Souter, "Did Paul Speak Latin?" *The Expositor*, April, 1911. The vernacular Latin had its own history and development with great influence on the ecclesiastical terminology of the West. See W. Bury, "The Holy Latin Tongue," *Dublin Review*, April, 1906, and Ronsch, *Itala und Vulgata*, 1874, 480 f. There is no doubt of the mutual influence of

Greek and Latin on each other in the later centuries. See W. Schulze, *Graeca Latina*, 1891; Viereck, *Sermo Graecus*, 1888.

It is doubtful if the Latin syntax is clearly perceptible in the koine (see LANGUAGE OF THE NEW TESTAMENT).

Deissmann (*Light from the Ancient East*, 117 f) finds *ergasian didomi* (*operam dare*) in an *xyrhynchus papyrus* letter of the vulgar type from 2nd century BC (compare Lu 12:58). A lead tablet in Amorgus has *krino to dikaion* (compare Lu 12:57). The papyri (2nd century AD) give *sunairo logon* (compare Mt 18:23 f). Moulton (*Expositor*, February, 1903, 115) shows that *to hikanon poiein* (*satisfacere*), is as old as Polybius. Even *sumbouilion lambanien* (*concilium capere*), may go with the rest like *su opes* (Mt 27:4), for *videris* (Thayer). Moulton (*Prol.*, 21) and Thumb (*Griechische Sprache*, 121) consider the whole matter of syntactical Latinisms in the New Testament inconclusive. But see also C. Wessely, "Die lateinischen Elemente in der Gracitat d. agypt. Papyrusurkunden," *Wien. Stud.*, 24; Laforcade. *Influence du Latin sur le Grec*. 83-158.

There are Latin words in the New Testament: In particular Latin proper names like Aquila, Cornelius, Claudia, Clemens, Crescens, Crispus, Fortunatus, Julia, Junia, etc.,

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even among the Christians in the New Testament besides Agrippa, Augustus, Caesar, Claudius, Felix, Festus, Gallio, Julius, etc.

Besides we find in the New Testament current Latin commercial, financial, and official terms like assarion (as), denarion (denarius), kenturion (centurio), kenos (census), kodrantes (quadrans), kolonia (colonia), koustodia (custodia), legeon (legio), lention (linteum), libertinos (libertinus), litra (litra), makellon (macellum), membrana (membrana), milion (mille), modios (modius), xestes (sextarius), praitorion (praetorium), sikarios (sicarius), simikinthion (semicinctium), soudarion (sudarium), spekoulator (speculator), taberna (taberna), titlos (titulus), phelones (paenula), phoron (forum), phragellion (flagellum), phragelloo (flagello), chartes (charta?), choros (chorus).

Then we meet such adjectives as Herodianoi, Philippesioi, Christianoi, which are made after the Latin model. Mark's Gospel shows more of these Latin words outside of proper names (compare Ro 16), as is natural if his Gospel were indeed written in Rome.

See also LATIN VERSION, THE OLD.

LITERATURE.

Besides the literature already mentioned see Schurer, Jewish People in the Time of Christ, Div II, volume I, 43 ff; Krauss, Griechische und lateinische Lehnwörter im Talmud (1898, 1899); Hoole, Classical Element in the New Testament (1888); Jannaris, Historical Greek Grammar (1897); W. Schmid, Atticismus, etc. (1887-97); Kapp, Latinismis merito ac falso susceptis (1726); Georgi, De Latinismis N T (1733); Draeger, Historische Syntax der lat. Sprache (1878-81); Pfister, Vulgarlatein und Vulgargriechisch (Rh. Mus., 1912, 195-208).

A. T. Robertson

LATIN VERSION, THE OLD

1. The Motive of Translation
2. Multiplicity of Latin Translations in the 4th Century
3. The Latin Bible before Jerome
4. First Used in North Africa
5. Cyprian's Bible
6. Tertullian's Bible
7. Possible Eastern Origin of Old Latin
8. Classification of Old Latin Manuscripts

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Apocrypha, the greater number of these books, the Wisdom, Ecclesiasticus, 1 and 2 Maccabees, and Baruch were left unrevised, and were simply added to the Vulgate (Jerome's Latin Bible, 390-405 A.D.) from the Old Latin version.

10. Value of Old Latin for Textual Criticism:

These Old Latin translations going back in their earliest forms to nearly the middle of the 2nd century are very early witnesses to the Greek text from which they were made. They are the more valuable inasmuch as they are manifestly very literal translations. Our great uncial manuscripts reach no farther back than the 4th century, whereas in the Old Latin we have evidence—indirect indeed and requiring to be cautiously used—reaching back to the 2nd century. The text of these manuscripts is neither dated nor localized, whereas the evidence of these VSS, coming from a particular province of the church, and being used by Fathers whose period is definitely known, enables us to judge of the type of Greek text then and there in use. In this connection, too, it is noteworthy that while the variations of which Jerome and Augustine complained were largely due to the blunders, or natural mistakes, of copyists, they did sometimes represent various readings in the Greek originals.

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T. Nicol

LATTER DAYS

See ESCHATOLOGY OF THE OLD TESTAMENT.

LATTICE

lat'-is.

See HOUSE, II, 1, (9).

LAUD

lod: A verb meaning "to praise," used in Ro 15:11 the King James Version, and Ps 117:1; 145:4. The Revised Version (British and American) either should have avoided the word altogether or else should have used it much more extensively—preferably the latter, as the word is not obsolete in liturgical English.

LAUGHING-STOCK

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laf'-ing-stok: Something set up to be laughed at; thrice in the Revised Version (British and American) the translation of sechoq, "laughter," etc. (Job 12:4 twice; Jer 20:7; compare Jer 48:26,27,39; La 3:14).

See MOCK, MOCKING.

LAUGHTER

laf'-ter (chaq, tsachaq, "to laugh," sechoq, "laughter"; gelao, katagelao):

(1) Laughter as the expression of gladness, pleasurable surprise, is the translation of tsachaq (Ge 17:17; 18:12,13,15; 21:6), which, however, should perhaps be "laugh at me," not "with me," as the King James Version and the Revised Version (British and American) (so Delitzsch and others; see also Hastings in HDB), not in the sense of derision, but of surprise and pleasure. In the same verse for "God hath made me to laugh," the Revised Version (British and American) gives in margin, "hath prepared laughter for me," and this gave his name to the son, the promise of whose birth evoked the laughter (Yitschaq, Isaac); gelao (Lu 6:21,25) has the same meaning of gladness and rejoicing; sechoq, "laughter," has also this sense (Job 8:21; Ps 126:2). It is, however, "laughed to scorn" in Job 12:4; the Revised Version (British and American) "laughing-stock"; so Jer 20:7; compare 48:26,27,39; La 3:14, "derision."

(2) Sachaq is used (except Job 29:24; Ec 3:4) in the sense of the laughter of defiance, or derision (Job 5:22; 41:29); in Piel it is often translated "play," "playing," "merry"

(3) La'agh is "to scorn" "to laugh to scorn" (2Ki 19:21; Ne 2:19); sachaq has also this sense (2Ch 30:10); tsechoq (Eze 23:32); sechoq (Job 12:4); katagelao (Mt 9:24; Mr 5:40; Lu 8:53); the simple gelao occurs only in Lu 6:21,25; see above. Katagelao is found in Judith 12:12, "laugh to scorn" (Ecclesiasticus 7:11; 20:17; 1 Macc 10:70, the Revised Version (British and American) "derision").

For "laugh" (Job 9:23) the Revised Version (British and American) has "mock"; for "mocked of his neighbor" and "laughed to scorn" (Job 12:4) "laughing-stock"; for "shall rejoice in time to come" (Pr 31:25), "laugheth at the time to come"; "laughter" for "laughing" (Job 8:21).

W. L. Walker

LAUNCH

lanch, lonch.

See SHIPS AND BOATS, III, 1.

LAVER

la'-ver (kiyor):

1. In the Tabernacle:

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Every priest in attendance on the altar of Yahweh was required to wash his hands and his feet before entering upon his official duties (Ex 30:19). To this end a laver was ordered to be made as part of the tabernacle equipment (Ex 30:17-21; 38:8). Its composition was of brass (bronze), and it consisted of two parts, the bowl and its pedestal or foot (Ex 30:18, etc.). This first laver was a small one, and was made of the hand mirrors of the women in attendance upon the altar (Ex 38:8). Its place was between the altar and the tabernacle (Ex 40:30).

See TABERNACLE.

2. In the Temple:

The difficulty as to the washing of parts of the sacrificial carcasses was overcome, in the temple of Solomon, by the construction of "10 lavers" and a "molten sea" (1Ki 7:23-37; 2Ch 4:2-6; see TEMPLE; SEA, THE MOLTEN). We learn from 2Ch 4:6 that the "sea" was for the priests to wash in—therefore took the place of the laver in the tabernacle—and the lavers were used as baths for portions of the burnt offerings. The lavers themselves were artistic works of unusual merit for that age. Like that in the tabernacle, each had its own stand or base, which was cast in a separate piece from the laver. These bases rested on wheels which allowed of the laver being moved from one part of the court to another without being turned about. Five stood on the north and five on the south side of the temple. They were ornamented with "lions, oxen, and cherubim," and on a lower level, with a series of wreaths or festoons of flowers (1Ki 7:27-37). In modern speech, the lavers may be described as so many circular open tanks for the storage of water. Each laver contained 40 baths (about 320 gals.) of water. Its height was 5 cubits, the locomotive machinery being 3 cubits in height, and the depth of the bowl or tank, judging from its capacity, about 2 cubits. The last we hear of the lavers, apart from their bases, is that the idolatrous king Ahaz cut off the border of the bases, and removed the bases from them (2Ki 16:17). During the reign of Jehoiakim, Jeremiah foretold that the molten sea and the bases (there being then no lavers) should be carried to Babylon (Jer 27:19). A few years later

it is recorded that the bases were broken up, and the brass of which they were made was carried away (Jer 52:17).

3. The Laver in the New Testament:

The Greek word (loutron) occurs twice in the New Testament. In Eph 5:26, Paul says that Christ gave Himself for the church "that he might sanctify it having cleansed it by the washing (Greek "laver") of water with the word"; and in Tit 3:5 he says that we are saved "through the washing (Greek "laver") of regeneration and renewing of the Holy Spirit." In these passages the reference is to the constant physical purity demanded of the Jewish priests when in attendance upon the temple. Christians are "a holy priesthood," and are cleansed not by water only, but, in the former passage, "with the word" (compare Joh 15:3); in the latter, by the "renewing of the Holy Spirit" (compare Eze 36:25; Joh 3:5). The feet-washing mentioned by Jesus is emblematic of the same thing (Joh 13:10).

W. Shaw Caldecott

LAW IN THE NEW TESTAMENT

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Even in the Old Testament, as Psalms 19 and 119 specifically show, it was possible for spiritually-minded men to see the beauty of the Law and find delight in its precepts. In James 2:8 he speaks of the "royal law," and that here he does mean the Mosaic Law is beyond doubt, since he cites the particular requirement, "Thou shalt love thy neighbor as thyself," in this agreeing with his Master and with Paul, finding in love of neighbor the sum of the Law and its true fulfillment. Respect of persons, he affirms, is a breach of this "royal law," and leads to those indulging in it being "convicted" by the law of transgression (2:9). He then affirms the solidarity of the Law, so that a breach of it in one particular is a breach of the whole, and makes a man "guilty of all" (2:10), a far-reaching principle which Paul had also indicated when quoting in Ga the words, "Cursed is every one who continueth not in all things that are written in the book of the law, to do them" (Ga 3:10), and when in Ro 7 he showed that the conviction that he had broken the 10th commandment made him realize that he had broken the whole Law. James then exhorts his readers to speak and act as those who are to be judged by "a law of liberty" (2:12), so that he sets no limit to the range of that law. Finally, in 4:11, he warns them by implication against speaking against the Law or judging the Law, that is, to assume the place of judge instead of "doer of the law." James could not have used such language unless he had a profound conviction of the perfection of the Law. And it is the perfection of the Law as a rule of life for spiritual men redeemed from its condemnation that James considers it, and so we can call it the perfect law, the law of liberty, the Royal Law.

6. In the Epistles of Peter and John:

In the Epistles of Peter and John, the word "law" does not occur, but Peter shows that the holiness of God remains as in the Pentateuch the standard of life, and the example of Christ shows the way (1Pe 2:21), while in the church is found the spiritual realization of the sanctuary, priesthood and sacrifices of the old economy (1Pe 2:5-9). Peter has one reference to the Roman law, enjoining upon his readers obedience to it in the political sphere. John enjoins the keeping of the

commandments, these being apparently the commandments of Christ (1 Joh 2:3,4; 5:2), and the test of keeping the commandments is love of the brethren, while hatred of a brother is, as in the Sermon on the Mount, murder. All sin is "lawlessness" (1 Joh 3:4), and the sum of all law-keeping is love of God and love of the brethren, and so the summary of the old Law is echoed and endorsed.

LITERATURE.

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Archibald M'Caig

LAW IN THE OLD TESTAMENT

I. TERMS USED

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3:8-10). We learn from Josephus that tithes were regarded later as due to the priests, not to the Levites (Josephus, Ant, XX, viii, 8; ix, 2).

(3) That the Mosaic law as to divorce was to give place to one more stringent appears not only from our Lord's words in Mt 19:7-9, but from Mal 2:16.

(4) It is probable that some of the supplementary rules in Nu may have been designed for temporary use only, and may have passed away before the close of the Old Testament. It may have been so, e.g., with the law of Nu 5:11-31, a law probably most useful in the circumstances of the Mosaic age, and perhaps itself an endorsement of a pre-Mosaic custom.

LITERATURE.

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La decouverte de la loi sous le roi Josias; H. Clay Trumbull, The Blood Covenant; Milligan, Resurrection of our Lord (274 ff, on "blood-offering").

Ulric Z. Rule

LAW, JUDICIAL

joo-dish'-al: This was the form of Divine law which, under the dominion of God, as the Supreme Magistrate, directed the policy of the Jewish nation, and hence, was binding only on them, not on other peoples. The position of Yahweh, as the Supreme Ruler, was made legally binding by a formal election on the part of the

national assembly (Ex 19:3-8); and that there might be no question about the matter, after the death of Moses, Joshua, in accordance with instructions received by his great predecessor in the office of federal judge, in the public assembly caused the contract to be renewed in connection with most solemn exercises (Jos 8:30-35). No legal contract was ever entered into with more formality and with a clearer understanding of the terms by the several parties than was the contract which made it binding on the Hebrews permanently to recognize Yahweh as the Supreme Ruler (Ex 24:3-8). He was to be acknowledged as the Founder of the nation (Ex 20:2); Sovereign, Ruler, and Judge (Ex 20:2-6); and in these capacities was to be the object of love, reverential fear and worship, service, and absolute obedience. Flagrant disregard of their obligations to Him manifested in idolatry or blasphemy was regarded as high treason, and like high treason in all nations and history was punishable by death (Ex 20:3-5,7; 22:20; Le 24:16; De 17:2-5). The will of Yahweh in critical cases was to be ascertained through special means (Nu 9:8; Jud 1:1,2; 20:18,23,28; 1Sa 10:22).

The ruling official recognized by the Hebrews as a nation was the chief magistrate, but he stood as Yahweh's vicegerent, and therefore combined various authorities in his person. We must distinguish the functions of the chief magistrate (1) under the

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republic, (2) under the constitutional monarchy, and (3) under the senatorial oligarchy after the Babylonian captivity. Moses was the first chief magistrate under the republic; after him, Joshua, and the other judges. Under the constitutional monarchy, it was the king whose government was limited, for he was to be elected by the people; must be a native Hebrew; must not keep a large cavalry; must not support a harem; must not multiply riches; must be a defender of the national religion; must be guided by law, not whim; must be gracious and condescending to the people (De 17:15-20). After the Babylonian captivity, the senatorial oligarchy combined ecclesiastical and state authority, later sharing it with the Roman government.

See also SANHEDRIN.

Frank E. Hirsch

LAW, ROMAN

See ROMAN LAW.

LAWFUL

lo'-fool (usually mishpaT, "relating to judgment," or "a pronounced judgment" tsaddiq, "relating to that which is righteous" or "just"; exesti, eunomos, "that which is authorized according to law," or "a privilege according to legitimate custom" (compare Eze 18:5,19, 21,27; Isa 49:24; Mt 12:10; Ac 16:21; 19:39)): Used of persons: of God, as being righteous both in the punishment of the wicked and the rewarding of the righteous (Ps 145:17 Hebrew); of man, as being just and equitable in all his dealings with his fellow-man (Eze 33:19). It is used of things when the same are in accord with a pronounced judgment or a declared will of God, and thus pleasing in His sight (Mr 3:4). When the course of individual conduct is according to God's law of righteousness, it is declared to be "lawful" (Eze 33:19). The word is used in a forensic sense as declaring the legal

status of a person conforming to law. The idea of straightness, rigid adherence to God's law, whether religious, civil or ceremonial, cannot be excluded from the definition of the word "lawful."

Neither the King James Version nor the American Standard Revised Version is consistent in its translation of the Hebrew and Greek words translated "lawful." Ofttimes the words "just" and "righteous" are used. To arrive at the full and proper meaning of "lawful," therefore, it is necessary that we study the passages containing these synonymous terms. The written Law of God is the recognized standard by which things, actions and persons are to be judged as being lawful or unlawful.

William Evans

LAWGIVER

lo'-giv-er (mechoqeq; nomothetes): There are two words, one Hebrew and one Greek, which are translated "lawgiver." The former occurs 7 times in the Old Testament, and in the King James Version in every case except Jud 5:14 is thus translated. In the Revised Version (British and American) it bears the translation "lawgiver" but twice (De 33:21; Isa 33:22), though in the other passages (Ge 49:10; Nu 21:18; Jud 5:14; Ps

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60:7; 108:8) this meaning is retained in the margin. The Greek word occurs in the New Testament but once (Jas 4:12), where it has a meaning that is almost the exact equivalent of the Hebrew word in Isa 33:22. In both passages God is declared to be the "lawgiver," and in the New Testament passage is so called because He has the power to rule and judge, to save and destroy. Man is denied the authority to judge because he is not the lawgiver. God is the lawgiver, and therefore possesses the right to pronounce judgment (compare Isa, supra). The word, however, implies more than mere legislative function; it also connotes the idea of ruling. Isaiah makes this very plain, since he adds to the statement that God is our judge and lawgiver the further declaration that He is also king. This meaning adheres in the very history of the word. It is based upon the monarchical conception in which the legislative, judicial and administrative functions are all vested in one person. In James the two terms "lawgiver and judge" express the idea of God's absolute sovereignty. The verb nomothetein occurs in Heb 7:11; 8:6, but it does not extend beyond the meaning "to enact laws."

The Hebrew word is restricted to poetic passages, and except in Isa 33:22 is applied to a tribal or kingly ruler. Moses is pre-eminently the lawgiver in Jewish and Christian circles, but it should be noted that in the Scriptures of neither is he given this title. The primary meaning of the verb from which mechoqeq is derived is "to cut," "to carve," and a derived meaning is "to ordain." The meaning of the participle mechoqeq is based upon this last. It means

(1) the symbol which expresses the lawmaker's authority, that is, the commander's staff; and

(2) the person who possesses the authority (De 33:21).

It has the first of these meanings in Nu 21:18; Ps 60:7; 108:8, and probably in Ge 49:10, though here it may have the second meaning. The parallelism, however, seems to require an impersonal object to correspond to scepter, and so the reading of the text (The Revised Version) is to be preferred to that of the margin

(Skinner, at the place). In De 33:21; Jud 5:14; Isa 33:22, it means the person who wielded the symbol of authority, that is the prescriber of laws. In a primitive community this would be a military commander. In Ge 49:10 the "ruler's staff" is the symbol of kingly authority (Driver), and this verse consequently implies the supremacy of Judah which came in with the Davidic kingdom. This word contains no reference to the Messiah. In Nu 21:18 there is an allusion to the custom of formally and symbolically opening fountains under the superintendence and at the instruction of the leader of the tribe. Such a custom seems to have been in vogue till comparatively modern times. Gray cites Budde in the New World for March, 1895, and Muir's Mohamet and Islam, 343 f. In Jud 5:14 the word means "military commander," as the context shows. This is the meaning also in De 33:21, where it is affirmed that Gad obtained a position worthy of its warlike character. Targum, Vulgate, Peshitta, and some moderns have seen here a reference to the grave of Moses, but Nebo was in Reuben and not in Gad.

W. C. Morro

LAWLESS

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lo'-les (anomos): While occurring but once in the King James Version (1Ti 1:9), is translated in various ways, e.g. "without law" (1Co 9:21); "unlawful" (2Pe 2:8 the King James Version); "lawless" (1Ti 1:9); "transgressor" (Mr 15:28; Lu 22:37); "wicked" (Ac 2:23 the King James Version; 2Th 2:8 the King James Version). When Paul claims to be "without law," he has reference to those things in the ceremonial law which might well be passed over, and not to the moral law. Paul was by no means an antinomian. Those are "lawless" who break the law of the Decalogue; hence, those who disobey the commandment, "Honor thy father and thy mother," are lawless (1Ti 1:9). The civil law is also the law of God. Those breaking it are lawless, hence, called "transgressors." Those who are unjust in their dealings are also "lawless"; for this reason the hands of Pilate and those who with him unjustly condemned Jesus are called "wicked (unlawful) hands" (Ac 2:23 the King James Version). The most notable example of lawlessness is the Antichrist, that "wicked (lawless) one" (2Th 2:8).

William Evans

LAWYER

lo'-yer (nomikos, "according or pertaining to law," i.e. legal; as noun, "an expert in law," "about the law," "lawyer" (Mt 22:35; Lu 7:30; 10:25; 11:45,46,52; 14:3; Tit 3:13)): The work of the "lawyers," frequently spoken of as "scribes," also known as "doctors" of the law (Lu 2:46 margin), was first of all that of jurists. Their business was threefold:

- (1) to study and interpret the law;
- (2) to instruct the Hebrew youth in the law;
- (3) to decide questions of the law. The first two they did as scholars and teachers, the last as advisers in some court.

By virtue of the first-named function, they gradually developed a large amount of common law, for no code can go into such detail as to eliminate the necessity of subsequent legislation, and this usually, to a great extent, takes the form of judicial decisions founded on the code rather than of separate enactment. And so it was among the Hebrews. The provisions of their code were for the most part quite general, thus affording much scope for casuistic interpretation. As a result of the industry with which this line of legal development had been pursued during the centuries immediately preceding our era, the Hebrew law had become a very complicated science; and since it was forbidden to record these judicial decisions, a protracted study was necessary in order to commit them to memory.

But since the law must have universal application, the views of the individual scribe could not be taken as a standard; hence, the several disciples of the law must frequently meet for discussion, and the opinion of the majority then prevailed. To these meetings the youth interested in the study would be invited, that they might memorize the formulas agreed upon and might clear up the points upon which they were uncertain by asking questions of the recognized doctors (Lu 2:46).

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Such centers of legal lore, of course, would seldom be found in rural communities; the authorities would naturally gather in large centers of population, especially—until 70 AD—in Jerusalem. While the deliverances of these law schools were purely theoretical, yet they stood in close relation to the practical. Whenever doubt arose regarding the application of the law to a particular case, the question was referred to the nearest lawyer; by him to the nearest company of lawyers, perhaps to the Sanhedrin; and the resultant decision was henceforth authority. Thus the lawyers became law makers, and after the destruction of Jerusalem, which brought an end to the existence of the Sanhedrin, the rabbinical doctors were recognized as the absolute authority in such matters. Frequently a single lawyer of great rank, as for instance Hillel or Gamaliel I, might pronounce dicta of unquestioned recognition with as much authority as a supreme court in our day, though sometimes his opinions were received and corrected by the legal tribunal, especially the Sanhedrin. Of course, frequently, these tribunals were under the sway of such a man's influence, so that what he said upon his own authority would be ratified in the assembly of the doctors.

The second function of the lawyers was that of teachers. The renowned rabbis always sought to gather a company of pupils about them whose business it was to repeat the teachers' law formulas until they had "passed into their flesh and blood." For the purposes of such instruction as well as for the discussion of the teachers and the students, there were special schoolhouses, which are often mentioned in connection with the synagogues as places of special merit and privilege. In Jerusalem, these law schools were conducted in the temple—probably in the hall dedicated to this special purpose (Mt 21:23; 26:55; Mr 14:49; Lu 2:46; 20:1; 21:37; Joh 18:20). The students during the lectures sat on the floor, the teacher on a raised platform, hence, the expression "sitting at the feet of" (Ac 22:3; Lu 2:46). Finally, the lawyers were called upon to decide cases in court or to act as advisers of the court. Before the destruction of Jerusalem, technical knowledge of the law was not a condition of eligibility to the office of judge. Anyone who could command the confidence of his fellow-citizens might be elected to the position, and many of the rural courts undoubtedly were

conducted, as among us, by men of sterling quality but of limited knowledge. Naturally such men would avail themselves of the legal advice of any "doctor" who might be within reach, especially inasmuch as the latter was obliged to give his services gratuitously. And in the more dignified courts of large municipalities; it was a standing custom to have a company of scholars present to discuss and decide any new law points that might arise. Of course, frequently, these men were elected to the office of judge, so that practically the entire system of jurisprudence was in their hands.

Frank E. Hirsch

LAY; LAYING

la, la'-ing:

(1) sim, "to put," and the Greek equivalent, tithemi, are very frequently translated by "to lay." the Revised Version (British and American) very often changes the King James Version rendering of sim, but never that of tithemi: [1Sa 15:2](#) , "how he set himself against him in the way" (the King James Version "he laid wait for him"); [2Ki 11:16](#), "So they made way for her" (the King James Version "And they laid hands on

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her"); compare 2Ch 23:15; Job 24:12, "God regardeth not the folly" (the King James Version "God layeth not folly"); Job 34:23, "For he needeth not further to consider a man" (the King James Version "For he will not lay upon man more"); Isa 28:17, "And I will make justice the line" (the King James Version "Judgment also will I lay to the line"); Job 17:3, "Give now a pledge" (the King James Version "Lay down now").

(2) nathan, literally, "to give," is very commonly translated by "to lay." the Revised Version (British and American) changes the translation of the King James Version in Eze 4:5, "I have appointed"; Eze 33:28 f, "I will make the land a desolation" (the King James Version "I will lay the land most desolate").

(3) "To lay" of the King James Version is frequently rendered differently in the Revised Version (British and American); Isa 54:11, "I will set thy stones" (the King James Version "lay thy stones"); De 29:22, "the sicknesses wherewith Yahweh hath made it sick" (the King James Version "sicknesses which the Lord hath laid upon"). For other differences of the Revised Version (British and American) and the King James Version compare De 21:8; 2Ki 9:25 m; 2Ki 12:11; Ezr 8:31; Ps 104:5 m; Isa 53:6; Jer 5:26; Mr 7:8; Lu 19:44; Jas 1:21; 1Pe 2:1. In most of these passages the change of the Revised Version (British and American) is due to the peculiar use of the word "to lay" in the King James Version. The following expressions are found very frequently: "to lay hands on," "to lay wait," "to lay up," "to lay aside," "to lay upon," "to lay down," etc.

"Laying of wait," the King James Version, is rendered "lying in wait" in Nu 35:20 ff; Ac 9:24 reads: "But their plot became known" (the King James Version "But their laying await was known"). The "laying on of hands" is a very general expression.

See HANDS, IMPOSITION, LAYING ON OF.

A. L. Breslich

LAZARUS

laz'-a-rus (Lazaros, an abridged form of the Hebrew name Eleazar, with a Greek termination): Means "God has helped." In Septuagint and Josephus are found the forms Eleazar, and Eleazaros. The name was common among the Jews, and is given to two men in the New Testament who have nothing to do with each other.

1. Lazarus of Bethany:

The home of the Lazarus mentioned in Joh 11:1 was Bethany. He was the brother of Martha and Mary (Joh 11:1,2; see also Lu 10:38-41). All three were especially beloved by Jesus (Joh 11:5), and at their home He more than once, and probably often, was entertained (Lu 10:38-41; Joh 11). As intimated by the number of condoling friends from the city, and perhaps from the costly ointment used by Mary, the family was probably well-to-do. In the absence of Jesus, Lazarus was taken sick, died, and was buried, but, after having lain in the grave four days, was brought back to life by the Saviour (Joh 11:3,14,17,43,44). As a result many Jews believed on Jesus, but others went and told the Pharisees, and a council was therefore called to hasten the decree of the Master's death (Joh 11:45-53). Later, six days before the

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covetous, and luxury-loving Pharisee. The parable made a deep impression on the mind of the church, so that the term "lazar," no longer a proper name, has passed into many languages, as in lazar house, lazaretto, also lazzarone, applied to the mendicants of Italian towns. There was even an order, half-military, half-monastic, called the Knights of Lazarus, whose special duty it was to minister to lepers.

The rich man is often styled Dives, which is not strictly a proper name, but a Latin adjective meaning "rich," which occurs in this passage in the Vulgate (Jerome's Latin Bible, 390-405 A.D.) But in English literature, as early as Chaucer, as seen in the "Sompnoure's Tale" and in "Piers Plowman," it appears in popular use as the name of the Rich Man in this parable. In later theological literature it has become almost universally current. The name Nineuis given him by Euthymius never came into general use, though the Sahidic version has the addition, "whose name was Ninue." His sin was not in being rich, for Abraham was among the wealthiest of his day, but in his worldly unbelief in the spiritual and eternal, revealing itself in ostentatious luxury and hard-hearted contempt of the poor. Says Augustine, "Seems he (Jesus) not to have been reading from that book where he found the name of the poor man written, but found not the name of the rich, for that book is the book of life?"

G. H. Trever

LEACH

lech.

See HORSELEACH.

LEAD

led ('ophereth): Lead was one of the first metals to be used in the free state,

probably because it was so easily obtained from its ores. Lead was found in ancient times in Egypt and the Sinaitic peninsula. There is no lead found in Palestine proper, but in Northern Syria and Asia Minor it occurs in considerable quantities, usually associated with silver. These sources no doubt furnished an important supply in Bible times. It was also brought by the Phoenicians from Spain (Tarshish) (Eze 27:12) and the British Isles.

Lead was used, as it still is, all along the Mediterranean shores for sinkers. Pieces of Egyptian fishnets probably dating from 1200 BC are now preserved in the British Museum, with their lead sinkers still attached. Since lead was the heaviest metal known to the ancients, gold excepted, it was generally used for fish-lines and sounding lines (compare Ac 27:28), especially in the dense waters of the Mediterranean. Moses mentioned the sinking qualities of lead in the sea in his simile of the sinking of Pharaoh's hosts "as lead in the mighty waters" (Ex 15:10).

Lead was used by the ancients for binding stones together. In most of the ancient ruins of Syria the Arabs have dug holes at the seams between stones in walls and columns in order to remove the iron, bronze, or lead thus used. In the museum of the Syrian Protestant College, Beirut, there are several specimens of cast-lead sarcophagi dating from the time of Christ.

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In Job 19:23,14, lead is mentioned as used in the engraving of permanent records. Two inferences might be drawn from this passage: either that the letters were cut with a chisel (pen) and then the cutting was filled with lead, or that sheets of lead were used as tablets on which to grave the record with an iron tool. Lead is frequently referred to along with iron, brass, silver and tin (Nu 31:22; Eze 22:18,20; 27:12). The use of lead for plumbines is implied in Am 7:7,8; Zec 4:10; as a weight in Zec 5:7,8. That Old Testament writers understood the use of lead for purifying gold is shown by Jer 6:29 and Eze 22:18-22 (compare Mal 3:2,3).

See METALS; REFINER.

James A. Patch

LEAF; LEAVES

lef, levz: Used in three different senses, with reference:

(1) To trees ('aleh, "a coming up"), Ge 3:7; 8:11; Le 26:36 (Tereph); Eze 17:9; phullon. Figuratively

(a) of spiritual blessings (Eze 47:12; compare Re 22:2) and prosperity (Ps 1:3);

(b) of moral decay (Isa 64:6), and

(c) of a formal, empty profession (Mt 21:19).

(2) To a book (deleth), Jer 36:23 (margin "columns"; see 36:2); as the parchment was gradually unfolded the successive columns could be read.

(3) To doors (tsela', "side," qela', "a screen," "hanging"), 1Ki 6:34. The door of the Holy Place consisted of two halves, but each half had two leaves (compare Eze 41:24).

M. O. Evans

LEAGUE

leg.

See CONFEDERACY.

LEAH

le'-a (le'ah; Leia, "weary," "dull" (?), "wild cow"): Rachel's sister, and the elder daughter of Laban (Ge 29:16). We are told that her eyes were "tender" rakkoth). Gesenius renders it "weak," Septuagint astheneis; accordingly, she was weak-eyed, but by no means "blear-eyed" (compare Vulgate). Her eyes were lacking that luster which always and everywhere is looked upon as a conspicuous part of female beauty.

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Josephus (Ant., I, xix, 7) says of her, ten opsin ouk euprepe, which may safely be rendered, "she was of no comely countenance."

Leah became the wife of Jacob by a ruse on the part of her father, taking advantage of the oriental custom of heavily veiling the prospective bride. When taken to task by his irate son-in-law, Laban excused himself by stating it was against the rule of the place "to give the younger before the first-born" (Ge 29:21-26). Although Rachel was plainly preferred by Jacob to Leah, still the latter bore him six sons: Reuben, Simeon, Levi, Judah (Ge 29:31), Issachar, Zebulun, and a daughter, Dinah (Ge 30:17-21). Up to this time Rachel had not been blessed with children of her own. Thus the lesson is brought home to us that Yahweh has a special and kindly regard for the lowly and despised, provided they learn, through their troubles and afflictions, to look to Him for help and success. It seems that homely Leah was a person of deep-rooted piety and therefore better suited to become instrumental in carrying out the plans of Yahweh than her handsome, but worldly-minded, sister Rachel.

When Jacob decided to return to the "land of his fathers," both of his wives were ready to accompany him (Ge 31:4,14). Before they reached the end of their journey their courage was sorely tried at the time of the meeting between Jacob and his brother Esau. Although Leah was placed between the handmaids in the front, and Rachel with her son Joseph in the rear, she still cannot have derived much comfort from her position. We may well imagine her feeling of relief when she saw Esau and his 400 men returning to Seir (Ge 33:2,16).

According to Ge 49:31, Leah was buried at Machpelah. We cannot know for a certainty that she died before Jacob's going down to Egypt, though it is very likely. If she went down with her husband and died in Egypt, he had her body sent to the family burying-place. Ru 4:11 discloses the fact that her memory was not forgotten by future generations. When Boaz took Ru for a wife the witnesses exclaimed, "Yahweh make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel."

William Baur

LEANNOTH

le-an'-oth (Ps 88\$, title).

See PSALMS.

LEAPING

lep'-ing.

See GAMES.

LEASING

lez'-ing (kazabh "to devise," "to fabricate," hence, "to lie"; occurs but twice in the King James Version (Ps 4:2, the Revised Version (British and American) "falsehood");

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5:6, the Revised Version (British and American) "lies"); the Hebrew word is translated "liars" (Ps 116:11); "lie" or deceive (Job 6:28)): The idea of treachery, lying, and deceit, lies at the root of this word. Joab's conduct is a good illustration of the meaning (2Sa 3:27; 20:8-10). In Ps 5:6 David is referring to the cunning, treachery, and falsehood of his adversaries; compare 2Sa 13:28; 15:7-9. Doubtless David had a special person in mind as being guilty of "leaving," probably Ahithophel.

William Evans

LEATHER

leth'-er.

See SKIN; GIRDLE; TANNER.

LEAVEN

lev'-n (se'or, chamets; zume; Latin fermentum): The nomadic ancestors of the Hebrews, like the Bedouin of today, probably made their bread without leaven; but leaven came to play a great part in their bread-making, their law and ritual, and their religious teaching (see Ex 12:15,19; 13:7; Le 2:11; De 16:4; Mt 13:33; 16:6-12; Mr 8:15 f; Lu 12:1; 13:21).

(1) In Bread-Making.

The form of leaven used in bread-making and the method of using it were simple and definite. The "leaven" consisted always, so far as the evidence goes, of a piece of fermented dough kept over from a former baking. There is no trace of the use of other sorts of leaven, such as the lees of wine or those mentioned by Pliny (NH, xviii.26). The lump of dough thus preserved was either dissolved in water in the kneading- trough before the flour was added, or was "hid" in the

flour (the King James Version "meal") and kneaded along with it, as was the case mentioned in the parable (Mt 13:33). The bread thus made was known as "leavened," as distinguished from "unleavened" bread (Ex 12:15, etc.).

See BREAD.

(2) In Law and Ritual.

The ritual prohibition of leaven during "the feast of unleavened bread" including the Passover (Ex 23:15, etc.) is a matter inviting restudy. For the historical explanation given in the Scriptures, see especially Ex 12:34-39; 13:3 ff; De 16:3. The antiquity of the prohibition is witnessed by its occurrence in the earliest legislation (Ex 23:18; 34:25). A natural reason for the prohibition, like that of the similar exclusion of honey, is sought on the ground that fermentation implied a process of corruption. Plutarch voices this ancient view of the matter when he speaks of it as "itself the offspring of corruption, and corrupting the mass of dough with which it is mixed." Fermentatum is used in Persius (Sat., i.24) for "corruption." For this reason doubtless it was excluded also from the offerings placed upon the altar of Yahweh, cakes made from flour without leaven, and these only, being allowed. The regulation name for

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these "unleavened cakes" was matstsoth (Le 10:12). Two exceptions to this rule should be noted (Le 7:13; compare Am 4:5): "leavened bread" was an accompaniment of the thank offering as leavened loaves were used also in the wave offering of Le 23:17. Rabbinical writers regularly use leaven as a symbol of evil (Lightfoot).

(3) In Teaching.

The figurative uses of leaven in the New Testament, no less than with the rabbins, reflect the ancient view of it as "corrupt and corrupting," in parts at least, e.g. Mt 16:6 parallel, and especially the proverbial saying twice quoted by Paul, "A little leaven leaveneth the whole lump" (1Co 5:6 f; Ga 5:9). But as Jesus used it in Mt 13:33, "The kingdom of heaven is like unto leaven," it is clearly the hidden, silent, mysterious but all-pervading and transforming action of the leaven in the measures of flour that is the point of the comparison.

LITERATURE.

Nowack, Hebrew Arch., II, 145 f; Talmud, Berakhoth, 17a; Lightfoot, Hor. Hebrew. on Mt 16:6.

George B. Eager

LEBANA

le-ba'-na, leb'-a-na (lebhana'), or family of returning exiles (Ezr 2:45; Ne 7:48; compare RAPC 1Es 5:29).

LEBANON

leb'-a-non (lebanon; Septuagint Libanos; Vulgate (Jerome's Latin Bible, 390-405

A.D.) Libanus):

1. Name:

Derived from the root labhen, "to be white," probably from the snow which covers its summits the greater part of the year. "White mountains" are found in almost every country. The light color of the upper limestone may, however, form a sufficient reason for the name. In prose the article is usually connected with the name. In poetry it is more often without the article. In the Septuagint, however, the article is generally present both in prose and poetry.

2. General Description:

The Lebanon range proper borders the east coast of the Mediterranean, for a distance of 100 miles, running North-Northeast and South-Southwest from the mouth of the Litany river, the classic Leontes (which enters the sea a little North of Tyre), to the mouth of the Eleuthurus (Nahr el-Kebir), a few miles North of Tripolis. This river comes through a depression between Lebanon and the Nuseiriyeh mountains, known as "the entrance to Hamath," and connects with a caravan route to the Euphrates through Palmyra. For a considerable distance North of the Litany, the mountain

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Bacon, and G.F. Wright in Records of the Past, 1906, V, 67-83, 195-204;
Baedeker- Socin, Palestine.

George Frederick Wright

LEBAOTH

le-ba'-oth, -oth (lebha'oth): An unidentified city in the South of the territory of Judah (Jos 15:32). It is the same as Bethlebaoth of Jos 19:6, which, by a clerical error appears in 1Ch 4:31 as "Beth-biri."

LEBBAEUS le-be'-us (Lebbaios): Mentioned in Mt 10:3 the King James Version as "Lebbaeus, whose surname was Thaddaeus" (the Revised Version (British and American) omits); one of the twelve apostles.

See THADDAEUS.

LEBONAH

le-bo'-na (lebhonah): A place on the great north road between Shiloh and Shechem (Jud 21:19). It is represented by the modern Khan el-Lubban, about 3 miles West- Northwest of Seilun ("Shiloh"), on the way to Nablus. It is a wretched village lying on the slope of a hill, with many rock tombs in the vicinity.

LECAH

le'-ka (lekhah): A descendant of Judah (1Ch 4:21).

LEDGE

lej (shalabh): The word in the sense of side-projection is used in 1Ki 7:28,29 in

connection with the bases of Solomon's Molten Sea (see SEA, THE MOLTEN); in 7:35,36, where the King James Version uses the same word, the Revised Version (British and American) has "stay" (yadh, literally, "hand"). The Revised Version (British and American) likewise has "ledge" (round) for the King James Version "compass" (karkobh) in the description of the altar in Ex 27:5; 38:4 (see ALTAR), and the American Standard Revised Version substitutes "ledge" for "settle" ('azarah) in Eze 43:14,17,20; 45:19.

See TEMPLE.

LEEKS

leks (chatsir; ta prasa): This word, elsewhere translated "grass," is in Nu 11:5 rendered "leeks" in all the ancient VSS, on account of its association with garlic and onions; such a use of the word occurs in the Talmud The leek (*Allium porrum*) is much grown today in Palestine, while in ancient Egypt this vegetable was renowned.

LEES

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lez.

See WINE.

LEFT

left (sama'l, "to go to the left," "to turn to the left," semo'l, "the left hand," sema'li, "belonging to the left," "situated on the left"; aristeros, and euphemistically euonumos, literally, "having a good name," "of good omen"): The words are chiefly used in orientation with or without the addition of the word "hand." So Abraham says to Lot: "If thou wilt take the left hand (semo'l), then I will go to the right; or if thou take the right hand, then I will go to the left (sama'l)" (Ge 13:9). Frequently in Hebrew idiom the right hand and the left are mentioned together in order to express the idea "everywhere," "anywhere," "altogether" (Ge 24:49; Ex 14:22,29; Nu 22:26; De 2:27; 5:32; 2Co 6:7). In the geographical sense the left is synonymous with north (Ge 14:15; Jos 19:27; Eze 16:46; Ac 21:3). While the left hand is considered as weaker than the right (see LEFTHANDED), it is the hand which holds the bow (Eze 39:3). The left hand is the side from which bad omens come, and therefore less lucky and less honored than the right hand (see HAND, note).

H. L. E. Luring

LEFTHANDED

left'-hand-ed ('iTTer yadh-yamin; Septuagint amphoterodexios, i.e. "ambidextrous"): The Hebrew presents a combination of words signifying literally, a man whose right hand is impeded or lame, who therefore uses the left hand instead, or one who by habit prefers the use of the left hand, where others use the right. It is interesting to note that in both instances, where the expression occurs in the Scripture, it refers to individuals belonging to the tribe of Benjamin (which name itself signifies "a son of the right hand"!). The first is Ehud, son of

Gera, who killed Eglon, king of Moab, and thereby delivered Israel from paying tribute to the Moabites (Jud 3:15). The other instance is that of the 700 selected Benjamites, who, though lefthanded, "could sling stones at a hair-breadth, and not miss" (Jud 20:16; of 1Ch 12:2).

H. L. E. Luering

LEG

(1) shoq, Aramaic shoq;

(2) kara‘, dual kera‘ayim;

(3) reghel; skelos; the King James Version translates also shobhel, and tse‘adhah, with "leg," but mistakenly):

(1) The first Hebrew word (shoq) denotes the upper leg, and is therefore synonymous with THIGH (which see). It expresses metaphorically the muscular strength, and the pride of the runner. "He taketh no pleasure in the legs of a man" (Ps 147:10). "His legs are as pillars of marble, set upon sockets of fine gold" (So 5:15). If the legs have

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lost their strength as in the lame or the Beri-beri patient, they become a metaphor for anything useless, inefficient or disappointing: "The legs of the lame hang loose; so is a parable in the mouth of fools" (Pr 26:7). The Aramaic form is found in the description of the image of Nebuchadnezzar, "its legs of iron" (Da 2:33).

(2) Kara', dual kera'ayim, the "leg," "respecting the legs," mentioned as a portion of the paschal lamb (Ex 12:9), or, usually, in connection with the head and the inwards, as a sacrificial portion (Ex 29:17; Le 1:9,13; Am 3:12). The word designates also the legs of leaping insects of the orthopterous family, locusts, etc., which were permitted as food to the Israelites (Le 11:21). (3) Reghel, literally, "foot" (which see), found in this sense only once: "He (Goliath) had greaves of brass upon his legs" (1Sa 17:6).

Two passages of wrong translation in the King James Version have been corrected by the Revised Version (British and American). The virgin daughter of Babylon is addressed: "Make bare the leg, uncover the thigh" (Isa 47:2), the Revised Version (British and American) renders: "Strip off the train (shobhel), uncover the leg," the idea being that the gentle maid, who has been brought up in affluence and luxury, will have to don the attire of a slave girl and do menial work, for which her former garments are unsuited. The other passage is in Isa 3:20, where the King James Version reads: "the bonnets, and the ornaments of the legs," the Revised Version (British and American) corrects: "the headties (ts'adhah), and the ankle chains."

In the New Testament the word "leg" is found only in connection with the breaking of the legs of the persons crucified with the Saviour (Joh 19:31,32,33). We know from Roman and Greek authors that this was done as a coup de grace to shorten the miseries of criminals condemned to die on the cross. The practice bore the technical name of skelokopia, Latin crurifragium. The verb skelokopein ("to break the legs"), is found in the apocryphal Gospel of Peter (1Pe 4:14), where it is distinctly stated that the legs of Jesus were not broken, that His

sufferings on the cross might be extended, while the two malefactors crucified with Him were mercifully dispatched in this way. The crurifragium consisted of some strokes with a heavy club or mallet, which always materially hastened the death of the sufferer, and often caused it almost immediately.

Edersheim, in LTJM, II, 613, suggests that the breaking of legs was an additional punishment, and that it was always followed by a coup de grace, the perforatio or percussio sub alas, a stroke with sword or lance into the side. This, however, is not borne out by any classical information which is known to me, and is contradicted by the statement of the evangelist that Jesus received the percussio, while the malefactors endured the crurifragium. Compare on this subject, especially for parallels from classical authors, Sepp, *Das Leben Jesu*, VII, 441, and Keim, *Jesus von Nazara* (English translation), VI, 253, note 3.

H. L. E. Luering

LEGION

le'-jun.

See ARMY; ARMY, ROMAN.

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LEGISLATION, OF SANCTITY

lej-is-la'-shun.

See ASTRONOMY, sec. I, 5.

LEHABIM

le-ha'-bim (lehdbhim): Named in Ge 10:13; 1Ch 1:11 as descendants of Mizraim. They are probably to be identified with the LUBIM (which see), and the one word may be a corruption of the other.

LEHI

le'-hi.

See RAMATH-LEHI.

LEMUEL

lem'-u-el (lemu'el, or lemo'-el): A king whose words, an "oracle (taught him by his mother)," are given in Pr 31:1-9; and possibly the succeeding acrostic poem (31:10-31) is from the same source. Instead of translating the word after this name as "oracle" some propose to leave it as a proper name, translating "king of Massa," and referring for his kingdom to Massa (Ge 25:14), one of the sons of Ishmael, supposedly head of a tribe or sheikh of a country. It is to be noted, however, that the words of Agur in the previous chapter are similarly called massa', "oracle" with not so clear a reason for referring it to a country. See for a suggested reason for retaining the meaning "oracle" in both places, PROVERBS, THE BOOK OF, II, 6.

LEND, LOAN

lon: The translation of 7 Hebrew and 2 Greek vbs.:

1. Lexical Usages:

In the Old Testament: lawah, "to join," "cause to join," "lend" (Ex 22:25; De 28:12,44; Ps 37:26; Pr 19:17); nashah, "to bite," "lend" (De 24:11; Jer 15:10); nashah (same root as last, though different verb stem, Hiphil), "to cause to bite," "lend on usury" (De 15:2; 24:10); nashakh, "to bite," "lend" "(cause to lend) on usury" (De 23:19,20); nathan, "to give" (Le 25:37, the Revised Version (British and American) "to give"); 'abhat (Hiphil), "to cause to borrow," "to lend" (De 15:6,8); sha'al (Hiphil), "to cause to ask," "to lend" (Ex 12:36, the Revised Version (British and American) "ask"; 1Sa 1:27). In Septuagint daneizo, danizo, "to lend," translates lawah, and 'abaT in above passages and in Ne 5:4; Pr 22:7, and Isa 24:2; kichrao, also translations lawah and sha'al (Ps 112:5; Pr 13:11); daneion(-ion), "loan," occurs in De 15:8,10; 24:11; 4 Macc 2:8. In the New Testament "lend" translations two Greek

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verbs, daneizo, "to lend money" (Lu 6:34,35, usually in commercial sense); kichremi, "to lend (as a friendly act)" (Lu 11:5). The substantive "loan," she'elah, occurs only once in the Old Testament (1Sa 2:20 the King James Version and the English Revised Version), not at all in the New Testament.

2. History of Lending in the Bible and Apocrypha:

(1) Lending on interest to the poor is prohibited in the code in Ex 22:25. (2) In the code in De 15:1-6; 23:19,20; 24:10,11; 28:12,44, borrowing and lending are taken for granted as existing in Israel, but the creditor is required to release his Hebrew brother as debtor in the 7th year (either the cancellation of the loan (so in Jewish literature and early Christian scholars) or suspension of payment that year (so most modern scholars)), though he may exact payment from a foreigner. Israel may lend, and will be able to lend, because of Yahweh's blessing, to other nations, but must not borrow from them. A pledge, or security, must not be taken in person by the creditor from the house of the debtor, nor kept overnight, if the debtor be poor. (3) The code in Le 25:35-38 requires that the Israelite receive no interest from his poor brother, because of the goodness of Yahweh to Israel. (4) Notwithstanding the prohibition of the early laws against lending on interest or usury, the same seems to have become common in Israel before the exile (Isa 24:2; Jer 15:10), was practiced on the return, and was an evil to be corrected by Nehemiah (Ne 5:7,10). (5) According to Ps 37:26; 112:5; Pr 19:17, lending to the needy was regarded as a mark of the pious Hebrew, but no interest is to be charged. (6) According to Apocrypha (The Wisdom of Solomon 15:16; Sirach 8:12; 18:33; 20:15,29; 4 Macc 2:8), borrowing is discouraged, and lending is exalted as a mark of the merciful man. (7) Jesus teaches that His followers should lend, even to enemies, to men from whom they have no reasonable hope of expecting anything in return, because thus to do is to be like the Most High (Lu 6:34,35). He did not discuss lending for commercial purposes, and so does not necessarily forbid it.

LITERATURE.

See Driver on De 15:1-6; Benzinger, Hebrew Archaeology, (1894), 350 f; Oehler, Old Testament Theology, 150, 10; Plummer on Lu 6:34,35.

Charles B. Williams

LENTILS

len'-tilz ('adhashim; phakos; Ge 25:34; 2Sa 17:28; 23:11; Eze 4:9; the King James Version Lentiles): These are undoubtedly identical with the Arabic 'adas, a small, reddish bean, the product of *Ervum lens*, a dwarf leguminous plant, half a foot high, which is extensively cultivated in Palestine as a summer crop. The flour is highly nutritious, and the well-known food, *Revalenta arabica*, is simply one form, specially prepared; 'adas are highly esteemed in Palestine, and are used in soup and as a "pottage" known as *mujedderah*. This last is of a reddish-brown color and is without doubt the "pottage" of Ge 25:34. Lentils were part of the provisions brought to David when fleeing from Absalom (2Sa 17:28) and were used in the making of the bread for the prophet Ezekiel (4:9). In a "plot of ground full of lentils," Shammah, one of

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David's "mighty men," stood and defended it and slew the marauding Philistines (2Sa 23:11,12).

E. W. G. Masterman

LEOPARD

lep'-erd ((1) namer (So 4:8; Isa 11:6; Jer 5:6; 13:23; Ho 13:7; Hab 1:8); compare Arabic nimr, "leopard." (2) Chaldaic namar (Da 7:6). (3) pardalis (Re 13:2; Ecclesiasticus 28:23); compare nimrim Nimrim (Isa 15:6; Jer 48:34), nimrah, Nimrah (Nu 32:3), and beth-nimrah, Beth-nimrah (Nu 32:36; Jos 13:27)): The leopard is found throughout Africa and ranges through Southern Asia from Asia Minor to Japan, being absent from Siberia and Central Asia. Its range is much the same as that of the lion, which latter, however, does not extend so far to the East. Like other animals of wide range, it has local varieties, but these shade into each other imperceptibly, and the one specific name, *Felis pardus*, includes all. Leopards live in some of the valleys East and South of the Dead Sea, and in the mountains of Sinai and Northwestern Arabia. They have but rarely been seen of recent years in Lebanon or the more settled portions of Palestine. So far as can be judged from skins which are available for comparison, the leopard of Palestine is rather light in color, and is not as large as some found in Africa or India. It is not certain that the place-names, NIMRIM, NIMRAH, and BETH-NIMRAH (which see), have to do with namer, "leopard," but their location is in Moab, where leopards are well known, even at the present day. One of the valleys entering the Dead Sea from the East, South of the Arnon, is called Wadi-en-Numeir ("valley of the little leopard"; numeir, diminutive of nimr).

In the Bible "leopard" occurs mainly in figurative expressions, as a large and fierce beast. The leopard is mentioned with the lion and bear in Da 7:6; Ho 13:7; Re 13:2; with the lion, wolf and bear in Isa 11:6; with the lion and wolf in Jer 5:6; with the lion alone in Ecclesiasticus 28:23; with the wolf alone in Hab 1:8. The leopard is smaller than the lion and the tiger, but is more active than either.

Its swiftness is referred to in Hab 1:8: "Their horses also (of the Chaldeans) are swifter than leopards." The spots of the leopard are referred to in Jer 13:23: "Can the Ethiopian change his skin, or the leopard his spots?"

The Greek pardalis, and panther, were both applied to the leopard. "Panther" is sometimes used of large leopards, while in America, with its corrupt form "painter," it is one of the names applied to the cougar or puma, *Felis concolor*, which, as the specific name implies, is not spotted like the leopard, or striped like the tiger.

Alfred Ely Day

LEPER; LEPROSY

lep'-er, lep'-ro-si (tsara'ath; lepra): A slowly progressing and intractable disease characterized by subcutaneous nodules (Hebrew se'eth; Septuagint oule; the King James Version "rising"), scabs or cuticular crusts (Hebrew cappachath; Septuagint semasia) and white shining spots appearing to be deeper than the skin (Hebrew bahereth; Septuagint telaugema). Other signs are

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The occurrence of "hollow streaks, greenish or reddish," in the plaster of a house is regarded as evidence that the wall is affected with leprosy, and when such is observed the occupant first clears his house of furniture, for if the discoloration be pronounced leprous, all in the home would become unclean and must be destroyed. Then he asks the priest to inspect it. The test is first, that the stain is in the substance of the wall, and, second, that it is spreading. In case these conditions are fulfilled, it is pronounced to be leprosy and the affected part of the wall is taken down, its stones cast outside the city, its plaster scraped off and also cast outside the city; new stones are then built in and the house is newly plastered. Should the stain recur in the new wall, then the whole house is condemned and must be destroyed and its materials cast outside the city. The description is that of infection by some fungus attacking whatever organic material is in the mud plaster by which the wall is covered. If in woodwork, it might be the dry rot (*Merulius lacrimans*), but this is not likely to spread except where there is wood or other organic matter. It might be the efflorescence of mural salt (calcium nitrate), which forms flocculent masses when decomposing nitrogenous material is in contact with lime; but that is generally white, not green or reddish. Considering the uncleanly condition of the houses of the ordinary fellah, it is little wonder that such fungus growths may develop in their walls, and in such cases destruction of the house and its materials is a sanitary necessity.

4. The Legal Attitude:

It should be observed here that the attitude of the Law toward the person, garment or house suspected of leprosy is that if the disease be really present they are to be declared unclean and there is no means provided for cure, and in the case of the garment or house, they are to be destroyed. If, on the other hand, the disease be proved to be absent, this freedom from the disease has to be declared by a ceremonial purification. This is in reality not the ritual for cleansing the leper, for the Torah provides none such, but the ritual for declaring him ceremonially free from the suspicion of having the disease. This gives a peculiar

and added force to the words, "The lepers are cleansed," as a testimony to our Lord's Divine mission.

Alexander Macalister

LESHEM

le'-shem.

See LAISH.

LESSAU

les'-o (Lessaou; the King James Version Dessau): A place mentioned only in 2 Macc 14:16 as the scene of a battle between Nicanor and the Jews. "Dessau" of the King James Version arises from confusion of the captical Greek letters, Lambda ("L") with Delta ("D"). The place may be identical with ADASA (which see).

LET

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(katecho): Usually in the sense of "permit" (Anglo-Saxon, leetan), but also in Old English with meaning of "hinder" (Anglo-Saxon, lettan). This latter sense is found in 2Th 2:7 the King James Version, "Only he who now letteth will let," where the Revised Version (British and American) has, "Only there is one that restraineth now."

LETHECH

le'-thek (lethekh): A liquid measure equivalent to half a homer (Ho 3:2 margin) and containing about 5 1/2 bushels.

See WEIGHTS AND MEASURES.

LETTER

let'-er.

See EPISTLE.

LETTERS

let'-erz.

See ALPHABET; WRITING.

LETUSHIM

le-too'-shim, le-tu'-shim (leTushim): A Dedanite tribe in North Arabia (Ge 25:3). With it are connected the ASSHURIM and LEUMMIM (which see).

LEUMMIM

le-um'-im (le'ummim): A Dedanite tribe of North Arabia, connected with the

LETUSHIM (which see).

LEVI (1)

le'-vi (Lewi; Leui; Westcott and Hort, The New Testament in Greek Leuei):

(1) The 3rd son of Jacob by Leah. See separate article.

(2) (3) Two ancestors of Jesus in Luke's genealogy (Lu 3:24,29).

(4) The apostle Matthew.

See MATTHEW.

LEVI (2)

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(Lewi; Leuei): The third of Leah's sons born to Jacob in Paddan-aram (Ge 29:34). In this passage the name is connected with the verb lawah, "to adhere," or "be joined to," Leah expressing assurance that with the birth of this third son, her husband might be drawn closer to her in the bonds of conjugal affection. There is a play upon the name in Nu 18:2,4, where direction is given that the tribe of Levi be "joined unto" Aaron in the ministries of the sanctuary. The etymology here suggested is simple and reasonable. The grounds on which some modern scholars reject it are purely conjectural. It is asserted, e.g., that the name is adjectival, not nominal, describing one who attaches himself; and this is used to support theory that the Levites were those who joined the Semitic people when they left Egypt to return to Palestine, who therefore were probably Egyptians. Others think it may be a gentilic form le'ah, "wild cow" (Wellhausen, Prolegomena, 146; Stade, Stade, Geschichte des Volkes Israel, 152); and this is held to be the more probable, as pointing to early totem worship!

Levi shared with Simeon the infamy incurred at Shechem by the treacherous slaughter of the Shechemites (Ge 34). Jacob's displeasure was expressed at the time (Ge 34:3), and the memory was still bitter to him in his last days (Ge 49:5 f). The fate predicted for the descendants of Simeon and Levi (Ge 49:7), in the case of the latter on account of the tribe's steadfast loyalty in a period of stern testing, was changed to a blessing ([Ex 32:26](#)). In later literature the action condemned by Jacob is mentioned with approval (Judith 9:2 ff). Levi was involved in his brothers' guilt with regard to Joseph (Ge 37), and shared their experiences in Egypt before Joseph made himself known (Ge 42\$; 43\$; 44\$; 45 \$). Three sons, Gershon, Kohath, and Merari, were born to him in Canaan, and went down with the caravan to Egypt (Ge 46:11). Nothing further is known of the personal history of this patriarch. He died and found sepulture in Egypt. For the tribal history and possessions, see PRIESTS AND LEVITES.

LEVIATHAN

le-vi'-a-than (liwyathan (Job 41:1-34), from [~lawah, "to fold"; compare Arabic name of the wry neck, *Iynx torquilla*, abu-luwa, from kindred lawa, "to bend"):

(1) The word "leviathan" also occurs in Isa 27:1, where it is characterized as "the swift serpent the crooked serpent"; in Ps 104:26, where a marine monster is indicated; also in Ps 74:14 and Job 3:8. The description in Job 41 has been thought by some to refer to the whale, but while the whale suits better the expressions denoting great strength, the words apply best on the whole to the crocodile. Moreover, the whale is very seldom found in the Mediterranean, while the crocodile is abundant in the Nile, and has been known to occur in at least one river of Palestine, the Zarqa, North of Jaffa. For a discussion of the behemoth and leviathan as mythical creatures, see EB, under the word "Behemoth" and "Leviathan." The points in the description which may well apply to the crocodile are the great invulnerability, the strong and close scales, the limbs and the teeth. It must be admitted that there are many expressions which a modern scientist would not use with reference to the crocodile, but the Book of Job is neither modern nor scientific, but poetical and ancient.

(2) See ASTRONOMY, sec. II, 2, 5.

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Alfred Ely Day

LEVIRATE; LAW

lev'-i-rat.

See MARRIAGE.

LEVIS

le'-vis (Leuis): 1 Esdras 9:14, properly the Levite of Ezr 10:15; "Shabbethai the Levite" for "Levis and Sabbateus."

LEVITES

le'-vits.

See PRIESTS AND LEVITES.

LEVITICAL CITIES

le-vit'-i-kal

I. LEGAL PROVISIONS

1. Numbers

2. Deuteronomy

II. WELLHAUSEN'S VIEW

III. ALTERNATIVE VIEW AND EVIDENCE

1. Traces of the Cities
2. Wellhausen's Arguments Answered
3. Van Hoonacker's Reply
4. Ezekiel's Vision
5. Priestly Cities and Cities in Which Priests Dwell

LITERATURE

I. Legal Provisions.

1. Numbers: Nu 35:1-8 provides that 48 cities should be given to the Levites, each surrounded by a pasturage. The exact details are not quite clear, for in the Hebrew, Nu

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the capture of the Ark and its transport to Jerusalem there was a tendency for high places to spring up in cities where there were priests rather than elsewhere; indeed there would probably be a disposition on the part of unemployed priests to go astray in a direction that would prove lucrative.

3. Van Hoonacker's Reply:

With regard to the other objection, Van Hoonacker's answer is convincing: "As to the way in which the measurements were to be carried out in the mountainous country of Palestine, the legislator doubtless knew what method was usually employed. Besides, we are free to believe that he only gives these figures as approximate indications" (*Sacerdoce levitique*, 433).

4. Ezekiel's Vision:

The same writer's reply to theory that the idea originated with Ezekiel is wholly admirable. "Strictly we could ask whether Ezekiel did not find himself on the description of the camp of the Israelites in the desert. It is only too manifest that the division and appointment of the territory as presented in Eze 48 of the prophet are scarcely inspired by practical necessities, that they have a very pronounced character of ideal vision; and 'as no fancy is pure fancy,' we ought also to find the elements which are at the basis of Ezekiel's vision. The tents of the tribe of Levi ranged around the tabernacle explain themselves in the Priestly Code; we may doubt whether the Levites, deprived of territory (Eze 44:28) and nevertheless grouped on a common territory, in the conditions described in Eze 48, explain themselves with equal facility. A camp is readily conceived on the pattern of a chessboard, but not the country of Canaan. We need not stop there. It is in fact certain that Ezekiel here has in view the protection of the holiness of the temple from all profanation; and in the realm of the ideal, the means are appropriate to the end" (*op. cit.*, 425 f).

5. Priestly Cities and Cities in Which Priests Dwell:

Lastly there runs through Wellhausen's discussion the confusion between a city where priests may be dwelling and a priestly city. There were priests in Jerusalem, as there are today in London or Chicago; but none of these three places can be regarded as a priestly city in the same sense as the Levitical cities. Not one of them has ever been a patrimonial city of priests, or could be the origin of such an arrangement.

While therefore the whole of the cities mentioned in Jos 21 were certainly not reduced into possession at the time of the conquest, the Wellhausen theory on this matter cannot be sustained.

LITERATURE.

J. Wellhausen, Prolegomena, 159-63; A. Van Hoonacker, Sacerdoce levitique, 423-35 (very brilliant and important).

Harold M. Wiener

LEVITICUS, 1

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God; while the utensils in the Holy of Holies indicated God's relation to His people (compare Hengstenberg, Beitrage, III, 644 ff). But since the holy place, in addition to the showbread and the candlestick, contained only the incense altar, which symbolized the prayers of Israel, and as the blasphemer represents the exact opposite of prayer, it is probable that in 24:10 ff prayer is indicated by its counterpart. This section consists of 4 parts, namely, 24:10-12; 24:13-14; 24:15-22 (giving a series of punishments for certain wrongdoings which are more or less closely connected with that found in the text); 24:23.

(i) Sabbatic and Jubilee years (Le 25): Sabbatic and Jubilee years in 7 sections, namely, 25:1-7; 25:8-12; 25:13-28; 25:29-34; 25:35-38; 25:39-46; 25:47-55.

(j) Conclusion: Curse and blessing (Le 26): The grand concluding chapter, offering a curse and a blessing and containing all the prophetic utterances of later times in a nutshell, namely,

(i) 26:1-2, repetition of four important demands (26:1a, 1b, 2a, 2b);

(ii) 26:3-13, the blessing, possibly to be divided into 7 stages, one more spiritual than the other;

(iii) 26:4-39, the curse, possibly to be divided into seven stages, one more intense than the other (compare also the play on words 7 times repeated, in reference to shabbath, possibly found in 26:34 f, and certainly found in 26:18,21,24,27 f);

(iv) 26:40-45, the mercy finally shown by Yahweh for His covenant's sake.

(k) Appendix: Finally, the appendix in Le 27, dealing with vows and tithes, in 7 parts, namely, 27:1-8; 27:9-13; 27:14-15; 27:16-21; 27:26 f; 27:28-29; 27:30-33.

LEVITICUS, 2

III. Origin.

1. Against the Wellhausen Hypothesis:

As in the article ATONEMENT, DAY OF, sec. I, 2, (2), we took a stand against the modern attempts at splitting up the text, and in III, 1 against theory of the late origin of the whole pericope, we must, after trying under II to prove the unity of the Book of Leviticus, yet examine the modern claim that the book as a whole is the product of later times. Since the entire book is ascribed to the Priestly Code (see II, 1 above), the answer to the question as to the time when it was written will depend on the attitude which we take toward the Wellhausen hypothesis, which insists that the Priestly Code was not published until the time of the exile in 444 BC (Ne 8\$; 9\$; 10\$).

(1) The Argument from Silence.

One of the most important proofs for this claim is the "argument from silence" (*argumentum e silentio*). How careful one must be in making use of this argument can be seen from the fact that, e.g., the high priest with his full title is mentioned but a

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man yet came short of the Divine commands. And as far as the removal of the guilt was concerned, nothing was needed except the reference to this in order to make men feel their imperfections (compare Heb 7-10). God merely out of grace was for the time being contented with the blood of goats and of calves as a means for atonement; He was already counting on the forgiveness in Christ (Ro 3:25). All the sacrifices in Le 1-7, e.g., did not make the ritual of the Day of Atonement superfluous (Le 16); and in this case the very man who brought the sacrifice was also a sinful creature who must first secure the forgiveness of God for himself. Only Jesus, at once the perfect priest and the perfect sacrifice, has achieved the perfect redemption. It accordingly remains a fact that the righteousness which avails before God can be secured only through faith in Jesus Christ, and not through the deeds of the law (Romans and Galatians).

The law with its incomplete atonement and with its arousing of the consciousness of sin drives man to Jesus; and this is its negative significance. Jesus, however, who Himself has fulfilled the demands of the law, gives us through His spirit the power, that the law with its demands (1, (1) above) may no longer stand threateningly over against us, but is now written in our hearts. In this way the Old Testament law is fulfilled in its transitory form, and at the same time becomes superfluous, after its eternal contents have been recognized, maintained and surpassed.

LITERATURE.

Commentaries by Ryssel, Lange, Keil, Strack, Baentsch, Bertholet; especially for the Law of Holiness see Horst, Le 17:1-26:46 and Ezk; Wurster, Zeitschrift fur alttestamentliche Wissenschaft, 1884, 112 ff; Baentsch, Das Heiligkeitsgesetz; Klostermann, Der Pentateuch, 368 ff; Delitzsch, Zeitschrift fur kirch. Wissenschaft und Leben, 1880, 617 ff; Intros to the Old Testament by Baudissin, Strack, Kuenen, Konig, Cornill, Driver, Sellin; Archaeology, by Benzinger, Nowack; History of Israel, by Kohler, Konig, Kittel, Oettli, Klostermann, Stade, Wellhausen; for kindred laws in Babylonia, compare Zimmern, Beitrage zur

Kenntnis der babyl. Religion; against the Graf-Wellhausen hypothesis, Moller, Are the Critics Right? (ibid., "Literature"), and article EZEKIEL in this Encyclopedia; Orr, Orr, The Problem of the Old Testament; Wiener, Wiener, Essays in Pentateuchal Criticism, Wiener, Origin of the Pentateuch; Hoffmann, Die wichtigsten Instanzen gegen die Graf-Wellhausensche Hypothese; Kegel, Wilh. Vatke und die Graf-Wellhausensche Hypothese.

Wilhelm Moller

LEVY

lev'-i.

See WAR.

LEWD; LEWDNESS

lud, lud'-nes (zimmah, mezimmah, nabhluth; poneros, rhadiourgema):

1. In the Old Testament:

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There are three Hebrew words translated "lewd," "lewdness":

(1) Zimmah, meaning a "plan," a "purpose," so translated several times and then shading off into "evil plan"; translated also "heinous crime," "wicked purpose or device." It is the most frequent word for "lewdness": Eze 16:27, "lewd way"; found in Jud 20:6; Eze 16:27,43,58; 22:9,11; 23:21,27,29,35,44-48,49; 24:13; Ho 6:9.

(2) Mezimmah means a "plan," generally "(evil) machination"; used only in Jer 11:15, "lewdness."

(3) Nabhluth, meaning "disgrace" in reference to females. Found only in Ho 2:10; the American Revised Version margin "shame."

2. In the New Testament:

The word translated "lewd," "lewdness" in the King James Version occurs only twice in the New Testament, and in each instance is more correctly translated in the Revised Version (British and American) by another word:

(1) Poneros, found in Ac 17:5, translated in the American Standard Revised Version "vile." The Greek word elsewhere is translated "bad," "evil," "grievous," "harmful," "malicious," "wicked." the King James Version "lewd" gives the wrong impression. The idea of unchastity is not present in the text or context.

(2) Rhadiourgema likewise occurs only once, namely, Ac 18:14, and is correctly translated in the Revised Version (British and American) and the American Standard Revised Version "wicked villany." The thought of impurity or lewdness is foreign to the meaning in this connection.

William Edward Raffety

LIBANUS

lib'-a-nus.

See LEBANON.

LIBATION

li-ba'-shun.

See SACRIFICE.

LIBERAL; LIBERALITY; LIBERALLY

lib'-er-al, lib-er-al'-i-ti, lib'-er-al-i: The different forms of the word all refer to one who is generous, bountiful, willing and ready to give and to help. Both the Hebrew words of the Old Testament and the Greek words of the New Testament translated into the English word "liberal" have a deeper and nobler meaning than is generally

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conveyed by the English word. In Pr 11:25, the liberal soul (nephesh berakhah) means a soul that carries a blessing. In Isa 32:5, the American Standard Revised Version has "bountiful" where the King James Version has "liberal," and in Isa 32:8 "noble" takes the place of "liberal" (nadhibh). The principal Greek words are haplotēs literally, "simplicity," "sincerity," and charis, "grace," "favor." In 1Co 16:3, "bounty" substitutes "liberality." It is well to bear in mind that a Biblical liberality can spring only out of a noble soul, and is Godlike in its genesis and spirit.

G. H. Gerberding

LIBERTINES

lib'-er-tinz, li-bur'-tinz (Libertinoi): These were among Stephen's opponents: "There arose certain of them that were of the synagogue called (the synagogue) of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen" (Ac 6:9). have a deeper and nobler meaning than is generally conveyed by the English word. In Pr 11:25, the liberal soul (nephesh berakhah) means a soul that carries a blessing. In Isa 32:5, the American Standard Revised Version has "bountiful" where the King James Version has "liberal," and in Isa 32:8 "noble" takes the place of "liberal" (nadhibh). The principal Greek words are haplotēs literally, "simplicity," "sincerity," and charis, "grace," "favor." In 1Co 16:3, "bounty" substitutes "liberality." It is well to bear in mind that a Biblical liberality can spring only out of a noble soul, and is Godlike in its genesis and spirit.

1. "Synagogue of the Libertines":

How many synagogues are denoted? The answer may aid in the interpretation of "Libertines":

(1) The words may be read as denoting one synagogue (Calvin). However

(a) the number of worshippers would be extremely large,

(b) the bond of union is not obvious,

(c) rabbinic tradition speaks of 480 synagogues in Jerusalem.

(2) The double ton ("of them") seems to denote two parties, the one consisting "of them that were of the synagogue called (the synagogue) of Libertines and Cyrenians and Alexandrians," the other "of them of Cilicia and Asia", (Winer, Wendt, Holtzmann). But the second ton is dependent on synagogue. "As Cyrenians and Alexandrians both belong to towns a change of designation would be necessary

when the Jews of whole provinces came to be mentioned: this being the case, the article could not but be repeated, without any reference to the ton before" (Alford).

(3) There were three synagogues:

(a) that of the Libertines,

(b) that of the Cyrenians and Alexandrians and

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(c) that "of them of Cilicia and Asia" (Alford). There is no grammatical reason for this division, but it is based on an interpretation of "Libertines." There were "Libertines," Africans and Asiatics.

(4) Each party had a separate synagogue (Schurer, Hausrath). The number of worshippers, their different origin and connections, and the number of synagogues in Jerusalem give weight to this view.

2. Interpretation of "Libertines":

(1) They are "freedmen," liberated slaves or their descendants. Against this it is held that the Greek equivalent (apeleutheroi) would have been used in this case. However, the Roman designation would be common all over the empire. In what sense were they "freedmen"? Various answers are given:

(a) they were freedmen from Jewish servitude (Lightfoot);

(b) they were Italian freedmen who had become proselytes;

(c) they were "the freedmen of the Romans" (Chrysostom), the descendants of Jewish freedmen at Rome who had been expelled by Tiberius. In 63 BC Pompey had taken prisoners of war to Rome. These, being liberated by those who had acquired them as slaves, formed a colony on the banks of the Tiber (Philo, Legat. ad Caium). Tacitus relates that the senate decreed (19 AD) that a number of Jewish Libertines should be transported to Sardinia, and that the rest should leave Italy, unless they renounced, before a certain day, their profane customs (Ann. ii, 85; see also Josephus, Ant, XVIII, iii, 5). Many would naturally seek refuge in Jerusalem and build there a
synagogue.

(2) They are an African community. There were two synagogues, one of which was Asiatic. In the other were men from two African towns (Cyrene and

Alexandria), therefore the Libertines must have been African also, all forming an African synagogue. Various explanations are given:

(a) They were inhabitants of Libertum, a town in Africa proper: an "Episcopus Ecclesiae Catholicae Libertinensis" sat in the Synod of Carthage (411 AD).

(b) Some emend the text; Wetstein and Blass, following the Armenian VS, conjecture Libustinon, "of the Libystines." Schulthess reads for "Libertines and Cyrenians" (Libertinon kai Kurenaion) "Libyans, those about Cyrene" (Libuon ton kata Kurenen) (compare Ac 2:10).

These emendations are conjectural; the manuscripts read "Libertines." It seems, therefore, that 2, (1) (c) above is the correct interpretation.

S. F. Hunter

LIBERTY

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lib'-er-ti (deror, rachabh; eleutheria): The opposite of servitude or bondage, hence, applicable to captives or slaves set free from oppression (thus deror, Le 25:10; Isa 61:1, etc.). Morally, the power which enslaves is sin (Joh 8:34), and liberty consists, not simply in external freedom, or in possession of the formal power of choice, but in deliverance from the darkening of the mind, the tyranny of sinful lusts and the enthrallment of the will, induced by a morally corrupt state. In a positive respect, it consists in the possession of holiness, with the will and ability to do what is right and good. Such liberty is possible only in a renewed condition of soul, and cannot exist apart from godliness. Even under the Old Testament godly men could boast of a measure of such liberty (Ps 119:45, rachabh, "room," "breadth"), but it is the gospel of Christ which bestows it in its fullness, in giving a full and clear knowledge of God, discovering the way of forgiveness, supplying the highest motives to holiness and giving the Holy Spirit to destroy the power of sin and to quicken to righteousness. In implanting a new life in the soul, the gospel lifts the believer out of the sphere of external law, and gives him a sense of freedom in his new filial relation to God. Hence, the New Testament expressions about "the glorious liberty" of God's children (Ro 8:21 the King James Version; compare Ga 2:4; 5:13, etc.), about liberty as resulting from the possession of the Spirit (2Co 3:17), about "the perfect law of liberty" (Jas 1:25). The instrument through which this liberty is imparted is "the truth" (Joh 8:32). Christians are earnestly warned not to presume upon, or abuse their liberty in Christ (Ga 5:13; 1Pe 2:16).

James Orr

LIBNAH

lib'-na (libnah "whiteness," "transparency," "pavement" (compare Ex 24:10 where libnath, is translated "paved work" or a "compact foundation"); Lebna):

(1) A desert camp of the Israelites between Rimmon-perez and Rissah (Nu 33:20,21). Probably the same as Laban (De 1:1).

See WANDERINGS OF ISRAEL.

(2) A town in the Shephelah of Judah (Jos 15:42). "Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: and Yahweh delivered it also, and the king thereof, into the hand of Israel. And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it" (Jos 10:29-31; 12:15). It was one of the cities given to the "children of Aaron" (Jos 21:13; 1Ch 6:57). In the reign of Joram, Libnah joined the Edomites in a revolt against the king of Judah (2Ki 8:22; 2Ch 21:10). In the reign of Hezekiah, Libnah was besieged by Sennacherib (2Ki 19:8; Isa 37:8). The wife of King Josiah was "Hamutal the daughter of Jeremiah of Libnah," she was the mother of Jehoahaz and Zedekiah (2Ki 23:31; 24:18; Jer 52:1).

The site of this important stronghold remains unknown. In the Eusebius, Onomasticon it is described, under the name Lobana or Lobna, as near Eleutheropolis (Beit Jebrin). All the indications point to a site in the Southwest of the Shephelah, not very far from Lachish. The Palestine Exploration Fund surveyors suggested (PEF, III, 259) the commanding site 'Arak el Menshiyeh, or rather the white chalky mound 250 ft. high

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to the North of this village, and Stanley proposed Tell es Cafî. (Both these identifications are due to the interpretation of Libnah as meaning "whiteness.") In the PEFS (1897, Sh XX) Conder suggests a ruin called el Benawy, 10 miles Southeast of Lachish.

E. W. G. Masterman

LIBNI

lib'-ni (libhni):

(1) Son of Gershon (Ex 6:17; Nu 3:18; 1Ch 6:17,20). Families who traced their descent from Libni are called Libnites (Nu 3:21; 26:58).

(2) A son of Merari (1Ch 6:29).

See LADAN.

LIBNITES

lib'-nits (ha-libhni).

See LIBNI.

LIBRARIES

li'-bra-riz, li'-brer-iz:

1. The Bible a Library
2. Mythological and Apocryphal Libraries
3. Libraries for the Dead

4. Memory Libraries
5. Prehistoric and Primitive Libraries
6. Mesopotamian Period
7. Patriarchal Period
8. Egyptian Period
9. The Exodus
10. Palestine at the Conquest
11. Period of the Judges

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temple libraries. According to Hilprecht there were certainly such libraries and from very ancient times. The palace library of Assurbani-pal, though itself a discovery of the last times, brings the story down to the times of the written history. For the rest of the story see literature below, especially Dziatzko, Bibliotheken, and the article on "Libraries" in the Encyclopedia Britannica (11th edition).

See also NINEVEH, LIBRARY OF.

In the earlier period at least and including for the Jews the New Testament times, the particular locality in palace or temple seems to have been the treasury. In the Book of Ezra, search for the decree of Cyrus was to be made in the king's treasure-house (Ezr 5:17), and was made in the "house of books where the treasures were laid up" (Ezr 6:1 m). The document was finally found in the palace at Ecbatana—so too in 1 Macc 14:49 the archives are placed in the treasury.

In New Testament times there had already been a good deal of development in the matter of library buildings. A general type had been evolved which consisted of

- (1) a colonnade,
- (2) a lecture-room, a reading-room or assembly room,
- (3) small rooms for book storage.

Such accounts as we have of the Alexandrian libraries, with the excavations at Pergamus, Athens and Rome, reveal the same type—the book-rooms, the colonnade where masters walked or sat and talked with their pupils, the rooms for assembly where the senate or other bodies sometimes sat. In short, as long before in Egypt, whether in palace or temple, the place of teaching was the place of books.

It is significant thus that our Lord taught in the Treasury, which in Herod's Temple was in the court of the temple proper—probably the porticos under the women's gallery, some of the adjoining rooms being used for books. As this was within the barrier which no Gentile could pass, Herod must have had also a library of public records in the outer colonnade.

See further, NINEVEH, LIBRARY OF.

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See the literature under WRITING.

E. C. Richardson

LIBRARY OF NINEVEH

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See NINEVEH, LIBRARY OF.

LIBYA; LIBYANS

lib'-i-a, lib'-i-anz: In the Old Testament the word occurs in the King James Version in 2Ch 12:3; 16:8; Na 3:9 for "Lubim" (thus the Revised Version (British and American)). the Revised Version (British and American), however, retains "Libyans" in Da 11:43. In Jer 46:9; Eze 30:5; 38:5, the words are replaced in the Revised Version (British and American) by PUT (which see). In the New Testament the word "Libya" (Libue) occurs, in close connection with CYRENE (which see) (Ac 2:10). Greek and Roman writers apply the term to the African continent, generally excluding Egypt.

See LUBIM.

LICE

lis (kinnim (Ex 8:17,18; Ps 105:31), kinnim (Ex 8:16), kinnam (Ex 8:17,18); Septuagint skniphes (Ex 8:16,18), ton skniphā, once in Ex 8:18; sknipes (Ps 105:31); Vulgate (Jerome's Latin Bible, 390-405 A.D.) scniphes; according to Liddell and Scott, under the word sknips, Slav. sknīpa **equals** culex): The references, both in Exodus and in Psalms, are all to the plague of "lice." the Revised Version margin suggests "fleas" or "sandflies." The Septuagint rendering would favor "sandflies" or "mosquitoes," between which two insects the Old Testament writers would hardly be expected to discriminate. Mosquitoes belong to the order of Diptera, family Culicidae; the sandfly (Plebotomus papataci) to the family of Simuliidae of the same order. The sandflies are much smaller than mosquitoes, and are nearly noiseless, but give a sharp sting which may leave an unpleasant irritation. They are abundant in the Levant. In Southern Europe they cause the "three-day fever" or "papataci." As stated under GNAT (which see), there is little ground other than the authority of the Septuagint for deciding between "lice," "fleas," "sand-flies," or "mosquitoes" as translations of

kinnim. See also under GNAT the note on ken, the Revised Version margin "gnat" (Isa 51:6).

Alfred Ely Day

LICENCE

li'-sens: This word is not found at all in the Revised Version (British and American) (except in Judith 11:14; Ecclesiasticus 15:20; 1 Macc 1:13), and twice only in the King James Version (except in 2 Macc 4:9), both times in Acts. In Ac 21:40 (as translation of epitrepo) the American Standard Revised Version has "leave" where the King James Version has "licence." In Ac 25:16, "opportunity to make his defense" (as translation of topon apologias) takes the place of "have licence to answer for himself."

LIDEBIR

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lid'-e-ber (lidhebhír): For "of Debir" in EV; the Revised Version margin suggests the name "Lidebir" (Jos 13:26), a city in the territory of Gad. It is probably identical with LO-DEBAR (which see).

LIE; LYING

li, (sheqer (usually, e.g. Isa 9:15; Zec 13:3), or kazabh verb (Job 34:6; Mic 2:11); pseudos (Joh 8:44; Re 21:27), "to speak falsely," "to fabricate," "to make a false statement"; pseudomai, in [Ac 5:3](#), 1):

1. Lying Defined:

In its very essence, a lie is something said with intent to deceive. It is not always a spoken word that is a lie, for a life lived under false pretenses, a hypocritical life, may be a lie equally with a false word (Jer 23:14). A vain thing, like an idol, may be a lie (Isa 59:4), as also a false system (Ro 3:7). Error, as opposed to truth, is a lie (1 Joh 2:21). The denial of the deity of Jesus Christ is regarded as "the" lie (1 [Joh 2:22](#)).

The origin of lies and lying is traced to Satan who is called "a liar, and the father thereof" (Joh 8:44; Ac 5:3). Satan's dealing with Eve (Ge 3) furnishes us with a splendid illustration of the first lie, so far as we have any record of it.

2. A Racial Sin:

The whole race is guilty of this sin: "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies" (Ps 58:3). It is a part of the old Adamic nature, "the old man" (Col 3:9), which the believer in Jesus Christ is called upon to put off. So prominent a factor is it in the experience of the race that among the condensed catalogue of sins, for the commission of which men are finally condemned, the sin of lying finds its place: "All liars shall have their part in the lake which burneth with fire and brimstone" (Re 21:8 the King James

Version).

3. God's Attitude to It:

God's attitude toward this sin is strongly marked throughout both the Old Testament and New Testament. The righteous are called upon to hate lying (Pr 13:5), to avoid it (Ze 3:13), to respect not those who lie, and utterly reject their company (Ps 40:4; 101:7), to pray to be delivered from it (Ps 119:29). The wicked are said to love lying (Ps 52:3), to delight in it (Ps 62:4), to seek after it (Ps 4:2), and to give heed to it (Pr 17:4). Lying leads to worse crimes (Ho 4:1,2).

4. The Penalty:

The punishment to be meted out to liars is of the severest kind. They are positively and absolutely excluded from heaven (Re 21:27; 22:15), and those who are guilty of this sin are cast into the lake of fire (Re 21:8). We are reminded of the awful fate meted out to Ananias and Sapphira when they lied to God and man (Ac 5:1-11). God will "destroy them that speak lies" (Ps 5:6), and "he that uttereth lies shall not escape" ([Pr 19:5](#)), yea "a sword is upon the liars" (Jer 50:36 the King James Version). The liar

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LIERS-IN-WAIT

li-erz-in-wat' (Jud 9:25; 16:12; 20:36).

See AMBUSH.

LIEUTENANT

lu-ten'-ant, lef-ten'-ant.

See SATRAPS.

LIFE

lif (chayyim, nephesh, ruach, chayah; zoe, psuche, bios, pneuma):

I. THE TERMS

II. THE OLD TESTAMENT TEACHING

1. Popular Use of the Term

2. Complexity of the Idea

III. IN THE APOCRYPHA

IV. IN THE NEW TESTAMENT

1. In the Synoptic Gospels

2. In the Fourth Gospel

3. In the Ac of the Apostles

4. In the Writings of Paul

5. In the Writings of John

6. In the Other Books of the New Testament

LITERATURE

I. The Terms.

Of the Hebrew terms, *chayah* is the verb which means "to live," "to have life," or the vital principle, "to continue to live," or "to live prosperously." In the Piel it signifies "to give life, or preserve, or quicken and restore life." The Hiphil is much like the Piel. The noun *hayyim* generally used in the plural is an abstract noun meaning "life,"

i.e. the possession of the vital principle with its energies and activities. *Nephesh* often

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12:11) is mere physical vitality and existence upon earth. The source of life is Christ Himself (1 Joh 1:1 f; 5:11 f, 16). The blessed eternal life in Christ is a present possession to all those who are in fellowship with the Father and the Son (1 Joh 5:11,12). Here is an echo of the words of Jesus (Joh 17:3) where John describes the life, the eternal life which was with the Father and was manifested unto us. It is virtually fellowship with the Father and with the Son (1 Joh 1:2,4). Life is promised to those who are faithful (Re 2:7); and the crown of life is promised to those who are faithful unto death (Re 2:10). The crown of life doubtless refers to the realization of all the glorious possibilities that come through fellowship with God and the Son. The thirsty are invited to come and drink of the water of life freely (Re 21:6; 22:17). The river of life flows through the streets of the New Jerusalem (Re 22:1), and the tree of life blooms on its banks, bearing twelve manner of fruit (22:2,14).

See TREE OF LIFE.

6. In the Other Books of the New Testament:

The Epistle to the Hebrews speaks of our lifetime or periods of existence upon earth (2:15; 7:3), likewise of the power of an indissoluble life (7:16); James promises the crown of life to the faithful (1:12). This reward is the fullness of life's possibilities hereafter. Our lifetime is mentioned in 4:14 and represented as brief as a vapor. Peter in 1Pe 3:7 speaks of man and wife as joint-heirs of the grace of life, and of loving life (1Pe 3:10), referring to the totality of relationships and activities. The "all things that pertain unto life and godliness" (2Pe 1:3) constitute the whole Christian life involving the life eternal.

LITERATURE.

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J. J. Reeve

LIFE, TREE OF

See TREE OF LIFE.

LIFT

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To make lofty, to raise up. A very common word in English Versions of the Bible representing a great variety of Hebrew and Greek words, although in the Old Testament used chiefly as the translation of *nasa'*. Of none of these words, however, is "lift" used as a technical translation, and "lift" is interchanged freely with its synonyms, especially "exalt" (compare Ps 75:5; 89:24) and "raise" (compare Ec 4:10; 2Sa 12:17). "Lift" is still perfectly good English, but not in all the senses in which it is used in English Versions of the Bible; e.g. such phrases as "men that lifted up axes upon a thicket" (Ps 74:5), "lift up thy feet unto the perpetual ruins" (Ps 74:3, etc.), and even the common "lift up the eyes" or "hands" are distinctly archaic. However, almost all the uses are perfectly clear, and only the following need be noted. "To lift up the head" (Ge 40:13,19,20; 2Ki 25:27; Ps 3:3; Sirach 11:13; Lu 21:28) means to raise from a low condition (but on Ps 24:7,9 see GATE). To "lift up the horn" (Ps 75:5) is to assume a confident position, the figure being taken from fighting oxen (see HORN). "Lift up the face" may be meant literally (2Ki 9:32), or it may denote the bestowal of favor (Ps 4:6); it may mean the attitude of a righteous man toward God (Job 22:26), or simply the attitude of a suppliant (Ezr 9:6).

Burton Scott Easton

LIGHT

lit ('or, ma'or; phos; many other words):

1. Origin of Light

2. A Comprehensive Term

(1) Natural Light

(2) Artificial Light

(3) Miraculous Light

(4) Mental, Moral, Spiritual Light

3. An Attribute of Holiness

(1) God

(2) Christ

(3) Christians

(4) The Church

4. Symbolism

5. Expressive Terms

1. Origin of Light:

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- (1) "fruit of the light" (Eph 5:9), i.e. goodness, righteousness, truth;
- (2) "light in the Lord" (Eph 5:8), indicating the source of light (compare Isa 2:5);
- (3) "inheritance of the saints in light" (Col 1:12), a present experience issuing in heaven;
- (4) "Father of lights" (Jas 1:17), signifying the Creator of the heavenly bodies;
- (5) "marvellous light" (1Pe 2:9), the light of God's presence and fellowship;
- (6) "Walk in the light" (1 Joh 1:7), in the light of God's teaching and companionship;
- (7) "abideth in the light" (1 Joh 2:10), in love, Divine and fraternal;
- (8) "Light of the glorious gospel of Christ "; " light of the knowledge of the glory of God" (2Co 4:4,6 the King James Version).

Dwight M. Pratt

LIGHT; LIGHTNESS lit'-nes: "Light" is used in Scripture, as in ordinary speech, in the sense of what is small, slight, trivial, easy; "lightness" with the connotation of vacillation or lasciviousness. Thus in the Old Testament, "a light thing," a small, easy, slight thing (qalal, 2Ki 3:18; Isa 49:6; Eze 8:17; 22:7, in the last case "to treat slightly"). "Lightness" (qol) occurs in Jer 3:9 ("the lightness of her whoredom"); in 23:32, the Revised Version (British and American) changes "lightness" (a different word) to "vain boasting." In the New Testament the phrase occurs in Mt 22:5, "made light of it" (ameleo), i.e. "treated it with neglect"; and Paul asks ([2Co 1:17](#)), "Did I show lightness?" (the Revised Version (British and American) "fickleness"). These examples sufficiently illustrate the meaning.

James Orr

LIGHTNING

lit'-ning (baraq, chaziz; astrape): Lightning is caused by the discharge of electricity between clouds or between clouds and the earth. In a thunder-storm there is a rapid gathering of particles of moisture into clouds and forming of large drops of rain. This gathers with it electric potential until the surface of the cloud (or the enlarged water particles) is insufficient to carry the charge, and a discharge takes place, producing a brilliant flash of light and the resulting thunder-clap. Thunder-storms are common in Syria and Palestine during the periods of heavy rain in the spring and fall and are often severe. Lightning is usually accompanied by heavy rainfall or by hail, as at the time of the plague of hail ([Ex 9:24](#)).

See HAIL.

In the Scriptures it is used:

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(a) indicating the power of God: The power of God is shown in His command of the forces of Nature, and He is the only one who knows the secrets of Nature:

"He made

.... a way for the lightning" (Job 28:26); "He directeth his lightning" (Job 37:3 the

King James Version); "Canst thou send forth lightnings, that they may go?" (Job 38:35); "Ask ye of Yahweh that maketh lightnings" (Zec 10:1). See also Ps 18:14;

97:4; 135:7; Job 36:32; Jer 10:13;

(b) figuratively and poetically: David sings of Yahweh, "He sent lightnings manifold, and discomfited them" (Ps 18:14); used for speed: "The chariots run like

the lightnings" (Na 2:4): "His arrow shall go forth as the lightning" (Zec 9:14);

"The living creatures ran and returned as the appearance of a flash of

lightning" (Eze 1:14). The coming of the kingdom is described by Jesus as the shining of the lightning from one part of heaven to another, even "from the east unto the west" (Mt 24:27; Lu 17:24);

(c) meaning bright or shining: Daniel in his vision saw a man and "his face (was) as the appearance of lightning" (Da 10:6). See also Re 4:5; 8:5; 16:18.

Alfred H. Joy

LIGN-ALOES

lin-al'-oz, lig-nal'-oz.

See ALOES.

LIGURE

lig'-ur (Ex 28:19; 39:12 the King James Version, the Revised Version (British and American) "jacinth").

See STONES, PRECIOUS.

LIKE; LIKEN; LIKENESS; LIKING

lik, lik'-n, lik'-nes, lik'-ing:

(1) As a noun, "like" in modern English is virtually obsolete, except in the phrase "and the like," which is not found in English Versions of the Bible. "The like," however, occurs in 1Ki 10:20 parallel 2Ch 9:19; 2Ch 1:12; Eze 5:9; 18:10 (the Revised Version (British and American) "any one of these things"—the text is uncertain); 45:25; Joe 2:2; The Wisdom of Solomon 16:1 (the Revised Version (British and American) "creatures like those"); Sirach 7:12. "His like" is found in Job 41:33; Sirach 13:15; "their like" in Sirach 27:9. "And such like" (Ga 5:21) is only slightly archaic, but "doeth not such like" (Eze 18:14) is quite obsolete.

(2) As an adjective "like" is common in the King James Version in such combinations as "like manner" (frequently), "like weight" (Ex 30:34), "like occupation" (Ac 19:25), etc. Modern English would in most cases replace "like" by "the same," as has been done in 1Th 2:14 the Revised Version (British and American) (compare Ro 15:5; Php

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LIKHI

lik'-hi (liqchi): A descendant of Manasseh (1Ch 7:19).

LILITH

lil'-ith, li'-lith.

See NIGHT-MONSTER.

LILY

lil'-i (shushan (1Ki 7:19), shoshannah (2Ch 4:5; So 2:1 f; Ho 14:5); plural (So 2:16; 4:5; 5:13; 6:2 f; 7:2; Ecclesiasticus 39:14; 50:8); krinon (Mt 6:28; Lu 12:27)): The Hebrew is probably a loan word from the Egyptian the original s-sh-n denoting the lotus-flower, *Nymphaea lotus*. This was probably the model of the architectural ornament, translated "lily-work," which appeared upon the capitals of the columns in the temple porch (1Ki 7:19), upon the top of the pillars (1Ki 7:22) and upon the turned-back rim of the "molten sea" (1Ki 7:26).

Botanically the word shoshannah, like the similar modern Arabic Susan, included in all probability a great many flowers, and was used in a way at least as wide as the popular use of the English word "lily." The expression "lily of the valleys" (So 2:1) has nothing to do with the plant of that name; the flowers referred to appear to have been associated with the rank herbage of the valley bottoms (So 4:5); the expression "His lips are as lilies" ([So 5:13](#)) might imply a scarlet flower, but more probably in oriental imagery signifies a sweet-scented flower; the sweet scent of the lily is referred to in Ecclesiasticus 39:14, and in 50:8 we read of "lilies by the rivers of water." The beauty of the blossom is implied in Ho 14:5, where Yahweh promises that repentant Israel shall "blossom as the lily." A "heap of wheat set about with lilies" (So 7:2) probably refers to the smoothed-out piles of newly threshed wheat on the threshing-floors decorated by

a circlet of flowers.

The reference of our Lord to the "lilies of the field" is probably, like the Old Testament references, quite a general one.

The Hebrew and the Greek very likely include not only any members of the great order Liliaceae, growing in Palestine, e.g. asphodel, squill, hyacinth, ornithogalum ("Star of Bethlehem"), fritillaria, tulip and colocynth, but also the more showy irises ("Tabor lilies" "purple irises," etc.) and the beautiful gladioli of the Natural Order. Irideae and the familiar narcissi of the Natural Order Amaryllideae.

In later Jewish literature the lily is very frequently referred to symbolically, and a lotus or lily was commonly pictured on several Jewish coins.

E. W. G. Masterman

LILY-WORK

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The ornament of the capitals on the bronze pillars, Jachin and Boaz, in front of Solomon's temple (1Ki 7:19,22).

See LILY; TEMPLE; JACHIN AND BOAZ.

LIME

lim

(1) sidh; compare Arabic shad, "to plaster";

(2) gir; compare Arabic jir, "gypsum" or "quick-lime";

(3) 'abene-ghir):

Sidh is translated "lime" in Isa 33:12, "And the peoples shall be as the burnings of lime, as thorns cut down, that are burned in the fire," and in Am 2:1, "He burned the bones of the king of Edom into lime." It is translated "plaster" in De 27:2, "Thou shalt set thee up great stones, and plaster them with plaster," also in De 27:4. Gir is translated "plaster" in Da 5:5, "wrote upon the plaster of the wall." In [Isa 27:9](#) we have, "He maketh all the stones of the altar as chalkstones" ('abene-ghir).

Everywhere in Palestine limestone is at hand which can be converted into lime. The lime-kiln is a thick-walled, cylindrical or conical, roofless structure built of rough stones without mortar, the spaces between the stones being plastered with clay. It is usually built on the side of a hill which is slightly excavated for it, so that the sloping, external wall of the kiln rises much higher from the ground on the lower side than on the upper. The builders leave a passage or tunnel through the base of the thick wall on the lower side. The whole interior is filled with carefully packed fragments of limestone, and large piles of thorny-burner and other shrubs to serve as fuel are gathered about the kiln. The fuel is introduced

through the tunnel to the base of the limestone in the kiln, and as the fire rises through the mass of broken limestone a strong draft is created. Relays of men are kept busy supplying fuel day and night. By day a column of black smoke rises from the kiln, and at night the flames may be seen bursting from the top. Several days are required to reduce the stone to lime, the amount of time depending upon the size of the kiln and upon the nature of the fuel. At the present day, mineral coal imported from Europe is sometimes employed, and requires much less time than the shrubs which are ordinarily used.

See CHALKSTONE; CLAY.

Alfred Ely Day

LIMIT

lim'-it (gebhul, "bound"): Occurs once in Eze 43:12 ("limit" of holy mountain). "Limited" (Ps 78:41) and "limiteth" (horizo, Heb 4:7) are changed in the Revised Version (British and American) to "provoked" (the margin retains "limited") and "defineth" respectively.

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LINE

lin (qaw, chebhel): Usually of a measuring line, as Jer 31:39; Eze 47:3; Zec 1:16 (qaw); Ps 78:55; Am 7:17; Zec 2:1 (chebhel). Other Hebrew words mean simply a cord or thread (Jos 2:18,21; 1Ki 7:15; Eze 40:3). In Ps 19:4 (qaw, "Their line is gone out through all the earth"), the reference is probably still to measurement (the heaven as spanning and bounding the earth), though the Septuagint, followed by Ro 10:18, takes it as meaning a musical cord phthoggos). The "line," as measure, suggests rule of conduct (Isa 28:10). For "line" in Isa 44:13, the Revised Version (British and American) reads "pencil," margin "red ochre" (seredh), and in 2Co 10:16, "province," margin "limit" (kanon).

See also MEASURING LINE; WEIGHTS AND MEASURES.

James Orr

LINEAGE

lin'-e-aj (patria): Found only once in Lu 2:4 (the King James Version, the Revised Version (British and American) "family"), and signifying the line of paternal family descent. A word pregnant in meaning among the Jews, who kept all family records with religious care, as may be seen from the long genealogical records found everywhere in the Old Testament.

LINEN

lin'-en (badh, "white linen," used chiefly for priestly robes, but, "byssus," a fine white Egyptian linen, called in the earlier writings shesh; pesheth, "flax," cadhin; bussos, othonion, linon, sindon): Thread or cloth made of flax.

1. History:

Ancient Egypt was noted for its fine linen (Ge 41:42; Isa 19:9). From it a large export trade was carried on with surrounding nations, including the Hebrews, who early learned the art of spinning from the Egyptians (Ex 35:25) and continued to rely on them for the finest linen (Pr 7:16; Eze 27:7). The culture of flax in Palestine probably antedated the conquest, for in Jos 2:6 we read of the stalks of flax which Rahab had laid in order upon the roof. Among the Hebrews, as apparently among the Canaanites, the spinning and weaving of linen were carried on by the women (Pr 31:13,19), among whom skill in this work was considered highly praiseworthy (Ex 35:25). One family, the house of Ashbea, attained eminence as workers in linen (1Ch 4:21; 2Ch 2:14).

2. General Uses:

Linen was used, not only in the making of garments of the finer kinds and for priests, but also for shrouds, hangings, and possibly for other purposes in which the most highly prized cloth of antiquity would naturally be desired.

3. Priestly Garments:

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LINTEL

lin'-tel.

See HOUSE, II, 1, (4).

LINUS

li'-nus (Linus (2Ti 4:21)): One of Paul's friends in Rome during his second and last imprisonment in that city. He was one of the few who remained faithful to the apostle, even when most of the Christians had forsaken him. And writing to Timothy when he realized that his execution could not be very far distant—for he was now ready to be offered, and the time of his departure was at hand (2Ti 4:6)—he sends greeting to Timothy from four friends whom he names, and Linus is one of them. There is a tradition that Linus was bishop of the church at Rome. "It is perhaps fair to assume, though of course there is no certainty of this, that the consecration of Linus to the government of the Roman church as its first bishop was one of the dying acts of the apostle Paul" (H.D.M. Spence, in *Ellicott's New Testament Commentary on 2 Tim*).

Irenaeus—bishop of Lyons about 178 AD—in his defense of orthodox doctrine against the Gnostics "appeals especially to the bishops of Rome, as depositories of the apostolic tradition." The list of Irenaeus commences with Linus, whom he identifies with the person of this name mentioned by Paul, and whom he states to have been "entrusted with the office of the bishopric by the apostles With the many possibilities of error, no more can safely be assumed of Linus than that he held some prominent position in the Roman church" (Lightfoot's "Dissertation on the Christian Ministry," in *Commentary on Phil*, 220 f).

"Considering the great rarity of this Greek mythological name as a proper name

for persons, we can hardly doubt that here, as Irenaeus has directly asserted, the same Roman Christian is meant who, according to ancient tradition, became after Peter and Paul the first bishop of Rome. Among the mythical characters in Apostolical Constitutions, vii, 46 occurs Linos ho Klaudias, who is declared to have been ordained by Paul as the first bishop of Rome. He is thus represented as the son or husband of the Claudia whose name comes after his in 2Ti 4:21.

"These meager statements have been enlarged upon by English investigators. The Claudia mentioned here is, they hold, identical with the one who, according to Martial, married a certain Pudens (85-90 AD), and she, in turn, with the Claudia Rufina from Britain, who is then made out to be a daughter of the British king, Cogidumnus, or Titus Claudius Cogidubnus. For a refutation of these assumptions, which, even chronologically considered, are impossible, see Lightfoot, Clement, I, 76- 79" (Zahn, Introduction to the New Testament, 20).

John Rutherford

LION

li'-un:

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peace with the ox, calf, kid, lamb and the child (Ps 91:13; Isa 11:6-8; 65:25). The roaring of the lion is often mentioned (Job 4:10; Ps 104:21; Isa 31:4 (the Revised Version (British and American) "growling"); Jer 51:38; Eze 22:25; Ho 11:10). Judah is a "lion's whelp" (Ge 49:9), likewise Da (De 33:22). It is said of certain of David's warriors (1Ch 12:8) that their "faces were like the faces of lions." David's enemy (Ps 17:12) "is like a lion that is greedy of his prey." "The king's wrath is as the roaring of a lion" (Pr 19:12). God in His wrath is "unto Ephraim as a lion, and as a young lion to the house of Judah" (Ho 5:14). "The devil, as a roaring lion, walketh about, seeking whom he may devour" (1Pe 5:8). "Lion" occurs in the figurative language of Ezekiel, Daniel, and Revelation. The figures of lions were used in the decorations of Solomon's temple and throne (1Ki 7:29,36; 10:19 f).

4. Narrative:

Nearly all references to the lion are figurative. The only notices of the lion in narrative are of the lion slain by Samson (Jud 14:5); by David (1Sa 17:34 f); by Benaiah (2Sa 23:20; 1Ch 11:22); the prophet slain by a lion (1Ki 13:24; also 1Ki 20:36); the lions sent by the Lord among the settlers in Samaria (2Ki 17:25); Daniel in the lions' den (Da 6:16). In all these cases the word used is 'aryeh or 'ari.

5. Vocabulary:

The Arabic language boasts hundreds of names for the lion. Many of these are, however, merely adjectives used substantively. The commonest Arabic names are sab', 'asad, laith, and labwat, the last two of which are identified above with the Hebrew layish and labhi'. As in Arabic, so in Hebrew, the richness of the language in this particular gives opportunity for variety of expression, as in Job 4:10,11:

"The roaring of the lion ('aryeh), and the voice of the fierce lion (shachal),

And the teeth of the young lions (kephirim), are broken.

The old lion (layish) perisheth for lack of prey,

And the whelps of the lioness (bene labhi') are scattered abroad."

In Jud 14:5-18, no less than three different terms, kephir 'arayoth, aryeh, and 'ari, are used of Samson's lion.

Alfred Ely Day

LIP

(saphah, sepheth, "lip," "language," "speech," "talk" (also "rim," "border," "shore," "bank," etc.), sapham, "(upper) lip," "moustache," "beard"; cheilos, "lip" (also once, "shore" in the quotation Heb 11:12 equals [Ge 22:17](#))):

(1) Lips stand in oriental idiom for speech or language, like "mouth," "tongue"; therefore they stand in parallelism. "The lip of truth shall be established for ever; but a lying tongue is but for a moment" (Pr 12:19). "To shoot out the lip" (Ps 22:7) means

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to make a mocking, contemptuous, scornful face. As the lips are the chief instrument of speech, we find numerous idiomatic phrases for "speaking," such as: "the utterance of the lips" (Nu 30:6,8), "to proceed out of the lips" (Nu 30:12), "to open the lips" (Job 32:20), "to go out of the lips" (Ps 17:1). These expressions do not convey, as a rule, the idea that the utterance proceeds merely out of the lips, and that it lacks sincerity and the consent of the heart, but occasionally this is intended, e.g. "This people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me" ([Isa 29:13](#) ; compare Mt 15:8). The "fruit of the lips" (Isa 57:19 equals Heb 13:15) and "calves of the lips" (Ho 14:2 the King James Version) designate the praise and thanksgiving due to God. "Fervent (the King James Version "burning") lips" (Pr 26:23) are synonymous with eloquence. "To refrain the lips" (Ps 40:9; Pr 10:19) means to keep silence, where the godless or unwise would wish to assert his rights.

Numerous other expressions need no further explanation, such as "perverse lips" (Pr 4:24), "uncircumcised lips" (Ex 6:12,30), "feigned lips" (Ps 17:1), "lying lips" (Ps 31:18; Pr 10:18; 12:22), "wicked (or false) lips" (Pr 17:4), "unclean lips" (Isa 6:5), "strange (the King James Version "stammering") lips" (Isa 28:11), "flattering lips" (Ps 12:2,3; Pr 7:21), "righteous lips" (Pr 16:13).

(2) The Hebrew word sapham is found only in the phrase "to cover the lip or lips," which is an expression of mourning, submission and shame. The Oriental covers his lips with his hand or a portion of his garment, when he has been sunk into deep grief and sorrow. He expresses, thereby, that he cannot open his mouth at the visitation of God. Differently, however, from common mourners, Ezekiel was forbidden of God "to cover his lips" (Eze 24:17; see also Eze 24:22), i.e. to mourn in the usual way over Israel's downfall, as Israel had brought these judgments upon himself. The leper, victim of an incurable disease, walks about with rent clothes and hair disheveled, covering his lips, crying: "Unclean, unclean!" (Le 13:45). The thought here is that even the breath of such a one may defile. The prophet calls upon all seers and diviners, to whom God has refused

the knowledge of the future, to cover their lips in shame and confusion ([Mic 3:7](#)).

H. L. E. Luering

LIQUOR

lik'-er: Every sort of intoxicating liquor except the beverage prepared from the juice of the grape (yayin), according to the usage of the Old Testament, is comprehended under the generic term shekhar (compare shakhar, to "be drunk"), rendered "strong drink" (compare Greek sikera in Lu 1:15). The two terms, yayin and shekhar, "wine" and "strong drink," are often found together and are used by Old Testament writers as an exhaustive classification of the beverages in use among the ancient Hebrews (Le 10:9; 1Sa 1:15; Pr 20:1, etc.).

See WINE; DRINK, STRONG.

LIST

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A variant of "lust" (see LUST), meaning "to wish," found in the King James Version of Mt 17:12 parallel Mr 9:13; Joh 3:8, as translation of thelo, and in Jas 3:4 as translation of boulomai. The last case the English Revised Version has rendered "will," and the American Standard Revised Version has made the same change throughout. The word is obsolete in modern English, but Joh 3:8 is still used proverbially, "The wind bloweth where it listeth."

LITERATURE, SUB-APOSTOLIC, 1

lit'-er-a-tur, sub-ap-os-tol'-ik (Christian):

I. EPISTLE OF CLEMENT TO THE CORINTHIANS

1. Authorship and Date
2. Occasion and Contents
3. Apologetic Testimony
4. Doctrinal Testimony
5. Office-Bearers and Organization
6. Ritual

II. THE DIDACHE

1. Disappearance and Recovery
2. Date
3. Standpoint, Authorship and Object

4. Testimony to New Testament Writings

5. Contents and Notabilia

III. EPISTLES OF IGNATIUS

1. Author and Date

2. Genuineness

3. Leading Ideas

4. Other Notabilia

IV. EPISTLES OF POLYCARP

1. Date and Genuineness

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(1) Polycarp mentions only one book of the New Testament, namely, Philippians, but within the brief compass of 200 lines he quotes verses or reproduces phrases from 12 New Testament writings, Matthew, 1 Peter, 1 John, and 9 Pauline Epistles, including three whose early date has been disputed in modern times (1 and 2 Timothy and Ephesians). The absence of any quotation from the Gospel of John is notable, considering his relation to the apostle; but the shortness of the letter prevents any conclusion being drawn against the authenticity of that Gospel; and he quotes (as we have seen) from 1 John, which is a kind of appendix to the Gospel (Lightfoot).

(2) At a time when Ignatius had been emphasizing the paramount duty of submission to the bishop, Polycarp, even when enjoining subjection to presbyters, does not mention a bishop. These two inferences are irresistible:

(a) there was then no episkopos, in the post-New Testament, sense, at Philippi;

(b) Polycarp did not consider the defect (?) sufficiently important to ask the Philippians to supply it.

Had John instituted the mono-episcopate as the one proper form of church government, surely his disciple Polycarp would have embraced the opportunity, when the Philippians invited his counsel, to inform them of the apostolic ordinance, and to enjoin its adoption.

LITERATURE, SUB-APOSTOLIC, 2

V. Papias Fragments.

1. Author and Date:

Papias is called by his younger contemporary Irenaeus (v.33) a "disciple of John and friend of Polycarp." Eusebius writes (*Historia Ecclesiastica*, III, 36) that he

was episkopos of Hierapolis in Phrygia. The Chronicon Paschale (7th century, but embodying materials from older documents) states that he was martyred about the same time as Polycarp (155-56). His work, Exposition of our Lord's Sayings, was extant in the 13th century, but only fragments quoted by Irenaeus, Eusebius, etc., remain. These bear out the twofold description of Papias by Eusebius, as a "man of little judgment" yet "most learned and well acquainted with the Scriptures" (Historia Ecclesiastica, III, 39, 36). (But the words of praise in verse 36 may be a gloss.) Papias states that he subjoins to his expositions "whatsoever I learned carefully from the elders and treasured up in my memory I was wont to put questions regarding the words of the elders (i.e. presumably men of an earlier generation), what Andrew or Peter said, or what Philip or Thomas, or James, or what John or Matthew, or any other of the Lord's disciples said, as well as regarding what Aristion, and the presbyter John, the disciple of the Lord, have to say."

It is disputed whether Papias here refers to two Johns, the apostle and another disciple of the same name; or to John the apostle in two different relations, i.e. first as one about whose testimony Papias heard from others, and second, as one with whom, also, he held personal communication. In favor of the first view is,

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Teaching of the Twelve Apostles; Bartlet, article on "Didache" in HDB; Cunningham, Epistle of Barnabas; articles in DCB (Smith and Wace).

Henry Cowan

LITTER

lit'-er (tsabh): (1) Used upon backs of camels for easy riding, made of a wooden frame with light mattress and pillows, also a covering above, supported by upright pieces, sometimes having also side awnings for protection from the sun's rays. Mule litters were made with pairs of shafts projecting before and behind, between which the animals were yoked (Isa 66:20). Litter-wagons ('eghloth tsabh) are mentioned in Nu 7:3; the horse litter (phorion) is mentioned in 2 Macc 9:8; compare 3:27. (2) miTTah, "palanquin" or "litter of Solomon" (So 3:7; compare So 3:9).

See PALANQUIN.

LITTLE GENESIS

See BOOK OF JUBILEES.

LIVELY; LIVING

liv'-li, liv'-ing (chay; zao): "Living," sometimes "lively," is the translation of chay (often also translated "life"); it denotes all beings possessed of life (Ge 1:21,24; 2:7,19; Ex 21:35, "live"); we have frequently the phrase, "the land of the living" (as contrasted with she'ol, the abode of the dead), e.g. Job 28:13; Ps 27:13; 52:5; Isa 38:11; the characteristically Biblical expression, "the living God," also frequently occurs (Jos 3:10; 1Sa 17:26,36; 2Ki 19:4; Ps 84:2); also frequently in the New Testament as the translation of zao (Mt 16:16; 26:63; Joh 6:57, "the living Father"; Ac 14:15); "lively" in Ex 1:19 (chayeh) and Ps 38:19

denotes fullness of life, vigor; chayyah, "a living being," is mostly confined to Ezekiel, translated "living creatures" (1:5,13,14, etc.), also Ge 1:28; 8:17, "living thing"; "living" is sometimes applied figuratively to that which is not actually alive; thus we have the phrase "living waters" (Jer 2:13; 17:13; Zec 14:8, "Living waters shall go out from Jerusalem") in contrast with stagnant waters—waters that can give life; so Joh 4:10,11 (bubbling up from the spring at bottom of the well); 7:38; Re 7:17 the King James Version; "living bread" (Joh 6:51); a new and living way (Heb 10:20), perhaps equivalent to "ever-living" in Christ; "living stones" (1Pe 2:4,5) are those made alive in Christ; a "living hope" (a hope full of life), 1Pe 1:3; "living" (zao) is sometimes also "manner of life" (Lu 15:13; Col 2:20); diago, "to lead or go through," is also so translated (Tit 3:3); bios is "means of life," translated "living" (Mr 12:44; Lu 8:43); "living," in this sense, occurs in Apocrypha as the translation of zoe, "Defraud not the poor of his living" (Ecclesiasticus 4:1).

The Revised Version (British and American) has "living" for "alive" (Le 14:4), for "the lively" (Ac 7:38), for "quick" (Heb 4:12), for "lively" (1Pe 1:3; 2:5), for "conversation" (1Pe 1:15; 2Pe 3:11); "living creatures" for "beasts" (Re 4:6; 5:6, etc.); "every living thing" for "all the substance" (De 11:6); "living things" for "beasts" (Le 11:2,47 twice); for "living" (Ps 58:9), "the green" (thorns under the pots), margin

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"Wrath shall take them away while living as with a whirlwind"; for "the book of the living" (Ps 69:28), "the book of life"; for "(I am) he that liveth" (Re 1:18), "the Living one"; for "living fountains of waters" (Re 7:17), "fountains of waters of life"; for "trade" (Re 18:17), "gain their living," margin "work the sea"; for "Son of the living God" (Joh 6:69), "the Holy One of God" (emended text).

W. L. Walker

LIVER

liv'-er (qabhedh, derived from a root meaning "to be heavy," being the heaviest of the viscera; Septuagint hepar): The word is usually joined with the Hebrew yothereth (see CAUL) (Ex 29:13,22; Le 9:10,19) as a special portion set aside for the burnt offering.

This represents the large lobe or flap of the liver, Lobos tou hepato (thus, Septuagint and Josephus, Ant, III, ix, 2, (228)). Others, however, interpret it as the membrane which covers the upper part of the liver, sometimes called the "lesser omentum." Thus, the Vulgate: reticulum iecoris. It extends from the fissures of the liver to the curve of the stomach. Still others consider it to be the "fatty mass at the opening of the liver, which reaches to the kidneys and becomes visible upon the removal of the lesser omentum or membrane" (Driver and White, Leviticus, 65).

As in the scholastic psychology of the Middle Ages, the liver played an important part in the science of Semitic peoples. It was the seat of feeling, and thus became synonymous with temper, disposition, character (compare Assyrian kabittu, "liver", "temper," "character," and Arabic kabid, vulgar kibdi). Thus, Jeremiah expresses his profound grief with the words: "My liver is poured upon the earth, because of the destruction of the daughter of my people" (La 2:11). The liver is also considered one of the most important and vital parts of the body (compare Virgil, cerebrum, iecur domicilia vitae). A hurt in it is equivalent to

death. So we find the fate of a man enticed by the flattering of a loose woman compared to that of the ox that "goeth to the slaughter till an arrow strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life" (Pr 7:22,23; the rest of the verse is obscure as to its meaning).

In a few passages of the Old Testament, kabhedh ("liver") and kabhodh ("glory") have been confounded, and we are in uncertainty as to the right translation. Several authors, to give but one example, would read kabhedh in Ps 16:9, for reasons of Hebrew poetical parallelism: "Therefore my heart is glad and my liver (English Versions of the Bible, "glory") rejoiceth." While this is quite possible, it is not easy to decide, as according to Jewish interpretation "my glory" is synonymous with "my soul," which would present as proper a parallelism.

The liver has always played an important role in heathen divination, of which we have many examples in old and modern times among the Greeks, Etrurians, Romans and now among African tribes. The prophet Ezekiel gives us a Biblical instance. The king of Babylon, who had been seeking to find out whether he should attack Jerusalem, inquired by shaking "arrows to and fro, he consulted the teraphim, he looked in the liver" (Eze 21:21 (Hebrew 21:26); compare Tobit 6:4 ff; 8:2).

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See ASTROLOGY, 3; DIVINATION.

H. L. E. Luering

LIVING CREATURE

liv'-ing kre'-tur:

(1) (nephesh chayyah, or nephesh hachayyah (nephesh, "breath" or "living things"; chayyah, "living"; compare Arabic nef, "breath," chayy, "living")): In the account of the creation this term is used of aquatic animals (Ge 1:21), of mammals (Ge 1:24) and of any animals whatsoever (Ge 2:19).

(2) ([chayyoth], plural of chayyah): The name of the "living creatures" of Eze 1:5-25, which had wings and the faces of a man, a lion, an ox, and an eagle; compare Eze 10:1-22.

(3) (zoon, "living thing," "animal"): The four "living creatures" (the King James Version "beasts") of Re 4:6, etc., the first like a lion, the second like a calf, the third having a face as of a man, and the fourth like an eagle, having each six wings.

See CREATURE, LIVING.

Alfred Ely Day

LIZARD

liz'-ard: The list of unclean "creeping things" in Le 11:29,30 contains eight names, as follows:

1. Names:

- (1) choledh, English Versions of the Bible "weasel" (which see);
- (2) ‘akhbar, English Versions of the Bible "mouse" (which see);
- (3) tsabh, the King James Version "tortoise," the Revised Version (British and American) "great lizard" (which see);
- (4) ‘anaqah, the King James Version "ferret," the Revised Version (British and American) "gecko" (which see);
- (5) koach, the King James Version "chameleon," the Revised Version (British and American) "land-crocodile" (which see);
- (6) leTa’ah, English Versions of the Bible "lizard"; compare Arabic laTa’," to cling to the ground";
- (7) chormeT, the King James Version "snail," the Revised Version (British and American) "sand-lizard" (which see);

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(2) mus, mouse; for

(3) krokodeilos chersaios, some large lizard, either the monitor or the thorny-tailed lizard; for

(4) mugale, shrew or field-mouse; for

(5) chamaileon, chameleon; for

(6) chalabotes, gecko; for

(7) saura, a Lacerta or true lizard; for

(8) aspalax, mole-rat.

On the other hand, if etymological considerations are to be taken into account and Septuagint abandoned when it conflicts with them we might have

(1) holedh, mole-rat;

(2) ‘akhbar, mouse;

(3) tsabh, thorny-tailed lizard;

(4) ‘anaqah, field-mouse;

(5) koach, monitor;

(6) leTa’ah, gecko;

(7) chomeT, skink;

(8) tinshemeth, chameleon.

Neither of these lists has the systematic arrangement of that of the Revised Version (British and American), but we must remember that the Biblical writers were not zoologists, as is seen in the inclusion of the bat among birds ([Le 11:19](#); [De 14:18](#)), and of the hare and coney among ruminants (Le 11:5,6; De 14:7).

Alfred Ely Day

LO-AMMI

lo-am'-i (lo'-'ammi, "not my people"): The 2nd son and 3rd child of Gomer bath- Diblaim, wife of the prophet Hosea (Ho 1:9). An earlier child, a daughter, had been named Lo-ruhamah (lo'-ruchamah, "uncompassionated"). The names, like those given by Isaiah to his children, are symbolic, and set forth Hosea's conviction that Israel has, through sin, forfeited Yahweh's compassion, and can no longer claim His protection. Of the bearers of these names nothing further is known; but their

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symbolism is alluded to in Ho 2:1,23. This latter passage is quoted by Paul (Ro 9:25 f).

See HOSEA; JEZREEL.

John A. Lees

LO-DEBAR

lo'-de-bar, lo-de'-bar (lo dhebhar): A place in Gilead where dwelt Machir, son of Ammiel, who sheltered Mephibosheth, son of Saul, after that monarch's death (2Sa 9:4), until he was sent for by David. This same Machir met David with supplies when he fled to Gilead from Absalom (2Sa 17:27 f). Possibly it is the same place as Lidebir in Jos 13:26 (Revised Version margin). No certain identification is possible; but Schumacher (Northern 'Ajlun, 101) found a site with the name Ibdar about 6 1/2 miles East of Umm Qeis, North of the great aqueduct, which may possibly represent the ancient city. Lidebir, at least, seems to be placed on the northern boundary of Gilead. The modern village stands on the southern shoulder of Wady Samar. There is a good spring to the East, a little lower down, while ancient remains are found in the neighborhood.

W. Ewing

LO-RUHAMA

lo-roo-ha'-ma, lo-roo-ha'-ma.

See LO-AMMI.

LOAF

lof.

See BREAD.

LOCKS

loks

((1) tsitsith,

(2) pera’;

(3) machlaphah,

(4) qewutstsah):

See in general the article on HAIR.

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(1) The first word, tsitsith, means really a tassel, such as is worn by the Jews on the four corners of the prayer-shawl or Tallith and on the 'arba' kanepoth (De 22:12), translated in the New Testament by kraspedon ([Mt 9:20](#); [14:36](#); [23:5](#); [Mr 6:56](#); [Lu 8:44](#)). Once it is applied to a forelock of hair. The prophet Ezekiel, describing his sensations which accompanied his vision of Jerusalem, says: "He put forth the form of a hand, and took me by a lock of my head; and the Spirit lifted me up between earth and heaven, and brought me in the visions of God to Jerus" (Eze 8:3).

(2) The word pera' signifies the uncut and disheveled locks of the Nazirite (Nu 6:5) or of the priests, the sons of Zadok (Eze 44:20).

(3) The Book of Judges employs the word machlaphah when speaking of the "seven locks" of Samson (Jud 16:13,19), which really represent the plaited (etymologically, "interwoven") strands of hair still worn in our days by youthful Bedouin warriors.

(4) Qewutstah (So 5:2,11) means the luxuriant hair of the Hebrew youth, who was careful of his exterior. It is called bushy (the Revised Version margin "curling") and black as a raven. the King James Version translations also the word tsammah with "locks" (So 4:1; 6:7; Isa 47:2), but the Revised Version (British and American) has corrected this into "veil," leaving the word "locks" in So 4:1 margin.

H. L. E. Luering

LOCUST

lo'-kust: The translation of a large number of Hebrew and Greek words:

1. Names:

- (1) ‘arbeh from the root rabhah, "to increase" (compare Arabic raba', "to increase").
- (2) sal‘am, from obsolete [?] cal‘am, "to swallow down," "to consume."
- (3) chargol (compare Arabic charjal, "to run to the right or left," charjalat, "a company of horses" or "a swarm of locusts," charjawan, a kind of locust).
- (4) chaghabh (compare Arabic chajab, "to hide," "to cover").
- (5) gazam (compare Arabic jazum, "to cut off")
- (6) yeleq, from the root laqaq "to lick" (compare Arabic laqlaq, "to dart out the tongue" (used of a serpent)).
- (7) chacil, from the root chacal, "to devour" (compare Arabic chaucal, "crop" (of a bird)).
- (8) gobh, from the obsolete root gabhah (compare Arabic jabi, "locust," from the root jaba', "to come out of a hole").
- (9) gebh, from same root.

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He hath laid my vine waste, and barked my figtree: he hath made it clean bare, and cast it away; the branches thereof are made white" (see also 2:2-9,20).

4. Figurative:

Locusts are instruments of the wrath of God (Ex 10:4-19; De 28:38,42; 2Ch 7:13; Ps 78:46; 105:34; Na 3:15-17; The Wisdom of Solomon 16:9; Re 9:3); they typify an invading army (Jer 51:14,27); they are compared with horses (Joe 2:4; Re 9:7); in Job 39:20, Yahweh says of the horse: "Hast thou made him to leap as a locust?" the King James Version "Canst thou make him afraid as a grasshopper?" Locusts are among the "four things which are little upon the earth, but are exceeding wise" (Pr 30:27).

Like the stars and sands of the sea, locusts are a type of that which cannot be numbered (Jud 6:5; 7:12; Jer 46:23; Judith 2:20). Grasshoppers are a symbol of insignificance (Nu 13:33; Ec 12:5; Isa 40:22; 2 Esdras 4:24).

5. Locusts as Food:

The Arabs prepare for food the thorax of the locust, which contains the great wing muscles. They pull off the head, which as it comes away brings with it a mass of the viscera, and they remove the abdomen (or "tail"), the legs and the wings. The thoraxes, if not at once eaten, are dried and put away as a store of food for a lean season. The idea of feeding upon locusts when prepared in this way should not be so repellent as the thought of eating the whole insect. In the light of this it is not incredible that the food of John the Baptist should have been "locusts and wild honey" (Mt 3:4).

See INSECTS.

Alfred Ely Day

LOD; LYDDA

(Iodh; Ludda):

1. Scriptural Notices:

Ono and Lod and the towns thereof are said to have been built by Shemed, a Benjamite (1Ch 8:12). The children of Lod, Hadid and One, to the number of 725, returned from Babylon with Zerubbabel (Ezr 2:33; Ne 7:37 (721)). The town lay in the Shephelah, perhaps in ge ha-charashim, "the valley of craftsmen" (Ne 11:35). In the New Testament it appears as Lydda. Here the apostle Peter visited the saints and healed the palsied Arenas (Ac 9:32). Hence he was summoned by messengers from Joppa on the death of Dorcas.

2. History from Maccabean Times:

The three governments of Aphaerema, Lydda and Ramathaim were added to Judea from the country of Samaria by King Demetrius II (1 Macc 11:34). Lydda presided over one of the toparchies under Jerusalem, into which Judea was divided (BJ, III, iii,

5). After the death of Julius Caesar the inhabitants of Lydda and certain other towns,

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having failed to pay the contributions Cassius demanded, were by him sold into slavery. They were freed by Antony (Ant., XIV, xi, 2; xii, 2). Lydda suffered severely under Cestius Gallus (BJ, II, xix, 1). Along with Jamnia it surrendered to Vespasian (BJ, IV, viii, 1). After the fall of Jerusalem it was noted as a seat of rabbinical learning. The classical name of the city was Diospolis. In the 4th century it was connected with the trade in purple. It became the seat of a bishopric, and the bishop of Lydda was present at the Council of Nicea. At Lydda, in 415 AD, took place the trial of Pelagius for heresy.

Under the Moslems it became capital of the province of Filastin but later it was superseded by er-Ramleh, founded by Khalif Suleiman, whither its inhabitants were removed (Ya'kubi, circa 891 AD). Mukaddasi (circa 985) says that in Lydda "there is a great mosque in which are wont to assemble large numbers of people from the capital (er-Ramleh) and from the villages around. In Lydda, too, is that wonderful church (of George) at the gate of which Christ will slay the antichrist" (quoted by Guy le Strange, Palestine under the Moslems, 493). It was rebuilt by the Crusaders; but was destroyed by Saladin after the battle of ChaTTin, 1191 AD. It was again restored; but in 1271 it was sacked by the Mengels, and from this blow it has never recovered.

3. Identification and Description:

The ancient Lod or Lydda is represented by the modern village of Ludd, on the road to Jerusalem, about 11 miles Southeast of Yafa. It is a station on the Jaffa-Jerusalem Railway. It occupies a picturesque hollow in the plain of Sharon, and is surrounded by gardens and orchards, the beauty of which intensifies by contrast the squalor of the village. It was the reputed birthplace of George, and here he is said to have been buried. The one ruin of importance in the place is that of the church which perpetuates his name.

The town stood on the great caravan road between Babylon and Egypt, near its intersection with that from Joppa to Jerusalem and the East. Its position on these

great arteries of commerce meant trade for the inhabitants. "The manufacture and repair of such requisites for the journey as sacks, saddles and strappings would create the skilled labor in cloth, leather, wood and metal that made the neighborhood once the valley of craftsmen" (Mackie, HDB, under the word). Like many other once prosperous cities on these and similar caravan routes, Lydda suffered from diversion of traffic to the sea; and it may be that for none of them is any great revival now possible.

W. Ewing

LODDEUS

lod-e'-us (Loddeus; Swete reads Laadaios with Doldaiosas variant in Codex Alexandrinus; the King James Version Daddeus, Saddeus): The captain, who was in the place of the treasury. Ezra sent to him for men who "might execute the priests' office" (1 Esdras 8:46); called "Iddo" in Ezr 8:17.

LODGE

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loj (lin; kataskenoo, etc.): To stay or dwell, temporarily, as for the night (Ge 32:13,21; Nu 22:8; Jos 2:1 the King James Version; Jos 4:3; Lu 13:19; Mt 21:17, aulizomai), or permanently (Ru 1:16). In Isa 1:8, "a lodge (melunah) in a garden of cucumbers," the meaning is "hut," "cottage." "Evil thoughts" are said to "lodge" in the wicked (Jer 4:14).

LOFT

In 1Ki 17:23, changed in the Revised Version (British and American) to "chamber."

LOFTILY; LOFTINESS; LOFTY

lof'-ti-li, lof'-ti-nes: The first form is only in Ps 73:8, where it means "haughtily," as if from on high. The second is found only in Jer 48:29, where the loftiness of Moab also means his haughtiness, his groundless self-conceit.

Lofty likewise means "'haughty," "lifted up" (compare Ps 131:1; Isa 2:11; Pr 30:13). In Isa 26:5 it refers to a self-secure and boastful city. In 57:15 it is used in a good sense of God who really is high and supreme. Isaiah uses the word more than all the other sacred writers put together.

LOG

log, logh, "deepened," "hollowed out" (Le 14:10-24)): The smallest liquid or dry measure of the Hebrews, equal to about 1 pint.

See WEIGHTS AND MEASURES.

LOGIA, THE log'-i-a, (Logia):

1. The Word "Logia" and Its History:

The word *logion*, which is a diminutive of *logos*, was regularly used of Divine utterances. There are examples in the classics, the Septuagint, the writings of Josephus and Philo and in four passages in the New Testament (Ac 7:38; Ro 3:2; Heb 5:12; 1Pe 4:11) where it is uniformly rendered both in the King James Version and the Revised Version (British and American) "oracles." It is not, therefore, surprising that early Christian writers, who thought of Christ as Divine, applied this term to His sayings also. We find this use, according to the usual interpretation, in the title of the lost work of Papias as preserved by Eusebius, *Logion kuriakon exegesis*, "Exposition of the Lord's Logia" (*Historia Ecclesiastica*, III, 39), in that writer's obscure reference to a Hebrew or Aramaic writing by the apostle Matthew (same place) , and in Polycarp's Epistle (section symbol 7), "the logia of the Lord." The modern use of the word is twofold:

(a) as the name of the document referred to by Papias which may or may not be the Q of recent inquirers;

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about the wood and the stone (A4b) undoubtedly lends itself to pantheistic teaching, but can be otherwise understood.

Under these circumstances the date of the compilation cannot at present be fixed except in a very general way. If our papyri which represent two copies were written, as the discoverers think, in the 3rd century, that fact and the indubitably archaic character of the sayings make it all but certain that the text as arranged is not later than the 2nd century. To what part of the century it is to be assigned is at present undiscoverable. Sanday inclines to about 120 AD, the finders suggest about 140 AD as the terminus ad quem, Zahn dates 160-70 AD, and Dr. Taylor 150-200 AD. Further research may solve these problems, but, with the resources now available, all that can be said is that we have in the Logia of Oxyrhynchus a few glimpses of an early collection of sayings ascribed to Jesus which circulated in Egypt in the 3rd century of great interest and possibly of considerable value, but of completely unknown origin.

LITERATURE.

Of the extensive literature which has gathered round the Logia—as many as fifty publications relating to A only in the first few months—only a few can be mentioned here. A was first published in 1897 as a pamphlet and afterward as Number 1 of Oxyrhynchus Papyri. Valuable articles by Cross and Harnack appeared in *The Expositor*, series V, volume VI, 257 ff, 321 ff, 401 ff, an important lecture by Swete in *The Expository Times*, VIII, 544 ff, 568, and a very useful pamphlet by Sanday and Lock in the same year. B appeared in 1904 in pamphlet form and as Number 654 of the Oxyrhynchus Papyri, with a fuller commentary. Dr. C. Taylor's pamphlets on A and B issued respectively in 1899 and 1905, and Swete's lecture on B, *The Expositor* T, XV, 488 ff, are of exceptional significance for the study of the subject. Compare also Griffinhoofe, *The Unwritten Sayings of Christ* (A only), 55-67; Klostermann, *Kleine Texte*, Numbers 8, pp. 11 f and 11, pp. 17 ff; Resch, *Agrapha* 2, 68-73, 353 f; HDB, article "Agrapha," extra vol; also articles on "Unwritten Sayings" in HDB, 1909,

and DCG.

William Taylor Smith

LOGOS

log^o-os (logos):

I. GREEK SPECULATION

1. Heraclitus

2. Anaxagoras

3. Plato

4. Aristotle

5. Stoics

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doctrine du Logos; Huber, Die Philosophie der Kirchenväter; Grossmann, Questiones Philonaeae (1841); Watson, Philos. Basis of Religion (1907).

(4) On Johannine Gospel:

Relative comma. of Meyer, Godet, Westcote, Luthardt, E. Scott (1907); Liddon, Divinity of our Lord ("Bampton Lectures," 1866); Watkins, Modern Criticism on the Fourth Gospel ("Bampton Lectures," 1890); Gloag, Introduction to Johannine Writing, (1891); Stevens, Johannine Theol. (1894); Drummond, Gospel of John; Bertling, Der Johan. Logos (1907); Schmiedel, The Johannine Writings (1908); Weizsacker, Apostolic Age, V, ii; Beyschlag and Weiss, Biblical Theol. of New Testament; Drummond, Via, Veritas, Vita (1894); Hatch, Greek Ideas and Usages, Their Influence upon the Christian Church (Hibbert Lectures, 1888).

(5) Patristic Period:

Harnack, Dogmen-Gesch.; Baur, Kirchen-Gesch.; Dorner, System d. chr. Glaubenslehre; Loofs, Leitfaden für seine Vorlesungen über Dogmengeschichte; Atzbergen, Die Logoslehre d. heiligen Athanasius (1880).

B.D. Alexander

LOINS

loinz (chalats, Aramaic charats, mothen, kecel, yarekh; osphus): This variety of Hebrew synonyms seems to be used rather promiscuously for the loins, though there is no little difference in the secondary meanings of these words. They represent various modes of expressing the loins as the seat of strength and vigor (Job 40:16, Hebrew mothen, here used of Behemoth), the center of procreative power, the portion of the body which is girded about, and is considered as specially needful of covering, even under primitive conditions of life (Job 31:20), and where painful disease most effectually unfits a man for work and warfare.

Jacob receives the Divine promise that "kings shall come out of (his) loins" (chalats, Ge 35:11), and we read of 66 souls "that came out of his loins" (yarekh) which went into Egypt (Ge 46:26). The Epistle to the Hebrews speaks of the Levites as having come out of the loins of Abraham (Heb 7:5).

As the seat of strength (compare LEG; THIGH), the loins are girded with belts of leather (2Ki 1:8; Mt 3:4), or cloth, often beautifully embroidered (Ex 28:39), or of costly material (Ex 39:29; Jer 13:1 f). Girded loins are a sign of readiness for service or endeavor (Ex 12:11; 1Ki 18:46; 2Ki 4:29; Job 38:3; Pr 31:17; Lu 12:35; 1Pe 1:13). Of God it is said that "he looseth the bond of kings, and bindeth their loins with a girdle," i.e. strengthens them (Job 12:18). On the loins the sword is worn (2Sa 20:8). It is a sign of mourning to gird the loins with sackcloth (1Ki 20:32; Isa 32:11; Jer 48:37; Am 8:10; see also the First Papyrus of Elephantine, l. 20). A man whose strength is in his attachment to truth, in other words is faithful, is spoken of as having his loins girt about with truth (Eph 6:14). Thus, the Messiah is described: "Righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins"

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(Isa 11:5). One of the most primitive modes of clothing consisted of a fleece tied around the loins (Job 31:20).

The condition of unfitness for service is described in that the loins (kecel) are filled with a burning (Ps 38:7, the King James Version "loathsome disease"), or that "a sore burden" is laid upon the "loins" (mothen, **Ps 66:11**). Thus the loins are made "continually to shake" (Ps 69:23), "the joints of (the) loins" (charats) are loosed (Da 5:6), the "loins are filled with anguish" (Isa 21:3). It is very likely that originally a disabling lumbago or the painful affections of the gall or the bladder (calculus, etc.) are meant, but very soon the expression becomes merely metaphorical to express personal helplessness, especially that which can but rely upon assistance and help from God.

H. L. E. Luering

LOIS

lo'-is (Lois (2Ti 1:5)): The grandmother of Timothy, and evidently the mother of Eunice, Timothy's mother. The family lived at Lystra (Ac 16:1). It was on the occasion of Paul's first missionary journey (**Ac 14**) that Eunice and Timothy were converted to Christ, and it was, in all likelihood, on the same occasion that Lois also became a Christian. Paul speaks of the unfeigned faith that there was in Timothy, and he adds that this faith dwelt at the first in thy grandmother Lois, and thy mother Eunice. This is the only passage where Lois is mentioned; but by comparing 2Ti 1:5 with 2Ti 3:15 (the King James Version), where Paul refers to Timothy's having "from a child known the holy scriptures," it would appear that Lois was associated with Eunice, both in a reverent faith in God and in the careful instruction in the Old Testament which was given to Timothy.

See EUNICE; TIMOTHY.

John Rutherford

LONGEVITY

lon-jev'-i-ti: In the part of Genesis ascribed to the Priestly Code (P), the names and genealogies of the patriarchs are given (Ge 5; 11). In the three versions which are our chief sources, Massoretic Text, Septuagint and Sam, the age-numbers given for these patriarchs are hopelessly at variance. It is in accord with what we find in the earliest legend of most races that in these chapters a great length of life is ascribed to these; thus Berosus attributes to the first 10 kings of Babylonia a span of 430,000 years, and Hesiod (Works and Days, 129) says that in the Silver Age childhood lasted 100 years, during which a boy was reared and grew up beside his mother. On the other hand the evidence of prehistoric archaeology shows that the rate of development of the individual in the early Stone Age differed very little from that of humanity at the present day. It is possible that, in the case of the Hebrew record, the names of certain pre-Abrahamic patriarchs were derived from an ancient tradition, and that in the desire to fill up the chronology of the period before the call of Abraham, these names were inserted and the time which was supposed to have elapsed was divided among

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them; on the basis of some such hypothesis as that which is said to have existed among the Jews, that the Messiah should come 4,000 years after Adam.

We know from the archaeological evidence that the antiquity of primitive man extends to a date very much farther back than 4,000 years. Indeed, we can prove that before 4000 BC there were settled nationalities both in the valley of the Nile and that of the Euphrates, and that among these the duration of individual life was much the same as at the present day. The first three dynasties in Egypt, starting at or about 4400 BC, consisted of 25 consecutive kings, the average length of whose several reigns was about 30 years. The biographic sketches of Biblical persons other than those in Genesis showed that their longevity did not exceed that of our contemporaries. Eli was blind and feeble at 98. At 70 David was bedridden and frail. Manasseh, the king of Judah whose reign was longest, died at 67; Uzziah died at 68. The statement in Ps 90:10 attributed to Moses is a correct estimate of what has been the expectation of life at all time.

At the present day among Palestinian fellahin very old men are uncommon. I have never seen anyone among them who could prove that he was 80 years of age; the rate of infant mortality is appallingly high. Maturity is earlier, and signs of senility appear among them sooner than among the same class in Great Britain.

Alexander Macalister

LONGSUFFERING

long-suf'-er-ing ('erekh 'appayim; makrothumia): The words 'erekh 'appayim, translated longsuffering, mean literally, "long of nose" (or "breathing"), and, as anger was indicated by rapid, violent breathing through the nostrils, "long of anger," or "slow to wrath." The adjective is applied to God (Ex 34:6 the King James Version, in the name of Yahweh as proclaimed to Moses; Nu 14:18 the King James Version; Ps 86:15 the King James Version; the Revised Version

(British and American) "slow to anger," which is also the translation in other places; the King James Version and the Revised Version (British and American) Ne 9:17; Ps 103:8; 145:8; Pr 15:18; 16:32; Joe 2:13; Jon 4:2; Na 1:3); it is associated with "great kindness" and "plenteous in mercy." The substantive occurs in Jer 15:15: "Take me not away in thy longsuffering." In Ec 7:8, we have 'erekh ruach, the King James Version and the Revised Version (British and American) "patient in spirit."

The word in the New Testament rendered "longsuffering," makrothumia (once makrothumeo, "to be longsuffering"), which is the rendering of 'erekh 'appayim in the Septuagint, is literally, "long of mind or soul" (regarded as the seat of the emotions), opposed to shortness of mind or soul, irascibility, impatience, intolerance. It is attributed to God (Ro 2:4; 9:22; 2Pe 3:9), of His bearing long with sinners and slowness to execute judgment on them. It is, therefore, one of "the fruits of the Spirit" in man (Ga 5:22) which Christians are frequently exhorted to cherish and show one toward the other (Eph 4:2; Col 1:11; 3:12, etc.); it belongs, Paul says, to the love, without which all else is nothing: "Love suffereth long (makrothumei), and is kind" (1Co 13:4); The verb makrothumeo is sometimes translated by "patience" (Mt 18:26,29, "Have patience with me"). Lu 18:7 has been variously rendered; the King James Version has "And shall not God avenge his own elect though he bear long

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with them"; the Revised Version (British and American) "and yet he is longsuffering over them," the American Revised Version margin "and is he slow to punish on their behalf?" Weymouth (New Testament in Modern Speech) has "although he seems slow in taking action on their behalf," which most probably gives the sense of the passage; in Jas 5:7,8 the verb occurs thrice, the King James Version "be patient," "hath long patience"; the Revised Version (British and American) also translates by "patient"; this, however, as in Mt 18:26,29, seems to lose the full force of the Greek word. According to Trench (Synonyms of the New Testament, 189), the difference between hupomone ("patience") and makrothumia is that the latter word expresses patience in respect to persons, and the former in respect to things; hence, hupomone is never ascribed to God; where He is called "the God of patience," it is as He gives it to His servants and saints. But in Jas 5:7 it is used with reference to things, and in Col 1:11 it is associated with patience (compare Heb 6:12,15), suggesting patient endurance of trials and sufferings. In Col 1:11 it is also associated with "joy," indicating that it is not a mere submissiveness, but a joyful acceptance of the will of God, whatever it may be. In The Wisdom of Solomon 15:1; Ecclesiasticus 5:4, we have "longsuffering" (makrothumos) ascribed to God; also in Ecclesiasticus 2:11, the Revised Version (British and American) "mercy."

W. L. Walker

LOOK

look:

(1) The uses of the simple verb in English Versions of the Bible are nearly all good modern English. In Isa 5:2, however, "He looked that it should bring forth grapes"—"look" is used in the sense of "expect." Compare the King James Version of Sirach 20:14; Ac 28:6, "They looked when he should have swollen" (the Revised Version (British and American) "They expected that he would have swollen"). In 1 Macc 4:54, the King James Version has inserted

"look" (omitted in the Revised Version (British and American)) as a simple interjection, without a corresponding word in the Greek

(2) "Look upon" means "fix one's attention on," and is often so used in English Versions of the Bible without further significance (Ec 2:11; Lu 22:56, etc.); but in 2Ch 24:22 the King James Version and the Revised Version (British and American), "Yahweh look upon it" means "remember." However, continual attention given to an object usually denotes that pleasure is found in it, and from this fact such uses as those of Pr 23:31, "Look not thou upon the wine when it is red," are derived. In particular, God's "looking upon" a person becomes a synonym for "showing favor unto," as in De 26:7 the King James Version; Ps 84:9 the King James Version and the Revised Version (British and American); Ps 119:132 the King James Version; Lu 1:48 the Revised Version (British and American) only, etc. (the Revised Version (British and American) usually, re-words, in such passages). On the other hand, "look on" may be weakened, as in such phrases as "fair to look upon" (Ge 12:11 etc.), where it means only "fair to the sight." Or as in modern English, "look on" may describe the attitude of the passive spectator, even when applied to God. So Ps 35:17, "Lord, how long wilt thou look on?"

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(3) "Look to" usually means "pay attention to," as in Pr 14:15; Jer 39:12; 2 Joh 1:8, etc., and the Revised Version (British and American) occasionally uses this phrase in place of AV's "look upon" (Php 2:4). The reverse change is made in the King James Version's 1Sa 16:12, "goodly to look to"; Eze 23:15, "all of them princes to look to," but in the latter verse a more drastic revision was needed, for the meaning is "all of them in appearance as princes." "Look out" may mean "search for" (Ge 41:33; Ac 6:3), but may also be used literally, (Ge 26:8, etc.). The King James Version's "looking after those things" in Lu 21:26 has been changed by the Revised Version (British and American) into "expectation of the things." "Look one another in the face" in 2Ki 14:8,11 means "meet in battle."

Burton Scott Easton

LOOKING-GLASS

look'-ing-glas (Ex 38:8 the King James Version margin "brasen glasses").

See GLASS; MIRROR.

LOOM

loom.

See WEAVING.

LOOP

loop (in plural lula'oth (Ex 26:4 f, 10 f; 36:11 f, 17)): A ring or fold made of blue thread to fasten into the corresponding golden clasps, or taches upon the curtains of the tabernacle, joining them in sets, or pairs.

See TABERNACLE.

LORD OF HOSTS

A name or title of God frequently used in the Old Testament, always translated "Yahweh of Hosts" (Yahweh tsebha'oth) in the American Standard Revised Version, since Yahweh, never 'Adhonay, is used in this phrase. Evidently the meaning of the title is that all created agencies and forces are under the leadership or dominion of Yahweh, who made and maintains them (Ge 2:1; Isa 45:12). It is used to express Yahweh's great power.

See GOD, NAMES OF, III, 8.

LORD'S DAY

(he kuriake hemera):

1. Linguistic:

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opposite extreme of a genuinely "legalistic" Sabbatarianism in the thoroughly Evangelical Scotch and English Puritanism is an anomaly that is explained by reaction from the extreme laxity of the surroundings.

7. Practical:

Sunday was fixed as the day for Christian worship by general apostolic practice, and the academic possibility of an alteration hardly seems worth discussing. If a literal apostolicity is to be insisted upon, however, the "breaking of bread" must be made part of the Sunday service. Rest from labor for the sake of worship, public and private, is intensely desirable, since the regaining of the general apostolic enthusiasm seems unattainable, but the New Testament leaves us quite free as to details. Rest from labor to secure physical and mental renewal rests on a still different basis, and the working out of details involves a knowledge of sociological and industrial conditions, as well as a knowledge of religious principles. It is the task of the pastor to combine the various principles and to apply them to the particular conditions of his people in their locality, in accordance with the rules that his own church has indubitably the right to lay down—very special attention being given, however, to the highly important matter of the peculiar problem offered by children. In all cases the general principles underlying the rules should be made clear, so that they will not appear as arbitrary legalism, and it is probably best not to use the term "Sabbath" for Sunday. Under certain conditions great freedom may be desirable, and such is certainly not inconsistent with our liberty in Christ. But experience, and not least of all the experience of the first churches of the Reformation, has abundantly shown that much general laxness in Sunday rules invariably results disastrously.

See further, ETHICS OF JESUS, I, 3, (1).

LITERATURE. For the linguistic matters, Deissmann, *Light from the Ancient East*, 1910, 361-66. Hessey's *Sunday* (ed 1880) ("Bampton Lectures," 1860) contains a good summary of the history of the problems. Zockler's

"Sonntagsfeier," PRE, edition 3, XVIII, 1906, 521-29 is the best general survey. In Sch-Herz this article ("Sunday") is harmed by abbreviation, but an exhaustive bibliography is added.

Burton Scott Easton

LORD'S PRAYER, THE

(Mt 6:9-13; Lu 11:2-4): Prayer occupied an important place in the life and the teachings of Jesus. He was emphatically a man of prayer, praying frequently in private and in public, and occasionally spending whole nights in communion with His heavenly Father. He often spoke to His disciples on the subject of prayer, cautioning them against ostentation, or urging perseverance, faith and large expectation, and He gave them a model of devotion in the Lord's prayer.

1. Twofold Form:

This prayer is given by the evangelists in two different forms and in two entirely different connections. In Matthew's account the prayer is given as a part of the Sermon on the Mount and in connection with a criticism of the ostentation usual in

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Among historical studies may be mentioned, F.H. Chase, *The Lord's Prayer in the Early Church*, Cambridge, 1891, and G. Dalman, *Die Worte Jesu, I*, Leipzig, 1898, English translation, Edinburgh, 1902.

Among the numerous interpretative treatments, the following are some of the more important: N. Hall, *The Lord's Prayer*, Edinburgh, 1889; H.J. Van Dyke, *The Lord's Prayer*, New York, 1891; J. Ruskin, *Letters to the Clergy on the Lord's Prayer and the Church*, late edition, New York, 1896; E. Wordsworth, *Thoughts on the Lord's Prayer*, New York, 1898; C.W. Stubbs, *Social Teachings of the Lord's Prayer*, London, 1900; A.B. Bruce, *The Training of the Twelve*, chapter vi, 4th edition, New York, 1905; L.T. Chamberlain, *The True Doctrine of Prayer*, New York, 1906; F.M. Williams, *Spiritual Instructions on the Lord's Prayer*, New York, 1907.

Russell Benjamin Miller

LORD'S SUPPER; (EUCCHARIST)

u'-ka-rist

GENERAL

I. DEFINITION

II. NEW TESTAMENT SOURCES

1. Textual Considerations

2. Narratives Compared

(1) Mark

(2) Matthew

(3) Pauline

(4) Luke

3. Other Pauline Data

III. PREPARATION FOR THE EUCHARIST

1. Miracles of Loaves and Fishes

2. Discourse at Capernaum

IV. HISTORICAL SETTING OF THE EUCHARIST

1. Other Ac and Words of Christ on Eve of the Passion

2. Sacrificial Language of the Institution

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Our English versions distinguish the 3 main uses of the term thus:

(1) "LORD" represents the Hebrew Yahweh, Septuagint Kurios, except where 'Adhonay or 'Adhon is combined with Yahweh (= " Lord God"); the American Standard Revised Version has in these examples employed the name as it is found in the Hebrew, simply transliterated.

(2) "Lord" corresponds to 'Adhonay, 'Adhon, Mare', also Greek Kurios (see (1)), and Despotes, for which the American Standard Revised Version has always "Master" in either the text or the margin.

(3) "Lord" ("lord") translates all the remaining 8 Hebrew words and the Greek words except Despotes. It is thus seen that Kurios corresponds to all three forms of writing the English term.

See JEHOVAH.

William Owen Carver

LORDS OF THE PHILISTINES

(ceren, same as Hebrew word for "axle," probably a native designation): These "lords" (Jos 13:3; Jud 3:3; 16:5, etc.; 1Sa 5:8,11, etc.), elsewhere called "princes" (sar, 1Sa 18:30; 29:3,4,9), were the petty rulers or kings of the 5 Philistine cities, Gaza, Ashkelon, Ashdod, Ekron, Gath.

See PHILISTINES.

LOSS

chaTa "to suffer as one erring, or as a sinner" (Ge 31:39, where Jacob assures Laban that he (Jacob) suffered the loss of all animals of the flock torn by beasts); shekhol, "bereavement" (Isa 47:8 f, where the prophet foretells the humiliation of

proud Babylon who shall suffer the loss of her children, and widowhood); shikkulim, "bereavement" (Isa 49:20, translated "bereavement" in the Revised Version (British and American), where the prophet promises to the desolate Zion enlargement). In the New Testament the translations of three Greek words: apobole, "casting away" (Ac 27:22, where Paul assures the crew and passengers that there shall be no "loss" of life from the storm); zemia, "loss" (Ac 27:21, referring to the harm sustained in the storm; Php 3:7 f, where Paul counts all his natural privileges and attainments as forfeited for the excellency of the knowledge of Christ); zemioo. "to suffer loss" (1Co 3:15, where Paul says the man whose works are burned shall suffer "loss"; Php 3:8, same context as above).

Charles B. Williams

LOT (1)

lot:

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prevails all over the Holy Land. It is to be classed with the myth-and legend-building turn of mind in simple peoples, which has e.g. embroidered upon this Old Testament account of the destruction of Sodom such marvelous details and embellishments.

The principal thing to observe is the vagueness and the simplicity of the story in Gen. For it does not necessarily imply the "metamorphosis" popularly attributed to it, in the strict sense of that word. And it lacks, even in a narrative like this, where the temptation would be greatest, all indications of that "popular archaeology" or curiosity, which according to some critics, is alleged to have furnished the original motive for the invention of the patriarchal narratives. "She became a pillar of salt," and "Remember Lot's wife": this is the extent of the Biblical allusions. All the rest is comment, or legend, or guess, or "science."

J. Oscar Boyd

LOT (2)

See DIVINATION.

LOTAN

lo'-tan (loTan): Son of Seir, a chief (the King James Version "duke") of Edom (Ge 36:20,22,29; 1Ch 1:38 f).

LOTHASUBUS

loth-a-su'-bus (Lothasoubos): One of those who stood by Ezra at the reading of the law (1 Esdras 9:44); called "Hashum" in Ne 8:4.

LOTS

See DIVINATION.

LOTS, FEAST OF

See PURIM.

LOTUS TREES

lo'-tus (tse'elim; the King James Version shady trees): The trees under which behemoth (the "hippopotams") rests; "He lieth under the lotus-trees," "The lotus-trees cover him with their shade" (Job 40:21,22). The Arabic equivalent is the dom tree, *Zizyphus lotus*, a species of jujube tree (Natural Order Rhamnaceae); it has many spines and small globular fruit a little bigger than a pea. It is common in the Jordan valley. This plant has nothing to do with the Egyptian lotus.

See LILY.

LOVE

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disciple of Christ must manifest itself in supplying the necessities, not of our friends only (1 Joh 3:16-18), but also of our enemies (Ro 12:20 f).

Our love should be "without hypocrisy" (Ro 12:9); there should be no pretense about it; it should not be a thing of mere word or tongue, but a real experience manifesting itself in deed and truth (1 Joh 3:18). True love will find its expression in service to man: "Through love be servants one to another" (Ga 5:13). What more wonderful illustration can be found of ministering love than that set forth by our Lord in the ministry of foot-washing as found in Joh 13? Love bears the infirmities of the weak, does not please itself, but seeks the welfare of others (Ro 15:1-3; Php 2:21; Ga 6:2; 1Co 10:24); it surrenders things which may be innocent in themselves but which nevertheless may become a stumbling-block to others (Ro 14:15,21); it gladly forgives injuries (Eph 4:32), and gives the place of honor to another (Ro 12:10). What, then, is more vital than to possess such love? It is the fulfillment of the royal law (Jas 2:8), and is to be put above everything else (Col 3:14); it is the binder that holds all the other graces of the Christian life in place (Col 3:14); by the possession of such love we know that we have passed from death unto life (1 Joh 3:14), and it is the supreme test of our abiding in God and God in us (1 Joh 4:12,16).

William Evans

LOVE, BROTHERLY

See BROTHERLY LOVE.

LOVE-FEAST

luv' -fest.

See AGAPE.

LOVELY

luv'-li ('ahabh, 'ahebh; prosphiles): "Lovely" occurs only 4 times. In 2Sa 1:23 it is the translation of 'ahebh, "to be loved" ("Saul and Jonathan were lovely and pleasant (the King James Version margin "sweet") in their lives"), where it seems to mean "loving" or "lovable." Two other words are so translated in the Old Testament: machmadch, "desire" a "desirable thing" (So 5:16, "He is altogether lovely," that is, "lovable," "to be desired," literally, "all of him lovableness," or "desirableness"); 'aghabhim "loves," or "charms" (Eze 33:32, "Thou art unto them as a very lovely song," the King James Version margin "a song of loves," the Revised Version margin "a love-song"; in 33:31 the same word is translated "much love," the King James Version margin "They make loves or jests"); in Php 4:8 we have prosphiles, "very lovely," or "lovable," "whatsoever things are lovely."

W. L. Walker

LOVER

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luv'-er ('ohebh, 'ahebh): In the Old Testament 'ohebh, from 'ahebh, "to love," is sometimes "lover" in the sense of "friend," in the older English sense of the word (1Ki 5:1, "Hiram was ever a lover of David"; Ps 38:11; 88:18; La 1:2); more frequently it has the meaning of "lover" in the special sense, sometimes in the evil sense of the word (Jer 22:20,22; 30:14; Eze 16:33,36 f, etc.; Ho 2:5,7,10, etc.); 'aghabh, "to love" ([Jer 4:30](#)), rea', "companion" (Jer 3:1), and ahabhim, "loves" (Ho 8:9), are also translated "lovers" in this sense.

In the New Testament the simple word "lover" does not occur, but we have various compound words, philotheos "lover of God" (2Ti 3:4); philagathos, "lover of good," and philoxenos, "lover of hospitality" (Tit 1:8); philautos, "lover of self" (2Ti 3:2); philedonos, "lover of pleasure" (2Ti 3:4).

In the Revised Version (British and American) we have, for "a lover of hospitality" (Tit 1:8), "given to"; for "covetous" (Lu 16:14; 2Ti 3:2), "lovers of money"; for "not covetous" (1Ti 3:3), "no lover of money"; for "despisers of them that are good" (2Ti 3:3), "no lovers of good."

W. L. Walker

LOVES

luvz (Ps 45:1, title).

See PSALMS.

LOVINGKINDNESS

luv-ing-kind'-nes (hecedh): "Lovingkindness" in the King James Version always represents this word (30 times), but of hecedh there are many other renderings, e. g. "mercy" (frequently), "kindness" (38), "goodness" (12). The word is derived from chacadh, meaning, perhaps, "to bend or bow oneself," "to incline oneself";

hence, "to be gracious or merciful." the English Revised Version has not many changes, but in the American Standard Revised Version "lovingkindness" is invariably employed when checedh is used of God, and, as a rule, "kindness" when it is used of man, as in Ge 21:23; Jud 1:24 (the King James Version "mercy," the Revised Version (British and American) "deal kindly"); Ru 3:10; 2Ch 32:32; 35:26 (the King James Version "goodness," '); margin "Hebrew: kindness" the Revised Version (British and American) "good deeds"); Job 6:14, etc. Of the uses of the word as on man's part toward God, the only occurrences are: Jer 2:2, "I remember for thee the kindness of thy youth, the love of thine espousals," etc.; Ho 6:4,6, "Your goodness (the Revised Version margin "or kindness") is as a morning cloud," "I desire goodness (the King James Version "mercy," the Revised Version margin "Kindness"), and not sacrifice," which last passage may denote kindness as toward man.

When used of God checedh denotes, in general, "the Divine Love condescending to His creatures, more especially to sinners, in unmerited kindness" (Delitzsch). It is frequency associated with forgiveness, and is practically equivalent to "mercy" or "mercifulness" (Ex 20:6), "showing lovingkindness (the English Revised Version "mercy") unto thousands of them that love me"; Ex 34:6 f, "slow to anger, and

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abundant in lovingkindness (the English Revised Version "plenteous in mercy"); (34:7) "keeping lovingkindness (the English Revised Version "mercy") for thousands, forgiving iniquity and transgression and sin" (compare Nu 14:18); Mic 7:18, "He retaineth not his anger for ever, because he delighteth in lovingkindness" (the English Revised Version "mercy"). This quality in Yahweh was one by which He sought to bind His people to Himself. It is greatly magnified in the Old Testament, highly extolled and gloried in, in many of the psalms (Ps 136 has the constant refrain, "For his lovingkindness endureth forever"). In De 7:12 it is associated with the covenant, and in 2Sa 7:15 with the covenant with David (compare Isa 55:3, etc.). It was something that could always be relied on.

Being such an essential and distinctive quality of God, the prophets taught that it should also characterize His people. It is part of the Divine requirement in Mic 6:8, "to love kindness" (compare Zec 7:9, "Show kindness and compassion every man to his brother"). The want of it in the nation was a cause of Yahweh's controversy with them, e.g. Ho 4:1, "There is no truth, nor goodness (checedh) (the King James Version and the English Revised Version "mercy"), nor knowledge of God in the land"; Ho 12:6, "Therefore turn thou to thy God: keep kindness (the King James Version and the English Revised Version "mercy") and justice, and wait for thy God continually." Cheyne (Encyclopedia Biblica) regards [~checedh as denoting paternal affection on God's part, answered by filial and loyal affection and brotherly love on man's part (philadelphia in the New Testament).

The word "lovingkindness" does not occur in the New Testament, but as its equivalents we have such terms as "mercy" "goodness," "kindness," "brotherly love" (see special articles).

W. L. Walker

LOW COUNTRY

See SHEPHELAH.

LOWLAND

lo'-land (shephelah; compare Arabic sufalat, "the lowest part"): The western part of Palestine, including the maritime plain and the foothills. There has been an attempt to restrict the term to the foothills, at least as far as the more ancient documents are concerned, but there can be little doubt that the maritime plain should be included. the Revised Version (British and American) has "lowland" throughout for shephelah, while the King James Version has "low country" ([2Ch 26:10](#); [28:18](#)), "low plains" (1Ch 27:28; 2Ch 9:27), "plain" (Jer 17:26; Ob 1:19; Zec 7:7), "vale" or "valley" (De 1:7; Jos 9:1; 10:40).

See COUNTRY; SHEPHELAH.

Alfred Ely Day

LOZON

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lo'-zon (Lozon): Head of a family of Solomon's servants (1 Esdras 5:33); called "Darkon" in Ezr 2:56; Ne 7:58.

LUBIM

lu'-bim (lubhim): A people mentioned in the Old Testament (2Ch 12:3; 16:8; Da 11:43; Na 3:9). In all these cases the word is translated in the King James Version "Libyans"; in the Revised Version (British and American) only in Da 11:43. The people so named had their seat in North Africa, West of Egypt (compare Ac 2:10, "the parts of Libya about Cyrene"). See LIBYA. On three different occasions the Libyans invaded Egypt, and at length, in the 10th century BC, succeeded in founding an Egyptian dynasty under SHISHAK (which see).

LUCAS

lu'-kas, loo'-kas. In Phm 1:24 the King James Version, for "Luke" (Revised Version).

LUCIFER

lu'-si-fer, loo'-si-fer: The morning star, an epithet of the planet Venus.

See ASTROLOGY, 11.

LUCIUS (1)

lu'-shi-us, lu'-shus (Loukios, Leukios): A Roman consul who is said (1 Macc 15:16 ff) to have written a letter to Ptolemy Euergetes securing to Simon the high priest and to the Jews the protection of Rome. As the praenomen only of the consul is given, there has been much discussion as to the person intended. The weight of probability has been assigned to Lucius Calpurnius Piso, who was one of the consuls in 139-138 BC, the fact of his praenomen being Cneius and not

Lucius being explained by an error in transcription and the fragmentary character of the documents. The authority of the Romans not being as yet thoroughly established in Asia, they were naturally anxious to form alliances with the kings of Egypt and with the Jews to keep Syria in check. The imperfections that are generally admitted in the transcription of the Roman letter are not such as in any serious degree to invalidate the authority of the narrative in 1 Maccabees.

J. Hutchison

LUCIUS (2)

(Loukios): This name is mentioned twice:

(1) In the church at Antioch which sent out Barnabas and Saul as its missionaries were several prophets and teachers, among whom was Lucius of Cyrene (Ac 13:1). He was probably one of those "men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also" (Ac 11:20). It has been suggested that he is the same as Luke, but this is merely conjecture.

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(2) "Lucius and Jason and Sosipater, my kinsmen" were among those who joined Paul in saluting the Christians in Rome (Ro 16:21). By "kinsmen" Paul means "Jews" (compare Ro 9:3; 16:11,21). This Lucius may have been the same person as (1), but, as we have no more information about either, we cannot determine this.

S. F. Hunter

LUCRE

lu'-ker, loo'-ker (betsa'>; kerdos): Literally, "gain" (1Sa 8:3; Tit 1:7), hence, in the New Testament always qualified by "filthy" (1Ti 3:8, "not greedy of filthy lucre" aischrokerdes; so Tit 1:7). The adverb is found in 1Pe 5:2 (see also Tit 1:11). In 1Ti 3:3, the Revised Version (British and American) changes the King James Version to "no lover of money" (@aphilarguros).

LUD; LUDIM

lud, lu'-dim, lood'-im (ludh, ludhim, ludhiyum, "Ludites"; Loud, Loudieim; Targum Onk: ludha'e):

1. Two Different Nationalities:

In Ge 10:13 Ludim appears as the firstborn of Mizraim (Egypt), and in 10:22 Lud is the fourth son of Shem. We have therefore to do with two different nationalities bearing the same name, and not always easy to distinguish. 1Ch 1:11,17 simply repeat the statements of Ge 10:13,22. In Isa 66:19 Lud is mentioned with Tarshish and Pul (generally regarded as a mistake for Phut), Tubal, Javan, and the isles. Accepting this emendation, the passage agrees with Jer 46:9, where the Ludim are spoken of with Kush and Phut as the allies of Egypt; and also with Eze 27:10, where Lud is referred to with Persia and Put as soldiers of Tyre. Lud, again, is mentioned with Ethiopia (Gush), Put, all the

mingled people, Cab, and the children of the land which is in league (or, margin "the land of the covenant"), which were all to fall by the sword (Eze 30:5).

2. The Semitic Lud:

Coming to the Semitic Lud, it is to be noted that the Assyrians called Lydia Lu(d)du, and that the mythical ancestor of the Lydians, according to Herodotus (i.7), was Lydos, and their first king, Agros, was descended from Ninos and Belos, i.e. Assyria and Babylonia. The apparently Assyrian colony in Cappadocia about 2000 BC, who used the Babylonian script, may be regarded as supporting this statement, and that there were other colonies of the same nationality in the neighborhood is implied by the fact that Assyro-Babylonian was one of the official languages of the Hittite state whose capital was Hattu or Boghaz-keui. On the other hand when Gyges sent an embassy to Assur-bani-apli of Assyria, Lu(d)du is described as a country whose name had never before been heard, and whose language was unknown. As, however, the earlier kings of Assyria certainly warred in that district, this statement has to be taken with caution. Perhaps the name had changed in the interval, owing to an immigration similar to that which brought the Hittites into Asia Minor, and caused change in the language at the same time.

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3. Not Recognizable as Semitic Later:

Naturally Lydia was not recognizable as Semitic in classical times. The existence of Lud in the neighborhood of Egypt as well as in Asia Minor finds parallels in the Syrian Mucri of the Assyrian inscriptions by the side of the Mucur which stood for Egypt, and still more in the Cappadocian Cush (Kusu) of certain Assyrian letters relating to horses, by the side of the Cush (Kusu likewise) which stands for Ethiopia.

4. Egyptian Lud Not Recognizable:

Everything points, therefore, to the Semitic Lud and Ludim being Lydia, and the identification may be regarded as satisfactory. It is altogether otherwise with the Egyptian Lud and Ludim, however, about which little can be said at present. The reference to a city which seems to be Putu-yawan in an inscription mentioning the 37th year of Nebuchadrezzar, and apparently referring to an expedition against Amasis, though it may stand for "Grecian Phut," has very little bearing upon the position of the Egyptian Lud, especially as the text in which it occurs is very mutilated. One thing is certain, however: the Hebrews regarded this Lud and Ludim as being Hamitic, and not Semitic.

T. G. Pinches

LUHITH, ASCENT OF

lu'-hith, loo'-hith, ma'-aleh ha-luchith): A place named in Isa 15:5; Jer 48:5. It is clearly identical with the way, or descent, of Horonaim. Eusebius, Onomasticon places Luhith between Areopolis and Zoar. Some way is intended by which fugitives from the Arabah could reach the uplands of the Moabite plateau. Guthe thinks it may be the road which leads from the district of the ancient Zoar on the eastern shore of the Dead Sea to the uplands through Wady Bene Hammad. Along this track ran also a Roman road. If Horonaim were the higher of the two

places, this might account for the way being called the "descent" of Horonaim as going down from that place, and the "ascent" of Luhith as going up thence. Neither place can as yet be identified with certainty.

W. Ewing

LUKE, THE EVANGELIST

look, luk.

1. Name:

The name Luke (Loukas) is apparently an abbreviation for Loukanos. Old Latin manuscripts frequently have the words CATA LUCANUM as the title of the Third Gospel. (But the form Loukios, is also found in inscriptions synonymous with Loukas; compare Ramsay, *The Expositor*, December, 1912.)

It was a common fashion in the koine to abbreviate proper names, as it is today, for that matter (compare Amphas from Amphiatos, Antipas from Antipatros, Apollos

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early artists were especially fond of painting scenes from the Gospel of Luke. The allegorical figure of the ox or calf in Eze 1 and Re 4 has been applied to Luke's Gospel.

LITERATURE.

Bible dicts., comms., lives of Paul, introductions. See also Harnack, "Lukas, der Arzt, der Verfasser" (1906); New Testament Studies: Luke the Physician (1907); Ramsay, Luke the Physician (1908); Selwyn, Luke the Prophet (1901); Hobart, The Medical Language of Luke (1882); Ramsay, Was Christ Born at Bethlehem? A Study in the Credibility of Luke (1898); Maclachlan, John, Evangelist and Historian (1912).

A. T. Robertson

LUKE, THE GOSPEL OF

1. Text
2. Canonicity
3. Authorship
4. Sources
5. Credibility
6. Characteristics
7. Date
8. Analysis

LITERATURE

1. Text:

The five primary uncials (Codices Sinaiticus, Alexandrinus, Vaticanus, Ephraemi, Bezae) are the chief witnesses for the text of Luke's Gospel. This group is reinforced by L, Codex Delta and the Freer (Detroit) MS; R, T, X and Xi are also valuable in fragments. The other uncials are of secondary value. The Latin, Egyptian and Syriac versions are also of great importance. There are 4 Latin versions (African, European, Italian, Vulgate), 3 Egyptian (Memphitic, Sahidic, Bohairic), 5 Syriac (Curetonian, Sinaitic, Peshitto, Harclean, Palestinian or Jerusalem). Many of the cursive (minuscule) manuscripts are also of considerable worth, as are some of the quotations from the Fathers.

Blass, *Philology of the Gospels* (1898), has advanced theory of two recensions of this Gospel (a longer and a shorter), such as he holds to be true of Acts. In the case of Acts, theory has won some acceptance (see *ACTS OF THE APOSTLES*), but that is not true of the Gospel to any extent. The Western text of the Gospel is the shorter text,

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nach Sprache und Stil (1897); Weiss, Quellen des Lukasevangelium (1907); Wright, Synopsis of the Gospels and his Gospel according to Luke in Greek (1900).

A. T. Robertson

LUNATIC(K)

lu'-na-tik:

I. Epilepsy.

1. Incorrect Translation:

The English word "lunatic," which in popular speech signifies a sufferer from any mental derangement, whether periodic or chronic, other than congenital idiocy, appears in the King James Version as a translation of the Greek word *seleniazomai*, in the two passages where it occurs. In the Revised Version (British and American) the word has very properly been displaced by the strictly accurate term "epileptic." This change is justified not only by the extra-Biblical usage (see Liddell and Scott, under the word), but clearly enough by Mt 17:15 (compare 4:24), where epilepsy is circumstantially described.

2. Original Meaning:

The original meaning of the term *seleniazomai*, "moon-struck," is connected with the popular belief, widespread and of strange persistency, that the moon, in certain of its phases, is injurious to human beings, especially in the case of diseases of a periodic or remittent character. There are no data by which to determine whether, in the New Testament times, this particular word represented a living and active belief or had passed into the state of usage in which the original metaphor disappears, and the word simply indicates the fact signified

without reference to the idea embodied in the etymology. We still use the word "lunatic" to signify a person mentally diseased, although we have long since ceased to believe in the moon's influence in such cases.

II. Madness.

The Bible designates "madness," or alienation of mind, by various terms, all of which seem to be onomatopoeic. These various words seem to be derived from the strange and fierce or mournful cries uttered by the unfortunate victims of this dread malady. In De 28:34 the word "maddened" is meshugga‘, participle of shagha‘ (compare also 1Sa 21:15). With this corresponds the word mainomai, in the New Testament. In 1Sa 21:13 (Hebrew 14) the word is a form of the verb chalal, which is also a derivative from the sound indicated.

In certain cases, though by no means uniformly, madness is ascribed to demon-possession (Lu 8:26 f) . One is struck by the fact that mental derangement occupies a very small place in Scripture.

Louis Matthews Sweet

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LURK; LURKING-PLACE

lurk, lurk'-ing-plas: "To lurk" means "to lie in wait," usually with intent to do harm (see Ps 17:12; Pr 1:11,18).

Lurking-place, a place of hiding, usually for the purpose of murder. See 1Sa 23:23; Ps 10:8.

LUST

(5 Hebrew and 5 Greek words are so rendered, namely:

(1) nephesh,

(2) sheriruth,

(3) ta'awah,

(4) chamadh,

(5) 'awah;

(1) epithumia,

(2) hedone,

(3) epipotheo,

(4) orexis,

(5) pathos):

The word both as verb and as substantive has a good and a bad meaning. It

probably meant at first a strong desire, a craving, abnormal appetite, not only for physical but for spiritual satisfaction. It has come, however, to be confined in its use almost entirely to the bad sense. Some old translations are not accepted now, the word being used in connections which at present seem almost irreverent. Shades of meaning are learned from an examination of the Hebrew and Greek originals.

1. The Old Testament Use:

The substantive and verbs are:

(1) Nephesh, in Ex 15:9 and Ps 78:18 translated "desire"; "My desire shall be satisfied"; "by asking food according to their desire." A strong but not sensual sense.

(2) Sheriruth, meaning "obstinacy," evil imagination. Yahweh said (Ps 81:12), "I let them go after the stubbornness of their heart," a willful self-satisfaction.

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(3) Ta'awah, "a delight" "a longing satisfaction," and so it came to mean "sinful pleasure." Translated in Ps 78:30, "that which they desired," intensely longed for, referring to Yahweh's provision of food in the wilderness. Also in Nu 11:4 concerning "flesh to eat" it is said the multitude "lusted exceedingly" i.e. "craved eagerly."

(4) Chamadh, the verb meaning "to delight in," "greatly belove," "covet," probably for evil purposes. The young man is warned against the evil woman (Pr 6:25): "Lust not after her beauty." Here the bad sense is evident, for in the same connection are used such expressions as "harlot," "adulteress," "evil woman."

(5) 'Awah, meaning "greatly to desire," long after, with undue emphasis, with evil spirit though not perhaps with impure thought. In Nu 11:34 reference is made to a place called qibhroth ha-ta'wah, "the graves of lust, where "they buried the people that lusted." Ps 106:14 also refers to the Israelites who "lusted exceedingly." Translated in De 12:15,21 "desire of thy soul"; 12:20; 14:26, "thy soul desireth." These Deuteronomy passages evidently mean lust only in the good sense.

2. The New Testament Use:

As in the Old Testament, so in the New Testament we find both meanings of the word.

(1) Epithumia is used most frequently, and means a longing for the unlawful, hence, concupiscence, desire, lust. The following references hold the idea, not only of sinful desire known as "fleshly," "worldly," as opposed to "spiritual" "heavenly," "the will of man" as opposed to "the will of God," but also the sensual desire connected with adultery, fornication; verb in Mt 5:28; Mr 4:19; Joh 8:44; Ro 1:24; 1Co 10:6; Ga 5:16,17,24; Tit 2:12; 1Pe 1:14; 1 Joh 2:16 f; Jude 1:16,18; Re 18:14.

(2) Hedone, delight in sensuality, hence, wicked pleasures; translated in Jas 4:1,3 "pleasures": "Your pleasures that war in your members"; "Ye ask amiss, that ye may spend it in your pleasures" (the King James Version "lust").

(3) Epipotheo means to crave intensely the wrong possession; translated in Jas 4:5 "long (the King James Version "lusteth") unto envying."

(4) Orexis, used in Ro 1:27, from context evidently meaning "lust" in the worst sense; translated "lust."

(5) Pathos, meaning "passion" inordinate affection, with the idea in it of suffering; translated in 1Th 4:5 "passion of lust."

William Edward Raffety

LUTE

lut (nebhel; thus the Revised Version (British and American); the King James Version viol (Isa 5:12)): Nebhel is rendered elsewhere by psaltery" or "viol." The lute was originally an Arabic instrument. It resembled a guitar, though with a longer and more

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slender neck. The name is derived from Arabic al'ood, with a of article elided; hence, Italian liuto; French luth.

See MUSIC.

LUZ

(Luz):the Hebrew word means "almond tree" or "almond wood" (OHL, under the word). It may also mean "bone," particularly a bone of the spine, and might be applied to a rocky height supposed to resemble a backbone (Lagarde, Uebersicht., 157 f). Winckler explains it by Aramaic laudh, "asylum," which might be suitably applied to a sanctuary (Geschichte Israels). Cheyne (EB, under the word) would derive it by corruption from chalutsah, "strong (city)."

(1) This was the ancient name of Bethel (Ge 28:19; Jud 1:23; compare Ge 35:6; 48:3; Jos 16:2; 18:13). It has been thought that Jos 16:2 contradicts this, and that the two places were distinct. Referring to Ge 28:19, we find that the name Bethel was given to "the place," ha-maqom, i.e. "the sanctuary," probably "the place" (28:11, Hebrew) associated with the sacrifice of Abraham (12:8), which lay to the East of Bethel. The name of the city as distinguished from "the place" was Luz. As the fame of the sanctuary grew, we may suppose, its name overshadowed, and finally superseded, that of the neighboring town. The memory of the ancient nomenclature persisting among the people sufficiently explains the allusions in the passages cited.

(2) A Bethelite, the man who betrayed the city into the hands of the children of Joseph, went into the land of the Hittites, and there founded a city which he called Luz, after the ancient name of his native place (Jud 1:26). No satisfactory identification has been suggested.

W. Ewing

LYCAONIA

lik-a-o'-ni-a, li-ka-o'-ni-a (Lukaonia (Ac 14:6), Lukaonisti, (Ac 14:11, "in the speech of Lycaonia"); Lycaonia is meant, according to the South Galatian view, by the expression ten Galatiken choran, in [Ac 18:23](#), and the incidents in Ac 16:1-4 belong to Lycaonia): Was a country in the central and southern part of Asia Minor whose boundaries and extent varied at different periods. In the time of Paul, it was bounded on the North by Galatia proper (but lay in the Roman province Galatia), on the East by Cappadocia, on the South by Cilicia Tracheia, and on the West by Pisidia and Phrygia. The boundary of Phrygia and Lycaonia passed between Iconium and Lystra (see ICONIUM). Lycaonia consists of a level plain, waterless and treeless, rising at its southern fringe for some distance into the foothills of Taurus, and broken on its eastern side by the volcanic mass of Kara-Dagh and by many smaller hills. Strabo informs us that King Amyntas of Galatia fed many flocks of sheep on the Lycaonian plain. Much of the northern portion of Lycaonia has been proved by recent discovery to have belonged to the Roman emperors, who inherited the crown lands of Amyntas.

In Ac 14:6 Lycaonia is summed up as consisting of the cities of Lystra and Derbe and the district (including many villages) lying around them. This description refers to a

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particular division of Lycaonia, which alone is mentioned in the Bible. In the time of Paul, Lycaonia consisted of two parts, a western and an eastern. The western part was a "region" or subdivision of the Roman province Galatia; the eastern was called Lycaonia Antiochiana, after Antiochus of Commagene under whom it had been placed in 37 AD. This non-Roman portion was traversed by Paul; but nothing is recorded of his journey through it (see DERBE). It included the important city of Laranda; and when Lycaonia is described as consisting of the cities of Lystra and Derbe and the surrounding district, the writer is clearly thinking only of the western portion of Lycaonia, which lay in, and formed a "region" of, the province Galatia. This is the tract of country which is meant in Ac 18:23, where it is called the "region" of Galatia, and placed side by side with Phrygia, another region of Galatia. The province Galatia was divided into districts technically known as "regions," and Roman Lycaonia is called the "region of Galatia" in implied contrast with Antiochian Lycaonia, which lay outside the Roman province. Of the language of Lycaonia. (see LYSTRA) nothing survives except some personal and place names, which are discussed in Kretschmar's *Einleitung in die Gesch. der griech. Sprache*.

LITERATURE.

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W. M. Calder

LYCIA

lish'-i-a (Lukia): An ancient country forming the southeast portion of Asia Minor. The surface of Lycia is exceedingly rugged, and its lofty mountains rise almost directly from the sea. Over them several trade routes or passes lead from the coast to the interior. Down the mountain sides rush many small rivers, of which the Xanthus is the chief. The history of Lycia, like that of the neighboring

countries, forms a part of the history of Asia Minor. Successively it was in the possession of the Persians, of Alexander the Great, of the Seleucid kings and of the Ptolemies. In 188 BC it fell into the hands of the Romans, who gave it to the island of Rhodes; 20 years later, because of its loyalty to Rome, it became free and independent (1 Macc 15:23). In 53 AD, during the reign of the emperor Claudius, it became a Roman province, and in 74 AD it was united with Pamphylia to form a double province over which a Roman governor presided.

At different times during the history of Lycia, there were about 100 places which issued coins of their own. Pliny speaks of 70 cities which had existed there, but in his age there were but 36. Of these, Patara, Myra and Phaselis are of interest to Bible students. From the coast city of Patara, according to Ac 21 f, Paul took ship for Phoenicia. It was a place celebrated not only as a trading-center, and a port of entry to the interior, but as the seat of the oracle of Apollo, and the birthplace of Nicholas. Myra, though over 2 miles from the coast, possessed a harbor, and was also a trading-center. Here, according to Ac 27:5-38, Paul found a grain ship from Alexandria. For some time Myra was the capital of the Roman province; to Christendom it is especially known as the home of Nicholas, who was its bishop and the patron saint of

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the sailors along the coast. Phaselis, on the border of Pamphylia, was also the home of the bishop.

Lycia was a stopping-place, rather than the scene of the active work of Paul, and therefore it figures little in the earliest history of Christianity. For a long time the people strongly opposed the introduction of a strange religion, and in 312 AD they even petitioned the Roman emperor Maximin against it. A portion of the petition has been discovered at Arykander.

E. J. Banks

LYDDA

lid'-a.

See LOD.

LYDIA (1)

lid'-i-a (Ludia): An important country in the western part of Asia Minor bounded on the North by Mysia, on the East by Phrygia, on the South by Caria, and on the West by the Aegean Sea. Its surface is rugged, but along the valleys between its mountain ranges ran some of the most important highways from the coast cities to the distant interior. Of its many rivers the chief are the Cayster, the Lower Hermus, the Cogamos, the Caicus and, during a part of its course, the Meander.

Lydia was an exceedingly ancient and powerful kingdom whose history is composed chiefly of that of its individual cities. In 546 BC it fell into the hands of the Persians, and in 334 BC it became a part of Alexander's empire. After the death of Alexander its possession was claimed by the kings both of Pergamos and of Seleucia, but in 190 BC it became the undisputed possession of the former (1 Macc 8:8). With the death of Attalus III, 133 BC, it was transferred by the will

of that king to Rome, and Lydia, which then became but a name, formed, along with Caria, Mysia and Phrygia, a part of the Roman province of Asia (see ASIA). Chief among its cities were Smyrna and Ephesus, two of the most important in Asia Minor, and Smyrna is still the largest and wealthiest city of that part of Turkey. At Ephesus, the seat of the goddess Diana, Paul remained longer than elsewhere in Asia, and there his most important missionary work was done (Ac 19). Hence, Lydia figures prominently in the early history of the church; it became Christianized during the residence of the apostle at Ephesus, or soon afterward (see also LUD).

E. J. Banks

LYDIA (2)

lid'-i-a (Ludia): The feminine of Lydian, a native of Lydia, a large country on the West of Asia Minor, and the name of Paul's first convert in Europe. This name was a popular one for women (compare Horace Odes i.8; iii.9; vi.20), but Ramsay thinks she "was familiarly known in the town by the ethnic that showed her origin" (H D B, under the word "Lydia"; compare Paul the Traveler, 214). It has always been and is

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still a common custom in the Orient to refer to one living in a foreign land by employing the adjective which designates the nationality. Renan thinks it means "the Lydian"; Thyatira is a city of Lydia. Lydia was (1) living in Philippi, (2) of the city of Thyatira, (3) a seller of the purple-dyed garments from her native town, (4) and "one that worshipped God." Her occupation shows her to have been a woman of some capital. The phrase which describes her religion (sebomene ton Theon) is the usual designation for a proselyte. She was in the habit of frequenting a place of prayer by a riverside, a situation convenient for the necessary ablutions required by the Jewish worship, and there Paul and his companions met her. After she had been listening to Paul (Greek imperfect), the Lord opened her heart to give heed to his teaching ("To open is the part of God, to pay attention that of the woman," Chrysostom). Her baptism and that of her household followed. To prove her sincerity she besought the missionaries to accept the hospitality of her home. Her house probably became the center for the church in Philippi (Ac 16:14,15,40). Lydia is not mentioned in Paul's letter to the Philippians, but, if Ramsay be correct, she may have been Euodias or Syntyche (Php 4:2).

S. F. Hunter

LYDIAN

lid' -i-an.

See LYDIA.

LYE

li.

See NITRE.

LYING

li'-ing.

See LIE.

LYSANIAS

li-sa'-ni-as (Lusantias): Mentioned in Lu 3:1 as tetrarch of Abilene in the 15th year of the reign of Tiberius Caesar, and thus fixing the date of the preaching of John the Baptist in the wilderness at about 26 or 28 AD. A Lysanias is mentioned by Josephus as having ruled over Chalcis and Abilene, and as having been slain by Mark Antony at the instigation of Cleopatra. As this happened about 36 BC, Luke has been charged with inaccuracy. Inscriptions, however, corroborate the view that the Lysanias of Luke was probably a descendant of the Lysanias mentioned by Josephus (compare Schurer, H J the Priestly Code (P), div I, volume II, App. 1, p. 338).

C. M. Kerr

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LYSIAS

lis'-i-as (Lusias):

(1) "A noble man, and one of the blood royal" whom Antiochus Epiphanes (circa 166 BC) left with the government of Southern Syria and the guardianship of his son, while he went in person into Persia to collect the revenues which were not coming in satisfactorily (1 Macc 3:32; 2 Macc 10:11). According to Josephus (Ant., XII, vii, 2), the instructions of Lysias were "to conquer Judea, enslave its inhabitants, utterly destroy Jerusalem and abolish the whole nation." Lysias, accordingly, armed against Judas Maccabeus a large force under Ptolemy, son of Dorymenes, Nicanor and Gorgias. Of this force Judas defeated the two divisions under Nicanor and Gorgias near Emmaus (166 BC), and in the following year Lysias himself at Bethsura (1 Macc 4), after which he proceeded to the purification of the temple. In the narration of these campaigns there are considerable differences between the writers of 1 Maccabees and 2 Maccabees which scholars have not found easy to explain. Antiochus died at Babylon on his Persian expedition (164 BC), and Lysias assumed the office of regent during the minority of his son, who was yet a child (1 Macc 6:17). He collected another army at Antioch, and after the recapture of Bethsura was besieging Jerusalem when he learned of the approach of Philip to whom Antiochus, on his deathbed, had entrusted the guardianship of the prince (1 Macc 6:15; 2 Macc 13). He defeated Philip in 163 BC and was supported at Rome, but in the following year he fell with his ward Antiochus into the hands of Demetrius I (Soter), who put both of them to death (1 Macc 7:1-23).

(2) See CLAUDIUS LYSIAS (Ac 23:26).

J. Hutchison

LYSIMACHUS

li-sim'-a-kus (Lusimachos):

(1) The son of Ptolemy, of Jerusalem, is named (Additions to Esther 11:1) as the interpreter (translator of the Rest of Esther into Greek).

See ESTHER, THE REST OF.

(2) Brother of Menelaus, a Greek name said by Josephus (Ant., XII, v, 1) to have been assumed by Onias, the high priest in the hellenizing days of Antiochus Epiphanes, as the Jewish name Jesus was changed to Jason. When Menelaus was summoned to Antioch (2 Macc 4:29) on a charge of malversation, he left Lysimachus as his deputy in the priesthood at Jerusalem. Lysimachus robbed the temple and caused an insurrection in which he met his death beside the treasury (2 Macc 4:42). The name of Lysimachus does not appear in the narrative of these events given by Josephus

J. Hutchison

LYSTRA

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MAACAH

ma'-a-ka (ma'akhah; Septuagint: Codex Vaticanus Mocha; Codex Alexandrinus Maacha): A small Syrian kingdom adjoining that of Geshur on the western border of Bashan, the inhabitants of which are called Maachathites (the Revised Version (British and American) "Maacathites"), whose territory was taken by Jair (De 3:14; Jos 12:5). The border of the Geshurites and the Maacathites and all Mt. Hermon were given to the half-tribe of Manasseh (Jos 13:11). The inhabitants of these kingdoms, however, were not driven out by Israel (Jos 13:13), and at a later day the children of Ammon hired mercenaries from Maacah for their encounter with David. The armies met near Medeba when the "Syrians" from Maacah found themselves opposed to Joab. That famous captain completely routed them (2Sa 10:6 ff the Septuagint has "Amalek"). In 1Ch 19:6 it is called Aram-maacah, Syria-maachah (the King James Version); and in 1Ch 2:23 "Aram" appears instead of "Maacah."

It evidently lay between Geshur on the South and Hermon on the North, being probably bounded by Jordan on the West, although no certain indication of boundaries is now possible. They would thus be hemmed in by Israel, which accounts for 'Geshur and Maacath dwell in the midst of Israel' (Jos 13:13). It is possible that Abel-beth-maacah may have been a colony founded by men from Maacah.

W. Ewing

MAACAH; MAACHAH

ma'-a-ka (ma'akhah):

(1) Septuagint: Codex Vaticanus Mocha; Codex Alexandrinus Mocha, daughter of Nahor, borne to him by Reumah (Ge 22:24).

(2) Septuagint: Codex Vaticanus Maacha; Codex Alexandrinus Maachath, the one wife of David who was of royal rank, the daughter of Talmi, king of Geshur, who became the mother of Absalom (2Sa 3:3; 1Ch 3:2).

(3) Maacha, father of Achish, king of Gath (1Ki 2:39). He is probably referred to as "Maoch" in 1Sa 27:2.

(4) The daughter of Absalom, the favorite wife of Rehoboam, and mother of Abijah (1Ki 15:2; 2Ch 11:20, etc.). Evidently "daughter" must here be understood as "granddaughter," according to a common oriental usage. Tamar was the only daughter of Absalom. If Tamar married Uriel of Gibeah (2Ch 13:2), then Maacah was her daughter. In that case the name Micaiah in this passage would be either a copyist's error or a variant of Maacah. She must have been a woman of strong personality. Unfortunately, her influence was cast upon the side of idolatry. She maintained her position in the palace, however, till the reign of her grandson Asa. Possibly she acted as regent during his minority. Ultimately, she was degraded by him for an act of peculiar infamy (1Ki 15:13; 2Ch 15:16).

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(5) Concubine of Caleb, son of Hezron (1Ch 2:48).

(6) Sister of Huppim and Shuppim the Benjamites, who became the wife of Machir the Manassite, the "father" of Gilead (1Ch 7:12,15 f).

(7) Wife of Jeiel, the "father" of Gibeon, an ancestress of King Saul (1Ch 8:29; 9:35).

(8) Father of Hanan, one of David's mighty men (1Ch 11:43).

(9) Father of Shephatiah, ruler of the Simeonites under David (1Ch 27:16).

W. Ewing

MAACATHITES

ma-ak'-a-thits (~hama'akhathi]; Septuagint: Codex Vaticanus ho Machatei; Codex Alexandrinus Machathi): Mentioned in Scripture are Ahasbai M (2Sa 23:34), Jaazaniah (2Ki 25:23), Naham (1Ch 4:19) and Jezaniah (Jer 40:8). See preceding article.

MAADAI

ma-a-da'-i, ma'-a-di (ma'adhay): Son of Bani; one of those who married foreign wives (Ezr 10:34).

MAADIAH

ma-a-di'-a (ma'adhyah, "whose ornament is Jah"): A priest who returned with Zerubbabel (Ne 12:5). The name also occurs in the form "Moadiah" (Ne 12:17).

MAAI

ma-a'-i, ma'i (ma'ay): An Asaphite musician who took part in the ceremony of the dedication of the walls (Ne 12:36).

MAALEH-ACRABBIM

ma'-a-la-a-krab'-im, ma-al'-a-.

See AKRABBIM.

MAANI

ma'-a-ni (Maani):

(1) the King James Version "Meani" (1 Esdras 5:31), corresponding to "Meunim" in Ezr 2:50; Ne 7:52.

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(2) the Revised Version (British and American) "Baani," head of a family, many of whom had married foreign wives (1 Esdras 9:34; called "Bani" in Ezr 10:34).

MAARATH

ma'-a-rath (ma'arath): A city in the hill country of Judah, mentioned between Gedor and Beth-anoth (Jos 15:59). The small village of Beit Ummar upon the watershed, a little to the West of the carriage road to Hebron and about a mile from Khirbet Jedur (Gedor), is a probable site. There are many rock tombs to its East. The village mosque is dedicated to Nebi Matta, i.e. Matthew. See P E F, III, 305, Sh XXI.

MAAREH-GEBA

ma'-a-re-ge'-ba, -ga'-ba (ma'areh gebha'; Septuagint: Codex Vaticanus Maraagabe; Codex Alexandrinus dusmon tes Gabaa): The place where the men of Israel lay in ambush, from which they broke forth upon the children of Benjamin ([Jud 20:33](#)). the King James Version renders "the meadows of Gibeah," the Revised Version margin "the meadow of Geba (or Gibeah)." The Septuagint's Codex Alexandrinus affords a clue to the correct reading. It to read place-name. The text must be emended to read mima'arabh legebha', "to the West of Geba." Peshitta suggests a reading mime-'arath gebha', "from the cave of Geba." This, however, there is nothing to warrant.

W. Ewing

MAASAI

ma'-a-si, ma-as'-i (ma'say; the King James Version, Maasiai): A priest, son of Abdid (1Ch 9:12).

MAASEAS

ma-a-se'-as (Maasaios; the King James Version Maasias): Grandfather of Baruch (Baruch 1:1); called Mahseiah in Jer 32:12; 51:59.

MAASEIAH

ma-a-se'-ya, ma-a-si'a (ma'aseyahu, "Yahweh's work"; Maassaia, and Massaias in the Septuagint): A name common in exilic and late monarchic times (Gray, H P N).

- (1) A Levite musician named in connection with David's bringing up of the ark from the house of Obed-edom (1Ch 15:18,20).
- (2) A Levite captain who aided Jehoiada at the coronation of Joash (2Ch 23:1).
- (3) An officer of Uzziah (2Ch 26:11).
- (4) Ahaz' son, slain by the Ephraimite, Zichri (2Ch 28:7).
- (5) A governor of Jerusalem under Josiah (2Ch 34:8).

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- (6) (7) (8) (9) The name of 4 men, 3 of them priests, who had married foreign wives (Ezr 10:18,21,22,30).
- (10) Father of Azariah, one of the builders of the wall (Ne 3:23).
- (11) One of those who stood at Ezra's right hand during the reading of the Law (Ne 8:4).
- (12) One of the expounders of the Law (Ne 8:7).
- (13) One of those who took part in sealing the covenant (Ne 10:25).
- (14) A Judahite inhabitant of Jerusalem (Ne 11:5), who in 1Ch 9:5 is called Asaiah.
- (15) A Benjamite (Ne 11:7).
- (16) (17) Name of two priests (Ne 12:41 f).
- (18) A priest in Zedekiah's reign, father of a certain Zephaniah who interviewed the prophet Jeremiah (Jer 21:1; 29:25; 37:3).
- (19) Father of the false prophet Zedekiah (Jer 29:21).
- (20) A keeper of the threshold in the reign of Jehoiakim (Jer 35:4).
- (21) Baaseiah (which see), a Kohathite name (1Ch 6:40), is probably a textual error for Maaseiah.
- (22) the King James Version for Mahseiah, an ancestor of Baruch (Jer 32:12).

MAASIAI

ma-as'-i-i.

See MAASAI.

MAASMAS

ma-as'-mas, ma'-as-mas (Maasmas; Swete reads Maasman; the King James Version Masman, 1 Esdras 8:43): Corresponds to "Shemaiah" in Ezr 8:16.

MAATH

ma'-ath (Maath): An ancestor of Jesus in Luke's genealogy in the 12th generation before Joseph, the husband of Mary (Lu 3:26).

MAAZ

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ma'-az (ma'ats): A descendant of Judah (1Ch 2:27).

MAAZIAH

ma-a-zi'-a (ma'azyahu):

(1) The priest to whom fell the lot for the 24th course (1Ch 24:18).

(2) One of those who took part in sealing the covenant (Ne 10:8).

MABDAI

mab'-da-i.

See MAMDAI.

MABNABEDAI

mab-nab'-e-di.

See MACHNADEBAI.

MACALON

mak'-a-lon (hoi ek Makalon; 1 Esdras 5:21): This corresponds to "the men of Michmas" in Ezr 2:27. The mistake has probably arisen through reading Macalon in Greek uncials for "AL".

MACCABAEUS; MACCABEES

mak-a-be'-us (Makkabaios), mak'-a-bez (hoi Makkabaioi):

I. PALESTINE UNDER KINGS OF SYRIA

1. Rivalry of Syria and Egypt
2. Palestine Seized by Antiochus the Great
3. Accession of Antiochus Epiphanes

II. PALESTINE UNDER THE MACCABEES

1. Mattathias
2. Judas
3. Jonathan
4. Simon

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Two members of the first generation of the Maccabean family still remain to be mentioned:

(1) John, the eldest, surnamed Gaddis (the King James Version "Caddis"), probably meaning "my fortune," was murdered by a marauding tribe, the sons of JAMBRI (which see), near Medeba, on the East of the Jordan, when engaged upon the convoy of some property of the Maccabees to the friendly country of the Nabateans (1 Macc 9:35-42).

(2) Eleazar, surnamed Avaran, met his death (161 BC) in the early stage of the Syrian war, shortly before the death of Judas. In the battle of Bethzacharias (163 BC), in which the Jews for the first time met elephants in war, he stabbed from below the elephants on which he supposed the young king was riding. He killed the elephant but he was himself crushed to death by its fall (1 Macc 6:43-46). For the further history of the Hasmonean dynasty, see **ASMONEANS; MACCABEES, BOOKS OF.**

LITERATURE.

There is a copious literature on the Maccabees, a family to which history shows few, if any, parallels of such united devotion to a sacred cause. The main authorities are of course the Maccabean Books of the Apocrypha; but special reference may be made to the chapters of Stanley, *Lectures on the History of the Jewish Church*, dealing with the subject, and to E.R. Bevan. *Jerusalem under the High Priests*, 1904, or to the 2nd volume of *House of Seleucus* by the same author, 1902.

J. Hutchison

MACCABEES, BOOKS OF, 1-2

mak'-a-bez,

I. 1 MACCABEES

1. Name

2. Canonicity

3. Contents

4. Historicity

5. Author's Standpoint and Aim

6. Date

7. Sources

8. Original Language

9. Text and Versions

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In addition to the literature mentioned under APOCRYPHA and I above, and in the course of the present article, note the following items: Commentary of Moffatt (Oxford Apocrypha); C. Bertheau, *De section lib. Macc.*, 1829 (largely quoted by Grimm); W.H. Kusters, "De Polemieek van het tweede boek de Mak," *TT*, XII, 491- 558; Schlatter, "Jason von Cyrene," *TLZ*, 1893, 322; A. Buchler, *Die Tobliden u. die Oniaden im II Mak*, 1889; Wibrich, *Juden und Griechen*, etc., 1895, 64; Kamphausen (Kautzsch, *Die Apocrypha des AT*). The following discussing the two letters (1:1- 2:18) deserve mention: Valckenaer, *De Aristobulo*, 38-44; Schlunkes, *Epistolae quae secundo Macc libro I*, etc., 1844, 1-9; also *Difficiliorum locorum epistolae*, etc., 1847; Graetz, "Das Sendschreiben der Palaestinenser an die aegyptischen Gemeinden," etc., *Monatss. fur Gesch. u. Wissen. des Judenthums*, 1877, 1-16, 49-60; A. Buchler, "Das Sendschreiben der Jerusalemer," etc., *Monatss. fur Gesch. u. Wissen. des Judenthums*; see last notice, 1897, 481-500, 529-54); Bruston, "Trois lettres des Juifs de Palestine," *ZATW*, X, 110-17; W. H. Kusters, "Strekking der brieven in 2 Macc," *TT*, 1898, 68- 76; Torrey, "Die Briefe 2 Mak," *ZATW*, 1900, 225-42.

MACCABEES, BOOKS OF, 3-5

III. 3 Maccabees.

1. Name:

The name 3 Maccabees, though occurring in the oldest manuscripts and VSS, is quite unsuitable, because the book refers to events which antedate the Maccabean age by about half a century, and also to events in which the Maccabees took no part. But this book tells of sufferings and triumphs on the part of loyal Jews comparable to those of the Maccabean period. Perhaps the term Maccabees was generalized so as to denote all who suffered for their faith. Some hold that the book was written originally as a kind of introduction to the Books of Maccabees, which it precedes as Book I in Cotton's Five Books of Maccabees. But the contents of the book do not agree with this view. Perhaps the

title is due to a mistake on the part of a copyist.

2. Canonicity:

The book has never been reckoned as canonical by the Western church, as is shown by the fact that it exists in no edition of the Vulgate (Jerome's Latin Bible, 390-405

A.D.) and was not included in the Canon by the Council of Trent. It is for the latter reason absent from the Protestant versions of the Apocrypha which contain but the Books of Maccabees (1 and 2). But 3 Maccabees has a place in two uncials of the Septuagint (A and V) and also in the ancient (Peshitta) Syriac version of the Scriptures, and it is given canonical rank in the Apostolical Constitutions (canon 85). The book must therefore have been held in high esteem in the early church.

3. Contents:

3 Maccabees is a historical novel in which there is much more romance than history, and more silly and superficial writing than either. It professes to narrate occurrences in the history of the Jews which took place at Jerusalem and at Alexandria in which the Jews were persecuted but in various ways delivered.

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the date of the original work at about 6 BC, when the history ends). The author makes large use of Josephus (died 95 AD), which also favors the lower date.

8. Text and Versions:

The Arabic text of the book and a Latin translation by Gabriel Sionita is printed in the Paris and London Polyglots. No other ancient text has come down to us. Cotton (op. cit., xxx) errs in saying that there is a Syriac version of the book.

LITERATURE.

The most important literature has been mentioned in the course of the article. The English and earlier German editions of Schurer, GJ V, do not help. The only English translation is that by Cotton made directly from the Latin of Gabriel Sionita. Bissell says that a French version appears as an appendix in the Bible of de Sacy; not, however, in the Nouvelle Edition (1837) in the possession of the present writer.

T. Witton Davies

MACEDONIA

mas-e-do'-ni-a (Makedonia, ethnic Makedon,):

I. THE MACEDONIAN PEOPLE AND LAND

II. HISTORY OF MACEDONIA

1. Philip and Alexander

2. Roman Intervention

3. Roman Conquest

4. Macedonia a Roman Province

5. Later History

III. PAUL AND MACEDONIA

1. Paul's First Visit

2. Paul's Second Visit

3. Paul's Third Visit

4. Paul's Later Visits

IV. THE MACEDONIAN CHURCH

1. Prominence of Women

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Makedonen, ihre Sprache und ihr Volkstum, Gottingen, 1906. Topography and Antiquities: Heuzey and Daumet, Mission archeologique de Macedoine, Paris, 1876; Cousinery, Voyage dans la Macedoine, Paris, 1831; Clarke, Travels 4, VII, VIII, London, 1818; Leake, Travels in Northern Greece, III, London, 1835; Duchesne and Bayet, Memoire sur une mission en Macedoine et au Mont Athos, Paris, 1876; Hahn, Reise von Belgrad nach Saloniki, Vienna, 1861. Coins: Head, Historia Nummorum, 193 f; British Museum Catalogue of Coins: Macedonia, etc., London, 1879. Inscriptions: CIG, numbers 1951-2010; CIL, III, 1 and III, Suppl.; Dimitsas, 'H ... Athens, 1896.

M. N. Tod

MACHAERUS

ma-ke'-rus (Machairous): Not mentioned in Scripture, canonical or apocryphal, but its importance in Jewish history justifies its inclusion here. Pliny (NH, v.16,72) speaks of it as, after Jerusalem, the strongest of Jewish fortresses. It was fortified by Alexander Jannaeus (BJ, VII, vi, 2). It was taken and destroyed by Gabinius (ibid., I, viii, 5; Ant, XIV, v, 4). Herod the Great restored it and, building a city here, made it one of his

residences (BJ, VII, vi, 1, 2). It lay within the tetrarchy assigned to Antipas at the death of Herod. The wife of Antipas, daughter of Aretas, privately aware of his infidelity, asked to be sent hither (Ant., XVIII, v, 1). Here Josephus has fallen into confusion if he meant by the phrase "a place in the borders of the dominions of Aretas and Herod" that it was still in Herod's hands, since immediately he tells us that it was "subject to her father." It was natural enough, however, that a border fortress should be held now by one and now by the other. It may have passed to Aretas by some agreement of which we have no record; and Herod, unaware that his wife knew of his guilt, would have no suspicion of her design in wishing to visit her father. If this is true, then the Baptist could not have been imprisoned and beheaded at Macherus (ibid., 2). The feast given to the lords of

Galilee would most probably be held at Tiberias; and there is nothing in the Gospel story to hint that the prisoner was some days' journey distant (Mr 6:14). The citadel was held by a Roman garrison until 66 AD, which then evacuated it to escape a siege (BJ, II, xviii, 6). Later by means of a stratagem it was recovered for the Romans by Bassus, circa 72 AD (BJ, VII, vi, 4).

The place is identified with the modern Mkaur, a position of great strength on a prominent height between Wady Zerqa Ma'in and Wady el-Mojib, overlooking the Dead Sea. There are extensive ruins.

W. Ewing

MACHBANNAI

mak'-ba-ni, -ba-na'-i (makhbannay; the King James Version Machbanai): A Gadite who attached himself to David in Ziklag (1Ch 12:13).

MACHBENA

mak-be'-na (makhbenah; Septuagint: Codex Vaticanus Machabena; Codex Alexandrinus Machamena; the King James Version, Machbenah): A name which

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occurs in the genealogical list of Judah (1Ch 2:49), apparently the name of a place, which may be the same as "Cabbon" (Jos 15:40), probably to be identified with el- Kubeibeh, about 3 miles South of Beit Jibrin.

MACHI

ma'-ki (makhi; Peshitta and some manuscripts of Septuagint read "Machir"): A Gadite, father of Geuel, one of the 12 spies (Nu 13:15).

MACHIR; MACHIRITE

ma'-kir (makhir; Macheir), ma'-kir-it:

(1) The eldest son of Manasseh (Ge 50:23). In Nu 26:29 it is recorded that Machir begat Gilead, but another narrative informs us that the children of Machir "went to Gilead, and took it, and dispossessed the Amorites that were therein. And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein" (Nu 32:39,40; Jos 17:1,3; compare also 1Ch 2:21,25; 7:14-17; De 3:15; Jos 13:31). In the song of Deborah, Machir is used as equivalent to Manasseh (Jud 5:14).

(2) Son of Ammiel, dwelling in Lo-debar (2Sa 9:4,5), a wealthy landowner who protected Mephibosheth (Meribbaal), son of Jonathan, until assured of the friendly intentions of David (compare Ant, VII, ix, 8). Afterward, during the rebellion of Absalom, Machir with others came to David's assistance at Mahanaim, bringing supplies for the king and his men (2Sa 17:27).

John A. Lees

MACHMAS

mak'-mas.

See MICHMASH.

MACHNADEBAI

mak-nad'-e-bi, mak-na-de'-bi (makhnaddebhay): Son of Bani, one of those who married foreign wives (Ezr 10:40).

MACHPELAH

mak-pe'-la (ha-makhpelah, "the Machpelah"; to diploun, "the double"): The name of a piece of ground and of a cave purchased by Abraham as a place of sepulcher. The word is supposed to mean "double" and refers to the condition of the cave. It is translated "double cave" (to diploun spelaion) in the Septuagint in Ge 23:17. The name is applied to the ground in Ge 23:19; 49:30; 50:13, and to the cave in Ge 23:9; 25:9. In Ge 23:17 we have the phrase "the field of Ephron, which was in (the) Machpelah."

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PEF, III., 333-46; PEFS, 1882, 197; 1897, 53; 1912, 145-150; HDB, III., article "Machpelah," by Warren; Stanley, SP and Lectures on the Jewish Church; "Pal under the Moslems," PEF; Pilgrim Text Soc. publications.

E. W. G. Masterman

MACONAH

ma-ko'-na: the King James Version Mekonah (which see).

MACRON

ma'-kron (Makron>): Ptolemy Macron who had been appointed by Ptolemy Philmetor VI governor of Cyprus and deserted to Antiochus Epiphanes, king of Syria (2 Macc 10:12 ff). Under Antiochus he was governor of Coele-Syria and Phoenicia (2 Macc 8:8). In 1 Macc 3:38 and 2 Macc 4:45 he is called "Ptolemy the son of Dorymenes." At first he was a fierce and cruel enemy of the Jews and was one of those chosen by Lysias to destroy Israel and reduce Judas Maccabee (same place). Later he apparently relented toward the Jews (2 Macc 10:12), fell into disfavor with Antiochus Eupator, before whom he was accused by the king's friends, and was so galled by being constantly called traitor that he ended his life with poison (2 Macc 10:13).le in the lowest course of masonry, which may possibly communicate with the western cave. Into this the Jews of Hebron are accustomed to thrust many written prayers and vows to the patriarchs.

S. Angus

MAD; MADNESS

halal, shagha'; mania):

1. In the Old Testament:

These words, and derivatives from the same roots are used to express various conditions of mental derangement. Though usually translated "mad," or "madness" they are often used for temporary conditions to which one would scarcely apply them today except as common colloquial inaccuracies. The madness coupled with folly in Ecclesiastes is rather the excessive frivolity and dissipation on the part of the idle rich (so in 1:17; 2:2-12; 7:25; 9:3; 10:13). The insensate fury of the wicked against the good is called by this name in Ps 102:8. In De 28:28-34 it is used to characterize the state of panic produced by the oppression of tyrannical conquerors, or (as in Zec 12:4) by the judgment of God on sinners. This condition of mind is metaphorically called a drunkenness with the wine of God's wrath (Jer 25:16; 51:7). The same mental condition due to terror-striking idols is called "madness" in Jer 50:38. The madman of Pr 26:18 is a malicious person who carries his frivolous jest to an unreasonable length, for he is responsible for the mischief he causes. The ecstatic condition of one under the inspiration of the Divine or of evil spirits, such as that described by Balaam (Nu 24:3 f), or that which Saul experienced (1Sa 10:10), is compared to madness; and conversely in the Near East at the present day the insane are supposed to be Divinely inspired and to be peculiarly under the Divine protection. This was the motive which

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MADAI

mad'-a-i, ma'-di (madhay).

See MEDES.

MADIABUN

ma-di'-a-bun (Madiaboun, the King James Version).

See EMADABUN.

MADIAN

ma'-i-an (the King James Version Judith 2:26; Ac 7:29 the King James Version).

See MIDIAN.

MADMANNAH

mad-man'-a (madhmannah; Septuagint: Codex Vaticanus Macharim; Codex Alexandrinus Bedebena (Jos 15:31); Codex Vaticanus Marmena; Codex Alexandrinus Madmena (1Ch 2:49)): This town lay in the Negeb of Judah and is mentioned with Hormah and Ziklag. It is represented in Jos 19:5, etc., by Bethmarcaboth. Umm Deimneh, 12 miles North of Beersheba, has been proposed on etymological grounds (PEF, III, 392, 399, Sh XXIV).

MADMEN

mad'-men (madhmen; kai pausin pausetai): An unidentified town in Moab against which Jeremiah prophesied (48:2). The play upon the words here suggests a possible error in transcription: gam madhmen tiddomi, "Also,

Madmen, thou shalt be silenced." The initial "M" of "Madmen" may have arisen by dittography from the last letter of gam. We should then vocalize it as "Dimon," which of course is "Dibon."

MADMENAH

mad-me'-na (madhmenah; Madebena): A place mentioned only in Isaiah's description of the Assyrian advance upon Jerusalem (Isa 10:31). It is not identified.

MADNESS

mad'-nes.

See MAD, MADNESS.

MADON

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ma'-don (madhon; Septuagint: Codex Vaticanus Marrhon; Codex Alexandrinus Madon (Jos 11:1); Codex Vaticanus Marmoth; Codex Alexandrinus Maron (Jos 12:19)): A royal city of the Canaanites named along with Hazor of Galilee. El-Medineh, "the city," on the heights West of the Sea of Galilee, with which it might possibly be identified, probably dates only from Moslem times. It seems likely that the common confusion of the Hebrew letter dalet ("d") for the Hebrew letter resh ("r") has occurred, and that we should read "Maron." The place may be then identified with Meiron, a village with ancient ruins and rock tombs at the foot of Jebel Jermuk, a little to the Northwest of Safed.

W. Ewing

MAELUS

ma-e'-lus (LXX: Codex Alexandrinus Maelos; Codex Vaticanus Milelos): One of those who at Esdras' request put away his foreign wife (1 Esdras 9:26 equals "Mijamin" in the parallel Ezr 10:25).

MAGADAN

mag'-a-dan, ma-ga'-dan (Magadan; the reading of the Textus Receptus of the New Testament, Magdala (the King James Version), but Magdala is unsupported): This name appears only in Mt 15:39. In the parallel passage, [Mr 8:10](#), its place is taken by Dalmanutha. From these two passages it is reasonable to infer that "the borders of Magadan" and "the parts of Dalmanutha" were contiguous. We may perhaps gather from the narrative that they lay on the western shore of the Sea of Galilee. After the feeding of the 4,000, Jesus and His disciples came to these parts. Thence they departed to "the other side" (Mr 8:13), arriving at Bethsaida. This is generally believed to have been Bethsaida Julias, Northeast of the sea, whence He set out on His visit to Caesarea Philippi. In this case we might look for Dalmanutha and Magadan somewhere South of the Plain of Gennesaret, at the foot of the western hills. Stanley (SP, 383) quotes Schwarz

to the effect that a cave in the face of these precipitous slopes bears the name of Teliman or Talmanutha. If this is true, it points to a site for Dalmanutha near 'Ain el-Fuliyeh. Magadan might then be represented by el- Mejdal, a village at the Southwest corner of the Plain of Gennesaret. It is commonly identified with Magdala, the home of Mary Magdalene, but without any evidence. The name suggests that this was the site of an old Hebrew mighdal, "tower" or "fortress." The village with its ruins is now the property of the German Roman Catholics. The land in the plain has been purchased by a colony of Jews, and is once more being brought under cultivation.

The identification with Magdala is made more probable by the frequent interchange of "l" for "n", e.g. Nathan (Hebrew), Nethel (Aramaic).

W. Ewing

MAGBISH

mag'-bish (maghbish; Septuagint: Codex Vaticanus Magebos; Codex Alexandrinus Maabeis): An unidentified town in Benjamin, 156 of the inhabitants of which are said

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to have returned from exile with Zerubbabel (Ezr 2:30). It does not appear in Nehemiah's list (Ne 7:33). Septuagint (Codex Vaticanus), however, has Magebos. The name is probably identical with Magpiash, "one who sealed the covenant" (Ne 10:20).

MAGDALA

mag'-da-la.

See MAGADAN.

MAGDALENE

mag'-da-len, mag-da-le'-ne.

See MARY, III.

MAGDIEL

mag'-di-el (maghdi'el; Ge 36:43, Septuagint: Codex Alexandrinus Methoduel; 1Ch 1:54; Codex Alexandrinus Mageduel; Codex Vaticanus Meduel): One of the "dukes" of Edom.

MAGED

ma'-ged.

See MAKED.

MAGI, STAR OF

See STAR OF THE MAGI.

MAGI, THE

ma'-ji, (Magoi (Mt 2:1,7,16, "Wise-men," the Revised Version (British and American) and the King James Version, "Magi" the Revised Version margin)):

1. Originally a Median Tribe:

Were originally a Median tribe (Herodotus i.101); and in Darius' Inscriptions Magush means only a member of that tribe. It was one of them, Bardiya, who pretended to be Smerdis and raised the rebellion against Cambyses. Rabh Magh in Jer 39:3 does not mean "Chief Magus," but is in Assyrian Rab mugi (apparently "commander"; compare tab mugi sa narkabti, "commander of chariots"), having no connection with "Magus" (unless perhaps Magians were employed as charioteers, Media being famous for its Nisean steeds). The investment of the Magi with priestly functions, possibly under Cyrus (Xen. Cyrop. viii), but probably much later, was perhaps due to the fact that Zoroaster (Zarathustra) belonged, it is said, to that tribe. They guarded the sacred

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fire, recited hymns at dawn and offered sacrifices of haoma-juice, etc. Herodotus i.132) says they also buried the dead (perhaps temporary burial is meant as in Vendidad, Farg. viii). They were granted extensive estates in Media for their maintenance, and the athravans and other priests mentioned in the Avesta may have been of their number, though only once does the word "Magus" occur in the book (in the compound Moghu-thbish, "Magus-hater," Yasna, lxv.7, Geldner's edition). The Magi even in Herodotus' time had gained a reputation for "magic" articles (compare Ac 13:6,8). They also studied astrology and astronomy (rationes mundani motus et siderum (Amm. Marc., xxiii.6, 32)), partly learned from Babylon.

2. The Magi at Bethlehem:

These latter studies explain why a star was used to lead them to Christ at Bethlehem, when our Lord was less than two years old (Mt 2:16). No reliable tradition deals with the country whence these particular magi came. Justin Martyr, Tertullian and Epiphanius fancied that they came from Arabia, founding their opinion on the fact that "gold, frankincense and myrrh" abounded in Yemen. But the text says they came not from the South but from the East. Origen held that they came from Chaldea, which is possible. But Clement of Alexandria, Diodorus of Tarsus, Chrysostom, Cyril of Alexandria, Juvenius, Prudentius and others are probably right in bringing them from Persia. Sargon's settlement of Israelites in Media (circa 730-728 BC (2Ki 17:6)) accounts for the large Hebrew element of thought which Darmesteter recognizes in the Avesta (SBE, IV, Intro, chapter vi). Median astronomers would thus know Balaam's prophecy of the star out of Jacob (Nu 24:17). That the Jews expected a star as a sign of the birth of the Messiah is clear from the tractate Zohar of the Gemara and also from the title "Son of the Star" (Bar Kokhebbha) given to a pseudo-Messiah

(130-35 AD). Tacitus (Hist. v.13) and Suetonius (Vesp. iv) tell us how widespread in the East at the time of Christ's coming was the expectation that "at that time men starting from Judea would make themselves masters of

things" (compare Virgil, Ecl.

iv). All this would naturally prepare the Magi to follow the star when it appeared.

See also ASTROLOGY; ASTRONOMY; DIVINATION; MAGIC; WISE MEN; ZOROASTRIANISM.

LITERATURE.

Herodotus; Xenophon; Amm. Marcellinus; Strabo; Spiegel, Altpersische Keilinschriften; Geldner, Avesta; Muss-Arnolt, Assyrian Dict.; BDB; RE.

W. St. Clair Tisdall

MAGIC; MAGICIAN

maj'-ik, ma-jish'-an:

I. DEFINITION

II. DIVISION OF THE SUBJECT

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8. Witchcraft:

Paul in Ga 5:20 classes with uncleanness, idolatry, etc., what he calls pharmakeia, the King James Version "witchcraft" the Revised Version (British and American) "sorcery." The word has reference first of all to drugs used in exercising the magical art. Note the name Simon Magus, which = Simon the magician (Ac 8:9 f), and Bar-Jesus, whom Luke calls a magician (magos, English Versions of the Bible, "sorcerer") and to whom he gives also the proper name Elymas, which is really the Arabic 'alim = "learned," and so one skillful in the magical art.

See also under AMULET; CHARM; DEMONOLOGY; WITCHCRAFT.

LITERATURE.

A Very full bibliography of the subject will be found in T. Witton Davies, Magic, Divination and Demonology among the Hebrews and Their Neighbours, xi through

xvi. See also the literature under DIVINATION and in addition to the literature cited

in the course of the foregoing article, note the following: A. Lehmann, Aberglaube und Zauberei², 1908; A.C. Haddon, Magic and Fetishism, 1906; Blau, Das altjüdische Zauberesen, 1898; Smith, "Witchcraft in the Old Testament," Biblical Soc., 1902, 23-35; W.R. Halliday, Greek Divination; A Study of Its Methods and Principles, London, Macmillan (important) and the valuable article on "Magic" by Northwest Thomas in the Encyclopedia Britannica, and also the relevant articles in the Bible dictionaries.

T. Witton Davies

MAGISTRATE

maj'-is-trat (shephaT, corresponding to shaphaT, "to judge," "to pronounce sentence" (Jud 18:7)): Among the ancients, the terms corresponding to our "magistrate" had a much wider signification. "Magistrates and judges" (shopheTim we-dhayyanim) should be translated "judges and rulers" (Ezr 7:25). ceghanim "rulers" or "nobles," were Babylonian magistrates or prefects of provinces (Jer 51:23,28,57; Eze 23:6). In the time of Ezra and Nehemiah, the Jewish magistrates bore the same title (Ezr 9:2; Ne 2:16; 4:14; 13:11). The Greek archon, "magistrate" (Lu 12:58; Tit 3:1 the King James Version), signifies the chief in power (1Co 2:6,8) and "ruler" (Ac 4:26; Ro 13:3).

The Messiah is designated as the "prince (archon) of the kings of the earth" (Re 1:5 the King James Version), and by the same term Moses is designated the judge and leader of the Hebrews (Ac 7:27,35). The wide application of this term is manifest from the fact that it is used of magistrates of any kind, e.g. the high priest (Ac 23:5); civil judges (Lu 12:58; Ac 16:19); ruler of the synagogue (Lu 8:41; Mt 9:18,23; Mr 5:22); persons of standing and authority among the Pharisees and other sects that appear in the Sanhedrin (Lu 14:1; Joh 3:1; Ac 3:17). The term also designates Satan, the prince or chief of the fallen angels (Mt 9:34; Eph 2:2).

In the New Testament we also find strategos, employed to designate the Roman praetors or magistrates of Philippi, a Roman colony (Ac 16:20,22,35,36,38). A

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collective term for those clothed with power (Eng. "the powers"), exousiai, is found in Lu 12:11 the King James Version; Ro 13:2,3; Tit 3:1. The "higher powers" (Ro 13:1) are all those who are placed in positions of civil authority from the emperor down.

In early Hebrew history, the magisterial office was limited to the hereditary chiefs, but Moses made the judicial office elective. In his time the "heads of families" were 59 in number, and these, together with the 12 princes of the tribes, composed the Sanhedrin or Council of 71. Some of the scribes were entrusted with the business of keeping the genealogies and in this capacity were also regarded as magistrates.

Frank E. Hirsch

MAGNIFICAL

mag-nif"-i-kal (gadhal, in Hiphil "to make great"): Old form retained from Genevan version in 1Ch 22:5; in the American Standard Revised Version "magnificent."

MAGNIFICAT

mag-nif"-i-kat: The name given to the hymn of Mary in Lu 1:46-55, commencing "My soul doth magnify the Lord." Three old Latin manuscripts substitute the name "Elisabeth" for "Mary" in 1:46, but against this is the authority of all Greek manuscripts and other Latin versions. The hymn, modeled in part on that of Hannah in 1Sa 2:1 ff, is peculiarly suitable to the circumstances of Mary, and plainly could not have been composed after the actual appearance and resurrection of Christ. Its early date is thus manifest.

MAGNIFY

mag'-ni-fi (Hiphil of gadhal; megaluno, "to make great," "extol," "celebrate in praise"): Used especially of exaltation of the name, mercy, and other attributes of God (Ge 19:19; 2Sa 7:26; Ps 35:27; 40:16; 70:4; Lu 1:46; Ac 10:46); of God's "word" (Ps 138:2); or of Christ (Ac 19:17; Php 1:20). Men also can be "magnified" (Jos 4:14; 1Ch 29:25, etc.). In Ro 11:13, "magnify mine office," the word (Greek, doxazo) is changed in the Revised Version (British and American) to "glorify."

MAGOG

ma'-gog (maghohg; Magog): Named among the sons of Japheth (Ge 10:2; 1Ch 1:5). Ezekiel uses the word as equivalent to "land of Gog" (Eze 38:2; 39:6). Josephus identifies the Magogites with the Scythians (Ant., I, vi, 1). From a resemblance between the names Gog and Gyges (Gugu), king of Lydia, some have suggested that Magog is Lydia; others, however, urge that Magog is probably only a variant of Gog (Sayce in HDB). In the Apocalypse of John, Gog and Magog represent all the heathen opponents of Messiah (Re 20:8), and in this sense these names frequently recur in Jewish apocalyptic literature.

John A. Lees

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MAGOR-MISSABIB

ma'-gor-mis'-a-bib (maghor miccabhibh, "terror on every side"): A name given by Jeremiah to Pashhur ben Immer, the governor of the temple, who had caused the prophet to be beaten and set in the stocks (Jer 20:3). The same expression is used (not as a proper name) in several other passages (Ps 31:13; Jer 6:25; 20:10; 46:5; 49:29; La 2:22).

MAGPIASH

mag'-pi-ash.

See MAGBISH.

MAGUS, SIMON

ma'-gus.

See SIMON MAGUS; MAGI; MAGIC.

MAHALAH

ma-ha'-la, ma'-ha-la (machlah; the Revised Version (British and American) has the correct form MAHLAH): A descendant of Manasseh (1Ch 7:18).

MAHALALEL

ma-ha'-la-lel (mahalal'el; the King James Version Mahalaleel, ma-ha'la-le-el, ma-hal'a-lel):

(1) Son of Cainan, the grandson of Seth (Ge 5:12 ff; 1Ch 1:2).

(2) The ancestor of Athaiah, one of the children of Judah who dwelt in Jerusalem after the return from exile (Ne 11:4).

MAHALATH

ma'-ha-lath (machalath):

(1) In Ge 28:9 the name of a wife of Esau, daughter of Ishmael, and sister of Nebaioth, called in 36:3, BASEMATH (which see). The Samaritan Pentateuch, however, throughout Genesis 36 retains "Mahalath." On the other hand, in 26:34 Basemath is said to be "the daughter of Elon the Hittite," probably a confusion with Adah, as given in 36:2, or corruption may exist in the lists otherwise.

(2) One of the 18 wives of Rehoboam, a grand-daughter of David (2Ch 11:18).

(3) The word is found in the titles of Ps 53 (the Revised Version (British and American) "set to Mahalath") and Ps 88 (the Revised Version (British and American))

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"set to Mahalath Leannoth," margin "for singing"). Probably some song or tune is meant, though the word is taken by many to denote a musical instrument. Hengstenberg and others interpret it as indicating the subject of the Psalms.

See PSALMS.

James Orr

MAHALI

ma'-ha-li.

See MAHLI.

MAHANAIM

ma-ha-na'-im (machanayim; the Greek is different in every case where the name occurs, Codex Vaticanus and Codex Alexandrinus also giving variant forms; the dual form may be taken as having arisen from an old locative ending, as, e.g. yerushala(y)im from an original yerushalem. In Ge 32:21 machaneh is evidently a parallel form and should be rendered as a proper name, Mahaneh, i.e.

Mahanaim): The city must have been one of great strength. It lay East of the Jordan, and is first mentioned in the history of Jacob. Here he halted after parting from Laban, before the passage of the Jabbok (Ge 31:2), "and the angels of God met him." Possibly it was the site of an ancient sanctuary. It is next noticed in defining the boundaries of tribal territory East of the Jordan. It lay on the border of Gad and Manasseh (Jos 13:26,30). It belonged to the lot of Gad, and was assigned along with Ramoth in Gilead to the Merarite Levites (Jos 21:38; 1Ch 6:80—the former of these passages affords no justification to Cheyne in saying (EB, under the word) that it is mentioned as a "city of refuge"). The strength of the place doubtless attracted Abner, who fixed here the capital of Ishbosheth's kingdom. Saul's chivalrous rescue of Jabesh-gilead was remembered to the credit

of his house in these dark days, and the loyalty of Mahanaim could be reckoned on (2Sa 2:8, etc.). To this same fortress David fled when endangered by the rebellion of Absalom; and in the "forest" hard by, that prince met his fate (2Sa 17:24, etc.). It was made the center of one of Solomon's administrative districts, and here Abinadab the son of Iddo was stationed (1Ki 4:14). There seems to be a reference to Mahanaim in So 6:13 the Revised Version (British and American). If this is so, here alone it appears with the article. By emending the text Cheyne would read: "What do you see in the Shulammite? A narcissus of the valleys."

It is quite clear from the narrative that Jacob, going to meet his brother, who was advancing from the South, crossed the Jabbok after leaving Mahanaim. It is therefore vain to search for the site of this city South of the Jabbok, and Conder's suggested identification with some place near el-Buqei'a, East of es-Salt], must be given up.

On the North of the Jabbok several positions have been thought of. Merrill (East of the Jordan, 433 ff) argues in favor of Khirbet Saleikhat, a ruined site in the mouth of Wady Saleikhat, on the northern bank, 3 miles East of Jordan, and 4 miles North of Wady 'Ajlun. From its height, 300 ft. above the plain, it commands a wide view to the West and South. One running "by the way of the Plain" could be seen a great way off

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(2Sa 18:23). This would place the battle in the hills to the South near the Jordan valley. Ahimaaz then preferred to make a detour, thus securing a level road, while the Cushite took the rough track across the heights. Others, among them Buhl (GAP, 257), would place Mahanaim at Michneh, a partly overgrown ruin 9 miles East of Jordan, and 4 miles North of 'Ajlun on the north bank of Wady Machneh. This is the only trace of the ancient name yet found in the district. It may be assumed that Mahanaim is to be sought in this neighborhood. Cheyne would locate it at 'Ajlun, near which rises the great fortress Kal'ater-Rabad. He supposes that the "wood of Mahanaim" extended as far as Michneh, and that "the name of Mihneh is really an abbreviation of the ancient phrase." Others would identify Mahanaim with Jerash, where, however, there are no remains older than Greek-Roman times.

Objections to either 'Ajlun or Michneh are:

(1) The reference to this Jordan" in Ge 32:10, which seems to show that the city was near the river. It may indeed be said that the great hollow of the Jordan valley seems close at hand for many miles on either side, but this, perhaps, hardly meets the objection.

(2) The word kikkar, used for "Plain" in 2Sa 18:23, seems always elsewhere to apply to the "circle" of the Jordan. Buhl, who identifies Mahanaim with Michneh, yet cites this verse (G A the Priestly Code (P), 112) as a case in which kikkar applies to the plain of the Jordan. He thus prescribes for Ahimaaz a very long race. Cheyne sees the difficulty. The battle was obviously in the vicinity of Mahanaim, and the nearest way from the "wood" was by the kikkar, "or, since no satisfactory explanation of this reading has been offered by the nachal, that is to say, the eager Ahimaaz ran along in the wady in which, at some little distance, Mahanaim lay" (EB, under the word). The site for the present remains in doubt. ter-Rabad. He supposes that the "wood of Mahanaim" extended as far as Michneh, and that "the name of Mihneh is really an abbreviation of the ancient

phrase." Others would identify Mahanaim with Jerash, where, however, there are no remains older than Greek-Roman times.

W. Ewing

MAHANEH-DAN

ma'-ha-ne-dan (machaneh-dhan; parembole Dan): This place is mentioned twice: in Jud 13:25 (the King James Version "the camp of Dan"), and Jud 18:12. In Mahaneh-dan, between Zorah and Eshtaol, the spirit of the Lord began to move Samson. Here the 600 marauders of Dan, coming from Zorah and Eshtaol, encamped behind Kiriath-jearim. It has been thought that these two statements contradict each other; or at least that they cannot both apply to the same place. But if we accept the identification of Zorah with Surah, and of Eshtaol with Eshu', which there seems no reason to question; and if, further, we identify Kiriath-jearim with Khirbet Erma, which is at least possible, the two passages may be quite reconciled. Behind Kiriath-jearim, that is West of Khirbet Erma, runs the Vale of Sorek, on the north bank of which, about 2 miles apart, stand Zorah and Eshtaol; the former 3 1/2 miles, the latter 2 1/2 miles from Khirbet Erma. No name resembling Mahanehdan has yet been recovered; but the place may have lain within the area thus indicated, so meeting the conditions of both

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passages, whether it was a permanent settlement, or derived its name only from the incident mentioned in Jud 18:12.

W. Ewing

MAHARAI

ma-har'-a-i, ma'-ha-ri (maharay, "impetuous"): One of David's "braves" (2Sa 23:28; 1Ch 11:30; 27:13). He was one of the 12 monthly captains of David's administration, and took the 10th month in rotation. He was of the family of Zerah, and dwelt in Netophah in Judah.

MAHATH

ma'-hath (machath, "snatching"; Meth):

(1) One of the Kohathites having charge of the "service of song" in David's time, son of Amasai (1Ch 6:35). Possibly the same as Ahimoth (1Ch 6:25). He seems also to be the same as the person named in 2Ch 29:12 during Hezekiah's time, though it is probable there is some confusion in the narrative. He is there represented as taking part in the new covenant of Hezekiah and the cleansing of the Lord's house.

(2) One of the overseers of the temple under Conaniah and Shimei (2Ch 31:13); three passages of Scripture give the name, but it is difficult to individuate these because the genealogy identifies the two first named ([1Ch 6:35](#); [2Ch 29:12](#)), while the chronology seems to divide them—one in David's day, the other in Hezekiah's. It is not, however, impossible to identify the man of 2Ch 29:12 with him of 2Ch 31:13. Possibly the genealogy has been mistakenly repeated in 2Ch 29:12.

Henry Wallace

MAHAVITE

ma'-ha-vit (machawim, "villagers"): The description given to Eliel, one of David's warrior guard (1Ch 11:46), perhaps to distinguish him from the Eliel in the next verse. Massoretic Text is very obscure here.

MAHAZIOTH

ma-ha'-iz-oth, ma-ha'-zi-oth (machazi'oth "visions"): One of the 14 sons of Heman the Kohathite in the temple choir. "He was leader of the 23rd course of musicians whose function was to blow the horns" (1Ch 25:4,30).

MAHER-SHALAL-HASH-BAZ

ma'-her-shal'-al-hash'-baz (maher shalal chash baz, "the spoil speedeth; the prey hasteth"): Asymbolic name given to Isaiah's son to signify the sharp destruction of Rezin and Pekah by the Assyrian power (Isa 8:1,3). Compare the Greek idea of Nemesis.

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MAHLAH

ma'-la (machlah "sickness" or "song," etymology doubtful):

(1) Eldest of Zelophehad's 5 daughters (Nu 26:33; 27:1). As Zelophehad, grandson of Manasseh, had no sons, the daughters successfully claimed their father's inheritance. The law was altered in their favor on condition that they married into their father's tribe. They agreed and married their cousins (Nu 36:11). The whole chapter should be read and compared with Jos 17:3 ff, because the decision became a precedent.

(2) Another (the King James Version "Mahalah"), same Hebrew name as above, daughter of Hammoleketh, grand-daughter of Manasseh (1Ch 7:18).

Henry Wallace

MAHLI

ma'-li (machli, "a sick or weak one"):

(1) A son of Merari (Ex 6:19, the King James Version Mahali; Nu 3:20), grandson of Levi and founder of the Levitical family of MAHLITES (which see).

(2) A son of Mushi, Mahli's brother, bears the same name (1Ch 6:47; 23:23; 24:30). Compare Ezr 8:18 and 1 Esdras 8:47.

MAHLITES

ma'-lits (machli): Descendants of Mahli, son of Merari (Nu 3:33; 26:58). These Mahlites appear to have followed the example of the daughters of Zelophehad, mutatis mutandis. (See MAHLAH; had the name become the description of a practice?) They married the daughters of their uncle Eleazar (1Ch 23:21,22).

MAHLON

ma'-lon (machlon, "invalid"): Ruth's first husband (Ru 12,5; 4:9,10). In the latter passage is further evidence of the unwillingness to allow a family connection or inheritance to drop (see MAHLAH; MAHLI). Note that David's descent and that of his "Greater Son" come through Ru and Boaz (Ru 4:22).

MAHOL

ma'-hol (machol, "dance"; compare bene-machol, "sons of dance"): The father of the 4 sages reputed next in wisdom to Solomon (1Ki 4:31). Their names were Ethan, Heman, Chalcol, Darda.

MAHSEIAH

ma-se'-ya, ma-si'-a (machceyah, "Yah a refuge"): Grandfather of Baruch (Jer 32:12) and of Seraiah (Jer 51:59). The name (not to be confused with MAASEIAH (which

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see) as the King James Version has done even in the above passages) is spelt "Maaseas" (which see) in Baruch 1:1.

MAIANNAS

mi-an'-as (Maiannas; the King James Version Maianeas): One of the Levites who taught the law for Esdras (1 Esdras 9:48) = MAASEIAH (which see) in Ne 8:7.

MAID; MAIDEN

mad, mad'-'n: Used in the King James Version in the sense of a girl or young female; of an unmarried woman or virgin, and of a female servant or handmaid. Thus, it translates several Hebrew words:

(1) The more generic word is na'arah, "girl," feminine form of the common na'ar, "boy" (1Sa 9:11; 2Ki 5:2,4; Es 2:4,7 ff; Job 41:5; Am 2:7) In several places masculine form na'ar, with feminine form of verb rendered "damsel" (Ge 24:14,16,28,55; 34:3,12; De 22:15); compare he pais (Lu 8:51,54); see also paidiske, diminutive (Sirach 41:22; Mr 14:66,69; Lu 12:45; korasion, Septuagint for na'arah, "maid," in Mt 9:24 f with [Job 6:12](#) f; Susanna verses 15,19).

(2) The Hebrew 'almah, also rendered "maid," refers to a woman of marriageable age (Ex 2:8; Pr 30:19), whether married or not, whether a virgin or not. The same word is translated "virgin" in several places (Ge 24:43 the King James Version; So 13; 6:8; Isa 7:14).

(3) The word bethulah, a common Hebrew word for "virgin," a chaste woman (Septuagint parthenos), is frequently rendered "maid" and "maiden" (Ex 22:16; Jud 19:24; 2Ch 36:17; Ps 78:63; 148:12; Jer 51:22; La 5:11; Eze 9:6; 44:22; Zec 9:17; compare De 22:14,17, having "the marks (tokens) of virginity"); bethulim, rendered "maid." See VIRGIN.

(4) Two Hebrew words covering the idea of service, handmaid, handmaiden, and in numerous passages so rendered:

(a) ‘amah, translated "maid" (Ge 30:3; Ex 2:5; 21:20,26; Le 25:6; Ezr 2:65; Job 19:15; Na 2:7);

(b) shiphchah, "a family servant," "a handmaid," so rendered in numerous passages ("maid," "maiden," Ge 16:2 ff; 29:24,29; 30:7,9,10,12,18; Isa 24:2; Ps 123:2; Ec 2:7). In the King James Version they are variously translated "maid," "handmaid," etc.

(5) The rather rare word habra, "favorite slave," is rendered "maid" in Judith 10:2,5; 13:9; 16:23; Additions to Esther 15:2,7.

(6) doule, "female slave," in the King James Version Judith 12:49 (the Revised Version (British and American) "servant").

Maid servant means simply a female slave in the different positions which such a woman naturally occupies. They were the property of their masters; sometimes held

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the position of concubines (Ge 31:33); daughters might be sold by their fathers into this condition (Ex 21:7). It is regrettable that no uniform translation was adopted in the King James Version. And in the Revised Version (British and American) compare Tobit 3:7; Judith 10:10; Sirach 41:22.

"Maidservants" replaces "maidens" of the King James Version in Lu 12:45. Compare Job 31:13.

Edward Bagby Pollard

MAIL

mal.

See ARMOR.

MAIMED

mam'-d (charuts; kullos, anaperos): The condition of being mutilated or rendered imperfect as the result of accident, in contrast to congenital malformation. An animal thus affected was declared to be unfit to be offered in sacrifice as a peace offering (Le 22:22); although under certain conditions a congenitally deformed animal might be accepted as a free-will offering, apparently the offering of a maimed animal was always prohibited (Le 22:23,24). The use of such animals in sacrifice was one of the charges brought against the Jews of his time by Malachi (1:8-14). The word is also used to denote those who were so mutilated. Among those made whole by our Lord in Galilee were the maimed as well as the halt (Mt 15:30).

Figuratively the casting off of any evil habit or distracting condition which interferes with the spiritual life is called "maiming" (Mt 18:8; Mr 9:43); with this may be taken the lesson in Mt 19:12. In these passages "maimed" (kullos) is used

of injuries of the upper limb, and cholos of those affecting the feet, rendering one halt. Hippocrates, however, uses kullos for a deformation of the legs in which the knees are bent so far outward as to render the patient lame; while he applies the term cholos as a generic name for any distortion, and in one place uses it to describe a mutilation of the head (Prorrhetica, 83). The maimed and the halt are among the outcasts who are to be brought into the gospel feast according to the parable (Lu 14:13-21).

Alexander Macalister

MAINSAIL

man'-sal.

See SHIPS AND BOATS.

MAKAZ

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ma'-kaz (maqats): One of the cities of the 2nd of the 12 districts or prefectures which supplied victuals for Solomon (1Ki 4:9). It is associated with Shaalbim, Beth-shemesh and Elon-beth-hanan, all three probably identical with cities mentioned (Jos 19:41,42) as on the border of Dan. Cheyne (EB, II, col. 2906) suggests that Makaz may be identical with MEJARGON (which see) in the latter list.

MAKE, MAKER

mak, mak'-er ('asah, nathan, sum; poieo, tithemi, kathistemi):

1. As Used in the Old Testament:

"Make" is a frequently used word, meaning "to create," "construct," "cause," "constitute," etc., and represents different Hebrew words. It is very often in the King James Version

(1) the translation of 'asah, "to do," "make," etc., usually' in the sense of constructing, effecting. In Ge 1:7,16,25,31, etc., it is used of the creation; of the creation of man in the likeness of God (5:1); of the ark (6:14); of a feast (21:8); of the tabernacle and all the things belonging to it (Ex 25:8, etc.); of idols (Isa 2:8; Jer 2:28, etc.);

(2) of nathan (literally, "to give"), chiefly in the sense of constituting, appointing, causing; of a covenant (Ge 9:12; 17:2); of Abraham as the father of many nations, etc. (Ge 17:5,6); of Ishmael as a great nation (Ge 17:20); of Moses as a god to Pharaoh (Ex 7:1); of judges and officers (De 16:18); of laws (Le 26:46, etc.); it has the meaning of "to cause" (Ex 18:16; 23:27; Nu 5:21; 1Sa 9:22; Ps 106:46);

(3) sum, "to set," "put," "lay," has a similar significance: of Abraham's seed (Ge 13:16; 32:12); Joseph lord of all Egypt (Ge 45:9; compare Ex 2:14; De 1:13;

10:22);

(4) shith, with same meaning, occurs (2Sa 22:12, "He made darkness pavilions round about him"; 1Ki 11:34; Ps 18:11; 21:6).

Other words are ‘abhadh (Aramaic); "to make," "do," (Jer 10:11; Da 3:1); ‘amadh, "to set up" (2Ch 11:22; 25:5; Ne 10:32); ‘atsabh, "to labor," etc. (Job 10:8, the King James Version margin "took pains about me"); banah, "to build up" (Ge 2:22; 1Ki 22:39); bara’, "to prepare," "create" (Nu 16:30; Ps 89:47); yatsagh, "to set up" (Job 17:6; Jer 51:34); yatsar, "to form," "constitute" (Ps 74:17; 104:26); pa‘al, "to work," "make" (Ex 15:17; Ps 7:15); words with special meanings are: paqadh, "to give a charge" (1Ki 11:28; 2Ki 25:23); karath, "to cut," or "prepare", "to make a covenant or league" (Ge 15:18; Ex 24:8; Jos 9:16); qashar, "to bind together," "to make a conspiracy" (2Ki 12:20; 14:19); parats, "to break forth," "to make a breach" (2Sa 6:8; 1Ch 13:11; 15:13); labhen, "to make brick" (Ge 11:3); labhabh (denominative of lebhbihah), "to make cakes" (2Sa 13:6,8); malakh, "to make a king" (1Sa 8:22; 12:1); among obsolete and archaic words and phrases may be mentioned, "What makest thou in this place?" (Jud 18:3), the Revised Version (British and American) "doest"; "made" for "pretend" (2Sa 13:5,6), the Revised Version (British and American) "feign," "feigned"; "made as if" (Jos 8:15; 9:4), so the Revised Version (British and American); "make for him" (Eze 17:17), the Revised Version (British and American) "help him"; "make mention" (Jer 4:16); "make mention of" (Ge 40:14; Ps 87:4);

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abomination or (maketh) a lie" (Re 21:27), "maketh (m" doeth") an abomination and a lie"; we have "become" for "made" (Mt 4:3; Lu 3:5; 4:3), "became" (Ro 10:20; 1Co 15:45, bis); "becoming in" for "being made" (Php 2:7 margin).

W. L. Walker

MAKEBATES

mik'-bats: This is the plural of the word makebate, which means "one who stirs up strife." It occurs only in the King James Version margin of 2Ti 3:3 and Tit 2:3 as an alternative translation of diaboloi, which the King James Version renders "false accusers," and the Revised Version (British and American) "slanderers."

MAKED

ma'-ked (Maked, Makeb) :A strong city East of the Jordan, not yet identified. It is named along with Bosor, Alema and Casphor (1 Macc 5:26). In 1 Macc 5:36, the King James Version reads "Maged."

MAKER

ma'-ker.

See MAKE.

MAKHELOTH

mak-he'-loth, mak-he'-loth (maqheloth, "assemblies"): A desert camp of the Israelites between Haradah and Tahath (Nu 33:25,26).

See WANDERINGS OF ISRAEL.

MAKKEDAH

ma-ke'-da (maqqedhah; Makeda): A Canaanite royal city which Joshua captured, utterly destroying the inhabitants, and doing to the king as he had done unto the king of Jericho (Jos 10:28; 12:16). It lay in the Shephelah of Judah (Jos 15:41). It was brought into prominence by the flight thither of the 5 kings of the Amorites who, having united their forces for the destruction of Gibeon, were themselves defeated and pursued by Joshua (chapter 10). Seeing their danger, the men of Gibeon sent to the camp at Gilgal beseeching Joshua to save and help them. That energetic commander marched all night with his full strength, fell upon the allies at Gibeon, slew them with a great slaughter, chased the fugitives down the valley by way of Beth-horon, and smote them unto Azekah and unto Makkedah. It was during this memorable pursuit that in response to Joshua's appeal:

"Sun, stand thou still upon Gibeon;

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And thou, Moon, in the valley of Aijalon," the sun stayed in the midst of heaven, and hasted not to go down a whole day, until the nation had avenged themselves of their enemies.

The 5 kings sought refuge in the cave at Makkedah, where, by Joshua's orders, they were blocked in with great stones, until the slaughter of the fugitives should be completed. Then the royal prisoners were brought out, and, after the chiefs of Israel had set their feet upon their necks, Joshua slew them and hanged them on five trees until sunset. This is an illustration of the old practice of impaling enemies after death. The bodies were then cast into the cave where they had sought to hide, and great stones were rolled against the entrance.

The flight of the allies was past Beth-boron and Azekah to Makkedah. Azekah is not identified, but it is named with Gederoth, Beth-dagon, and Naamah (Jos 15:41). These are probably represented by Qatrah, Dajan and Na'aneh, so that in this district Makkedah may be sought. The officers of the Palestine Exploration Fund agree in suggesting el-Mughdr, "the cave," on the northern bank of Wady es-Surar, about 4 miles from the sand dunes on the shore. There are traces of old quarrying and many rock-cut tombs with loculi. "The village stands on a sort of promontory stretching into the valley divided into three plateaus; on the lower of these to the South is the modern village, el-Mughar, built in front of the caves which are cut out of the sandstone" (Warren). In no other place in the neighborhood are caves found. The narrative, however, speaks not of caves, but of "the cave," as of one which was notable. On the other hand the events narrated may have lent distinction to some particular cave among the many. "The cave" would therefore be that associated with the fate of the 5 kings. No certainty is possible.

W. Ewing

MAKTESH, THE

mak'-tesh, (ha-makhtesh, "the mortar"; compare Jud 15:19, "the mortar," English Versions of the Bible "hollow place that is in Lehi"): A quarter of Jerusalem so named, it is supposed, on account of the configuration of the ground and associated (Ze 1:10,11) with the "fish gate" and MISHNEH (which see) or "second quarter." Most authorities think it was in the northern part of the city, and many consider that the name was derived from the hollowed-out form of that part of the Tyropeon just N. of the walls, where foreign merchants congregated; others have suggested a hollow farther West, now occupied by the muristan and the three long bazaars.

E. W. G. Masterman

MALACHI

mal'-a-ki:

1. Name of the Prophet
2. The Prophet's Times

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(4) That there is eternal discipline in the Law. Malachi places the greatest emphasis upon the necessity of keeping the Mosaic Law. The priests, he says, are the custodians and expounders of the Law. At their mouth the people should seek knowledge. "To undervalue the Law is easy; to appraise it is a much harder task" (Welch). With Malachi, no less than with Christ Himself, not one jot or tittle should ever pass away or become obsolete.

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George L. Robinson

MALACHY

mal'-a-ki: Another form of the name of the prophet "Malachi" (which see), found in the Revised Version (British and American) and the King James Version of 2 Esdras 1:40.

MALCAM

mal'-kam (malkam, "their king"; the King James Version Maleham):

(1) A chief of the Benjamites, son of Shahraim (1Ch 8:9).

(2) The name of an idol as well as the possessive pronominal form of melek, "king" (2Sa 12:30 the Revised Version margin; Jer 49:1,3 Septuagint Melchol); Ze 1:5). In Am 1:15 it appears to be best translated "their king," as in both the King James Version and the Revised Version (British and American). Only a careful examination of the context can determine whether the word is the proper name of the idol (Moloch) or the 3rd personal possessive pronoun for king. The idol is also spelt "Milcom" and "Molech."

MALCHI-SHUA

mal-ki-shoo'-a (malkishua', "my king saves"): One of the sons of Saul (1Sa 14:49; 31:2, the King James Version "Melchishua"; 1Ch 8:33; 9:39). He was slain by the Philistines with his brothers at the battle of Gilboa (1Ch 10:2; 1Sa 31:2).

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MALCHIAH

mal-ki'-a.

See MALCHIJAH.

MALCHIEL

mal'-ki-el (malki'el, "God is king"): Grandson of Asher (Ge 46:17; Nu 26:45; 1Ch 7:31).

MALCHIELITES

mal'-ki-el-its (malki'eli): Descendants of Malchiel (Nu 26:45).

MALCHIJAH

mal-ki'-ja (malkiyah, "Yah is king"; Melcheias, with variants):

(1) A Levite, descendant of Gershon, of those whom David set over the "service of singing" in the worship (1Ch 6:40).

(2) The head of the 5th course of priests (1Ch 24:9).

(3) One of the laymen who had taken "strange wives" during the exile (Ezr 10:25); the "Melchias" of 1 Esdras 9:26.

(4) Another of the same name (Ezr 10:25; two in same verse). Called "Asibias" in 1 Esdras 9:26.

(5) Another under the same offense, son of Harim (Ezr 10:31). "Melchias" in 1 Esdras 9:32.

- (6) One of the "repairers" who helped with the "tower of the furnaces" (Ne 3:11).
- (7) Son of Rechab ruler of Beth-haccerem, repairer of the dung gate (Ne 3:14).
- (8) A goldsmith who helped in building the walls of Jerusalem (Ne 3:31).
- (9) One of those at Ezra's left hand when he read the law (though possibly one of the above (Ne 8:4)). In 1 Esdras 9:44 "Melchias."
- (10) One of the covenant signatories (Ne 10:3).
- (11) The father of Pashhur (Ne 11:12; Jer 21:1; 38:1).
- (12) A priest, a singer at the dedication of the walls of Jerusalem under Ezra and Nehemiah (Ne 12:42).

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(13) (malkiyahu as above with u ending): Son of Ham-melech (or, as 1Ki 22:26; 2Ch 28:7 translate it, "king's son"). Jeremiah was cast into his dungeon or pit (Jer 38:6).

The King James Version spells "Malchiah" or "Malchijah" indifferently with "Melchiah" in Jer 21:1; the English Revised Version has "Malchiah" in Jer 21:1; 38:1,6, elsewhere "Malchijah"; the American Standard Revised Version has "Malchijah" throughout.

Henry Wallace

MALCHIRAM

mal-ki'-ram (malkiram, "uplifted king"): Son of Jeconiah, descendant of David (1Ch 3:18).

MALCHUS

mal'-kus (Malchos, from melekh, i.e. "counselor" or "king"): The name of the servant of the high priest Caiaphas whose right ear was smitten off by Simon Peter at the arrest of Jesus in the Garden of Gethsemane (compare Mt 26:51; Mr 14:47; Lu 22:50; Joh 18:10). It is noteworthy that Luke "the physician" alone gives an account of the healing of the wound (Lu 22:51). As Jesus "touched his ear, and healed him," the ear was not entirely severed from the head. The words of Jesus, "Suffer ye thus far," may have been addressed either to the disciples, i. e. "Suffer ye that I thus far show kindness to my captors," or to those about to bind him, i.e. asking a short respite to heal Malchus. They were not addressed directly to Peter, as the Greek form is plural, whereas in Mt 26:52; Joh 18:11, where, immediately after the smiting of Malchus, Jesus does address Peter, the singular form is used; nor do the words of Jesus there refer to the healing but to the action of his disciple. A kinsman of Malchus, also a servant of the high priest, was one of those who put the questions which made Peter deny Jesus (Joh

18:26).

C. M. Kerr

MALE

mal

(1) zakhar, zakhar, zakhur (the root means "to stand out," "to be prominent," here a physiological differentiation of the sex, as neqebhah, "female," which see);

(2) 'ish literally, "man";

(3) by circumlocution, only in the books of Samuel and Kings, mashtin beqir; ouron pros toichon, which the Revised Version (British and American) euphemistically renders "man-child" (1Sa 25:22,34; 1Ki 14:10));

Gesenius has rightly pointed out that this phrase designates young boys, who do not as yet wear clothes, of whom the above description is accurate, while it does not apply in the case of adults, even in the modern Orient. We know this from the statement of

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Herodotus ii.35, relating to Egypt, and from Jud 3:24; 1Sa 24:3. The Greek translates these words with arsen, arrhen, while 1 Macc 5:28,51 has the adjective arsenikos.

The above words (the phrase mashtin beqir excepted) are used promiscuously of animals and men, e.g. "Of every clean beast thou shalt take to thee seven and seven, the male ('ish) and his female, of the birds also of the heavens, seven and seven, male (zakhar) and female" (Ge 7:2,3). A careful distinction was made in the use of male and female animals in the rules concerning sacrifice; in some offerings none but males were allowed, in others females were permitted along with the males (Le 3:6). The same distinction was made in the valuation of the different sexes (Ge 32:14,15; Le 27:5). Certain priestly portions were permitted to the Levites or the male descendants of Aaron for food, while women were not permitted to partake of the same (Nu 18:10,11).

As a rule Jewish parents (as is now common in the Orient) preferred male children to daughters. This is seen from the desire for male progeny (1Sa 1:8-18) and from the ransom paid for firstborn sons to Yahweh (Ex 13:12; Lu 2:23). It was reserved to the New Testament to proclaim the equality of the sexes, as it does of races and conditions of men: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus" (Ga 3:28).

See WOMAN.

Among the prominent sins of oriental peoples, "the abominations of the nations which Yahweh drove out before the children of Israel" was one of the most heinous character, that of sodomy, against which God's people are repeatedly warned. The Greek expression for the devotee of this vice is a compound noun, arsenokoites, literally, "he who lies with man," the abuser of himself with mankind, the sodomite (1Co 6:9), while the Hebrew qadhesh, literally means the (male) devotee of lascivious and licentious idolatry (De 23:17; 1Ki 14:24; 15:12;

22:46; 2Ki 23:7; Job 36:14).

H. L. E. Luering

MALEFACTOR

mal-e-fak'-ter (kakopoios, "a bad doer," i.e. "evildoer," "criminal"; kakourgos, "a wrongdoer"): The former occurs in Joh 18:30 the King James Version, the latter, which is the stronger term, in Lu 23:32,39. The former describes the subject as doing or making evil, the latter as creating or originating the bad, and hence, designates the more energetic, aggressive, initiating type of criminality.

MALELEEL

ma-le'-le-el, mal'-e-lel (Maleleel, the King James Version): Greek form of "Mahalalel" (Lu 3:37); the Revised Version (British and American) "Mahalaleel."

MALICE, MALIGNITY

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mal'-is, ma-lig'-ni-ti (kakia, poneros, kakoetheia): "Malice," now used in the sense of deliberate ill-will, by its derivation means badness, or wickedness generally, and was so used in Older English. In the Apocrypha it is the translation of kakia, "evil," "badness" (The Wisdom of Solomon 12:10,20; 16:14; 2 Macc 4:50, the Revised Version (British and American) "wickedness"); in Ecclesiasticus 27:30; 28:7, we have "malice" in the more restricted sense as the translation of menis, "confirmed anger." In the New Testament "malice" and "maliciousness" are the translation of kakia (Ro 1:29; 1Co 5:8; 14:20; Col 3:8); malicious is the translation of poneros, "evil" (3 Joh 1:10, the Revised Version (British and American) "wicked"); it also occurs in Additions to Esther 13:4,7, verse 4, "malignant"; The Wisdom of Solomon 1:4, the Revised Version (British and American) that deviseth evil"; 2 Macc 5:23; malignity occurs in Ro 1:29 as the translation of kakoetheia, "evil disposition"; "maliciously," Susanna verses 43,62; 2 Macc 14:11, the Revised Version (British and American) "having ill will."

W. L. Walker

MALLOS

mal'-os,

See MALLUS.

MALLOTHI

mal'-o-thi, ma-lo'-thi (mallothi, "my discourse"): Son of Heman, a Kohathite singer (1Ch 6:33; 25:4). The song service in the house of the Lord was apportioned by David and the captains of the host to the 3 families of Asaph, Heman, and Jeduthun (1Ch 25:1). Their place in the "courses" was, however, settled by "lot" (1Ch 25:8,9). Mallothi was one of Heman's 17 children—14 sons and 3 daughters (1Ch 25:5)—and was chief of the 19th course of twelve singers

into which the temple choir was divided (1Ch 25:26).

Henry Wallace

MALLOWS

mal'-oz.

See SALT-WORT.

MALLUCH

mal'-uk (mallukh, "counsellor"):

(1) A Levite of the sons of Merari, ancestor of Ethan the singer (1Ch 6:44; compare 6:29).

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(2) Son of Bani, among those who had foreign wives (Ezr 10:29). He is a descendant of Judah (1Ch 9:4) and is the Mamuchus of 1 Esdras 9:30.

(3) A descendant of Harim, who married a foreign wife (Ezr 10:32).

(4) (5) Two who sealed the covenant with Nehemiah (Ne 10:4,27).

(6) Possibly the same as (4). One of the priests who returned with Zerubbabel (Ne 12:2). Doubtless the Melicu of verse 14's margin.

Henry Wallace

MALLUCHI

mal'-u-ki (mallukhi, "my counselor"): A family of priests that came over with Zerubbabel (Ne 10:4; 12:14). May be the patronymic MALLUCH, (4) (which see).

MALLUS

mal'-us (Mallos; the King James Version, Mallos): A city in Cilicia, the inhabitants of which along with those of Tarsus, revolted from Antiochus Epiphanes in protest against his action in giving them to his concubine, Antiochis (2 Macc 4:30). The ancient name was Marlos. The river Pyramos divides about 10 miles from the sea, one branch flowing to the West, the other to the East of the low range of hills along the coast on which stands Kara-Tash. Mallus stood on a height (Strabo, 675) to the East of the western arm, a short distance from the shore. The site is a little West of Kara-Tash, where inscriptions of Antiocheia and Mallus have been found. Tarsus lay about 35 miles to the Northwest. The two cities were rivals in trade. The position of Mallus with her harbor on the shore gave her really no advantage over Tarsus, with her river navigable to the city walls. The fine wagon road over the mountain by way of the Cilician Gates

opened for her easy access to the interior, compared with that furnished for Mallus by the old caravan track to the North by way of Adana. This sufficiently explains the greater prosperity of the former city.

W. Ewing

MALOBATHRON

mal-o-bath'-ron: the Revised Version margin suggests that this translation may be right instead of Bether in the phrase hare bether (So 2:17). But this spice never grew wild in Palestine, and so could hardly have given its name to a mountain, or mountain range. The name Bether ought therefore to be retained, notwithstanding Wellhausen (Prol. 2, 415). The spice is the leaf of the Cassia lignea tree.

MALTANNEUS

mal-ta-ne'-us (Maltannaios, Codex Vaticanus and Swete; Altannaios, Codex Alexandrinus and Fritzsche—the "M" being perhaps dropped because of the final "M")

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in the preceding word; the King James Version Altaneus): One of the sons of Asom who put away his "strange wife" (1 Esdras 9:33) = "Mattenai" in Ezr 10:33.

MAMAIAS

ma-ma'-yas.

See SAMAIAS, (3).

MAMDAI

mam'-da-i, mam'-di (LXX: Codex Vaticanus Mamdai; Codex Alexandrinus Mandai): One of those who consented to put away their "strange wives" at Esdras' order (1 Esdras 9:34) = the King James Version "Mabdai" = "Benaiah" in Ezr 10:35.

MAMMON

mam'-un (Mamonas): A common Aramaic word (mamon) for riches, used in Mt 6:24 and in Lu 16:9,11,13. In these passages mammon merely means wealth, and is called "unrighteous," because the abuse of riches is more frequent than their right use. In Lu 16:13 there is doubtless personification, but there is no proof that there was in New Testament times a Syrian deity called Mammon. The application of the term in Matthew is apparent and requires no comment. In Lk, however, since the statement, "Make to yourselves friends out of the mammon of unrighteousness," follows as a comment on the parable of the Unjust Steward, there is danger of the inference that Jesus approved the dishonest conduct of the steward and advised His disciples to imitate his example. On the contrary, the statement is added more as a corrective against this inference than as an application. 'Do not infer,' He says, that honesty in the use of money is a matter of indifference. He that is unfaithful in little is unfaithful in much. So if you are

not wise in the use of earthly treasure how can you hope to be entrusted with heavenly treasure?’ The commendation is in the matter of foresight, not in the method. The steward tried to serve two masters, his lord and his lord’s creditors, but the thing could not be done, as the sequel shows. Neither can men serve both God and riches exalted as an object of slavish servitude. Wealth, Jesus teaches, does not really belong to men, but as stewards they may use wealth prudently unto their eternal advantage. Instead of serving God and mammon alike we may serve God by the use of wealth, and thus lay up treasures for ourselves in heaven. Again, the parable is not to be interpreted as teaching that the wrong of dishonest gain may be atoned for by charity. Jesus is not dealing with the question of reparation. The object is to point out how one may best use wealth, tainted or otherwise, with a view to the future.

Russell Benjamin Miller

MAMNITANEMUS

mam-ni-ta-ne’-mus (Mamnitanaimos; Codex Vaticanus Mamtitanaimos; the King James Version, Mamnitanaimus): 1 Esdras 9:34, where it represents the two names Mattaniah and Mattenai in the parallel Ezr 10:37, which probably represent only one

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person. It must be a corruption of these names. The Aldine gives a still more corrupt form, Mamnimatanaimos.

MAMRE

mam'-re (mamre'; Septuagint Mambre):

(1) In Ge 14:24 Mamre is mentioned as the name of one of Abraham's allies, who in 14:13 is described as the Amorite, brother of Eschol and Aner.

1. Biblical Data:

The name of the grove of trees is evidently considered as derived from this sheikh or chieftain. The "oaks" ("terebinths") of Mamre where Abram pitched his tent (Ge 14:13; 18:1) are described (Ge 13:18) as "in Hebron." Later on MACHPELAH (which see) is described as "before," i.e. "to the East of Mamre" (Ge 23:17; 25:9; 49:30; 50:13), and Mamre is identified with Hebron itself (Ge 23:19).

2. Traditional Sites:

While Mamre has always been looked for in the vicinity of Hebron, the traditions have varied greatly, determined apparently by the presence of a suitable tree. The one site which has a claim on grounds other than tradition is that called Khirbet and 'Ain Nimreh (literally, the "ruin" and "spring" of "the leopard"), about 1/2 mile North- Northwest of modern Hebron. The word Nimreh may be a survival of the ancient Mamre, the name, as often happens, being assimilated by a familiar word. The site is a possible one, but, beyond this, the name has not much to commend it.

Tradition has centered round three different sites at various periods:

(1) The modern tradition points to a magnificent oak (*Quercus ilex*, Arabic

Sindian), 1 1/2 miles West-Northwest of the modern city, as the terebinth of Abraham; its trunk has a girth of 32 ft. It is now in a dying condition, but when Robinson visited it (BR, II, 72, 81) it was in fine condition; he mentions a Mohammedan tradition that this was

"Abraham's oak." Since then the site had been bought by the Russians, a hospice and church have been erected, and the tradition, though of no antiquity, has become crystallized.

(2) The second tradition, which flourished from the 16th century down to the commencement of the 19th century, pointed to the hill of Deir el Arba'in (see HEBRON) as that of Mamre, relying especially, no doubt, in its inception on the identity of Mamre and Hebron (Ge 23:19). A magnificent terebinth which stood there was pointed out as that of Abraham. The site agrees well with the statement that the cave of Machpelah was "before," i.e. to the East of Mamre (Ge 23:17, etc.).

(3) The third and much older tradition, mentioned in several Christian writers, refers to a great terebinth which once stood in an enclosure some 2 miles North of Hebron, near the road to Jerusalem. It is practically certain that the site of this enclosure is the strange Ramet el-Khalil. This is an enclosure some 214 ft. long and 162 ft. wide. The enclosing walls are made of extremely fine and massive masonry and are 6 ft. thick;

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the stones are very well laid and the jointing is very fine, but the building was evidently never completed. In one corner is a well—Bir el-Khalil—lined with beautiful ashlar masonry, cut to the curve of the circumference.

It is probable that this enclosure surrounded a magnificent terebinth; if so, it was at this spot that before the days of Constantine a great annual fair was held, attended by Jews, Christians and heathen who united a pay honor to the sacred tree, while the well was on the same occasion illuminated, and offerings were made to it. Similar customs survive today at several shrines in Palestine. Constantine suppressed these "superstitions," and built a church in the neighborhood, probably the so-called "Abraham's house," Beit Ibrahim of today. The tree which stood here is apparently that mentioned by Josephus (BJ, IV, ix, 7) as having continued "since the creation of the world." At this enclosure, too, Jewish women and children were sold at auction after the suppression of the revolt of Bar Cochba. Whatever the origin of the veneration paid to this terebinth—now long centuries dead and gone—early Christian tradition associated it with Abraham and located Mamre here. This tradition is mentioned by Jerome (4th century), by Eucherius (6th century), by Areulphus (700 AD) and by Benjamin of Tudela (1163 AD). Among the modern Jews it is looked upon as the site of "Abraham's oak." It is probable that the view that Abraham was connected with this tree is one attached to it much later than its original sanctity; it was originally one of the many "holy trees" of the land venerated by primitive Semitic religions feeling, and the nearness of Hebron caused the Bible story to be attached to it. Judging from the Bible data, it appears to be too far from Hebron and Machpelah to suit the conditions; the site of Mamre must have been nearer to Deir el Arba'in, but it has probably been entirely lost since very early times.

For a very good discussion about Mamre see Mambre by Le R. P. Abel des Freres Precheurs in the Conferences de Saint Etienne, 1909-10 (Paris).

(2) An Amorite chief, owner of the "oaks" mentioned above (Ge 14:13,14).

E. W. G. Masterman

MAMUCHUS

ma-mu'-kus (Mamouchos): One of those who put away their "strange wives" (1 Esdras 9:30); identical with "Malluch" in Ezr 10:29.

MAN

See ANTHROPOLOGY.

MAN OF SIN

(ho anthropos tes hamartias; many ancient authorities read, "man of lawlessness," anomias):

1. The Pauline Description:

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idea is not thereby invalidated. The difficulty is that the apostle evidently conceives of the manifestation of the "man of sin" as taking place, certainly not immediately, but at no very remote period—not 2,000 years later—and as connected directly with the final advent of Christ, and the judgment on the wicked (compare 2Th 1:7-9), without apparently any reference to a "millennial" period, either before or after.

It seems safest, in view of the difficulties of the passage, to confine one's self to the general idea it embodies, leaving details to be interpreted by the actual fulfillment.

3. The Essential Idea:

There is much support in Scripture—not least in Christ's own teaching (compare Mt 13:30,37-43; 24:11-14; Lu 18:8)—for the belief that before the final triumph of Christ's kingdom there will be a period of great tribulation, of decay of faith, of apostasy, of culmination of both good and evil ("Let both grow together until the harvest," Mt 13:30), with the seeming triumph for the time of the evil over the good. There will be a crisis-time—sharp, severe, and terminated by a decisive interposition of the Son of Man ("the manifestation of his coming," the Revised Version margin "Gr presence"), in what precise form may be left undetermined. Civil law and government—the existing bulwark against anarchy (in Paul's time represented by the Roman power)—will be swept away by the rising tide of evil, and lawlessness will prevail. It may be that impiety will concentrate itself, as the passage says, in some individual head; or this may belong to the form of the apostle's apprehension in a case where "times and seasons" were not yet fully revealed: an apprehension to be enlarged by subsequent revelations (see REVELATION OF JOHN), or left to be corrected by the actual course of God's providence. The kernel of the prediction is not, any more than in the Old Testament prophecies, dependent on its literal realization in every detail. Neither does the final manifestation of evil exclude partial and anticipatory realizations, embodying many of the features of the prophecy.

See THESSALONIANS, THE SECOND EPISTLE OF PAUL TO THE, III.

James Orr

MAN OF WAR

See WAR.

MAN, NATURAL

nat'-u-ral, nach'-u-ral (psuchikos anthropos): Man as he is by nature, contrasted with man as he becomes by grace. This phrase is exclusively Pauline.

I. Biblical Meaning.

The classical passage in which it occurs is 1Co 2:14 King James Version: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In his anthropology Paul uses four groups of descriptive adjectives in contrasted pairs:

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We know what we mean by the nature of the lion, by the nature of the lamb. We are using perfectly comprehensible language when we speak of the lion as naturally fierce, and of the lamb when we say he is naturally gentle. We have reference to the dominant dispositions of these animals, that resultant of their qualities which defines their character and spontaneity. So we are perfectly plain when we say that man is naturally sinful. We are but saying that sinfulness is to man what fierceness is to the lion, what gentleness is to the lamb. The "natural man" is a figure of speech for that sinful human nature, common to us all. It is equivalent to the theological phrases: the "sinful inclination," the "evil disposition," the "apostate will," "original sin," "native depravity." It manifests itself in the understanding as blindness, in the heart as hardness, in the will as obstinacy.

See MAN.

Robert Alexander Webb

MAN, OLD

See MAN; OLD MAN.

MAN, OUTWARD

See MAN, NATURAL; OUTWARD MAN.

MAN, SON OF

See SON OF MAN.

MAN-CHILD

man'-child (American Standard Revised Version; "man child," the English

Revised Version; not in the King James Version; mashtin beqir): The expression is used with the meaning of "male," but is found only in the description of the extermination of a whole family, where it is employed to express every male descendant of any age. It occurs in 1Sa 25:22,34; 1Ki 14:10; 16:11; 21:21; 2Ki 9:8.

MAN; NEW

(neos anthropos or kainos anthropos): Generally described, the "new man" is man as he becomes under the transforming power of the Holy Spirit, contrasted with man as he is by nature. The phrase has (1) its Biblical, and (2) its theological, meanings.

I. Biblical Meaning.

There are four Biblical contrasts which must be considered as opposites:

(1) the "old man" (palaios anthropos) and the "new man" (neos anthropos or kainos anthropos);

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A species of one kind which has been naturally evolved into a species of another kind.

(3) He Is Not a Metaphysical Reconstruction:

Being with a new mental equipment.

(4) He Is an Evangelical Convert:

An "old man" with a new regnant moral disposition, an "outward man" with a new inward fons et origo of moral life; a "natural man" with a new renovated spiritual heart.

See MAN, NATURAL; REGENERATION.

Robert Alexander Webb

MANAEN

man'-a-en (Manaen, Greek form of Hebrew name "Menahem," meaning "consoler"): Manaen is mentioned, with Barnabas, Saul and others, in Ac 13:1, as one of the "prophets and teachers" in the recently rounded Gentile church at Antioch, at the time when Barnabas and Saul were "separated" by Divine call for their missionary service. He is further described as "the foster-brother (suntrophos) of Herod the tetrarch" (i.e. Herod Antipas (see HEROD)). He was probably brought up and educated with this Herod and his brother Archelaus. An earlier glimpse of Christian influence in Herod's court is afforded by Joanna, the wife of Herod's steward Chuzas, among the holy women who ministered to Jesus (Lu 8:3). Manaen may have been related to the older Manaen, the Essene, who, Josephus tells us, foretold the greatness of Herod the Great, and was afterward treated by Herod as his friend (Ant., XV, x, 5). His position in the church at Antioch was evidently an influential one, whether he himself ranked among the

"prophets," or perhaps only among the "teachers."

James Orr

MANAHATH

man'-a-hath (manachath; Machanathi):

(1) A place to which certain Benjamites, victims, apparently, of intra-tribal jealousy, were carried captive (1Ch 8:6). Of this town the Manahathites were probably natives. It is possibly denoted by Mancho which Septuagint adds to the list of towns in Judah (Jos 15:59). This place is named along with Bether (Bittir). The name seems to be preserved in that of Malicha, a large village not far from Bittir, Southwest of Jerusalem. The change of "l" to "n", and vice versa, is not uncommon. The same place may be intended by Menuhah (Jud 20:43 the Revised Version margin), where the King James Version reads "with ease," and the Revised Version (British and American) "at their resting-place."

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(2) One of the sons of Shobal, the son of Seir the Horite (Ge 36:23; 1Ch 1:40), the "name-father" of one of the ancient tribes in Mt. Seir, afterward subdued and incorporated in Edom.

W. Ewing

MANAHATHITES

man'-a-hath-its (menuchoth (1Ch 2:52), manacti (1Ch 2:54); Septuagint: Codex Vaticanus Monaio; Codex Alexandrinus Ammanith (1Ch 2:52); Codex Vaticanus Malathei; Codex Alexandrinus Manath, (1Ch 2:54); the King James Version, Manahethites): These men were the inhabitants of Manahath. They were descendants of Caleb, one-half being the progeny of Shobal, and the other of Salma. In 1Ch 2:52 the Revised Version (British and American) transliterates "Menuhoth," but Manahathites is preferable.

MANAHETHITES

man-a-he'-thits, ma-na'-heth-its.

See MANAHATHITES.

MANASSEAS

man-a-se'-as (Manasseas): One of those who had married "strange wives" (1 Esdras 9:31); "Manasseh" of Ezr 10:30.

MANASSEH (1)

ma-nas'-e (menashsheh, "causing to forget"; compare Ge 41:51; Man(n)asse):

(1) The firstborn of Joseph by Asenath, daughter of Poti-phaera, priest of On. See

next article.

(2) The tribe named from Manasseh, half of which, with Gad and Reuben, occupied the East of Jordan (Nu 27:1, etc.). See next article.

(3) The "Manasseh" of Jud 18:30,31 the King James Version is really an intentional mistake for the name Moses. A small nun ("n"), a Hebrew letter, has been inserted over and between the first and second Hebrew letters in the word Moses, thus maNesheh for mosheh. The reason for this is that the individual in question is mentioned as priest of a brazen image at Dan. His proper name was Moses. It was felt to be a disgrace that such a one bearing that honored name should keep it intact. The insertion of the nun hides the disgrace and, moreover, gives to the person a name already too familiar with idolatrous practices; for King Manasseh's 55 years of sovereignty were thus disgraced.

(4) King of Judah. See separate article.

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(5) Son of PAHATH-MOAB (which see), who had married a foreign wife (Ezr 10:30). Manaseas in 1 Esdras 9:31.

(6) The Manasses of 1 Esdras 9:33. A layman of the family of Hashum, who put away his foreign wife at Ezra's order (Ezr 10:33).

In the Revised Version (British and American) of Mt 1:10 and Re 7:6 the spelling "Manasseh" is given for the King James Version "Manasses." The latter is the spelling of the husband of Judith (Judith 8:2,7; 10:3; 16:22,23,24); of a person named in the last words of Tobit and otherwise unknown (Tobit 14:10), and also the name given to a remarkable prayer probably referred to in 2Ch 33:18, which Manasseh (4) is said to have uttered at the end of his long, unsatisfactory life. See MANASSES, THE PRAYER OF. In Jud 12:4, the Revised Version (British and American) reads "Manasseh" for the King James Version "Manassites."

Henry Wallace

MANASSEH (2)

1. Son of Joseph:

Following the Biblical account of Manasseh (patriarch, tribe, and territory) we find that he was the elder of Joseph's two sons by Asenath, the daughter of Potiphera, priest of On (Ge 41:51). The birth of a son marked the climax of Joseph's happiness after the long bitterness of his experience. In the joy of the moment, the dark years past could be forgotten; therefore he called the name of the firstborn Manasseh ("causing to forget"), for, said he, God hath made me to forget all my toil. When Jacob was near his end, Joseph brought his two sons to his father who blessed them. Himself the younger son who had received the blessing of the firstborn, Jacob preferred Ephraim, the second son of Joseph, to Manasseh his elder brother, thus indicating the relative positions of their

descendants (Ge 48). Before Joseph died he saw the children of Machir the son of Manasseh (Ge 50:23). Machir was born to Manasseh by his concubine, an Aramitess (1Ch 7:14). Whether he married Maacah before leaving for Egypt is not said. She was the sister of Huppim and Shuppim. Of Manasseh's personal life no details are recorded in Scripture. According to Jewish tradition he became steward of his father's house, and acted as interpreter between Joseph and his brethren.

2. The Tribes in the Wilderness and Portion in Palestine:

At the beginning of the desert march the number of Manasseh's men of war is given at 32,200 (Nu 1:34 f). At the 2nd census they had increased to 52,700 (Nu 26:34). Their position in the wilderness was with the tribe of Benjamin, by the standard of the tribe of Ephraim, on the West of the tabernacle. According to Targum Pseudojon, the standard was the figure of a boy, with the inscription "The cloud of Yahweh rested on them until they went forth out of the camp." At Sinai the prince of the tribe was Gamaliel, son of Pedahzur (Nu 2:20). The tribe was represented among the spies by Gaddi, son of Susi (Nu 13:11, where the name "tribe of Joseph" seems to be used as an alternative). At the census in the plains of Moab, Manasseh is named before Ephraim, and appears as much the stronger tribe (Nu 26:28). The main military

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pileser, kings of Assyria (1Ch 5:25 f). Reference to the idolatries of the western half- tribe are also found in 2Ch 31:1; 34:6.

There is a portion for Manasseh in Ezekiel's ideal picture (Eze 48:4), and the tribe appears in the list in Re (7:6). The genealogies in Jos 17:1 ff; Nu 26:28-34; 1Ch 2:21- 23; 7:14-19 have fallen into confusion. As they stand, they are mutually contradictory, and it is impossible to harmonize them.

The theories of certain modern scholars who reject the Biblical account are themselves beset with difficulties: e.g. the name is derived from the Arabic, nasa, "to injure a tendon of the leg." Manasseh, the Piel part., would thus be the name of a supernatural being, of whom the infliction of such an injury was characteristic. It is not clear which of the wrestlers at the Jabbok suffered the injury. As Jacob is said to have prevailed with gods and men, the suggestion is that it was his antagonist who was lamed. "It would appear therefore that in the original story the epithet Manasseh was a fitting title of Jacob himself, which might be borne by his worshippers, as in the case of Gad" (EB, under the word, par. 4).

It is assumed that the mention of Machir in Jud 5:14 definitely locates the Manassites at that time on the West of the Jordan. The raids by members of the tribe on Eastern Palestine must therefore have taken place long after the days of Moses. The reasoning is precarious. After the mention of Reuben (5:15,16), Gilead (5:17) may refer to Gad. It would be strange if this warlike tribe were passed over (Guthe). Machir, then probably the strongest clan, stands for the whole tribe, and may be supposed to indicate particularly the noted fighters of the eastern half.

In dealing with the genealogies, "the difficult name" Zelophehad must be got rid of. Among the suggestions made is one by Dr. Cheyne, which first supposes the existence of a name Salhad, and then makes Zelophehad a corruption of this.

The genealogies certainly present difficulties, but otherwise the narrative is intelligible and self-consistent without resort to such questionable expedients as those referred to above.

W. Ewing

MANASSEH (3)

A king of Judah, son and successor of Hezekiah; reigned 55 years (2Ki 21:1; 2Ch 33:1), from circa 685 onward. His was one of the few royal names not compounded with the name of Yahweh (his son Amon's was the only other if, as an Assyrian inscription gives it, the full name of Ahaz was Jehoahaz or Ahaziah); but it was no heathen name like Amon, but identical with that of the elder son of Joseph. Born within Hezekiah's added 15 years, years of trembling faith and tender hope (compare Isa 38:15 f), his name may perhaps memorialize the father's sacred feelings; the name of his mother Hephzibah too was used long afterward as the symbol of the happy union of the land with its loyal sons (Isa 62:4). All this, however, was long forgotten in the memory of Manasseh's apostate career.

I. Sources of His Life.

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John Franklin Genung

MANASSES

ma-nas'-ez (Manasses; Codex Vaticanus Manasse):

(1) One who had married a "strange wife" (1 Esdras 9:33) equals "Manasseh" of Ezr 10:33.

(2) The wealthy husband of Judith; died of sunstroke when employed at the barley harvest (Judith 8:2 f, 7; 10:3; 16:22 ff).

(3) A person mentioned in Tobit 14:10, who "gave alms, and escaped the snare of death." It must be admitted that Manasses here is an awkward reading and apparently interrupts the sense, which would run more smoothly if Manasses were omitted or Achiacharus read. There is great variety of text in this verse. Codex Sinaiticus (followed by Fritzsche, Libri apoc. vet. Test Greek, 1871) reads en to poiesai me eleemosunen exelthen, where Manasses is omitted and Achiacharus is understood as the subject. Itala and Syriac go a step further and read Achiacharus as subject. But Codex Vaticanus (followed by Swete, the King James Version and the Revised Version (British and American)) reads Manasses, which must be the correct reading on the principle of being the most difficult. Explanations have been offered

(1) that Manasses is simply the Hebrew name for Achiacharus, it not being uncommon for a Jew to have a Greek and a Hebrew name;

(2) that on reading Amon, Manasses was inserted for Achiacharus according to 2Ch 33:22 ff;

(3) that Manasses here is an incorrect reading for Nasbas (Tobit 11:18), identified by Grotius with Achiacharus: "It seems impossible at present to arrive

at a satisfactory explanation" (Fuller, Speaker's Commentary).

There is as great uncertainty as to the person who conspired against Manasses: Aman, in Codex Alexandrinus, followed by the King James Version and the Revised Version (British and American), who is by some identified with the Haman of Esther and Achiacharus with Mordecai; Adam, in Codex Vaticanus, followed by Swete; Itala Nadab; Syriac Ahab (Acab).

(4) A king of Judah (Mt 1:10 the King James Version, Greek form, the Revised Version (British and American) "Manasseh"), whose prayer forms one of the apocryphal books.

See MANASSES, THE PRAYER OF.

(5) The elder son of Joseph (Re 7:6, the King James Version Greek form, the Revised Version (British and American) "Manasseh").

S. Angus

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MANASSES, THE PRAYER OF

1. Name
2. Canonicity and Position
3. Contents
4. Original Language
5. Authenticity
6. Author and Motive
7. Date
8. Text and Versions
 - (1) Greek
 - (2) Latin

LITERATURE

The Prayer of Manasses purports to be, and may in reality be, the prayer of that king mentioned in 2Ch 33:13,18 f.

1. Name:

In Cod.

A. it is called simply "A Prayer of Manasses," in the London Polyglot "A Prayer of Manasses, King of the Jews." Its title in the Vulgate (Jerome's Latin Bible,

390-405

A.D.) is "A Prayer of Manasses, King of Judah, when He Was Held Captive in Babylon." In Baxter's Apocrypha, Greek and English this Prayer appears at the end with the heading "A Prayer of Manasses, son of Ezekias" (equals Hezekiah).

2. Canonicity and Position:

The Greek church is the only one which has consistently reckoned this Prayer as a part of its Bible. Up to the time of the Council of Trent (1545-1563 AD), it formed a part of the Vulgate, but by that council it was relegated with 3 and 4 (1 and 2) Esdras to the appendix (which included uncanonical scriptures), "lest they should become wholly lost, since they are occasionally, cited by the Fathers and are found in printed copies. Yet it is wholly absent from the Vulgate (Jerome's Latin Bible, 390-405 A.D.) of Sixtus V, though it is in the Appendix of the Vulgate (Jerome's Latin Bible, 390- 405 A.D.) of Clement VIII. Its position varies in manuscripts, versions and printed editions of the Septuagint. It is most frequently found among the odes or canticles following the Psalter, as in Codices Alexandrinus, T (the Zurich Psalter) and in Ludolf's Ethiopic Psalter. In Swete's Septuagint the Psalter of Solomon followed by

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(1) Greek:

The Greek text occurs in Codices Alexandrinus, T (Psalterium Turicense 262, Parsons). Swete (OLD TESTAMENT in Greek, III, 802-4) gives the text of Codex Alexandrinus with the variations of T. It is omitted from the bulk of ancient manuscripts and editions of the Septuagint, as also from several modern editions (Tischendorf, etc.). Nestle (Septuaginta Studien, 1899, 3) holds that the Greek text of Codices Alexandrinus, T, etc., has been taken from the Apostolical Constitutions or from the Didaskalia. The common view is that it was extracted by the latter from the Septuagint.

(2) Latin:

The Latin text in Sabatier (Bib. Sac. Latin, III, 1038) is not by Jerome, nor is it in the manner of the Old Latin; its date is later.

LITERATURE.

The outstanding literature has been cited in the foregoing article. Reference may be made to Howorth ("Some Unconventional Views on the Text of the Bible," PSBA, XXXI, 89 ff: he argues that the narrative concerning Manasseh, including the Prayer

in the Apostolical Constitutions, represents a portion of the true Septuagint of 2Ch 33).

T. Witton Davies

MANASSITES ma-nas'-its (menashshi; ho Manasse): Members of the tribe of Manasseh (De 4:43; Jud 12:4 the King James Version; 2Ki 10:33).

MANDRAKES

man'-draks (dudha'im; mandragoras (Ge 30:14 f; So 7:13); the marginal reading "love apples" is due to the supposed connection of dudha'im with dodhim, "love"): Mandrakes are the fruit of the *Mandragora officinarum*, a member of the Solanaceae or potato order, closely allied to the *Atropa belladonna*. It is a common plant all over Palestine, flourishing particularly in the spring and ripening about the time of the wheat harvest (Ge 30:14). The plant has a rosette of handsome dark leaves, dark purple flowers and orange, tomato-like fruit. The root is long and branched; to pull it up is still considered unlucky (compare Josephus, BJ, VII, vi, 3). The fruit is called in Arabic baid el-jinn, the "eggs of the jinn"; they have a narcotic smell and sweetish taste, but are too poisonous to be used as food. They are still used in folklore medicine in Palestine. The plant was well known as an aphrodisiac by the ancients (So 7:13).

E. W. G. Masterman

MANEH; MINA

man'-e, or mi'-na (maneh; mna, "pound" (English Versions of the Bible)): A weight containing 50 shekels, according to Hebrew usage, but which varied according to the standard adopted. Estimated on the Phoenician, or commercial, standard, it was equal

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to 11,200 grains, or about 2 lbs. troy, or about 1,6 lbs. avoirdupois. This is probably the weight intended in 1Ki 10:17; Ezr 2:69 and Ne 7:71 f (see WEIGHTS AND MEASURES). When used in a monetary sense, the maneh of silver was worth about 6 pounds 17 shillings, or \$34 (in 1915); the gold maneh was equal to about 102 pounds 10 shillings, or \$510 (in 1915).

H. Porter

MANES

ma'-nez (Manes): One of those who put away their "strange wives" (1 Esdras 9:21). It represents the two names Maaseiah and Elijah of the parallel Ezr 10:21. The real equivalent is probably Maaseiah, Elijah being dropped. the Revised Version margin and the King James Version margin give Harim of Ezr 10:21 as identical—apparently incorrectly, for the words "and of the sons of Harim" (Ezr 10:21) are simply omitted. the King James Version blunders strangely here in reading Eanes after a misprint Eanes (for Manes) in the Aldine edition.

MANGER

man'-jer (phatne): Properly the place in a stall or stable where the food of cattle is placed (in the Old Testament "crib" (Job 39:9; Pr 14:4; Isa 1:3)); thus also, apparently, in the narrative of the nativity in Lu 2:7,12,16. In Septuagint, the Greek word, representing different Hebrew words, has also the extended meaning of "stall" (2Ch 32:28; Hab 3:17); thus also in Lu 13:15, where the Revised Version margin has "manger." Old tradition says that Jesus was born in a cave in the neighborhood of Bethlehem; even so, a place for food for cattle may have been cut in the side of the rock.

James Orr

MANI

ma'-ni (Mani): Head of a family (1 Esdras 9:30) equals "Bani" in Ezr 10:29, the form which appears in 1 Esdras 5:12.

MANIFEST; MANIFESTATION

man'-i-fest, man-i-fes-ta'-shun (phaneroo, phaneros): "To manifest" is generally the translation of phaneroo, "to make apparent" (Mr 4:22; Joh 17:6; Ro 3:21; 1Ti 3:16, "God was manifest in the flesh," the Revised Version (British and American) "manifested"; 1 Joh 1:2 twice, etc.); also of phaneros, "manifest" (Ac 4:16; Ro 1:19; 1Co 3:13; 1Joh 3:10, etc.); "to make manifest" (phaneroo) (Joh 1:31; Ro 16:26); of emphanizo, "to make fully manifest" (Joh 14:21 f); of emphanes, "fully manifest" (Ro 10:20); of delos, "evident," translated "manifest" (1Co 15:27, the Revised Version (British and American) "evident"); of ekdelos, "very evident" ([2Ti 3:9](#) , the Revised Version (British and American) "evident"); of prodelos, "evident beforehand" (1Ti 5:25, the Revised Version (British and American) "evident"); of aphanes, is "not manifest" (Heb 4:13, "There is no creature that is not manifest in his sight");

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"manifest," occurs once in the Old Testament as the translation of barar, "to clear," "to purify" (Ec 3:18, the Revised Version (British and American) "prove"); of phaneros (2 Macc 3:28, the Revised Version (British and American) "manifestly").

Manifestation is the translation of apokalupsis, "uncovering" (Ro 8:19, "the manifestation of the sons of God," the Revised Version (British and American) "revealing"); of phanerosis, "manifestation" (1Co 12:7; 2Co 4:2).

The Revised Version (British and American) has "manifest" for "shew" (Joh 7:4); "was manifested" for "appeared" (Mr 16:12,14); "was manifested to the," for "shewed himself to his" (Joh 21:14); "be made manifest" for "appear" (2Co 5:10; 7:12; Re 3:18); "became manifest" for "was made known" (Ac 7:13); "gave him to be made manifest" for "shewed him openly" (Ac 10:40); "He who was manifested" for "God was manifest" (1Ti 3:16) (margin "The word "God," in place of "He who," rests on no sufficient ancient evidence. Some ancient authorities read which"); "is not yet made manifest" for "doth not yet appear" (1 Joh 3:2); "by the manifestation" for "with the brightness" (2Th 2:8) "be manifested" for "appear" (Col 3:4 twice; 1Pe 5:4); "if he shall be manifested" for "when he shall appear" (1Joh 2:28; 3:2), etc.

W. L. Walker

MANIFESTLY

man'-i-fest-li (mar'eh, "(in) personal presence"): Has the meaning of "by direct vision," as in 1Co 13:12, "face to face," stating positively (Nu 12:8) what the next clause states negatively, namely, "not in dark speeches." "Apparently" of the King James Version is ambiguous.

MANIFOLD

man'-i-fold (rabh; poikilos): "Manifold," which occurs only a few times, is in the Old Testament the translation of rabh, "many," "abundant" (Ne 9:19,27; Am 5:12, where it is equivalent to "many"), and of rabhabh, "to multiply," "to increase" (Ps 104:24, "O Yahweh, how manifold are thy works"); poikilos, properly, "many colored," "spotted," "variegated," is translated "manifold": 1Pe 1:6 margin, "manifold temptations"; 4:10, "manifold grace," suggests variety, diverseness; polupoikilos has this meaning more intensely (Eph 3:10, "the manifold wisdom of God"). With this may be compared a fine passage in The Wisdom of Solomon 7:22, where it is said that in Wisdom there is "an understanding spirit, holy, one only (the Revised Version (British and American) "alone in kind," margin "Greek: sole-born"), manifold (polumeres)." In like manner, pollaplasion, "manifold more" (Lu 18:30), indicates the varied elements of the reward of him who is faithful to Christ. In Ecclesiasticus 51:3, we have "manifold afflictions" (pleion).

W. L. Walker

MANIUS; TITUS

ma'-ni-us, ti'-tus (Tito Manios, Codex Alexandrinus, Codex Venetus, and the Syriac; Manlios, Swete following Codex Alexandrinus; Manilius, Itala and Vulgate, the King

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James Version, Manlius): Titus Manius and Quintus Memmius were the legates of the Romans who carried a letter unto the Jewish people consenting to the favorable terms which Lysias, the captain of Antiochus, granted to the Jews after his defeat, 163 BC (2 Macc 11:34). That the letter is spurious appears from the facts

- (1) that it is dated in the 148th year of the Seleucidian era adopted by the Jews and not, after the Roman fashion, according to consulates;
- (2) that it is also dated the same day as that of Eupator—the 15th of the month Xanthicus;
- (3) that the Jews had as yet no dealings with the Romans; Judas first heard of the fame of the Romans a year or two years later (1 Macc 8:1 ff), after the death of Nicanor (1 Macc 7:47);
- (4) that no such names are found among the Roman legati mentioned by Polybius as sent to the East.

If Manius is not altogether a fabrication, it is difficult to decide exactly who he is. The reading fluctuates between "Manius" and "Manlius." About the same time a T. Manlius Torquatus was sent by the Romans on an embassy to Egypt to settle a quarrel between Philometor and Euergetes II Physc. on (Polyb. xxxi. 18; Livy xliii.11), but not to Syria, and his colleague was Cn. Merula. Perhaps Manius Sergius is intended, who with C. Sulpicius was sent to investigate the state of Greece and to see what Antiochus Epiphanes and Eumanes were doing (165 BC) (Polyb. xxxi.9). But no such name as Titus Manius or Manlius is otherwise found as legate to Asia with a colleague Quintus Memmius.

See also MEMMIUS.

S. Angus

MANKIND man-kind':In Le 18:22; 20:13, the term is applied to men, as distinguished from women; in Job 12:10, to the human race; in Jas 3:7, to the human nature.

MANLIUS, TITUS

man'-li-us.

See MANIUS, TITUS.

MANNA

man'-a (man; manna): The Hebrew man is probably derived, as Ebers suggests, from the Egyptian menna, "food." In Ex 16:15, we have a suggested source of the name, "They said one to another, What is it?" i.e. manhu, which also means, "It is manna" (see margin).

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(2) A second proposal is to identify manna with a lichen—*Lecanora esculenta* and allied species—which grows in the Arabian and other deserts upon the limestone. The older masses become detached and are rolled about by the wind. When swept together by sudden rain storms in the rainy season they may collect in large heaps. This lichen has been used by the Arabs in time of need for making bread. It is a quite reasonable form of nourishment in the desert, especially when eaten with the sugary manna from the trees.

E. W. G. Masterman

MANNER; MANNERS

man'-er, man'-erz (dabhar, derekh, mishpaT; ethos, houtos):

1. As Used in the Old Testament:

"Manner" (probably from manus, "the hand," mode of handling things, or acting) is in the Bible in general equivalent

(1) to way, custom, habit, etc.,

(2) to kind or sort.

There are some special senses, however, and archaic usages. It is frequently the translation of dabhar, "speaking," "word," "thing" (Ge 18:25, "That be far from thee to do after this manner" (i.e. in this way); Ge 32:19, "On this manner shall ye speak unto Esau" (in this way); Ge 39:19, "After this manner (in this way) did thy servant to me"; Ex 22:9, "every manner of trespass" (every kind, sort, or way); De 15:2; 1Sa 17:27,30 bis); also of derekh, "way" (Ge 19:31, "after the manner of all the earth (way); 1Sa 21:5 the King James Version "(the bread) is in a manner common"; "manner" here might be taken as equivalent to "way" or "measure," but the passage is a difficult one and the text uncertain; the Revised

Version (British and American) omits "manner," and in the text makes the reference to be to the journey, not to the bread, but in the margin it has "common (bread)"; Isa 10:24,26, after the manner of Egypt" (after the way or fate of Egypt); so also Am 4:10; 8:14, the manner of Beer-sheba liveth" the Revised Version (British and American) "the way," margin "manner, the reference here being to the religious way, or manner of worship); of mishpaT, "judgment," "ordinance," hence, also "manner" or "custom" (Ge 40:13; Ex 21:9; 2Ki 1:7, "what manner of man" (sort or kind); 2Ki 17:26 the King James Version; 1Ch 24:19; Eze 11:12, "after the manners (the Revised Version (British and American) "ordinances") of the nations"); torah, "instruction," "law," is also translated "manner" (2Sa 7:19, "(is) this the manner (margin "law") of man, O Lord God?" the Revised Version (British and American) "and this (too) after the manner of men, O Lord Yahweh," margin "and is this the law of man, O Lord Yahweh?"). Other words are: 'orach, "path," "custom" (Ge 18:11); dober, "leading," "pasture" (compare "sheep-walk," "sheep-fold"); Isa 5:17, "Then shall the lambs feed after their manner," the Revised Version (British and American) "as in their pasture" (in Mic 2:12, the same word is translated the King James Version "fold," the Revised Version (British and American) "pasture"); demuth, "likeness" (Eze 23:15); dath, "law," "sentence" (Es 2:12); chuqqah, "statute," "custom" (Le 20:23) in the King James Version. In Nu 5:13 "with

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of spirit ye are of" is omitted, with the margin "Some ancient authorities add and said, Ye know not what manner of spirit ye are of."

W, L. Walker

MANOAH

ma-no'-a (manoach, "rest"): A man of Zorah and of the family of the Danites. Manoah was the father of Samson, and his life-story is but imperfectly told in the history of the conception, birth and early life of his son. No children had been born to Manoah and his wife, and the latter was considered barren (Jud 13:2). Finally it was revealed to her by an angel of the Lord that she would conceive and bear a child. She was cautioned against strong drink and "unclean" food, for her child was to be born and reared a Nazirite to the end that he might save Israel out of the hands of the Philistines (Jud 13:3-5). That Manoah was a devout man seems certain in view of the fact that, upon hearing of the angel's visit, he offered a prayer for the angel's return, in order that he and his wife might be instructed as to the proper care of the child to be born (Jud 13:8). The request was granted and the angel repeated the visit and the instructions (Jud 13:9-13). Manoah with true hospitality would have the guest remain and partake of food. The angel refused, but commanded a sacrifice unto Yahweh. When Manoah had prepared the sacrifice and lit it on the altar, the angel ascended in the flame from the altar and appeared no more (Jud 13:15-21). The child was born according to the promise and was named Samson. Manoah and his wife appear twice in the narrative of Samson's early life—once as they protestingly accompanied him to sue for the hand of a Philistine woman of Timnah in marriage, and again when they went with him to Timnab for the wedding.

Josephus richly embellishes this Scriptural narrative concerning Manoah, but offers no further light upon the occupation or character of Manoah. At the death of Samson, his brothers went down to Gaza and brought back the body and buried it by the side of Manoah in the family tomb near Zorah (Jud 16:31). In

Samson Agonistes Milton gains dramatic effect by having Manoah survive Samson and in deep sorrow assist at his burial.

C. E. Schenk

MANSERVANT

man'sur-vant ('ebhedh): A male slave; usually coupled with maidservant or female slave (Ge 12:16; Ex 20:10; 1Sa 8:16; Job 31:13; Lu 12:45).

See SERVANT; SLAVE.

MANSION

man'-shun (mone, "abode"): In Joh 14:2, the word is used in the plural: "In my Father's house are many mansions," the Revised Version margin "abiding places." The ideas conveyed are those of abundance of room, and permanence of habitation, in the heavenly world.

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MANSLAYER

man'-sla-er (meratstseach, from ratsach (Nu 35:6,12); androphonos (1Ti 1:9)): A term employed with reference to both premeditated and accidental or justifiable killing. In the latter case, an asylum was granted (Nu 35:6,12) until the death of the high priest, after which the slayer was allowed to "return into the land of his possession" (Nu 35:28). The cases in which the manslayer was to be held clearly immune from the punishment imposed on willful killing were:

- (1) death by a blow in a sudden quarrel (Nu 35:22);
- (2) death by anything thrown at random (Nu 35:22,23);
- (3) death by the blade of an axe flying from the handle (De 19:5).

Among the cases in which one would be held responsible for the death of another, is to be counted the neglectful act of building a house without a parapet (De 22:8).

Manslaughter, as a modern legal term, is employed to distinguish unpremeditated killing from coldblooded murder, but formerly (2 Esdras 1:26) it was used in a more general sense.

See MURDER.

Frank E. Hirsch

MANSTEALING

man'-stel-ing.

See CRIME, under "Kidnapping"; PUNISHMENT.

MANTELET

man'-tel-et, man'-t'-l-et, mant'-let (Na 2:5).

See SIEGE, 4, (d).

MANTLE

man'-t'-l: Used 5 times of Elijah's mantle ('addereth, 1Ki 19:18,19; 2Ki 2:8,13,14), which was probably of hair. Found in plural once (Isa 3:22), where it (ma'ataphoth) is an upper wide tunic with sleeves (kethoneth).

See DRESS; KERCHIEF.

MANUSCRIPTS

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man'-u-skripts: In the broadest sense manuscripts include all handwritten records as distinguished from printed records. In a narrower sense they are handwritten codices, rolls and folded documents, as distinguished from printed books on the one hand and inscriptions, or engraved documents, on the other. More loosely, but commonly, the term is used as synonym of the codex.

The Hebrew and Greek manuscripts of the Old Testament and New Testament, respectively, form the primary sources for establishing the text or true original words of the respective authors. The subordinate sources, versions and quotations have also their text problem, and manuscripts of the versions and of the church Fathers, and other ancient writers who refer to Biblical matters, play the same part in establishing the true words of the version or the writer that the Hebrew and Greek manuscripts play in establishing the original of Scripture. For discussion of the textual aspects, see the articles on **TEXT AND MANUSCRIPTS OF THE NEW TESTAMENT**, **TEXT OF THE OLD TESTAMENT**, on **VERSIONS**, and especially the **SEPTUAGINT**. For the material, writing instruments, form of manuscripts, etc., see **BOOK**; and especially the literature under **WRITING**.

E. C. Richardson

MANUSCRIPTS OF THE NEW TESTAMENT

See **TEXT AND MANUSCRIPTS OF THE NEW TESTAMENT**.

MANUSCRIPTS OF THE OLD TESTAMENT

See **LANGUAGES OF THE OLD TESTAMENT**.

MAOCH

ma'-ok (ma'okh, "oppressed," "bruised"): The same as Maacah (1Ki 2:39). The

father of that Achish, king of Gath, with whom David and his 600 sojourned under fear of Saul's treachery (1Sa 27:2).

MAON; MAONITES

ma'-on, ma'-on-its, ma-o'-nits (ma'on; Septuagint: Codex Vaticanus Maor, Maan; Codex Alexandrinus Maon):

(1) A town in the mountain of Judah named along with Carmel and Ziph (Jos 15:55). It appears again as the home of Nabal, the great flockmaster (1Sa 25:2). In the genealogical list of 1Ch 2, Maon stands as the "son" of Shammai and the "father" of Beth-zur (2:44,45). This evidently means that Shammai was the founder of Maon. About a mile South of el-Karmil, the ancient Carmel, lies Tell Ma'in. This may be confidently identified with Maon, the radicals of the names being the same. It suits the requirements of the narratives in other respects, being near to Carmel, while the surrounding wilderness is still used as the wide pasture land for multitudinous flocks. In this district, the wilderness of Maon, David was hiding when his whereabouts was

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betrayed to Saul by the men of Ziph (1Sa 23:24 f), and only a timely raid by the Philistines delivered him out of that monarch's hands (1Sa 23:27).

(2) (Madiam): Maon is named along with the Zidonians and Amalek as having at some time, not mentioned, oppressed Israel (Jud 10:12). The Septuagint "Midian" has been accepted by some scholars as restoring the original text, since, otherwise, the Midianites remain unmentioned. But the Maonites are evidently identical with the Meunim of 1Ch 4:41 (Revised Version), the pastoral people destroyed by Hezekiah. In 2Ch 20:1 the King James Version, instead of "o ther beside the Ammonites" we must read "some of the Meunim," as associated with the Ammonites in the battle with Jehoshaphat. Against them also Uzziah was helped of God (2Ch 26:7). They are included among the inhabitants of Mt. Seir (2Ch 20:10,23), so that an Edomite tribe is intended. It is natural to connect them with Ma'an, a place on the great pilgrimage road, and now a station on the Damascus-Hejaz Railway, to the Southeast of Petra. It undoubtedly represents an ancient stronghold.

The Maonites appear in the lists of those who returned from exile (Ezr 2:50, the King James Version "Mehunim," the Revised Version (British and American) "Meunim"; Ne 7:52, "Meunim"). These may possibly be the descendants of prisoners taken in the wars of Jehoshaphat and Uzziah, to whom menial tasks may have been appointed in the temple services.

W. Ewing

MAR

mar: "To mar" means "to destroy," "to disfigure," "to damage." Job 30:13, "They mar my path" (the Revised Version margin "they break up"); Na 2:2, "and destroyed their vine" (the King James Version "and marred their vine"); compare Le 19:27; 2Ki 3:19; Isa 52:14; Jer 13:9.

MARA

ma'-ra, mar'-a (marah, "bitter"): The term which Naomi applies to herself on her return from Moab to her native country (Ru 1:20). Changed beyond recognition, she creates astonishment among her former acquaintances, who ask, "Is this Naomi?" She replies, "Call me not Naomi" (i.e. "pleasant" or "sweet"), but "call me Mara" (i.e. "bitter"). In the light of her bitter experience, and her present pitiable plight, the old name has become peculiarly inappropriate.

MARAH

ma'-ra, mar'-a (marah, "bitter"): The first camp of the Israelites after the passage of the Red Sea (Ex 15:23; Nu 33:8 f). The name is derived from the bitterness of the brackish water. Moses cast a tree into the waters which were thus made sweet (Ex 15:23).

See WANDERINGS OF ISRAEL.

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MARALAH

mar'-a-la (mar'alah; Septuagint: Codex Vaticanus Maragelda; Codex Alexandrinus Marila): A place on the western border of Zebulun (Jos 19:11). Peshitta renders Ramath ta'le', "height of the fox." It is not identified.

MARANATHA

mar-a-nath'-a, mar-an-a'-tha (from Aramaic words, marana' 'athah, "Our Lord cometh, or will come"; according to some, "has come"; to others, "Come!" an invitation for his speedy reappearance (compare Re 22:20); maranatha, or maran atha): Used in connection with anathema, "accursed" (1Co 16:22), but has no necessary connection therewith. It was used by early Christians to add solemn emphasis to previous statement, injunction or adjuration, and seems to have become a sort of watchword; possibly forming part of an early liturgy.

MARBLE

mar'-b'-l (shayish, shesh, 'abhne shayish, "stones of marble" (1Ch 29:2); ritspath bahat wa-shesh we-dhar we-cochareth, "a pavement of red, and white, and yellow, and black marble," or, according to the margin, "a pavement of porphyry, and white marble, and alabaster, and stone of blue color" (Es 1:6); 'ammudhe shesh, "pillars of marble" (Es 1:6; So 5:15); compare shesh, the King James Version margin "silk" or the Revised Version (British and American) "fine linen" (Ge 41:42; Ex 25:4, etc.); shoshannim, "lilies" (So 2:16, etc.), apparently from a root signifying "white"; marmaros, "marble" (Re 18:12)): Marble is properly crystalline limestone, usually pure white or veined with black, the former being in demand for statuary, while the latter is used in architecture, especially for floors and pillars. True marble is not found in Palestine, but is obtained from Greece or Italy. Much of the stone described as marble is non-crystalline limestone capable of being smoothed and polished. White or yellow stone of this character is abundant in Palestine. Non-crystalline rocks of other

colors are also sometimes called marble. In the passage from Esther cited above (compare margin), it is a question whether the reference is to marble and other stones or to marble of different colors. In 1Ch 29:2, "marble stones" are mentioned among the materials brought together by David for the building of the temple. In Es 1:6, pillars and a pavement of marble are features of the palace of Ahasuerus. In So 5:15, the various parts of the body of the "beloved" are likened to gold, beryl, ivory, sapphire, and marble. In Re 18:12, marble occurs in the list of the merchandise of Babylon. All these references imply a costly stone, and therefore probably one imported from other countries, and make it likely that true crystalline marble is meant.

Alfred Ely Day

MARCH; MARCHES

march, march'-iz.

See ARMY; WAR.

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MARCHESHVAN

mar-chesh'-van.

See TIME.

MARCION, GOSPEL OF

mar'-shun.

See APOCRYPHAL GOSPELS.

MARCUS

mar'-kus.

See MARK, JOHN.

MARDOCHEUS

mar-do-ke'-us (Mardochaios):

(1) One of the Jewish leaders who accompanied Zerubbabel on the return from Babylon to Judah (1 Esdras 5:8, where it stands for "Mordecai" of Ezr 2:2 and Ne 7:7).

(2) Another form of Mordecai, the uncle of Esther (Additions to Esther 10:4; 11:2,12; 12:1,4 ff; 16:13).

MARE

mar

(1) cucah, "steed," the King James Version "company of horses"; Septuagint he hippos, "mare" (So 1:9);

(2) bene ha-rammakhim, "bred of the stud," the King James Version and the Revised Version margin "young dromedaries" (Es 8:10); compare Arabic ramakat, "mare"): The word "mare" does not occur in English Versions of the Bible, but in So 1:9 we find cucah, the feminine of cuc, "horse," and in Es 8:10, bene ha-rammakhim is by some translated "sons of mares."

See CAMEL; HORSE.

MARESHAH

ma-re'-sha (mareshah; Septuagint: Codex Vaticanus Bathesar; Codex Alexandrinus Maresa): A town in the Shephelah of Judah named with Keilah and Achzib (Jos 15:44). It occupied such a position that Rehoboam thought well to fortify it for the

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protection of Jerusalem (2Ch 11:8). In the valley of Zephathah at Mareshah, Asa overwhelmed Zerah the Ethiopian and his army, pursuing them as far as Gezer (2Ch 14:9). From Mareshah came Eliezer the prophet who denounced disaster upon the commercial copartnership of Jehoshaphat and Ahaziah (2Ch 20:37). The place is mentioned in Mic (2Ch 1:15). Mareshah was plundered and burned by Judas Maccabeus (Ant., XII, viii, 6; 1 Macc 5:66 the Revised Version margin). Hitherto Gorgias escaped, having been rescued from the hands of Dositheus by a Thracian horseman (2 Macc 12:35). It was taken by John Hyrcanus, who allowed the inhabitants to remain on condition that they adopt circumcision and submit to the Jewish law. This they did; and later John avenged an injustice done to Mareshah by the Samaritans. It is then described as "a colony of Jews" (Ant., XIII, ix, 1; x, 2). The city was treated with favor by Pompey (XIV, iv, 4). When the Parthians invaded Judea in support of Antigonus they demolished Mareshah (xiii, 9).

According to Eusebius, Onomasticon, Mareshah was 2 Roman miles from Eleutheropolis (Beit Jibrin). Until recently it was thought that Khirbet Mir'ash, where the old name lingers, not far Southwest of Beit Jibrin, represented the ancient city. The work of Dr. Bliss, however ("Excavations in Palestine," PEF), shows that it must be located at Tell Sandachannah, about a mile South of Beit Jibrin. A series of remarkable tombs was discovered here. From 1Ch 2:42 we may perhaps gather that Hebron was colonized by the men of Mareshah.

W. Ewing

MARIMOTH

mar'-i-moth, mar'-i-moth: An ancestor of Esdras (Ezra) (2 Esdras 1:2), identical with Meraioth (Ezr 7:3). In 1 Esdras 8:2, it appears also as "Memeroth" (the King James Version "Meremoth").

MARINER

mar'-i-ner.

See SHIPS AND BOATS, II, 2, (3); III, 2.

MARISA

mar'-i-sa (Marisa): The Greek form of MARESHAH (which see) in 2 Macc 12:35.

MARISH

mar'-ish (gebhe'; helos): An old form of "marsh," found in the King James Version, the English Revised Version Eze 47:11 (the American Standard Revised Version "marsh"). Some (not all) editions of the King James Version Apocrypha have retained this same spelling in 1 Macc 9:42,45 (the Revised Version (British and American) "marsh").

MARK

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life. It was the sign or token of apostasy. As a spiritual state or condition it subjected men to the wrath of God and to eternal torment (Re 14:9-11); to noisome disease (Re 16:2); to the lake of fire (Re 19:20). Those who received not the mark, having faithfully endured persecution and martyrdom, were given part in the first resurrection and lived and reigned with Christ a thousand years (Re 20:4). The "beast" symbolizes the anti-Christian empires, particularly Rome under Nero, who sought to devour and destroy the early Christians.

(8) molops, "bruise," Sirach 23:10 (the Revised Version (British and American) "bruise"); 28:17.

Dwight M. Pratt

MARK, JOHN

mark, John (Ioannes) represents his Jewish, Mark (Markos) his Roman name. Why the latter was assumed we do not know.

1. Name and Family: Perhaps the aorist participle in Ac 12:25 may be intended to intimate that it dated from the time when, in company with Barnabas and Saul, he turned to service in the great Gentilecity of Antioch. Possibly it was the badge of Roman citizenship, as in the case of Paul. The standing of the family would be quite consistent with such a supposition.

His mother's name was Mary (Ac 12:12). The home is spoken of as hers. The father was probably dead. The description of the house (with its large room and porch) and the mention of the Greek slave, suggest a family of wealth. They were probably among the many zealous Jews who, having become rich in the great world outside, retired to Jerusalem, the center of their nation and faith. Mark was "cousin" to Barnabas of Cyprus (Col 4:10) who also seems to have been a man of means (Ac 4:36). Possibly Cyprus was also Mark's former home.

2. His History as Known from the New Testament:

When first mentioned, Mark and his mother are already Christians (44 AD). He had been converted through Peter's personal influence (1Pe 5:13) and had already won a large place in the esteem of the brethren, as is shown by his being chosen to accompany Barnabas and Saul to Antioch, a little later. The home was a resort for Christians, so that Mark had every opportunity to become acquainted with other leaders such as James and John, and James the brother of the Lord. It was perhaps from the latter James that he learned the incident of Mr 3:21 which Peter would be less likely to mention.

His kinship with Barnabas, knowledge of Christian history and teaching, and proved efficiency account for his being taken along on the first missionary journey as "minister" (huperetes) to Barnabas and Saul (Ac 13:5). Just what that term implies is not clear. Chase (HDB) conjectures the meaning to be that he had been huperetes, "attendant" or chazzan in the synagogue (compare Lu 4:20), and was known as such an official. Wright (English translation, February, 1910) suggests that he was to render in newly founded churches a teaching service similar to that of the synagogue

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the gaps in the New Testament history leave plenty of room. An examination of the tradition will be found in MARK, THE GOSPEL ACCORDING TO (which see).

Other traditions add but little that is reliable. It is said that Mark had been a priest, and that after becoming a Christian he amputated a finger to disqualify himself for that service. Hence, the nickname kolobo-daktulos, which, however, is sometimes otherwise explained. He is represented as having remained in Cyprus until after the death of Barnabas (who was living in 57 AD according to 1Co 9:5 f) and then to have gone to Alexandria, founded the church there, become its first bishop and there died (or was martyred) in the 8th year of Nero (62-63). They add that in 815 AD Venetian soldiers stole his remains from Alexandria and placed them under the church of Mark at Venice.

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J. H. Farmer

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description of it in Mark, especially the word "ready"—a most natural touch, the echo of the housewife's exclamation of satisfaction when everything was ready for the guests. It is made almost a certainty when we compare Mr 14:17 with the parallels in Matthew and Luke. Mt 26:20 reads: "Now when even was come, he was sitting at meat with the twelve disciples"; Lu 22:14: "And when the hour was come, he sat down, and the apostles with him"; while Mark has: "And when it was evening he cometh with the twelve." The last represents exactly the standpoint of one in the home who sees Jesus and the Twelve approaching. (And how admirably the terms "the twelve disciples," "the apostles" and "the twelve" suit Matthew, Luke, and Mark respectively.) Such phenomena, undesigned (save by the inspiring Spirit), are just those that would not have been invented later, and become the strongest attestation of the reliability of the tradition and this historicity of the narrative. Modern views opposed to this are touched upon in what follows.

MARK, THE GOSPEL ACCORDING TO, 2

VI. Sources and Integrity.

We have seen that, according to the testimony of the Fathers, Peter's preaching and teaching are at least the main source, and that many features of the Gospel support that view. We have seen, also, subtle but weighty reasons for believing that Mark added a little himself. Need we seek further sources, or does inquiry resolve itself into an analysis of Peter's teaching?

B. Weiss believes that Mark used a document now lost containing mainly sayings of Jesus, called Logia (L) in the earlier discussions, but now commonly known as Q (Quelle). In that opinion he has recently been joined by Sanday and Streeter. Harnack, Sir John Hawkins and Wellhausen have sought to reconstruct Q on the basis of the non-Markan matter in Matthew and Luke. Allen extracts it from Matthew alone, thinking that Mark also may have drawn a few sayings from it. Some assign a distinct source for Mark 13. Streeter considers it a

document written shortly after the fall of Jerusalem, incorporating a few utterances by Jesus and itself incorporated bodily by Mark. Other sources, oral or written, are postulated by Bacon for smaller portions and grouped under X. He calls the final redactor R—not Mark but a Paulinist of a radical type.

In forming a judgment much depends upon one's conception of the teaching method of Jesus and the apostles. Teaching and preaching are not synonymous terms. Matthew sums up the early ministry in Galilee under "teaching, preaching and healing," and gives us the substance of that teaching as it impressed itself upon him. Mark reports less of it, but speaks of it more frequently than either Matthew or Luke. Jesus evidently gave teaching a very large place, and a large proportion of the time thus spent was devoted to the special instruction of the inner circle of disciples. The range of that instruction was not wide. It was intensive rather than extensive. He held Himself to the vital topic of the kingdom of God. He must have gone over it again and again. He would not hesitate to repeat instructions which even chosen men found it so difficult to understand. Teaching by repetition was common then as it is now in the East. The word "catechize" (katecheo) implies that, and that word is used by Paul of Jewish (Ro 2:18) and by Luke of Christian teaching (Lu 1:4).

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J. H. Farmer

MARKET, SHEEP See SHEEP MARKET.

MARKET; MARKETPLACE; MART

mar'-ket, mar'-ketplas, mart (ma'arabh, cachar; agora):

(1) Ma'arabh, from a root meaning "trading" and hence, goods exchanged, and so "merchandise" in the Revised Version (British and American), "market" in the King James Version, occurs only in Eze 27:13,17,19,25, and is translated correctly "merchandise" in both the English Revised Version and the American Standard Revised Version.

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(2) Cachar means a "trading emporium," hence, mart, and merchandise. It occurs only in Isa 23:3 (see MERCHANDISE).

(3) Agora, from root meaning "to collect," means a "town meeting-place," "resort of the people," so a place where the public generally met to exchange views and wares. No doubt, the central place soon filling up, the people thronged the adjoining streets, and so in time each street thus used came to be called agora, "marketplace"; translated "marketplace(s)" in 1 Esdras 2:18; Tobit 2:3; Mt 11:16; 20:3; 23:7; Mr 6:56; 7:4; 12:38; Lu 7:32; 11:43; 20:46; Ac 16:19; 17:17; "Market of Appius" in Ac 28:15 means, probably, "street" (see APPII FORUM).

The marketplace in New Testament times was the public open space, either simple or ornate, in town, city or country, where (Mr 6:56) the people congregated, not only for exchange of merchandise, but for one or more of the following purposes:

(1) a place where the children came together to sing, dance and play, a "back-to-date" municipal recreation center (Mt 11:16,17; Lu 7:32);

(2) a place for loafers, a sort of ancient, irresponsible labor bureau where the out-of-work idler waited the coming of an employer with whom he might bargain for his services, usually by the day (Mt 20:1-16);

(3) a place where the proud pretender could parade in long robes and get public recognition, "salutations in the market-places," e.g. the scribes and Pharisees against whom Jesus emphatically warns His disciples (Mt 23:3-7; Mr 12:38; Lu 11:43; 20:46);

(4) a place where the sick were brought for treatment, the poor man's sanatorium, a municipal hospital; Jesus "who went about doing good" often found His opportunity there (Mr 6:56);

(5) a place of preliminary hearing in trials, where the accused might be brought

before rulers who were present at the time, e.g. Paul and Silas at Philippi (Ac 16:19);

(6) a place for religious and probably political or philosophical discussion (gossip also), a forum, a free-speech throne; no doubt often used by the early apostles not only as a place of proclaiming some truth of the new religion but also a place of advertisement for a coming synagogue service, e.g. Paul in Athens (Ac 17:17).

The Wisdom of Solomon 15:12 (the King James Version) has "They counted ... our time here a market for gain," the Revised Version (British and American) "a gainful fair," margin "a keeping of festival," Greek panegurismos, "an assembly of all." Such assemblies offered particular opportunities for business dealings.

William Edward Raffety

MARMOTH

mar'-moth, mar'-moth (Codex Vaticanus, Marmothi; Codex Alexandrinus, Marmathi): "The priest the son of Urias" to whom were committed the silver and gold

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for the temple by the returning exiles (1 Esdras 8:62) = "Meremoth" in parallel Ezr 8:33.

MAROTH

ma'-roth, ma'-roth (maroth; (katoikousa) (odunas): An unknown town probably in the Philistine plain, named by Micah (1:12).

MARRIAGE

mar'-ij:

Introduction

Scope and Viewpoint of the Present Article

1. Marriage among the Hebrews
2. Betrothal the First Formal Part
3. Wedding Ceremonies
4. Jesus' Sanction of the Institution
5. His Teaching concerning Divorce

LITERATURE

It would be interesting to study marriage biologically and sociologically, to get the far and near historical and social background of it as an institution, especially as it existed among the ancient Jews, and as it figures in the teaching of Jesus as recorded in the New Testament. For, like all social institutions, marriage, and the family which is the outcome of marriage, must be judged, not by its status at any

particular time, but in the light of its history. Such a study of it would raise a host of related historic questions, e.g. What was its origin? What part has it played in the evolution and civilization of the race? What social functions has it performed? And then, as a sequel, Can the services it has rendered to civilization and progress be performed or secured in any other way? This, indeed, would call for us to go back even farther—to try to discover the psychology of the institution and its history, the beliefs from which it has sprung and by which it has survived so long. This were a task well worth while and amply justified by much of the thinking of our time; for, as one of the three social institutions that support the much challenged form and fabric of modern civilization, marriage, private property and the state, its continued existence, in present form at least, is a matter of serious discussion and its abolition, along with the other two, is confidently prophesied. "Marriage, as at present understood, is an arrangement most closely associated with the existing social status and stands or falls with it" (Bebel, *Socialism and Sex*, 199, Reeves, London; *The Cooperative Commonwealth in Its Outline*, Gronlund, 224). But such a task is entirely outside of and beyond the purpose of this article.

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for fornication"), an exception which finds no place in the parallels (compare 1Co 7:15, which allows remarriage where a Christian partner is deserted by a heathen). The sense here demands that "fornication" be taken in its wider sense (Ho 2:5; Am 7:17; 1Co 5:1). Divorce to a Jew carried with it the right of remarriage, and the words 'causeth her to commit adultery' (Mt 5:32) show that Jesus assumed that the divorced woman would marry again. Hence, if He allowed divorce, He also allowed remarriage. A critical examination of the whole passage in Mt has led many scholars to conclude that the exceptive clause is an interpolation due to the Jewish-Christian compiler or editor through whose hands the materials passed. Others think it betrays traces of having been rewritten from Mark or from a source common to both Matthew and Mark, and combined with a semi-Jewish tradition, in short, that it is due to literary revision and compilation. The writer or compiler attempted to combine the original sayings of Jesus and His own interpretation. Believing that our Lord had not come to set aside the authority of Moses, but only certain Pharisaic exegesis, and supported, as doubtless he was, by a Jewish-Christian tradition of Palestine, he simply interpreted Mark's narrative by inserting what he regarded as the integral part of an eternal enactment of Yahweh. In doing this he was unconsciously inconsistent, not only with Mark and Luke, but also with the context of the First Gospel itself, owing to his sincere but mistaken belief that the Law of Moses must not be broken. The view implied by the exception, of course, is that adultery ipso facto dissolves the union, and so opens the way to remarriage. But remarriage closes the door to reconciliation, which on Christian principles ought always to be possible (compare Hosea; Jer 3; Hermas, Mand iv.1). Certainly much is to be said for the view which is steadily gaining ground, that the exception in Matthew is an editorial addition made under the pressure of local conditions and practical necessity, the absolute rule being found too hard (see Hastings, Dictionary of the Bible (five volumes), extra vol, 27b, and The Teaching of our Lord as to the Indissolubility of Marriage, by Stuart Lawrence Tyson, M.A. Oxon., University of the South, 1912).

The general principle expanded in the New Testament and the ideal held up before the Christians is high and clear. How far that ideal can be embodied in legislation and applied to the community as a whole all are agreed must depend upon social conditions and the general moral development and environment.

See further DIVORCE.

LITERATURE.

Material from Mishna in Selden, *Uxor Heb*, London, 1546; Hamberger, *Real. Encyclopedia f. Bibel und Talmud*, Breslau, 1870; Benzinger, *Hebraische Archaologie*; Nowack, *Lehrbuch der hebraischen Archaologie*; McLennan, *Primitive Marriage*; Westermarck, *History of Human Marriage*, London, 1891; W. R. Smith, *Kinship and Marriage in Early Arabia*, Cambridge, 1895; Tristram, *Eastern Customs*, London, 1894; Mackie, *Bible Manners and Customs*, London, 1898; Peabody, *Jesus Christ and the Social Question*, III, concerning the family.

George B. Eager

MARROW

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mar'-o (moach, chelebh, shiqquy, machah, "to make fat," "to grease"; muelos): Marrow is the nourisher and strengthener of the bones; it is said to moisten the bones: "The marrow (moach) of his bones is moistened" (Job 21:24). The fear of Yahweh "will be health to thy navel, and marrow (shiqquy, margin "refreshing, Hebrew moistening") to thy bones" (Pr 3:8). Thus, the expression is used figuratively of the things which alone can satisfy the soul: "My soul shall be satisfied as with marrow (chelebh, "fat") and fatness" (Ps 63:5); "In this mountain will Yahweh of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow (memuchayim, particle, plural, Pual of machah), of wines on the lees well refined" (Isa 25:6). In the Epistle to the Hebrews the writer speaks of the word of God, which is "living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow" (Heb 4:12).

H. L. E. Luering

MARS' HILL

marz hil.

See AREOPAGUS.

MARSENA

mar-se'-na, mar'-se-na (marcena'; derivation unknown but probably of Persian origin (Es 1:14)): One of "the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom."

MARSH

marsh ((1) gebhe', the American Standard Revised Version "marsh," the King James Version and the English Revised Version "marish" (Eze 47:11); the King

James Version "pit," the Revised Version (British and American) "cistern" (Isa 30:14); compare Arabic jaba', "reservoir," "watering-through"; (2) bots, "mire"; bitstsah, "mire," "fen"; compare Arabic badda, to "trickle," badad, "a little water"; (3) TiT, "mire" "clay"; (4) chomer, "mire," "clay," "mortar"; (5) ma'abheh ha-'adhamah (1Ki 7:46), and 'abhi ha-'adhamah (2Ch 4:17), "clay ground"): In the vision of Ezekiel the saltness of the Dead Sea is "healed" by the stream issuing from under the threshold of the temple, "But the miry places (bitstsah) thereof, and the marshes (gebhe') thereof, shall not be healed" (Eze 47:11). Gebhe' occurs elsewhere only in Isa 30:14, where the King James Version has "pit" and the Revised Version (British and American) "cistern." Bots, "mire," is found only in Jer 38:22. Bitstsah is found also in Job 8:11,

"Can the rush grow up without mire (bitstsah)?

Can the flag grow without water?"

and in Job 40:21 (of the behemoth),

"He lieth under the lotus-trees,

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In the covert of the reed, and the fen (bitstsah)."

In 1 Macc 9:42,45 helos, but in 9:42 Codex Vaticanus reads oros, "mount."
Marshes are found near the mouths of some of the rivers, as the Kishon, about the Chuleh (? waters of Merom), at various places in the course of the Jordan and about the Dead Sea, especially at its south end. For the most part Palestine is rocky and dry.

Alfred Ely Day

MARSHAL

mar'-shal: Not found in the King James Version, but in the Revised Version (British and American) the word represents two Hebrew words: (1) copher (Jud 5:14), translated "they that handle the marshal's staff." A difficulty arises because the usual meaning of copher is "scribe" or "writer" (so the King James Version). The revisers follow Septuagint and Greek authority which favor "marshal" as against "scribe." The office of marshal was to help the general to maintain discipline (compare 1 Macc 5:42). (2) Tiphcar (Jer 51:27), a loan-word whose meaning is clear. Lenormant thinks it akin to a Babylonian-Assyrian word meaning "tablet-writer" (compare Delitzsch). Accordingly, the Revised Version margin renders Na 3:17 "thy scribes," though the Syriac has "thy warriors," as does the Targum in Jeremiah. We must await further light on both words.

George B. Eager

MART

mart.

See MARKET.

MARTHA

mar'-tha (Martha, "mistress," being a transliteration of the feminine form of mar, "Lord"): Martha belonged to Bethany, and was the sister of Lazarus and Mary (Joh 11:1 f). From the fact that the house into which Jesus was received belonged to Martha, and that she generally took the lead in action, it is inferred that she was the elder sister. Martha was one of those who gave hospitality to Jesus during His public ministry. Thus, in the course of those wanderings which began when "he stedfastly set his face to go to Jerus" (Lu 9:51), he "entered into a certain village"—its name is not stated—and "a certain woman named Martha received him into her house" (Lu 10:38). Martha, whose sense of responsibility as hostess weighed heavily upon her, was "cumbered about much serving," and her indignation was aroused at the lack of assistance given to her by her sister. Her words, "Lord, dost thou not care?" implied a certain reproach to Jesus also, in that she felt He showed a want of sympathy with her efforts and was the cause of Mary's remissness. But Jesus, in tones of gentle reproof, reminded her that for Him not the preparation of an elaborate meal but the hearing of His Word in the spirit of Mary was the "one thing needful" (Lu 10:39-42).

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Martha is first mentioned by John—the only other Gospel writer who refers to Martha—in his account of the raising of Lazarus from the dead at Bethany (Joh 11:1-44). The narrative indicates, however, that Jesus was already on terms of the closest friendship with her and her household (compare 11:3,5). In the incident which John here records, Martha again displayed her more practical nature by going out to meet Jesus, while Mary sat in the house (11:20). But she was not behind her sister in her love for her brother (11:19), in her faith in Jesus (11:21 f) and in her belief in the final resurrection (11:24). The power of Him, whom she termed the "Teacher," to restore Lazarus to life even upon earth was beyond her understanding. To the words of Jesus concerning this she gave, however, a verbal assent, and went and informed Mary, "The Teacher is here, and calleth thee" (11:27 f). Yet she remained inwardly unconvinced, and remonstrated when Jesus ordered the stone before the grave to be removed (11:39). Jesus then recalled His previous words to her remembrance (11:40), and vindicated them by restoring her brother to life (11:41-44). After the raising of Lazarus, Jesus then made His departure, but after a short stay in Ephraim (11:54) He returned to Bethany (Joh 12:1). While He supped there, Martha once more served, and Lazarus was also present (Joh 12:2). It was on this occasion that Mary anointed the feet of Jesus (Joh 12:3-8). According to Mt 26:6-13; Mr 14:3-9, the anointing took place in the house of Simon the leper, and it has hence been concluded by some that Martha was the wife or widow of Simon. The anointing described in [Lu 7:36-50](#) happened in the house of Simon a Pharisee. But in none of the synoptist accounts is Martha mentioned. For the relationship of these anointings with each other, see MARY, IV. As, according to John, the abode of the sisters was in Bethany, a further difficulty of a topographical nature is raised by those who hold that Luke implies, from the Galilean setting of Lu 10:38-41, that the sisters lived in Galilee. But the information supplied by Luke, upon which this inference is based, is of the vaguest (compare Lu 10:38), and the great division of Luke's Gospel (Lu 9:51-18:31) has within it no organic cohesion of parts. In it is mentioned that on two separate occasions Jesus passed through Samaria (Lu 9:52; 17:11). It is therefore more logical to suppose that the events described in

Lu 10:38-41, falling within the intervening period, took place in Bethany during an excursion of Jesus to Judea, and formed one of the several visits upon which the friendship recorded in Joh 11:3,5 was built. According to a fragment of a Coptic gospel belonging to the 2nd century (compare Hennecke, Neutestamentliche Apokryphen, 38, 39), Martha was present with the other two Marys at the empty grave of Jesus (compare Mt 28:1,11), and went and informed the disciples.

C. M. Kerr

MARTYR

mar'-ter (martus, Aeolic martur): One who gives heed, and so, a "witness," so translated in numerous passages, both as of one bearing testimony, and also as of one who is a spectator of anything (see WITNESS). In the King James Version rendered "martyr" in Ac 22:20, "thy martyr Stephen"; and Re 2:13, "Antipas my faithful martyr"; also 17:6, "the blood of the martyrs of Jesus," where alone the American Standard Revised Version retains "martyrs." These 3 passages are the beginning of the use of the word "martyr" for such witnesses as were faithful even unto death, its uniform modern use.

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MARVEL; MARVELOUS

mar'-vel, mar'-vel-us (tamah, pala'; thaumazo, thaumastos): "To marvel" is the translation of tamah, "to wonder" (Ge 43:33; Ps 48:5, the Revised Version (British and American) "were amazed"; Ec 5:8); of thaumazo, "to admire," "wonder" (Mt 8:10,27; Mr 5:20; Joh 3:7; Ac 2:7; Re 17:7 the King James Version, etc.); "marvel" (substantive) occurs in the plural as translation of pala', "to distinguish," figuratively, "to make wonderful" (Ex 34:10, "I will do marvels, such as have not been wrought" (the Revised Version margin "created")); and of thaumastos (thauma) (2Co 11:14).

"Marvelous" is the translation of pala', "marvelous works" (1Ch 16:12,24; Ps 9:1); "marvelous things" (Job 5:9; 10:16; Ps 31:21; 118:23; Isa 29:14; Da 11:36; Zec 8:6, bis); "marvellously," pala' (Job 37:5; Hab 1:5 twice (tamah), "regard and wonder marvelously," literally, "marvel marvelously"); thaumastos, "admirable," "wonderful," is translated "marvelous" (Mt 21:42; 1Pe 2:9; Re 15:1,3, etc.).

In Apocrypha we have "marvel" (Ecclesiasticus 11:13; 47:17; 2 Macc 1:22; 7:12); "marvelleth" (Ecclesiasticus 40:7; 43:18); "marvellous" (The Wisdom of Solomon 10:17; 19:8, etc., mostly thaumazo and compounds).

The Revised Version (British and American) has "wonder" for "marvel" (Re 17:7)' "the marvel" for a "marvellous thing" (Joh 9:30); "marvelled" for "wondered" (Lu 8:25; 11:14); "marvelled at" for "admired" (2Th 1:10); "marveling" for "wondered" (Lu 9:43); "marvellous" for "wondrous" (1Ch 16:9; Ps 105:2); "marvellous things" for "and wonders" (Job 9:10); "wonderful" for "marvellous" (Ps 139:14); for "marvelled" (Mt 9:8), "were afraid," and (Mr 12:17) "marvelled greatly" (different texts).

W. L. Walker

MARY

ma'-ri, mar'-i (Maria, Mariam, Greek form of Hebrew miryam):

I. DEFINITION AND QUESTIONS OF IDENTIFICATION

The Name Mary in the New Testament

II. MARY, THE VIRGIN

1. Mary in the Infancy Narratives
2. Mary at Cana
3. Mary and the Career of Jesus
4. Mary at the Cross
5. Mary in the Christian Community
6. Mary in Ecclesiastical Doctrine and Tradition

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others of this group, was of sufficient wealth and position to be marked among the followers of Jesus as serving in this particular way. The mention of Chuzas' wife ([Lu 8:3](#)) is an indication of the unusual standing of this company of faithful women.

The other notices of Mary show her lingering late at the cross (Mr 15:40); a spectator at the burial (Mr 15:47); and among the first to bear spices to the tomb. This is the whole of this woman's biography extant, but perhaps it is enough. We are told practically nothing, directly, concerning her; but, incidentally, she is known to be generous, faithful, loving, true and brave. She came in sorrow to the tomb to anoint the body of her dead Lord; she went away in joy to proclaim Him alive forevermore. A privilege to be coveted by the greatest was thus awarded to simple faith and trusting love.

VI. Mary, the Mother of John Mark.

This woman is mentioned but once in the New Testament (Ac 12:12), but in a connection to arouse intense interest. Since she was the mother of Mark, she was also, in all probability, the aunt of Barnabas. The aunt of one member and the mother of another of the earliest apostolic group is a woman of importance. The statement in Acts, so far as it concerns Mary, is brief but suggestive. Professor Ramsay (see *Paul the Traveler*, etc., 385) holds that the authority for this narrative was not Peter but Mark, the son of the house. This, if true, adds interest to the story as we have it. In the first place, the fact that Peter went thither directly upon his escape from prison argues that Mary's house was a well-known center of Christian life and worship. The additional fact that coming unannounced and casually the apostle found a considerable body of believers assembled points in the same direction. That "many" were gathered in the house at the same time indicates that the house was of considerable size. It also appears that Rhoda was only one of the maids, arguing a household of more than ordinary size. There is a tradition of doubtful authenticity, that Mary's house was the scene of a still more sacred gathering in the upper room on the night of the

betrayal. We conclude that Mary was a wealthy widow of Jerusalem, who, upon becoming a disciple of Christ, with her son, gave herself with whole-souled devotion to Christian service, making her large and well-appointed house a place of meeting for the proscribed and homeless Christian communion whose benefactor and patron she thus became.

Louis Matthews Sweet

MARY, THE PASSING OF

See APOCRYPHAL GOSPELS.

MASALOTH

mas'-a-loth.

See MESALOTH.

MASCHIL

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mas'-kil.

See PSALMS.

MASH

(mash): Named in Ge 10:23 as one of the sons of Aramaic In the parallel passage in 1Ch 1:17 the name is given as "Meshech" (mesekh), and the Septuagint (Mosoeh) supports this form in both passages. "Meshech," however, is a Japhetic name (Ge 10:2), and "Mash" would seem to be the original reading. It is probably to be identified with the Mons Masius of classical writers (Strabo, etc.), on the northern boundary of Mesopotamia.

MASHAL

ma'-shal (mashal, 1Ch 6:74).

See MISHAL.

MASIAS

ma-si'-as (Codex Alexandrinus, Masias; Codex Vaticanus, Meisaias): The head of one of the families of Solomon's servants (1 Esdras 5:34); it has no equivalent in the parallel Ezr 2:55 ff; the Revised Version margin "Missaias."

MASMAN

mas'-man.

See MAASMAS.

MASON

ma'-s'n: The translation of 4 Hebrew words:

(1) charash 'ebhen, "graver of stone" (2Sa 5:11);

(2) (3) gadhar (2Ki 12:12), charash qur (1Ch 14:1), "maker of a wall (or hedge)";

(4) chatsabh, "a hewer or digger (of stones)" (1Ch 22:2; Ezr 3:7).

Lebanon still supplies the greater number of skilled masons to Palestine and Syria (see 2Sa 5:11), those of Shweir being in special repute.

See CRAFTS, II, 8; also ARCHITECTURE; BUILDING; GEBAL; HOUSE.

MASPHA

mas'-fa (1 Macc 3:46, the Revised Version (British and American) "Mizpeh").

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See MIZPEH, 4.

MASREKAH

mas'-re-ka, mas-re'-ka (masreqah; Masekka): A place mentioned in the list of ancient rulers of Edom (Ge 36:31), "before there reigned any king over the children of Israel." Masrekah was the royal city of Samlah, son of Hadad (Ge 36:36; 1Ch 1:47). The name may mean "place of choice vines," but there is nothing to show in what locality it must be sought.

MASSA

mas'-a (massa', "burden"): Descendant of Abraham through Ishmael (Ge 25:14; 1Ch 1:30). His people may be the Masani of Ptolemy, having Eastern Arabia near Babylon as their habitat. The marginal reading of the heading to Pr 31 mentions Lemuel as king of Massa. If that reading is accepted, it would seem that a tribe and probably a place were named from Ishmael's descendant. The reading is doubtful, however, for where the phrase recurs in Pr 30 (Revised Version (British and American)) it appears to be a gloss.

MASSACRE OF THE INNOCENTS

mas'-a-ker.

See INNOCENTS, MASSACRE OF THE.

MASSAH AND MERIBAH

mas'-a, mer'-i-ba (maccah umeribhah, "proving and strife"; peirasmos kai loidoresis): These names occur together as applied to one place only in Ex 17:7; they stand, however, in parallelism in De 33:8; Ps 95:8. In all other cases they are kept distinct, as belonging to two separate narratives. The conjunction here

may be due to conflation of the sources. Of course, it is not impossible that, for the reason stated, the double name was given, although elsewhere (De 6:16; 9:22) the place is referred to as Massah.

1. First Instance:

This scene is laid in Ex 17:1 at REPHIDIM (which see) and in 17:6 at HOREB (which see). It is near the beginning of the desert wanderings. In dearth of water the people murmur and complain. Moses, appealing to God, is told what to do. He takes with him the elders of Israel, and smites with his rod the rock on which the Lord stands in Horeb, whereupon water gushes forth, and the people drink. Here Moses alone is God's agent. There is no hint of blame attaching to him. He called the place Massah and Meribah, because of the of the striving of the children of Israel, and because they tempted the Lord (17:7). In some way not indicated, here and at Meribah, God put the Levites to proof (De 33:8).

2. Second Instance:

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The second narrative describes what took place at Kadesh (i.e. "Kadesh-barnea") when the desert wanderings were nearly over (Nu 20:1-13). The flow of water from the famous spring for some reason had ceased. In their distress the people became impatient and petulant. At the door of the tent of meeting Moses and Aaron received the Lord's instructions. In his speech of remonstrance to the people Moses seemed to glorify himself and his brother; and instead of speaking to the rock as God had commanded, he struck it twice with his rod. The flow of water was at once restored; but Moses and Aaron were heavily punished because they did not sanctify God in the eyes of the children of Israel. The "Waters of Meribah" was the name given to this scene of strife. The incident is referred to in Nu 20:24, and De 32:51 (merobhath qadhesh, the King James Version "Meribah-Kadesh," the Revised Version (British and American) "Meribah of Kadesh"). In Ps 81:7 God appears as having tested Israel here. The sin of Israel and the ensuing calamity to Moses are alluded to in Ps 106:32.

The place appears in Eze 47:19; 48:28, as on the southern border of the land of Israel, in the former as "Meriboth-kadesh," in the latter as "Meribath-kadesh" (Meriboth = plural Meribath = "construct singular") where the position indicated is that of 'Ain Qadis, "Kadesh-barnea."

In De 33:2, by a slight emendation of the text we might read meribhoth qadhesh for meribhebhoth qodhesh. This gives a preferable sense.

W. Ewing

MASSIAS

ma-si'-as (Codex Alexandrinus, Massias; Codex Vaticanus, Asseias): One of those who put away their "strange wives" (1 Esdras 9:22) = "Maaseiah" of Ezr 10:22.

MAST

See SHIPS AND BOATS, II, 2, (3); 3.

MASTER

mas'-ter ('adhon, ba'al, rabbi; despotes, didaskalos, kurios, rhabbi): "Master," when the translation of 'adhon, "ruler," "lord" (Sir), often translated "lord," denotes generally the owner or master of a servant or slave (Ge 24:9, etc.; 39:2, etc.; Ex 21:4, etc.; De 23:15 bis; 2Sa 9:9,10 twice; Pr 30:10); elsewhere it is rather "lord" or "ruler" (often king, e.g. 1Sa 24:6,8; 26:16); in the plural 'adhonim, it is, as the rule, used only of God (but see Ge 19:2,18; De 10:17; Ps 136:3, "Lord of lords"; Isa 26:13, "other lords"; 19:4 (Hebrew "lords")); 24:2). Ba'al, "lord," "owner," is translated "master": "the master of the house" (Ex 22:8; Jud 19:22,23); "the ass his master's crib" (Isa 1:3). We have it also translated "masters of assemblies" (Ec 12:11). See ASSEMBLIES, MASTERS OF. Compare Ecclesiasticus 32:1, "master (of a feast)," the Revised Version (British and American) "ruler"; Joh 2:9, "ruler of the feast"; [rabh] (Da 1:3; Jon 1:6, "shipmaster"); rabh, Aramaic, "great," "mighty," "elder" (Da 4:9; 5:11, "master of the magicians"); also [sar], "head" or "chief" (Ex 1:11, "taskmasters"; 1Ch 15:27, "master of the song," the Revised Version margin "the carrying of the ark, Hebrew the lifting up"); 'ur, "to call," "to awake," is also rendered "master" in the

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King James Version, "The Lord will cut off the man that doeth this, the master and the scholar," margin "him that waketh and him that answereth," the Revised Version (British and American) as the King James Version margin (Mal 2:12).

The verb "to master" does not occur in the Old Testament, but we have in Apocrypha (The Wisdom of Solomon 12:18) "mastering thy power" (despozon ischuos), the Revised Version (British and American) "being sovereign over (thy) strength."

In the New Testament despotes answers to 'adon as "master" (1Ti 6:1,2; 2Ti 2:21), rendered also "Lord" (Lu 2:29, etc.); kurios, is "Master," "Lord," "Sir," used very frequently of God or of Christ (Mt 1:20,22,24), translated "Master" (Mt 6:24; 15:27; the King James Version Mr 13:35; Ro 14:4, etc.); kathegetes, a "leader," is translated "Master" (Mt 23:8 (the King James Version), 10); didaskalos, a title very often applied to our Lord in the Gospels, is "Teacher," translated "Master" in the King James Version Mt 8:19; 9:11; Mr 4:38; Lu 3:12, etc.; the Revised Version (British and American) "Teacher"; also Joh 3:2,10; Jas 3:1, "be not many masters," the Revised Version (British and American) "teachers"; rhabbi, rhabbei ("Rabbi") (a transliterated Hebrew term signifying "my Teacher") is also in several instances applied to Jesus, the King James Version "Master" (Mt 26:25,49; Mr 9:5; 11:21; Joh 9:2 (the Revised Version (British and American) leaves untranslated) Mr 10:51, "Rabboni," the King James Version "Lord"; Joh 20:16 ("Rabbouni"), the Revised Version (British and American) "Rabboni," which see).

For "master" the Revised Version (British and American) has "lord" (1Sa 26:16; 29:4,10; Am 4:1; Mr 13:35; Ro 14:4); "master" for "lord" (Ge 39:16; 2Pe 2:1; Re 6:10); for "good man of the house" (Mt 24:43; Lu 12:39), "master of the house"; in Eph 6:5, the Revised Version margin gives "Gr lords" (in 6:9, "their Master and yours" is also Greek kurios); instead of "the only Lord God and our Lord Jesus Christ" (Jude 1:4), the Revised Version (British and American) reads "our only Master and Lord, Jesus Christ," margin "the only Master, and our Lord

Jesus Christ"; for "overcame them" (Ac 19:16), "mastered both of them."

W. L. Walker

MASTERY

mas'-ter-i, gebhurah, shelet, Aramaic; agonizomai, athleo): "Mastery" occurs twice in the Old Testament and twice in the King James Version of the New Testament: in Ex 32:18 (gebhurah, "might"), "the voice of them that shout for mastery"; in Da 6:24 ([~shelet, "to have power"), "The lions had the mastery of them"; in 1Co 9:25, agonizomai, "to contend for a prize," to be a combatant in the public games, is translated "striveth for the mastery," the Revised Version (British and American) "striveth in the games"; and in 2Ti 2:5, athelo, with the same meaning, is translated "strive for masteries," the Revised Version (British and American) "contend in the games." From the Greek we have the words "athlete," etc..

W. L. Walker

MASTIC, MASTICK

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mas'-tik (schinos): A tree mentioned only in Susanna verse 54 (compare Ge 37:25 margin). It is the *Pistacia lentiscus* (Arabic, Mistaki), a shrub which attains a height of 10 to 12 ft., growing in thickets on the slopes round the Mediterranean. The gum which exudes through incisions made in the bark is greatly prized as a masticatory. The smell and flavor are suggestive of the terebinth. It is chewed in order to preserve the teeth and gums. But often men chew it without any special purpose, just because they like it. The mastick produced in Chios is most highly esteemed. It is employed in making perfumes and sweetmeats; in preparing bread a little is sometimes added to the dough just before it is put into the oven.

W. Ewing

MATHANIAS

math-a-ni'-as: the King James Version in 1 Esdras 9:31.

See MATTHANIAS.

MATHELAS

ma-the'-las (Codex Alexandrinus, Mathelas; Codex Vaticanus, Maeelas; the King James Version Matthelas): One of the priests who had married "strange wives" (1 Esdras 9:19) = "Maaseiah" of Ezr 10:18.

MATHUSALA

ma-thu'-sa-la (Mathousala): Greek form of "Methuselah," the Revised Version (British and American) (Lu 3:37 the King James Version).

MATRED

ma'-tred (maTredh, "expulsion"): The mother of Mehetabel, wife of Hadar, one of the kings of Edom (Ge 36:39; 1Ch 1:50, "Hadad"). The Septuagint and Peshitta designate Matred as male, i.e. as son of Mezahab instead of daughter.

MATRI

ma'-tri (maTri, "rainy"): A family of the tribe of Benjamin to which King Saul belonged (1Sa 10:21 the King James Version).

MATRITES

ma'-trits (ha-maTri): The Revised Version (British and American) translation of maTri with the definite article, "the Matrites" (1Sa 10:21).

MATTAN

mat'-an (mattan, "a gift"):

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(1) A priest in the house of Baal, slain by Jehoiada before Baal's altar (2Ki 11:18; 2Ch 23:17).

(2) The father of Shephatiah a contemporary and persecutor of Jeremiah (Jer 38:1), one of those who put Jeremiah into Malechiah's dungeon (38:6).

MATTANAH

mat'-a-na (mattanah; Codex Vaticanus, Manthanaein; Codex Alexandrinus, Manthanein): A station of the Israelites which seems to have lain between Beer and Nahaliel (Nu 21:18 f). The name means "gift," and might not inappropriately be applied to a well in the wilderness (Budde translates "Out of the desert a gift"; see The Expository Times, VI, 482). Some would therefore identify it with Beer. This is improbable. There is now no clue to the place, but it must have lain Southwest of the Dead Sea.

MATTANIAH

mat-a-ni'-a (mattanyaha, "gift of Yah"):

(1) King Zedekiah's original name, but changed by Nebuchadnezzar when he made him king over Judah instead of his nephew Jehoiachin (2Ki 24:17).

(2) A descendant of Asaph (1Ch 9:15), leader of the temple choir (Ne 11:17; 12:8). Mentioned among the "porters," keepers of "the storehouses of the gates" (Ne 12:25), and again in Ne 12:35 as among the "priests' sons with trumpets."

(3) May be the same as (2), though in 2Ch 20:14 he is mentioned as an ancestor of that Jahaziel whose inspired words in the midst of the congregation encouraged Jehoshaphat to withstand the invasion of Moab, Ammon and Seir (20:14 ff).

(4-7) Four others who had foreign wives,

(a) the Matthanias of 1 Esdras 9:27 (Ezr 10:26);

(b) the Othonias of 1 Esdras 9:28 (Ezr 10:27);

(c) the Matthanias of 1 Esdras 9:31 (Ezr 10:30);

(d) the fourth of these in 1 Esdras 9:34 the King James Version has had his name blended into that of Mattenai, and the two appear as the composite name Mamnitanemus (Ezr 10:37). He is a son of Bani.

(8) A Levite, father of Zaccur, ancestor of Hanan the under-treasurer of the Levitical offerings under Nehemiah (Ne 13:13).

(9) One of the sons of Heman the singer, whose office it was to blow the horns in the temple-service as David had appointed it (1Ch 25:4,5). He was head of the 9th division of the 12 Levites (1Ch 25:16), who were proficient in the Songs of Yahweh (1Ch 25:7).

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(10) One of the sons of Asaph who helped Hezekiah in the fulfilling of his vow to cleanse the house of the Lord (2Ch 29:13).

Henry Wallace

MATTATHA

mat'-a-tha (Mattatha): Son of Nathan the son of David in the genealogy of Jesus (Lu 3:31).

MATTATHAH

mat'-a-tha: the Revised Version (British and American).

See MATTATTAH.

MATTATHIAS

mat-a-thi'-as (Mattathias). The persons of this name in the Apocrypha are:

(1) Mattathias the father of the Maccabees.

See ASMONEANS; MACCABEES.

(2) One of the 7 who stood on Ezra's right hand as he read the law (1 Esdras 9:43) = "Mattithiah" of Ne 8:4.

(3) The son—probably the youngest (compare 1 Macc 16:2)—of Simon the Maccabean, treacherously murdered along with his father and his brother Judas by his brother-in-law Ptolemy, son of Abubus in the stronghold of Dok near Jericho in the 177th Seleucid—136-135 BC (1 Macc 16:14).

(4) Son of Absalom, one of the two "captains of the forces" who in the campaign

against Demetrius in the plain of Hazor gallantly supported Judas, enabling the latter to turn an impending defeat into a great victory (1 Macc 11:70).

(5) One of the three envoys sent by Nicanor to treat with Judas in 161 BC (2 Macc 14:19). No names of envoys are given in the account of 1 Macc 7:27 ff.

(6) One of the sons of Asom who put away his "strange wife" (1 Esdras 9:33) = the King James Version "Matthias" = "Mattattah" of Ezr 10:33.

In addition to these two of this name are mentioned in the New Testament:

(7) Lu 3:25, "son of Amos."

(8) Lu 3:26, "son of Semein."

S. Angus

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MATTATTAH

mat'-a-ta (mattattah): the Revised Version (British and American) for "Mattathah" in the King James Version (Ezr 10:33). The same as "Mattathias" of 1 Esdras 9:33, the King James Version "Matthias" (which see).

MATTENAI

mat-e-na'-i, mat'-e-ni (mattenay, "liberal"):

(1) (2) Two who married foreign wives, one a son of Hashum (Ezr 10:33; in RAPC 1Es 9:33 "Altanneus"); the other a son of Bani (Ezr 10:37).

(3) A priest in the days of Joiakim son of Jeshua (Ne 12:19), representing the house of Joiarib.

MATTER

mat'-er: This word being a very general term may express various ideas. the Revised Version (British and American) therefore frequently changes the reading of the King James Version in order to state more definitely the meaning of the context (compare Ex 24:14; 1Sa 16:18; 1Ki 8:59; 2Sa 11:19; Es 3:4; Ps 35:20; 64:5; Pr 16:20; 18:13). dabhar, and the Greek logos, both meaning "word," are very frequently translated by "matter." hule, "wood," is rendered "matter" in Jas 3:5 the King James Version (the Revised Version (British and American) "how much wood is kindled"; compare Sirach 28:10). Job 32:18 translates literally, "words"; also Da 4:17, "sentence." diaphero, "to carry in different places," "to differ," is rendered "to make matter" (Ga 2:6). The meaning is "it makes a difference," "it matters," "it is of importance."

A. L. Breslich

MATTHAN

mat'-than (Textus Receptus Matthan, Westcott and Hort, The New Testament in Greek Maththan): An ancestor of Jesus, grandfather of Joseph the husband of Mary (Mt 1:15).

See MATTHAT.

MATTHANIAS

mat-tha-ni'-as (Codex Alexandrinus, Matthanias, Codex Vaticanus, Matan):

(1) One of those who put away their "strange wives" (1 Esdras 9:27) equals "Mattaniah" of Ezr 10:26.

(2) the King James Version "Mathanias" (1 Esdras 9:31) equals "Mattaniah" of Ezr 10:30. Codex Vaticanus, followed by Swete, reads Beskaspasmus.

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MATTHAT

mat'-that (Matthat, Maththat): The name of two ancestors of Jesus in Luke's genealogy (Lu 3:24,29), one being the grandfather of Joseph, the husband of Mary.

MATTHEW

math'-u: Matthew the apostle and evangelist is mentioned in the 4 catalogues of the apostles in Mt 10:3; Mr 3:18; Lu 6:15; Ac 1:13, though his place is not constant in this list, varying between the 7th and the 8th places and thus exchanging positions with Thomas. The name occurring in the two forms Matthaios, and Maththaios, is a Greek reproduction of the Aramaic Mattathyah, i. e. "gift of Yahweh," and equivalent to Theodore. Before his call to the apostolic office, according to Mt 9:9, his name was Levi. The identity of Matthew and Levi is practically beyond all doubt, as is evident from the predicate in Mt 10:3; and from a comparison of Mr 2:14; Lu 5:27 with Mt 9:9. Mark calls him "the son of Alpheus" (Mr 2:14), although this cannot have been the Alpheus who was the father of James the Less; for if this James and Matthew had been brothers this fact would doubtless have been mentioned, as is the case with Peter and Andrew, and also with the sons of Zebedee. Whether Jesus, as He did in the case of several others of His disciples, gave him the additional name of Matthew is a matter of which we are not informed. As he was a customs officer (ho telones, Mt 10:3) in Capernaum, in the territory of Herod Antipas, Matthew was not exactly a Roman official, but was in the service of the tetrarch of Galilee, or possibly a subordinate officer, belonging to the class called portitores, serving under the publicani, or superior officials who farmed the Roman taxes. As such he must have had some education, and doubtless in addition to the native Aramaic must have been acquainted with the Greek His ready acceptance of the call of Jesus shows that he must have belonged to that group of publicans and sinners, who in Galilee and elsewhere looked longingly to Jesus (Mt 11:19; Lu 7:34; 15:1). Just at what period of Christ's ministry he was called does not

appear with certainty, but evidently not at once, as on the day when he was called (Mt 9:11,14,18; Mr 5:37), Peter, James and John are already trustworthy disciples of Jesus. Unlike the first six among the apostles, Matthew did not enter the group from among the pupils of John the Baptist. These are practically all the data furnished by the New Testament on the person of Matthew, and what is found in post-Biblical and extra-Biblical sources is chiefly the product of imagination and in part based on mistaking the name of Matthew for Matthias (compare Zahn, Introduction to the New Testament, chapter liv, note 3). Tradition states that he preached for 15 years in Palestine and that after this he went to foreign nations, the Ethiopians, Macedonians, Syrians, Persians, Parthians and Medea being mentioned. He is said to have died a natural death either in Ethiopia or in Macedonia. The stories of the Roman Catholic church that he died the death of a martyr on September 21 and of the Greek church that this occurred on November 10 are without any historical basis. Clement of Alexandria (Strom., iv.9) gives the explicit denial of Heracleon that Matthew suffered martyrdom.

G. H. Schodde

MATTHEW, THE GOSPEL OF

(euaggelion kata Maththaion (or Matthaion)):

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Introduction to the Commentary on Matthew (Meyer, Alford, Allen (ICC), Broadus (Philadelphia, 1887), Morison, Plummer, Schaeffer in Lutheran Commentary (New York, 1895), etc.); works on Introduction to the New Testament (Salmon, Weiss, Zahn, etc.); articles in Bible Dictionaries and Encyclopedia may be consulted. See also F.C. Burkitt, *The Gospel History and Its Transmission*; Wellhausen, *Das Evangelium Matthaei and Einleitung in die drei ersten Evangelien*; Sir J.C. Hawkins, *Horae Synopticae*; Westcott, *Introduction to the Study of the Gospels*; Lightfoot, *Essays on Supernatural Religion*, V, "Papias of Hierapolis" (this last specially on the sense of Logia).

See also the works cited in **MARK, THE GOSPEL ACCORDING TO.**

G. H. Schodde

MATTHIAS

ma-thi'-as (Matthias, or Maththias; Mattithyah, "given of Yah"): Matthias was the one upon whom the lot fell when he, along with Joseph Barsabbas, was put forward to fill up the place in the apostleship left vacant by Judas Iscariot (Ac 1:15-26). This election was held at Jerusalem, and the meeting was presided over by Peter. The conditions demanded of the candidates were that they should "have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us," and that the one chosen should "become a witness with us of his resurrection" (Ac 1:21,22). The mode of procedure was by lot, and with prayer was the election made (compare Ac 1:24).

Hilgenfeld identifies Matthias with Nathanael (compare NATHANAEL). He was traditionally the author of the "Gospel of Matthias," a heretical work referred to by Origen (Hom. on Lk, i), by Eusebius (*Historia Ecclesiastica*, III, 25, 6) and by Hieronymus (Proem in Matth.). No trace of it is left. The Gnostic Basilides (circa 133 AD) and his son Isidor claimed to ground their doctrine in the "Gospel of

Basilides" on the teaching Matthias received directly from the Saviour (Hippol., vii.20) (compare Hennecke, Neutestamentliche Apokryphen, 167). Various parts of the apocryphal "Contendings of the Apostles" deal with the imprisonment and blinding of Matthias by the Ethiopian cannibals, and his rescue by Andrew (compare Budge, Contendings of the Apostles, II, 163, 164, 267-88; see also ANDREW). According to the Martyrdom of Matthias (Budge, II, 289-94) he was sent to Damascus, and died at Phalaeon, a city of Judea. Other sources mention Jerusalem as the place of Matthias' ministry and burial.

C. M. Kerr

MATTITHIAH

mat-i-thi'-a (mattithyah, or mattithyahu, "gift of Yah"):

(1) The Mattithiah of Ne 8:4 (1st spelling) was one of those who stood at Ezra's right hand while he read the law (compare 1 Esdras 9:43). He may be the individual set over "things that were baked in pans" (1Ch 9:31).

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(2) One of those appointed by David to minister before the ark, and to "celebrate and to thank and praise Yahweh, the God of Israel" (1Ch 16:4,5).

(3) One of those who had foreign wives (Ezr 10:43). In 1 Esdras 9:35, "Mazitias."

(4) One of the Levites who ministered before the ark with harps 1Ch 15:18,21; 25:3,11, 2nd spelling).

Henry Wallace

MATTOCK

mat'-ok: The translation of 3 Hebrew words:

(1) machereshah, probably "a pick-axe" (1Sa 13:20,21; compare 1Sa 13:21 margin);

(2) cherebh, "sword," "ax," "tool" (2Ch 34:6 the King James Version, "with their mattocks," the King James Version margin "mauls," the Revised Version (British and American) "in their ruins," the Revised Version margin "with their axes");

(3) ma'-der, "a hoe," "rake," "chopping instrument" (Isa 7:25). Vines were usually grown on terraces on the hills of Palestine, and then the mattock was in constant use. The usual mattock is a pick with one end broad, the other pointed.

MAUL

mol (mephits, literally, "a breaker," "a club," "mace," "mattock"): A smashing weapon like the oriental war-club or the clubs always carried by the shepherds of Lebanon (Pr 25:18; compare Jer 51:20 margin).

MAUZZIM

moz'-em, mots'-em (ma'uzzim, "places of strength," "fortress"): Many conjectures as to the meaning of this word and its context (Da 11:38; compare Da 11:19,39) have been made. The Septuagint (uncertainly), Theodotion, and the Geneva Version render it as a proper name. Theodoret adopted Theodotion's reading and explained it as "Antichrist"! Grotius thought it a corruption of "Azizos, the Phoenician war-god, while Calvin saw in it the "god of wealth"! Perhaps the buzz of conjectures about the phrase is owing to the fact that in the first passage cited the word is preceded by 'Eloah, meaning God. The context of the passage seems clearly to make the words refer to Antiochus Epiphanes, and on this account some have thought that the god Mars—whose figure appears on a coin of Antiochus—is here referred to. All this is, however, little better than guesswork, and the Revised Version (British and American) translation, by setting the mind upon the general idea that the monarch referred to would trust in mere force, gives us, at any rate, the general sense, though it does not exclude the possibility of a reference to a particular deity. In Da 11:19 and 39, the word "Mauzzim" is simply translated "fortresses," and the idea conveyed is that the mental obsession of fortresses is equivalent to deifying them. A conjecture of Layard's (Nineveh, II, 456, note), is, at any rate, worth referring to.

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Henry Wallace

MAW

mo (qebhah (compare qobhah, Nu 25:8), keres; Septuagint enustron): The first word means the maw or stomach of ruminants. It is derived from a root designating "hollowed out." It is mentioned alongside of the shoulder and the two cheeks of ox and sheep, which are the priest's share of any sacrifice brought by Israelites (De 18:3). Septuagint, where enustron corresponds to Attic enustron, denotes the fourth stomach or abomasum, which was considered as a delicacy, and was almost a national dish of the Athenians, just as tripe is of the Londoners. The parallel form qobhah is used for the body of a woman, which is being transfixed by a spear thrust in Nu 25:8. The last word keres is found in a metaphorical sense: "(Nebuchadrezzar) hath, like a monster, swallowed me up, he hath filled his maw with my delicacies" (Jer 51:34).

H. L. E. Luering

MAZITIAS

maz-i-ti'-as (Codex Alexandrinus, Mazitias; Codex Vaticanus, Zeitias): One of those who had taken "strange wives" (1 Esdras 9:35), identical with Mattithiah (Ezr 10:43).

MAZZALOTH

maz'-a-loth (The Planets).

See ASTROLOGY, 9.

MAZZAROTH

maz'-a-roth: The 12 constellations of the Zodiac.

See ASTRONOMY, sec. II, 12.

MAZZEBAH

maz-e'-ba, mats-e'-ba.

See PILLAR.

ME-JARKON

me-jar'-kon (me ha-yarqon; thalassa Hierakon): The Hebrew may mean "yellow water." The phrase is literally, "the waters of Jarkon." Septuagint reads "and from the river, Jarkon and the boundary near Joppa." From this possibly we should infer a place called Jarkon in the lot of Dan; but no name resembling this has been found. The text (Jos 19:46) is corrupt.

ME-ZAHAB

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mez'-a-hab, me-za'-hab (me zahabh, "waters of gold"; Codex Vaticanus Maizoob, Codex Alexandrinus, Mezoob): Grandfather of Mehetabel, the wife of Hadar, the last- mentioned "duke" of Edom descended from Esau (Ge 36:39). The Jewish commentators made much play with this name. Abarbanel, e.g., says he was "rich and great, so that on this account he was called Mezahab, for the gold was in his house as water." The name, however, may denote a place, in which case it may be identical with Dizahab.

MEADOW

med'-o:

(1) 'aroth, "the meadows (the King James Version "paper reeds") by the Nile" (Isa 19:7); ma'areh-gabha', the King James Version "meadows of Gibeah," the Revised Version (British and American) "Maareh-geba," the Revised Version margin "the meadow of Geba, or Gibeah" (Jud 20:33); from 'arah, "to be naked"; compare Arabic ariya, "to be naked," 'ara'a', "a bare tract of land." 'Aroth and ma'areh signify tracts bare of trees.

(2) 'achu, in Pharaoh's dream of the kine, the King James Version "meadow," the Revised Version (British and American) "reed grass" (Ge 41:2,18). 'Achu is found also in Job 8:11, the King James Version and the Revised Version (British and American) "flag," the Revised Version margin "reed-grass." According to Gesenius, achu is an Egyptian word denoting the vegetation of marshy ground.

(3) 'abhel keramim, "Abel-cheramim," the Revised Version margin "The meadow of vineyards," the King James Version "the plain (the King James Version margin, "Abel") of the vineyards" (Jud 11:33); "Abel-beth-maacah" ([1Ki 15:20](#); [2Ki 15:29](#) ; compare 2Sa 20:14,15,18); "Abel-shittim" (Nu 33:49; compare Nu 25:1; Jos 2:1; 3:1; Jud 7:22; Joe 3:18; Mic 6:5); "Abel-meholah" (Jud 7:22; 1Ki 4:12; 19:16); "Abel- maim" ([2Ch 16:4](#)); "Abel-mizraim" (Ge 50:11); "stone," the King James Version "Abel," the Revised

Version margin "Abel," that is "a meadow" (1Sa 6:18); compare Arabic 'abal, "green grass," and 'abalat, "unhealthy marshy ground," from wabal, "to rain."

Alfred Ely Day

MEAH

me'-a (me'ah, "hundred").

See HAMMEAH.

MEAL

mel ('okhel): Denotes the portion of food eaten at any one time. It is found as a compound in Ru 2:14, "meal-time," literally, "the time of eating."

See FOOD.

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MEAL OFFERING

See SACRIFICE.

MEALS, MEAL-TIME

melz: Bread materials, bread-making and baking in the Orient are dealt with under BREAD (which see). For food-stuffs in use among the Hebrews in Bible times more specifically see FOOD. This article aims to be complementary, dealing especially with the methods of preparing and serving food and times of meals among the ancient Hebrews.

The Book of Judges gives a fair picture of the early formative period of the Hebrew people and their ways of living. It is a picture of semi-savagery—of the life and customs of free desert tribes. In 1 Samuel we note a distinct step forward, but the domestic and cultural life is still low and crude. When they are settled in Palestine and come in contact with the most cultured people of the day, the case is different. Most that raised these Semitic invaders above the dull, crude existence of fellahin, in point of civilization, was due to the people for whom the land was named (Macalister, *Hist of Civilization in Pal*). From that time on various foreign influences played their several parts in modification of Hebrew life and customs. A sharp contrast illustrative of the primitive beginnings and the growth of luxury in Israel in the preparation and use of foods may be seen by a comparison of 2Sa 17:28 f with 1Ki 4:22 f.

I. Methods of Preparing Food.

1. Cereals:

The most primitive way of using the cereals was to pluck the fresh ears (Le 23:14; 2Ki 4:42), remove the husk by rubbing (compare De 23:25 and Mt 12:1), and eat the grain raw. A practice common to all periods, observed by fellahin

today, was to parch or roast the ears and eat them not ground. Later it became customary to grind the grain into flour, at first by the rudimentary method of pestle and mortar (Nu 11:8; compare Pr 27:22), later by the hand-mill (Ex 11:5; Job 31:10; compare Mt 24:41), still later in mills worked by the ass or other animal (Mt 18:6, literally, "a millstone turned by an ass"). The flour was then made into bread, with or without leaven.

See LEAVEN.

Another simple way of preparing the grain was to soak it in water, or boil it slightly, and then, after drying and crushing it, to serve it as the dish called "groats" is served among western peoples.

The kneading of the dough preparatory to baking was done doubtless, as it is now in the East, by pressing it between the hands or by passing it from hand to hand; except that in Egypt, as the monuments show, it was put in "baskets" and trodden with the feet, as grapes in the wine press. (This is done in Paris bakeries to this day.)

See BREAD; FOOD.

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is everywhere replaced by "reclining" (Revised Version margin), though women and children still sat. They leaned on the left elbow (Sirach 41:19), eating with the right hand (see LORD'S SUPPER). The various words used in the Gospels to denote the bodily attitude at meals, as well as the circumstances described, all imply that the Syrian custom of reclining on a couch, followed by Greeks and Romans, was in vogue (Edersheim, II, 207). Luke uses one word for it which occurs nowhere else in the New Testament (kataklithenai, 7:36; 14:8; 24:30; and kataklinein, 9:14,15), which Hobart says is the medical term for laying patients or causing them to lie in bed (Medical Language of Luke, 69). For costumes and customs at more elaborate feasts see BANQUET; DRESS. For details in the "minor morals" of the dinner table, see the classical passages (Sirach 31:12-18; 32:3-12), in which Jesus ben-Sira has expanded the counsel given in Pr 23:1 f; compare Kennedy in The 1-Volume Hastings, Dictionary of the Bible, under the word "Meals."

LITERATURE.

Edersheim, Life and Times of Jesus the Messiah; O. Holtzmann, Eine Untersuchung zum Leben Jesu, English translation, 206; B. Weiss, The Life of Christ, II, 125, note 2; Plummer, International Critical Commentary, "Luke," 159 f; Farrar, Life of Christ; Hastings, Dictionary of the Bible (five volumes), Hastings, Dictionary of Christ and the Gospels, the 1-volume Hastings, Dictionary of the Bible; Encyclopedia Biblica; Jewish Encyclopedia, etc.

George B. Eager

MEAN

men: The noun "meaning" (Da 8:15 the King James Version, the Revised Version (British and American) "I sought to understand"; and 1Co 14:11) is synonymous with "signification" but in 1 Macc 15:4 the King James Version it expresses "purpose" (the Revised Version (British and American) "I am minded

to land"). The noun "mean" in Hebrew always occurs in the plural, and is generally used in the sense of "agency," "instrument" (compare 1Ki 10:29, etc.). the Revised Version (British and American) very frequently changes, King James Version: The Wisdom of Solomon 8:13, "because of her"; 2Th 2:3, "in any wise"; Lu 8:36, "how"; Pr 6:26, "on account of"; **Re 13:14** , "by reason of" (compare also 2Th 3:16; Joh 9:21). Heb 9:15 (the King James Version "that by means of death") translates literally, "that a death having taken place," from ginomai, "to become," "to happen." **Ac 18:21** the King James Version, "I must by all means keep this feast," is omitted in the Revised Version (British and American) in harmony with several cursives, the Vulgate, and some other versions

The adjective "mean" is used in the sense of "common," "humble" ('adham, "man"; compare Isa 2:9; 5:15; 31:8 omits "mean"). It is also used in the sense of "obscure" (Pr 22:29, chashokh, "obscure"; asemos, literally, "without a mark," "unknown," Ac 21:39). "Mean" is found in expressions like "in the meanwhile" (the King James Version 1Ki 18:45, the Revised Version (British and American) "little while"; Joh 4:31; Ro 2:15, the Revised Version (British and American) "one with another"); "in the meantime" (1 Macc 11:41 the King James Version; Lu 12:1); and "in the mean season" the King James Version (1 Macc 11:14; 15:15). The adverb "meanly" is found (2 Macc 15:38) in the sense of "moderately."

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The verb "mean" expresses purpose (Isa 3:15; 10:7; Ge 50:20, etc.). In some cases the Revised Version (British and American) renders literal translation: Ac 27:2, "was about to sail" (the King James Version "meaning to sail"); compare Ac 21:13; 2Co 8:13. In other instances the idea of "to mean" is "to signify," "to denote" (1Sa 4:6; Ge 21:29; Mt 9:13, etc.). Lu 15:26 translates literally, "what these things might be." In Ex 12:26 the sense of "mean ye" is "to have in mind."

A. L. Breslich

MEANI

me-a'-ni: the King James Version = the Revised Version (British and American) "Maani" (1 Esdras 5:31).

MEARAH

me-a'-ra (me'arah; omitted in the Septuagint): A town or district mentioned only in Jos 13:4, as belonging to the Zidonians. The name as it stands means "cave." If that is correct it may be represented by the modern village Mogheiriyeh, "little cave," not far from Sidon. Perhaps, however, we should find in the word the name of a Sidonian city, with the preposition min, that has suffered change in transcription. Septuagint reads "from Gaza"; but Gaza is obviously too far to the South.

MEASURE; MEASURES

mezh'-ur, Several different words in the Hebrew and Greek are rendered by "measure" in English Versions of the Bible. In Job 11:9 and Jer 13:25 it stands for madh, middah, and it is the usual rendering of the verb madhadh, "to measure," i.e. "stretch out," "extend," "spread." It is often used to render the words representing particular measures, such as ['ephah] (De 25:14,15; Pr 20:10; Mic 6:10); or kor (1Ki 4:22; 5:11 (1Ki 5:2, 5:25 Hebrew text); 2Ch 2:10

(Hebrew text 2:9) 27:5; Ezr 7:22); or seah (Ge 18:6; 1Sa 25:18; 1Ki 18:32; 2Ki 7:1,16,18); or batos, "bath" (Lu 16:6). For these terms see WEIGHTS AND MEASURES. It also renders middah, "measure of length" (Ex 26:2); mesurah, a liquid measure (Le 19:35; 1Ch 23:29; Eze 4:11,16); mishpaT, "judgment" (Jer 30:11; 46:28); ca'ce'ah, a word of uncertain meaning, perhaps derived from seah ([Isa 27:8](#)); shalish, "threefold, large measure" (Ps 80:5 (Hebrew text Ps 80:6); Isa 40:12); tokhen, and mathkoneth, "weight" and that which is weighed, taken as measure (Eze 45:11). In Isa 5:14 it stands for choq, "limit." In the New Testament, besides being the usual rendering of the verb metreo, and of the noun metron, it is used for choinix, a dry measure containing about a quart (Re 6:6).

H. Porter

MEASURING LINE

(qaw, qeweh): The usual meaning is simply line, rope or cord, in Isa 28:10,13, but the line was used for measurement, as is evident from such passages as 1Ki 7:23; Job 38:5; Jer 31:39. Whether the line for measuring had a definite length or not we have no means of knowing. In Isa 44:13 it refers to the line used by the carpenter in

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marking the timber on which he is working, and in Zec 1:16 it refers to the builder's line.

Figuratively: It signifies destruction, or a portion of something marked off by line for destruction, as in 2Ki 21:13; or for judgment, as in Isa 28:17.

H. Porter

MEASURING REED

(qeneh hamiddah; kalamos): Used in Eze 40:5 ff; 42:16; 45:1; Re 11:1; 21:15,16. The length of the reed is given as 6 cubits, each cubit being a cubit and a palm, i. e. the large cubit of 7 palms, or about 10 ft. See CUBIT. Originally it was an actual reed used for measurements of considerable length, but came at last to be used for a measure of definite length, as indicated by the reference in Ezekiel (compare "pole" in English measures).

MEAT

met (broma, brosis): In the King James Version used for food in general, e.g. "I had my meat of herbs" (2 Esdras 12:51); "his disciples were gone away into the city to buy meat," the Revised Version (British and American) "food" (Joh 4:8). The English word signified whatever is eaten, whether of flesh or other food.

MEAT OFFERING

See SACRIFICE.

MEBUNNAI

me-bun'-i, me-bun'-a-i (mebhunnay, "well-built"): One of David's "braves" (2Sa 23:27). In 2Sa 21:18 he is named "Sibbechai" (the Revised Version (British and

American) "Sibbecai"), and is there mentioned as the slayer of a Philistine giant. The Revised Version (British and American) spelling occurs in 1Ch 11:29, the King James Version "Sibbechai" in 1Ch 20:4 (compare 2Sa 21:18); and in 1Ch 27:11 the Revised Version (British and American) spelling recurs, where this person is mentioned as captain of the 8th course of the 12 monthly courses that served the king in rota. Scribal error, and the similarity in Hebrew spelling of the two forms accounts for the difference in spelling. the Revised Version (British and American) consistently tries to keep this right.

Henry Wallace

MECHERATHITE

me-ke'-rath-it (mekherathi, "dweller in Mecharah"): Possibly this is a misreading of "Maachathite" (the King James Version). It is the description of Hopher, one of David's valiant men (1Ch 11:36).

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In the Wallel list of 2Sa 23, especially 23:34, the "Maachathite" is mentioned without name in the place in the list given to Hopher in 1Ch 11:36. The variations do not destroy the conviction that the list is virtually the same.

MECONAH

me-ko'-na (mekhonah; Machna): A town apparently in the neighborhood of Ziklag, named only in Ne 11:28, as reoccupied by the men of Judah after the Captivity. It is not identified.

MEDABA

med'-a-ba: The Greek form of "Medeba" in 1 Macc 9:36.

MEDAD

me'-dad (medhadh, "affectionate"): One of the 70 elders on whom the spirit of the Lord came in the days of Moses enabling them to prophesy. Medad and one other, Eldad, began to prophesy in the camp, away from the other elders who had assembled at the door of the tabernacle to hear God's message. Joshua suggested that Eldad and Medad be stopped, but Moses interceded on their behalf, saying, "Would that all Yahweh's people were prophets!" (Nu 11:26-29). The subject-matter of their prophecy has been variously supplied by tradition. Compare the Palestine Targums at the place, the apocalyptic Book of Eldad and Modad, and Ba'al ha-Turim (ad loc.).

Ella Davis Isaacs

MEDAN

me'-dan (medhan, "strife"): One of the sons of Abraham by Keturah (Ge 25:2; 1Ch 1:32). The tribe and its place remain unidentified, and the conjecture that the

name may be connected with the Midianites is unlikely from the fact that in the list of the sons of Abraham and Keturah Midian is mentioned alongside of Medan.

MEDEBA

med'-e-ba (medhebha'; Maidaba, Medaba): The name may mean "gently flowing water," but the sense is doubtful. This city is first mentioned along with Heshbon and Dibon in an account of Israel's conquests (Nu 21:30). It lay in the Mishor, the high pastoral land of Moab. The district in which the city stood is called the Mishor or plain of Medeba in the description of the territory assigned to Reuben (Jos 13:9), or the plain by Medeba (Jos 13:16). Here the Ammonites and their Syrian allies put the battle in array against Joab, and were signally defeated (1Ch 19:7). This must have left the place definitely in the possession of Israel. But it must have changed hands several times. It was taken by Omri, evidently from Moab; and Mesha claims to have recovered possession of it (M S, ll. 7,8,29,30). It would naturally fall to Israel under Jeroboam II; but in Isa 15:2 it is referred to as a city of Moab. It also figures in later Jewish history. John, son of Mattathias, was captured and put to death by the Jambri, a robber tribe from Medeba. This outrage was amply avenged by Jonathan and Simon,

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who ambushed a marriage party of the Jambri as they were bringing a noble bride from Gabbatha, slew them all and took their ornaments (1 Macc 9:36 ff; Ant, XII, i, 2,

4). Medeba was captured by Hyrcanus "not without the greatest distress of his army" (Ant., XIII, ix, 1). It was taken by Janneus from the Nabateans. Hyrcanus promised to restore it with other cities so taken to Aretas in return for help to secure him on the Judean throne (ibid., xv, 4; XIV, i, 4). Ptolemy speaks of it as a town in Arabia Petrea, between Bostra and Petra. Eusebius and Jerome knew it under its ancient name (Onomasticon, under the word). It became the seat of a bishopric, and is mentioned in the Act of the Council of Chalcedon (451 AD), and in other ecclesiastical lists.

The ancient city is represented by the modern Madeba, a ruined site with an Arab village, crowning a low hill, some 6 miles South of Heshbon, with which it was connected by a Roman road. The ruins, which are considerable, date mainly from Christian times. The surrounding walls can be traced in practically their whole circuit. There is a large tank, now dry, measuring 108 yds. X 103 yds., and about 12 ft. in depth. In 1880 it was colonized by some Christian families from Kerak, among whom the Latins carry on mission work. In December, 1896, a most interesting mosaic was found. It proved to be a map of part of Palestine and Lower Egypt of the time of Justinian. Unfortunately it is much damaged. An account of it will be found in Palestine Exploration Fund Statement, 1897, 213 ff, 239; 1898, 85, 177 ff, 251.

W. Ewing

MEDES

medz (madhi; Assyrian Amada, Mada; Achaem. Persian Mada; Medoi (Ge 10:2; 2Ki 17:6; 18:11; 1Ch 1:5; Ezr 6:2; Es 1:3,14,18,19; 10:2; Isa 13:17; 21:2; Jer 25:25; 51:11,28; Da 5:28; 6:1,9,13,16; 8:20; 9:1; 11:1)): Mentioned as Japhethites in Ge 10:2, i.e. Aryans, and accordingly they first called themselves

Arioi (Herod. vii.62), in Avestic Airya = Skt. Arya, "noble." They were closely allied in descent, language and religion with the Persians, and in secular history preceded their appearance by some centuries. Like most Aryan nations they were at first divided into small village communities each governed by its own chiefs (called in Assyrian chazanati by Assur- bani-pal: compare Herod. i.96). Shalmaneser II mentions them (Nimrod Obelisk, i.121) about 840 BC. They then inhabited the modern A'zarbaijan (Media Atropatene). Rammanu-nirari III of Assyria (Rawlinson, Western Asiatic Inscriptions, I, 35) declares that he (810-781 BC) had conquered "the land of the Medes and the land of Parsua" (Persis), as well as other countries. This probably meant only a plundering expedition, as far as Media was concerned. So also Assur-nirari II (Western Asiatic Inscriptions, II, 52) in 749-748 BC overran Namri in Southwest Media. Tiglath-pileser IV (in Babylonian called Pulu, the "Pul" of 2Ki 15:19) and Sargon also overran parts of Media. Sargon in 716 BC conquered Kisheshin, Kharkhar and other parts of the country. Some of the Israelites were by him transplanted to "the cities of the Medes" (2Ki 17:6; 18:11; the Septuagint reading Ore, cannot be rendered "mountains" of the Medes here) after the fall of Samaria in 722 BC. It was perhaps owing to the need of being able to resist Assyria that about 720 BC the Medes (in part at least) united into a kingdom under Deiokes, according to Herodotus (i.98). Sargon mentions him by the name Dayaukku, and says that he himself captured this prince (715 BC) and conquered his territory two years later. After his release, probably, Deiokes fortified Ecbatana (formerly Ellippi) and made it

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are last mentioned in Ac 2:9. They are remarkable as the first leaders of the Aryan race in its struggle with the Semites for freedom and supremacy.

W. St. Clair Tisdall

MEDIA

me'-di-a (madhay; Achaem. Persian Mada; Media): Lay to the West and Southwest of the Caspian, and extended thence to the Zagrus Mountains on the West. On the North in later times it was bounded by the rivers Araxes and Cyrus, which separated it from Armenia. Its eastern boundaries were formed by Hyrcania and the Great Salt Desert (now called the Kavir), and it was bounded on the South by Susiana. In earlier times its limits were somewhat indefinite. It included Atropatene, (Armenian Atrpatakan, the name, "Fire-guarding," showing devotion to the worship of Fire) to the North, and Media Magna to the South, the former being the present A'zarbaijan. Near the Caspian the country is low, damp and unhealthy, but inland most of it is high and mountainous, Mt. Demavand in the Alburz range reaching 18,600 ft. Atropatene was famed for the fertility of its valleys and table-lands, except toward the North. Media Magna is high; it has fruitful tracts along the course of the streams, but suffers much from want of water, though this was doubtless more abundant in antiquity. It contained the Nisaeen Plain, famous for its breed of horses. The chief cities of ancient Media were Ecbatana, Gazaea, and Ragae. The Orontes range near Ecbatana is the present Alvand. Lake Spautia is now known as Urmi (Urumiah).

W. St. Clair Tisdall

MEDIAN

me'-di-an.

See DARIUS; MEDES; MEDIA.

MEDIATION; MEDIATOR

me-di-a'-shun, me'-di-a-ter:

I. INTRODUCTORY

1. The Terms

(1) Mediation

(2) Mediator

2. The Principle of Mediation

II. MEDIATION IN THE OLD TESTAMENT

1. Negative Teaching in the Old Testament

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V. Conclusion.

Our inquiry will have shown how central and prominent is the idea of mediation throughout the Scriptures. We might even say it supplies the key to the unity of the Bible. In the Old Testament the principle is given "in divers portions and in divers manners," but in the New Testament it converges in the doctrine of the person and work of the One final Mediator, the Son of God. Amid all the rich diversity of the various parts of the New Testament, there is one fundamental conception common to all, that of Christ as at once the interpreter of God to men and the door of access for men to God. Especially is Christ's self-sacrifice presented as the effective cause of our salvation, as a means of removing the guilt and sin which stand as a barrier in the way of God's purpose concerning man and of man's fellowship with God. There is a tendency in some influential writers of today to speak disparagingly of the doctrine of the one Mediator, on the ground that it injures the direct relationship of man with God (e.g. R. Eucken, *Truth of Religion*, 583 ff). Here we can reply only that the doctrine properly defined is attested in universal Christian experience, and that, so far from standing in the way of our personal approach to God, it is a simple historical fact that apart from the work of Jesus we would not enjoy that free access to Him which is now our privilege.

LITERATURE.

Besides the commentaries, such works on Old Testament Theology as those of Oehler, Schultz, A.B. Davidson, and on New Testament Theology by B. Weiss, Beyschlag, Holtzmann, W.B. Stevens, Weinel; Wendt, *The Teaching of Jesus*; A. B. Bruce, *Paul's Conception of Christianity and The Epistle to the Hebrews*; J. Denney, *The Death of Christ*; Du Bose, *The Gospel in the Gospels, The Gospel according to Paul, High-Priesthood and Sacrifice*. For the idea of mediation in Jewish religion, Oesterley, *The Jewish Doctrine of Mediation*; Toy, *Judaism and Christianity*. Much material on the Biblical doctrine may be found in such works as Dorner, *System of Christian Doctrine*; Ritschl, *Die christliche Lehre von der*

Rechtfertigung und Versöhnung, 3 volumes (Volumes I and III, English translation); Dale, The Atonement; McLeod Campbell, The Nature of the Atonement; F.D. Maurice, The Doctrine of Sacrifice; Moberly, Atonement and Personality; J. Scott Lidgett, The Spiritual Principle of the Atonement; G.B. Stevens, Christian Doctrine of Salvation; articles in HDB, DCG, and in this Encyclopedia on "Mediation"; "Mediator"; "Atonement"; "Messiah"; "Propitiation"; "Prophets"; "Priests"; "Ransom"; "Reconciliation"; "Sacrifice"; "Salvation," etc.

D. Miall Edwards

MEDICINE

med'-i-sin, med'-i-s'-n (gehah, teruphah, rephu'ah): These words are used in the sense of a remedy or remedies for disease. In Pr 17:22 the King James Version, a merry heart is said to do good "like a medicine." There is an alternative reading in the King James Version margin, "to a medicine," the Revised Version (British and American) "is a good medicine"; the Revised Version margin gives another rendering, "causeth good healing," which is the form that occurs in the Septuagint and which was adopted by Kimchi and others. Some of the Targums, substituting a waw for the

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first h in gehah, read here "doeth good to the body," thus making this clause antithetic to the latter half of the verse. In any case the meaning is that a cheerful disposition is a powerful remedial agent.

In the figurative account of the evil case of Judah and Israel because of their backsliding (Jer 30:13), the prophet says they have had no rephu'ah, or "healing medicines." Later on (Jer 46:11), when pronouncing the futility of the contest of Neco against Nebuchadrezzar, Jeremiah compares Egypt to an incurably sick woman going up to Gilead to take balm as a medicine, without any benefit. In Ezekiel's vision of the trees of life, the leaves are said (the King James Version) to be for medicine, the Revised Version (British and American) reads "healing," thereby assimilating the language to that in Re 22:2, "leaves of the tree ... for the healing of the nations" (compare Eze 47:12).

Very few specific remedies are mentioned in the Bible. "Balm of Gilead" is said to be an anodyne (Jer 8:22; compare Jer 51:8). The love-fruits, "mandrakes" (Ge 30:14) and "caperberry" (Ec 12:5 margin), myrrh, anise, rue, cummin, the "oil and wine" of the Good Samaritan, soap and sodic carbonate ("natron," called by mistake "nitre") as cleansers, and Hezekiah's "fig poultice" nearly exhaust the catalogue. In the Apocrypha we have the heart, liver and gall of Tobit's fish (Tobit 6:7). In the Egyptian pharmacopoeia are the names of many plants which cannot be identified, but most of the remedies used by them were dietetic, such as honey, milk, meal, oil, vinegar, wine. The Babylonian medicines, as far as they can be identified, are similar. In the Mishna we have references to wormwood, poppy, hemlock, aconite and other drugs. The apothecary mentioned in the King James Version (Ex 30:25, etc.) was a maker of perfumes, not of medicines. Among the fellahin many common plants are used as folk-remedies, but they put most confidence in amulets or charms, which are worn by most Palestinian peasants to ward off or to heal diseases.

MEDITATION

med-i-ta'-shun (haghuth, sichah): "Meditation" is the translation of haghuth, from haghah, "to murmur," "to have a deep tone," hence, "to meditate" (Ps 49:3); of haghig, "sighing," "moaning" (Ps 5:1; see [Ps 5:2](#)); of higgayon, "the murmur" or dull sound of the harp, hence, meditation (Ps 19:14, "Let the meditation of my heart be acceptable in thy sight"); of siach, "speech," "meditation" (Ps 104:34, "Let my meditation be sweet unto him"); of sichah, a "bowing down," "musing" (Ps 119:97,99; RAPC 2Es 10:5). "To meditate" is the translation of haghah (Jos 1:8; Ps 1:2; 63:6; Isa 33:18 the King James Version); of suach (Ge 24:63); of siach (Ps 119:15,23, etc.; Ps 143:5, the King James Version "muse"; 1Ch 16:9; Ps 105:2 margin). In Apocrypha we have "to meditate" (Ecclesiasticus 14:20, "Blessed is the man that shall mediate in wisdom," the Revised Version margin "most authorities read come to an end" (teleutesei); Ecclesiasticus 39:1, "meditateth in the law of the Most High" (dianoeomai)). The lack of meditation is a great want in our modern religious life. In the New Testament, we have "to meditate" (promeletao, "to take care beforehand"), Lu 21:14, and "meditate" (meletao, "to take care"), 1Ti 4:15 the King James Version (the Revised Version (British and American) "be diligent"); compare Php 4:8; Col 3:2.

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W. L. Walker

MEDITERRANEAN SEA

med-i-te-ra'-ne-an (he thalassa): To the Hebrews the Mediterranean was the sea, as was natural from their situation.

Hence, they speak of it simply as "the sea" (ha-yam), e.g. Ge 49:13; Nu 13:29; 34:5; Jud 5:17; or, again, it is "the great sea" (ha-yam ha-gadhol, e.g. Nu 34:6,7; Jos 9:1; 15:12,47; Eze 47:10,15,19,20; 48:28); or, because it lay to the West of Palestine, as "the great sea toward the going down or the sun" (Jos 1:4; 23:4), and, since the west was regarded as the "back," in contrast to the east as the "front," as "hinder (or "western" the Revised Version (British and American), "uttermost" or "utmost" the King James Version) sea" (ha-yam ha-'acharon), De 11:24; 34:2; Zec 14:8; Joe 2:20, in the last two passages contrasted with "the former (King James Version, "eastern" the Revised Version (British and American)) sea" ha-yam ha-qadhmoni), i.e. the Dead Sea. See FORMER. That portion of the Mediterranean directly West of Palestine is once (Ex 23:31) referred to as "the sea of the Philis" yam pelishtim). the King James Version has "sea of Joppa" (Ezr 3:7) where the Revised Version (British and American) correctly renders "to the sea, unto Joppa" (compare 2Ch 2:16). Similarly, the King James Version "the sea of Cilicia and Pamphylia" (Ac 27:5) is better rendered "the sea which is off Cilicia and Pamphylia" (Revised Version).

In the New Testament, references to the Mediterranean are common, especially in the accounts of Paul's voyages, for which see PAUL. Jesus once (Mr 7:24) came to or near the sea.

The Mediterranean basin was the scene of most ancient civilizations which have greatly influenced that of the western world, except those whose home was in the valleys of the Tigris and the Euphrates; and even these continually thrust themselves into it, so far as they could. As its name implies, it is an inland area,

united to the Atlantic only by the narrow Straits of Gibraltar. In comparatively recent geological time it was also joined to the Red Sea, the alluvial deposits of the Nile, which have extended the line of the Delta, having with the aid of drifting desert sands subsequently closed the passage and joined the continents of Asia and Africa. The total length of the Mediterranean is about 2,300 miles, its greatest breadth about 1,080 miles, and its area about 1,000,000 square miles. It falls naturally into the western and eastern (Levant) halves, dividing at the line running from Tunis to Sicily, where it is comparatively shallow; the western end is generally the deeper, reaching depths of nearly 6,000 ft. On the North it is intersected by the Italian and Balkan peninsulas, forming the Gulf of Lyons, the Adriatic and the Aegean. In ancient times these and other divisions of the Mediterranean bore specific names given by the Greeks and Romans, but from the nature of the case their limits were ill defined. The temperature of the Mediterranean is in summer warmer, in winter about the same as that of the Atlantic. Its water has a slightly greater specific gravity, probably because of a larger proportionate evaporation.

William Arthur Heidel

MEEDA

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me-e'-da.

See MEEDDA.

MEEDDA

me-ed'-a (Meedda, but Swete, Dedda, following Codex Vaticanus; the King James Version Meeda): The head of one of the families of Nethinim (temple slaves) who went up with Zerubbabel from the captivity (1 Esdras 5:32); identical with "Mehida" of Ezr 2:52 and Ne 7:54.

MEEKNESS

mek'-nes ('anawah; praotes, prautes): "Meekness" in the Old Testament ('anawah, 'anwah) is from 'anaw, "suffering," "oppressed," "afflicted," denoting the spirit produced under such experiences. The word is sometimes translated "poor" (Job 24:4, the Revised Version margin "meek"; Am 8:4); "humble" (Ps 9:12,18, the Revised Version margin "meek"); "lowly" (Pr 3:34; 16:19, the Revised Version (British and American) "poor," margin "meek"). It is generally associated with some form of oppression. The "meek" were the special objects of the Divine regard, and to them special blessings are promised (Ps 22:26, "The meek shall eat and be satisfied"; 25:9, "The meek will he guide in justice; and the meek will he teach his way"; 37:11, "The meek shall inherit the land"; 147:6, "Yahweh upholdeth the meek"; 149:4, "He will beautify the meek with salvation," the Revised Version margin "victory"; compare Isa 11:4; 29:19; 61:1, "Yahweh hath anointed me to preach good tidings unto the meek," the Revised Version margin "poor"; Ze 2:3; Ps 45:4, "because of (the Revised Version margin "in behalf of") truth and meekness and righteousness"). Of Moses it is said he "was very meek, above all the men that were upon the face of the earth," notwithstanding the Divine revelations given him, and in the face of opposition (Nu 12:3; compare 2Co 12:1-6). Meekness is ascribed even to Yahweh Himself ([2Sa 22:36](#) , "Thy gentleness ('anawah) hath made me great"; compare Ps 18:36

(‘anwah), the Revised Version margin "condescension"); men are exhorted to seek it (Ze 2:3, "Seek righteousness, seek meekness"; compare Pr 15:1; 16:14; 25:15; Ec 10:4).

In the Apocrypha also "meekness" holds a high place (Ecclesiasticus 1:27, "The fear of the Lord is wisdom and instruction: faith and meekness are his delight," the Revised Version (British and American) "in faith and meekness is his good pleasure"; Ecclesiasticus 3:19, "Mysteries are revealed unto the meek" (the Revised Version (British and American) omits); compare 10:14).

"Meekness" in the New Testament (praotes, prautes) is not merely a natural virtue, but a Christian "grace"; it is one of the "fruits of the Spirit" (Ga 5:23). The conception of meekness, as it had been defined by Aristotle, was raised by Christianity to a much higher level, and associated with the commonly despised quality of humility (see under the word). It was the spirit of the Saviour Himself (Mt 11:29): "I am meek (praos) and lowly in heart" (compare 2Co 10:1, "by the meekness and gentleness of Christ"); it presupposes humility, flows from it, and finds expression in moderation (see under the word). (See Trench, Syn. of New Testament, 145; Westcott and Hort, The New Testament in Greek, New Testament Lexicon, under the word) Christians are exhorted to cherish it and show it in their relations to one another (Eph 4:2; Col

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3:12; 1Ti 6:11; Tit 3:2, "showing all meekness toward all men"); it ought to characterize Christian teachers or those in authority in "instructing (the Revised Version (British and American) "correcting," margin "instructing") them that oppose themselves" (2Ti 2:25); the saving, "implanted" (the Revised Version margin "inborn") word is to be received "with meekness" (Jas 1:21); a man is to "show by his good life his works in meekness of wisdom" (Jas 3:13), and to give a reason for the hope that is in him, "with meekness and fear" (1Pe 3:15).

The interchangeableness of "meek" with "poor," etc., in the Old Testament ought to be specially noted. our Lord's opening of His ministry at Nazareth (Lu 4:18, "He anointed me to preach good tidings to the poor"), and His message to John (Mt 11:5, "The poor have good tidings preached to them") are in harmony therewith.

W. L. Walker

MEET

met, adjective (yashar; axios): Various words are employed to express meetness, the sense of what is proper, worthy, or fit. We have yashar, "straight," "upright," "right" (2Ki 10:3, "meetest"; Jer 26:14, the Revised Version (British and American) "right"); yashar (Jer 27:5, the Revised Version (British and American) "right"); yosher (Pr 11:24, the Revised Version margin "what is justly due"); 'arikh, Aramaic "meet" (Ezr 4:14); bene, "sons of" (De 3:18, the King James Version "meet for the war," margin "Hebrew sons of power," the Revised Version (British and American) "men of valor"); kun, "to be right" etc. (Ex 8:26); 'asah "to be made," "used" (Eze 15:5 twice, the Revised Version margin "made into"), tsaleach, "to be good or fit for" (Eze 15:4, the Revised Version (British and American) "profitable"); ra'ah, "seen," "looked out," "chosen" (Es 2:9); axios, "worthy" (Mt 3:8; Ac 26:20, the Revised Version (British and American) "worthy"; 1Co 16:4; 2Th 1:3); dikaios, "just," "right" (Php 1:7 the Revised Version (British and American) "right"; 2Pe 1:13 the Revised Version

(British and American) "right"); euthetos, "we set" (Heb 6:7); euchrestos, "very useful," "profitable" (2Ti 2:21, "meet for the master's use"); hikanos, "sufficient" (1Co 15:9); hikanoo, "to make sufficient" (Col 1:12); kalos, "beautiful," "honest" (Mt 15:26; Mr 7:27); dei "it behooveth" (Lu 15:32; Ro 1:27, the Revised Version (British and American) "due"). For "meet" (supplied) (Jud 5:30), the Revised Version (British and American) has "on"; for "Surely it is meet to be said unto God" (Job 34:31), "For hath any said unto God?" In 2 Macc 9:12, we have dikaios, the Revised Version (British and American) "right."

W. L. Walker

MEGIDDO; MEGIDDON

me-gid'-o, me-gid'-on (meghiddo, meghiddon; Magiddo, Mageddon, Magdo): A royal city of the Canaanites, the king of which was slain by Joshua (Jos 12:21). It lay within the territory of Issachar, but was one of the cities assigned to Manasseh (Jos 17:11; 1Ch 7:29). Manasseh, however, was not able to expel the Canaanites, who therefore continued to dwell in that land. Later, when the children of Israel were waxen strong, the Canaanites were put to taskwork (Jos 17:12 f; Jud 1:27 f). The host of Sisera was drawn to the river Kishon, and here, "by the waters of Megiddo," the

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famous battle was fought (Jud 5:19). By the time of Solomon, Israel's supremacy was unquestioned. Megiddo was included in one of his administrative districts (1Ki 4:12), and it was one of the cities which he fortified (1Ki 9:15). Ahaziah, mortally wounded at the ascent of Gur, fled to Megiddo to die (2Ki 9:27). At Megiddo, Josiah, king of Judah, attempted to arrest Pharaoh-necho and his army on their march to the Euphrates against the king of Assyria. Here the Egyptian monarch "slew him when he had seen him," and from Megiddo went the sorrowful procession to Jerusalem with Josiah's corpse (2Ki 23:29 f; 2Ch 35:20). The sad tale is told again in 1 Esdras 1:25 ff. "The mourning of Hadadrimmon in the valley of Megiddon" became a poetical expression for the deepest and most despairing grief (Zec 12:11).

See also ARMAGEDDON.

The constant association of Megiddo with Taanach (Tell Ta'anek) points to a position on the south edge of the plain of Esdraelon. In confirmation of this, we read (RP, 1st series, II, 35-47) that Thothmes III captured Megiddo, after having defeated the Palestinian allies who opposed him. He left his camp at Aruna (possibly 'Ar'arah), and, following a defile (possibly Wady 'Arah), he approached Megiddo from the South. We should thus look for the city where the pass opens on the plain; and here, at Khan el-Lejjan, we find extensive ruins on both sides of a stream which turns several mills before falling into the Kishon. We may identify the site with Megiddo, and the stream with "the waters of Megiddo." Pharaoh-necho would naturally take the same line of march, and his advance could be nowhere more hopefully opposed than at el-Lejjan. Tell el-Mutasellim, a graceful mound hard by, on the edge of the plain, may have formed the acropolis of Megiddo.

The name Mujadda' attaches to a site 3 miles South of Beisan in the Jordan valley. Here Conder would place Megiddo. But while there is a resemblance in the name, the site really suits none of the Biblical data. The phrase "Taanach by

the waters of Megiddo" alone confines us to a very limited area. No position has yet been suggested which meets all the conditions as well as el-Lejjun.

The Khan here shows that the road through the pass from Esdraelon to the plain of Sharon and the coast was still much frequented in the Middle Ages.

W. Ewing

MEHETABEL; MEHETABEEL

me-het'-a-bel, me-het'-a-bel (mehetah'el, "whom God makes happy"):

(1) Daughter of Matred, wife of Hadad or Hadar, the 8th and apparently last of the kings of Edom (Ge 36:39; 1Ch 1:50).

(2) Grandfather of that Shemaiah who played a treacherous part against Nehemiah at the suggestion of Tobiah and Sanballat, by trying to persuade Nehemiah to commit sacrilege (Ne 6:10-13).

MEHIDA

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me-hi'-da (mechidha', "renowned"; "Meeda" (1 Esdras 5:32)): Ancestor and patronymic of a family of Nethinim who came back from Babylon with Zerubbabel (Ezr 2:52; Ne 7:54).

MEHIR

me'-her (mechir, "price," "hire"): A descendant of Judah, son of Chelub, nephew of Shuah (1Ch 4:11). Perug, a Chaldee name of equivalent meaning, is given for this person in the Targum of Rabbi Joseph.

MEHOLATHITE

me-ho'-la-thit (mecholathi): The Gentiledesignation of Adriel, the son of Barzillai, who married Merab, the daughter of King Saul (1Sa 18:19; 2Sa 21:8), the name Michal in 2Sa 21:8 being doubtless a copyist's error.

See ABEL-MEHOLAH.

MEHUJAEL

me-hu'-ja-el (mechuya'el, mechiya'el, "smitten of God"): A descendant of Cain through Enoch and Irad (Ge 4:18). The list in Ge 5:12 ff is a working-over of the same material of genealogy by another hand at a different date of spelling (compare spelling of Chaucer and that of today). In that ease, Mehalalel would be the correspondent name to Mehujael (see Expository Times, X, 353).

MEHUMAN

me-hu'-man (me'human (Es 1:10)): A eunuch of Ahasuerus, the first of the seven chamberlains.

MEHUNIM

me-hu'-nim (me'unim).

See MEUNIM.

MEKONAH

me-ko'-na (mekhonah).

See MECONAH.

MELATIAH

mel-a-ti'-a (melatyah, "Yah's deliverance"): A Gibeonite who assisted in building the wall of Jerusalem under Nehemiah (Ne 3:7).

MELCHI

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mel'-ki (Tischendorf, Tregelles, Westcott and Hort, The New Testament in Greek, Melchei; Textus Receptus of the New Testament, Melchi): The name of two ancestors of Jesus according to Luke's genealogy, one being in the 4th generation before Joseph, the husband of Mary, the other being in the 3rd generation before Zerubbabel (Lu 3:24,28).

MELCHIAH

mel-ki'-a (malkhiyah, "Yah's king"): A priest and father of Pashur (Jer 21:1 the King James Version); elsewhere and in the Revised Version (British and American) called MALCHIAH and MALCHIJAH (which see).

MELCHIAS

mel-ki-as (Codex Vaticanus, Melcheias, Codex Vaticanus (b), Codex Alexandrinus, Melchias): Name of three men who had taken "strange wives":

(1) 1 Esdras 9:26 = "Malchijah" (Ezr 10:25).

(2) 1 Esdras 9:32 = "Malchijah" (Ezr 10:31).

(3) One of those who stood at Ezra's left hand when the law was read (1 Esdras 9:44) = "Malchijah" (Ne 8:4), possibly identical with (1) or (2).

MELCHIEL

mel'-ki-el (Melchiel, Codex Vaticanus, Melcheiel): The father of Charmis, one of the governors of Bethulia (Judith 6:15). Other readings are Sellem and Mochisel.

MELCHISHUA

mel-ki-shoo'-a (malkishua', "king's help").

See MALCHI-SHUA.

MELCHIZEDEK; MELCHISEDEC

mel-kiz'e-dek, and (the King James Version in the book of Hebrews) (malki-tsedheq, "Tsedheq, or Tsidhiq is my king" (Ge 14:18 ff; Ps 110:4); Melchisedek (Heb 5:6,10; 6:20; 7:1,10,11,15,17)): The name is explained in Heb 7:2 as "king of righteousness," with "-i" as the old genitive ending; but the correct explanation is no doubt the one given above; compare Adoni-zedek in Jos 10:1, where Septuagint with Jud 1:5-7 has Adonibezek. Melchizedek was king of Salem (= Jerusalem) and "a priest unto 'El 'Elyon" (Ge 14:18). He brought bread and wine to Abraham after the latter's victory over the kings, and also bestowed upon him the blessing of 'El 'Elyon. Abraham gave him "a tenth of all," i.e. of the booty probably, unless it be of all his possessions. Ge 14:22 identifies Yahweh with 'El 'Elyon, the title of the Deity as worshipped at Jerusalem; and so Heb 7:1 ff, following Septuagint of Ge 14:18 ff, calls Melchizedek. "priest of God Most High," i.e. Yahweh.

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It thus becomes clear that possibly tradition identified Melchizedek with Abd-Khiba. At any rate the idea that Melchizedek was "without father, without mother, (i.e.) without genealogy" can easily be explained if the words of Abd-Khiba concerning himself can have been also attributed to Melchizedek. The words meant originally that he acknowledged that he did not come to the throne because he had a claim on it through descent; he owed it to appointment. But Jewish interpretation explained them as implying that he had no father or mother. Ps 110:4 had spoken of the king there as being "a priest for ever after the order of Melchizedek," and this seems to have been taken to involve the perpetuity of Melchizedek also as priest. Melchizedek was then thought of as "having neither beginning of days" = "without father, without mother, without genealogy," and again as not having "end of life" = "abideth a priest continually." Hence, he is "made like unto the son of God," having neither beginning of days nor end of life. We get another New Testament example of Jewish interpretation in Ga 4:21 ff. We have no actual proof that Melchizedek is identical with Abd-Khiba; possibly the reference to the former as being "without father," etc., is not to be explained as above. But why should Melchizedek, and he alone, of all the Old Testament characters be thought of in this way?

Westcott, Hebrews, 199, has a suggestive thought about Melchizedek: "The lessons of his appearance lie in the appearance itself. Abraham marks a new departure. But before the fresh order is established we have a vision of the old in its superior majesty; and this, on the eve of disappearance, gives its blessing to the new."

On the references to Melchizedek in Philo see Westcott, *op. cit.*, 201; F. Rendall, Hebrews, App., 58 ff; and especially (with the passages and other authorities cited there) G. Milligan, *Theology of Epistle to the Hebrews*, 203 ff.

The conclusions we come to are:

(1) There was a tradition in Jerusalem of Melchizedek, a king in pre-Israelitish

times, who was also priest to 'El 'Elyon. This is the origin of Ge 14:18 ff, where 'El 'Elyon is identified with Yahweh.

(2) Ps 110 makes use of this tradition and the Psalmist's king is regarded as Melchizedek's successor.

(3) The Epistle to the Hebrews makes use of

(a) Ps 110, which is taken to be a prophecy of Christ, (b) of Ge 14:18 ff, and

(c) of oral tradition which was not found in the Old Testament. It is this unwritten tradition that is possibly explained by the Tell el-Amarna Letters. See, further, articles by Sayce, Driver, and Hommel in Expository Times, VII, VIII.

See also JERUSALEM.

David Francis Roberts

MELEA

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me'-le-a, mel'-e-a (Melea): An ancestor of Jesus in Luke's genealogy (Lu 3:31).

MELECH

me'-lek (melekh, "king"): Great-grandson of Jonathan, son of Saul, grandson of Mephibosheth or Meribbaal (1Ch 8:35; 9:41).

MELICU

mel'-i-ku (melikhu, also melukhi, "regnant"): Same as MALLUCHI (which see).

MELITA

mel'-i-ta (Melite, Ac 28:1): Is now generally identified with Malta. The former error in attributing the reference to the island of Meleda on the East coast of the Adriatic Sea was due to the ancient practice of employing the term Adria to include the Ionian and Sicilian seas.

Malta is the largest of a group of islands including Gozo and the islets Comino, Cominotto and Filfla, lying about 56 miles from the southern extremity of Sicily, 174 from the mainland of Italy, and 187 from the African coast. Malta itself is 17 1/2 miles long and 9 1/4 broad, and contains an area of 95 square miles. Its modern capital, Valetta, is situated in 35 degrees 54' North latitude and 14 degrees 31' East longitude.

The central position of Malta in the Mediterranean Sea gave it great importance as a naval station. It was probably at first a Phoenician colony, and later passed under the influence, if not domination, of the Sicilian Greeks. But the Romans captured it from the Carthaginians in 218 BC (Livy xxi.51) and attached it definitely to the province of Sicily. Under Roman rule the inhabitants were famous for their industry, especially in the production of textile fabrics, probably of native cotton. The celebrated vestis melitensis was a fine and soft material for

dresses and for the covering of couches (Cicero Verr. ii.72,176; ii.74,183; iv.46,103; Diodorus v.12,22). At the time when Paul visited the island it would seem that the administration was entrusted to a deputy of the proprietor of Sicily, who is referred to as protos Melitaion (Ac 28:7; CIG, 5754), or Melitensium primus omnium (CIL, x, 7495) (see PUBLIUS). A bay 2 1/2 miles Northwest of Valetta, the mouth of which is held by tradition to be the place where the vessel that bore Paul ran ashore, tallies admirably with the description of the locality in Acts. The Admiralty charts indicate places near the west side of the entrance to the bay, where the depth is first 20 ft. and then 15 ft., while the rush of the breakers in front of the little island of Salmoneta and behind it suit the reference to a place "where two seas met" (Ac 27:41). The inlet is called the Bay of Paul. The topographical question has been exhaustively treated by Ramsay in Paul the Traveler.

George H. Allen

MELODY

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mel'-o-di: zimrah, a musical piece or song to be accompanied by an instrument (Isa 51:3); an instrument of praise (Am 5:23); naghan, "to play on a stringed instrument," "Make sweet melody, sing many songs" ([Isa 23:16](#)); psallo to celebrate the praises of God with music (Eph 5:19).

See MUSIC.

MELONS

mel'-unz (‘abhattichim; compare Arabic battikh, the "water melon"; pepones): In Nu 11:5, the melon is referred to as common in Egypt, and there can be no doubt that the variety indicated is the watermelon (*Citrullus vulgaris*) which is indigenous in tropical Africa. It has been cultivated in Egypt since the earliest times.

MELZAR

mel'-zar (ha-meltsar; Septuagint Abiesdri, Theod. Hamelsad): Possibly a transliteration of the Babylonian Ameluucur, the officer to whom was entrusted the bringing-up of Daniel and his three companions (Da 1:11 the King James Version, the Revised Version (British and American) "the steward," margin "Hebrew: Hammelzar"). It has been suggested that the name is not the name of a person, but denotes the office of guardian, like the Babylonian maccaru. In this case the "l" would come by dissimulation from the first of the two "s" sounds, which on its side has come from an assimilated "n", the root being nacaru, "to protect" "to guard."

R. Dick Wilson

MEM

mam, mem "m" :The 13th letter of the Hebrew alphabet, transliterated in this

Encyclopedia as "m". It came also to be used for the number 40.

See ALPHABET, for name, etc.

MEMBER

mem'-ber

(1) yatsur; melos;

(2) shaphekhah, "membrum virile" (De 23:1)):

The first Hebrew word is derived from a root meaning "to knead," "to mold in clay," "to create." It therefore denotes any feature or part of the body. "So the tongue also is a little member, and boasteth great things" (Jas 3:5). "The members" is equivalent with "the body" (which see; compare Ps 139:16 the King James Version). The members are not self-governing, but execute the orders of the mind, obeying either the lower nature in the commission of sin or iniquity, unrighteousness and

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uncleanness (Ro 6:13,19), or following the higher nature, the Divine impulses in the fulfilling of the law of Christ (6:19).

By nature, the "law in my members" (Ro 7:23) is opposed to the better nature (Jas 4:1) until by "regeneration" (which see) this condition is changed, when the Spirit of Christ becomes the governing power, using our members, i.e. all our abilities, in the execution of His plans. This is not done while we remain passive, but only when we have actively presented or yielded our members to His service (Ro 6:19). Therefore our bodies must not be desecrated by baser uses (1Co 6:15,19,20). The Lord Jesus illustrates the severe discipline which is needed to subdue the members of even the regenerate to perfect submission under the higher law of the Spirit by the simile of the right eye, which is to be plucked out, and the right hand, which is to be cut off (Mt 5:29,30), and Paul speaks of putting to death (the King James Version "mortifying") the "members which are upon the earth" (Col 3:5).

It is the difference in character and gifts of individual Christians which leads Paul to speak of the variety of members, which, though of manifold functions, are equally important to the completeness of the body. It is thus in the manifold variety of the body of Christ (1Co 12:12-27; Eph 4:16), and Christians being members of Christ, who is the head (Eph 1:22; 4:15; 5:23), are members one of another (Ro 12:5; Eph 4:25).

In De 23:1 the Israelite Law against emasculation is referred to, and a religious disability is stated for the eunuch. Heathen Semites and other neighbors of Israel often castrated for religious purposes in the temple service of various divinities and for functions in princely palaces and harems. Heathen monarchs almost invariably had large numbers of these unfortunates, who frequently attained to positions of high power and responsibility. Herodotus states their frequent occurrence among the Persians (Hist. vi.32), and in the light of 2Ki 20:18 and Da 1:3 it appears as not impossible that Daniel and his friends belonged to this class. In later years their existence is certain in Israel (1Sa 8:15 the Revised Version

margin; Jer 38:7; Mt 19:12).

See also CONCISION; EUNUCH.

H. L. E. Luering

MEMEROTH

mem'-e-roth (Codex Alexandrinus, Mareroth; Codex Vaticanus here omits Memeroth and two other names; the King James Version Meremoth): A name in the genealogy of Ezra (1 Esdras 8:2) = "Meraioth" in Ezr 7:3, also "Marimoth" in 2 Esdras 1:2.

MEMMIUS, QUINTUS

mem'-i-us, kwin'-tus (Kointos Memmios): One of the 2 Roman legates who bore a letter to the Jews after their victory over Lysias 163 BC (2 Macc 11:34). No Quintus Memmius is otherwise known to history, and no Memmius among the list of legates sent to Asia. Polybius (xxxi.18) mentions a Quintus and a Canuleius as sent to Egypt, 162 BC, and again (xxxiii.15) the same Quintus as sent as an ambassador to Rhodes,

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153 BC. A Titus Memmius had been an envoy of the senate to Achaia and Macedonia before the date of this letter (Livy xliii.5). None of these is likely to be the one referred to in 2 Macc 11:34, and it is possible that no such person was sent with the letter, which is spurious.

See MANIUS.

S. Angus

MEMORIAL; MEMORY

me-mo'-ri-al, mem'-o-ri ('azkarah, zekher, zekher, zikkaron; mnemosunon): "Memorial" as the translation of 'azkdrah is a sacrificial term, that which brings the offerer into remembrance before God, or brings God into favorable remembrance with the offerer; it is used of the burning of a portion of the meal offering, the Revised Version (British and American) (the King James Version "meat-offering"); better, cereal offering, on the altar (Le 2:2, the Revised Version (British and American) "as the memorial"; Le 2:9,16; 5:12, the Revised Version (British and American) "as"; Le 24:7; Nu 5:26, the Revised Version (British and American) "as"); as the translation of zekher (zekher), zikkaron, it is a memorial in the sense of a remembrance (zekher, zekher, Ex 3:15; the memorial (name) of Yahweh); hence, we have in the Revised Version (British and American) "memorial name" for "remembrance" (Ps 30:4 the American Standard Revised Version; Ps 97:12, the English Revised Version "holy name," marin "Hebrew memorial"; Ps 102:12; 135:13; Isa 26:8; Ho 12:5, the English Revised Version "memorial"); for "memorial" (Es 9:28; Ps 9:6, the American Standard Revised Version "remembrance"); zikkaron, "a remembrance" (Ex 12:14; 13:9; Le 23:24; Nu 5:15 (of the meal offering); Jos 4:7; Ne 2:20; Zec 6:14); the Passover feast was to be in this sense "a memorial for ever" (Ex 12:14; 13:9); so also the shema' (De 6:4 f); "memorial" occurs in The Wisdom of Solomon 4:1 (mneme), the Revised Version (British and American) "memory"; The Wisdom of Solomon 4:19; Ecclesiasticus 45:1 (mnemosunon); Ecclesiasticus 49:1; 1

Macc 3:7; 12:53, the Revised Version (British and American) "memorial."

"Memorial" occurs in the New Testament as the translation of mnemosunon, "a token of remembrance" (Mt 26:13; Mr 14:9; Ac 10:4, "Thy prayers and thine alms are gone up for a memorial before God," which suggests the sense in which "memorial" was used in the sacrificial ritual, and also the "better sacrifices" of the new dispensation).

Memory is the translation of zekher (zekher) (Ps 109:15; 145:7; Pr 10:7; Ec 9:5; Isa 26:14, the Revised Version (British and American) "remembrance"); it occurs also in 1 Macc 13:29; 2 Macc 7:20. Katecho, "to have or hold fast," is rendered in 1Co 15:2 the King James Version "keep in memory," margin "hold fast," the American Standard Revised Version "hold fast," the English Revised Version "hold it fast," i.e. the word preached to them.

W. L. Walker

MEMPHIS

mem'-fis:

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filled up to half the height by a flooring raised on cellular brickwork. The great court was about 110 ft. square, and its roof was supported by 16 columns 45 ft. high.

The principal sights of Memphis now are the great colossus of Rameses II, the lesser colossus of the same, and the immense alabaster sphinx. The cemetery of the city is the most important in Egypt; it lies 2 miles to the West on the desert, and is known as Saqqareh, from So-kar, the god of the dead.

See SAQQAREH.

W. M. Flinders Petrie

MEMUCAN

me-mu'-kan (memukhan; derivation unknown but probably of Persian origin (Es 1:14,16,21)): One of "the seven princes of Persia and Media, who saw the king's face, and sat first in the kingdom." Ahasuerus consults these men, as those "that knew law and judgment," as to the proper treatment of the rebellious Vashti. Memucan is the spokesman of the reply. He recommends Vashti's deposition so that "all the wives will give to their husbands honor, both to great and small." This advice is adopted and incorporated into a royal decree—with what success is not said.

MENAHEM

men'-a-hem (menachem, "one who comforts"; Manaem; 2Ki 15:14-22):

1. Accession and Reign:

Son of Gadi and 16th king of Israel. He reigned 10 years. Menahem was probably the officer in charge of the royal troops in Tirzah, one of the king's

residences, at the time of the murder of Zechariah by Shallum. Hearing of the deed, he brought up his troops and avenged the death of his master by putting Shallum to death in Samaria. He then seized the vacant throne. His first full year may have been 758 BC (others, as seen below, put later).

2. Early Acts:

The country at this time, as depicted by Hosea and Amos, was in a deplorable condition of anarchy and lawlessness. Menahem, with a strong hand, enforced his occupation of the throne. One town only seems to have refused to acknowledge him. This was Tiphseh, a place 6 miles Southwest of Shechem, now the ruined village of Khurbet Tafsah. As Menahem is said to have attacked this enclosed city from Tirzah, lying to its North, it is probable that he took it on the way to Samaria, before proceeding to do battle with Shallum. If this was so, it is some explanation of the cruelty with which he treated its inhabitants (2Ki 15:16). One such instance of severity was enough. The whole kingdom was at his feet. He proved to be a strong and determined ruler, and during the 9 or 10 years of his governorship had no further internecine trouble to contend with.

3. Menahem and Assyria:

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But there was another source of disquiet. Assyria, under Pul, had resumed her advance to the West and threatened the kingdoms of Palestine. Menahem resolved on a policy of diplomacy, and, rather than risk a war with the conqueror of the East, agreed to the payment of a heavy tribute of 1,000 talents of silver. To raise this sum he had to assess his wealthier subjects to the extent of 50 shekels each. As there are 3,000 shekels in a talent of silver, it is obvious that some 60,000 persons, "mighty men of wealth," must have been laid under contribution in this levy—an indication at once of the enormity of the tribute, and of the prosperity of the country at the time. However short-sighted the policy, its immediate purpose was attained, which was that the hand of the Assyrian king "might be with him to confirm the kingdom in his hand" (2Ki 15:19).

4. A Conflict of Dates:

A difficulty attaches to the dates of this period. The Pul of 2Ki 15:19 and 1Ch 5:26 is now identified with Tiglath-pileser III, who took this title on ascending the throne of Assyria in 745 BC. In an inscription of Tiglath-pileser, Menahem appears as Minehimmu Samarina (Menahem the Samaritan), together with Racunnu (Rezin) of Damascus and Hirusu (Hiram) of Tyre. The date given to this inscription is 738 BC, whereas the last year we can give to Menahem is 749, or 10 years earlier.

5. Proposed Solutions:

The chronological difficulty which thus arises may be met in one of two ways. Either the inscription, like that on the black obelisk of Kurkh (see JEHU), was written some years after the events to which it refers and contains records of operations in which Tiglath-pileser took part before he became king; or Pekah—who was on the throne of Israel in 738 (?)—is spoken of under the dynastic name Menahem, though he was not of his family. The former of these hypotheses is that which the present writer is inclined to adopt. (By others the dates of Menahem are lowered in conformity with the inscription.)

See CHRONOLOGY OF THE OLD TESTAMENT.

6. Character:

Menahem attempted no reformation in the national religion, but, like all his predecessors, adhered to the worship of the golden calves. On this account, like them, he incurs the heavy censure of the historian.

W. Shaw Caldecott

MENAN

me'-nan.

See MENNA.

MENE, MENE, TEKEL, UPHARSIN

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R. Dick Wilson

MENELAUS

men-e-la'-us (Menelaos): According to the less likely account of Josephus (Ant., XII, v, 1; XV, iii, 1; XX, x, 3), Menelaus was a brother of Jason and Onias III, and his

name was really Onias. But it is very unlikely that there should be two brothers of the same name. The account of 2 Maccabees is more credible—that Menelaus was the brother of the notorious Simon who suggested to the Syrians the plundering of the temple; he was thus of the tribe of Benjamin (2 Macc 4:23; compare with 3:4) and not properly eligible to the high-priesthood. He was entrusted by Jason (171 BC), who had supplanted Onias, with contributions to the king of Syria, Antiochus Epiphanes, and by outbidding Jason in presents he secured the office of high priest for himself (2 Macc 4:23 f), 171 BC. Menelaus returned with "the passion of a cruel tyrant" to Jerusalem, and Jason fled. But as Menelaus failed to pay the promised amount, both he and Sostratus, the governor, were summoned to appear before the king. Lysimachus, the brother of Menelaus, was left at Jerusalem in the meantime as deputy high priest. The king was called from his capital to suppress an insurrection of Tarsus and Mallus. Menelaus took advantage of his absence to win over Andronicus, the king's deputy, by rich presents stolen from the temple. For this sacrilege Onias III sharply reproved him and fled to a sanctuary, Daphne, near Antioch. Andronicus was then further persuaded by Menelaus to entice Onias from his retreat and murder him (2 Macc 4:34 f)—an act against which both Jews and Greeks protested to the king on his return, and secured deserved punishment for Andronicus. Meanwhile, the oppression of Lysimachus, abetted by Menelaus, caused a bloody insurrection in Jerusalem, in connection with which a Jewish deputation brought an accusation against Menelaus on the occasion of Antiochus' visit to Tyre. Menelaus bribed Ptolemy, son of Dorymenes, to win over the king to acquit himself and secure the execution of "those hapless men,

who, if they had pleaded even before Scythians, would have been discharged uncondemned" (2 Macc 4:39 ff). Menelaus returned in triumph to his office. But Jason, taking advantage of Epiphanes' absence in Egypt and a false rumor of his death, made a bloody but unsuccessful attempt upon the city, in order to secure his office again; his rival took refuge in the citadel. The king returned in fury, caused a three days' slaughter of the citizens, rifled the temple with Menelaus as guide, and left him as one of his agents to keep the Jews in subjection (2 Macc 5:1 ff). He appears next and for the last time in the reign of Eupator in 162 BC. Lysias, the king's chancellor, accused him to the king as the cause of all the troubles in Judea (2 Macc 13:3-8). Eupator caused him to be brought to Berea and there—before, according to 2 Maccabees, *loc. cit.*, or after, according to Josephus, *Ant*, XII, ix, 7, the invasion of Judea by Eupator and Lysias—to be put to death by being flung from the top of a high tower into the ashes of which it was full—a fitting end for such a wretch.

S. Angus

MENESTHEUS

me-nes'-thus, me-nes'-the-us (Menestheus Codex Alexandrinus, Menestheseos): The father of Apollonius, a general of Epiphanes (2 Macc 4:21 and in 2 Macc 4:4 the Revised Version (British and American), following a conjecture of Hort Menestheos for mainesthai heos the latter is retained in Swete and Fritzsche]).
"Son of

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Menestheus" is added to distinguish this Apollonius from "Apollonius, Son of Thrasaeus" (2 Macc 3:5) and "Apollonius, Son of Gennaesus" (2 Macc 12:2).

See APOLLONIUS.

MENI

me'-ni: Destiny, a god of Good Luck, possibly the Pleiades (Isa 65:11 margin).

See ASTROLOGY, 10; GAD.

MENNA

men'-a (Menna Westcott and Hort, The New Testament in Greek, Tregelles, Tischendorf; Mainan Textus Receptus of the New Testament; the King James Version Menan): An ancestor of Jesus, a great-grandson of David (Lu 3:31).

MENUHAH

men-u'-ha, men-u'-ka (menuchah, "place of rest"; the King James Version Menuchah): Rendered in Jud 20:43 the King James Version "with ease," the Revised Version (British and American) "at their resting-place." Both, however, have a marginal suggestion which would make the word a place-name, which would then more naturally read "from Nuhah over against Gibeah," thus describing the ground over which the slaughter of the Benjamites occurred. In 1Ch 8:2 the word "Nohah" occurs as that of a Benjamite elan. The place intended is perhaps MANAHATH (which see).

MENUHOTH

men-u'-hoth (menuchoth, "dwellings"; the King James Version manachti Manahethites): The first form is the Revised Version (British and American)

transliterated in the name; the second form is the King James Version retained by the Revised Version (British and American) in the passages where the word occurs (1Ch 2:52; compare 2:54). The people here spoken of by the King James Version as "half of the Manahethites" are mentioned as descendants of Salma (1Ch 2:54), while those mentioned as Menuhoth are mentioned as descendants of Judah through Shobal, father of Kiriath-jearim. Both words are from the same root. the King James Version keeps the same designation for both passages, while the Revised Version (British and American) has marked the difference in spelling by changing the first passage and following the King James Version in the second. Both sections of the family belong to the Caleb clan, and it would seem that they became the dominant people in the otherwise unknown town of Manahath, so that it came to be regarded as belonging to Judah. It may be connected with the Menuchah (the Revised Version (British and American) "Menuhah") suggested as a place-name in Jud 20:43 margin. In the Septuagint, between Joshua 15:59 and 60, the names of 11 cities are inserted, among them being a Manochos whose Hebrew equivalent gives the word. It is difficult to identify, and the Vulgate (Jerome's Latin Bible, 390-405 A.D.) cuts the knot by translating "dimidium requietionum"!

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See MANAHATH.

Henry Wallace

MEONENIM, OAK OF

me-on'-e-nim, me-o'-ne-nim: ('elon me'onenim; Codex Vaticanus, Elonmaonemein, Codex Alexandrinus, druos apoblepontou; the King James Version Plain of): This was a sacred tree which apparently could be seen from the gate of Shechem (Jud 9:37). No doubt it took its name from the soothsayers who sat under it, practicing augury, etc. Several times mention is made of sacred trees in the vicinity of Shechem (Ge 35:4; Jos 24:26; Jud 9:6, etc.). Where this tree stood is not known.

See AUGUR'S OAK.

MEONOTHAI

me-on'-o-thi, me-o'-no-thi, me-o-no'-thi (me'onothai, "my dwellings"): A son of Othniel, nephew of Caleb (1Ch 4:14). Possibly, as the King James Version margin suggests, and the Vulgate (Jerome's Latin Bible, 390-405 A.D.) and Complutensian Septuagint say, 1Ch 4:13,14 should read "the sons of Othniel, Hathath and Meonothai; and Meonothai begat Ophrah," etc. The latter may be founder of the town of that name.

MEPHAATH

mef'-a-ath, me-fa'-ath (mepha'ath and meypha'ath, mopha'ath; Codex Vaticanus, Maiphaath, Mephaath): A city of the Amorites in the territory allotted to Reuben, named with Kedemoth and Kiriathaim (Jos 13:18), and given to the Merarite Levites (Jos 21:37; 1Ch 6:79). It appears again as a Moabite town in Jer 48:21. It was known to Eusebius and Jerome (Onom) as occupied by a Roman

garrison, but the site has been lost.

MEPHIBOSHETH

me-fib'-o-sheth (mephibhosheth, "idol-breaker," also MERIB-BAAL (which see); Memphibosthe):

(1) Son of Saul by his concubine RIZPAH (which see), daughter of Aiah (2Sa 21:8).

See also ARMONI.

(2) Grandson of Saul, son of Jonathan, and nephew of Mephibosheth (1) (2Sa 4:4). He was 5 years old when his father and grandfather were slain. He was living in charge of a nurse, possibly because his mother was dead. Tidings of the disaster at Jezreel and the on-sweep of the Philistines terrified the nurse. She fled with her charge in such haste that a fall lamed the little prince in both feet for life. His life is a series of disasters, disappointments, and anxieties. It is a weary, broken, dispirited soul that speaks in all his utterances. The nurse carried him to Lo-debar among the mountains

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of Gilead, where he was brought up by Machir, son of Ammiel (2Sa 9:4). There he evidently married, for he had a son Mica when he returned later at David's request. When David had settled his own affairs and subdued his enemies, he turned his inquiries to Saul's household to see whether there were any survivors to whom he might show kindness for Jonathan's sake (2Sa 9:1). The search caused the appearance of Ziba, a servant of Saul's house (2Sa 9:2), who had meanwhile grown prosperous by some rapid process which can only be guessed at (2Sa 9:9,10). From him David learned about Mephibosheth, who was sent for. His humble bearing was consistent with his chronically broken spirit. David put Ziba's property (which had belonged to Saul) at Mephibosheth's disposal and made Ziba steward thereof. Mephibosheth was also to be a daily guest at David's table (2Sa 9:11-13). Seventeen years pass, during which Mephibosheth seems to have lived in Jerusalem. Then came Absalom's rebellion. David determined to flee, so distraught was he by the act of his son. At the moment of flight, in great depression and need, he was opportunely met by Ziba with food, refreshment and even means for travel. Naturally, the king inquired for Ziba's master. The treacherous reply was made (2Sa 16:1-4) that Mephibosheth had remained behind for his own ends, hoping the people would give him, Saul's grandson, the kingdom. David believed this and restored to Ziba the property lost. Not till many days after did the lame prince get his chance to give David his own version of the story. He met David on his return from quelling Absalom's rebellion. He had not dressed his feet, trimmed his beard nor washed his clothes since the hour of David's departure (2Sa 19:24). At David's anxious request Mephibosheth told his story: his servant had deceived him; he wanted to go with David, had even asked for his beast to be saddled; but Ziba had left him, and had slandered him to the king. But he would not plead his cause any more; David is "as an angel of God"; whatever he decides will be well! (2Sa 19:26,27). Thus characteristically continued the speech of this lame, broken, humble man, son of a proud family (2Sa 19:28). David wearily settled the matter by dividing the property between the prince and his servant, the prince expressing utmost content that Ziba should take all so long as David remained friendly (2Sa 19:29,30). That David accepted Mephibosheth's explanation and was drawn out in heart toward the character of

the broken man is shown by the fact that when some expiation from Saul's household was considered necessary to turn away the famine sent by an offended deity, Mephibosheth is spared when other members of Saul's household were sacrificed (2Sa 21:7). The character of Mephibosheth well illustrates the effect of continued disaster, suspicion and treachery upon a sensitive mind.

Henry Wallace

MERAB

me'-rab (merabh "increase"; Merob): The elder daughter of Saul (1Sa 14:49), promised, though not by name, to the man who should slay the Philistine Goliath (1Sa 17:25). David did this and was afterward taken by Saul to court (1Sa 18:2), where he was detained in great honor. Merab was not, however, given to him as quickly as the incident would lead one to expect, and the sequel showed some unwillingness on the part of some persons in the contract to complete the promise. The adulation of the crowd who met David on his return from Philistine warfare and gave him a more favorable ascription than to Saul (1Sa 18:6-16) awoke the angry jealousy of Saul. He "eyed David from that day and forward" (1Sa 18:9). Twice David had to "avoid" the

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"evil spirit" in Saul (1Sa 18:11). Saul also feared David (1Sa 18:12), and this led him to incite the youth to more dangerous deeds of valor against the Philistines by a renewed promise of Merab. He will have David's life, but rather by the hand of the Philistines than his own (1Sa 18:17). Merab was to be the bait. But now another element complicated matters—Michal's love for David ([1Sa 18:20](#)), which may have been the retarding factor from the first. At any rate Merab is finally given to Adriel the Meholathite (1Sa 18:19). The passage in 2Sa 21:8 doubtless contains an error— Michal's name occurring for that of her sister Merab—though the Septuagint, Josephus, and a consistent Hebrew text all perpetuate it, as well as the concise meaning of the Hebrew word Yaladh, which is a physiological word for bearing children, and cannot be translated "brought up." A Targum explanation reads: "The 5 sons of Merab (which Michal, Saul's daughter brought up) which she bare," etc. Another suggestion reads the word "sister" after Michal in the possessive case, leaving the text otherwise as it stands. It is possible that Merab died comparatively young, and that her children were left in the care of their aunt, especially when it is said she herself had none (2Sa 6:23). The simplest explanation is to assume a scribal error, with the suggestion referred to as a possible explanation of it. The lonely Michal (2Sa 6:20-23) became so identified with her (deceased) sister's children that they became, in a sense, hers.

Henry Wallace

MERAI AH

me-ra'-ya, me-ri'-a (merayah, "contumacious"): A priest in the time of Joiakim son of Jeshua, and head of the priestly house of Seraiah to which Ezra belonged (Ne 12:12; compare Ezr 7:1).

MERAIOTH

me-ra'-yoth, me-ri'-oth (merayoth): The name varies much in the Greek.

(1) A Levite, a descendant of Aaron (1Ch 6:6 f; Ezr 7:3), called "Memeroth" in 1 Esdras 8:2; and "Marimoth" in 2 Esdras 1:2.

(2) The son of Ahitub and father of Zadok (1Ch 9:11).

(3) A priestly house of which, in the days of Joiakim, Helkai was head (Ne 12:15). In Ne 12:3 the name is given as "Meremoth."

MERAN

me'-ran.

See MERRAN.

MERARI

me-ra'-ri (merari, "bitter"; Mararei):

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(1) The 3rd son of Levi, his brothers, Gershon and Kohath, being always mentioned together with him (Ge 46:11; Ex 6:16). He was among those 70 who went down to Egypt with Jacob (Ge 46:8,11; compare 46:26 and Ex 1:5).

(2) The family of Merari, descendants of above, and always (with one exception, for which see MERARITES) spoken of as "sons of Merari" in numerous references, such as 1Ch 6:1,16,19,29, which only repeat without additional information the references to be found in the body of this article. We early find them divided into two families, the Mahli and Mushi (Ex 6:19; Nu 3:17,20,33). At the exodus they numbered, under their chief Zuriel, 6,200, and they were assigned the north side of the tabernacle as a tenting-place (Nu 3:34,35), thus sharing in the honor of those who immediately surrounded the tabernacle—the south side being given to the Kohathites, the west to the Gershonites, and the east—toward the sun-rising—being reserved for Moses, Aaron and his sons (Nu 3:23,29,35,38). To the Merarites was entrusted the care of the boards, bars, pillars, sockets, vessels, pins and cords of the tabernacle (Nu 3:36,37; 4:29-33). They and the Gershonites were "under the hand" of Ithamar, son of Aaron, the sons of Gershon having charge of the softer material of the tabernacles—curtains, covers, hangings, etc. (Nu 3:25,26). When reckoned by the number fit for service, i.e. between 30 and 50 years, the sons of Merari were 3,200 strong (Nu 4:42-45). Because of the weight of the material in their charge they were allowed 4 wagons and 8 oxen for carriage (Nu 7:8). In marching, when the tabernacle was taken down, the standard of Judah went first (Nu 10:14); then followed the Merarites bearing the tabernacle (Nu 10:17), and after them came the standard of Reuben (Nu 10:18). After the settlement in Canaan they had 12 cities assigned them out of Gad, Reuben and Zebulun (Jos 21:7,34-40; 1Ch 6:63,77-81), just as the other two branches of Levi's family had their 12 cities respectively assigned out of the other tribes (Jos 21). The names of these Merarite cities are given (*loc. cit.*), and among them is Ramoth-gilead, one of the cities of refuge (Jos 21:38). It is evident from 1Ch 6:44-47; 16:41; 25:1,3,6,9,11,15,19,21 f; compare 15:6,17-19 that they had charge under Ethan or Jeduthun of the temple music in the service. In David's time Asaiah was their

chief (1Ch 15:6). Himself and 220 of the family helped David to bring up the Ark. David divided the Levites into courses among the Gershonites, Kohathites and Merarites (1Ch 23:6; compare 23:21-23; 24:26-30). The functions of certain Merarites are described in 1Ch 26:10-19. They also took part in cleansing the temple in Hezekiah's time (2Ch 29:12) as well as in the days of Josiah (2Ch 34:12), helping to repair the house of the Lord. Among the helpers of Ezra, too, we find some of them numbered (Ezr 8:18,19). The family seems to have played a very important part in keeping steady and true such faithfulness as remained in Israel.

(3) The father of Judith (Judith 8:1; 16:7).

Henry Wallace

MERARITES

me-ra'-rits (merari, "bitter"): The descendants of MERARI (which see), son of Levi. The only place where this form of the word occurs is Nu 26:57. Elsewhere they are always referred to as "sons of Merari."

MERATHAIM

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mer-a-tha'-im (merathayim "double rebellion"): A name used for Babylon in Jer 50:21. According to Delitzsch it may be equivalent to the Babylonian Marratun, i. e. land by the nar Marratu, "the bitter river" (Persian Gulf) = Southern Babylonia (OHL, under the word).

MERCHANDISE

mur'-chan-diz

- (1) 'amar
- (2) cachar,
- (3) cachar,
- (4) cechorach,
- (5) rekhullah,
- (6) ma'arabh,
- (7) markoleth;
- (8) emporia
- (9) emporion,
- (10) gomos)

: There seem to be 4 distinct meanings of the word according to the Revised Version (British and American), namely: (1) The products, i.e. goods or things sold or exchanged, and so merchandise in the present-day usage:

- (a) cachar is translated thus in Pr 31:18; Isa 23:18;
- (b) cachar is translated thus in Isa 45:14; these two are from a root meaning "to travel around as a peddler";
- (c) rekhullah, translated thus in Eze 26:12, from a root meaning "to travel for trading purposes";
- (d) ma'arabh, translated thus in Eze 27:9,27,33,34, from a root meaning "to intermix, to barter";
- (e) markoleth, translated thus in Eze 27:24 (the above 5 Hebrew words are all used to designate the goods or wares which were bartered);
- (f) 'amar, occurring in De 21:14; 24:7, translated in the King James Version "make merchandise of," but in the Revised Version (British and American) "deal with as a slave," or the Revised Version margin "deal with as a chattel";

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(g) emporia, translated "merchandise" in Mt 22:5;

(h) emporion, likewise in Joh 2:16 (the same Greek word is used in 2Pe 2:3 for the American Standard Revised Version "make merchandise of you");

(i) gomos, "merchandise," margin "cargo."

(2) The process of trade itself, i.e. the business: rekhullah has in it the root meaning of "itinerant trading", and so in Eze 28:16 the correct translation is not "merchandise," as in the King James Version, but "traffic," "abundance of thy traffic," i.e. doing a thriving business: "trade was good."

(3) The place of trading, i.e. emporium, mart, etc.: cechorah in Eze 27:15 is translated "mart." In Joh 2:16 reference is made to the "house of merchandise."

(4) The profits of trading: In Pr 3:14, cachar is translated "gaining." Referring to wisdom, "For the gaining of it is better than the gaining of silver, and the profit thereof than fine gold"; the King James Version "merchandise."

William Edward Raffety

MERCHANT; MERCHANTMAN

mur'-chant, mur'-chant-man.

See COMMERCE; MERCHANDISE; TRADE.

MERCURY; MERCURIUS

mur'-ku-ri, mer-ku'ri-us: The translation of Hermes, in Ac 14:12: "They called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker." Hermes was the god of eloquence (and also of theft), the attendant, messenger and spokesman of the gods. The more commanding presence of Barnabas (compare

2Co 10:10) probably caused him to be identified with Zeus (the Roman Jupiter), while his gift of eloquence suggested the identification of Paul with Hermes (the Roman Mercury). The temple of Jupiter was before Lystra, and to him the Lycaonians paid their chief worship. Compare the legend of Baucis and Philemon (Ovid, *Metam.* viii.611 f).

See HERMES; JUPITER; GREECE, RELIGION IN ANCIENT.

M. O. Evans

MERCY-SEAT, THE

mur'-si-set (kapporeth; New Testament hilasterion, Heb 9:5): The name for the lid or covering of the ark of the covenant (Ex 25:17, etc.). The Old Testament term means "covering," then, like the New Testament word, "propitiatory" (compare kipper, "to cover guilt," "to make atonement"). The ark contained the two tables of stone which witnessed against the sin of the people. The blood of sacrifice, sprinkled on the

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mercy-seat on the great day of atonement, intercepted, as it were, this condemning testimony, and effected reconciliation between God and His people. See ATONEMENT; ATONEMENT, DAY OF; PROPITIATION; ARK OF THE COVENANT. In Ro 3:25, Jesus is said to be set forth as "a propitiation (literally, "propitiatory"), through faith, in his blood," thus fulfilling the idea of the mercy-seat (compare Heb 9:5,7,11,12, etc.).

W. Shaw Caldecott

MERCY; MERCIFUL

mur'-si, mur'-si-fool (chechedh, racham, chanan; eleos, eleeo, oiktirmos): "Mercy" is a distinctive Bible word characterizing God as revealed to men.

In the Old Testament it is most often the translation of chechedh, "kindness," "loving-kindness" (see LOVINGKINDNESS), but rachamim, literally, "bowels" (the sympathetic region), and chanan, "to be inclined to," "to be gracious," are also frequently translated "mercy"; eleos, "kindness," "beneficence," and eleeo, "to show kindness," are the chief words rendering "mercy" in the New Testament; oiktirmos, "pity," "compassion," occurs a few times, also oiktirmon, "pitiful," eleemon, "kind," "compassionate," twice; hileos, "forgiving," and anileos, "not forgiving," "without mercy," once each (Heb 8:12; Jas 2:13).

(1) Mercy is

(a) an essential quality of God (Ex 34:6,7; De 4:31; Ps 62:12, etc.); it is His delight (Mic 7:18,20; Ps 52:8); He is "the Father of mercies" (2Co 1:3), "rich in mercy" (Eph 2:4), "full of pity, and merciful" (Jas 5:11);

(b) it is associated with forgiveness (Ex 34:7; Nu 14:18; 1Ti 1:13,16);

- (c) with His forbearance (Ps 145:8, "Yahweh is gracious and merciful, slow to anger and of great lovingkindness"; compare Roman 2:4; 11:32);
- (d) with His covenant (1Ki 8:23; Ne 1:5), with His justice (Ps 101:1), with His faithfulness (Ps 89:24), with His truth (Ps 108:4); mercy and truth are united in Pr 3:3; 14:22, etc. (in Ps 85:10 we have "Mercy and truth are met together");
- (e) it goes forth to all (Ps 145:9, "Yahweh is good to all; and his tender mercies are over all his works"; compare 145:16, "Thou openest thine hand, and satisfiest the desire of every living thing," the Revised Version margin "satisfiest every living thing with favor");
- (f) it shows itself in pitying help (Ex 3:7; Ezr 9:9 f), supremely in Christ and His salvation (Lu 1:50,54,58; Eph 2:4);
- (g) it is abundant, practically infinite (Ps 86:5,15; 119:64);
- (h) it is everlasting (1Ch 16:34,41; Ezr 3:11; Ps 100:5; 136 repeatedly).

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(2) "Mercy" is used of man as well as of God, and is required on man's part toward man and beast (De 25:4; Ps 37:21; 109:16; Pr 12:10; Da 4:27; Mic 6:8; Mt 5:7, "Blessed are the merciful: for they shall obtain mercy"; 25:31-46; Lu 6:36, "Be ye merciful, even as your Father is merciful"; Lu 10:30 f, the Good Samaritan; Lu 14:12- 16; Jas 3:17).

(3) In the New Testament "mercy" (eleos, usually the Septuagint translation of checedh) is associated with "grace" (charis) in the apostolical greetings and elsewhere. Trench points out that the difference between them is that the freeness of God's love is the central point of charis, while eleos has in view misery and its relief; charis is His free grace and gift displayed in the forgiveness of sins—extended to men as they are guilty; His eleos (is extended to them) as they are miserable. The lower creation may be the object of His mercy (eleos), but man alone of His grace (charis); he alone needs it and is capable of receiving it (Synonyms of the New Testament, 163 f).

(4) From all the foregoing it will be seen that mercy in God is not merely His pardon of offenders, but His attitude to man, and to the world generally, from which His pardoning mercy proceeds. The frequency with which mercy is enjoined on men is specially deserving of notice, with the exclusion of the unmerciful from sonship to the all-merciful Father and from the benefits of His mercifulness. Shakespeare's question, "How canst thou hope for mercy rendering none?" is fully warranted by our Lord's teaching and by Scripture in general; compare especially the parable of the Unmerciful Servant (Mt 18:21-35).

(5) As the rule, the American Standard Revised Version has "lovingkindness" for "mercy" when checedh is used of God, and "kindness" when it is used of men in relation to each other. "Compassion" (translation of racham) is also in several instances substituted for "mercy" (Isa 9:17; 14:1; 27:11; Jer 13:14; 30:18), also "goodness" (translation of checedh referring to man) (Ho 4:1; 6:6).

MERED

me'-red (meredh, "rebellion"; Septuagint has at least four variants in 1Ch 4:17,18): A descendant of Judah through Caleb, and mentioned as a "son of Ezrah" (1Ch 4:17).

Revised Version, rightly following the orthography of the Hebrew which has here the Hebrew letter he (h) instead of 'aleph (') , as in the name of the well-known Ezra, saves us from confusing this Ezrah with the other by giving him the correct terminal letter. Moreover, even if the question of spelling were waived, the absence of the mention of children in any known passages of the life of the scribe Ezra should settle the question, since this passage (1Ch 4:17) is associated with progeny.

A difficulty meets us in 1Ch 4:18, where Mered is mentioned as taking to wife "Bithiah the daughter of Pharaoh." That Pharaoh is not the proper name of some individual but the official title of Egypt's sovereign seems evident from the fact that the King James Version margin and the Revised Version (British and American) text agree in translating the other wife of Mered as "the Jewess," rather than as a proper

name Jehudijah, as if to distinguish the "Jewess" from the Egyptian. Probably "Hodiah" also is a corruption of Jehudijah in 1Ch 4:19, and should be translated again "the Jewess." Targums and traditions have so changed and transposed and "interpreted" this passage that a sufficiently confused text has become worse confounded, and the only solid fact that emerges is that once a comparatively obscure Judahite (though the founder of several towns—Gedor, Soco, Eshtemoa, etc., 4:18) married an Egyptian princess, whether as a captive or a freewoman we do not know.

See BITHIAH.

Henry Wallace

MEREMOTH

mer'-e-moth, me-re'-moth (meremoth, "heights"; Mereimoth):

(1) Son of Uriah (Ezr 8:33), who was head of the 7th course of priests appointed by David (1Ch 24:10, Hakkoz = Koz; compare Ne 3:4,21). The family of Koz were among those unable to prove their pedigree on the return from Babylon, and were therefore deposed as polluted (Ezr 2:61,62). Meremoth's division of the family must, however, have been scatheless, for he is employed in the temple after the return as weigher of the gold and the vessels (Ezr 8:33), a function reserved for priests alone (Ezr 8:24-28). He takes a double part in the reconstruction under Nehemiah, first as a builder of the wall of the city (Ne 3:4), then as a restorer of that part of the temple abutting on the house of Eliashib the priest (Ne 3:21); "Marmoth" in 1 Esdras 8:62.

(2) A member of the house of Bani, and, like so many of that house, among those who married and put away foreign wives (Ezr 10:36). He seems to be named Carabasion (!) in the corresponding list of 1 Esdras 9:34.

(3) The name occurs in Ne 10:5 among those who "seal the covenant" with Nehemiah (Ne 10:1). It may there be the name of an individual (in which case there were 4 of the name), or it may be a family name. Certainly a "Meremoth" came back under Zerubbabel 100 years before (Ne 12:3), and the signatory in question may be either a descendant of the same name or a family representative. The name recurs later in the same list (Ne 12:15) as "Meraioth" through a scribal error confusing the two Hebrew letters yodh (y) and cholem (o) for mem (m). A comparison of Ne 12:1-3 and 12:12- 15 shows clearly that it is the same person. Note that in 12:15 "Helkai" is the name of the contemporary leader.

(4) For Meremoth (1 Esdras 8:2 the King James Version).

See MEMEROTH.

Henry Wallace

MERIB-BAAL

mer-ib-ba'-al (meribhba'al; also meri-bha'al, "Baal contends"): The spelling varies in a single verse; 1Ch 9:40 contains the name twice: first, in the first form above;

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second, in the second form. The name is given also in 1Ch 8:34. It is the other name of MEPHIBOSHETH (2) (which see).

In Jer 11:13 and Ho 9:10 the terms "Baal" and "Bosheth" seem to stand in apposition, the latter form being a slightly contemptuous alternative rendered "shame." This is akin to other like changes, such as Esh-baal for Ish-bosheth, Jerub-besheth for Jerub-baal, etc. The change in the first part of the name could occur through a clerical confusion of the Hebrew aspirate pe (p) and resh (r) in Hebrew.

Henry Wallace

MERIBAH

mer'-i-ba, me-re'-ba.

See MASSAH AND MERIBAH.

MERIBATH-KADESH; MERIBOTH-KADESH

mer'-i-bath-ka'-desh, mer'-i-both-k (Eze 48:28; 47:19): The southern limit of Ezekiel's ideal land of Israel.

See MERIBAH.

MERODACH

me-ro'-dak, mer'-o-dak (merodhakh): The supreme deity of the Babylonians (Jer 50:2); the Nimrod of Ge 10:8-12; and among the constellations, Orion.

See ASTRONOMY, sec. II, 11; BABYLONIA AND ASSYRIA, RELIGION OF; NIMROD.

MERODACH-BALADAN

me-ro'-dak-bal'-a-dan, mer'-o-dak-b. (mero'dhakh bal'adhan; Marodach Baladan): The son of Baladan, is mentioned in Isa 39:1, as a king of Babylon who sent an embassy to Hezekiah, king of Judah, apparently shortly after the latter's illness, in order to congratulate him on his recovery of health, and to make with him an offensive and defensive alliance. This Merodach-baladan was a king of the Chaldeans of the house of Yakin, and was the most dangerous and inveterate foe of Sargon and his son Sennacherib, kings of Assyria, with whom he long and bitterly contested the possession of Babylon and the surrounding provinces. Merodach-Baladan seems to have seized Babylon immediately after the death of Shalmaneser in 721 BC; and it was not till the 12th year of his reign that Sargon succeeded in ousting him. From that time down to the 8th campaign of Sennacherib, Sargon and his son pursued with relentless animosity Merodach-Baladan and his family until at last his son Nabushumishkun was captured and the whole family of Merodach-Baladan was apparently destroyed. According to the monuments, therefore, it was from a worldly point of view good politics for Hezekiah and his western allies to come to an

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understanding with Merodach-Baladan and the Arameans, Elamites, and others, who were confederated with him. From a strategical point of view, the weakness of the allied powers consisted in the fact that the Arabian desert lay between the eastern and western members of the confederacy, so that the Assyrian kings were able to attack their enemies when they pleased and to defeat them in detail.

R. Dick Wilson

MEROM, WATERS OF

me'-rom (me-merom; hudor Marron or hudor Merron): The place which was the scene of Joshua's victory over Jabin and his confederates (Jos 11:7), commonly identified with Lake Huleh in the upper part of the Jordan valley, but with doubtful propriety. Josephus says (Ant., V, i, 18) that the camp of the allies was at Beroth in upper Galilee, and that Beroth was not far from Kadesh, which is upon the summit of the Galilean hills. According to the Scriptural account, the pursuit was to Sidon and Hazor on the West of the mountains (see HAZOR), while the names of the confederates are those of places in lower Galilee and the maritime plain. It seems improbable that a force of chariots should be brought over to be hemmed in by the rugged mountains which border the narrow plain of Huleh on both sides, plains that are made still narrower by the swamps surrounding the lake (see JORDAN VALLEY) in Joshua's time, when they were much larger than they are now after having been filled with the accumulation of sediment brought down by mountain streams for 3,000 years. Conder, with much reason, supposes the "waters of Merom" to be the perennial stream Wady el-Melek, near Shimrom-Merom (Semunieh), 5 miles West of Nazareth. Were Lake Huleh referred to, the proper phrase would be Sea (yam) of Merom, rather than waters (mayim).

George Frederick Wright

MERONOTHITE

me-ron'-thit, me-ro'-no-thit (meronothi, root meaning "fertility"): The designation of two persons in the Old Testament:

(1) Jehdeiah, who was in charge of the royal asses under David (1Ch 27:30).

(2) Jadon who was among the repairers of the wall under Nehemiah (Ne 3:7). No place of the name Meronoth can be identified. That Jadon worked on the wall near Gibeonites and Mizpahites affords no clear clue to the place, unless it be shown that there was some geographical rota in the wall repairers.

MEROZ

me'-roz (meroz; Codex Vaticanus, Meroz; Codex Alexandrinus, Mazor): This name occurs only once in Scripture. The angel of the Lord is represented as invoking curses upon Meroz because the inhabitants "came not to the help of Yahweh" on the day of Deborah and Barak's victory (Jud 5:23). It is a strange fate, shared with Chorazin, to be preserved from oblivion only by the record of a curse. The bitterness in the treatment of Meroz, not found in the references to any of the other delinquents, must

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be due to the special gravity of her offense. Reuben, Gilead and Dan were far away. This, however, is not true of Asher, who was also absent. Perhaps Meroz was near the field of battle and, at some stage of the conflict, within sight and hearing of the strife. If, when Zebulun "jeopardized their lives unto the death, and Naphtali, upon the high places of the field," they turned a deaf ear and a cold heart to the dire straits of their brethren, this might explain the fierce reproaches of Deborah.

Meroz may possibly be identified with el-Murussus, a mud-built village about 5 miles Northwest of Beisan, on the slopes to the North of the Vale of Jezreel. If the Kedesh where Heber's tent was pitched be identical with Qadish to the West of the Sea of Galilee, Sisera's flight, avoiding the Israelites in the neighborhood of Mt. Tabor, may have carried him past el-Murussus. If the inhabitants had it in their power to arrest him, but suffered him to escape (Moore, "Jgs," ICC, 163), such treachery to the nation's cause might well rouse the indignation of the heroic prophetess.

W. Ewing

MERRAN

mer'-an (Merran; the King James Version Meran): Many identifications have been suggested on the assumption that the text as it stands is correct. Some of these are the Sidonian Meareh (Grotius), Marane, a city of which Pliny speaks as being near the Red Sea (Keil), and the desert of Mahrah in Arabia (Fritzsche). It is very probable, however, that the name represents an error in transcription from the original Semitic text, confusing the Hebrew letter daleth ("d") with the Hebrew letter resh ("r"), so that we should read Meddan, or Medan, i.e. Midian. The phrase will then run, "the merchants of Midian and Teman" (Baruch 3:23). The merchants of Midian are referred to in Ge 37:28.

W. Ewing

MERUTH

me'-ruth.

See EMMERUTH.

MESALOTH

mes'-a-loth (Messaloth, Maisaloth): A place mentioned in the account of the march of Bacchides and Alcimus into Judah, as "in Arbela" (1 Macc 9:2). If Arbela be identical with Irbil or Irbid on the southern lip of Wady el-Chamam, West of the Sea of Galilee, this fixes the locality; but no name resembling Mesaloth has been found.

MESECH

me'-sek.

See MESHECH.

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MESHA

me'-sha:

(1) (mesha'; Codex Vaticanus, Marisa; Codex Alexandrinus, Marisas): Caleb's firstborn son, the father of Ziph, probably the ancestor of the Ziphites (1Ch 2:42).

(2) (mesha'; Codex Vaticanus, Misa; Codex Alexandrinus, Mosa): A Benjamite, son of Shaharaim by his wife Hodesh, born in the land of Moab (1Ch 8:9).

(3) (mesha'; Mosa): A king of Moab. All the Biblical information regarding this monarch is contained in 2Ki 3. Here we gather that Mesha was contemporary with Ahab, Ahaziah and Jehoram. He was tributary to Israel, his annual contribution consisting of 100,000 lambs and 100,000 rams. after the death of Ahab he asserted his independence. Jehoshaphat, king of Judah, and the king of Edom joined forces with Jehoram in an attempt to quell the rebellion at the instance of Elisha, who accompanied the host, water was miraculously provided when the army of the allies was ready to perish of thirst. Mesha came out against them and fell upon the camp. His attack was repulsed with heavy slaughter, and the defeated king was chased by the victors until he took refuge in the great fortress of Kir-hareseth. A vigorous siege was begun. Seeing that his case was desperate, Mesha attempted, with 700 men, to break through the lines. Failing in this, he offered his firstborn as a burnt offering upon the wall. Then "there came great wrath upon Israel" (by which, probably, panic is meant), and the besiegers retired, leaving their conquest incomplete.

In his inscription (see MOABITE STONE) Mesha gives an account of his rebellion, naming the places captured and fortified by him. It is not surprising that he says nothing of his defeat by Jehoram and his allies. There is, however, one serious discrepancy. The time Moab was under the supremacy of Israel, during the reign of Omri and half the reign of Ahab, he puts at 40 years.

According to Biblical chronology, Omri and Ahab together reigned only 34 years. If, with Mesha, we deduct half the reign of Ahab, the period is reduced to 23 years. It is impossible to add to the length of either reign. So great a difference cannot be explained by the use of round numbers. Why Mesha should wish to increase the time of his people's subjection is not clear, unless, indeed, he thought in this way to magnify the glory of their deliverer.

In Mesha the sentiment of patriotism was wedded to some measure of military capacity. Judging by his inscription, he was also a deeply religious man according to his lights. Substitute "Yahweh" for "Chemosh," and his phraseology might be that of a pious Hebrew king. The sacrifice of his son is at once the mark of the heathen and an index of the strength of his devotion.

(4) (mesha'; Masse): This appears to mark the western boundary of the land occupied by the descendants of Joktan (Ge 10:30). No certain identification is possible, but several more or less probable have been suggested: e.g.

(a) The Greek Mesene, on the Persian Gulf, not far from the mouth of the Tigris and the Euphrates;

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(b) the Syro-Arabian desert, called Mashu in the Assyrian inscriptions; the name here, however, could hardly cover such a vast tract as this; more probably it denoted a place;

(c) Dillmann would alter the vowels and identify it with Massa', a branch of the Ishmaelite stock (Ge 25:14; 1Ch 1:30). This, however, furnishes no clue to the locality, the territory of that tribe being also unidentified.

W. Ewing

MESHACH

me'-shak (meshakh): Possibly the Sumerian form of the Babylonian Cil-Asharidu, "the shadow of the prince," just as Shadrach probably means "the servant of Sin," and Abednego the "servant of Ishtar." Meshach was one of the three Hebrew companions of Daniel, whose history is given in the first chapters of the Book of Daniel.

See, further, under SHADRACH.

MESHECH; MESECH

me'-shek, me'-sek (mesekh, "long," "tall"; Mosoch): Son of Japheth (Ge 10:2; 1Ch 1:5; 1:17 is a scribal error for "Mash"; compare Ge 10:22,23). His descendants and their dwelling-place (probably somewhere in the neighborhood of armenia (Herodotus iii.94)) seem to be regarded in Scripture as synonyms for the barbaric and remote (Ps

120:5; compare Isa 66:19, where Meshech should be read instead of "that draw the bow"). It is thought that the "Tibareni and Moschi" of the classical writers refer to the same people. Doubtless they appear in the annals of Assyria as

enemies of that country under the names Tabali and Mushki—the latter the descendants of Meshech and the former those of Tubal to whom the term "Tibareni" may refer in the clause above. This juxtaposition of names is in harmony with practically every appearance of the word in Scripture. It is seldom named without some one of the others—Tubal, Javan, Gog and Magog. It is this which forms a good justification for making the suggested change in Isa 66:19, where Meshech would be in the usual company of Tubal and Javan. Ezekiel mentions them several times, first, as engaged in contributing to the trade of Tyre (Tiras of Ge 10:2?), in "vessels of brass" and—very significantly—slaves; again there is the association of Javan and Tubal with them (Eze 27:13); second, they are included in his weird picture of the under-world: "them that go down into the pit" (Eze 32:18,26). They are mentioned again with Gog and Magog twice as those against whom the prophet is to "set his face" (Eze 38:2,3; 39:1).

Henry Wallace

MESHELEMIAH

me-shel-e-mi'-a (meshelemyah, "Yah repays"): Father of Zechariah, one of the porters of the tabernacle (1Ch 9:21; 26:1,2,9). In the latter passage Meshelemiah, with a final "-u", is credited with "sons and brethren, valiant men, 18." He is the "Shelemiah" of 1Ch 26:14, the "Shallum" of 1Ch 9:17,19,31, and the "Meshullam" of Ne 12:25.

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MESHEZABEL

me-shez'-a-bel (meshezebhe'el, "God a deliverer"; the King James Version Meshezabeel, me-shez'-a-bel):

(1) A priest, ancestor of Meshullam, who assisted Nehemiah in rebuilding the wall of Jerusalem (Ne 3:4).

(2) One of the chiefs of the people giving name to the family which sealed the covenant with Nehemiah (Ne 10:21).

(3) A descendant of Judah through Zerah, and father of Pethahiah (Ne 11:24).

MESHILLEMITH

me-shil'-e-mith (meshillemith, "retribution"): A priest, son of Immer, ancestor, according to 1Ch 9:12, of Adaiah and Pashhur, and according to Ne 11:13, of Amashai. In the latter passage this name is spelled MESHILLEMOTH (which see).

MESHILLEMOTH

me-shil'-e-moth, me-shil'-e-moth (meshillemoth, "recompense"):

(1) An Ephraimite ancestor of Berechiah, chief of the tribe, in the reign of Pekah (2Ch 28:12).

(2) The "Meshillemith" of Ne 11:13.

MESHOBAB

me-sho'-bab (meshobhabh): A Simeonite (1Ch 4:34). This name heads the list of

those who, for the sake of wider pasturelands, occupied a Hamitic settlement in the neighborhood of Gerar (Mount GEDOR (which see)), and a Maonite settlement in Edomite territory (1Ch 4:39-41). The latter event is dated in the days of Hezekiah (see Curtis, Chronicles, in the place cited.).

MESHULLAM

me-shul'-am (meshullam, "resigned" or "devoted"; compare Arabic Muslim; Mesollam): An Old Testament name very common in post-exilic times.

(1) The grandfather of Shaphan (2Ki 22:3).

(2) A son of Zerubbabel (1Ch 3:19).

(3) A Gadite (1Ch 5:13).

(4) (5) (6) Three Benjamites (1Ch 8:17; 9:7,8).

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- (7) The father of Hilkiah (1Ch 9:11; Ne 11:11).
- (8) A priest, son of Meshillemith (1Ch 9:12); the parallel list (Ne 11:13) omits the name.
- (9) A Kohathite appointed by Josiah as one of the overseers to direct the repairs of the temple (2Ch 34:12).
- (10) One of the chief men sent by Ezra to procure Levites to go up with him to Jerusalem (Ezr 8:16; compare 1 Esdras 8:44).
- (11) A Levite opposed to Ezra's regulations anent marriage with foreigners (Ezr 10:15; 1 Esdras 9:14).
- (12) One of those who had married foreign wives (Ezr 10:29; compare 1 Esdras 9:30).
- (13) One of the repairers of the wall (Ne 3:4,30). His daughter was married to Jehohanan, the son of Tobiah the Ammonite (Ne 6:18).
- (14) One of the repairers of the Old Gate (Ne 3:6).
- (15) A supporter of Ezra at the reading of the Law (Ne 8:4).
- (16) One of those who subscribed the Covenant (Ne 10:20).
- (17) A priest who subscribed the Covenant (Ne 10:7).
- (18) (19) Two priests at the time of the high priest Joiakim (Ne 12:13,16).
- (20) A porter at the time of the high priest Joiakim (Ne 12:25).
- (21) A processionist at the dedication of the wall of Jerusalem (Ne 12:33).

John A. Less

MESHULLEMETH

me-shul'-e-meth (meshullemeth): The wife of King Manasseh and mother of Amon (2Ki 21:19). She is further designated "daughter of Haruz of Jotbah." This is the earliest instance of the birthplace being added to the designation of the queen mother. The name is properly the feminine of the frequently occurring MESHULLAM (which see).

MESOBAITE

me-so'-ba-it.

See MEZOBAITE.

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MESOPOTAMIA

mes-o-ta'-mi-a.

See SYRIA.

MESS

mes (mas'eth): Any dish of food sent (Latin *missum*; French *messe*) to the table. It occurs in the Old Testament in Ge 43:34 (twice); 2Sa 11:8 English Versions of the Bible, and in the New Testament in Heb 12:16, translating *brosis*.

MESSENGER

mes'-en-ger: The regular Hebrew word for "messenger" is *mal'akh*, the Greek *angelos*. This may be a human messenger or a messenger of God, an angel. The context must decide the right translation. In Hag 1:13 the prophet is called God's messenger; Job 33:23 changes the King James Version to "angel" (margin "messenger"); and Mal 3:1 margin, suggests "angel" instead of "messenger." Mal 2:7 and Mal 3:1 (twice) have caused a great deal of comment. See MALACHI. The Greek *apostolos*, "apostle," is rendered "messenger" in 2Co 8:23; Php 2:25; 1Sa 4:17 translations literally, from Hebrew *basar*, "to tell good news," "he that brought the tidings." Ge 50:16 reads "message" instead of "messenger."

A. L. Breslich

MESSIAH

me-si'-a (mashiach; Aramaic *meshicha'*; Septuagint *Christos*, "anointed"; New Testament "Christ"):

1. Meaning and Use of the Term

2. The Messianic Hope

I. THE MESSIAH IN THE OLD TESTAMENT

1. The Messianic King

(1) Isaiah

(2) Jeremiah and Ezekiel

(3) Later Prophets

2. Prophetic and Priestly Relations

3. Servant of Yahweh

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Son of God, who came to reveal the Father, He rules over the hearts of men by the might of eternal love. No wonder that the New Testament writers, like Jesus Himself, saw references to the Messiah in Old Testament passages which would not be conceded by a historical interpretation. While recognizing the place of the old covenant in the history of salvation, they sought to discover in the light of the fulfillment in Jesus the meaning of the Old Testament which the Spirit of God intended to convey, the Divine, saving thoughts which constitute its essence. And to us, as to the early Christians, "the testimony of Jesus is the spirit of prophecy" (Re 19:10). To Him, hidden in the bosom of the ages, all the scattered rays of prophecy pointed; and from Him, in His revealed and risen splendor, shine forth upon the world the light and power of God's love and truth. And through the history and experience of His people He is bringing to larger realization the glory and passion of Israel's Messianic hope.

LITERATURE.

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See also **APOCALYPTIC LITERATURE.**

James Crichton

METAL

met'-al (chashmal; elektron; the King James Version amber; Eze 8:2, the Revised Version margin "amber"): The substance here intended is a matter of great uncertainty. In Egypt bronze was, called chesmen, which may be connected with the Hebrew chashmal; the Greek elektron too has generally been accepted as an alloy of gold or silver or other metals, but this is far from certain. Professor Ridgeway (EB, I, cols. 134-36) has conclusively shown, however, that amber was well known in early times and that there is nothing archaeologically improbable in the reading of the King James Version.

Amber is a substance analogous to the vegetable resins, and is in all probability derived from extinct coniferous trees. The best or yellow variety was obtained by the ancients from the coasts of the Baltic where it is still found more plentifully than elsewhere. A red amber has been found in South Europe and in Phoenicia. From earliest times amber has been prized as an ornament; Homer apparently refers to it twice. Amber bracelets and necklaces are highly prized by the Orientals—especially Jewesses—today, and they are credited with medicinal properties.

See ELECTRUM; STONES, PRECIOUS.

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E. W. G. Masterman

METAL WORKING

See CRAFTS, 10; MINING.

METALLURGY

met'-al-ur-ji: There are numerous Biblical references which describe or allude to the various metallurgical operations. In Job 28:1 occurs zaqaq, translated "refine," literally, "strain." This undoubtedly refers to the process of separating the gold from the earthy material as pictured in the Egyptian sculptures (Thebes and Beni Hassan) and described by Diodorus. The ore was first crushed to the size of lentils and then ground to powder in a handmill made of granite slabs. This powder was spread upon a slightly inclined stone table and water was poured over it to wash away the earthy materials. The comparatively heavy gold particles were then gathered from the table, dried, and melted in a closed crucible with lead, salt and bran, and kept in a molten condition for 5 days, at the end of which time the gold came out pure.

The alloying of gold and silver with copper, lead or tin, and then removing the base metals by cupellation is used figuratively in Eze 22:18,22 to denote the coming judgment of Yahweh. Again in Isa 1:25 it indicates chastening. The fact that the prophets used this figure shows that the people were familiar with the common metallurgical operations.

See REFINER.

James A. Patch

METALS

met'-alz (Latin metallum, "metal," "mine"; Greek metallon, "mine"): The metals known by the ancients were copper, gold, iron, lead, silver and tin. Of these copper, gold and silver were probably first used, because, occurring in a metallic state, they could be separated easily from earthy materials by mechanical processes. Evidence is abundant of the use of these three metals by the people of remotest antiquity. Lead and tin were later separated from their ores. Tin was probably used in making bronze before it was known as a separate metal, because the native oxide, cassiterite, was smelted together with the copper ore to get bronze. Because of the difficulties in getting it separated from its compounds, iron was the last in the list to be employed. In regard to the sources of these metals in Bible times we have few Biblical references to guide us. Some writers point to De 8:9, "a land whose stones are iron," etc., as referring to Palestine. Palestine can be disregarded, however, as a source of metals, for it possesses no mineral deposits of any importance. If it was expected that Israel would possess Lebanon also, then the description would be more true. There is some iron ore which was in ancient times worked, although present-day engineers have declared it not to be extensive enough to pay for working. There is a little copper ore (chalcopyrite, malachite, azurite). In the Anti-Lebanon and Northern Syria, especially in the country East of Aleppo now opened up by the Bagdad Railroad and its branches, there are abundant deposits of copper. This must have been the land of

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Nuhasse referred to in the Tell el-Amarna Letters. If Zec 6:1 is really a reference to copper, which is doubtful, then the last-mentioned source was probably the one referred to. No doubt Cyprus (Alasia in Tell el-Amarna Letters (?)) furnished the ancients with much copper, as did also the Sinaitic peninsula.

Tarshish is mentioned (Eze 27:12) as a source of silver, iron, tin, and lead. This name may belong to Southern Spain. If so it corresponds to the general belief that the Phoenicians brought a considerable proportion of the metals used in Palestine from that country. Havilah (Ge 2:11), Ophir (1Ki 10:11), Sheba (Ps 72:15) are mentioned as sources of gold. These names probably refer to districts of Arabia. Whether Arabia produced all the gold or simply passed it on from more remote sources is a question.

See GOLD.

From the monuments in Egypt we learn that that country was a producer of gold and silver. In fact, the ancient mines and the ruins of the miners' huts are still to be seen in the desert regions of upper Egypt. In the Sinaitic peninsula are deposits of copper, lead, gold, and silver. The most remarkable of the ancient Egyptian mines are situated here (J. Sarabit el Khadim, U. Sidreh, W. Magharah). The early Egyptian kings (Sneferu, Amenemhat II, and others) not only mined the metals, but cut on the walls of the mines inscriptions describing their methods of mining. Here, as in upper Egypt, are remains of the buildings where miners lived or carried out their metallurgical operations. It is hardly to be conceived that the large deposits of lead (galena) in Asia Minor were unworked by the ancients. No nearer deposits of tin than those in Southeastern Europe have yet been found. (For further information on metals see separate articles.)

James A. Patch

METE

met (madhadh): "To measure," either with a utensil of dry measure, as in Ex 16:18, or to measure with a line or measure of length, as in Ps 60:6; 108:7; Isa 40:12. In Isa 18:2,7 it is the rendering of qaw qaw, literally, "line-line" i.e. measuring line, referring to the Ethiopians as a nation that measured off other peoples for destruction and trod them down, as in the Revised Version (British and American). It is regarded by some as signifying strength, being cognate with the Arabic kawi, "strong." For mete of Mt 7:2 and parallel passages in Mr 4:24; Lu 6:38, see MEASURE.

H. Porter

METERUS

me-te'-rus.

See BAITERUS.

METEYARD

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met'-yard (middah, "a measure," Le 19:35): Has this meaning in the King James Version and the Revised Version (British and American), but in the American Standard Revised Version, "measures of length."

METHEG-AMMAH

me-theg-am'-a, meth-eg-am'-a (mathegh ha-'ammah, "bridle of the metropolis"; Septuagint ten aphorismenen): It is probable that the place-name Metheg-Ammah in 2Sa 8:1 the King James Version should be rendered as in the Revised Version (British and American), "the bridle of the mother city," i.e. Gath, since we find in the parallel passage in 1Ch 18:1 gath ubhenotheha, "Gath and her daughters," i.e. daughter towns. The Septuagint has an entirely different reading: "and David took the tribute out of the hand of the Philistines," showing that they had a different text from what we now have in the Hebrew. The text is evidently corrupt. If a place is intended its site is unknown, but it must have been in the Philistine plain and in the vicinity of Gath.

H. Porter

METHUSAEL

me-thu'-sa-el.

See METHUSHAEL.

METHUSELAH

me-thu'-se-la, me-thu'-se-la (methushelach, "man of the javelin"): A descendant of Seth, the son of Enoch, and father of Lamech (Ge 5:21 ff; 1Ch 1:3; Lu 3:37). Methuselah is said to have lived 969 years; he is therefore the oldest of the patriarchs and the oldest man. It is doubtful whether these long years do not include the duration of a family or clan.

METHUSHAEL

me-thu'-sha-el (methusha'el): A descendant of Cain, and father of Lamech in the Cainite genealogy (Ge 4:18). The meaning of the name is doubtful. Dillmann suggested "suppliant or man of God."

MEUNIM

me-u'-nim (the King James Version Mehunim).

See MAON.

MEUZAL

me-u'-zal (me'uzal, or me'uzal): A word which occurs only in the King James Version margin of Eze 27:19. The rendering in the King James Version text is "going to and fro," in the Revised Version (British and American) text "with yarn," but in

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Revised Version, margin, in agreement with BDB and most modern authorities, Meuzal is regarded as a proper noun with a prefixed preposition, and is rendered "from Uzal."

See UZAL.

MEZARIM

mez'-a-rim (NORTH).

See ASTRONOMY, sec. II, 13, (1).

MEZOBAITE

me-zo'-ba-it (ha-metsbhayah): The designation of Jaasiel, one of David's heroes (1Ch 11:47).

MIAMIN

mi'-a-min.

See MIJAMIN; MINIAMIN.

MIBHAR

mib'-har (mibhchar, "choice"(?)): According to 1Ch 11:38, the name of one of David's heroes. No such name, however, occurs in the parallel passage (2Sa 23:36). A comparison of the two records makes it probable that mibhchar is a corruption of mitstsbhah = "from Zobah," which completes the designation of the former name, Nathan of Zobah. The concluding words of the verse, Ben-Hagri = "the son of Hagri," will then appear as a misreading of Bani ha-gadhi = "Bani, the Gadite," thus bringing the two records into accord.

MIBSAM

mib'-sam (mibhsam, "perfume"(?)):

(1) A son of Ishmael (Ge 25:13; 1Ch 1:29).

(2) A Simeonite (1Ch 4:25).

MIBZAR

mib'-zar (mibhtsar, "a fortress"): An Edomite chief, the King James Version "duke" (Ge 36:42; 1Ch 1:53). According to Eusebius, Mibzar is connected with Mibsara, a considerable village subject to Petra and still existing in his time. Compare Holzinger and Skinner in respective commentaries on Genesis.

MICA

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mi'-ka (mikha'): A variant of the name Micah, and probably like it a contracted form of MICAIAH (which see). In the King James Version it is sometimes spelled "Micha."

(1) A son of Merib-baal or Mephibosheth (2Sa 9:12, the King James Version "Micha"). In 1Ch 8:34, he is called "Micah."

(2) The son of Zichri (1Ch 9:15). In Ne 11:17 (the King James Version "Micha"), he is designated "the son of Zabdi," and in Ne 12:35, his name appears as "Micaiah (the King James Version "Michaiah"), the son of Zaccur."

(3) One of the signatories of the Covenant (Ne 10:11, the King James Version "Micha").

John A. Less

MICAH (1)

mi'-ka (mikhah, contracted from mikhayahu, "who is like Yah?"; Codex Vaticanus, Meichaias; Codex Alexandrinus, Micha; sometimes in the King James Version spelled Michah):

(1) The chief character of an episode given as an appendix to the Book of Judges (Jud 17\$; 18\$). Micah, a dweller in Mt. Ephraim, was the founder and owner of a small private sanctuary with accessories for worship (17:1-5), for which he hired as priest a Judean Levite (17:7-13). Five men sent in quest of new territory by the Danites, who had failed to secure a settlement upon their own tribal allotment, visited Micah's shrine, and obtained from his priest an oracle favoring their quest (Jud 18:1-6). They then went on until they reached the town of Laish in the extreme North, and deeming it suitable for the purpose, they returned to report to their fellow-tribesmen. These at once dispatched thither 600 armed men, accompanied by their families (Jud 18:7-12). Passing Micah's abode, they

appropriated his idols and his priest, and when their owner pursued, he was insulted and threatened (Jud 18:13-26). They took Laish, destroyed it with its inhabitants and rebuilt it under the name of Dan. There they established the stolen images, and appointed Micah's Levite, Jonathan, a grandson of Moses (the King James Version "Manasseh"), priest of the new sanctuary, which was long famous in Israel (Jud 18:27-31).

The purpose of the narrative is evidently to set forth the origin of the Danite shrine and priesthood. A few peculiarities in the story have led some critics—e. g., Moore, "Judges," in ICC and "Judges" in SBOT; Budde, Richter—to regard it as composite. Wellhausen, however, considers that the peculiarities are editorial and have been introduced for the purpose of smoothing or explaining the ancient record. Most authorities are agreed that the story is nearly contemporary with the events which it narrates, and that it is of the highest value for the study of the history of Israelite worship.

See also JUDGES; DAN; PRIESTHOOD.

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(2) A Reubenite, whose descendant Beerah was carried into exile by Tiglath-pileser (1Ch 5:5).

(3) A son of Merib-baal (1Ch 8:34 f; 9:40 f).

See MICA, (1).

(4) A Kohathite Levite (1Ch 23:20; 24:24 f).

(5) The father of Abdon, one of Josiah's messengers to the prophetess Huldah (2Ch 34:20). In the parallel passage (2Ki 22:12), the reading is "Achbor the son of Micaiah," the King James Version "Michaiah."

(6) A Simeonite mentioned in the Book of Judith (Judith 6:15).

(7) The prophet, called, in Jer 26:18 (Hebrew), "Micaiah the Morashtite." See special article.

(8) The son of Imlah.

See MICAIAH, (7).

John A. Less

MICAH (2)

(mikhah; Meichaias; an abbreviation for Micaiah (Jer 26:18), and this again of the longer form of the word in 2Ch 17:7; compare 1Ki 22:8):

1. Name and Person:

The name signifies "who is like Yah?"; compare Michael, equal to "who is like El?"

(i.e. God). As this name occurs not infrequently, he is called the "Morashtite," i. e. born in Moresheth. He calls his native city, in Mic 1:14, Moresheth-gath, because it was situated near the Philistine city of Gath. According to Jerome and Eusebius, this place was situated not far eastward from Eleutheropolis. The prophet is not to be confounded with Micah ben Imla, in 1Ki 22:8, an older prophet of the Northern Kingdom.

2. Time of Micah:

According to Jer 26:18, Micah lived and prophesied in the reign of Hezekiah; according to Mic 1:1, he labored also under Jotham and Ahaz. This superscription has, it must be said, great similarity to Isa 1:1 and is probably of a later date. Yet the contents of his first discourse confirm the fact that he prophesied, not only before the destruction of Samaria, but also before the reformation of Hezekiah (compare Mic 1:5). Accordingly, Micah 1 is probably a discourse spoken already under Ahaz, and Micah 2-5 under Hezekiah. No mention is any longer made of Samaria in chapters 2 to 5. This city has already been destroyed; at any rate, is being besieged. Accordingly, these discourses were pronounced after the year 722 BC, but earlier than 701 BC, as

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mentioned passage is also confirmed by the event reported in Jer 26:17 ff. The passage Mic 4:10, where in a surprising way Babylon is mentioned as the place of the exile, is for this reason regarded as unauthentic by the critics, but not justly. Micah predicts also the deliverance from Babylon and the reestablishment of Israel in Jerusalem, and declares that this is to take place through a King who shall come forth from the deepest humiliation of the house of David and shall be born in Bethlehem, and who, like David, originally a simple shepherd boy, shall later become the shepherd of the people, and shall make his people happy in peace and prosperity. Against this King the last great onslaught of the Gentiles will avail nothing (4:11-13; 5:4 ff). As a matter of course, he will purify the country of all heathen abuses (5:9 ff). In the description of this ruler, Micah again agrees with Isaiah, but without taking the details from that prophet.

5. Form of the Prophecies:

The form of the prophecies of Micah, notwithstanding their close connection with those of his great contemporary, has nevertheless its unique features. There is a pronounced formal similarity between Mic 1:10 ff and [Isa 10:28](#) ff. Still more than is the case in Isaiah, Micah makes use of the names of certain places. Witty references, which we can understand only in part, are not lacking in this connection; e.g. Lachish, the "city of horses," is made the object of a play on words. (Recently in the ruins of this city a large wall has been unearthed.) The style of Micah is vigorous and vivid. He loved antitheses. It is a peculiarity of his style that he indulges in dramatic interruptions and answers; e.g. 2:5,12; 3:1; 6:6-8; 7:14 f. He also loves historical references; as e.g. 1:13,15; 5:5; 6:4 f, 6,16; 7:20. He makes frequent use of the image of the shepherd, 2:12; 3:2 f; 4:6; 5:3 ff; 7:14. The fact that these peculiarities appear in all parts of his little book is an argument in favor of its being from one author. He is superior to Isaiah in his tendency to idyllic details, and especially in a deeper personal sympathy, which generally finds expression in an elegiac strain. His lyrical style readily takes the form of a prayer or of a psalm (compare Mic 7).

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C. von Orelli

MICAIAH

mi-ka'-ya, mi-ki'-a (mikhayahu, "who is like Yah?"; Meichaias): A frequently occurring Old Testament name occasionally contracted to MICA or MICAH (which see). In the King James Version it is usually spelled "Michaiah."

(1) The mother of Abijah (2Ch 13:2, the King James Version "Michaiah"). The parallel passage (1Ki 15:2; compare 2Ch 11:20) indicates that Michaiah here is a corruption of MAACAH (which see) (so the Septuagint).

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regarded, his vision contains no admission of their equal inspiration; rather is it an emphatic declaration that these men were uttering falsehood in Yahweh's name, thereby endangering their country's safety and their king's life. Their obsequious time-service made them fit forerunners of the false prophets denounced by Jeremiah (Jer 23:9-40) and by Ezekiel (Eze 13:1-15). The frank anthropomorphism of the vision need be no stumbling-block if allowed to drop into its proper place as the literary device of a prophet intensely conscious of his own inspiration and as whole-heartedly patriotic as those opposed to him.

The record ends very abruptly, giving no account of Micaiah's vindication when at length the course of events brought about the fulfillment of his prediction. The closing words, "Hear, ye peoples, all of you" (1Ki 22:28 parallel 2Ch 18:27), a quotation of Mic 1:2, are an evident interpolation by some late scribe who confused the son of Imlah with the contemporary of Isaiah.

For fuller treatment see EB, HDB, and commentaries on Kings and Chronicles.

John A. Lees

MICE

mis.

See MOUSE.

MICHA; MICHAH

mi'-ka, mi'-ka.

See MICA; MICAH.

MICHAEL

mi'-ka-el, mi'-kel (mikha'el, "who is like God?" Michael):

(1) The father of Sethur the Asherite spy (Nu 13:13).

(2) (3) Two Gadites (1Ch 5:13,14).

(4) A name in the genealogy of Asaph (1Ch 6:40 (Hebrew 25)).

(5) A son of Izrahiah of Issachar (1Ch 7:3).

(6) A Benjamite (1Ch 8:16).

(7) A Manassite who ceded to David at Ziklag (1Ch 12:20).

(8) The father of Omri of Issachar (1Ch 27:18).

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(9) A son of King Jehoshaphat (2Ch 21:2).

(10) The father of Zebediah, an exile who returned with Ezra (Ezr 8:8 parallel RAPC 1Es 8:34).

(11) "The archangel" (Jude 1:9). Probably also the unnamed archangel of 1Th 4:16 is Michael. In the Old Testament he is mentioned by name only in Daniel. He is "one of the chief princes" (Da 10:13), the "prince" of Israel (Da 10:21), "the great prince" (Da 12:1); perhaps also "the prince of the host" (Da 8:11). In all these passages Michael appears as the heavenly patron and champion of Israel; as the watchful guardian of the people of God against all foes earthly or devilish. In the uncanonical apocalyptic writings, however, Jewish angelology is further developed. In them Michael frequently appears and excretes functions similar to those which are ascribed to him in Daniel. He is the first of the "four presences that stand before God"—Michael, Gabriel, Raphael and Uriel or Phanuel (En 9:1; 40:9). In other apocryphal books and even elsewhere in En, the number of archangels is given as 7 (En 20:1-7; Tobit 12:15; compare also Re 8:2). Among the many characterizations of Michael the following may be noted: He is "the merciful and long-suffering" (En 40:9; 68:2,3), "the mediator and intercessor" (Ascension of Isaiah, Latin version 9:23; Testament of the Twelve Patriarchs, Levi 5; Da 6). It is he who opposed the Devil in a dispute concerning Moses' body (Jude 1:9). This passage, according to most modern authorities, is derived from the apocryphal Assumption of Moses (see Charles' edition, 105-10). It is Michael also who leads the angelic armies in the war in heaven against "the old serpent, he that is called the Devil and Satan" (Re 12:7). According to Charles, the supplanting of the "child" by the archangel is an indication of the Jewish origin of this part of the book.

The earlier Protestant scholars usually identified Michael with the preincarnate Christ, finding support for their view, not only in the juxtaposition of the "child" and the archangel in Re 12, but also in the attributes ascribed to him in Daniel (for a full discussion see Hengstenberg, Offenbarung, I, 611-22, and an

interesting survey in English by Dr. Douglas in Fairbairn's BD).

John A. Lees

MICAH

mi'-ka.

See MICAH.

MICHAIAH

mi-ka'-ya, mi-ki'-a.

See MICAIAH.

MICHAL

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mi'-kal (mikhal, contracted from mikha'el, "Michael" (which see); Melchol): Saul's younger daughter (1Sa 14:49), who, falling in love with David after his victory over Goliath (1Sa 18:20), was at last, on the payment of double the dowry asked, married to him (1Sa 18:27). Her love was soon put to the test. When Saul in his jealousy sent for David, she was quick to discern her husband's danger, connived at his escape, and not only outwitted and delayed the messengers, but afterward also soothed her father's jealous wrath (1Sa 19:11-17). When David was outlawed and exiled, she was married to Palti or Paltiel, the son of Laish of Gallim (1Sa 25:44), but was, despite Palti's sorrowful protest, forcibly restored to David on his return as king (2Sa 3:14-16). The next scene in which she figures indicates that her love had cooled and had even turned to disdain, for after David's enthusiastic joy and ecstatic dancing before the newly restored Ark of the Covenant, she received him with bitter and scornful mockery (2Sa 6:20), and the record closes with the fact that she remained all her life childless (2Sa 6:23; compare [2Sa 21:8](#) where Michal is an obvious mistake for Merab). Michal was evidently a woman of unusual strength of mind and decision of character. She manifested her love in an age when it was almost an unheard-of thing for a woman to take the initiative in such a matter. For the sake of the man whom she loved too she braved her father's wrath and risked her own life. Even her later mockery of David affords proof of her courage, and almost suggests the inference that she had resented being treated as a chattel and thrown from one husband to another. The modern reader can scarce withhold from her, if not admiration, at least a slight tribute of sympathy.

John A. Lees

MICHEAS; MICHAELAS

mi-ke'-as: In 2 Esdras 1:39 equals the prophet Micah.

MICHMAS

mik'-mas (mikhmac; Codex Vaticanus Machmas; Codex Alexandrinus Chammas): The form of the name "Michmash" found in Ezr 2:27; Ne 7:31. In 1 Esdras 5:21 it appears as MACALON (which see).

MICHMASH

mik'-mash (mikhmash; Machmas): A town in the territory of Benjamin, apparently not of sufficient importance to secure mention in the list of cities given in Jos 18:21 ff. It first appears as occupied by Saul with 2,000 men, when Jonathan, advancing from Gibeah, smote the Philistine garrison in Geba (1Sa 13:2). To avenge this injury, the Philistines came up in force and pitched in Michmash (1Sa 13:5). Saul and Jonathan with 600 men held Geba, which had been taken from the Philistine garrison (1Sa 13:16). It will assist in making clear the narrative if, at this point, the natural features of the place are described.

Michmash is represented by the modern Mukhmas, about 7 miles North of Jerusalem. From the main road which runs close to the watershed, a valley sloping eastward sinks swiftly into the great gorge of Wady es-Suweinit. The village of Mukhmas stands to the North of the gorge, about 4 miles East of the carriage road. The ancient

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path from Ai southward passes to the West of the village, goes down into the valley by a steep and difficult track, and crosses the gorge by the pass, a narrow defile, with lofty, precipitous crags on either side—the only place where a crossing is practicable. To the South of the gorge is Geba, which had been occupied by the Philistines, doubtless to command the pass. Their camp was probably pitched in a position East of Mukhmas, where the ground slopes gradually northward from the edge of the gorge. The place is described by Josephus as "upon a precipice with three peaks, ending in a small, but sharp and long extremity, while there was a rock that surrounded them like bulwarks to prevent the attack of the enemy" (Ant., VI, vi, 2). Conder confirms this description, speaking of it as "a high hill bounded by the precipices of Wady es-Suweinit on the South, rising in three flat but narrow mounds, and communicating with the hill of Mukhmas, which is much lower, by a long and narrow ridge." The Philistines purposed to guard the pass against approach from the South. On the other hand they were not eager to risk an encounter with the badly armed Israelites in a position where superior numbers would be of little advantage. It was while the armies lay thus facing each other across the gorge that Jonathan and his armor-bearer performed their intrepid feat (1Sa 14:1).

See BOZEZ; SENEH.

It will be noted that the Philistines brought their chariots to Michmash (1Sa 13:5). In his ideal picture of the Assyrian advance on Jerusalem, Isaiah makes the invader lay up his baggage at Michmash so that he might go lightly through the pass (Isa 10:28). A company of the men of Michmash (see MICHMAS) returned with Zerubbabel from exile (Ezr 2:27; Ne 7:31). Michmash produced excellent barley. According to the Mishna, "to bring barley to Michmash" was equivalent to our English "to carry coal to Newcastle." Michmash was the seat of government under Jonathan Maccabeus (1 Macc 9:73).

The modern village is stone-built. There are rock-cut tombs to the North. Cisterns supply the water. There are foundations of old buildings, large stones,

and a vaulted cistern.

W. Ewing

MICHMETHAH

mik'-me-tha (ha-mikmethah; Codex Vaticanus Hikasmon; Codex Alexandrinus Machthoth): A place named in defining the territory of Ephraim and Manasseh (Jos 16:6; 17:7). It is said to lie "before," i.e. to the East of Shechem. In the name itself, the meaning of which is obscure, there is nothing to guide us. The presence of the article, however ("the Michmethah"), suggests that it may not be a proper name, but an appellative, applying to some feature of the landscape. Condor suggests the plain of Makhneh, which lies to the East of Nablus (Shechem), in which there may possibly be an echo of the ancient name.

MICHRI

mik'-ri (mikhri): A Benjamite dweller in Jerusalem (1Ch 9:8).

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MICHTAM

mik'-tam.

See PSALMS.

MICRON

mig'-ron (mighron; Magon):

(1) A place in the uttermost part of Geba—which read here instead of Gibeah—marked by a pomegranate tree, where Saul and his 600 men encamped over against the Philistines, who were in Michmash (1Sa 14:2). Josephus describes the distress of Saul and his company as they sat on a high hill (bounos hupselos) viewing the widespread desolation wrought by the enemy. There is, however, nothing to guide us as to the exact spot. Many suppose that the text is corrupt; but no emendation suggested yields any satisfactory result. The place was certainly South of Michmash.

(2) (Codex Vaticanus Magedo; Codex Alexandrinus Mageddo): The Migron of Isa 10:28 is mentioned between Aiath (Ai) and Michmash. If the places are there named in consecutive order, this Migron must be sought to the North of Michmash. It may with some confidence be located at Makrun, a ruined site to the North of the road leading from Michmash to Ai.

There is nothing extraordinary in two places having the same name pretty close to each other. The two Beth-horons, although distinguished as upper and lower, are a case in point. So also are the two Bethsaidas. There is therefore no need to try to identify the two with one another, as some (e.g. Robertson Smith in *Journal of Philology*, XIII, 62 ff) have attempted to do with no success.

W. Ewing

MIDDAY

mid'-da (machatsith ha-yom, tsohorayim; hemera mese): The Hebrew machatsith ha-yom (Ne 8:3) and the Greek hemeras meses (Ac 26:13) are strictly the middle of the day, but the Hebrew tshorayim is a dual form from tsohar, meaning "light," hence, light or brightness, i.e. the brightest part of the day (1Ki 18:29).

See NOON.

MIDDIN

mid'-in (middin; in GB, Aion, "springs"): One of the six cities in the wilderness of Judah (Jos 15:61). There are not many possible sites. The Hebrew name may possibly survive in Khirbet Mird, a very conspicuous site with many ancient cisterns overlooking the plateau el Bukea', above which it towers to a height of 1,000 ft.; it is the Mons Mardes of early Christian pilgrims; the existing remains are Byzantine. It is a site of great natural strength and was clearly once a place of some importance. The

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Greek reading Ainon, "place of springs," suggests the neighborhood of the extensive oasis of 'Ain Feshkhah at the northwest corner of the Dead Sea where there are at Kh. Kumram remains of buildings and a rock-cut aqueduct. See PEF, III, 210, 212, Sh XVIII.

E. W. G. Masterman

MIDDLE WALL

See PARTITION.

MIDIAN; MIDIANITES

mid'-i-an, mid'-i-an-its (midhyan, midhyanim; Madiam, Madienaioi):

1. The Seed of Abraham to the Time of the Judges:

Midian was a son of Abraham by his concubine Keturah. To him were born 5 sons, Ephah, Ephher, Hanoah, Abida and Eldaah (Ge 25:2,4; 1Ch 1:32 f). Bearing gifts from Abraham, he and his brothers, each with his own household, moved off from Isaac into "the east country" (Ge 25:6). The first recorded incident in the history of the tribe is a defeat suffered "in the field of Moab" at the hands of Hadad, king of Edom. Of this nothing beyond the fact is known (Ge 36:35; 1Ch 1:46). The Midianites next appear as merchantmen traveling from Gilead to Egypt, with "spicery and balm and myrrh," with no prejudice against a turn of slave-dealing (Ge 37:25). Moses, on fleeing from Egypt, found refuge in the land of Midian, and became son-in-law of Jethro, the priest of Midian (Ex 2:15,21). In Midian Moses received his commission to Israel in Egypt (Ex 4:19). A Midianite, familiar with the desert, acted as guide ("instead of eyes") to the children of Israel in their wilderness wanderings (Nu 10:29). The friendly relations between Israel and Midian, which seem to have

prevailed at first, had been ruptured, and we find the elders of Midian acting with those of Moab in calling Balaam to curse Israel (Nu 22:4-7). Because of the grievous sin into which they had seduced Israel on the shrewd advice of Balaam, a war of vengeance was made against the Midianites in which five of their chiefs perished; the males were ruthlessly slain, and Balaam also was put to death (Nu 25:15,17; 31:2). We next hear of Midian as oppressing Israel for 7 years. Along with the Amalekites and the children of the East they swarmed across the Jordan, and their multitudinous beasts swept up the produce of the earth. Overwhelming disaster befell this horde at the onset of Gideon's chosen men. In the battle and pursuit "there fell a hundred and twenty thousand men that drew sword"; their kings, Zebah and Zalmunna, and their princes, Oreb and Zeeb, sharing the common fate (Jud 6\$; 7\$; 8\$). Echoes of this glorious victory—"the day of Midian"—are heard in later literature (Ps 83:9; Isa 9:4; 10:26; Hab 3:7).

2. The Kenite Branch:

The Kenites appear to have been a branch of the Midianites. Jethro could hardly have attained the dignity of the priesthood in Midian had he been of alien blood (Jud 1:16). See KENITES. Again, the tribesmen are named indifferently Ishmaelites and

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Midianites (Ge 37:25,28,36; Jud 8:22,24). They must therefore have stood in close relations with the descendants of Hagar's son.

3. Modern Arabs:

The representations of Midian in Scripture are consistent with what we know of the immemorial ways of Arabian tribes, now engaged in pastoral pursuits, again as carriers of merchandise, and yet again as freebooters. Such tribes often roam through wide circles. They appear not to have practiced circumcision (Ex 4:25), which is now practically universal among the Arabs. The men wore golden ornaments, as do the modern nomads (Jud 8:24).

4. Historical References:

The name of "Midian" is not found in Egyptian or Assyrian documents. Delitzsch (*Wo lag das Paradies?* 304) suggests that Ephah (Ge 25:4) may be identical with Chayapa of the cuneiform inscriptions. If this is correct the references point to the existence of this Midianite tribe in the North of el-Chijaz in the times of Tiglath- pileser and Sargon (745-705 BC). Isaiah speaks of Midian and Ephah apparently as separate tribes, whose dromedaries bear gold and frankincense to Zion (60:6); but he gives no hint of the districts they occupied. The tribe of Ghifar, found in the neighborhood of Medina in Mohammed's day, Knobel would identify with Epher, another of Midian's sons.

5. Territory:

No boundaries can now be assigned to "the land of Midian." It included territory on the West as well as on the East of the Gulf of 'Aqaba (Ex 4:19). It lay between Edom and Paran (1Ki 11:18). In the time of the Judges their district seems to have extended northward to the East of Gilead (8:10).

A trace of the ancient name is found in that of Madyah, a place mentioned by the Arabic geographers, with a plentiful supply of water, now called Maghair

Sho‘aib. It lies East of the Gulf of ‘Aqaba, some miles from the coast, almost opposite the point of the Sinaitic peninsula. The name Sho‘aib, given by Mohammed to Jethro, may here be due to ancient Midianite tradition.

W. Ewing

MIDIANITISH, WOMAN

mid’-i-an-it-ish, (ha-midhyanith, "the Midianitess"): The designation given to the daughter of Zur, Cozbi, whom Zimri the son of Salu brought into the camp of Israel (Nu 25:6-18). Both were of noble parentage (Nu 25:14,15). The majority of the people strongly resented this act of profanation (Nu 25:6). A pestilence was raging in the camp, and Phinehas, the son of Eleazar, in an outburst of zeal pursued the two delinquents and slew them by a spear-thrust through their bodies (Nu 25:8). He obtained as a reward the immediate staying of the plague and the promise of perpetual priesthood to his family (Nu 25:8,13).

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John A. Lees

MIDNIGHT

mid'-nit (chatsoth laylah, "middle of the night" (Ex 11:4; Job 34:20; Ps 119:62), chatsi ha-laylah, "the half of the night" (Ex 12:29; Jud 16:3; Ru 3:8), tokh ha-laylah, "the division of the night" and hence, the middle point (1Ki 3:20); meses nuktos (Mt 25:6), or meson tes nuktos, "the middle of the night" (Ac 27:27), mesonuktios, "midnight"; Westcott and Hort, *The New Testament in Greek*, mesonuktion (Ac 16:25, etc.)): In the period before the exile midnight does not seem to have been very accurately determined. The division of the night was into three watches, the middle one of which included midnight. In New Testament times the four-watch division was used where midnight must have been more or less accurately determined.

See TIME; WATCH.

H. Porter

MIDRASH

mid'-rash (midhrash): The Hebrew word corresponding to the King James Version "story" and the Revised Version (British and American) "commentary" in 2Ch 13:22; 24:27. A midrash is properly a story developed for purposes of edification.

See COMMENTARY.

MIDWIFE

mid'-wif (meyalledheth): Those who in patriarchal times attended mothers at childbirth are so named in Ge 35:17; 38:28; Ex 1:15-22. Such attendants were

probably then (1Sa 4:20), as they usually are now, the older female relatives and friends of the mother. The duties which they had to perform are enumerated in Eze 16:4: division of the cord, washing the infant in water, salting with salt and swathing in swaddling clothes. During the Egyptian bondage there were two midwives who attended the Hebrew women; from their names, they were probably Hebrews, certainly they were not Egyptians. From this passage it appears that they used a certain double-round form of birthstool called 'obhnayim, concerning which there are several rabbinical comments. It probably was like the kuru elwiladeh, or "birth-seat," still used by the Egyptian fellahin. I have not found any record of its use among the Palestinian fellahin. There is a curious passage in the Talmud (Cotah 2 b) in which it is said that the two midwives had different duties, Shiphrah being the one who dressed the infant, Puah, the one who whispered to it. One Jewish commentator on this supposes that Puah used artificial respiration by blowing into the child's mouth. The midwives must have had considerable skill, as a case like that of Tamar required some amount of operative manipulation.

The English word means originally the woman who is "with the mother" (compare "the women that stood by," in 1Sa 4:20), but very early became applied to those who gave skilled assistance, as in Raynold's Birth of Mankind, 1565.

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Alexander Macalister

MIGDAL-EDER

mig-dal-e-der.

See EDER.

MIGDAL-EL

mig'-dal-el (mighdal-'el; Codex Vaticanus Megalaareim; Codex Alexandrinus Magdalieoram): The name, which means "tower of God," occurs between Iron and Horem in the list of the fenced cities of Naphtali (Jos 19:38). Eusebius, Onomasticon places it 9 miles from Dora (Tanturah), on the way to Ptolemais, which points to Athlit. But this is far from the territory of Naphtali. It is probably to be identified with either Khirbet Mejdal, 3 miles North of Qedes, or Mejdal Islim, 5 miles farther to the Northwest.

MIGDAL-GAD

mig'-dal-gad (mighdalgadh, "tower of Gad"): One of a group of 16 cities of Judah situated in the "lowland" (Jos 15:37). Of these, only Lachish, Eglon, Beth-dagon and Naamah have been identified with any certainty. This would indicate a site in the Philistine plain, and the modern flourishing town of Mejdal, 2 1/2 miles Northeast of Ashkelon, appears to be a possible identification. It is the most important town in the district which is named after it Nahiet el-Mejdel. It must, however, be admitted that it is difficult to see how Judah could have held a site so close to the great Philistine strongholds. It is very probable that Mejdal ("tower") is the tower mentioned in Josephus, BJ, III, ii, 3, as close to Ashkelon, and it or Migdalgad (or both if they are the same sites) may be identical with the Magtal of the Tell el-Amarna Letters (Petrie, Hist. Egypt, II, 329). For Mejdal see Palestine Exploration Fund, II, 410, Sh XVI.

E. W. G. Masterman

MIGDOL

mig'-dol, mig'-dol (mighdol; Magdolon): This name ("the tower") is applied to two places on the east frontier of Egypt.

1. Exodus 14:2; Numbers 33:7:

In Ex 14:2; Nu 33:7, the Hebrew camp, on the march from Etham after they had "turned" (apparently to the South), is defined as 'facing Pi-hahiroth, between Migdol and the sea, over against Baal-zephon.' It is thus to be sought (see EXODUS) West of the Bitter Lakes, and may have been a watchtower on the spur of Jebel 'Ataqah. Israel was supposed to be "entangled in the land," and shut in in the "wilderness," between this range and the Bitter Lakes, then forming the head of the Red Sea. The exact site is unknown. In about 385 AD, Silvia, traveling from Clysma (Suez), was shown the

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sites above mentioned on her way to Heroopolis, but none of these names now survive.

2. Jeremiah 44:1; 46:14:

In Jer 44:1; 46:14, a Migdol is noticed with Memphis, and with Tahpanhes (Septuagint "Taphnas"), this latter being supposed to be the Daphnai of Greek writers, now Tell Defeneh, West of Qantarah. The same place is probably intended in Eze 29:10; 30:6 (compare 30:15-18), the borders of Egypt being defined as reaching "from Migdol to Syene" (see the Revised Version margin), as understood by the Septuagint translators. The Antonine Itinerary places Migdol 12 miles South of Pelusium, and the site appears to have been at or near Tell es Samut, the Egyptian name, according to Brugsch (Hist, II, 351), being Samut. This Migdol was thus apparently a "watchtower" on the main road along the coast from Palestine, which is called (Ex 13:17) "the way of the land of the Philistines," entering Egypt near Daphnai.

These Sites Not Identical.

We are specially told that this was not the route taken at the exodus, and this Migdol cannot therefore be the same as (1), though Brugsch, in consequence of a theory as to the exodus which has not been accepted by other scholars, has confused the two sites, as apparently does the Antonine Itinerary when placing Pithom on the same route leading to Zoan. Brugsch (Geography, III, 19) supposes the Egyptian town name Pa- Ma'kal (with the determinative for "wall" added) to stand for Migdol, but the prefix "Pa-" ("city") seems to show that this word is purely native, and not Semitic, to say nothing of philological objections. This town may, however, have lain in the required direction, according to a scribe's report of the time of Seti II (or about 1230 BC).

As much confusion has been created by quoting this report as illustrative of the exodus, the actual words according to Brugsch's translation may be given

(History, II,

132): "I set out from the hall of the royal palace on the 9th day of Epiphi, in the evening, after the two servants. I arrived at the fortress Thuku (T-k-u) on the 10th of Epiphi. I was informed that the men had resolved to take their way toward the South. On the 12th I reached Khetam. There I was informed that grooms who had come from the neighborhood (of the "sedge city") reported that the fugitives had already passed the rampart (Anbu or "wall"), to the North of the Ma'ktal of King Seti Minepthah." As to the position of this "wall," see SHUR.

C. R. Conder

MIJAMIN

mij'-a-min (miyamin; the King James Version Miamin):

(1) One of those who had married foreign wives (Ezr 10:25). He is also called Maelus (1 Esdras 9:26).

(2) The one to whom fell the lot for the 6th priestly course (1Ch 24:9). His family returned with Zerubbabel and Joshua (Ne 12:5).

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(3) A signatory of the Covenant (Ne 10:7).

MIKLOTH

mik'-loth, mik'-loth (miqloth):

(1) A Benjamite, son of Jeiel (1Ch 8:32; 9:37,38). A comparison of the two passages shows that the name Mikloth has been dropped at the end of 1Ch 8:31.

(2) An officer designated "the ruler," appointed in the priestly course for the 2nd month (1Ch 27:4).

MIKNEIAH

mik-ne'-ya, mik-ni'-a (miqneydhu): A Levite doorkeeper (1Ch 15:18).

MILALAI

mil-a-la'-i, mil'-a-li (milalay): A Levite musician (Ne 12:36).

MILCAH

mil'-ka (milkah; Melcha):

(1) Daughter of Haran, wife of Nahor, and grandmother of Rebekah (Ge 11:29; 22:20- 23; 24:15,24,47).

(2) Daughter of Zelophehad (Nu 26:33; 27:1; 36:11; Jos 17:3). Many recent authorities are of opinion that Milcah is an abbreviation of Bethmilcah, and is a geographical rather than a personal name.

MILCOM

mil'-kom, mil'-kom. See MOLECH.

MILDEW

mil'-du (yeraqon; Septuagint usually ikteros, literally, "jaundice"): In the 5 passages where it occurs it is associated with shiddaphon, "blasting" (De 28:22; 1Ki 8:37; 2Ch 6:28; Am 4:9; Hag 2:17). In Jer 30:6, the same word is translated "paleness," the yellow color of one with abdominal disease. The root-meaning is "greenish yellow"; compare the Arabic yarqan, meaning both "jaundice" and "blight." Mildew or "rust" in grain is due to a special fungus, *Puccinia graminis*, whose life is divided between the barberry and cereals. Many other varieties of fungi which flourish upon other plants are also designated "mildew."

See BLASTING.

E. W. G. Masterman

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MILE

mil (milion, Latin mille passus, milia passuum): A thousand paces, equal to 1,618 English yards. (Mt 5:41).

See WEIGHTS AND MEASURES.

MILETUS

mi-le'-tus (Miletos): A famous early Ionian Greek city on the coast of Caria, near the mouth of the Meander River, which, according to Ac 20:15-21:1, and 2Ti 4:20 (the King James Version "Miletum"), Paul twice visited. In the earliest times it was a prominent trading post, and it is said that 75 colonies were founded by its merchants. Among them were Abydos, Cyzicus and Sinope. In 494 BC, the city was taken by the Persians; it was recovered by Alexander the Great, but after his time it rapidly declined, yet it continued to exist until long after the Christian era. In the history of early Christianity it plays but a little part. The Meander brings down a considerable amount of sediment which it has deposited at its mouth, naturally altering the coast line. The gulf into which the river flows has thus been nearly filled with the deposit. In the ancient gulf stood a little island called Lade; the island now appears as a mound in the marshy malarial plain, and Palatia, the modern village which stands on the site of Miletus, is 6 miles from the coast. Without taking into account the great changes in the coast line it would be difficult to understand Ac 20:15-21, for in the days of Paul, Ephesus could be reached from Miletus by land only by making a long detour about the head of the gulf. To go directly from one of these cities to the other, one would have been obliged to cross the gulf by boat and then continue by land. This is what Paul's messenger probably did. The direct journey may now be made by land. Miletus has been so ruined that its plan can no longer be made out. Practically the only remaining object of unusual interest is theater, the largest in Asia Minor, which was not built in a hollow of the hillside, as most ancient theaters were, but in the open field.

MILK

milk (chalabh; gala; Latin lac (2 Esdras 2:19; 8:10)): The fluid secreted by the mammary glands of female mammals for the nourishment of their young. The word is used in the Bible of that of human beings (Isa 28:9) as well as of that of the lower animals (Ex 23:19). As a food it ranked next in importance to bread (Ecclesiasticus 39:26). Palestine is frequently described as a land "flowing with milk and honey" (Ex 3:8,17; Nu 13:27; De 6:3; Jos 5:6; Jer 11:5; Eze 20:6,15). Milk was among the first things set before the weary traveler (Ge 18:8). In fact, it was considered a luxury (Jud 5:25; So 5:1). The people used the milk of kine and also that of sheep (De 32:14), and especially that of goats (Pr 27:27). It was received in pails ('atinim, Job 21:24), and kept in leather bottles (no'dh, Jud 4:19), where it turned sour quickly in the warm climate of Palestine before being poured out thickly like a melting substance (nathakh; compare Job 10:10). Cheese of various kinds was made from it (gebhinah and charitse he-chalabh, literally, "cuts of milk"); or the curds (chem'ah) were eaten with bread, and possibly also made into butter by churning (Pr 30:33). See FOOD, II.

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It is possible that milk was used for seething other substances; at least the Israelites were strictly forbidden to seethe a kid in its mother's milk (Ex 23:19; 34:26; De 14:21), and by a very general interpretation of these passages Jews have come to abstain from the use of mixtures of meat and milk of all kinds.

Figuratively the word is used

- (1) of abundance (Ge 49:12);
- (2) of a loved one's charms (So 4:11);
- (3) of blessings (Isa 55:1; Joe 3:18);
- (4) of the (spiritual) food of immature people (1Co 3:2; Heb 5:12,13);
- (5) of purity (1Pe 2:2).

Nathan Isaacs

MILL; MILLSTONE

mil, mil'-ston (recheh; mulos, mulon): The two most primitive methods of grinding grain were

- (1) by pounding it in a mortar, and
- (2) by rubbing it between two stones.

In Nu 11:8 both methods are mentioned as used for rendering the manna more fit for cooking. Numerous examples of both mill and mortar have been found in ancient excavations. Bliss and Macalister in their excavations at Gezer and other places have found specimens of what is called the saddle-quern or mill, which consists of two stones. The "nether" stone, always made of hard lava or basalt

from the district of the Hauran, was a large heavy slab varying in length from 1 1/2 ft. to 2 3/4 ft., and in width from 10 inches to 1 1/3 ft. Its upper surface was hollowed out slightly, which made it look a little like a saddle and may have suggested the name of "riding millstone" applied by the Hebrews to the upper stone which rested on it (Jud 9:53). The "upper stone" or "rider" was much smaller, 4 inches to 8 in. long and 2 3/4 inches to 6 inches wide, and of varying shapes. This could be seized with the two hands and rubbed back and forth over the nether stone much the same as clothes are scrubbed on a wash-board. Such a stone could be used as a weapon (Jud 9:53; 2Sa 11:21), or given as a pledge (De 24:6).

Macalister goes so far as to say that "the rotary handquern in the form used in modern Palestine and in remote European regions, such as the Hebrides, is quite unknown throughout the whole history, even down to the time of Christ" (Excavations at Gezer). The same writer, however, describes some mills belonging to the 3rd and 4th Sere periods which are much like the present rotary quern, except smaller (4 inches to 6 inches in diameter), and with no provision for a turning handle. Schumacher

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describes these as paint grinders. The only perforated upper millstones found in the excavations at Gezer belong to the early Arabic period.

If the above assertions are substantiated then we must alter somewhat the familiar picture of the two women at the mill (Mt 24:41), commonly illustrated by photographs of the mills still used in modern Palestine. These latter consist of two stone discs each 18 inches to 20 inches in diameter, usually made of Hauran basalt. The upper one is perforated in the center to allow it to rotate on a wooden peg fixed in the nether stone, and near the circumference of the upper stone is fixed a wooden handle for turning it. The grain to be ground is fed into the central hole on the upper stone and gradually works down between the stones. As the grain is reduced to flour, it flies out from between the stones on to a cloth or skin placed underneath the mill. To make the flour fine it is reground and sifted. Larger stones 4 ft. to 5 ft. in diameter, working on the principle of the handmill, are still used for grinding sesame seed. These are turned by asses or mules. Another form of mill, which is possibly referred to in Mt 18:6; Mr 9:42; Re 18:21,22, consisted of a conical nether stone on which "rode" a second stone like a hollowed-out capstan. The upper stone was probably turned with handspikes in much the same way as an old-fashioned ship's capstan was turned. The material to be ground was fed into the upper cone which formed the hopper and from which it was delivered to the grinding surfaces between the "rider" and the nether stone. This form of mill must have been known in late Biblical times, because many examples of the upper stone dating from the Greek-Roman period have been found. One may be seen in the museum of the Syrian Protestant College at Beirut. Another large one lies among the ruins at Petra, etc. In Mt 18:6; Mr 9:42, the mill is described as a *mulos onikos*, literally, a mill turned by an ass, hence, a great millstone. It is not at all unlikely that the writers have confused the meaning of *onos* (*chamor*), a term commonly applied to the upper millstone of a handmill, thinking it referred instead to the animal which turned the mill. This explanation would make Christ's words of condemnation more applicable. The upper millstone of a handmill would be more than sufficient to sink the condemned, and the punishment would be more easily carried out. A few years

from now handmills will have disappeared from the Syrian households, for the more modern gristmills turned by water or other motor power are rapidly replacing them.

See CRAFTS, II, 8.

Figuratively:

(1) Of firmness and undaunted courage (Job 41:24). "The heart of hot-blooded animals is liable to sudden contractions and expansions, producing rapid alternations of sensations; not so the heart of the great saurians" (Canon Cook, at the place).

(2) To "grind the face of the poor" (Isa 3:15) is cruelly to oppress and afflict them.

(3) The ceasing of the sound of the millstone was a sign of desolation (Jer 25:10; Re 18:22).

James A. Patch

MILLENNIUM, POSTMILLENNIAL VIEW

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See ESCHATOLOGY OF THE NEW TESTAMENT.

MILLENNIUM, PREMILLENNIAL VIEW

mi-len'-i-um

Divergent Views—Scope of Article I. THE TEACHING OF JESUS

The Millennium Not before the Advent

(1) Parable of the Wheat and Tares

(2) Parable of the Pounds

II. TEACHING OF THE APOSTLES

1. Expectation of the Advent

2. Possibility of Survival—Its Implications

3. Prophecy of "Man of Sin"

4. No Room for Millennium

5. Harmony of Christ and Apostles

LITERATURE

Divergent Views—Scope of Article:

The great majority of evangelical Christians believe that the kingdom of God shall have universal sway over the earth, and that righteousness and peace and the knowledge of the Lord shall everywhere prevail. This happy time is

commonly called the Millennium, or the thousand years' reign. Divergent views are entertained as to how it is to be brought about. Many honest and faithful men hold that it will be introduced by the agencies now at work, mainly by the preaching of the gospel of Christ and the extension of the church over the world. An increasing number of men equally honest teach that the Millennium will be established by the visible advent of the Lord Jesus Christ. The aim of this brief article is to set forth some of the Scriptural grounds on which this latter view rests. No reference will be made to objections, to counter-objections and interpretations; the single point, namely, that the Millennium succeeds the second coming of Jesus Christ, that it does not precede it, will be rigidly adhered to. Those who hold this view believe that neither Christ nor His apostles taught, on fair principles of interpretation, that the Millennium must come before His advent.

I. The Teaching of Jesus.

The Lord Jesus said nothing about world-wide conversion in His instructions to His disciples touching their mission (Mt 28:19,20; Mr 16:15; Lu 24:46-48; Ac 1:8).

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Christians persecuted while bearing their testimony throughout the world, cosmic convulsions, unparalleled tribulation and sufferings which terminate only with His advent. From the day this great prophecy was spoken down to the hour of His actual coming He offers no hope of a Millennium. He opens no place for a thousand years of blessedness for the earth.

These are some of the grounds on which Biblical students known as Premillennialists rest their belief touching the coming of the Lord and the Millennial reign.

LITERATURE.

Premillenarian: H. Bonar, *The Coming of the Kingdom of the Lord Jesus*; Wood, *The Last Things*; Guinness, *The Approaching End of the Age*; Seiss, *The Last Times*; Gordon, *Ecce Venit*; Premillennial Essays; Peters, *The Theocratic Kingdom*; West, *The Thousand Years in Both Testaments*; Trotter, *Plain Papers on Prophetic Subjects*; Brookes, *Maranatha*; Andrews, *Christianity and Antichristianity*; Kellogg, *Prediction and Fulfillment*.

William G. Moorehead

MILLET

mil'-et, mil'-it (dochan; kegchros): One of the ingredients of the prophet's bread (Eze 4:9). The Arabic equivalent is dukhn, the common millet, *Panicum miliaceum*, an annual grass 3 or 4 ft. high with a much-branched nodding panicle. Its seeds are as small as mustard seeds and are used largely for feeding small birds, but are sometimes ground to flour and mixed with other cereals for making bread. The Italian millet, *setaria Italica*, known as Bengal grass, is also called in Arabic dukhn, and has a similar seed. A somewhat similar grain, much more widely cultivated as a summer crop, is the Indian millet—also called "Egyptian maize"—the *Sorghum annuum*. This is known as dhurah in Arabic,

and the seed as dhurah beida, "white dourra." It is a very important crop, as it, like the common millet, grows and matures without any rain. It is an important breadstuff among the poor.

Both the common millet and the dourra were cultivated in Egypt in very ancient times; the Hebrew dochan was certainly the first, but may include all three varieties.

E. W. G. Masterman

MILLO

mil'-o. (millo generally interpreted to mean a "filling," e.g. a solid tower or an earth embankment; in Jud 9:6,20; 2Ki 12:20, we get beth millo', translated in English Versions of the Bible "House of Millo," which Winckler thinks may have been the original Jebusite temple-shrine of Jerusalem (see BETH-MILLO); Septuagint reads Bethmaalon, also Maalon and oikos Maallon):

1. Old Testament References

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It is generally supposed that "The Millo" was some kind of fortress or other defense, but many speculations have been made regarding its position. In 2Sa 5:9, we read that David built round about from the Millo and inward, or (in the Septuagint, Septuagint) "he fortified it, the city, round about from the Millo and his house" (compare 1Ch 11:8). In connection with Solomon's strengthening of the fortifications, there are several references to Millo. In **1Ki 9:15**, Solomon raised a levy "to build the house of Yahweh, and his own house, and Millo, and the wall of Jerusalem," etc.; in 9:24, "Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo"; in 1Ki 11:27, Solomon "built Millo, and repaired the breach of the city of David his father." At a later time Hezekiah "took courage, and built up all the wall that was broken down, and raised it up to the towers, and the other wall without, and strengthened Millo in the city of David" (2Ch 32:5; 2Ki 12:20); Joash was slain by his servants "at the house of Millo, on the way that goeth down to Silla," but possibly this may have been in Shechem (compare Jud 9:6).

2. Identical with the Akra Site:

The mention of the site in the days of David and the reference to it in connection with the city of David (1Ki 11:27) point to some part of the southeastern hill South of the temple. It is suggestive that Millo is in Septuagint always translated by "Akra." It seems to the present writer very probable that it was a fortress crowning the hill on which at a later time stood the Syrian Akra, which hill, if we are to believe Josephus (BJ, V, iv, 1, etc.), was cut down because its commanding situation dominated the temple. This hill cannot have been the site of Zion afterward known as "David's Burg" (City of David), because the tombs of the Judean kings were within its walls, and that alone would have made the complete leveling of the site impossible, but whereas the Jebusite fortress was probably not far from Gihon, this fortified summit may have been, as Watson suggests for the Akra, as far north as where the present Al Aqsa mosque is situated. In David's time it may have been an isolated and detached fort guarding the north approach, but if it was originally a Jebusite high place (Winckler)

partly of sun-dried brick like similar constructions in Babylonia, the account of its being leveled would be much more credible. The importance of this site in the days of Solomon is fully explicable if this was the citadel guarding the newly built temple and royal palaces.

Dr. G.A. Smith is inclined to think that Millo may have been a fortress "off the south end of Ophel, to retain and protect the old pool," and Vincent suggests that the site of Millo is that now occupied by the great causeway connecting the Western and Eastern hills along which runs the Tariq bab es silsileh.

E. W. G. Masterman

MILLSTONE

mil'-ston.

See MILL.

MINA

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mi'-na.

See MANEH.

MINCING

min'-sing (Taphaph): "Taking short steps," "walking trippingly." Only in Isa 3:16, "walking and mincing as they go, and making a tinkling (a jingling of the metal anklets) with their feet." Compare OHL.

MIND

mind (nous, dianoia, sunesis):

1. No Precision in the Terms Used:

We look in vain in the Old Testament and New Testament for anything like scientific precision in the employment of terms which are meant to indicate mental operations.

In the Old Testament lebh is made to stand for the various manifestations of our intellectual and emotional nature. We are often misled by the different renderings in the different versions, both early and late.

Sometimes nephesh or "soul" is rendered by "mind" (De 18:6 the King James Version, "desire of his soul" or "mind"); sometimes ruah or "spirit" (Ge 26:35, "grief of mind," ruah). Here Luther renders the term Herzeleid ("grief of heart"), and the Vulgate (Jerome's Latin Bible, 390-405 A.D.) animum. Sometimes lebh is used, as in Isa 46:8, "bring it to mind" (literally, "heart"), or in Ps 31:12, "I am forgotten as a dead man out of mind" (literally, "heart"), as in Septuagint, kardia, and in Vulgate, a corde, Luther, im Herzen, new Dutch translated, uit de gedachtenis (i.e. "memory").

In the Apocrypha this precision is equally lacking. Thus we read in The Wisdom of Solomon 9:15, "For the corruptible body (soma) presseth down the soul (psuche) and the earthly tabernacle weigheth down the mind (nous) that museth upon many things." But these distinctions are alien to the letter and spirit of revelation, a product of the Greek and not of the Hebrew mind.

In the New Testament the words nous and dianoia are used, but not with any precision of meaning.

Here too several terms are rendered by the same word. Thus the Hebrew ruach is rendered by nous in 1Co 2:16 ("mind of the Lord," with reference to Isa 40:13, where "ruach YHWH (spirit of Yahweh)" occurs). Nous evidently means here the organ of spiritual perception—a word borrowed from the Septuagint, where it is sometimes made to stand for lebh (Job 7:17; Isa 41:22); sometimes for ruah (Isa 40:13). In Lu 24:45—the solitary text, where nous occurs in the Gospels—it is rendered "understanding" in the King James Version, "mind" in the Revised Version (British and American).

2. Ethical Sense:

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J. I. Marais

MINE; MINING

min, min'-ing: In Job 28:1-11 we have the only Biblical reference to mines. The writer very likely derived his information either from personal observation or from a description by an eyewitness, of the mining operations of Sinai (see METALS). No traces of ancient mines have yet been found in Palestine and Syria. What metals were taken out came from the superficial strata. The mines of Upper Egypt have already been mentioned. Burton and other travelers in Northern Arabia and the Red Sea country have found there evidences of ancient mining operations.

The usual Egyptian method of mining was to follow the vein from the surface as far as it was practicable with tools corresponding to our pick and hoe, hammer and chisel. The shafts frequently extended into the ground a distance of 180 to 200 ft. The rock when too hard to be dug out was first cracked by having fires built on it. The metal-bearing stone was carried in baskets to the surface, where the crushing and separating took place. The mining operations were performed by an army of slaves who were kept at their work day and night, driven with the lash until they died, when their places were taken by others.

See METALS; CRAFTS, II, 10.

James A. Patch

MINERALS

min'-er-alz.

See METALS; STONES, PRECIOUS.

MINGLED PEOPLE; (MIXED MULTITUDE)

min'-g'-ld pe'-pl:

(1) "Mixed multitude" occurs in Nu 11:4 as a translation of asaphcuph, "collection," "rabble." The same phrase in Ex 12:38; Ne 13:3 is the rendition of erebh. "Mingled people" is used also to translate 'erebh, and is found in Jer 25:20,24; 50:37; Eze 30:5, and in 1Ki 10:15 the Revised Version (British and American) (the King James Version "Arabia"; compare the American Revised Version margin). In the last case both revised versions have followed the pointing of the Massoretic Text, and this pointing alone distinguishes "mingled people" ('erebh) from "Arabia" ('arabh); in the unvocalized text both words are equally '-r-b. Now "the traffic of the merchants, and of all the kings of the mingled people, and of the governors of the country" is very awkward, and the correction into "Arabia," as in the Massoretic Text (and English Versions of the Bible) of the parallel 2Ch 9:14, is indicated. Probably the same change should be made in Eze 30:5, reading "Ethiopia, and Put, and Lud, and Arabia, and Cub." A similar textual confusion seems to be responsible for either "and all the kings of Arabia" or "and all the kings of the mingled people" in Jer 25:24. On all these verses see the commentaries.

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(2) In Jer 25:20; 50:37, "mingled people" is a term of contempt for the hybrid blood of certain of Israel's enemies. Something of this same contempt may be contained in Ex 12:38, where a multitude of non-Israelite camp-followers are mentioned as accompanying the children of Israel in the exodus, and in Nu 11:4 it is this motley body that seduced Israel to sin. But who they were, why they wished or were permitted to join in the exodus, and what eventually became of them or of their descendants is a very perplexing puzzle. In Ne 13:3, the "mixed multitude" consists of the inhabitants of Palestine whom the Jews found there after the return from the exile (see SAMARIA). In accord with the command of De 23:3-5, the Jews withdrew from all religious intercourse whatever had been established with these.

NOTE.—The Hebrew noun for "mingled people" may or may not be connected with the verb translated "mingle" in Ezr 9:2; Ps 106:35; Da 2:43. On this see the lexicons.

Burton Scott Easton

MINIAMIN

min'-ya-min, mi-ni'-a-min (minyadmin):

(1) A Levite who assisted Kore, the son of Imnah, in the distribution of the freewill offerings (2Ch 31:15).

(2) A priestly family of the time of the high priest Joiakim (Ne 12:17), probably equals MIJAMIN (2).

(3) A priestly participant in the ceremony of the dedication of the wall (Ne 12:41).

MINISH

min'-ash (the King James Version and the English Revised Version Ex 15:19; Ps 107:39; the English Revised Version Isa 19:6; Ho 8:10): The verb "mannish," "make small," is now obsolete, being replaced by its derivative "diminish" (compare the American Standard Revised Version in all verses above).

MINISTRY

min'-is-tri:

I. THE WORD "MINISTRY"

Use of the Word in This Article

II. TWO KINDS OF MINISTRY

1. The Prophet Ministry

(1) Apostles

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Church and the Ministry in the Early Centuries; Schmiedel, article "Ministry" in EB; Gayford, article "Church" in HDB.

T. M. Lindsay

MINNI

min'-i (minni): A kingdom mentioned in Jer 51:27, along with Ararat and Ashkenaz, as assailants of Babylon. It is identified with the Minnai of the Assyrian inscriptions, in close relation with, or part of, Armenia.

MINNITH

min'-ith (minnith; Codex Vaticanus achris Arnon; Codex Alexandrinus eis Semoeith): After Jephthah defeated the Ammonites, he is said to have smitten them from Aroer "until thou come to Minnith" (Jud 11:33). Eusebius, Onomasticon mentions a place called Maanith, 4 Roman miles from Heshbon, on the road to Philadelphia ('Amman), and locates Abelcheramim, which is mentioned with Minnith, 7 miles from Philadelphia, without indicating the direction. Some travelers have spoken of a Menjah, 7 miles East of Heshbon, but of this place Tristram (Land of Moab, 140) could find no trace. The same place appears to be mentioned in Eze 27:17 as supplying wheat, which figures in the trade between Judah and Tyre. There are really no reliable data on which to suggest an identification, while there are grave reasons to suspect the integrity of the text.

W. Ewing

MINSTREL

min'-strel.

See MUSIC.

MINT

mint (heduosmon): Mentioned (Mt 23:23; Lu 11:42) as one of the small things which were tithed. The cultivated variety (*Mentha piperita*), "peppermint," was doubtless primarily intended, but the wild *Mentha silvestris* or horsemint, which flourishes all over the mountains of Palestine, is probably included.

MIPHKAD; GATE OF

mif'-kad, (sha'ar ha-miphqadh; the Revised Version (British and American) "Hammiphkad" (Ne 3:31)): A gate in, or near, the north end of the east wall of Jerusalem, rebuilt under Nehemiah. Its exact position is uncertain.

See JERUSALEM.

MIRACLE

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MIRACLES, GIFT OF

See SPIRITUAL GIFTS; MIRACLE.

MIRAGE

me-razh' (sharabh, "heat-mirage"; Arabic sarab, from verb which means "to go forth," "to flow"; hence, "flowing of water"): "The glowing sand shall become a pool, and the thirsty ground springs of water" (Isa 35:7); the King James Version has "parched ground" and the Revised Version margin "mirage." The same Hebrew word is also used in Isa 49:10, "Neither shall the heat (margin "mirage") nor sun smite them." These are the only uses of the word in the Scriptures, although mirages are very common in the drier parts of the country. However, the context in both cases seems to justify the translation usually given, rather than "mirage."

Alfred H. Joy

MIRE

mir.

See CHALKSTONE; CLAY; MARSH.

MIRIAM

mir'-i-am (miryam; Septuagint and the New Testament Mariam; English Versions of the Bible of the New Testament "Mary"):

(1) Daughter of Amram and Jochebed, and sister of Aaron and Moses. It is probable that it was she who watched the ark of bulrushes in which the child Moses was laid (Ex 2:4). She associated herself with her brothers in the exodus,

is called "the prophetess," and led the choir of maidens who sang the triumph-song after the crossing of the Red Sea (Ex 15:20 f). Along with Aaron, she opposed Moses at Hazeroth (Nu 12:1-5). She was smitten with leprosy in punishment, but on Aaron's intercession was pardoned and healed (Nu 12:10-15). She died and was buried at Kadesh (Nu 20:1). In the Deuteronomic Law respecting leprosy, Miriam is mentioned as a warning to the Israelites (De 24:8 f). In Mic 6:4, she is referred to along with Moses and Aaron as a leader of God's people.

(2) Son (or daughter) of Jether (1Ch 4:17). The latter half of the verse is in its present situation unintelligible; it should probably follow verse 18 (see Curtis, Chronicles, in the place cited.).

John A. Lees

MIRMAH

mur'-ma (mirmah, "deceit"): A Benjamite (1Ch 8:10).

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MIRROR

mir'er.

See LOOKING-GLASS.

MISAEEL

mis'-a-el, mi'-sa-el (Codex Alexandrinus Misael; Codex Vaticanus Meisael):

(1) One of those who stood on Ezra's left hand as he expounded the Law (1 Esdras 9:44 equals "Mishael," Ne 8:4).

(2) In The So of the Three Children verse 66 (Septuagint Da 1:7), for "Mishael," one of Daniel's companions in captivity.

MISAIAS

mi-sa'-yas, mi-si'-as: the Revised Version margin equals "Masias."

MISCHIEF

mis'-chif: The word, in the sense of "hurt" or "evil" befalling, plotted against, or done to, anyone, represents a variety of Hebrew terms (e.g. 'acon, the King James Version Ge 42:4; 44:29; Ex 21:22; ra', 1Sa 23:9; 2Sa 16:8; 1Ki 11:25, etc.; 'amal, Ps 7:14,16; 10:7,14; Pr 24:2, etc.). Sometimes the Revised Version (British and American) changes the word, as to "evil" (Ex 32:12,22); in Ac 13:10, to "villany" (rhadiourgia).

In the Revised Version (British and American) Apocrypha the word is used for kaka, "evils," Additions to Esther 13:5 (compare Sirach 19:28); kakia, "evil," 1 Macc 7:23; and Latin malum, "evil," 2 Esdras 15:56. "Mischievous" is used,

Additions to Esther 14:19, for ponereuomai, "to be evil." The use in the King James Version Apocrypha is considerably more extended (Sirach 11:33; 19:27; 27:27, etc.).

James Orr

MISGAB

mis'-gab (ha-misgab; Codex Vaticanus Amath; Codex Alexandrinus to krataioma): Named with Nebo and Kiriathaim in the denunciation of doom against Moab (Jer 48:1). No trace of any name resembling this has been found. Possibly we should take it, not as a place-name, but as an appellation of some strong fortress, perhaps of Kir- moab itself. The term is elsewhere translated "high fortress" (Isa 25:12, etc.).

MISHAEL

mish'-a-el, mi'-sha-el (misha'el, perhaps equals "who is equal to God?"):

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(1) A Kohathite, 4th in descent from Levi (Ex 6:22). He and his brother Elzaphan carried out Moses' order to remove from the sanctuary and the camp the corpses of Nadab and Abihu (Le 10:4 f).

(2) A supporter of Ezra at the reading of the Law (Ne 8:4).

(3) The Hebrew name of one of Daniel's 3 companions (Da 1:6,7,11,19; 2:17). His Babylonian name was MESHACH (which see).

MISHAL

mi'-shal (mish'al): A town in the territory of Asher (Jos 19:26, the King James Version "Misheal," Maasa), assigned to the Gershonite Levites (Jos 21:30; Codex Vaticanus Bassellan; Codex Alexandrinus Masaal equals "Mashal" of 1Ch 6:74). Eusebius, Onomasticon (s.v. "Masan") places it near Carmel by the sea. It is not identified.

MISHAM

mi'-sham (mish'am): A Benjamite, son of Elpaal (1Ch 8:12).

MISHEAL

mish'-e-al.

See MISHAL.

MISHMA

mish'ma (mishma'):

(1) A son of Ishmael (Ge 25:14; 1Ch 1:30).

(2) A Simeonite (1Ch 4:25).

MISHMANNAH

mish-man'-a (mishmannah): A Gadite warrior who joined David at Ziklag (1Ch 12:10).

MISHNA

mish'-na.

See TALMUD.

MISHNEH

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mish'-ne (ha-mishneh; 2Ki 22:14; 2Ch 34:22, the King James Version "college," the Revised Version (British and American) "second quarter," margin "Hebrew Mishneh"; Ze 1:10, the King James Version "the second," the Revised Version (British and American) "second quarter," margin "Hebrew: Mishneh"): A part of Jerusalem, apparently not far from the FISH GATE (which see) and the MAKTESH (which see). The translation "college" is due to Targum of Jonathan on 2Ki 22:14. The Revised Version (British and American) interpretation of Mishneh is connected with the belief that Hezekiah, when he built "the other wall without" (2Ch 32:5), made the second wall on the North. There seems little evidence of this (see JERUSALEM, VI, 11), and the "second" may refer to the district of the city on the west hill or perhaps to the hill itself.

See COLLEGE.

E. W. G. Masterman

MISHOR

mi'-shor.

See PLAIN, and also note in HDB, III, 309.

MISHRAITES

mish'-ra-its (ha-mishra'i): One of the families of Kiriath-jearim (1Ch 2:53).

MISPAR

mis'-par (micpar): An exile who returned with Zerubbabel (Ezr 2:2). the King James Version spells the name "Mizpar." In the parallel verse of Nehemiah it appears as "Mispereth" (Ne 7:7).

MISPERETH

mis'-pe-reth (micpereth).

See MISPAR.

MISREPHOTH-MAIM

miz-re-foth-ma'-im (misrephoth mayim; Septuagint Maseron, Masereth Memphomaim): A place to which Joshua chased the various tribes, which were confederated under Jabin, after their defeat at the waters of Merom (Jos 11:8). It follows the mention of great Sidon, as though it was a place in the same region but farther from the point of departure. In Jos 13:6, it is also mentioned in connection with the Sidonians, as though it was included in their territory, so it must have been in the coast district, or Phoenicia, which was in that period dominated by Sidon. The Canaanites who were among the tribes forming the hosts of Jabin would naturally seek refuge among their brethren in Sidon and its territory. They fled across the hill

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country which lies between the waters of Merom and the coast, but as Sidon is situated considerably to the North of Merom, some would seek the coast by a more southerly route, and we may look for Misrephoth-maim there. Dr. Thomson (LB, II, 266-67, edition 1882) locates it at Ras el-Musheirifeh, some 13 miles South of Tyre, where there was a stronghold, and where the fugitives might find refuge (see LADDER OF TYRE). Though the name hardly suggests Misrephoth-maim, the identification may be accepted until some better one is found.

H. Porter

MIST

(’edh; achlus, homichie): Mist is caused by particles of water vapor filling the air until it is only partially transparent. Mist and haze produce much the same effect, the one being due to moisture in the atmosphere and the other to dust particles. Mist or fog is not common on the plains of Palestine and Syria at sea-level, but is of almost daily occurrence in the mountain valleys, coming up at night and disappearing with the morning sun (The Wisdom of Solomon 2:4). It is nothing else than a cloud touching the land. In the account of creation, "there went up a mist from the earth," giving a description of the warm humid atmosphere of the carboniferous ages which agrees remarkably with the teaching of modern science (Ge 2:6). The word is used figuratively in Ac 13:11 to describe the shutting out of light. Those who bring confusion and uncertainty are compared to "mists driven by a storm" (2Pe 2:17).

See VAPOR.

Alfred H. Joy

MISTRESS

mis'-tres (ba'alalah, gebhereth): Is the translation of ba'alalah, "lady," "owner" (1Ki 17:17; Na 3:4); in 1Sa 28:7, "a woman that hath a familiar spirit" is literally, "the mistress of a familiar spirit"; of gebhereth (Ge 16:4,8,9; 2Ki 5:3; Ps 123:2; Pr 30:23; Isa 24:2); in Isa 47:5,7, we have the King James Version and the English Revised Version "lady," the American Standard Revised Version "mistress."

MITE

mit (lepton): The smallest copper or bronze coin current among the Jews. They were first struck by the Maccabean princes with Hebrew legends, and afterward by the Herods and the Roman procurators with Greek legends. The "widow's mite" mentioned in Mr 12:42 and Lu 21:2 was probably of the first kind, since those with Greek legends were regarded as unlawful in the temple service. According to Mark, the lepton was only half a kodrantes (Latin quadrans), which would indicate a value of about one-fourth of a cent or half an English farthing.

See MONEY.

H. Porter

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MITHKAH

mith'-ka (mithqah "sweetness"; the King James Version Mithcah): Name given owing to sweetness of pasture or water. A desert camp of the Israelites between Terah and Hashmonah (Nu 33:28 f).

See WANDERINGS OF ISRAEL.

MITHNITE

mith'-nit (ha-mithni): Designation of Jehoshaphat, one of David's officers (1Ch 11:43).

MITHRADATES

mith-ra-da'-tez (Codex Alexandrinus Mithradates; Codex Vaticanus Mithridates; the King James Version Mithridates):

(1) The treasurer of Cyrus to whom the king committed the vessels which had been taken from the temple and who delivered them to the governor, Sanabassar (1 Esdras 2:11 equals "Mithredath" of Ezr 1:8).

(2) Apparently another person of the same name—one of the commissioners stationed in Samaria who wrote a letter to Artaxerxes persuading him to put a stop to the rebuilding of Jerusalem (1 Esdras 2:16 equals "Mithredath" of Ezr 4:7).

S. Angus

MITHREDATH

mith'-re-dath (mithredhath; Persian equals "gift of Mithra" or "consecrated to

Mithra"):

(1) The Persian treasurer through whom Cyrus restored the sacred vessels to the returning Jewish exiles (Ezr 1:8).

(2) A Persian, perhaps an official, who was associated with Bishlam and Tabeel in corresponding with Artaxerxes concerning the restoration of Jerusalem (Ezr 4:7). In 1 Esdras 2:11,16, the name is written MITHRADATES (which see).

MITRE

mi'-ter In the King James Version this word renders two Hebrew words, both of which, however, come from the same stem, namely, tsanaph, "to coil" or "to wrap round." In Ex 28, a mitre (the Revised Version margin "turban") is enumerated among Aaron's articles of dress, which were to be made by tailors of recognized skill. On the forefront of the mitre was a "plate of pure gold" with the words "Holy to Yahweh"

(i.e. consecrated to Yahweh) inscribed upon it. This gold plate was fastened to the mitre by a blue ribbon. The material of the mitre was fine linen or silk. The word for

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the headtire (the King James Version "bonnet") of the ordinary priest was a different word. Ezekiel uses the word in connection with Zedekiah (21:26); the prophet associated regal and priestly functions with the throne. It is possible, however, that the two sentences—"remove the mitre," and "take off the crown"—refer to the degradation of the priesthood and of the throne which the downfall of Jerusalem will involve. The Septuagint varies between kidaris and mitra, the former word being used in Sirach 45:12.

T. Lawns

MITYLENE

mit-i-le'-ne, mit-i-lye'-nye (Mitulene, or Mutilene as usually on coins):

1. Importance and History:

In antiquity the most important city of the Asiatic Aeolians and of the island of Lesbos. It had 2 harbors and strong fortresses. The city was noted for its high culture and for its zeal for art and science from the earliest times. The island, under the leadership of Mitylene, revolted in 428 BC from the Athenian confederacy. The city was besieged by the Athenians and finally taken. The inhabitants of Mitylene were treated with great severity; the walls were dismantled, and the city was deprived of its power on the sea. In the time of Alexander the Great, Mitylene suffered most through the Persians, and later by the occupation of the Macedonians, but afterward regained its power and prosperity, and still later was favored by the Roman emperors, being made a free city by Pompey.

In the Middle Ages, the name Mitylene was applied to the whole island. The present capital, often called simply Castro, has a large castle built on the site of the ancient acropolis (in 1373). The city was conquered by the Turks in 1462. It contains 14 mosques, 7 churches, and has a population of about 15,000.

2. Paul's Visit:

On his third missionary journey, Paul traveled to the Hellespont from Philippi, thence through the Troad by land to Assos on the southern side—where extensive excavations were carried on in 1881 by an American archaeological expedition— thence by ship to Mitylene (Ac 20:14), where he spent the night. Leaving Lesbos, he sailed southward to a point opposite the island of Chios (Ac 20:15). There is no record that a Christian church had been established in Mitylene at this time.

LITERATURE.

Tozer, *Islands of the Aegean*, 121, 134 f, 136; Ramsay, *Paul the Traveler*, 291 ff.

J. E. Harry

MIXED, MULTITUDE

mikst, mul'-ti-tud.

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See MINGLED PEOPLE.

MIZAR, THE HILL

mi'-zar, (har mits'ar; oros mikros): The name of a mountain found only in Ps 42:6; "I remember thee from the land of Jordan, and the Hermons, from the hill Mizar." The term may be taken as an appellative meaning "littleness" and the phrase mehar mits'ar would then mean "from the little mountain," i.e. the little mountain of Zion. Some scholars think that the "m" in mehar may have arisen from dittography, and that we should read, "from the land of Jordan, and the Hermons, O thou little mountain (of Zion)." G.A. Smith discusses the question in a note (HGHL, 477). He suggests that certain names found in the district (za'ura, wady za'arah, and Khirbet Mazara) may be a reminiscence of the name of a hill in the district called Mits'ar; and surely none other would have been put by the Psalmist in apposition to the Hermons. Cheyne says: "To me this appendage to Hermonim seems a poetic loss. Unless the little mountain has a symbolic meaning I could wish it away." I cannot see this: the symbolic meanings suggested for Hermonim and Mits'ar are all forced, and even if we got a natural one, it would be out of place after the literal land of Jordan. To employ all as proper names is suitable to a lyric. No identification is at present possible.

W. Ewing

MIZPAH; MIZPEH

miz'-pa, miz'-pe: This name is pointed both ways in the Hebrew, and is found usually with the article. The meaning seems to be "outlook" or "watchtower." It is natural, therefore, to look for the places so named in high positions commanding wide prospects.

(1) (ha-mitspah (Ge 31:49; Jud 11:11,34), mitspah (Ho 5:1), mitspeh ghil'adh (Jud 11:29); Massepha, ten skopian, and other forms): It seems probable that the

same place is intended in all these passages, and that it is identical with Ramath-mizpeh of Jos 13:26. It is the place where Jacob and Laban parted in Mt. Gilead; consequently it lay to the North of Mahanaim. Here was the home of Jephthah, to which he returned after the defeat of the Ammonites, only to realize how his rash vow had brought desolation to his house. It was taken by Judas Maccabeus, who destroyed the inhabitants and burned the city (1 Macc 5:35). Jerash, and Kal'at er-Rabad; but these seem all to lie South of any possible site for Mahanaim. A ruined site was discovered by Dr. Schumacher (M und NPDV, 1897, 86), with the name Macfa, which is just the Arabic equivalent of the Hebrew Mitspah. It lies some distance to the Northwest of Jerash and claims consideration in any attempt to fix the site of Mizpah.

(2) ('erets ha-mitspah (Jos 11:3), biq'ath mitspeh (verse 8); Masseuman, Massephath, and other forms): The "land of Mizpah" and the "valley of Mizpah" may be taken as applying to the same district. It lay on the southwest slopes of Hermon Northeast of the Waters of Merom. The site must be looked for on one of the heights in the region indicated, from which a wide view is obtained. MuTallah, a Druze village standing on a hill to the North of 'Abil and East of Nahr el-Chasbany, was suggested by Robinson. The present writer agrees with Buhl (GAP, 240) that the ancient castle above Banias, Kal'at ec-Cubeibeh, occupies a more likely position.

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(5) (mitspeh mo'abh "Mizpeh of Moab"; Masepha): A town in Moab to which David took his parents for safety during Saul's pursuit of him (1Sa 22:3). It is possibly to be identified with Kir-moab, the modern Kerak, whither David would naturally go to interview the king. But there is no certainty. Possibly we should read "Mizpah" instead of "the hold" in 1Sa 22:5.

(6) In 2Ch 20:24, probably we should read "Mizpah" instead of "watch-tower": ha- mitspeh la-midhbar would then point to a Mizpeh of the Wilderness to be sought in the district of Tekoa (20:20).

W. Ewing

MIZPAR

miz'-par.

See MISPAR.

MIZRAIM

miz'-ra-im (mitsrayim):

(1) A son of Ham, and ancestor of various peoples, Ludim, Anamim, etc. (Ge 10:6,13; 1Ch 1:8,11).

See TABLE OF NATIONS.

(2) The name of Egypt.

See EGYPT.

The land of Ham.—cham, was another name for the land of Egypt. It occurs only in Ps 105:23,17; 106:22; Ps 78:51 probably refers to the land of Ham, though it

may refer to the children of Ham. The origin and significance of this name are involved in much obscurity. Two improbable etymologies and one probable etymology for Ham as a name of Egypt have been proposed, and the improbable ones very much urged:

(1) Ham is often thought to be a Hebrew appropriation of the Egyptian name "Kemt," a name for the "black land" as distinguished from "desherr," the red land of the desert which surrounded it. This etymology is very attractive, but phonetically very improbable to say the least.

(2) Ham has sometimes been connected directly with cham, the second son of Noah whose descendants under the name Mitsraim occupied a part of Northeastern Africa. But as there is no trace of this name among the Egyptians and no use of it in the historical books of the Old Testament, this can hardly be said to be a probable derivation of the word.

(3) There is a third proposed etymology for Ham which connects it ultimately but indirectly with Ham, the second son of Noah. Some of the earliest sculptures yet

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found in Egypt represent the god Min (Menu; compare Koptos by Professor Petrie). This god seems also to have been called Khem, a very exact Egyptian equivalent for Cham, Ham, the second son of Noah and the ancestor of the Hamitic people of Egypt. That Ham the son of Noah should be deified in the Egyptian pantheon is not surprising. The sensuality of this god Min or Khem also accords well with the reputation for licentiousness borne by Ham the son of Noah. These facts suggest very strongly a trace in Egyptian mythology of the actual history of the movements of Hamitic people.

(4) While the preceding division (3) probably states the real explanation of the early name of Egypt, it still remains to be noted that the use of the name Ham by the Psalmist may be entirely poetic. Until it be found that the name Ham was applied to Egypt by other writers of that period it will ever be in some measure unlikely that the Psalmist was acquainted with the mythological use of the name Ham in Egypt, and so, in equal measure, probable that he meant nothing more than to speak of the land of the descendants of Ham the son of Noah.

See also HAM.

M. G. Kyle

MIZZAH

miz'-a (mizzah, "strong," "firm"): Grandson of Esau, one of the "dukes" of Edom (Ge 36:13,17; 1Ch 1:37).

MNASON

na'-son, m'-na'-son (Mnason): All that we know of Mnason is found in Ac 21:16.

(1) He accompanied Paul and his party from Caesarea on Paul's last visit to

Jerusalem;

(2) he was a Cyprian;

(3) "an early disciple," an early convert to Christianity, and

(4) the one with whom Paul's company was to lodge.

The "Western" text of this passage is very interesting. Blass, following Codex Bezae

(D), the Syriac, reads, for "bringing," etc., "And they brought us to those with whom one should lodge, and when we had come into a certain village we stayed with Mnason a Cyprian, an early disciple, and having departed thence we came to Jerusalem and the brethren," etc. Meyer-Wendt, Page and Rendell render the accepted text, "bringing us to the house of Mnason," etc. However, giving the imperfect transitive of anebainomen, "we were going up" to Jerusalem (21:15), we might understand that the company lodged with Mnason on the 1st night of their journey to Jerusalem, and not at the city itself. "Ac 21:15, they set about the journey; 21:16, they lodged with Mnason on the introduction of the Cesarean disciples; 21:17, they came to Jerus" (Expositor's Greek Testament, in the place cited.).

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S. F. Hunter

MOAB; MOABITES

mo'-ab, mo'-ab-its (Moab, mo'abh, Moabite Stone, M-'-B; Greek (Septuagint) Moab, he Moabeitis, Moabitis; Moabite, mo'abhi; Moabites, bene mo'abh):

1. The Land:

Moab was the district East of the Dead Sea, extending from a point some distance North of it to its southern end. The eastern boundary was indefinite, being the border of the desert which is irregular. The length of the territory was about 50 miles and the average width about 30. It is a high tableland, averaging some 3,000 ft. above the level of the Mediterranean and 4,300 ft. above that of the Dead Sea. The aspect of the land, as one looks at it from the western side of the Dead Sea, is that of a range of mountains with a very precipitous frontage, but the elevation of this ridge above the interior is very slight. Deep chasms lead down from the tableland to the Dead Sea shore, the principal one being the gorge of the river Arnon, which is about 1,700 ft. deep and 2 or more miles in width at the level of the tableland, but very narrow at the bottom and with exceedingly precipitous banks. About 13 miles back from the mouth of the river the gorge divides, and farther back it subdivides, so that several valleys are formed of diminishing depth as they approach the desert border. These are referred to in Nu 21:14 as the "valleys of the Arnon." The "valley of Zered" (Nu 21:12), which was on the southern border, drops down to the southern end of the Dead Sea, and although not so long or deep as the Arnon, is of the same nature in its lower reaches, very difficult to cross, dividing into two branches, but at a point much nearer the sea. The stream is not so large as the Arnon, but is quite copious, even in summer. These gorges have such precipitous sides that it would be very difficult for an army to cross them, except in their upper courses near the desert where they become shallow. The Israelites passed them in that region, probably along the present Hajj road and the line of the Mecca Railway. The tableland is

fertile but lacks water. The fountains and streams in the valleys and on the slopes toward the Dead Sea are abundant, but the uplands are almost destitute of flowing water. The inhabitants supply themselves by means of cisterns, many of which are ancient, but many of those used in ancient times are ruined. The population must have been far greater formerly than now. The rainfall is usually sufficient to mature the crops, although the rain falls in winter only. The fertility of the country in ancient times is indicated by the numerous towns and villages known to have existed there, mentioned in Scripture and on the Moabite Stone, the latter giving some not found elsewhere. The principal of these were: Ar (Nu 21:15); Ataroth, Dibon, Jazer, Nimrah, Nebo (Nu 32:3); Beth-peor (De 3:29); Beth-diblaim, Bozrah, Kerioth (Jer 48:22-24); Kir (Isa 15:1); Medeba, Elealeh, Zoar (Isa 15:2,4,5); Kirheres (Isa 16:11); Sibmah (Jos 13:19); in all, some 45 place-names in Moab are known, most of the towns being in ruins. Kir of Moab is represented in the modern Kerak, the most important of all and the government center of the district. Madeba now represents the ancient Medeba, and has become noted for the discovery of a medieval map of Palestine, in mosaic, of considerable archaeological value. Rabbath-moab and Heshbon (modern Rabba and Hesban) are miserable villages, and the country is subject to the raids of the Bedouin tribes of the neighboring desert, which discourages agriculture. But the land is still good pasture ground for cattle and sheep, as in ancient times (Nu 32:3,4).

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especially Assyria and Babylonia; Conder, Heth and Moab; G. A. Smith, HGHL; the Moabite Stone; Josephus.

H. Porter

MOABITE STONE

A monument erected at Dibon (Dhiban) by Mesha, king of Moab (2Ki 3:4,5), to commemorate his successful revolt from Israel and his conquest of Israelite territory. It was discovered, August 19, 1868, by a German missionary, V. Klein, who unfortunately took neither copy nor squeeze of it. It was 3 ft. 10 inches high and 2 ft. broad, with a semicircular top. The Berlin Museum entered into negotiations for the purchase of it, but while these were proceeding slowly, M. Clermont-Ganneau, then dragoman of the French consulate at Jerusalem, sent agents to take squeezes and tempt the Arabs to sell it for a large sum of money. This led to interference on the part of the Turkish officials, with the result that in 1869 the Arabs lighted a fire under the Stone, and by pouring cold water on it broke it into pieces which they carried away as charms. M. Clermont-Ganneau, however, succeeded in recovering a large proportion of these, and with the help of the squeezes was able to rewrite the greater part of the inscription. The last and most definitive edition of the text was published by Professors Smend and Socin in 1886 from a comparison of the fragments of the original (now in the Louvre) with the squeezes (in Paris and Bale) and photographs.

The following is (with some unimportant corrections) Dr. Neubauer's translation of the inscription, based upon Smend and Socin's text:

- (1) I (am) Mesha, son of Chemosh-melech, king of Moab, the Dibonite.
- (2) My father reigned over Moab 30 years and I reigned
- (3) after my father. I have made this monument (or high place) for Chemosh at

Qorchah, a monument of salvation,

(4) for he saved me from all invaders (or kings), and let me see my desire upon all my enemies. Omri

(5) was king of Israel, and he oppressed Moab many days, for Chemosh was angry with his

(6) land. His son (Ahab) followed him and he also said: I will oppress Moab. In my days (Chemosh) said:

(7) I will see (my desire) on him and his house, and Israel surely shall perish for ever. Omri took the land of

(8) Medeba (Nu 21:30), and (Israel) dwelt in it during his days and half the days of his son, altogether 40 years. But Chemosh (gave) it back

(9) in my days. I built Baal-Meon (Jos 13:17) and made therein the ditches (or wells); I built

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(30) (Beth)-Mede(b)a (Nu 21:30) and Beth-diblathaim (Jer 48:22), and Beth-Baal- Meon (Jer 48:23), and transported the shepherds (?)

(31) ...(with) the flock(s) of the land. Now in Choronaim (Isa 15:5) there dwelt (the children?)

(32) ...(and) Chemosh said unto me: Go down, make war upon Choronaim. So I went down (and made war

(33) upon the city, and took it, and) Chemosh dwelt in it during my days. And I went up (?) from thence; I made

(34) ... And I "

The Biblical character of the language of the inscription will be noticed as well as the use of "forty" to signify an indefinite period of time. As in Israel, no goddess seems to have been worshipped in Moab, since the goddess Ashtoreth is deprived of the feminine suffix, and is identified with the male Chemosh (Ashtar-Chemosh). Dodah appears to have been a female divinity worshipped by the side of Yahweh; the root of the name is the same as that of David and the Carthaginian Dido. The Arels were "the champions" of the deity (Assyrian qurart), translated "lion-like men" in the King James Version (2Sa 23:20; compare Isa 33:7). There was an Ophel in the Moabite capital as well as at Jerusalem.

The alphabet of the inscription is an early form of the Phoenician, and resembles that of the earliest Greek inscriptions. The words are divided from one another by dots, and the curved forms of some of the letters (b, k, l, margin, n) presuppose writing with ink upon papyrus, parchment or potsherds.

The revolt of Mesha took place after Ahab's death (2Ki 3:5). At the battle of Qarqar in 854 BC, when the Syrian kings were defeated by Shalmaneser II, no

mention is made of Moab, as it was included in Israel. It would seem from the inscription, however, that Medeba had already been restored to Mesha, perhaps in return for the regular payment of his tribute of 100,000 lambs and 100,000 rams with their wool (2Ki 3:4).

LITERATURE.

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A. H. Sayce

MOABITNESS

mo'-ab-it-es, mo-ab-i'-tes (mo'abhiyah): A woman, or in plural women, of Moab. The term is applied to Ru (1:22; 2:2,6,21; 4:5,10); to some of Solomon's wives (1Ki 11:1); and to Shimrith, whose son shared in the murder of King Joash (2Ch 24:26).

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See MOAB.

MOADIAH

mo-a-di'-a.

See MAADIAH.

MOCHMUR, THE BROOK

mok'-mur, ho cheimarrhos Mochmour): The torrent bed in a valley on which stood Chusi, not far from Ekrebel (Judith 7:18). The latter may be identified with 'Aqrabeh, East of Nablus. Wady Makhfuriyeh runs to the South of 'Aqrabeh, and probably represents the ancient Mochmur.

MOCK; MOCKER; MOCKING

mok, mok'er, mok'-ing (hathal, la'agh, empaizo): To mock is the translation of hathal, "to play upon," "mock," "deride" (Jud 16:10,13,15; 1Ki 18:27, "Elijah mocked them"; Job 13:9 twice, the Revised Version (British and American) "deceiveth," "deceive," margin "mocketh," "mock"); of la'agh, "to stammer" or "babble in mimicry," "to mock" or "scorn" (2Ch 30:10; Ne 4:1; Job 11:3; 21:3; Pr 1:26; 17:5; 30:17; Jer 20:7). Other words are tsachaq, "to laugh," etc. (Ge 19:14; 21:9; , 39:14,17); qalac, "to call out," or "cry after," "to scoff" or "mock at" (2Ki 2:23; Eze 22:5); sachaq, "to laugh," "mock" (Job 39:22; La 1:7); luts, "to scorn" (Pr 14:9); sechoq, "laughter," "derision" (Job 12:4); empaizo, "to treat as a child," "mock" (Mt 2:16; 20:19; 27:29,31,41; Lu 14:29, etc.); diachleuazo, "to mock," "laugh," etc. (Ac 2:13; 17:32); mukterizo, "to sneer at," "mock," literally, "to turn up the nose" (Ga 6:7, "God is not mocked," "will not let himself be mocked"); epigelao, "laugh" (Job 2:8; RAPC 1Ma 7:34; compare RAPC 2Ma 7:39; 8:17).

Mocker, hathulim, "deceivers," "mockers" (Job 17:2); luts (Pr 20:1; Isa 28:22 the King James Version); la'egh, "stammering," "mocking" (Ps 35:16; compare Isa 28:11); sachaq (Jer 15:17); empaiktes, "a mocker," "scoffer," literally, "sporting as children" (Jude 1:18; compare 2Pe 3:3).

Mocking is the translation of qallacah "mocking," "derision" (Eze 22:4); of empaigmos the Septuagint for qallacah) (Heb 11:36; RAPC Wis 12:25; Ecclesiasticus 27:28, "mockery"; RAPC 2Ma 7:7, "mocking-stock," the Revised Version (British and American) "the mocking"; 2 Macc 7:10, "made a mocking-stock" (empaizo)); of mokos (Ecclesiasticus 33:6).

For "mocked of" (Job 12:4) the Revised Version (British and American) has "a laughing-stock to"; for "mockers" (Isa 28:22), the English Revised Version "scorner," the American Standard Revised Version "scoffer"; for "the mockers" (Jer 15:17), "them that made merry"; for "scorneth" (Pr 19:28), "mocketh at"; for "As one man mocketh another, do ye so mock him?" (Job 13:9), "As one deceiveth a man will ye deceive him?" (margin, "mocketh," "mock"); "mock" for "laugh" (Job 9:23); for "There shall come in the last days scoffers" (2Pe 3:3), "In the last days (margin,

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"Greek in the last of the days") mockers shall come with mockery" (empaigmone empaiktai).

W. L. Walker

MODAD, BOOK OF ELDAD AND

See ELDAD AND MODAD, BOOK OF.

MODERATELY

mod'-er-at-li (litsedhaqah): "Moderately" is the King James Version translation of litsedhaqah, "righteousness" (Joe 2:23, "for he hath given you the former rain moderately," margin "according to righteousness," the Revised Version (British and American) "in just measure," margin "in (or for) righteousness"). In Php 4:5 the King James Version, toe pieikes is translated moderation: "Let your moderation be known unto all men. The Lord is at hand," the Revised Version (British and American) "forbearance," margin "or gentleness"; compare 2Co 10:1. The proper meaning of this word has been the subject of considerable discussion; epieikeia is translated "clemency" (Ac 24:4), "gentleness" (of Christ) (2Co 10:1); epieikes is "gentle" (1Ti 3:3; Tit 3:2; Jas 3:17; 1Pe 2:18).

Trench says (Synonyms of the New Testament, 151): "It expresses exactly that moderation which recognizes the impossibility cleaving to formal law, of anticipating and providing for all cases that will emerge and present themselves to it for decision; which, with this, recognizes the danger that ever waits upon the assertion of legal rights, lest they should be pushed into moral wrongs, lest the 'summum jus' should in practice prove the 'summa injuria,' which therefore, pushes not its own rights to the uttermost, but going back in part or in the whole from these, rectifies and redresses the injustices of justice. It is thus more truly just than strict justice would have been; no Latin word exactly and adequately renders it; clementia sets forth one side of it, aequitas another, and perhaps

modestia (by which the Vulgate (Jerome's Latin Bible, 390-405 A.D.) translations it in 2Co 10:1) a third; but the word is wanting which should set forth all these excellences reconciled in a single and higher one." Its archetype and pattern, he points out, is found in God, who does not stand upon or assert strict rights in His relations to men.

Lightfoot has "forbearance": "Let your gentle and forbearing spirit be recognized by all men. The judgment is drawing nigh." Hastings prefers "considerateness" or "sweet reasonableness" (HDB, III, 413); "'Gentleness' and 'forbearance' are too passive. The 'considerateness' of the Bible, whether applied to God or man, is an active virtue. It is the Spirit of the Messiah Himself, who will not break the bruised reed nor quench the smoking flax, and it is the spirit of every follower who realizes that 'the Lord is at hand.'" The want of this "considerateness" too often mars our religious life and spoils its influence.

W. L. Walker

MODERATION

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mod-er-a'-shun (to epieikes): The word occurs once in the King James Version, Php 4:5.

MODIN

mo'-din (Modeein, Modein, Modeeim, and other forms; in the Talmud it is called modhi'im, and modhi'ith (Neubauer, *Geographie du Talmud*, 99)): This place owes its interest to the part it played in the history of the Maccabees. It was the ancestral home of their family (1 Macc 2:17,70). Hither Mattathias, a priest of the sons of Joarib, retired when he had seen with a burning heart "the blasphemies that were committed in Judah and in Jerus" under the orders of Antiochus Epiphanes. But the king's officer followed him, and by offers of the king's friendship and great rewards sought to seduce the people into idolatry. This only fed the indignation of Mattathias, and when a Jew went forward to sacrifice, Mattathias slew him on the altar together with the king's officer. From such a step there could be no going back. Thus began the patriotic enterprise which, led by the old priest's heroic sons, was destined to make illustrious the closing days of the nation's life (1 Macc 2:1 ff; Ant, VI, i, 2; BJ, I, i, 3). Mattathias, his wife and sons were all buried in Modin (1 Macc 2:70; 9:19; 13:25-30; Ant, XII, xi, 2; XIII, vi, 6). Near Modin Judas pitched his camp, whence issuing by night with the watchword "Victory is God's," he and a chosen band of warriors overwhelmed the army of Antiochus Eupator (2 Macc 13:14). In Modin Judas and John, the sons of Simon, slept before the battle in which they defeated Cendebaeus (1 Macc 16:4).

Of the impressive monument erected by Simon over the tombs of his parents and brethren Stanley (*History of the Jewish Church*, III, 318) gives the following account: "It was a square structure surrounded by colonnades of monolith pillars, of which the front and back were of white polished stone. Seven pyramids were erected by Simon on the summit, for the father and mother and four brothers who now lay there, with the seventh for himself when his time should come. On the faces of the monuments were bas-reliefs, representing the accouterments of

sword and spear and shield 'for an eternal memorial' of their many battles. There were also sculptures of ships—no doubt to record their interest in that long seaboard of the Philistine coast, which they were the first to use for their country's good. A monument at once so Jewish in idea and so Gentile in execution was worthy of the combination of patriotic fervor and high philosophic enlargement of soul which raised the Maccabean heroes so high above their age." Guerin (La Samarie, II, 401; Galilee, I, 47) thought he had discovered the remains of this monument at Khirbet el-Gharbawi near Medyeh, in 1870. In this, however, he was mistaken, the remains being of Christian origin.

Various identifications have been proposed. Coba, about 6 miles West of Jerusalem, was for a time generally accepted. Robinson (BR, III, 151 f) suggested LaTrun. There is now a consensus of opinion in favor of el-Medyeh, a village to the East of Wady Mulaki, 13 miles West of Bethel. It occupies a strong position in the hills 6 miles East of Lydda, thus meeting the condition of Eusebius, Onomasticon, which places it near Lydda. The identification was suggested by Dr. Sandreczki of Jerusalem in 1869. From el-Medyeh itself the sea is not visible; but to the South rises a rocky height, er-Ras, which commands a wide view, including the plain and the sea. The latter is 16 miles distant. If the monument of Simon stood on er-Ras, which from the rock cuttings seems not improbable, it would be seen very clearly by overlooking from the

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sea, especially toward sunset (1 Macc 13:29). About 1/4 mile West of el-Medyeh are tombs known as Qubur el-Yehud, one bearing the name of Sheikh el-Gharbawi, whose name attaches to the ruins. This is the tomb referred to above.

W. Ewing

MOETH

mo'-eth (Moeth): Called "son of Sabannus," one of the Levites to whom, with the priest Mermoth, the silver and gold brought by Ezra from Babylon were committed (1 Esdras 8:63) = "Noadiah" of Ezr 8:33, but there styled "son of Binnui."

MOLADAH

mol'-a-da, mo-la'-da (moladhah; Molada): A place in the far south (Negebh) of Judah, toward Edom (Jos 15:26), reckoned to Simeon (Jos 19:2; 1Ch 4:28). It was repopulated after the captivity (Ne 11:26). It is mentioned always in close proximity to Beersheba. Moladah is probably identical with Malatha, a city in Idumea to which Agrippa at one time withdrew himself (Josephus, Ant, XVIII, vi, 2). The site of this latter city has by Robinson and others been considered to be the ruins and wells of Tell el-Milch, some 13 miles to the East of Beersheba and some 7 miles Southwest of Arad. The chief difficulty is the statement of Eusebius and Jerome that Malatha was "by Jattir," i.e. 'Attir; if this is correct the Tell el-Milch is impossible, as it is 10 miles from 'Attir, and we have no light at all on the site. See SALT, CITY OF. For Tell el-Milch see PEF, III, 415-16, Sh XXV.

E. W. G. Masterman

MOLE

mol:

(1) tinshemeth, the King James Version "mole," the Revised Version (British and American) "chameleon"; Septuagint aspalax = spalax, "mole," Vulgate (Jerome's Latin Bible, 390-405 A.D.) talpa, "mole" (Le 11:30);

(2) choledh, English Versions of the Bible "weasel"; Septuagint gale, "weasel" or "pole-cat"; compare Arabic khuld, "mole-rat" (Le 11:29);

(3) chaphar-peroth, English Versions of the Bible "moles"; from chaphar, "to dig"; compare Arabic chafar, "to dig," and perah, "mole" or "rat," for pe'erah, from the root pa'ar, "to dig"; compare Arabic fa'rat, or farat, "rat," "mouse," from the root fa'ar, "to dig"; Septuagint tois mataiois, "vain, idle, or profane persons" (Isa 2:20):

(1) Tinshemeth is the last of 8 unclean "creeping things" in Le 11:29,30. The word occurs also in Le 11:18 and De 14:16, translated the King James Version "swan," the Revised Version (British and American) "horned owl," Septuagint porphurion, "coot" or "heron." See CHAMELEON.

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(2) Choledh is the first in the same list. The word occurs nowhere else, and is translated "weasel" in English Versions of the Bible, but comparison with the Arabic khuld has led to the suggestion that "mole-rat" would be a better translation. See WEASEL.

(3) In Isa 2:20, "In that day men shall cast away their idols to the moles and to the bats," chaphar-peroth, variously written as one word or two, is translated "moles" in English Versions of the Bible, but has given rise to much conjecture.

The European "mole," *Talpa europea*, is extensively distributed in the temperate parts of Europe and Asia, but is absent from Syria and Palestine, its place being taken by the mole-rat, *Spalax typhlus*. The true mole belongs to the Insectivora, and feeds on earth-worms and insect larvae, but in making its tunnels and nests, it incidentally injures gardens and lawns. The mole-rat belongs to the Rodentia, and has teeth of the same general type as those of a rat or squirrel, large, chisel-shaped incisors behind which is a large vacant space, no canines, and praemolars and molars with grinding surfaces. It is larger than the mole, but of the same color, and, like the mole, is blind. It makes tunnels much like those of the mole. It is herbivorous and has been observed to seize growing plants and draw them down into its hole. In one of its burrows a central chamber has been found filled with entire plants of the chummuc or chick-pea, and two side chambers containing pods plucked from the plants in the central chamber. While the mole digs with its powerful and peculiarly shaped front feet, the mole-rat digs with its nose, its feet being normal in shape.

See LIZARD.

Alfred Ely Day

MOLECH; MOLOCH

mo'-lek, mo'-lok (ha-molekh, always with the article, except in 1Ki 11:7; Septuagint ho Moloch, sometimes also Molchom, Melchol; Vulgate (Jerome's Latin Bible, 390- 405 A.D.) Moloch):

1. The Name
2. The Worship in Old Testament History
3. The Worship in the Prophets
4. Nature of the Worship
5. Origin and Extent of the Worship

LITERATURE

1. The Name:

The name of a heathen divinity whose worship figures largely in the later history of the kingdom of Judah. As the national god of the Ammonites, he is known as

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by without tears or sobs, to give the impression of the voluntary character of the offering (see Rawlinson's Phoenicia, 113 f, for fuller details).

On the question of the origin of this worship there is great variety of views. Of a non-Sem origin there is no evidence; and there is no trace of human sacrifices in the old Babylonian religion. That it prevailed widely among Semitic peoples is clear.

5. Origin and Extent of the Worship:

While Milcom or Malcam is peculiarly the national god of the Ammonites, as is Chemosh of the Moabites, the name Molech or Melech was recognized among the Phoenicians, the Philistines, the Arameans, and other Semitic peoples, as a name for the divinity they worshipped from a very early time. That it was common among the Canaanites when the Israelites entered the land is evident from the fact that it was among the abominations from which they were to keep themselves free. That it was identical at first with the worship of Yahweh, or that the prophets and the best men of the nation ever regarded it as the national worship of Israel, is a modern theory which does not appear to the present writer to have been substantiated. It has been inferred from Abraham's readiness to offer up Isaac at the command of God, from the story of Jephthah and his daughter, and even from the sacrifice of Hiel the Bethelite (1Ki 16:34), that human sacrifice to Yahweh was an original custom in Israel, and that therefore the God of Israel was no other than Moloch, or at all events a deity of similar character. But these incidents are surely too slender a foundation to support such a theory. "The fundamental idea of the heathen rite was the same as that which lay at the foundation of Hebrew ordinance: the best to God; but by presenting to us this story of the offering of Isaac, and by presenting it in this precise form, the writer simply teaches the truth, taught by all the prophets, that to obey is better than sacrifice—in other words that the God worshipped in Abraham's time was a God who did not delight in destroying life, but in saving and sanctifying it" (Robertson, Early Religion of Israel, 254). While there is no ground for

identifying Yahweh with Moloch, there are good grounds for seeing a community of origin between Moloch and Baal. The name, the worship, and the general characteristics are so similar that it is natural to assign them a common place of origin in Phoenicia. The fact that Moloch-worship reached the climax of its abominable cruelty in the Phoenician colonies of which Carthage was the center shows that it had found among that people a soil suited to its peculiar genius.

LITERATURE.

Wolf Baudissin, "Moloch" in PRE3; G. F. Moore, "Moloch" in EB; Robertson, *Early Religion of Israel*, 241-65; Robertson Smith, *Religion of the Semites*, 352 ff; Buchanan Gray, *Hebrew Proper Names*, 138 ff.

T. Nicol.

MOLI

mo'-li.

See MOOLI.

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MOLID

mo'-lid (molidh): A Judahite (1Ch 2:29).

MOLLIFY

mol'-i-fi (from rakhakh, "to be soft"): "To make soft," used in modern English only figuratively, as "His anger was mollified." English Versions of the Bible, however, uses the word literally in its two occurrences: Isa 1:6, "wounds, and bruises neither bound up, neither mollified with oil"; The Wisdom of Solomon 16:12, "mollifying plaister." Neither occurrence of the word is changed by the Revised Version (British and American).

MOLOCH

mo'-lok: A deity of the Ammonites, like the planet Saturn, a representative of the sun- god in the particular aspect of a god of time.

See ASTROLOGY, 8; MOLECH.

MOLTEN SEA

See LAVER.

MOLTEN, IMAGE

mol'-t'-n.

See IMAGES.

MOMDIS

mom'-dis (Codex Alexandrinus Momdeis; Codex Vaticanus Momdeios): One of those who had taken "strange wives" (1 Esdras 9:34) equals "Maadai" in Ezr 10:34.

MOMENT

mo'-ment (regha', "a wink"; atomos, "an atom," stigme, "a point," parautika, immediately, "forthwith"): "Moment" is not used in Scripture for a division of time, but for an instant of time, as the wink or twinkling of the eye ([Ex 33:5](#); [Nu 16:21,45](#); [La 4:6](#); [1Co 15:52](#)), or for a short period of time (Job 20:5; Ps 30:5; Isa 26:20; 2Co 4:17). The division of the hour into sixty minutes was certainly known in Babylonia, and the Jews were made acquainted with it, at least during the captivity, but they do not seem to have adopted it very extensively.

H. Porter

MONEY

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was the half-shekel (Mt 17:24), this piece must have been the equivalent of the shekel or tetradrachm.

H. Porter

MONEY, CURRENT

kur'-ent ('obher, "passing," Ge 28:16; 2Ki 12:4 (Hebrew 5)): The text and translation in 2Ki 12:4 are uncertain and difficult. See the Revised Version margin. The reference is probably not to a money standard, but to a poll tax which was levied in addition to the free-will offering. Ge 23:16 implies the existence of a standard shekel and also probably the use of the precious metals in stamped bars or ingots of an approximately fixed weight or value, a primitive coinage. Code of Hammurabi presupposes these pieces, and records in cuneiform writing discovered in Cappadocia indicate that shekel pieces with a seal stamp were in use in Asia Minor in the time of Hammurabi (Sayce, Contemporary Review, August, 1907, XCII, 259 ff). The existence of these pieces did not do away with the custom of weighing money, a practice which obtained in Israel down to the time of the exile (Jer 32:10).

Walter R. Betteridge

MONEY, LOVE OF

(philarguria, 1Ti 6:10, literally, "love of silver"; compare corresponding "lovers of money" (Lu 16:14; 2Ti 3:2), equivalent to "avarice"): The vice that seeks to retain and hoard all that is acquired (Trench, Synonyms of the New Testament, xxiv); described as "a root of all kinds of evil."

See also COVETOUSNESS.

MONEY, SIN

See SIN MONEY; SIN OFFERING.

MONEY-CHANGERS

chan'-jers (kollubistes, from kollubos, "a small coin," so "a money-changer," or "banker" (Mt 21:12; Mr 11:15; "changers" in Joh 2:15; compare Joh 2:14, where kermatistes, "a dealer in small bits," or "change," is also rendered "changers"); compare trapezites, "one who sits at a table," "a money-changer," "a banker" or "broker"; one who both exchanges money for a small fee and pays interest on deposits (Mt 25:27, the King James Version "exchangers," the American Standard Revised Version "bankers")): The profession of money-changer in Palestine was made necessary by the law requiring every male Israelite who had reached the age of 20 years to pay into the treasury of the sanctuary a half-shekel at every numbering of the people, an offering to Yahweh, not even the poor being exempt. It seems to have become an annual tax, and was to be paid in the regular Jewish half-shekel (Ex 30:11-15). Since the Jews, coming up to the feasts, would need to exchange the various coins in common circulation for this Jewish piece, there were money-changers who

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exacted a premium for the exchange. This fee was a kollubos (about 31 cents in U.S. money, i.e. in 1915), hence, the name kollubistes. The Jews of Christ's day came from many parts of the world, and the business of exchanging foreign coins for various purposes became a lucrative one, the exchangers exacting whatever fee they might. Because of their greed and impiety, Jesus drove them from the courts of the temple.

Edward Bagby Pollard

MONSTER

mon'-ster.

See DRAGON; SEA-MONSTER.

MONTH

munth (chodhesh, yerach; men): Chodhesh is strictly the "new moon," the appearance of which marked the beginning of the month, commonly indicated by ro'sh ha- chodhesh. Yerach is derived from yareach, "moon," which comes from the verb that means "to wander," "to make a circuit." Thus the month was lunar, the period of the moon's circuit. The Greek men also meant "moon," from the Sanskrit ma, "to measure," the Latin mensis and our "moon" being derived from the same root.

See CALENDAR; TIME; ASTRONOMY.

Chodhesh, or rather ro'sh ha-chodhesh, was observed as a festival (1Sa 20:5,18,24; Isa 1:14).

H. Porter

MONTHLY; PROGNOSTICATORS

munth'-li, prog-nos'-ti-ka-terz.

See ASTROLOGY, sec. I, 6.

MONUMENT

mon'-u-ment (Isa 65:4 the King James Version).

See VAULT.

MOOLI

mo'-o-li (Codex Alexandrinus Mooli; Codex Vaticanus Moolei; the King James Version Moli): Son of Merari and grandson of Levi (1 Esdras 8:47) equals "Mahli" in Ezr 8:18 (see Ex 6:16,19).

MOON

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moon (yareach; meaning obscure—probably "wanderer"; by some given as "paleness"; selene): The moon was very early worshipped by the nations of the Far East as a divinity or the representative of one or more deities. These deities were both masculine and feminine. In Assyria and Babylonia the most common name for the moon-god was Sin or Sen. In Babylonia he was also called Aku and Nannara. In Egypt the moon was representative of several deities, all masculine. The chief of these was Thoth the god of knowledge, so called because the moon was the measurer of time. Babylonia has, also, Aa, the goddess of the moon, as the consort of the sun, while her equivalent was known in Phoenicia as Ashtaroth-karnaim. This personification and worship of the moon among the nations who were neighbors to Palestine was but part of an elaborate Nature-worship found among these people. Nor was this worship always separated from Palestine by geographical lines. It crept into the thought and customs of the Hebrews and in a sense affected their religious conceptions and ceremonies. They fell into the habit of making direct homage to sun, moon and stars, as is evidenced by Job 31:26,27; Jer 44:17, and even Isa 8:18 (see CRESCENTS). Moses seems to have forewarned his people against the danger of this form of worship (De 4:19).

The actual worship of the moon and the idolatry consequent thereon seems to have touched the Hebrews, though this is disputed by some. It would seem difficult to explain 2Ki 21:3 upon any other supposition, and in [2Ki 23:4,5](#) we have a clear statement that Josiah put down the worship of the moon among the people and silenced the priests of this form of worship.

Certain forms of the adoration of the moon, or superstitious fear of baneful influences as coming from the moon, still abound in some sections of the world. In fact in nearly all sections modified forms of old superstitions still hold sway and yield but slowly to scientific knowledge.

The eclipses of the moon were naturally given a religious significance inasmuch as the Hebrew knowledge of them did not rise much above awe and wonder (Isa 13:10; Joe 2:31; Mt 24:29; Mr 13:24). Other passages causing interference with

the constancy of the moon to foreshadow great events can be found in Jer 13:16; Eze 32:7,8; Re 8:12. An interesting passage and most difficult of interpretation is Re 12:1. It is frequently interpreted as a revelation in symbolism of the glory of the church clothed with the light and radiating the truth of God.

See also ASTRONOMY; ASTROLOGY.

C. E. Schenk

MOON, NEW

See ASTROLOGY, sec. I, 6; ASTRONOMY, sec. I, 3, (1); FASTS AND FEASTS.

MOOSSIAS

mo-os'-i-as (Codex Vaticanus Moosseias; Codex Alexandrinus Moos Sias; the King James Version, Moosias, mo-o-si'as): One of those who had taken a "strange wife" (1 Esdras 9:31) equals "Maaseiah" in Ezr 10:30.

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MOPH

mof.

See MEMPHIS.

MORALITY

mo-ral'-i-ti.

See ETHICS.

MORASHTITE

mo-rash'-tit (hamorashti; the King James Version, Morasthite, mo-ras'-thit):
Gentilic designation of the prophet Micah (Jer 26:18; Mic 1:1).

See also MORESHETH-GATH.

MORDECAI

mor'-de-ki, mor-de-ka'-i (mordekhay; Mardochoaios): An Israelite of the tribe of Benjamin, whose fate it has been to occupy a distinguished place in the annals of his people. His great-grandfather, Kish, had been carried to Babylon along with Jeconiah, king of Judah (Es 2:5-6). For nearly 60 years before the scenes narrated in Esther, in which Mordecai was greatly concerned, took place, the way to Palestine had been open to the Israelites; but neither his father, Jair, nor afterward himself chose to return to the ancient heritage. This seems to have been the case also with the rest of his house, as it was with the vast majority of the Israelite people; for his uncle died in Persia leaving his motherless daughter, Hadassah, to the care of Mordecai. Employed in the royal palace at Susa, he attracted, through the timely discovery of a plot to assassinate the king, the

favorable notice of Xerxes, and in a short time became the grand vizier of the Persian empire. He has been believed by many to have been the author of the Book of Esther; and in the earliest known notice of the Feast of Purim, outside of the book just mentioned, that festival is closely associated with his name. It is called "the day of Mordecai" (2 Macc 15:36). The apocryphal additions to Esther expatiate upon his greatness, and are eloquent of the deep impression which his personality and power had made upon the Jewish people. Lord Arthur Hervey has suggested the identification of Mordecai with Matacas, or Natacas, the powerful favorite and minister of Xerxes who is spoken of by Ctesias, the Greek historian. Few have done more to earn a nation's lasting gratitude than Mordecai, to whom, under God, the Jewish people owe their preservation.

John Urquhart

MOREH, HILL OF

mo'-re (gibh'ath ha-moreh, "hill of the teacher"; Codex Vaticanus Gabaathamora; Codex Alexandrinus, tou bomou tou Abor): The Hebrew moreh is derived from the

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verb *yarah*, "to teach," "to direct," and indicates one who directs, or gives oracular answers. We might therefore read "hill of the teacher," the height being associated with such a person who had his seat here. The hill is named only in describing the position of the Midianites before Gideon's attack (Jud 7:1). If the identification of the Well of Harod with 'Ain Jalud is correct, Gideon must have occupied the slopes to the East of Jezreel. The Midianite camp was in the valley of Jezreel (Jud 6:33). The Hebrew text in Jud 7:1, which has probably suffered some corruption, seems to mean that the Midianites lay North of the position held by Gideon, their lines running from the hill of Moreh in the plain. The hill can hardly have been other than *Jebel ed- Duchy*, often called *Little Hermon*, which rises boldly from the northern edge of the vale of Jezreel, with *Shunem* (*Solam*) lying at its western foot. Moore ("Judges," ICC, 200) would lay the scene in the neighborhood of *Shechem*, but there is no good reason to doubt the accuracy of the tradition which places it at the eastern end of the plain of *Esdraelon*.

W. Ewing

MOREH, OAK OF

(*'elon moreh*, "terebinth of the teacher"; *ten drun ten hupselen*; the King James Version *Plain of Moreh*): It seems probable that the place here intended may be the same as that mentioned in *De 11:30* (*'elone moreh*, "terebinths of Moreh," the King James Version "plains," the Revised Version (British and American) "oaks," the Revised Version margin "terebinths"). Both are defined as near to *Shechem*. The position cannot be identified today. The tree or trees were evidently a place of resort for those who wished to consult a *moreh*. See **MOREH, HILL OF**. To this day in Palestine trees are often regarded with a certain religious awe as the habitation of spirits. Isolated terebinths receive much veneration. The present writer has often seen such trees with multitudinous rags of all colors attached to them by the peasantry as evidence of their homage.

See MEONENIM.

W. Ewing

MORESHETH-GATH

mo'-resh-eth-gath, mo-resh'-eth-gath (moresheth gath, "inheritance or possession of Gath"; Septuagint kleronomias Geth): A place mentioned only in Mic 1:14. It must have been in the vicinity of Gath as the meaning of the name would indicate, and was the home of the prophet Micah (Mic 1:1; Jer 26:18). It was probably in the vicinity of Mareshah (Mic 1:15). Jerome, in his preface to his work on Micah, places it a little to the East of Eleutheropolis (Beit Jibrin), and it would be natural to find it there if the latter place was Gath as some think. Robinson (BR, II, 68) found ruins of a village between one and two miles East of Beit Jibrin. It must have been among the foot-hills of Judah between the hill country and the Philistine plain on the route from Jerusalem to Lachish, Gaza and Egypt. Mareshah was certainly in that region, and the prophecy of Micah mentions towns and villages in the Shephelah and the Philistine country as though they were familiar to him (see HGHL and G. A. Smith, "Micah," in his Minor Prophets).

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H. Porter

MORIAH, LAND OF

mo-ri'-a ('erec ha-moriyah; eis ten genitive ten hupselen): Abraham was directed by God to take his son Isaac, to go into the land of Moriah, and there to offer him for a burnt offering (Ge 22:2) upon a mountain which God would show him. This land is mentioned only here, and there is little to guide us in trying to identify it. A late writer (2Ch 3:1) applies the name of Moriah to the mount on which Solomon's Temple was built, possibly associating it with the sacrifice of Isaac. A similar association with this mountain may have been in the mind of the writer of Ge 22 (see 22:14), who, of course, wrote long after the events described (Driver). But in 22:2 no special mountain is indicated.

Abraham journeyed from the land of the Philistines, and on the 3rd day he saw the place afar off (Ge 22:4). This naturally suggests some prominent mountain farther North than Jerusalem. The description could hardly apply to Jerusalem in any case, as it could not be seen "afar off" by one approaching either from the South or the West. The Samaritans lay the scene of sacrifice on Mt. GERIZIM (which see).

Instead of "Moriah" in this passage Peshitta reads "Amorites." This suggests a possible emendation of the text, which, if it be accepted, furnishes a more definite idea of the land within which that memorable scene was enacted. Both Jerusalem and Gerizim, however, lay within the boundaries of the land of the Amorites. No doubt the enmity existing between the Jews and the Samaritans led them each to glorify their own holy places to the detriment of those of their rivals. Little stress can therefore be laid upon their identifications. With our present knowledge we must be content to leave the question open.

W. Ewing

MORNING

mor'-ning: There are several Hebrew and Greek words which are rendered "morning," the most common in Hebrew being boqer, which occurs 180 times. It properly means "the breaking forth of the light," "the dawn," as in Ge 19:27; Jud 19:8,25,27. Another word with the same meaning is shachar (Ge 19:15; Ne 4:21; Isa 58:8). mishchar ("womb of the morning," Ps 110:3) is a poetical term derived from the same root. See HIND OF THE MORNING. noghah, naghha' (Da 6:19 (Hebrew 20)), mean "brightness." hashkem, comes from hishkim, "to load an animal" (for a journey), and as the nomads are accustomed to do this early in the morning it came to mean early morning (1Sa 17:16).

See BETIMES.

In the New Testament orthros, is properly "dawn," and is used for early morning (Joh 8:2; Ac 5:21), and

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proia signifies the same (Mt 27:1). proi, "early," is an adverb and means early in the morning (Mr 1:35). Morning as an adjective is orthrinos (Re 22:16), or proinos (1 Esdras 1:11; 5:50; Re 2:28; 22:16).

H. Porter

MORNING WATCH

‘ash-moreth ha-boker (Ex 14:24; 1Sa 11:11); in Judith 12:5 for heothine phulake; compare Sirach 55:6; 1 Macc 5:30): The last portion of the night.

See WATCH.

MORNING, WINGS OF

See ASTRONOMY, sec. I, 4.

MORROW AFTER THE SABBATH

(mochorath, or mochoratham, "the morrow," or "tomorrow," "the day following"; mochorath ha-shabbath, "the day after the Sabbath," i.e. the first day of the week): The first day of the week was designated for the formal offering of the first-fruits in the form of wave-sheaves (Le 23:11), and of the wave-loaves 50 days later (Le 23:16,17). This recognition of an after-Sabbath during festive periods has its counterpart in the later ecclesiastical practice of celebrating not only Easter Sunday, but also Easter Monday, etc., and undoubtedly was a factor in establishing the custom which transferred the sanctity of the Sabbath to the first day of the week after the resurrection of our Lord.

Frank E. Hirsch

MORROW, TOMORROW

mor'-o, too-mor'-o: Two words are used in the Old Testament in this meaning: boqer, which properly means "dawn," or "morning," and machar, properly the same, but used for the next morning and hence, "tomorrow," like the German morgen. The derivative mo-chorath, is "the following day," "all the next day," especially after yom ("day"), but usually coupled with a noun following, as in Le 23:11, mochorath ha-shabbath "day after the Sabbath." It is also used adverbially for "on the morrow," as in Ge 19:34.

In the Greek of the New Testament we find aurion (Mt 6:34, etc.), commonly used, but hexes, also occurs (Ac 25:17 the King James Version, where the Revised Version (British and American) renders more exactly "the next day"); epaurion, is "on the morrow" (Ac 10:9,23,24).

H. Porter

MORSEL

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mor'-sel (brosis): Found only in Heb 12:16 the King James Version, "For one morsel of meat (the Revised Version (British and American) "mess of meat") sold his birthright," literally, "for one eating," i.e. one meal. The Great Bible (Cranmer's) has "for one mease of meat."

MORTAL; MORTALITY

mor'-tal, mor-tal'-i-ti (thnetos to thneton): The meaning is "subject to death" (Ro 6:12; 8:11; 1Co 15:53,54; in 2Co 5:4 the Revised Version (British and American) has "what is mortal"). In Job 4:17, the Hebrew word is 'enosh, "mortal man."

See IMMORTAL.

MORTAR

mor'-ter (medhokhah (Nu 11:8), makhtesh (Pr 27:22)): A hollowed stone or vessel in which grain or other substance was pounded or beaten with a pestle. The Israelites used a mortar in which to beat the manna in the wilderness (Nu 11:8), and Pr 27:22 declares, "Though thou shouldst bray a fool in a mortar with a pestle yet will not his foolishness depart from him," i.e. it is inherent and ineradicable. Some have supposed an allusion to an oriental mode of punishment by pounding the criminal to death in a mortar, but this is unlikely. In illustration of Pr 27:22 such proverbs are quoted as "Though you beat that loose woman in a mortar, she will not leave her ways." See also BRAY. For "mortar" (the King James Version "morter").

See BITUMEN.

James Orr

MORTGAGE

mor'-gaj (arabh): To give or be security as a part of bartering, give pledges, become surety. In time of great need for food, "Some also there were that said, We are mortgaging (the King James Version "have mortgaged") our fields," etc. (Ne 5:3).

See SURETY.

MORTIFY

mor'-ti-fi (Ro 8:13 the King James Version and the English Revised Version, thanatoo, the English Revised Version margin "make to die," and Col 3:5, nekroo, the English Revised Version margin "make dead"): This sense of mortify is obsolete in modern English, and the American Standard Revised Version in both places substitutes "put to death," with great advantage. The context in both passages goes to the heart of Paul's doctrine of the union of the believer with Christ. This union has given the soul a new life, flowing (through the Spirit) from Christ in the heavenly world, so that the remnants of the old corrupt life-principle are now dangerous excrescences. Hence, they are to be destroyed, just as a surgeon removes the remnants of a diseased condition after the reestablishment of healthy circulation. The interpreter

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must guard against weakening Paul's language into some such phrase as "subdue all that is inconsistent with the highest ideals," for Paul views the union with Christ as an intensely real, quasi-physical relation.

Burton Scott Easton

MOSERAH

mo-se'-ra, mo'-se-ra (mocerah, "bond"): Perhaps Moser with the "he" of locale (direction), "to Moser" (De 10:6).

See MOSEROTH.

MOSEROTH

mo-se'-roth, mo'-se-roth, -roth (moceroth, "bonds"): A desert camp of the Israelites between Hashmonah and Bene-jaakan (Nu 33:30,31). It is probably the same as Moserah (De 10:6), though in that passage the name follows Bene-jaakan. There Aaron died and was buried.

See WANDERINGS OF ISRAEL.

MOSES

mo'-zez, mo'-ziz (mosheh; Egyptian mes, "drawn out," "born"; Septuagint Mouse (s)). The great Hebrew national hero, leader, author, law-giver and prophet.

I. LIFE

1. Son of Levi

2. Foundling Prince

3. Friend of the People

4. Refuge in Midian

5. Leader of Israel

II. WORK AND CHARACTER

1. The Author

2. The Lawgiver

3. The Prophet

LITERATURE

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The career and the works and the character of Moses culminate in the prophetic office. It was as prophet that Moses was essentially leader. It was as prophet that he held the place of highest eminence in the world until a greater than Moses came.

(1) The statesman-prophet framed a civil government which illustrated the kingdom of God upon earth. The theocracy did not simulate any government of earth, monarchy, republic or socialistic state. It combined the best elements in all of these and set up the most effective checks which have ever been devised against the evils of each.

(2) The lawgiver-prophet inculcated maxims and laws which set the feet of the people in the way of life, so that, while failing as a law of life in a sinful world, these precepts ever remain as a rule of conduct.

(3) The priest-prophet prepared and gave to Israel a ritual of worship which most completely typified the redemptive mercy of God and which is so wonderfully unfolded in the Epistle to the Hebrews, as it has been more wonderfully fulfilled in the life and atoning death of Christ.

(4) In all the multiform activities of the prophetic career he was a type of Christ, the type of Christ whose work was a "tutor unto Christ."

Moses' revelation of God ever transcends the speculations of theologians about God as a sunrise transcends a treatise on the solar spectrum. While the speculations are cold and lifeless, the revelation is vital and glorious. As an analysis of Raphael's painting of the transfiguration belittles its impression upon the beholder, while a sight of the picture exalts that scene in the mind and heart, so the attempts of theologians to analyze God and bring Him within the grasp of the human mind belittle the conception of God, dwarf it to the capacity of the human intellect, while such a vision of Him as Moses gives exalts and glorifies Him beyond expression. Thus, while theologians of every school from

Athanasius to Ritschl come and go, Moses goes on forever; while they stand cold on library shelves, he lives warm in the hearts of men.

Such was the Hebrew leader, lawgiver, prophet, poet; among mere men, "the foremost man of all this world."

LITERATURE.

Commentaries on the Pentateuch; for rabbinical traditions, compare Lauterbach in Jewish Encyclopedia; for pseudepigraphical books ascribed to Moses, see Charles, Assumption of Moses; for Mohammedan legends, compare DB; Ebers, Egypten und die Bucher Mosis; for critical partition of books of Moses, compare the Polychrome Bible and Bennett in HDB; for comprehensive discussion of the critical problems, compare POT.

M. G. Kyle

MOSES, ASSUMPTION OF

a-sump'-shun.

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See APOCALYPTIC LITERATURE.

MOSES, SONG OF

The name given to the song of triumph sung by Moses and the Israelites after the crossing of the Red Sea and the destruction of the hosts of Pharaoh (Ex 15:1-18). The sublimity of this noble ode is universally admitted. In magnificent strains it celebrates the deliverance just experienced, extolling the attributes of Yahweh revealed in the triumph (Ex 15:1-12), then anticipates the astonishing effects which would flow from this deliverance in the immediate future and later (Ex 15:13-18). There seems no reason to doubt that at least the basis of the song—possibly the whole—is genuinely Mosaic. In the allusions to the guidance of the people to God's holy habitation, and to the terror of the surrounding peoples and of the Canaanites (Ex 15:13-18), it is thought that traces are manifest of a later revision and expansion. This, however, is by no means a necessary conclusion.

Driver, who in LOT, 8th edition, 30, goes with the critics on this point, wrote more guardedly in the 1st edition (p. 27): "Probably, however, the greater part of the song is Mosaic, and the modification or expansion is limited to the closing verses; for the general style is antique. and the triumphant tone which pervades it is just such as might naturally have been inspired by the event which it celebrates."

The song of Moses is made the model in the Apocalypse of "the song of Moses the servant of God, and the song of the Lamb," which those standing by the sea of glass, who have "come off victorious from the beast, and from his image, and from the number of his name," sing to God's praise, "Great and marvelous are thy works, O Lord God, the Almighty," etc. (Re 15:2-4). The church having experienced a deliverance similar to that experienced by Israel at the Red Sea, but infinitely greater, the old song is recast, and its terms are readapted to express both victories, the lower and the higher, at once.

James Orr

MOSOLLAMON

mo-sol'-a-mon.

See MOSOLLAMUS.

MOSOLLAMUS

mo-sol'-a-mus:

(1) the King James Version "Mosollam" (Mosollamos), one of the three "assessors" appointed to the two commissioners in the inquiry made about "strange wives" (1 Esdras 9:14) = " Meshullam" in Ezr 10:15.

(2) the King James Version "Mosollamon," one of those sent by Ezra to the captain Loddeus to obtain men who could execute the priest's office (1 Esdras 8:44

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(Septuagint 43)) = " Meshullam" in Ezr 8:16 (Codex Vaticanus reads also Mesolabon, in 1 Esdras 8:44).

MOST HIGH, MOST HOLY

See GOD, NAMES OF.

MOTE

mot (karpfos): A minute piece of anything dry or light, as straw, chaff, a splinter of wood, that might enter the eye. Used by Jesus in Mt 7:3 ff; Lu 6:41 f in contrast with "beam," to rebuke officiousness in correcting small faults of others, while cherishing greater ones of our own.

MOTH

moth ('ash; compare Arabic 'uththat, "moth"; colloquial, 'itt; cac, "worm" (Isa 51:8); compare Arabic sus, "worm," especially an insect larva in flesh, wood or grain; ses, "moth" (Mt 6:19,20; Lu 12:33); setobrotos, "moth-eaten" (Jas 5:2)):

The moths constitute the larger division of the order Lepidoptera. Two of the points by which they are distinguished from butterflies are that they are generally nocturnal and that their antennae are not club-shaped. Further, the larva in many cases spins a cocoon for the protection of the pupa or chrysalis, which is never the case with butterflies. The Biblical references are to the clothes-moth, i.e. various species of the genus Tinea, tiny insects which lay their eggs in woollen clothes, upon which the larvae later feed. As the larva feeds it makes a cocoon of its silk together with fibers of the cloth on which it is feeding, so that the color of the cocoon depends upon the color of the fabric. The adult is only indirectly harmful, as it is only in the larval stage that the insect injures clothing. Therefore in Isa 51:8, "For the moth ('ash) shall eat them up like a garment, and the worm (cac) shall eat them like wool," both words must refer to the larva, the distich

demanding such a word as cac to balance 'ash in the first half. The word "moth" occurs 7 times in the Old Testament, in Job, Psalms, Isaiah and Hosea, always in figurative expressions, typifying either that which is destructive (Job 13:28; Ps 39:11; Isa 50:9; 51:8; Ho 5:12) or that which is frail (Job 4:19; 27:18).

See INSECTS.

Alfred Ely Day

MOTHER

muth'-er ('em, "mother," "dam," "ancestress"; meter):

1. Her Position in the Old Testament:

In vain do we look in the Scriptures for traces of the low position which woman occupies in many eastern lands. A false impression has been created by her present

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position in the East, especially under Mohammedan rule. Her place as depicted in the Scriptures is a totally different one. Women there move on the same social plane with men. They often occupy leading public positions (Ex 15:20; Jud 4:4; 2Ki 22:14). The love of offspring was deeply imbedded in the heart of Hebrew women, and thus motherhood was highly respected. Among the patriarchs women, and especially mothers, occupy a prominent place. In Rebekah's marriage, her mother seems to have had equal voice with her father and Laban, her brother ([Ge 24:28,50,53,55](#)). Jacob "obeyed his father and his mother" (Ge 28:7), and his mother evidently was his chief counselor. The Law places the child under obligation of honoring father and mother alike (Ex 20:12). The child that strikes father or mother or curses either of them is punished by death (Ex 21:15,17). The same fate overtakes the habitually disobedient (De 21:18-21).

In one place in the Law, the mother is even placed before the father as the object of filial reverence (Le 19:3). The Psalmist depicts deepest grief as that of one who mourneth for his mother (Ps 35:14). In the entire Book of Proverbs the duty of reverence, love and obedience of sons to their mothers is unceasingly inculcated. The greatest comfort imaginable is that wherewith a mother comforts her son (Isa 66:13).

2. Position in the New Testament:

And what is true of the Old Testament is equally true of the New Testament. The same high type of womanhood, the same reverence for one's mother is in evidence in both books. The birth of Christ lifted motherhood to the highest possible plane and idealized it for all time. The last thing Jesus did on the Cross was to bestow His mother on John "the beloved" as his special inheritance. What woman is today, what she is in particular in her motherhood, she owes wholly to the position in which the Scriptures have placed her. Sometimes the stepmother is spoken of as the real mother (Ge 37:10). Sometimes the grandmother or other female relative is thus spoken of (Ge 3:20; 1Ki 15:10).

Tropically the nation is spoken of as a mother and the people are her children (Isa 50:1; Jer 50:12; Ho 2:4; 4:5). Large cities also are "mothers" (2Sa 20:19; compare Ga 4:26; 2 Esdras 10:7), and Job even depicts the earth as such (Job 1:21).

Henry E. Dosker

MOTHER-IN-LAW

See RELATIONSHIPS, FAMILY.

MOTION

mo'-shun: In 2 Esdras 6:14, the King James Version "motion" represents the Latin commotio, "commotion," "disturbance" (the Revised Version (British and American) has revised entirely here). In Ro 7:5, "the motions of sins, which were by the law," "motion" is used in the sense of "impulse," and "impulses" would probably give the best translation. But the Greek noun (pathemata) is hard to translate exactly, and the Revised Version (British and American) has preferred "passions," as in Ga 5:24. Sanday (ICC) paraphrases "the impressions of sense, suggestive of sin, stimulated into

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perverse activity by their legal prohibition." See PASSION. "Motion" is found also in The Wisdom of Solomon 5:11 (the King James Version and the Revised Version margin) and The Wisdom of Solomon 7:24 (the King James Version and the Revised Version (British and American)) in a modern sense.

Burton Scott Easton

MOUND

mound.

See SIEGE, 4, (c).

MOUNT EPHRAIM

See EPHRAIM, MOUNT.

MOUNT OF CONGREGATION, THE

See CONGREGATION, MOUNT OF.

MOUNT OF CORRUPTION

See OLIVES, MOUNT OF.

MOUNT OF OLIVES

See OLIVES, MOUNT OF; JERUSALEM.

MOUNT OF THE AMALEKITES

("Hill-country of the Amalekites" (Jud 12:15)): The Amalekites are usually

connected with the valley (Nu 14:25; Jud 7:12), but appear from this passage to have had a settlement in the hill country of Ephraim.

See AMALEKITE.

MOUNT OF THE AMORITES

("Hill-country of the Amorites" (De 1:7,20,24; compare Nu 13:29; Jos 10:6, etc.)): The region intended is that afterward known as the hill country of Judah and Ephraim, but sometimes "Amorites" is used as a general designation for all the inhabitants of Canaan (Ge 15:16; Jos 24:8,18, etc.).

See AMORITES.

MOUNT OF THE VALLEY

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Zereth-shahar is said to be situated in or on the "mount of the valley" (behar ha'emeq (Jos 13:19)). Cheyne (EB, under the word) says "i.e. on one of the mountains East of the Jordan valley (compare Josephus 13 27), and not impossibly on that described at length in BJ, VII, vi, 1-3." To the Northwest of this mountain is Wady ec-Cara, wherein there may be a reminiscence of Zereth-shahar. There is no certainty.

MOUNT; MOUNTAIN

mount, moun'-tin.

See HILL, MOUNT, MOUNTAIN.

MOURNING

morn'-ing.

See BURIAL; GRIEF.

MOUSE; MICE

mous, mis ('akhbar; Septuagint mus, "mouse"; compare Arabic 'akbar, "jerboa" not 'akbar, "greater"; compare also proper noun, 'akhbor, "Achbor" (Ge 36:38; 1Ch 1:49; also 2Ki 22:12,14; Jer 26:22; 36:12)): The word occurs in the list of unclean "creeping things" (Le 11:29), in the account of the golden mice and tumors (the King James Version and the American Revised Version margin "emerods") sent by the Philistines (1Sa 6:4-18), and in the phrase, "eating swine's flesh, and the abomination, and the mouse" (Isa 66:17). The cosmopolitan housemouse, *Mus musculus*, is doubtless the species referred to. The jerboa or jumping mouse, Arabic yarbu, is eaten by the Arabs of the Syrian desert, Northeast of Damascus. Possibly allied to 'akhbar is the Arabic 'akbar (generally in plural, 'akabir), used for the male of the jerboa.

Alfred Ely Day

MOUTH

mowth (peh, chekh, garon (Ps 149:6); Aramaic pum, tera (Da 3:26); stoma, 71 times, once logos, i.e. "word of mouth," "speech" (Ac 15:27); once we find the verb epistomizo, "to silence," "to stop the mouth" (Tit 1:11)):

1. Literal Sense:

In addition to frequent references to man and animals, "Their food was yet in their mouths" (Ps 78:30); "And Yahweh opened the mouth of the ass" (Nu 22:28); "Save me from the lion's mouth" (Ps 22:21), etc., the term is often used in connection with inanimate things: mouth of a sack (Ge 42:27); of the earth (Ge 4:11; Nu 26:10); of a well (Nu 29:2,3,8,10); of a cave (Jos 10:18,22,27); of Sheol (**Ps 141:7**); of the abyss (Jer 48:28); of furnace (Aramaic tera', Da 3:26); of idols (Ps 115:5; 135:16,17).

2. Figurative Sense:

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(1) The "mouth" denotes language, speech, declaration (compare "lips," "tongue," which see): "By the mouth of" is "by means of," "on the declaration of" (Lu 1:70; Ac 1:16); "Whoso killeth any person, the murderer shall be slain at the mouth of witnesses" (Nu 35:30; compare De 17:6; Mt 18:16; Heb 10:28); "I will give you mouth and wisdom" (Lu 21:15); "fool's mouth" (Pr 18:7).

(2) "Mouth" also denotes "spokesman": "He shall be to thee a mouth" (Ex 4:16).

Numerous are the idiomatic phrases which have, in part, been introduced into English by means of the language of the Bible. "To put into the mouth," if said of God, denotes Divine inspiration (De 18:18; Mic 3:5). "To have words put into the mouth" means to have instructions given (De 31:19; 2Sa 14:3; Jer 1:9; Ex 4:11-16). "The fruit of the mouth" (Pr 18:20) is synonymical with wisdom, the mature utterance of the wise. "To put one's mouth into the dust" is equivalent with humbling one's self (La 3:29; compare "to lay one's horn in the dust," Job 16:15). Silent submission is expressed by "laying the hand upon the mouth" (Jud 18:19; Job 29:9; 40:4; Mic 7:16); compare "to refrain the lips"; see LIP. "To open the mouth wide" against a person is to accuse him wildly and often wrongfully (Ps 35:21; Isa 57:4), otherwise "to open one's mouth wide," "to have an enlarged mouth" means to have great confidence and joy in speaking or accepting good things (1Sa 2:1; Eze 33:22; 2Co 6:11; Eph 6:19). "To gape upon one with the mouth" means to threaten a person (Job 16:10). Divine rebuke is expressed by the "rod of God's mouth" (Isa 11:4), and the Messiah declares "He hath made my mouth like a sharp sword" (Isa 49:2; compare Re 2:16; 19:15,21). Great anguish, such as dying with thirst, is expressed by "the tongue cleaving to the roof of the mouth" (Hebrew chekh, Job 29:10; Ps 137:6; compare 22:15).

H. L. E. Luering

MOWING; MOWN GRASS

mo'-ing, (gez, "a shearing," "cut grass"): In Ps 72:6 the good king's rule is said

to be "like rain upon the mown grass," to start the new growth (compare 2Sa 23:4; Ho 6:3). "The king's mowings" (Am 7:1) were the portion of the spring herbage taken as tribute by the kings of Israel to feed their horses (compare 1Sa 8:15 ff; 18:5). "After the king's mowings" would denote the time when everybody else might turn to reap their greenstuffs (BTP, II, 109). The term "mower" (qatsar, "to dock off," "shorten") in Ps 129:7 the King James Version is rendered "reaper" in the Revised Version (British and American), and in Jas 5:4 the Revised Version (British and American) has "mow" for amao (the King James Version "reap").

See HARVEST; REAPING.

M. O. Evans

MOZA

mo'-za (motsah):

(1) Son of Caleb and Ephah (1Ch 2:46).

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(2) A descendant of Saul (1Ch 8:36,37; 9:42,43).

MOZAH

mo'-za (ha-motsah; Codex Vaticanus Amoke; Codex Alexandrinus Amosa): A town in the territory of Benjamin named after Mizpeh and Chephirah (Jos 18:26). It may be represented by the modern Beit Mizzeh, the heavy "ts" of the Hebrew letter (tsade) passing into the light "z" of the Arabic, a not unusual change. The name means "place of hard stone." The village lies to the North of Quloniye (possibly Emmaus), about 4 miles Northwest of Jerusalem.

MUFFLER

muf'-ler (re'alah): The name given to an article of woman's dress in Isa 3:19. It describes a veil more elaborate and costly than the ordinary. A cognate word in the sense of "veiled" is applied in the Mishna (Shabbath, vi.6) to Jewesses from Arabia.

See DRESS.

MULBERRY; TREES

mul'-ber-i, (bekha'im; Septuagint apioi, "pear trees" (2Sa 5:23 f; 1Ch 14:14 f, margin "balsam-trees"; Ps 84:6, the King James Version "Baca," margin "mulberry trees," the Revised Version (British and American) "weeping," margin "balsam-trees"): According to Arabic writers the Baca tree is similar to the balsam (*Balsamodendron opobalsamum*), and grows near Mecca; no such tree is, however, known in Palestine. The name may, in Hebrew, have been applied to some species of ACACIA (which see). The idea of "weeping" implied in the root, both in Hebrew and Arabic, may be explained by the exudation of gum. "The sound of marching in the tops of the mulberry trees" has been explained to refer to the quivering of the leaves of poplars, but there is not much to support

this view (see POPLAR). The translation "mulberry trees" is, however, even more improbable, as this tree, though very plentiful today, had not been introduced into Palestine in Old Testament times.

Mulberry (moron, (1 Macc 6:34)): The Syrians at Bathzacharias "to the end they might provoke the elephants to fight, they, shewed them the blood of grapes and mulberries." This reference must be to the deep red juice of the black mulberry (*Morus nigra*), the tut shami of Palestine, a variety cultivated all over the land' for its luscious, juicy fruit.

See SYCOMORE.

E. W. G. Masterman

MULCTED

mulk'-ted ('anash, "to be punished," "fined"): "The simple pass on, and are mulcted" (Pr 22:3 the Revised Version margin, the Revised Version (British and American) "suffer for it," the King James Version "are punished").

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MULE

mul (peredh (1Ki 10:25; 18:5; Ezr 2:66; Isa 66:20; Zec 14:15), the feminine pirdah (1Ki 1:33,38,44), rekhesh, "swift steeds," the King James Version "mules" (Es 8:10,14), 'achashteranim, "used in the king's service," the King James Version "camels," the Revised Version margin "mules" (Es 8:10,14), yemim, "hot springs," the King James Version "mules" (Ge 36:24); hemionos, "half-ass," "mule" (1 Esdras 5:43; Judith 15:11)): Mules are mentioned as riding animals for princes (2Sa 13:29; 18:9; 1Ki 1:33,38,44); in the tribute brought to Solomon (2Ch 9:24); as beasts of burden (2Ki 5:17; 1Ch 12:40); horses and mules are obtained from the "house of Togarmah" in the distant north (Eze 27:14). The injunction of Ps 32:9, "Be ye not as the horse, or as the mule, which have no understanding," need not be understood as singling out the horse and mule as more in need of guidance than the rest of the brute creation, but rather as offering familiar examples to contrast with man who should use his intelligence.

At the present day mules are used as pack animals and for drawing freight wagons, rarely for riding. One does not often see in Palestine mules as large and fine as are common in Europe and America. This may be because most of the mares and many of the donkeys are small.

Alfred Ely Day

MULTITUDE; MIXED

mul'-ti-tud, mikst.

See MINGLED PEOPLE.

MUNITION

mu-nish'-un.

See SIEGE, 4, (b).

MUPPIM

mup'-im (muppim): A son of Benjamin (Ge 46:21), elsewhere called "Shupim" (1Ch 7:12,15; 26:16), "Shephupham" (Nu 26:39), and "Shephuphan" (1Ch 8:5); compare separate articles on these names.

MURDER

1. Terms:

mur'-der (haragh, "to smite," "destroy," "kill," "slay" (Ps 10:8; Ho 9:13 AV]), ratsach, "to dash to pieces," "kill," especially with premeditation (Nu 35:16 and frequently; [3Job 24:14](#); [Ps 94:6](#); [Jer 7:9](#); [Ho 6:9](#)); phoneus, "criminal homicide," from phoneuo, "to kill," "slay"; phonos, from pheno, has the same meaning; anthropoktonos,

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"manslayer," "murderer," is used to designate Satan (Joh 8:44) and him that hates his brother (1 Joh 3:15); a matricide is designated as metraloas (1Ti 1:9); compare adelphokionos, "fratricidal" (The Wisdom of Solomon 10:3). The plural of phonos, "murders," occurs in Mt 15:19; Mr 7:21; Ga 5:21 the King James Version; Re 9:21; compare 2 Macc 4:3,18; 12:6):

2. The Hebrew Law:

The Hebrew law recognized the distinction between willful murder and accidental or justifiable homicide (Nu 25:16); but in legal language no verbal distinction is made. Murder was always subject to capital punishment (Le 24:17; compare Ge 9:6). Even if the criminal sought the protection of the sanctuary, he was to be arrested before the altar, and to be punished (Ex 21:12,14; Le 24:17,21; Nu 35:16,18,21,31). The Mishna says that a mortal blow intended for another than the victim is punishable with death; but such a provision is not found in the Law. No special mention is made of

(a) child murder;

(b) parricide; or

(c) taking life by poison;

but the intention of the law is clear with reference to all these cases (Ex 21:15,17; 1Ti 1:9; Mt 15:4). No punishment is mentioned for attempted suicide (compare 1Sa 31:4 f; 1Ki 16:18; Mt 27:5); yet Josephus says (BJ, III, viii, 5) that suicide was held criminal by the Jews (see also Ex 21:23). An animal known to be vicious must be confined, and if it caused the death of anyone, the animal was destroyed and the owner held guilty of murder (Ex 21:29,31). The executioner, according to the terms of the Law, was the "revenger of blood"; but the guilt must be previously determined by the Levitical tribunal. Strong protection was given by the requirement that at least two witnesses must concur in any capital

question (Nu 35:19-30; De 17:6-12; 19:12,17). Under the monarchy the duty of executing justice on a murderer seems to have been assumed to some extent by the sovereign, who also had power to grant pardon (2Sa 13:39; 14:7,11; 1Ki 2:34).

See MANSLAYER.

Frank E. Hirsch

MURDERERS

mur'-der-erz (Ac 21:38 the King James Version, the Revised Version (British and American) "assassins"): Represents a word only once mentioned in the New Testament, the Greek word sikarios, Latin sicarius from sica, "a small sword," or "dagger." The word describes the hired assassin, of whom there were bands in the pay of agitators in Rome in the last days of the Republic, who employed them to remove surreptitiously their political opponents. In the later days of the Jewish commonwealth, Judea became infested with the same type of ruffian, and it is natural that the Roman commandant at Jerusalem should describe them by the name so well known in the imperial city.

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See ASSASSINS.

T. Nicol.

MURMUR; MURMURINGS

mur'-mur, mur'-mur-ingz: The Hebrew word (lun) denotes the semi-articulated mutterings of disaffected persons. It is used in connection with the complaints of the Israelites in the desert against Yahweh on the one hand, and against Moses and Aaron on the other hand (Ex 16:7,8; Nu 14:27,36; 16:11; 17:5). In three places (De 1:27; Ps 106:25; Isa 29:24), "murmur" translates a Hebrew word (raghan) which suggests the malicious whispering of slander.

In the New Testament "murmur" renders two different words, namely, gogguzo, and embrimaomai. The latter word suggests indignation and fault-finding (Mr 14:4 the King James Version). The former word (or a compound of it) is generally used in connection with the complainings of the Pharisees and scribes (Mt 20:11; Lu 5:30; 15:2; 19:7).

T. Lewis

MURRAIN

mur'-in, mur'-en, mur'-an] (debher): This name is given to a fatal cattle-disease, which was the fifth of the plagues of Egypt (Ex 9:3), and which affected not only the flocks and herds, but also the camels, horses and asses. The record of its onset immediately after the plague of flies makes it probable that it was an epizootic, whose germs were carried by these insects as those of rinderpest or splenic fever may be. Cattle plagues have in recent years been very destructive in Egypt; many writers have given descriptions of the great devastation wrought by the outbreak in 1842. In this case Wittmann noted that contact with the putrid carcasses caused severe boils, a condition also recorded in Exodus as following

the murrain. The very extensive spread of rinderpest within the last few years in many districts of Egypt has not yet been completely stamped out, even in spite of the use of antitoxic serum and the most rigid isolation. The word "murrain" is probably a variant of the Old French morine. It is used as an imprecation by Shakespeare and other Elizabethan writers, and is still applied by herdsmen to several forms of epidemic cattle sickness. Among early writers it was used as well for fatal plagues affecting men; thus, Lydgate (1494) speaks of the people "slain by that moreyne."nt that at least two witnesses must concur in any capital question (Nu 35:19-30; De 17:6-12; 19:12,17). Under the monarchy the duty of executing justice on a murderer seems to have been assumed to some extent by the sovereign, who also had power to grant pardon (2Sa 13:39; 14:7,11; 1Ki 2:34).

Alexander Macalister

MUSE; MUSING

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muz, muz'-ing: The word occurs twice in the Old Testament, in the sense of "meditate" (Ps 39:3, chaghigh; Ps 143:5, siach); in the New Testament once (Lu 3:15, dialogizomai, where the Revised Version (British and American) reads "reasoned").

MUSHI

mu'-shi (mushi): Son of Merari (Ex 6:19; Nu 3:20; 1Ch 6:19 (Hebrew 4); 23:21; 24:26). There is found also the patronymic "Mushites" (Nu 3:33; 26:58).

MUSIC

mu'-zik:

I. IMPORTANCE

1. The Sole Art Cultivated
2. A Wide Vocabulary of Musical Terms
3. Place in Social and Personal Life
4. Universal Language of Emotions
5. Use in Divine Service
6. Part at Religious Reformations

II. THEORY OF MUSIC

1. Dearth of Technical Information
2. Not Necessarily Unimpressive

III. MUSICAL INSTRUMENTS

1. Strings

2. Winds

3. Percussion Instruments

LITERATURE

I. Importance.

That the Hebrews were in ancient times, as they are at the present day, devoted to the study and practice of music is obvious to every reader of the Old Testament. The references to it are numerous, and are frequently of such a nature as to emphasize its importance. They occur not only in the Psalter, where we might expect them, but in the Historical Books and the Prophets, in narratives and in declamations of the loftiest

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at the top so as to form an oval frame, and supplied with a handle at the lower end. One or more bars were fixed across this frame, and rings or disks loosely strung on these made a jingling noise when the instrument was shaken. This interpretation is supported by the derivation of the word, the Vulgate, and the rabbins.

LITERATURE.

Pfeiffer, *Über die Musik der alten Hebräer*; Saalschutz, *Form der heb. Poesie*, etc.; Leyrer in RE; Riehm, *Handwort. des bibl. Alterthums*; *Histories of Music* by Fétis, Ambros, Rowbotham, Naumann, and Chappell; Wilkinson, *Ancient Egypt*; Wettstein in *Del. Commentary on Isaiah*; Lane, *Modern Egyptians*; Stainer, *The Music of the Bible*; Edersheim, *The Temple*, etc.; Wellhausen, "The Pss" in *Polychrome Bible*; Benzinger, HA; Nowack, HA; J. Weiss, *Die mus. Instr. des AT*; C. Engel, *Music of the Most Ancient Nations*; Vigoureux, *Les instruments de musique de la Bible*; Driver, Joe and Amos; Cornill, *Music in the Old Testament*; and the various Bible Dictionaries.

James Millar

MUSICAL INSTRUMENTS

mu'-zi-kal in'-stroo-ments (shiddah we-shiddoth): "I gat me musical instruments, and that of all sorts" (Ec 2:8). Thus the King James Version and the American Standard Revised Version; the English Revised Version and the American Revised Version margin "concubines very many." The word occurs only here; the meaning is not certain, but it has nothing to do with music.

MUSICIAN; CHIEF

mu-zish'-an.

See ASAPH; MUSIC; PSALMS.

MUSTARD

mus'-tard (sinapi (Mt 13:31; Mr 4:31; Lu 13:19; Mt 17:20; Lu 17:6)): The minuteness of the seed is referred to in all these passages, while in the first three the large size of the herb growing from it is mentioned. In Mt 13:32 it is described as "greater than the herbs, and becometh a tree" (compare Lu 13:19); in Mr 4:32 it "becometh greater than all the herbs, and putteth out great branches." Several varieties of mustard (Arabic, khardal) have notably small seed, and under favorable conditions grow in a few months into very tall herbs—10 to 12 ft. The rapid growth of an annual herb to such a height must always be a striking fact. *Sinapis nigra*, the black mustard, which is cultivated, *Sinapis alba*, or white mustard, and *Sinapis arvensis*, or the charlock (all of Natural Order Cruciferae), would, any one of them, suit the requirements of the parable; birds readily alight upon their branches to eat the seed (Mt 13:32, etc.), not, be it noted, to build their nests, which is nowhere implied.

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Among the rabbis a "grain of mustard" was a common expression for anything very minute, which explains our Lord's phrase, "faith as a grain of mustard seed" (Mt 17:20; Lu 17:6).

The suggestion that the New Testament references may allude to a tall shrub *Salvadora persica*, which grows on the southern shores of the Dead Sea, rests solely upon the fact that this plant is sometimes called *khardal* by the Arabs, but it has no serious claim to be the *sinapi* of the Bible.

E. W. G. Masterman

MUTH-LABBEN

muth-lab'-en (muth labben, "death of Ben," or "of the son"; Ps 9, title).

See PSALMS.

MUTILATION

mu-ti-la'-shun.

See PUNISHMENTS.

MUTTER

mut'-er (haghah (Isa 8:19; 59:3)): An onomatopoetic word, used of the growling of a lion (Isa 31:4), of the "mourning" of a dove (Isa 38:14), or of the human voice, whether speaking inarticulately (Isa 16:7) or articulately (Ps 37:30, "The mouth of the righteous talketh of wisdom" compare Job 27:4; Pr 8:7, etc.). Hence, it is only the context that can give to haghah the meaning "mutter." No such meaning can be gathered from the context of Isa 59:3, and, in fact, the open shamelessness of the sinners seems to be in point. So the verse should be

rendered, "Your lips have spoken lies, your tongue uttereth wickedness." In Isa 8:19 haghah describes the tone of voice used by the necromancers in uttering their formulas, "that chirp and that mutter." That this tone was subdued and indistinct is quite probable.

See PEEP.

Burton Scott Easton

MUZZLE

muz'1 (chacam; phimoo) According to the Deuteronomic injunction (De 25:4), the ox was not to be muzzled while treading the grain, i.e. threshing. The muzzle was a guard placed on the mouth of the oxen to prevent them from biting or eating. The threshing ox would have ample opportunity of feeding (compare Ho 10:11). The Deuteronomic injunction is quite in accordance with the humane spirit which inspires it all through. Paul quotes this law in two places (1Co 9:9; 1Ti 5:18) to illustrate his view that the "laborer is worthy of his hire."

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T. Lewis

MYNDUS

min'-dus (Mundos): A city of Asia Minor, situated at the extreme western end of a peninsula jutting into the sea (see CARIA). It seems that the city was independent at an early date and that many Jews lived there, for according to 1 Macc 15:23, it was one of the several places to which the Roman senate, in the year 139 BC, sent a letter in their behalf. The place was important only because of the silver mines in its vicinity. The mines were worked from a very early period, even to the Middle Ages, and have therefore given to the place the modern Turkish name, Gumushlu, meaning a silver mine.

E. J. Banks

MYRA

mi'-ra (Mura): A city of the ancient country of Lycia about 2 1/2 miles from the coast. Here, according to Ac 27:6, Paul found a grain ship from Alexandria. The city stood upon a hill formed by the openings of two valleys. At an early period Myra was of less importance than was the neighboring city Patara, yet later it became a prominent port for ships from Egypt and Cyprus, and Theodosius II made it the capital of the province. It was also famed as the seat of worship of an Asiatic deity whose name is no longer known. Nicholas, a bishop and the patron saint of sailors, is said to have been buried in a church on the road between Myra and Andraki, the port. Here an Arab fleet was destroyed in 807. In 808 Haroun al-Rashid, the renowned kalif of Bagdad, took the city, and here Saewulf landed on his return from Jerusalem. Dembre is the modern name of the ruins of Myra, which are among the most imposing in that part of Asia Minor. The elaborate details of the decoration of theater are unusually well preserved, and the rock-hewn tombs about the city bear many bas-reliefs and inscriptions of interest. On the road to Andraki the monastery of Nicholas may still be seen.

E. J. Banks

MYRRH

mur:

(1) (mor or mowr; Arabic murr]): This substance is mentioned as valuable for its perfume (Ps 45:8; Pr 7:17; So 3:6; 4:14), and as one of the constituents of the holy incense (Ex 30:23; see also So 4:6; 5:1,5,13). Mor is generally identified with the "myrrh" of commerce, the dried gum of a species of balsam (*Balsamodendron myrrha*). This is a stunted tree growing in Arabia, having a light-gray bark; the gum resin exudes in small tear-like drops which dry to a rich brown or reddish-yellow, brittle substance, with a faint though agreeable smell and a warm, bitter taste. It is still used as medicine (Mr 15:23). On account, however, of the references to "flowing myrrh" ([Ex 30:23](#)) and "liquid myrrh" (So 5:5,13), Schweinfurth maintains that mor was not a dried gum but the liquid balsam of *Balsamodendron opobalsamum*.

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See BALSAM.

Whichever view is correct, it is probable that the smurna, of the New Testament was the same. In Mt 2:11 it is brought by the "Wise men" of the East as an offering to the infant Saviour; in Mr 15:23 it is offered mingled with wine as an anesthetic to the suffering Redeemer, and in Joh 19:39 a "mixture of myrrh and aloes" is brought by Nicodemus to embalm the sacred body.

(2) (IoT, stakte; translated "myrrh" in Ge 37:25, margin "ladanum"; 43:11): The fragrant resin obtained from some species of cistus and called in Arabic ladham, in Latin ladanum. The cistus or "rock rose" is exceedingly common all over the mountains of Palestine (see BOTANY), the usual varieties being the *C. villosus* with pink petals, and the *C. salviaefolius* with white petals. No commerce is done now in Palestine in this substance as of old (Ge 37:25; 43:11), but it is still gathered from various species of cistus, especially *C. creticus* in the Greek Isles, where it is collected by threshing the plants by a kind of flail from which the sticky mass is scraped off with a knife and rolled into small black balls. In Cyprus at the present time the gum is collected from the beards of the goats that browse on these shrubs, as was done in the days of Herodotus iii.112).

E. W. G. Masterman

MYRTLE

mur'-t'-l (hadhac; mursine (Isa 41:19; 55:13; Ne 8:15; Zec 1:8,10 f); also as a name in Hadassah in Es 2:7, the Jewish form of ESTHER (which see)): The myrtle, *Myrtus communis* (Natural Order Myrtaceae), is a very common indigenous shrub all over Palestine. On the bare hillsides it is a low bush, but under favorable conditions of moisture it attains a considerable height (compare Zec 1:8,10). It has dark green, scented leaves, delicate starry white flowers and dark-colored berries, which are eaten. In ancient times it was sacred to Astarte. It is mentioned as one of the choice plants of the land (Isa 41:19). "Instead of the

thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree" (Isa 55:13), is one of the prophetic pictures of God's promised blessings. It was one of the trees used in the Feast of Tabernacles (Ne 8:15): "the branches of thick trees" (which see) are interpreted in the Talmud (Cuk. 3 4; Yer Cuk. 3, 53rd) as myrtle boughs; also (id) the "thick trees" of Ne 8:15 as "wild myrtle." Myrtle twigs, particularly those of the broadleaved variety, together with a palm branch and twigs of willow, are still used in the ritual of the Feast of Tabernacles. For many references to myrtle in Jewish writings see Jewish Encyclopedia, IX, 137.

E. W. G. Masterman

MYSIA

mish'-i-a (Musia): A country in the northwestern part of Asia Minor, which formed an important part of the Roman province of Asia. Though its boundaries were always vague, it may be said to have extended on the North to the Sea of Marmora on the East to Bithynia and Phrygia, on the South to Lydia, and on the West to Hellespont. According to some authors it included the Troad. Its history is chiefly that of

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important cities, of which Assos, Troas, and Adramyttium on the border of Lydia, are mentioned in the New Testament. When Mysia became a part of the Roman province of Asia in 190 BC, its old name fell into disuse, and it was then generally known as the Hellespontus. According to Ac 16:7,8, Paul passed through the country, but without stopping to preach, until he reached Troas on the coast, yet tradition says that he founded churches at Pokedos and Cyzicus. Onesiphorus, who was martyred some time between 109 and 114 AD, during the proconsulate of Adrian, is supposed to have evangelized this part of Asia. See The Expository Times, IX, 495 f.

E. J. Banks

MYSTERY

mis'-ter-i (musterion; from mustes, "one initiated into mysteries"; muevo "to initiate," muo, "to close" the lips or the eyes; stem mu-, a sound produced with closed lips; compare Latin mutus, "dumb"): Its usual modern meaning (equals something in itself obscure or incomprehensible, difficult or impossible to understand) does not convey the exact sense of the Greek musterion, which means a secret imparted only to the initiated, what is unknown until it is revealed, whether it be easy or hard to understand. The idea of incomprehensibility if implied at all, is purely accidental. The history of the word in ancient paganism is important, and must be considered before we examine its Biblical usage.

1. In Ancient Pagan Religions:

In the extant classics, the singular is found once only (Menander, "Do not tell thy secret (musterion) to thy friend"). But it is frequently found in the plural ta musteria, "the Mysteries," the technical term for the secret rites and celebrations in ancient religions only known to, and practiced by, those who had been initiated. These are among the most interesting, significant, and yet baffling

religious phenomena in the Greek-Roman world, especially from the 6th century BC onward. In proportion as the public cults of the civic and national deities fell into disrepute, their place came more and more to be filled by secret cults open only to those who voluntarily underwent elaborate preliminary preparations. There was scarcely one of the ancient deities in connection with whose worship there was not some subsidiary cult of this kind. The most famous were the Mysteries celebrated in Eleusis, under the patronage and control of the Athenian state, and associated with the worship of Demeter and her daughter Persephone. But there were many others of a more private character than the Eleusinian, e.g. the Orphic Mysteries, associated with the name of Dionysus. Besides the Greek Mysteries, mention should be made of the Egyptian cults of Isis and Serapis, and of Persian Mithraism, which in the 3rd century AD was widely diffused over the whole empire.

It is difficult in a brief paragraph to characterize the Mysteries, so elaborate and varied were they, and so completely foreign to the modern mind. The following are some of their main features:

(1) Their appeal was to the emotions rather than to the intellect. Lobeck in his famous *Aglaophamus* destroyed the once prevalent view that the Mysteries enshrined some profound religious truth or esoteric doctrine. They were rather an attempt to find a

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(though a broad one), who always retained traces of his Pharisaic training, and who viewed idolatry with abhorrence; and the chief formative factor of his thinking was his own profound religious experience. It is inconceivable that such a man should so assimilate Gentile modes of thought as to be completely colored by them. The characteristics which his teaching has in common with the pagan religions are simply a witness to the common religious wants of mankind, and not to his indebtedness to them. What turned these religions into Mysteries was the secrecy of their rites; but in the New Testament there are no secret rites. The gospel "mystery" (as we have seen) is not a secret deliberately withheld from the multitude and revealed only to a privileged religious aristocracy, but something which was once a secret and is so no longer. The perfect openness of Christ and His apostles sets them in a world apart from the mystic schools. It is true that later the Mysteries exercised a great influence on ecclesiastical doctrine and practice, especially on baptism and the Eucharist (see Hatch, Hibbert Lectures, chapter x). But in the New Testament, acts of worship are not as yet regarded as mystic rites. The most we can say is that some New Testament writers (especially Paul) make use of expressions and analogies derived from the mystery-religions; but, so far as our present evidence goes, we cannot agree that the pagan cults exercised a central or formative influence on them.

LITERATURE.

There is a large and growing literature on this subject. Its modern scientific study began with C.A. Lobeck's *Aglaophamus* (1829). The following recent works may be specially mentioned: Gustav Anrich, *Das antike Mysterienwesen* (1894); G. Wobbermin, *Religionsgeschichtliche Studien zur Frage, etc.* (1896); E. Hatch, *Essays in Biblical Greek* (1889) and *Hibbert Lectures*, 1888 (published 1890); F. B. Jevons, *An Introduction to the History of Religion* (1896); S. Cheethara, *The Mysteries, Pagan and Christian* (1897); R. Reitzenstein, *Die hellenistischen Mysterienreligionen* (1910); P. Gardner, *The Religious Experience of Paul* (1911); K. Lake, *The Earlier Epistles of Paul* (1911); articles on "Mystery" in *Encyclopedia Britannica*

(11th edition), edition 9 (W.M. Ramsay), and edition 11 (L.R. Farnell), Encyclopedia Biblica (A. Julicher), Hastings, Dictionary of the Bible (five volumes) (A. Stewart); 1- volume Hastings, Dictionary of the Bible; (G.G. Findlay); Hastings, Dictionary of Christ and the Gospels (R.W. Bacon); articles on musterion in Cremer and Grimm- Thayer New Testament Lexicons; the commentaries, including J.B. Lightfoot on Colossians, J. Armitage Robinson on Ephesians, H. Lietzmann on 1 Corinthians; 9 articles in The Expositor on "St. Paul and the Mystery Religions" by Professor H.A.A. Kennedy (April, 1912, to February, 1913).

D. Miall Edwards

MYTHOLOGY

mi-thol'-o-ji.

See FABLE; BABYLONIA AND ASSYRIA, RELIGION OF; GREECE, RELIGION IN ANCIENT.

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NAAM

na'-am (na'am): A son of Caleb (1Ch 4:15)

NAAMAH (1)

na'-a-ma. (na'amah, "pleasant"; Noema):

(1) Daughter of Lamech and Zillah, and sister of Tubal-cain (Ge 4:22; compare Josephus, Ant, I, ii, 2).

(2) An Ammonitish woman whom Solomon married, and who became the mother of Rehoboam (1Ki 14:21; 2Ch 12:13). According to an addition in the Septuagint following 1Ki 12:24, "her name was Naaman, the daughter of Ana (Hanun) son of Nahash, king of the sons of Ammon" (see Benzinger, Konige, in the place cited.).

NAAMAH (2)

(1) One of a group of 16 lowland (Shephelah) cities forming part of Judah's inheritance (Jos 15:41).

(2) The home of Zophar, one of Job's friends (Job 2:11, etc.).

See NAAMATHITE.

NAAMAN

na'-a-man (na'aman, "pleasantness"; Septuagint; Codices Vaticanus and Alexandrinus Naiman; so Westcott and Hort, The New Testament in Greek in the New Testament; Textus Receptus of the New Testament, Neeman) :

(1) A successful Syrian general, high in the confidence and esteem of the king of

Syria, and honored by his fellow-countrymen as their deliverer (2Ki 5:1-27). Afflicted with leprosy, he heard from a Hebrew slave-maid in his household of the wonder-working powers of an Israelite prophet. Sent by his master with a letter couched in somewhat peremptory terms to the king of Israel, he came to Samaria for healing. The king of Israel was filled with suspicion and alarm by the demands of the letter, and rent his clothes; but Elisha the prophet intervened, and sent word to Naaman that he must bathe himself seven times in the Jordan. He at first haughtily resented the humiliation and declined the cure; but on the remonstrance of his attendants he yielded and obtained cleansing. At once he returned to Samaria, testified his gratitude by the offer of large gifts to the prophet, confessed his faith in Elisha's God, and sought leave to take home with him enough of the soil of Canaan for the erection of an altar to Yahweh.

The narrative is throughout consistent and natural, admirably and accurately depicting the condition of the two kingdoms at the time. The character of Naaman is at once

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attractive and manly. His impulsive patriotic preference for the streams of his own land does not lessen the reader's esteem for him, and the favorable impression is deepened by his hearty gratitude and kindness.

The Israelite king is most probably Jehoram, son of Ahab, and the Syrian monarch Ben-hadad II. Josephus (*Ant.*, VIII, xv, 5) identifies Naaman with the man who drew his bow at a venture, and gave Ahab his death wound (1Ki 22:34). There is one reference to Naaman in the New Testament. In Lu 4:27, Jesus, rebuking Jewish exclusiveness, mentions "Naaman the Syrian."

(2) A son of Benjamin (Ge 46:21,6). Fuller and more precise is the description of Nu 26:38,40, where he is said to be a son of Bela and grandson of Benjamin (see also 1Ch 8:3 f).

John A. Lees

NAAMATHITE

na'-a-ma-thit, na-am'-a-thit (na'amdthi, "a dweller in Naaman"; ho M(e)inaion basileus): The description of Zophar, one of Job's friends (Job 2:11; 11:1; 20:1, etc.). Naamah is too common a place-name to permit of the identification of Zophar's home; the Septuagint renders it as "king of the Minaeans."

NAAMITE

na'-a-mit (ha-na'ami, "the Naamite"): A family which traced its descent from Naaman (Nu 26:40).

See NAAMAN, (2).

NAARAH (1)

na'-a-ra (na'arah, "a girl"): One of the two wives of Ashhur, father of Tekoa (1Ch 4:5).

NAARAH (2)

na'arah; Codex Vaticanus hai komai auton; Codex Alexandrinus Naaratha; the King James Version Naarath): A town in the territory of Ephraim (Jos 16:7). It appears as "Naaran" in 1Ch 7:28 (Codex Vaticanus Naarnan; Codex Alexandrinus Naaran). Eusebius, Onomasticon (s.v. "Noorath") places it 5 Roman miles from Jericho. The name has not been recovered, and no identification is certain. The position would agree with that of el-'Aujeh, about 5 miles Northeast of Jericho.

NAARAI

na'-a-ri (na'aray): Son of Ezbai, one of David's heroes (1Ch 11:37). In the parallel passage (2Sa 23:35), he is called "Paarai the Arbite." The true forms of the name and description are uncertain (see Budde, Richter u. Samuel, and Curtis, Chronicles).

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NAARAN; NARATH

na'-a-ran, na'-a-rath (na'aran, na'arath). see NAARAH.

NAASHON; NAASON; NAASSON

na'-a-shon, na-ash'-on, na'-a-son, na-as'-on (Naasson): the King James Version Greek form of "Nahshon" (thus, the Revised Version (British and American)) (Mt 1:4; Lu 3:32).

NAATHUS

na'-a-thus (Naathos): One of the sons of Addi who put away his foreign wife (1 Esdras 9:31). It apparently corresponds to "Adna" of Ezr 10:30, of which it is a transposition. Codex Vaticanus reads Lathos, probably confusing a capital Alpha and a capital Lambda.

NABAL

na'-bal (nabhal, "foolish" or "wicked"; Nabal): A wealthy man of Maon in the highlands of Judah, not far from Hebron, owner of many sheep and goats which he pastured around Carmel in the same district. He was a churlish and wicked man (1Sa 25:2). When David was a fugitive from Saul, he and his followers sought refuge in the wilderness of Paran, near the possessions of Nabal, and protected the latter's flocks and herds from the marauding Bedouin. David felt that some compensation was due him for such services (1Sa 25:15, 25), so, at the time of sheep-shearing—an occasion of great festivities among sheep masters—he sent 10 of his young men to Nabal to solicit gifts of food for himself and his small band of warriors. Nabal not only refused any assistance or presents, but sent back insulting words to David, whereupon the latter, becoming very angry, determined upon the extermination of Nabal and his household and dispatched 400 men to execute his purpose. Abigail, Nabal's wife, a woman of

wonderful sagacity and prudence as well as of great beauty, having learned of her husband's conduct and of David's intentions, hurriedly proceeded, with a large supply of provisions, dainties and wine, to meet David and to apologize for her husband's unkind words and niggardliness, and thus succeeded in thwarting the bloody and revengeful plans of Israel's future king. Upon her return home she found her husband in the midst of a great celebration ("like the feast of a king"), drunken with wine, too intoxicated to realize his narrow escape from the sword of David. On the following morning, when sober, having heard the report of his wife, he was so overcome with fear that he never recovered from the shock, but died 10 days later (1Sa 25:36-38). When David heard about his death, he sent for Abigail, who soon afterward became one of his wives. y Paul) make use of expressions and analogies derived from the mystery-religions; but, so far as our present evidence goes, we cannot agree that the pagan cults exercised a central or formative influence on them.

W. W. Davies

NABARIAS

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nab-a-ri'-as (Nabarias B, Nabareias): One of those who stood upon Ezra's left hand as he expounded the Law (1 Esdras 9:44). Esdras (loc. cit.) gives only 6 names, whereas Nehemiah (8:4) gives 7. It is probable that the last (Meshullam) of Nehemiah's list is simply dropped and that Nabarias equals Hashbaddanah; or it may possibly be a corruption of Zechariah in Nehemiah's list.

NABATAEANS; NABATHAEANS

nab-a-te'-anz, nab-a-the'-anz (Nabataioi; in 1 Macc 5:25 Codex Sinaiticus reads anabatais hoi, V, Anabattaiois; the King James Version Nabathites, more correctly "Nabataeans"):

1. Locality and Early History:

A Semitic (Arabian rather than Syrian) tribe whose home in early Hellenistic times was Southeast of Palestine, where they had either supplanted or mingled with the Edomites (compare Mal 1:1-5). In Josephus' day they were so numerous that the territory between the Red Sea and the Euphrates was called Nabatene (Ant., I, xii, 4). They extended themselves along the East of the Jordan with Petra as their capital (Strabo xvi.779; Josephus, Ant, XIV, i, 4; XVII, iii, 2; BJ, I, vi, 2, etc.). Their earlier history is shrouded in obscurity. Jerome, Quaeat in Ge 25:13, following the hint of Josephus (Ant., I, xii, 4), asserts they were identical with the Ishmaelite tribe of Nebaioth, which is possible, though Nebaioth is spelled with the Hebrew letter tau ("t") and Nabateans is spelled with the Hebrew letter teth ("t"). They were apparently the first allies of the Assyrians in their invasions of Edom (compare Mal 1:1 ff). They were later subdued by Sennacherib (Sayce, New Light from the Ancient Monuments, II, 430), but before long regained their independence and resisted Ashurbanipal

(Rawlinson, note, at the place). According to Alexander Polyhistor (Fr. 18), they were included in the nomadic tribes reduced by David. Their history is more detailed from 312 BC (Diod. Sic. xix), when Antigonus I (Cyclops) sent his

general Athenaeus with a force against them in Petra. After an initial advantage, the army of Athenaeus was almost annihilated. Demetrius, the son of Antigonus, was sent against them a few years later, with little success, though he arranged a friendship with them. The first prince mentioned is Aretas I, to whom the high priest Jason fled in 169 BC. They were friendly to the early Maccabees in the anti-Hellenistic struggle, to Judas in 164 BC (1 Macc 5:25) and to Jonathan in 160 BC (1 Macc 9:35).

2. A Strong Kingdom:

Toward the end of the 2nd century BC on the fall of the Ptolemaic and Seleucid Dynasties, the Nabateans under King Erotimus founded a strong kingdom extending East of the Jordan (in 110 BC). Conscious now of their own strength, they resented the ambition of the Hasmonean Dynasty—their former allies—and opposed Alexander Janneus (96 BC) at the siege of Gaza (Josephus, Ant, XIII, xiii, 3). A few years later (90 BC) Alexander retaliated by attacking Obedas I, king of the Nabateans, but suffered a severe defeat East of the Jordan (Josephus, Ant, XIII, xiii, 5; BJ, I, iv,

4). Antiochus XII of Coele-Syria next led an expedition against the Nabateans, but was defeated and slain in the battle of Kana (Josephus, Ant, XIII, xv, 1-2; BJ, I, iv, 7-

8). Consequently, Aretas III seized Coele-Syria and Damascus and gained another victory over Alexander Janneus at Adida (in 85 BC).

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3. Conflicts:

The Nabateans, led by Aretas (III (?)), espoused the cause of Hyrcanus against Aristobulus, besieged the latter in Jerusalem and provoked the interference of the Romans, by whom under Scaurus they were defeated (Josephus, Ant, XIV, i, 4 f; BJ, I, vi, 2 f). After the capture of Jerusalem, Pompey attacked Aretas, but was satisfied with a payment (Josephus, *ibid.*), and Damascus was added to Syria, though later it appears to have again passed into the hands of Aretas (2Co 11:32). In 55 BC Gabinius led another force against the Nabateans (Josephus, *ibid.*). In 47 BC Malchus I assisted Caesar, but in 40 BC refused to assist Herod against the Parthians, thus provoking both the Idumean Dynasty and the Romans. Antony made a present of part of Malchus' territory to Cleopatra, and the Nabatean kingdom was further humiliated by disastrous defeat in the war against Herod (31 BC).

4. End of the Nation:

Under Aretas IV (9 BC-40 AD) the kingdom was recognized by Augustus. This king sided with the Romans against the Jews, and further gained a great victory over Herod Antipas, who had divorced his daughter to marry Herodias. Under King Abias an expedition against Adiabene came to grief. Malchus II (48-71 AD) assisted the Romans in the conquest of Jerusalem (Josephus, BJ, III, iv, 2). Rabel (71-106 AD) was the last king of the Nabateans as a nation. In 106 AD their nationality was broken up by the unwise policy of Trajan, and Arabia, of which Petra was the capital, was made a Roman province by Cornelius Palma, governor of Syria. Otherwise they might have at least contributed to protecting the West against the East. Diodorus (*loc. cit.*) represents the Nabateans as a wild nomadic folk, with no agriculture, but with flocks and herds and engaged in considerable trading. Later, however, they seem to have imbibed considerable Aramean culture, and Aramaic became at least the language of their commerce and diplomacy. They were also known as pirates on the Red Sea; they secured the harbor of Elah and the Gulf of 'Akaba. They traded between Egypt and

Mesopotamia and carried on a lucrative commerce in myrrh, frankincense and costly wares (KGF, 4th edition (1901), I, 726-44, with full bibliography).

S. Angus

NABATHITES

nab'-a-thits: the King James Version equals the Revised Version (British and American) "Nabathaeans."

NABOTH

na'-both, na'-both (nabhoth, from nubh, "a sprout"; Nabouthai): The owner of a vineyard contiguous to the palace of King Ahab. The king desired, by purchase or exchange, to add the vineyard to his own grounds. Naboth, however, refused to part on any terms with his paternal inheritance. This refusal made Ahab "heavy and displeased" (1Ki 21:4). Jezebel, the king's wife, then took the matter in hand, and by false accusation on an irrelevant charge procured the death of Naboth by stoning (1Ki 21:7-14). As Ahab was on his way to take possession of the vineyard he met Elijah the prophet, who denounced his vile act and pronounced judgment on king and royal

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house. A temporary respite was given to Ahab because of a repentant mood (1Ki 21:27-29); but later the blow fell, first upon himself in a conflict with Syria (1Ki 22:34-40); then upon his house through a conspiracy of Jehu, in which Jehoram, Ahab's son, and Jezebel, his wife, were slain (2Ki 9:25-26,30). In both cases the circumstances recalled the foul treatment of Naboth.

Henry Wallace

NABUCHODONOSOR

nab-u-ko-don'-o-sor (Nabouchodonosor): Septuagint and Vulgate (Jerome's Latin Bible, 390-405 A.D.) form of "Nebuchadnezzar" ("Nebuchadrezzar") found in the King James Version of the Apocrypha in 1 Esdras 1:40,41,45,48; 2:10; 5:7; 6:26; Additions to Esther 11:4; Baruch 1:9,11,12. It is the form used in the King James Version of the Apocrypha throughout. In the Revised Version (British and American) of Judith and Tobit 14:15, the form "Nebuchadnezzar" is given.

NACHOR

na'-kor (Nachor) the King James Version; Greek form of "Nahor" (thus the Revised Version (British and American)). Grandfather of Abraham (Lu 3:34).

NACON, THE THRESHING FLOOR OF

na'-kon, (nakhon; the King James Version Nachon): The place where Uzzah was smitten for putting forth his hand to steady the ark, hence, called afterward "Perezuzzah" (2Sa 6:8); in the parallel passage (1Ch 13:9) we have kidhon, and in Josephus (Ant., VII, iv, 2) Cheidon. In 1Sa 23:23 the word nakhon occurs, and is translated "of a certainty," margin "with the certainty" or "to a set place"; also in 1Sa 26:4 it is translated "of a certainty," margin "to a set place." It is uncertain whether in 1Sa 6:6 it is a place-name at all; and no successful attempt has been

made to identify either Nacon or Chidon; possibly they are both personal names.

E. W. G. Masterman

NADAB

na'-dab (nadhahb, "noble"; Nadab):

(1) Aaron's first-born son (Ex 6:23; Nu 3:2; 26:60; 1Ch 6:3 (Hebrew 5:29); 24:1). He was permitted with Moses, Aaron, the 70 elders, and his brother Abihu to ascend Mt. Sinai and behold the God of Israel (Ex 24:1,9). He was associated with his father and brothers in the priestly office (Ex 28:1). Along with Abihu he was guilty of offering "strange fire," and both "died before Yahweh" (Le 10:1,2; Nu 3:4; 26:61). The nature of their offense is far from clear. The word rendered "strange" seems in this connection to mean no more than "unauthorized by the Law" (see zur, in BDB, and compare Ex 30:9). The proximity of the prohibition of wine to officiating priests ([Le 10:8,9](#)) has given rise to the erroneous suggestion of the Midrash that the offense of the brothers was drunkenness.

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(2) A descendant of Jerahmeel (1Ch 2:28,30).

(3) A Gibeonite (1Ch 8:30).

(4) Son of Jeroboam I and after him for two years king of Israel (1Ki 14:20; 15:25). While Nadab was investing Gibbethon, a Philistine stronghold, Baasha, who probably was an officer in the army, as throne-robbers usually were, conspired against him, slew him and seized the throne (1Ki 15:27-31). With the assassination of Nadab the dynasty of Jeroboam was extirpated, as foretold by the prophet Ahijah (1Ki 14). This event is typical of the entire history of the Northern Kingdom, characterized by revolutions and counter-revolutions.

John A. Lees

NADABATH

na'-da-bath (Nadabath; the King James Version Nadabatha, na-dab'-a-tha): A city East of the Jordan from which the wedding party of Jambri were coming when Jonathan and Simon attacked them and slew very many, designing to avenge the murder of their brother John (1 Macc 9:37 ff). Nebo and Nabathaea have been suggested as identical with Nadabath. Clermont-Ganneau would read rhabatha, and identify it with Rabbath-ammon. There is no certainty.

NAGGAI

nag'-i, nag'-a-i (Naggai; the King James Version Nagge): In Lu 3:25, the Greek form of the Hebrew name NOGAH (which see).

NAHALAL

na'-hal-al (nachalal; Codex Vaticanus, Baithman; Codex Alexandrinus Naalol, and other forms): A city in the territory of Zebulun assigned with its suburbs to

the Merarite Levites, out of which the Canaanite inhabitants were not driven (Jos 19:15, the King James Version (incorrectly) "Nahallal"; Jos 21:35; Jud 1:30, "Nahalol"). In the Talmud Jerusalem (Meg., i.1) it is identified with Mahlul. This name might correspond either with 'Ain Mahil, or with Ma'lul. The former lies about 3 1/2 miles Northeast of Nazareth on a hill near the eastern boundary of Zebulun. The latter is situated about 3 1/2 miles West of Nazareth, near the southern border of Zebulun. The change of "n" to "m" is not unusual.

W. Ewing

NAHALIEL

na-ha'-li-el, na-hal'-i-el (nachali'el, "torrent valley of God"; Codex Vaticanus Manael; Codex Alexandrinus Naaliel): A place where Israel encamped on the way from Arnon to Jericho, named with Mattanah and Bamoth (Nu 21:19). Eusebius, Onomasticon places it near to the Arnon. It is natural to seek for this "torrent valley"

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in one of the tributaries of the Arnon. It may be Wady Waleh, which drains a wide area to the Northeast of the Arnon; or perhaps Wady Zerqa Ma'in farther to the North.

NAHALLAL; NAHALOL

na-hal'-al, na'-ha-lol.

See NAHALAL.

NAHAM

na'-ham (nacham, "comfort"): A Judahite chieftain, father of Keilah the Garmite (1Ch 4:19); the passage is obscure.

NAHAMANI

na-ha-ma'-ni, na-ham'-a-ni (nachamani "compassionate"): One of the twelve heads who returned with Zerubbabel (Ne 7:7). The name is wanting in the parallel list (Ezr 2:2). In 1 Esdras 5:8 he is called "Eneneus" (the Revised Version margin "Enenis").

NAHARAI; NAHARI

na'-ha-ri, (nacharay), na'-ha-ri (nachray): One of David's heroes, Joab's armor-bearer (2Sa 23:37, the King James Version "Nahari"; 1Ch 11:39).

NAHASH

na'-hash (nachash, "serpent"; Naas):

(1) The father of Abigail and Zeruah, the sisters of David (2Sa 17:25; compare

1Ch 2:16). The text in 2 S, where this reference is made, is hopelessly corrupt; for that reason there are various explanations. The rabbis maintain that Nahash is another name for Jesse, David's father. Others think that Nahash was the name of Jesse's wife; but it is not probable that Nahash could have been the name of a woman. Others explain the passage by making Nahash the first husband of Jesse's wife, so that Abigail and Zeruah were half-sisters to King David.

(2) A king of Ammon, who, at the very beginning of Saul's reign, attacked Jabesh-gilead so successfully, that the inhabitants sued for peace at almost any cost, for they were willing to pay tribute and serve the Ammonites (1Sa 11:1). The harsh king, not satisfied with tribute and slavery, demanded in addition that the right eye of every man should be put out, as "a reproach upon Israel." They were given seven days to comply with these cruel terms. Before the expiration of this time, Saul, the newly anointed king, appeared on the scene with an army which utterly routed the Ammonites (1Sa 11:1), and, according to Josephus, killed King Nahash (Ant., VI, v, 3).

If the Nahash of 2Sa 10:2 be the same as the king mentioned in 1Sa 11, this statement of Josephus cannot be true, for he lived till the early part of David's reign, 40 or more

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years later. It is, of course, possible that Nahash, the father of Hanun, was a son or grandson of the king defeated at Jabesh-gilead by Saul. There is but little agreement among commentators in regard to this matter. Some writers go so far as to claim that "all passages in which this name (Nahash) is found refer to the same individual."

(3) A resident of Rabbath-ammon, the capital of Ammon (2Sa 17:27). Perhaps the same as Nahash (2), which see. His son Shobi, with other trans-Jordanic chieftains, welcomed David at Mahanaim with sympathy and substantial gifts when the old king was fleeing before his rebel son Absalom. Some believe that Shobi was a brother of Hanun, king of Ammon (2Sa 10:1).

W. W. Davies

NAHATH

na'-hath (nachath):

(1) A grandson of Esau (Ge 36:13; 1Ch 1:37).

(2) A descendant of Levi and ancestor of Samuel (1Ch 6:26); also called "Toah" (1Ch 6:34) and "Tohu" (1Sa 1:1).

(3) A Levite who, in the time of Hezekiah, assisted in the oversight of "the oblations and the tithes and the dedicated things" (2Ch 31:13).

NAHBI

na'-bi (nachbi): The representative of Naphtali among the 12 spies (Nu 13:14).

NAHOR

na'-hor (nachor; in the New Testament Nachor):e representative of Naphtali

among the 12 spies (Nu 13:14).

(1) Son of Serug and grandfather of Abraham (Ge 11:22-25; 1Ch 1:26).

(2) Son of Terah and brother of Abraham (Ge 11:26,27,29; 22:20,23; 24:15,24,47; 29:5; Jos 24:2).

A city of Nahor is mentioned in Ge 24:10; the God of Nahor in Ge 31:53. In the King James Version Jos 24:2; Lu 3:34, the name is spelled "Nachor."

NAHSHON

na'-shon (nachshon; Septuagint and New Testament, Naasson): A descendant of Judah; brother-in-law of Aaron and ancestor of David and of Jesus Christ (Ex 6:23; Nu 1:7; 1Ch 2:10,11; Ru 4:20; Mt 1:4; Lu 3:32).

NAHUM

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na'-hum (Naoum; the King James Version Naum): An ancestor of Jesus in Luke's genealogy, the 9th before Joseph, the husband of Mary (Lu 3:25).

NAHUM; THE BOOK OF

na'-hum:

I. AUTHORSHIP AND DATE

1. The Name

2. Life and Home of Nahum

The Four Traditions

3. Date, as Related to Assyrian History

(1) The Revolt of Shamash-shumukin

(2) The Invasion of 625 BC

(3) The Final Attack

(4) Probable Date

II. THE BOOK

1. Contents (Nahum 1-3)

2. Style

3. Integrity

III. TEACHING

1. The Character of Yahweh
2. Nahum's Glee over the Ruin of Nineveh
3. Universality of Yahweh's Rule
4. The Messianic Outlook

LITERATURE

I. Authorship and Date.

1. The Name:

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salvation of the oppressed (1:15; 2:2). Faith in Yahweh will secure the Divine favor and protection (1:7).

2. Nahum's Glee over the Ruin of Nineveh:

The fierceness of Nahum, and his glee at the thought of Nineveh's ruin, may not be in accord with the injunction, "Love thine enemy"; but it should be borne in mind that it is not personal hatred that prompts the prophet; he is stirred by a righteous indignation over the outrages committed by Assyria. He considers the sin and overthrow of Nineveh, not merely in their bearing upon the fortunes of Judah, but in their relation to the moral government of the whole world; hence, his voice gives utterance to the outraged conscience of humanity.

3. Universality of Yahweh's Rule:

While Nahum's message, in its direct teaching, appears to be less spiritual and ethical than that of his predecessors, it sets in a clear light Yahweh's sway over the whole universe, and emphasizes the duty of nations as well as of individuals to own His sway and obey His will. This attitude alone will assure permanent peace and prosperity; on the other hand, disobedience to His purpose and disregard of His rule will surely bring calamity and distress. The emphasis of these ethical principles gives to the message of Nahum a unique significance for the present day and generation. "Assyria in his hands," says Kennedy, "becomes an object-lesson to the empires of the modern world, teaching, as an eternal principle of the Divine government of the world, the absolute necessity, for a nation's continued vitality, of that righteousness, personal, civic, and national, which alone exalteth a nation."

4. The Messianic Outlook:

In a broad sense, Na 1:15 is of Messianic import. The downfall of Nineveh and Assyria prepares the way for the permanent redemption and exaltation of Zion:

"the wicked one shall no more pass through thee."

LITERATURE.

Comms. on the Minor Prophets by Ewald, Pusey, Keil, Orelli; G.A. Smith (Expositor's Bible); Driver (New Century); B.A. Davidson, commentary on "Nahum," "Habakkuk," "Zephaniah" (Cambridge Bible); A.F. Kirkpatrick, Doctrine of the Prophets; Eiselen, Prophecy and the Prophets; F.W. Farrar, Minor Prophets ("Men of the Bible" series); Driver, Introduction to the Lit. of the Old Testament; HDB, article "Nahum"; EB, article "Nahum."

F. C. Eiselen

NAIDUS

na'-i-dus (Codex Alexandrinus Naeidos; Codex Vaticanus Naaidos): One of those who had taken "strange wives" (1 Esdras 9:31), apparently equals "Benaiah" of Ezr 10:30, of which it is probably a corruption or the latter part.

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NAIL

nal: (1) As denoting the finger-nail, the Hebrew word is tsipporen (De 21:12), the captive woman "shall shave her head, and pare her nails." The latter was probably intended to prevent her from marring her beauty by scratching her face, an act of self-mutilation oriental women are repeatedly reported to have committed in the agony of their grief. Aramaic Tephar (Da 4:33, "his nails like birds' claws"). (2) As pin or peg (for tents, or driven into the wall) the word is yathedh (in Jud 4:21 the Revised Version (British and American), "tent-pin"); in Isa 22:23, "a nail in a sure place" is a peg firmly driven into the wall on which something is to be hung (22:24); compare Ec 12:11, where the word is masmeroth, cognate with macmer below. (3) For nails of iron (1Ch 22:3) and gold (2Ch 3:9), and in Isa 41:7 and Jer 10:4, the word is macmer. (4) In the New Testament the word is helos, used of the nails in Christ's hands (Joh 20:25), and "to nail" in Col 2:14 ("nailing it to the cross") is proseloo.

In a figurative sense the word is used of the hard point of a stylus or engraving tool: "The sin of Judah is written with a pen of iron, and with the point (literally, "claw," "nail") of a diamond: it is graven upon the tablet of their heart, and upon the horns of your altars" (Jer 17:1).

James Orr

NAIN

na'-in (Navi): This town is mentioned in Scripture only in connection with the visit of Jesus and the miracle of raising the widow's son from the dead (Lu 7:11). The name persists to this day, and in the form of Nein clings to a small village on the northwestern slope of Jebel ed-Duchy ("Hill of Moreh"), the mountain which, since the Middle Ages, has been known as Little Hermon. The modern name of the mountain is derived from Neby Duchy whose wely crowns the height above the village. There are many ancient remains, proving that the place was once of

considerable size. It was never enclosed by a wall, as some have thought from the mention of "the gate." This was probably the opening between the houses by which the road entered the town. Tristram thought he had found traces of an ancient city wall, but this proved to be incorrect. The ancient town perhaps stood somewhat higher on the hill than the present village. In the rocks to the East are many tombs of antiquity. The site commands a beautiful and extensive view across the plain to Carmel, over the Nazareth hills, and away past Tabor to where the white peak of Hermon glistens in the sun. To the South are the heights of Gilboa and the uplands of Samaria. The village, once prosperous, has fallen on evil days. It is said that the villagers received such good prices for simsum that they cultivated it on a large scale. A sudden drop in the price brought them to ruin, from which, after many years, they have not yet fully recovered.

W. Ewing

NAIOTH

na'-yoth, ni'-oth (nayoath; Codex Vaticanus Auath; Codex Alexandrinus Nauioth): This is the name given to a place in Ramah to which David went with Samuel when

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he fled and escaped from Saul (1Sa 19:18, etc.). The term has often been taken as meaning "houses" or "habitations"; but this cannot be justified. There is no certainty as to exactly what the word signified. Clearly, however, it attached to a particular locality in Ramah; and whatever its etymological significance, it denoted a place where the prophets dwelt together. On approaching it in pursuit of David, Saul was overcome by the Spirit of God, and conducted himself like one "possessed," giving rise to the proverb, "Is Saul also among the prophets?"

W. Ewing

NAKED; NAKEDNESS

na'-ked, na'-ked-nes: "Naked" in the Old Testament represents various derivatives of 'ur and 'arah chiefly, 'arom (adj.) and 'erwah (noun); in the New Testament the adjective is gunnos, the noun gunnotes, with verb gunneteuo, in [1Co 4:1](#) 1. In Ex 32:25; 2Ch 28:19, the King James Version adds para', "break loose," "cast away restraint." Both the Greek and Hebrew forms mean "without clothing," but in both languages they, are used frequently in the sense of "lightly clad" or, simply, "without an outer garment." So, probably, is the meaning in Joh 21:7—Peter was wearing only the chiton (see DRESS); and so perhaps in Mr 14:51,52 and Mic 1:8. In Isa 20:2-4, however, the meaning is literally (for the "three years" of Isa 20:3 see the commentaries). So in Ge 2:25; 3:7, where the act of sin is immediately followed by the sense of shame (see Delitzsch, Biblical Psychology, and Gunkel, at the place). A very common use of "naked" is also "without proper clothing" (Job 22:6; 1Co 4:11, etc.), whence, of course, the expression "clothe naked." "Nakedness," in addition, is used as an euphemism in 1Sa 20:30. A slightly different euphemistic usage is that of Le 18:19, which in Eze 16:36,37 is played off against the literal sense (compare Eze 22:10; 23:18,29). The point of Ge 9:22,23 is a little hard to grasp, but apparently there is here again an euphemism—this time for a particularly horrible act (see the commentaries and compare Hab 2:15). Possibly some of these euphemisms are due to the Massorettes (see TEXT OF THE OLD TESTAMENT). The Jews

objected vigorously to exposure of the body (even athletes insisting on a loin-cloth (compare 2 Macc 4:12,13)), and compulsory nudity was the extreme of shame and humiliation (Isa 20:2-4; La 1:8; Ho 2:3; Na 3:5, etc.). The relation of this attitude to Israel's high sexual morality needs no explanation.

Buroton Scott Easton

NAME

nam (shem; onoma; Latin nomen (2 Esdras 4:1); verbs onomazo; Latin nomino (2 Esdras 5:26)): A "name" is that by which a person, place or thing is marked and known. In Scripture, names were generally descriptive of the person, of his position, of some circumstance affecting him, hope entertained concerning him, etc., so that "the name" often came to stand for the person. In Ac 1:15; Re 3:4, onoma stands for "persons"; compare Nu 26:53,55.

I. Old Testament Word and Use.

1. General:

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and of the Son, and of the Holy Spirit," represents "dedication to" God as He has been revealed in Christ.

"In the name of" means "as representing" (or as being), e.g. "in the name of a prophet," of "a righteous man," or of "a disciple" (Mt 10:41,42); to receive a little child "in Christ's name," i.e. as belonging to Him, is to receive Himself (Mt 18:5; Mr 9:37; 9:41 to disciples, the Revised Version (British and American) "because ye are Christ's," margin "Greek: in name that ye are (Christ's)"; Lu 9:48; compare Mt 18:20; Mr 13:6, "Many shall come in my name"; Lu 21:8).

2. In Relation to Prayer:

The significance of the name of Jesus in relation to prayer deserves special notice. To pray in the name of Jesus, to ask anything in His name, according to His promises, "Whatsoever ye shall ask in my name, that will I do" ([Joh 14:13](#) ; compare Joh 14:14; 15:16; 16:23); "Hitherto have ye asked nothing in my name: ask that your joy may be made full" (Joh 16:24), is not merely to add to our prayers (as is so often unthinkingly done): "we ask all in the name of Jesus," or "through Jesus Christ our Lord," etc., but to pray or ask as His representatives on earth, in His mission and stead, in His spirit and with His aim; it implies union with Christ and abiding in Him, He in us and we in Him. The meaning of the phrase is, "as being one with me even as I am revealed to you." Its two correlatives are "in me" (Joh 6:56; 14:20; 15:4 ff; 16:33; compare 1Joh 5:20), and the Pauline "in Christ" (Westcott, The Gospel according to John).

W. L. Walker

NAMES OF GOD

See GOD, NAMES OF.

NAMES, PROPER

I. THE FORM OF HEBREW NAMES

1. Various Types
2. Vocalization
3. Transposition of Parts
4. Methods of Abbreviation

II. THE RANGE OF PROPER NAMES

1. Personal Names
 - (1) Not Exclusively Descriptive
 - (2) Drawn from a Wide Field

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which underlies the word rendered troop or marauding band, and gudh, which means "to press." In the use not only of the root of the name Gad, but of a different root also that is similar in sound, it is evident that the purpose is simply to play upon the name. The brief oracle is uttered almost exclusively by means of variations in the vocalization of the two roots, producing one of the most successful word-plays in Hebrew literature.

Judah is a noun corresponding to the Hophal imperfect, and means "thing being praised," "object of praise." In bestowing this name upon her child the mother signified that Yahweh was the object of her praise; for she said: "Now will I praise Yahweh" (Ge 29:35). In Ge 49:8 a prophecy is spoken concerning Judah. The same etymology and meaning are recognized as before, but the application is different. The birth of Judah had made God an object of praise, the great deeds of the tribe of Judah were destined to make that tribe an object of praise. To quote the oracle: "'Object of praise," thee shall thy brothers praise.' In this difference of reference and in the repetition of the significant word consists the play upon the name.

Da is played upon in much the same way. The name may be a participle, used as a noun, and be rendered "judge"; but it probably belongs to that numerous class in which the names are verbs in the perfect, and signifies, "he hath judged." His adoptive mother had called his name Dan, because God had heard her complaint and decided the cause in her favor (Ge 30:6). In attaching the prophecy, the name is played upon by changing the subject, and, in order to refer to the future, by substituting the imperfect for the perfect of the verb.: "'He hath judged" shall judge his people, as one of the tribes of Israel' (Ge 49:16).

See also GOD, NAMES OF; NAME.

John D. Davis

NANAEA

na-ne'-a (Nanaia; the King James Version Nanea): A female deity worshipped by the Assyrians, Babylonians and Persians and other Asiatic peoples, the Nana or Nanai of the Babylonians, known as "the lady of Babylon." The name means "the undefiled," and probably represented originally the productive powers of Nature (genetrix), and as such was the companion of the sun-god. She was identified with Ishtar in Assyria and Ashtoreth in Phoenicia, by the Greeks as Aphrodite (Clement of Alexandria Protr., 19), but sometimes as Artemis the huntress (Paus. iii.16,8; Plut. Artax. xxvii). Strabo (xv. 733) identifies her with Anaitis (equals Anahita), the Asian Artemis. She was the Venus, but sometimes the Diana, of the Romans. There are many variants of the name: Anaea (Strabo xvi.738), Aneitis (Plut. Artax. xxvii), Tanais (Clement of Alexandria, loc. cit.), also Tanath, sometimes in Phoenician inscriptions, Tanata, Anta (Egyptian). In 2 Macc 1:13 ff, a fictitious account is given of the death of Antiochus Epiphanes, in a temple of Nanaea in Persia, by the treachery of Nanaea's priests. The public treasury was often placed in Nanaea's temple; this, Epiphanes was anxious to secure under the pretext of marrying the goddess and receiving the money as dowry. The priests threw down great stones "like thunderbolts" from above, killed the king and his state and then cut off their heads. But 1 Macc 1 ff, which is more reliable, gives a different account of the death of Epiphanes after an attempt to rob a rich

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temple in Elymais. The account of 2 Macc 1:13 ff must be mere legend, as far as Epiphanes is concerned, but may have been suggested or colored by the story of the death of Antiochus the Great, who met his death while plundering a temple of Belus near Elymais (Strabo xvi.1.18; Diod. Sic. 573; Justin, xxxii.2). The temple of Nanaea referred to in 2 Macc 1:13 ff may be identified with that of Artemis (Polyb. xxxi.11; Josephus, Ant, XII, ix, 1) or Aphrodite (Appian, Syriac. 66; Rawlinson, Speaker's Comm.).

S. Angus

NAOMI

na'-o-mi, na-o'-mi, na-o'-mi (no'omi, probably equals "pleasantness"; Septuagint. Codex Vaticanus Noemein; Codex Alexandrinus Noemmei(n)): Wife of Elimelech and mother-in-law of Ru (Ru 1:2-4:17). She went with her husband to the land of Moab, and after his death returned to Bethlehem. When greeted on her return, she told the women of the town to call her, not no'omi ("pleasantness"), but marah ("bitterness"), "for," she said, "the Almighty hath dealt very bitterly with me." She advised Ru in her dealings with Boaz, and afterward nursed their child.ith Anaitis (equalsAnahita), the Asian Artemis. She was the Venus, but sometimes the Diana, of the Romans. There are many variants of the name: Anaea (Strabo xvi.738), Aneitis (Plut. Artax. xxvii), Tanais (Clement of Alexandria, loc. cit.), also Tanath, sometimes in Phoenician inscriptions, Tanata, Anta (Egyptian). In 2 Macc 1:13 ff, a fictitious account is given of the death of Antiochus Epiphanes, in a temple of Nanaea in Persia, by the treachery of Nanaea's priests. The public treasury was often placed in Nanaea's temple; this, Epiphanes was anxious to secure under the pretext of marrying the goddess and receiving the money as dowry. The priests threw down great stones "like thunderbolts" from above, killed the king and his state and then cut off their heads. But 1 Macc 1 ff, which is more reliable, gives a different account of the death of Epiphanes after an attempt to rob a rich temple in Elymais. The account of 2 Macc 1:13 ff must be mere legend, as far as

Epiphanes is concerned, but may have been suggested or colored by the story of the death of Antiochus the Great, who met his death while plundering a temple of Belus near Elymais (Strabo xvi.1.18; Diod. Sic. 573; Justin, xxxii.2). The temple of Nanaea referred to in 2 Macc 1:13 ff may be identified with that of Artemis (Polyb. xxxi.11; Josephus, Ant, XII, ix, 1) or Aphrodite (Appian, Syriac. 66; Rawlinson, Speaker's Comm.).

The name may mean "my joy," "my bliss," but is perhaps better explained according to the traditional interpretation as "the pleasant one."

David Francis Roberts

NAPHATH-DOR

na'-fath-dor (Jos 12:23 the Revised Version margin).

See DOR.

NAPHISH

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na'-fish (naphish; Naphes, D, Napheth): A son of Ishmael (Ge 25:15; 1Ch 1:31). Naphish, along with other Hagrite clans, was overwhelmingly defeated by the Israelite tribes on the East of the Jordan (1Ch 5:19, the King James Version "Nephish"). Their descendants are mentioned among the Nethinim by the name "Nephisim," the King James Version and the Revised Version margin "Nephusim" (Ezr 2:50); "Nephushesim," the King James Version and the Revised Version margin "Nephishesim" (Ne 7:52); "Naphisi" (1 Esdras 5:31).

NAPHISI

naf'-i-si (Naphisi, Codex Vaticanus Napheisei): The name of one of the families which went up out of captivity with Zerubbabel (1 Esdras 5:31) equals "Nephushesim" of Ne 7:52; "Nephisim" of Ezr 2:50.

See NAPHISH.

NAPHOTH-DOR

na'-foth-dor (Jos 11:2 the Revised Version margin).

See DOR.

NAPHTALI

naf'-ta-li (naphtali; Nephthaleim):

I. THE PATRIARCH

1. Name

2. Circumstances of His Birth

3. Historical and Traditional Details

II. TRIBE OF NAPHTALI

1. Its Relative Position
2. Its Location in Palestine
3. Physical Features
4. Distinction of the Tribe
5. Sites and Inhabitants
6. Labors of Jesus in This District

I. The Patriarch.

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and spear thirty and seven thousand" (1Ch 12:34). Their position exposed them to the first brunt of attack by enemies from the North; and in the wars of the kings they bore an important part (1Ki 15:20; 2Ki 12:18; 13:22); and they were the first on the West of the Jordan to be carried away captive (2Ki 15:29).

See GALILEE.

5. Sites and Inhabitants:

The largest town in Mt. Naphtali today (in 1915) is Safed, on the heights due North of the Sea of Galilee, often spoken of as the "city set on a hill." It is built in the form of a horseshoe, open to the North, round the Castle Hill, on which are the ruins of the old fortress of the Templars. This is a position of great strength, which could hardly fail to be occupied in ancient times, although, so far, it cannot be identified with any ancient city. It contains between 20,000 and 30,000 inhabitants. Over against it to the Northwest, beyond the deep gorge of Wady Leimun, rises Jebel Jermuk, the highest mountain in Palestine proper (circa 4,000 feet) which may be the scene of the TRANSFIGURATION (which see). The inhabitants of Safed were massacred by Sultan Bibars in 1266. The city suffered severely from earthquake in 1759; and it shared with Tibefias, also a city of Naphtali., the disaster wrought by the earthquake of 1837. It is one of the holy cities of the Jews.

6. Labors of Jesus in This District:

In the land of Naphtali Jesus spent a great part of his public life, the land of Gennesaret, Bethsaida, Capernaum and Chorazin all lying within its boundaries (compare Mt 4:15).

W. Ewing

NAPHTALI, MOUNT

(har naphtali; en to orei to Nephthalei): This was the most northerly of the three divisions of the Western Range, which derived their names from those of the tribes holding chief sway over them—Mt. Judah, Mt. Ephraim, and, Mt. Naphtali (Jos 20:7 the King James Version, the Revised Version (British and American) replaces Mount" by the hill country of").

NAPHTHAR

naf'-thar (the King James Version): the Revised Version (British and American) "Nephthar."

NAPHTUHIM

naf-tu'-him (naphtuchim; Septuagint Nephthaleim): A son of Mizraim (Ge 10:13; 1Ch 1:11); but, according to most modern authorities, a district or a dependency of Egypt. Among the many efforts at identification the following deserve notice: Naphtuhim equals (1) Nephthys (Nephthus) in the Northeast of Egypt; (2) Na-ptah, i.e. the people of Ptah, the dwellers in the neighborhood of Memphis; (3) Nathu (according to

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Herodotus, Natho), which occurs in Assurbanipal's Annals as the name of a part of Lower Egypt; (4) Erman (ZATW, X, 118), by the change of a letter, reads Petemhim, which signifies "The Northland"; (5) Spiegelberg sees in the word an old designation of the Delta, and would therefore render the name, "the people of the Delta" (compare Johns, HDB; Skinner and Holzinger on Genesis).

John A. Lees

NAPKIN

nap'-kin (soudarion; Latin sudarium): In Lu 19:20, the cloth in which the "unprofitable servant" wrapped the money of his lord; compare Joh 11:44; 20:7; see DRESS, sec. 7; HANDKERCHIEF.

NARCISSUS

nar-sis'-us (Narkissos): In Ro 16:11 Paul sends greetings to "them of the household of Narcissus, that are in the Lord." "The last words may suggest that, though only the Christians in this household have a greeting sent to them, there were other members of it with whom the church had relations" (Denney).

Narcissus is a common name, especially among freedmen and slaves. But, as in the case of Aristobulus, some famous person of this name must be meant. Conybeare and Howson mention two, one the wellknown favorite of Claudius, the other a favorite of Nero. The latter, who was put to death by Galba (Dio Cass. lxiv.3), they think to be the Narcissus meant here (Paul, chapter xix). On the other hand, Bishop Lightfoot (Phil, 175) holds that "the powerful freedman Narcissus, whose wealth was proverbial (Juv. Sat. xiv.329), whose influence with Claudius was unbounded, and who bore a chief part in the intrigues of this reign, alone satisfies this condition." Shortly after the accession of Nero, he had been put to death by Agrippina (Tac. Ann. xiii.1; . Dio Cass. lx.34) in 54 AD. As this occurred three or four years before the Epistle to the Romans was written,

some think another Narcissus is meant. However, as was usual in such cases, his property would be confiscated, and his slaves, becoming the property of the emperor, would swell "Caesar's household" as Narcissiani.

S. F. Hunter

NARD

nard.

See SPIKENARD.

NASBAS

nas'-bas (Nasbas, Codex Sinaiticus Nabad, read by Fritzsche): A name otherwise unknown. It occurs only in Tobit 11:18, "And Achiacharus, and Nasbas his brother's son," came to Tobit's wedding. Opinions are divided as to whether he was "brother's son" of Tobit or Achiacharus. the King James Version margin gives the suggestion of

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Junius, "Achiacharus who is also called Nasbas," thus identifying Nasbas with Achiacharus, which might gain support from Tobit 1:22 where Achiacharus is mentioned as "brother's son" of Tobit. See ACHIACHARUS; AMAN. Codex Sinaiticus reads "Achiacharus and Nabad his brother's sons," which is corrected by another hand to "brother's son" (exadelphos). The Itala gives "Nabal avunculus ("maternal uncle") illius"; the, Vulgate (Jerome's Latin Bible, 390-405 A.D.) "Nabath consobrini ("cousins") Tobiae"; Syriac "Laban his sister's son." This person is probably identical with the "Aman" of Tobit 14:10 (see variety of readings under AMAN) and the nephew in Harris' Story of Achiqar and His Nephew.

S. Angus

NASI

na'-se (Codex Vaticanus Nasei; Codex Alexandrinus Nasith; the King James Version, Nasith): The head of one of the families which went up with Zerubbabel (1 Esdras 5:32) equals "Neziah" of Ezr 2:54; Ne 7:56.

NASOR

na'-sor.

See HAZOR.

NATHAN (1)

na'-than (nathan, "gift"; Nathan): A court prophet in David's reign and a supporter of Solomon at his accession. There are three main incidents in his career as depicted in the Old Testament.

1. Nathan and David's Temple-Plans:

The two parallel narratives, 2Sa 7:1-17 equals 1Ch 17:1-15, of which the former is the original, relate how David confided to Nathan his intention to build a house for Yahweh's ark. Nathan at first blesses the project, but that same night is given a Divine message, and returns to tell the king that instead of David building a house for Yahweh, Yahweh will build a house for David: "I will set up thy seed after thee,

and I will establish his kingdom. I will be his father, and he shall be my son: if he

commit iniquity, I will chasten him with the rod of men" (2Sa 7:12-14). 2Sa 7:13 says that "He shall build a house for my name, and I will establish the throne of his kingdom for ever," but this disturbs the one great thought of the passage, . which is that God will build a house for David, and which is also the thought in David's prayer (7:18-29).

The word "seed" in 2Sa 7:12 is collective and so throughout the passage, so that the prophecy does not refer to any individual, but, like De 17:14-20; 18:15-22, belongs to the group of generic prophecies. Nor is it Messianic, for 2Sa 7:14 could not be reconciled with the sinlessness of Jesus. The message is rather a promise of the ever-merciful providence of God in dealing with David's family. (See, however, C.A. Briggs, *Messianic Prophecy*, 126 ff.) Budde, who says that the section belongs to the

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Curtis (on 1Ch 29:29) observes that Nathan is always called nabhi' ("prophet") in Samuel and Kings and not ro'eh or chozeh, "seer."

David Francis Roberts

NATHAN (2)

(1) A prophet (2Sa 7\$; Ps 51\$, title). See preceding article.

(2) A son of King David (2Sa 5:14; 1Ch 3:5; 14:4).

(3) Father of Igal, one of David's heroes (2Sa 23:36). In 1Ch 11:38, we have "Joe the brother of Nathan"; the Septuagint's Codex Vaticanus has "son" in this verse, but it is impossible to say whether Igal or Joe is the correct name.

(4) A Jerahmeelite (1Ch 2:36), whose son is called Zabad, whom some suppose to be the same as Zabud (1Ki 4:5). On this view this Nathan is the same as the prophet (see 1, above).

(5) A companion of Ezra from Babylon (Ezr 8:16 and RAPC 1Es 8:44).

(6) Nathaniah (1 Esdras 9:34), one of those who had married foreign wives (Ezr 10:39).

(7) Name of a family (Zec 12:12).

David Francis Roberts

NATHAN-MELECH

na'-than-mel'-ek (nethan-melekh, "king's gift"): A Judean official, to whose chamber King Josiah removed "the horses of the sun" (2Ki 23:11). The Septuagint calls him "Nathan, the king's eunuch" (Nathan basileos tou

eunouchou).

NATHANAEL (1)

na-than'-a-el (Nathanael):

(1) One of the "captains over thousands" who furnished the Levites with much cattle for Josiah's Passover (1 Esdras 1:9) equals "Nethanel" of 2Ch 35:9.

(2) (Nathanaelos, Codices Vaticanus and Alexandrinus omit): One of the priests who had married a "strange wife" (1 Esdras 9:22) equals "Nethanel" of Ezr 10:22.

(3) An ancestor of Judith (Judith 8:1).

(4) One of the Twelve Apostles. See next article.

NATHANAEL (2)

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(nethan'el, "God has given"; Nathanael): Nathanael, who was probably a fisherman, belonged to Cana in Galilee (Joh 21:2). According to the "Genealogies of the Twelve Apostles" (compare Budge, *Contendings of the Apostles*, II, 50), Nathanael was the same as Simon, the son of Cleopas, and was one of the Twelve. He was among those who met and conversed with Jesus during the preaching of John the Baptist at Bethany beyond Jordan (compare Joh 1:28). From the manner of the invitation extended to him by Philip (Joh 1:45), it is evident that Nathanael was well versed in ancient Scripture, and that in him also the preaching of John had aroused a certain expectancy. His reply to Philip, "Can any good thing come out of Nazareth? (Joh 1:46), was prompted, not by any ill repute of the place, but by its petty insignificance and familiarity in Nathanael's eyes. To this question Philip made no direct answer, but replied, "Come and see." It was the answer best fitted to the man and the occasion; it appealed to Nathanael's fair-mindedness and sincerity of purpose. He responded nobly to the call, and on approaching Jesus was received with the words: "Behold, an Israelite indeed, in whom is no guile!" (Joh 1:47). It was a tribute to that singleness of heart which enabled him to overcome his initial prejudice. The same candor and openness distinguished the after-interview of Nathanael with Jesus, as is evident by his question, "Whence knowest thou me?" (Joh 1:48). The reply of Jesus was not what he expected. It concerned the time he had spent under the fig tree, kneeling, no doubt, in silent prayer and communion with God, and brought to mind all the sacred hopes and aspirations of that hour. It taught him that here was One who read on the instant the inmost secrets of his heart, and was Himself the ideal for whom he was seeking; and it drew from him the confession, "Rabbi, thou art the Son of God; thou art King of Israel" (Joh 1:49).

Although Nathanael is mentioned by name only once again in the New Testament, where he is one of the seven who witnessed the appearance of the risen Jesus at the Sea of Tiberias (Joh 21:2), it is evident that the connection and companionship of Nathanael with Jesus must have been much closer than those two incidents would lead us to suppose. Accordingly, attempts have been made to identify him with other New Testament characters, the most commonly

accepted being Bartholomew (compare BARTHOLOMEW). The principal arguments in support of this identification are:

(1) Nathanael is never mentioned by the synoptists, and Bartholomew is never mentioned by John, who further implies that Nathanael was one of the twelve disciples (compare Joh 20:24-26; 21:2);

(2) in the Synoptists, Philip is closely connected with Bartholomew (compare lists of the apostles), and in John with Nathaniel (compare Joh 1:45 ff);

(3) the fact that most of the other apostles bear two names. Arguments are also adduced to identify him with Simon the Cananean (compare SIMON). Nathanael has also been identified with Matthew and Mattbias (based on the similarity of name- meanings), with John the son of Zebedee, with Stephen, and even with Paul.

C. M. Kerr

NATHANIAS

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nath-a-ni'-as (Nathanias): One of those who put away their foreign wives (1 Esdras 9:34) equals "Nathan" of Ezr 10:39.

NATIONS

na'-shunz.

See GENTILES; GOIIM; HEATHEN; TABLE OF NATIONS.

NATIVITY, OF MARY, GOSPEL OF THE

na-tiv'-i-ty.

See APOCRYPHAL GOSPELS.

NATURAL FEATURES

fe'-turz: As has been pointed out by various authors (compare HGHL), the principal physical features of Palestine run in North and South lines, or rather about from South-Southwest to North-Northeast.

The lowland or Shephelah (the King James Version "vale, valley, plain, or low country") includes the maritime plain and the western foothills.

The hill country consists of the mountains of Judea, and its features are continued northward to the plain of Esdraelon and southward to the Sinaitic peninsula. It is rocky and has very little water. Except for the few fountains, the scanty population depends upon rain water collected during the winter months.

The Arabah (Revised Version) includes the Jordan valley from the Sea of Galilee to the Dead Sea, as well as the depression running from the Dead Sea to the Gulf of Akabah. It is to the latter depression that the name Wady-ul-'Arabah] is now applied by the Arabs. It is bounded on the East by Mr. Seir or Edom, and on the

West by the mountains of the Sinaitic peninsula. Its highest point, about halfway between the Dead Sea and the Gulf of Akabah, is a few hundred ft. higher than the level of the Mediterranean, but nearly 2,000 ft. above the level of the Dead Sea. From this point the valley slopes southward to the Gulf of Akabah, and northward to the Dead Sea. The lower Jordan valley slopes from about 600 ft. below ocean-level at the Sea of Galilee to about 1,300 ft. below ocean-level at the Dead Sea.

To the East are the highlands of Gilead and Moab rising abruptly from the valley, as does the hill country of Judea on the West. The country to the East of the Jordan-Dead Sea-Arabah depression, to the whole of which the name Ghaur (Ghor) is applied by the Arabs, is a great table-land sloping gradually to the East from the sharp edge which overlooks the Ghaur. It has no conspicuous peaks. What appear to be peaks when viewed from the Ghaur are irregularities of its western contour, which are invisible or appear as slight mounds to the observer who looks westward from any point some miles to the East Mt. Nebo, for instance, when seen from Medeba is not readily distinguishable. This is because it really does not rise above the general level

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of the table-land. The small annual rainfall on the heights near the Ghaur diminishes eastward, and the desert begins within from 20 to 40 miles.

Another term much used by Old Testament writers is South or Negeb, which embraces the southernmost portion of the promised land, and was never effectively occupied by the Israelites. Its uttermost boundary was the "river of Egypt" (al-'Arish), and coincides roughly with the present boundary between the Ottoman territory on the East and the Anglo-Egyptian territory of Sinai on the West.

The term slopes, 'ashedhoth, the King James Version "springs," occurs in Jos 10:40, "So Joshua smote all the land, the hill country and the lowland, and the slopes, and all their kings"; and again in Jos 12:7,8, "And Joshua gave it for a possession according to their divisions; in the hill-country, and in the lowland, and in the Arabah, and in the slopes, and in the wilderness, and in the South." In the former passage, it seems to refer to the foothills which form the eastern or higher part of the lowland or Shephelah. In the latter passage, it might mean the same, or it might mean the descent from the Judean hills to the Ghaur. In De 3:17; 4:49; Jos 12:3; 13:20, we have "the slopes of Pisgah" ('ashdoth-ha-pisgah, "springs of Pisgah"), which denotes the descent from the heights of Moab to the Ghaur. The same word occurs in the sing in Nu 21:15, referring to the descent to the Arnon. "Slopes," therefore, does not seem to be a term applied to any particular region.

The wilderness is usually the desert of the wandering, including the central part of the Sinaitic peninsula, but it is by no means always used in this sense, . e.g. Jos 8:15,20,24, where it clearly refers to a region near Ai. "The wilderness" of Mt 4:1 is thought to be the barren portion of Judea between Jerusalem and the Jordan.

See CHAMPAIGN; COUNTRY; DESERT; EAST; HILL; LOWLAND; SOUTH.

Alfred Ely Day

NATURAL HISTORY

his'-to-ri.

See ANIMAL; BOTANY; BIRDS; FISH; INSECTS; ZOOLOGY.

NATURAL MAN, THE

See MAN, NATURAL.

NATURAL; NATURE

nat'-u-ral, na'-tur (leach; psuchikos, phusikos, phusis) :

1. As Used in the Old Testament:

"Natural" is the translation of leach, "freshness or vigor" (De 34:7). Of Moses it is said, "His eye was not dim, nor his natural force abated."

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"Nature" in the sense of a system or constitution does not occur in the Old Testament. The world and men, each individual, were conceived as being the direct creation of a supra-mundane God, and conserved by His power and Spirit. The later conception of "nature" came in through Greek influences.

In the Apocrypha, we find "nature" in the sense of innate character or constitution (The Wisdom of Solomon 7:20, "the natures (phuseis) of living creatures"; The Wisdom of Solomon 13:1, "Surely vain are all men by nature" (phusei), 3 Macc 3:29, "mortal nature" (phusis)).

2. As Used in the New Testament:

In the New Testament "nature" (phusis) is frequently found in the latter sense (Ro 1:26, "against nature"; Ro 2:14, "by nature"; Ro 2:27; 11:24, also "contrary to nature"; 1Co 11:14, "Doth not even nature itself teach you?"; Ga 2:15; 4:8; Eph 2:3; in 2Pe 1:4, we have "that ye might be partakers of the divine nature," the Revised Version margin "or, a") ; phusis occurs also in Jas 3:7, "every kind of beasts," the Revised Version margin "Greek: nature," also "mankind" (3:7), the Revised Version margin "Greek: the human nature." "Natural" (Ro 11:21,24) is the translation of kata phusin, "according to nature." Paul in 1 Corinthians speaks of "the natural man" (2:14, the American Revised Version margin "or unspiritual, Greek: physical") and of a "natural body" (1Co 15:44 twice), the Greek word being psuchikos, "of the soul" (psuche), the animal, natural, principle, as contrasted with what pertains to the higher principle of the spirit (pneuma). In 1Co 15:46 the contrast is expressed, "Howbeit that is not first which is spiritual, but that which is natural," the American Revised Version margin "Greek: physical." The "natural man" is the man in whom the spirit is unquickened, the "natural body" is that corresponding to the psychical or soul-nature, the "spiritual body" that corresponding to the Spirit as the dominant principle of the life. In Jude 1:10, we have phusikos, "naturally" "naturally, as brute beasts," the Revised Version (British and American) "naturally, like the creatures without reason"; genesis, "origin," "birth," is translated "natural" (Jas

1:23, "his natural face," the Revised Version margin "Greek: the face of his birth"); and "nature" (Jas 3:6, "the course of nature" the Revised Version (British and American) "the wheel of nature" margin "or birth") ("wheel" probably means "circle of nature" (the whole creation; see COURSE)); gnesios, "genuine" ("true to right nature") "legitimate," "sincere," is translated "naturally" (Php 2:20, "who will naturally care for your state," the Revised Version (British and American) "truly," margin "Greek: genuinely").

W. L. Walker

NATURE

See NATURAL, NATURE.

NAUGHT; NAUGHTY; NAUGHTINESS

not, no'-ti, nes: In the sense of bad, worthless, worthlessness, the words in the King James Version represent the Hebrew ra', changed in the Revised Version (British and American) to "bad" (2Ki 2:19; Pr 20:14; Jer 24:2), roa', retained in the Revised Version (British and American) "naughtiness" (1Sa 17:28), hawwah, rendered in the

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Revised Version (British and American) in Pr 11:6 "iniquity," and in 17:4 "mischievous." In Pr 6:12, "naughty person," literally, "man of Belial," is in the Revised Version (British and American) "worthless person." In the New Testament, "superfluity of naughtiness" in Jas 1:21 (for kakia) becomes margin the Revised Version (British and American) overflowing of wickedness," margin "malice," and in The Wisdom of Solomon 12:10, the King James Version's "naughty generation" (poneros) is made into "by birth evil."

James Orr

NAUM

na'-um: the King James Version form, NAHUM (which see), the name of an ancestor of Jesus (Lu 3:25).

NAVE (1)

nav (1Ki 7:33).

See SEA, THE MOLTEN.

NAVE (2)

na'-ve (Naue): Greek form of the Hebrew proper name "Nun" (so the Revised Version (British and American)), found only in the King James Version of Sirach 46:1.

NAVEL

na'-v'l (shor. The Septuagint in Pr 3:8 suggests a different reading, namely, instead of shorrekha, sherekha equals she'erkha, "thy flesh")): The King James Version translates the Hebrew sharir in the description of Behemoth (Job 40:16)

by "navel," where modern translators have substituted "muscles"; similarly in the translation of shorer (So 7:2) it has been replaced by "body.", There remain two passages of the Revised Version (British and American) where "navel" is retained as the translation of shor. Thus we find the word used, pars pro toto, for the whole being: "It (the fear of Yahweh) will be health to thy navel, and marrow to thy bones" (Pr 3:8). The uttermost neglect which a new-born babe can experience is expressed by Ezekiel: "In the day thou wast born thy navel (i.e. umbilical cord) was not cut neither wast thou washed in water to cleanse thee; thou wast not salted at all, nor swaddled at all" (Eze 16:4).

H. L. E. Luering

NAVY

na'-vi.

See SHIPS AND BOATS, II, 1, (2).

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NAZARENE

naz-a-ren; naz'-a-ren Nazarenos; Nazaraïos in Matthew, John, Ac and Luke): A derivative of Nazareth, the birthplace of Christ. In the New Testament it has a double meaning: it may be friendly and it may be inimical.

1. An Honourable Title:

On the lips of Christ's friends and followers, it is an honorable name. Thus Matthew sees in it a fulfillment of the old Isaiah prophecy (Isa 11:1 (Hebrew)): "That it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene (Mt 2:23). According to an overwhelming array of testimony (see Meyer, Commentary, in loc.), the name Nazareth is derived from the same natsar, found in the text quoted from Isa. We have here undoubtedly to do with a permissible accommodation.

It is not quite certain that Matthew did not intend, by the use of this word, to refer to the picture of the Messiah, as drawn in Isa 53, on account of the low estimate in which this place was held (Joh 1:46). Nor is permissible, as has been done by Tertullian and Jerome, to substitute the word "Nazarite" for "Nazarene," which in every view of the case is contrary to the patent facts of the life of the Saviour.

Says Meyer, "In giving this prophetic title to the Messiah he entirely disregards the historical meaning of the same Septuagint reading in Isa 11:1, anthos), keeps by the relationship of the name Nazareth to the word natsar, and recognizes by virtue of the same, in that prophetic Messianic name netser, the typical reference to this—that Jesus through His settlement in Nazareth was to become a Nazaraïos, a 'Nazarene.'" This name clung to Jesus throughout His entire life. It became His name among the masses: "Jesus of Nazareth passeth by" (Mr 10:47; Lu 24:19). Perhaps Matthew, who wrote after the event, may have been influenced in his application of the Isaian prophecy by the very fact that Jesus

was popularly thus known. Even in the realm of spirits He was known by this appellation. Evil spirits knew and feared Him, under this name (Mr 1:24; Lu 4:34), and the angels of the resurrection morning called Him thus (Mr 16:6), while Jesus applied the title to Himself (Ac 22:8). In the light of these facts we do not wonder that the disciples, in their later lives and work, persistently used it (Ac 2:22; 3:6; 10:38).

2. A Title of Scorn:

If His friends knew Him by this name, much more His enemies, and to them it was a title of scorn and derision. Their whole attitude was compressed in that one word of Nathanael, by which he voiced his doubt, "Can any good thing come out of Nazareth?" (Joh 1:46). In the name "Nazarene," the Jews, who opposed and rejected Christ, poured out all the vials of their antagonism, and the word became a Jewish heritage of bitterness. It is hard to tell whether the appellation, on the lips of evil spirits, signifies dread or hatred (Mr 1:24; Lu 4:34). With the gatekeepers of the house of the high priest the case is clear. There it signifies unadulterated scorn (Mt 26:71; Mr 14:67). Even in His death the bitter hatred of the priests caused this name to accompany Jesus, for it was at their dictation written above His cross by Pilate (Joh 19:19). The entire Christian community was called by the leaders of the Jewish people

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at Jerusalem, "the sect of the Nazarenes" (Ac 24:5). If, on the one hand, therefore, the name stands for devotion and love, it is equally certain that on the other side it represented the bitter and undying hatred of His enemies.

Henry E. Dosker

NAZARETH

naz' -a-reth (Nazaret, Nazareth, and other forms):

1. Notice Confined to the New Testament:

A town in Galilee, the home of Joseph. and the Virgin Mary, and for about 30 years the scene of the Saviour's life (Mt 2:23; Mr 1:9; Lu 2:39,51; 4:16, etc.). He was therefore called Jesus of Nazareth, although His birthplace was Bethlehem; and those who became His disciples were known as Nazarenes. This is the name, with slight modification, used to this day by Moslems for Christians, Nacara—the singular being Nacrany.

The town is not named in the Old Testament, although the presence of a spring and the convenience of the site make it probable that the place was occupied in old times. Quaresimus learned that the ancient name was Medina Abiat, in which we may recognize the Arabic el-Medinat el-baidtah, "the white town." Built of the white stone supplied by the limestone rocks around, the description is quite accurate. There is a reference in Mishna (Menachoth viii.6) to the "white house of the hill" whence wine for the drink offering was brought. An elegy for the 9th of Abib speaks of a "course" of priests settled in Nazareth. This, however, is based upon an ancient midhrash now lost (Neubauer, Geogr. du Talmud, 82, 85, 190; Delitzsch, Ein Tag in Capernaum, 142). But all this leaves us still in a state of uncertainty.

2. Position and Physical Features:

The ancient town is represented by the modern en-Nacirah, which is built mainly on the western and northwestern slopes of a hollow among the lower hills of Galilee, just before they sink into the plain of Esdraelon. It lies about midway between the Sea of Galilee and the Mediterranean at Haifa. The road to the plain and the coast goes over the southwestern lip of the hollow; that to Tiberias and Damascus over the heights to the Northeast. A rocky gorge breaks down southward, issuing on the plain between two craggy hills. That to the West is the traditional Hill of Precipitation (Lu 4:29). This, however, is too far from the city as it must have been in the days of Christ. It is probable that the present town occupies pretty nearly the ancient site; and the scene of that attempt on Jesus' life may have been the cliff, many feet in height, not far from the old synagogue, traces of which are still seen in the western part of the town. There is a good spring under the Greek Orthodox church at the foot of the hill on the North. The water is led in a conduit to the fountain, whither the women and their children go as in old times, to carry home in their jars supplies for domestic use. There is also a tiny spring in the face of the western hill. To the Northwest rises the height on which stands the sanctuary, now in ruins, of Neby Sa'in. From this point a most beautiful and extensive view is obtained, ranging on a clear day from the Mediterranean on the West to the Mountain of Bashan on the East; from Upper Galilee and Mt. Hermon on

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the North to the uplands of Gilead and Samaria on the South The whole extent of Esdraelon is seen, that great battlefield, associated with so many heroic exploits in Israel's history, from Carmel and Megiddo to Tabor and Mt. Gilboa.

3. Present Inhabitants:

There are now some 7,000 inhabitants, mainly Christian, of whom the Greek Orthodox church claims about 3,000. Moslems number about 1,600. There are no Jews. It is the chief market town for the pastoral and agricultural district that lies around it.

4. Labors of Jesus:

In Nazareth, Jesus preached His first recorded sermon (Lu 4:16), when His plainness of speech aroused the homicidal fury of His hearers. "He did not many mighty works there because of their unbelief" (Mt 13:58). Finding no rest or security in Nazareth, He made His home in Capernaum. The reproach implied in Nathanael's question, "Can any good thing come out of Nazareth?" (Joh 1:46), has led to much speculation. By ingenious emendation of the text Cheyne would read, "Can the Holy One proceed from Nazareth?" (EB, under the word). Perhaps, however, we should see no more in this than the acquiescence of Nathanael's humble spirit in the lowly estimate of his native province entertained by the leaders of his people in Judea.

5. Later History:

Christians are said to have first settled here in the time of Constantine (Epiphanius), whose mother Helena built the Church of the Annunciation. In crusading times it was the seat of the bishop of Bethscan. It passed into Moslem hands after the disaster to the Crusaders at Chaddin] (1183). It was destroyed by Sultan Bibars in 1263. In 1620 the Franciscans rebuilt the Church of the Annunciation, and the town rose again from its ruins. Here in 1799 the French

general Junot was assailed by the Turks. After his brilliant victory over the Turks at Tabor, Napoleon visited Nazareth. The place suffered some damage in the earthquake of 1837.

Protestant Missions are now represented in Nazareth by agents of the Church Missionary Society, and of the Edinburgh Medical Missionary Society.

W. Ewing

NAZIRITE

naz'-i-rit (nazir, connected with nadhar, "to vow"; nazeir, nazeiraios, as also various words indicating "holiness" or "devotion"; the King James Version, Nazarite):

1. Antiquity and Origin
2. Conditions of the Vow
3. Initiation

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So far as we can discover, there is no indication that they formed guilds or settled communities like the "Sons of the Prophets." In some sense the Essenes may have continued the tradition, and James, the Lord's brother (Euseb., HE, II, xxiii, 3, following Hegesippus), and also Banns, tutor of Josephus (Vita, 2), who is probably the same as the Buni mentioned as a disciple of Jesus in Sanhedrin 43a, were devotees of a kind resembling Nazirites. Berenice's vow was also manifestly that of the Nazirite (Josephus, B J, II, xv, 1).

12. Among Early Christians:

The case of John the Baptist is quite certain, and it was probably the means of introducing the custom among the early Christians. It was clearly a Nazirite's vow which Paul took, "having shorn his head in Cenchrea" (Ac 18:18), and which he completed at Jerusalem with other Christians similarly placed (Ac 21:23).

As the expenses of release were heavy for poor men, such were at times aided in this matter by their richer brethren. Thus, Agrippa, on his return from Rome, assisted many Nazirites (Josephus, Ant., XIX, vi, 1), and Paul was also at charges with others (Ac 21:23).

We come across something of the same kind in many countries, and we find special abstinence always emphasized. Thus we meet with a class of "votaries" as early as the days of Hammurabi, and his code devotes quite a number of sections to them. Among other restrictions they were prohibited from even entering a wineshop (Sect, 110).

13. Parallels among Other Peoples:

Then we are familiar with the hierodouloi of the Greeks, and the Vestal Virgins of the Romans. The word nezir also appears in Syriac and was applied to the maidens devoted to the service of Belthis. In the East, too, there have always

been individuals and societies of ascetics who were practically Nazirites, and the modern dervish in nearly every way resembles him, while it is worthy of record in this connection that the Moslem (an abstainer by creed) while under the vow of pilgrimage neither cuts his hair nor pares his nails till the completion of his vow in Mecca.

W. M. Christie

NEAH

ne'-a (ha-ne'ah, "the neah"; Annoua): A town in the lot of Zebulun (Jos 19:13), mentioned along with Gath-hepher and Rimmon. It is possibly identical with "Neiel" (Jos 19:27). No name resembling either of these has yet been recovered, although the district in which the place must be sought is pretty definitely indicated. It may probably have lain to the North of Rimmon (Rummaneh), about 4 miles Northeast of Seffuriyeh.

NEAPOLIS

ne-ap'-o-lis (Neapolis; Westcott and Hort, The New Testament in Greek, Nea Polis): A town on the northern shore the Aegean, originally belonging to Thrace but later

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falling within the Roman province of Macedonia. It was the seaport of Philippi, and was the first point in Europe at which Paul and his companions landed; from Troas they had sailed direct to Samothrace, and on the next day reached Neapolis (Ac 16:11). Paul probably passed through the town again on his second visit to Macedonia (Ac 20:1), and he certainly must have embarked there on his last journey from Philippi to Troas, which occupied 5 days (Ac 20:6). The position of Neapolis is a matter of dispute. Some writers have maintained that it lay on the site known as Eski

(i.e. "Old") Kavalla (Cousinery, Macedoine, II, 109 ff), and that upon its destruction in the 6th or 7th century AD the inhabitants migrated to the place, about 10 miles to the East, called Christopolis in medieval and Kavalla in modern times. But the general view, and that which is most consonant with the evidence, both literary and archaeological, places Neapolis at Kavalla, which lies on a rocky headland with a spacious harbor on its western side, in which the fleet of Brutus and Cassius was moored at the time of the battle of Philippi (42 BC; Appian Bell. Civ. iv.106). The town lay some 10 Roman miles from Philippi, with which it was connected by a road leading over the mountain ridge named Symbolum, which separates the plain of Philippi from the sea.

The date of its foundation is uncertain, but it seems to have been a colony from the island of Thasos, which lay opposite to it (Dio Cassius xlvii.35). It appears (under the name Neapolis, which is also borne on its coins) as member both of the first and of the second Athenian confederacy, and was highly commended by the Athenians in an extant decree for its loyalty during the Thasian revolt of 411-408 BC (Inser. Graec., I, Suppl. 51). The chief cult of the city was that of "The Virgin," usually identified with the Greek Artemis. (See Leake, Travels in Northern Greece, III, 180; Cousinery, Voyage dans la Macedoine, II, 69 ff, 109 ff; Heuzey and Daumet, Mission archeol. de Macedoine, 11 ff.)

M. N. Tod

NEAR, NIGH

ner, ni (chiefly qarobh, "to draw near," qarabh; eggus): Used of proximity in place (Ge 19:20; 45:10; Ex 13:17; Ps 22:11; Joh 3:23, etc.), time (Jer 48:16; Eze 7:7; 30:3; Mr 13:28), or kinship (Le 21:2; Ru 3:12), but also employed of moral nearness. Yahweh is "nigh" to them that are of a broken heart (Ps 34:18). God draws nigh to His people, and they to Him (Jas 4:8). The antithesis is God's "farness" from the wicked.

NEARIAH

ne-a-ri'-a (ne'aryah):

- (1) A descendant of David (1Ch 3:22 f).
- (2) A descendant of Simeon (1Ch 4:42).

In both instances the Septuagint reads "Noadiah."

NEBAI

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ne'-bi, ne-ba'-i, neb'-a-i (nebhay).

See NOBAI.

NEBAIOTH

ne-ba'-yoth, ne-bi'-oth (nabhayoth; Septuagint Nabaioth): Firstborn of Ishmael (Ge 25:13; 28:9; 36:3; 1Ch 1:29). Isa 60:7 mentions the tribe Nebaioth with Kedar, with an allusion to its pastoral nature: "the rams of Nebaioth" are to serve the ideal Zion as sacrificial victims. Again associated with Kedar, the name occurs frequently in Assyrian inscriptions. The tribe must have had a conspicuous place among the northern Arabs. Josephus, followed by Jerome, regarded Nebaioth as identical with the Nabateans, the great trading community and ally of Rome, whose capital and stronghold was Petra. This view is widely accepted, but the name "Nabatean" is spelled with a "T" (teth), and the interchange of "T" (teth) and "t" (taw), although not unparalleled, is unusual. If the name is Arabic, it is probably a feminine plural, and in that case could have no connection with the Nabateans.

A. S. Fulton

NEBALLAT

ne-bal'-at (nebhallaT; Naballat): A town occupied by the Benjamites after the exile, named along with Lod and Ono (Ne 11:34). It is represented by the modern Belt Nebala, 4 miles Northeast of Lydda.

NEBAT

ne'-bat (nebhaT): Father of Jeroboam I (1Ki 11:26, and frequently elsewhere). The name occurs only in the phrase "Jeroboam the son of Nebat," and is evidently intended to distinguish Jeroboam I from the later son of Joash.

See JEROBOAM.

NEBO (1)

ne'-bo (nebho; Assyrian Nabu): The Babylonian god of literature and science. In the Babylonian mythology he is represented as the son and interpreter of Bel-merodach (compare Isa 46:1; Bel and Nebo there represent Babylon). His own special shrine was at Borsippo. His planet was Mercury. His name enters into Biblical names, as "Nebuchadnezzar," and perhaps "Abed-nego" (Da 1:7, for "Abed-nebo, servant of Nebo").

See BABYLONIA AND ASSYRIA, RELIGION OF.

NEBO (2)

(nebho; Nabau):

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(1) This town is named in Nu 32:3 between Sebam and Beon (which latter evidently represents Baal-meon of 32:38), after Heshbon and Elealeh, as among the cities assigned by Moses to Reuben. It was occupied by the Reubenite clan Bela (1Ch 5:8). Here it is named between Aroer and Baalmeon. In their denunciations of wrath against Moab, Isaiah names it along with Medeba (Isa 15:2) and Jeremiah with Kiriathaim (Jer 48:1), and again ([Jer 48:22](#)) between Dibon and Beth-diblathaim. Mesha (M S) says that by command of Chemosh he went by night against the city, captured it after an assault that lasted from dawn till noon, and put all the inhabitants to death. He dedicated the place to Ashtar-chemosh. Jerome (Commentary on Isa 15:2) tells us that at Nebo was the idol of Chemosh. The site which seems best to meet the requirements of the passages indicated is on the ridge of Jebel Neba to the Southwest of Hesban, where ruins of an ancient town bearing the name of en-Neba are found (Buhl, GAP, 266).

(2) (nebho; B, Nabou A, Nabo, and other forms): Fifty-two descendants of the inhabitants of Nebo returned from exile with Zerubbabel (Ezr 2:29; Ne 7:33). The place was in Judah and is named after Bethel and Ai. There is nothing, however, to guide us as to its exact position. It may be represented by either Belt Nuba, 12 miles Northwest of Jerusalem, or Nuba, which lies about 4 miles South-Southeast of 'Id el- Ma' (Adullam).

W. Ewing

NEBO, MOUNT

(har nebho; Nabau): A mountain in the land of Moab which Moses ascended at the command of God in order that he might see the Land of Promise which he was never to enter. There also he was to die. From the following passages (namely, Nu 33:47; De 32:49; 34:1), we gather that it was not far from the plain of Moab in which Israel was encamped; that it was a height standing out to the West of the mountains of Abarim; that it lay to the East of Jericho; and that it was a spot from which a wide and comprehensive view of Palestine could be

obtained. None of these conditions are met by Jebel 'Attarus, which is too far to the East, and is fully 15 miles South of a line drawn eastward from Jericho. Jebel 'Osha, again, in Mt. Gilead, commands, indeed, an extensive view; but it lies too far to the North, being at least 15 miles North of a line drawn eastward from Jericho. Both of these sites have had their advocates as claimants for the honor of representing the Biblical Nebo.

The "head" or "top" of Pisgah is evidently identical with Mt. Nebo (De 34:1). After Moses' death he was buried "in the valley in the land of Moab," over against Beth-peor.

The name Neba is found on a ridge which, some 5 miles Southwest of Hesban and opposite the northern end of the Dead Sea, runs out to the West from the plateau of Moab, "sinking gradually: at first a broad brown field of arable land, then a flat top crowned by a ruined cairn, then a narrower ridge ending in the summit called Siagbah, whence the slopes fall steeply on all sides. The name Nebo or Neba (the "knob" or "tumulus") applies to the flat top with the cairn, and the name Tal'at es-Sufa to the ascent leading up to the ridge from the North. Thus we have three names which seem to connect the ridge with that whence Moses is related to have viewed the Promised

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Land, namely, first, Nebo, which is identically the same word as the modern Neba; secondly, Siaghah, which is radically identical with the Aramaic Se'ath, the word standing instead of Nebo in the Targum of Onkelos (Nu 32:3), where it is called the burial place of Moses; thirdly, Tal'at es-Sufa, which is radically identical with the Hebrew Zuph (tsuph), whence Mizpah (mitspah) and Zophim (tsophim. The name Pisgah is not now known, but the discovery of Zophim (compare Nu 23:14) confirms the view now generally held, that it is but another title of the Nebo range."

Neither Mt. Hermon nor Da (Tell el-Qady) is visible from this point; nor can Zoar be seen; and if the Mediterranean is the hinder sea, it also is invisible. But, as Driver says ("Dt," ICC, 419), the terms in De 34:1,3 are hyperbolic, and must be taken as including points filled in by the imagination as well as those actually visible to the eye. Mr. Birch argues in favor of Tal'at el-Benat, whence he believes Da and Zoar to be visible, while he identifies "the hinder sea" with the Dead Sea (PEFS, 1898, 110 ff).

W. Ewing

NEBUCHADNEZZAR; NEBUCHADREZZAR

neb-u-kad-nez'-ar, -rez'-ar: Nebuchadnezzar, the second king of Babylon of that name, is best known as the king who conquered Judah, destroyed Jerusalem, and carried the people of the Jews captive to Babylon. Of all the heathen monarchs mentioned by name in the Scriptures, Nebuchadnezzar is the most prominent and the most important. The prophecies of Jeremiah, Ezekiel, and Daniel, and the last chapters of Kings and Chronicles centered about his life, and he stands preeminent, along with the Pharaohs of the oppression and the exodus, among the foes of the kingdom of God. The documents which have been discovered in Babylon and elsewhere within the last 75 years have added much to our knowledge of this monarch, and have in general confirmed the Biblical accounts

concerning him.

1. His Name:

His name is found in two forms in the Bible, Nebuchadnezzar and Nebuchadrezzar. In the Septuagint he is called Nabouchodonosor, and in the Vulgate (Jerome's Latin Bible, 390-405 A.D.) Nabuchodonosor. This latter form is found also in the King James Version Apocrypha throughout and in the Revised Version (British and American) 1 Esdras, Ad Esther and Baruch, but not Judith or Tobit. This change from "r" to "n" which is found in the two writings of the name in the Hebrew and the Aramaic of the Scriptures is a not uncommon one in the Semitic languages, as in Burnaburiyash and Burraburiyash, Ben-hadad and Bar-hadad (see Brockelmann's Comparative Grammar, 136, 173, 220). It is possible, however, that the form Nebuchadnezzar is the Aramaic translation of the Babylonian Nebuchadrezzar. If we take the name to be compounded of Nabu-kudurri-usur in the sense "O Nebo, protect thy servant," then Nabu-kedina-usur would be the best translation possible in Aramaic. Such translations of proper names are common in the old versions of the Scriptures and elsewhere. For example, in WAI, V, 44, we find 4 columns of proper names of persons giving the Sumerian originals and the Semitic translations of the same; compare Bar-hadad in Aramaic for Hebrew Ben-hadad. In early Aramaic the "S" had not yet become "T" (see Cooke, Text-Book of North-Sem Inscriptions, 188 f);

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As to (1), it may be said, however, that a belief in dreams was so universal among all the ancient peoples, that a single instance of this kind may not have been considered as worthy of special mention. The annals of Ashur-banipal and Nubu-naid and Xerxes give a number of instances of the importance attached to dreams and their interpretation. It is almost certain that Nebuchadnezzar also believed in them. That the dream recorded in Da is not mentioned on the monuments seems less remarkable than that no dream of his is recorded.

As to (2) we know that Nebuchadnezzar made an image of his royal person (salam sharrutiya, Langdon, XIX, B, col. x, 6; compare the image of the royal person of Nabopolassar, id, p. 51), and it is certain that the images of the gods were made of wood (id, p. 155), that the images of Nebo and Marduk were conveyed in a bark in the New Year's procession (id, pp. 157, 159, 163, 165) and that there were images of the gods in all the temples (id, passim); and that Nebuchadnezzar worshipped before these images. That Nebuchadnezzar should have made an image of gold and put it up in the Plain of Dura is entirely in harmony with what we know of his other "pious deeds."

(3) As to "the fiery furnace," it is known that Ashurbanipal, king of Assyria, says that his own brother, Shamash-shumukin, was burned in a similar furnace.

The failure of Nebuchadnezzar to mention any of the particular persons or events recorded in Da does not disprove their historicity, any more than his failure to mention the battle of Carchemish, or the siege of Tyre and Jerusalem, disproves them. The fact is, we have no real historical inscription of Nebuchadnezzar, except one fragment of a few broken lines found in Egypt.

LITERATURE.

T.G. Pinches, *The New Testament in the Light of the Historical Records and Legends of Assyria and Babylonia*; Stephen Langdon, *Building Inscriptions of the Neo- Babylonian Empire*. See also, Rogers, *History of Babylonia and*

Assyria; and McCurdy, History, Prophecy and the Monuments, III.

R. Dick Wilson

NEBUSHAZBAN

neb-u-shaz'-ban (nebhushazebhan equals Assyrian Nabusezib-anni, "Nebo delivers me"; the King James Version Nebushasban): An important officer (the Rab-saris, chief captain or "chief eunuch") of the Babylonian army, who with Nergal-sharezer and others was appointed to see to the safety of Jeremiah after the taking of Jerusalem (Jer 39:13).

NEBUZARADAN

neb-u-zar-a'-dan, -zar'-a-dan (nebhuzar'adhan equals Assyrian Nabu-zara-iddina, "Nebo has given seed"; Nebouzardan): Nebuchadnezzar's general at the siege of Jerusalem (2Ki 25:8,11,20; Jer 52:12,15,26; 39:9,10,11,13). Under the title of "captain of the guard," he commanded the army, and, after the fall of the city, carried

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out his master's policy with regard to the safety of Jeremiah, the transport of the exiles, and the government of those who were left in the land.

NECHO; NECHOH

ne'-ko.

See PHARAOH-NECOH.

NECK

nek (tsawwar, tsawwa'r, tsawwaron, tsawwa'rah, Aramaic tsawwar (Da 5:7,16,29), 'oreph, miphreqeth (1Sa 4:18); nostos, "back" (Baruch 2:33); occasionally the words garon (Isa 3:16; Eze 16:11), and gargeroth, plural of gargarah, literally, "throat" (Pr 1:9; 3:3,12; 6:21), are translated "neck"): The neck is compared with a tower for beauty (So 4:4; 7:4) and is decorated with necklaces and chains (Pr 1:9; 3:3,12; 6:21, Hebrew gargeroth; Eze 16:11, Hebrew garon, "throat"; Da 5:7,16,29, Hebrew tsawwar). It is also the part of the body where the yoke, emblem of labor and hardship, dependence and subjection, is borne (De 28:48; Jer 27:8,11,12; 28:14; Ac 15:10). "To shake off the yoke," "to break the yoke," or "to take it off" is expressive of the regaining of independence and liberty, either by one's own endeavors or through help from outside (Ge 27:40; Isa 10:27; Jer 28:11; 30:8). Certain animals which were not allowed as food (like the firstborn which were not redeemed) were to be killed by having their necks ('oreph) broken (Ex 13:13; 34:20); the turtle-doves and young pigeons, which were sacrificed as sin offerings or as burnt offerings, had their heads wrung or pinched off from their necks (Le 5:8). In 1Sa 4:18 the Hebrew word miphreqeth signifies a fracture of the upper part of the spinal column caused by a fall.

It was a military custom of antiquity for the conqueror to place his foot upon the vanquished. This custom, frequently represented in sculpture on many an

Egyptian temple wall, is referred to in Jos 10:24; Baruch 4:25 and probably in Ro 16:20 and Ps 110:1. Paul praises the devotion of Aquila and Priscilla, "who for my life laid down their own necks" (Ro 16:4).

See FOOTSTOOL.

To "fall on the neck" of a person is a very usual mode of salutation in the East (Ge 33:4; 45:14; 46:29; RAPC Tob 11:9,13; Lu 15:20; Ac 20:37). In moments of great emotion such salutation is apt to end in weeping on each other's neck.

Readiness for work is expressed by "putting one's neck to the work" (Ne 3:5). Severe punishment and calamity are said to "reach to the neck" (Isa 8:8; 30:28).

The Lord Jesus speaks of certain persons for whom it were better to have had a millstone put around the neck and to have been drowned in the sea. The meaning is that even the most disgraceful death is still preferable to a life of evil influence upon even the little ones of God's household (Mt 18:6; Mr 9:42; Lu 17:2).

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To "make the neck stiff," to "harden the neck" indicates obstinacy often mingled with rebellion (Ex 32:9; 33:3,5; 34:9; 2Ch 30:8; 36:13; Ne 9:16,17,29; Ps 75:5 (the Revised Version margin "insolently with a haughty neck"); Pr 29:1; Jer 7:26). Compare sklerotracholes, "stiffnecked" (Ac 7:51). Similarly Isaiah (48:4) speaks of the neck of the obstinate sinner as resembling an iron sinew.

H. L. E. Luering

NECKLACE

nek'-las (rabhidh, "chain"): A neck-chain ornament, worn either separately (Eze 16:11), or with pendants (Isa 3:19), such as crescents (Isa 3:18) or rings (Ge 38:25); sometimes made of gold (Ge 41:42; Da 5:29), or of strings of jewels (So 1:10). Even beasts of burden were sometimes so adorned by royalty (Jud 8:26). It was considered suggestive of pride (Ps 73:6) or of filial loyalty (Pr 1:9). The word does not occur in the King James Version, but such adornments have always been popular in all the Bible lands.

NECO

ne'-ko (nekho (2Ch 35:22; 36:4)), "chain"): A neck-chain ornament, worn either separately (Eze 16:11), or with pendants (Isa 3:19), such as crescents (Isa 3:18) or rings (Ge 38:25); sometimes made of gold (Ge 41:42; Da 5:29), or of strings of jewels (So 1:10). Even beasts of burden were sometimes so adorned by royalty (Jud 8:26). It was considered suggestive of pride (Ps 73:6) or of filial loyalty (Pr 1:9). The word does not occur in the King James Version, but such adornments have always been popular in all the Bible lands.

See PHARAOH-NECOH.

NECODAN

ne-ko' -dan.

See NEKODA.

NECROMANCY

nek' -ro-man-si.

See ASTROLOGY, 1; DIVINATION; WITCHCRAFT.

NEDABIAH

ned-a-bi' -a (nedhabhyah): A descendant of David (1Ch 3:18).

NEEDLE

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ne'-d'-l (rhapsis): The word "needle" occurs only 3 times, namely, in the reference to Christ's use of the proverb: "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God" ([Mt 19:24](#); [Mr 10:25](#); [Lu 18:25](#)). This saying ought to be accepted in the same sense as Mt 23:24, "Ye blind guides, that strain out the gnat, and swallow the camel!" Christ used them to illustrate absurdities. A rabbinical parallel is cited, "an elephant through a needle's eye." Some writers have attempted to show that rhapsis referred to a small gate of a walled oriental city. No evidence of such a use of the word exists in the terms applied today in Biblical lands to this opening. "Rich man" here has the connotation of a man bound up in his riches. If a man continues to trust in his earthly possessions to save him, it would be absurd for him to expect to share in the spiritual kingdom where dependence upon the King is a first requisite.

The fact that needles are not mentioned elsewhere in the Bible should not be taken to indicate that this instrument was not used. Specimens of bone and metal needles of ancient origin show that they were common household objects.

See CAMEL.

James A. Patch

NEEDLEWORK

ne'-d'-l-wurk.

See EMBROIDERY.

NEEDY

ned'-i ('ebhyon).

See POOR.

NEESING

ne'-zing (Job 41:18, the King James Version, the English Revised Version "by his neesings a light doth shine," the American Standard Revised Version "sneezings"): "Neese" in Elizabethan English (through two distinct derivations) could mean either "sneeze" or "snort," and it is impossible to say which force was intended by the King James Version editors. The Hebrew is 'aTishah, a word found only here, but connected with a Semitic root meaning "sneeze," or, perhaps, "snort." Job 41:18 is part of the description of the "leviathan" or crocodile. This animal has a habit of inflating himself, and after this he discharges through his nostrils the moist, heated vapor, which sparkles in the sunlight. The act is neither a "sneeze" nor a "snort," but the latter word is sufficiently descriptive. There is no allusion to legendary "fire-spouting" monsters. Compare Job 39:20; Jer 8:16.

In the older editions of the King James Version "neesed" is found in 2Ki 4:35: "and the child neesed seven times" (later editions and the Revised Version (British and American) "sneezed").

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Burton Scott Easton

NEGEB

neg'-eb (ha-neghebh, "the negeb" or simply, neghebh, from a root meaning "to be dry," and therefore in the first instance implying the "dry" or "parched regions," hence, in the Septuagint it is usually translated eremos, "desert," also nageb):

1. Meaning:

As the Negeb lay to the South of Judah, the word came to be used in the sense of "the South," and is so used in a few passages (e.g. Ge 13:14) and in such is translated lips (see GEOGRAPHY). The English translation is unsuitable in several passages, and likely to lead to confusion. For example, in Ge 13:1 Abram is represented as going "into the South" when journeying northward from Egypt toward Bethel; in Nu 13:22 the spies coming from the "wilderness of Zin" toward Hebron are described as coming "by the South," although they were going north. The difficulty in these and many other passages is at once obviated if it is recognized that the Negeb was a geographical term for a definite geographical region, just as Shephelah, literally, "lowland," was the name of another district of Palestine. In the Revised Version (British and American) "Negeb" is given in margin, but it would make for clearness if it were restored to the text.

2. Description:

This "parched" land is generally considered as beginning South of edition Dahariyeb—the probable site of DEBIR (which see)—and as stretching South in a series of rolling hills running in a general direction of East to West until the actual wilderness begins, a distance of perhaps 70 miles (see NATURAL FEATURES). To the East it is bounded by the Dead Sea and the southern Ghor,

and to the West there is no defined boundary before the Mediterranean. It is a land of sparse and scanty springs and small rainfall; in the character of its soil it is a transition from the fertility of Canaan to the wilderness of the desert; it is essentially a pastoral land, where grazing is plentiful in the early months and where camels and goats can sustain life, even through the long summer drought. Today, as through most periods of history, it is a land for the nomad rather than the settled inhabitant, although abundant ruins in many spots testify to better physical conditions at some periods (see I, 5, below). The direction of the valleys East or West, the general dryness, and the character of the inhabitants have always made it a more or less isolated region without thoroughfare. The great routes pass along the coast to the West or up the Arabah to the East. It formed an additional barrier to the wilderness beyond it; against all who would lead an army from the South, this southern frontier of Judah was always secure. Israel could not reach the promised land by this route, through the land of the Amalekites (Nu 13:29; 14:43-45).

3. Old Testament References:

The Negeb was the scene of much of Abram's wanderings (Ge 12:9; 13:1,3; 20:1); it was in this district that Hagar met with the angel (Ge 16:7,14); Isaac (Ge 24:62) and Jacob (Ge 37:1; 46:5) both dwelt there. Moses sent the spies through this district to

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Professor Huntington (loc. cit.) concludes from these ruins that the population of the large towns of the Negeb alone at this period must have amounted to between 45,000 and 50,000. The whole district does not support 1,000 souls today.

LITERATURE.

Robinson, BR (1838); Wilton, *The Negeb, or "South Country" of Scripture* (1863);

E.H. Palmer, *The Desert of the Exodus, II* (1871); Trumbull, *Kadesh-Barnea* (1884);

G. A. Smith, HGHL, chapter xiii (1894); E. Huntington, *Palestine and Its Transformation*, chapter vi, etc.

E. W. G. Masterman

NEGINAH; NEGINOTH

ne-ge'-na (Ps 61\$ the King James Version, title), ne-ge'-noth, neg'-i-noth (Ps 4 the King James Version, title).

See MUSIC; PSALMS.

NEHELAMITE, THE

ne-hel'-a-mit, (ha-necheldmi): The designation of Shemaiah, a false prophet who opposed Jeremiah (Jer 29:24,31,32). The word means "dweller of Nehelam," but no such place-name is found in the Old Testament. Its etymology, however, suggests a connection with the Hebrew chalam, "to dream," and this has given rise to the rendering of the King James Version margin "dreamer."

NEHEMIAH

ne-he-mi'-a, ne-hem-i'-a (nechemyah, "comforted of Yah"):

1. Family
2. Youth
3. King's Cupbearer
4. Governor of Judea
5. Death

LITERATURE

Nehemiah, the son of Hacaliah, is the Jewish patriot whose life is recorded in the Biblical work named after him. All that we know about him from contemporary sources is found in this book; and so the readers of this article are referred to the Book of Nehemiah for the best and fullest account of his words and deeds.

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was governor in Samaria. More definite information on these points is not to be had at present.

LITERATURE.

The only early extra-Biblical data with regard to Nehemiah and the Judea of his times are to be found:

(1) in the Egyptian papyri of Elephantine ("Aramaische Papyri und Ostraka aus einer jüdischen Militär-Kolonie zu Elephantine," *Altorientalische Sprachdenkmäler des 5. Jahrhunderts vor Chr.*, Bearbeitet von Eduard Sachau. Leipzig, 1911);

(2) in Josephus, *Ant*, XI, vi, 6-8; vii, 1, 2;

(3) in Ecclesiasticus 49:13, where it is said: "The renown of Nehemiah is glorious; of him who established our waste places and restored our ruins, and set up the gates and bars"; (4) and lastly in 2 Macc 1:18-36 and 2:13; in the latter of these passages it speaks of 'the writings and commentaries of Nehemiah; and how he, founding a library, gathered together the acts of the kings and the prophets and of David and the epistles of the kings concerning the holy gifts.'

R. Dick Wilson

NEHEMIAH, BOOK OF

See EZRA-NEHEMIAH.

NEHEMIAS

ne-he-mi'-as: Greek form of the Hebrew Nehemiah.

(1) Neemias, one of the leaders of the return under Zerubbabel (1 Esdras 5:8)

equals "Nehemiah" of Ezr 2:2; Ne 7:7.

(2) Neemias, Codex Vaticanus Naimias, the prophet Nehemiah (1 Esdras 5:40 where the King James Version margin reads "Nehemias who also is Atharias"). Neither Nehemias nor Attharias is found in the parallel Ezr 2:63; Ne 7:65, but ha-tirshatha' equals Tirshatha, "the governor," by whom Zerubbabel must be intended. Thus, the Hebrew word for "governor" has been converted into a proper name and by some blunder the name Nehemiah inserted, perhaps because he also was known by the title of "governor."

S. Angus

NEHILOTH

ne-hil'-oth, ne'-hi-loth (Ps 5, title). See MUSIC.

NEHUM

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ne'-hum (nechum): One of the twelve heads of the people who returned with Zerubbabel (Ne 7:7). In the parallel passage (Ezr 2:2), the name appears as REHUM (which see), and in 1 Esdras 5:8 as "Roimus."

NEHUSHTA

ne-hush'-ta (nechushta'): Mother of King Jehoiachin (2Ki 24:8). She was the daughter of Elnathan of Jerusalem. After the fall of the city she was exiled with her son and his court (2Ki 24:12; Jer 29:2).

NEHUSHTAN

ne-hush'-tan (nechushtan; compare nechosheth, "brass," and nachash, "serpent"):

1. Traditional Interpretation:

The word occurs but once, namely, in 2Ki 18:4. In the account there given of the reforms carried out by Hezekiah, it is said that "he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan." According to the Revised Version margin the word means "a piece of brass." If this be correct, the sense of the passage is that Hezekiah not only breaks the brazen serpent in pieces but, suiting the word to the act, scornfully calls it "a (mere) piece of brass." Hezekiah thus takes his place as a true reformer, and as a champion of the purification of the religion of Israel. This is the traditional interpretation of the passage, and fairly represents the Hebrew text as it now stands.

2. Derivation: A Proper Noun:

There are at least three considerations, however, which throw doubt upon this interpretation. In the first place, the word Nehushtan is not a common noun, and cannot mean simply "a piece of brass." The point of the Biblical statement is

entirely lost by such a construction. It is emphatically a proper noun, and is the special name given to this particular brazen serpent. As such it would be sacred to all worshippers of the brazen serpent, and familiar to all who frequented the Temple. In the second place, it is probable that Nehushtan is to be derived from nachash, "serpent," rather than from nechosheth, "brass,"

(1) because the Greek VSS, representing a form of the Hebrew text earlier than Massoretic Text, suggest this in their transliteration of Nehushtan (Codex Vaticanus Nesthalei; Codex Alexandrinus Nesthan);

(2) because the Hebrew offers a natural derivation of Nehushtan from nachash, "serpent"; and

(3) because the name of the image would more probably be based on its form than on the material out of which it was made. In the third place, the reading, "and it was called," which appears in the Revised Version margin, is decidedly preferable to that in the text. It not only represents the best reading of the Hebrew, but is confirmed by the similar reading, "and they called it," which appears in the Greek version referred to above. These readings agree in their indication that Nehushtan was the name by

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which the serpent-image was generally known during the years it was worshipped, rather than an expression used for the first time by Hezekiah on the occasion of its destruction.

Whichever derivation be adopted, however, the word must be construed as a proper name. If it be derived from "brass," then the translation must be, not "a piece of brass," but "The (great) Brass," giving the word a special sense by which it refers unequivocally to the well-known image made of brass. If it be derived from "serpent," then the translation must be, "The (great) Serpent," the word in this case referring in a special sense to the well-known image in serpent form. But the significance of the word probably lies far back of any etymological explanation of it that can now be given. It is not a term that can be adequately explained by reference to verbal roots, but is rather an epitome of the reverence of those who, however mistakenly, looked upon the brazen serpent as a proper object of worship.

In view of the foregoing it may be concluded,

- (1) that Nehushtan was the (sacred) name by which the brazen serpent was known during the years "the children of Israel did burn incense to it";
- (2) that the word is derived from nachash, "serpent"; and
- (3) that it was used in the sense of "The Serpent," paragraph excellence.

See IMAGES, 6, (2); SERPENT, FIERY.

Lindsay B. Longacre

NEIEL

ne‘i’-el (ne‘i’el; Codex Vaticanus Inael; Codex Alexandrinus Aniel): A town on the boundary between Zebulun and Asher mentioned between Jiftah-el and

Cabul (Jos 19:27). It may be the same as Neah (Jos 19:13), but the place is not identified.

NEIGH

na (tsahal, "to cry aloud," "neigh"): Figuratively used to indicate lustful desire (Jer 5:8; compare Jer 13:29).

NEIGHBOR

na'-ber (rea', 'amith, "friend," qarobh, shakhen; ho plesion, "near" geiton, (compare 2 Macc 6:8; 9:25), "inhabitant"; Latin proximus (2 Esdras 15:19), civis (2 Esdras 9:45; 10:2, the Revised Version margin "townman")):

1. As Described in the Old Testament:

In the Old Testament, the relationship of neighborhood involves moral and social obligations which are frequently emphasized. These are in the main described in

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negative rather than positive terms; e.g. there are special injunctions not to bear false witness against a neighbor (Ex 20:16; De 5:20; Pr 25:18), or in any way to deal falsely with him, defraud him, frame malicious devices or harbor evil thoughts against him (Ex 20:17; Le 6:2; 19:13; De 23:24 f; Ps 15:3; 101:5; Pr 24:28; Jer 22:13; Zec 8:17), or to lead him into shameful conduct (Hab 2:15), or to wrong him by lying carnally with his wife (Le 18:20). But the supreme law that underlies these negative injunctions is stated positively. "Thou shalt love thy neighbor as thyself" (Le 19:18). In this verse the term "neighbor" is defined by the expression, "the children of my people." Here, and generally in the Old Testament, the term implies more than mere proximity; it means one related by the bond of nationality, a fellow-countryman, compatriot. Yahweh being regarded as a national God, there was no religious bond regulating the conduct of the Hebrews with other nations. Conduct which was prohibited between fellow-Jews was permitted toward a foreigner, e.g. the exaction of interest (De 23:19,20).

2. As Described in the New Testament:

In the New Testament, this limitation of moral obligation to fellow-countrymen is abolished. Christ gives a wider interpretation of the commandment in Le 19:18, so as to include in it those outside the tie of nation or kindred. This is definitely done in the parable of the Good Samaritan (Lu 10:25-37), where, in answer to the question, "Who is my neighbor?" Jesus shows that the relationship is a moral, not a physical one, based not on kinship but on the opportunity and capacity for mutual help. The word represents, not so much a rigid fact, but an ideal which one may or may not realize (Lu 10:36, "Which of these three, thinkest thou, proved (literally, became, not was) neighbor," etc.). This larger connotation follows naturally as a corollary to the doctrine of the universal Fatherhood of God. The commandment to love one's neighbor as one's self must not be interpreted as if it implied that we are to hate our enemy (an inference which the Jews were apt to make); human love should be like the Divine, impartial, having all men for its object (Mt 5:43). Love to one's fellow-men in

this broad sense to be placed side by side with love to God as the essence and sum of human duty (Mt 22:35-40 parallel Mr 12:28-31). Christ's apostles follow His example in giving a central position to the injunction to love one's neighbor as one's self (Jas 2:8, where it is called the "royal law" i.e. the supreme or governing law; Ro 13:9; Ga 5:14).

D. Miall Edwards

NEKEB

ne'-keb: This name occurs only in combination with "Adami" ('adhami ha-neqebh, "Adami of the pass"); Septuagint reads the names of two places: kai Arme kai Nabok

(B); kai Armai kai Nakeb (Jos 19:33), so we should possibly read "Adami and Nekeb." Neubauer says (Geog. du Talmud, 225) that later the name of Nekeb was Ciyadathah. It may therefore be represented by the modern Seiyadeh, not far from ed-Damieh to the East of Tabor, about 4 miles Southwest of Tiberias. The name of Nekeb, a town in Galilee, appears in the list of Thothmes III.

NEKODA

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ne-ko'-da (neqodha')

(1) Head of a family of Nethinim (Ezr 2:48; Ne 7:50; compare RAPC 1Es 5:31).

(2) Head of a family which failed to prove its Israelite descent (Ezr 2:60; Ne 7:62; compare RAPC 1Es 5:31,37). In the parallel verses of 1 Esdras the names are given thus: NOEBA and NEKODAN (which see).

NEKODAN

ne-ko'-dan (Nekodan; the Revised Version margin "Nekoda"; the King James Version Necodan):

(1) Head of a family which returned from exile, but "could not show their families nor their stock" (1 Esdras 5:37) equals "Nekoda" of Ezr 2:60; Ne 7:62.

(2) See NOEBA.

NEMUEL

nem'-u-el, ne-mu'-el (nemu'el):ould not show their families nor their stock" (1 Esdras 5:37) equals "Nekoda" of Ezr 2:60; Ne 7:62.

(1) A Reubenite, brother of Dathan and Abiram (Nu 26:9).

(2) A son of Simeon (Nu 26:12; 1Ch 4:24). The name occurs also in the form "Jemuel" (Ge 46:10; Ex 6:15). According to Gray (Studies in Hebrew Proper Names), either form is etymologically obscure; but Nemuel is probably correct, for it is easier to account for its corruption into Jemuel than vice versa. The patronymic Nemuelites occurs once (Nu 26:12).

NEMUELITES

nem'-u-el-its, ne-mu'-el-its (ha-nemu'eli).

See NEMUEL, (2).

NEPHEA

ne-fe'-a.

See MUSIC.

NEPHEG

ne'-feg (nephegh, "sprout," "shoot"):

(1) Son of Izhar, and brother of Korah of the famous trio, Korah, Dathan and Abiram (Ex 6:21).

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(2) A son of David (2Sa 5:15; 1Ch 3:7; 14:6).

NEPHEW

nef' -u, nev' -u.

See RELATIONSHIPS, FAMILY.

NEPHI

ne' -fi.

See NEPHTHAI.

NEPHILIM

nef' -i-lim (nephilim): This word, translated "giants" in the King James Version, but retained in the Revised Version (British and American), is found in two passages of the Old Testament—one in Ge 6:4, relating to the antediluvians; the other in Nu 13:33, relating to the sons of Anak in Canaan. In the former place the Nephilim are not necessarily to be identified with the children said to be borne "the daughters of men" to "the sons of God" (Ge 6:2,4); indeed, they seem to be distinguished from the latter as upon the earth before this unholy commingling took place (see SONS OF GOD). But it is not easy to be certain as to the interpretation of this strange passage. In the second case they clearly represent men of gigantic stature, in comparison with whom the Israelites felt as if they were "grasshoppers." This agrees with Ge 6:4, "the mighty men that were of old, the men of renown." Septuagint, therefore, was warranted in translating by gigantes.

James Orr

NEPHIS

ne'-fis.

See NIPHIS.

NEPHISH; NEPHISIM; NEPHISHESIM; NEPHUSIM

ne'-fish, ne-fi'-sim, ne-fish'-e-sim, ne-fusim (nephicim, nephucim): The former is the Kethibh (Hebrew: "written") form of the name adopted in the Revised Version (British and American); the latter the Qere (Hebrew "read") form, adopted in the King James Version and the Revised Version margin (Ezr 2:50).

See NAPHISH; NEPHUSHESIM.

NEPHTHAI

nef'-thi, nef'-tha-i.

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See NEPTHAR.

NEPHTHALIM

nef'-tha-lim (Mt 4:13): The Greek form of NAPHTALI (which see).

NEPTHAR; NEPTHAI

nef'-thar (Nephthar; Codex Alexandrinus and Swete, Nephthar, the King James Version and Vulgate (Jerome's Latin Bible, 390-405 A.D.) Naphthar), (Nephthai, al. Nephthaei, Fritzsche, Nepha, the King James Version and Vulgate, following Old Latin, Nephi; Swete, following Codex Alexandrinus, gives Nephthar twice): According to 2 Macc 1:19-36, at the time of the captivity the godly priests took of the altar fire of the temple and concealed it "privily in the hollow of a well that was without water," unknown to all. "After many years" (upon Return), before offering the sacrifices, Nehemiah sent the descendants of the godly priests to fetch the hidden fire. They reported they could find no fire but only "thick water" hudor pachu), which he commanded them to draw up and sprinkle upon the wood and the sacrifices. After an interval the sun shone forth from behind a cloud and the liquid ignited and consumed the sacrifices. Nehemiah then commanded them to pour (katachein, al. katechein, and kataschein) the rest of the liquid upon great stones. Another flame sprang up which soon spent itself, "whereas the light from the altar shone still" (Revised Version margin, the exact meaning being doubtful). When the king of Persia investigated it, he enclosed the spot as sacred. Nehemiah and his friends called the thick liquid "Nephthar," "which is by interpretation 'cleansing'" (katharismos), "but most men call it Nephthai."

No satisfactory explanation is to hand of either name; one of which is probably a corruption of the other. And no word exists in the Hebrew like either of them with the meaning of "cleansing," "purification." The Vulgate (Jerome's Latin Bible, 390-405

A.D.) applies the name to the spot (hunc locum), not the thing. The story probably originated in Persia, where naphtha was abundant. The ignition of the liquid by the hot rays of the sun and the appearance of the words render it highly probable that it was the inflammable rockoil naphtha, the combustible properties of which were quite familiar to the ancients (Pliny, NH, ii. 109; Plutarch, Alexander 35; Diosc., i.101; Strabo, Geogr. xvi.1, 15); the words then are probably corruptions of what the Greeks termed naphtha. Ewald (History, V, 163) says: "This is but one of the many stories which sought in later times to enhance the very high sanctity of the Temple, with reference even to its origin."

S. Angus

NEPHTOAH

nef-to'-a, nef'-to-a (nephtoach, occurs only in the expression ma'yan me nephtoach, "the fountain of the waters of Nephtoah"; Septuagint pege hudatos Naphtho): This spring was on the border line between Judah and Benjamin (Jos 15:9; 18:15). The place is usually identified with Lifta, a village about 2 miles Northwest of Jerusalem, on the east bank of the Wady beit Hanina]. It is a village very conspicuous to the traveler along the high road from Jaffa as he nears Jerusalem. There are ancient rock-

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cut tombs and a copious spring which empties itself into a large masonry reservoir. The situation of Lifta seems to agree well with the most probable line of boundary between the two tribes; the spring as it is today does not appear to be so abundant as to warrant such an expression as "spring of the waters," but it was, like many such sources, probably considerably more abundant in Old Testament times.

Conder would identify Lifta with the ancient ELEPH (which see) of Benjamin, and, on the ground that the Talmud (see Talmud Babylonian, Yom' 31a) identifies Nephtoah with ETAM (which see), he would find the site of Nephtoah at 'Ain 'Atan, South of Bethlehem. The Talmud is not a sufficiently trustworthy guide when unsupported by other evidence, and the identification creates great difficulty with the boundary line. See Palestine Exploration Fund, III, 18, 43, Sh XVII.

E. W. G. Mastermin

NEPHUSHESIM; NEPHISHESIM

ne-fush'-e-sim, ne-fish'-e-sim (nephushecim, nephishecim): The former is the Kethibh (Hebrew "written") form of the name adopted in the Revised Version (British and American); the latter the Qere (Hebrew "read") form adopted in the King James Version and the Revised Version margin (Ne 7:52).

See NAPHISH; NEPHISIM.

NER

ner (ner, "lamp"): Father of Abner (1Sa 14:50 f; 26:5,14, etc.); grandfather of Saul (1Ch 8:33). Other references, though adding no further information are 2Sa 2:8,12; 3:23,25; 28; 37; 1Ki 2:5,32, etc.

NEREUS

ne'-rus, ne'-re-us (Nereus): The name of a Roman Christian to whom with his sister Paul sent greetings (Ro 16:15). Nereus and the others saluted with him (Ro 16:15) formed small community or "house church." The name of the sister is not given, but the name Nereis is found on an inscription of this date containing names of the emperor's servants (Lightfoot, Phil, 176). Among the Acta Sanctorum connected with the early church in Rome are the "Ac of Nereus and Achilleus" which call them chamberlains of Domitilla, the niece of Vespasian, and relate their influence over her in persuading her to remain a virgin.

S. F. Hunter

NERGAL

nar'-gal (nereghal): A Babylonian deity, identified with the planet Mars, and worshipped at Cutha (compare 2Ki 17:30).

See BABYLONIA AND ASSYRIA, RELIGION OF.

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NERGAL-SHAREZER

nur-gal-sha-re'-zar (nereghal-shar'etser, Hebrew form of Assyrian Nergal-sar-usur, "O Nergal, defend the prince"): A Babylonian officer, the "Rab-mag," associated with Nebushazban in the care of Jeremiah after the fall of Jerusalem (Jer 39:3,13). According to Hommel (article "Babylon," Hastings, Dictionary of the Bible (five volumes)) and Sayce (Hastings Dictionary of the Bible, under the word), Nergal- sharezer is to be identified with Neriglissar who succeeded Evil-merodach on the throne of Babylon (compare Cheyne and Johns, Encyclopedia Biblica, under the word).

NERI

ne'-ri ((@Nerei (Tisch., Treg., Westcott and Hort, The New Testament in Greek), Textus Receptus of the New Testament, Neri; for Hebrew neriyah): The name of an ancestor of Jesus, the grandfather of Zerubbabel (Lu 3:27).

See NERIAH.

NERIAH

ne-ri'-a (neriyah, "whose lamp is Yah"): The father of Seraiah and of Baruch, Jeremiah's friend and secretary (Jer 32:12,16; 36:4,8,32; 43:3). In Baruch 1:1 the Greek form of the name, Ner(e)ias, is given, and this shortened, Neri, occurs in the genealogy of Jesus Christ.

NERIAS

ne-ri'-as (Ner(e)ias): The Greek form of Hebrew Neriah found only in Baruch 1:1 as the father of Baruch equals "Neriah" of Jer 32:12; 36:4 ff; 43:3. To Baruch's brother, Seraiah, the same genealogy is ascribed in [Jer 51:59](#) .

NERO

ne'-ro (Neron): I. NAME, PARENTAGE AND EARLY

II. AGRIPPINA'S AMBITION FOR NERO

Her Nine Measures for Bringing Him to the Throne

III. NERO'S REIGN

1. Quinquennium Nerohis
2. Poppea Sabina (58 AD)
3. Poppea and Tigellinus
4. Great Fire (July, 64)

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S. Angus

NEST

(qen; neossia, nossia; in the New Testament kataskenosis; Latin nidus): A receptacle prepared by a bird for receiving its eggs and young. Nests differ with species. Eagles use a large heap of coarse sticks and twigs on the cleft of a mountain (Job 39:27 ff; Jer 49:16; Ob 1:4); hawks prefer trees; vultures, hollow trees or the earth; ravens, big trees; doves and pigeons, trees or rocky crevices (Jer 48:28); hoopoes, hollow trees; swallows, mud nests under a roof, on cliffs or deserted temples; owls, hollow trees, dark places in ruins or sand burrows (on the qippoz of Isa 34:15 see OWL); cranes, storks and herons, either trees (Ps 104:17) or rushes beside water (storks often choose housetops, as well).

Each nest so follows the building laws of its owner's species that any expert ornithologist can tell from a nest which bird builded it. Early in incubation a bird deserts a nest readily because it hopes to build another in a place not so easily discoverable and where it can deposit more eggs. When the young have progressed until their quickening is perceptible through the thin shells pressed against the breast of the mother, she develops a boldness called by scientists the "brooding fever." In this state the wildest of birds frequently will suffer your touch before deserting the nest. Especially is this the case if the young are just on the point of emerging. The first Biblical reference to the nest of a bird will be found in Balaam's fourth prophecy in Nu 24:21: "And he looked on the Kenite, and took up his parable and said, Strong is thy dwelling-place, and thy nest is set in the rock." Here Balaam was thinking of the nest of an eagle, hawk or vulture, placed on solid rock among impregnable crags of mountain tops. The next reference is among the laws for personal conduct in De 22:6: "If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young." Beyond question this is the earliest law on record for the protection of a brooding bird. It is probable that it was made

permissible to take the young, as the law demanded their use, at least in the case of pigeons and doves, for sacrifice. In Job 29:18, Job cries,

"Then I said, I shall die in my nest,

And I shall multiply my days as the sand:"

that is, he hoped in his days of prosperity to die in the home he had builded for his wife and children. In Ps 84:3 David sings,

"Yea, the sparrow hath found her a house,

And the swallow a nest for herself,

where she may lay her young,

Even thine altars, O Yahweh of hosts,

My King, and my God."

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These lines are rich and ripe with meaning, for in those days all the world protected a temple nest, even to the infliction of the death penalty on anyone interfering with it. This was because the bird was supposed to be claiming the protection of the gods. Hebrew, Arab and Egyptian guarded all nests on places of worship. Pagan Rome executed the shoemaker who killed a raven that built on a temple, and Athens took the same revenge on the man who destroyed the nest of a swallow. Isaiah compared the destruction of Assyria to the robbing of a bird's nest: "And my hand hath found as a nest the riches of the peoples; and as one gathereth eggs that are forsaken, have I gathered all the earth: and there was none that moved the wing, or that opened the mouth, or chirped" (Isa 10:14; compare Isa 16:2). Matthew quotes Jesus as having said, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head" (Mt 8:20 equals Lu 9:58). Gene Stratton-Porter

NET

See FISHING; FOWLER.

NETAIM

na'-ta-im, ne'-ta-im, ne-ta'-im neTa'im; Codex Vaticanus Azaeim; Codex Alexandrinus Ataeim): In 1Ch 4:23 the King James Version reads "those that dwell among plants and hedges," the Revised Version (British and American) "the inhabitants of Netaim and Gederah." The latter may be taken as correct. Gederah was in the Judean Shephelah. Here also we should seek for Netaim; but no likely identification has yet been suggested.

NETHANEL

ne-than'-el, neth'-a-nel (nethan'el, "God has given"; Nathanael; the King James Version Nethaneel, ne-than'-e-el):

- (1) A chief or prince of Issachar (Nu 1:8; 2:5; 7:18,23; 10:15).
- (2) The 4th son of Jesse (1Ch 2:14).
- (3) One of the trumpet-blowers before the ark when it was brought up from the house of Obededom (1Ch 15:24).
- (4) A Levite scribe, the father of Shemaiah (1Ch 24:6).
- (5) The 5th son of Obed-edom (1Ch 26:4).
- (6) One of the princes whom Jehoshaphat sent to teach in the cities of Judah (2Ch 17:7).
- (7) A Levite who gave cattle for Josiah's Passover (2Ch 35:9).
- (8) One of the priests who had married foreign wives (Ezr 10:22; compare RAPC 1Es 9:22).

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(9) A priest registered under the high priest Joiakim (Ne 12:21).

(10) A Levite musician who assisted at the dedication of the walls (Ne 12:36).

John A. Lees

NETHANIAH

neth-a-ni'-a (nethanyahu, "Yah has given"; Nathaniah):

(1) An Asaphite musician (1Ch 25:2,12).

(2) A Levite who accompanied the princes sent by Jehoshaphat to teach in the cities of Judah (2Ch 17:8).

(3) The father of Jehudi (Jer 36:14).

(4) The father of Ishmael, the murderer of Gedaliah (Jer 40:8,14,15; 41:11; 2Ki 25:23,25). Some manuscripts of Septuagint read here Maththanias.

NETHINIM

neth'-i-nim (nethinim, "given"; Natheineim; the King James Version Nethinims):

1. Meaning:

A group of temple-servants (1Ch 9:2 and 16 times in Ezra and Nehemiah). The word has always the article, and does not occur in the singular. The Septuagint translators usually transliterate, but in one passage (1Ch 9:2) they render, "the given ones" (hoi dedomenoi). The Syriac (Peshitta) also, in Ezra, Nehemiah, transliterates the word, but in 1Ch 9:2 renders it by a word meaning "sojourners." The meaning "given" is suggestive of a state of servitude, and Josephus seems to confirm the suggestion by calling the Nethinim "temple-slaves" (hierodouloi)

(Ant., XI, v, 1). It should, however, be noted that another form of this word is employed in the directions regarding the Levites: "Thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him on behalf of the children of Israel" (Nu 3:9; compare also Nu 8:16,19).

2. History:

Of the history of the Nethinim in earlier times there are but few and uncertain traces. When Joshua discovered that he had been beguiled by the Gibeonites into a covenant to let them live, he reduced their tribe to servitude, and declared, "Now therefore ye are cursed, and there shall never fail to be of you bondsmen, both hewers of wood and drawers of water for the house of my God" (Jos 9:23,27). It is no doubt tempting to see in the Gibeonites the earliest Nethinim, but another tradition traces their origin to a gift of David and the princes for the service of the Levites (Ezr 8:20). Their names, too, indicate diversity of origin; for besides being mostly un-Hebrew in aspect, some of them are found elsewhere in the Old Testament as names of non-Israelitish tribes. The Meunim, for example (Ezr 2:50 equals Ne 7:52), are in all likelihood descended

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from the Meonites or Maonites who are mentioned as harassing Israel (Jud 10:12), as in conflict with the Simeonites (1Ch 4:41), and as finally overcome by Uzziah (2Ch 26:7). The next name in the lists is that of the children of Nephisim. These may be traced to the Hagrite clan of Naphish (Ge 25:15; 1Ch 5:19). In both Ezra and Nehemiah, the list is immediately followed by that of the servants of Solomon, whose duties were similar to, it may be even humbler than, those of the Nethinim. These servants of Solomon appear to be descendants of the Canaanites whom Solomon employed in the building of his temple (1Ki 5:15). All these indications are perhaps slight; but they point in the same direction, and warrant the assumption that the Nethinim were originally foreign slaves, mostly prisoners of war, who had from time to time been given to the temple by the kings and princes of the nation, and that to them were assigned the lower menial duties of the house of God.

3. Post-exilic History:

At the time of the return from the exile the Nethinim had come to be regarded as important. Their number was considerable: 392 accompanied Zerubbabel at the first Return in 538 BC (Ezr 2:58 equals Ne 7:60). When Ezra, some 80 years later, organized the second Return, he secured a contingent of Nethinim numbering 220 (Ezr 8:20). In Jerusalem they enjoyed the same privileges and immunities as the other religious orders, being included by Artaxerxes' letter to Ezra among those who should be exempt from toll, custom and tribute (Ezr 7:24). A part of the city in Ophel, opposite the Water-gate, was assigned them as an official residence (Ne 3:26,31), and the situation is certainly appropriate if their duties at all resembled those of the Gibeonites (see Ryle, "Ezra and Nehemiah," in Cambridge Bible, Intro, 57). They were also organized into a kind of guild under their own leaders or presidents (Ne 11:21).

The Nethinim are not again mentioned in Scripture. It is probable that they, with the singers and porters, became gradually incorporated in the general body of Levites; their name passed ere long into a tradition, and became at a later time a

butt for the scorn and bitterness of the Talmudic writers against everything that they regarded as un-Jewish.

John A. Lees

NETOPHAH

ne-to'-fa (neTophah; Septuagint Netopha, Nephota, and other variants): The birthplace of two of David's heroes, Maharai and Heleb (2Sa 23:28,29), also of Seraiah the son of Tanhumeth the Netophathite, one of the captains who came to offer allegiance to Gedaliah (2Ki 25:23; Jer 40:8). "The villages of the Netophathites" are mentioned (1Ch 9:16) as the dwellings of certain Levites and (Ne 12:28, the King James Version "Netophathi") of certain "sons of the singers."

The first mention of the place itself is in Ezzr 2:22; Ne 7:26; RAVC 1Es 5:18 (the Revised Version (British and American) "Netophas"), where we have parallel lists of the exiles returning from Babylon under Zerubbabel; the place is mentioned between Bethlehem and Anathoth and in literary association with other cities in the mountains of Judah, e.g. Gibeon, Kiriath-jearim, Chephereh and Beeroth. In this respect it is

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most plausible to identify it with NEPHTOAH (which see), although the disappearance of the terminal guttural in the latter creates a difficulty. Conder has suggested a site known as Khirbet UmmToba, Northeast of Bethlehem, an ancient site, but not apparently of great importance. Beit Nettif, an important village on a lofty site in the Shephelah near the "Vale of Elah," also appears to have an echo of the name, and indeed may well be the Beth Netophah of the Mishna (Shebhu'oth, ix.5; Neubauer, Geogr., 128), but the position does not seem to agree at all with that of the Old Testament Netophah. For Khirbet Umm-Toba see Palestine Exploration Fund, III, 128; for Beit Nettif, Palestine Exploration Fund, III, 24; RBR, II, 17 f; both Sh XVII.

E. W. G. Masterman

NETOPHAS

ne-to'-fas (Codex Vaticanus Netebas; Codex Alexandrinus Netophae): A town named in 1 Esdras 5:18, identical with "Netophah" of Ezr 2:22; Ne 7:26.

NETOPHATHI; NETOPHATHITES

ne-tof'-a-thi, ne-tof'-a-thits.

See NETOPHAH.

NETTLES

net'-'lz: (1) charul, (Job 30:7; Pr 24:31; Ze 2:9 margin, in all, "wild vetches"); the translation "nettles" is due to the supposed derivations of charul from an (obsolete) charal, meaning "to be sharp" or "stinging," but a translation "thorns" (as in Vulgate) would in that case do as well. Septuagint has phrugana agria, "wild brushwood," in Job, and certainly the association with the "saltwort" and the retm, "broom," in the passage would best be met by the supposition that

it means the low thorny bushes plentiful in association with these plants. "Vetch" is suggested by the Aramaic, but is very uncertain. (2) qimmosh (Isa 34:13; Ho 9:6), and plural qimmeshonim (Pr 24:31), translated (English Versions of the Bible) "thorns," because of the translation of charul as "nettles" in the same verse. From Isa 34:13 qimmosh is apparently distinct from thorns, and the translation "nettle" is very probable, as such neglected or deserted places as described in the three references readily become overgrown with nettles in Palestine. The common and characteristic Palestine nettle is the *Urtica pilulifera*, so called from the globular heads of its flowers.

E. W. G. Masterman

NETWORK

net'-wurk (sebhakhah): the Revised Version (British and American) in 2Ki 25:17; 2Ch 4:13 (also in the plural, 4:12,13), for "wreathen work" and "wreath" in the King James Version (of the adornment of the capitals of the pillars of Solomon's temple; see JACHIN AND BOAZ). "Networks" in Isa 19:9 is in the Revised Version (British and American) correctly rendered "white cloth." In the American Standard Revised

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Version "network" is substituted for "pictures" in the King James Version (Pr 25:11), "baskets" in the English Revised Version margin "filigree work."

NEW BIRTH

See REGENERATION.

NEW COMMANDMENT

See BROTHERLY LOVE.

NEW COVENANT

See COVENANT, THE NEW.

NEW EARTH

See ESCHATOLOGY OF THE NEW TESTAMENT; HEAVENS, NEW.

NEW HEAVENS

See HEAVENS, NEW.

NEW JERUSALEM

See JERUSALEM, NEW; REVELATION OF JOHN.

NEW MAN

See MAN.

NEW MOON

See MOON, NEW; FASTS AND FEASTS.

NEW TESTAMENT

See BIBLE; CANON OF THE NEW TESTAMENT; CRITICISM.

NEW TESTAMENT CANON

See CANON OF THE NEW TESTAMENT.

NEW TESTAMENT LANGUAGE

See LANGUAGE OF THE NEW TESTAMENT.

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See TEXT AND MANUSCRIPTS OF THE NEW TESTAMENT.

NEW YEAR

See TIME; YEAR.

NEW; NEWNESS

nu, nu'-nes (chadhash; kainos, neos):

1. In the Old Testament:

The word commonly translated "new" in the Old Testament is chadhash, "bright," "fresh," "new" (special interest was shown in, and importance attached to, fresh and new things and events); Ex 1:8; De 20:5; 22:8; 24:5; 1Sa 6:7; 2Sa 21:16; Ps 33:3, "a new song"; Jer 31:31, "new covenant"; Eze 11:19, "a new spirit"; 18:31 "new heart"; 36:26, etc.; chodhesh is "the new moon," "the new-moon day," the first of the lunar month, a festival, then "month" (Ge 29:14, "a month of days"); it occurs frequently, often translated "month"; we have "new moon" (1Sa 20:5,18,24, etc.); tirosh is "new (sweet) wine" (Ne 10:39; Joe 1:5; 3:18, it is 'asis, the Revised Version (British and American) "sweet wine"); in Ac 2:13, "new wine" is gleukos.

Other words in the Old Testament for "new" are chadhath, Aramaic (Ezr 6:4); Tari, "fresh" (Jud 15:15, the Revised Version (British and American) "a fresh jawbone of an ass"); beri'ah, a "creation" (Nu 16:30, "if Yahweh make a new thing," the Revised Version margin "create a creation"); bakhar, "to be first-fruits" (Eze 47:12; so the Revised Version margin); qum, "setting," is translated "newly" (Jud 7:19); also miqqarobh, "recently" (De 32:17, the Revised Version (British and American) "of late "); news is shermu'ah, "report," "tidings"; Pr 25:25, "good news from a far country."

2. In the New Testament:

In the New Testament "new" (mostly *kainos*, "new," "fresh," "newly made") is an important word. We have the title of the "New Testament" itself, rightly given by the American Standard Revised Version as "New Covenant," the designation of "the new dispensation" ushered in through Christ, the writings relating to which the volume contains. We have "new covenant" (*kainos*) in Lu 22:20, "This cup is the new covenant in my blood" (the English Revised Version margin "testament"; in Mt 26:28; Mr 14:24, "new" is omitted in the Revised Version (British and American), but in Matthew the margin "many ancient authorities insert new," and in Mark "some ancient authorities"); 1Co 11:25, the English Revised Version margin "or testament"; 2Co 3:6, the English Revised Version margin "or testament"; Heb 8:8, the English Revised Version margin "or testament"; in 8:13, "covenant" is supplied (compare Heb 12:24, *neos*).

Corresponding to this, we have (2Co 5:17, the King James Version and the Revised Version (British and American)), "The old things have passed away; behold, they are become new": *ibid.*, "If any man is in Christ, he is a new creature," the Revised Version margin "there is a new creation"; Ga 6:15, margin "or creation," "new man" (Eph 2:15; 4:24; Col 3:10 (*neos*)); "new commandment" (Joh 13:34); "new doctrine"

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(Ac 17:19); "new thing" (Ac 17:21); "newness of life" (kainotes) (Ro 6:4); "newness of the spirit" (Ro 7:6; compare 2Co 5:17); "a new name," (Re 2:17; 3:12), "new heavens and a new earth" (2Pe 3:13); "new Jerusalem" (Re 3:12; 21:2); "new song" (Re 5:9); compare "new friend" and "new wine" (Sirach 9:10b, c); artigenetos, "newborn" (1Pe 2:2); prospatos, "newly slain," "new" (Heb 10:20, the Revised Version (British and American) "a new and living way, through the veil, that is to say, his flesh"; compare Sirach 9:10a; Judith 4:3); "new" is the translation of neos, "new," "young" (1Co 5:7; Col 3:10; "new man"; Heb 12:24, "new covenant").

The difference in meaning between kainos and neos, is, in the main, that kainos denotes new in respect of quality, "the new as set over against that which has seen service, the outworn, the effete, or marred through age"; neos, "new (in respect of time), that which has recently come into existence," e.g. kainon mnemeion, the "new tomb" in which Jesus was laid, was not one recently made, but one in which no other dead had ever lain; the "new covenant," the "new man," etc., may be contemplated under both aspects of quality and of time (Trench, Synonyms of the New Testament, 209 f).

In Mt 9:16; Mr 2:21, agnaphos, "unsmoothed," "unfinished," is translated "new," "new cloth," the Revised Version (British and American) "undressed." For "new bottles" (Lu 5:38 and parallels), the Revised Version (British and American) has "fresh wine-skins."

W. L. Walker

NEZIAH

ne-zi'-a (netsiach): The head of a family of Nethinim (Ezr 2:54; Ne 7:56), called in 1 Esdras 5:32, "Nasi" (the King James Version and the Revised Version margin "Nasith").

NEZIB

ne'-zib (netsibh; Codex Vaticanus Naseib; Codex Alexandrinus Nesib): A town in the Judean Shephelah, mentioned along with Keilah and Mareshah (Jos 15:43). Eusebius, Onomasticon, places it 7 miles from Eleutheropolis (Beit Jibrin), on the road to Hebron. It is represented today by Beit Nasib, a village with ancient remains some 2 miles Southwest of Khirbet Kila (Keilah).

NIBHAZ

nib'-haz (nibhchaz): Given as the name of an idol of the Avvites, introduced by them into Samaria (2Ki 17:31), but otherwise unknown. The text is supposed to be corrupt.

NIBSHAN

nib'-shan (ha-nibhshan; Codex Vaticanus Naphlazon; Codex Alexandrinus Nebsan): A city in the Judean wilderness named between Secacah and the City of Salt (Jos 15:62). Eusebius, Onomasticon, knows the place but gives no clue to its identification.

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The site has not been recovered. Wellhausen suggests the emendation of nibhshan to kibhshan, "furnace" (Proleg. 2, 344).

NICANOR (1)

ni-ka'-nor, ni'-ka-nor (Nikanor): The son of Patroclus and one of the king's "chief friends" (2 Macc 8:9), a Syrian general under Antiochus Epiphanes and Demetrius Soter. After the defeat of Seron by Judas, Epiphanes entrusted his chancellor Lysias with the reduction of Judea (1 Macc 3:34 ff). Nicanor was one of the three generals commissioned by Lysias—the others being Ptolemy, son of Dorymenes, and Gorgias (1 Macc 3:38). The campaign began in 166 BC; the Syrians were defeated at Emmaus (1 Macc 3:57 ff), while Gorgias at a later stage gained a victory at Jamnia over a body of Jews who disobeyed Judas (1 Macc 5:58). The account given in 2 Macc differs considerably, both in omissions and in additions (2 Macc 8:9 ff). There Nicanor, not Gorgias, is the chief in command. The battle of Emmaus is not mentioned, but "the thrice-accursed Nicanor," having in overweening pride invited a thousand slavedealers to accompany him to buy the Jewish captives, was humiliated, and his host was destroyed, he himself escaping "like a fugitive slave" to Antioch (2 Macc 8:34 f). After the death of Epiphanes, Eupator and Lysias (the last two at the hands of Demetrius (1 Macc 7:2)), Nicanor appears again under King Demetrius in the struggle between Alcimus and Judas. Alcimus, having been seated in the priesthood by Demetrius' officer Bacchides, could not hold it against Judas and the patriots. He appealed again to Demetrius, who this time selected Nicanor, now governor of Cyprus (2 Macc 12:2) and known for his deadly hatred of the Jews, to settle the dispute and slay Judas (2 Macc 14:12 ff; 1 Macc 7:26 ff). Nicanor was appointed governor of Judea on this occasion. Again 1 and 2 Maccabees differ. According to 1 Maccabees, Nicanor sought in vain to seize Judas by treachery. Then followed the battle of Capharsalama ("village of peace"), in which the Syrians were defeated, though Josephus (Ant., XII, x, 5) says Judas was defeated. Nicanor retired to Jerusalem, insulted the priests and threatened the destruction of the temple unless they delivered up Judas. He then

retired to Beth-horon to find Judas posted opposite him at Adasa (1 Macc 7:39 ff) 3 1/2 miles distant. Here on the 13th of the 12th month Adar (March), 161 BC, the Syrians sustained a crushing defeat, Nicanor himself being the first to fall. The Jews cut off his head and proud right hand and hanged them up beside Jerusalem. For a little while Adasa gave the land of Judah rest. The people ordained to keep this "day of great gladness" year by year—the 13th of Adar, "the day before the day of Mordecai" (Feast of Purim). 2 Maccabees mentions that Simon, Judas' brother, was worsted in a first engagement (14:17), omits the battle of Capharsalama, and represents Nicanor, struck with the manliness of the Jews, as entering into friendly relations with Judas, urging him to marry and lead a quiet life, forgetful of the king's command until Alcimus accused him to Demetrius. The latter peremptorily ordered Nicanor to bring Judas in all haste as prisoner to Antioch (14:27). The scene of the final conflict (Adasa) is given only as "in the region of Samaria" (15:1). According to this account, it was Judas who ordered the mutilation of Nicanor and in a more gruesome fashion (15:30 ff). It is possible that the Nicanor, the Cypriarch or governor of Cyprus of 2 Macc 12:2, is a different person from Nicanor, the son of Patroclus—a view not accepted in the above account.

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NICANOR (2)

(Nikanor): One of "the seven" chosen to superintend "the daily ministrations" of the poor of the Christian community at Jerusalem (Ac 6:5). The name is Greek. He served as general under Antiochus Epiphanes and Demetrius Soter. After the defeat of Seron by Judas, Epiphanes entrusted his chancellor Lysias with the reduction of Judea (1 Macc 3:34 ff). Nicanor was one of the three generals commissioned by Lysias—the others being Ptolemy, son of Dorymenes, and Gorgias (1 Macc 3:38). The campaign began in 166 BC; the Syrians were defeated at Emmaus (1 Macc 3:57 ff), while Gorgias at a later stage gained a victory at Jamnia over a body of Jews who disobeyed Judas (1 Macc 5:58). The account given in 2 Macc differs considerably, both in omissions and in additions (2 Macc 8:9 ff). There Nicanor, not Gorgias, is the chief in command. The battle of Emmaus is not mentioned, but "the thrice-accursed Nicanor," having in overweening pride invited a thousand slavedealers to accompany him to buy the Jewish captives, was humiliated, and his host was destroyed, he himself escaping "like a fugitive slave" to Antioch (2 Macc 8:34 f). After the death of Epiphanes, Eupator and Lysias (the last two at the hands of Demetrius (1 Macc 7:2)), Nicanor appears again under King Demetrius in the struggle between Alcimus and Judas. Alcimus, having been seated in the priesthood by Demetrius' officer Bacchides, could not hold it against Judas and the patriots. He appealed again to Demetrius, who this time selected Nicanor, now governor of Cyprus (2 Macc 12:2) and known for his deadly hatred of the Jews, to settle the dispute and slay Judas (2 Macc 14:12 ff; 1 Macc 7:26 ff). Nicanor was appointed governor of Judea on this occasion. Again 1 and 2 Maccabees differ. According to 1 Maccabees, Nicanor sought in vain to seize Judas by treachery. Then followed the battle of Capharsalama ("village of peace"), in which the Syrians were defeated, though Josephus (Ant., XII, x, 5) says Judas was defeated. Nicanor retired to Jerusalem, insulted the priests and threatened the destruction of the temple unless they delivered up Judas. He then retired to Beth-horon to find Judas posted opposite him at Adasa (1 Macc 7:39 ff) 3 1/2 miles distant. Here on the 13th of the 12th month Adar (March), 161 BC, the Syrians sustained a crushing defeat, Nicanor

himself being the first to fall. The Jews cut off his head and proud right hand and hanged them up beside Jerusalem. For a little while Adasa gave the land of Judah rest. The people ordained to keep this "day of great gladness" year by year—the 13th of Adar, "the day before the day of Mordecai" (Feast of Purim). 2 Maccabees mentions that Simon, Judas' brother, was worsted in a first engagement (14:17), omits the battle of Capharsalama, and represents Nicanor, struck with the manliness of the Jews, as entering into friendly relations with Judas, urging him to marry and lead a quiet life, forgetful of the king's command until Alcimus accused him to Demetrius. The latter peremptorily ordered Nicanor to bring Judas in all haste as prisoner to Antioch (14:27). The scene of the final conflict (Adasa) is given only as "in the region of Samaria" (15:1). According to this account, it was Judas who ordered the mutilation of Nicanor and in a more gruesome fashion (15:30 ff). It is possible that the Nicanor, the Cypriarch or governor of Cyprus of 2 Macc 12:2, is a different person from Nicanor, the son of Patroclus—a view not accepted in the above account.

NICODEMUS

nik-o-de'-mus (Nikodemos): A Pharisee and a "ruler of the Jews," mentioned only by John. He

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3. The Burial:

By this open act of reverence Nicodemus at last made public profession of his being of the following of Christ. His wealth enabled him to provide the "mixture of myrrh and aloes, about a hundred pounds," with which the body of Jesus was embalmed (Joh 19:39).

The Gospel of Nicodemus and other apocryphal works narrate that Nicodemus gave evidence in favor of Christ at the trial before Pilate, that he was deprived of office and banished from Jerusalem by the hostile Jews, and that he was baptized by Peter and John. His remains were said to have been found in a common grave along with those of Gamaliel and Stephen.

Nicodemus is a type of the "well-instructed and thoughtful Jew who looked for the consummation of national hope to follow in the line along which he had himself gone, as being a continuation and not a new beginning" (Westcott). The manner in which the Gospel narrative traces the overcoming of his natural timidity and reluctant faith is in itself a beautiful illustration of the working of the Spirit, of how belief in the Son of Man is in truth a new birth, and the entrance into eternal life.

C. M. Kerr

NICODEMUS, GOSPEL OF

See APOCRYPHAL GOSPELS, III, 3, (b).

NICOLAITANS

nik-o-la'-i-tanz Nikolaitai):

1. The Sect:

A sect or party of evil influence in early Christianity, especially in the 7 churches of Asia. Their doctrine was similar to that of Balaam, "who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication" (Re 2:14,15). Their practices were strongly condemned by John, who praised the church in Ephesus for "hating their works" (Re 2:6), and blamed the church in Pergamum for accepting in some measure their teaching (Re 2:15). Except that reference is probably made to their influence in the church at Thyatira also, where their leader was "the woman Jezebel, who calleth herself a prophetess" (Re 2:20; compare Re 2:14), no further direct information regarding them is given in Scripture.

2. References:

Reference to them is frequent in post-apostolic literature. According to Irenaeus (Adv. Haer., i.26,3; iii.10,7), followed by Hippolytus (Philos., vii.36), they were founded by Nicolaus, the proselyte of Antioch, who was one of the seven chosen to serve at the tables (Ac 6:5). Irenaeus, as also Clement of Alexandria (Strom., ii.20), Tertullian and others, unite in condemning their practices in terms similar to those of John; and reference is also made to their Gnostic tendencies. In explanation of the apparent

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incongruity of such an immoral sect being founded by one of "good report, full of the Spirit and of wisdom" (compare Ac 6:3), Simcox argues that their lapse may have been due to reaction from original principles of a too rigid asceticism. A theory, started in comparatively modern times, and based in part on the similarity of meaning of the Greek "Nikolaus," and the Hebrew "Balaam," puts forward the view that the two sects referred to under these names were in reality identical. Yet if this were so, it would not have been necessary for John to designate them separately.

3. Nicolaitan Controversy:

The problem underlying the Nicolaitan controversy, though so little direct mention is made of it in Scripture, was in reality most important, and concerned the whole relation of Christianity to paganism and its usages. The Nicolaitans disobeyed the command issued to the Gentile churches, by the apostolic council held at Jerusalem in 49-50 AD, that they should refrain from the eating of "things sacrificed to idols" (Ac 15:29). Such a restriction, though seemingly hard, in that it prevented the Christian communities from joining in public festivals, and so brought upon them suspicion and dislike, was yet necessary to prevent a return to a pagan laxity of morals. To this danger the Nicolaitans were themselves a glaring witness, and therefore John was justified in condemning them. In writing to the Corinthians, Paul gives warning against the same evil practices, basing his arguments on consideration for the weaker brethren (compare 1Co 8).

LITERATURE.

Simcox, "Revelation" in the Cambridge Bible; H. Cowan in Hastings, Dictionary of the Bible (five volumes), article "Nicolaitans"; H.B. Swete, The Apocalypse of John, lxx ff, 27, 28, 37.

C. M. Kerr

NICOLAUS; NICOLAS

nik-o-la'-us (English Versions of the Bible), nik'-o-las (Nikolaos): One of "the seven" chosen to have the oversight of "the daily ministrations" to the poor of the church in Jerusalem (Ac 6:5). He is called "a proselyte of Antioch"; the other 6 were therefore probably Jews by birth. This is the first recorded case of the admission of a proselyte into office in the Christian church. Some of the church Fathers (Irenaeus, Hippolytus, Pseudo-Tertullian) state that he was the founder of the sect called NICOLAITANS (which see) (Re 2:15). Other Fathers seem to suggest that this was a vain claim made by this sect in seeking apostolic authority for their opinions. It may be that the opinions of this sect were an antinomian exaggeration of the preaching of Nicolaus.

S. F. Hunter

NICOPOLIS

ni-kop'-o-lis (Nikopolis): A city in Palestine, half-way between Jaffa and Jerusalem, now called Ammas, mentioned in 1 Macc 3:40,57 and 9:50. The earlier city (Emmaus) was burnt by Quintilius Varus, but was rebuilt in 223 AD as Nicopolis.

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The Nicopolis, however, to which Paul urges Titus to come (pros me eis Nikopolin, ekei gar kekrika paracheimasai (Tit 3:12)) is probably the city of that name situated on the southwest promontory of Epirus. If this view is correct, the statement made by some writers that from Eastern Greece (Athens, Thessalonica, Philippi, Corinth) Paul's labors extended to Italy, that he never visited Western Greece, requires modification. It is true that we do not hear of his preaching at Patras, Zacynthus, Cephallenia, Corcyra (the modern Corfu), which, as a way-station to and from Sicily, always held preeminence among the Ionian islands; but there can be little doubt that, if his plan of going to Nicopolis was carried out, he desired to evangelize the province of Epirus (as well Acarnania) in Western Greece. Indeed, it was in this very city of Nicopolis, probably, that he was arrested and taken to Rome for trial—during one of the winters between 64-67 AD.

Nicopolis was situated only a few miles North of the modern Prevesa, the chief city of Epirus today, the city which the Greeks bombarded in 1912 in the hope of wresting it from the Turks. The ancient city was founded by Augustus, whose camp happened to be pitched there the night before the famous fight with Antony (31 BC). The gulf, called Ambracia in ancient times, is now known as Arta. On the south side was Actium, where the battle was fought. Directly across, only half mile distant, on the northern promontory, was the encampment of Augustus. To commemorate the victory over his antagonist, the Roman emperor built a city on the exact spot where his army had encamped ("Victory City"). On the hill now called Michalitzzi, on the site of his own tent, he built a temple to Neptune and instituted games in honor of Apollo, who was supposed to have helped him in the sea-fight. Nicopolis soon became the metropolis of Epirus, with an autonomous constitution, according to Greek custom. But in the time of the emperor Julian (362) the city had fallen into decay, at least in part. It was plundered by the Goths, restored by Justinian, and finally disappeared entirely in the Middle Ages, so far as the records of history show. One document has Nikopolis he nun Prebeza, "Nicopolis], which is now Prebeza." In the time of Augustus, however, Nicopolis was a flourishing town. The emperor concentrated

here the population of Aetolia and Acarnania, and made the city a leading member of the Amphictyonic Council. There are considerable ruins of the ancient city, including two theaters, a stadium, an aqueduct, etc.

LITERATURE.

Kuhn, Ueber die Entstehung der staate der Alten.

J. E. Harry

NIGER

ni'-jer (Niger).

See SIMEON, (5).

NIGH

ni.

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See NEAR.

NIGHT

nit.

See DAY AND NIGHT for the natural usage and the various terms.

1. In the Old Testament:

Figurative uses: The word "night" (laylah or layil is sometimes used figuratively in the Old Testament. Thus, Moses compares the brevity of time, the lapse of a thousand years, to "a watch in the night" (Ps 90:4). Adversity is depicted by it in such places as Job 35:10; compare Isa 8:20; Jer 15:9. Disappointment and despair are apparently depicted by it in the "burden of Dumah" (Isa 21:11,12); and spiritual blindness, coming upon the false prophets (Mic 3:6); again sudden and overwhelming confusion (Am 5:8; Isa 59:10 the King James Version, nesheph, "twilight" as in the Revised Version (British and American)).

2. In the New Testament:

On the lips of Jesus (Joh 9:4) it signifies the end of opportunity to labor; repeated in that touching little allegory spoken to His disciples when He was called to the grave of Lazarus (Joh 11:9,10). Paul also uses the figure in reference to the Parousia (Ro 13:12), where "night" seems to refer to the present aeon and "day" to the aeon to come. He also uses it in 1Th 5:5,7 where the status of the redeemed is depicted by "day," that of the unregenerate by "night," again, as the context shows, in reference to the Parousia. In Re 21:25 and 22:5, the passing of the "night" indicates the realization of that to which the Parousia looked forward, the establishment of the kingdom of God forever. See also Delitzsch, *Iris*, 35.

Henry E. Dosker

NIGHT HAWK

nit'-hok (tachmac, "tachmas"; glaux, but sometimes strouthos, and seirenos; Latin camprimulgus): The Hebrew tachmac means "to tear and scratch the face," so that it is very difficult to select the bird intended by its use. Any member of the eagle, vulture, owl or hawk families driven to desperation would "tear and scratch" with the claws and bite in self-defence. The bird is mentioned only in the lists of abominations (see Le 11:16; De 14:15). There are three good reasons why the night-hawk or night-jar, more properly, was intended. The lists were sweeping and included almost every common bird unfit for food. Because of its peculiar characteristics it had been made the object of fable and superstition. It fed on wing at night and constantly uttered weird cries. Lastly, it was a fierce fighter when disturbed in brooding or raising its young. Its habit was to lie on its back and fight with beak and claw with such ferocity that it seemed very possible that it would "tear and scratch the face." Some commentators insist that the bird intended was an owl, but for the above reasons the night-jar seems most probable; also several members of the owl family were clearly indicated in the list.

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See HAWK.

Gene Stratton-Porter

NIGHT-MONSTER

nit'-mon-ster (lilith; Septuagint onokentauros; Vulgate (Jerome's Latin Bible, 390- 405 A.D.) lamia):

I. THE ACCEPTED TRANSLATION

1. Professor Rogers' Statement
2. Exception to the Statement

II. FOLKLORE IN THE OLD TESTAMENT

1. Paucity of References
2. References in Highly Poetical Passages
3. The References Allusive
4. Possibility of Non-mythological Interpretation
5. The Term Lilith.

I. The Accepted Translation.

The term "night-monster" is a hypothetical translation of the Hebrew term lilith, used once only, in Isa 34:14. The word is translated in the King James Version "screech- owl," margin "night monster," the Revised Version (British and American) "night- monster," margin "Lilith." The term "night-monster" is also an

interpretation, inasmuch as it implies that the Hebrew word is a Babylonian loan-word, and that the reference indicates a survival of primitive folklore.

1. Professor Rogers' Statement:

Concerning this weird superstition, and its strange, single appearance in the Book of Isaiah, Professor Rogers has this to say: "The lil, or ghost, was a night-demon of terrible and baleful influence upon men, and only to be cast out with many incantations. The lil was attended by a serving maid, the ardat lili ("maid of night"), which in the Semitic development was transferred into the feminine lilitu. It is most curious and interesting to observe that this ghost-demon lived on through the history of the Babylonian religion, and was carried out into the Hebrew religion, there to find one single mention in the words of one of the Hebrew prophets" (Religions of Assyria and Babylonia, 76, 77).

2. Exception to the Statement:

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"raven," "wild-dog," "ostrich," "forest-demon" (se'ir), "night-monster." This is a curious mixture of real and imaginary creatures. Alexander acutely observes that there is too much or too little mythology in the passage. One of two conclusions would seem to follow from a list so constructed: Either all these creatures are looked upon as more or less demonic (see Whitehouse, Hastings, Dictionary of the Bible (five volumes), article "Demon," with which compare West M. Alexander, Demonic Possession in the New Testament, 16), or, as seems to the present writer far more probable, none in the list is considered otherwise than as supposed literal inhabitants of the wilderness. The writer of Isa 34:14, who was not constructing a scientific treatise, but using his imagination, has constructed a list in which are combined real and imaginary creatures popularly supposed to inhabit unpeopled solitudes. There still remains a by no means untenable supposition that none of the terms necessarily are mythological in this particular passage.

Louis Matthews Sweet

NIGHT-WATCH

nit'-woch 'ashmurah ba-laylah, "watch in the night"): One of the three or four divisions of the night.

See WATCH; TIME.

NILE

nil (Neilos, meaning not certainly known; perhaps refers to the color of the water, as black or blue. This name does not occur in the Hebrew of the Old Testament or in the English translation):

I. THE NILE IN PHYSICAL GEOGRAPHY

1. Description
2. Geological Origin
3. The Making of Egypt
4. The Inundation
5. The Infiltration

II. THE NILE IN HISTORY

1. The Location of Temples
2. The Location of Cemeteries
3. The Damming of the Nile
4. Egyptian Famines

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If the Egyptians set out to worship Nature-gods at all, surely then the sun and the Nile first.

2. The Nile in Osirian Myth:

The origin of the Osirian myth is still much discussed. Very much evidence, perhaps conclusive evidence, can be adduced to prove that it rose originally from the Nile; that Osiris was first of all the Nile, then the water of the Nile, then the soil, the product of the waters of the Nile, and then Egypt, the Nile and all that it produced.

3. The Celestial Nile:

Egypt was the Egyptian's little world, and Egypt was the Nile. It was thus quite natural for the Egyptians in considering the celestial world to image it in likeness of their own world with a celestial Nile flowing through it. It is so represented in the mythology, but the conception of the heavens is vague.

M. G. Kyle

NIMRAH; BETH-NIMRAH

nim'-ra (nimrah; Codex Vaticanus Nambra; Codex Alexandrinus Ambram), or (beth nimrah; Codex Vaticanus Namram; Codex Alexandria Ambran (Nu 32:36); Codex Vaticanus Baithanabra; Codex Alexandrinus Bethamna (Jos 13:27)): These two names evidently refer to the same place; but there is no reason to think, as some have done, from the similarity of the names, that it is identical with NIMRIM (which see). On the contrary, the indications of the passages cited point to a site East of the Jordan valley and Nimrah of the Dead Sea. About 11 miles Northeast of the mouth of the Jordan, where Wady Nimrin, coming down from the eastern up-lands, enters the plain, stands a hill called Tell Nimrin, with tombs and certain traces of ancient building. This may be certainly identified

with Nimrah and Beth-nimrah; and it corresponds to Bethnambris of Eusebius, Onomasticon, which lay 5 Roman miles Nimrah of Livias.

W. Ewing

NIMRIM

nim'-rim (me nimrim; Codex Vaticanus Nebrein; Codex Alexandrinus Ebrim (Jer 48:34); to hudor tes Nimreim (Isa 15:6)): The meaning appears to be "pure" or "wholesome water." The name occurs only in Isa 15:6 and Jer 48:34 in oracles against Moab. In each case it is mentioned in association with Zoar and Horonaim. It is therefore probably to be sought to the Southeast of the Dead Sea. Eusebius, Onomasticon, places a town, Bennamareim, to the Nimrim of Zoar, and identifies it with the Old Testament "Nimrim," as it seems, correctly. The name is still found in Wady Numeireh, opening on the sea at Burj Numeirah, Nimrim of Ghor es-Safiyeh. The waters of Nimrim may be sought either in Moiyet Numeirah or in the spring higher up, where lie the ruins of a town in a well-watered and fruitful district (Buhl, GAP, 272).

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W. Ewing

NIMROD

nim'-rod (nimrodh; Nebrod): A descendant of Ham, mentioned in "the generations of the sons of Noah" (Ge 10; compare 1Ch 1:10) as a son of Cush. He established his kingdom "in the land of Shinar," including the cities "Babel, and Erech, and Accad, and Calneh" (Ge 10:10), of which only Babel, or Babylon, and Erech, or Uruk, have been identified with certainty. "The land of Shinar" is the old name for Southern Babylonia, afterward called Chaldea ('erets kasdim), and was probably more extensive in territory than the Sumer of the inscriptions in the ancient royal title, "King of Shumer and Accad," since Accad is included here in Shinar. Nimrod, like other great kings of Mesopotamian lands, was a mighty hunter, possibly the mightiest and the prototype of them all, since to his name had attached itself the proverb: "Like Nimrod a mighty hunter before Yahweh" (Ge 10:9). In the primitive days of Mesopotamia, as also in Palestine, wild animals were so numerous that they became a menace to life and property (Ex 23:29; Le 26:22); therefore the king as benefactor and protector of his people hunted these wild beasts. The early conquest of the cities of Babylonia, or their federation into one great kingdom, is here ascribed to Nimrod. Whether the founding and colonization of Assyria (Ge 10:11) are to be ascribed to Nimrod will be determined by the exegesis of the text. English Versions of the Bible reads: "Out of that land he (i.e. Nimrod) went forth into Assyria, and builded Nineveh," etc., this translation assigning the rise of Assyria to Nimrod, and apparently being sustained by Mic 5:5,6 (compare J. M. P. Smith, "Micah," ICC, in the place cited.); but American Revised Version, margin renders: "Out of that land went forth Asshur, and builded Nineveh," which translation is more accurate exegetically and not in conflict with Mic 5:6, if in the latter "land of Nimrod" be understood, not as parallel with, but as supplemental to, Assyria, and therefore as Babylon (compare commentaries of Cheyne, Pusey, S. Clark, in the place cited.).

Nimrod has not been identified with any mythical hero or historic king of the inscriptions. Some have sought identification with Gilgamesh, the flood hero of Babylonia (Skinner, Driver, Delitzsch); others with a later Kassite king (Haupt, Hilprecht), which is quite unlikely; but the most admissible correspondence is with Marduk, chief god of Babylon, probably its historic founder, just as Asshur, the god of Assyria, appears in verse 11 as the founder of the Assyrian empire (Wellhausen, Price, Sayce). Lack of identification, however, does not necessarily indicate mythical origin of the name.

See ASTRONOMY, sec. II, 11; BABYLONIA AND ASSYRIA, RELIGION OF, IV, 7; MERODACH; ORION.

Edward Mack

NIMSHI

nim'-shi (nimshi): The grandfather of Jehu (2Ki 9:2,14). Jehu's usual designation is "son of Nimshi" (1Ki 19:16).

NINEVEH

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ceremonial triumphs of Assur-bani-apli—the great and noble Osnappar (Ezr 4:10). After the reign of Assur-bani-apli came his son Assur-etil-ilani, who was succeeded by Sin-sarra-iskun (Saracos), but the history of the country, and also of the city, is practically non-existent during these last two reigns. The Assyrian and Babylonian records are silent with regard to the fall of the city, but Alexander Polyhistor, Abydenus and Syncellus all speak of it. The best account, however, is that of Diodorus Siculus, who refers to a legend that the city could not be taken until the river became its enemy. Arbaces, the Scythian, besieged it, but could not make any impression on it for 2 years. In the 3rd year, however, the river (according to Commander Jones, not the Tigris, but the Khosr), being swollen by rains, and very rapid in its current, carried away a portion of the wall, and by this opening the besiegers gained an entrance. The king, recognizing in this the fulfillment of the oracle, gathered together his concubines and eunuchs, and, mounting a funeral pyre which he had caused to be constructed, perished in the flames. This catastrophe is supposed to be referred to in Na 1:8: "With an over-running flood he (the Lord) will make a full end of her place (i.e. of Nineveh)," and Na 2:6: "The gates of the rivers are opened, and the palace is dissolved." The destruction of the city by fire is probably referred to in 3:13,15. The picture of the scenes in her streets—the noise of the whip, the rattling wheels, the prancing horses, the bounding chariots (3:2 ff), followed by a vivid description of the carnage of the battlefield—is exceedingly striking, and true to their records and their sculptures.

LITERATURE.

The standard books on the discovery and exploration of Nineveh are Layard, *Nineveh and Its Remains* (two volumes, 1849); *Nineveh and Babylon* (1853); *Monuments of Nineveh*, 1st and 2nd series (plates) (1849 and 1853); and Hormuzd Hassam, *Asshur and the Land of Nimrod* (Cincinnati and New York, 1897).

T. G. Pinches

NINEVEH, LIBRARY OF

I. THE DISCOVERY

II. THE LIBRARY

III. WRITING-MATERIALS

IV. CONTENTS

1. Philology

2. Astronomy and Astrology

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9. Letters:

One department of the library consisted of letters, some of them private, others addressed to the king or to the high officials. Nearly a thousand of these have already been published by Professor Harper.

The clay books, it need hardly be added, were all carefully numbered and catalogued, the Assyrian system of docketing and arranging the tablets being at once ingenious and simple. The librarians, consequently, had no difficulty in finding any tablet or series of tablets that might be asked for. We may gather from the inscription attached to the larger works copied from Babylonian originals as well as to other collections of tablets that the library was open to all "readers."

A. H. Sayce

NINEVITES

nin'-e-vits (Nineu(e)itai): Only in Lu 11:30. The parallel passage (Mt 12:41), with Lu 11:32, has the fuller form, "men of Nineveh," which gives the meaning.

NIPHIS

ni'-fis (Neipheis, Codex Alexandrinus Phineis; the King James Version Nephis): Given in 1 Esdras 5:21 margin as equals "Magbish" of Ezr 2:30, whose sons are the same in number (156) as those of Niphis, but it would seem rather to be the equivalent of Nebo in 2:29.

NISAN

ni'-san (nican): The first month of the Jewish year in which occurred the Passover and which corresponds to April. The month is the same as Abib, which

occurs in the Pentateuch. Nisan occurs in Ne 2:1 and Es 3:7. It denotes "the month of flowers."

See CALENDAR.

NISROCH

nis'-rok, niz'-rok (nicrokh): The Assyrian god in whose temple Sennacherib was worshipping when put to death by his sons (2Ki 19:37; Isa 37:38). The name is not found elsewhere. Some identify him with Asshur, the national deity.

See BABYLONIA AND ASSYRIA, RELIGION OF.

NITRE

ni'-ter (nether; nitron): Nitre as used in the King James Version does not correspond to the present use of that term. Nitre or niter is now applied to sodium or potassium nitrate. The writer has in his collection a specimen of sodium carbonate, called in Arabic naTrun, which was taken from the extensive deposits in Lower Egypt where it

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is found as a deposit underneath a layer of common salt. Similar deposits are found in Syria and Asia Minor. This is probably the "nitre" of the Bible. the American Standard Revised Version has rendered niter "lye" in Jer 2:22, and "soda" in Pr 25:20. Soda or lye has been used as a cleansing agent from earliest times. It effervesces energetically, when treated with an acid; hence, the comparison in Pr 25:20 of the heavy-hearted man roiled by the sound of singing to the sizzling of soda on which vinegar has been poured.

See VINEGAR.

James A. Patch

NO

no.

See NO-AMON.

NO-AMON

no-a'-mon (no' 'amon, Egyptian nut, "a city," with the feminine ending t, and Amon, proper name of a god, City Amon, i.e. the "City," paragraph excellence, of the god Amon; translated in the King James Version "populous No," following the Vulgate (Jerome's Latin Bible, 390-405 A.D.) in a misunderstanding of the word 'amon; the Revised Version (British and American) "No-amon"): Occurs in this form only in Na 3:8, but 'amon minno'," Amon of No," occurs in Jer 46:25. Compare also Eze 30:14- 16, where no', is undoubtedly the same city.

The description of No-amon in Na 3:8 seems to be that of a delta city, but yam, "sea" in that passage is used poetically for the Nile, as in Job 41:31 and in Isa 18:2. With this difficulty removed, the Egyptian etymology of the name leaves

no doubt as to the correct identification of the place. The "City Amon" in the days of Nahum, Jeremiah and Ezekiel was Thebes (compare the article "Thebes" in any general encyclopedia).

M. G. Kyle

NOADIAH

no-a-di'-a (no'adhyah, "tryst of Yah"; Noadei):

(1) Son of Binnui, one of the Levites to whom Ezra entrusted the gold and silver and sacred vessels which he brought up from Babylon (Ezr 8:33); also called MOETH (which see), son of Sabannus (1 Esdras 8:63).

(2) A prophetess associated with Tobiah and Sanballat in opposition to Nehemiah (Ne 6:14).

NOAH (1)

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no'-a (noach, "rest"; Septuagint Noe; Josephus, Nochos): The 10th in descent from Adam in the line of Seth (Ge 5:28,29). Lamech here seems to derive the word from the nacham, "to comfort," but this is probably a mere play upon the name by Noah's father. The times in which Noah was born were degenerate, and this finds pathetic expression in Lamech's saying at the birth of Noah, "This same shall comfort us in our work and in the toil of our hands, which cometh because of the ground which Yahweh hath cursed." Concerning theory that Noah is the name of a dynasty, like Pharaoh or Caesar, rather than of a single individual, see ANTEDILUVIANS. In his 600th year the degenerate races of mankind were cut off by the Deluge. But 120 years previously (Ge 6:3) he had been warned of the catastrophe, and according to 1Pe 3:20 had been preparing for the event by building the ark (see ARK; DELUGE OF NOAH). In the cuneiform inscriptions Noah corresponds to "Hasisadra" (Xisuthrus). After the flood Noah celebrated his deliverance by building an altar and offering sacrifices to Yahweh (Ge 8:20), and was sent forth with God's blessing to be "fruitful, and multiply, and replenish the earth" (Ge 9:1), as Adam had been sent forth at the beginning (Ge 1:28). In token of the certainty of God's covenant not to destroy the race again by flood, a rainbow spanned the sky whose reappearance was ever after to be a token of peace. But Noah was not above temptation. In the prosperity which followed, he became drunken from the fruit of the vineyard he had planted. His son Ham irreverently exposed the nakedness of his father, while Shem and Japheth covered it from view (Ge 9:22,23). The curse upon Canaan the son of Ham was literally fulfilled in subsequent history when Israel took possession of Palestine, when Tyre fell before the arms of Alexander, and Carthage surrendered to Rome.

George Frederick Wright

NOAH (2)

(no'ah, "movement"): One of the daughters of Zelophehad (Nu 26:33; 27:1; 36:11; Jos 17:3).

NOAH, BOOK (APOCALYPSE) OF

See APOCALYPTIC LITERATURE.

NOB

nob (nobh; Codex Vaticanus Nomba; Codex Alexandrinus Noba, and other forms): An ancient priestly town to which David came on his way South when he fled from Saul at Gibeah (1Sa 21:1). Here he found refuge and succor with Ahimelech. This was observed by Doeg the Edomite, who informed the king, and afterward became the instrument of Saul's savage vengeance on the priests, and on all the inhabitants of the city (1Sa 22). The name occurs in Ne 11:32 in a list of cities, immediately after Anathoth. In Isaiah's ideal account of the Assyrians' march against Jerusalem, Nob is clearly placed South of Anathoth. Here, says the prophet, the Assyrian shall shake his hand at the mount of the daughter of Zion, the hill of Jerusalem. It was a place, therefore, from which the Holy City and the temple were clearly visible.

The district in which the site must be sought is thus very definitely indicated; but within this district no name at all resembling Nob has been discovered, and so no sure

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identification is yet possible. 'Anata (Anathoth) is 2 1/2 miles Northeast of Jerusalem. Nob therefore lay between that and the city, at a point where the city could be seen, apparently on the great road from the Nob. Rather more than a mile North of Jerusalem rises the ridge Ras el-Mesharif (2,665 ft.), over which the road from the Nob passes; and here the traveler approaching from that direction obtains his first sight of the city. It is fittingly named "the look-out." Col. Conder states the case for identifying this height with Mt. Scopus where Titus established his camp at the siege of Jerusalem (PEFS, 1874, 111 ff). Immediately South of the ridge, to the East of the road, there is a small plateau, South of which there is a lower ridge, whence the slopes dip into Wady el-Joz. This plateau, on which Titus may have sat, is a very probable site for Nob. It quite suits the requirements of Isaiah's narrative, and not less those of David's flight. Gibeah lay not far to the North, and this lay in the most likely path to the South.

W. Ewing

NOBAH

no'-ba (nobhah; Codex Vaticanus Naboth, Nabai; Codex Alexandrinus Naboth, Nabeth):

(1) Nobah the Manassite, we are told, "went and took Kenath, and the villages thereof, and called it Nobah, after his own name" (Nu 32:42). There can be little doubt that the ancient Kenath is represented by the modern Qanawat, on the western slope of Jebel ed-Druze, the ancient name having survived that of Nobah.

(2) A city which marked-the course of Gideon's pursuit of the Midianites (Jud 8:11). It is possible that this may be identical with (1). Cheyne argues in favor of this (Encyclopaedia Biblica, under the word "Gideon"). But its mention along with Jogbehah points to a more southerly location. This may have been the

original home of the clan Nobah. Some would read, following the Syriac in Nu 21:30, "Nobah which is on the desert," instead of "Nophah which reacheth unto Medeba." No site with a name resembling this has yet been recovered. If it is to be distinguished from Kenath, then probably it will have to be sought somewhere to the Northeast of Rabbath- Ammon ('Amman).

W. Ewing

NOBAI

no'-bi, nob'-a-i (nobhay, or nebhay): One of those who took part in sealing the covenant (Ne 10:19).

NOBLE; NOBLES; NOBLEMAN

no'-b'-l, no'-b'-lz, no'-b'-l-man (chorim, 'addir; eugenes, Kratistos, basilikos): "Nobles" is the translation of the Hebrew chorim (occurring only in the plural), "free- born," "noble" (1Ki 21:8,11; Ne 2:16; 6:17, etc.); of 'addir, "begirded," "mighty," "illustrious" or "noble" (Jud 5:13; 2Ch 23:20, etc.); of nadhibh, "liberal," "a noble" (Nu 21:18; Pr 8:16, etc.).

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Other words are gadhol, "great" (Jon 3:7); yaqqir, Aramaic "precious" (Ezr 4:10); naghidh, "a leader" (Job 29:10); partemim, "foremost ones" (Es 1:3; 6:9); atsilim, "those near," "nobles" (Ex 24:11); bariah, "fugitive" (Isa 43:14); kabhedh, "weighty," "honored" (Ps 149:8); eugenes, "wellborn" (Ac 17:11; 1Co 1:26); kratistos, "strongest," "most powerful" (Ac 24:3; 26:25).

The Apocrypha, the King James Version and the Revised Version (British and American), still further enlarges the list. In the Revised Version (British and American) we have megistanes, "great ones" (1 Esdras 1:38; 8:26, with entimos, "in honor"; The Wisdom of Solomon 18:12). Otherwise the Revised Version's uses of "noble," and "nobleness" are for words containing the root genitive and referring to birth (compare The Wisdom of Solomon 8:3; 2 Macc 6:27,31; 12:42; 14:42 twice). The King James Version's uses are wider (Judith 2:2, etc.).

Nobleman is, in Lu 19:12, the translation of eugenes anthropos, "a man well born," and in Joh 4:46,49 of basilikos, "kingly," "belonging to a king," a designation extended to the officers, courtiers, etc., of a king, the Revised Version margin "king's officer"; he was probably an official, civil or military, of Herod Antipas, who was styled "king" (basileus).

For "nobles" (Isa 43:14), the King James Version "have brought down all their nobles," the Revised Version (British and American) has "I will bring down all of them as fugitives," margin "or, as otherwise read, all their nobles even," etc.; for "nobles" (Jer 30:21), "prince"; the English Revised Version has "worthies" for "nobles" (Na 3:18); the Revised Version (British and American) has "the noble" for "princes" (Pr 17:26): "nobles" for "princes" (Job 34:18; Da 1:3), for "Nazarites" (La 4:7, margin "Nazirites"); "her nobles" for "his fugitives," margin "or, as otherwise read, fugitives" (Isa 15:5); the American Standard Revised Version has "noble" for "liberal" (Isa 32:5); for "The nobles held their peace," the King James Version margin "The voice of the nobles was hid" (Job 29:10), the Revised Version (British and American) has "The voice of the nobles was hushed," margin "Hebrew: hid"; for "most noble" (Ac 24:3; 26:25), "most

excellent."

W. L. Walker

NOD

nod (nodh): The land of Eden, to which Cain migrated after the murder of his brother and his banishment by Yahweh (Ge 4:16). Conjecture is useless as to the region intended. The ideas of China, India, etc., which some have entertained, are groundless. The territory was evidently at some distance, but where is now undiscoverable.

NODAB

no'-dab (nodhabh; Nadabaioi): A Hagrite clan which, along with Jetur and Naphish, suffered complete defeat at the hands of the trans-Jordanic Israelites (1Ch 5:19). It has been suggested that Nodab is a corruption of Kedemah or of Nebaioth, names which are associated with Jetur and Naphish in the lists of Ishmael's sons (Ge 25:15; 1Ch

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1:31), but it is difficult to see how even the most careless copyist could so blunder. There is a possible reminiscence of the name in Nudebe, a village in the Chauran.

NOE

no'-e (Noe): the King James Version of Mt 24:37,38; Lu 3:36; 17:26,27; Tobit 4:12. Greek form of NOAH (which see) (thus the Revised Version (British and American)).

NOEBA

no'-e-ba (Noeba): Head of one of the families of temple-servants (1 Esdras 5:31) equals "Nekoda" of Ezr 2:48.

NOGAH

no'-ga (noghah, "splendor"): A son of David born at Jerusalem (1Ch 3:7; 14:6). In the parallel list (2Sa 5:14,15) this name is wanting. In its Greek form (Naggai) it occurs in the genealogy of Jesus (Lu 3:25).

NOHAH

no'-ha (nochah, "rest"): The fourth son of Benjamin (1Ch 8:2). It is probable that in Jud 20:43, instead of "a resting-place" we should read "Nohah," which may have been the settlement of the family.

NOISE

noiz (qol, hamon, sha'on; phone): "Noise" is most frequently the translation of qol, "voice," "sound," in the King James Version (Ex 20:18, "the noise of the trumpet," the Revised Version (British and American) "voice"; Ex 32:17 twice,

18; Jud 5:11, "(they that are delivered) from the noise of the archers," the Revised Version (British and American) "far from the noise," etc., margin "because of the voice of"; 1Sa 4:6, etc.); hamon, "noise," "sound" (1Sa 14:19); roghez, "anger," "rage" (Job 37:2); rea', "outcry" (Job 36:33); sha'on, "desolation," "noise" (Isa 24:8; 25:5); teshu'oth "cry," "crying" (Job 36:29); patsah, "to break forth" (Ps 98:4); shamea, "to hear," etc. (Jos 6:10; 1Ch 15:28); phone, "sound," "voice," is translated "noise" (Re 6:1, "I heard as it were the noise of thunder," the Revised Version (British and American) "saying as with a voice of thunder"); rhoizedon, "with a hissing or rushing sound" (2Pe 3:10, "with a great noise"); ginetai phone (Ac 2:6, the King James Version "when this was noised abroad," margin "when this voice was made," the Revised Version (British and American) "when this sound was heard"); akouo, "to hear"; dialaleo, "to talk or speak" throughout, are also translated "noised" (Mr 2:1; Lu 1:65). So the Revised Version (British and American) (compare Judith 10:18, "noised among the tents"). Otherwise in the Revised Version (British and American) Apocrypha, throos "confused noise" (The Wisdom of Solomon 1:10); boe, "outcry" (Judith 14:19); echos, "sound" (The Wisdom of Solomon 17:18; compare Sirach 40:13); Latin vox, "voice" (2 Esdras 5:7).

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For "noise" (Ps 65:7 twice), the Revised Version (British and American) has "roaring"; for "make a noise like the noise of the seas" (Isa 17:12), "the uproar (margin "multitude") of many peoples, that roar like the roaring of the seas"; for "a voice of noise from the city" (Isa 66:6), "a voice of tumult from the city"; for "noise" (Jer 10:22), "voice"; for "a noise" (1Ch 15:28), "sounding aloud," "voice" (Eze 43:2); for "every battle of the warrior is with confused noise" (Isa 9:5), "all the armor of the armed man in the tumult," margin "every boot of the booted warrior" ; for "make a noise," "moan" (Ps 55:2), "roar" (Isa 17:12); for "make a loud noise" (Ps 98:4), "break forth"; for "maketh a noise" (Jer 4:19), "is disquieted"; for "the noise of his tabernacle" (Job 36:29), "the thunderings of his pavilion"; for "make any noise with your voice (Jos 6:10), "let your voice be heard"; "joyful noise," for "shouting" (Isa 16:10); for "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (Ps 93:4), "Above the voices of many waters, the mighty breakers of the sea, Yahweh on high is mighty."

W. L. Walker

NOISOME

noi'-sum (hawwah, ra'; kakos): "Noisome" from "annoy" (annoysome) has in Bible English the meaning of "evil," "hurtful," not of "offensive" or "loathsome." It is the translation of hawwah, "mischievous," "calamity" (Ps 91:3, "noisome pestilence," the Revised Version (British and American) "deadly"); of ra', a common word for "evil" (Eze 14:15,21), "noisome beasts" (the Revised Version (British and American) "evil"). It occurs also in Job 31:40 the King James Version margin as the translation of bo'shah, "noisome weeds," the King James Version and the Revised Version (British and American) "cockle," as in the King James Version margin; of kakos, "evil," "bad" (Re 16:2), "a noisome and grievous sore." "Noisome" also occurs in Apocrypha (2 Macc 9:9) as the translation of baruno, "to make heavy," "oppress," where it seems to have the meaning of "loathsome."

W. L. Walker

NON

non (non): 1Ch 7:27 the King James Version and the Revised Version margin.

See NUN.

NOOMA

no'-o-ma (Nooma, Codex Vaticanus Ooma; the King James Version Ethma): 1 Esdras 9:35 equals "Nebo" of Ezr 10:43, of which it is a corruption.

NOON; NOONDAY

noon, noon'-da (tsohorayim; mesembria): The word means light, splendor, brightness, and hence, the brightest part of the day (Ge 43:16,25; Ac 22:6).

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See also MIDDAY; DAY AND NIGHT; TIME.

NOPH

nof (noph; in Ho 9:6 moph): A name for the Egyptian city Memphis (so the Septuagint), hence, thus rendered in the Revised Version (British and American) (Isa 19:13; Jer 2:16; 44:1; Eze 30:13,16).

See MEMPHIS.

NOPHAH

no'-fa (nophach; the Septuagint does not transliterate): A city mentioned only in Nu 21:30 (see NOBAH). Septuagint reads: kai hai gunaikes eti prosexekausan pur epi Moab, "and the women besides (yet) kindled a fire at (against) Moab." The text has evidently suffered corruption.

NORTH; NORTH COUNTRY

north, (tsaphon, from tsaphan, "to hide," i.e. "the hidden," "the dark" (Gesenius); borras, boreas (Judith 16:4); septentrio (2 Esdras 15:43)): In addition to the many places where "north" occurs merely as a point of the compass, there are several passages in Jeremiah, Ezekiel, and Zephaniah, where it refers to a particular country, usually Assyria or Babylonia: Jer 3:18, "They shall come together out of the land of the north to the land that I gave for an inheritance unto your fathers"; Jer 46:6, "In the north by the river Euphrates have they stumbled and fallen"; Eze 26:7, "I will bring upon Tyre Nebuchadrezzar king of Babylon, king of kings, from the north"; Ze 2:13, "He will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation."

While the site of Nineveh was Northeast of Jerusalem, and that of Babylon almost due East, it was not unnatural for them to be referred to as "the north,"

because the direct desert routes were impracticable, and the roads led first into Northern Syria and then eastward (compare however Ge 29:1, "Then Jacob went on his journey, and came to the land of the children of the east").

In Eze 38:6, we have, "Gomer, and all his hordes; the house of Togarmah in the uttermost parts of the north." It is uncertain what country is here referred to. Some have supposed Armenia (compare Ge 10:3; 1Ch 1:6; Eze 27:14).

The north border of the promised land, as outlined in Nu 34:7-9 and Eze 47:15-17, cannot be determined with certainty, because some of the towns named cannot be identified, but it was approximately the latitude of Mt. Hermon, not including Lebanon or Damascus. For North (mezarim) see ASTRONOMY.

Alfred Ely Day

NORTHEAST, SOUTHEAST

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These words occur in Ac 27:12, "if by any means they could reach Phoenix, and winter there; which is a haven of Crete, looking north-east and south-east." the Revised Version margin has, "Greek, down the south-west wind and down the north- west wind," which is a literal translation of the Greek: eis Phoinika limena tes

Kretes bleponta (looking) kata liba (the southwest wind) kai kata choron (the northwest wind). Choros does not appear to occur except here, but the corresponding Latin caurus or corus is found in Caesar, Vergil, and other classical authors. the King James Version has "lieth toward the south west and north west." kata, with a wind or stream, means, "down the wind or stream," i.e. in the direction that it is blowing or flowing, and this interpretation would indicate a harbor open to the East. If lips, and choros, are used here as names of directions rather than of winds, we should expect a harbor open to the West. There is good reason for identifying Phoenix (the King James Version "Phenice") with Loutro on the south shore of Crete (EB, under the word "Phenice"), whose harbor is open to the East. See PHOENIX.

Alfred Ely Day

NOSE-JEWELS

noz-ju'-elz, -joo'-elz (nezem (probably from nazam, "muzzle") a "nose-ring," or "nose-jewel," so rendered in Isa 3:21; "jewel in a swine's snout," Pr 11:22, the King James Version margin "ring"; "jewel on thy forehead," Eze 16:12, "ring upon thy nose"): In Ge 24:22, the King James Version rendered incorrectly "earring"; compare Ge 24:47. Indeed, the word had also a more generic meaning of "ring" or "jewelry," whether worn in the nose or not. See Ge 35:4; Ex 32:2, where the ornament was worn in the ear. There are several cases without specification, uniformly rendered, without good reason, however, "earring" in the King James Version (Ex 35:22; Jud 8:24,25; Job 42:11 ("ring"); Pr 25:12; Ho 2:13 (15)).

The nose-jewel was made of gold or of silver, usually, and worn by many women of the East. It was a ring of from an inch to about three inches (in extreme cases) in diameter, and was passed through the right nostril. Usually there were pendant from the metal ring jewels, beads or coral. Such ornaments are still worn in some parts of the East.

See also AMULET; JEWEL.

Edward Bagby Pollard

NOSE; NOSTRILS

noz, nos'-trilz ('aph, "nose," nechirayim, dual of nechir, "nostrils"): The former expression ('aph from 'anph, like Arabic 'anf) is often translated "face" (which see under the word) in the English Versions of the Bible. It is frequently referred to as the organ of breathing, in other words, as the receptacle of the breath or spirit of God: "Yahweh breathed into his nostrils the breath of life; and man became a living soul" (Ge 2:7; compare Ge 7:22); "My life is yet whole in me, and the spirit of God is in my nostrils" (Job 27:3). Therefore a life which depends on so slight a thing as a breath is considered as utterly frail and of no great consequence: "Cease ye from man,

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whose breath is in his nostrils; for wherein is he to be accounted of?" (Isa 2:22; compare RAPC Wis 2:2).

In poetical language such a breath of life is ascribed even to God, especially with regard to the mighty storm which is thought to proceed from His nostrils (Ex 15:8; 2Sa 22:9; Ps 18:8,15).

The phrase, "a smoke in my nose, a fire that burneth all the day" (Isa 65:5), is equivalent to a perpetual annoyance and cause of irritation. A cruel custom of war, in which the vanquished had their noses and ears cut off by their remorseless conquerors, is alluded to in Eze 23:25. As a wild animal is held in check by having his nose pierced and a hook or ring inserted in it (Job 40:24; 41:2 (Hebrew 40:26)), so this expression is used to indicate the humbling and taming of an obstinate person (2Ki 19:28; Isa 37:29; compare Eze 29:4; 38:4). But men, and especially women, had their noses pierced for the wearing of jewelry (Ge 24:47; Isa 3:21; Eze 16:12). In one passage the meaning is not quite clear, namely, in the enumeration of blemishes which disable a "son of Aaron" from the execution of the priest's office (Le 21:18), where English Versions of the Bible translates "flat (margin "slit") nose." The Hebrew word is *charum*, which is a hapax legomenon. It corresponds, however, to the Arabic *charam*, *charman* (*kharam*, *kharman*), which means "to open," "to pierce the nose," especially the bridge of the nose. We may accept this meaning as the one intended in the passage.

Another dark and much discussed passage must still be referred to: "And, lo, they put the branch to their nose" (Eze 8:17). The usual explanation (whereof the context gives some valuable hints) is that a rite connected with the worship of Baal (the sun) is here alluded to (see Smend and A.B. Davidson's commentaries on the passage). A similar custom is known from Persian sun-worship, where a bunch (*baretsma*) of dates, pomegranates or tamarisks was held to the nose by the worshipper, probably as an attempt to keep the Holy One (sun) from being contaminated by sinful breath (Spiegel, *Eranische Altertamer*, III, 571). Among

modern Jews posies of myrtle and other fragrant herbs are held to the nose by the persons attending on the ceremony of circumcision, for the alleged reason of making the sight and smell of blood bearable. Another interpretation of the above passage would understand zemorah, in the sense of "male sexual member" (see Gesenius-Buhl, under the word; Levy, Nhb. Worterbuch, I, 544), and the whole passage as a reference to a sensuous Canaanite rite, such as is perhaps alluded to in Isa 57:8. In that case the 'appam, "their nose" of the Massoretic Text would have to be considered as tiqqun copherim (a correction of the scribes) for 'appi, "my face." Or read "They cause their stench (zemoratham) to come up to my face" (Kraetzschmar, at the place).

See BRANCH.

H. L. E. Luering

NOTABLE

no'-ta-b'-l (chazuth; gnostos): "Notable" is the translation of chazuth, "conspicuous" (chazah, "to see"), e.g. Da 8:5, "a notable horn," i.e. "conspicuous," the King James Version margin "a horn of sight"; Da 8:8, "notable (horns)"; of gnostos, "known"

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"knowledge" (Ac 4:16); of episemos, "noted," "notable" (Mt 27:16; in Ro 16:7 "of note" of epiphanes, "very manifest," "illustrious" (compare "Antiochus Epiphanes"); Ac 2:20, "that great and notable day," quoted from Joe 2:31; Septuagint for yare', "to be feared," the King James Version and the Revised Version (British and American) "terrible" (compare Mal 4:5); "notable" occurs also in 2 Macc 3:26 (ekprepes); 2 Macc 14:33, the Revised Version (British and American) "for all to see"; 2 Macc 6:28 (gennaios), "a notable example," the Revised Version (British and American) "noble"; notably, only in 2 Macc 14:31 (gennaios), "notably prevented," the Revised Version (British and American) "bravely," margin "nobly."

W. L. Walker

NOTE

not (chaqaq, rasham; semeioo, episemos): "Note" (verb) is the translation of chaqaq, "to grave," "to inscribe," etc. (Isa 30:8, "note it in a book," the Revised Version (British and American) "inscribe"); of rasham, "to note down," etc. (Da 10:21, the Revised Version (British and American) "inscribed"); of semeioo, "to put a sign on" (2Th 3:14, "note that man").

"Note" (noun) is the translation of episemos, "marked upon," "distinguished" (Ro 16:7, "who are of note among the apostles").

"Notes" (musical) occurs in The Wisdom of Solomon 19:18, "notes of a psaltery" (phthoggos).

W. L. Walker

NOTHING

nuth'-ing (lo', lo' @me'umah, etc.; medeis, oudeis): "Nothing" is represented by

various words and phrases, often with lo', which is properly a substantive with the meaning of "nothing." Most frequently we have lo' me'umah, "not anything" (Ge 40:15; Jud 14:6).

Other forms are lo' dhabhar, "not anything"; (Ge 19:8); lo'khol, "not any (thing)" (Ge 11:6; Pr 13:7); la' (Aramaic), "no," "nothing" (Da 4:35, "as nothing"); 'ephec, "end," "cessation" (Isa 34:12); bilti, "without," "save," "not" (Isa 44:10; Am 3:4); 'ayin, "there is not" (Isa 41:24); once, tohu, "emptiness" (Job 6:18); bal mah, "not anything" (Pr 9:13); chinnam, "free," "gratis" (2Sa 24:24); ma'at, "to make small," "bring to nothing" (Jer 10:24); raq, "only" (Ge 26:29); le'al, "for nothing" (Job 24:25).

In 2 Macc 7:12, we have "nothing," adverbially (en oudeni), "he nothing regarded the pains" (compare 1Ki 15:21); 2 Macc 9:7 (oudamos), the Revised Version (British and American) "in no wise"; The Wisdom of Solomon 2:11, "nothing worth" (achrestos), the Revised Version (British and American) "of no service"; Baruch 6:17,26.

For "nothing" the Revised Version (British and American) has "none" (Ex 23:26; Joe 2:3), "never" (Ne 5:8), "not wherewith" (Pr 22:27), "vanity and nought" (Isa 41:29); for "answered nothing" (Mr 15:5), "no more answered anything"; "answered nothing"

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in Mr 15:3 is omitted; "anything" for "nothing" (1Ti 6:7), "not anything" (Ac 20:20), "not" (1Co 8:2), "no word" (Lu 1:37), "not wherewith" (Lu 7:42); for "to nothing" (Job 6:18), "up into the waste"; for "it is nothing with" (2Ch 14:11), "there is none besides," margin "like"; for "lacked nothing" (1Ki 4:27), "let nothing be lacking," for "nothing doubting" (Ac 11:12), "making no distinction"; for "hoping for nothing again" (Lu 5:35), "never despairing"; for "are nothing" (Ac 21:24), "no truth in"; for "nothing shall offend them" (Ps 119:165), "no occasion of stumbling"; for "bring to nothing" (1Co 1:19), the English Revised Version "reject," the American Standard Revised Version "bring to nought"; "nothing better" for "no good" (Ec 3:12), for "not" (Mt 13:34, different text), for "no man" (Ac 9:8), "for nothing," for "free" (Ex 21:11); "miss nothing" for "not sin" (Job 5:24), margin "shalt not err"; "and shall have nothing" for "and not for himself" (Da 9:26, margin "there shall be none belonging to him").

W. L. Walker

NOUGHT

not (chinnam; katargeo) "Nought" is to be distinguished from "naught" implying "badness" (see NAUGHT). "Nought" in the sense of "nothing," etc., is the translation of chinnam, "gratis" (Ge 29:15), and of various other words occurring once only, e.g. 'awen, "vanity" (Am 5:5); tohu, "vacancy," "ruin" (Isa 49:4); 'epha', "nothing" (Isa 41:24); nabhel, "to fade" (Job 14:18, margin "fadeth away"); pur, "to make void" (**Ps 33:10**); katargeo, "to make without effect" (1Co 1:28; 2:6); oudeis, "not even one" (Ac 5:36); apelegmos, "refutation" (Ac 19:27, the Revised Version (British and American) "come into disrepute"); dorean, "without payment" (2Th 3:8, the Revised Version (British and American) "for nought"); eremoo, "to desolate" (Re 18:17, the Revised Version (British and American) "made desolate"); kataluo, "to loose down" (Ac 5:38, the Revised Version (British and American) "be overthrown"). In Apocrypha we have "set at nought" and "come to nought," etc. (1 Esdras 1:56; 2 Esdras 2:33; 8:59).

For "nought" the Revised Version (British and American) has "perish" (De 28:63); for "come to nought" (Job 8:22), "be no more"; "nought" for "not ought" (Ex 5:11), for "no might" (De 28:32); for "brought to silence," twice (Isa 15:1), "brought to nought"; the American Standard Revised Version "bring to nought" (1Co 1:19) for "bring to nothing" (the English Revised Version "reject"); "nought but terror" ([Isa 28:19](#)) for "a vexation only"; "brought to nought" (Isa 16:4) for "is at an end"; "come to nought" for "taken none effect" (Ro 9:6); "set at nought" for "despise" (Ro 14:3).

W. L. Walker

NOURISH

nur'-ish (giddel, chiyyah, kilkel, ribbah; trepho, anatrepho, ektrepho, entrepho): While the word "nourish" was ordinarily an appropriate rendering in the time of the King James Version, the word has since become much less frequent, and some senses have largely passed out of ordinary use, so that the meaning would now in most cases be better expressed by some other word. Giddel means "to bring up," "rear (children)" (Isa 1:2, margin "made great"; Isa 23:4; Da 1:5); "cause (a tree) to grow" (Isa 44:14).

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Chiyyah means "to preserve alive" (with some implication of care) (2Sa 12:3; Isa 7:21, the American Standard Revised Version "keep alive"). Kilkal means "to support," "maintain" "provide for" (especially with food) (Ge 45:11; 47:12; 50:21). Ribbah means "to bring up," "rear (whelps)," in a figurative use Eze 19:2). Trephe means "to feed" (transitively) (Ac 12:20, the Revised Version (British and American) "feed"; Re 12:14); "to fatten" (Jas 5:5, the context indicating an unfavorable meaning). Anatrepho is "to bring up," "rear," like giddel (Ac 7:20,21); ektrepho is "to take care of" (Eph 5:29); entrepho means "to bring up in," "train in" (1Ti 4:6).

George Ricker Berry

NOVICE

nov'-is (neophutos, "newly planted"): In this sense it is found in Septuagint of Job 14:9 and Isa 5:7. In the New Testament it occurs once only (1Ti 3:6), where it means a person newly planted in the Christian faith, a neophyte, a new convert, one who has recently become a Christian. This term occurs in the list which Paul gives of the qualifications which a Christian bishop must possess. The apostle instructs Timothy, that if any man desires the office of a bishop, he must not be "novice," must not be newly converted, or recently brought to the faith of Christ "lest he be lifted up with pride, and fall into the condemnation of the devil."

This means that a recent convert runs the very serious risk of being wise in his own eyes, of despising those who are still on the level from which, by his conversion, he has been lifted; and so he becomes puffed up with high ideas of his own importance. He has not yet had time to discover his limitations, he is newly planted, he does not fully understand his true position in the Christian community, he overestimates himself. For these reasons he is peculiarly liable to instability, and to the other weaknesses and sins connected with an inflated opinion of his own powers. His pride is a sure indication of a coming fall. A novice, therefore, must on no account be appointed to the office in question, for

he would be sure to bring disgrace upon it.

John Rutherford

NUMBER

num'-ber:

I. NUMBER AND ARITHMETIC

II. NOTATION OF NUMBERS

1. By Words

2. By Signs

3. By Letters

III. NUMBERS IN OLD TESTAMENT HISTORY

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the idea suggested by Dr. Milligan that the 3-fold use of 6 which just falls short of 7, the number of sacred completeness, and is therefore a note of imperfection, may have been also in the writer's mind. Some modern scholars find a second instance in Ge 14:14 and 15:2. As the numerical value of the consonants which compose Eliezer in Hebrew add up to 318, it has been maintained that the number is not historical, but has been fancifully constructed by means of gematria out of the name. This strange idea is not new, for it is found in the Midrash on Ge 43 in the name of a rabbi who lived circa 200 AD, but its antiquity is its greatest merit.

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William Taylor Smith

NUMBER, GOLDEN

See GOLDEN NUMBER.

NUMBERING

See DAVID; QUIRINIUS.

NUMBERS, BOOK OF

num'-berz:

I. TITLE AND CONTENTS

1. Title

2. Contents

II. LITERARY STRUCTURE

1. Alleged Grounds of Distribution

2. Objections to Same

(1) Hypothesis Unproved

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to be given; and need that it should be recorded to explain why Moses incorporated in his book a list of names that in most people's judgment might have been omitted without imperiling the value of the book. Looked at in this way, the order to prepare this itinerary rather strengthens the idea of the Mosaic authorship of the whole book.

(2) Acquaintance on the Part of the Author with Egyptian Manners and Customs.

This points in the direction of Moses.

(a) The trial by jealousy (Nu 5:11-31) may be compared with the tale of Setnau, belonging probably to the 3rd century BC, but relating to the times of Rameses II, in which Ptahnefer-ka, having found the book which the god Thoth wrote with his own hand, copied it on a piece of papyrus, dissolved the copy in water and drank the solution, with the result that he knew all the book contained (RP, IV, 138). (b) The consecration of the Levites (Nu 8:7) resembled the ablutions of the Egyptian priests who shaved their heads and bodies every 3rd day, bathed twice during the day and twice during the night, and performed a grand ceremony of purification, preparatory to their seasons of fasting, which sometimes lasted from 7 to 40 days and even more (WAE, I, 181).

(c) Uncleanness from contact with the dead (Nu 19:11) was not unknown to the Egyptians, who required their priests to avoid graves, funerals and funeral feasts (Porphyry, De Abst. ii.50, quoted in Speaker's Comm.).

(d) The fish, cucumbers, melons, leeks, onions and garlic referred to in Nu 11:5 were articles of diet in Egypt (Herodotus ii.93):

(e) The antiquarian statement about Hebron (13:22) fits in well with a writer in Mosaic times. "A later writer could have had no authority for making the statement and no possible reason for inventing it" (Pulpit Commentary on Numbers). On a candid review of all the arguments pro and con, it is not too

much to say that the preponderance of evidence lies on the side of the substantial Mosaicity of the Book of Numbers.

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T. Whitelaw

NUMENIUS

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nu-me'-ni-us (Noumenios): The son of Antiochus, and Antipater were the two ambassadors whom Jonathan sent to the Romans, "to the Spartans, and to other places," after his victory in the plain of Hazor (Galilee) over the princes of Demetrius (1 Macc 12:1 ff) about 144 BC. Their mission was to confirm and renew the friendship and treaty which had existed from the days of Judas (1 Macc 8:17 ff). They were well received and successful, both at Rome (1 Macc 12:3 f) and at Sparta (1 Macc 12:19 ff; 14:22 f). After the death of Jonathan, the victories of Simon and the establishment of peace, Simon sent Numenius on a second embassy to Rome (1 Macc 14:24), again to confirm the treaty and present a golden shield weighing 1,000 minae—apparently just before the popular decree by which Simon was created high priest, leader and captain "for ever" (1 Macc 14:27 ff), September, 141 BC. The embassy returned in 139 BC, bearing letters from the senate to the kings of Egypt, Syria and "all the countries," confirming the integrity of Jewish territory, and forbidding these kings to disturb the Jews, and requiring them also to surrender any deserters (1 Macc 14:15 ff). See also LUCIUS; Schurer, *Gesch. des jüdischen Volkes* (3rd and 4th editions), I, 236, 250 f.

S. Angus

NUN (1)

noon ("n"): The 14th letter of the Hebrew alphabet; transliterated in this Encyclopedia as "n". It came also to be used for the number 50.

See ALPHABET, for name, etc.

NUN (2)

nun (nun "fish," derivative meaning "fecundity"): Father of Joshua (referred to thus 29

t) (Ex 33:11; Nu 11:28, etc.; 1Ch 7:27, margin "Non"; Sirach 46:1, margin

"Nave").

NURSE; NURSING

nurs, nurs'-ing: "Nurse" in the King James Version represents two different Hebrew words: In 8 passages (Ge 24:59; 35:8; Ex 2:7,9; 2Ki 11:2; 2Ch 22:11; Isa 49:23) the word—noun or verb—renders some form of the verb yanaq, "to suck." The feminine causative part. of this verb is commonly used to denote nurse or foster-mother. According to Ex 2:7 Moses' mother—"a nurse of the Hebrew women"—became, at Pharaoh's daughter's request, the foster-mother of the foundling. Joash, the son of Ahaziah, was in charge of a nurse until he was 7 years old (2Ki 11:2; 2Ch 22:11). But it is obvious that the term was used in a more general way, e.g. of a lady's maid or tire-woman. Rebekah was accompanied by her nurse when she left home to be married (Ge 24:59; 35:8). In 5 passages (Nu 11:12; Ru 4:16; 2Sa 4:4; Isa 49:23; 60:4 the King James Version) "nurse" represents the Hebrew word, 'aman, "to support," "be faithful," "nourish." The participle of this verb denoted a person who had charge of young children—a guardian or governess. Naomi took charge of Ruth's child "and became nurse unto it" (Ru 4:16). In Nu 11:12 Moses asks whether he has to take charge of the Israelites "as a nursing-father carrieth the sucking child." The same word is found in 2Ki 10:15 (the King James Version "them that brought up," i.e. "guardians of the sons of Ahab) and in Es 2:7 (the King James Version "and he

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brought up," i.e. he (Mordecai) adopted, his niece). Deutero-Isa uses both terms together (Isa 49:23) to describe the exalted position of Israel in the future when foreign kings and queens will offer their services and wait upon the chosen people.

In the solitary passage in the New Testament where "nurse" occurs, it renders the Greek word trophos. In this case the word does not mean a hired nurse, but a mother who nurses her own children (1Th 2:7).

T. Lewis

NURTURE

nur'-tur: The word occurs in the King James Version in Eph 6:4 as the translation of paideia, but the Revised Version (British and American) changes to "chastening," and uses "nurture" (verb) for the King James Version "bring up" (ektrepho) in the first part of the verse. Paideia has the idea of training and correction; in the Revised Version (British and American) 2 Esdras 8:12 for Latin erudio; and compare the King James Version The Wisdom of Solomon 3:11; Sirach 18:13 (paideuo), etc.

NUTS

nuts:

(1) ('eghoz; karua; Arabic jauz, "the walnut" (So 6:11)): This is certainly the walnut tree, *Juglans regia*, a native of Persia and the Himalayas which flourishes under favorable conditions in all parts of Palestine; particularly in the mountains. In such situations it attains the height of from 60 to 90 ft. A grove of such trees affords the most delightful shade.

(2) (boTnim; terebinthoi (Ge 43:11, margin "pistachio nuts")): The Hebrew is

perhaps allied to the Arabic buTm, the "terebinth," which is closely allied to the Pistacia vera, Natural Order Anacardiaceae, which produces pistachio nuts. These nuts, known in Arabic as fistuq, are prime favorites with the people of Palestine. They are oblong, 3/4 inches long, with green, oily cotyledons. They are eaten raw and are also made into various sweets and confectionery. They are a product of Palestine, very likely to be sent as a present to Egypt (Ge 43:11).

E. W. G. Masterman

NYMPHAS

nim'-fas (Numphas; Lachmann, Tregelles (margin), Westcott and Hort, The New Testament in Greek read Numpha, the name of a woman (Col 4:15)):

1. A Christian in Laodicea:

A Christian resident in Laodicea, to whom Paul sends salutations in the epistle which he wrote from Rome to the church in Colosse, the latter city being only a very few miles distant from Laodicea. Indeed, so near were they, that Paul directs that the Epistle to the Colossians be read also in Laodicea. Nymphas—or if Nympha be read,

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OABDIUS

o-ab'-di-us (Codex Alexandrinus Oabdios; Codex Vaticanus eios, Fritzsche, Ioabdios, omitted in the King James Version): One of the sons of Ela who put away their "strange wives" (1 Esdras 9:27) = "Abdi" of Ezr 10:26.

OAK

ok: Several Hebrew words are so translated, but there has always been great doubt as to which words should be translated "oak" and which "terebinth." This uncertainty appears in the Septuagint and all through English Versions of the Bible; in recent revisions "terebinth" has been increasingly added in the margin. All the Hebrew words are closely allied and may originally have had simply the meaning of "tree" but it is clear that, when the Old Testament was written, they indicated some special kind of tree.

1. Hebrew Words and References:

The words and references are as follows:

(1) 'elah (in the Septuagint usually terebinthos. in Vulgate (Jerome's Latin Bible, 390- 405 A.D.) terebinthus, or, more commonly, quercus) (Ge 35:4; Jud 6:11,19; 2Sa 18:9,10,14; 1Ki 13:14; 1Ch 10:12; Isa 1:30; Eze 6:13—in all these margin "terebinth "). In Isa 6:13 (the King James Version "teil tree") and Ho 4:13 (the King James Version "elms") the translation is "terebinths" because of the juxtaposition of 'allon, translated "oaks." "Vale of Elah" (margin "the Terebinth") is found in 1Sa 17:2,19; 21:9. The expression in Isa 1:30, "whose leaf fadeth," is more appropriate to the terebinth than the oak (see below).

(2) 'allah (terebinthos, quercus (Vulgate)), apparently a slight variant for 'elah; only in Jos 24:26; Ge 35:4 ('elah) and in Jud 9:6 ('elon).

(3) 'elim or 'eylim, perhaps plural of 'elah occurs in Isa 1:29 (margin "terebinth"); Isa 57:5, margin "with idols," the King James Version "idols," margin "oaks"; Isa 61:3, "trees"; Eze 31:14 (text very doubtful), "height," the King James Version margin "upon themselves"; 'el, in El-paran Septuagint terebinthos) (Ge 14:6), probably means the "tree" or "terebinth" of Paran. Celsius (Hierob. 1,34 ff) argues at length that the above words apply well to the TEREBINTH (which see) in all the passages in which they occur.

(4) 'elon (usually drus, "oak"), in Ge 12:6; 13:18; 14:13; 18:1; De 11:30; Jos 19:33; Jud 4:11; 9:6,37; 1Sa 10:3 (the King James Version "plain"); in all these references the margin has "terebinth" or "terebinths." In [Ge 12:6](#); [De 11:30](#) we have "oak" or "oaks" "of the teacher" (Moreh); "oak in Zaanannim" in Jud 4:11; Jos 19:33; the "oak of Meonenim," margin "the augurs' oak (or, terebinth)" in Jud 9:37.

(5) 'allon (commonly drus, or balanos), in Ge 35:8 (compare 35:4); Ho 4:13; Isa 6:13, is contrasted with 'elah, showing that 'allon and 'elah cannot be identical, so no marginal references occur; also in [Isa 44:14](#); [Am 2:9](#) , but in all other passages, the

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by a stunted brushwood which, were it not for the wood-cutter, would grow into noble trees. Solitary oaks of magnificent proportions occur in many parts of the land, especially upon hilltops; such trees are saved from destruction because of their "sacred" character. To bury beneath such a tree has ever been a favorite custom (compare Ge 35:8; 1Ch 10:12). Large trees like these, seen often from great distances, are frequently landmarks (Jos 19:33) or places of meeting (compare "Oak of Tabor," 1Sa 10:3). The custom of heathen worship beneath oaks or terebinths (Ho 4:13; Eze 6:13, etc.) finds its modern counterpart in the cult of the Wely in Palestine. The oak is sometimes connected with some historical event, as e.g. Abraham's oak of Mamre now shown at Hebron, and "the oak of weeping," Allon bacuth, of Ge 35:8.

E. W. G. Masterman

OAK OF TABOR

(ʿelon tabhor): Thus the Revised Version (British and American) in 1Sa 10:3 for the King James Version "plain of Tabor" (the Revised Version margin "terebinth"). Tabor was famous for its groves of oak, but what "oak" is meant here is not known. Ewald thinks that "Tabor" is a different pronunciation for "Deborah," and connects with Ge 35:8; but this is not likely.

See OAK, 3.

OAR

or.

See SHIPS AND BOATS, II, 2, (3).

OATH

oth (shebhu‘ah, probably from shebha‘, "seven," the sacred number, which occurs frequently in the ritual of an oath; horkos; and the stronger word ‘alah, by which a curse is actually invoked upon the oath-breaker Septuagint ara)): In Mt 26:70-74 Peter first denies his Lord simply, then with an oath (shebhu‘ah), then invokes a curse (‘alah), thus passing through every stage of asseveration.

1. Law Regarding Oaths:

The oath is the invoking of a curse upon one’s self if one has not spoken the truth (Mt 26:74), or if one fails to keep a promise (1Sa 19:6; 20:17; 2Sa 15:21; 19:23). It played a very important part, not only in lawsuits (Ex 22:11; Le 6:3,5) and state affairs (Ant., XV, x, 4), but also in the dealings of everyday life (Ge 24:37; 50:5; Jud 21:5; 1Ki

18:10; Ezr 10:5). The Mosaic laws concerning oaths were not meant to limit the widespread custom of making oaths, so much as to impress upon the people the sacredness of an oath, forbidding on the one hand swearing falsely (Ex 20:7; Le 19:12; Zec 8:17, etc.), and on the other swearing by false gods, which latter was considered to be a very dark sin (Jer 12:16; Am 8:14). In the Law only two kinds of false swearing are mentioned: false swearing of a witness, and false asseveration upon oath regarding a thing found or received (Le 5:1; 6:2 ff; compare Pr 29:24). Both

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speech must be as sacredly true as his oath. In the kingdom of God, where that principle holds sway, oaths become unnecessary.

Paul Levertoff

OBADIAH

o-ba-di'-a ('obhadhyah, more fully 'obhadhyahu, "servant of Yahweh"):

(1) The steward or prime minister of Ahab, who did his best to protect the prophets of Yahweh against Jezebel's persecution. He met Elijah on his return from Zarephath, and bore to Ahab the news of Elijah's reappearance (1Ki 18:3-16).

(2) The prophet (Ob 1:1).

See OBADIAH, BOOK OF.

(3) A descendant of David (1Ch 3:21).

(4) A chief of the tribe of Issachar (1Ch 7:3).

(5) A descendant of Saul (1Ch 8:38; 9:44).

(6) A Levite descended from Jeduthun (1Ch 9:16), identical with Abda (Ne 11:17).

(7) A chief of the Gadites (1Ch 12:9).

(8) A Zebulunite, father of the chief Ishmaiah (1Ch 27:19).

(9) One of the princes sent by Jehoshaphat to teach the law in Judah (2Ch 17:7).

(10) A Merarite employed by Josiah to oversee the workmen in repairing the temple (2Ch 34:12).

(11) The head of a family who went up with Ezra from Babylon (Ezr 8:9).

(12) One of the men who sealed the covenant with Nehemiah (Ne 10:5).

(13) A gate-keeper in the days of Nehemiah (Ne 12:25).

The name "Obadiah" was common in Israel from the days of David to the close of the Old Testament. An ancient Hebrew seal bears the inscription "Obadiah the servant of the King."

John Richard Sampey

OBADIAH, BOOK OF

Obadiah is the shortest book in the Old Testament. The theme of the book is the destruction of Edom. Consequent upon the overthrow of Edom is the enlargement of

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(5) Geographical and Historical Allusions.

The references to the different sections and cities in the land of Israel and in the land of Edom are quite intelligible. As to Sepharad (Ob 1:20) there is considerable difference of opinion. Schrader and some others identify it with a Shaparda in Media, mentioned in the annals of Sargon (722-705 BC). Many think of Asia Minor, or a region in Asia Minor mentioned in Persian inscriptions, perhaps Bithynia or Galatia (Sayce). Some think that the mention of "the captives of this host of the children of Israel" and "the captives of Jerusalem" (Ob 1:20) proves that both the Assyrian captivity and the Babylonian exile were already past. This argument has considerable force; but it is well to remember that Amos, in the first half of the 8th century, describes wholesale deportations from the land of Israel by men engaged in the slave trade (Am 1:6-10). The problem of the date of Obadiah has not been solved to the satisfaction of Biblical students. Our choice must be between a very early date (circa 845) and a date shortly after 587, with the scales almost evenly balanced.

4. Interpretation of the Book:

Obadiah is to be interpreted as prediction rather than history. In 1:11-14 there are elements of historic description, but 1:1-10 and 15-21 are predictive.

LITERATURE.

Comms.: Caspari, *Der Prophet Obadjah ausgelegt*, 1842; Pusey, *The Minor Prophets*, 1860; Ewald, *Commentary on the Prophets of the Old Testament* (English translation), II, 277 ff, 1875; Keil (ET), 1880; T.T. Perowne (in *Cambridge Bible*), 1889; von Orelli (English translation), *The Minor Prophets*, 1893; Wellhausen, *Die kleinen Propheten*, 1898; G.A. Smith, *The Book of the Twelve Prophets*, II, 163 ff, 1898; Nowack, *Die kleinen Propheten*, 1903; Marti, *Dodekapropheten*, 1903; Eiselen, *The Minor Prophets*, 1907; Bewer, ICC, 1911. Miscellaneous: Kirkpatrick, *Doctrine of the Prophets*, 33 ff; Intros of Driver,

Wildeboer, etc.; Selbie in HDB, III, 577-80; Barton in JE, IX, 369-70; Cheyne in EB, III, 3455-62; Peckham, An Introduction to the Study of Obadiah, 1910; Kent, Students' Old Testament, III, 1910.

John Richard Sampey

OBAL

o'-bal.

See EBAL, 1.

OBDIA

ob-di'-a (Codex Alexandrinus Obdia; Codex Vaticanus Hobbeia): One of the families of usurping priests (1 Esdras 5:38) = "Habaiah" of Ezr 2:61; "Hobaiah" of Ne 7:63.

OBED o'-bed ('obhedh, "worshipper"; in the New Testament Iobed):

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- (1) Son of Boaz and Ru and grandfather of David (Ru 4:17,21,22; 1Ch 2:12; Mt 1:5; Lu 3:32).
- (2) Son of Ephlal and descendant of Sheshan, the Jerahmeelite, through his daughter who was married to Jarha, an Egyptian servant of her father's (1Ch 2:37,38).
- (3) One of David's mighty men (1Ch 11:47).
- (4) A Korahite doorkeeper, son of Shemaiah, and grandson of Obed-edom (1Ch 26:7).
- (5) Father of Azariah, one of the centurions who took part with Jehoiada in deposing Queen Athaliah and crowning Joash (2Ch 23:1; compare 2Ki 11:1-16).

David Francis Roberts

OBED-EDOM

o'-bed-e'-dom ('obhedh 'edhowm (2Ch 25:24), 'obhedd 'edhom (2Sa 6:10; 1Ch 13:13,14; 15:25), but elsewhere without hyphen, "servant of (god) Edom"; so W. R. Smith, Religion of Semites (2), 42, and H. P. Smith, Samuel, 294 f, though others explain it as =" servant of man"): In 2Sa 6:10,11,12; 1Ch 13:13,14 a Philistine of Gath and servant of David, who received the Ark of Yahweh into his house when David brought it into Jerusalem from Kiriath-jearim. Because of the sudden death of Uzzah, David was unwilling to proceed with the Ark to his citadel, and it remained three months in the house of Obed-edom, "and Yahweh blessed Obed-edom, and all his house" (2Sa 6:11). According to [1Ch 13:14](#) the Ark had a special "house" of its own while there. He is probably the same as the Levite of 1Ch 15:25. In 1Ch 15:16-21 Obed-edom is a "singer," and in 1Ch 15:24 a "doorkeeper," while according to 1Ch 26:4-8,15 he is a Korahite doorkeeper, to whose house fell the overseership of the storehouse (26:15), while

1Ch 16:5,38 names him as a "minister before the ark," a member of the house or perhaps guild of Jeduthun (see 2Ch 25:24).

Obed-edom is an illustration of the service rendered to Hebrew religion by foreigners, reminding one of the Simon of Cyrene who bore the cross of Jesus (Mt 27:32, etc.). The Chronicler naturally desired to think that only Levites could discharge such duties as Obed-edom performed, and hence, the references to him as a Levite.

David Francis Roberts.

OBEDIENCE OF CHRIST

The "obedience" (hupakoe) of Christ is directly mentioned but 3 times in the New Testament, although many other passages describe or allude to it: "Through the obedience of the one shall the many be made righteous" (Ro 5:19); "He humbled himself, becoming obedient even unto death, yea, the death of the cross" (Php 2:8); "Though he was a Son, yet learned obedience by the things which he suffered" (Heb 5:8). In 2Co 10:5, the phrase signifies an attitude toward Christ: "every thought into captivity to the obedience of Christ."

1. As an Element of Conduct and Character:

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priest and sacrifice. As to the question whether it was the total obedience of Christ, or His death on the cross, that constituted the atonement, and

the kindred question whether it was not the spirit of obedience in the act of death, rather than the act itself, that furnished the value of His redemptive work, it might conceivably, though improbably, be said that "the one act of righteousness" through which "the free gift came" was His whole life considered as one act. But these ideas are out of line with the unmistakable trend of Scripture, which everywhere lays principal stress on the death of Christ itself; it is the center and soul of the two ordinances, baptism and the Lord's Supper; it holds first place in the Gospels, not as obedience, but as redemptive suffering and death; it is unmistakably put forth in this light by Christ Himself in His few references to His death: "ransom," "my blood," etc. Paul's teaching everywhere emphasizes the death, and in but two places the obedience; Peter indeed speaks of Christ as an ensample, but leaves as his characteristic thought that Christ "suffered for sins once put to death in the flesh"

(1Pe 3:18). In Hebrews the center and significance of Christ's whole work is that He "put away sin by the sacrifice of himself"; while John in many places emphasizes the death as atonement: "Unto him that loosed us from our sins by his blood" (Re 1:5),

and elsewhere. The Scripture teaching is that "God set (him) forth to be a propitiation, through faith, in his blood" (Ro 3:25). His lifelong obedience enters in chiefly as making and marking Him the "Lamb without blemish and without spot," who alone could be the atoning sacrifice. If it enters further, it is as the preparation and anticipation of that death, His life so dominated and suffused with the consciousness of the coming sacrifice that it becomes really a part of the death. His obedience at the time of His death could not have been atonement, for it had always existed and had not atoned; but it was the obedience that turned the possibility of atonement into the fact of atonement. He obediently offered up, not His obedience, but Himself. He is set forth as propitiation, not in His obedience, but in His blood, His death, borne as the penalty of sin, in His own body on the tree. The distinction is not one of mere academic theological interest. It involves

the whole question of the substitutionary and propitiatory in Christ's redemptive work, which is central, vital and formative, shaping the entire conception of Christianity. The blessed and helpful part which our Lord's complete and loving obedience plays in the working out of Christian character, by His example and inspiration, must not be underestimated, nor its meaning as indicating the quality of the life which is imparted to the soul which accepts for itself His mediatorial death. These bring the consummation and crown of salvation; they are not its channel, or instrument, or price.

See also ATONEMENT. LITERATURE.

DCG, article "Obedience of Christ"; Denney, Death of Christ, especially pp. 231-33; Champion, Living Atonement; Forsythe, Cruciality of the Cross, etc.; works on the Atonement; Commentaries, in the place cited.

Philip Wendell Crannell

OBEDIENCE; OBEY

o-be'-di-ens, o-ba (shama'; hupakoe):

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In the New Testament a higher spiritual and moral relation is sustained than in the Old Testament. The importance of obedience is just as greatly emphasized. Christ Himself is its one great illustration of obedience. He "humbled himself, becoming obedient even unto death, yea, the death of the cross" (Php 2:8). By obedience to Him we are through Him made partakers of His salvation (Heb 5:9). This act is a supreme test of faith in Christ. Indeed, it is so vitally related that they are in some cases almost synonymous. "Obedience of faith" is a combination used by Paul to express this idea (Ro 1:5). Peter designates believers in Christ as "children of obedience" (1Pe 1:14). Thus it is seen that the test of fellowship with Yahweh in the Old Testament is obedience. The bond of union with Christ in the New Testament is obedience through faith, by which they become identified and the believer becomes a disciple.

Walter G. Clippinger

OBEISANCE

o-ba'-sans: It is used 9 times in the King James Version in the phrase "made (or did) obeisance" as a rendering of the reflexive form of (shachah), and denotes the bow or curtsy indicative of deference and respect. The same form of the verb is sometimes translated "to bow one's self" when it expresses the deferential attitude of one person to another (Ge 33:6,7, etc.). Occasionally the vow of homage or fealty to a king on the part of a subject is suggested. In Joseph's dream his brother's sheaves made obeisance to his sheaf (Ge 43:28; compare also 2Sa 15:5; 2Ch 24:17). But in a large number of instances the verb denotes the prostrate posture of the worshipper in the presence of Deity, and is generally rendered, "to worship" in the King James Version. In all probability this was the original significance of the word (Ge 24:26, etc.). Obeisance (= obedience) originally signified the vow of obedience made by a vassal to his lord or a slave to his master, but in time denoted the act of bowing as a token of respect.

T. Lewis

OBELISK

ob'-e-lisk, ob'-el-isk: A sacred stone or matstsebhah. For matstsebhah the Revised Version (British and American) has used "pillar" in the text, with "obelisk" in the margin in many instances (Ex 23:24; Le 26:1; De 12:3; 1Ki 14:23; Ho 3:4; 10:1,2, etc.), but not consistently (e.g. Ge 28:18).

See PILLAR.

OBETH

o'-beth (Obeth; Codex Vaticanus Ouben): One of those who went up with Ezra (1 Esdras 8:32) = "Ebed" of Ezr 8:6.

OBIL

o'-bil ('obhil, "camel driver"): An Ishmaelite who was "over the camels" in David's palace (1Ch 27:30).

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OBJECT

ob-jekt': Now used only in the sense "to make opposition," but formerly in a variety of meanings derived from the literal sense "to throw against." So with the meaning "to charge with" in The Wisdom of Solomon 2:12, the King James Version "He objecteth to our infamy the transgressing of our education" (the Revised Version (British and American) "layeth to our charge sins against our discipline"), or "to make charges against" in Ac 24:19, the King James Version "who ought to have been here before thee, and object, if they had ought against me" (the Revised Version (British and American) "and to make accusation").

OBLATION

ob-la'-shun: In Leviticus and Numbers, the King James Version occasionally uses "oblation," but generally "offering," as a rendering of qorban—a general term for all kinds of offering, but used only in Ezekiel, Leviticus and Numbers. the Revised Version (British and American) renders consistently "oblation." In Ezekiel (also Isa 40:20), "oblation" renders terumah, generally translated "heave offering." In some cases (e.g. Isa 1:13; Da 9:21) "oblation" in the King James Version corresponds to minchah, the ordinary word for "gift," in the Priestly Code (P) "grain offering."

See SACRIFICE.

O BOTH

o'-both, o'-both ('obhoth, "waterbags"): A desert camp of the Israelites, the 3rd after leaving Mt. Hor and close to the borders of Moab (Nu 21:10,11; 33:43,14).

See WANDERINGS OF ISRAEL.

OBSCURITY

ob-sku'-ri-ti: In modern English generally denotes a state of very faint but still perceptible illumination, and only when preceded by some such adjective as "total" does it imply the absence of all light. In Biblical English, however, only the latter meaning is found. So in Isa 29:18 ('ophel, "darkness"); 58:10; 59:9 (choshekh, "darkness"); Additions to Esther 11:8 (gnophos, "darkness"). Compare Pr 20:20, the King James Version "in obscure darkness," the English Revised Version "in the blackest darkness," the American Standard Revised Version "in blackness of darkness."

OBSERVE

ob-zurv' (representing various words, but chiefly shamar, "to keep," "to watch" etc.): Properly means "to take heed to," as in Isa 42:20, "Thou seest many things, but thou observest not" and from this sense all the usages of the word in English Versions of the Bible can be understood. Most of them, indeed are quite good modern usage (as "observe a feast," Ex 12:17, etc.; "observe a law" Le 19:37, etc.), but a few are archaic. So Ge 37:11, the King James Version "His father observed the saying" (the

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Revised Version (British and American) "kept the saying in mind"); Ho 13:7, "As a leopard will I observe them" (the Revised Version (British and American) "watch"); Jon 2:8, "observe lying vanities" (the Revised Version (British and American) "regard," but "give heed to" would be clearer; compare Ps 107:43). Still farther from modern usage is Ho 14:8, "I have heard him, and observed him" (the Revised Version (British and American) "will regard"; the meaning is "care for"); and Mr 6:20, "For Herod feared John and observed him" (the Revised Version (British and American) "kept him safe"). In the last case, the King James Version editors seem to have used "to observe" as meaning "to give reverence to."

Observation is found in Lu 17:20, "The kingdom of God cometh not with observation" (meta paratereseos). The meaning of the English is, "so that it can be observed," but the exact force of the underlying Greek ("visibly"? "so that it can be computed in advance"?) is a matter of extraordinary dispute at the present time.

See KINGDOM OF GOD.

Burton Scott Easton

OBSERVER OF TIMES

ob-zur'-ver.

See DIVINATION.

OBSTINACY

ob'-sti-na-si.

See HARDEN.

OCCASION

o-ka'-zhun: The uses in English Versions of the Bible are all modern, but in Jer 2:24 "occasion" is employed (both in Hebrew and English) as a euphemism for "time of conception of offspring."

OCCUPY

ok'-u-pi: Is in the King James Version the translation of 7 different words:

(1) nathan;

(2) cachar;

(3) 'arabh;

(4) 'asah, either with or without the added word, mela'khah;

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- (5) anapleroun;
- (6) peripatein;
- (7) pragmateuein.

In almost every case the meanings of "to occupy" as used in the King James Version in harmony with the common usage of the time have become obsolete.

(1) In Eze 27:16,19,22, nathan meant "to trade," and the Revised Version (British and American) reads "traded."

(2) From cachar, "to go about," was derived a designation of "merchants" (Revised Version) (Eze 27:21).

(3) 'Arabh (Eze 27:9) signifies "to exchange" (the English Revised Version and the American Revised Version margin, but the American Standard Revised Version "deal in").

(4) 'asah (Ex 38:24) means simply "to use" (Revised Version), and the same word in Jud 16:11, with mela'khah ("work") added, signifies that work had been done (Revised Version).

(5) In 1Co 14:16, "occupy," the King James Version rendering of anapleroun, would still be as intelligible to most as the Revised Version (British and American) "fill."

(6) "Occupy" in Heb 13:9, in the sense of "being taken up with a thing," is the translation (both the King James Version and the Revised Version (British and American)) of peripatein, literally, "to walk." Finally

(7) pragmateuein (Lu 19:13) is rendered in the King James Version "occupy" in its obsolete sense of "trade" (Revised Version).

David Foster Estes

OCCURRENT

o-kur'-ent (King James Versions, the English Revised Version, 1Ki 5:4): An obsolete form of "occurrence" (so the American Standard Revised Version).

OCHIELUS

o-ki-e'-lus (Ochielos; Codex Vaticanus Ozielos; the King James Version Ochiel): One of the "captains over thousands" who furnished the Levites with much cattle for Josiah's Passover (1 Esdras 1:9) = "Jeiel" of 2Ch 35:9.

OCHRAN

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ok'-ran ('okhran, from 'akhar, "trouble"; the King James Version Ocran): The father of Pagiel, the prince of the tribe of Asher (Nu 1:13; 2:27; 7:72,77; 10:26).

OCHRE, RED

o'-ker, (Isa 44:13, "He marketh it out with a pencil," margin "red ochre," the King James Version "line"; seredh, a word found only here, and of unknown etymology): Designates the implement used by the carpenter to mark the wood after measuring and before cutting. "Red ochre" supposes this to have been a crayon (as does "pencil"), but a scratch-awl is quite as likely. Ochre is clay colored by an iron compound.

OCIDELUS

os-i-de'-lus, ok-i-de'-lus (Codex Alexandrinus Okeidelos; Codex Vaticanus and Swete, Okailedos, Fritzsche, Okodelos; the King James Version and Fritzsche Ocodeilus): One of the priests who had married a "strange wife" (1 Esdras 9:22); it stands in the place of "Jozabad" in Ezr 10:22 of which it is probably a corruption.

OCINA

o-si'-na, os'-i-na, ok'-i-na (Okeina): A town on the Phoenician coast South of Tyre, mentioned only in Judith 2:28, in the account of the campaign of Holofernes in Syria. The site is unknown, but from the mention of Sidon and Tyre immediately preceding and Jemnaan, Azotus and Ascalon following, it must have been South of Tyre. One might conjecture that it was Sandalium (Iskanderuna) or Umm ul-'Awamid, but there is nothing in the name to suggest such an identification.

OCRAN

ok'-ran.

See OCHRAN.

ODED

o'-ded ('owdhedh (2Ch 15), 'odhedh (elsewhere), 'odhedh, "restorer"):

(1) According to 2Ch 15:1, he was the father of Azariah who prophesied in the reign of Asa of Judah (c 918-877), but 15:8 makes Oded himself the prophet. The two verses should agree, so we should probably read in 15:8, "the prophecy of Azariah, the son of Oded, the prophet," or else "the prophecy of Azariah the prophet."

See AZARIAH.

(2) A prophet of Samaria (2Ch 28:9) who lived in the reigns of Pekah, king of the Northern Kingdom, and Ahaz, king of Judah. According to 2Ch 28, Oded protested against the enslavement of the captives which Pekah had brought from Judah and Jerusalem on his return from the Syro-Ephraimitic attack on the Southern Kingdom

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(735 BC). In this protest he was joined by some of the chiefs of Ephraim, and the captives were well treated. After those who were naked (i.e. those who had scanty clothing; compare the meaning of the word "naked" in Mr 14:51) had been supplied with clothing from the spoil, and the bruised anointed with oil, the prisoners were escorted to Jericho.

The narrative of 2Ch 28 as a whole does not agree with that of 2Ki 15:37; 16:5 f, where the allied armies of Rezin of Damascus and Pekah besieged Jerusalem, but failed to capture it (compare Isa 7:1-17; 8:5-8 a). As Curtis points out (Chronicles, 459, where he compares Ex 21:2 ff; Le 25:29-43; De 15:12-18), wholesale enslavement of their fellow-countrymen was not allowed to the Hebrews, and this fact the passage illustrates. It seems to be a fulfillment in spirit of Isa 61:1-2, a portion which our Lord read in the synagogue at Nazareth (Lu 4:16-20).

David Francis Roberts

ODES OF SOLOMON

odz.

See APOCALYPTIC LITERATURE.

ODOLLAM

o-dol'-am (Odollam): The Greek form of ADULLAM (which see), found only in 2 Macc 12:38.

ODOMERA

od-o-me'-ra (Odomera; Codex Vaticanus Odoarres, Itala Odaren; the King James Version Odonarkes, margin Odomarra): It is not certain whether Odomera

was an independent Bedouin chief, perhaps an ally of the Syrians, or an officer of Bacchides. He was defeated by Jonathan in his campaign against Bacchides (1 Macc 9:66) in 156 BC.

ODOR

o'-der: In the Old Testament the rendering of besem, "fragrance" (2Ch 16:14; Es 2:12; Jer 34:5, the Revised Version (British and American) "burnings"), and of one or two other words; in the New Testament of osme (Joh 12:3; Php 4:18; Eph 5:2 the Revised Version (British and American)); in Re 5:8; 18:13, of thumiama, where the Revised Version (British and American) (with the King James Version margin in former passage) has "incense."

See also SAVOR.

OF

OV:

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Revised Version (British and American) replaces "of" by "by," but follows a different text in the first part of the verse). Again, most of the examples are clear enough, but there are some obscurities. So in Mt 19:12, "which were made eunuchs of men," the "of men" is at first sight possessive (the Revised Version (British and American) "by men"). Similarly, 2 Esdras 16:30, "There are left some clusters of them that diligently seek through the vineyard" (the Revised Version (British and American) "by them"). So 1Co 14:24, "He is convinced of all he is judged of all," is quite misleading (the Revised Version (British and American) "by all" in both cases). Php 3:12, the King James Version "I am apprehended of Christ Jesus," seems almost meaningless (the Revised Version (British and American) "by").

(5) In some cases the usage of the older English is not sufficient to explain "of" in the King James Version. So Mt 18:23, "take account of his servants," is a very poor rendition of "make a reckoning with his servants" (so the Revised Version (British and American)). In Ac 27:5, the "sea of Cilicia" may have been felt to be the "sea which is off Cilicia" (compare the Revised Version (British and American)), but there are no other instances of this use. In 2Co 2:12, "A door was opened unto me of the Lord" should be "in the Lord" (so the Revised Version (British and American)). 2Sa 21:4, "We will have no silver nor gold of Saul, nor of his house," is very loose, and the Revised Version (British and American) rewrites the verse entirely. In all these cases, the King James Version seems to have looked solely for smooth English, without caring much for exactness. In 1Pe 1:11, however, "sufferings of Christ" probably yields a correct sense for a difficult phrase in the Greek (so the Revised Version (British and American), with "unto" in the margin), but a paraphrase is needed to give the precise meaning. And, finally, in Heb 11:18, the Greek itself is ambiguous and there is no way of deciding whether the preposition employed (pros) means "to" (so the Revised Version (British and American)) or "of" (so the King James Version, the Revised Version margin; compare Heb 1:7, where "of" is necessary).

OFFENCE; OFFEND

o-fens', o-fend' (mikhshol, 'asham, chaTa'; skandalon, skandalizo): "Offend" is either transitive or intransitive. As transitive it is primarily "to strike against," hence, "to displease" "to make angry," "to do harm to," "to affront," in Scripture, "to cause to sin"; intransitive it is "to sin," "to cause anger," in Scripture, "to be caused to sin." "Offence" is either the cause of anger, displeasure, etc., or a sin. In Scripture we have the special significance of a stumbling-block, or cause of falling, sin, etc.

1. Old Testament Usage:

In the Old Testament it is frequently the translation of 'asham, "to be guilty," "to transgress": Jer 2:3, the Revised Version (British and American) "shall be held guilty"; 50:7, the Revised Version (British and American) "not guilty"; Eze 25:12, "hath greatly offended"; Ho 4:15, the Revised Version margin "become guilty"; 5:15, "till they acknowledge their offense," the Revised Version margin "have borne their guilt"; 13:1, "He offended in Baal," the Revised Version margin "became guilty"; Hab 1:11, "He shall pass over, and offend, (imputing) this his power unto his god," the

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believe"; Ro 14:21, "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth," i.e. "is led by your example to do that which he cannot do with a good conscience"; 14:20, "It is evil for that man who eateth with offense (dia proskommatos)," so as to place a stumbling-block before his brother, or, rather, 'without the confidence that he is doing right'; compare 14:23, "He that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin"; so 1Co 8:13; Ro 16:17, "Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine, (margin "teaching") which ye learned" (Is not the "teaching" of Christ Himself implied here?). Everything that would embolden another to do that which would be wrong for him, or that would turn anyone away from the faith, must be carefully avoided, seeking to please, not ourselves, but to care for our brother, "for whom Christ died," "giving no occasion of stumbling (proskope) in anything" (2Co 6:3).

Aproskopos, "not causing to stumble," is translated "void of offense" (Ac 24:16, "a conscience void of offense"; 1Co 10:32, the Revised Version (British and American) "occasion of stumbling"; Php 1:10, "void of offense"); hamartano, "to miss the mark," "to sin," "to err," is translated "offended" (Ac 25:8, the Revised Version (British and American) "sinned"); hamartia, "sin," "error" (2Co 11:7, the Revised Version (British and American) "Did I commit a sin?"); ptaio, "to stumble," "fall" (Jas 2:10; 3:2 twice, "offend," the Revised Version (British and American) "stumble," "stumbleth"); paraptoma, "a falling aside or away," is translated "offence" (Ro 4:25; 5:15,16,17,18,20, in each case the Revised Version (British and American) "trespass"); adikeo, "to be unrighteous" (Ac 25:11, the Revised Version (British and American) "wrongdoer," the King James Version "offender").

In the Apocrypha we have "offence" (skandalon, Judith 12:2), the Revised Version (British and American) "I will not eat thereof, lest there be an occasion of stumbling"; "offend" (hamartano, Ecclesiasticus 7:7), the Revised Version (British and American) "sin"; "greatly offended" (prosochthizo, Ecclesiasticus

25:2); "offended" (skandalizo, Ecclesiasticus 32:15), the Revised Version (British and American) "stumble."

W. L Walker

OFFER; OFFERING

of' -er, of' -er-ing.

See SACRIFICE.

OFFICE

of' -is: In the Old Testament the word is often used in periphrastic renderings, e. g. "minister in the priest's office," literally, act as priest (Ex 28:1, etc.); "do the office

of a midwife," literally, cause or help to give birth (Ex 1:16). But the word is also used as a rendering of different Hebrew words, e.g. ken, "pedestal," "place" (Ge 40:13, the King James Version "place"; Ge 41:13); 'abhdhah, "labor," "work" (1Ch 6:32); pequddah, "oversight," "charge" (Ps 109:8); ma'amadh, literally, "standing,"

e.g. waiting at table (1Ch 23:28); mishmar, "charge," observance or service of the temple (Ne 13:14 the King James Version).

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Similarly in the New Testament the word is used in periphrastic renderings, e.g. priest's office (Lu 1:8,9); office of a deacon (diakonia, 1Ti 3:10); office of a bishop (episkope, 1Ti 3:1). the Revised Version (British and American) uses other renderings, e.g. "ministry" (Ro 11:13); "serve as deacons" (1Ti 3:10). In Ac 1:20, the Revised Version (British and American) has "office" (margin "overseership") for the King James Version "bishopruck."

T. Lewis

OFFICER

of' -i-ser: In the King James Version the term is employed to render different words denoting various officials, domestic, civil and military, such as caric, "eunuch," "minister of state" (Ge 37:36); paqidh, "person in charge," "overseer" (Ge 41:34); necibh, "stationed," "garrison," "prefect" (1Ki 4:19); shoTer, "scribe" or "secretary" (perhaps arranger or organizer), then any official or overseer. In Es 9:3 for the King James Version "officers of the king" the Revised Version (British and American) has (more literal) "they that did the king's business."

In the New Testament, "officer" generally corresponds to the Greek word huperetes, "servant," or any person in the employ of another. In Mt 5:25 the term evidently means "bailiff" or exactor of the fine imposed by the magistrate, and corresponds to praktor, used in Lu 12:58.

T. Lewis

OFFICES OF CHRIST

See CHRIST, OFFICES OF.

OFFSCOURING

of" -skour-ing: This strong and expressive word occurs only once in the Old Testament and once in the New Testament. The weeping prophet uses it as he looks upon his erstwhile fair and holy city, despoiled, defiled, derided by the profane, the enemies of God and of His people (La 3:45, cechi). The favored people, whose city lies in heaps and is patrolled by the heathen, are hailed and held up as the scrapings, the offscouring, the offal of the earth. They are humbled to earth, crushed into the dust, carried away to be the slaves of licentious idolaters. The haughty, cruel, cutting boastfulness of the victors covered Israel with contumely.

In 1Co 4:13 the greatest of the apostles reminds the prosperous and self-satisfied Corinthinns that they, the apostles, were "made as the filth of the world, the offscouring of all things." In such contempt were they held by the unbelieving world and by false apostles. The strange, strong word (peripsema) should remind us what it cost in former times to be a true servant of Christ.

G.H. Gerberding

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margin "terebinth" or "terebinths" occurs. "Oaks of Bashan" occurs in Isa 2:13; Eze 27:6; Zec 11:2.

If (1) (2) (3) refer especially to the terebinth, then (4) and (5) are probably correctly translated "oak." If we may judge at all by present conditions, "oaks" of Bashan is far more correct than "terebinths" of Bashan.

2. Varieties of Oak:

There are, according to Post (Flora of Palestine, 737-41), no less than 9 species of oak (Natural Order Cupuliferae) in Syria, and he adds to these 12 sub-varieties. Many of these have no interest except to the botanist. The following species are widespread and distinctive: (1) The "Turkey oak," *Quercus cerris*, known in Arabic as Ballut, as its name implies, abounds all over European Turkey and Greece and is common in Palestine. Under favorable conditions it attains to great size, reaching as much as 60 ft. in height. It is distinguished by its large sessile acorns with hemispherical cups covered with long, narrow, almost bristly, scales, giving them a mossy aspect. The wood is hard and of fine grain. Galls are common upon its branches.

(2) *Quercus lusitanica* (or Ballota), also known in Arabic as Ballut, like the last is frequently found dwarfed to a bush, but, when protected, attains a height of 30 ft. or more. The leaves are denate or crenate and last late into the winter, but are shed before the new twigs are developed. The acorns are solitary or few in cluster, and the cupules are more or less smooth. Galls are common, and a variety of this species is often known as *Q. infectoria*, on account of its liability to infection with galls.

(3) The Valonica oak (*Q. aceglops*), known in Arabic as Mellut, has large oblong or ovate deciduous leaves, with deep serrations terminating in a bristle-like point, and very large acorns, globular, thick cupules covered with long reflexed scales. The cupules, known commercially as valonica, furnish one of the richest of

tanning materials.

(4) The Evergreen oak is often classed under the general name "Ilex oak" or Holm (i.e. holly-like) oak. Several varieties are described as occurring in Palestine. *Q. ilex* usually has rather a shrublike growth, with abundant glossy, dark-green leaves, oval in shape and more or less prickly at the margins, though sometimes entire. The cupules of the acorns are woolly. It shows a marked predilection for the neighborhood of the sea. The *Q. coccifera* (with var. *Q. pseudococcifera*) is known in Arabic as Sindian. The leaves, like the last, usually are prickly. The acorns are solitary or twin, and the hemispherical cupules are more or less velvety. On the *Q. coccifera* are found the insects which make the well-known Kermes dye. These evergreen oaks are the common trees at sacred tombs, and the once magnificent, but now dying, "Abraham's oak" at Hebron is one of this species.

3. Oaks in Modern Palestine:

Oaks occur in all parts of Palestine, in spite of the steady ruthless destruction which has been going on for centuries. All over Carmel, Tabor, around Baniyas and in the hills to the West of Nazareth, to mention well-known localities, there are forests of oak; great tracts of country, especially in Galilee and East of the Jordan, are covered

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OFFSPRING

of'-spring.

See CHILDREN.

OFTEN

of'-n (puknos, "thick," "close"): An archaic usage for "frequent": "Thine often infirmities" (1Ti 5:23); compare "by often rumination" (Shakespeare, *As You Like It*, IV, i, 18); "The often round" (Ben Jonson, *The Forest*, III); "Of wrench'd or broken

limb—an often chance" (Tennyson, *Gareth and Lynette*).

OG

(‘ogh; Og): King of Bashan, whose territory, embracing 60 cities, was conquered by Moses and the Israelites immediately after the conquest of Sihon, king of the Amorites (Nu 21:33-35; De 3:1-12). The defeat took place at Edrei, one of the chief of these cities (Nu 21:33; Jos 12:4), and Og and his people were "utterly destroyed" (De 3:6). Og is described as the last of the REPHAIM (which see), or giant-race of that district, and his giant stature is borne out by what is told in De 3:11 of the dimensions of his "bedstead of iron" (‘eres barzel), 9 cubits long and 4 broad (13 1/2 ft. by 6 ft.), said to be still preserved at Rabbath of Ammon when the verse describing it was written. It is not, of course, necessary to conclude that Og's own height, though immense, was as great as this. Some, however, prefer to suppose that what is intended is "a sarcophagus of black basalt," which iron-like substance abounds in the Hauran. The conquered territory was subsequently bestowed on the Reubenites, Gadites, and the half-tribe of Manasseh (Nu 32:33; De 3:12,13). Other references to Og are De 1:4; 4:47; 31:4; Jos 2:10; 9:10; 13:12,30). The memory of this great conquest lingered all through the national

history (Ps 135:11; 136:20). On the conquest, compare Stanley, Lectures on the History of the Jewish Church, I, 185-87.

See ARGOB; BASHAN.

James Orr

OHAD

o'-had ('ohadh, meaning unknown): A son of Simeon, mentioned as third in order (Ge 46:10; Ex 6:15). The name is not found in the list of Nu 26:12-14.

OHEL

o'-hel ('ohel, "tent"): A son of Zerubbabel (1Ch 3:20).

OHOLAH

o-ho'-la ('oholah; the King James Version Aholah): The exact meaning is a matter of dispute. As written, it seems to mean a tent-woman, or the woman living in a tent.

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With a mappik in the last consonant it could mean "her tent." The term is used symbolically by Ezekiel to designate Samaria or the kingdom of Israel (Eze 23:4,5,36,44).

See OHOLIBAH.

OHOLIAB

o-ho'-li-ab ('oholi'abh, "father's tent"; the King James Version Aholiab): A Danite artificer, who assisted Bezalel in the construction of the tabernacle and its furniture (Ex 31:6; 35:34; 36:1 f; 38:23).

OHOLIBAH o-hol'-i-ba, o-ho'-li-ba ('oholibhah, "tent in her," or "my tent is in her"): An opprobrious and symbolical name given by Ezekiel to Jerusalem, representing the kingdom of Judah, because of her intrigues and base alliances with Egypt, Assyria and Babylonia, just as the name OHOLAH (which see) was given to Samaria or the Northern Kingdom, because of her alliances with Egypt and Assyria. There is a play upon the words in the Hebrew which cannot be reproduced in English Both Oholah and Oholibah, or Samaria and Jerusalem, are the daughters of one mother, and wives of Yahweh, and both are guilty of religious and political alliance with heathen nations. Idolatry is constantly compared by the Hebrew prophets to marital unfaithfulness or adultery.

W. W. Davies

OHOLIBAMA

o-hol-i-ba'-ma, o-hol-i-ba'-ma ('oholibhamah, "tent of the high place"):

(1) One of Esau's wives, and a daughter of Anah the Hivite (Ge 36:2,5). It is strange that she is not named along with Esau's other wives in either Ge 28:9 or 26:30. Various explanations have been given, but none of them is satisfactory.

There is probably some error in the text.

(2) An Edomite chief (Ge 36:41; 1Ch 1:52).

OIL

oil (shemen; elaion):

1. Terms

2. Production and Storage

3. Uses

(1) As a Commodity of Exchange

(2) As a Cosmetic

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Syrian roadside or in the churches, small lamps whose supply of oil is kept renewed by pious adherents. In Israelite times oil was used in the meal offering, in the consecration offerings, offerings of purification from leprosy, etc. (Ex 29:2; 40:9 ff; Le 2:2 ff; Nu 4:9 ff; De 18:4; 1Ch 9:29; 2Ch 31:5; Ne 10:37,39; 13:5,12; Eze 16:18,19; 45; 46; Mic 6:7).

(c) Burials:

In connection with the burial of the dead: Egyptian papyri mention this use. In the Old Testament no direct mention is made of the custom. Jesus referred to it in connection with His own burial (Mt 26:12; Mr 14:3-8; Lu 23:56; Joh 12:3-8; 19:40).

4. Figurative Uses:

Abundant oil was a figure of general prosperity (De 32:13; 33:24; 2Ki 18:32; Job 29:6; Joe 2:19,24). Languishing of the oil indicated general famine (Joe 1:10; Hag 1:11). Joy is described as the oil of joy ([Isa 61:3](#)), or the oil of gladness (Ps 45:7; Heb 1:9). Ezekiel prophesies that the rivers shall run like oil, i.e. become viscous (Eze 32:14). Words of deceit are softer than oil (Ps 55:21; Pr 5:3). Cursing becomes a habit with the wicked as readily as oil soaks into bones (Ps 109:18). Excessive use of oil indicates wastefulness (Pr 21:17), while the saving of it is a characteristic of the wise (Pr 21:20). Oil was carried into Egypt, i.e. a treaty was made with that country (Ho 12:1).

James A. Patch

OIL PRESS

See OIL; WINE PRESS.

OIL TREE

oil tree ('ets shemen (Isa 41:19), margin "oleaster," in Ne 8:15, translated "wild olive," the King James Version "pine"; 'atse shemen, in 1Ki 6:23,31,32, translated "olive wood"): The name "oleaster" used to be applied to the wild olive, but now belongs to quite another plant, the silver-berry, *Eleagnus hortensis* (Natural Order Elaeagnaceae), known in Arabic as Zeizafan. It is a pretty shrub with sweet-smelling white flowers and silver-grey-green leaves. It is difficult to see how all the three references can apply to this tree; it will suit the first two, but this small shrub would never supply wood for carpentry work such as that mentioned in 1 Kings, hence, the translation "olive wood." On the other hand, in the reference in Ne 8:15, olive branches are mentioned just before, so the translation "wild olive" (the difference being too slight) is improbable. Post suggests the translation of 'ets shemen by PINE (which see), which if accepted would suit all the requirements.

E. W. G. Masterman

OIL, ANOINTING

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(shemen hamishchah): This holy oil, the composition of which is described in Ex 30:22-33, was designed for use in the anointing of the tabernacle, its furniture and vessels, the altar and laver, and the priest, that being thus consecrated, they might be "most holy." It was to be "a holy anointing oil" unto Yahweh throughout all generations (30:31). On its uses, compare Ex 37:29; Le 8:12; 10:7; 21:10. The care of this holy oil was subsequently entrusted to Eleazar (Nu 4:16); in later times it seems to have been prepared by the sons of the priests (1Ch 9:30). There is a figurative allusion to the oil on Aaron's head in Ps 133:2.

See OIL; ANOINTING.

James Orr

OIL, BEATEN

(Ex 27:20; Le 24:2; Nu 28:5).

See OIL; CANDLESTICK, THE GOLDEN.

OIL, HOLY

See OIL; ANOINTING.

OIL, OLIVE

See OIL; OLIVE TREE.

OIL-MAKING

See CRAFTS, II, 11.

OINTMENT

oint'-ment: The present use of the word "ointment" is to designate a thick unguent of buttery or tallow-like consistency. the King James Version in frequent instances translates shemen or meshach (see Ex 30:25) "ointment" where a perfumed oil seemed to be indicated. the American Standard Revised Version has consequently substituted the word "oil" in most of the passages. Merqachah is rendered "ointment" once in the Old Testament (Job 41:31 (Hebrew 41:23)). The well-known power of oils and fats to absorb odors was made use of by the ancient perfumers. The composition of the holy anointing oil used in the tabernacle worship is mentioned in Ex 30:23-25. Olive oil formed the base. This was scented with "flowing myrrh sweet cinnamon sweet calamus and cassia." The oil was probably mixed with the above ingredients added in a powdered form and heated until the oil had absorbed their odors and then allowed to stand until the insoluble matter settled, when the oil could be decanted. Olive oil, being a non-drying oil which does not thicken readily, yielded an ointment of oily consistency. This is indicated by Ps 133:2, where it says that the precious oil ran down on Aaron's beard and on the collar of his outer garment. Anyone attempting to make the holy anointing oil would be cut off from his people

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(Ex 30:33). The scented oils or ointments were kept in jars or vials (not boxes) made of alabaster. These jars are frequently found as part of the equipment of ancient tombs.

The word translated "ointment" in the New Testament is muron, "myrrh." This would indicate that myrrh, an aromatic gum resin, was the substance commonly added to the oil to give it odor. In Lu 7:46 both kinds of oil are mentioned, and the verse might be paraphrased thus: My head with common oil thou didst not anoint; but she hath anointed my feet with costly scented oil.

For the uses of scented oils or ointments see ANOINTING; OIL.

James A. Patch

OLAMUS

ol'-a-mus (Olamos): One of the Israelites who had taken a "strange wife" (1 Esdras 9:30) equals "Meshullam" of Ezr 10:29.

OLD

old.

See AGE, OLD.

OLD GATE

See JERUSALEM.

OLD MAN

(palaios, "old," "ancient"): A term thrice used by Paul (Ro 6:6; Eph 4:22; Col 3:9) to signify the unrenewed man, the natural man in the corruption of sin, i.e.

sinful human nature before conversion and regeneration. It is theologically synonymous with "flesh" (Ro 8:3-9), which stands, not for bodily organism, but, for the whole nature of man (body and soul) turned away from God and devoted to self and earthly things.

The old man is "in the flesh"; the new man "in the Spirit." In the former "the works of the flesh" (Ga 5:19-21) are manifest; in the latter "the fruit of the Spirit" (Ga 5:22,23). One is "corrupt according to the deceitful lusts"; the other "created in righteousness and true holiness" (Eph 4:22-24 the King James Version).

See also MAN, NATURAL; MAN.

Dwight M. Pratt

OLD PROPHET, THE

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ask what became of the old prophet, or whether he was not punished for his falsehood. The passage should be studied, like the parables of Jesus, with an eye on the great central truth, which is, here, that God punishes disobedience even in "a man of God." It is not inconsistent with this to regard the old prophet as an example of "Satan fashioning himself into an angel of light" (2Co 11:14), or of the beast which "had two horns like unto a lamb" ([Re 13:11](#)).

(2) It must also be remembered that the false prophets of the Old Testament are called prophets in spite of their false prophecies. So here the old prophet in spite of his former lie is given a divine message to declare that death will follow the other's disobedience.

(3) One other question suggests itself, and demands an answer. Why did the old prophet make the request that at death he should be buried in the same grave as the Judean (1Ki 13:31)? The answer is implied in 1Ki 13:32, and is more fully given in 2Ki 23:15-20, where King Josiah defiles the graves of the prophets at Bethel. On seeing a "monument" or grave-stone by one of the graves, he inquires what it is, and is told that it marks the grave of the prophet from Judah. Thereupon he orders that his bones be not disturbed. With these the bones of the old prophet escape. Perhaps no clearer instance of a certain kind of meanness exists in the Old Testament. The very man who has been the cause of another's downfall and ruin is base enough to plan his own escape under cover of the virtues of his victim. And the parallels in modern life are many.

David Francis Roberts

OLD TESTAMENT

See [TEXT OF THE OLD TESTAMENT](#).

OLD TESTAMENT CANON

See CANON OF THE OLD TESTAMENT.

OLD TESTAMENT LANGUAGES

See LANGUAGES OF THE OLD TESTAMENT.

OLEASTER

o-le-as'-ter (Isa 41:19 the Revised Version margin).

See OIL TREE.

OLIVE

See OLIVE TREE.

OLIVE BERRIES

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ber' -iz.

See OLIVE TREE.

OLIVE TREE

ol' -iv tre (zayith, a word occurring also in Aramaic, Ethiopic and Arabic; in the last it means "olive oil," and zaitun, "the olive tree"; elaia):

1. The Olive Tree:

The olive tree has all through history been one of the most characteristic, most valued and most useful of trees in Palestine. It is only right that it is the first named "king" of the trees (Jud 9:8,9). When the children of Israel came to the land they acquired olive trees which they planted not (De 6:11; compare Jos 24:13). The cultivation of the olive goes back to the earliest times in Canaan. The frequent references in the Bible, the evidences (see 4 below) from archaeology and the important place the product of this tree has held in the economy of the inhabitants of Syria make it highly probable that this land is the actual home of the cultivated olive. The wild olive is indigenous there. The most fruitful trees are the product of bare and rocky ground (compare De 32:13) situated preferably at no great distance from the sea. The terraced hills of Palestine, where the earth lies never many inches above the limestone rocks, the long rainless summer of unbroken sunshine, and the heavy "clews" of the autumn afford conditions which are extraordinarily favorable to at least the indigenous olive.

The olive, *Olea Europaea* (Natural Order Oleaceae), is a slow-growing tree, requiring years of patient labor before reaching full fruitfulness. Its growth implies a certain degree of settlement and peace, for a hostile army can in a few days destroy the patient work of two generations. Possibly this may have something to do with its being the emblem of peace. Enemies of a village or of an individual often today carry out revenge by cutting away a ring of bark from

the trunks of the olives, thus killing the trees in a few months. The beauty of this tree is referred to in Jer 11:16; Ho 14:6, and its fruitfulness in Ps 128:3. The characteristic olive-green of its foliage, frosted silver below and the twisted and gnarled trunks—often hollow in the center—are some of the most picturesque and constant signs of settled habitations. In some parts of the land large plantations occur: the famous olive grove near Beirut is 5 miles square; there are also fine, ancient trees in great numbers near Bethlehem.

In starting an oliveyard the fellah not infrequently plants young wild olive trees which grow plentifully over many parts of the land, or he may grow from cuttings. When the young trees are 3 years old they are grafted from a choice stock and after another three or four years they may commence to bear fruit, but they take quite a decade more before reaching full fruition. Much attention is, however, required. The soil around the trees must be frequently plowed and broken up; water must be conducted to the roots from the earliest rain, and the soil must be freely enriched with a kind of marl known in Arabic as chuwwarah. If neglected, the older trees soon send up a great many shoots from the roots all around the parent stem (perhaps the idea in Ps 128:3); these must be pruned away, although, should the parent stem decay, some of these may be capable of taking its place. Being, however, from the root, below the original point of grafting, they are of the wild olive type—with smaller, stiffer leaves and

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Comparatively plentiful as olive trees are today in Palestine, there is abundant evidence that the cultivation was once much more extensive. "The countless rock-cut oil-presses and wine-presses, both within and without the walls of the city (of Gezer), show that the cultivation of the olive and vine was of much greater importance than it is anywhere in Palestine today. Excessive taxation has made olive culture unprofitable" ("Gezer Mem," PEF, II, 23). A further evidence of this is seen today in many now deserted sites which are covered with wild olive trees, descendants of large plantations of the cultivated tree which have quite disappeared.

5. Wild Olives:

Many of these spring from the old roots; others are from the fallen drupes. Isolated trees scattered over many parts of the land, especially in Galilee, are sown by the birds. As a rule the wild olive is but a shrub, with small leaves, a stem more or less prickly, and a small, hard drupe with but little or no oil. That a wild olive branch should be grafted into a fruitful tree would be a proceeding useless and contrary to Nature (Ro 11:17,24). On the mention of "branches of wild olive" in Ne 8:15, see OIL TREE.

E. W. G. Masterman

OLIVE YARD

ol'-iv yard.

See OLIVE TREE.

OLIVE, GRAFTED

See OLIVE TREE.

OLIVE, WILD

Figuratively used in Ro 11:17,24 for the Gentiles, grafted into "the good olive tree" of Israel.

See OLIVE TREE.

OLIVES, MOUNT OF

ol'-ivz, (har ha-zethim (Zec 14:4), ma'aleh ha-zethim, "the ascent of the mount of Olives" (2Sa 15:30, the King James Version "the ascent of (mount) Olivet")); to oros ton elaion, "the Mount of Olives" (Mt 21:1; 24:3; 26:30; Mr 11:1; 13:3; 14:26; Lu 19:37; 22:39; Joh 8:1), to oros to kaloumenon elaion, "the mount that is called Olivet" (Lu 19:29; 21:37; in both references in the King James Version "the mount called (the mount) of Olives"), tou elaionos (Ac 1:12, English Versions of the Bible "Olivet" literally, "olive garden")):

1. Names

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direct statement of Luke) states that the Ascension occurred; now the site is marked by a small octagonal chapel, built in 1834, which is in the hands of the Moslems. There a "footprint of Christ" is shown in the rock. A large basilica of Helena was built over the place where it was said that Christ taught His disciples. In 1869 the Princess de Latour d'Auvergne, learning that there was a Moslem tradition that this site was at a spot called el Battaniyeh south of the summit, here erected a beautiful church known as the Church of the Pater Noster and around the courtyard she had the Lord's Prayer inscribed in 32 languages. When the church was in course of erection certain fragments of old walls and mosaics were found, but, in 1911, as a result of a careful excavation of the site, the foundations of a more extensive mass of old buildings, with some beautiful mosaic in the baptistry, were revealed in the neighborhood; there is little doubt but that these foundations belonged to the actual Basilica of Helena. It is proposed to rebuild the church.

Mention has been made of the name Viri Galilaei or Galilee as given to the northern summit of the main mass of Olivet. The name "Mount Galilee" appears to have been first given to this hill early in the 4th century and in 1573 AD Rawolf explains the name by the statement that here was in ancient times a khan where the Galileans lodged who came up to Jerusalem. In 1620 Quaresmius applies the names "Galilee" and Viri Galilaei to this site and thinks the latter name may be due to its having been the spot where the two angels appeared and addressed the disciples as "Ye men of Galilee" (Ac 1:11). Attempts have been made, without much success, to maintain that this "Galilee" was the spot which our Lord intended (Mt 28:10,16) to indicate to His disciples as the place of meeting.

The Russian enclosure includes a chapel, a lofty tower—from which a magnificent view is obtainable—a hospice and a pleasant pine grove. Between the Russian buildings to the North and the Church of the Ascension lies the squalid village of et tur, inhabited by a peculiarly turbulent and rapacious crowd of Moslems, who prey upon the passing pilgrims and do much to spoil the

sentiment of a visit to this sacred spot. It is possible it may be the original site of BETHPHAGE (which see).

LITERATURE.

PEF, Memoirs, "Jerusalem" volume; G. A. Smith, Jerusalem; Robinson, BRP, I, 1838; Stanley, Sinai and Palestine; Baedeker's Palestine and Syria (by Socin and Bensinger); Tobler, Die Siloahquelle und der Oelberg, 1852; Porter, Murray's Palestine and Syria; R. Hofmann, Galilaea auf dem Oelberg, Leipzig, 1896; Schick, "The Mount of Olives," PEFS, 1889, 174-84; Warren, article "Mount of Olives," in HDB; Gauthier, in EB, under the word; Vincent (Pere), "The Tombs of the Prophets," Revue Biblique, 1901.

E. W. G. Masterman

OLIVET

ol'-i-vet.

See OLIVES, MOUNT OF.

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OLYMPAS

o-lim'-pas (Olumpas): The name of a Roman Christian to whom Paul sent greetings (Ro 16:15). Olympas is an abbreviated form of Olympiadorus. The joining in one salutation of the Christians mentioned in 16:15 suggests that they formed by themselves a small community in the earliest Roman church.

OLYMPIUS

o-lim'-pi-us (Olumpios): An epithet of JUPITER or ZEUS (which see) from Mt. Olympus in Thessaly, where the gods held court presided over by Zeus. Antiochus Epiphanes, "who on God's altars danced," insulted the Jewish religion by dedicating the temple of Jerusalem to Jupiter Olympius, 168 BC (2 Macc 6:2; 1 Macc 1:54 ff).

OMAERUS

om-a-e'-rus: the King James Version equals the Revised Version (British and American) "Ismaerus" (1 Esdras 9:34).

OMAR

o'-mar (omar, connected perhaps with 'amar, "speak"; Septuagint Oman or Omar): Grandson of Esau and son of Eliphaz in Ge 36:11; 1Ch 1:36; given the title "duke" or "chief" in Ge 36:15.

OMEGA

o'-me-ga o-me'-ga o-meg'-a.

See ALPHA AND OMEGA.

OMENS

o'-menz.

See AUGURY; DIVINATION.

OMER

o'-mer ('omer): A dry measure, the tenth of an ephah, equal to about 7 1/2 pints.

See WEIGHTS AND MEASURES.

OMNIPOTENCE

om-nip'-o-tens:

1. Terms and Usage:

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our Lord's teaching the prominence given to the fatherhood and love of God does not preclude that the transcendent majesty of the divine nature, including omnipotence, is kept in full view and made a potent factor in the cultivation of the religious mind (Mt 6:9). The beauty of Jesus' teaching on the nature of God consists in this, that He keeps the exaltation of God above every creature and His loving condescension toward the creature in perfect equilibrium and makes them mutually fructified by each other. Religion is more than the inclusion of God in the general altruistic movement of the human mind; it is a devotion at every point colored by the consciousness of that divine uniqueness in which God's omnipotence occupies a foremost place.

LITERATURE.

Oehler, *Theologie des A T* (3), 131, 139 ff; Riehm, *Alttestamentliche Theologie*, 250 ff; Dillmann, *Handbuch der alttestamentlichen Theologie*, 244; Davidson, *Old Testament Theology*, 163 ff; Konig, *Geschichte der alttestamentlichen Religion*, 127, 135 ff, 391, 475.

Geerhardus Vos

OMNIPRESENCE

om-ni-prez'-ens:

1. Non-Occurrence of the Term in Scripture:

Neither the noun "omnipresence" nor adjective "omnipresent" occurs in Scripture, but the idea that God is everywhere present is throughout presupposed and sometimes explicitly formulated. God's omnipresence is closely related to His omnipotence and omniscience: that He is everywhere enables Him to act everywhere and to know all things, and, conversely, through omnipotent action and omniscient knowledge He has access to all places and all secrets (compare

Ps 139). Thus conceived, the attribute is but the correlate of the monotheistic conception of God as the Infinite Creator, Preserver and Governor of the universe, immanent in His works as well as transcendent above them.

2. Philosophical and Popular Ideas of Omnipresence:

The philosophical idea of omnipresence is that of exemption from the limitations of space, subjectively as well as objectively; subjectively, in so far as space, which is a necessary form of all created consciousness in the sphere of sense-perception, is not thus constitutionally inherent in the mind of God; objectively, in so far as the actuality of space-relations in the created world imposes no limit upon the presence and operation of God. This metaphysical conception of transcendence above all space is, of course, foreign to the Bible, which in regard to this, as in regard to the other transcendent attributes, clothes the truth of revelation in popular language, and speaks of exemption from the limitations of space in terms and figures derived from space itself. Thus, the very term "omnipresence" in its two component parts "everywhere" and "present" contains a double inadequacy of expression, both the notion of "everywhere" and that of "presence" being spacial concepts. Another point, in regard to which the popular nature of the Scriptural teaching on this subject must be kept in

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conception of the Deity as locally circumscribed, but marks the beginning of that gradual restoration of the gracious presence of God to fallen humanity, the completion of which forms the goal of redemption. Thus, God is said to dwell in the ark, in the tabernacle, on Mt. Zion (Nu 10:35; 2Sa 6:2; 2Ki 19:15; Ps 3:4; 99:1); in the temple (1Ki 8; Ps 20:2; 26:8; 46:5; 48:2; Isa 8:18; Joe 3:16,21; Am 1:2); in the Holy Land (1Sa 26:19; Ho 9:3); in Christ (Joh 1:14; 2:19; Col 2:9); in the church (Joh 14:23; Ro 8:9,11; 1Co 3:16; 6:19; Eph 2:21,22; 3:11; 2Ti 3:15; Heb 10:21; 1Pe 2:5); in the eschatological assembly of His people (Re 21:3). In the light of the same principle must be interpreted the presence of God in heaven. This also is not to be understood as an ontological presence, but as a presence of specific theocratic manifestation (1Ki 8:27; Ps 2:4; 11:4; 33:13 ff; 104:3; Isa 6:1 ff; 63:15; 66:1; Hab 2:20; Mt 5:34; 6:9; Ac 7:48; 17:28; Eph 1:20; Heb 1:3). How little this is meant to exclude the presence of God elsewhere may be seen from the fact that the two representations, that of God's self-manifestation in heaven and in the earthly sanctuary, occur side by side (1Ki 8:26-53; Ps 20:2-6; Am 9:6). It has been alleged that the idea of God's dwelling in heaven marks a comparatively late attainment in the religion of Israel, of which in the pre-prophetic period no trace can as yet be discovered (so Stade, *Bibl. Theol. des Altes Testament*, I, 103, 104). There are, however, a number of passages in the Pentateuch bearing witness to the early existence of this belief (Ge 11:1-9; 19:24; 21:17; 22:11; 28:12). Yahweh comes, according to the belief of the earliest period, with the clouds (Ex 14:19,20; 19:9,18; 24:15; Nu 11:25; 12:5). That even in the opinion of the people Yahweh's local presence in an earthly sanctuary need not have excluded Him from heaven follows also from the unhesitating belief in His simultaneous presence in a plurality of sanctuaries. If it was not a question of locally circumscribed presence as between sanctuary and sanctuary, it need not have been as between earth and heaven (compare Gunkel, *Gen*, 157).

6. Religious Significance:

Both from a generally religious and from a specifically soteriological point of view the omnipresence of God is of great practical importance for the religious

life. In the former respect it contains the guaranty that the actual nearness of God and a real communion with Him may be enjoyed everywhere, even apart from the places hallowed for such purpose by a specific gracious self-manifestation (Ps 139:5-10). In the other respect the divine omnipresence assures the believer that God is at hand to save in every place where from any danger or foe His people need salvation (Isa 43:2).

LITERATURE.

Oehler, *Theologie des A T* (3), 174 ff; Riehm, *Alttestamentliche Theologie*, 262 ff; Dillmann, *Handbuch der alttestamentlichen Theologie*, 246 ff; Davidson, *Old Testament Theology*, 180 ff; König, *Geschichte der alttestamentlichen Religion*, 197 ff.

Geerhardus Vos

OMNISCIENCE

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outcome of the free choice of man. It would involve a knowledge of receptivity, a contribution to the sum total of what God knows derived from observation on His part of the world-process. That is to say, it would be knowledge a posteriori in essence, although not in point of time. It is, however, difficult to see how such a knowledge can be possible in God, when the outcome is psychologically undetermined and undeterminable. The knowledge could originate no sooner than the determination originates through the free decision of man. It would, therefore, necessarily become an a posteriori knowledge in time as well as in essence. The appeal to God's eternity as bringing Him equally near to the future as to the present and enabling Him to see the future decisions of man's free will as though they were present cannot remove this difficulty, for when once the observation and knowledge of God are made dependent on any temporal issue, the divine eternity itself is thereby virtually denied. Nothing remains but to recognize that God's eternal knowledge of the outcome of the freewill choices of man implies that there enters into these choices, notwithstanding their free character, an element of predetermination, to which the knowledge of God can attach itself.

6. Religious Importance:

The divine omniscience is most important for the religious life. The very essence of religion as communion with God depends on His all-comprehensive cognizance of the life of man at every moment. Hence, it is characteristic of the irreligious to deny the omniscience of God (Ps 10:11,12; 94:7-9; Isa 29:15; Jer 23:23; Eze 8:12; 9:9). Especially along three lines this fundamental religious importance reveals itself:

- (a) it lends support and comfort when the pious suffer from the misunderstanding and misrepresentation of men;
- (b) it acts as a deterrent to those tempted by sin, especially secret sin, and becomes a judging principle to all hypocrisy and false security;

(c) it furnishes the source from which man's desire for self-knowledge can obtain satisfaction (Ps 19:12; 51:6; 139:23,24).

LITERATURE.

Oehler, *Theologie des A T* (3), 876; Riehm, *Alttestamentliche Theologie*, 263; Dillmann, *Handbuch der alttestamentlichen Theologie*, 249; Davidson, *Old Testament Theology*, 180 if.

Geerhardus Vos

OMRI

om'-ri ('omri; Septuagint Ambri; Assyrian "Chumri" and "Chumria"):

(1) The 6th king of Northern Israel, and founder of the IIIrd Dynasty which reigned for nearly 50 years. Omri reigned 12 years, circa 887-876 BC. The historical sources of his reign are contained in 1Ki 16:15-28; 20:34, the Moabite Stone, Assyrian inscriptions, and in the published accounts of recent excavations in Samaria. In spite

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Concerning Omri's foreign policy the Old Testament is silent beyond a single hint contained in 1Ki 20:34. Here we learn that he had to bow before the stronger power of Syria. It is probable that Ben-hadad I besieged Samaria shortly after it was built, for he forced Omri to make "streets" in the city for the Syrians. It is probable, too, that at this time Ramoth-gilead was lost to the Syrians. Evidently Omri, was weakened in his foreign policy at the beginning of his reign by the civil conflict engendered by his accession. However, he showed strength of character in his dealings with foreign powers. At least he regained control over the northern part of Moab, as we learn from the Moabite Stone. Lines 4-8 tell us that "Omri was king of Israel and afflicted Moab many days because Chemosh was angry with his land. Omri obtained possession of the land of Medeba and dwelt therein during his days and half the days of his son, forty years. "

Omri was the first king of Israel to pay tribute to the Assyrians under their king Asurnacirpal III, in 876 BC. From the days of Shalmaneser II (860 BC) down to the time of Sargon (722 BC), Northern Israel was known to the Assyrians as "the land of the house of Omri." On Shalmaneser's black obelisk, Jehu, who overthrew the dynasty of Omri, is called Ja'uaabal Chumri, "Jehu son of Omri."

Omri entered into an alliance with the Phoenicians by the marriage of his son Ahab to Jezebel, daughter of Ethbaal, king of the Sidonians. This may have been done as protection against the powers from the East, and as such would have seemed to be a wise political move, but it was one fraught with evil for Israel.

4. His Religious Influence and Death:

Although Omri laid the foundation of a strong kingdom, he failed to impart to it the vitalizing and rejuvenating force of a healthy spiritual religion. The testimony of 1Ki 16:25,26, that he "dealt wickedly above all that were before him," coupled with the reference to "the statutes of Omri" in Mic 6:16, indicates that he may have had a share in substituting foreign religions for the worship of Yahweh, and

therefore the unfavorable light in which he is regarded is justified. Upon his death, Omri was succeeded upon the throne by his son Ahab, to whom was left the task of shaking off the Syrian yoke, and who went beyond his father in making the Phoenician influence along with Baalism of prime importance in Israel, thus leading the nation into the paths that hastened its downfall.

(2) A Benjamite, son of Becher (1Ch 7:8).

(3) A Judahite, descendant of Perez, who lived at Jerusalem (1Ch 9:4).

(4) A prince of Issachar in the time of David (1Ch 27:18).

S. K. Mosiman

ON (1)

on ('on; Egyptian An, Ant, Annu, probably pronounced An only, as this is often all that is written, a "stone" or "stone pillars"): Later called Heliopolis. The name On occurs only in Ge 41:45,50; 46:20. It occurs in one other place in the Septuagint (Ex

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half-mile in length as early as the XIIth Dynasty. The mate of this obelisk on the opposite side of the entrance seems not to have been erected until the XVIIIth Dynasty. Its foundations were discovered in 1912 by Petrie. Some scraps of the granite of the obelisk bear inscriptions of Thothmes III. A great Hyksos wall, also discovered by Petrie in 1912, exactly similar to that of the fortified camp at Tel el Yehudiyeh, 4 miles North, makes it quite certain that these usurpers between the Old Empire and the New fortified On as the capital once more. The manifest subserviency of the priests of On in the story of Joseph makes it most probable that the old capital at On had already been subjugated in Joseph's time, and that within this old fortification still existing Joseph ruled as prime minister of Egypt. Merenptah in his 5th year began to fortify On. Sheshonk III called himself "divine prince of Annu," and seems to have made On one of the greatest sanctuaries of his long reign. On still figured in Egyptian history in the rebellion against Ashurbanipal. The city has been deserted since the Persian invasion of 525 BC. Tradition makes the dwelling-place of Joseph and Mary with the child Jesus, while in Egypt, to have been near Heliopolis.

The exploration of On was attempted by Schiaparelli, but was not carried out, and his work has not been published. In 1912 Petrie began a systematic work of excavation which, it is expected, will continue until the whole city has been examined. The only great discovery of the first season was the Hyksos wall of fortification. Its full import can only be determined by the continuance of the exploration.

M. G. Kyle

ON (2)

(’on; Aun): A Reubenite, son of Peleth, who took part with Dathan and Abiram in their revolt against Moses (Nu 16:1).

ONAM

o'-na ('onam, "vigorous"; compare ONAN):

(1) "Son" of Shobal "son" of Seir the Horite (Ge 36:23; 1Ch 1:40).

(2) "Son" of Jerahmeel by Atarah; perhaps the name is connected with Onan son of Judah (1Ch 2:26,28).

ONAN

o'-nan ('onan, "vigorous"; compare ONAM, a "son" of Judah (Ge 38:4,8-10; 46:12; Nu 26:19; 1Ch 2:3); "The story of the untimely death of Er and Onan implies that two of the ancient clans of Judah early disappeared" (Curtis, Chron, 84). See Skinner, Gen, 452, where it is pointed out that in Ge 38:11 Judah plainly attributes the death of his sons in some way to Tamar herself. The name is allied to Onam.

ONE

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See NUMBER.

ONESIMUS

o-nes'-i-mus (Onesimos, literally, "profitable," "helpful" (Col 4:9; Phm 1:10)):

1. With Paul in Rome:

Onesimus was a slave (Phm 1:16) belonging to Philemon who was a wealthy citizen of Colosse, and a prominent member of the church there. Onesimus was still a heathen when he defrauded his master and ran off from Colosse. He found his way to Rome, where evil men tended to flock as to a common center, as Tacitus tells us they did at that period. In Rome he came into contact with Paul, who was then in his own hired house, in military custody.

What brought him into contact with Paul we do not know. It may have been hunger; it may have been the pangs of conscience. He could not forget that his master's house in Colosse was the place where the Christians met in their weekly assemblies for the worship of Christ. Neither could he forget how Philemon had many a time spoken of Paul, to whom he owed his conversion. Now that Onesimus was in Rome—what a strange coincidence—Paul also was in Rome.

The result of their meeting was that Onesimus was converted to Christ, through the instrumentality of the apostle ("my child, whom I have begotten in my bonds," Phm 1:10). His services had been very acceptable to Paul, who would gladly have kept Onesimus with him; but as he could not do this without the knowledge and consent of Philemon, he sent Onesimus back to Colosse, to his master there.

2. Paul's Epistles to Colosse and to Philemon:

At the same time Paul wrote to the church in Colosse on other matters, and he

entrusted the Epistle to the Colossians to the joint care of Tychicus and Onesimus. The apostle recommends Onesimus to the brethren in Colosse, as a "faithful and beloved brother, who is one of you," and he goes on to say that Tychicus and Onesimus will make known to them all things that have happened to Paul in Rome. Such a commendation would greatly facilitate' Onesimus's return to Colosse.

But Paul does more. He furnishes Onesimus with a letter written by himself to Philemon. Returning to a city where it was well known that he had been neither a Christian nor even an honest man, he needed someone to vouch for the reality of the change which had taken place in his life. And Paul does this for him both in the Epistle to the Colossians and in that to Philemon.

With what exquisite delicacy is Onesimus introduced! 'Receive him,' says the apostle, 'for he is my own very heart' (Phm 1:12). "The man whom the Colossians had only known hitherto, if they knew him all, as a worthless runaway slave, is thus commended to them, as no more a slave but a brother, no more dishonest and faithless but trustworthy; no more an object of contempt but of love" (Lightfoot's Commentary on Col, 235).

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(1) Onesimus Profitable.

The apostle accordingly begs Philemon to give Onesimus the same reception as he would rejoice to give to himself. The past history of Onesimus had been such as to belie the meaning of his name. He had not been "profitable"—far from it. But already his consistent conduct in Rome and his willing service to Paul there have changed all that; he has been profitable to Paul, and he will be profitable to Philemon too.

(2) Paul Guarantees.

Onesimus had evidently stolen his master's goods before leaving Colosse, but in regard to that the apostle writes that if he has defrauded Philemon in anything, he becomes his surety. Philemon can regard Paul's handwriting as a bond guaranteeing payment: "Put that to mine account," are his words, "I will repay it." Had Philemon not been a Christian, and had Paul not written this most beautiful letter, Onesimus might well have been afraid to return. In the Roman empire slaves were constantly crucified for smaller offenses than those of which he had been guilty. A thief and a runaway had nothing but torture or death to expect.

(3) The Change Which Christ Makes.

But now under the sway of Christ all is changed. The master who has been defrauded now owns allegiance to Jesus. The letter, which is delivered to him by his slave, is written by a bound "prisoner of Jesus Christ." The slave too is now a brother in Christ, beloved by Paul: surely he will be beloved by Philemon also. Then Paul intimates that he hopes soon to be set free, and then he will come and visit them in Colosse. Will Philemon receive him into his house as his guest?

(4) The Result.

It cannot be imagined that this appeal in behalf of Onesimus was in vain.

Philemon would do more than Paul asked; and on the apostle's visit to Colosse he would find the warmest welcome, both from Philemon and from Onesimus.

John Rutherford

ONESIPHORUS

o-ne-sif'-o-rus (Onesiphoros, literally, "profit bringer" (2Ti 1:16; 4:19)):

1. The Friend of Paul:

Onesiphorus was a friend of the apostle Paul, who mentions him twice when writing to Timothy. In the former of the two passages where his name occurs, his conduct is contrasted with that of Phygellus and Hermogenes and others—all of whom, like Onesiphorus himself, were of the province of Asia—from whom Paul might well have expected to receive sympathy and help. These persons had "turned away" from him. Onesiphorus acted in a different way, for "he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me."

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gathered round the subject of prayers for the dead, a practice which has no foundation in Scripture.

John Rutherford

ONIARES

o-ni'-a-rez, o-ni-a'-rez: 1 Macc 12:19 the King James Version equals the Revised Version (British and American) ARIUS (which see).

ONIAS

o-ni'-as (Onias): There were 3 high priests of the name of Onias, and a 4th Onias who did not become a high priest but was known as the builder of the temple of Leontopolis (Josephus, Ant, XIII, iii, 1-3). Only two persons of the name are mentioned in the Apocrypha—Onias I and Onias III.

(1) Onias I, according to Josephus (Ant., XI, viii, 7), the son of Jaddua and father of Simon the Just (ibid., XII, ii, 5; Sirach 50), and, according to 1 Macc 12:7,20, a contemporary of Areus (Arius), king of Sparta, who reigned 309-265 BC (Diod.

xx.29). This Onias was the recipient of a friendly letter from Areus of Sparta (1 Macc

12:7; see manuscripts readings here, and 12:20). Josephus (Ant., XII, iv, 10) represents this letter as written to Onias III, which is an error, for only two Areuses are known, and Areus II reigned about 255 BC and died a child of 8 years (Paus.

iii.6,6). The letter—if genuine—exists in two copies (Josephus, Ant, XII, iv, 10, and 1

Macc 12:20 ff) (see Schurer, History of the Jewish People, 4th edition, I, 182 and

237).

(2) Onias III, son of Simon II (Josephus, Ant, XII, iv, 10), whom he succeeded, and a contemporary of Seleucus IV and Antiochus Epiphanes (2 Macc 3:1; 4:7) and father of Onias IV. He was known for his godliness and zeal for the law, yet was on such friendly terms with the Seleucids that Seleucus IV Philopator defrayed the cost of the "services of the sacrifices." He quarreled with Simon the Benjamite, guardian of the temple, about the market buildings (Greek aedileship). Being unable to get the better of Onias and thirsting for revenge, Simon went to Apollonius, governor of Coele- Syria and Phoenicia, and informed him of the "untold sums of money," lodged in the treasury of the temple. The governor told the king, and Seleucus dispatched his chancellor, Heliodorus, to remove the money. Onias remonstrated in vain, pleading for the "deposits of widows and orphans." Heliodorus persisted in the object of his mission. The high priest and the people were in the greatest distress. But when Heliodorus had already entered the temple, "the Sovereign of spirits, and of all authority caused a great apparition," a horse with a terrible rider accompanied by two strong and beautiful young men who scourged and wounded Heliodorus. At the intercession of Onias, his life was spared. Heliodorus advised the king to send on the same errand any enemy or conspirator whom he wished punished. Simon then slandered Onias, and the jealousy having caused bloodshed between their followers, Onias decided to repair in person to the king to intercede for his country. Apparently before a decision was given, Seleucus was assassinated and Epiphanes succeeded (175 BC). Jason, the brother of Onias, having offered the new king larger revenue, secured the priesthood, which he held until he himself was similarly supplanted by

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Menelaus, Simon's brother (2 Macc 4:23; Josephus, Ant, XII, v, 1, says Jason's brother). Menelaus, having stolen golden vessels belonging to the temple to meet his promises made to the king, was sharply reprovved by Onias. Menelaus took revenge by persuading Andronicus, the king's deputy, to entice Onias by false promises of friendship from his sanctuary at Daphne and treacherously slay him—an act which caused indignation among both the Jews and the Greeks (2 Macc 4:34 ff). Josephus (Ant., XII, v, 1) says that "on the death of Onias the high priest, Antiochus gave the high-priesthood to his brother Jesus (Jason)," but the account of 2 Macc given above is the more probable. Some see in Da 9:26; 11:22 reference to Onias III (Schurer, 4th edition, I, 194 ff; III, 144).

S. Angus

ONIONS

un'-yunz (betsalim; krommuon): One of the delicacies of Egypt for which the children of Israel pined in the wilderness (Nu 11:5). The onion, *allium cepa* (Natural Order Liliaceae), is known in Arabic as bucal and is cultivated all over Syria and Egypt; it appears to be as much a favorite in the Orient today as ever.

ONLY BEGOTTEN

on'-li be-got-'-'n (monogenes): Although the English words are found only 6 times in the New Testament, the Greek word appears 9 times, and often in the Septuagint. It is used literally of an only child: "the only son of his mother" (Lu 7:12); "an only daughter" (Lu 8:42); "mine only child" (Lu 9:38); "Isaac his only begotten" (Heb 11:17). In all other places in the New Testament it refers to Jesus Christ as "the only begotten Son of God" (Joh 1:14,18; 3:16,18; 1 Joh 4:9). In these passages, too, it might be translated as "the only son of God"; for the emphasis seems to be on His uniqueness, rather than on His sonship, though both ideas are certainly present. He is the son of God in a sense in which no others are. "Monogenes

describes the absolutely unique relation of the Son to the Father in His divine nature; protokos describes the relation of the Risen Christ in His glorified humanity to man" (Westcott on Heb 1:6). Christ's uniqueness as it appears in the above passages consists of two things:

(a) He reveals the Father: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (Joh 1:18). Men therefore behold His glory, "glory as of the only begotten from the Father" (1:14).

(b) He is the mediator of salvation: "God hath sent his only begotten Son into the world that we might live through him" (1 Joh 4:9; Joh 3:16); "He that believeth not (on him) hath been judged already" (Joh 3:18). Other elements in His uniqueness may be gathered from other passages, as His sinlessness, His authority to forgive sins, His unbroken communion with the Father, and His unique knowledge of Him. To say that it is a uniqueness of nature or essence carries thought no farther, for these terms still need definition, and they can be defined only in terms of His moral consciousness, of His revelation of God, and especially of His intimate union as Son with the Father.

See also **BEGOTTEN; PERSON OF CHRIST; SON OF GOD.**

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The reading "God only begotten" in Joh 1:18 the Revised Version margin, though it has strong textual support, is improbable, and can well be explained as due to orthodox zeal, in opposition to adoptionism. See Grimm-Thayer, Lexicon; Westcott, at the place

T. Rees

ONO

o'-no ('ono; Codex Vaticanus Onan; Codex Alexandrinus Ono, and other forms): A town mentioned along with Lod as fortified by certain Benjamites (1Ch 8:12). The Mishna (Arakhin ix.6) says that Joshua fortified it, but there is no such early notice of it in Scripture. It was occupied by Benjamites after the return from exile (Ezr 2:33; Ne 7:37; 11:35). In one of the villages in the plain of Ono, Sanballat and his friends vainly tried to inveigle Nehemiah into a conference (6:2). It is represented by the modern Kefr 'Ana, which lies to the Northwest of Lydda. In 1 Esdras 5:22, the name appears as "Onus."

W. Ewing

ONUS

o'-nus.

See ONO.

ONYCHA

on'i-ka (shecheleth; compare Arabic suchalat, "filings," "husks"): "Onycha" is a transliteration of the Septuagint onucha, accusative of onux, which means "nail," "claw," "hoof," and also "onyx," a precious stone. The form "onycha" was perhaps chosen to avoid confusion with "onyx," the stone. The Hebrew

shecheleth occurs only in Ex 30:34 as an ingredient of the sacred incense. It is supposed to denote the horny operculum found in certain species of marine gasteropod molluscs. The operculum is a disk attached to the upper side of the hinder part of the "foot" of the mollusc. When the animal draws itself into its shell, the hinder part of the foot comes last, and the operculum closes the mouth of the shell. The operculum, which may be horny or stony, is absent in some species. The horny opercula when burned emit a peculiar odor, and are still used in combination with other perfumes by the Arab women of Upper Egypt and Nubia. (See Sir S. Baker, *The Nile Tributaries of Abyssinia*, cited by EB, under the word "Onycha.")

Alfred Ely Day

ONYX

on'-iks o'-niks.

See STONES, PRECIOUS.

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OPEN

o'-p'-n: In the Old Testament represents chiefly pathach, but also other words, as galah, "to uncover"; of the opening of the eyes in vision, etc. (thus Balaam, Nu 22:31; 24:4; compare Job 33:16; 36:10; Ps 119:18; Jer 32:11,14). In the New Testament the usual word is anoigo (of opening of mouth, eyes, heavens, doors, etc.). A peculiar word, trachelizomai (literally, to have the neck bent back, to be laid bare), is used for "laid open" before God in [Heb 4:1](#) 3.

OPEN PLACE

(1) The "open place" of Ge 38:14 the King James Version, in which Tamar sat, has come from a misunderstanding of the Hebrew, the translators having taken bephethach 'enayim to mean "in an opening publicly," instead of "in an opening (i.e. a gate) of Enaim" (compare Pr 1:21 in the Hebrew). The Revised Version (British and American) has corrected; see ENAIM.

(2) In 1Ki 22:10 parallel 2Ch 18:9 the Revised Version (British and American) relates that Ahab and Jehoshaphat sat "each on his throne, arrayed in their robes, in an open place (margin "Hebrew: a threshing-floor," the King James Version "a void place") at the entrance of the gate of Samaria." The Hebrew here is awkward, and neither the Septuagint nor the Syriac seems to have read the present text in 1Ki 22:10, the former having "in arms, at the gate of Samaria," and the latter "in many-colored garments." Consequently various attempts have been made to emend the text, of which the simplest is the omission of beghoren, "in an open place." If, however, the text is right—as is not impossible—the open place is a threshing-floor close to the gate. See the commentaries.

Burton Scott Easton

OPERATION

op-er-a'-shun (ma'ashe, "work"; energeia, energema, "energy"): Twice used in the Old Testament of God's creative work (Ps 28:4,5; Isa 5:12). The Holy Spirit's inworking and power are manifest in the bestowal of spiritual gifts on individuals and on the church (1Co 12:6 the King James Version), and in the resurrection of Jesus Christ, through which energy or operation of God those dead in sins are, through faith, raised to newness of life (Col 2:12 the King James Version).

OPHEL

o'-fel (ha-'ophel (2Ch 27:3; 33:14; Ne 3:26 f; 11:21; and without article, Isa 32:14 and Mic 4:8; also 2Ki 5:24)):

1. Meaning of Name:

There has been considerable divergence of opinion with regard to the meaning of this name. Thus, in all the references given above with the article, the Revised Version (British and American) has simply "Ophel," but the King James Version adds in

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the works of the Chronicler, but that "the Ophel," which occurs almost alone in these works, is apparently used for it. Mic 4:8 margin seems to confirm this view: "O tower of the flock, the Ophel of the daughter of Zion." Here the "tower of the flock" may well refer to the shepherd David's stronghold, and the second name appears to be a synonym for the same place.

Ophel then was probably the fortified site which in earlier days had been known as "Zion" or "the City of David." King Jotham "built much" "on the wall of Ophel" (2Ch 27:3). King Manasseh "built an outer wall to the city of David, on the west side of Gihon, in the valley, even to the entrance at the fish gate; and he compassed Ophel about with it, and raised it up to a very great height" (2Ch 33:14). It was clearly a fortified place of great importance, and its situation must have been so near that of the ancient "Zion" that scarcely any other theory is possible except that it occupied the site of that ancient fortress.

E. W. G. Masterman

OPHIR

o'-fer, o'-fir ('owphiyr (Ge 10:29), 'owphir (1Ki 10:11), 'ophir):

1. Scriptural References:

The 11th in order of the sons of Joktan (Ge 10:29 equals 1Ch 1:23). There is a clear reference also to a tribe Ophir (Ge 10:30). Ophir is the name of a land or city somewhere to the South or Southeast of Palestine for which Solomon's ships along with Phoenician vessels set out from Ezion-geber at the head of the Gulf of Aqabah, returning with great stores of gold, precious stones and "almug"-wood (1Ki 9:28; 10:11; 2Ch 9:10; 1Ki 22:48; 2Ch 8:18). We get a fuller list of the wares and also the time taken by the voyage if we assume that the same vessels are referred to in 1Ki 10:22, "Once every three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks." The other products

may not have been native to the land of Ophir, but it is certain that the gold at least was produced there. This gold was proverbial for its purity, as is witnessed by many references in the Old Testament (Ps 45:9; Job 28:16; Isa 13:12; 1Ch 29:4), and, in Job 22:24, Ophir is used for fine gold itself. In addition to these notices of Ophir, it is urged that the name. occurs also in two passages under the form "Uphaz" (Jer 10:9; Da 10:5).

2. Geographical Position:

At all times the geographical position of Ophir has been a subject of dispute, the claims of three different regions being principally advanced, namely

(1) India and the Far East,

(2) Africa,

(3) Arabia.

(1) India and the Far East.

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All the wares mentioned are more or less appropriate to India, even including the fuller list of 1Ki 10:22. "Almug"-wood is conjectured to be the Indian sandalwood. Another argument is based on the resemblance between the Septuagint form of the word (Sophera) and the Coptic name for India (Sopfir). A closer identification is sought with Abhira, a people dwelling at the mouths of the Indus. Supara, an ancient city on the west coast of India near the modern Goa, is also suggested. Again, according to Wildman, the name denotes a vague extension eastward, perhaps as far as China.

(2) Africa.

This country is the greatest gold-producing region of the three. Sofala, a seaport near Mozambique on the east coast of Africa, has been advanced as the site of Ophir, both on linguistic grounds and from the nature of its products, for there all the articles of 1Ki 10:22 could be procured. But Gesenius shows that Sofala is merely the Arabic form of the Hebrew shephelah. Interest in this region as the land of Ophir was renewed, however, by Mauch's discovery at Zimbabwe of great ruins and signs of old Phoenician civilization and worked-out gold mines. According to Bruce (I, 440), a voyage from Sofala to Ezion-geber would have occupied quite three years owing to the monsoons.

(3) Arabia.

The claim of Southeastern Arabia as the land of Ophir has on the whole more to support it than that of India or of Africa. The Ophir of Ge 10:29 beyond doubt belonged to this region, and the search for Ophir in more distant lands can be made only on the precarious assumption that the Ophir of Ki is not the same as the Ophir of Gen. Of the various products mentioned, the only one which from the Old Testament notices can be regarded as clearly native to Ophir is the gold, and according to Pliny and Strabo the region of Southeastern Arabia bordering on the Persian Gulf was a famous gold-producing country. The other wares were not necessarily produced in Ophir, but were probably brought there from more

distant lands, and thence conveyed by Solomon's merchantmen to Ezion-geber. If the duration of the voyage (3 years) be used as evidence, it favors this location of Ophir as much as that on the east coast of Africa. It seems therefore the least assailable view that Ophir was a district on the Persian Gulf in Southeastern Arabia and served in old time as an emporium of trade between the East and West.

A. S. Fulton

OPHNI

of'-ni (ha-'ophni; Aphne): A place in the territory of Benjamin (Jos 18:24). The modern Jifneh, in a fine vale West of the road to Nablus and 2 1/2 miles Northwest of Bethel, might suit as to position; but the change in the initial letter from 'ain to jim is not easy. This is the Gophna of the rabbis (compare Josephus, Jewish Wars, III, iii, 5).

OPHRAH

of'-ra ('ophrah; Codex Vaticanus Aphra; Codex Alexandrinus Iephatha, etc.):

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(1) A town in the territory allotted to Benjamin named between Parah and Chephar-ammoni (Jos 18:23). It is mentioned again in 1Sa 13:17. The Philistines who were encamped at Michmash sent out marauding bands, one of which went westward, another eastward, down "the valley of Zeboim toward the wilderness"; the third "turned unto the way that leadeth to Ophrah, unto the land of Shual." This must have been northward, as Saul commanded the passage to the South. Eusebius, Onomasticon places it 5 Roman miles East of Bethel. A site which comes near to fulfilling these conditions is eT-Taiyebah, which stands on a conical hill some 5 miles Northeast of Beitin. This is possibly identical with "Ephron" (2Ch 13:19), and "Ephraim" (Jn. 11:54).

(2) A city in the tribal lot of Manasseh West of Jordan. It is mentioned only in connection with Gideon, whose native place it was, and with his son Abimelech (Jud 6:11, etc.). It was, indeed, family property, belonging to Joash the Abiezrite, the father of Gideon. It was apparently not far from the plain of Esdraelon (Jud 6:33 f), so that Gideon and his kinsmen smarted under the near presence of the oppressing Midianites. Manasseh, of course, as bordering on the southern edge of the plain, was in close touch with the invaders. At Ophrah, Gideon reared his altar to Yahweh, and made thorough cleansing of the instruments of idolatry. After his great victory, he set up here the golden ephod made from the spoils of the enemy, which proved a snare to himself and to his house (Jud 8:27). Here he was finally laid to rest. It was at Ophrah that Abimelech, aspiring to the kingdom, put to death upon one stone three score and ten of his brethren, as possible rivals, Jotham alone escaping alive (Jud 9:5). Apparently the mother of Abimelech belonged to Shechem; this established a relationship with that town, his connection with which does not therefore mean that Ophrah was near it.

No quite satisfactory identification has yet been suggested. Conder (PEFS, 1876, 1971) quotes the Samaritan Chronicle as identifying Ferata, which is 6 miles West of Nablus, with an ancient Ophra, "and the one that suggests itself as most probably identical is Ophrah of the Abiezerite." But this seems too far to the South.

(3) A man of the tribe of Judah, son of Meonothai (1Ch 4:14).

W. Ewing

OPINION

o-pin'-yun (dea', ce'ippim): "Opinion" occurs only 5 times, thrice in Job (32:6,10,17) as the translation of dea', "knowledge," "opinion" (in the address of Elihu), and once of ce'ippim, from ca'aph, "to divide or branch out," hence, division or party, unsettled opinion (in the memorable appeal of Elijah, "How long halt ye between two opinions?" 1Ki 18:21, the American Standard Revised Version "How long go ye limping between the two sides?"). In Ecclesiasticus 3:24, we have, "For many are deceived by their own vain opinion" (hupolepsis, "a taking up," "a hasty judgment"), the Revised Version (British and American) The conceit of many hath led them astray.

W. L. Walker

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OPOBALSAMUM

op-o-bal'-sa-mum: the Revised Version margin in Ex 30:34.

See STACTE.

OPPRESSION

o-presh'-un: Used in the King James Version to translate a variety of Hebrew words, all of which, however, agree in the general sense of wrong done by violence to others. There are a few cases where the reference is to the oppression of Israel by foreigners, as by their Egyptian masters (Ex 3:9; De 26:7), or by Syria (2Ki 13:4), or by an unmentioned nation (Isa 30:20 King James Version, margin). In all these cases the Hebrew original is lachats. But in the vast number of cases the reference is to social oppression of one kind or another within Israel's own body. It is frequently theme of psalmist and prophet and wise man. The poor and weak must have suffered greatly at the hands of the stronger and more fortunate. The word lachats, various forms of the root 'ashaq, and other words are used by the writers as they express their sorrow and indignation over the wrongs of their afflicted brethren. In his own sorrow, Job remembers the suffering of the oppressed (Job 35:9; 36:15); it is a frequent subject of song in the Psalms (Ps 12:5; 42:9; 43:2; 44:24; 55:3; 119:134); the preacher observes and reflects upon its prevalence (Ec 4:1; 5:8; 7:7 the King James Version); the prophets Amos (3:9), Isaiah (5:7; 59:13), Jeremiah (6:6; 22:17) and Ezekiel (22:7,29) thundered against it. It was exercised toward strangers and also toward the Israelites themselves, and was never wholly overcome. In [Jas 2:6](#), "oppress" is the rendering of katadunasteuo, "to exercise harsh control over one," "to use one's power against one."

William Joseph Mcglothlin

OR

or: The word is used once for either (1Sa 26:10), and is still in poetic use in this sense; as in, "Without or wave or wind" (Coleridge); "Or the bakke or some bone he breketh in his dzouth" (Piers Plowman (B), VII, 93; compare Merchant of Venice, III, ii, 65). It is also used with "ever" for before (Ps 90:2; Ecclesiasticus 18:19), which the American Standard Revised Version substitutes in Ec 12:6 (compare 12:1,2); So 6:12; Da 6:24.

ORACLE

or' -a-k' -l:

(1) A divine utterance delivered to man, usually in answer to a request for guidance. So in 2Sa 16:23 for dabhar ("word," as in the Revised Version margin). The use in this passage seems to indicate that at an early period oracular utterances were sought from Yahweh by the Israelites, but the practice certainly fell into disuse at the rise of prophecy, and there are no illustrations of the means employed (1Sa 14:18,19,36-42, etc., belong rather to DIVINATION (which see)). In the Revised Version margin of such passages as Isa 13:1, "oracle" is used in the titles of certain special prophecies as

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a substitute for BURDEN (which see) (massa'), with considerable advantage (especially in La 2:14).

(2) In heathen temples "oracle" was used for the chamber in which the utterances were delivered (naturally a most sacred part of the structure). This usage, coupled with a mistake in Hebrew philology (connecting debhir, "hinder part," with dibber, "speak"), caused English Versions of the Bible to give the title "oracle" to the Most Holy Place of the Temple, in 1Ki 6:5, etc., following the example of Aquila, Symmachus and the Vulgate (Jerome's Latin Bible, 390-405 A.D.) But the title is very unfortunate, as the Most Holy Place had nothing to do with the delivery of oracles, and the Revised Version (British and American) should have corrected (compare Ps 28:2 margin).

(3) In the New Testament English Versions of the Bible employs "oracle" as the translation of logion, "saying," in four places. In all, divine utterances are meant, specialized in Ac 7:38 as the Mosaic Law ("living oracles" equals "commandments enforced by the living God"), in Ro 3:2 as the Old Testament in general, and in Heb 5:12 as the revelations of Christianity (Heb 6:2,3). In 1Pe 4:11 the meaning is debated, but probably the command is addressed to those favored by a supernatural "gift of speech." Such men must keep their own personality in the background, adding nothing of their own to the inspired message as it comes to them.

Burton Scott Easton

ORACLES, SIBYLLINE

sib'-i-lin, -lin.

See APOCALYPTIC LITERATURE, sec. V.

ORATOR; ORTION

or'-a-ter, o-ra'-shun: The word "orator" occurs twice:

(1) As the King James Version rendering of lachash; only Isa 3:3, "the eloquent orator," the King James Version margin "skilful of speech," where the Revised Version (British and American) rightly substitutes "the skillful enchanter." The word lachash is probably a mimetic word meaning "a hiss," "a whisper" and is used in the sense of "incantation" "charm." Hence, nebhon lachash means "skillful in incantation," "expert in magic." See DIVINATION; ENCHANTMENT.

(2) As the rendering of rhetor, the title applied to Tertullus, who appeared as the advocate of the Jewish accusers of Paul before Felix (Ac 24:1). The proceedings, as was generally the case in the provincial Roman courts, would probably be conducted in Latin, and under Roman modes of procedure, in which the parties would not be well versed; hence, the need of a professional advocate. Rhetor is here the equivalent of the older Greek sunegoros, "the prosecuting counsel," as opposed to the sundikos, "the defendant's advocate."

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Oration occurs only in Ac 12:21: "Herod made an oration unto them" (edemegorei pros autous). The verb demegoreo, "to speak in an assembly" (from demos, "people," agoreuo, "to harangue"), is often found in classical Greek, generally in a bad sense (Latin concionari); here only in the New Testament.

D. Miall Edwards

ORCHARD

or'-cherd:

(1) pardec, from Old Persian, "a walled-in enclosure"; paradeisos, a word in classical Greek applied to the garden of Babylon (Diodorus Siculus xi.10) and to a game park (Xenophon, Anab. i.2, 7). See Ne 2:8, "forest," margin "park"; So 4:13, "orchard," margin "paradise" (of pomegranates); Ec 2:5, "parks," the King James Version "orchards"; see PARADISE.

(2) kepos, "garden" or "orchard": "a white thorn in an orchard" (Baruch 6:71).

ORDAIN; ORDINATION

or-dan', or-di-na-shun (Latin ordinare, "to set in order" "to arrange"; in post-Augustan Latin "to appoint to office"; from ordo, gen. ordinis, "order," "arrangement"): In the King James Version the verb "to ordain" renders as many as 35 different words (11 Hebrew words in the Old Testament, 21 Greek words in Apocrypha and the New Testament, and 3 Latin words in Apocrypha). This is due to the fact that the English word has many shades of meaning (especially as used in the time the King James Version was made), of which the following are the chief:

(1) To set in order, arrange, prepare:

"All things that we ordained festival,

Turn from their office to black funeral."

—Shakespeare, *Romeo and Juliet*, IV, v, 84.

This meaning is now obsolete. It is found in the King James Version of Ps 132:17; Isa 30:33; Heb 9:6 (in each of which cases the Revised Version (British and American) or margin substitutes "prepare"); 1Ch 17:9 (the Revised Version (British and American) "appoint"); Ps 7:13 (the Revised Version (British and American) "maketh"); Hab 1:12 (also the Revised Version (British and American)).

(2) To establish, institute, bring into being: "When first this order (i.e. the Garter) was ordained, my Lord" (Shakespeare). So in 1Ki 12:32, "Jeroboam ordained a feast in the 8th month" (12:33); Nu 28:6; Ps 8:2,3; Isa 26:12; RASC 2Es 6:49 the King James Version (the Revised Version (British and American) "preserve"); Sirach 7:15; Ga 3:19.

(3) To decree, give orders, prescribe:

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on of hands (Ac 13:3). But it was utterly foreign to Paul's point of view to regard the church's act as constituting him an apostle (compare Ga 1:1).

(3) Barnabas and Paul are said to have "ordained," the Revised Version (British and American) "appointed" (cheirotonesantes, "elect," "appoint," without indicating the particular mode of appointment), elders or presbyters in every city with prayers and fasting (Ac 14:23). So Titus was instructed by Paul to "appoint elders in every city" in Crete (Tit 1:5).

(4) The gift of Timothy for evangelistic work seems to have been formally recognized in two ways:

(a) by the laying on of the hands of the presbytery (1Ti 4:14),

(b) by the laying on of the hands of Paul himself (2Ti 1:6). The words "Lay hands hastily on no man" (1Ti 5:22) do not refer to an act of ordination, but probably to the restoration of the penitent. The reference in Heb 6:2 is not exclusively to ordination, but to all occasions of laying on of hands (see HANDS, IMPOSITION OF). From the few instances mentioned above (the only ones found in the New Testament), we infer that it was regarded as advisable that persons holding high office in the church should be publicly recognized in some way, as by laying on of hands, fasting, and public prayer. But no great emphasis was laid on this rite, hence, "it can hardly be likely that any essential principle was held to be involved in it" (Hort, *The Christian Ecclesia*, 216). It was regarded as an outward act of approval, a symbolic offering of intercessory prayer, and an emblem of the solidarity of the Christian community, rather than an indispensable channel of grace for the work of the ministry. (For the later ecclesiastical doctrine and rite see Edwin Hatch's valuable article on "Ordination" in the *Dictionary of Christian Antiquity*)

D. Miall Edwards

ORDER

or'-der ('arakh, "to arrange"; tassein (diatassein, taxis, tagma)): "Order" in Biblical phrases may indicate

- (1) arrangement in rows,
- (2) sequence in time,
- (3) classification and organization,
- (4) likeness or manner,
- (5) regulation, direction or command, or
- (6) the declaring of a will.

In many passages it is difficult if not impossible to determine from the English text alone in which of these senses the word is used.

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organization is present where the Hebrew *kun* (literally, "to establish".) is translated "order" (Isa 9:7 the King James Version, "to establish" the American Standard Revised Version; Ps 119:133; 2Ch 29:35; compare 1 Macc 16:14). A similar use of the term "order" is found in the New Testament in connection with the organization of the affairs of the church (1Co 16:1 (*diatassein*); Tit 1:5 (*epidiorthoo*); 1Co 11:34).

4. Likeness or Manner:

"Order," in the sense of likeness or manner, is used in the phrase "after the order of Melchisedek" to translate the Hebrew *'al dibherath*, or rather the archaic form *'al dibherathi* (Ps 110:4), which in other passages is translated "because of" (compare Ec 3:18; 7:14; 8:2). This well-known phrase is rendered in Septuagint *kata ten taxin*, a translation adopted in Heb 5:6,10; 6:20; 7:11,17, where the passage from Psalm is made the basis of an extended argument, in the course of which "order" is taken in the sense of "likeness" (Heb 7:16).

5. Regulation, Direction, Command:

In the sense of regulation, we find "order" as a translation of *mishpaT* (which is literally, "the ruling of a *shopheT*," whether as a judicial decree or legislative act) in connection with the conduct of priests (1Ch 6:32 (Hebrew 17); 2Ch 30:16; compare Lu 1:8; 1 Esdras 1:6), and with reference to the Nazirite regulations in the story of Samson (Jud 13:12, the Revised Version (British and American) "manner"), church services ([1Co 14:40](#)) and, in the older English VSS, with reference to other ritual matters (1Ch 15:13; 23:31; 2Ch 8:14, the American Standard Revised Version "ordinance"). The phrase *'al yadh*, literally, "according to the hand of," translated in Ezr 3:10; 1Ch 25:2 b, 3,6 twice in various ways, means "under the direction of," or "under the order of," as translated in the last instance. The modern sense of "command" is suggested here and in several other instances (1 Esdras 8:10; 1 Macc 9:55). He "that ordereth his conversation aright" (*sam derekh*, Ps 50:23) is probably one who chooses the

right path and directs his steps along it. "Who shall order the battle?" (1Ki 20:14) is corrected in the American Standard Revised Version: "Who shall begin the battle?" (compare 2Ch 13:3, Hebrew 'acar, literally, "to bind," hence, "to join" or "begin"; compare proelium committere).

6. Declaring of Last Will:

The phrase "to set one's house in order" (Isa 38:1 parallel 2Ki 20:1; 2Sa 17:23), used of Hezekiah and Ahithophel, in contemplation of death, means to give final instructions to one's household or to make one's will. The Hebrew tsawah used in this phrase is the stem found in the later Hebrew tsawwa'ah, "a verbal will" (Babha' Bathra' 147a, 151b; BDB). Great moral weight was attached in Biblical times to the charges laid upon a household by a deceased father or remoter ancestor, not only as to the disposition of property but also as to personal conduct. (Compare the case of the Rechabites, where the same Hebrew expression is used, tsiwwah 'alenu, Jer 35:6.)

Nathan Isaacs

ORDINANCE

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or'-di-nans:

1. Old Testament Use:

This word generally represents *chuqqah*, something prescribed, enactment, usually with reference to matters of ritual. In the King James Version the same word is frequently translated by "statute" or "statutes," which is also the rendering of a similar Hebrew word, namely, *choq*. The Revised Version (British and American) generally retains "ordinance," but sometimes substitutes "statute" (e.g. Ex 18:20; Ps 99:7). In one instance the Revised Version (British and American) renders "set portion" (Eze 45:14). The word generally has a religious or ceremonial significance. It is used for instance in connection with the Passover (Ex 12:43; Nu 9:14). According to Ex 12:14, the Passover was "an ordinance for ever," i.e. a permanent institution. In the plural the word is often employed, along with such terms as commandments, laws, etc., with reference to the different prescriptions of the Deuteronomic and Priestly codes (De 6:1,2; Le 18:4).

In 11 passages (Ex 15:25; Jos 24:25; 1Sa 30:25; 2Ki 17:34,37; 2Ch 33:8; 35:13; Ps 119:91; Isa 58:2 twice; Eze 11:20) "o r d i n a n c e" is the rendering of *mishpaT*, judgment, decision or sentence by a judge or ruler. In the Book of the Covenant (Ex 20:22-23:33) the term "judgments" denotes civil, as contrasted with ritual, enactments. In 2Ki 17:34 the King James Version employs "manners" and "ordinances" as renderings of this word. In 3 passages (Le 18:30; 22:9; Mal 3:14) "ordinance" is the translation of *mishmereth*, "charge," which the Revised Version (British and American) restores. In one instance (Ne 10:32) ordinance renders *mitswah*, "commandment," while in Ezr 3:10 the King James Version the phrase "after the ordinance of David" represents a Hebrew phrase which literally means "upon the hands of David," i.e. under the guidance or direction of David.

2. New Testament Use:

In the New Testament, "ordinance" renders different Greek words, namely,

(1) dikaioma, in Lu 1:6 and Heb 9:1,10. The word means literally, "anything declared right"; but in these passages ceremonial and religious regulation;

(2) dogma, in Eph 2:15; Col 2:14. In the New Testament this word always means a decree or edict (Ac 17:7);

(3) paradosis, in 1Co 11:2 the King James Version, the Revised Version (British and American) substitutes "traditions";

(4) ktisis, "setting up," "institution" in 1Pe 2:13. The term is used exclusively of the action of God. Peter implies that institutions, apparently human, such as the family and the state, are of divine origin. The same doctrine is found in Ro 13:1.

T. Lewis

ORDINANCES OF HEAVEN

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See ASTRONOMY, sec. I, 1.

ORDINATION

or-di-na'-shun.

See ORDAIN, ORDINATION.

OREB

In 2 Esdras 2:33 the King James Version for Mt. HOREB (which see; so the Revised Version (British and American)).

OREB; ZEEB

o'-reb, ze'-eb, zeb ('orebh, "raven," especially "crow"), and (ze'ebh, "wolf") (Jud 7:25; 8:3; Ps 83:11, Isa 10:26 (Oreb only)): Two Midianite chieftains captured and beheaded by the Ephraimites, who brought their heads to Gideon.

1. Meaning of Names:

As to the meaning of the two names, both words are found in Arabic. Robertson Smith, *Kinship*, etc. (190 ff, 218 ff), says that the use of the names of animals as names of persons is a relic of totemism. But Noldeke (*ZDMG*, XL, 160 ff) and others hold that such a use shows a desire that those so named should be as disagreeable to their enemies as the plant or animal which the name denoted. Some again (e.g. Stade, *Geschichte*, 189 ff) maintain that the two names here are borrowed from localities and not vice versa, as Jud 7:25 implies. If so, we must take the names to be originally two places, apparently in Ephraim, for the words "beyond Jordan" in 7:25 contradict 8:4, where it is said that Gideon came to the Jordan and passed over. Moore (*Jgs*, 214) suggests that the two localities were near the junction with the Jordan of the stream that comes from Wady Far'ah.

The construction of the Hebrew allows of a translation "the rock (called) Oreb," and "the winepress (called) Zeeb."

2. The Battle of Oreb:

The account of a battle here is corroborated by Isa 10:26, a verse which mentions the "rock of Oreb," and suggests that the great defeat of the Midianites took place there (compare Isa 9:4). The passage in [Isa 10:24-26](#) is prose, however, and is said to be late editing (see G.H. Box, Isa, 65). In Ps 83:11 (Hebrew 12) there is a prayer that God would make the "nobles" among the Psalmist's enemies as Oreb and Zeeb.

David Francis Roberts

OREN

o'-ren ('oren; Aram, Alex. Aran): A son of Jerahmeel, the firstborn of Hezron (1Ch 2:25).

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ORGAN

or'-gan.

See MUSIC.

ORION

o-ri'-on: A brilliant constellation dedicated to Nimrod or Merodach.

See ASTRONOMY, sec. II, 11.

ORNAMENT

or'-na-ment ('adhi, "adornment"): In common with all the Orientals, the Hebrews were very fond of wearing ornaments, and their tendency to extravagance of this kind often met with stern prophetic rebuke (Isa 3:16-24; Eze 13:18-20). On this subject, little is said in the New Testament apart from Jesus' (Lu 7:25; 12:23) and James' (Jas 2:2) invectives against meretricious estimates of moral character. Yet the employment of attractive attire receives sanction in the divine example of Eze 16:10-14.

Ornaments in general would include finely embroidered or decorated fabrics, such as the priest's dress or the high-priestly attire, and the richly wrought veil, girdle and turban used by the wealthier class. But the term may be limited here to the various rings, bracelets and chains made of precious metals and more or less jeweled (compare Jer 2:32).

These latter, described in detail under their own titles, may be summarized here as finger-rings, particularly prized as seal-rings (Ge 38:18,25; Jer 22:24); arm-rings or bracelets (Ge 24:22; 2Sa 1:10); earrings (Ge 35:4; Ex 32:2); noserings (Ge 24:47; Eze 16:12); anklets or ankle-chains (Isa 3:16,18); head-bands or

fillets or cauls (referred to in Isa 3:18 only), and necklaces or neck-chains (Ge 41:42; Eze 16:11).

Figurative: The universal devotion to ornament among the Orientals is the occasion for frequent Biblical allusions to the beauty and splendor of fine jewelry and attire. But everywhere, in divine injunctions, the emphasis of value is placed upon the beauty of holiness as an inward grace rather than on the attractions of outward ornament (Job 40:10; Ps 110:3; Joe 2:13; 1Ti 2:9,10; 1Pe 3:4). In grievous sorrow, all ornament was to be laid aside in token of mourning (Ex 33:4-6).

Leonard W. Doolan

ORNAN

or'-nan (1Ch 21:15).

See ARAUNAH.

ORPAH

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or'-pa ('orpah; for meaning see below): A Moabitess, wife of Mahlon, son of Elimelech and Naomi. Unlike her sister Ru she returned to her own people after escorting Naomi on her way to Judah (Ru 1:4). Her name is supposed to be derived from the Hebrew word for "neck" ('oreph), and so to mean "stiff-necked" because of her turning-back from following her mother-in-law; others take it to mean "gazelle."

ORPHAN

or'-fan: This word occurs once only in the Old Testament (La 5:3, where it stands for yathom, elsewhere rendered "fatherless," and in the Septuagint always orphanos); in the Apocrypha it occurs 3 times (2 Esdras 2:20; Tobit 1:8; 2 Macc 8:28). There is no clear case where it means the loss of both parents. The Scriptures devote considerable attention to the widow and orphan, and the idea is that the child is fatherless. It is not found in the King James Version of the New Testament; but the Greek word orphanos occurs twice, Joh 14:18 (the King James Version "comfortless," the Revised Version (British and American) "desolate," margin "orphans") and Jas 1:27 ("fatherless").

See FATHERLESS.

D. Miall Edwards

ORTHOSIA

or-tho-si'-a (Orthosias; the King James Version Orthosias): The city to which Tryphon fled when he escaped from Dora, where he was besieged by Antiochus Sidetes (1 Macc 15:37). According to Pliny (NH, v.17) it lay South of the river Eleutherus, and North of the city of Tripolis. The Peutinger Tables place it 12 Roman miles North of Tripolis and 30 miles South of Antaradus on the Phoenician coast. Porter would place it on the southern bank of Nahr el-Barid.

OSAIAS

o-za'-yas, o-sa'-yas (Osaias; Codex Vaticanus omits): In 1 Esdras 8:48 a corruption of Jeshaiiah (compare Ezr 8:19).

OSEA

o-ze'-a, o-se'-a: In 2 Esdras 13:40 equals HOSHEA, king of Israel (which see).

OSEAS

o-ze'-as, o-se'-as: "Osee" in 2 Esdras 1:39; the prophet Hosea.

OSEE

o'-ze, o'-se (Hosee): the King James Version in Ro 9:25; the prophet Hosea (thus the Revised Version (British and American)).

OSHEA

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o-she'-a, o'-she-a (the Revised Version (British and American) "Hoshea" (Nu 13:8,16)): The original name of Joshua, the son of Nun, changed by Moses (Nu 13:16) from Hoshea (hoshea', "help") to Joshua (yehoshua', "help of Yahweh").

See JOSHUA.

OSNAPPAR

os-nap'-ar (Ezr 4:10).

See ASHURBANIPAL.

OSPRA Y

os'-pra ('ozniyah; haliaetos; Latin Pandion haliaetus): A large hawk preferring a diet of fish. The word is found in the list of abominations only. See Le 11:13; De 14:12. The osprey was quite similar in appearance to some of the smaller eagles, and by some it is thought that the short-toed eagle is intended. But the eagle and the gier- eagle had been specified, and on account of the osprey plunging into water for food and having feet bare to the lower leg-joint and plumage of brighter and more distinctive marking, it seems very probable that it was recognized as a distinctive species, and so named separately. Moreover, the osprey was not numerous as were other hawks and eagles. It was a bird that lived almost wholly on fish, and these were not plentiful in the waters of Palestine. This would tend to make it a marked bird, so no doubt the translation is correct as it stands, as any hawk that lived on fish would have been barred as an article of diet (see Tristram, Natural History of the Bible, 182; also Studers, Birds of North America, p. 16).

Gene Stratton-Porter

OSSIFRAGE

os'-i-fraj (perec; gups; Let Ossifraga): The great bearded vulture known as the lammer-geier (Le 11:13; De 14:12 the King James Version, the Revised Version (British and American) "gier-eagle"). The Hebrew name perec means "to break." Let oasis, "bone," and frangere, "to break," indicate the most noticeable habit of the bird. It is the largest of the vulture family, being 3 1/2 ft. in length and 10 in sweep. It has a white head, black beard on the chin, and the part of the eye commonly called the "white" in most animals, which is visible in but few birds, in this family is pronounced and of a deep angry red, thus giving the bird a formidable appearance. The back is grayish black, the feathers finely penciled, the shaft being white, the median line tawny. The under parts are tawny white and the feet and talons powerful. It differs from the vulture in that it is not a consistent carrion feeder, but prefers to take prey of the size captured by some of the largest eagles. It took its name from the fact that after smaller vultures and eagles had stripped a carcass to the last shred of muscle, the lammergeier then carried the skeleton aloft and dropped it repeatedly until the marrow from the broken bones could be eaten. It is also very fond of tortoise, the meat of which it secures in the same manner. As this bird frequents Southern Europe, it is thought to be the one that mistook the bald head of Aeschylus, the poet, for a stone and let fall on it the tortoise that caused his death. This bird also attacks living

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prey of the size of lambs, kids and hares. It is not numerous and does not flock, but pairs live in deep gorges and rocky crevices. It builds an enormous nest, deposits one pinkish or yellowish egg, and the young is black. It requires two years to develop the red eyes, finely penciled plumage and white head of the adult bird. It was included among the abominations because of its diet of carrion.

Gene Stratton-Porter

OSTRACA

os'-tra-ka: The word ostrakon ("potsherd," Hebrew cheres) occurs in Job 2:8 (Septuagint), kai elaben ostrakon, "and he took him a potsherd." Earthen vessels were in universal use in antiquity (they are twice mentioned in the New Testament: skeue ostrakina (2Co 4:7; 2Ti 2:20)), and the broken fragments of them, which could be picked up almost anywhere, were made to serve various purposes. Upon the smoothest of these pieces of unglazed pottery the poorest might write in ink his memoranda, receipts, letters or texts.

1. Hebrew Ostraca:

A fortunate discovery at Samaria (1910), made among the ruins of Ahab's palace, has brought to light 75 Hebrew ostraca inscribed with ink, in the Phoenician character, with accounts and memoranda relating to private matters and dating probably from the time of Ahab. Their historical contribution, aside from the mention of many names of persons and places, is slender, but for ancient Hebrew writing and to a less extent for Hebrew words and forms they are of value, while the fact that in them we possess documents actually penned in Israel in the 9th century BC gives them extraordinary interest. The nature of ostraca tends to their preservation under conditions which would quickly destroy parchment, skin or papyrus, and this discovery in Palestine encourages the hope of further and more significant finds.

2. Greek Ostraca:

Greek ostraca in large quantities have been found in Egypt, preserving documents of many kinds, chiefly tax receipts. The texts of some 2,000 of these have been published, principally by Wilcken (*Griechische Ostraka*, 2 volumes, 1899), and serve to illustrate in unexpected ways the everyday Greek speech of the common people of Egypt through the Ptolemaic, Roman and Byzantine periods. Like the papyri, they help to throw light on New Testament syntax and lexicography, as well as on ancient life in general.

3. New Testament Ostraca:

It is said that Cleanthes the Stoic, being too poor to buy papyrus, used to write on ostraca, but no remains of classical literature have been found on the ostraca thus far discovered. In some instances, however, Christian literary texts are preserved upon ostraca. Some years ago Bouriant bought in Upper Egypt 20 ostraca, probably of the 7th century, inscribed with the Greek text of parts of the Gospels. The ostraca are of different sizes, and preserve among others one long continuous passage (Lu 22:40-71), which runs over 10 of the pieces. The ostraca contain from 2 to 9 verses each,

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and cover Mt 27:31,32; Mr 5:40,41 (9:3); 9:17,18,22; 15:21; Lu 12:13-16; 22:40-71; Joh 1:1-9; 1:14-17; 18:19-25; 19:15-17. The texts are in 3 different hands, and attest the interest of the poor in the gospel in the century of the Arab conquest. Another late ostrakon has a rough drawing labeled "St. Peter the evangelist," perhaps in allusion to the Gospel of Peter.

4. Coptic Ostraca:

Coptic ostraca, too, are numerous, especially from the Byzantine period, and of even more interest for Christian history than the Greek. A Sa'idic ostrakon preserves the pericope on the woman taken in adultery (Joh 7:53-8:11), which is otherwise unattested in the Sa'idic New Testament. A Christian hymn to Mary, akin to the canticles of Luke, and some Christian letters have been found. The work of W.E. Crum on the Coptic ostraca is of especial importance. See, further, Deissmann, *Light from the Ancient East*, 1910; Lyon, *Harvard Theol. Review*, January, 1911.

Edgar J. Goodspeed

OSTRICH

os'-trich (ya'anah; strouthos; Latin *Struthio camelus*): The largest bird now living. The Hebrew words ya'anah, which means "greediness," and bath ha-ya'anah, "daughter of greediness," are made to refer to the indiscriminate diet of the ostrich, to which bird they apply; and again to the owl, with no applicability. The owl at times has a struggle to swallow whole prey it has taken, but the mere fact that it is a night hunter forever shuts it from the class of greedy and promiscuous feeders. The bodies of owls are proverbially lean like eagles. Neither did the owl frequent several places where older versions of Jer and Isa place it; so the translations are now correctly rendered "ostrich." These birds came into the Bible because of their desert life, the companions they lived among there, and because of their night cries that were guttural, terrifying groans, like

the roaring of lions. The birds were brought into many pictures of desolation, because people dreaded their fearful voices. They horned on the trackless deserts that were dreaded by travelers, and when they came feeding on the fringe of the wilderness, they fell into company with vulture, eagle, lion, jackal and adder, and joined their voices with the night hawks and owls. For these reasons no birds were more suitable for drawing strong comparisons from.

1. Physical Peculiarities:

They attained a height ranging from 6 to 8 ft., and weighed from 200 to 300 lbs. The head was small with large eyes having powerful vision, and protected by lashes. The neck was long, covered with down, and the windpipe showed, while large bites could be seen to slide down the gullet. The legs were bare, long, and the muscles like steel from the long distances covered in desert travel. The foot was much like the cloven hoof of a beast. The inner toe was 7 inches long, with a clawlike hoof, the outer, smaller with no claw. With its length and strength of leg and the weight of foot it could strike a blow that saved it from attack by beasts smaller than a leopard. The wings were small, the muscles soft and flabby. They would not bear the weight of the bird, but the habit of lifting and beating them proved that this assisted in attaining speed in running (compare Xen. Anab. i.5,2, 3). The body was covered with soft

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3. Old Testament References:

The ostrich history previously given explains all this passage save the last two verses, the first of which is a reference to the fact that the Arabs thought that the ostrich was a stupid bird, because, when it had traveled to the point of exhaustion, it hid its head and thought its body safe, and because some of its eggs were found outside the nest. The second was due to a well-known fact that, given a straight course, the ostrich could outrun a horse. The birds could attain and keep up a speed of 60 miles an hour for the greater part of half a day and even longer, hence, it was possible to capture them only by a system of relay riders (Xenophon, op. cit.) When Isaiah predicted the fall of Babylon, he used these words: "But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there, and wild goats shall dance there" (Isa 13:21). Because this was to be the destruction of a great city, located on the Euphrates River and built by the fertility and prosperity of the country surrounding it, and the ruins those of homes, the bird indicated by every natural condition would be the owl. The wild goats clambering over the ruins would be natural companions and the sneaking wolves—but not the big bird of daytime travel, desert habitation, accustomed to constant pursuit for its plumage. Exactly the same argument applies to the next reference by the same writer (Isa 34:13). "And the wild beasts of the desert shall meet with the wolves, and the wild goat shall cry to his fellow; yea, the night monster shall settle there, and shall find her a place of rest" (Isa 34:14). "The beasts of the field shall honor me, the jackals and the ostriches; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen" (Isa 43:20). Here we find the ostrich in its natural location, surrounded by creatures that were its daily companions. The next reference also places the bird at home and in customary company: "Therefore the wild beasts of the desert with the wolves shall dwell there, and the ostriches (the King James Version "owls") shall dwell therein: and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation" (Jer 50:39).

"Even the jackals draw out the breast, they give suck to their young ones:

The daughter of my people is become cruel, like the ostriches in the wilderness" (La 4:3).

This reference is made to the supposed cruelty of the ostrich in not raising its young.

Gene Stratton-Porter

OTHNI

oth'-ni ('othni, meaning unknown): A son of Shemaiah, a Korahite Levite (1Ch 26:7).

OTHNIEL

oth'-ni-el ('othni'el): A hero in Israel, son of Kenaz, Caleb's younger brother. He conquered Kiriath-sepher, later known as Debir, in the territory of Judah in the days of Joshua, and was given the daughter of Caleb, Achsah, to wife as a reward (Jos 15:17, parallel found in Jud 1:13). He later smote Cushan-rishathaim, king of Mesopotamia, whom the children of Israel had served 8 years, and thus not only saved

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the Israelites, but by reviving national sentiment among them (compare Ant, V, iv, 3), and reestablishing government, became the first of those hero-rulers known as "judges." The effects of his victory lasted an entire generation (40 years, Jud 3:9-11). He had a son named Hathath (1Ch 4:13) and probably another named Meonothai (compare recensio Luciana of Septuagint, at the place). In the days of David we find a family bearing the name of Othniel, from which came Heldai the Metophathite, captain of the twelfth month (1Ch 27:15).

Nathan Isaacs

OTHONIAS

oth-o-ni'-as (Othonias): One of those who had taken "strange wives" (1 Esdras 9:28) equals "Mattaniah" of Ezr 10:27.

OUCHES

ouch'-ez, -iz (mishbetsoth (Ex 28:11,13,14,25; 39:6,13,16,18) the American Standard Revised Version "settings," but in Ex 39:13, "inclosings"): The secondary meaning of this now archaic word is the gold or silver setting of a precious stone. In Exodus, where it occurs 8 times, it is clear that the gold settings of the engraved stones forming the breast-plate of the high priest are intended; the onyx stones forming the fibula or brooch for holding together the two sides of the breast-plate being said to be "enclosed in ouches (settings) of gold" (Ex 39:6). Not only were these two onyx or beryl stones so set, but the 12 stones forming the front of the breast-plate were "inclosed in gold in their settings" (Ex 28:20). The same word occurs in Ps 45:13, where the king's daughter is said to have her clothing "in-wrought with gold," i.e. embroidered with gold thread or wire. Ex 39:3 tells us how this wire was produced. From this fact it may be inferred that the settings of the breast-plate were not solid pieces of gold, but were formed of woven wire wreathed round the stones, in a sort of filigree.

See also STONES, PRECIOUS.

W. Shaw Caldecott

OUTCAST

out'-kast: Represents some form of dachah, or nadhach, both meaning "thrust out." In Jer 30:17 "outcast" means "thrust out of society," "degraded person"; elsewhere it means "exile" (Ps 147:2; Isa 16:3 f; Jer 49:36).

OUTER

out'-er: This adjective is used 12 times by Ezekiel of the outside court of the temple. In Matthew we find it 3 times (8:12; 22:13; 25:30) in "outer darkness" (to skotos to exoteron), which typifies the utter darkness of the doom of the lost.

OUTGOING

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out'-go-ing: In Ps 65:8, "Thou makest the outgoings of the morning and evening to rejoice," the Hebrew is motsa'. The word (from yatsa', "to go forth") refers to the "going forth" of the sun, and so means "east" (as in Ps 75:6). The connection of motsa' with "evening" is therefore zeugmatic, but the meaning is clear and there are extra-Biblical parallels (compare "the two Orients"). In Jos 17:18, the King James Version uses "outgoings" for the Hebrew tots'a'oth (also from yatsa'), where the meaning is "extremity" (the Revised Version (British and American) "goings out," as in Nu 34:5, etc.). "Outwent" occurs in the margin of Mr 6:33.

Burton Scott Easton

OUTLANDISH

out-land'-ish (Ne 13:26, the King James Version "Him did outlandish women cause to sin") "Outlandish" in modern English is colloquial only and with the sense "utterly extraordinary," but the King James Version uses it in the literal meaning "out of the land," "foreign," the English Revised Version "strange women," the American Standard Revised Version "foreign women," Hebrew nokhri, "foreign."

OUTRAGE; OUTRAGEOUS

out'-raj, out-ra'-jus: The noun (from the French outre plus age, "that which goes beyond") only in the heading to Ps 10 the King James Version; the adjective in Pr 27:4, the King James Version and the English Revised Version, for sheTeph, "flood." "Anger is overwhelming" (American Standard Revised Version), is much better.

OUTROADS

out'-rodz (exodeuo, "to go forth," "to make a military expedition"; the King

James Version and the Revised Version (British and American) in 1 Macc 15:41, "horsemen

.... that they might make outroads upon the ways of Judah"; 1 Esdras 4:23, the Revised Version (British and American) "goeth forth to make outroads)": "Outroads" is obsolete, but its opposite, "inroads," is still good English.

OUTWARD MAN

out'-werd, (exo, "outside," "without," "out of doors"): The body, subject to decay and death, in distinction from the inner man, the imperishable spiritual life which "is renewed day by day" (2Co 4:16); also the body as the object of worldly thought and pride in external dress and adornment (1Pe 3:3).

See MAN, NATURAL; MAN.

OVEN

uv'-'n.

See BREAD; FURNACE.

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OVERCHARGE

o-ver-charj': Lu 21:34, "lest haply your hearts be overcharged with drunkenness" (baruno, "burden," here with the force "be occupied with"); 2Co 2:5, the King James Version "that I may not overcharge you" (epibareo, "overload"), the Revised Version (British and American) "that I press not too heavily."

See CHARGES.

OVERPASS

o-ver-pas': A special translation of the very common verb 'abhar, "to pass over," found in English Versions of the Bible of Ps 57:1 and Isa 26:20 in the sense "to pass by," and in Jer 5:28 with the meaning "to overflow."

OVERPLUS

o'-ver-plus: Le 25:27, for 'adhaph, "excess."

OVERSEER

o-ver-se'-er, or -ser': One who overlooks, inspects; in the Old Testament from natsach (2Ch 2:18; in 2Ch 34:13 the Revised Version (British and American) changes to "set forward"), and paqadh (Ge 39:4,5; 2Ch 34:12,17; the Revised Version (British and American) has this word for the King James Version "officers" in Ge 41:34, and for "rulers" in 1Ch 26:32); in the New Testament once for episkopos, in Ac 20:28, where the Revised Version (British and American) has "bishops" (margin "overseers"; compare 1Pe 5:2).

See BISHOP.

OWL

owl (bath ha-ya'anah; Latin Ulula): The name of every nocturnal bird of prey of the Natural Order Striges. These birds range from the great horned owl of 2 feet in length, through many subdivisions to the little screech-owl of 5 inches. All are characterized by very large heads, many have ear tufts, all have large eyes surrounded by a disk of tiny, stiff, radiating feathers. The remainder of the plumage has no aftershaft. So these birds make the softest flight of any creature traveling on wing. A volume could be written on the eye of the owl, perhaps its most wonderful feature being in the power of the bird to enlarge the iris if it wishes more distinct vision. There is material for another on the prominent and peculiar auditory parts. With almost all owls the feet are so arranged that two toes can be turned forward and two back, thus reinforcing the grip of the bird by an extra toe and giving it unusual strength of foot. All are night-hunters, taking prey to be found at that time, of size according to the strength. The owl was very numerous in the caves, ruined temples and cities, and even in the fertile valleys of Palestine. It is given place in the Bible because it was considered unfit for food and because people dreaded the cries of every branch of the numerous family. It appeared often, as most birds, in the early versions of the Bible; later translators seem

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to feel that it was used in several places where the ostrich really was intended (see OSTRICH). It would appear to a natural historian that the right bird could be selected by the location, where the text is confusing. The ostrich had a voice that was even more terrifying, when raised in the night, than that of the owl. But it was a bird of the desert, of wide range and traveled only by day. This would confine its habitat to the desert and the greenery where it joined fertile land, but would not bring it in very close touch with civilization. The owl is a bird of ruins, that lay mostly in the heart of rich farming lands, where prosperous cities had been built and then destroyed by enemies. Near these locations the ostrich would be pursued for its plumage, and its nesting conditions did not prevail. The location was strictly the owl's chosen haunt, and it had the voice to fit all the requirements of the text. In the lists of abominations, the original Hebrew yanshuph, derived from a root meaning twilight, is translated "great owl" (see [Le 11:17](#) and [De 14:16](#)). It is probable that this was a bird about 2 ft. in length, called the eagle-owl. In the same lists the word koc (nuktikorax) refers to ruins, and the bird indicated is specified as the "little owl," that is, smaller than the great owl—about the size of our barn owl. This bird is referred to as the "mother of ruins," and the translations that place it in deserted temples and cities are beyond all doubt correct. Qippoz (echinos) occurs once ([Isa 34:15](#)), and is translated "great owl" in former versions; lately (in the American Standard Revised Version) it is changed to "dart-snake" (the English Revised Version "arrowsnake"). In this same description lilith (onokentauros), "a specter of night," was formerly screech-owl, now it reads "night monster," which is more confusing and less suggestive. The owls in the lists of abominations ([Le 11:17,18](#); [De 14:16](#)) are the little owl, the great owl and the horned owl. The only other owl of all those that produced such impressions of desolation in the Books of Isaiah, Jeremiah, Job, and Micah is referred to in [Ps 102:6](#):

"I am like a pelican of the wilderness;

I am become as an owl of the waste places."

Here it would appear that the bird habitual to the wilderness and the waste places, that certainly would be desert, would be the ostrich—while in any quotation referring to ruins, the owl would be the bird indicated by natural conditions.

Gene Stratton-Porter

OWL, GREAT

(yanshuph; Septuagint ibis, or eibis): A member of the Palestine species of the family Strigidae. The great owl mentioned in the Bible was no doubt their largest specimen of the family, a bird fully 2 ft. in length, full feathered, with unusually large head and long ear tufts. It was a formidable and noble-appearing bird, with resounding voice. It was abundant among the ruins of temples, the tombs of Carmel, the caves of Gennesaret, and among the ruined cities of Southern Judah. It is included in the abomination lists of Le 11:17 and De 14:16.

See OWL.

Gene Stratton-Porter

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OWL, LITTLE

(koc; nuktikorax; Latin *Athene meridionalis*): A night bird of prey distinguished by a round head, and extremely large eyes. The little owl is left in the Revised Version (British and American) only in the lists of abominations (see Le 11:17; De 14:16).

See OWL.

OWL, SCREECH

See NIGHT-MONSTER.

OWNER

on'-er.

See SHIPS AND BOATS, III, 2.

OX (1)

See ANTELOPE; CATTLE; WILD OX.

OX (2)

oks (Ox): One of the ancestors of Judith (Judith 8:1). The name is not Hebrew. Perhaps the Itala Ozi and the Syriac Uz point to the Hebrew Uzzi.

OX-GOAD

oks'-god.

See GOAD.

OZEM

o'-zem ('otsem, meaning unknown):

(1) The 6th son of David (1Ch 2:15). Septuagint (Asom) and Vulgate (Jerome's Latin Bible, 390-405 A.D.) suggest that the name should be pointed 'atsom.

(2) A "son" of Jerahmeel (1Ch 2:25).

OZIAS

o-zi'-as:

(1) (Ozeias, Ozias, Codex Vaticanus a b): The son of Micah, a Simeonite, one of the 3 rulers of Bethulia in the days of Judith (Judith 6:15,16; 7:23; 8:9 ff; 10:6).

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(2) (Ozeias, Codex Vaticanus and Swete; the King James Version has Ezias (1 Esdras 8:2), following Codex Alexandrinus Ezias): An ancestor of Ezra (1 Esdras 8:2; 2 Esdras 1:2) equals "Uzzi" of Ezr 7:4; 1Ch 6:51.

(3) Head of a family of temple-servants who returned with Zerubbabel (1 Esdras 5:31) equals "Uzza" of Ezr 2:49; Ne 7:51.

(4) Greek form of UZZIAH (which see) in Mt 1:8,9 the King James Version. A king of Judah.

S. Angus

OZIEL

o'-zi-el (Ozeiel): An ancestor of Judith (Judith 8:1); another form of the Old Testament name "Uzziel."

OZNI

oz'-ni ('ozni, "my hearing," or "my ear"): A "son" of Gad (Nu 26:16) equals "Ezbon" of Ge 46:16 (compare 1Ch 7:7).

OZNITES

oz'-nits (with the article ha'ozni (collective), "the Oznites"): Of the clan of Ozni (Nu 26:16).

See OZNI.

OZORA

o-zo'-ra.

See EZORA.

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PAARAI

pa'-a-ri (pa'aray, "devotee of Peor"): One of David's 37 valiant men (2Sa 23:35). Doubtless the "Naarai" of 1Ch 11:37.

PACATIANA

pa-ka-ti-a'-na, pak-a-ti'-a-na (Pakatiane): About 295 AD, when the province of Asia was broken up, two new provinces were formed, Phrygia Prima (Pacatiana), of which Laodicea was "the chiefest city" (subscription to 1Ti the King James Version), and Phrygia Secunda (Salutaris).

See PHRYGIA, and HDB, III, 865.

PACE

pas (tsa'adh): A step in 2Sa 6:13, hence, about one yard.

PACHON

pa'-kon (Pachon): The name of a month mentioned in 3 Macc 6:38.

PADDAN

pad'-an (Ge 48:7; the King James Version Padan, padan). See next article.

PADDAN-ARAM

pad'-an-a'-ram or p.-ar'-am (paddan 'aram; Septuagint Mesopotamia tes Surias; the King James Version Padan-aram): In Ge 48:7, Paddan stands alone, but as the Septuagint, Sam, and Peshitta read "Aram" also, it must in this verse have dropped out of the Massoretic Text. In the time of Abraham, padanu occurs on

the Babylonian contract-tablets as a land measure, to which we may compare the Arabic feddan or "ox-gang." In the Assyrian syllabaries it is the equivalent of iklu, "a field," so that Paddan-aram would mean "the field of Aram," and with this we may compare Ho 12:12 (Hebrew 12:13) and the use of the Hebrew sadheh in connection with Moab and Edom (Jud 5:4; Ru 1:6).

Furthermore, [‘padanu] and harranu are given as synonyms with the meaning of "road."

Paddan-aram occurs only in the Priestly Code (P), but it corresponds to the "Haran" of the older documents. The versions agree in translating both as Mesopotamia, and identify with the home of the patriarchs and the scene of Jacob's exile the district of Haran to the East of the Upper Euphrates valley. More in harmony with the length of Jacob's flight, as indicated by the time given (Ge 31:22,23), is Harran-el-‘Awamid, an ancient site 10 miles to the East of Damascus, which satisfies all the demands of history.

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See ARAM.

W .M. Christie

PADDLE

pad'-'-1 (yathedh): De 23:13 (Hebrew 14), the Revised Version margin "shovel."

PADON

pa'-don (padhon, "redemption"): One of the Nethinim (see NETHINIM) who returned with Zerubbabel (Ezr 2:44; Ne 7:47); the "Phaleas" of 1 Esdras 5:29 (margin "Padon").

PAGIEL

pa'-gi-el, pa'-ji-el, pa-gi'-el (pagh'i'el, "God's intervention"): Son of Ocran, of the tribe of Asher, among those enrolled by Moses at the numbering of Israel (Nu 1:13; 2:27). When the tabernacle was set up, the heads of the families of Israel "brought their offerings" in rotation, and Pagiel, as prince of his tribe, came on the 11th day (Nu 7:72). Nu 7:72-77 describes his offering. In the journeyings of Israel he was "over the host of the tribe of the children of Asher" (Nu 10:26), and possibly standard-bearer (compare Nu 10:14,22,25).

Henry Wallace

PAHATH-MOAB

pa'-hath-mo'-ab (pachath mo'abh, "sheik of Moab"; in I Esdras 5:11; 8:31, "Phaath Moab"): A Jewish clan probably named after an ancestor of the above title. Part of the clan returned with Zerubbabel (Ezr 2:6; compare [Ne 7:11](#)) under two family names, Jeshua and Joab; and a part came back with Ezra (Ezr 8:4).

Hashub, a "son of Pahath- moab," is named among the repairers of both the wall and the "tower of the furnaces" at Jerusalem (Ne 3:11). It is the name of one of the signatories "sealing" the "sure covenant" of Ne 9:38 (Ne 10:14). Some of the sons of this name had taken "strange wives" (Ezr 10:30)

Henry Wallace

PAI

pa'-i (pa'i; Phogor): The royal city of Hadad or Hadar, king of Edom (1Ch 1:50). The name is given as "Pau" (pa'u) in Ge 36:39. There is no indication of its position. It is not identified.

PAIN

pan (chul, chil, chebhel, chalah, chalchalah, ka'-ebh, ke'ebh, metsar, makh'obh, 'amal, tsir; basanizo, ponos, odin): These words signifying various forms of bodily or

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laboring of the apostles' boat on the stormy Sea of Galilee (Mt 14:24). The former of these seems to have been a case of spinal meningitis. This verb occurs in Thucydides

vii.86 (viii.92), where it means "being put to torture." In the two passages in

Revelation where pain is mentioned the word is ponos, the pain which affected those on whom the fifth vial was poured (16:10), and in the description of the City of God where there is no more pain (21:4). The primary meaning of this word seems to be "toil," as in Iliad xxi.525, but it is used by Hippocrates to express disease (Aphorisma iv.44).

Alexander Macalister

PAINFULNESS

pan'-fool-nes (mochthos): In the summary of his missionary labors in 2Co 11:27 the King James Version, Paul uses this word. The Revised Version (British and American) renders it "travail," which probably now expresses its meaning more closely, as in modern usage "painfulness" is usually restricted to the condition of actual soreness or suffering, although we still use "painstaking" in the sense of careful labor. The Greek word is used for toil or excessive anxiety, as in Euripides (Medea, 126), where it refers to that care for her children which she had lost in her madness. Tyndale uses "painfulness" in 1 Joh 4:18 as the translation of kolasis, which the King James Version renders "torment" and the Revised Version (British and American) "punishment."

Alexander Macalister

PAINT

pant (from Old French peindre, frequentative of peindre, Latin pingo, "to paint"):

(1) From Hebrew verb mashach, "to smear," "to anoint," "to paint," describing the painting of interiors with vermilion, perhaps resembling lacquer: "ceiled with cedar, and painted with vermilion" (Jer 22:14). The shields of the Ninevite soldiers were red, presumably painted (Na 2:3).

(2) From noun pukh, "paint," "antimon," "stibium," "black mineral powder" used as a cosmetic, to lend artificial size and fancied beauty to the eye, always spoken of as a meretricious device, indicating light or unworthy character. Jezebel "painted her eyes, and attired her head" (2Ki 9:30, literally, "put pukh into her eyes"). To the harlot city Jerusalem, Jeremiah (4:30) says, "deckest thee, enlargest thine eyes with paint"

(pukh). the King James Version renders "rentest thy face," as if the stain were a cut, or the enlarging done by violence.

(3) From verb kachal, "to smear," "to paint." Ezekiel says to Oholah-Oholibah (Judah- Israel), "didst wash thyself, paint (kachal) thine eyes," as the adulteress prepares herself for her paramour (Eze 23:40). The antimony, in an extremely fine powder (Arabic kuchl, from kachal), is placed in the eye by means of a very fine rod, bodkin, or probe, drawn between the edges of the eyelids. This distends the eye, and also increases its apparent size, the effect being increased by a line of stain drawn from the corner, and by a similar line prolonging the eyebrow.

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See EYEPAIN; COLOR.

Philip Wendell Crannell

PAINTING

pan'-ting.

See CRAFTS, II, 12.

PAIR

par: The margin of So 4:2 (but not of the parallel 6:6) reads, "which are all of them in pairs," while the text has, "whereof every one hath twins." The Hebrew math'imoth, is from the root, ta'am, "to be double," and is perhaps susceptible of either meaning. But the description is of sheep, and the margin gives no comprehensible figure, while the text points to the exceedingly sleek and healthy appearance. "Pairs" seems to result from confusing the figure with the thing figured—the teeth, where each upper is paired with the corresponding lower.

PALACE

pal'-as: In Hebrew chiefly 'armon, in the Revised Version (British and American) text translated "castle" in 1Ki 16:18; 2Ki 15:25; birah, hekhal, the same word often rendered "temple"; in Greek aule, in the Revised Version (British and American) translated "court" (Mt 26:3,18,69; Mr 14:54,66; Lu 11:21; Joh 18:15). On the other hand, "palace" takes the place in the Revised Version (British and American) of the King James Version "common hall" or "judgment hall" (praitorion, Mt 27:27; Joh 18:28,33; 19:9; Ac 23:35). See JUDGMENT HALL. A description of Solomon's palace is given in 1Ki 7:1-12 (see TEMPLE). Archaeology has brought to light the remains of great palaces in Egypt, Babylonia, Assyria (Sargon, Sennacherib, Assurbanipal, etc.), Susa, etc.

See HOUSE.

James Orr

PALAESTRA, PALESTRA

pa-les'-tra.

See GAMES, II, 3, (i).

PALAL

pa'-lal (palal, "judge"): Son of Uzai, and one of the repairers of the wall (Ne 3:25).

PALANQUIN

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pal-an-ken': In So 3:9 occurs 'appiryon, a word that has no Semitic cognates and is of dubious meaning. In form, however, it resembles the Sanskrit paryanka, and still more closely the Greek phoreion, both of which mean "litter bed." Hence, the Revised Version (British and American) "palanquin" (ultimately derived from paryanka). The margin "car of state" and the King James Version "chariot" are mere guesses.

PALESTINA

pal-es-ti'-na (pelesheth): Ex 15:14; Isa 14:29,31 the King James Version; changed in the Revised Version (British and American) to PHILISTIA (which see).

PALESTINE EXPLORATION, 1

(as of 1915)

Preliminary Consideration

I. ERA OF PREPARATION

1. Outside of Palestine

2. In Palestine

(1) Early Christian Period

(2) Period of Cursory Observation

(3) Beginning of Scientific Observation

II. ERA OF SCIENTIFIC EXPLORATION

1. Period of Individual Enterprise

(1) First Trained Explorers

(2) The Climax of Individual Exploration

2. Scientific Cooperative Surface Exploration

3. Most Recent Results in Surface Exploration

III. ERA OF SCIENTIFIC EXCAVATION

1. Southern Palestine

(1) Tell el-Chesy

(2) Excavations in Jerusalem

(3) Excavations in the Shephelah

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Clermont-Ganneau, and, in 1896, of the very large mosaic at Madeba by Father Cleopas, librarian of the Greek Patriarch.

The latter proved to be part of the pavement of a 6th-century basilica and is a "veritable map of Palestine," showing its chief cities, the boundaries of the tribes, and especially the city of Jerusalem with its walls, gates, chief buildings, including the Church of the Holy Sepulchre, and chief streets, notably one long straight street intersecting the city and lined with colonnades. As Madeba lies near the foot of Mt. Nebo, it is thought the artist may have intended to represent ideally a modern (6th- cent.) vision of Moses. George Adam Smith (HGHL, 7th edition, 1901); Jerusalem (2 volumes, 1910), and E. Huntington, Palestine and Its Transformation (1911), have given fine studies illustrating the supreme importance of accurate topographical knowledge in order to understand correctly the Bible narratives and the social life and politics of the Hebrews.

PALESTINE EXPLORATION, 2A

III. Era of Scientific Excavation.

1. Southern Palestine:

(1) Tell el-Chesy.

(Palestine Exploration Fund).—Exploration must always continue, but excavation is a vast advance. The modern era in Palestinian study begins with Petrie at LACHISH (which see) in 1890. Though Renan was actually the first man to put a spade into the soil (1860), yet his results were practically confined to Phoenicia. From Renan's time to 1890 there had been no digging whatever, except some narrow but thorough work in Jerusalem, and a slight tickling of the ground at Jericho and at the so-called Tombs of the Kings. Nothing was more providential than this delay in beginning extensive excavations in Palestine, such as had been previously so profitably conducted in Egypt and elsewhere. The

results could not have been interpreted even two years earlier, and even when these excavations were commenced, the only man living who could have understood what he found was the man who had been selected to do the work. Nearly two centuries before, a traveler in Palestine (Th. Shaw) had suggested the possibility of certain mounds ("tells") being artificial (compare Jos 8:28; Jer 30:18); but not even Robinson or Guerin had suspected that these were the cenotaphs of buried cities, but had believed them to be mere natural hills. The greatest hour in the history of exploration in Palestine, and perhaps in any land, was that in which on a day in April, 1890, W.M. Flinders Petrie climbed up the side of Tell el-Chesy, situated on the edge of the Philistine plain, circa 30 miles Southwest of Jerusalem, and 17 miles Northeast from Gaza, and by examining its strata, which had been exposed by the stream cutting down its side, determined before sunset the fact, from pieces of pottery he had seen, that the site marked a city covering 1,000 years of history, the limits of occupation being probably 1500 BC to 500 BC. This ability to date the several occupations of a site without any inscription to assist him was due to the chronological scale of styles of pottery which he had originated earlier and worked out positively for the Greek epochs at Naukratis a year or two before, and for the epochs preceding 1100 BC at Illahun in the Fayyum only a month or two before. The potsherds were fortunately very numerous at Tell el-Chesy, and by the end of his six

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prosperity; but disappears permanently in the Maccabean era (MNDPV, 1907; MDOG, 1908-9; PEFS, 1910; Rev. biblique, 1907-9).

PALESTINE EXPLORATION, 2B

4. Central Palestine:

(1) Jerusalem.

See above, III, 1, (2).

(2) Samaria.

(Harvard Expedition).—Although the ancient capital of the Northern Kingdom, yet Samaria was Centrally located, being 20 miles from the Mediterranean coast and only about 30 miles North of Jerusalem. Ancient Samaria was very famous in Israel for its frivolity and wealth, special mention being made of its ointments, instruments of music, luxurious couches, and its "ivory palace" (Am 6:4-6; 1Ki 16:24). Its history is known so fully that the chronological sequences of the ruins can be determined easily. The citadel and town originated with Omri, circa 900 BC (1Ki 16:24); the Temple of Baal and palace were constructions of Ahab (1Ki 16:32; 22:39); it continued prosperous down to the Assyrian exile, 722 BC (1Ki 22 to 2Ki 17); Sargon and Esarhaddon established a Babylonian colony and presumably forrified the town (720- 670 BC); Alexander the Great captured it in 331 BC, and established there a Syrio- Maccabean colony; it was destroyed by John Hyrcanus in 109 BC, but rebuilt by Pompey in 60 BC, and again by Herod (30-1 BC). All of these periods are identified in the excavations, Herod's work being easily recognized, and Josephus' description of the town being found correct; the Greek work is equally well defined, so that the lower layers of masonry which contained the characteristic Jewish pottery, and which in every part of the ruin lay immediately under the Babylonian and Greek buildings, must necessarily be Hebrew, the relative order of underlying structures thus being

"beyond dispute" (Reisner). During 1908-9 George A. Reisner with a staff of specialists, including David G. Lyon of the Harvard Semitic Museum, G. Schumacher, and an expert architect, undertook systematically and thoroughly to excavate this large detached "tell" lying 350 ft. above the valley and 1,450 ft. above sea-level, its location as the only possible strategic stronghold proving it to be the ancient Samaria. This was a "gigantic enterprise" because of the large village of 800 population (Sebastiyeh), and the valuable crops which covered the hill. Some \$65,000 were spent during the two seasons, and the work finally ceased before the site was fully excavated. The following statement is an abridgment, in so far as possible in their words, of the official reports of Drs. Reisner and Lyon to the Harvard Theological Review: An average of 285 diggers were employed the first season and from 230-260 the second. Hundreds of Arabian lamps, etc., were found close to the surface, and then nothing more until the Roman ruins. Many fine Roman columns still remained upright, upon the surface of the hill. The road of columns leading to the Forum and ornamental gate (oriented unlike the older gates), the great outer wall "20 stadii in circuit" (Jos), the hippodrome, etc., were all found with inscriptions or coins and pottery of the early Roman Empire. Even the old Roman chariot road leading into the Forum was identified. Adjoining the Forum and connected with it by a wide doorway was a basilica, consisting of a large open stone-paved court surrounded by a

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Camden M. Cobern

PALESTINE, 1

pal'-es-tin (pelesheth; Phulistieim, Allophuloi; the King James Version Joe 3:4 (the Revised Version (British and American) "Philistia"), "Palestina"; the King James Version Ex 15:14; Isa 14:29,31; compare [Ps 60:8](#); [83:7](#); [87:4](#); [108:9](#)):

I. PHYSICAL CONDITIONS

1. General Geographical Features
2. Water-Supply
3. Geological Conditions
4. Fauna and Flora
5. Climate
6. Rainfall
7. Drought and Famine

II. PALESTINE IN THE PENTATEUCH

1. Places Visited by Abraham
2. Places Visited by Isaac
3. Places Visited by Jacob
4. Mentioned in Connection with Judah

5. Review of Geography of Genesis

6. Exodus and Leviticus

7. Numbers

8. Deuteronomy

III. PALESTINE IN THE HISTORIC BOOKS OF THE OLD TESTAMENT

1. Book of Joshua

2. Book of Judges

3. Book of Ruth

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The description of the "good land" in Deuteronomy (8:7) applies in some details with special force to Mt. Gilead, which possesses more perennial streams than Western Palestine throughout—"a land of brooks of water, of fountains and springs, flowing forth in valleys and hills"; a land also "of wheat and barley, and vines and fig-trees and pomegranates, a land of olive-trees and honey" is found in Gilead and Bashan. Palestine itself is not a mining country, but the words (8:9), "a land whose stones are iron, and out of whose hills thou mayest dig copper," may be explained by the facts that iron mines existed near Beirut in the 10th century AD, and copper mines at Punon North of Petra in the 4th century AD, as described by Jerome (Onomasticon, under the word "Phinon"). In Deuteronomy also (11:29; compare 27:4; Jos 8:30) Ebal and Gerizim are first noticed, as beside the "oaks of Moreh." Ebal the mountain of curses (3,077 ft. above sea-level) and Gerizim the mountain of blessings (2,850 ft.) are the two highest tops in Samaria, and Shechem lies in a rich valley between them. The first sacred center of Israel was thus established at the place where Abraham built his first altar and Jacob dug his well, where Joseph was buried and where Joshua recognized a holy place at the foot of Gerizim (Jos 24:26). The last chapters of Deuteronomy record the famous Pisgah view from Mt. Nebo (34:1-3), which answers in all respects to that from Jebel Neba, except as to Dan, and the utmost (or "western") sea, neither of which is visible. Here we should probably read "toward" rather than "to," and there is no other hill above the plains of Shittim whence a better view can be obtained of the Jordan valley, from Zoar to Jericho, of the watershed mountains as far North as Gilboa and Tabor, and of the slopes of Gilead.

(2) Archaeology.

But besides these physical allusions, the progress of exploration serves to illustrate the archaeology of Deuteronomy. Israel was commanded (12:3) to overthrow the Canaanite altars, to break the standing stones which were emblems of superstition, to burn the 'asherah poles (or artificial trees), and to hew down the graven images. That these commands were obeyed is clear. The rude altars

and standing stones are now found only in Moab, and in remote parts of Gilead, Bashan, and Galilee, not reached by the power of reforming kings of Judah. The 'asherah poles have disappeared, the images are found, only deep under the surface. The carved tablets which remain at Damascus, and in Phoenicia and Syria, representing the gods of Canaan or of the Hittites, have no counterpart in the Holy Land. Again when we read of ancient "landmarks" (De 19:14; Pr 22:28; 23:10), we are not to understand a mere boundary stone, but rather one of those monuments common in Babylonia—as early at least as the 12th century BC—on which the boundaries of a field are minutely described, the history of its grant by the king detailed, and a curse (compare De 27:17) pronounced against the man who should dare to remove the stone.

See illustration under NEBUCHADNEZZAR.

PALESTINE, 2

III. Palestine in the Historic Books of the Old Testament.

1. Book of Joshua:

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The topographical notices in the books written after the captivity require but short notice. The Benjamites built up Lod (Ludd), Ono (Kerr 'Ana) and Aijalon (Yalo), which were in the lot of Da (1Ch 8:12; Ne 11:35), and it is worthy of note that Lod (Lydda) is not to be regarded as a new town simply because not mentioned in the earlier books; for Lod is mentioned (number 64) with Ono in the lists of Thothmes III, a century before the Hebrew conquest of Palestine. The author of Chronicles had access to information not to be found elsewhere in the Old Testament. His list of Rehoboam's fortresses (2Ch 11:6-10) includes 14 towns, most of which were on the frontiers of the diminished kingdom of Judah, some being noticed (such as Shoco and Adoraim) in the list of Shishak's conquests. He speaks of the "valley of Zephathah" (2Ch 14:10), now Wady Cafieh, which is otherwise unnoticed, and places it correctly at Mareshah (Mer'ash) on the edge of the Philistine plain. He is equally clear about the topography in describing the attack on Jehoshaphat by the Ammonites, Moabites and Edomites. They camped at En-gedi ('Ain Jidi), and marched West toward Tekoa (Tequ'a); and the thanksgiving assembly, after the Hebrew victory, was in the valley of Beracah (2Ch 20:1,20,26), which retains its name as Breikut, 4 miles West of Tekoa.

PALESTINE, 3

IV. Palestine in the Poetic Books of the Old Testament.

1. Book of Job:

In Job the scene is distinctively Edomite. Uz (Job 1:1; compare Ge 22:21 the English Revised Version; Jer 25:20; La 4:21) and Buz (Job 32:2; compare Ge 22:21) are the Assyrian Chazu and Bazu reached by Esarhaddon in 673 BC South of Edom. Tema and Sheba (Job 6:19) are noticed yet earlier, by Tiglath-pileser III, and Sargon, who conquered the Thamudites and Nabateans. We have also the conjunction of snowy mountains and ice (Job 6:16) with notice of the desert and the 'Arabah valley (24:5), which could hardly apply to any region

except Edom. Again, we have a nomad population dwelling close to a city (29:4-7)—perhaps Petra, or Ma‘an in Edom. There were mines, not only in the Sinaitic desert, but at Punon in Northern Edom (compare 28:2-11). The white broom (30:4) is distinctive of the deserts of Moab and Edom. The wild donkey and the ostrich (39:5,13) are now known only in the desert East of Edom; while the stork (39:13 the Revised Version margin) could have been found only in the ‘Arabah, or in the Jordan valley. The wild ox (39:9 the Revised Version (British and American)), or *Boa primi-genius*, is now extinct Septuagint "unicorn," Nu 23:22; De 33:17), though its bones occur in Lebanon caves. It was hunted about 1130 BC in Syria by Tiglath-pileser I (compare Ps 29:6), and is mentioned as late as the time of Isaiah (34:7) in connection with Edom; its Hebrew name (re'em) is the Assyrian *rimu*, attached to a representation of the beast. As regards the crocodile ("leviathan," Job 41:1), it was evidently well known to the writer, who refers to its strong, musky smell (Job 41:31), and it existed not only in Egypt but in Palestine, and is still found in the Crocodile River, North of Caesarea in Sharon. Behemoth (Job 40:15), though commonly supposed to be the hippopotamus, is more probably the elephant (on account of its long tail, its trunk, and its habit of feeding in mountains, Job 40:17,20,24); and the elephant was known to the Assyrians in the 9th century BC, and was found wild in herds on the Euphrates in the 16th century BC. The physical allusions in Job seem clearly, as a rule, to point to Edom, as do the geographical

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Though the literature connected with Palestine is enormous, and constantly increasing, the number of really original and scientific sources of knowledge is (as in other cases) not large. Besides the Bible, and Josephus, the Mishna contains a great deal of valuable information as to the cultivation and civilization of Palestine about the 1st and 2nd centuries AD. The following 20 works are of primary importance. The Onomasticon of Eusebius and Jerome shows intimate acquaintance with Palestine in the 4th century AD, though the identification of Bible sites is as often wrong as right. The rabbinical geography is discussed by A. Neubauer (*La géographie du Talmud*, 1868), and the scattered notices by Greek and Roman writers were collected by H. Reland (*Palaestina ex monumentis veteribus illustrata*, 2 volumes, 1714). The first really scientific account of the country is that of Dr. E. Robinson (*Biblical Researches*, 1838, and *Later Biblical Researches*, 1852; in 3 volumes, 1856). The *Survey of Western Palestine* (7 volumes, 1883) includes the present writer's account of the natural features, topography and surface remains of all ages, written while in command (1872-1878) of the 1-inch trigonometric survey. The *Survey of Eastern Palestine* (1 vol, 1889) gives his account of Moab and Southern Gilead, as surveyed in 1881-1882. The natural history is to be studied in the same series, and in Canon Tristram's *Natural History of the Bible*, 1868. The geology is best given by L. Lartet (*Essai sur la géologie de la Palestine*) and in Professor Hull's *Memoir on the Geol. and Geog. of Arabia Petrea*, etc., 1886. The *Archaeological Researches* of M. Clermont-Ganneau (2 volumes, 1896) include his discoveries of Gezer and Adullam. Much information is scattered through the PEFQ, (1864-1910) and in ZDPV. G. Schumacher's *Across the Jordan*, 1885, Pella, 1888, and Northern 'Ajlun, 1890, give detailed information for Northeast Palestine; and Lachish, by Professor Flinders Petrie, is the memoir of the excavations which he began at Tell el-Chesy (identified in 1874 by the present writer), the full account being in *A Mound of Many Cities* by F.J. Bliss, 1894. Other excavations, at Gath, etc., are described in *Excavations in Palestine* (1898-1900), by F.J. Bliss, R.A.S. Macalister, and Professor Wunsch; while the memoir of his excavations at Gezer (2 volumes) has recently been published by Professor Macalister. For those who have not access to these original sources,

The Historical Geography of the Holy Land by Professor G.A. Smith, 1894, and the essay (300 pp.) by Professor D.F. Buhl (Geographie des alten Palastina, 1896) will be found useful. The best guide book to Palestine is still that of Baedeker, written by Dr. A. Socin and published in 18765, 1912. This author had personal acquaintance with the principal routes of the country. Only standard works of reference have been herein mentioned, to which French, German, American, and British explorers and scholars have alike contributed.

See JERUSALEM.

C. R. Conder

PALLU, PALLUITES

pal'-u, pal'-u-its (pallu'," distinguished"): A son of Reuben (Ge 46:9 ("Phallu")); Ex 6:14; Nu 26:5,8; 1Ch 5:3). Perhaps Peleth of Nu 16:1 is the same. Palluites, the patronymic, occurs in Nu 26:5.

PALM (OF THE HAND)

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pam (kaph): The Hebrew word which is used in a variety of senses (see HAND; PAW) is usually translated "hand" in English Versions of the Bible, but the translation "palm" is found in 5 passages of the Old Testament, in 3 of which the Hebrew text adds the word yadh ("hand," 1Sa 5:4; 2Ki 9:35; Da 10:10). It would properly mean the "hollow hand" (root kaphaph, "to bend," "to curve"), which receives or grasps things. It is therefore used in reference to filling the priest's hands with sacrificial portions (Le 14:15,26). The palms of the hands of Dagon are mentioned as cut off, when the idol was found mutilated in the presence of the ark of Yahweh (1Sa 5:4), from which may be inferred that this idol probably was represented with hands spread out in blessing, as we find in numerous Babylonian representations of divinities.

In a beautiful metaphor God answers the repentant people of Jerusalem, who thought Yahweh had forgotten and forsaken them: "Behold, I have graven thee upon the palms of my hands" (Isa 49:16; see also Ecclesiasticus 18:3). Daniel is touched upon the palms of his hands to wake him from sleep (Da 10:10).

In the New Testament we find the phrase, "to smite with the palms of the hands," as a translation of the Greek verb rhapizo (Mt 26:67; see also 5:39 and Septuagint Ho 11:4; 1 Esdras 4:30), and, derived from the same verb, rhapisma, a blow of the palm on the cheek, etc. (Mr 14:65; Joh 18:22; 19:3, where, however, in English Versions of the Bible the word "palm" has not been given). The marginal translation "to smite or strike with rods" ([Mt 26:67](#); [Joh 18:22](#); [19:3](#)) and "strokes of rods" (Mr 14:65 margin) does not seem to be applicable to the Greek text of the Old Testament and New Testament, while it is a frequent meaning of the words in classical language. It would therefore be better to eliminate these marginal additions.

H. L. E. Luering

PALM TREE

pam'-tre (tamar, same as the Aramaic and Ethiopic, but in Arabic =" date";
phoinix (Ex 15:27; Le 23:40; Nu 33:9; De 34:3; Jud 1:16; 3:13; 2Ch 28:15; Ne
8:15; Ps 92:12; So 7:7 f; Joe 1:12); tomer, Deborah "dwelt under the palm-
tree" (Jud 4:5); "They are like a palm-tree (margin "pillar"), of turned work" (Jer
10:5); timorah (only in the plural), the palm tree as an architectural feature (1Ki
6:29,32,35; 7:36; 2Ch 3:5; Eze 40:16); Greek only Ecclesiasticus 50:12; Joh
12:13; Re 7:9):

1. Palm Trees:

The palm, *Phoenix dactylifera* (Natural Order *Palmeae*), Arabic *nakhl*, is a tree which from the earliest times has been associated with the Semitic peoples. In Arabia the very existence of man depends largely upon its presence, and many authorities consider this to have been its original habitat. It is only natural that such a tree should have been sacred both there and in Assyria in the earliest ages. In Palestine the palm leaf appears as an ornament upon pottery as far back as 1800 BC (compare PEF, Gezer Mere., II, 172). In Egypt the tall palm stem forms a constant feature in early architecture, and among the Hebrews it was extensively used as a decoration of the temple (1Ki 6:29,32,35; 7:36; 2Ch 3:5). It is a symbol of beauty (So 7:7) and of the righteous man:

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viols, and hymns, and songs: because there was destroyed a great enemy out of Israel" (1 Macc 13:51 the King James Version; compare 2 Macc 10:7). The same idea comes out in the use of palm branches by the multitudes who escorted Jesus to Jerusalem (Joh 12:13) and also in the vision of the "great multitude, which no man could number

.... standing before the Lamb, arrayed in white robes, and palms in their hands" (Re

7:9). Today palms are carried in every Moslem funeral procession and are laid on the new-made grave.

See also TAMAR as a proper name.

E. W. G. Masterman

PALMER-WORM

pam'-er-wurm (gazam; Septuagint kampe (Am 4:9; Joe 1:4; 2:25)): "Palmer-worm" means "caterpillar," but the insect meant is probably a kind of locust.

See INSECTS; LOCUST.

PALSY; PARALYSIS

pol'-zi, pa-ral'-i-sis (paralutikosis): The English word "palsy" is derived from the Old French paralesie, which in Middle English was shortened into palesie, the form in which it appears in Wycliff's version. In the 16th century it appears as "palsy," the form used in the King James Version. This, however, is seldom used at the present day, the Latinized Greek form "paralysis" being more frequently employed, both in modern literature and in colloquial English "Sick of the palsy" is the translation either of the adjective paralutikos or of the participle of the verb paraluomai. The disease is one characterized by extreme loss of the power of motion dependent on some affection either of the motor centers of the brain or of

the spinal cord. It is always serious, usually intractable, and generally sudden in onset (1 Macc 9:55 f). Miraculous cures by our Lord are related in general terms, as in Mt 4:24; Ac 8:7. Aeneas (Ac 9:33) was probably a paralytic eight years bedridden. Though the Lord addressed the paralytic let down through the roof (Mt 9:6; Mr 2:3; Lu 5:18) as "son," it was not necessarily a proof that he was young, and though He prefaces the cure by declaring the forgiveness of sin, we need not infer that the disease was the result of an evil life, although it may have been. Bennett conjectures that the centurion's palsied servant grievously tormented was suffering from progressive paralysis with respiratory spasms (see PAIN). The substantive paralusis is only once used in the Septuagint in Eze 21:10, but here it refers to the loosing of the sword, not to the disease.

Alexander Macalister

PALTI

pal'-ti (palTi, "Yah delivers"):

(1) One of the "searchers" of Canaan sent by Moses (Nu 13:9), representing Benjamin in the expedition (13:9).

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(2) The man to whom Saul gave Michal, David's wife, after the estrangement (1Sa 25:44). He is "the captain of the people" of 2 Esdras 5:16 ("Phaltiel," margin "Psaltiel"). In 2Sa 3:15, he is named "Phaltiel" (the King James Version), "Paltiel" (the Revised Version), and is there mentioned in connection with David's recovery of Michal.

PALTIEL

pal'-ti-el (palTi'el, "God's deliverance"):

(1) A prince of Isaachar (Nu 34:26).

(2) Same as PALTI, (2) (which see).

PALTITE

pal'-tit (palTi (as Palti); The Septuagint has: Codex Vaticanus Kelothei; Codex Alexandrinus Phellonei): The description occurs but once in this form and is then applied to Helez, one of David's 30 valiant men (2Sa 23:26). Helez' name, however, occurs in 1Ch 11:27 and 27:10 as the "Pelonite." Doubtless there is some confusion of words. The word may be given as a patronymic of Palti, or it may designate a native of the village of Beth-pelet mentioned in Jos 15:27 and Ne 11:26 as being in Lower Judah. Helez, however, is described as "of the children of Ephraim" in 1Ch 27:10.

PAMPHYLIA

pam-fil'-i-a (Pamphulia): A country lying along the southern coast of Asia Minor, bounded on the North by Pisidia, on the East by Isauria, on the South by the Mediterranean Sea, and on the West by Lycia (Ac 2:10; 27:5).

1. Physical Features:

In the earliest time, Pamphylia was but a narrow strip of low-lying land between the base of the mountains and the sea, scarcely more than 20 miles long and half as wide. A high and imposing range of the Taurus Mountains practically surrounds it upon three sides, and, jutting out into the sea, isolates it from the rest of Asia Minor. Its two rivers, the Cestrus and the Cataractes, are said by ancient writers to have been navigable for several miles inland, but now the greater part of their water is diverted to the fields for irrigating purposes, and the general surface of the country has been constantly changed by the many rapid mountain streams. The level fertile coast land is therefore well watered, and the moist air, which is excessively hot and enervating, has always been laden with fever. Several roads leading from the coast up the steep mountain to the interior existed in ancient times; one of them, called the Kimax or the Ladder, with its broad stair-like steps 2,000 ft. high, may still be seen. Beyond the steps is the high land which was once called "Pisidia," but which the Romans, in 70 AD, made a part of Pamphylia.

2. Importance:

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Pamphylia, unless in pre-historic times, was never an independent kingdom; it was subject successively to Lydia, Persia, Macedonia, Pergamos and Rome. Because of its comparatively isolated position, civilization there was less developed than in the neighboring countries, and the Asiatic influence was at most times stronger than the Greek. As early as the 5th century BC a Greek colony settled there, but the Greek language which was spoken in some of its cities soon became corrupt; the Greek inscriptions, appearing upon the coins of that age, were written in a peculiar character, and before the time of Alexander the Great, Greek ceased to be spoken. Perga then became an important city and the center of the Asiatic religion, of which the Artemis of Perga, locally known as Leto, was the goddess. Coins were struck also in that city. Somewhat later the Greek city of Attalia, which was founded by Attalus III Philadelphus (159-138 BC), rose to importance, and until recent years has been the chief port of entry on the southern coast of Asia Minor. About the beginning of our era, Side became the chief city, and issued a long and beautiful series of coins, possibly to facilitate trade with the pirates who found there a favorable market for their booty. Pamphylia is mentioned as one of the recipients of the "letters" of 1 Macc 15:23.

3. Introduction of Christianity:

Christianity was first introduced to Pamphylia by Paul and Barnabas (Ac 13:13; 14:24), but because their stay in the country was brief, or because of the difficulty of communication with the neighboring countries, or because of the Asiatic character of the population, it was slow in being established.

See also ATTALIA; PERGA; SIDE, the chief cities of Pamphylia.

E. J. Banks

PAN

Name of a utensil used in the preparation or the serving of food, and representing several words in the original. Passing over the use of the word in connections like 1Ch 9:31, "things baked in pans," where the Hebrew word chabhittim refers, not to the pan itself, but to the cakes baked in the flat pan or griddle which was called machabhath (see below), and the "firepans" (machtah) (Ex 27:3; 1Ki 7:50, etc.) which seem to have been used to carry burning coals, we note the following words:

(1) machabhath, "pan" the King James Version, "baking-pan" the Revised Version (British and American), a dish of uncertain shape and size which was used in the preparation of the minchah or vegetable offering. See Le 2:5; 6:21; 7:9; 1Ch 23:29. On the basis of Eze 4:3 it might be assumed that the pan was rectangular in shape and of good size.

(2) kiyyor, rendered "pan" in 1Sa 2:14. The same word is used in the phrase, "pan of fire" the Revised Version (British and American), "hearth of fire" the King James Version (Zec 12:6); and it is also translated "laver" in the descriptions of the furnishing of tabernacle and temple (Ex 30:18; 1Ki 7:30, etc.). As it held water and was used for boiling meat and the like, it must have been a kind of pot or kettle.

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(3) masreth, (2Sa 15:9). The connection gives no clue as to shape or size except that it must have been small enough to serve food in, and of the proper shape to hold a substance which could be poured out. Some authorities suggest a connection with the root se'or, "leaven," and think that this pan was like the kneading-trough in shape.

(4) sir, rendered "pan" in Ex 27:3 the King James Version, "pot" the Revised Version (British and American).

See POT.

(5) parur, "pan" in Nu 11:8 the King James Version, "pot" the Revised Version (British and American).

See POT.

(6) celachah (2Ch 35:13). Some kind of dish or pot. Slightly different forms of the same root are rendered "cruise" (2Ki 2:20 (tselochith), "dish" (2Ki 21:13 (tsallachath); and also in the Revised Version (British and American) in Pr 19:24; 26:15, instead of the probably incorrect "bosom" of the King James Version.

(7) lebes translated "pan" in 1 Esdras 1:12 the King James Version (the Revised Version (British and American) "cauldron").

(8) teganon, 2 Macc 7:3,5, with the verb teganizo, 7:5, is the usual Greek word for "frying-pan," but here a large sheet of metal must be meant (compare 4 Macc 8:13; 12:10,20).

LITERATURE.

Whitehouse, *Primer of Hebrew Antiquities*, 76, 77; Benzinger, *Hebraische Archäologie*, 70, 71; Nowack, *Hebraische Archäologie*, I, 144.

Walter R. Betteridge

PANNAG

pan'-ag (pannagh; kasia; Eze 27:17 margin, "Perhaps a kind of confection"): One of the articles of commerce of Judah and Israel. The kasia of the Septuagint is said to be a shrub similar to the laurel. Nothing is known of the nature of pannag. Cheyne (EB, 3555) thinks the Heb letters have got misplaced and should be gephen, "vine," and he would join to it the dehash, "honey," which follows in the verse, giving a translation "grape honey," the ordinary dibbs of Palestine—an extremely likely article of commerce.

See HONEY.

PANOPLY

pan'-o-ply: 1 Macc 13:29 the Revised Version margin.

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See ARMOR.

PAP

(shadh, shodh, "breast" (Eze 23:21); mastos, "the breast" (Lu 11:27; 23:29; Re 1:13)): The English word, which goes back to Middle English "pappe" (see Skeat, Concise Etymological Dictionary of the English Language, 327) and is now obsolete, has been replaced in the Revised Version (British and American) by "breast." The Hebrew word signifies the "female breast"; the Greek word has a wider signification, including the male chest.

PAPER

pa'-per.

See CRAFTS, II, 13; PAPHOS; REED; WRITING.

PAPER REEDS

redz: In Isa 19:7 the King James Version (the Revised Version (British and American) "meadows").

PAPHOS

pa'-fos:

1. Site:

The name of two towns, Old (Palaia Paphos, or Palaipaphos) and New Paphos (Nea Paphos), situated at the southwestern extremity of Cyprus. Considerable confusion is caused by the use of the single name Paphos in ancient writers to denote now one, now the other, of these cities. That referred to in Ac 13:6,13 is

strictly called New Paphos (modern Baffa), and lay on the coast about a mile South of the modern Ktima and some 10 miles Northwest of the old city. The latter (modern Koukليا) is situated on an eminence more than a mile from the sea, on the left bank of the Diarrizo, probably the ancient Bocarus.

2. History of Old Paphos:

It was founded by Cinyras, the father of Adonis, or, according to another legend, by Aerias, and formed the capital of the most important kingdom in Cyprus except that of Salamis. Its territory embraced a considerable portion of Western Cyprus, extending northward to that of Soli, southward to that of Curium and eastward to the range of Troodus. Among its last kings was Nicocles, who ruled shortly after the death of Alexander the Great. In 310 BC Nicocreon of Salamis, who had been set over the whole of Cyprus by Ptolemy I of Egypt, was forced to put an end to his life at Paphos for plotting with Antigonus (Diodorus xx. 21, who wrongly gives the name as Nicocles; see Athenische Mitteilungen, XXII, 203 ff), and from that time Paphos remained under Egyptian rule until the Roman annexation of Cyprus in 58 BC. The

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After visiting Salamis and passing through the whole island, about 100 miles in length, Barnabas, Paul and Mark reached Paphos, the residence of the Roman proconsul, Sergius Paulus (for the title see CYPRUS). Here too they would doubtless begin by preaching in the synagogue, but the governor—who is probably the same Paulus whose name appears as proconsul in an inscription of Soli (D.G. Hogarth, *Devia Cypria*, 114)—hearing of their mission, sent for them and questioned them on the subject of their preaching. A Jew named Bar-Jesus or Elymas, who, as a Magian or soothsayer, "was with the proconsul," presumably as a member of his suite, used all his powers of persuasion to prevent his patron from giving his adherence to the new faith, and was met by Paul (it is at this point that the name is first introduced) with a scathing denunciation and a sentence of temporary loss of sight. The blindness which at once fell on him produced a deep impression on the mind of the proconsul, who professed his faith in the apostolic teaching. From Paphos, Paul and his companions sailed in a northwesterly direction to Perga in Pamphylia (Ac 13:6-13).

Paul did not revisit Paphos, but we may feel confident that Barnabas and Mark would return there on their 2nd missionary journey (Ac 15:39). Of the later history of the Paphian church we know little. Tychicus, Paul's companion, is said to have been martyred there, and Jerome tells us that Hilarion sought in the neighborhood of the decayed and almost deserted town the quiet and retirement which he craved (*Vita Hilar.* 42). The *Acta Barnabae* speak of a certain Rhodon, who was attached to the temple service at Old Paphos, as having accepted the Christian faith.

LITERATURE.

Besides the works already referred to, see *Journal of Hellenic Studies*, IX, 175-92 (citation of passages from ancient authors relating to Old Paphos, together with a list of medieval and modern authorities), 225-271 (inscriptions and tombs), and the bibliography appended to article CYPRUS.

Marcus N. Tod

PAPYRUS

pa-pi'-rus (Cyperus papyrus; bublos, biblos, whence biblion, a roll, ta biblia, "the Books" = the Bible):

1. Papyrus Paper
2. Egyptian Papyri
3. Aramaic Papyri
4. Greek Papyri
5. Their Discovery.
6. Classical Papyri
7. Septuagint Papyri

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PAPYRUS, VESSELS OF

See SHIPS AND BOATS, II, 2, (1).

PARABLE

par'-a-b'-l:

1. Name
2. Historical Data
3. Christ's Use of Parables.
4. Purpose of Christ in Using Parables
5. Interpretation of the Parables
6. Doctrinal Value of the Parables

1. Name:

Etymologically the word "parable" (paraballo) signifies a placing of two or more objects together, usually for the purpose of a comparison. In this widest sense of the term there is practically no difference between parable and simile (see Thayer, Dictionary of New Testament Greek, under the word). This is also what substantially some of Christ's parables amount to, which consist of only one comparison and in a single verse (compare Mt 13:33,44-46). In the more usual and technical sense of the word, "parable" ordinarily signifies an imaginary story, yet one that in its details could have actually transpired, the purpose of the story being to illustrate and inculcate some higher spiritual truth. These features differentiate it from other and similar figurative narratives as also from actual history. The similarity between the last-mentioned and a parable is sometimes so

small that exegetes have differed in the interpretation of certain pericopes. A characteristic example of this uncertainty is the story of Dives and Lazarus in Lu 16:19-31. The problem is of a serious nature, as those who regard this as actual history are compelled to interpret each and every statement, including too the close proximity of heaven and hell and the possibility of speaking from one place to the other, while those who regard it as a parable can restrict their interpretation to the features that constitute the substance of the story. It differs again from the fable, in so far as the latter is a story that could not actually have occurred (e.g. Jud 9:8 ff; 2Ki 14:9; Eze 17:2 f). The parable is often described as an extended metaphor. The etymological features of the word, as well as the relation of parables to other and kindred devices of style, are discussed more fully by Ed. Koenig, in HDB, III, 660 ff.

2. Historical Data:

Although Christ employed the parable as a means of inculcating His message more extensively and more effectively than any other teacher, He did not invent the parable. It was His custom in general to take over from the religious and linguistic world of

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G.H. Schodde

PARACLETE

par'-a-klet:

1. Where Used:

This word occurs 5 times in the New Testament, all in the writings of John. Four instances are in the Gospel and one in the First Epistle. In the Gospel the in the Epistle, 1 Joh 2:1. "Paraclete" is simply the Greek word transferred into English. The translation of the word in English Versions of the Bible is "Comforter" in the Gospel, and "Advocate" in the Epistle. The Greek word is parakletos, froth the verb parakaleo. The word for "Paraclete" is passive in form, and etymologically signifies "called to one's side." The active form of the word is parakletor, not found in the New Testament but found in Septuagint in Job 16:2 in the plural, and means "comforters," in the saying of Job regarding the "miserable comforters" who came to him in his distress.

2. General Meaning:

In general the word signifies:

- (1) a legal advocate, or counsel for defense,
- (2) an intercessor,
- (3) a helper, generally.

The first, or technical, judicial meaning is that which predominates in classical usage, corresponding to our word "advocate," "counsel," or "attorney." The corresponding Latin word is advocatus, "advocate," the word applied to Christ in English Versions of the Bible in the translation of the Greek word parakletos, in

1 Joh 2:1. There is some question whether the translation "Comforter" in the passages of John's Gospel in the King James Version and the Revised Version (British and American) is warranted by the meaning of the word. It is certain that the meaning "comforter" is not the primary signification, as we have seen. It is very probably, however, a secondary meaning of the word, and some of its cognates clearly convey the idea of comfort in certain connections, both in Septuagint and in the New Testament (Ge 37:35; Zec 1:13; Mt 5:4; 2Co 1:3,4). In the passage in 2 Corinthians the word in one form or another is used 5 times and in each means "comfort." In none of these instances, however, do we find the noun "Paraclete," which we are now considering.

3. In the Talmud and Targums:

Among Jewish writers the word "Paraclete" came to have a number of meanings. A good deed was called a paraclete or advocate, and a transgression was an accuser. Repentance and good works were called paracletes: "The works of benevolence and mercy done by the people of Israel in this world become agents of peace and intercessors (paracletes) between them and their Father in heaven." The sin offering is

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15:26 Christ says, "I will send (him) unto you from the Father, even the Spirit of truth," and in 16:7, "If I go, I will send him unto you."

See HOLY SPIRIT.

7. As Applied to Christ:

It remains to notice the passage in 1 Joh 2:1 where the term "Paraclete" is applied to Christ: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous"; 2:2 reads: "and he is the propitiation for our sins; and not for ours only, but also for the whole world." Here the meaning is quite clear and specific. Jesus Christ the righteous is represented as our Advocate or Intercessor with the Father. His righteousness is set over against our sin. Here the Paraclete, Christ, is He who, on the basis of His propitiatory offering for the sins of men, intercedes for them with God and thus averts from them the penal consequences of their transgressions. The sense in which Paraclete is here applied to Christ is found nowhere in the passages we have cited from the Gospel. The Holy Spirit as Paraclete is Intercessor or Advocate, but not in the sense here indicated. The Spirit as Paraclete convicts the world of sin, of righteousness and judgment. Jesus Christ as Paraclete vindicates believers before God.

LITERATURE.

Grimm-Thayer, Gr-Eng. Lexicon of the New Testament; Cremer, Biblico-Theol. Lexicon; HDB, article "Paraclete"; DCG, article "Paraclete"; EB, article "Paraclete"; Jew Encyclopedia, article "Paraclete"; Hare, Mission of the Comforter; Pearson, On the Creed; Taylor, Sayings of the Jewish Fathers; various comms., Westcott, Godet and others.

See list of books appended to article on HOLY SPIRIT.

E. Y. Mulhns

PARADISE

par'-a-dis (pardec; paradeisos):

1. Origin and Meaning:

A word probably of Persian origin meaning a royal park. See GARDEN. The word occurs in the Hebrew Scriptures but 3 times: So 4:13, where it is translated "an orchard"; Ne 2:8, where it is translated "a forest" (the Revised Version margin "park"); Ec 2:5, where it is in the plural number (the King James Version "orchards," the Revised Version (British and American) "parks"). But it was early introduced into the Greek language, being made specially familiar by Xenophon upon his return from the expedition of Cyrus the Younger to Babylonia (see Anab. i.2, section 7; 4, section 9; Cyrop. i.3, section 14). In Septuagint the word is of frequent use in translating other terms of kindred significance. The Garden of Eden became "the paradise of pleasure or luxury" (Ge 2:15; 3:23; Joe 2:3). The valley of the Jordan became 'the paradise of God' (Ge 13:10). In Eze 31:8,9, according to Septuagint, there is no tree in the

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the symbol of the abode of the righteous, more fully described without the words in the last chapter of the book. The reticence of the sacred writers respecting this subject is in striking contrast to the profuseness and crudity both of rabbinical writers before Christ and of apocryphal writers and Christian commentators at a later time. "Where the true Gospels are most reticent, the mythical are most exuberant" (Perowne). This is especially noticeable in the Gospel of Nicodemus, the Acta Philippi, the writings of Tertullian (De Idol. c. 13; De Anim. c. 55; Tertullian's treatise De Paradiso is lost), Clement of Alexandria (Frag. 51), and John of Damascus (De Orthod. Fid., ii, 11). In modern literature the conception of Paradise is effectually sublimated and spiritualized in Faber's familiar hymn:

"O Paradise, O Paradise,

I greatly long to see

The special place my dearest Lord

Is destining for me;

Where loyal hearts and true

Stand ever in the light,

All rapture thro' and thro',

In God's most holy sight."

LITERATURE.

The articles in the great Dicts., especially Herzog, RE; HDB; Alger, Critical History of the Doctrine of a Future Life; Schodde, Book of Enoch; Lightfoot, Hor. Heb. on Lu 23:43; Salmond, The Christian Doctrine of Immortality, 346 ff. For a good account of Jewish and patristic speculation on Paradise, see Professor

Plumptre's article in Smith's D.B, II, 704 ff.

G. F. Wright

PARAH

pa'-ra, par'-a (ha-parah; Codex Vaticanus Phara; Codex Alexandrinus Apha): A city named as in the territory of Benjamin between Avvim and Ophrah (Jos 18:23). It may with some confidence be identified with Farah on Wady Farah, which runs into Wady Suweinit, about 3 miles Northeast of 'Anata.

PARALYSIS, PARALYTIC

pa-ral'-i-sis, par-alit'-ik.

See PALSY.

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PARAMOUR

par'-a-moor (pilleghesh, "a concubine," masculine or feminine): A term applied in Eze 23:20 to the male lover, but elsewhere translated "concubine."

PARAN, EL-PARAN

pa'-ran, (pa'ran, 'el-pa'ran; Pharan):

(1) El-paran (Ge 14:6) was the point farthest South reached by the kings. Septuagint renders 'el by terebinthos, and reads, "unto the terebinth of Paran." The evidence is slender, but it is not unreasonable to suppose that this is the place elsewhere (De 2:8; 1Ki 9:26, etc.) called Elath or Eloth ('el with feminine termination), a seaport town which gave its name to the Aelanitic Gulf (modern Gulf of 'Aqaba), not far from the wilderness of Paran (2).

(2) Many places named in the narrative of the wanderings lay within the Wilderness of Paran (Nu 10:12; 13:21; 27:14; compare 13:3,16, etc.). It is identified with the high limestone plateau of Ettih, stretching from the Southwest of the Dead Sea to Sinai along the west side of the Arabah. This wilderness offered hospitality to Ishmael when driven from his father's tent (Ge 21:21). Hither also came David when bereaved of Samuel's protection (1Sa 25:1).

(3) Mount Paran (De 33:2; Hab 3:3) may be either Jebel Maqrah, 29 miles South of 'Ain Kadis (Kadesh-barnea), and 130 miles North of Sinai (Palmer, Desert of the Exodus, 510); or the higher and more imposing range of mountains West of the Gulf of 'Aqaba. This is the more probable if El-paran is rightly identified with Elath.

(4) Some place named Paran would seem to be referred to in De 1:1; but no trace of such a city has yet been found. Paran in 1Ki 11:18 doubtless refers to the district West of the Arabah.

W. Ewing

PARBAR

par'-bar (parbar (1Ch 26:18), and parwarim, translated "precincts" (the King James Version "suburbs" in 2Ki 23:11); Septuagint pharoureim): In 1Ch 26:18 reference is made to the position of the gatekeepers, "for Parbar westward, four at the causeway, and two at Parbar." The word is supposed to be of Persian origin, connected with Parwar, meaning "possessing light," and hence, the meaning has been suggested of "colonnade" or "portico," some place open to the light. In the plural form (2Ki 23:11) the situation of the house of "Nathan-melech" is described, and the translation, "in the colonnades," should, if the above origin is accepted, be more correct than English Versions of the Bible. It is difficult to understand the occurrence of a Persian word at this time, and it has been suggested (EB, col 3585) that the word is a description of the office of Nathan-melech, ba-parwarim being a misreading for ba-peradhim, meaning "who was over the mules."

E. W. G. Masterman

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PARCEL

par'-sel: Properly "a little part," in Elizabethan English being used in almost any sense. In the King James Version of Ge 33:19; Jos 24:32; Ru 4:3; 1Ch 11:13,14 it is the translation of chelqah; Joh 4:5 of chorion—both the Greek and Hebrew words meaning a "piece of land." the Revised Version (British and American) writes "plot" in 1Ch 11:13,14, but if the change was needed at all, it should have been made throughout.

PARCHED

parcht: Four different root words have been translated "parched" in English Versions of the Bible:

(1) qalah, "roasted." This word is applied to corn or pulse. It is a common practice in Palestine and Syria to roast the nearly ripe wheat for eating as a delicacy. A handful of heads of fully developed grain, with the stalks still attached, are gathered and bound together and then, holding the bunch by the lower ends of the stalks, the heads are toasted over a fire of straw or thorn bush. By the time most of the sheaths are blackened the grain is toasted, and, after rubbing off the husks between the hands, is ready to eat (Le 2:14). A form of pulse is toasted in the same way and is more sought after than the grain. In the larger towns and cities, venders go about the streets selling bunches of toasted chick-peas. The Bible references, however, are probably to another form of roasted grain. The threshed wheat or pulse is roasted over a fire on an iron pan or on a fiat stone, being kept in constant motion with a stirrer until the operation is finished. The grain thus prepared is a marketable article. Parched grain is not now so commonly met with as the pulse, which either roasted or unroasted is called chommoc (from Arabic "to roast" or "parch"). Parched pulse is eaten not only plain, but is often made into confection by coating the seeds with sugar. In Bible times parched wheat or pulse was a common food, even taking the place of bread (Le 23:14; Jos 5:11; Ru 2:14). It was a useful food supply for armies, as it

required no further cooking (1Sa 17:17). It was frequently included in gifts or hostages (1Sa 25:18; 2Sa 17:28).

(2) charer, "burned" or "parched" (compare Arabic chariq, "burned"), is used in the sense of dried up or arid in Jer 17:6.

(3) tsicheh, is used in Isa 5:13, the King James Version "dried up" the Revised Version (British and American) "parched" tsechichah in Ps 68:6, the King James Version "dry," the Revised Version (British and American) "parched."

(4) sharabh, rendered "parched" in the King James Version, is "glowing" in the Revised Version (British and American). The word implies the peculiar wavy effect of the air above parched ground, usually accompanied by mirages (compare Arabic serdb, "mirage") (Isa 35:7; 49:10). In predicting a happy future for Zion the prophet could have chosen no greater contrast than that the hot glowing sands which produce illusive water effects should be changed into real pools.

See MIRAGE.

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James A. Patch

PARCHED CORN (GRAIN)

parcht.

See FOOD.

PARCHMENT

parch'-ment (membrana (2Ti 4:13)): The word "parchment" which occurs only once (2Ti 4:13), is derived from Latin pergamena (Greek Pergamene), i.e. pertaining to Pergamum, the name of an ancient city in Asia Minor where, it is believed, parchment was first used. Parchment is made from the skins of sheep, goats or young calves. The hair and fleshy portions of the skin are removed as in tanning by first soaking in lime and then dehairing, scraping and washing. The skin is then stretched on a frame and treated with powdered chalk, or other absorptive agent, to remove the fatty substances, and is then dried. It is finally given a smooth surface by rubbing with powdered pumice. Parchment was extensively used at the time of the early Christians for scrolls, legal documents, etc., having replaced papyrus for that purpose. It was no doubt used at even a much earlier time. The roll mentioned in Jer 36 may have been of parchment. Scrolls were later replaced by codices of the same material. After the arabs introduced paper, parchment was still used for centuries for the book bindings. Diplomas printed on "sheepskins," still issued by many universities, represent the survival of an ancient use of parchment. See following article.

James A. Patch

PARCHMENTS

parch'-ments (membranai, "membranes," "parchments," "vellum"): The skins,

chiefly of sheep, lambs, goats and calves, prepared so as to be used for writing on (2Ti 4:13).

In Greek and Roman times parchment was much employed as a writing material. "At Rome, in the 1st century BC, and the 1st and 2d centuries AD, there is evidence of the use of vellum, but only for notebooks and for rough drafts or inferior copies of literary works. A fragment of a vellum MS, which may belong to this period, is preserved in British Museum Add. manuscript 34,473, consisting of two leaves of Demosthenes, De Fals. Leg., in a small hand, which pears to be of the 2nd cent." (F. G. Kenyon in HDB, IV, 947).

Paul directs Timothy that, when he comes from Ephesus to Rome, he is to bring "the books, especially the parchments." These, as well as the "cloak," which is also mentioned, had evidently been "left at Troas with Carpus." What were these parchments? They are distinguished from "the books," which were probably a few choice volumes or rolls, some portions of the Scriptures of the Old Testament, some volumes of the Law of Moses or of the Prophets or of the Psalms. Among "the books" there might also be Jewish exegetical works, or heathen writings, with which, as is made evident by references in his Epistles, Paul was well acquainted.

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The parchments were different from these, and were perhaps notebooks, in which the apostle had, from time to time, written what he had observed and wished to preserve as specially worthy of remembrance, facts which he had gathered in his study of the Old Testament or of other books. These notes may have been the result of many years' reading and study, and he wished Timothy to bring them to him.

Various conjectures have been made in regard to the contents of "the parchments." It has been suggested by Kenyon (HDB, III, 673) that they contained the Old Testament in Greek; by Farrar, that the parchments were a diploma of Paul's Roman citizenship; by Bull, that they were his commonplace books; by Latham, that the parchments were a copy of the Grundschrift of the Gospels, a volume containing the all-important narrative of the Saviour's life and cross and resurrection. Workman (Persecution in the Early Church, 39) writes: "By *tas membranas* I understand the proofs of his citizenship."

Whatever their contents may have been, they were of such value that Paul wished to have them with him in his prison at Rome, so that, if life were spared for even a few weeks or months, the books and parchments might be at hand for reference. Perhaps in the fact that the books and the parchments and the cloak had been left at Troas with Carpus, there may be a hint that his final arrest by the Roman authorities took place at that city, and that was the suddenness of his arrest that caused him to be unable to carry his books and parchments and the cloak with him. "The police had not even allowed him time to find his overcoat or necessary documents" (Workman, *op. cit.*, 39; see p. 1886, 14).

Be this as it may, he desired to have them now. His well-disciplined mind, even in the near prospect of death by public execution, could find the most joyous labor in the work of the gospel, wherever his influence reached, and could also find relaxation among "the books, especially the parchments."

John Rutherford

PARDON

par'-d'n, par'-dun.

See FORGIVENESS.

PARE, (THE NAILS)

par ('asah, "to fix," "manipulate"): The word, which in Hebrew has a very wide range of application, and which is of very frequent occurrence in the Hebrew Bible, is found in the above meaning in but one passage of English Versions of the Bible (De 21:12; see NAIL). In a similar sense it is found in 2Sa 19:24, where it is used to express the dressing of the feet and the trimming of the beard.

PARENT

par'-ent.

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See CHILDREN; CRIMES; EDUCATION; FAMILY; PUNISHMENTS.

PARK

park (pardec; Septuagint paradeisos; compare Arabic firdaus): "I made me gardens and parks," the King James Version "orchards" (Ec 2:5); "Asaph the keeper of the king's forest," the Revised Version margin "park" (Ne 2:8). The same word occurs in So 4:13, "Thy shoots are an orchard (the Revised Version margin "paradise") of pomegranates." according to Liddell and Scott, paradeisos occurs first in Xenophon, who always uses it of the parks of Persian kings and noblemen. Like many other quadrilaterals the word is undoubtedly of eastern origin. It seems to connote an enclosure. It is used in Septuagint of the Garden of Eden. Compare Lu 23:43; 2Co 12:4; Re 2:7.

See PARADISE.

Alfred Ely Day

PARLOR

par'-ler: This word in the King James Version, occurring in Jud 3:20-25; 1Sa 9:22; 1Ch 28:11, is in every instance changed in the Revised Version: in Judges into "upper room," in 1 Samuel into "guest-chamber," in 1 Chronicles into "chambers," representing as many Hebrew words.

See HOUSE.

PARMASHTA

par-mash'-ta (parmashta'; Septuagint Marmasima, or Marmasimna): One of the sons of Haman (Es 9:9).

PARMENAS

par'-me-nas (Parmenas): A Greek name, an abbreviated form of Parmenides. Parmenas was one of "the seven" chosen by the people and appointed by the apostles to superintend the daily distribution to the Christian poor of Jerusalem (Ac 6:5). Tradition states that he was martyred at Philippi, in the reign of Trajan, but his name does not appear again in Scripture.

PARNACH

par'-nak (parnakh, "gifted"): Father of Elizaphan, the prince of Zebulun (Nu 34:25).

PAROSH

pa'-rosh, par'-osh (par'osh, "flea" (leap)): a family that in part returned under Zerubbabel (Ezr 2:3; Ne 7:8), and in part under Ezra (Ezr 8:3; there spelt "Pharosh," the King James Version). Some of the family had foreign wives (Ezr 10:25). One

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descendant, Pedaiah (see PEDAI AH, (3)), helped to rebuild the city walls (Ne 3:25), and others were among those who "sealed" the covenant of Nehemiah (Ne 10:1,14). In 1 Esdras 5:9; 8:30; 9:26, "Phoros."

PAROUSIA

pa-roo'-zhi-a:

I. THE APOSTOLIC DOCTRINE

1. Terms
2. Data and Sources
3. Consistency
4. Meaning of the Symbolism

II. THE TEACHING OF JESUS

1. Critical Problems
2. Summary
3. Fall of Jerusalem
4. Time

III. JOHN'S EVALUATION

1. Solution of Problem
2. The Church a Divine Quantity

LITERATURE

I. The Apostolic Doctrine.

1. Terms:

The Second Coming of Christ (a phrase not found in the Bible) is expressed by the apostles in the following special terms:

(1) "Parousia" (parousia), a word fairly common in Greek, with the meaning "presence" (2Co 10:10; Php 2:12). More especially it may mean "presence after absence," "arrival" (but not "return," unless this is given by the context), as in 1Co 16:17; 2Co 7:6,7; Php 1:26. And still more particularly it is applied to the Coming of Christ in 1Co 15:23; 1Th 2:19; 3:13; 4:15; 5:23; 2Th 2:1,8; Jas 5:7,8; 2Pe 1:16; 3:4,12; 1Joh 2:28—in all 13 times, besides 2Th 2:9, where it denotes the coming of Anti-christ. This word for Christ's Second Coming passed into the early Patristic

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It is on these lines of the church as a supernatural quantity (of course not to be confused with any particular denomination) that the immediate realization of the Parousia promises is to be sought. Into human history has been "injected" a supernatural quantity, through which a Divine Head works, whose reaction on men settles their eternal destiny, and within which the life of heaven is begun definitely.

2. The Church a Divine Quantity:

The force in this body is felt at the crises of human history, perhaps especially after the catastrophe that destroyed Jerusalem and set Christianity free from the swaddling clothes of the primitive community. This conception of the church as a divine quantity, as, so to speak, a part of heaven extended into earth, is faithful to the essentials of the predictions. Nor is it a rationalization of them, if the idea of the church itself be not rationalized. With this conception all realms of Christian activity take on a transcendental significance, both in life and (especially) death, giving to the individual the confidence that he is building better than he knows, for even the apostles could not realize the full significance of what they were doing. Generally speaking, the details in the symbolism must not be pressed. The purpose of revelation is to minister to life, not to curiosity, and, in teaching of the future, Christ simply taught with the formal language of the schools of the day, with the one change that in the supernatural process He Himself was to be the central figure. Still, the end is not yet. "The hour cometh, in which all that are in the tombs shall hear his voice" (Joh 5:28; compare Joh 6:40; 21:23; 1Joh 2:28). In Christ human destiny is drawing to a climax that can be expressed only in spiritual terms that transcend our conceptions.

See, further, ESCHATOLOGY OF THE NEW TESTAMENT.

LITERATURE.

This is overwhelming. For the presuppositions, GJV4 (HJP is antiquated); Volz,

Judische Eschatologie; Bousset, Religion des Judentums(2). General discussions: Mathews, The Messianic Hope in the New Testament (the best in English); Sanday, The Life of Christ in Recent Research; Holtzmann, Das messianische Bewusstsein Jesu (a classic); von Dobschiitz, The Eschatology of the Gospels (popular, but very sound). Eschatological extreme: Schweitzer, The Quest of the Historical Jesus (Von Reimarus zu Wrede), is quite indispensable; Tyrrell, Christianity at the Cross Roads (perverse, but valuable in parts); Loisy, Gospel and the Church (compare his Evangiles synoptiques). Anti-eschatological: Sharman, The Teaching of Jesus about the Future (minute criticism, inadequate premises, some astounding exegesis); Bacon, The Beginnings of Gospel Story (based on Wellhausen). For the older literature see Schweitzer, Sanday, Holtzmann, as above, and compare Fairweather, The Background of the Gospels, and Brown, "Parousia," in HDB, III.

Burton Scott Easton

PARSHANDATHA

par-shan-da'-tha, par-shan'-da-tha (parshandatha; Septuagint Pharsan, or Pharsanestan; perhaps from the Persian fratsna-data, "given by prayer"): One of the sons of Haman (Es 9:7).

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PART

part: "to part" as a verb is no longer in good use (except in a few special phrases, compare Ru 1:17), but is obscure only in Pr 18:18, where the meaning is "break up their quarrel" (compare 2Sa 14:6). the Revised Version (British and American) has not changed the King James Version's usage, except (strangely) in 1Sa 30:24, where "share" is written. For the noun see PORTION.

PARTHIANS

par'-thi-anz (Parthoi):

1. Country and Early History:

A people mentioned in Ac 2:9 only, in connection with other strangers present at Jerusalem at Pentecost, from which we infer that they were Jews or proselytes from the regions included in the Parthian empire. This empire stretched from the Euphrates to the confines of India and the Oxus, and for centuries was the rival of Rome, and more than once proved her match on the battlefield. The Parthians are not mentioned in the Old Testament, but are frequently in Josephus, and they had an important connection with the history of the Jews, on account of the large colonies of the latter in Mesopotamia, and the interference of the Parthians in the affairs of Judea, once making it a vassal state.

Parthia proper was a small territory to the Southeast of the Caspian Sea, about 300 miles long by 120 wide, a fertile though mountainous region, bordering on the desert tract of Eastern Persia. The origin of the Parthians is rather uncertain, though the prevailing opinion is that they were of Scythic stock or of the great Tartar race. We have no reference to them earlier than the time of Darius the Great, but they were doubtless among the tribes subdued by Cyrus, as they are mentioned by Darius as being in revolt. They seem to have remained faithful to the Persians after that, and submitted to Alexander without resistance.

2. The Seleucid Kings:

Next they came under the rule of the Seleucid kings of Syria, but revolted about 250 BC, in the reign of Antiochus II (Theos), and gained their independence under the lead of Arsaces I who established the dynasty of the Arsacidae, which continued for nearly 5 centuries. His capital was Hecatompylos, but his reign continued only about 3 years, and his brother Tridates succeeded him as Arsaces II and he consolidated the kingdom. The war between the Seleucids and the Ptolemies freed him from interference from that quarter until 237 BC, when Seleucus II (Callinicus) marched against him, but was completely defeated, and Parthian independence was secured. Artabanus I, who followed him, extended his dominions westward to the Zagros Mountains, but Antiochus III would not permit such an encroachment with impunity, and led an expedition against him, driving him back and even invading his ancestral dominion. But after a struggle of some years the Parthians remained still unsubdued, and the difficulties of the contest led Antiochus to conclude peace with him in which he acknowledged the independence of Parthia. For about a quarter of a century the king of Parthia remained quiet, but Phraates I (181-174 BC) recommenced

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contention arose regarding the suzerainty of armenia, peace was not seriously disturbed between them for about 130 years, or until the reign of Trajan. Parthia was not at peace with herself, however. Dynastic troubles were frequent, and the reigns of the kings short. Artabanus III, who reigned 16-42 AD, was twice expelled from his kingdom and twice recovered his throne. In his days occurred a terrible massacre of Jewish colonists in Mesopotamia, as narrated by Josephus (Ant., XVIII, ix). The contest with Rome over Armenia was settled in the days of Nero in a manner satisfactory to both parties, so that peace was not broken for 50 years. The ambition of Trajan led him to disregard the policy inaugurated by Augustus, adhered to, for the most part, by succeeding emperors, not to extend the limits of the empire. After the conquest of Dacia he turned his attention to the East and resolved on the invasion of Parthia. The Parthian king, Chosroes, endeavored to placate Trajan by an embassy bearing presents and proposals of peace, but Trajan rejected them and carried out his purpose. He subdued armenia, took Upper Mesopotamia, Adiabebe (Assyria), Ctesiphon, the capital, and reached the Pets Gulf, but was obliged to turn back by revolts in his rear and failed to reduce the fortress of Hatra. The conquered provinces were restored, however, by Hadrian, and the Parthians did not retaliate until the reign of Aurelius, when they overran Syria, and in 162 AD Lucius Verus was sent to punish them. In the following year he drove them back and advanced into the heart of the Parthian empire, inflicting the severest blow it had yet received. It was evident that the empire was on the decline, and the Romans did not meet with the resistance they had experienced in former times. Severus and Caracalla both made expeditions into the country, and the latter took the capital and massacred the inhabitants, but after his assassination his successor, Macrinus, fought a three days' battle with the Parthians at Nisibis in which he was worsted and was glad to conclude a peace by paying an indemnity of some 1,500,000 British pounds (217 AD).

4. Fall of the Empire:

But this was the last achievement of the Parthians. It is evident that Artabanus

had suffered severely in his conflict with the Romans, and was unable to put down the revolt of the Persians under the lead of Artaxerxes, who overthrew the Parthian empire and established the dynasty of the Sassanidae in its place (226 AD).

5. Culture:

The Parthians were not a cultured people, but displayed a rude magnificence, making use, to some extent, of remains of Greek culture which they found within the regions they seized from the empire of Alexander. They had no native literature, as far as known, but made use of Greek in writing and on their coins. They were familiar with Hebrew or Syro-Chaldaic, and the later kings had Semitic legends on their coins. Josephus is said to have written his history of the Jewish War in his native tongue for Parthian readers. In their method of government they seem to have left the different provinces pretty much to themselves, so long as they paid tribute and furnished the necessary contingents.

H. Porter

PARTICULAR, PARTICULARLY

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pir-tik'-u-lar, par-tik'-u-lar-li: The adverbial phrase "in particular" occurs twice in the King James Version (1Co 12:27, ek merous, the Revised Version (British and American) "severally," the Revised Version margin "each in his part"; and Eph 5:33, hoi kath' hena, the Revised Version (British and American) "severally"); in both cases it has the obsolete meaning of "severally," "individually." The adverb "particularly" occurs in the same sense in [Ac 21:19](#) the King James Version, kath' hen hekaston, the Revised Version (British and American) "one by one," and Heb 9:5 the King James Version, kata meros, the Revised Version (British and American) "severally." We have the plural noun in the sense of "details" in 2 Macc 2:30: "to be curious in particulars"; 11:20, (the King James Version "Of the particulars I have given order," the Revised Version (British and American) I have given order in detail); and the adjective "particular" in the sense of "special" in the first Prologue to Sirach (King James Version, Vulgate (Jerome's Latin Bible, 390-405 A.D.) peculiare; the whole section was omitted in the Revised Version (British and American)).

D. Miall Edwards

PARTITION, THE MIDDLE WALL OF

par-tish'-un, par-tish'-un (to mesotoichon tou phragmou (Eph 2:14)):

1. The Barrier in the Temple

What Paul here asserts is that Christ is our peace, the peace of both Jewish and Gentile believers. He has made them both to be one in Himself, and has broken down the middle wall of partition which divided them from one another. Then the apostle regards Jew and Gentile as two, who by a fresh act of creation in Christ are made into one new man. In the former of these similes he refers to an actual wall in the temple at Jerusalem, beyond which no one was allowed to pass unless he were a Jew, the balustrade or barrier which marked the limit up to which a Gentile might advance but no farther. Curiously, this middle wall of

partition had a great deal to do with Paul's arrest and imprisonment, for the multitude of the Jews became infuriated, not merely because of their general hostility to him as an apostle of Christ and a preacher of the gospel for the world, but specially because it was erroneously supposed that he had brought Trophimus the Ephesian past this barrier into the temple (Ac 21:29), and that he had in this manner profaned the temple (Ac 24:6), or, as it is put in Ac 21:28, he had 'brought Greeks into the temple and polluted this holy place.' In the assault which they thereupon made on Paul they violently seized and dragged him out of the temple- dragged him outside the balustrade. The Levites at once shut the gates, to prevent the possibility of any further profanation, and Paul would have been torn in pieces, had not the Roman commander and his soldiers forcibly prevented.

2. Herod's Temple; Its Divisions; the Courts:

In building the temple Herod the Great had enclosed a large area to form the various courts. The temple itself consisted of the two divisions, the Holy Place, entered by the priests every day, and the Holy of Holies into which the high priest entered alone once every year. Immediately outside the temple there was the Court of the Priests, and in it was placed the great altar of burnt offering. Outside of this again was the Court of the Sons of Israel, and beyond this the Court of the Women. The site of the temple

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While Paul was writing the Epistle to the Ephesians at Rome, this barrier in the temple at Jerusalem was still standing, yet the chained prisoner of Jesus Christ was not afraid to write that Christ had broken down the middle wall of partition, and had thus admitted Gentiles who were far off, strangers and foreigners, to all the privileges of access to God in ancient times possessed by Israel alone; that separation between Jew and Gentile was done away with forever in Christ.

4. The Throwing Down of the Barrier:

If Paul wrote the Epistle to the Ephesians in 60 or 61 AD, then the actual barrier of stone remained in its position in the Court of the Gentiles not more than some 10 years, for it was thrown down in the burning of the temple by the Roman army. And out of those ruins a fragment has been excavated in our own day, containing the very inscription threatening death to the Gentile intruder, and reminding us that it is only in Christ Jesus that we now draw nigh unto God, and that we are thus one body in Christ, one new man. Christ has broken down the middle wall of partition, for He, in His own person, is our peace.

John Rutherford

PARTRIDGE

par' -trij (qore; Latin perdix; Septuagint, 1Sa 26:20, nuktikorax, "owl," Jer 17:11, perdix): a bird of the family Tetraonidae. The Hebrew word for this bird, qore', means "a caller," and the Latin perdix is supposed to be an imitation of its cry, and as all other nations base their name for the bird on the Latin, it becomes quite evident that it was originally named in imitation of its call. The commonest partridge of Palestine, very numerous in the wilderness and hill country, was a bird almost as large as a pheasant. It had a clear, exquisite cry that attracted attention, especially in the mating season. The partridge of the wilderness was smaller and of beautifully marked plumage. It made its home around the Dead Sea, in the Wilderness of Judea and in rocky caverns. Its eggs were creamy

white; its cry very similar to its relatives'. The partridge and its eggs were used for food from time immemorial.

The first reference to it is found in 1Sa 26:20: "Now therefore, let not my blood fall to the earth away from the presence of Yahweh: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains." David in this dialogue with Saul clearly indicates that if he did not hunt the partridge himself, he knew how it was done. The birds were commonly chased up the mountains and stunned or killed with "throw sticks." David knew how deft these birds were at hiding beside logs and under dry leaves colored so like them as to afford splendid protection; how swiftly they could run; what expert dodgers they were; so he compared taking them with catching a flea. The other reference is found in Jer 17:11: "As the partridge that sitteth on eggs which she hath not laid, so is he that getteth riches, and not by right; in the midst of his days they shall leave him, and at his end he shall be a fool." If this reference is supposed to indicate that partridges are in the habit of brooding on the nest of their kind or of different birds, it fails wholly to take into consideration the history of the bird. Partridges select a location, carefully deposit an egg a day for from 10 to 15 days, sometimes 20, and then brood, so that all the young emerge at one time. But each bird knows and returns to its nest with unfailing regularity. It would

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require the proverbial "Philadelphia lawyer" to explain this reference to a "partridge sitting on eggs she had not laid." No ornithologist ever could reconcile it to the habits or characteristics of the birds. the King James Version translated these lines, "As the partridge sitteth on eggs, and hatcheth them not." This was easy to explain clearly. The eggs of the partridge were delicious food, and any brooding bird whose nest was discovered after only a few days of incubation did not hatch, because she lost her eggs. Also the eggs frequently fall prey to other birds or small animals. Again, they are at the mercy of the elements, sometimes being spoiled by extremely wet cold weather. Poultry fanciers assert that a heavy thunder storm will spoil chicken eggs when hatchingtime is close; the same might be true with eggs of the wild. And almost any wild bird will desert its nest and make its former brooding useless, if the location is visited too frequently by man or beast.

There is also a partridge reference in the Book of Ecclesiasticus 11:29 ff the Revised Version (British and American)): "Bring not every man into thine house; for many are the plots of the deceitful man. As a decoy partridge in a cage, so is the heart of a proud man; and as one that is a spy, he looketh upon thy falling. For he lieth in wait to turn things that are good into evil; and in things that are praiseworthy he will lay blame." The reference is to confining a tame partridge in a hidden cage so that its calls would lure many of its family within range of arrows or "throw sticks" used by concealed hunters.

Gene Stratton-Porter

PARUAH

pa-roo'-a (paruach "blooming"): Father of Jehoshaphat, who was one of Solomon's twelve victualers or providers, and had charge in Isaachar of this function (1Ki 4:17).

PARVAIM

par-va'-im (parwayim; Septuagint Pharouaim): The word occurs only in 2Ch 3:6, as the place from which Solomon obtained gold for the decoration of his Temple. A derivation is given from the Sanskrit purva, "eastern," so that the name might be a vague term for the East (Gesenius, Thesaurus, 1125). Whether there was such a place in arabia is doubtful. Farwa in Yemen has been suggested, and also Saq el Farwain in Yemamah. Some have considered the name a shortened form of Cepharyayim which occurs in the Syriac and Targum Jonathan for the "Sephar" of Ge 10:30.

A. S. Fulton

PAS-DAMMIM

pas-dam'-im.

See EPHES-DAMMIM.

PASACH

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pa'-sak (pacakh, "divider"): Son of Japhlet, descendant of Asher (1Ch 7:33).

PASEAH

pa-se'-a, pas'-e-a (paceach "limping"):

- (1) A son of Eshton, descendant of Judah (1Ch 4:12).
- (2) The eponym of a family of Nethinim (Ezr 2:49; Ne 7:51, the King James Version "Phaseah" equals "Phinoe" (1 Esdras 5:31).
- (3) Father of Joiada, who helped to repair the old gate (Ne 3:6).

PASHHUR, PASHUR

pash'-hur, pash'-ur (pashchur, "splitter," "cleaver"): The name of several persons difficult to individuate:

- (1) A priest, son of Immer, and "chief governor in the house of the Lord" (Jer 20:1), who persecuted Jeremiah, putting him in "the stocks" hard by the "house of Yahweh" in the "gate of Benjamin" (Jer 20:2). When released, Jeremiah pronounced Divine judgment on him and the people. Future captivity and an exile's death are promised to Pashur whose name he changed from its masterful significance to a cowering one. "Terror on every side" (maghor miccabhibh) is to take the place of "stable strength" (Jer 20:3).
- (2) Son of Melchiah, a prince of Judah, and one of the delegation sent by Zedekiah, the king, to consult Jeremiah (Jer 21:1). It looks like a larger and later deputation, similarly sent, to which this Pashur belongs, whose record is given in Jer 38:1-13. Accompanying them was one, Gedaliah, who was a son of (3).
- (3) Another Pashur (Jer 38:1), who may be the person mentioned in 1Ch 9:12; Ne 11:12.

(4) A priest, of those who "sealed" Nehemiah's covenant (Ne 10:1,3), who may, however, be the same as (5).

(5) The chief of a priestly family called "sons of Pashur" (Ezr 2:38; 10:22; Ne 7:41; 1 Esdras 5:25 ("Phassurus," margin "Pashhur"); 1 Esdras 9:22 ("Phaisur," margin "Pashhur")). Doubtless it is this Pashur, some of whose sons had "strange wives" (Ezr 10:22).

Henry Wallace

PASS, PASSAGE, PASSENGER

pas, pas'-aj, pas'-en-ger: "To pass" bears different meanings and corresponds to various words in Hebrew and Greek. It occurs frequently in the phrase "and it came to pass" (literally, "and it was"). This is simply a Hebrew idiom linking together the

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different paragraphs of a continuous narrative. As a rule "pass" renders the Hebrew word 'abhar. This verb has various meanings, e.g. "to pass over" a stream (Ge 31:21); "to cross" a boundary (Nu 20:17); "to pass through," or "traverse," a country (Nu 21:22); "to pass on" (Ge 18:5); "to pass away," "cease to exist" (Job 30:15). The word is used metaphorically, "to pass over," "overstep," "transgress" (Nu 14:41). In the causative form the verb is used in the phrase "to cause to pass through fire" (De 18:10; 2Ki 16:3). In the King James Version "pass" sometimes has the force of "surpass," "exceed," e.g. 2Ch 9:22, "King Solomon passed all the kings of the earth in riches and wisdom"; compare also Eph 3:19, "the love of Christ which passeth knowledge," and Php 4:7, "the peace of God, which passeth all understanding."

Passage in the King James Version renders ma'abhar, or ma'abharah. The former word denotes (1) the ford of a river (Ge 32:23 King James Version margin); (2) the pass of a mountain range (1Sa 13:23). In the only other instance of the use of the shorter form (Isa 30:32 margin), the King James Version renders "where the grounded staff shall pass." A more correct translation would be, "and every sweep (or stroke) of the appointed staff." The longer form bears both meanings, namely, "ford" (e.g. Jos 2:7; Jud 3:28, etc.) and "pass" (1Sa 14:4; Isa 10:29). In Jos 22:11, the rendering 'towards the region opposite the children of Israel' would be more correct than the King James Version, "at the passage of the children of Israel." In English Versions of the Bible of Nu 20:21 "passage" seems to mean "right of way," and renders the infinitive of the Hebrew verb. In Jer 22:20 the King James Version the word rendered "passage" should be translated "from Abarim" (as in the Revised Version (British and American)), a mountain range in Moab, Northeast of the Dead Sea.

Passenger in the King James Version means a "passer-by." In Eze 39:11,14,15 where the word occurs 4 times in the King James Version, the Revised Version (British and American) translates "them that pass through."

PASSING OF MARY, THE

See APOCRYPHAL GOSPELS.

PASSION, GOSPEL OF THE

See APOCRYPHAL GOSPELS.

PASSION, PASSIONS

pash'-un, pash'-unz: "Passion" is derived from Latin passio, which in turn is derived from the verb patior, with the root, pat-. The Latin words are connected with the Greek root, path-, which appears in a large number of derivatives. And in Greek, Latin, and English (with other languages in addition) words connected with this root, pat-, path-, are often susceptible of a great variety of meanings, for which the dictionaries must be consulted. For "passion," however, as it appears in English Versions of the Bible, only three of these meanings need be considered.

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(1) Close to what seems to be the primary force of the root is the meaning "suffer," and in this sense "passion" is used in Ac 1:3, "to whom he also showed himself alive after his passion." This translation is a paraphrase (Greek: "after he had suffered"), due to the Vulgate (Jerome's Latin Bible, 390-405 A.D.) (post passionem suam), and in English is as old as Wycliff, whom the subsequent English Versions of the Bible has followed. This is the only case in the King James Version and the Revised Version (British and American) where "passion" has this meaning, and it can be so used in modern English only when referring (as here) to the sufferings of Christ (compare "Passion play").

(2) "Suffering," when applied to the mind, came to denote the state that is controlled by some emotion, and so "passion" was applied to the emotion itself. This is the meaning of the word in Ac 14:15, "men of like passions," and Jas 5:17, "a man of like passions," Greek *homoioopathes*; the Revised Version margin "of like nature" gives the meaning exactly: "men with the same emotions as we."

(3) From "emotion" a transition took place to "strong emotion," and this is the normal force of "passion" in modern English the King James Version does not use this meaning, but in the Revised Version (British and American) "passion" in this sense is the translation of *pathos*, in its three occurrences: Ro 1:26 (the King James Version "affection"); Col 3:5 (the King James Version "inordinate affection"); 1Th 4:5 (the King James Version "lust").

It is used also for two occurrences of *pathema* (closely allied to *pathos*) in Ro 7:5 (the King James Version "motions," the King James Version margin "passions") and in Ga 5:24 (the King James Version "affection"). The fixing of the exact force in any of these cases is a delicate problem fully discussed in the commentaries. In Col 3:5 only does "passion" stand as an isolated term. The context here perhaps gives the word a slight sexual reference, but this must not be overstressed; the warning probably includes any violent over-emotion that robs a man of his self-control.

See AFFECTION; MOTION.

Burton Scott Easton

PASSOVER

pas'-o-ver (pecach, from pacach, "to pass" or "spring over" or "to spare" (Ex 12:13,23,17; compare Isa 31:5. Other conjectures connect the word with the "passing over" into a new year, with assyr pasahu, meaning "to placate," with Hebrew pacah, meaning "to dance," and even with the skipping motions of a young lamb; Aramaic [-paccha', whence Greek Pascha; whence English "paschal." In early Christian centuries folk-etymology connected pascha with Greek pascho, "to suffer" (see PASSION), and the word was taken to refer to Good Friday rather than the Passover):

1. Pecach and Matstsoth
2. Pecach mitsrayim
3. Pecach doroth

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in Exodus and once in Deuteronomy, "Thou shalt tell thy son on that day"; washing the hands for eating; grace before eating; tasting the matstsah; tasting the bitter herbs; eating of them together; the meal; partaking of the matstsah that had been set aside as 'aphiqomen or dessert; grace after meat; Hallel; request that the service be accepted. Thereafter folk-songs are sung to traditional melodies, and poems recited, many of which have allegorical meanings. A cup of wine is used at the sanctification and another at grace, in addition to which two other cups have been added, the 4 according to the Mishna (Pecachim x.1) symbolizing the 4 words employed in Ex 6:6,7 for the delivery of Israel from Egypt. Instead of eating in haste, as in the Egyptian Passover, it is customary to recline or lean at this meal in token of Israel's freedom.

The prohibition against leaven is strictly observed. The searching for hidden leaven on the evening before the Passover and its destruction in the morning have become formal ceremonies for which appropriate blessings and declarations have been included in the liturgy since the days when Aramaic was the vernacular of the Jews. As in the case of other festivals, the Jews have doubled the days of holy convocation, and have added a semi-holiday after the last day, the so-called 'iccur chagh, in token of their love for the ordained celebration and their loathness to depart from it.

Nathan Isaacs

PASTOR

pas'-ter (ro'eh; poimen; literally, a helper, or feeder of the sheep (the King James Version Jer 2:8; 3:15; 10:21; 12:10; 17:16; 22:22; 23:1,2, and in Eph 4:11, the King James Version and the Revised Version (British and American))): Besides the literal sense the word has now a figurative meaning and refers to the minister appointed over a congregation. This latter meaning is recognized in the translation of the King James Version.

See MINISTRY.

PASTORAL EPISTLES

pas'-tor-al,

I. GENUINENESS

1. External Evidence

2. Genuineness Questioned

II. ALLEGED DIFFICULTIES AGAINST PAULINE AUTHORSHIP

1. Relative to Paul's Experiences

(1) Data in 1 Timothy

(2) Data in 2 Timothy

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are from the hand of one and the same writer, a writer who makes many personal allusions of a nature which it would be impossible for a forger to invent. It is generally allowed that the personal passages in 2Ti 1:15-18; 4:9-22 are genuine. But if this is so, then it is not possible to cut and carve the epistles into fragments of this kind. Objections dating only a century back are all too feeble to overturn the consistent marks of Pauline authorship found in all three epistles, corroborated as this is by their reception in the church, dating from the very earliest period. The Pastoral Epistles may be used with the utmost confidence, as having genuinely come from the hand of Paul.

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The "lives" of Paul may also be consulted, as they contain much that refers to these epistles, i.e. those by Conybeare and Howson, Lewin, Farrar and others. See also Ramsay's *Paul the Traveler and the Roman Citizen*.

John Rutherford

PASTURAGE; PASTURE

pas'-tur-aj, pas'-tur.

See SHEEP TENDING.

PATARA

pat'-a-ra (ta Patara): A coast city of ancient Lycia, from which, according to Ac 21:1, Paul took a ship for Phoenicia. Because of its excellent harbor, many of the coast trading ships stopped at Patara, which therefore became an important and wealthy port of entry to the towns of the interior. As early as 440 BC autonomous coins were struck there; during the 4th and the 3rd centuries the coinage was interrupted, but was again resumed in 168 BC when Patara joined the Lycian league. Ptolemy Philadelphus enlarged the city, and changed its name to Arsinoe in honor of his wife. The city was celebrated not only as a trading center, but especially for its celebrated oracle of Apollo which is said to have spoken only during the six winter months of the year. Among the ruins there is still to be seen a deep pit with circular steps leading to a seat at the bottom; it is supposed that the pit is the place of the oracle. In the history of early Christianity, Patara took but little part, but it was the home of a bishop, and

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the birthplace of Nicholas, the patron saint of the sailors of the East. Though born at Patara, Nicholas was a bishop and saint of Myra, a neighboring Lycian city, and there he is said to have been buried. Gelemish is the modern name of the ruin. The walls of the ancient city may still be traced, and the foundations of the temple and castle and other public buildings are visible. The most imposing of the ruins is a triumphal arch bearing the inscription: "Patara the Metropolis of the Lycian Nation." Outside the city walls many sarcophagi may be seen, but the harbor, long ago choked by sand, has been converted into a useless swamp. another at grace, in addition to which two other cups have been added, the 4 according to the Mishna (Pecachim x.1) symbolizing the 4 words employed in Ex 6:6,7 for the delivery of Israel from Egypt. Instead of eating in haste, as in the Egyptian Passover, it is customary to recline or lean at this meal in token of Israel's freedom.

See also MYRA.

E. J. Banks

PATE

pat (qodhqodh): The word usually translated "crown," "crown of the head" (Ge 49:26; De 28:35; 33:16,20; 2Sa 14:25; Job 2:7; Isa 3:17; Jer 2:16; 48:45) and "scalp" (Ps 68:21) is rendered "pate" in Ps 7:16 in agreement with earlier English translators since Coverdale: "His mischief shall return upon his own head, and his violence shall come down upon his own pate." The reason for the choice of the word lies evidently in the desire to make the Hebrew parallelism with "head" (ro'sh) apparent. The same object has, however, been achieved differently in another poetical passage (Ge 49:26 parallel De 33:16), namely, by the juxtaposition of "head" and "crown of the head."

H. L. E. Luring

PATH; PATHWAY

path, path'-wa (orach, nethibhah, etc.; tribos, trochia):

(1) In the Old Testament.—In addition to its obvious literal sense (e.g. Ge 49:17), it has very frequently a figurative meaning.

(a) As applied to man, a course or manner of life: (i) man's outward lot in life, his career or destiny, whether of the just man (Isa 26:7) or of the ungodly (Job 8:13); (ii) frequently in an ethical sense, of men's conduct or inward life-purpose, whether it be good or evil (e.g. Pr 2:15), generally accompanied by a term defining the moral quality of the conduct, either an abstract noun (e.g. "the paths of uprightness," Pr 2:13; 4:11; "the paths of justice," Pr 2:8; Isa 40:14; "the paths of life," Ps 16:11; Pr 2:19), or a concrete adjective or noun (e.g. "crooked paths," Isa 59:8; "the paths of the righteous," Pr 2:20; 4:18).

(b) The term is also applied to God either (i) of the methods of the Divine Providence, God's dealings with men (Ps 25:10; 65:11), or (ii) of the principles and maxims of religion and morality divinely revealed to man ("Show me thy ways, O Yahweh, teach me thy paths," Ps 25:4; compare Isa 2:3).

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(2) In the Apocrypha we have the "paths" of Wisdom (tribos, Baruch 3:21,31); the "path" shown to men by the Law (semita, 2 Esdras 14:22); and a man's "paths" (tribos, Tobit 4:10).

(3) In the New Testament the word occurs only in Mt 3:3 and parallel passages Mr 1:3; Lu 3:4 (of the forerunner's work), and in Heb 12:13 (in the Old Testament ethical sense).

Pathway occurs in Pr 12:28 (derekh nethibhah) and The Wisdom of Solomon 5:10 (atrapos).

See WAY.

D. Miall Edwards

PATHEUS

pa-the'-us (Pathaios, Phathaios): One of the Levites who had married a foreign wife (1 Esdras 9:23) equals "Pethahiah" of Ezr 10:23.

PATHROS

path'-ros (pathros; Egyptian Pata resii, the "South land"; Septuagint ge Pathoures): The Hebrew form of the Egyptian name for Upper Egypt (Isa 11:11; Jer 44:1,15; Eze 29:14; 30:14).

PATHRUSIM

path-roo'-sim, path-ru'-sim (pathrucci, "an inhabitant of Pathros"; Septuagint hoi Patrosonieim): The branch of the Egyptians who came from PATHROS (which see). They are represented as begotten of Mizraim, "Mizraim begat Zudim. and

Pathrusim" (Ge 10:13 f; 1Ch 1:11 f).

PATIENCE

pa'-shens (hupomone, makrothumia): "Patience" implies suffering, enduring or waiting, as a determination of the will and not simply under necessity. As such it is an essential Christian virtue to the exercise of which there are many exhortations. We need to "wait patiently" for God, to endure uncomplainingly the various forms of sufferings, wrongs and evils that we meet with, and to bear patiently injustices which we cannot remedy and provocations we cannot remove.

The word "patience" does not occur in the Old Testament, but we have "patiently" in Ps 40:1 as the translation of qawah, "to wait," "to expect," which word frequently expresses the idea, especially that of waiting on God; in Ps 37:7, "patiently" ("wait patiently") is the translation of qul, one of the meanings of which is "to wait" or "to hope for" or "to expect" (of Job 35:14); "patient" occurs (Ec 7:8) as the translation of 'erekh ruach, "long of spirit," and (Job 6:11) "that I should be patient" (ha'arikh nephesh). Compare "impatient" (Job 21:4).

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"Patience" occurs frequently in the Apocrypha, especially in Ecclesiasticus, e.g. 2:14; 16:13; 17:24; 41:2 (hupomone); 5:11 (makrothumia); 29:8 (makrothumeo, the Revised Version (British and American) "long suffering"); in The Wisdom of Solomon 2:19, the Greek word is anexikakia.

In the New Testament hupomone carries in it the ideas of endurance, continuance (Lu 8:15; 21:19; Ro 5:3,4, the American Standard Revised Version "stedfastness"; Ro 8:25, etc.).

In all places the American Revised Version margin has "stedfastness," except Jas 5:11, where it has "endurance"; makrothumia is translated "patience" (Heb 6:12; Jas 5:10); makrothumeo, "to bear long" (Mt 18:26,29; Jas 5:7; See LONGSUFFERING); the same verb is translated "be patient" (1Th 5:14, the Revised Version (British and American) "longsuffering"; Jas 5:7,8, the King James Version and the Revised Version (British and American) "patient"); makrothumos, "patiently" (Ac 26:3); hupomeno (1Pe 2:20); anexikakos is translated "patient" (2Ti 2:4, the Revised Version (British and American), the King James Version margin, "forbearing"); epieikes, "gentle" (1Ti 3:3, the Revised Version (British and American) "gentle"); hupomeno (Ro 12:12, "patient in tribulation"). For "the patient waiting for Christ" (2Th 3:5), the Revised Version (British and American) has "the patience of Christ."

Patience is often hard to gain and to maintain, but, in Ro 15:5, God is called "the God of patience" (the American Revised Version margin "stedfastness") as being able to grant that grace to those who look to Him and depend on Him for it. It is in reliance on God and acceptance of His will, with trust in His goodness, wisdom and faithfulness, that we are enabled to endure and to hope stedfastly.

See also GOD.

W. L. Walker

PATMOS

pat'-mos (Patomos; Italian: San Giovanni di Patino): A Turkish island of the group Sporades, Southwest of Samos, mentioned once in the Bible, Re 1:9, "I, John was in the isle that is called Patmos, for the word of God and the testimony of Jesus" (dia ton logon tou theou kai ten marturian Iesou). The island is 10 miles long, and about 6 broad along the northern coast. It is for the most part rocky. The highest part is Mount Elias, which rises to a height of over 800 ft. As in Greece, and in the adjacent mainland of Asia Minor, the land is treeless. Near the city of Patmos there is a good harbor. A famous monastery, Christodulos, was founded on the island in 1088. Near this is a thriving school, attended by students from all parts of the Archipelago. The population of the island numbers 3,000, almost entirely Greek. The ancient capital was on an isthmus between the inlets of La Scala and Merika. Many ruins can still be seen. The huge walls of Cyclopean masonry, similar to those at Tiryns, attest their great age. In Roman times Patmos was one of the many places to which Rome banished her exiles. In 95 AD, according to a tradition preserved by Irenaeus, Eusebius, Jerome and others, John was exiled here—in the 14th year of the reign of Domitian—whence he returned to Ephesus under Nerva (96 AD). The cave in which he is said to have seen his visions is still pointed out to the traveler. Only a small part

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of the once valuable library in the monastery of Christodulos is left. Just 100 years ago (1814) Mr. E.D. Clark purchased here the manuscript of Plato which is now in the Bodleian Library, the celebrated Clarkianus, a parchment written in the year 895, and admittedly the best of all for the 1st of the 2 volumes into which the works of Plato were divided for convenience. Patmos is mentioned by Thucydides (iii.33), by Pliny (NH, iv.23), and by Strabo (x.5).

See also JOHN, THE APOSTLE; REVELATION OF JOHN.

LITERATURE.

Tozer, The Islands of the Aegean (1890), 178-95; Walpole, Turkey (London, 1820), II, 43; E.D. Clark, Travels (London, 1818), VI, 2; Ross, Reisen (Stuttgart, 1840), II;

Guerin, Description de l'Ile de Patmos (Paris, 1856).

J. E. Harry

PATRIARCH; PATRIARCHS

pa'-tri-ark, patriarches). The word occurs in the New Testament in application to Abraham (Heb 7:4), to the sons of Jacob (Ac 7:8,9), and to David (Ac 2:29). In Septuagint it is used as the equivalent of the head of the fathers' house, or of a tribe (1Ch 24:31; 27:32; 2Ch 26:12). Commonly now the term is used of the persons whose names appear in the genealogies and covenant-histories in the periods preceding Moses (Ge 5; 11, histories of Noah, Abraham, Isaac, Jacob, etc.; compare "patriarchal dispensation"). The problems connected with the longevity ascribed to the patriarchs in the genealogies and narratives in Ge are dealt with in special articles.

See ANTEDILUVIAN PATRIARCHS; ANTEDILUVIANS (GENEALOGY).

James Orr

PATRIARCHS, TESTAMENTS OF THE TWELVE See
APOCALYPTIC LITERATURE, sec. IV, 1.

PATRIMONY

pat'-ri-mo-ni (ha-'abhoth, "the fathers"): A word occurring once in English Versions of the Bible (De 18:8), meaning literally, "the fathers," which, however, is obscure, probably by reason of abbreviation for some phrase, e.g. "house of the fathers." It may indicate "some private source of income possessed by the Levite (who has come up from a country district to the central sanctuary) distinct from what he receives as a priest officiating at the central sanctuary" (Driver, "Deuteronomy," ICC, in the place cited.). Beyond this one occurrence of the word the same idea is conveyed often by other words or phrases: "He divided unto them his living" (Lu 15:13); "Teacher, bid my brother divide the inheritance with me" (Lu 12:13). Full and specific directions were given in the Law for the division of the patrimony (Nu 27§; De 21\$, etc.) and for its redemption (Ru 4:1-12). The idea was frequently used with figurative and spiritual application: the land of Canaan was Israel's patrimony, being inherited from Yahweh (Ps 105:11); salvation because of its origin in grace was the believer's patrimony (Ga

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3:26-4:7). Contrariwise Israel was Yahweh's inheritance (Isa 19:25; 63:14; compare Ps 33:12; and the whole earth is the Messiah's patrimony, inherited from His Eternal Father (Ps 2:8).

See BIRTHRIGHT; FAMILY; INHERITANCE; PROPERTY.

Edward Mack

PATROBAS

pat'-ro-bas (Patrobas): The name of a member of the Christian community at Rome to whom Paul sent greetings (Ro 16:14). The name is an abbreviated form of "Patrobios." There was a wealthy freedman of Nero of the same name who was put to death by Galba (Tacitus, History i.49; ii.95). The Patrobas of Paul may have been a dependent of his.

PATROCLUS

pa-tro'-klus (Patroklos): The father of the Syrian general Nicanor (2 Macc 8:9).

PATTERN

pat'-ern (tabhnith, "model," mar'eh, "a vision" or "view"): The Old Testament words translated "pattern" do not necessarily indicate a drawing such as a modern constructor begins with, or the patterns made from these drawings for the guidance of workmen. In Ex 25:9,40 the word "idea" or "suggestion" would possibly indicate more distinctly than "pattern" what Moses received in regard to the building of the tabernacle, etc. It is doubtful if any architect's drawing was ever made of the temple. It is not the custom in Palestine and Syria today to work from any pattern more concrete than an idea. A man who wants a house calls the builder and says he wants to build so many rooms of such and such dimensions with, for example, a court 10 drahs (arm's lengths) wide and 15 drahs long, made

of sandstone and plastered inside and out. With these meager instructions the builder starts. The details are worked out as the building proceeds. When a piece of iron or brass work is to be made, the customer by gestures with his hands outlines the form the piece should take. "I want it haik wa haik" ("thus and thus"), he says, and leaves the metal worker to conceive the exact form. It is probable that directions similar to these were given by David to Solomon. "Then David gave Solomon his son the pattern (his conception) of the porch of the temple," etc. (1Ch 28:11). The above does not apply to Greek and Roman work in Syria. Their workmen, probably mostly native, were trained to work from models. Williams in the Architect, January, 1913, says of the works at Baalbek and Palmyra, "There is a machine-like resemblance betokening slavish copying." At the present time native workmen coming under the influence of foreigners are beginning to work from models and plans, but they show little tendency to create models of their own.

Three Greek words have been translated in the New Testament: tupos, "type," occurs in Tit 2:7 and Heb 8:5. In the first instance the Revised Version (British and American) reads "ensample." hupotuposis, "outline," has been similarly translated in 1Ti 1:16, but "pattern" in 2Ti 1:13. In Heb 9:24 the American Standard Revised Version. antitupos, is rendered "like in pattern." hupodeigma, the King James Version

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"pattern," is translated in the American Standard Revised Version "copy" (Heb 8:5), "copies" (Heb 9:23). At the time of the translation of the King James Version the word "pattern" meant either the thing to be copied or the copy.

James A. Patch

PAU

pa'u.

See PAI.

PAUL, THE APOSTLE, 1

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I. Sources

1. The Acts

2. The Thirteen Epistles

(1) Pauline Authorship

(2) Lightfoot's Grouping

(a) First Group (1 and 2 Thessalonians)

(b) Second Group (1 and 2 Corinthians, Galatians, Romans, (c) Third Group- (Philippians, Philemon, Colossians, Ephesians)

(d) Fourth Group (1 Timothy, Titus, 2 Timothy)

(3) Paul's Conception of His Epistles

(4) Development in Paul's Epistles

II. MODERN THEORIES ABOUT PAUL

1. Criticism Not Infallible

2. The Tübingen Theory

3. Protest against Baur's View

4. Successors to Baur

5. Appeal to Comparative Religion

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the hypothesis advanced by the advocates of comparative religion, when left to its own momentum, finally comes to rest."

6. The Eschatological Interpretation:

Schweitzer himself may be accepted as the best exponent of the rigid application of this view to Paul (Paul and His Interpreters, 1912) that he had made to Jesus (The Quest of the Historical Jesus, 1910). He glories in the ability to answer the absurdities of Steck, Loman and Van Manen and Drews by showing that the eschatological conceptions of Paul in his epistles are primitive, not late, and belong to the 1st century, not to the 2nd (Paul and His Interpreters, 249). He thus claims to be the true pupil of Baur, though reaching conclusions utterly different. There is undoubtedly an element of truth in this contention of Schweitzer, but he loses his case, when he insists that nothing but eschatology must be allowed to figure. "The edifice constructed by Baur has fallen," he proclaims (p. viii), but he demands that in its place we allow the "exclusively Jewish-eschatological" (p. ix) interpretation. There he slips, and his theory will go the way of that of Baur. C. Anderson Scott ("Jesus and Paul," Cambridge Biblical Essays, 365) admits that Paul has the same eschatological outlook as Jesus, but also the same ethical interest. It is not "either or," but both in each case. See a complete bibliography of the "Jesus and Paul" controversy in J. G. Machens' paper on "Jesus and Paul" in Biblical and Theological Studies (1912, 547

f). As Ramsay insists, we are now in the 20th century of insight and sanity, and Paul has come to his own. Even Wernle (Beginnings of Christianity, I, 163) sees that Paul is not the creator of the facts: "He merely transmits historical facts. God—Christ— Paul, such is the order." Saintsbury (History of Criticism, 152) says: "It has been the mission of the 19th century to prove that everybody's work was written by somebody else, and it will not be the most useless task of the 20th to betake itself to more profitable inquiries."

III. Chronology of Paul's Career.

1. Schemes:

There is not a single date in the life of Paul that is beyond dispute, though several are narrowed to a fine point, and the general course and relative proportion of events are clear enough. Luke gave careful data for the time of the birth of Jesus (Lu 2:1 f), for the entrance of the Baptist on his ministry (Lu 3:1 f), and the age of Jesus when He began His work (Lu 3:23), but he takes no such pains in the Acts with chronology. But we are left with a number of incidental allusions and notes of time which call for some discussion. For fuller treatment see **CHRONOLOGY OF THE NEW TESTAMENT**. Garvie (*Life and Teaching of Paul*, 1910, 181) gives a comparative table of the views of Harnack, Turner, Ramsay and Lightfoot for the events from the crucifixion of Christ to the close of Acts. The general scheme is nearly the same, differing from one to four years here and there. Shaw (*The Pauline Epistles*, xi) gives a good chronological scheme. Moffatt (*Introduction to the Literature of the New Testament*, 62 f) gives theories of 23 scholars:

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Eusebius over-looked the interregnum of 6 years between the death of Herod Agrippa I in 44 AD and the first year of Herod Agrippa II in 50 AD. Eusebius learned that Festus came in the 10th year of Herod Agrippa II. Counting from 50 AD, that gives us 59 AD as the date of the recall of Felix. This date harmonizes with all the known facts. "The great majority of scholars accept the date 60 for Festus; but they confess that it is only an approximate date, and there is no decisive argument for it" (Ramsay, *Pauline and Other Studies*, 351). For minute discussion of the old arguments see Nash, article "Paul" in new Sch-Herz Enc; Schurer, *Hist of the Jewish People*, I, ii, 182 ff. But if Erbes and Ramsay are correct, we have at last a date that will stand. So then Paul sails for Rome in the late summer of 59 AD and arrives at his destination in the early spring ("had wintered," Ac 28:11) of 60 AD. He had been "two whole years in his own hired dwelling" (Ac 28:30) when Luke closes the Acts. On the basis of his release in 63 or early 64 and the journeyings of the Pastoral Epistles, Paul's death would come by early summer of 68 before Nero's death, and possibly in 67. On this point see later. We can now count back from 59 AD with reasonable clearness to 57 as the date of Paul's arrest in Jerusalem. Paul spent at least a year and three months (Ac 19:8,10) in Ephesus (called in round numbers three years in Ac 20:31). It took a year for him to reach Jerusalem, from Pentecost (1Co 16:8) to Pentecost (Ac 20:16). From the spring of 57 AD we thus get back to the end of 53 as the time of his arrival in Ephesus (Ac 19:1). We have seen that Gallio came to Corinth in the summer of 51 AD (or 52), after Paul had been there a year and a half (Ac 18:11), leaving ample time in either case for the journeys from Corinth to Ephesus, to Caesarea, to Jerusalem apparently (Ac 18:21 f), and to Ephesus (Ac 19:1) from the summer of 51 (or 52) we go back two years to the beginning of the 2nd missionary tour (Ac 16:1-6) as 49 (or 50). The Jerusalem Conference was probably in the same year, and the first missionary tour would come in the two (or three) preceding years 47 and 48 (48-49). The stay at Antioch (Ac 14:28) may have been of some length. So we come back to the end of 44 or beginning of 45 for the visit to Jerusalem in Ac 11:29 f. Before that comes the year in Antioch with Barnabas (11:26), the years in Tarsus in Cilicia, the "three years" after the conversion spent mostly in Arabia (Ga 1:17

f), Paul's first appearance at the death of Stephen (Ac 7:58). These early dates are more conjectural, but even so the facts seem to indicate 35 AD as the probable year of Saul's conversion. The year of his birth would then be between 1 and 5 AD, probably nearer

1. If so, and if his death was in 67 or 68 AD, his age is well indicated. He was "Paul the Aged" (Phm 1:9) when he wrote to Philemon from Rome in 61-63 AD.

PAUL, THE APOSTLE, 4

IV. His Equipment.

Ramsay chooses as the title of chapter ii, in his Paul the Traveler, the words "The Origin of Paul." It is not possible to explain the work and teaching of Paul without a just conception of the forces that entered into his life. Paul himself is still woefully misunderstood by some. Thus, A. Meyer (Jesus or Paul, 1909, 119) says: "In spite of all that has been said, there is no doubt that Paul, with his peculiar personality, with his tendency to recondite Gnostic speculation and rabbinic argument, has heavily encumbered the cause of Christianity. For many simple souls, and for many natures that are otherwise constituted than himself, he has barred the way to the simple Christianity of Jesus." That is a serious charge against the man who claimed to have done more than all the other apostles, and rightly, so far as we can tell (1Co 15:10),

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statement from Saul. The Jews were amazed (Ac 9:21). This is the core of Paul's message as we see in his later ministry (Ac 13; 17:3). It rests at bottom on Paul's own experience of grace. "His whole theology is nothing but the explanation of his own conversion" (Stalker, *Life of Paul*, 45). We need not argue (Garvie, *Studies of Paul and His Gospel*, 51) that Paul understood at once the full content of the new message, but he had the heart of it right.

PAUL, THE APOSTLE, 5

V. Work.

1. Adjustment:

There was evidently a tumult in Paul's soul. He had undergone a revolution, both intellectual and spiritual. Before he proceeded farther it was wise to think through the most important implications of the new standpoint. Luke gives no account of this personal phase of Paul's career, but he allows room for it between Ac 9:21 and 22. It is Paul who tells of his retirement to Arabia (Ga 1:17 f) to prove his independence of the apostles in Jerusalem. He did not go to them for instruction or for ecclesiastical authority. He did not adopt the merely traditional view of Jesus as the Messiah. He knew, of course, the Christian contention well enough, for he had answered it often enough. But now his old arguments were gone and he must work his way round to the other side, and be able to put his new gospel with clearness and force. He was done with calling Jesus anathema (1Co 12:3). Henceforth to him Jesus is Lord. We know nothing of Paul's life in Arabia nor in what part of Arabia he was. He may have gone to Mt. Sinai and thought out grace in the atmosphere of law, but that is not necessary. But it is clear that Paul grew in apprehension of the things of Christ during these years, as indeed he grew to the very end. But he did not grow away from the first clear vision of Christ. He claimed that God had revealed His Son in him that he might preach to the Gentiles (Ga 1:16). He claimed that from the first and to the very last. The undoubted development in Paul's Epistles (see Matheson, *Spiritual*

Development of Paul, and Sabatier, The Apostle Paul) is, however, not a changing view of Christ that nullifies Paul's "original Christian inheritance" (Kohler, *Zum Verstandnis des Apostels Paulus*, 13). Pfeiderer (*Influence of the Apostle Paul on the Development of Christianity*, 3rd edition, 1897, 217) rejects Colossians because of the advanced Christology here found. But the Christology of Col is implicit in Paul's first sermon at Damascus. "It is impossible to escape the conclusion that the significance and value of the Cross became clear to him almost simultaneously with the certainty of the resurrection and of the Messiahship of Jesus" (Garvie, *Studies, etc.*, 57). The narrow Jew has surrendered to Christ who died for the sins of the world. The universal gospel has taken hold of his mind and heart, and it will work out its logical consequences in Paul. The time in Arabia is not wasted. When he reappears in Damascus (Ac 9:22) he has "developed faith" (Findlay, HDB) and energy that bear instant fruit. He is now the slave of Christ. For him henceforth to live is Christ. He is crucified with Christ. He is in Christ. The union of Paul with Christ is the real key to his life. It is far more than a doctrine about Christ. It is real fellowship with Christ (Deissmann, *Paul*, 123). Thus it is that the man who probably never saw Christ in the flesh understands him best (Wernle, *Beginnings of Christianity*, I, 159).

2. Opposition:

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When Paul writes again to Timothy he has had a winter in prison, and has suffered greatly from the cold and does not wish to spend another winter in the Mamertine (probably) prison (2Ti 4:13,21). We do not know what the charges now are. They may have been connected with the burning of Rome. There were plenty of informers eager to win favor with Nero. Proof was not now necessary. Christianity is no longer a religio licita under the shelter of Judaism. It is now a crime to be a Christian. It is dangerous to be seen with Paul now, and he feels the desertion keenly (2Ti 1:15 ff; 4:10). Only Luke, the beloved physician, is with Paul (2Ti 4:11), and such faithful ones as live in Rome still in hiding (2Ti 4:21). Paul hopes that Timothy may come and bring Mark also (2Ti 4:11). Apparently Timothy did come and was put into prison (Heb 13:23). Paul is not afraid. He knows that he will die. He has escaped the mouth of the lion (2Ti 4:17), but he will die (2Ti 4:18). The Lord Jesus stood by him, perhaps in visible presence (2Ti 4:17). The tradition is, for now Paul fails us, that Paul, as a Roman citizen, was beheaded on the Ostian Road just outside of Rome. Nero died June, 68 AD, so that Paul was executed before that date, perhaps in the late spring of that year (or 67). Perhaps Luke and Timothy were with him. It is fitting, as Findlay suggests, to let Paul's words in 2Ti 4:6-8 serve for his own epitaph. He was ready to go to be with Jesus, as he had long wished to be (Php 1:23).

PAUL, THE APOSTLE, 6

VI. Gospel.

I had purposed to save adequate space for the discussion of Paul's theology, but that is not now possible. A bare sketch must suffice. Something was said (see above on his epistles and equipment) about the development in Paul's conception of Christ and his message about Him. Paul had a gospel which he called his own (Ro 2:16). I cannot agree with the words of Deissmann (St. Paul, 6): "St. Paul theologian looks backward toward rabbinism. As a religious genius Paul's outlook is forward into a future of universal history." He did continue to use some rabbinical methods of argument, but his theology was not rabbinical. And

he had a theology. He was the great apostle and missionary to the heathen. He was a Christian statesman with far-seeing vision. He was the loving pastor with the shepherd heart. He was the great martyr for Christ. He was the wonderful preacher of Jesus. But he was also "Paul theologian" (Garvie, Life and Teaching of Paul, chapter v) . There are two ways of studying his teaching. One is to take it by groups of the epistles, the purely historical method, and that has some advantages (compare Sabatier, The Apostle Paul). But at bottom Paul has the same message in each group, though with varying emphasis due to special exigencies. The same essential notes occur all through. The more common method, therefore, is to Study his gospel topically, using all the epistles for each topic. A measure of historical development may still be observed. Only the chief notes in Paul's gospel can be mentioned here. Even so, one must not turn to his epistles for a complete system of doctrine. The epistles are "occasional letters, pieces de circonstance" (Findlay, HDB), and they do not profess, not even Romans, to give a full summary of Christian doctrine. They are vital documents that throb with life. There is no theological manual in them. But Paul's gospel is adequately stated repeatedly. Paul's message is Christocentric. Jesus as Messiah he preached at once on his conversion (Ac 9:20,22). He knew already the current Jewish Messianism to which Jesus did not correspond. The acceptance of Jesus as He was (the facts about Him and teachings) revolutionized his Messianic conceptions, his view of God, and his view of man. "When he takes and

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practice did not extend beyond Asia Minor. For further details see CHURCH GOVERNMENT; MINISTRY. A general obedience to Paul's own authority is presupposed throughout.

The church is, of course, the object of Christ's sanctifying power (Eph 5:25-30) and is so intimately united with Him as to be spoken of as His "body" (1Co 12:27; Col 1:18; Eph 1:23, etc.), or as the "complement" of Christ, the extension of His personality into the world (Eph 1:22 f). As such, its members have not only their duty toward one another, but also the responsibility of carrying Christ's message into the world (Php 2:15 f, and presupposed everywhere). And to God shall "be the glory in the church and in Christ Jesus unto all generations forever and ever" (Eph 3:21).

2. The Sacraments:

As the union with Christ's death is something more than a subjective impression made on the mind by the fact of that death, the references to the union with the death accomplished in baptism in Ro 6:1-7 and Col 2:11 f are not explained by supposing them to describe a mere dramatic ceremony. That Paul was really influenced by the mystery-religion concepts has not been made out. But his readers certainly were so influenced and tended to conceive very materialistic views of the Christian sacraments (1Co 10:5; 15:29). And historic exegesis is bound to construe Paul's language in the way in which he knew his readers would be certain to understand it, and no ordinary Gentile reader of Paul's day would have seen a purely "symbolic" meaning in either of the baptismal passages. Philo would have done so, but not the class of men with whom Paul had to deal. Similarly, with regard to the Lord's Supper, in 1Co 10:20 Paul teaches that through participation in a sacral meal it is possible to be brought into objective relations with demons of whom one is wholly ignorant. In this light it is hard to avoid the conclusion that through participation in the Lord's Supper the believer is objectively brought into communion with the Lord (1Co 10:16), a communion that will react for evil on the believer if he approach it in an

unworthy manner (1Co 11:29-32): i.e. the union with Christ that is the center of Paul's theology he teaches to be established normally through baptism. And in the Lord's Supper this union is further strengthened. That faith on the part of the believer is an indispensable prerequisite for the efficacy of the sacraments need not be said.

See, further, GOD; PAROUSIA; PRAYER; PREDESTINATION; PROPITIATION, etc.

LITERATURE.

See under PAUL.

Burton Scott Easton

PAULUS, SERGIUS

po'-lus, sur'-ji-us (Sergios Paulos): The Roman "proconsul" (Revised Version) or "deputy" (the King James Version) of Cyprus when Paul, along with Barnabas, visited that island on his first missionary journey (Ac 13:4,7). The official title of Sergius is accurately given in Acts. Cyprus was originally an imperial province, but in 22 BC it

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was transferred by Augustus to the Senate, and was therefore placed under the administration of proconsuls, as is attested by extant Cyprian coins of the period. When the two missionaries arrived at Paphos, Sergius, who was a "prudent man" (the King James Version) or "man of understanding" (Revised Version), i. e. a man of practical understanding, "sought to hear the word of God" (Ac 13:7). Bar-Jesus, or Elymas, a sorcerer at the court of Sergius, fearing the influence of the apostles, sought, however, "to turn aside the proconsul from the faith," but was struck with blindness (Ac 13:8-11); and the deputy, "when he saw what was done, believed, being astonished at the teaching of the Lord" (Ac 13:12). The narrative indicates that not only the miracle but also the attention with which Sergius listened to the teaching of Paul (compare Ac 13:7) conduced to his conversion (Bengel). Attempts have been made to trace some connection between the name Sergius Paulus and the fact that Saul is first called Paul in Ac 13:9, but the joint occurrence of the two names is probably to be set down as only a coincidence.

C. M. Kerr

PAVEMENT

pav'-ment: In the Old Testament, with the exception of 2Ki 16:17, the Hebrew word is *ritspah* (2Ch 7:3; Es 1:6; Eze 40:17, etc.); in Sirach 20:18 and Bel and the Dragon verse 19 the word is *edaphos*; in Joh 19:13, the name "The Pavement" (*lithostrotos*, "paved with stone") is given to the place outside the Pretorium on which Pilate sat to give judgment upon Jesus. Its Hebrew (Aramaic) equivalent is declared to be *GABBATHA* (which see). The identification of the place is uncertain.

PAVILION

pa-vil'-yun: A covered place, booth, tent, in which a person may be kept hid or secret (*cokh*, Ps 27:5; *cukkah*—the usual term—Ps 31:20), or otherwise be

withdrawn from view. The term is used with reference to God (2Sa 22:12; Ps 18:11); to kings drinking in privacy (1Ki 20:12,16); the Revised Version (British and American) gives "pavilion" for the King James Version "tabernacle" in Job 36:29; Isa 4:6; while in Nu 25:8 it substitutes this word, with the margin "alcove," for the King James Version "tent" (qubbah), and Jer 43:10, for "royal pavilion" (shaphrur), reads in the margin "glittering pavilion."

James Orr

PAW

po (kaph, literally, "palm," yadh, literally, "hand"): The former (kaph) is applied to the soft paws of animals in contradistinction to the hoofs (Le 11:27); the latter is thrice used in 1Sa 17:37: "Yahweh that delivered me out of the paw (yadh) of the lion, and out of the paw (yadh) of the bear, he will deliver me out of the hand (yadh) of this Philistine." The verb "to paw" (chaphar) is found in the description of the horse: "He paweth (margin "they paw") in the valley, and rejoiceth in his strength: he goeth out to meet the armed men (margin, "the weapons")" (Job 39:21). The word is usually translated "to delve into," "to pry into," "to explore."

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H. L. E. Luering

PE

pa "p": The 17th letter of the Hebrew alphabet; transliterated in this Encyclopedia as "p" with daghesh and "ph" (equals f) without. It came also to be used for the number

80. For name, etc., see ALPHABET.

PEACE

pes (shalom; eirene):

1. In the Old Testament:

Is a condition of freedom from disturbance, whether outwardly, as of a nation from war or enemies, or inwardly, within the soul. The Hebrew word is shalom (both adjective and substantive), meaning, primarily, "soundness," "health," but coming also to signify "prosperity," well-being in general, all good in relation to both man and God. In early times, to a people harassed by foes, peace was the primary blessing. In Ps 122:7, we have "peace" and "prosperity," and in 35:27; 73:3, shalom is translated "prosperity." In 2Sa 11:7 the King James Version, David asked of Uriah "how Joab did" (margin "of the peace of Joab"), "and how the people did (the Revised Version (British and American) "fared," literally, "of the peace of the people"), and how the war prospered" (literally, "and of the peace (welfare) of the war").

(1) Shalom was the common friendly greeting, used in asking after the health of anyone; also in farewells (Ge 29:6, "Is it well with him?" ("Is there peace to him?")); 43:23, "Peace be to you"; 43:27, "He asked them of their welfare (of their peace)"; Jud 6:23, "Yahweh said unto him, Peace be unto thee"; 18:15 (the King James Version "saluted him," margin "Hebrew asked him of peace," the

Revised Version (British and American) "of his welfare"); [Jud 19:20](#) , etc.). See also GREETING.

(2) Peace from enemies (implying prosperity) was the great desire of the nation and was the gift of God to the people if they walked in His ways (Le 26:6; Nu 6:26, "Yahweh lift up his countenance upon thee, and give thee peace"; Ps 29:11; Isa 26:12, etc.). To "die in peace" was greatly to be desired (Ge 15:15; 1Ki 2:6; 2Ch 34:28, etc.).

(3) Inward peace was the portion of the righteous who trusted in God (Job 22:21, "Acquaint now thyself with him, and be at peace (shalam)"; Ps 4:8; 85:8, "He will speak peace unto his people, and to his saints"; 119:165; Pr 3:2,17; Isa 26:3, "Thou wilt keep him in perfect peace (Hebrew "peace, peace"), whose mind is stayed on thee; because he trusteth in thee"; Mal 2:5); also outward peace (Job 5:23,24; Pr 16:7, etc.).

(4) Peace was to be sought and followed by the righteous (Ps 34:14, "Seek peace, and pursue it"; Zec 8:16,19, "Love truth and peace").

(5) Peace should be a prominent feature of the Messianic times (Isa 2:4; 9:6, "Prince of Peace"; Isa 11:6; Eze 34:25; Mic 4:2-4; Zec 9:10).

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In Apocrypha eirene is frequent, mostly in the sense of peace from war or strife (Tobit 13:14; Judith 3:1; Ecclesiasticus 13:18; 1 Macc 5:54; 6:49; 2 Macc 14:6, eustatheia equals "tranquillity").

The Revised Version (British and American) has "peace" for "tongue" (Es 7:4; Job 6:24; Am 6:10; Hab 1:13); "at peace with me" for "perfect" (Isa 42:19, margin "made perfect" or "recompensed"); "security" instead of "peaceably" and "peace" (Da 8:25; 11:21,24); "came in peace to the city," for "came to Shalem, a city" (Ge 33:18); "it was for my peace" instead of "for peace" (Isa 38:17); "when they are in peace," for "and that which should have been for their welfare" (Ps 69:22).

W. L. Walker

PEACE OFFERING

See SACRIFICE.

PEACEMAKER

pes'-mak-er: Occurs only in the plural (Mt 5:9, "Blessed are the peacemakers (eirenopoioi): for they shall be called sons of God" (who is "the God of peace")). We have also what seems to be a reflection of this saying in Jas 3:18, "The fruit of righteousness is sown in peace for (the Revised Version margin "by") them that make peace" (tois poioussin eirenen). In classical Greek a "peacemaker" was an ambassador sent to treat of peace. The word in Mt 5:9 would, perhaps, be better rendered "peace-workers," implying not merely making peace between those who are at variance, but working peace as that which is the will of the God of peace for men.

W. L. Walker

PEACOCK

pe'-kok (tukkiyim (plural); Latin *Pavo cristatus*): A bird of the genus *Pavo*. Japan is the native home of the plainer peafowl; Siam, Ceylon and India produce the commonest and most gorgeous. The peacock has a bill of moderate size with an arched tip, its cheeks are bare, the eyes not large, but very luminous, a crest of 24 feathers 2 inches long, with naked shafts and broad tips of blue, glancing to green. The neck is not long but proudly arched, the breast full, prominent and of bright blue green, blue predominant. The wings are short and ineffectual, the feathers on them made up of a surprising array of colors. The tail consists of 18 short, stiff, grayish- brown feathers. Next is the lining of the train, of the same color. The glory of this glorious bird lies in its train. It begins on the back between the wings in tiny feathers not over 6 inches in length, and extends backward. The quills have thick shafts of purple and green shades, the eye at the tip of each feather from one-half to 2 inches across, of a deep peculiar blue, surrounded at the lower part by two half-moon-shaped crescents of green. Whether the train lies naturally, or is spread in full glory, each eye shows encircled by a marvel of glancing shades of green, gold, purple, blue and bronze. When this train is spread, it opens like a fan behind the head with its sparkling crest, and above the wondrous blue of the breast. The bird has the power to contract the muscles at the base of the quills and play a peculiar sort of music with them. It

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loves high places and cries before a storm in notes that are startling to one not familiar with them. The bird can be domesticated and will become friendly enough to take food from the hand. The peahen is smaller than the cock, her neck green, her wings gray, tan and brown—but she has not the gorgeous train. She nests on earth and breeds with difficulty when imported, the young being delicate and tender. The grown birds are hardy when acclimated, and live to old age. By some freak of nature, pure white peacocks are at times produced. Aristophanes mentioned peafowl in his *Birds*, II. 102, 269. Alexander claimed that he brought them into Greece from the east, but

failed to prove his contention. Pliny wrote that Hortensius was the first to serve the birds for food, and that Aufidius Lurco first fattened and sold them in the markets. It was the custom to skin the bird, roast and recover it and send it to the table, the gaudy feathers showing.

The first appearance of the bird in the Bible occurs in a summing-up of the wealth and majesty of Solomon (1Ki 10:22 "For the king had at sea a navy of Tarshish with the navy of Hiram: once every three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks"). (Here the Septuagint translates *peleketoï* (s.c. *lithoi*), equals "(stones) carved with an ax.") The same statement is made in 2Ch 9:21: "For the king had ships that went to Tarshish with the servants of Hiram; once every three years came the ships of Tarshish, bringing gold and silver, ivory, and apes, and peacocks" Septuagint omits). There is no question among scholars and scientists but that these statements are true, as the ships of Solomon are known to have visited the coasts of India and Ceylon, and Tarshish was on the Malabar coast of India, where the native name of the peacock was *tokei*, from which *tukkiyim* undoubtedly was derived (see GOLD, and *The Expository Times*, IX, 472). The historian Tennant says that the Hebrew names for "ivory" and "apes" were also the same as the Tamil. The reference to the small, ineffectual wing of the peacock which scarcely will lift the weight of the body and train, that used to be found in Job, is

now applied to the ostrich, and is no doubt correct:

"The wings of the ostrich wave proudly;

But are they the pinions and plumage of love?" (Job 39:13).

While the peacock wing seems out of proportion to the size of the bird, it will sustain flight and bear the body to the treetops. The wing of the ostrich is useless for flight.

Gene Stratton-Porter

PEARL

purl.

See STONES, PRECIOUS.

PECULIAR

pe-kul'-yar: The Latin peculium means "private property," so that "peculiar" properly equals "pertaining to the individual." In modern English the word has usually degenerated into a half-colloquial form for "extraordinary," but in Biblical English it

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is a thoroughly dignified term for "esp. one's own"; compare the "peculiar treasure" of the king in Ec 2:8 (the King James Version). Hence, "peculiar people" (the King James Version De 14:2, etc.) means a people especially possessed by God and particularly prized by Him. The word in the Old Testament (the King James Version Ex 19:5; De 14:2; 26:18; Ps 135:4; Ec 2:8) invariably represents *ceghullah*, "property," an obscure word which Septuagint usually rendered by the equally obscure *periousios* (apparently meaning "superabundant"), which in turn is quoted in Tit 2:14. In Mal 3:17, however, Septuagint has *peripoiesis*, quoted in 1Pe 2:9. the English Revised Version in the New Testament substituted "own possession" in the two occurrences, but in the Old Testament kept "peculiar" and even extended its use (De 7:6; Mal 3:17) to cover every occurrence of *ceghullah* except in **1Ch 29:3** ("treasure"). the American Standard Revised Version, on the contrary, has dropped "peculiar" altogether, using "treasure" in 1Ch 29:3; Ec 2:8, and "own possession" elsewhere. the King James Version also has "peculiar commandments" (*idios*, "particular," the Revised Version (British and American) "several") in The Wisdom of Solomon 19:6, and the Revised Version (British and American) has "peculiar" where the King James Version has "special" in The Wisdom of Solomon 3:14 for *eklekte*, "chosen out."

Burton Scott Easton

PEDAHHEL

ped'-a-hel, pe-da'-el (*pedhah'-el*, "whom God redeems"): A prince of Naphtali; one of the tribal chiefs who apportioned the land of Canaan (Nu 34:28; compare Nu 34:17).

PEDAHZUR

pe-da'zur (*pedhahtsur*): Mentioned in Nu 1:10; 2:20; 7:54,59; 10:23 as the father of Gamaliel, head of the tribe of Manasseh, at the time of the exodus. See The

PEDAIAH

pe-da'-ya, pe-di'-a (pedhayahu, "Yah redeems"):

(1) Father of Joel, who was ruler of Western Manasseh in David's reign (1Ch 27:20). Form pedhayah (see above).

(2) Pedaiah of Rumah (2Ki 23:36), father of Zebudah, Jehoiakim's mother.

(3) A son of Jeconiah (1Ch 3:18); in 1Ch 3:19 the father of Zerubbabel. Pedaiah's brother, Shealtiel, is also called father of Zerubbabel (Ezr 3:2; but in 1Ch 3:17 the King James Version spelled "Salathiel"). There may have been two cousins, or even different individuals may be referred to under Shealtiel and Salathiel respectively.

(4) Another who helped to repair the city wall (Ne 3:25), of the family of PAROSH (which see). Perhaps this is the man who stood by Ezra at the reading of the Law (Ne 8:4; 1 Esdras 9:44, called "Phaldeus").

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(5) A "Levite," appointed one of the treasurers over the "treasuries" of the Lord's house (Ne 13:13).

(6) A Benjamite, one of the rulers residing in Jerusalem under the "return" arrangements (Ne 11:7).

Henry Wallace

PEDESTAL

ped'-es-tal (ken): In two places (1Ki 7:29,31) the Revised Version (British and American) gives this word for the King James Version "base" (in Solomon's "Sea").

PEDIAS

ped'-i-as, pe-di'-as (Pedia; Codex Alexandrinus Paideias; the King James Version by mistake Pelias): One of those who had taken "strange wives" (1 Esdras 9:34) equals "Bedeiah" of Ezr 10:35.

PEDIGREE

ped'-i-gre (hithyalledh, "to show one's birth"): The English word "pedigree" occurs only once in the Bible, according to the concordance. In Nu 1:18, it is said: "They declared their pedigrees"; that is, they enrolled or registered themselves according to their family connections. The same idea is expressed frequently, employing a different term in the Hebrew, by the common phrase of Chronicles, Ezra and Nehemiah, "to reckon by genealogy," "to give genealogy," etc. (compare 1Ch 7:5,9; Ezr 2:62 ff; Ne 7:64). These last passages indicate the importance of the registered pedigree or genealogy, especially of the priests in the post-exilic community, for the absence of the list of their pedigrees, or their genealogical records, was sufficient to cause the exclusion from the priesthood of

certain enrolled priests.

Walter R. Betteridge

PEEL; PILL

pel, pil: "Pill" (Ge 30:37,38; Tobit 11:13 (the Revised Version (British and American) "scaled")) and "peel" (Isa 18:2,7 (the King James Version and the Revised Version margin); Eze 29:18 (the King James Version and the English Revised Version)) are properly two different words, meaning "to remove the hair" (pilus) and "to remove the skin" (pellis), but in Elizabethan English the two were confused. In Isa 18:2,7, the former meaning is implied, as the Hebrew word here (marat) is rendered "pluck off the hair" in Ezr 9:3; Ne 13:25; Isa 50:6. The word, however, may also mean "make smooth" (so the Revised Version margin) or "bronzed." This last, referring to the dark skins of the Ethiopians, is best here, but in any case the King James Version and the Revised Version margin are impossible. In the other cases, however, "remove the skin" (compare "scaled," Tobit 11:13 the Revised Version (British and American)) is meant. So in Ge 30:37,38, Jacob "peels" (so the Revised Version (British and American)) off portions of the bark of his rods, so as to give alternating colors

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(compare 30:39). And in Eze 29:18, the point is Nebuchadrezzar's total failure in his siege of Tyre, although the soldiers had carried burdens until the skin was peeled from their shoulders (compare the American Standard Revised Version "worn").

Burton Scott Easton

PEEP

pep (tsphaph; the King James Version Isa 8:19; 10:14 (the Revised Version (British and American) "chirp")): In 10:14, the word describes the sound made by a nestling bird; in 8:19, the changed (ventriloquistic?) voice of necromancers uttering sounds that purported to come from the feeble dead. The modern use of "peep" equals "look" is found in Sirach 21:23, as the translation of parakupto: "A foolish man peepeth in from the door of another man's house."

PEKAH pe'-ka (peqach, "opening" (of the eyes) (2Ki 15:25-31); Phakee):

1. Accession:

Son of Remaliah, and 18th king of Israel. Pekah murdered his predecessor, Pekahiah, and seized the reins of power (2Ki 15:25). His usurpation of the throne is said to have taken place in the 52nd year of Uzziah, and his reign to have lasted for 20 years (2Ki 15:27). His accession, therefore, may be placed in 748 BC (other chronologies place it later, and make the reign last only a few years).

Pekah came to the throne with the resolution of assisting in forming a league to resist the westward advance of Assyria. The memory of defeat by Assyria at the battle of Karkar in 753, more than 100 years before, had never died out.

2. Attitude of Assyria:

Tiglath-pileser III was now ruler of Assyria, and in successive campaigns since 745 had proved himself a resistless conqueror. His lust for battle was not yet satisfied, and the turn of Philistia and Syria was about to come. In 735, a coalition, of which Pekah was a prominent member, was being formed to check his further advance. It comprised the princes of Comagene, Gebal, Hamath, Arvad, Ammon, Moab, Edom, Gaza, Samaria, Syria, and some minor potentates, the list being taken from a roll of the subject-princes who attended a court and paid tribute after the fall of Damascus. Ahaz likewise attended as a voluntary tributary to do homage to Tiglath-pileser (2Ki 16:10).

3. Judah Recalcitrant:

While the plans of the allies were in course of formation, an obstacle was met with which proved insurmountable by the arts of diplomacy. This was the refusal of Ahaz, then on the throne of David, to join the confederacy. Arguments and threats having failed to move him, resort was had to force, and the troops of Samaria and Damascus moved on Jerusalem (2Ki 16:5). Great alarm was felt at the news of their approach, as seen in the 7th and 8th chapters of Isa. The allies had in view to dispossess Ahaz of his crown, and give it to one of their own number, a son of Tabeel. Isaiah himself was

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Left with but a third of his kingdom—humbled but still defiant—Pekah was necessarily unpopular with his subjects. In this extremity—the wave of invasion from the North having spent itself—the usual solution occurred, and a plot was formed by which the assassination of Pekah should be secured, and the assassin should take his place as a satrap of Assyria. A tool was found in the person of Hoshea, whom Tiglath-pileser claims to have appointed to the throne. The Biblical narrative does not do more than record the fact that "Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead" (2Ki 15:30). The date given to this act is the 20th year of Jotham. As Jotham's reign lasted but 16 years, this number is evidently an error.

8. References in Isaiah:

For the first time, the historian makes no reference to the religious conduct of a king of Israel. The subject was beneath notice. The second section of Isaiah's prophecies (Isa 7:1-10:4) belongs to the reign of Ahaz and thus to the time of Pekah, both of whom are named in it. Pekah is named in Isa 7:1, and is often, in this and the next chapter, referred to as "the son of Remaliah." His loss of the territorial divisions of Zebulun and Naphtali is referred to in 9:1, and is followed by prophecy of their future glory as the earthly home of the Son of Man. The wording of Isa 9:14 shows that it was written before the fall of Samaria, and that of Isa 10:9-11 that Damascus and Samaria had both fallen and Jerusalem was expected to follow. This section of Isaiah may thus be included in the literature of the time of Pekah.

W. Shaw Caldecott

PEKAHIAH

pek-a-hi'-a, pe-ka'-ya (peqachyah, "Yah hath opened" (the eyes) (2Ki 15:23-26); Phakesias; Codex Alexandrinus Phakeias):

1. Accession:

Son of Menahem, and 17th king of Israel. He is said to have succeeded his father in the "50th year of Azariah" (or Uzziah), a synchronism not free from difficulty if his accession is placed in 750-749 (see MENAHEM; UZZIAH). Most date lower, after 738, when an Assyrian inscription makes Menahem pay tribute to Tiglath-pileser (compare 2Ki 15:19-21).

2. Regicide in Israel:

Pekahiah came to the throne enveloped in the danger which always accompanies the successor of an exceptionally strong ruler, in a country where there is not a settled law of succession. Within two years of his accession he was murdered in a foul manner—the 7th king of Israel who had met his death by violence (the others were Nadab, Elah, Tibni, Jehoram, Zechariah and Shallum). The chief conspirator was Pekah, son of Remaliah, one of his captains, with whom, as agent in the crime, were associated 50 Gileadites. These penetrated into the palace (the Revised Version (British and American) "castle") of the king's house, and put Pekahiah to death, his bodyguards, Argob and Arieah, dying with him. The record, in its close adherence to fact, gives no

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reason for the king's removal, but it may reasonably be surmised that it was connected with a league which was at this time forming for opposing resistance to the power of Assyria. This league, Pekahiah, preferring his father's policy of tributary vassalage, may have refused to join. If so, the decision cost him his life. The act of treachery and violence is in accordance with all that Hosea tells us of the internal condition of Israel at this time: "They devour their judges; all their kings are fallen" (Ho 7:7).

3. Pekahiah's Character:

The narrative of Pekahiah's short reign contains but a brief notice of his personal character. Like his predecessors, Pekahiah did not depart from the system of worship introduced by Jeroboam, the son of Nebat, "who made Israel to sin." Despite the denunciations of the prophets of the Northern Kingdom (Am 5:21-27; Ho 8:1-6), the worship of the calves remained, till the whole was swept away, a few years later, by the fall of the kingdom.

After Pekahiah's murder, the throne was seized by the regicide Pekah.

W. Shaw Caldecott

PEKOD

pe'-kod (peqodh): A name applied in Jer 50:21 and Eze 23:23 to the Chaldeans. Various English Versions of the Bible (margins) in the former passage gives the meaning as "visitation."

PELAI AH

pe-la'-ya, pe-li'-a (pela'yah):

(1) A son of Elioenai, of the royal house of Judah (1Ch 3:24).

(2) A Levite who assisted Ezra by expounding the Law (Ne 8:7), and was one of those who sealed the covenant with Nehemiah (10:10). He is called "Phalias" in 1 Esdras 9:48 (Revised Version).

PELALIAH

pel-a-li'-a (pelalyah, "Yahweh judges"): A priest, father of Jeroham, one of the "workers" in the Lord's house (Ne 11:12).

PELATIAH

pel-a-ti'-a (pelatyah, "Yahweh delivers"):

(1) One who "sealed" the covenant (Ne 10:22).

(2) A descendant of Solomon, grandson of Zerubbabel (1Ch 3:21).

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(3) A Simeonite, one of the captains who cleared out the Amalekites and dwelt on the captured land (1Ch 4:42,43).

(4) A prince of the people whom Ezekiel (in Babylon) pictures as 'devising mischief' and giving 'wicked counsel' in Jerusalem. He is represented as falling dead while Ezekiel prophesies (Eze 11:1,13). His name has the "-u," ending.

PELEG

pe'-leg (pelegh, "watercourse," "division"): A son of Eber, and brother of Joktan. The derivation of the name is given: "for in his days was the earth divided" (niphleghah) (Ge 10:25; compare Lu 3:35, the King James Version "Phalec"). This probably refers to the scattering of the world's population and the confounding of its language recorded in Ge 11:1-9. In Aramaic pelagh and Arabic phalaj mean "division"; in Hebrew pelegh means "watercourse." The name may really be due to the occupation by this people of some well-watered (furrowed), district (e.g. in Babylonia), for these patronymics represent races, and the derivation in Ge 10:25 is a later editor's remark.

S. F. Hunter

PELET

pe'-let (peleT, "deliverance"):

(1) Son of Iahdai (1Ch 2:47).

(2) Son of Azmaveth, one of those who resorted to David at Ziklag while he was hiding from Saul (1Ch 12:3).

PELETH

pe'-leth (peleth, "swiftness"):

(1) Father of On, one of the rebels against Moses and Aaron (Nu 16:1); probably same as PALLU (which see).

(2) A descendant of Jerahmeel (1Ch 2:33).

PELETHITES

pel'-e-thits, pe'-leth-its (pelethi): A company of David's bodyguard, like the CHERETHITES (which see) (2Sa 8:18; 15:18); probably a corrupt form of "Philistines."

PELIAS

pe-li'-as: the King James Version equals the Revised Version (British and American) "Pedias."

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PELICAN

pel'-kan (qa'ath; Latin *Pelecanus onocrotalus* Septuagint reads *pelekan*, in Leviticus and Psalms, but has 3 other readings, that are rather confusing, in the other places)): Any bird of the genus *Pelecanus*. The Hebrew *qi'* means "to vomit." The name was applied to the bird because it swallowed large quantities of fish and then disgorged them to its nestlings. In the performance of this act it pressed the large beak, in the white species, tipped with red, against the crop and slightly lifted the wings. In ancient times, people, seeing this, believed that the bird was puncturing its breast and feeding its young with its blood. From this idea arose the custom of using a pelican with lifted wings in heraldry or as a symbol of Christ and of charity. (See *Fictitious Creatures in Art*, 182-86, London, Chapman and Hall, 1906.) Palestine knew a white and a brownish-gray bird, both close to 6 ft. long and having over a 12 ft. sweep of wing. They lived around the Dead Sea, fished beside the Jordan and abounded in greatest numbers in the wildernesses of the Mediterranean shore. The brown pelicans were larger than the white. Each of them had a long beak, peculiar throat pouch and webbed feet. They built large nests, 5 and 6 ft. across, from dead twigs of bushes, and laid two or three eggs. The brown birds deposited a creamy-white egg with a rosy flush; the white, a white egg with bluish tints. The young were naked at first, then covered with down, and remained in the nest until full feathered and able to fly. This compelled the parent birds to feed them for a long time, and they carried such quantities of fish to a nest that the young could not consume all of them and many were dropped on the ground. The tropical sun soon made the location unbearable to mortals. Perching pelicans were the ugliest birds imaginable, but when their immense brown or white bodies swept in a 12 ft. spread across the land and over sea, they made an impressive picture. They are included, with good reason, in the list of abominations (see Le 11:18; De 14:17). They are next mentioned in Ps 102:6:

"I am like a pelican of the wilderness;

I am become as an owl of the waste places."

Here David from the depths of affliction likened himself to a pelican as it appears when it perches in the wilderness. See Isa 34:11: "But the pelican and the porcupine shall possess it; and the owl and the raven shall dwell therein: and he will stretch over it the line of confusion, and the plummet of emptiness." Here the bird is used to complete the picture of desolation that was to prevail after the destruction of Edom. The other reference concerns the destruction of Nineveh and is found in Ze 2:14: "And herds shall lie down in the midst of her, all the beasts of the nations: both the pelican and the porcupine shall lodge in the capitals thereof; their voice shall sing in the windows; desolation shall be in the thresholds: for he hath laid bare the cedar- work."

Gene Stratton-Porter

PELISHTIM

pel'-ish-tim, pe-lish'-tim (pelishtim (the Revised Version margin of Ge 10:14)).

See PHILISTINES.

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PELONITE

pel'-o-nit, pe'-lo-nit, pe-lo'-nit (peloni, a place-name): Two of David's heroes are thus described: (1) "Helez the Pelonite" (1Ch 11:27) (see **PALTITE**); and (2) "Ahijah the Pelonite" (1Ch 11:36).

PEN

(‘et, cheret; kalamos): The first writing was done on clay, wax, lead or stone tablets by scratching into the material with some hard pointed instrument. For this purpose bodkins of bronze, iron, bone or ivory were used (Job 19:24; Isa 8:1; Jer 17:1). In Jer 17:1 a diamond is also mentioned as being used for the same purpose. In Jer 36 Baruch, the son of Neriah, declares that he recorded the words of the prophet with ink in the book. In **Jer 36:23** it says that the king cut the roll with the penknife (literally, the scribe's knife). This whole scene can best be explained if we consider that Baruch and the king's scribes were in the habit of using reed pens. These pens are made from the hollow jointed stalks of a coarse grass growing in marshy places. The dried reed is cut diagonally with the penknife and the point thus formed is carefully shaved thin to make it flexible and the nib split as in the modern pen. The last operation is the clipping off of the very point so that it becomes a stub pen. The Arab scribe does this by resting the nib on his thumb nail while cutting, so that the cut will be clean and the pen will not scratch. The whole procedure requires considerable skill. The pupil in Hebrew or Arabic writing learns to make a pen as his first lesson. A scribe carries a sharp knife around with him for keeping his pen in good condition, hence, the name penknife. The word used in 3 Joh 1:13 is kalamos, "reed," indicating that the pen described above was used in John's time (compare qalam, the common Arabic name for pen).

See **INK**; **INK-HORN**; **WRITING**.

Figurative: "Written with a pen of iron," i.e. indelibly (Jer 17:1). "My tongue is

the pen of a ready writer" (Ps 45:1; compare Jer 36:18). As the trained writer records a speech, so the Psalmist's tongue impresses or engraves on his hearers' minds what he has conceived.

James A. Patch

PENCE; PENNY

pens.

See MONEY.

PENCIL

pen'-sil (Isa 44:13, margin "red ochre," the King James Version "line").

See LINE; OCHRE, RED.

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PENDANT

pen'-dant (from French from Latin pendeo, "to hang"): Not in the King James Version. Twice in the Revised Version (British and American).

(1) netiphoth (the King James Version "collars"), ornaments of the Midianites captured by Gideon (Jud 8:26).

(2) netiphoth (the King James Version "chains"), an article of feminine apparel (Isa 3:19). The reference seems to be (Cheyne, "Isaiah" Polychrome Bible (HDB, III, 739)) to ear-drops, pearl or gold ornaments resembling a drop of Water, fastened, probably, to the lobe of the ear.

PENIEL

pe-ni'-el, pen'-i-el, pe'-ni-el (peni'el, "face of God"; Eidos theou): This is the form of the name in Ge 32:30. In the next verse and elsewhere it appears as "Penuel." The name is said to have been given to the place by Jacob after his night of wrestling by the Jabbok, because, as he said, "I have seen God face to face, and my life is preserved." It was a height evidently close by the stream over which Jacob passed in the morning. Some have thought it might be a prominent cliff, the contour of which resembled a human face. Such a cliff on the seashore to the South of Tripoli was called theou prosopon, "face of God" (Strabo xvi.2,15 f). In later times a city with a strong tower stood upon it. This lay in the line of Gideon's pursuit of the Midianites. When he returned victorious, he beat down the place because of the churlishness of the inhabitants (Jud 8:8,9,17). It was one of the towns "built" or fortified by Jeroboam (1Ki 12:25). Merrill would identify it with Telul edh-Dhahab, "hills of gold," two hills with ruins that betoken great antiquity, and that speak of great strength, on the South of the Jabbok, about 10 miles East of Jordan (for description see Merrill, East of the Jordan, 390 if). A difficulty that seems fatal to this identification is that here the banks of the

Jabbok are so precipitous as to be impassable. Conder suggests Jebel 'Osha. The site was clearly not far from Succoth; but no certainty is yet possible.

W. Ewing

PENINNAH

pe-nin'-a (peninnah, "coral," "pearl"): Second wife of Elkanah, father of Samuel (1Sa 1:2,4).

PENKNIFE

pen'-nif (Jer 36:23).

See PEN.

PENNY

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pen'-i (denarion; Latin denarius (which see)): the American Standard Revised Version (Mt 18:28; 20:2,9,10,13, etc.) renders it by "shilling" except in Mt 22:19; Mr 12:15 and Lu 20:24, where it retains the original term as it refers to a particular coin.

See DENARIUS; MONEY.

PENSION

pen'-shun (1 Esdras 4:56, the King James Version "and he commanded to give to all that kept the city pensions and wages"; kleros, "allotted portion," usually (here certainly) of lands (the Revised Version (British and American) "lands")): Literally it means simply "payment," and the King James Version seems to have used the word in order to avoid any specialization of kleros. There is no reference to payment for past services.

See LOT.

PENTATEUCH, 1

pen'-ta-tuk:

I. TITLE, DIVISION, CONTENTS

II. AUTHORSHIP, COMPOSITION, DATE

1. The Current Critical Scheme 2. The Evidence for the Current Critical Scheme

(1) Astruc's Clue

(2) Signs of Post-Mosaic Date

(3) Narrative Discrepancies

(4) Doublets

(5) The Laws

(6) The Argument from Style

(7) Props of the Development Hypothesis

3. The Answer to the Critical Analysis

(1) The Veto of Textual Criticism

(2) Astruc's Clue Tested

(3) The Narrative Discrepancies and Signs of Post-Mosaic Date Examined

(4) The Argument from the Doublets Examined

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I. Title, Division, Contents

(Torah, "law" or "teaching").—It has recently been argued that the Hebrew word is really the Babylonian *tertu*, "divinely revealed law" (e.g. Sayce, Churchman, 1909, 728 ff), but such passages as Le 14:54-57; De 17:11 show that the legislator connected it with *horah* (from *yarah*), "to teach." Also called by the Jews *chamishshah chumeshi torah*, "the five-fifths of the law": *ho nomos*, "the Law." The word "Pentateuch" comes from *pentateuchos*, literally "5-volumed (book)." The Pentateuch consists of the first five books of the Bible, and forms the first division of the Jewish Canon, and the whole of the Samaritan Canon. The 5-fold division is certainly old, since it is earlier than the Septuagint or the Sam Pentateuch. How much older it may be is unknown. It has been thought that the 5-fold division of the Psalter is based on it.

The five books into which the Pentateuch is divided are respectively Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, and the separate articles should be consulted for information as to their nomenclature.

The work opens with an account of the Creation, and passes to the story of the first human couple. The narrative is carried on partly by genealogies and partly by fuller accounts to Abraham. Then comes a history of Abraham, Isaac and Jacob, the collateral lines of descendants being rapidly dismissed. The story of Joseph is told in detail, and Genesis closes with his death. The rest of the Pentateuch covers the oppression of the Israelites in Egypt, their exodus and wanderings, the conquest of the trans-Jordanic lands and the fortunes of the people to the death of Moses. The four concluding books contain masses of legislation mingled with the narrative (for special contents, see articles on the several books).

PENTATEUCH, 2A

II. Authorship, Composition, Date.

1. The Current Critical Scheme:

The view that Moses was the author of the Pentateuch, with the exception of the concluding verses of Deuteronomy, was once held universally. It is still believed by the great mass of Jews and Christians, but in most universities of Northern Europe and North America other theories prevail. An application of what is called "higher" or "documentary criticism" (to distinguish it from lower or textual criticism) has led to the formation of a number of hypotheses. Some of these are very widely held, but unanimity has not been attained, and recent investigations have challenged even the conclusions that are most generally accepted. In the English-speaking countries the vast majority of the critics would regard Driver's, *Introduction to the Literature of the Old Testament* and Carpenter and Harford-Battersby's *Hexateuch* as fairly representative of their position, but on the Continent of Europe the numerous school that holds some such position is dwindling alike in numbers and influence, while even in Great Britain and America some of the ablest critics are beginning to show signs of being shaken in their allegiance to cardinal points of the higher-critical case. However, at the time of writing, these latter critics have not put forward any fresh formulation of their views, and accordingly the general positions of the works named

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Most stress is laid on the argument from the laws and their supposed historical setting. By far the most important portions of this are examined in SANCTUARY and PRIESTS AND LEVITES. These subjects form the two main pillars of the Graf- Wellhausen theory, and accordingly the articles in question must be read as supplementing the present article. An illustration may be taken from the slavery laws. It is claimed that Ex 21:1-6; De 15:12 ff permit a Hebrew to contract for life slavery after 6 years' service, but that Le 25:39-42 takes no notice of this law and enacts the totally different provision that Hebrews may remain in slavery only till the Year of Jubilee. While these different enactments might proceed from the same hand if properly coordinated, it is contended that this is not the case and that the legislator in Le ignores the legislator in Exodus and is in turn ignored by the legislator in Deuteronomy, who only knows the law of Exodus.

(6) The Argument from Style.

The argument from style is less easy to exemplify shortly, since it depends so largely on an immense mass of details. It is said that each of the sources has certain characteristic phrases which either occur nowhere else or only with very much less frequency. For instance in Ge 1, where 'Elohim is used throughout, we find the word "create," but this is not employed in 2:4b ff, where the Tetragrammaton occurs. Hence, it is argued that this word is peculiarly characteristic of P as contrasted with the other documents, and may be used to prove his presence in e.g. 5:1 f.

(7) Props of the Development Hypothesis.

While the main supports of the Graf-Wellhausen theory must be sought in the articles to which reference has been made, it is necessary to mention briefly some other phenomena to which some weight is attached. Jeremiah displays many close resemblances to Deuteronomy, and the framework of Kings is written in a style that has marked similarities to the same book. Ezekiel again has

notable points of contact with P and especially with H; either he was acquainted with these portions of the Pentateuch or else he must have exercised considerable influence on those who composed them. Lastly the Chronicler is obviously acquainted with the completed Pentateuch. Accordingly, it is claimed that the literature provides a sort of external standard that confirms the historical stages which the different Pentateuchal sources are said to mark. Deuteronomy influences Jeremiah and the subsequent literature. It is argued that it would equally have influenced the earlier books, had it then existed. So too the completed Pentateuch should have influenced Kings as it did Chronicles, if it had been in existence when the earlier history was composed.

PENTATEUCH, 2B

3. Answer to the Critical Analysis:

(1) The Veto of Textual Criticism.

The first great objection that may be made to the higher criticism is that it starts from the Massoretic text (MT) without investigation. This is not the only text that has come down to us, and in some instances it can be shown that alternative readings that have been preserved are superior to those of the Massoretic Text. A convincing example

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where the Massoretic and Samaritan texts speak of a hereditary king, the Septuagint knew nothing of such a person (see further PS, 157-68). The superiority of the Septuagint text in this instance appears to be attested by 1 Samuel, which is unacquainted with any law of the kingdom.

Thus, we know of at least three recensions, the M, the Samaritan and the Septuagint. While there are many minor readings (in cases of variation through accidental corruption) in which the two last-named agree, it is nevertheless true that in a general way the Samaritan belongs to the same family as the M, while the Septuagint in the crucial matters represents a different textual tradition from the other two (see *The Expositor*, September 1911, 200-219). How is this to be explained? According to the worthless story preserved in the letter of Aristeas the Septuagint was translated from manuscripts brought from Jerusalem at a date long subsequent to the Samaritan schism. The fact that the Septuagint preserves a recension so different from both Samaritan and (i.e. from the most authoritative Palestinian tradition of the 5th century BC and its lineal descendants) suggests that this part of the story must be rejected. If so, the Septuagint doubtless represents the text of the Pentateuch prevalent in Egypt and descends from a Hebrew that separated from the ancestor of the M before the Samaritan schism. At this point we must recall the fact that in Jeremiah the Septuagint differs from Massoretic Text more widely than in any other Biblical book, and the current explanation is that the divergence goes back to the times of Jeremiah, his work having been preserved in two editions, an Egyptian and a Babylonian. We may be sure that if the Jews of Egypt had an edition of Jeremiah, they also had an edition of that law to which Jeremiah refers, and it is probable that the main differences between Septuagint and Massoretic Text (with its allies) are due to the two streams of tradition separating from the time of the exile—the Egyptian and the Babylonian. The narrative of the finding of the Book of the Law in the days of Josiah (2Ki 22), which probably refers to Deuteronomy only, suggests that its text at that time depended on the single manuscript found. The phenomena presented by Genesis-Numbers certainly suggest that they too were at one time dependent on a single damaged MS, and that conscious efforts were

made to restore the original order—in some cases at any rate on a wrong principle (see especially EPC, 114-38; BS, 1913, 270-90). In view of the great divergences of the Septuagint in Ex 35\$; 36\$; 37\$; 38\$; 39\$, it may be taken as certain that in some instances the editing went to considerable lengths.

Thus, the history of the Pentateuch, so far as it can be traced, is briefly as follows: The backbone of the book consists of pre-Mosaic sources in Genesis, and Mosaic narratives, speeches and legislation in Exodus-Deuteronomy. To this, notes, archaeological, historical, explanatory, etc., were added by successive readers. The text at one time depended on a single manuscript which was damaged, and one or more attempts were made to repair this damage by rearrangement of the material. It may be that some of the narrative chapters, such as Nu 1-4; 7; 26, were added from a separate source and amplified or rewritten in the course of some such redaction, but on this head nothing certain can be said. Within a period that is attested by the materials that survive, Ex 35\$; 36\$; 37\$; 38\$; 39\$ underwent one or more such redactions. Slighter redactions attested by Samaritan and Septuagint have affected the chronological data, the numbers of the Israelites and some references to post-Mosaic historical events. Further than this it is impossible to go on our present materials.

PENTATEUCH, 3

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Religion of Israel; Van Hoonacker, Lieu du culte, and Sacerdoce levitique are all much more conservative and valuable. J.H. Raven, Old Testament Intro, gives a good presentation of the most conservative case. The views taken in this article are represented by SBL, EPC, OP, PS, Troelstra, The Name of God, and in some matters, TMH, I.

Harold M. Wiener

PENTATEUCH, THE SAMARITAN

sa-mar'-i-tan:

I. KNOWLEDGE OF SAMARITAN PENTATEUCH

1. In Older Times
2. Revived Knowledge

II. CODICES AND SCRIPT

1. Nablus Roll
2. The Script
3. Peculiarities of Writing
4. The Tarikh
5. The Mode of Pronunciation
6. Age of the Nablus Roll

III. RELATION OF THE SAMARITAN RECENSION TO THE MASSORETIC

TEXT AND TO THE SEPTUAGINT

1. Relation to the Massoretic Text: Classification of Differences

(1) Examples of Accidental Variations

(a) Due to Mistakes of Sight

(b) Variations Due to Mistakes of Hearing

(c) Changes Due to Deficient Attention

(2) Intentional

(a) Grammatical

(b) Logical

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De Pentateuchi Samaritani origine, etc., Jena, 1815, has not quite lost its value; Kohn, De Pentateucho Samaritano, Leipzig, 1865; Petermann, Versuch einer hebr. Formenlehre nach der Aussprache der heutigen Samaritaner, Leipzig, 1868. There are besides articles on this in the various Biblical Dictionaries and Encyclopedias. In the numerous religious and theological periodicals there have been articles on the Samaritan Pentateuch of varying worth. The Aramaic Targum has been transcribed in square characters and edited by Brull (Frankfort, 1875).

J. E. H. Thompson

PENTECOST

pen'-te-kost:

1. In the Old Testament:

As the name indicates (pentekoste), this second of the great Jewish national festivals was observed on the 50th day, or 7 weeks, from the Paschal Feast, and therefore in the Old Testament it was called "the feast of weeks." It is but once mentioned in the historical books of the Old Testament (2Ch 8:12,13), from which reference it is plain, however, that the people of Israel, in Solomon's day, were perfectly familiar with it: "offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the set feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." The requirements of the three great festivals were then well understood at this time, and their authority was founded in the Mosaic Law and unquestioned. The festival and its ritual were minutely described in this Law. Every male in Israel was on that day required to appear before the Lord at the sanctuary (Ex 34:22,23). It was the first of the two agrarian festivals of Israel and signified the completion of the barley-harvest (Le 23:15,16; De 16:9,10), which had begun at the time of the waving of the first ripe sheaf of the first-fruits

(Le 23:11). Pentecost, or the Feast of Weeks, therefore fell on the 50th day after this occurrence. The wheat was then also nearly everywhere harvested (Ex 23:16; 34:22; Nu 28:26), and the general character of the festival was that of a harvest-home celebration. The day was observed as a Sabbath day, all labor was suspended, and the people appeared before Yahweh to express their gratitude (Le 23:21; Nu 28:26). The central feature of the day was the presentation of two loaves of leavened, salted bread unto the Lord (Le 23:17,20; Ex 34:22; Nu 28:26; De 16:10). The size of each loaf was fixed by law. It must contain the tenth of an ephah, about three quarts and a half, of the finest wheat flour of the new harvest (Le 23:17). Later Jewish writers are very minute in their description of the preparation of these two loaves (Josephus, Ant, III, x, 6). According to the Mishna (Menachoth, xi.4), the length of the loaf was 7 handbreadths, its width 4, its depth 7 fingers. Le 23:18 describes the additional sacrifices required on this occasion. It was a festival of good cheer, a day of joy. Free-will offerings were to be made to the Lord ([De 16:10](#)), and it was to be marked by a liberal spirit toward the Levite, the stranger, and orphans and widows (De 16:11,14). Perhaps the command against gleaning harvest-fields has a bearing on this custom (Le 23:22).

The Old Testament does not give it the historical significance which later Jewish writers have ascribed to it. The Israelites were admonished to remember their bondage

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PENUEL

pe-nu'-el, pen'-u-el.

See PENIEL.

PENURY

pen'-u-ri (machcor): In Pr 14:23, with sense of "poverty," "want": "The talk of the lips tendeth only to penury." In the New Testament the word in Lu 21:4 (husterema) is in the Revised Version (British and American) translated "want" (of the widow's mites).

PEOPLE

pe'-p'-l: In English Versions of the Bible represents something over a dozen Hebrew and Greek words. Of these, in the Old Testament, 'am, is overwhelmingly the most common (about 2,000 times), with le'om, and goy, next in order; but the various Hebrew words are used with very little or no difference in force (e.g. Pr 14:28; but, on the other hand, in Ps 44 contrast verses 12 and 14). Of the changes introduced by the Revised Version (British and American) the only one of significance (cited explicitly in the Preface to the English Revised Version) is the frequent use of the plural "peoples" (strangely avoided in the King James Version except Re 10:11; 17:15), where other nations than Israel are in question. So, for instance, in Ps 67:4; Isa 55:4; 60:2, with the contrast marked in Ps 33:10 and 12; Ps 77:14 and 15, etc. In the New Testament, laos, is the most common word, with ochlos, used almost as often in the King James Version. But in the Revised Version (British and American) the latter word is almost always rendered "multitude," "people" being retained only in Lu 7:12; Ac 11:24,26; 19:26, and in the fixed phrase "the common people" (ho polus ochlos) in Mr 12:37; Joh 12:9,12 margin (the retention of "people" would have been better in Joh 11:42, also), with "crowd" (Mt 9:23,25; Ac 21:35). The only

special use of "people" that calls for attention is the phrase "people of the land." This may mean simply "inhabitants," as Eze 12:19; 33:2; 39:13; but in 2Ki 11:14, etc., and the parallel in 2 Chronicles, it means the people as contrasted with the king, while in Jer 1:18, etc., and in Eze 7:27; 22:29; 46:3,9, it means the common people as distinguished from the priests and the aristocracy. A different usage is that for the heathen (Ge 23:7,12,13; Nu 14:9) or half-heathen (Ezr 9:1,2; 10:2,11; Ne 10:28-31) inhabitants of Palestine. From this last use, the phrase came to be applied by some rabbis to even pure-blooded Jews, if they neglected the observance of the rabbinic traditions (compare Joh 7:49 the King James Version). For "people of the East" see CHILDREN OF THE EAST.

Burton Scott Easton

PEOR

pe'-or (ha-pe'or; Phogor):

(1) A mountain in the land of Moab, the last of the three heights to which Balaam was guided by Balak in order that he might curse Israel (Nu 23:28). It is placed by

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Eusebius, Onomasticon on the way between Livias and Heshbon, 7 Roman miles from the latter. Buhl would identify it with Jebel el-Mashaqqar, on which are the ruins of an old town, between Wady A‘yun Musa and Wady Chesban.

(2) A town in the Judean uplands added by Septuagint (Phagor) to the list in Jos 15:9. It may be identical with Khirbet Faghur to the South of Bethlehem.

(3) Peor, in Nu 25:18; 31:16; Jos 22:17, is a divine name standing for "Baal-peor."

(4) In Ge 36:39, Septuagint reads Phogor for "Pau" (Massoretic Text), which in 1Ch 1:50 appears as "Pai."

W. Ewing

PERAEA

pe-re'-a (he Peraia, Peraios, Peraites):

1. The Country:

This is not a Scriptural name, but the term used by Josephus to denote the district to which the rabbis habitually refer as "the land beyond Jordan." This corresponds to the New Testament phrase *peran tou Iordanou* (Mt 4:15; 19:1, etc.). The boundaries of the province are given by Josephus (BJ, III, iii, 3). In length it reached from Pella in the North to Macherus in the South, and in breadth from the Jordan on the West to the desert on the East. We may take it that the southern boundary was the Arnon. The natural boundary on the North would be the great gorge of the Yarmuk. Gadara, Josephus tells us (BJ, IV, vii, 3, 6), was capital of the Peraea. But the famous city on the Yarmuk was a member of the Decapolis, and so could hardly take that position. More probably Josephus referred to a city the ruins of which are found at Jedur—a reminiscence of the

ancient name—not far from es-SalT. The northern Gadara then holding the land on the southern bank of the Yarmuk, the northern boundary of the Peraea would run, as Josephus says, from Pella eastward. For the description of the country thus indicated see GILEAD, 2.

In the time of the Maccabees the province was mainly gentile, and Judas found it necessary to remove to Judea the scattered handful of Jews to secure their safety (1 Macc 5:45).

2. History:

Possibly under Hyrcanus Jewish influence began to prevail; and before the death of Janneus the whole country owned his sway (HJP, I, i, 297, 306). At the death of Herod the Great it became part of the tetrarchy of Antipas (Ant., XVII, vii, 1). The tetrarch built a city on the site of the ancient Beth-haram (Jos 13:27) and called it Julias in honor of the emperor's wife (Ant., XVIII, ii, 1; BJ, II, ix 1). Here Simon made his abortive rising (Ant., XVII, x, 6; BJ, II, iv, 2). Claudius placed it under the government of Felix (BJ, II, xii, 8). It was finally added to the Roman dominions by Placidus (BJ, IV, vii, 3-6). Under the Moslems it became part of the province of Damascus.

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Peraea, "the land beyond Jordan," ranked along with Judea and Galilee as a province of the land of Israel. The people were under the same laws as regarded tithes, marriage and property.

Peraea lay between two Gentile provinces on the East, as Samaria between two Jewish provinces on the West of the Jordan. The fords below Beisan and opposite Jericho afforded communication with Galilee and Judea respectively. Peraea thus formed a link connecting the Jewish provinces, so that the pilgrims from any part might go to Jerusalem and return without setting foot on Gentile soil. And, what was at least of equal importance, they could avoid peril of hurt or indignity which the Samaritans loved to inflict on Jews passing through Samaria (Lu 9:52 f; Ant, XX, vi, 1; Vita, 52).

It seems probable that Jesus was baptized within the boundaries of the Peraea; and hither He came from the turmoil of Jerusalem at the Feast of the Dedication (Joh 10:40). It was the scene of much quiet and profitable intercourse with His disciples (Mt 19; Mr 10:1-31; Lu 18:15-30). These passages are by many thought to refer to the period after His retirement to Ephraim (Joh 11:54). It was from Peraea that He was summoned by the sisters at Bethany (Joh 11:3).

Peraea furnished in Niger one of the bravest men who fought against the Romans (BJ, II, xx, 4; IV, vi, 1). From Bethzob, a village of Peraea, came Mary, whose story is

one of the most appalling among the terrible tales of the siege of Jerusalem (BJ, VI, iii, 4). Josephus mentions Peraea for the last time (BJ, VI, v, 1), as echoing back the

doleful groans and outcries that accompanied the destruction of Jerusalem.

W. Ewing

PERAZIM, MOUNT

per'-a-zim, pe-ra'-zim (har-peratsim): "Yahweh will rise up as in mount Perazim" (Isa 28:21). It is usually considered to be identical with BAAL-PERAZIM (which see), where David obtained a victory over the Philistines (2Sa 5:20; 1Ch 14:11).

PERDITION

per-dish'-un (apoleia, "ruin" or "loss," physical or eternal): The word "perdition" occurs in the English Bible 8 times (Joh 17:12; Php 1:28; 2Th 2:3; 1Ti 6:9; Heb 10:39; 2Pe 3:7; Re 17:11,18). In each of these cases it denotes the final state of ruin and punishment which forms the opposite to salvation. The verb apolluein, from which the word is derived, has two meanings:

(1) to lose;

(2) to destroy.

Both of these pass over to the noun, so that apoleia comes to signify:

(1) loss;

(2) ruin, destruction.

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The former occurs in Mt 26:8; Mr 14:4, the latter in the passages cited above. Both meanings had been adopted into the religious terminology of the Scriptures as early as the Septuagint. "To be lost" in the religious sense may mean "to be missing" and "to be ruined," The former meaning attaches to it in the teaching of Jesus, who compares the lost sinner to the missing coin, the missing sheep, and makes him the object of a seeking activity (Mt 10:6; 15:24; 18:11; Lu 15:4,6,8,24,32; 19:10). "To be lost" here signifies to have become estranged from God, to miss realizing the relations which man normally sustains toward Him. It is equivalent to what is theologically called "spiritual death." This conception of "loss" enters also into the description of the eschatological fate of the sinner as assigned in the judgment (Lu 9:24; 17:33), which is a loss of life. The other meaning of "ruin" and "destruction" describes the same thing from a different point of view. Apoleia being the opposite of soteria, and soteria in its technical usage denoting the reclaiming from death unto life, apoleia also acquires the specific sense of such ruin and destruction as involves an eternal loss of life (Php 1:28; Heb 10:39). Perdition in this latter sense is equivalent to what theology calls "eternal death." When in Re 17:8,11 it is predicated of "the beast," one of the forms of the world-power, this must be understood on the basis of the Old Testament prophetic representation according to which the coming judgment deals with powers rather than persons.

The Son of Perdition is a name given to Judas (Joh 17:12) and to the Antichrist (2Th 2:3). This is the well-known Hebrew idiom by which a person typically embodying a certain trait or character or destiny is called the son of that thing. The name therefore represents Judas and the Antichrist (see MAN OF SIN) as most irrecoverably and completely devoted to the final apoleia.

Geerhardus Vos

PERES

pe'-rez.

See MENE.

PERESH

pe'-resh (peresh, "dung"): Son of Machir, grandson of Manasseh through his Aramitish concubine (1Ch 7:14,16).

PEREZ-UZZA

pe-rez-uz'-za.

See UZZA.

PEREZ; PHAREZ

pe'-rez, fa'-rez (perets, "breach"): One of the twins born to Judah by Tamar, Zerah's brother (Ge 38:29,30). In the King James Version Mt 1:3 and Lu 3:33, he is called

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"Phares," the name in 1 Esdras 5:5. He is "Pharez" in the King James Version Ge 46:12; Nu 26:20,21; Ru 4:12,18; 1Ch 2:4,5; 4:1; 9:4. In the King James Version and the Revised Version (British and American) 1Ch 27:3; Neh 11:4,6, he is "Perez." He is important through the fact that by way of Ru and Boaz and so through Jesse and David his genealogy comes upward to the Saviour. The patronymic "Pharzite" occurs in Nu 26:20 the King James Version.

Perezites (Nu 16:20, the King James Version "Pharzites"). The patronymic of the name Perez.

Henry Wallace

PERFECT; PERFECTION

pur'-fekt, per-fek'-shun (shalem, tamim; teleios, teleiotes):

1. In the Old Testament:

"Perfect" in the Old Testament is the translation of shalem, "finished," "whole," "complete," used (except in De 25:15, "perfect weight") of persons, e.g. a "perfect heart," i.e. wholly or completely devoted to Yahweh (1Ki 8:61, etc.; 1Ch 12:38; Isa 38:3, etc.); tamim, "complete," "perfect," "sound or unblemished," is also used of persons and of God, His way, and law ("Noah was a just man and perfect," the Revised Version margin "blameless" (Ge 6:9); "As for God, his way is perfect" (Ps 18:30); "The law of Yahweh is perfect" (Ps 19:7), etc.); tam, with the same, meaning, occurs only in Job, except twice in Psalms (Job 1:1,8; 2:3, etc.; [Ps 37:37](#); [64:4](#)); kalil, "complete," and various other words are translated "perfect."

Perfection is the translation of various words so translated once only: kalil (La 2:15); mikhlal, "completeness" (Ps 50:2); minleh, "possession" (Job 15:29, the King James Version "neither shall the prolong the perfection thereof upon the

earth," the American Standard Revised Version "neither shall their possessions be extended on the earth," margin "their produce bend to the earth"; the English Revised Version reverses this text and margin); tikhlah, "completeness," or "perfection (Ps 119:96); takhlith (twice), "end," "completeness" (Job 11:7, "Canst thou find out the Almighty unto perfection?" 28:3, "searcheth out all the Revised Version (British and American) the King James Version, the Revised Version (British and American) "to the furthest bound"; compare Job 26:10, "unto the confines of light and darkness"); tom, "perfect," "completeness" (Isa 47:9, the King James Version "They shall come upon thee in their perfection," the Revised Version (British and American) "in their full measure"). the Revised Version margin gives the meaning of "the Urim and the Thummim" (Ex 28:30 etc.) as "the Lights and the Perfections."

2. In the New Testament:

In the New Testament "perfect" is usually the tr of teleios, primarily, "having reached the end," "term," "limit," hence, "complete," "full," "perfect" (Mt 5:48, "Ye therefore shall be perfect, as your heavenly Father is perfect"; Mt 19:21, "if thou wouldst be perfect; Eph 4:13, the King James Version "till we all come ... unto a perfect man," the Revised Version (British and American) "full-grown"; Php 3:15, "as many as are

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arises, or might be found. There may be, of course, a relative perfection, e.g. of the child as a child compared with that of the man. The Christian ought to be continually moving onward toward perfection, looking to Him who is able to "make you perfect in every good thing (or work) to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ to whom be the glory forever and ever. Amen (Heb 13:21).

W. L. Walker

PERFORM

per-form' (Fr. parfournir, "to furnish completely," "to complete" "finish entirely"): In modern English, through a mistaken connection with "form," "perform" usually suggests an act in its continuity, while the word properly should emphasize only the completion of the act. the King James Version seems to have used the word in order to convey the proper sense (compare Ro 15:28; 2Co 8:11; Php 1:6, where the Revised Version (British and American) has respectively "accomplish," "complete," "perfect"), but usually with so little justification in the Hebrew or Greek that "do" would have represented the original even better. the Revised Version (British and American) has rarely changed the word in the Old Testament, and such changes as have been made (De 23:23; Es 1:15, etc.) seem based on no particular principle. In the New Testament the word has been kept only in Mt 5:33 and Ro 4:21, but in neither verse does the Greek accent the completion of the act, in the former case apodidomi, literally, "to give back," in the latter poieo, "to make," "to do," being used.

Performance is found in the King James Version Sirach 19:20 (the Revised Version (British and American) "doing"); 2 Macc 11:17 (inserted needlessly and omitted by the Revised Version (British and American)); Lu 1:45 (the Revised Version (British and American) "fulfilment"); 2Co 8:11 (the Revised Version (British and American) "completion").

Burton Scott Easton

PERFUME-MAKING

See CRAFTS, II, 14.

PERFUME; PERFUMER

pur'-ium, per-fum' (qeToreth qaTar literally, "incense"): The ancients were fond of sweet perfumes of all kinds (Pr 27:9), and that characteristic is still especially true of the people of Bible lands. Perfumed oils were rubbed on the body and feet. At a feast in ancient Egypt a guest was anointed with scented oils, and a sweet-smelling water lily was placed in his hand or suspended on his forehead. In their religious worship the Egyptians were lavish with their incense. Small pellets of dried mixed spices and resins or resinous woods were burned in special censers. In the preparation of bodies for burial, perfumed oils and spices were used. Many Biblical references indicate the widespread use of perfumes. So 7:8 suggests that the breath was purposely scented; clothing as well as the body was perfumed (Ps 45:8; So 3:6; 4:11); couches and beds were sprinkled with savory scents (Pr 7:17); ointments were used in the last rites in

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honor of the dead (2Ch 16:14; Lu 24:1; Joh 19:39). The writer has in his collection a lump of prepared spices and resins taken from a tomb dating from the 1st or 2nd century AD, which was apparently fused and run into the thoracic cavity, since an impression of the ribs has been made on the perfume. Its odor is similar to that of the incense used today, and it perfumes the whole case where it is kept. The above collection also contains a small glass vial in which is a bronze spoon firmly held in some solidified ointment, probably formerly perfumed oil. Perfumes were commonly kept in sealed alabaster jars or cruses (Lu 7:38). Thousands of these cruses have been unearthed in Palestine and Syria.

Perfumes were mixed by persons skilled in the art. In the King James Version these are called "apothecaries" (raqqach). The Revised Version (British and American) "perfumer" is probably a more correct rendering, as the one who did the compounding was not an apothecary in the same sense as is the person now so designated (Ex 30:25,35; 37:29; Ec 10:1).

Today incense is used in connection with all religious services of the oriental Christian churches. Although there is no direct mention of the uses of incense in the New Testament, such allusions as Paul's "a sacrifice to God for an odor of a sweet smell" (Eph 5:2; Php 4:18) would seem to indicate that it was used by the early Christians.

The delight of the people of Syria in pleasant odors is recorded in their literature. The attar of roses (from Arabic 'itr, "a sweet odor") was a wellknown product of Damascus. The guest in a modern Syrian home is not literally anointed with oil, but he is often given, soon after he enters, a bunch of aromatic herbs or a sweet-smelling flower to hold and smell. During a considerable portion of the year the country air is laden with the odor of aromatic herbs, such as mint and sage. The Arabic phrase for taking a walk is shemm el-hawa', literally, "smell the air."

See INCENSE; OIL; OINTMENT.

James A. Patch

PERGA

pur'-ga (Perge):

1. Location and History:

An important city of the ancient province of Pamphylia, situated on the river Cestrus, 12 miles Northeast of Attalia. According to Ac 13:13, Paul, Barnabas and John Mark visited the place on their first missionary journey, and 2 years later, according to Ac 14:24,25, they may have preached there. Though the water of the river Cestrus has now been diverted to the fields for irrigating purposes, in ancient times the stream was navigable, and small boats from the sea might reach the city. It is uncertain how ancient Perga is; its walls, still standing, seem to come from the Seleucidan period or from the 3rd century BC. It remained in the possession of the Seleucid kings until 189 BC, when Roman influence became strong in Asia Minor. A long series of coins, beginning in the 2nd century BC, continued until 286 AD, and upon them Perga is

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mentioned as a metropolis. Though the city was never a stronghold of Christianity, it was the bishopric of Western Pamphylia, and several of the early Christians were martyred there. During the 8th century under Byzantine rule the city declined; in 1084 Attalia became the metropolis, and Perga rapidly fell to decay. While Attalia was the chief Greek and Christian city of Pamphylia, Perga was the seat of the local Asiatic goddess, who corresponded to Artemis or Diana of the Ephesians, and was locally known as Leto, or the queen of Perga. She is frequently represented on the coins as a huntress, with a bow in her hand, and with sphinxes or stags at her side.

2. The Ruins:

The ruins of Perga are now called Murtana. The walls, which are flanked with towers, show the city to have been quadrangular in shape. Very broad streets, running through the town, and intersecting each other, divided the city into quarters. The sides of the streets were covered with porticos, and along their centers were water channels in which a stream was always flowing. They were covered at short intervals by bridges. Upon the higher ground was the acropolis, where the earliest city was built, but in later times the city extended to the South of the hill, where one may see the greater part of the ruins. On the acropolis is the platform of a large structure with fragments of several granite columns, probably representing the temple of the goddess Leto; others regard it as the ruin of an early church. At the base of the acropolis are the ruins of an immense theater which seated 13,000 people, the agora, the baths and the stadium. Without the walls many tombs are to be seen. E. J. Banks

PERGAMOS; PERGAMUM

pur'-ga-mos, or pur'-ga-mum (he Pergamos, or to Pergamon):

1. History:

Pergamos, to which the ancient writers also gave the neuter form of the name, was a city of Mysia of the ancient Roman province of Asia, in the Caicus valley, 3 miles from the river, and about 15 miles from the sea. The Caicus was navigable for small native craft. Two of the tributaries of the Caicus were the Selinus and the Kteios. The former of these rivers flowed through the city; the latter ran along its walls. On the hill between these two streams the first city stood, and there also stood the acropolis, the chief temples, and theaters of the later city. The early people of the town were descendants of Greek colonists, and as early as 420 BC they struck coins of their own. Lysimachus, who possessed the town, deposited there 9,000 talents of gold. Upon his death, Philetaerus (283-263 BC) used this wealth to found the independent Greek dynasty of the Attalid kings. The first of this dynasty to bear the title of king was Attalus I (241-197 BC), a nephew of Philetaerus, and not only did he adorn the city with beautiful buildings until it became the most wonderful city of the East, but he added to his kingdom the countries of Mysia, Lydia, Caria, Pamphylia and Phrygia. Eumenes II (197-159 BC) was the most illustrious king of the dynasty, and during his reign the city reached its greatest height. Art and literature were encouraged, and in the city was a library of 200,000 volumes which later Antony gave to Cleopatra. The books were of parchment which was here first used; hence, the word "parchment," which is derived from the name of the town Pergamos. Of the structures which adorned the city, the most renowned was the altar of Zeus, which was 40 ft. in height,

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PERIDA

pe-ri'-da (peridha' "recluse"): A family of "Solomon's servants" (Ne 7:57). In Ezr 2:55, a difference in the Hebrew spelling gives "Peruda" for the same person, who is also the "Pharida" of 1 Esdras 5:33.

PERIZZITE

per'-i-zit, pe-riz'-it (perizzi; Pherezaios): Signifies "a villager," and so corresponds with the Egyptian fellah. Hence, the Perizzite is not included among the sons of Canaan in Ge 10, and is also coupled with the Canaanite (Ge 13:7; 34:30; Jud 1:4). We hear, accordingly, of Canaanites and Perizzites at Shechem (Ge 34:30), at Bezek in Judah (Jud 1:4) and, according to the reading of the Septuagint, at Gezer (Jos 16:10). In De 3:5 and 1Sa 6:18, where the King James Version has "unwalled towns" and "country villages," the Septuagint has "Perizzite," the literal translation of the Hebrew being "cities of the Perizzite" or "villager" and "village of the Perizzite." The same expression occurs in Es 9:19, where it is used of the Jews in Elam. In Jos 17:15,18, where the Manassites are instructed to take possession of the forest land of Carmel, "Perizzites and Rephaim" are given as the equivalent of "Canaanite."

A. H. Sayce

PERJURY

pur'-ju-ri.

See CRIMES; OATH; PUNISHMENTS.

PERPETUAL; PERPETUALLY; PERPETUITY

per-pet'-u-al, per-pet'-u-al-i, pur-pe-tu'-i-ti ('olam, netsach, [~tamidh]):

Perpetual is usually the translation of 'olam, properly, "a wrapping up" or "hiding," used often of time indefinitely long, and of eternity when applied to God; hence, we have, "for perpetual generations" (Ge 9:12); "the priesthood by a perpetual statute" (Ex 29:9; compare Ex 31:16; Le 3:17; 24:9, etc.); "placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it" (Jer 5:22, the Revised Version margin "an everlasting ordinance which it cannot pass"); "sleep a perpetual sleep" (Jer 51:39,57); "Moab shall be a perpetual desolation" (Ze 2:9), etc.; netsach, "preeminence," "perpetuity," "eternity" (often translated "for ever," Ps 9:6), is translated "perpetual" (Ps 74:3; Jer 15:18); natsach (participle) (Jer 8:5); tamidh, "continuance," generally rendered "continually," but sometimes "perpetual" or "perpetually" (Ex 30:8; Le 6:20).

"Perpetually" is the rendering of 'adh, properly "progress," "duration," hence, long or indefinite time, eternity (usually in the King James Version rendered "for ever"), in Am 1:11, "His anger did tear perpetually"; and of kol ha-yamim, "all the days" (1Ki 9:3; 2Ch 7:16, "my heart shall be there perpetually"; compare Mt 28:20, pasas tas hemeras, literally, "all the days").

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Perpetuity occurs in the Revised Version (British and American) of Le 25:23,30, "The land shall not be sold in perpetuity," "The house shall be made sure in perpetuity."

Perpetual is frequent in the Apocrypha, most often as the translation of aionios and kindred words, e.g. Judith 13:20, "a perpetual praise"; The Wisdom of Solomon 10:14, "perpetual glory," the Revised Version (British and American) "eternal"; Ecclesiasticus 11:33, "a perpetual blot," the Revised Version (British and American) "blame for ever"; 1 Macc 6:44, "a perpetual name," the Revised Version (British and American) "everlasting"; aenaos, "ever-flowing," occurs in The Wisdom of Solomon 11:6 (so the Revised Version); endeleches, "constant" (Ecclesiasticus 41:6, "perpetual reproach").

For "perpetual" (Jer 50:5; Hab 3:6) the Revised Version has "everlasting"; for "the old hatred" (Eze 25:15), "perpetual enmity"; for "perpetual desolation" (Jer 25:12) "desolate forever," margin "Hebrew 'everlasting desolations.'"

W. L. Walker

PERSECUTION

pur-se-ku'-shun (@diogmos] (Mt 13:21; Mr 4:17; 10:30; Ac 8:1; 13:50; Ro 8:35; 2Co 12:10; 2Th 1:4; 2Ti 3:11)):

1. Persecution in Old Testament Times
2. Between the Testaments
3. Foretold by Christ
4. A Test of Discipleship
5. A Means of Blessing

6. Various Forms

7. In the Case of Jesus

8. Instigated by the Jews

9. Stephen

10. The Apostles James and Peter

11. Gentile Persecution

Christianity at First Not a Forbidden Religion

12. The Neronic Persecution

(1) Testimony of Tacitus

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But at the close a Hand came through

The fire above my head, and drew

My soul to Christ, whom now I see.

Sergius, a brother, writes for me

This testimony on the wall—

For me, I have forgot it all."

John Rutherford

PERSEPOLIS

per-sep'-o-lis (2 Macc 9:2; Persepolis, Persaipolis, in Ptolemy Persopolis; original Persian name unknown; Pahlavi Stakhr, now Ictakhr and Shihil Minar, "Forty Turrets"):

1. Location:

The ruins of Persepolis lie about 35 miles Northeast of Shiraz and some 40 miles South of the ruins of Pasargadae.

2. History:

The magnificent palace of which such striking remains are still visible (Takht i Jamshid) was built by Darius and Xerxes of white marble and black stone. The city was captured, pillaged and burnt by Alexander in 324 BC, most of the inhabitants being massacred or enslaved. Much of the treasure of the Persian kings was found there. Curtius says the palace was never rebuilt. Antioehus Epiphanes (166 BC) tried but failed to plunder the temple (of Anaitis, Anihita?)

there (2 Macc 9:2; perhaps this is the incident referred to in 1 Macc 6:1 ff, and Polyb. xxxi.11). At Persepolis were the sepulchers of the Achaemenian kings (except Cyrus). Long and important inscriptions of Darius and Xerxes are found at Persepolis and the neighboring Naqsh i Rostam, in cuneiform characters and in the Achaemenian Persian, Assyrian and neo-Susian tongues (published by Spiegel, Rawlinson and Weisbach). Clitarchus first among Europeans mentions the city. The writer of this article visited it in 1892. Not now inhabited.

LITERATURE.

Inscriptions (as above), Arrian, Curtius, Polybius, Pliny, Diod. Siculus, medieval and modern travelers.

W. St. Clair Tisdall

PERSEUS

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pur'-sus, pur'-se-us (Perseus): In 1 Macc 8:5 the conquest of "Perseus, king of the Citims" (the Revised Version (British and American) "king of Chittim") was part of the "fame of the Romans" which reached the ears of Judas. This Perseus, the son and successor of Philip III of Macedonia, came to the throne in 178 BC and was the last king of Macedonia. In 171 BC began the war with Rome which ended in his disastrous defeat and capture at Pydna, 168 BC (to which 1 Macc 8:5 refers), by L. Aemilius Paulus. Macedonia soon became a Roman province. Perseus was led to Rome to grace the triumph of his conqueror, by whose clemency he was spared, and died in captivity at Rome (Polyb. xxix. 17; Livy xliv. 40 ff).

Kittim or Chittim, properly of the people of the town of Citium in Cyprus, then signifying Cyprians, and extended by Jewish writers (Ge 10:4; Nu 24:24; Isa 23:1; Jer 2:10; Eze 27:6; Da 11:30; Josephus, Ant, I, vi) to include the coasts of Greece generally, is here applied to Macedonia. In 1 Macc 1:1 Macedonia (or Greece) is called "the land of Chittim."

S. Angus

PERSEVERANCE

pur-se-ver'-ans: The word occurs only once in the King James Version (Eph 6:18), where it refers quite simply to persistence in prayer. In theology (especially in the phrase "final perseverance") the word has come to denote a special persistency, the undying continuance of the new life (manifested in faith and holiness) given by the Spirit of God to man. It is questioned whether such imparted life is (by its nature, or by the law of its impartation) necessarily permanent indestructible so that the once regenerate and believing man has the prospect of final glory infallibly assured. This is not the place to trace the history of a great and complex debate. It is more fitting here to point to the problem as connected with that supreme class of truths in which, because of our necessary mental limits, the entire truth can only be apprehended as the unrevealed but

certain harmony of seeming contradictions. Scripture on the one hand abounds with assurances of "perseverance" as a fact, and largely intimates that an exulting anticipation of it is the intended experience of the believer (see Joh 10:28 above all, and compare among other passages Ro 8:31-37; 1Pe 1:8,9). On the other hand, we find frequent and urgent warnings and cautions (see e.g. 1Co 8:11; 9:27). The teacher dealing with actual cases, as in pastoral work, should be ready to adopt both classes of utterances, each with its proper application; applying the first, e.g., to the true but timid disciple, the latter to the self-confident.

Meanwhile Scripture on the whole, by the manner and weight of its positive statements, favors a humble belief of the permanence, in the plan of God, of the once-given new life. It is as if it laid down "perseverance" as the divine rule for the Christian, while the negative passages came in to caution the man not to deceive himself with appearances, nor to let any belief whatever palliate the guilt and minimize the danger of sin. In the biographies of Scripture, it is noteworthy that no person appears who, at one time certainly a saint, was later certainly a castaway. The awful words of Heb 6:4-6; 10:26,27 appear to deal with cases (such as Balaam's) of much light but no loving life, and so are not precisely in point. Upon the whole subject, it is important to make "the Perseverance of the Saviour" our watchword rather than "the Perseverance of the saint."

Handley Dunelm

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PERSIA

pur'-sha, (parats; Persia; in Assyrian Parsu, Parsua; in Achemenian Persian Parsa, modern Fars): In the Bible (2Ch 36:20,22,23; Ezr 1:1,8; Es 1:3,14,18; 10:2; Eze 27:10; 38:5; Da 8:20; 10:1; 11:2) this name denotes properly the modern province of Fars, not the whole Persian empire. The latter was by its people called Airyaria, the present Iran (from the Sanskrit word arya, "noble"); and even now the Persians never call their country anything but Iran, never "Persia." The province of Persis lay to the East of Elam (Susiana), and stretched from the Persian Gulf to the Great Salt Desert, having Carmania on the Southeast. Its chief cities were Persepolis and Pasargadae. Along the Persian Gulf the land is low, hot and unhealthy, but it soon begins to rise as one travels inland. Most of the province consists of high and steep mountains and plateaus, with fertile valleys. The table-lands in which lie the modern city of Shiraz and the ruins of Persepolis and Pasargadae are well watered and productive. Nearer the desert, however, cultivation grows scanty for want of water. Persia was doubtless in early times included in Elam, and its population was then either Semitic or allied to the Accadians, who founded more than one state in the Babylonian plain. The Aryan Persians seem to have occupied the country in the 8th or 9th century BC.

W. St. Clair Tisdall

PERSIAN LANGUAGE AND LITERATURE (ANCIENT)

pur'-shan, pur'-zhan, RATURE (ANCIENT):

I. LANGUAGE (Introductory)

Dialects

II. OLD PERSIAN INSCRIPTIONS

III. MEDIC DIALECT

1. Ordinary Avestic
2. Gathic

IV. ZOROASTER

1. His Date, etc.
2. Date of Avesta
3. Divisions of the present Avesta
 - (1) The Yasna
 - (2) The Vispered
 - (3) The Vendidad

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2. Comparison:

In order to understand the relation in which the Persian dialects and stages in the history of the language stand to one another, it may be well to subjoin a list of words in Old Persian, Avestic, Pahlavi and modern Persian. It will be seen that Avestic is not the source of the Aryan part of the present tongue.

MEANING AVESTIC OLD PERSIAN PAHLAVI MODERN PERSIAN

Friend.... zusta daushta dost dust

Hand..... zasta dasta dast dast

Bactreia.. Bakhdhi Bakhtri Bahr Balkh

Straight.. drva(sta)@@ duruva(sta) drust durust

Greatest.. mazista@@ mathishta mahist mahin Most right razista@@ rasta rast
rast

Abode..... nmana maniya man man-dan ("to remain")

(Gathic

demana)

@@superlatives

LITERATURE.

Achaemenian inscriptions, Korsowitz, Spiegel, Rawlinson: Geiger and Kuhn (editors), Grundriss der iranischen Philologie; Darmesteter, Etudes iraniennes; Spiegel, Eranische Altertumskunde; Noldeke, Aufsätze zur persischen

Geschichte; W. Geiger, Ostiranische Kultur im Alterium; Geldner's edition of Avesta; Professor Browne, Literary History of Persia; De Harlez, Manuel de la langue de l' Avesta, Manuel de la langue Pehlevie, and Introduction to the Avesta; Haug, Book of Artd Viraf; Cook, Origins of Religion and Language.

W. St. Clair Tisdall

PERSIAN RELIGION (ANCIENT)

I. BEFORE ZOROASTER

1. Early Aryan Religion
2. Avesta and Rig-Veda
3. The Creator

II. ZOROASTRIANISM

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17. No Virgin Birth:

(Mater cuiusque ex iis, sese in lacu quodam lavans, Zoroastris semine illic reposito grayida facta filium pariet: Vend., Farg. XIX, 4-6; Yasht XIII, 128, 142; Bund., XXXII, 8, 9.) Virginity is not highly esteemed in the Avesta, though fornication is

condemned.

LITERATURE.

Geldner's edition of text of Avesta; De Harlez, Avesta; Achemenian Inscriptions; Sacred Books of the East, volumes IV, XXIII, XXXI; Grassmann, Worterbuch zum Rig Veda; Haug and West, Arta Viraf Namak; Spiegel, Einleitung in die trad. Schriften der Parsen; Eranische Altertumskunde; Darmesteter, Etudes iraniennes; Haug, Essays on Religion of Parsis; De Harlez, Manuel du Pehlavi; Cook, Origins of Religion and Language.

See also ZOROASTRIANISM.

W. St. Clair Tisdall

PERSIANS

pur'-shanz, -zhanz (parac, also equals PERSIA, PERSIS (which see); adjective parci Hebrew, and parcay, Aramaic.; Persai, adjective only in Ne 12:22; Da 6:28; Achaem. Persian Parsa, name of both country and people; does not occur in Avesta):

I. AFFINITY

1. Three Classes

2. Tribal and Clan Divisions

3. Achaemenian Dynasty

II. CIVILIZATION

1. Writing

2. Institutions and Customs

III. HISTORY

1. Cyrus

2. Capture of Babylon

3. Cambyses

4. Pseudo-Smerdis

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Xerxes I, who succeeded his father, regained Egypt, but his failure in his attempts to conquer Greece largely exhausted his empire. In 464 BC he was murdered. His son Artaxerxes I, surnamed "the longarmed," succeeded him, being himself succeeded in 424 BC by his son Xerxes II, who was murdered the following year. This ended the legitimate Achemenian line, the next king, Darius II (styled Nothos, or "bastard," as well as Ochos), being one of Artaxerxes' illegitimate sons (we pass over Sogdianus' brief reign).

8. Artaxerxes II:

Artaxerxes II, Mnemon, succeeded his father and left the throne to his son Artaxerxes III, Ochos. The latter was murdered with all his sons but the youngest, Arses, by an

Egyptian eunuch Bagoas, probably in revenge for Artaxerxes' conduct in Egypt (338 BC).

9. Xerxes II:

Arses was murdered by Bagoas 3 years later, when Darius III, Codomannus, the son of Sisygambis, daughter of Artaxerxes II, and her husband, a Persian noble, ascended the throne.

10. Later Persian Kings:

Darius was completely overthrown by Alexander the Great in the battle of Gaugamela or Arbela, 331 BC, and shortly after fell by an assassin's hand. This ended the Persian empire of the Achaemenides, the whole of the lands composing it becoming part of the empire of Macedon.

IV. First Mention in Inscriptions.

Persia (Parsua) is first mentioned as a country in an inscription of Rammanu

Nirari III (WAI, I, plate 35, number 1, l. 8), who boasts of having conquered it and other lands (he reigned from 812 to 783 or from 810 to 781 BC).

LITERATURE.

Besides the main authorities mentioned in the text, we learn much from Spiegel, Die Altper-sischen Keilinschriften, Arrian, Thucydides, Polybius, Strabo, Curtius.

W. St. Clair Tisdall

PERSIS

pur'-sis (Persis): The name of a female member of the Christian community at Rome, to whom Paul sent greetings (Ro 16:12). Paul designates her "the beloved, who labored much in the Lord." The name is not found in inscriptions of the imperial household, but it occurs as the name of a freedwoman (CIL, VI, 23, 959).

PERSON OF CHRIST, 1-3

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John that this easy and unstudied presupposition of them gives way to pointed insistence upon them.

PERSON OF CHRIST, 4-5

IV. Teaching of John.

1. The Epistles:

In the circumstances in which he wrote, John found it necessary to insist upon the elements of the person of our Lord—His true Deity, His true humanity and the unity of His person—in a manner which is more didactic in form than anything we find in the other writings in form than anything we find in the other writings of New Testament. The great depository of his teaching on the subject is, of course, the prologue to his Gospel. But it is not merely in this prologue, nor in the Gospel to which it forms a fitting introduction, that these didactic statements are found. The full emphasis of John's witness to the twofold nature of the Lord is brought out, indeed, only by combining what he says in the Gospel and in the Epistles. "In the Gospel," remarks Westcott (on Joh 20:31), "the evangelist shows step by step that the historical Jesus was the Christ, the Son of God (opposed to mere 'flesh'); in the Epistle he reaffirms that the Christ, the Son of God, was true man (opposed to mere 'spirit'; 1 Joh 4:2)." What John is concerned to show throughout is that it was "the true God" (1 Joh 5:20) who was "made flesh" (Joh 1:14); and that this 'only God' (Joh 1:18, the Revised Version margin "God only begotten") has truly come "in flesh" (1 Joh 4:2). In all the universe there is no other being of whom it can be said that He is God come in flesh (compare 2 Joh 1:7, He that "cometh in the flesh," whose characteristic this is). And of all the marvels which have ever occurred in the marvelous history of the universe, this is the greatest—that 'what was from the beginning' (1 Joh 2:13,14) has been heard and gazed upon, seen and handled by men (1 Joh 1:1).

2. Prologue to the Gospel:

From the point of view from which we now approach it, the prologue to the Gospel of John may be said to fall into three parts. In the first of these, the nature of the Being who became incarnate in the person we know as Jesus Christ is described; in the second, the general nature of the act we call the incarnation; and in the third, the nature of the incarnated person.

See JOHANNINE THEOLOGY, III; JOHN, GOSPEL OF, IV, 1, (3), 2.

(1) The Being Who Was Incarnated.

John here calls the person who became incarnate by a name peculiar to himself in the New Testament—the Logos or "Word." According to the predicates which he here applies to Him, he can mean by the "Word" nothing else but God Himself, "considered in His creative, operative, self-revealing, and communicating character," the sum total of what is divine (C.F. Schmid). In three crisp sentences he declares at the outset His eternal subsistence, His eternal intercommunion with God, His eternal identity with God: 'In the beginning the Word was; and the Word was with God; and the Word was God' (Joh 1:1). "In the beginning," at that point of time when things

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Gospel differs from its fellows mainly in the greater richness of Jesus' own testimony to His Deity which it records. What is characteristic of all three is the inextricable interlacing in their narratives of the human and divine traits which alike marked the life they are depicting. It is possible, by neglecting one series of their representations and attending only to the other, to sift out from them at will the portrait of either a purely divine or a purely human Jesus. It is impossible to derive from them the portrait of any other than a divine-human Jesus if we surrender ourselves to their guidance and take off of their pages the portrait they have endeavored to draw. As in their narratives they cursorily suggest now the fullness of His Deity and now the completeness of His humanity and everywhere the unity of His person, they present as real and as forcible a testimony to the constitution of our Lord's person as uniting in one personal life a truly divine and a truly human nature, as if they announced this fact in analytical statement. Only on the assumption of this conception of our Lord's person as underlying and determining their presentation, can unity be given to their representations; while, on this supposition, all their representations fall into their places as elements in one consistent whole. Within the limits of their common presupposition, each Gospel has no doubt its own peculiarities in the distribution of its emphasis. Mark lays particular stress on the divine power of the man Jesus, as evidence of His supernatural being; and on the irresistible impression of a veritable Son of God, a Divine Being walking the earth as a man, which He made upon all with whom He came into contact. Luke places his Gospel by the side of the Epistle to the Hebrews in the prominence it gives to the human development of the Divine Being whose life on earth it is depicting and to the range of temptation to which He was subjected. Matthew's Gospel is notable chiefly for the heights of the divine self-consciousness which it uncovers in its report of the words of Him whom it represents as nevertheless the Son of David, the Son of Abraham; heights of divine self-consciousness which fall in nothing short of those attained in the great utterances preserved for us by John. But amid whatever variety there may exist in the aspects on which each lays his particular emphasis, it is the same Jesus Christ which all three bring before us, a Jesus Christ who is at once God and man and one individual person. If that be not recognized, the whole narrative

of the Synoptic Gospels is thrown into confusion; their portrait of Christ becomes an insoluble puzzle; and the mass of details which they present of His life-experiences is transmuted into a mere set of crass contradictions.

See also GOSPELS, THE SYNOPTIC.

PERSON OF CHRIST, 4-8

VI. Teaching of Jesus.

1. The Johannine Jesus:

The Gospel narratives not only present us, however, with dramatizations of the God-man, according to their authors' conception of His composite person. They preserve for us also a considerable body of the utterances of Jesus Himself, and this enables us to observe the conception of His person which underlay and found expression in our Lord's own teaching. The discourses of our Lord which have been selected for record by John have been chosen (among other reasons) expressly for the reason that they bear witness to His essential Deity. They are accordingly peculiarly rich in material

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1912; E. Digges La Touche, *The Person of Christ in Modern Thoughts*, London, 1912.

(NOTE.—In this article the author has usually given his own translation of quotations from Scripture, and not that of any particular version.)

Benjamin B. Warfield

PERSON, PERSONALITY

pur'-sun, pur'-s'n, pur-un-al'-ti (nephesh, 'ish, 'adham, panim, prosopon, hupostasis): The most frequent word for "person" in the Old Testament is nephesh, "soul" (Ge 14:21, "Give me the persons, and take the goods"; [Ge 36:6](#), the King James Version "all the persons" Nu 5:6 the King James Version "that person," etc.) 'ish "a man," "an individual," Is also used (Jud 9:2, "threescore and ten persons"; 1Sa 16:18, "a comely person," etc.); 'adham, "a man," "a human being" (Nu 31:28, "of the persons, and of the oxen"; Pr 6:12, "a worthless person," etc.); 'enosh, "a man," "a weak, mortal man," occurs twice (Jud 9:4, the King James Version "vain and light persons"; Ze 3:4); ba'al, "owner," "lord," is once translated "person" (Pr 24:8, the King James Version "a mischievous person"), and methim, "men," once (Ps 26:4, the King James Version "vain persons"); panim "face," is frequently translated "person" when the reference is to the external appearance, as of persons in high places, rich persons who could favor or bribe, etc., chiefly in the phrases "regarding the person," "accepting the person" (De 10:17; Mal 1:8).

In the New Testament prosopon, "face," "countenance," stands in the same connection (Mt 22:16, "thou regardest not the person of men"; Ga 2:6, "God accepteth not man's person"; Ac 10:34, "God is no respecter of persons"; Ro 2:11, "there is no respect of persons with God"; Eph 6:9; Col 3:25; Jas 2:1,9); in 2Co 1:11 we have "persons" (prosopon), absolute as in the later Greek, "the gift bestowed by many persons,"

the only occurrence in the New Testament; in 2Co 2:10 prosopon may stand for "presence," as the Revised Version (British and American) "in the presence of Christ," but it might mean "as representing Christ"; in Heb 1:3, the King James Version hypostasis, "that which lies under," substratum, is rendered "person," "the express image of his person," i.e. of God, which the Revised Version (British and American) renders "the very image of his substance," margin "the impress of his substance," i.e. the manifestation or expression of the invisible God and Father. "Person" is also frequently supplied as the substantive implied in various adjectives, etc., e.g. profane, perjured, vile.

In the Apocrypha we have prosopon translated "person" (Judith 7:15, the Revised Version (British and American) "face"; Ecclesiasticus 10:5, etc.); the "accepting of persons" is condemned (The Wisdom of Solomon 6:7; Ecclesiasticus 4:22,27; 7:6; 20:22, the Revised Version (British and American) "by a foolish countenance"; 35:13; 42:1; "With him (God) is no respect of persons, Ecclesiasticus 35:12).

The Revised Version (British and American) has "soul" for "person" (Nu 5:6), "face" (Jer 52:25), "man" (Mt 27:24); "reprobate" for "vile person" (Ps 15:4), the American Standard Revised Version, the English Revised Version margin "fool" (Isa 32:5,6); the American Standard Revised Version "men of falsehood" for "vain persons" (Ps

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dissolution and in Christ becomes clothed again with a spiritual body (Php 3:21; 1Co 15:44).

W. L. Walker

PERSONALITY

See PERSON.

PERSUADE; PERSUASION

per-swad', per-swazhun: (1) In the older English "persuade" need not mean "convince" (although this is its usual sense in the King James Version: Mt 27:20, etc.), but may mean only "attempt to convince," "argue with." This is well brought out in Ac 26:28, where the Greek is literally "In little thou 'persuadest' peitheis to make me a Christian." the King James Version took peitheis as "convince" ("almost thou persuadest me ..."), but this is impossible, and so the Revised Version (British and American) rendered peitheis by "thou wouldest fain." To keep something of the language of the King James Version, "persuasion" was supplied after "little," but it should have been italicized, for it is merely conjectural, as the American Revised Version margin recognizes by giving "time" as an alternative for "persuasion." The text of the passage, however, is suspected. See ALMOST. Similarly in Ac 13:43, the Revised Version (British and American) replaces "persuade" by "urge," and the same change should have been made also in 2Ki 18:32 and its parallels. (2) The "popular persuasions" of 1 Esdras 5:73 are "efforts to persuade the people" (uncertain text, however). [Ac 19:8](#) the King James Version writes "persuading the things" (the Revised Version (British and American) "as to the things") for "present the things persuasively." And in Ga 1:10 (the English Revised Version and the King James Version, not in the American Standard Revised Version) and 2Co 5:11, there is a half- ironic force in the word: Paul's enemies have accused him of using unworthy persuasion in

making his conversions.

Burton Scott Easton

PERUDA

pe-roo'-da (perudha').

See PERIDA.

PERVERSE

per-vurs':The group "perverse, -ly, -ness," "act perversely" in the King James Version represents nearly 20 Hebrew words, of which, however, most are derivatives of the stems 'awah, luz, 'aqash. The Revised Version (British and American) has made few changes. In Job 6:30, the Revised Version (British and American) "mischievous" is better for the taste of a thing, and in Isa 59:3 greater emphasis is gained by the Revised Version (British and American) "wickedness." In Eze 9:9, "wresting of judgment" is perhaps too concrete, and "perverseness" is kept in the margin (inverted

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in the King James Version). the Revised Version margin "headlong" in Nu 22:32 is over-literal, but in 23:21 the American Standard Revised Version margin's "trouble" is a distinct improvement.

PESTILENCE

pes'-ti-lens (debher; loimos): Any sudden fatal epidemic is designated by this word, and in its Biblical use it generally indicates that these are divine visitations. The word is most frequently used in the prophetic books, and it occurs 25 times in Jeremiah and Ezekiel, always associated with the sword and famine. In 4 other passages it is combined with noisome or evil beasts, or war. In Am 4:10 this judgment is compared with the plagues of Egypt, and in **Hab 3:5** it is a concomitant of the march of God from the Arabian mountain. There is the same judicial character associated with pestilence in Ex 5:3; 9:15; Le 26:25; Nu 14:12; De 28:21; 2Sa 24:21; 1Ch 21:12; Eze 14:19,21. In the dedication prayer of Solomon, a special value is besought for such petitions against pestilence as may be presented toward the temple (2Ch 6:28). Such a deliverance is promised to those who put their trust in God (Ps 91:6). Here the pestilence is called noisome, a shortened form of "annoysome," used in the sense of "hateful" or that which causes trouble or distress. In modern English it has acquired the sense of loathsome. "Noisome" is used by Tyndale where the King James Version and the Revised Version (British and American) have "hurtful" in 1Ti 6:9. Ac 19:8 the King James Version writes "persuading the things" (the Revised Version (British and American) "as to the things") for "present the things persuasively." And in Ga 1:10 (the English Revised Version and the King James Version, not in the American Standard Revised Version) and 2Co 5:11, there is a half-ironic force in the word: Paul's enemies have accused him of using unworthy persuasion in making his conversions.

The Latin word pestilentia is connected with pestis, "the plague," but pestilence is used of any visitation and is not the name of any special disease; debher is applied to diseases of cattle and is translated "murrain."

In the New Testament pestilence is mentioned in our Lord's eschatological discourse (Mt 24:7 the King James Version; Lu 21:11) coupled with famine. The assonance of loimos and limos in these passages (loimos is omitted in the Revised Version (British and American) passage for Mt) occurs in several classical passages, e.g. Herodotus vii.171. The pestilence is said to walk in darkness (Ps 91:6) on account of its sudden onset out of obscurity not associated with any apparent cause.

Alexander Macalister

PESTLE

pes'-el ('eli): A rounded implement of wood or stone used for pounding, bruising, or powdering materials in a mortar. Used only in Pr 27:22. The assonance of Cs:greekIt+loimosIT-/ CS and Cs:greekIt+limosIT-/ CS in these passages (Cs:greekIt+loimosIT-/ CS is omitted in the Revised Version (British and American) passage for Mt) occurs in several classical passages, e.g. Herodotus vii.171. The pestilence is said to walk in darkness (Ps 91:6) on account of its sudden onset out of obscurity not associated with any apparent cause.

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See MORTAR.

PETER, APOCALYPSE OF

See APOCRYPHAL GOSPELS, II, 4; LITERATURE, SUB-APOSTOLIC (Introduction).

PETER, EPISTLES OF

see PETER, THE FIRST EPISTLE OF; PETER, THE SECOND EPISTLE OF

PETER, GOSPEL ACCORDING TO

See APOCRYPHAL GOSPELS; LITERATURE, SUB-APOSTOLIC.

PETER, SIMON

pe'-ter, si'-mon): 1. Name and Early Career

2. First Appearance in Gospel History

3. Life-Story

(1) First Period

(2) Second Period

4. Character

5. Writings

(1) First Epistle

(2) Second Epistle

6. Theology

(1) Messianic Teaching

(2) Justification

(3) Redemption

(4) Future Life

(5) Holy Scripture

(6) Apostasy and Judgment

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Lange's Comm., English translation, New York, 1874; Plumptre, Cambridge Bible, 1883; Spitta, Der zweite Brief des Petrus, Halle, 1885; F. B. Meyer, London, 1890; Lumby, Expositor's Bible, London, 1894; J. H. Jowett, London, 1905; Bigg, ICC, 1901.

James M. Gray

PETER, THE FIRST EPISTLE OF

I. CANONICITY OF 1 PETER

1. External Evidence

2. Internal Evidence

II. THE ADDRESS

Silvanus

III. PLACE AND TIME OF COMPOSITION

1. Babylon: Which?

2. Babylon Not Rome

IV. DESIGN

1. Persecution

2. Example of Christ

3. Relation to State

V. CHARACTERISTIC FEATURES OF THE EPISTLE

1. Freedom in Structure

2. Hope

3. Inheritance

4. Testimony of Prophets

(1) Salvation

(2) Spirit of Christ

(3) Prophetic Study

5. The Christian Brotherhood

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LITERATURE.

Bible Dicts., DB, HDB, Davis, DB, EB, Sch-Herz, volume VIII; Intros: Westcott, Salmon, Zahn; Vincent, Word Studies; Commentaries: Bible Commentary, Cambridge Bible for Schools; Lillie, Jameson, Fausett and Brown, Alford, Bigg, Mayor (on 2 Peter), Johnstone (homiletical), New York, 1888; Hort, 1Pe 1:1-2:17, New York, 1898.

William G. Moorehead

PETER, THE SECOND EPISTLE OF

I. EXTERNAL EVIDENCE IN FAVOR OF ITS APOSTOLIC AUTHORITY

1. Ancient Opinion
2. Modern Opinion
3. Dr. Chase's View

II. INTERNAL EVIDENCE IN SUPPORT OF ITS APOSTOLIC AUTHORITY

1. Style and Diction
2. Reason of Dissimilarities
3. Claim to Petrine Authorship
4. Christian Earnestness
5. Relation to Apostles
6. Autobiographical Allusions

7. Quoted by Jude

III. DOCTRINAL TEACHINGS OF THE EPISTLE

1. Saving Knowledge

(1) Basis

(2) Growth

(3) Inerrancy of Sources

2. The Three Worlds

(1) The Old World

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(3) The New World.

The third world is this: "But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2Pe 3:13). This is Paradise restored. We have sure ground for the expectancy; the last two chapters of Re contain the prophetic fulfillment: "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more." The accomplishment of these sublime predictions will involve a fundamental change in the constitution of the globe. Life would be impossible if the sea was no more. But He who made the world can surely recreate it, clearing it of every vestige of sin and misery and imperfection, fitting it for the dwelling of perfect beings and of His supreme glory. Immanuel will dwell with the holy inhabitants of the new earth and in the new Jerusalem which is to descend into the glorified planet. John is bidden, "Write, for the predictions are faithful and true; they shall not fail to come to pass."

"Earth, thou grain of sand on the shore of the Universe of God,

On thee has the Lord a great work to complete."

LITERATURE.

See at end of PETER, THE FIRST EPISTLE OF; PETER (SIMON).

William G. Moorehead

PETHAHIAH

peth-a-hi'-a (Pethachyah, "Yah opens up"):

(1) Chief of the 19th course of priests (1Ch 24:16).

(2) One of the Levites having "foreign wives" (Ezr 10:23; Ne 9:5; "Patheus" in 1

Esdras 9:23).

(3) Son of Meshezabeel, descendant of Judah, who was "at the king's hand in all matters concerning the people" (Ne 11:24).

PETHOR

pe'-thor (pethor; Phathoura, Bathoura): The dwelling-place of Balaam, situated on "the river" (the Euphrates) (Nu 22:5).13). This is Paradise restored. We have sure ground for the expectancy; the last two chapters of Re contain the prophetic fulfillment: "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more." The accomplishment of these sublime predictions will involve a fundamental change in the constitution of the globe. Life would be impossible if the sea was no more. But He who made the world can surely recreate it, clearing it of every vestige of sin and misery and imperfection, fitting it for the dwelling of perfect beings and of His supreme glory. Immanuel will dwell with the holy inhabitants of the new earth and in the new Jerusalem which is to

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descend into the glorified planet. John is bidden, "Write, for the predictions are faithful and true; they shall not fail to come to pass."

1. Possibly the Assyrian Pitru:

In De 23:4, it is further described as being in Mesopotamia (Aram-naharaim). Pethor is identified with the Pedru(i) of the geographical lists of Thothmes III (circa 1500 BC) and the Pitru (Pithru) of the Assyrian king Shalmaneser II, who states that in his 3rd year (857 BC) he took the city Ana-Assur-utir-acbat (meaning: "I founded (it) anew for Assur"), which the Hattaa (Hittites) called Pitru. He says that it lay on the farther (western) bank of the Euphrates, by the Sagurru or Sagura River, the modern Sajur. The importance of Pitru is indicated by the fact that he received there the tribute of the kings of Carchemish, Comagene, Melitene and other districts.

2. Difficulties of Identification:

As Pitru is about 400 miles from Moab, this meant for Balaam a three or four weeks' journey, but the messengers sent to fetch him, though they had to travel that distance twice, could naturally, by pressing their mounts, have performed it much less time. Doubt may likewise be entertained as to the identity of Pethor with Pitru by the absence in the latter of the o, which would lead one to expect rather the Assyrian form Pit(h)uru. Shalmaneser, however, says that Pitru was the Hittite name, and that may account for it. With regard to the derivation, nothing can at present be said, except that, as a Hittite name, Tomkins (Records of the Past, V (London, 1891), 38) has compared the name Pitru with the Pteria of Herodotus i.76 (identified with Bog-haz-keui, the great Hittite capital in Cappadocia, in ancient times called Hattu).

T. G. Pinches

PETHUEL

pe-thu'-el (pethu'el, "God's opening"): Father of Joe the prophet (Joe 1:1).

PETITION

pe-tish'-un: Used in English Versions of the Bible only as a noun, usually as representing the Hebrew she'elah (Ps 20:5, mish'alah), from the common verb [~sha'al, "to ask." The noun, consequently, has no technical meaning, and may be used indifferently in the active (Es 7:2) or passive (1Sa 1:27) sense, or for a petition addressed to either God (1Sa 1:17) or man (1Ki 2:16), while in Jud 8:24; Job 6:8; Ps 106:15, it is rendered simply "request." Otherwise "petition" represents the Aramaic ba'u (Da 6:7,13), the Greek aitema (1 Joh 5:15), and deesis (1 Macc 7:37, the Revised Version (British and American) "supplication"), and the Latin oratio (2 Esdras 8:24).ru with the Pteria of Herodotus i.76 (identified with Bog-haz-keui, the great Hittite capital in Cappadocia, in ancient times called Hattu).

Burton Scott Easton

PETRA

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pe'-tra.

See SELA.

PEULTHAI; PEULLETHAI

pe-ul'-thi, pe-ul'-e-thi (pe'ullethay, "Yah's seed"): One of the "porters," 8th son of Obed-edom (1Ch 26:5).

PHAATH MOAB

fa'-ath, mo'-ab (Codex Alexandrinus Phaath Moab; Codex Vaticanus followed by Swete, Phthaleimoab (1 Esdras 5:11); 1 Esdras 8:31 (the King James Version "Pahath Moab"), Codex Vaticanus followed by Swete reads Maathmoab; Fritzsche in both places reads Phaath Moab): One of the families, part of which, consisting "of the sons of Jesus and Joab 2,812," went up out of captivity with Zerubbabel and Joshua (1 Esdras 5:11), and part of which, namely, "Eliaonias the son of Zariaas and with him 200 men," went up with Ezra (1 Esdras 8:31 equals "Pahath-moab" of Ezr 2:6; 8:4; (10:30); and Ne 7:11 (3:11; 10:14)). As the name of a Jewish clan or family the name Phaath or Pahath Moab presents difficulties of which explanations are offered, though none is convincing. It is generally taken as "ruler of Moab," which may refer to the Israelite conquest of Moab in which this family may have distinguished itself, or it may have arisen from the settlement and incorporation of a Moabite family in Hebrew territory, or from the settlement of an Israelite family in Moabite territory (compare 1Ch 4:22); or it may be the corruption of some unknown word or name. Instances of such corruption are quite common in these apocryphal Hebrew proper names.

See PAHATH-MOAB.

S. Angus

PHACARETH

fak'-a-reth (Phakareth, but Codex Vaticanus, followed by Swete, correctly reads Sabeie, together, Codex Alexandrinus followed by the King James Version reading "sons of Sabie," as a distinct family, 1 Esdras 5:34): The same as "Pochereth- hazzebaim" of Ezr 2:57.

PHAISUR

fa'-sur, fa-i'-sur (Codex Vaticanus Phaisour; Codex Alexandrinus Phaisou): Head of one of the families of priests some of whom had taken "strange wives" (1 Esdras 9:22) equals "Pashhur" of Ezr 10:22; styled "Phassurus" in 1 Esdras 5:25.

PHALDEUS

fal-de'-us (Codex Alexandrinus (Fritzsche) Phaldaios; Codex Vaticanus (Swete) Phaladaios; the King James Version Phaldaius): One of those who stood on Ezra's left hand when he expounded the Law (1 Esdras 9:44) equals "Pedaiah" of Ne 8:4.

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PHALEAS

fa-le'-as (Phalaias): A family of "temple-servants" who went up with Zerubbabel from Babylon (1 Esdras 5:29) = " Padon" of Ezr 2:44.CS>; the King James Version Phaldaius): One of those who stood on Ezra's left hand when he expounded the Law (1 Esdras 9:44) = " Pedaiah" of Ne 8:4.

PHALEC

fa'-lek (Phalek, Westcott and Hort, The New Testament in Greek, Phalek): the King James Version; Greek form of "Peleg" (thus the Revised Version (British and American)) (Lu 3:35).

PHALIAS

fa-li'-as (Phalias Codex Alexandrinus Phiathas; the King James Version, Biatas, following Aldine Biatas): One of the Levites who read and explained the Law to the multitude (1 Esdras 9:48) = " Pelaiah" of Ne 8:7.Ezra's left hand when he expounded the Law (1 Esdras 9:44) = " Pedaiah" of Ne 8:4.

PHALLU

fal'-oo (pallu').

See PALLU.

PHALTI

fal'-ti (palTi).>.

See PALTU.

PHALTIEL

fal'-ti-el (palTi'el; Syriac "Psaltiel"; Vulgate (Jerome's Latin Bible, 390-405 A. D.) and the King James Version Salathiel): "The captain of the people" who came to Esdras between his first and second vision (2 Esdras 5:16). Fritzsche (Libri Apocrypha vet. test.) reads "Phalthiel."

See PALTIEL.

PHANUEL

fan-u'-el, fan'-u-el (penu'el, "vision of God"; Phanouel): Parent of Anna (Lu 2:36).

See PENIEL.

PHARAKIM

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far'-a-kim (Pharakeim Codex Vaticanus Pharakem; the King James Version Pharacim): One of the families of temple-servants who returned with Zerubbabel (1 Esdras 5:31; not found in Ezra or Nehemiah).

PHARAOH

fa'-ro, fa'-ra-o (par'oh; Pharaoh); Egyptian per aa, "great house"):em; the King James Version Pharacim): One of the families of temple-servants who returned with Zerubbabel (1 Esdras 5:31; not found in Ezra or Nehemiah).

1. The Use of Name in Egypt:

Many and strange differences of opinion have been expressed concerning the use of this name in Egypt and elsewhere, because of its importance in critical discussions (see below). Encyclopaedia Biblica says "a name given to all Egyptian kings in the Bible"; it also claims that the name could not have been received by the Hebrews before 1000 BC. HDB (III, 819) says that a letter was addressed to Amenhotep as "Pharaoh, lord of," etc. According to Winckler's theory of a North Arabian Musri, it was the Hebrews alone in ancient times who adopted the term Pharaoh from the Egyptians, the name not being found even in the Tell el-Amarna Letters or anywhere else in cuneiform literature for the king of Egypt. Such a result is obtained according to Winckler's theory by referring every reference in cuneiform to "Pir'u, king of Musri" to the North Arabian country.

In Egyptian inscriptions the term "Pharaoh" occurs from the Pyramid inscriptions onward. At first it is used with distinct reference to its etymology and not clearly as an independent title. Pharaoh, "great house," like Sublime Porte, was applied first as a metaphor to mean the government. But as in such an absolute monarchy as Egypt the king was the government, Pharaoh was, by a figure of speech, put for the king. Its use in Egypt clearly as a title denoting the ruler, whoever he might be, as Caesar among the Romans, Shah among Persians, and Czar among

Russians, belongs to a few dynasties probably beginning with the XVIIIth, and certainly ending not later than the XXIst, when we read of Pharaoh Sheshonk, but the Bible does not speak so, but calls him "Shishak king of Egypt" (1Ki 14:25). This new custom in the use of the title Pharaoh does not appear in the Bible until we have "Pharaoh-necoh." Pharaoh is certainly used in the time of Rameses II, in the "Tale of Two Brothers" (Records of the Past, 1st series, II, 137; Recueil de Travaux, XXI, 13, l. 1).

2. Significance of Use in the Bible:

It appears from the preceding that Biblical writers use this word with historical accuracy for the various periods to which it refers, not only for the time of Necoh and Hophra, but for the time of Rameses II, and use the style of the time of Rameses II for the time of Abraham and Joseph, concerning which we have not certain knowledge of its use in Egypt. It is strongly urged that writers of the 7th or 5th century BC would not have been able to make such historical use of this name, while, to a writer at the time of the exodus, it would have been perfectly natural to use Pharaoh for the king without any further name; and historical writers in the time of the prophets in Palestine would likewise have used Pharaoh-necoh and Pharaoh Hophra. This evidence is not absolutely conclusive for an early authorship of the Pentateuch and

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historical books, but is very difficult to set aside for a late authorship (compare Ge 12:14-20; 41:14; Ex 1:11; 3:11; 1Ki 3:1; 14:25; 2Ki 23:29; Jer 44:30; also 1Ki 11:19; 2Ki 18:21; 1Ch 4:18).

M. G. Kyle

PHARAOH HOPHRA

hof'-ra (par'oh chophra'; Houaphre):

1. Sole King, 589-570 BC:

He is so called in Scripture (Jer 44:30); Herodotus calls him Apries (ii.169). He is known on the monuments as Uah 'ab 'ra]. He was the son of Psammetichus II, whose Greek mercenaries have left inscriptions upon the rocks of Abu-Sim-bel, and the grandson of Pharaoh-necho. He reigned alone from 589 BC to 570 BC, and jointly, by compulsion of his people, with his son-in-law Aahmes (Greek Amasis) for some years longer.

2. Alliance with Zedekiah:

No sooner had he mounted the throne than he yielded to the overtures of Zedekiah of Judah, who thought Hophra's accession a good opportunity for throwing off the yoke of Babylon. So, as Ezekiel says (17:15), "he rebelled against him (Nebuchadrezzar) in sending his ambassadors into Egypt, that they might give him horses and much people." Zedekiah had entered into the intrigue against the advice of Jeremiah, and it proved fatal to Zedekiah and the kingdom. Nebuchadrezzar was not slow to punish the disloyalty of his vassal, and in a brief space his armies were beleaguering Jerusalem. The Egyptians did indeed march to the relief of their allies, and the Chaldeans drew off their forces from Jerusalem to meet them. But the Egyptians returned without attempting to meet the Chaldeans in a pitched battle, and Jerusalem was taken, the walls broken

down and the temple burnt up with fire.

3. Reception of Jeremiah and Jewish Captives:

When Jerusalem had fallen and Nebuchadrezzar's governor, Gedaliah, had been assassinated, the dispirited remnant of Judah, against the advice of Jeremiah, fled into Egypt, carrying the prophet with them. They settled at Tahpanhes, then Daphnae (modern Tell Defenneh), now identified with a mound bearing the significant name of Qatsr Bint el Yahudi, "the palace of the Jew's daughter." Here Pharaoh had a palace, for Jeremiah took great stones and hid them in mortar in the brickwork "which is at the entry of Pharaoh's house at Tahpanhes," and prophesied that Nebuchadrezzar would spread his royal pavilion over them (Jer 43:8-13). The Pharaoh of that day was Hophra, and when the fortress of Tahpanhes was discovered and cleared in 1886, the open-air platform before the entrance was found. "Here the ceremony described by Jeremiah took place before the chiefs of the fugitives assembled on the platform, and here Nebuchadrezzar spread his royal pavilion. The very nature of the site is precisely applicable to all the events" (Flinders Petrie, Nebesheh and Defenneh, 51). It was in 568 BC that the prophecy was fulfilled when Nebuchadrezzar marched into the Delta.

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4. Palace of Memphis:

More recently, in 1909, in the course of excavations carried on by the British School of Archaeology in Egypt, the palace of King Apries, Pharaoh Hophra, has been discovered on the site of Memphis, the ancient capital of Egypt. Under the gray mud hill, close to the squalid Arab village of Mitrahenny, which every tourist passes on the way to Sakkhara, had lain for centuries Hophra's magnificent palace, 400 ft. long by 200 ft., with a splendid pylon, an immense court, and stonelined halls, of which seven have been found intact. With many other objects of value there was found a fitting of a palanquin of solid silver, decorated with a bust of Hathor with a gold face. It is said to be of the finest workmanship of the time of Apries, a relic of the fire, which, Jeremiah predicted at Tahpanhes, the Lord of Hosts was to kindle "in the houses of the gods of Egypt" (Jer 43:12).

Pharaoh Hophra, as Jeremiah prophesied (44:29 f), became the victim of a revolt and was finally strangled.

LITERATURE.

Flinders Petrie, *History of Egypt*, III, 344 f; Wiedemann, *Geschichte von Alt-Aegypten*, 190 ff; Flinders Petrie and J. H. Walker, *Memphis*, I, II ("The Palace of Apries"); Herodotus ii.161-69.

T. Nicol.

PHARAOH'S DAUGHTER

(bath-par'oh): The princess who rescued Moses (Ex 2:5-10; Heb 11:24). This is probably a title as well as an appellation, indicating not only one of the daughters of a Pharaoh, but also some very distinguished rank, thought to be most probably that of the heir to the throne by birth; though she was debarred from reigning by

reason of sex, she still possessed the right to entail the scepter and crown to her oldest son. Positive identification of the "Pharaoh's daughter" mentioned in the Bible is not possible yet. All attempts toward identification are, of course, guided by the particular theory of the oppressor accepted. If the Pharaoh of the Oppression was Rameses II, as is most likely, then Pharaoh's daughter was probably the daughter of Seti I, an older sister of Rameses II. If, as many think, the Pharaoh of the Oppression was Thothmes III, then Pharaoh's daughter was some unknown princess. Some have thought she was

Hatshepsut, the "Queen Elizabeth of Egypt."

M. G. Kyle

PHARAOH-NECOH

ne'-ko (par'oh nekhoh, also nekho; Nechao (2Ki 23:29,33,34; 2Ch 35:22; 36:4, the King James Version, Necho, the Revised Version (British and American) NECO; Jer 46:2; 2Ch 35:20, the King James Version Necho, the Revised Version (British and American) NECO)):

1. Pharaoh-Necoh, 610-594 BC:

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and it was left to Darius to complete. He also resolved to try whether it was possible to circumnavigate Africa, and, manning his ships with Phoenician sailors, he sent them forth with instructions to keep the coast of Africa on their right and to return to Egypt by way of the Mediterranean. They succeeded, and, rounding the Cape of Good Hope from the East, anticipated by two millenniums the feat which Vasco da Gama accomplished from the West. The enterprise took more than two years, and the result of it was of no practical value. Herodotus, when he visited Egypt in 450 BC, saw still remaining the docks which Necho had built for the accommodation of his fleet.

LITERATURE.

Flinders Petrie, *History of Egypt*, III, 335 ff; Wiedemann, *Geschichte von Alt-Aegypten*, 179-90; Rawlinson, *Egypt* ("Story of the Nations"), 354 ff; Herodotus ii.158, 159.

T. Nicol.

PHARATHON

far'-a-thon (Pharathon): One of the strong cities of Judea fortified by Bacchides during the Maccabean war (1 Macc 9:50). Septuagint reads "Thamnathapharathon" as the name of one city. Josephus, however (Ant., XIII, i, 3), and Syriac supply the "and" between them. The name represents a Hebrew *pir'athon*. If it is to be taken strictly as in Judean territory, it cannot be identified with PIRATHON (which see) of Jud 12:15. In that case we should probably seek for it with Dr. G.A. Smith in some fortress covering the top of Wady Far'ah.

W. Ewing

PHARES

fa'-rez (Phares): the King James Version; Greek form of "Perez" (thus the Revised Version (British and American)) (Mt 1:3; Lu 3:33).

PHAREZ

fa'-rez (King James Version 1 Esdras 5:9; 8:30): The same as Revised Version PHOROS (which see).

PHARIDA

fa-ri'-da (Phareida, A, Pharida; King James Version Pharira): The clan name of one of the families of "the servants of Solomon" who came up from Babylon with Zerubbabel (1 Esdras 5:33) = "Peruda" of Ezr 2:55 = "Perida" of Ne 7:57.

PHARIRA

fa-ri'-ra: King James Version = Revised Version PHARIDA (which see).

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PHARISEES

far'-i-sez (perushim; Pharisaioi):

1. Name and General Character
2. Authorities—Josephus—New Testament—Talmud

I. HISTORY OF THE SECT

1. Associated at First with Hasmoneans, but Later Abandon Them
2. Change of Name
3. Later Fortunes of the Sect
4. In New Testament Times
5. In Post-apostolic Times

II. DOCTRINES OF THE PHARISEES

1. Josephus's Statements Colored by Greek Ideas
2. Conditional Reincarnation
3. New Testament Presentation of Pharisaic Doctrines—Angels and Spirits—Resurrection
4. Traditions Added to the Law
5. Traditional Interpretations of the Law by Pharisees (Sabbath, etc.)

6. Close Students of the Text of Scripture

(1) Messianic Hopes

(2) Almsgiving

III. ORGANIZATION OF THE PHARISAIC PARTY

The Chabherim—Pharisaic Brotherhoods

IV. CHARACTER OF THE PHARISEES

1. Pharisees and People of the Land

2. Arrogance toward Other Jews

3. Regulations for the Chabher

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With Him it was the heart that must be right with God, not merely the external actions; not only the outside of the cup and platter was to be cleansed, but the inside first of all. It is to be noted that, as observed above, the Pharisees were less antagonistic to the apostles when their Lord had left them. The after-history of Pharisaism has justified Our Lord's condemnation.

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Life and Times of Christ:

Hausrath, I, 135 ff, English translation; Edersheim, I, 310 ff; Lange, I, 302 ff, English translation; Farrar, II. 494 ff; Geikie, II, 223. ff; Keim, I, 250 ff; Thomson. Books Which Influenced our Lord, 50 ff; Weiss. I, 285 ff. English translation; de Pressense, 116 ff.

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J. E. H. Thomson

PHAROSH

fa'-rosh (par'osh).

See PAROSH.

PHARPAR

far'-par (parpar; Septuagint: Codex Vaticanus Apharpha; Codex Alexandrinus Pharphara): A river of Damascus, mentioned in 2Ki 5:12, along with the Abana or

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Amana.e and James, Psalms of Solomon. xliv ff; Nicolas. Doctrines religieuses des juifs, 48 ff. See ABANAH.

PHARZITES

far'-zits (ha-partsi).parpar; Septuagint: Codex Vaticanus Apharpha; Codex Alexandrinus Pharphara): A river of Damascus, mentioned in 2Ki 5:12, along with the Abana or Amana.e and James, Psalms of Solomon. xliv ff; Nicolas. Doctrines religieuses des juifs, 48 ff.

See PEREZ.

PHASEAH, PASEAH fa-se'-a, pa-se'-a (paceach, "lame"):

(1) A descendant of Judah, son of Eshton (1Ch 4:12).

(2) Name of a family of Nethinim (Ezr 2:49; Ne 7:51 (King James Version "Phaseah")); "Phinoe" of 1 Esdras 5:31 Revised Version).

(3) Father of Joiada (King James Version "Jehoiada"), the repairer of the "old gate" in Jerusalem (Ne 3:6).

PHASELIS

fa-se'-lis (Phaselis): A city of Lycia in Southern Asia Minor, on the seacoast, near the boundary of Pamphylia, to which country some ancient writers have assigned it. Situated on the extreme end of a promontory which projected into the sea, and with high mountains in the rear, it was separated both politically and geographically from the rest of Lycia. Hence it may be understood how it early became the favorite haunt of pirates. Already in the 6th century BC, when trade was carried on with Egypt, the city struck coins of its own; upon them the prow and the stern of a war galley were commonly represented. The coinage ceased in

466 BC, but it was resumed about 400 BC, when the city again became practically independent. For a time Phaselis was under the control of the Seleucid kings of Syria, but in 190 BC it again regained its independence or continued as a member of the league of Lycian cities (1 Macc 15:23). Before the beginning of the Christian era it had lost considerable of its earlier importance, yet it was still famed for its temple of Athene in which it was said that the sword of Achilles was preserved, and also for the attar of roses which was produced there. It figures little in early Christian history, yet in Byzantine times it was the residence of a bishop. Its site, now marked by the ruins of the stadium, temples and theater, bears the Turkish name of Tekir Ova.

See also LYCIA.

E. J. Banks

PHASIRON

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fas'-i-ron (Codex Alexandrinus Phasiron; Codex Vaticanus Phaseiron, V, [[@Pharison](#)): The name of an unknown Arab tribe whom Jonathan overcame in the wilderness near Bethbasi; or possibly the name of an Arab chief (1 Macc 9:66).

PHASSARON

fas'-a-ron: King James Version = Revised Version PHASSURUS (which see).

PHASSURUS

fas-su'-rus, fas'-u-rus (Phassouros; Codex Vaticanus Phassoros King James Version Phassaron, after Aldine): The name of one of the families which went up from exile with Zerubbabel (1 Esdras 5:25)=" Pashhur" of Ezr 2:38; Ne 7:41; according to Ezra and Nehemiah and Revised Version numbering, 1,247; according to King James Version following A, 1,047.

PHEBE

febe (Phoibe).

See PHOEBE.

PHENICE

fe-ni'-se.

See PHOENICIA; PHOENIX.

PHENICIA

fe-nish'-i-a (Phoinike).

See PHOENICIA.

PHERESITES

fer'-e-sits: King James Version= Revised Version "Pherezites" (1 Esdras 8:69; 2 Esdras 1:21) =" Perizzite."

HEREZITE

fer'-e-zit: King James Version form in Judith 5:16 for Revised Version "Perizzite" and both King James Version and Revised Version in 2 Esdras 1:21 for "Perizzite"; one of the Canaanitish tribes.

PHI-BESETH

fi'-be-seth, fib'-e-seth (pi-bheceth).

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See PI-BESETH.

PHICOL

fi'-kol (pikhol, Phikol; King James Version Phichol): The captain of the host of the Philistine king Abimelech of Gerar (Ge 21:22; 26:26).

PHILADELPHIA

fil-a-del-'fi-a (Philadelphia: A city of ancient Lydia in Asia Minor on the Cogamus River, 105 miles from Smyrna. It stood upon a terrace 650 ft. above the sea. Behind it are the volcanic cliffs to which the Turks have given the name of Devitt, or "inkwells"; on the other side of the city the land is exceedingly fertile, and there was produced a wine of whose excellence the celebrated Roman poet Virgil wrote. Philadelphia is not so ancient as many of the other cities of Asia Minor, for it was founded after 189 BC on one of the highways which led to the interior. Its name was given to it in honor of Attalus II, because of his loyalty to his elder brother, Eumenes II, king of Lydia. Still another name of the city was Decapolis, because it was

considered as one of the ten cities of the plain. A third name which it bore during the 1st century. AD was Neo-kaisaria; it appears upon the coins struck during that period. During the reign of Vespasian, it was called Flavia. Its modern name, Ala-shehir, is considered by some to be a corruption of the Turkish words Allah-shehir, "the city of God," but more likely it is a name given it from the reddish color of the soil. In addition to all of these names it sometimes bore the title of "Little Athens" because of the magnificence of the temples and other public buildings which adorned it. Philadelphia quickly became an important and wealthy trade center, for as the coast cities declined, it grew in power, and retained its importance even until late Byzantine times. One of the Seven Churches of the Book of Revelation (Re 3:7) was there, and it was the seat of a bishop. As in most Asia Minor cities, many Jews lived there, and they possessed

a synagogue. During the reign of Tiberius the city was destroyed by an earthquake, yet it was quickly rebuilt. Frederick Barbarossa entered it while on his crusade in 1190. Twice, in 1306 and 1324, it was besieged by the Seljuk Turks, but it retained its independence until after 1390, when it was captured by the combined forces of the Turks and Byzantines. In 1403 Tamerlane captured it, and, it is said, built about it a wall of the corpses of his victims.

Ala-shehir is still a Christian town; one-fourth of its modern population is Greek, and a Greek bishop still makes his home there. One of the chief modern industries is a liquorice factory; in the fields about the city the natives dig for the roots. On the terrace upon which the ancient city stood, the ruins of the castle and the walls may still be seen, and among them is pointed out the foundation of the early church. The place may now best be reached by rail from Smyrna.

E. J. Banks

PHILARCHES

fi-lar'-kez.

See PHYLARCHES.

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PHILEMON

fi-le'-mon, fi-le'-mun (Philemon): Among the converts of Paul, perhaps while at Ephesus, was one whom he calls a "fellow-worker," Philemon (Phm 1:1). He was probably a man of some means, was celebrated for his hospitality (Phm 1:5-7) and of considerable importance in the ecclesia at Colosse. It was at his house (Phm 1:2) that the Colossian Christians met as a center. It is more than probable that this was a group of the Colossian church rather than the entire ekklesia. His wife was named Apphia (Phm 1:2); and Archippus (Phm 1:2) was no doubt his son. From Col 4:17 we learn that Archippus held an office of some importance in Colosse, whether he was a presbyter (Abbott, ICC), or an evangelist, or perhaps the reader (Zahn), we cannot tell. He is called here (Phm 1:2) Paul's "fellow-soldier."

The relation between the apostle and Philemon was so close and intimate that Paul does not hesitate to press him, on the basis of it, to forgive his slave, Onesimus, for stealing and for running away.

See PHILEMON, EPISTLE TO.

Tradition makes Philemon the bishop of Colosse (Apostolical Constitutions, vii, 46), and the Greek Martyrology (Menaë) for November 22 tells us that he together with his wife and son and Onesimus were martyred by stoning before Androcles, the governor, in the days of Nero. With this the Latin Martyrology agrees (compare Lightfoot, Ignatius, II, 535). This evidence, however, is unsatisfactory and cannot be trusted as giving unquestionable facts as to Philemon. The only sure information is that in the epistle bearing his name.

Charles Smith Lewis

PHILEMON, EPISTLE TO

This most beautiful of all Paul's Epistles, and the most intensely human, is one of the so-called Captivity Epistles of which Ephesians, Colossians, and Philippians are the others. Of these four PHILIPPIANS (which see) stands apart, and was written more probably after the other three. These are mutually interdependent, sent by the same bearer to churches of the same district, and under similar conditions.

1. Place of Writing:

There is some diversity of opinion as to the place from which the apostle wrote these letters. Certain scholars (Reuss, Schenkel, Weiss, Holtzmann, Hilgenfeld, Hausrath and Meyer) have urged Caesarea in opposition to the traditional place, Rome. The arguments advanced are first that Onesimus would have been more likely to have escaped to Caesarea than to Rome, as it is nearer Colosse than Rome is, to which we may reply that, though Caesarea is nearer, his chance of escape would have been far greater in the capital than in the provincial city. Again it is said that as Onesimus is not commended in Ephesians, he had already been left behind at Colosse; against which there are advanced the precarious value of an argument from silence, and the fact that this argument assumes a particular course which the bearers of the letters would follow, namely, through Colosse to Ephesus. A more forcible argument is that

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4. Argument:

The apostle writes in his own and Timothy's name to his friend PHILEMON (which see) in behalf of Onesimus, a runaway slave of the latter. Beginning with his usual thanksgiving, here awakened by the report of Philemon's hospitality, he intercedes for his 'son begotten in his bonds' (Phm 1:10), Onesimus, who though he is Philemon's runaway slave is now "a brother." It is on this ground that the apostle pleads, urging his own age, and friendship for Philemon, and his present bonds. He pleads, however, without belittling Onesimus' wrongdoing, but assuming himself the financial responsibility for the amount of his theft. At the same time the apostle quietly refers to what Philemon really owes him as his father in Christ, and begs that he will not disappoint him in his expectation. He closes with the suggestion that he hopes soon to visit him, and with greetings from his companions in Rome.

5. Value:

The charm and beauty of this epistle have been universally recognized. Its value to us as giving a glimpse of Paul's attitude toward slavery and his intimacy with a man like Philemon cannot be over-estimated. One of the chief elements of value in it is the picture it gives us of a Christian home in the apostolic days; the father and mother well known for their hospitality, the son a man of position and importance in the church, the coming and going of the Christian brethren, and the life of the brotherhood centering about this household.

LITERATURE.

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Charles Smith Lewis

PHILETUS

fi-le'-tus (Philetos (2Ti 2:17)):

1. The Nature of His Error:

This person is mentioned by Paul, who warns Timothy against him as well as against his associate in error, Hymeneus. The apostle speaks of Hymeneus and Philetus as instances of men who were doing most serious injury to the church by their teaching, and by what that teaching resulted in, both in faith and morals. The specific error of these men was that they denied that there would be any bodily resurrection. They treated all Scriptural references to such a state, as figurative or metaphorical. They spiritualized it absolutely, and held that the resurrection was a thing of the past. No resurrection was possible, so they taught, except from ignorance to knowledge, from sin to righteousness. There would be no day when the dead would hear the voice of Christ and come forth out of the grave. The Christian, knowing that Christ was raised from the dead, looked forward to the day when his body should be raised in the likeness of Christ's resurrection. But this faith was utterly denied by the teaching of Hymeneus and Philetus.

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2. How It Overthrew Faith:

This teaching of theirs, Paul tells us, had overthrown the faith of some. It would also overthrow Christian faith altogether, for if the dead are not raised, neither is Christ risen from the dead, and "ye are yet in your sins" ([1Co 15:17](#)).

The denial of the resurrection of the body, whether of mankind generally or of Christ, is the overthrow of the faith. It leaves nothing to cling to, no living Christ, who saves and leads and comforts His people. The apostle proceeds to say that teaching of this kind "eats as doth a gangrene," and that it increases unto more ungodliness. As a canker or gangrene eats away the flesh, so does such teaching eat away Christian faith. Paul is careful to say, more than once, that the teaching which denies that there will be a resurrection of the dead leads inevitably to "ungodliness" and to "iniquity."

See HYMENAEUS.

John Rutherford

PHILIP (1)

fil'-ip (Philippos, "lover of horses"):

(1) The father of Alexander the Great (1 Macc 1:1; 6:2), king of Macedonia in 359- 336 BC. His influence for Greece and for mankind in general lay in hastening the decadence of the Greek city-state and in the preparations he left to Alexander for the diffusion throughout the world of the varied phases of Greek intellectual life.

(2) A Phrygian left by Antiochus Epiphanes as governor at Jerusalem (circa 170 BC) and described in 2 Macc 5:22 as "more barbarous" than Antiochus himself, burning fugitive Jews who had assembled in caves near by "to keep the sabbath

day secretly" (2 Macc 6:11) and taking special measures to check the opposition of Judas Maccabeus (2 Macc 8:8). There is some ground for identifying him with—

(3) A friend or foster-brother of Antiochus (2 Macc 9:29), appointed by Antiochus on his deathbed as regent. Lysias already held the office of regent, having brought up the son of Antiochus from his youth, and on the death of his father set him up as king under the name of Eupator. The accounts of the rivalries of the regents and of the fate of Philip as recorded in 1 Macc 6:56; 2 Macc 9:29; Josephus, Ant, XII, ix, 7, are not easily reconciled.

(4) Philip V, king of Macedonia in 220-179 BC. He is mentioned in 1 Macc 8:5 as an example of the great power of the Romans with whom Judas Maccabeus made a league on conditions described (op. cit.). The conflict of Philip with the Romans coincided in time with that of Hannibal, after whose defeat at Zama the Romans were able to give undivided attention to the affairs of Macedonia. Philip was defeated by the Romans under Flaminius, at Cynoscephalae (197 BC), and compelled to accept the terms of the conquerors. He died in 179, and was succeeded by his son Perseus, last king of Macedonia, who lost his crown in his contest with the Romans.

See PERSEUS.

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J. Hutchison

PHILIP (2)

(Philippos):

1. New Testament References:

One of the Twelve Apostles. Philip belonged to Bethsaida of Galilee (Joh 1:44; 12:21). Along with Andrew and other fellow-townsmen, he had journeyed to Bethany to hear the teaching of John the Baptist, and there he received his first call from Christ, "Follow me" (Joh 1:43). Like Andrew, Philip immediately won a fresh follower, Nathanael, for Jesus (Joh 1:45). It is probable that he was present at most of the events recorded of Jesus' return journey from Bethany to Galilee, and that the information relating to these was supplied to John by him and Andrew (compare ANDREW). His final ordination to the Twelve is recorded in Mt 10:3; Mr 3:18; Lu 6:14; Ac 1:13. At the feeding of the 5,000, Philip was asked the question by Jesus, "Whence are we to buy bread, that these may eat?" (Joh 6:5-7). He was appealed to by the Greeks when they desired to interview Jesus at the Passover (Joh 12:20-33). During the address of Jesus to His disciples after the Last Supper, Philip made the request, "Lord, show us the Father, and it sufficeth us" (Joh 14:8).

2. Apocryphal References:

According to the "Genealogies of the Twelve Apostles," Philip was of the house of Zebulun (compare Budge, *Contendings of the Apostles*, II, 50). Clement of Alexandria (*Strom.*, iii.4, 25, and iv.9, 73) gives the tradition identifying him with the unknown disciple who asked permission to go and bury his father ere he followed Jesus (compare Mt 8:21; Lu 9:59), and says that he died a natural death. Owing to confusion with Philip the evangelist, there is much obscurity in the accounts of Apocrypha literature concerning the earlier missionary activities of

Philip the apostle. The "Ac of Philip" tell of a religious controversy between the apostle and a Judean high priest before the philosophers of Athens. Later Latin documents mention Gaul (Galatia) as his field. As to his sending Joseph of Arimathea thence to Britain, see JOSEPH OF ARIMATHAEA. The evidence seems conclusive that the latter part of his life was spent in Phrygia. This is supported by Polycrates (bishop of Ephesus in the 2nd century), who states that he died at Hierapolis, by Theodoret, and by the parts of the Contendings of the Apostles dealing with Philip. Thus, according to "The Preaching of Philip and Peter" (compare Budge, Contendings of the Apostles, II, 146), Phrygia was assigned to Philip as a mission field by the risen Christ when He appeared to the disciples on the Mount of Olives, and "The Martyrdom of Philip in Phrygia" (Budge, II, 156) tells of his preaching, miracles and crucifixion there.

Philip was regarded in early times as the author of "The Gospel of Philip," a Gnostic work of the 2nd century, part of which was preserved by Epiphanius (compare Hennecke, Neutestamentliche Apokryphen, 40, 41).

See APOCRYPHAL GOSPELS.

3. Character:

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As with Andrew, Philip's Greek name implies he had Greek connections, and this is strengthened by the fact that he acted as the spokesman of the Greeks at the Passover. Of a weaker mold than Andrew, he was yet the one to whom the Greeks would first appeal; he himself possessed an inquirer's spirit and could therefore sympathize with their doubts and difficulties. The practical, strong-minded Andrew was naturally the man to win the impetuous, swift-thinking Peter; but the slower Philip, versed in the Scriptures (compare Joh 1:45), appealed more to the critical Nathanael and the cultured Greeks. Cautious and deliberate himself, and desirous of submitting all truth to the test of sensuous experience (compare Joh 14:8), he concluded the same criterion would be acceptable to Nathanael also (compare Joh 1:46). It was the presence of this materialistic trend of mind in Philip that induced Jesus, in order to awaken in His disciple a larger and more spiritual faith, to put the question in Joh 6:6, seeking "to prove him." This innate diffidence which affected Philip's religious beliefs found expression in his outer life and conduct also. It was not merely modesty, but also a certain lack of self-reliance, that made him turn to Andrew for advice when the Greeks wished to see Jesus. The story of his later life is, however, sufficient to show that he overcame those initial defects in his character, and fulfilled nobly the charge that his risen Lord laid upon him (compare Mt 28:16-20).

C. M. Kerr

PHILIP (3)

("tetrarch," Lu 3:1).

See HEROD.

PHILIP, THE EVANGELIST

One of "the seven" chosen to have the oversight of "the daily ministration" of the

poor of the Christian community in Jerusalem (Ac 6:5). Whether Philip, bearing a Greek name, was a Hellenist, is not known, but his missionary work reveals to us one free from the religious prejudices of the strict Hebrew.

The martyrdom of Stephen was the beginning of a systematic persecution of the church in Jerusalem, and all except the apostles were scattered over Judea and Samaria (Ac 8:1), and even as far as Phoenicia, Cyprus and Antioch (Ac 11:19). Thus, the influence of the new teaching was extended, and a beginning made to the missionary movement. The story of Philip's missionary labors is told in Ac 8:5 ff. He went to the chief city of Samaria, called Sebaste in honor of Augustus (Greek Sebastos). The Samaritans, of mixed Israelite and Gentile blood, had, in consequence of their being rigidly excluded from the Jewish church since the return from exile, built on Mt. Gerizim a rival sanctuary to the temple. To them Philip proclaimed the Christ and wrought signs, with the result that multitudes gave heed, and "were baptized, both men and women." They had been under the influence of a certain sorcerer, Simon, who himself also believed and was baptized, moved, as the sequel proved, by the desire to learn the secret of Philip's ability to perform miracles (see SIMON MAGUS). The apostles (Ac 8:14) at Jerusalem sanctioned the admission of Samaritans into the church by sending Peter and John, who not only confirmed the work of Philip, but also themselves preached in many Samaritan villages.

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The next incident recorded is the conversion of a Gentile, who was, however, a worshipper of the God of Israel, a eunuch under Candace, queen of the Ethiopians. As he was returning from worshipping in the temple at Jerusalem, he was met by Philip on the road to Gaza. Philip expounded to him that portion of Isa 53 which he had been reading aloud as he sat in his chariot, and preached unto him Jesus. It is another sign of Philip's insight into the universality of Christianity that he baptized this eunuch who could not have been admitted into full membership in the Jewish church (De 23:1).

See ETHIOPIAN EUNUCH.

After this incident, Philip went to Azotus (Ashdod), and then traveled north to Caesarea, preaching in the cities on his way. There he settled, for Luke records that Paul and his company abode in the house of Philip, "the evangelist," "one of the seven," for some days (Ac 21:8). This occurred more than 20 years after the incidents recorded in Ac 8. Both at this time and during Paul's imprisonment at Caesarea, Luke had the opportunity of hearing about Philip's work from his own lips. Luke records that Philip had 4 daughters who were preachers (Ac 21:9).

The Jewish rebellion, which finally resulted in the fall of Jerusalem, drove many Christians out of Palestine, and among them Philip and his daughters. One tradition connects Philip and his daughters with Hierapolis in Asia, but in all probability the evangelist is confounded with the apostle. Another tradition represents them as dwelling at Tralles, Philip being the first bishop of the Christian community.

S. F. Hunter

PHILIP, THE GOSPEL OF

See APOCRYPHAL GOSPELS; PHILIP.

PHILIPPI

fi-lip'-i (Philippoi, ethnic Philippesios, Php 4:15):

1. Position and Name:

A city of Macedonia, situated in 41° 5' North latitude and 24° 16' East longitude. It lay on the Egnatian Road, 33 Roman miles from Amphipolis and 21 from Acontisma, in a plain bounded on the East and North by the mountains which lie between the rivers Zygactes and Nestus, on the West by Mt. Pangaeus, on the South by the ridge called in antiquity Symbolum, over which ran the road connecting the city with its seaport, NEAPOLIS (which see), 9 miles distant. This plain, a considerable part of which is marshy in modern, as in ancient, times, is connected with the basin of the Strymon by the valley of the Angites (Herodotus vii.113), which also bore the names Gangas or Gangites (Appian, Bell. Civ. iv.106), the modern Anghista. The ancient name. of Philippi was Crenides (Strabo vii.331; Diodorus xvi.3, 8; Appian, Bell. Civ. iv.105; Stephanus Byz. under the word), so called after the springs which feed the

river and the marsh; but it was refounded by Philip II of Macedon, the father of Alexander the Great, and received his name.

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PHILIPPIANS, THE EPISTLE TO THE

fi-lip'-i-anz

I. PAUL AND THE CHURCH AT PHILIPPI

II. CHARACTERISTICS OF THE CHURCH AT PHILIPPI

III. CHARACTERISTICS OF THE EPISTLE

1. A Letter

2. A Letter of Love

3. A Letter of Joy

4. Importance Theologically

IV. GENUINENESS OF THE EPISTLE

V. PLACE, DATE AND OCCASION OF WRITING

VI. CONTENTS OF THE EPISTLE

LITERATURE

I. Paul and the Church at Philippi.

Paul was on his second missionary journey in the year 52 AD. He felt that he was strangely thwarted in many of his plans. He had had a most distressing illness in Galatia. The Spirit would not permit him to preach in Asia, and when he essayed to enter Bithynia the Spirit again would not suffer it. Baffled and perplexed, the apostle with his two companions, Silas and Timothy, went on to the seacoast and

stopped in Troas. Here at last his leading became clear. A vision of a man from Macedonia convinced him that it was the will of God that he should preach in the western continent of Europe. The way was opened at once. The winds were favorable. In two days he came to Neapolis. At once he took the broad paved way of the Via Egnatia up to the mountain pass and down on the other side to Philippi, a journey of some 8 miles. There was no synagogue at Philippi, but a little company of Jews gathered for Sabbath worship at "a place of prayer" (proseuche, Ac 16:13), about a mile to the West of the city gate on the shore of the river Gangites (see PROSEUCHA). Paul and his companions talked to the women gathered there, and Lydia was converted. Later, a maid with the spirit of divination was exorcised. Paul and Silas were scourged and thrown into prison, an earthquake set them free, the jailer became a believer, the magistrates repented their treatment of men who were Roman citizens and besought them to leave the city (Ac 16:6-40). Paul had had his first experience of a Roman scourging and of lying in the stocks of a Roman prison here at Philippi, yet he went on his way rejoicing, for a company of disciples had been formed, and he had won the devotion of loyal and loving hearts for himself and his Master (see PHILIPPI). That was worth all the persecution and the pain. The Christians at Philippi seem to have

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(e) His freedom from anxiety (Php 4:6,7): Paul's fearless confidence was born on the one hand from his assurance that the Lord was near, and on the other from his faith in prayer. It passed all understanding how Paul was kept from all anxiety. It was the power of prayer that did it. It was the peace of God that did it. It was the Lord at hand who did it.

(f) His habitual high thinking (Php 4:8): All that was worthy in the ideals of the Greek philosophers Paul made the staple of his thought. He delighted in things true and honorable and just and pure and lovely and of good report. He knew that virtue was in these things and that all praise belonged to them. He had learned that while his mind was filled with these things he lived in serenity and peace.

(8) Thanks for their gift (Php 4:10-20).

(9) Salutations (Php 4:21,22).

(10) Benediction (Php 4:23).

This is not a theological epistle and therefore it is not an especially Christological one. Yet we count the name of Christ 42 times in this short letter, and the pronouns referring to Him are many more. Paul cannot write anything without writing about Christ. He ends: "The grace of the Lord Jesus Christ be with your spirit." The spirit of Christ and the grace of Christ are in the entire epistle.

LITERATURE:

Works on Introduction: Zahn, Weiss, Julicher, Salmon, Dods, Bacon, Bennett and Adeney; McClymont, The New Testament and Its Writers; Farrar, The Messages of the Books; Fraser, Synoptical Lectures on Books of the Holy Scripture; Godet, Studies on the Epistles Works on the Pauline Epistles: Findlay, Shaw. Commentaries: Lightfoot, Vincent, Weiss, Beet, Ellicott, Haupt, Moule. Devotional studies: Moule, Meyer, Jowett, Noble.

Doremus Almy Hayes

PHILISTIA

fi-lis'-ti-a: The country is referred to under various designations in the Old Testament: namely, pelesheth (Philistia) (Ps 60:8 (Hebrew 10); 87:4), 'erets pelishtim, "land of the Philistines" (Ge 21:32,34), geloth hapelishtim; Septuagint ge ton Phulistieim, "the regions of the Philistines" (Jos 13:2). The Egyptian monuments have Puirasatha, Pulsath (Budge), Peleset (Breasted) and Purasati (HGHL), according to the different vowelings of the radicals; the Assyrian form is Palastu or Pilistu, which corresponds very closely to the Egyptian and the Hebrew. The extent of the land is indicated in Jos 13:2 as being from the Shihor, or Brook of Egypt (Revised Version), to the border of Ekron, northward. The eastern border was along the Judean foothills on the line of Beth-shemesh (1Sa 6:9) with the sea on the West. It was a very small country, from 25 to 30 miles in length and with an average width of about half the length, but it was fertile, being an extension of the plain of Sharon, except that along the coast high sand dunes encroached upon the cultivated tract. It contained many towns and villages, the most important being the five so often mentioned in Scripture: Gaza, Ashdod,

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Ashkelon, Gath and Ekron. The population must have been large for the territory, which enabled them to contend successfully with the Israelites, notwithstanding the superiority of position in the hills to the advantage of the latter.

H. Porter

PHILISTIM

fi-lis'-tim, fil'-is-tim (pelishtim (Ge 10:14, the King James Version)).

See PHILISTINES.

PHILISTINES

fi-lis'-tinz, fil'-is-tinz, fil'-is-tinz (pelishtim; Phulistieim, allophuloi):

I. OLD TESTAMENT NOTICES

1. Race and Origin
2. Religion
3. Individual Philistines Mentioned
4. Title of Ruler and Circumcision
5. History in the Old Testament to Death of Saul
6. History Continued to Time of Ahaz
7. Later Notices

II. MONUMENTAL NOTICES

1. Palestinian Excavations

2. Egyptian Monuments

3. Assyrian Texts

III. THE CRETAN THEORY

1. Cherethim and Kretes

2. Caphtor and Keft

IV. DAVID'S GUARDS

1. The "Cherethi" and the "Pelethi" Not Mercenaries

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who had already migrated to Philistia by the time of Abraham, while the supposed discrepancies are caused by the mistakes made by a commentator of the 18th century, and by archaeologists of later times.

LITERATURE

Paton, Early History of Syria and Palestine; Smith, HGHL; Budge, History of Egypt; Breasted, History of Egypt; Rawlinson, Ancient Monarchies; Herodotus with most histories of Egypt, Babylon, and Assyria for the period from the 13th century BC to the time of Alexander.

C. R. Conder

PHILISTINES, LORDS OF THE

See PHILISTIA.

PHILISTINES, SEA OF THE

(Ex 23:31).

See MEDITERRANEAN SEA.

PHILO, JUDAEUS

fi-'lo, joo-de'-us:

1. His Life
2. Importance of the Period
3. The Task of Philo

4. Changes and New Problems

5. Three Subjects of Inquiry

(1) The Conception of God

(2) God's Relation to the World

(3) Doctrine of Man

6. Philo's Works

LITERATURE

1. His Life:

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E. Schurer, *A History of the Jewish People in the Time of Jesus Christ*, Division II, Volume III, pp. 321 f (Edinburgh, 1886); E. Schurer, "Philo" in EB; James Drummond, *Philo Judaeus, or, The Jewish-Alexandrian Philosophy in Its Development and Completion* (2 volumes, London, 1888); R. M. Wenley, *Socrates and Christ: a Study in the Philosophy of Religion*, chapters vii, viii (Edinburgh, 1889); H. Ewald, *The History of Israel*, VII, 194 f (London, 1885); A. Haurath, *A History of New Testament Times*, division II, volume I, chapters iv through vi (London, 1885); H. Graetz, *History of the Jews from the Earliest Times to the Present Day*, II, 183 f, 206 f (London, 1891); E. Caird, *The Evolution of Theology in the Greek Philosophers*, II, lectures xx-xxi, xxvii (Glasgow, 1904); article "Philo" in *Jewish Encyclopedia*; Ernest F. Scott, *The Fourth Gospel, Its Purpose and Theology*, 54 f, 145 f (2nd edition, Edinburgh, 1908); F.C. Conybeare, *Philo: About the Contemplative Life* (Oxford, 1895). An English translation has been made by C.D. Yonge in the Bohn Library (London, G. Bell and Sons). The text cited usually is that of T. Mangey. The best modern text is that of Cohn and Wendland.

R. M. Wenley

PHILOLOGUS

fi-lol'-o-gus (Philologos, "fond of learning," "learned"): The name of a Roman Christian to whom Paul sent greetings (Ro 16:15). His name is coupled with that of Julia, who was probably his wife or sister. Philologus and those united with him in this salutation formed by themselves one of the "house churches" or groups in the Christian community. The name is found in inscriptions connected with the imperial household, with reference to one of which Bishop Lightfoot has the following note: "It has been supposed that the name Philologus was given by the master to the freedman mentioned in this inscription, as being appropriate to his office (Friedlander I, 89, 160). If so, some light is thrown on the probable occupation of the Philologus

of Paul" (Phil, 177, note 1).

S. F. Hunter

PHILOMETOR

fil-o-me'-tor.

See PTOLEMY, VI.

PHILOSOPHY

fi-los'-o-fi (philosophia):

1. Definition and Scope

(1) Intuitive Philosophy Is Universal

(2) Speculative Philosophy Belongs Mainly to Western Thought

2. Greek Philosophy

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Gfroerer and Drummond; Harnack, What Is Christianity? Bigg, The Christian Platonists of Alexandria; Lightfoot, Colossians.

T. Rees

PHINEES

fin'-e-es (Phinees; Codex Vaticanus (Swete), Pheinees (1 Esdras 8:2)):

(1) Phinehas, son of Eleazar, son of Aaron (1 Esdras 5:5; 8:2,29; 2 Esdras 1:2; 1 Macc 2:26; Sirach 45:23).

(2) The father of Achias and son of Hell (Eli), a descendant of (1), and one of Ezra's progenitors (2 Esdras 1:2); but this link is not found in Ezra's genealogy (1 Esdras 8:1 f), nor in Ezr 7:1 ff; 1Ch 6, and its insertion in 2 Esdras 1:2 is a mistake, since Ezra's descent was from Eleazar, while this Phinees (Phinehas) was a descendant of Ithamar, the youngest son of Aaron.

(3) A Levite, the father of Eleazar (1 Esdras 8:63) equals "Phinehas" of Ezr 8:33. But it is just possible that the well-known Eleazar (1) is referred to here, and so not another and different Phinees.

(4) The King James Version equals the Revised Version (British and American) "Phinoe" (1 Esdras 5:31).

S. Angus

PHINEHAS

fin'-e-as, -az, fin'-e-has, -haz (pinechac, "mouth of brass"):

(1) Son of Eleazar and grandson of Aaron (Ex 6:25; compare 1Ch 6:4; Ezr 7:5,

where he is seen to be an ancestor of Ezra). He took a leading part in cleansing Israel from whoredom at Shittim. He there punished the brazen licentiousness of Zimri, prince of Sirecon, by slaying both him and the Midianite woman he had brought into camp (Nu 25:6-18). This incident is referred to in Ps 106:30,31 (compare 1 Macc 2:26,54; Sirach 45:23,24). As priest he accompanied the expedition sent by Moses against Midjan (Nu 31:6). He was chief of the Korahite Levites (1Ch 9:20), and succeeded his father as high priest. While he was in that office the civil war with Benjamin occurred, and it was he who delivered the oracle's decision to fight Benjamin (Jud 20:28). His faithful services secured to his house the succession of the priesthood (Nu 25:11-13). He was sent as ambassador to inquire into the reported idolatry of Reuben, Gad and part of Manasseh (Jos 22:13 ff, 30-32). According to Septuagint he was buried with his father in Ephraim on the hill Gibeah Phinehas (see Jos 24:33). His character was marked with strong moral indignation and fine integrity.

(2) The younger son of Eli (1Sa 1:3; 2 Esdras 1:2, "Phinees").

See HOPHNI AND PHINEHAS.

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(3) Father of a priest named Eleazar (Ezr 8:33; compare Ezr 8:2; 1 Esdras 8:63, "Phinees").

Henry Wallace

PHINOE

fin'-o-e (Phinoe; the King James Version Phinees): Name of one of the families of temple-servants who went up from Babylon with Zerubbabel (1 Esdras 5:31) equals "Paseah" of Ezr 2:49; Ne 7:51.

PHLEGON

fle'-gon, fleg'-on (Phlegan): The name of a Roman Christian to whom Paul sent greetings (Ro 16:14). Of him nothing is known.

PHOEBE

fe'-be (Phoibe; the King James Version Phebe): Described by Paul as (1) "our sister,"

(2) "who is a servant of the church that is at Cenchrea," (3) "a helper of many, and of mine own self" (Ro 16:1,2).

(1) "Our (Christian) sister": Paul calls the believing husband and wife "the brother or the sister" (1Co 7:15), and also asks, "Have we no right to lead about a wife that is a sister?" (1Co 9:5 margin). The church was a family.

(2) The Greek word translated "servant" is diakonos. "Servant" is vague, and "deaconess" is too technical. In the later church there was an order of deaconesses for special work among women, owing to the peculiar circumstances of oriental life, but we have no reason to believe there was such an order at this early period. If Phoebe had voluntarily devoted herself "to minister

unto the saints" by means of charity and hospitality, she would be called diakonos.

(3) The Greek word prostatis translated "helper" is better "patroness." The masculine is "the title of a citizen in Athens who took charge of the interests of clients and persons without civic rights" (Denney). Many of the early Christian communities had the appearance of clients under a patron, and probably the community of Cenchrea met in the house of Phoebe. She also devoted her influence and means to the assistance of "brethren" landing at that port. Paul was among those whom she benefited. Gifford thinks some special occasion is meant, and that Paul refers to this in Ac 18:18. The vow "seems to point to a deliverance from danger or sickness" in which Phoebe may have attended on him.

It is generally assumed that this letter was taken to Rome by Phoebe, these verses introducing her to the Christian community. In commending her, Paul asks that the Roman Christians "receive her in the Lord," i.e. give her a Christian welcome, and that they "assist her in whatsoever matter she may have need" of them (Ro 16:1,2).

S. F. Hunter

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PHOENICE

fe-ni'-se (Phoinix).

See PHOENIX.

PHOENICIA; PHOENICIANS

fe-nish'-i-a, fe-nish'-anz:

1. The Land
2. The Colonies
3. The People
4. Arts and Manufactures
5. Commerce and Trade
6. Language and Culture
7. Religion
8. History

LITERATURE

1. The Land:

The term "Phoenicia" is Greek (Phoinike, "land of dates, or palm trees," from phoinix, "the date-palm"). It occurs in the Bible only in Ac (11:19; 15:3; 21:2), the land being generally designated as the "coast" or "borders of Tyre and

Sidon" (Mt 15:21; Mr 7:24,31; Lu 6:17). In the Old Testament we find it included in the land belonging to the Canaanites or to Sidon (Ge 10:19; 49:13; Jos 11:8; 1Ki 17:9). The limits of Phoenicia were indefinite also. It is sometimes used by classic writers as including the coast line from Mt. Cassius on the North to Gaza or beyond on the South, a distance of some 380 miles, or about 400 miles if we include the sweep of indentations and bays and the outstretching of the promontories. But in the stricter sense, it did not extend beyond Gabala (modern Jebleh) on the North, and Mt. Carmel on the South, or some 150 miles. The name was probably first applied to the region opposite Cyprus, from Gabala to Aradus and Marathus, where the date-palm was observed, and then, as it was found in still greater abundance farther South, it was applied to that region also. The palm tree is common on the coins of both Aradus and Tyre, and it still grows on the coast, though not in great abundance. The width of the land also was indefinite, not extending inland beyond the crest of the two ranges of mountains, the Bargylus (Nusairi Mountains) and the Lebanon, which run parallel to the coast and leave but little space between them and the sea for the greater portion of their length. It is doubtful whether the Phoenicians occupied the mountain tracts, but they must have dominated them on the western slopes, since they derived from them timber for their

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island city, but it must have submitted to pay tribute (585 BC). Phoenicia remained subject to Babylon until that empire fell into the hands of the Persians (538), and then accepted the yoke of the latter in the days of Cambyses, if not earlier, but the Persian king does not seem to have used force to gain the adherence of the Phoenicians. He needed their fleets to assist in the attack upon Egypt and secured them without difficulty. They aided him in the conquest of Egypt, but when he asked them to proceed against Carthage they refused, and he had to desist. The navy of Phoenicia was too necessary for him to run any risk of alienating it.

This navy was the strongest sea power of the Persians in all their coming wars with Greece. Without its assistance Darius and his successors could with difficulty have invaded that country or held in subjection the western coasts of Asia Minor. Phoenicia remained faithful to her Persian rulers about 150 years, but when the general revolt of the western satraps occurred in 362 BC, Phoenicia seems to have favored them, but no open rebellion broke out until 351, when Sidon, under her king Tabnit II (Tennes), boldly declared her independence and induced most of the Phoenician cities to do the same. The Persian garrisons were massacred or driven out. Ochus, the king of Persia, marched with an army of 300,000 infantry and 30,000 horse to punish the rebels, and Tabnit, in cowardly alarm, betrayed Sidon into his hands, but the citizens set fire to the city and destroyed themselves rather than fall into the hands of Ochus, who, as treacherous as Tabnit, slew the traitor (see SIDON). The other cities then submitted, and Phoenicia remained subject to Persia until the time of Alexander the Great. When this conqueror invaded the dominions of Persia and had defeated Darius at Issus, 333 BC, he demanded the submission of the Phoenician towns, and all yielded save Tyre. Alexander was obliged to lay siege to it, which cost him 7 months of the severest labor, such was the valor and skill of the Tyrians. The capture of Tyre is reckoned as one of the greatest exploits of this mighty conqueror who stained his record by his cruel treatment of the brave defenders. He massacred the male prisoners and sold the remainder of the inhabitants, to the number of 30,000, into slavery (see TYRE). After the death of

Alexander the Phoenician cities were subject to the Ptolemies of Egypt and the Seleucids of Syria, the latter finally obtaining control of all by the victory of Antiochus III over Scopas in 198 BC. From this time on Phoenicia formed a part of the Seleucid kingdom until it passed, together with Syria and Palestine, into the hands of the Romans. Its cities became the home of many Greeks and its language became largely Greek, as inscriptions and coins testify. The Romans had also much to do in modifying the character of the people, and some towns, Berytus, especially, became largely Roman. Phoenicia can hardly be said to have had a separate existence after the Greek invasion.

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H. Porter

PHOENIX

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island shows that Cauda (Caudas in the Notitiae Episcopatum), and not Clada is the true ancient form.

The writer of Ac never saw Phoenix, which must have been a good harbor, as the nautical experts decided to winter there (Ac 27:11). Now the only safe harbor on the South coast of Crete in which a ship large enough to carry a cargo of corn and 268 souls could moor is the harbor beside Loutro, a village on the South coast of Crete, directly North of Cauda. All the ancient authorities agree in placing Phoenix in this neighborhood. The harbor at Loutro affords shelter from all winds, and its identification with Phoenix seems certain. But a serious difficulty arises on this view. The words describing the harbor of Phoenix ordinarily mean "looking toward the Southwest and the Northwest," but the harbor beside Loutro looks eastward. This led Bishop Wordsworth to identify Phoenix with an open roadstead on the western side of the isthmus on which Loutro stands. But this roadstead is not a suitable place for wintering in, and it is better either to take the words to mean, in sailor's language, "looking down the Southwest and Northwest winds"—a description which exactly fits the harbor at Loutro—or to assume that the reporter of the discussion referred to in Ac 27:10-12 or the writer of Ac made a mistake in describing a place which he had never seen. An inscription belonging to the reign of Trajan found at Loutro shows that Egyptian corn ships were wont to lie up there for the winter.

W. M. Calder

PHOROS

fo'-ros (Phoros; Codex Vaticanus (Swete) Phares (1 Esdras 8:30, where the King James Version Pharez)): Name of one of the families, part of whom went up from the exile with Zerubbabel (1 Esdras 5:9) and part with Ezra (8:30 the Revised Version (British and American)) equals "Parosh" of Ezr 2:3; 8:3, and some members of which had taken "strange wives" (1 Esdras 9:26).

PHRURAI

fru' -ri, fru' -ra-i (Phrourai; also in Codex Sinaiticus and Codex Alexandrinus as Phrouraia and Phourim; the King James Version Phurim): In Additions to Esther 11:1, "the epistle of Phrurai" means the preceding Book of Esther.

See PURIM.

PHRYGIA

frij' -i-a (Phrugia): A large ancient country of Central Asia Minor, very mountainous and with table-lands reaching 4,000 ft. in height. Its name is derived from Phryges, a tribe from Thrace, which in early times invaded the country and drove out or absorbed the earlier Asiatic inhabitants, among whom were the Hittites. Thus, the Phrygians borrowed much of oriental civilization, especially of art and mythology which they transferred to Europe. To define the boundaries of Phrygia would be exceedingly difficult, for as in the case of other Asia Minor countries, they were always vague and they shifted with nearly every age. The entire country abounds with ruins of former cities and with almost countless rock-hewn tombs, some of which are of very great

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antiquity. Among the most interesting of the rock sculptures are the beautiful tombs of the kings bearing the names Midas and Gordius, with which classical tradition has made us familiar. It seems that at one period the country may have extended to the Hellespont, even including Troy, but later the Phrygians were driven toward the interior. In Roman times, however, when Paul journeyed there, the country was divided into two parts, one of which was known as Galatian Phrygia, and the other as Asian Phrygia, because it was a part of the Roman province of Asia, but the line between them was never sharply drawn. The Asian Phrygia was the larger of the two divisions, including the greater part of the older country; Galatian Phrygia was small, extending along the Pisidian Mountains, but among its important cities were Antioch, Iconium and Apollonia. About 295 AD, when the province of Asia was no longer kept together, its different parts were known as Phrygia Prima and Phrygia Secunda. That part of Asia Minor is now ruled by a Turkish wali or governor whose residence is in Konia, the ancient Iconium. The population consists not only of Turks, but of Greeks, Armenians, Jews, Kurds and many small tribes of uncertain ancestry, and of peculiar customs and religious practices. The people live mostly in small villages which are scattered throughout the picturesque country. Sheep and goat raising are the leading industries; brigandage is common. According to Ac 2:10, Jews from Phrygia went to Jerusalem, and in Ac 18:23 we learn that many of them were influential and perhaps fanatical. According to Ac 16:6, Paul traversed the country while on his way from Lystra to Iconium and Antioch in Galatian Phrygia. Twice he entered Phrygia in Asia, but on his 2nd journey he was forbidden to preach there. Christianity was introduced into Phrygia by Paul and Barnabas, as we learn from Ac 13:4; 16:1-6; 18:23, yet it did not spread there rapidly. Churches were later founded, perhaps by Timothy or by John, at Colosse, Laodicea and Hierapolis.

E. J. Banks

PHURAH

fu'-ra (purah, "branch").

See PURAH.

PHUT

fut (puT).

See PUT.

PHUVAH

fu'-va.

See PUAH.

PHYGELUS; PHYGELLUS

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fi-je'-lus, fi-jel'-us (Phugellos; Tischendorf and Westcott and Hort, The New Testament in Greek, with others, read Phugelos, Phygellus or Phygelus (2Ti 1:15); the King James Version): One of the Christians who deserted Paul at the time of his 2nd imprisonment at Rome. Paul mentions him, along with Hermogenes, as being among those "that are in Asia," who turned away from him then. What is meant may be that Phygelus and Hermogenes, along with other native Christians from proconsular Asia, were in Rome when he was brought before the emperor's tribunal the second time, and that they had not merely taken no measures to stand by and support him, but that they had deserted him.

The meaning, however, may be that the turning away of Phygelus and Hermogenes from Paul took place, not in Rome, but in Asia itself.

The times during and immediately following the Neronian persecution were more dreadful than can easily be conceived, and the temptation was strong to forsake the Christian name, and to do so in a wholesale fashion. A great community like the Christian church in Ephesus or in Rome felt the terrible pressure of those times, when for a mere word—a word, however, denying the Lord who bought them—men were at once set free from persecution, from the loss of property or of home, and from death. 1 Peter records how the aftermath of the Neronian persecution had extended far indeed from Rome, where it had originated. Peter asks the Christians not to give way under "the fiery trial" which is trying them (1Pe 4:12), and those whom he thus addresses were the members of the church throughout Pontus, Galatia, Cappadocia, Asia and Bithynia (1Pe 1:1). The epistles to the seven churches in Asia in the Apocalypse also show how sorely persecution had raged throughout that province.

See PERSECUTION.

But in addition to the temptation to deny Christ's name and to go back to heathenism or to Judaism, there was also another which pressed upon some of

the churches, the temptation to repudiate the authority of Paul. Many passages in the New Testament show how the name of Paul was sometimes very lightly esteemed, and how his authority was repudiated, e.g. by persons in Corinth, and in the churches of Galatia.

What is said here is, that among the Christians of proconsular Asia, i.e. of Ephesus and the churches in the valley of the Cayster, there was a widespread defection from that loyalty to Paul which was to be expected from those who owed to him all that they possessed of the knowledge of Christ's salvation. "All that are in Asia turned away from me; of whom are Phygelus and Hermogenes." On the whole, all the necessary conditions of these words are satisfied by a reference to Rome and to Paul's environment there, and perhaps this is the more probable meaning.

See HERMOGENES.

John Rutherford

PHYLACTERY

fi-lak'-ter-i (phulakterion, "guard"):

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3. Interpretation of Old Testament Passages:

The passages on which the wearing of the phylacteries is based are as follows: "It (i.e. the feast of unleavened bread) shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of Yahweh may be in thy mouth" (Ex 13:9); "And it (i.e. sacrifice of the firstborn) shall be for a sign upon thy hand, and for frontlets between thine eyes" (Ex 13:16); "thou shalt bind them (i.e. the words of Yahweh) for a sign upon thy hand, and they shall be for frontlets between thine eyes" (De 6:8); "therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes" (De 11:18). It is evident that the words in Exodus are beyond all question used figuratively; a careful reading of the verses in Deuteronomy in close relation to their contexts, in which are other figures of speech not to be taken literally, is sufficient proof of their purely figurative intention also. Only the formalism of later ages could distort these figures into the gross and materialistic practice of the phylactery. Just when this practice began cannot accurately be determined. While the Talmud attempts to trace it back to the primitive, even Mosaic, times, it probably did not long antedate the birth of Christ. In conservative Jewish circles it has been maintained through the centuries, and at present is faithfully followed by orthodox Judaism. Every male, who at the age of 13 becomes a "son of the Law" (bar mitswah), must wear the phylactery and perform the accompanying ceremonial.

In the New Testament passage (Mt 23:5) our Lord rebukes the Pharisees, who make more pronounced the un-Scriptural formalism and the crude literalism of the phylacteries by making them obtrusively large, as they also seek notoriety for their religiosity by the enlarged fringes, or "borders."

See FRINGES; FRONTLETS; PHARISEES.

LITERATURE.

The various commentaries. on Ex and Dt: tractate Tephillin; the comprehensive article by A. R. S. Kennedy in HDB; articles in Encyclopedia Biblica and Jewish Encyclopedia.

Edward Mack

PHYLARCH

fi'-lark (phularches): Given in the King James Version of 2 Macc 8:32 as a proper name "Philarches," but in the Revised Version (British and American) "the phylarch of Timotheus's forces"; "probably the captain of an irregular auxiliary force" (Revised Version margin), rather than a cavalry officer.

PHYLARCHES

fi-lar'-kez (the King James Version Philarches).

See PHYLARCH.

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PHYSICIAN

fi-zish'-an (rophi; iatros): To the pious Jew at all times God was the healer (De 32:39): "It was neither herb nor mollifying plaister that cured them, but thy word, O Lord, which healeth all things" (The Wisdom of Solomon 16:12). The first physicians mentioned in Scripture are those of Egypt. Long before the sojourn of the Hebrews in that land, Egypt had a priestly class of physicians (snu) and a god of healing (Imchtp). From the ancient medical papyri which have been preserved, the largest of which is the Papyrus Ebers, we know that the medical knowledge of these physicians was purely empirical, largely magical and wholly unscientific. In spite of their ample opportunities they knew next to nothing of human anatomy, their descriptions of diseases are hopelessly crude, and three-fourths of the hundreds of prescriptions in the papyri are wholly inert. Even their art of embalming was so imperfect that few of their mummies would have remained in any other climate than that of Egypt. Physicians of this kind who were Joseph's servants embalmed Jacob (Ge 50:2) and Joseph (Ge 50:26). It was not until the foundation of the School of Alexandria, which was purely Greek, that Egypt became a place of medical education and research.

There is no evidence that at any time the priests of Israel were reputed to be the possessors of medical knowledge or tradition. In the ceremonial law they had explicit instructions as to the isolation of those suffering from skin eruptions, so that they might recognize certain obstinate and infectious forms which caused ceremonial uncleanness, but with this duty as sanitary police their function ended and they used no means to cure these diseases. There is, as far as I know, no record or tradition of a priest-physician in Bible times. The records of cure by the prophets, especially Elisha, are mostly recorded as miracles, not as cures by treatment. The salt which cured the noxious water at Jericho and the meal by which the poisonous gourds were rendered innoxious, like the manipulation of the Shunammite's son, can scarcely be regarded as adequate remedies. There is an implied reference to a healer of wounds in Ex 21:19, as also in Isa 3:7, and it is recorded in Pesachim, iv.9 that there was in existence in the time of the

monarchy a book of cures, *cepher rephu'oth*, supposed to have been written by Solomon, but withdrawn from public use by Hezekiah. The first specific mention of Hebrew physicians is 2Ch 16:12, but Asa is obviously regarded by the Chronicler as reprehensible in trusting to their skill. In 2Ki 8:29 Joram, king of Israel, is said to have gone to Jezreel to be healed. Not far from this, across the Jordan, was Gilead, which possibly may also have been a place resorted to by those needing medical treatment, as indicated by Jeremiah's query: "Is there no balm in Gilead? is there no physician there?" (Jer 8:22). Job, irritated by the platitudes of his friends, calls them physicians of no value (13:4).

In the New Testament our Lord's saying, "They that are whole have no need of a physician," etc., shows that there were physicians in Galilee (Mt 9:12; Mr 2:17; Lu 5:31), and in Nazareth He quotes what seems to have been a proverb: "Physician, heal thyself" (Lu 4:23). There were physicians in Galilee who received fees from the woman of Caesarea Philippi who had the issue of blood (Mr 5:26; Lu 8:43). Of her there is a curious story told in Eusebius (VII, 18).

There are several Talmudic references to physicians; in *Sheqalim* ii 1, it is said that there was a physician at the temple to attend to the priests. A physician was appointed in every city (*Gittin* 12b) who was required to have a license from the local authorities

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(Babha' Bathra' 21a). The familiar passage in Ecclesiasticus 38:1-15 the Revised Version (British and American) in praise of the physician gives him but limited credit for his skill: "There is a time when in their very hands is the issue for good," and later, "He that sinneth before his Maker, Let him fall into the hands of the physician."

Luke, called "the beloved physician" in Col 4:14, is said by Eusebius to have been a native of Antioch and a physician by profession. According to Origen he was the unnamed "brother whose praise in the gospel is spread through all the churches" (2Co 8:18). There are evidences of his professional studies in the language of his writings, though of this probably more has been made by Hobart and others than it really merits. Had we not known of his profession it is doubtful whether it could have been conjectured from his choice of words. Sir W. Ramsay calls attention to the two words used of the healings at Melita in Ac 28:8-10: for the cure of Publius' father the word used is *iasato*, but for the healing of those who came later it is *etherapeuonto*, which he renders "received medical treatment." From this he infers that Luke helped Paul with these (Ramsay, *Luke the Physician*, 1908).

Alexander Macalister

PI-BESETH

pi-be'-seth (pi-be'seth; (pi-bheceth; Septuagint Bubastos; Egyptian Pi-Basht, "the house of Basht," the cat-headed goddess; the Egyptian form is usually Ha-Basht; it is doubtful if the form Pi-Basht has yet been found): A city of ancient Egypt. The only occurrence of the name of this place in the Old Testament is in Eze 30:17; where it is coupled with Aven, i.e. On (Heliopolis).

1. Location:

Pi-beseth was on the western bank of the Pelusiac branch of the Nile, about 40

miles North of Memphis, about 15 miles Northeast of On. Herodotus found the city of Bubastis very beautiful in his day. The annual festival of the goddess, Basht, was celebrated here with revolting license, similar to that of the festival of Syyid el- Bedawer now kept in TanTa.

2. Exploration:

Pi-beseth was explored by Professor Naville under the Egyptian Exploration Society in 1887-90. There were uncovered ruins of Egypt from the IVth Dynasty of the Old Empire, from the Middle Empire, an important Hyksos settlement, and ruins from the New Empire down to the end, and even from Roman times. The most unique discovery at Pi-beseth, one of the most unique in all Egypt, is the cemetery of cats. These cats, the animal sacred to Basht, were mummified at other places in Egypt, but at Pibeseth they were burned and the ashes and bones gathered and buried in great pits lined with brick or hardened clay. Bones of the ichneumon were also found mixed with those of the cats in these pits (Egypt Exploration Fund Report, 1891).

M. G. Kyle

PI-HAHIROTH

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pi-ha-hi'-roth (pi-ha-chiroth (Ex 14:2-9; Nu 33:7-8)):

1. Meaning of Name:

Nothing is known of the meaning of the name. Pi-Hahiroth Some attempts toward an Egyptian etymology for it have been made, but without much success. Since the meaning of the name is unknown and no description of the place or its use is given, it is impossible to determine anything concerning the character of Pi-Hahiroth, whether a city, a sanctuary, a fortress, or some natural feature of the landscape.

2. Location:

Neither Pi-Hahiroth nor any other place mentioned with it can be exactly located. A recent discovery of manuscripts in Egypt furnishes a mention of this place, but affords very little assistance in locating it, nothing comparable to the account in the Bible itself. If any one of the places mentioned in connection with the crossing of the Red Sea could be located approximately, all the others could, also, be similarly located by the description given in the account in Exodus. The route beyond the Sea has been made out with almost positive certainty. A journey along the way is so convincing that hardly anything can shake the conviction which it produces. This identification of the route of the exodus beyond the Sea requires the place of the crossing to be within 3 days' journey of Marah, which puts it somewhere near the modern Suez. It may be anywhere within 10 miles of that point. This approximately locates all the other places mentioned in connection with the crossing: Migdol must be Ras 'Ataqah, or some other high point in the mountains of the western deserts, where might be placed a watchtower. Pi-Hahiroth is between this point and the Sea and Baal-zephon near the opposite eastern shore. This puts Pi-Hahiroth at some point along the old shore line of the Sea within 10 miles of the site of modern Suez.

M. G. Kyle

PICTURE

pik'-tur: This word (in the plural) is found 3 times in the King James Version, namely, Nu 33:52; Isa 2:16; Pr 25:11. In Numbers and Proverbs "pictures" represents the Hebrew word maskith, "showpiece" "figure." The context in Numbers suggests that the "pictures" or "carved figures" (the Revised Version (British and American) "figured stones") which the Israelites were to destroy were symbols of Canaanite worship and therefore foreign to the religion of Yahweh. In Proverbs for the King James Version "pictures of silver," the English Revised Version has "baskets (the American Standard Revised Version "network") of silver," but a more probable translation is "carvings of silver." "Pictures" stands for a slightly different word (but from the same root) in Isaiah, namely, sekhuyoth; the Revised Version (British and American) renders "imagery" (the Revised Version margin "watchtowers"). The prophet probably alludes to carved figures (of gods in animal or human shapes) on the prows of vessels.

T. Lewis

PIECE

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pes: In the King James Version the word (singular and plural) represents a large number of different Hebrew words, many of which have more or less the same significance, e.g. piece of meat or flesh (Ge 15:10; 2Sa 6:19; Eze 24:4); of bread or cake (1Sa 2:36; 30:12; Jer 37:21); of ground or land (2Sa 23:11); of wall (Ne 3:11,19); of an ear (Am 3:12); of cloth or garment (1Ki 11:30); of millstone (Jud 9:53). It is used frequently in paraphrastic renderings of various Hebrew verbs: "break," "tear," "cut," etc., in pieces (Ge 44:28, etc.).

In the New Testament "piece" renders epiblema, "piece" or "patch of cloth" (Mt 9:16; Mr 2:21; Lu 5:36). It is also found in paraphrastic renderings—broken in pieces (Mr 5:4), pulled in pieces (Ac 23:10).

T. Lewis

PIECE OF GOLD

The word "pieces" is supplied in 2Ki 5:5 (story of Naaman), "6,000 pieces of gold," where the Revised Version margin more correctly suggests "shekels" (compare 1Ki 10:16).

See MONEY.

PIECE OF MONEY

Two words are thus rendered in the King James Version (qesiTah; stater). the Revised Version (British and American) gives only the first this rendering (Job 42:11). It is supposed to be from Arabic qassaT, "to divide equally by weight," and hence, something weighed; a piece of silver weighed for money, and perhaps stamped with its weight. The stater is the well-known Greek weight and coin (Mt 17:27 the King James Version, margin, "stater," the Revised Version (British and American) "shekel"). In gold it was equal to about a guinea or five dollars, but in

silver only to about 66 cents (in 1915).

PIECE OF SILVER

Two words are thus rendered in the Old Testament (ratstse-khaceph, and qesiTah) and two in the New Testament argurion, and drachme). The first expression means pieces of silver broken off from bars or larger pieces (Ps 68:30). The second is used for money in Jos 24:32, and is so rendered in the Revised Version (British and American). The pieces were not coins, but perhaps bore a stamp. See MONEY. In other passages of the Old Testament where pieces of silver are mentioned, the Hebrew has simply a numeral joined with keTeph, "silver," as in the account of the selling of Joseph (Ge 37:28). In Isa 7:23 the word silverlings means small pieces of silver, and they were no doubt shekels. In the New Testament the Greek arguria (Mt 26:15; 27:3-9), is translated as pieces of silver, but probably means shekels. In Ac 19:19 the same word occurs, but in this case the reference is probably to the denarius or drachma (compare Lu 15:8 f). Thus, the 30 pieces of Matthew would be equal to about 4 British pounds or \$20 (in 1915), and the 50,000 of Ac to about 2,000 British pounds or \$10,000 (in 1915).

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H. Porter

PIETY

pi'-e-ti: Only in 1Ti 5:4: "Let them learn first to show piety toward their own family," where "let them show piety" represents a single Greek verb (eusebeo), in its only other occurrence (Ac 17:23) being rendered "worship." In Elizabethan English "piety" (like the Latin pietas) could be used of devotion to one's parents (as still in the phrase "filial piety"), as well as of devotion to God. Hence, there is no explicit statement here that filial devotion is one form of divine worship.

PIGEON pij'-un (yonah; peristera; Latin pipire): A bird of the family Columbidae. See DOVE. The Hebrew yonah seems to be translated either pigeon or dove, yet almost every reference made to these birds proves that there were distinct branches of the family recognized, and one or the other or both are designated. On the other hand, some of the translations read doves, where the remainder of the text makes it very clear that pigeons were the birds intended. The Latin pipire means "to cheep," and refers to the unusually clamorous young in the nest. The old birds coo, moan and wail as doves. The birds are almost 12 inches long, have full, plump bodies that are delicious food, and beautifully marked and shaded plumage. They feed principally on grain, seeds, small buds and fruit. Beyond question wild pigeons were the first birds domesticated and taught to home with man. They appeared in a state of such complete domestication, that they flew free, yet homed and bred in places provided by man at the time of the very first attempts at keeping records of history. At the time the earliest Biblical accounts were written, pigeons were so domesticated that in all known countries of the East they were reckoned when an estimate was made of a man's wealth.

The rich provided large and expensive cotes of molded pottery for their birds, each section big enough for the home of one pair of birds, the regular rows of openings resembling lattice work, so that Isaiah refers to them as "windows" (Isa

60:8). Septuagint reads sun nossois, literally, "with young" or "fledglings" (see below). The middle classes modeled cotes of oven-baked clay, and the very poor cut holes in the walls, over the doors, and allowed the birds to enter and live with the family.

In wild estate, rock and wood pigeons swarmed in countless numbers through rocky caves and caverns and over the plains of Gennesaret, the forests of Gilead and the woody slopes of Carmel. They remained throughout the season, breeding at all times. The doves were migratory, and were kept in confinement only as caged pets or to be held for sale for sacrifice. For these purposes, it appears that the dove was slightly preferred. When only one bird was to be used, a dove is always specified; where two, almost in every case the dove is mentioned first. Where one or the other will suffice, the dove seems to have been given preference. This may have been because it required greater effort to procure a dove, and so it was considered a greater sacrifice. Everyone having a home of any sort had pigeons they could use, or they could be taken wild at any time. The dove is first mentioned in Ge 15:9: "And he said unto him, Take me a heifer three years old, and a she-goat three years old, and a ram three years old, and a turtle-dove, and a young pigeon."

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It will be observed that the dove is mentioned first, and it is specified that the pigeon was to be young. It is probable that the people protected their domesticated pigeons by using the wild for sacrifice, whenever possible. Young birds could be taken from a nest at almost any time. The old birds, among the wild, were shy creatures and far more difficult to capture in nets or snares than doves that came close to cities and villages to live, and exhibited much less fear of man than the wild pigeons. The next reference is in Le 5:7: "And if his means suffice not for a lamb, then he shall bring his trespass-offering for that wherein he hath sinned, two turtle-doves, or two young pigeons, unto Yahweh; one for a sin-offering, and the other for a burnt-offering." Here two birds of each kind were to be offered, if the person making the sacrifice could not afford a lamb. Again in Le 12:6: "And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb a year old for a burnt-offering, and a young pigeon, or a turtledove, for a sinoffering, unto the door of the tent of meeting, unto the priest." Here is a rare instance where the text or the translators place the pigeon first.

"And on the eighth day he shall bring two turtle-doves, or two young pigeons, to the priest, to the door of the tent of meeting" (Nu 6:10). In So 2:14:

"O my dove, that art in the clefts of the rock,

In the covert of the steep place,

Let me see thy countenance,

Let me hear thy voice;

For sweet is thy voice, and thy countenance is comely."

Here the text reads "dove," but the description of the location and the implication of the text prove the bird to have been a rock pigeon—a tender, loving thing, yet shy and timid, that peeps with eyes of bright concern over the rocks of its chosen

home, down at the intruder. Isa 60:8: "Who are these that fly as a cloud, and as the doves to their windows?" Here is another place where the wrong bird is used. Doves were wild and migratory. They had no "windows." But the tile pots massed in one diamond-shaped cote appeared at a little distance, like latticed windows. This should read "pigeons" instead of "doves." For the same reason see Jer 48:28: "O ye inhabitants of Moab, leave the cities and dwell in the rock; and be like the dove that maketh her nest over the mouth of the abyss." Again the bird intended is the rock pigeon. Lu 2:24: "A sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons." This describes the sacrifice offered in the temple by Mary following the birth of Jesus.

Gene Stratton-Porter

PILATE, ACTS OF

See following article, 4, and APOCRYPHAL GOSPELS.

PILATE; PONTIUS

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humiliated at having to give way to those whom he utterly despised, and, in the manner of a small mind, revenged himself on them by calling Christ their king, and by refusing to alter the mocking inscription on the cross. It is certain that Pilate, in condemning Jesus, acted, and knew that he acted against his conscience. He knew what was right, but for selfish and cowardly reasons refused to do it. He was faced by a great moral emergency, and he failed. We rest on the judgment of our Lord, that he was guilty, but not so guilty as the leaders of the chosen people.

LITERATURE.

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There is a great mass of literature on the subject, but there is no English monograph on Pontius Pilate. In German there is G.A. Muller, *Pontius Pilatus der funfe Prokurator von Judaa* (Stuttgart, 1888). See also the various articles on Pilate in books of reference on the New Testament, notably *RE* (von Dobschiitz), *HDB* (G. T. Purves), *DCG* (A. Souter), and *Encyclopedia Biblica* (W. J. Woodhouse). For the name of-Pilate see the articles on "Pontius Pilatus et les Pontii" by Ollivier in *Review Biblical*, volume V. For the Apocryphal Gospels see article on "Gospel of Nicodemus" in *HDB*, also article "Apocryphal Gospels," in the supplementary volume of *HDB*; Orr, *New Testament Apocryphal Writings*; Zahn, *Geschichte des New Testament Kanons*; Harnack, *Altchristliche Litteraturgeschichte*. For the trial of Jesus see *Lives of Christ* by Keim, Edersheim, Stalker, Andrews and others; Taylor Innes, *Trial of Jesus Christ, a Legal Monograph*, 1899; and for the historical background, Schurer,

HJP.

J. Macartney Wilson

PILDASH

pil'-dash (pildash, "steely"): Nephew of Abram (Ge 22:22).

PILE

pil (medhurah, from dur, "heap up"): Isa 30:33, "The pile thereof is fire and much wood"; Eze 24:9,10, "I also will make the pile great. Heap on the wood, make the fire hot." Isa 30:33 may be paraphrased, 'the pyre thereof is of much wood, burning fiercely.'

See TOPHETH.

PILEHA

pil'-e-ha, pi'-le-ha.

See PILHA.

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PILGRIM; PILGRIMAGE

pil'-grim, pil'-grimaj: "Pilgrim" in English Versions of the Bible for parepidemos (Heb 11:13; 1Pe 2:11). "Pilgrimage" for maghor (Ge 47:9 (the Revised Version margin "sojournings")); Ps 119:54; and (the King James Version) Ex 6:4 (the Revised Version (British and American) "sojournings")). Both the Hebrew (see GER) and Greek words contain the idea of foreign residence, but it is the residence and not travel that is implied. Consequently "pilgrim" is a poor translation, and "sojourner," "sojourning" should have been used throughout. In the New Testament passages heaven is thought of as the contrasted permanent dwelling-place, while the Old Testament usages seem to be without a contrast definitely in mind.

PILHA

pil'-ha (pilcha', " ploughman" (plowman); the King James Version Pileha): One of those who signed Nehemiah's covenant (Ne 10:24).

PILL

See PEEL.

PILLAR

pil'-ar (matstsebhah, 'ammudh; stulos): In a good many cases the Revised Version (British and American) substitutes "pillars" for the King James Version "images" (matstsebhoth, Ex 34:13; De 7:5; 1Ki 14:23, etc.). In [Ge 19:26](#) , where "pillar of salt" is given, the word is netsibh; in 1Sa 2:8 it is matsuq; while in most other single uses the Revised Version margin gives variant renderings, as in Jud 9:6 (mutstsabh), the Revised Version margin "garrison"; in 1Ki 10:12 (mic'adh), the Revised Version margin "'a railing,' Hebrew 'a prop'"; in 2Ki 18:16 ('omenoth), the Revised Version margin "doorposts." The matstsebhoth were (1)

memorial pillars, as in the "pillars" of Jacob at Bethel (Ge 28:18,22; compare Ge 31:13; 35:14), in covenant with Laban (Ge 31:45), at Rachel's grave (Ge 35:20); Absalom's pillar (2Sa 18:18). Such pillars were legitimate (theory of a fetishistic character is not grounded); it is predicted in Isa 19:19 that such a pillar would be set up to Yahweh at the border of Egypt. (2) Idolatrous pillars, in Canaanitish and other heathen worships. These were to be ruthlessly broken down (the King James Version "images," see above; Ex 23:24; 34:13; De 7:5, etc.; compare Le 26:1). See IMAGES. The other word, 'ammudh, is used of the pillar of cloud and fire (see below); of the pillars of the tabernacle and temple (see under the word); of the two pillars JACHIN AND BOAZ (which see); poetically of the "pillars" of heaven, of earth (Job 9:6; 26:11; Ps 75:3; 99:7), etc. In the few instances of the word in the New Testament, the use is figurative. James, Cephas and John were reputed to be pillars" of the church at Jerusalem (Ga 2:9); the church is "the pillar and ground of the truth" (1Ti 3:15); he that overcomes is made "a pillar" in the temple of God (Re 3:12); a strong angel had feet "as pillars of fire" (Re 10:1).

Pillar of Cloud and Fire:

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The visible manifestation of the divine presence in the journeyings of Israel at the time of the Exodus. Yahweh, it is narrated, went before the people "by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light

The pillar of cloud by day, and the pillar of fire by night, departed not from before the people" (Ex 13:21,22; compare Ex 14:19,24; Nu 14:14). When the congregation was at rest, the cloud abode over the tabernacle (Ex 40:36; Nu 9:17; 14:14). When Yahweh wished to communicate His will to Moses, the pillar descended to the door of the Tent of Meeting (Ex 33:9-11; Nu 12:5; De 31:15). These descriptions are not to be rationalistically explained; what is depicted is a true theophany. Criticism has sought to establish discrepancies between the allusions to the cloud in the JE and the P parts of the narrative, but these are not made out without straining; e.g. it is not the case that JE alone represents Yahweh as speaking with Moses in the cloud at the door of the tabernacle. The same representation is found in Ex 29:42,43, ascribed to Pillar. An acute discussion of the alleged discrepancies may be seen in H.M. Wiener, *Essays in Pentateuchal Criticism*, 82 ff.

James Orr

PILLAR OF SALT

See SLIME; LOT.

PILLAR, PLAIN OF THE

See PLAIN OF THE PILLAR.

PILLARS OF THE EARTH

See ASTRONOMY, sec. III, 2.

PILLOW

pil'-o.

See BOLSTER; CUSHION.

PILOT

pi'-lot.

See SHIPS AND BOATS.

PILTAI

pil'-ti, pil-ta'-i (pilTay, probably "Yahweh delivers"): One of the priests, described as "the chiefs of the fathers," in the days of Joiakim (Ne 12:17).

PIN

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(yathedh, from yathadh, "to drive in a peg"(?)): A cylindrical piece of wood or metal (e.g. brass, Ex 27:19) such as that used by weavers in beating up the woof in the loom (Jud 16:14, where Delilah fastened Samson's hair with the "pin"); or as a peg for hanging (Eze 15:3; compare Isa 22:23 f; Eze 9:8); or as a tent-pin, such as those used in the tabernacle (Ex 27:19; 35:18; 38:20,31; 39:40; Nu 3:37; 4:32; Jud 4:21, where the King James Version translates "nail," the Revised Version (British and American) "tent-pin"; compare Jud 5:26, where Hebrew has the same word, English Versions of the Bible "nail"). The tent-pin, like that of today, was probably sharpened at one end (Jud 4:21) and so shaped at the other as to permit the attaching of the cords so frequently mentioned in the same connection (Ex 35:18; 39:40; Nu 3:37; 4:32; compare Isa 33:20). From the acts of driving in the tent-pin (Taqa') and pulling it out (nasa') are derived the technical Hebrew terms for pitching a tent and for breaking camp.

See also CRISPING PINS (Isa 3:22, the Revised Version (British and American) "satchels"); STAKE.

Nathan Isaacs

PINE

pin.

See PINING SICKNESS.

PINE TREE

pin tre: (1) 'ets shemen, translated the Revised Version (British and American) "wild olive," the King James Version "pine" (Ne 8:15); the Revised Version (British and American) "oil-tree," m "oleaster" (Isa 41:19); "olive-wood" (1Ki 6:23,31-33). See OIL TREE. (2) tidhhar (Isa 41:19, margin "plane"; Isa 60:13);

peuke, "fir." Lagarde, from similarity of tidhhar to the Syriac deddar, usually the "elm," considers this the best translation. Symmachus also translated tidhhar (Isa 41:19) by ptelea, the "elm." The elm, *Ulmus campestris*, is rare in Palestine and the Lebanon, though it is found today N. of Aleppo. Post (HDB, III, 592-93) considers that

(1) should be translated as "pine," which he describes as a "fat wood tree"; it is perhaps as probably a correct translation for

(2), but great uncertainty remains.

Two species of pine are plentiful in the Lebanon and flourish in most parts of Palestine when given a chance. These are the stone pine, *Pinus pinea*, and the Aleppo pine, *P. halepensis*; all the highlands looking toward the sea are suited to their growth.

E. W. G. Masterman

PINING SICKNESS

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pin'-ing, sik'-nes: In the account of the epileptic boy in Mr 9:18 it is said that "he pineth away." The verb used here (xeraino) means "to dry up," and is the same which is used of the withering of plants, but seldom used in this metaphorical sense. The English word is from the Anglo-Saxon pinjan and is often found in the Elizabethan literature, occurring 13 times in Shakespeare. In the Old Testament it is found in Le 26:39 (bis) and in Eze 24:23 and 33:10. In the Revised Version (British and American) it replaces "consume" in Eze 4:17. In all these passages it is the rendering of the Hebrew maqaq, and means expressly being wasted on account of sin. In Le 26:16 "pine away" is used in the Revised Version (British and American) to replace "cause sorrow of heart," and is the translation of the Hebrew dubh; and in De 28:65 "sorrow of mind" is also replaced in the Revised Version (British and American) by "pining of soul," the word so rendered being de'abhon, which in these two passages is expressive of homesickness. In Isa 24:16 the reduplicated exclamation, "my leanness," of the King James Version is changed into "I pine away," the word being razi. The starving people in La 4:9 are said to pine away, the word so translated being zubb. All these Hebrew words have a general meaning of to dry or to waste or wear away, or to be exhausted by morbid discharges.

Pining sickness in Isa 38:12 the King James Version is a mistranslation, the word so rendered, dallah, meaning here the thrum by which the web is tied to the loom. The figure in the verse is that Hezekiah's life is being removed from the earth by his sickness as the web is removed from the loom by having the thrums cut, and being then rolled up. Both the King James Version margin and the Revised Version margin have the correct reading, "from the thrum." Septuagint has erithou eggizouses ektemein, and Vulgate (Jerome's Latin Bible, 390-405 A. D.) dum adhuc ordiner, succidit me. The other reading is due to another interpretation of the word which in a few passages, as Jer 52:15, like its root dal, means something small, poor, and decaying or weak, such as the lean kine of Pharaoh's dream (Ge 41:19).

PINION

pin'-yun ('ebher, 'ebhrah): the Revised Version (British and American) has translated these Hebrew words uniformly by "pinion," where the King James Version uses either "wing" or "feathers," with which words they stand in parallelism in all passages. The shorter Hebrew word is found only once, in Yahweh's parable to Ezekiel: "A great eagle with great wings and long pinions (the King James Version "longwinged"), full of feathers, which had divers colors, came unto Lebanon, and took the top of the cedar" (Eze 17:3). The feminine form ('ebhrah) is used of the wings of the dove (Ps 68:13), of the ostrich (Job 39:13) and of the eagle (De 32:11). Once (Ps 91:4) it stands in a figurative expression for the protective care of Yahweh, which is bestowed on those that trust in Him.

H. L. E. Luering

PINNACLE

pin'-a-k'-l (pterugion (Mt 4:5; Lu 4:9, the Revised Version margin "wing"))
"The pinnacle of the temple" is named as the place to which the devil took Jesus, and there

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tempted Him to cast Himself down. It is not known what precise elevated spot is meant, whether a part of the roof of the temple itself, or some high point in the adjacent buildings overlooking the deep ravine. It was more probably the latter.

PINON

pi'-non (pinon, "darkness"): One of the "chiefs of Edom" (Ge 36:41; 1Ch 1:52).

PIPE

pip.

See CANDLESTICK; LAMP; MUSIC.

PIRA

pi'-ra (hoi ek Peirds (1 Esdras 5:19)): Thought to be a repetition of CAPHIRA (which see) earlier in the verse.

PIRAM

pi'-ram (pir'am, "indomitable"): King of Jarmuth, one of the five Amorite kings who leagued themselves against Joshua's invasion (Jos 10:3).

PIRATHON; PIRATHONITE

pir'-a-thon, pir'-a-thon-it (pir'athon, pir'athoni; Codex Vaticanus Pharathom; Codex Alexandrinus Phraathom, Pharathuneites): The home of Abdon the son of Hillel the Pirathonite (Jud 12:13 the King James Version), where also he was buried, "in the land of Ephraim in the mount of the Amalekites." The latter name may have clung to a district which at some former time had been held by the Amalekites. From this town also came Benaiah, one of David's chief captains

(2Sa 23:30; 1Ch 11:31; 27:14). It is probably to be identified with Fer'ata, about 6 miles Southwest of Nablus. A possible rival is Fir'on, 15 miles West of Nablus. G.A. Smith suggests a position at the head of Wady Far'ah (HGHL, 355). Moore thinks it may have been in Benjamin, Abdon being a Benjamite family (1Ch 8:23,30; 9:36). It is just possible that the place may be identical with Pharathon, one of the towns fortified by Bacchides (1 Macc 9:50).

W. Ewing

PISGAH

piz'-ga (ha-picgah; Phasga, to lelaxeumenon, he laxeute): This name, which has always the definite article, appears only in combination either with ro'sh, "head," "top," or 'ashdoth, not translated in the King James Version save in De 4:49, where it is rendered "springs" the Revised Version (British and American) uniformly "slopes," the Revised Version margin "springs."

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Pisgah is identified with Nebo in De 34:1; compare 3:27. "The top of Pisgah, which looketh down upon the desert" marks a stage in the march of the host of Israel (Nu 21:20). Hither Balak brought Balaam to the field of Zophim (Nu 23:14). Here Moses obtained his view of the Promised Land, and died. See NEBO. Many scholars (e.g. Buhl, GAP, 122; Gray, "Numbers," ICC, 291) take Pisgah as the name applying to the mountain range in which the Moab plateau terminates to the West, the "top" or "head" of Pisgah being the point in which the ridge running out westward from the main mass culminates. The summit commands a wide view, and looks down upon the desert. The identification is made surer by the name Tal'at es-Sufa found here, which seems to correspond with the field of Zophim.

‘Ashdoth is the construct plural of ‘ashedhah (singular form not found), from ‘eshedh, "foundation," "bottom," "lower part" (slope); compare Assyrian ishdu, "foundation." Some would, derive it from Aramaic ‘ashadh, "to pour," whence "fall" or "slope" (OHL, under the word). Ashdoth-pisgah overlooked the Dead Sea from the East (De 3:17; 4:49; Jos 12:3; 13:20). There can be no reasonable doubt that Ashdoth-pisgah signifies the steep slopes of the mountain descending into the contiguous valleys.

It is worthy of note that Septuagint does not uniformly render Pisgah by a proper name, but sometimes by a derivative of laxeuo, "to hew" or "to dress stone" (Nu 21:20; 23:14; De 3:27; 4:49). Jerome (Onomasticon, under the word Asedoth) gives abscisum as the Latin equivalent of Fasga. He derives Pisgah from pacagh, which, in new Hebrew, means "to split," "to cut off." This suggests a mountain the steep sides of which give it the appearance of having been "cut out." This description applies perfectly to Jebel Neba as viewed from the Dead Sea.

W. Ewing

PISHON; PISON

pi'-shon pi'-son (pishon; the King James Version): A river of EDEN (which see), said to compass the whole land of Havilah where there is gold, bdellium and onyx stone (Ge 2:11), most probably identified with the Karun River which comes down from the mountains of Media and formerly emptied into the Persian Gulf.

PISIDIA

pi-sid'-i-a (ten Pisidian (Ac 14:24); in Ac 13:14, Codices Sinaitica, Alexandrinus, Vaticanus, Ephraemi give Antiocheian ten Pisidian, "the Pisidian Antioch," the other manuscripts, Antiocheian tes Pisidias, "Antioch of Pisidia." The former, but not the latter, reading correctly describes the condition of affairs at the time when Paul traveled in the country; see below):

1. Situation and History:

Pisidia, as a strict geographical term, was the name given to the huge block of mountain country stretching northward from the Taurus range where the latter overlooked the Pamphylian coast land, to the valleys which connected Apamea with Antioch, and Antioch with Iconium. It was bounded by Lycia on the West, by the Phrygian country on the North, and by Isauria on the East; but there is no natural

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called by the Turks Kara Baulo; "Baulo" is the Turkish pronunciation of "Paulos," and the name is doubtless reminiscent of an early tradition connecting the city with Paul. Pisidia had remained unaffected by Hellenic civilization, and the Roman occupation at the time of Paul was purely military. It is therefore unlikely that Paul preached in Pisidia. Except on the extreme Northwest, none of the Christian inscriptions of Pisidia—in glaring contrast with those of Phrygia—date before the legal recognition of Christianity under Constantine.

LITERATURE.

Murray, Handbook of Asia Minor, 150 ff; Ramsay, The Church in the Roman Empire, 18 ff; Lanckoronski, Städte Pamphyliens und Pisidiens; Sterrett, Epigraphical Journey and Wolfe Expedition. A few inscriptions containing Pisidian names with native inflections have been published by Ramsay in *Revue des universités du midi*, 1895, 353 ff.

W. M. Calder

PISON

pi'-son.

See PISHON.

PISPA

pis'-pa (picpa', "dispersion," the King James Version Pispah): A son of Jether, an Asherite (1Ch 7:38).

PIT

The word translates different Hebrew words of which the most important are:

(1) bor, "pit" or "cistern," made by digging, (Ge 37:20); hence, "dungeon" (Jer 38:6, margin "pit");

(2) be'er, "pit" or "well" made by digging (Ge 21:25);

(3) she'ol, generally rendered "hell" in the King James Version (see HELL);

(4) shachath, a pit in the ground to catch wild animals. (1), (2) and (4) above are used metaphorically of the pit of the "grave" or of "sheol" (Ps 28:1; 30:3; Job 33:24). the King James Version sometimes incorrectly renders (4) by "corruption."

(5) pachath, "pit," literally (2Sa 17:9), and figuratively (Jer 48:43).

In the New Testament "pit" renders bothunos (Mt 15:14), which means any kind of hole in the ground. In the corresponding passage Lu (14:5 the King James Version)

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has phrear, "well," the same as (2) above. For "bottomless pit" (Re 9:1, the King James Version, etc.).

See ABYSS.

T. Lewis

PITCH

pich: The translation of the noun kopher, and the verb kaphar, in Ge 6:14 and of the noun zepheth, in Ex 2:3; Isa 34:9. In Ge 6:14 the words are the ordinary forms for "covering," "cover," so that the translation "pitch" is largely guesswork, aided by the Septuagint, which reads asphaltos, "bitumen," here, and by the fact that pitch is a usual "covering" for vessels. The meaning of zepheth, however, is fixed by the obvious Dead Sea imagery of Isa 34:9-15—the streams and land of Edom are to become burning bitumen, like the sites of Sodom and Gomorrah. In Ex 2:3 zepheth is combined with chemar, which also means bitumen (Ge 14:10; see SLIME), and the distinction between the words (different consistencies of the same substance?) is not clear.

Burton Scott Easton

PITCHER

pich'-er (kadh; keramion): The word is found chiefly in the Old Testament in the story of Rebekah in Ge 24:13 ff; but Gideon's men also had their lamps in pitchers (Jud 7:16,19). Ecclesiastes speaks of the pitcher broken at the fountain (12:6). The single use in the New Testament is in Mr 14:13 parallel Lu 22:10. The pitcher was an earthenware vessel (compare La 4:2, nebhel), with one or two handles, used for carrying water, and commonly borne upon the head or shoulder (compare Ge 24).

PITHOM

pi'-thom (pithom; Peitho (Ex 1:11)):

1. Meaning of Name:

Champollion (Gesenius, Lexicon, under the word) considered this name to mean "a narrow place" in Coptic, but it is generally explained to be the Egyptian Patum, or "city of the setting sun." It was one of the cities built by the Hebrews (see RAAMSES), and according to Wessel was the Thoum of the Antonine Itinerary.

Brugsch (History of Egypt, 1879, II, 343) says that it was identical with "Heracleopolis Parva, the capital of the Sethroitic nome in the age of the Greeks and Romans half-way on the great road from Pelusium to Tanis (Zoan), and this indication given on the authority of the itineraries furnishes the sole means of fixing its position." This is, however, disputed. Tum was worshipped at Thebes, at Zoan, and probably at Bubastis, while Heliopolis (Brugsch, Geogr., I, 254) was also called Pa- tum.

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PITHON

pi'-thon (pithon): A grandson of Meribbaal, or Mephibosheth (1Ch 8:35; 9:41).

PITIFUL

pit'-i-fool: As found in Scripture, means "full of pity"; it is expressed by rachamani, from rachamim (plural of racham), "bowels," "compassion" (La 4:10 the King James Version, its only occurrence in the Old Testament), "The hands of the pitiful women have sodden their own children." In Jas 5:11, we have the beautiful saying, The Lord is very pitiful (the Revised Version (British and American) "full of pity") and of tender mercy," where "very pitiful" is the translation of polusplagchnos, literally, "of many bowels," a word which does not occur elsewhere; it might be translated "large-hearted" or "tender-hearted." In Ecclesiasticus 2:11, we have "The Lord, is very, pitiful" (oiktirmon); eusplagchnos, well-hearted," "compassionate," "full of pity," occurs in 1Pe 3:8, "Love as brethren, be pitiful, be courteous," the Revised Version (British and American) "loving as brethren, tenderhearted, humble-minded." The word is found in The Prayer of Manasseh 7; Testament of the Twelve Patriarchs, Zeb 8 2.

W. L. Walker

PITY

pit'-i (chamal, chuc; eleo): "Pity," probably contracted from "piety," is tender feeling for others in misery or distress. It is allied to compassion (which see), but differs in respect of the object that causes the distress (or feeling). The feeling of pity is excited chiefly by the weakness, miserable or degraded condition of the object; compassion by his uncontrollable and inevitable misfortunes: "We pity a man of weak understanding who exposes his weakness; we compassionate the man who is reduced to a state of beggary and want" (Crabb, English Synonyms).

Pity often becomes allied to contempt; "a pity" is something to be regretted. See PITIFUL. In the Old Testament "pity" is closely akin to "mercy." It is most frequently the translation of chamal, "to pity," "to spare," e.g. in Nathan's parable of the poor man's one lamb, it is said that the rich man was worthy to die because he had "no pity" (2Sa 12:6).

In Jer 13:14 we have, "I will not pity nor spare, nor have mercy," the Revised Version (British and American) "compassion"; compare 21:7; La 2:2; Eze 5:11; 7:4, in all of which passages "pity" stands in a negative connection; we have it positively attributed to God in Eze 36:21, "I had pity for mine holy name," the Revised Version (British and American) "regard"; Joe 2:18; chuc, probably meaning, primarily, "to cover," "protect," hence, to pity, to spare, is translated "pity" (De 7:16; 13:8; Eze 16:5, etc., all negative; Jon 4:10, positive: "Thou hast had pity on the gourd (the Revised Version (British and American) "regard for") and should not I spare (the Revised Version (British and American) "have regard for," chuc) Nineveh," etc.); chanan, "to incline, toward," "be gracious," "pity," is thrice rendered "pity" (Job 19:21, "Have pity upon me, have pity upon me"; Pr 19:17; 28:8, "he that hath pity upon the poor"); racham, "to feel warm," "to love," twice (Ps 103:13, "like as a father pitieth his children"; Isa 13:18, "no pity"); once in plural rachamim (Am 1:11); other words once so translated are chemlah, "pity" (Isa 63:9); checedh, "loving-kindness" (Job 6:14, the

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Revised Version (British and American) "kindness"); machmal, "object of pity" (Eze 24:21); nudh, "to move," "bemoan" (Ps 69:20). In the New Testament "pity" occurs once only as the translation of eleeo, "to be kind," "tender" (Mt 18:33, the Revised Version (British and American) "mercy"). In 2 Macc 3:21 we have (the King James Version and the Revised Version (British and American)) "pitied" in the obsolete sense of exciting pity, "Then it would have pitied (eleein) a man to see the multitude," etc.

The Revised Version (British and American) has "pity" for "mercy" (Pr 14:21); "have pity on" for "spare" (Ps 72:13); for "favour" (Ps 109:12; 102:13,14), "Have pity upon her dust."

See MERCY; COMPASSION.

W. L. Walker

PLACE

plas: Normally for maqom, Old Testament, and topos, New Testament, but in the King James Version "place" represents a great number of Hebrew and Greek words, often used with no difference in force (e.g. 2Ch 35:10,15). the Revised Version (British and American) has made few changes, but occasionally has attempted to specialize the meaning (Ge 40:13; Job 37:8; Ac 8:32; Jas 3:11, etc.).

PLACE, BROAD; HIGH

See CITY, II, 3, 2; HIGH PLACE; OPEN PLACE.

PLAGUE

plag (negha', makkah, maggephah; mastix, plege): This word which occurs more than 120 times is applied, like pestilence, to such sudden outbursts of disease as

are regarded in the light of divine visitations. It is used in the description of leprosy about 60 times in Le 13 and 14, as well as in De 24:8. In the poetical, prophetic and eschatological books it occurs about 20 times in the general sense of a punitive disaster. The Gospel references (Mr 3:10; 5:29,34; Lu 7:21) use the word as a synonym for disease.

The specific disease now named "plague" has been from the earliest historic times a frequent visitant to Palestine and Egypt. Indeed in the Southeast between Gaza and Bubastis it has occurred so frequently that it may almost be regarded as endemic. The suddenness of its attack, the shortness of its incubation period and the rapidity of its course give it the characters which of old have been associated with manifestations of divine anger. In the early days of an epidemic it is no infrequent occurrence that 60 per cent of those attacked die within three days. I have seen a case in which death took place ten hours after the first symptoms. In the filthy and insanitary houses of eastern towns, the disease spreads rapidly. In a recent epidemic in one village of 534 inhabitants 311 died within 21 days, and I once crossed the track of a party of pilgrims to Mecca of whom two-thirds died of plague on the road. Even with modern

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sanitary activity, it is very difficult to root it out, as our recent experiences in Hong Kong and India have shown.

Of the Biblical outbreaks that were not improbably bubonic plague, the first recorded is the slaughter of the firstborn in Egypt—the 10th plague. We have too little information to identify it (Ex 11:1). The Philistines, however, used the same name, *negha*‘, for the Egyptian plagues (1Sa 4:8) as is used in Ex. The next outbreak was at Kibroth-hataavah (Nu 11:33). This was synchronous with the phenomenal flight of quails, and if these were, as is probable, driven by the wind from the plague-stricken Serbonian region, they were equally probably the carriers of the infection. Experience in both India and China has shown that animals of very diverse kinds can carry germs of the disease. A third visitation fell on the spies who brought back an evil report (Nu 14:37). A fourth destroyed those who murmured at the destruction of Korah and his fellow-rebels (Nu 16:47). These may have been recrudescences of the infection brought by the quails. The fifth outbreak was that which followed the gross religious and moral defection at, Baal-peor (Nu 25:8,9,18; 26:1; 31:16; Jos 22:17; Ps 106:29,30). Here the disease was probably conveyed by the Moabites.

A later epidemic, which was probably of bubonic plague, was that which avenged the capture of the ark (1Sa 5:6). We read of the tumors which were probably the glandular enlargements characteristic of this disease; also that at the time there was a plague of rats (1Sa 6:5)—"mice," in our version, but the word is also used as the name of the rat. The cattle seem to have carried the plague to Beth-shemesh, as has been observed in more than one place in China (1Sa 6:19). Concerning the three days' pestilence that followed David's census (2Sa 24:15; 1Ch 21:12), see Josephus, *Ant*, VII, xiii, 3. The destruction of the army of Sennacherib may have been a sudden outbreak of plague (2Ki 19:35; Isa 37:36). It is perhaps worthy of note that in Herodotus' account of the destruction of this army (ii.141) he refers to the incursion of swarms of mice.

One of the latest prophetic mentions of plague is Ho 13:14, where the plague

(debher, Septuagint dike) of death and the destruction (qaTabh, Septuagint kentron) of the grave are mentioned. From this passage Paul quotes his apostrophe at the end of 1Co 15:55, but the apostle correlates the sting (kentron) with death, and changes the dike into nikos.

Alexander Macalister

PLAGUES OF EGYPT

plagz (niphle'oth, "wonders "from pala'," to be separate," i.e. in a class by themselves; also called negheph, "plague," from naghaph, "to smite" (Ex 9:14), and negha', "a stroke," from nagma', "to touch" (Ex 11:1; compare Jos 24:10)):

INTRODUCTION

I. NATURAL PHENOMENA

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over the blood-marked door the night of the death of the firstborn and the institution of the Passover.

4. Exhibition of the Divine Use of Evil:

Last of all, the plagues had a great moral purpose in that they embodied the divine use of evil in the experience of men in this world. As the experience of Job illustrates the use of evil in the life of the righteous, so the plagues of Egypt illustrate the same great problem of evil in the lot of the wicked. In the one case, as in the other, the wonders of God are so arranged as "to justify the ways of God to men."

The minutely accurate knowledge of life in Egypt displayed by this narrative in the Book of Exodus is inconceivable in an age of so little and difficult intercommunication between nations, except by actual residence of the author in Egypt. This has an important bearing upon the time of the composition of this narrative, and so upon the question of its author.

LITERATURE.

The literature of this subject is almost endless. It will suffice to refer the reader to all the general comms., and the special commentaries on Ex, for discussion of doctrinal and critical questions. Two admirable recent discussions of the plagues, in English, are Lamb, *Miracle of Science*, and Merrins, "The Plagues of Egypt," in *Bibliotheca Sacra*, 1908, July and October.

M. G. Kyle

PLAIN

plan

(1) kikkar, "circle" "talent," or "round loaf";

(2) mishor, from yashar, "to be level"; compare Arabic maisur, "that which is easy";

(3) biqah; compare Arabic baq‘at, "a plot of ground" or "a wet meadow";

(4) ‘arabhah;

(5) shephelah;

(6) topos pedinos (Lu 6:17);

(7) ‘elon; compare elah, and ‘allon "oak" (Ge 35:4,8, etc.); also ‘elah, "Elah" (1Sa 17:2);

(8) ‘abhel):

See NATURAL FEATURES.

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(1) Kikkar, when meaning "plain" usually refers to the alluvial plain about Jericho near the north end of the Dead Sea: "Plain (the Revised Version margin "circle") of the Jordan" (Ge 13:10,11; 1Ki 7:46; 2Ch 4:17); "Plain of the valley of Jericho" (De 34:3); "cities of the Plain" (Ge 13:12; 19:29); "all the Plain" (Ge 19:17,25); "by the way of the Plain" (2Sa 18:23); but "the plain round about Jerusalem" (Ne 12:28).

See CICCAR; CIRCLE.

(2) Mishor, English Versions of the Bible "plain," the Revised Version margin usually "table-land," clearly refers in most places to the highlands of Gilead and Moab, East of the Jordan and the Dead Sea; e.g. Jos 13:9, "the plain (the Revised Version margin "table-land") of Medeba."

(3) Biq'ah is more often translated "valley" (which see).

(4) 'Arabhah is in the Revised Version (British and American) often translated "the Arabah," denoting the whole Jordan-Dead-Sea-Arabah depression equals Arabic Ghaur (Ghor). In De 11:30, the King James Version has "champaign" (which see). The "plains of Moab" (Nu 22:1; 26:3,13; 31:12; 33:48,49,50; 35:1; 36:13; De 34:1,8; Jos 13:32) and "plains of Jericho" (Jos 4:13; 5:10; 2Ki 25:5; Jer 39:5; 52:8) are the low plain or ghaur North of the Dead Sea. 'Arabhah is here equivalent to kikkar (see above). Note the distinction between mishor used of the highlands, and kikkar and 'arablah used of the ghaur.

See ARABAH.

(5) Shephelah is by the Revised Version (British and American) throughout translated "lowland" (which see), and includes the western slopes of the Judean hills and the maritime plain.

(6) Topos pedinos occurs only in Lu 6:17.

(7) 'Elon is translated "plain" in the King James Version: "plain of Moreh" (Ge 12:6; De 11:30); "plain (or plains) of Mamre" (Ge 13:18; 14:13; 18:1); "plain of Zaanaim" (Jud 4:11); "plain of the pillar" (Jud 9:6); "plain of Meonenim" (Jud 9:37); "plain of Tabor" (1Sa 10:3). the Revised Version (British and American) has throughout "oak," the Revised Version margin "terebinth"; compare "oak" (Ge 35:4,8, etc.) and "vale of Elah" (1Sa 17:2,19; 21:9).

(8) ['Abhel keramim] (Jud 11:33) is in the King James Version "the plain of the vineyards," the Revised Version (British and American) "Abel-cheramim," the Revised Version margin "the meadow of vineyards." Elsewhere in English Versions of the Bible 'abhel is "Abel" or "Abel."

See ABEL-CHERAMIM; MEADOW.

Alfred Ely Day

PLAIN OF MOAB

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In De 1:1; 2:8, "plain" is translated in the Revised Version (British and American) "Arabah," and explained, "the deep valley running North and South of the Dead Sea." It was here that Moses delivered his last addresses. Usually the word is plural ('arebhoth), the "plains" or steppes of Moab (Nu 22:1, etc.; De 34:1,8). An interesting description is given in an article on "The Steppes of Moab" by Professor G. B. Gray in The Expositor, January, 1905.

See MOAB.

PLAIN OF THE PILLAR

(ʿelon mutstsbh; Codex Vaticanus reads pros te balano te heurete tes staseos tes en Sikimois; Codex Alexandrinus omits te heurete, and the second tes): With the Revised Version margin we must read "terebinth of the pillar," the place where the men of Shechem and Beth-millo made Abimelech king (Jud 9:6). This was one of the sacred trees of which there seem to have been several near Shechem. See MEONENIM, OAK OF. "The pillar" may possibly have been the great stone which Joshua set up "under the oak that was by the sanctuary of Yahweh" (Jos 24:26).

W. Ewing

PLAIN OF THE VINEYARDS

See ABEL-CHERAMIM.

PLAIN, CITIES OF THE

See CITIES OF THE PLAIN.

PLAIN; PLAINLY

plan, plan'-li: In Ge 25:27, the King James Version "plain" represents tam. If a contrast between the vocations of Jacob and Esau is meant, the Revised Version (British and American) ("quiet," margin "harmless") may be right. But elsewhere (Job 1:1; Ps 37:37, etc.) the word means "perfect," and so probably here; the failings of the great patriarch did not detract from the general estimate of him (Mt 8:11). In Ezr 4:18 "translated" (Revised Version margin) is better than "plainly read."

PLAISTER

plas'-ter.

See PLASTER.

PLAITING

plat'-ing, plat'-ing (from the Old French, pleit, which is from the Latin plicatum, "fold"): An interweaving, a braiding, a knot; an elaborate gathering of the hair into

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knots; emplode, "outward adorning of plaiting the hair" ([1Pe 3:3](#)). Compare "platted" (crown of thorns) (Mt 27:29 parallel Mr 15:17; Joh 19:2).

See BRAIDED, BRAIDING.

PLANE

plan (Isa 44:13).

See TOOLS.

PLANE TREE

plan'-tre ('armon; platanos (Ge 30:37), elate ("pine" or "fir") (Eze 31:8); the King James Version chestnut): 'Armon is supposed to be derived from the root aram, meaning "to be bare" or "naked"; this is considered a suitable term for the plane, which sheds its bark annually. The chestnut of the King James Version is not an indigenous tree, but the plane (*Planus orientalis*) is one of the finest trees in Palestine, flourishing especially by water courses (compare Ecclesiasticus 24:14).

PLANETS

plan'-ets (mazzaloth).

See ASTROLOGY, sec. II, 3.

PLANK

plank: Thick beams or pieces of wood, for which several Hebrew words are used. The Revised Version (British and American) changes "planks" (of fir) into "boards" in 1Ki 6:15, and in a few instances substitutes "planks" where the King

James Version has "boards" (Ex 27:8; 38:7, the altar; Eze 27:5). So in the New Testament in Ac 27:44, for sanis.

See SHIPS AND BOATS, II, 2, (3).

PLANT, PLANTS

See BOTANY.

PLASTER (1)

plas'-ter (sidh): In Egypt, now as in ancient times, the buildings are plastered inside and out. The poor quality of the stone commonly used makes this necessary if a smooth attractive surface is desired. Among the poorer classes, clay mixed with straw is used. In Palestine and Syria, where there is a rainy season, the coating on the outside walls, if made of clay, must be frequently renewed. In Egypt burnt gypsum, and in Palestine and Syria burnt limestone (lime) are the commonest materials for making mortar. For the first coat of plastering the lime is mixed with "fat" red sand or

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with the ash from the bathhouse fires, and the finishing coat is composed of white sand and slaked lime with or without chopped flax straw. The plaster on some of the ancient Egyptian ruins seems to indicate that milk or some similar substance was added to the mortar to give a better surface.

The ancients preferred plastered surfaces for decorating, and even the finest granite was covered with stucco on which to paint or carve the decorations (De 27:2; Da 5:5). Columns were often first stuccoed and then painted.

The Arabic word for mortar is Tin, which really means "clay." The Hebrew sidh, literally, "to boil up," refers to the boiling of the water with which the lime is slaked, because of the heat generated during the slaking process. In Da 5:5 occurs gir, i.e. "burned in a kiln," which might mean either lime or gypsum. In Le 14:42 occurs Tuach, "to smear."

James A. Patch

PLASTER (2)

plas'-ter (marach): Only used in Isa 38:21 of the application of the cake of figs to the boil from which Hezekiah suffered. In Papyrus Ebers, figs are used as the ingredient in a plaster (xxxv, lxxix, lxxxiii). Dioscorides also recommends figs with other substances as a poultice in some skin diseases.

PLASTERING

plas'-ter-ing.

See CRAFTS, II, 15.

PLATE

plat: A term seemingly not used in the Bible for a dish as it is so commonly used at present, but always for a tablet or sheet of metal.

(1) tsits (Ex 28:36; 39:30; Le 8:9), a plate of gold on the front of the mitre of the high priest. The name seems to have been given because of the radiance of the object.

(2) pach (Ex 39:3; Nu 16:38), of plates or sheets of metal produced by hammering.

(3) luach, used for tablets or tables of stone (Ex 24:12, etc.), but in 1Ki 7:36 for the metal plates on the bases of the lavers in the temple. The word ceren, is rendered "plate" in 1Ki 7:30 the King James Version, manifestly incorrectly, the Revised Version (British and American) "axle."

Walter R. Betteridge

PLATTER

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plat'-er:

(1) qe'arah, "a deep dish" (Nu 7:13 f, 84,85). In the King James Version and the English Revised Version "charger," the American Standard Revised Version "platter" (compare Ex 25:29; 37:16); the Septuagint trublion, and in the New Testament rendered "dish" (Mt 26:23; Mr 14:20). In Ezr 1:9, the American Standard Revised Version agharTal, rendered "platter," the King James Version and the English Revised Version "chargers"; probably a deep dish or basin used in sacrificial slaughter.

(2) paropsis, originally a side dish, for relishes, entrees, but of dishes for food, in general, especially meats, fish, etc., used with poterion, "cup" or "drinking vessel" (Mt 23:25 f); also pinax, originally a large wooden dish or plate (Lu 11:39); rendered "charger" in Mt 14:8,11 the King James Version, and Mr 6:25,28 the King James Version and the English Revised Version.

Edward Bagby Pollard

PLAY

pla.

See GAMES.

PLEAD

pled: In modern non-legal English is a synonym of "pray" or "beseech," but in legal phraseology "plea," "plead," and "pleading" have a great variety of technical meanings, with "present a case before the court" as the idea common to all. All the uses of "plead" in English Versions of the Bible are connected with this legal sense, so that outside of the set phrase "plead a cause" (1Sa 24:15, etc.) there is hardly a use of the word in the King James Version, the English Revised

Version, or the American Standard Revised Version that is clear modern English. The most obscure instances are due to The King James Version's employment of "plead" to translate the niph'al of shaphaT. ShaphaT means "judge," so its niph'al means "bring oneself into a case to be judged," "enter into controversy with," and so "plead" in the legal sense. Hence, "None pleadeth in truth" (Isa 59:4) means "none of their lawsuits are honest." Accordingly, when God is said to "plead with" man (Isa 66:16 the King James Version, the English Revised Version, etc.), the meaning is that God states His side of the case and not at all that He supplicates man to repent. And this statement by God is a judicial act that of course admits of no reply. Hence, the Revised Version (British and American) has changed "plead with" into "enter into judgment with" in Jer 2:35, and the American Standard Revised Version has carried this change into all the other passages (Jer 25:31; Eze 17:20; 20:35,36; 38:22), with "execute judgment" in Isa 66:16; Joe 3:2. The same verb form occurs also in Isa 43:26: "Let us plead together," where "Let us present our arguments on both sides" would be a fair paraphrase. Otherwise "plead" usually represents ribh, for which the Revised Version (British and American) gives "strive" in place of "plead" in Ps 35:1, and "contend" in Job 13:19; 23:6 (the American Standard Revised Version also in Jud 6:31,32; Isa 3:13; Jer 2:9; 12:1; Ho 2:2, retaining "plead" only in Isa 1:17 and in the phrase "plead a cause").

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yakhach, is rendered "plead" in Job 19:5 ("plead against me my reproach," where the meaning is "convict me of"), in Mic 6:2 the King James Version and the English Revised Version (the American Standard Revised Version "contend"), and Job 16:21 the King James Version (the Revised Version (British and American) "maintain the right"). "Plead" is used also for din, in Jer 30:13 and Pr 31:9 the King James Version (the Revised Version (British and American) "minister justice to"), and Jer 5:28 the Revised Version (British and American) (the King James Version "judge"; compare Jer 22:16, the King James Version and the Revised Version (British and American) "judge"). the Revised Version (British and American) would have done vastly better if the use of "plead" had been avoided altogether.

Pleadings (i.e. "arguments") occurs in Job 13:6 (for ribh), and "plea" (din, in a specific legal sense) in De 17:8. the King James Version uses "implead" in Ac 19:38 for egkaleo, the Revised Version (British and American) "accuse," literally, "call into court"; compare also "pleaded the cause" in 2 Macc 4:44 (literally, "argued the case") and 4:47, the Revised Version (British and American) "pleaded" (literally, "spoken," the King James Version "told their cause").

Burton Scott Easton

PLEASURE

plezh'-ur (chephets, ratson; eudokia, hedone: "Pleasure" is the translation of various Hebrew words, chiefly of chephets, "inclination," hence, "pleasure," "delight" (Job 21:21, "What pleasure hath he in his house?" the American Standard Revised Version "what careth he for"; Job 22:3, "Is it any pleasure to the Almighty?"; Ps 111:2; Ec 5:4; 12:1; in Isa 44:28; 46:10; 48:14; 53:10, it has the sense of will or purpose, "He shall perform all my pleasure," etc.); of ratson, "delight," "acceptance," "good will" (Ezr 10:11; Ne 9:37; Es 1:8; Ps 51:18; 103:21, etc.); nephesh, "soul," "desire" is translated "pleasure" (De 23:24; Ps

105:22; Jer 34:16).

In the New Testament "pleasure" is the translation of eudokia, "good thought or will," "good pleasure" (Lu 2:14 the Revised Version margin; Eph 1:5,9; Php 2:13; 2Th 1:11 the Revised Version (British and American) "every desire of goodness," margin "Greek: 'good pleasure of goodness.' Compare Ro 10:1").

"To take pleasure or to have pleasure" is eudokeo (2Co 12:10; 2Th 2:12; Heb 10:6,8,38); eudokeo is once translated "good pleasure" (Lu 12:32, "It is your father's good pleasure to give you the kingdom"); the neuter participle of dokeo, "to think," etc.—meaning "it seems good to me"—to dokoun, is translated "pleasure" (Heb 12:10, "after their pleasure," the Revised Version (British and American) "as seemed good to them"); hedone, "sweetness," "pleasure," occurs in Lu 8:14; Tit 3:3; 2Pe 2:13 (referring to the lower pleasures of life); thelema, "wish," "will" (Re 4:11, the Revised Version (British and American) "because of thy will"); charis, "favor" (Ac 24:27; 25:9, the Revised Version (British and American) "favor"); spatlaio "to live voluptuously" (1Ti 5:6, the Revised Version (British and American) "she that giveth herself to pleasure"); suneudokeo, "to think well with," "to take pleasure with others" (Ro 1:32, the Revised Version (British and American) "consent with"); truphao, "to live luxuriously" (Jas 5:5, the Revised Version (British and American) "lived delicately").

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The verb "to pleasure" occurs in 2 Macc 2:27 as the translation of eucharistia, the Revised Version (British and American) "gratitude"; 12:11, ophesein, the Revised Version (British and American) "to help."

W. L. Walker

PLEDGE

plej (verbs chabhal (10 times), ‘arabh (2Ki 18:23 equals Isa 36:8); nouns chahal (Eze 18:12,16; 33:15), chabcholah (Eze 18:7), ‘arubbah), (1Sa 17:18), erabhon (Ge 38:17,18,20); also abhoT (De 24:10-13) and (the Revised Version (British and American) only) abhTiT (Hab 2:6)): All these words have about the same meaning.

(1) The "pledge" is, as in modern English, security given for future payment (Ge 38:17-24) or conduct (Hab 2:6, where the conquered nations have given guaranties of their subserviency to the Chaldeans; the King James Version's "thick clay" here rests on a misreading of the Hebrew). In 2Ki 18:23 (equals Isa 36:8) the "pledge" is a wager (so the Revised Version margin). Rabshakeh mockingly dares Hezekiah to stake a "pledge" that he can produce 2,000 men for the defense of Jerusalem, although the mighty Assyrian host has that number of horses alone. The general point of the obscure passage Pr 20:16 (equals 27:13) is that he who guarantees strangers needs a guaranty himself. 1Sa 17:18 is uncertain and the text may be corrupt. If not, the "pledge" is some (prearranged?) token of the welfare of David's brethren.

(2) Most of the occurrences of "pledge," however, deal with the debts of the very poor, who had no property that they could spare even temporarily. Consequently, the exaction of a pledge from such persons worked genuine hardship, and to take a pledge at all was a cruel act (Job 24:3), although of course the dishonesty of withholding a pledge (Eze 18:7; 33:15) was worse. Lowest in the scale was the creditor who took the garment the borrower was wearing (Am 2:8; Job 22:6; 24:9

margin), and special legislation controlled this practice. A garment (the outer "cloak" (see DRESS) not worn while doing manual labor) so taken must be restored at night (Ex 22:26; De 24:12,13), for it was the usual covering of the sleeper. (Apparently, though, the creditor regained custody of it in the daytime until the debt was paid.) A widow's clothing, however, was entirely exempt (De 24:17), as was the handmill used for bread-making (De 24:6). The lender had no right of entry into the borrower's house to obtain the pledge (De 24:10,11), but it is not said that he could not dictate what he would accept; indeed, the contrary is inconceivable.

(3) the American Standard Revised Version gives "pledge" for the King James Version and the English Revised Version "faith" in 1Ti 5:12.

See also EARNEST.

Burton Scott Easton

PLEIADES

pli'-a-dez, ple'-ya-dez, ple'-a-dez.

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See ASTROLOGY, 10; ASTRONOMY, sec. II, 10.

PLEROMA

ple-ro'-ma.

See FULLNESS.

PLOW

plou (charash; arotrioo): No implement of the Bible is more frequently illustrated today than the plow. This is partly because there is every reason to believe that the plows still used throughout Egypt, Palestine, and Syria are counterparts of the ancient ones. The first plows were probably an adaptation of the ancient Egyptian hoe, where the handle was lengthened in order that animals might be hitched to it. To make it easier to break up the ground, it was pointed, and handles were added by which it could be guided. The ancient plow probably varied in type in different sections of the country, as it does today. In one form a young tree Of oak or other strong wood of a diameter of 3 or 4 inches is cut off just below a good-sized branch and again 15 or 20 inches above. The upper end of the severed trunk is pointed and forms the share. Between this and the side branch is fitted a brace. The branch is cut off 10 or 12 ft. from the trunk and forms the pole. A lighter stick, about 3 ft. long, projects upward from the share and forms the handle. The plow used in Syria is of slightly different construction. The handle and share are one continuous piece, so cut that there is a slight bend at the middle. The share is pointed and is used bare in the plains, or in more stony regions is shod with iron. The pole is of 2 pieces joined end to end. The thicker end of the pole is notched, so that it may be attached firmly to the share. The whole plow is so light that it can be easily carried on a man's shoulder. These plows literally scratch the soil, as the Hebrew word implies. They do not turn over the ground as the modern implement does. The plowman guides the plow with one hand, and with the other sometimes goads the oxen, and at other

times with the chisel end of his goad breaks away the lumps of earth or other material which impedes the progress of his plow.

See YOKE.

In addition to the words which are found above, the following terms occur: 'abhadh (literally, "to serve"), "worked" or "plowed" (De 21:4); palach (literally, "to break open," Ps 141:7).

One special law is mentioned in connection with plowing, namely that an ox and an ass should not be yoked together (De 22:10), a prohibition which is utterly disregarded today. Oxen were principally used for plowing ([Job 1:14](#)). Often several yokes of oxen followed each other plowing parallel furrows across the field, a sight still common on the plains of Syria (1Ki 19:19). Plowing was done by bond servants (Lu 17:7; compare 'abhadh, De 21:4). Plowing cannot be done before the rains (Jer 14:4); on the other hand the soil is too sticky to plow in the winter time (Pr 20:4). The law requiring one day of rest in every seven days included plowing time (Ex 34:21).

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Figurative: "The plowers plowed upon my back" typified deep affliction (Ps 129:3; compare Ps 141:7). "Plow iniquity" is urged in the sense of "plant iniquity." Doing evil was sure to bring evil consequences (Job 4:8; compare Mic 3:12). As surely as planting comes after plowing, so surely will Yahweh carry out His decree of destruction (Isa 28:23-25). "Judah shall plow," i.e. become enslaved (Ho 10:11); compare "Foreigners shall be your plowmen" (Isa 61:5). "Will one plow there with oxen?" (Am 6:12), "neither plowing nor harvest" (Ge 45:6) are figures of desolation. Zion plowed as a field, i.e. utterly destroyed (Jer 26:18). The plowman shall overtake the reaper, i.e. the soil shall be so fertile as to require no rest—typical of great abundance (Am 9:13). No opportunity to plow because of lack of rain is a desolate picture of drought (Jer 14:4). As the plowman expects to share in the fruits of the harvest, so might an apostle expect his temporal needs to be provided for (1Co 9:10). "If ye had not plowed with my heifer," i.e. used my wife, was Samson's reply to those who had secured the answer to his riddle from her (Jud 14:18). "Beat their swords into plowshares" (or hoes) (Isa 2:4; Mic 4:3) typified peace; "beat your plowshares into swords"—war (Joe 3:10). "Having put his hand to the plow, and looking back," i.e. longing for evil things when one has set his face toward doing what is right, unfits a man for the kingdom of God (Lu 9:62; compare Ge 19:26; Php 3:13).

James A. Patch

PLUCKING OFF THE HAIR

pluk'-ing.

See HAIR, 7; PUNISHMENTS.

PLUMB-LINE; PLUMMET

plum'-lin, plum'-et, plum'-it.

See TOOLS.

POCHERETH-HAZZEBAIM

pok'-e-reth, po'-ke-reth, po-ke'-reth, -ha-ze-ba'-im (pokhereth hatstsebhayim (Ezr 2:57), or pokhereth ha-tsebhayim (Ne 7:59), "binder (feminine) of the gazelles"): Name of the head of a post-exilic family. The first word is a feminine Kal participle; compare qoheleth ("preacher"), the Hebrew title of the Book of Eccl. BDB suggests that the feminine is that of office. King James Version has "Pochereth of Zebaim" in Ezr, but Ryle (Cambridge Bible, 235) notes that "of" is not in the 1611 edition

POET

po'-et (poietes, "a maker"): Occurs in this sense only in Ac 17:28, where Paul quotes from the general expression of Greek mythology. The quotation if intended to be exact is probably from Aratus, as the words of Paul in his speech at Athens precisely agree with the opening words of the Phaenomena by Aratus. A similar but not identical expression is found in the Hymn to Zeus by Cleanthes. Aratus in his poem

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endeavors to posit Jupiter as the father and controller of all things, and worthy to be worshipped. In both his poem and that of Cleanthes, but especially in the latter, there is a true and lofty note of spiritual devotion. Paul takes this praise and devotion offered by the Greek poets to their unknown or fictitious gods and bestows it upon the one true God whom he declared unto the people of Athens.

C. E. Schenk

POETRY, HEBREW

po'-et-ri:

I. IS THERE POETRY IN THE OLD TESTAMENT?

Poetry Defined:

1. In Matter, Concrete and Imaginative
2. In Form, Emotional and Rhythmical

II. NEGLECT OF HEBREW POETRY: CAUSES

III. CHARACTERISTICS OF HEBREW POETRY, EXTERNAL AND INTERNAL

1. External or Formal Characteristics

(1) Vocabulary

(2) Grammar

(3) Rhythm

(4) Parallelism

(5) Other Literary Devices

(6) Units of Hebrew Poetry

(7) Classification of Stichs or Verses

2. Internal or Material Characteristics

(1) Themes of Hebrew Poetry

(2) Species of Hebrew Poetry

IV. POETICAL WRITINGS OF THE OLD TESTAMENT

1. The Poetical Books in the Narrow Sense

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though it makes no pretense to originality. In *The Poets of the Old Testament*, 1912, Professor A.R. Gordon gives an excellent popular account of the poetry and poetical literature of the Old Testament.

T. Witton Davies

POETRY, NEW TESTAMENT

No one questions the presence of poetry of a high order in the Old Testament. The Study of the Old Testament as the literature of the ancient Hebrews has been critically made, and the attention of even the ordinary reader of the Scriptures called to the beauty and wealth of its poetic passages. The message of the New Testament is so vitally spiritual and concerned with religion that but little attention has been paid to it as literature. Naturally it would be strange if the poetic inspiration which runs like a tide through the prophetic and post-exilic periods of the Old Testament should altogether cease under the clearer spiritual dispensation of the New Testament. The fact is that it does not cease, but that under every fundamental rule for poetic utterance, save that of rhyme, the New Testament is seen to be rich in imaginative vision, in religion touched by emotion, and in poetic expression. The Gospels, the Pauline Epistles, and the Epistle of James, all afford examples of lofty poetic utterance, while the message of Jesus is saturated with words which readily lend themselves to song. In fact it is thought by some that Jesus was no less careful of the form than of the content of His message, and that all the finer types of Hebrew poetry found in the Old Testament can be matched from His sayings, even when tested by the same rules.

In the Gospels that of Luke gives us our best examples of poetry. "No sooner have we passed through the vestibule of his Gospel than we find ourselves within a circle of harmonies" (Burton, in the *Expositor's Bible*). From the poetic utterances of Mary, Elisabeth, Zacharias, Simeon, and the Angels, the church gains her Magnificat, Beatitude, Benedictus, Nunc Dimittis and Glorias.

The utterances of John the Baptist are filled with a rugged desert vision and an expression which reveals a form of poesy in no wise to be mistaken for prose.

Paul presents many of his ideas in harmonious and beautiful forms. He knew the secular poets of his day, and has immortalized Cleanthes' Hymn to Zeus (Ac 17:28). He also quotes from Epimenides and the Athenian dramatist Menander (1Co 15:33). Paul knew the poetry of the Hebrews, and enriches his own message with many quotations from it. He was acquainted with the Christian hymnology of his own times, as is seen in Eph 5:14 and 1Ti 3:16. He offers also original flashes of poetic inspiration and utterance, a good example of which is found in Ro 8:31-37.

Who could doubt the poetic imagery of James? He might almost be called the poet of social justice and of patient waiting under affliction for the will of God to come to men.

When one comes to the words of Jesus he discovers that in a very true sense His speech answers to the requirements for Hebrew poetry. Examples of synonymous, antithetic, synthetic and causal parallelism are the rule rather than the exception in the

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utterances of Jesus. For the synonymous form see Mt 10:24; for the antithetic see Lu 6:41; for the synthetic and causal forms see Lu 9:23 and Mt 6:7. Not alone are these forms of Hebrew poetry found in the words of Jesus, but also the more involved and sustained poetic utterances (Lu 7:31-32).

No one can question the deep emotional quality, the vivid imagination and spiritual idealism of Jesus. That the form of His speech is adequately set to poetic inspiration and conforms to the laws for Hebrew poetry has not been so freely acknowledged. Independently of theory advanced in *Did Jesus Write His Own Gospel?* (William Pitt MacVey), every student of the literature of the New Testament must be grateful for the chapter on "The Poems of Jesus."

Spirituality and poetry have a kinship, and the interpretation of any message is aided by the adequate knowledge of its form. When the New Testament has thus been carefully studied as literature, it will be seen, not only that Jesus was a poet, but that the entire New Testament, if not as rich as the Old Testament in poetic passages, is sufficiently poetic to receive treatment as such in religious encyclopedias.

See also FAITHFUL SAYINGS; POETRY, HEBREW.

C. E. Schenk

POINTS

points: The word occurs in Ec 5:16, "In all points ('ummah) as he came, so shall he go"—a man leaves the world in all regards as helpless as he entered it, no matter what he may have gained or accomplished during his life.

Also in Heb 4:15, "In all points (kata panta, "in all things," as in His human nature (Heb 2:14), so in His human experience (compare Heb 2:17,18)) tempted like as we are, yet without sin." He successfully resisted temptation at all points

of His nature, in body, soul, and spirit. See TEMPTATION OF CHRIST. Westcott (in loc.) thinks that the reference is not so much to Christ issuing out of all His trials without the least stain of sin, as to "a limitation of His temptation. Man's temptations come in many cases from previous sin. Such temptations had necessarily no place in Christ. He was tempted as we are, sharing our nature, yet with this exception, that there was no sin in Him to become the spring of trial." Whichever interpretation is adopted there is profound insight into the things of the soul in joining sinlessness with fullness of experience of temptation.

M. O. Evans

POISON

poi'-z'-n (chemah, ro'-sh; thumos, ios): Residents in Palestine must, from the first, have been acquainted with venomous serpents. Six species of these are widely diffused in the land, and at least three of them are fairly common in places. Besides, there are scorpions, centipedes and the large spider, which are as much dreaded by the fellahin as are the serpents, not to speak of the minor but very serious discomforts of mosquitoes, sandflies and ticks, some of which were credited with lethal powers. In

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The Wisdom of Solomon 16:9 the Revised Version (British and American) we read that "the bites of locusts and flies did slay, and there was not found a healing for their life." There are also many poisonous plants, such as belladonna, henbane, thorn apple, and the opium poppy. None of these is mentioned in the Bible; the only names found there are the hemlock (*Conium maculatum*) of Ho 10:4, the poisonous gourd (*Citrullus colocynthis*) of 2Ki 4:39, and the grapes of gall, probably the fruit of *Calotropis procera*, the apples of Sodom of Josephus (BJ, IV, viii, 4). Some, however, believe that these are poppyheads. Poisonous waters are referred to at Marah (Ex 15:23) and Jericho (2Ki 2:19). There are no direct records of any person dying of poison except in 2 Macc 10:13, where the suicide of Ptolemy Macron is related. our Lord's promise in the appendix to Mr 16:18 shows, however, that poisons were known and might be administered by way of ordeal, as was the unknown "water of jealousy" (Nu 5:17). In this connection the story in Eusebius (*Historia Ecclesiastica*, III, 39) is interesting, that "Justus surnamed Barsabbas, though he drank a deadly

poison, suffered no injury, through the grace of the Lord." The passages in which poisonous serpents are mentioned are De 32:24, where serpents (the Revised Version (British and American) "crawling things") of the dust, probably *Cerastes hasselquistii*, the little horned vipers, are mentioned, and in De 32:33: "poison of serpents, and the cruel venom of asps." The asp may be the cobra *Naia haje*, not uncommon on the borders of the wilderness to the South. Ps 58:4 mentions the poison of serpents. Ps 140:3, "They have sharpened their tongue like a serpent; adders' poison is under their lips," indicates, what is still a common belief, that the forked tongue of the snake is the poison-bearer. This is referred to in Jas 3:8. That it was the fang and not the tongue which carried the poison was known to Pliny (xi.62). This verse of Ps 140 is given in Paul's composite quotation in Ro 3:13. There may be a reference to the giving of an intoxicant poison in Hab 2:15, where the Revised Version (British and American) reads "that addest thy venom." The prophets speak in several places of God's wrath as a cup of trembling (the Revised Version (British and American) "staggering"), e.g. Isa 51:17,22, probably suggested by the fact that chemah primarily means "fury" and

is used in that sense in more than a hundred passages. In Zec 12:2 Jerusalem is to be such a "cup of reeling unto all the peoples round about."

The semamith, "lizard" (the King James Version "spider"), mentioned in Pr 30:28 Septuagint kalabotes) was formerly regarded as poisonous and it is still much disliked by the fellahin, as they believe that it makes mocking gestures mimicking them at their prayers. They are really not poisonous. It is doubtful whether the lizard mentioned by Agur is really this stellion; the description better fits the gecko.

Alexander Macalister

POLE

pol: Nu 21:8,9 the King James Version for nes, Revised Version "standard."

POLICY

pol'-i-si: Literally "method of government," and so "ability to manage affairs." In a bad sense, "cunning," "craft," in Da 8:25 (sekhel, "understanding"); in a good sense in 1 Macc 8:4 (boule, "counsel"); also in the King James Version 2 Macc 13:18; 14:29,31 (methodos, strategema, strategeo), where the Revised Version has

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"stratagem." Policies occurs in Judith 11:8 the King James Version for panourgema, lit. "readiness for anything," here in a good sense; Revised Version "subtil devices."

POLISHED

pol'-isht.

See CORNER-STONE, (2).

POLL

pol: The word (on the derivation of which see Skeat, Concise Etymological Dictionary of the English Language, 360) has been eliminated as a verb in the American Standard Revised Version. In the King James Version and English Revised Version it represents the Hebrew verbs kacam, literally "to shear" (Eze 44:20), gazaz, literally, "to pull out," "to uproot," thence "to shear the sheep," figuratively, "to destroy an enemy" (Mic 1:16), galach, in Piel, literally, "to make bald or roundheaded" (2Sa 14:26) and qatsats, "to cut off" (Jer 9:26; 25:23; 49:32). The Hebrew noun is gulgoleth. As will be seen from the above enumeration, the Hebrew verb differ considerably in etymology, while Revised Version has not tried to distinguish. In Mic 1:16 we have a reference to the oriental custom of cutting or tearing one's hair as a sign of mourning for one's relatives. "Make thee bald, and cut off thy hair (King James Version and English Revised Version "poll thee," Hebrew gazaz) for the children of thy delight: enlarge thy baldness as the eagle (margin "vulture"); for they are gone into captivity from thee." The priests, the sons of Zadok, are instructed to abstain from outward resemblance to heathen patterns of priesthood: "Neither shall they shave their heads, nor suffer their locks to grow long; they shall only cut off the hair (the King James Version and the English Revised Version, "poll," Hebrew kacam) of their heads" (Eze 44:20). The Piel form of galach is employed in the description of the annual hair-cutting of Absalom (2Sa 14:26). Thrice we find the

verb "to poll" as the translation of Hebrew qatsats, where the American Standard Revised Version materially improves the translation by adopting the marginal version of the King James Version (Jer 9:26; 25:23; 49:32).

See HAIR.

The noun (gulgoleth, lit. "head") is translated "poll" in the phrase "by the poll," "by their polls" (Nu 1:2,18,20,22; 3:47; 1Ch 23:3,14). The expression has its origin in the numbering of persons by their heads, in the same way in which we speak of head-tax, etc.

H. L. E. Luering

POLLUTION

po-lu'-shun (ga'al, "to pollute"; alisgema, "contamination"): In Mal 1:7, "Ye offer polluted bread," i.e. not actually unclean, but worthless, common (compare Eze 4:12), bread here being used metonymically for sacrificial offerings generally (compare Le 21:6; Mt 6:11). The phrase in Ac 15:20, "the pollutions of idols," is explained in 15:29 by "things sacrificed (the King James Version "meats offered") to idols."

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POLLUX

pol'-uks.

See CASTOR AND POLLUX.

POLYGAMY

po-lig'-a-mi:

1. Meaning of the Term
2. Origin of Polygamy
3. The Old Testament and Polygamy
4. Polygamy Unnatural

The Eunuch

5. Weakness of Polygamy

1. Meaning of the Term:

Polygamy has been and is the open blazon by the human race of sex vice. The very term is a misnomer. Since man became moralized he has apprehended that the proper marriage relation between the sexes is monogamy. Whatever may have been the practice, since man could ask himself, What is right? he has known that ap' arches ("from the beginning," Mt 19:4), au fond, at bottom, marriage is the choice of one man and one woman of each other for a life family relation. La Rochefoucauld said: "Hypocrisy is a sort of homage which vice pays to virtue." There is hypocrisy beneath the word polygamy. It is an attempt to cover up by the term "plural marriage" what is not marriage and cannot be

marriage. There is no particular need of defining what the condition is, so long as we can look upon it as a violation and negation of the marriage relation. The very use of the term from any language covering a like condition is attempt—

"To steal the livery of the court of heaven

To serve the Devil in."

Polygamy is a general term and might mean a multiplicity of partners in the family relation by one of either sex. But it does not. Polygamy practically means exactly "polygyny" (gune), i.e. it describes a many-wived man. The correlative term "polyandry" describes the condition of a woman who has many men in family relation with herself. They are all husbands to her, as in polygamy all the women are wives to one man. But polyandry in historic times has had so little illustration that it may be dismissed as so exceptional as to be worthy of no further notice here.

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Had nerved the might of a northern will.
The war steed grazed in the fertile meads,
Drinking the waters of indolent streams:
He rested at eve on bloom-dight beds,
Toyed with by maidens in the goldening gleams.
They charmed his ear with dalliant song:
They closed his eyes in witchery's glee:
They fed him the vineyards' wildering draught—
He slept in the breath of the lotus tree.
White bones lie strewn on the flowering mead,
In flesh-rank grass grown high and dark.
The carrion bird hath flown—hath died—
Riseth the war-horse? Neigheth? Hark!

—JOSIAH TORREY READE, Amherst, 1856.

The above lyric may be taken as the epitaph of any polygamous nation. The last words are significant—"Neigheth? Hark!" Would the old war steed arise? "Hark!" The Sepoy rebellion was on! We "hearkened," but the rebellion went to pieces and an end was put to the Mogul empire. We have listened for half a century and heard no sound. We hear mutterings now, but the end will be as

before—even if the "war-horse" riseth and is victorious. He will then again lie down in "flesh-rank grass grown high and dark," and the "carrion bird" will fly from his "white bones." Streams cannot rise higher than their fountains. The causes remaining, the same effects will follow.

See DIVORCE; FAMILY; MARRIAGE.

C. Caverno

POMEGRANATE

pom'-gran-at, pom-gran'-at, pum'-gran-at (rimmon (tree and fruit); the Hebrew name is similar to the Arabic, Aramaic and Ethiopic; rhoa):

1. A Tree Characteristic of Palestine: One of the most attractive and most characteristic of the fruit trees of Syria, probably indigenous to Persia, Afghanistan and the neighborhood of the Caucasus, but introduced to Palestine in very ancient times. The spies brought specimens of figs and pomegranates, along with grapes,

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from the Vale of Eshcol (Nu 13:23). Vines, figs and pomegranates are mentioned (Nu 20:5) as fruits the Israelites missed in the wilderness; the promised land was to be one "of wheat and barley, and vines and fig-trees and pomegranates" (De 8:8), a promise renewed in Hag 2:19. In the lamentation in Joe 1:11,12 we have the pomegranate, the palm tree and the apple tree represented as withered, "for joy is withered away from the sons of men."

2. The Fruit:

The pomegranate tree, *Punica granatum* (Natural Order, Granateae) occurs usually as a shrub or small tree 10-15 ft. high, and is distinguished by its fresh green, oval leaves, which fall in winter, and its brilliant scarlet blossoms (compare So 7:12). The beauty of an orchard of pomegranates is referred to in So 4:13. The fruit which is ripe about September is apple-shaped, yellow-brown with a blush of red, and is surmounted by a crown-like hard calyx; on breaking the hard rind, the white or pinkish, translucent fruits are seen tightly packed together inside. The juicy seeds are sometimes sweet and sometimes somewhat acid, and need sugar for eating. The juice expressed from the seeds is made into a kind of syrup for flavoring drinks, and in ancient days was made into wine: "I would cause thee to drink of spiced wine, of the juice (margin "sweet wine") of my pomegranate" (So 8:2). The beauty of a cut section of pomegranate—or one burst open naturally, when fully ripe—may have given rise to the comparison in So 4:3; 6:7: "Thy temples are like a piece of a pomegranate." The rind of the pomegranate contains a very high percentage of tannic acid, and is employed both as a medicine and for tanning, particularly in making genuine morocco leather.

Whether the pomegranate tree in Migron under which Saul is said (1Sa 14:2) to have abode with his 600 men was really a tree or a place, Rimmon, is doubtful.

See RIMMON.

3. The Pomegranate in Art:

A large number of references to the pomegranate are to the use of the form of the fruit in ornamentation, in which respect it appears among the Hebrews to have something of the position of the lotus bud as a decorative motive in Egypt. It was embroidered in many colors on the skirts of Aaron's garments, together with golden bells (Ex 28:33 f; 39:24-26 compare Ecclesiasticus 45:9). Hiram of Tyre introduced the pomegranate into his brass work ornamentation in the temple: "So he made the pillars; and there were two rows round about upon the one network, to cover the capitals that were upon the top of the pillars" (margin "So the Syriac The Hebrew has 'pomegranates'")(1Ki 7:18). "And the pomegranates were two hundred, in rows round about upon the other capital" (1Ki 7:20 compare also Ps 7:42; 2Ki 25:17; 2Ch 3:16; 4:13).

E. W. G. Masterman

POMMEL

pum'-el (2Ch 4:12,13): the Revised Version (British and American) reads "bowl" (which see).

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POND

See CISTERN; POOL.

PONDER

pon'-der: Occurs in the King James Version 5 times in the Book of Proverbs and nowhere else in the Old Testament. In each case it means "to consider carefully," "to weigh mentally." In Pr 4:26 and 5:21, the Revised Version (British and American) substitutes "make level." In Pr 5:6, it drops out entirely in the Revised Version (British and American). In Pr 21:2 and 24:12, "weigh" is substituted for "ponder." The one New Testament passage is [Lu 2:19](#) ; here the Revised Version (British and American) has "pondering" where the King James Version has "and pondered."

PONTIUS

pon'-shi-us, pon'-ti-us.

See PILATE.

PONTUS

pon'-tus (Pontos): Was an important province in the northeastern part of Asia Minor, lying along the south shore of the Black Sea. The name was geographical, not ethnical, in origin, and was first used to designate that part of Cappadocia which bordered on the "Pontus," as the Euxine was often termed. Pontus proper extended from the Halys River on the West to the borders of Colchis on the East, its interior boundaries meeting those of Galatia, Cappadocia and Armenia. The chief rivers besides the Halys were the Iris, Lycus and Thermodon. The configuration of the country included a beautiful but narrow, riparian margin, backed by a noble range of mountains parallel to the coast, while these in turn

were broken by the streams that forced their way from the interior plains down to the sea; the valleys, narrower or wider, were fertile and productive, as were the wide plains of the interior such as the Chiliokomon and Phanaroea. The mountain slopes were originally clothed with heavy forests of beech, pine and oak of different species, and when the country was well afforested, the rainfall must have been better adequate than now to the needs of a luxuriant vegetation.

The first points in the earliest history of Pontus emerge from obscurity, much as the mountain peaks of its own noble ranges lift their heads above a fog bank. Thus, we catch glimpses of Assyrian culture at Sinope and Amisus, probably as far back as the 3rd millennium BC. The period of Hittite domination in Asia Minor followed hard after, and there is increasing reason to suppose that the Hittites occupied certain leading city sites in Pontus, constructed the artificial mounds or tumuli that frequently meet the eyes of modern travelers, hewed out the rock tombs, and stamped their character upon the early conditions. The home of the Amazons, those warrior priestesses of the Hittites, was located on the banks of the Thermodon, and the mountains rising behind Terme are still called the "Amazon Range"; and the old

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completely vanquished. His dominions were finally and permanently incorporated in the territories of the Roman republic. The aged king, breathing out wrath and forming impossible plans against his lifelong enemies, died in exile in the Crimea from poison administered by his own hand.

Most of Pontus was for administrative purposes united by the Romans with the province of Bithynia, though the eastern part subsisted as a separate kingdom under Polemon and his house, 36 BC to 63 AD, and the southwestern portion was incorporated with the province of Galatia. It was during the Roman period that Christianity entered this province. There were Jews dwelling in Pontus, devout representatives of whom were in Jerusalem on the Day of Pentecost (Ac 2:9). Paul's associates, Aquila and Priscilla, were originally from here (Ac 18:2). The sojourners of the Dispersion are included in the address of the first Epistle of Peter together with the people of four other provinces in Asia Minor ([1Pe 1:1](#)). Local traditions connect the apostles Andrew and Thaddeus with evangelistic labors in this region. They are said to have followed the great artery of travel leading from Caesarea Mazaca to Sinope. Pliny, governor of Bithynia and Pontus 111-113 AD, found Christians under his authority in great numbers (see BITHYNIA), and Professor Ramsay argues that Pliny's famous letters, Numbers 96 and 97, written to the emperor Traian on the subject of the treatment of Christians under his government (see PERSECUTION), were composed in view of conditions in Amisus (Church in Roman Empire, 224, 225).

The Roman empire in the East was gradually merged into the Byzantine, which is still known to the local inhabitants as the empire of "Roum," i.e. Rome. Pontus shared the vicissitudes of this rather unfortunate government until, in 1204, a branch of the Byzantine imperial family established in Pontus a separate small state with its capital at Trebizond. Here the house of the Grand Comneni, sheltered between the sea and the mountain ranges, maintained its tinsel sovereignty to and beyond the fall of Constantinople. In 1461 Trebizond was taken by Mohammed the Conqueror, since which date Pontus, with its

conglomerate population of Turks, Armenians, Greeks and fragments of other races, has been a part of the Ottoman empire.

G. E. White

POOL; POND; RESERVOIR

pool, pond, rez'-er-vwar, rez'-er-vwar ((1) berekhah, "pool"; compare Arabic birkat, "pool"; compare berakhah, "blessing," and Arabic barakat, "blessing"; (2) agham, "pool," "marsh," "reeds"; compare Arabic 'ajam, "thicket," "jungle"; (3) miqwah, "reservoir," the King James Version "ditch" (Isa 22:11); (4) miqweh, "pond," the King James Version "pool" (Ex 7:19); miqweh ha-mayim, English Versions of the Bible "gathering together of the waters" (Ge 1:10); miqweh-mayim, "a gathering of water," the King James Version "plenty of water" (Le 11:36); (5) kolumbethra, "pool," literally, "a place of diving," from kolumbao, "to dive"): Lakes (see LAKE) are very rare in Syria and Palestine, but the dry climate, which is one reason for the fewness of lakes, impels the inhabitants to make artificial pools or reservoirs to collect the water of the rain or of springs for irrigation and also for drinking. The largest of these are made by damming water courses, in which water flows during the winter or at least after showers of rain. These may be enlarged or deepened by excavation. Good

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examples of this are found at Diban and Madeba in Moab. Smaller pools of rectangular shape and usually much wider than deep, having no connection with water courses, are built in towns to receive rain from the roofs or from the surface of the ground. These may be for common use like several large ones in Jerusalem, or may belong to particular houses. These are commonly excavated to some depth in the soil or rock, though the walls are likely to rise above the surface. Between these and cylindrical pits or cisterns no sharp line can be drawn.

The water of springs may be collected in large or small pools of masonry, as the pool of Siloam (Joh 9:7). This is commonly done for irrigation when the spring is so small that the water would be lost by absorption or evaporation if it were attempted to convey it continuously to the fields. The pool (Arabic, birkat) receives the trickle of water until it is full. The water is then let out in a large stream and conducted where it is needed. (In this way by patient labor a small trickling spring may support much vegetation.)

‘Agham does not seem to be used of artificial pools, but rather of natural or accidental depressions containing water, as pools by the Nile (Ex 7:19; 8:5), or in the wilderness (Ps 107:35; 114:8; Isa 14:23; 35:7; 41:18; 42:15). In Isa 19:10 the rendering of the King James Version, "all that make sluices and ponds for fish," would be an exception to this statement, but the Revised Version (British and American) has "all they that work for hire shall be grieved in soul." Miqwah occurs with ‘agham in Ex 7:19 of the ponds and pools by the Nile. Berekhah is used of "the pool of Gibeon" (2Sa 2:13), "the pool in Hebron" (2Sa 4:12), "the pool of Samaria" (1Ki 22:38), "the pools in Heshbon" (So 7:4), "the pool of Shelah," the King James Version "Shiloah" (Ne 3:15); compare "the waters of Shiloah" (Isa 8:6). We read in Ec 2:6, "I made me pools of water, to water therefrom the forest where trees were reared." There is mention of "the upper pool" (2Ki 18:17; Isa 7:3; 36:2), "the lower pool" (Isa 22:9), "the king's pool" (Ne 2:14). Isa 22:11 has, "Ye made also a reservoir (miqwah) between the two walls for the water of the old pool (berekhah)." Kolumbethra is used of the

pool of Bethesda (Joh 5:2,4,7) and of the pool of Siloam (Joh 9:7,11).

See also CISTERN; NATURAL FEATURES; BJ, V, iv, 2.

Alfred Ely Day

POOLS OF SOLOMON

poolz.

See CISTERN; POOL.

POOR

poor (‘ebhyon, dal, ‘ani, rush; ptochos):

I. In the Old Testament.

The poor have great prominence in the Bible; it is said, indeed, that there should be no poor among the Hebrews because Yahweh should so greatly bless them (De 15:4 the

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(ptochos)); "poor" in the sense of pitiable occurs in 2 Macc 4:47 (talaiporos), the Revised Version (British and American) "hapless."

IV. The Revised Version (British and American) Changes.

For "the poor of this world" (Jas 2:5) the Revised Version (British and American) has "them that are poor as to the world"; for "The poor shall trust in it" (Isa 14:32), "In her shall the afflicted take refuge"; instead of "Whereas also he that is born in his kingdom becometh poor" (Ec 4:14), "Yea, even in his kingdom he was born poor"; "poor" for "humble" (Ps 9:12; 10:12, margin "meek"), for "lowly" (Pr 16:19, margin "meek").

W. L. Walker

POPLAR

pop'-lar (libhneh, "whiteness"; sturakinos, "storax" (Ge 30:37), leuke, "poplar" (Ho 4:13) (libhneh is so similar to the Arabic libna, the storax, that the latter certainly has the first claim to be the true translation)): "Jacob took him rods of fresh poplar," margin "storax tree" (Ge 30:37). "They burn incense upon the hills, under oaks and poplars and terebinths, because the shadow thereof is good" (Ho 4:13). In the latter reference the conjunction of the shrub, storax, with two great trees like the oak and terebinth—even though they all grow in the mountains—is strange. The storax cannot give a shade comparable with these trees. Had we other evidence of the storax being a sacred tree among the Hebrews, it might explain the difficulty.

The storax, *Styrax officinalis* (Natural Order *Styraceae*), is a very common shrub in Palestine which occasionally attains the height of 20 feet. The under surfaces

of its oval leaves are covered with whitish hairs, and it has many beautiful pure-white flowers like orange blossoms—hence, its name "whiteness."

The poplar, the traditional translation in Ho 4:13, flourishes in many parts of Palestine. The white poplar, *Populus alba*, Arabic Haur, is common everywhere; *Euphratica* occurs especially in the Jordan valley; the black poplar, *P. nigra*, and the Lombardy poplar, *P. pyramidalis*—probably an importation—are both plentiful in the plain of Coele-Syria, around Damascus and along the river banks of Syria.

E. W. G. Masterman

PORATHA

po-ra'-tha, por'-a-tha (pora-tha'): One of the sons of Haman (Es 9:8). The etymology is uncertain; perhaps from the Persian *purdata*, "given by fate."

PORCH

porch: Chiefly in the Old Testament 'alam, used of the temples of Solomon and Ezekiel (see TEMPLE); once *micderon*, a "vestibule," in Jud 3:23. In the New Testament, the word occurs in connection with the high priest's palace (Mt 26:71,

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pulon; Mr 14:68, proaulion), and as the rendering of stoa, a "portico," in Joh 5:2 (pool of Bethesda); and Joh 10:23; Ac 3:11; 5:12.

See PORCH, PORTICO, SOLOMON'S.

PORCH, PORTICO, SOLOMON'S

por'-ti-ko, (he stoa he kaloumene Solomontos): This important element of Herod's temple, preserving in its name a traditional connection with Solomon, is thrice referred to in the New Testament, namely, in Joh 10:23; Ac 3:11, "the porch that is called Solomon's"; and Ac 5:12. In these passages the Greek word stoa is translated "porch" but in the Revised Version margin of Ac 3:11 more correctly "portico". In architecture a "porch" is strictly an exterior structure forming a covered approach to the entrance of a building; a "portico" is an ambulatory, consisting of a roof supported by columns placed at regular intervals—a roofed colonnade. The portico bearing Solomon's name was that running along the eastern wall in the Court of the Gentiles of Herod's temple. It had double columns, while that on the South known as the Royal Portico had four rows (compare Josephus, Ant, XV, xi, 3; BJ, V, v, and see TEMPLE, HEROD'S). The portico was the scene of Christ's teaching at the Feast of the Dedication (Joh 10:23), and was flocked to by the multitude after the healing of the lame man (Ac 3:11). There the apostles preached and wrought other miracles (Ac 5:12).

W. Shaw Caldecott

PORCIUS FESTUS

por'-shus.

See FESTUS.

PORCUPINE

por'-ku-pin (qippodh (Isa 14:23; 34:11; Ze 2:14) the King James Version "bittern," the Revised Version (British and American) "porcupine"; Septuagint echinos "hedgehog"; qippoz (Isa 34:15), the King James Version "great owl," the English Revised Version "arrow-snake," the American Standard Revised Version "dart- snake"; Septuagint echinos; compare Arabic qunfud, or qunfudh, "hedgehog" or "porcupine." qippodh, is referred to the root qaphadh, "to draw one's self together" or "to roll oneself up," while qipoz is referred to the root qaphaz, and the root qaphats, "to draw together in order to spring." The resemblance between all these words, including the Arabic is obvious, and it is to be noted that the Septuagint has echinos in all the places cited):

The Greek echinos is the hedgehog. The Arabic kunfudh is used in some localities for the hedgehog and in others for the porcupine, which is also called nis. The hedgehog is also called kibbabat-ush-shauk, or "ball of spines." These two animals are both found in Syria and Palestine, and, while both have spines, they are very different animals, though often confounded. The hedgehog, *Erinaceus europeus*, is one of the Insectivora. It eats not only insects but also snakes and other small animals, as well as

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fruits and roots. It is about 10 inches long, covered with short spines, and rolls itself into a ball when attacked. It inhabits the countries bordering the Mediterranean. The porcupine, *Hystrix cristata*, is a rodent, about 26 inches long, having long spines. It is herbivorous. It backs rapidly at its foes, thrusting its sharp spines into their flesh, not shooting its spines, as is often stated. It inhabits most of Europe and Asia. It is very different from the Canadian porcupine, *Erethizon dorsatus*, as well as from the tree porcupines of Mexico and Central and South America.

As to the rendering "bittern" for qippodh (Isa 14:23; 34:15; Ze 2:14), while the etymology favors "hedgehog," the context favors a bird, especially in Isa 34:11, though it cannot be said that in any of the passages the context makes "hedgehog" an impossible rendering.

In Isa 34:15, for qippoz, most modern authorities (compare the Revised Version (British and American)) have some sort of serpent, referring to the Arabic root qafaz, "to spring." (See notes above on qaphaz and qaphats.) In this passage also the context is not unfavorable to a bird (compare the King James Version "great owl").

See BITTERN; OWL; SERPENT.

Alfred Ely Day

PORPHYRY

por'-fi-ri (in Es 1:6, the Revised Version margin has "porphyry" (the King James Version margin "porphyre") for bahaT, English Versions of the Bible "red (marble)"; the Septuagint has smaragdtes, which was a green stone): Porphyry is an igneous rock containing distinct crystals of feldspar in a feldspathic matrix. It may be purple or of other colors, as green. "Porphyry" is from porphureos, "purple."

PORPOISE

por'-pus (the Revised Version margin has "porpoise-skin" for 'or tachash, the Revised Version (British and American) "sealskin," the King James Version "badgers' skins" (Ex 25:5; 26:14; 35:7,23; 36:19; 39:34; Nu 4:6,8,10,11,12,14,25; Eze 16:10)): The word denotes leather used in the furnishings of the tabernacle (for shoes in Eze 16:10), and was probably the skin of the dugong, Halichore dugong, Arabic tukhas, which is found in the Red Sea.

See BADGER.

PORT; PORTER

port, por'-ter: "Port" in the sense of "gate" (of a city or building) is obsolete in modern English, and even in the King James Version is found only in Ne 2:13. "Porter," as "gate-keeper," however, is still in some use, but "porter" now (but never in the English Versions of the Bible) generally means a burden-carrier. In the Old Testament, except in 2Sa 18:26; 2Ki 7:10,11, the porter (sho'er) is a sacred officer of the temple or tabernacle, belonging to a particular family of the Levites, with a share in the sacred dues (Ne 13:5; 12:47). The "porters" are mentioned only in Chronicles,

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Ezra and Nehemiah, and Chronicles has a special interest in them, relating that their duties were settled as far back as the time of David (1Ch 26:1-19), and that the office extended further to the first settlement of Palestine and even to Moses' day (1Ch 9:17-

26). The office was evidently one of some dignity, and the "chief-porters" (1Ch 9:26) were important persons. For some inscrutable reason the Revised Version (British and American) renders sho'er by "doorkeeper" in 1Ch 15-26, but not elsewhere.

See DOORKEEPER.

Burton Scott Easton

PORTION; PART

por'-shun: As far as a distinction between these words is possible in English, it lies in the fact that a "portion" is a "part" about whose destiny something is implied (Ps 142:5, etc.). The Hebrew has no two synonyms similarly related, and in consequence the use of the words in English Versions of the Bible is settled either by rather arbitrary considerations (menah, is always "portion" in the Revised Version (British and American), but is "part" in the King James Version, Ex 29:26; Le 7:33; 8:29) or by the context, irrespective of the Hebrew word used. So "part" and "portion" both represent dabhar, 1Ki 6:38; Ne 12:47; peh, Zec 13:8; De 21:17; chebhel, Jos 17:5 (Revised Version); Eze 47:13; meros, Lu 11:36; 12:46. And in the vast majority of cases in the Old Testament both words represent simply some derivative of chalaq, normally the noun cheleq.

Burton Scott Easton

POSIDONIUS

pos-i-do'-ni-us (Posidonios, al. Posidonios and Poseidon): One of the three

envoys sent by the Syrian general Nicanor to treat with the Jews under Judas during his invasion of Judea, 161 BC (2 Macc 14:19). In 1 Macc 7:27 ff, proposals are sent by Nicanor to Judas, but no envoys are named, and it is there asserted in contradiction to 2 Maccabees that Judas broke off the negotiation because of the treacherous designs of Nicanor.

POSSESS; POSSESSION

po-zes', po-zesh'-un: "Possess" in modern English means normally only "keep in one's possession." But in Elizabethan English it means also "take into possession," and, in fact, the word in the Old Testament always represents Hebrew verbs with the latter as their primary meaning (yarash, in nearly all cases, otherwise nachal, qanah, 'achaz; Aramaic chacan). Consequently, in almost every case "take possession of" could be substituted advantageously for "possess," but the Revised Version (British and American) has not thought the change worth carrying through. In the Apocrypha and New Testament, however, the distinction has been made, the King James Version's "possess" being retained for katecho, in 1Co 7:30; 2Co 6:10, but the same translation for ktaomai, is changed into "take us for a possession (Judith 8:22), "get" (Lu 18:12), "win" (Lu 21:19), and "possess himself of" (1Th 4:4, a very obscure passage). In the noun possession, on the other hand, no such ambiguity exists, and

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attention need be called only to the following passages. In De 11:6, the King James Version has, "all the substance that was in their possession," Hebrew "all that subsisted at their feet," the Revised Version (British and American) "every living thing that followed them." the King James Version uses "possession" loosely in Ac 28:7 for chorion, the Revised Version (British and American) "lands." peripoiesis, from peripoieo, "cause to remain over," "gain," rendered "God's own possession" in Eph 1:14 the Revised Version (British and American) (the King James Version "possession") and 1Pe 2:9 (the King James Version "peculiar," the King James Version margin "purchased"). "God's own" is a gloss but is implied in the context.

Burton Scott Easton

POSSESSION, DEMONIAL

de-mo-ni'-a-kal (Mt 4:24; 8:16, etc.).

See DEMON, DEMONIAL, DEMONOLOGY.

POST

post (ruts, "to run," ratsim, "runners"): The "runners" formed the royal guard (1Sa 22:17; 1Ki 14:27; 2Ki 11:4,13; see GUARD). From them were chosen the couriers who carried royal letters and dispatches throughout the kingdom (2Ch 30:6,10; Es 3:13,15; Jer 51:31). In the Persian service they were mounted on the swiftest horses (Es 8:10,14; compare Xenophon, Cyrop. viii.6,17; Herodotus viii.98). They had the right to command the service of either men or animals in order to expedite their progress (compare Mt 5:41; Mr 15:21, "compel," "impress").

Used in Job 9:25 and the King James Version The Wisdom of Solomon 5:9 (aggelia, the Revised Version (British and American) "message") of the swift

passage of time.

See also HOUSE, II, 1, (4), (7).

M. O. Evans

POT

pot: A term used as the translation of a number of Hebrew and Greek words whose fundamental meaning seems to describe them as intended for the most part to hold liquid or semi-liquid substances, but the pots of Ex 27:3 are intended to hold ashes.

(1) cir, the most common word for "pot." It designates most frequently some household utensil, probably a pot or kettle for boiling. So 2Ki 4:38 ff; Ex 16:3; Jer 1:13 the King James Version; Eze 11:3,7,11, "caldron"; 24:3,6 the King James Version; Mic 3:3; Zec 14:21, etc. It is also used as the name of some vessel of the sanctuary. So Ex 27:3, where the context shows it was intended to hold ashes; 1Ki 7:45; 2Ch 4:16; 2Ki 25:14. In Ps 60:8; 108:9, it is a pot for washing.

(2) parur (Nu 11:8; 1Sa 2:14), a vessel for boiling; in Jud 6:19, a vessel for holding broth.

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(3) dudh, rendered "pot" in Ps 81:6 in the King James Version, "basket" in the Revised Version (British and American); "pot" both the King James Version and the Revised Version (British and American) in Job 41:20.

(4) tsintseneth (Ex 16:33), the jar in which the manna was placed. This jar or pot is mentioned in Heb 9:4 under the name stannos.

(5) 'acon (2Ki 4:2), some kind of jar for holding oil.

(6) xestes (Mr 7:4), some kind of household utensil.

Mention may also be made of the word rendered "pot" in Le 6:28 the King James Version, where the Revised Version (British and American) renders more correctly by the general term "vessel"; for the King James Version "pots" (Ps 68:13) the Revised Version (British and American) substitutes "sheepfolds." The root is uncertain. Those who render "sheepfolds" connect with the related root in Ge 49:14; Jud 5:16. Others render "fireplaces" or "ash heaps." See also "range for pots," in Le 11:35; "pots," Jer 35:5 the King James Version, correctly "bowls" the Revised Version (British and American); "refining pots" in Pr 17:3; 27:21.

See also FOOD.

Walter R. Betteridge

POTENTATE

po'-ten-tat (dunastes, "mighty one," from dunamai, "to be able"): A person who possesses great power and authority. Only in 1Ti 6:15, "the blessed and only Potentate" (= God). The same Greek word is used of Zeus in Sophocles (Ant. 608), and of God in Apocrypha (e.g. Sirach 46:5; 2 Macc 15:3,13). It is used of men in Lu 1:52 (the King James Version "the mighty," the Revised Version

(British and American) "princes") and Ac 8:27 ("of great authority").

POTI-PHERA

po-tif'-e-ra (poTi phera'; Egyptian Padipara, "the (one) given of the sun-god"; compare Hebrew Nathaniel, "the gift of God," Ge 41:45,50; 46:20): There is no certain evidence from Egypt that this name was in existence until the XXIIInd Dynasty, about 950 BC. But names of the Hyksos period, and, indeed, any kind of Hyksos inscriptions, are so scarce on account of the destruction of Hyksos monuments by the Egyptians of later times that the absence of such names is really no evidence on the subject. The fact that this name has not been discovered earlier than 950 BC does not give any warrant for the claim that the narrative is of a late date.

M. G. Kyle

POTIPHAR

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pot'-i-far (poTiphar; compare Egyptian Potiphera (Ge 39:1 f)): A high Egyptian official who became the master of Joseph. It is particularly mentioned that he was an Egyptian, i.e. one of the native Egyptian officials at the Hyksos court.

POTSHERD

pot'-shurd (cheres): A piece of earthenware (Job 2:8; Ps 22:15; Isa 45:9). the Revised Version (British and American) renders the word in Pr 26:23, "an earthen vessel," and in Job 41:30 substitutes "sharp potsherds" for "sharp stones." Sirach 22:7 refers to the art of "gluing a potsherd (ostrakon) together."

See HARSITH; OSTRACA.

POTSHERD GATE

(Jer 19:2).

See HARSITH.

POTTAGE

pot'-aj.

See FOOD, III.

POTTER'S FIELD

pot'-erz.

See ACELDAMA.

POTTER; POTTERY

pot'-er, pot'-er-i:

1. Historical Development
2. Forms
3. Methods of Production
4. Uses
5. Biblical Terms
6. Archaeological Significance

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referred to by Luke, being equal to 6,17 British pounds, or about \$33 (in 1915); the latter 102,10 British pounds or \$510 (in 1915).

See WEIGHTS AND MEASURES.

Figurative: "Pound," like "talent," is used in the New Testament for intellectual gifts and spiritual endowments, as in the passage given above.

H. Porter

POVERTY

pov'-er-ti:

1. Old Testament References:

This word, found but once in the Old Testament (Ge 45:11) outside of the Book of Proverbs in which it occurs 11 times (6:11; 10:15; 11:24 the King James Version; 13:18; 20:13; 23:21; 24:34; 28:19,22 the King James Version; 30:8; 31:7), is a translation of yiwaresh, "to be poor," "to come to poverty" (Ge 45:11). Four different Hebrew words are used in the 11 references in Prov, all bearing the idea of being in need of the necessities of life, although a distinction is made between being in want and being in extreme want. Pr 18:23 well illustrates the general meaning of "poverty" as found in this book: "The poor (rush, "to be impoverished," "destitute") useth entreaties; but the rich answereth roughly."

2. New Testament References

"Poverty" occurs 3 times in the New Testament (2Co 8:2,9; Re 2:9) and is the translation of ptocheia, "to be reduced to a state of beggary or pauperism."

The teaching of the Bible on this subject would, however, be incomplete unless all the references to the "poor" were considered in this connection. Indeed the

word for "poverty" has its root in the word for "poor" (ptochos; 'ani, or dal).

See POOR.

3. Two Degrees of Poverty:

At least two degrees of poverty are recognized. The Old Testament does not distinguish between them as clearly as does the New Testament. The New Testament, for example, by its use of two words for "poor" sets forth this distinction. In 2Co 9:9, "he hath given to the poor," the word used is penes, which does not indicate extreme poverty, but simply a condition of living from hand to mouth, a bare and scant livelihood, such as that made by the widow who cast her two mites into the treasury (Lu 21:2); while in such passages as 2Co 6:10: "As poor, yet making many rich," and Lu 6:20: "Blessed are ye poor" (ptochoi, a condition is indicated of abject beggary, pauperism, such as that in which we find Lazarus who was laid at the gate of the rich man's palace, begging even the crumbs which fell from the table of the rich man (Lu 16:20,21). It was into this latter condition that Christ voluntarily entered for our sakes:

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need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked."

William Evans

POWDERS

pou'-derz ('abheqath rokhel): The "powders of the merchant" in So 3:6 were probably perfumes, as they are associated with myrrh and frankincense in the account of the festal procession of the litter of Solomon. They may have been some sweet-scented wood in powder, or else some form of incense.

POWER

pou'-er: This word, indicative of might, strength, force, is used in the Old Testament to render very many Hebrew terms, the translation in numerous instances being varied in the Revised Version (British and American) to words like "valor," "rule," "strength," "might," "dominion." The principal words for "power" in the New Testament are dunamis, and exousia. In the latter case the Revised Version (British and American) frequently changes to "authority" (Mr 3:15; 6:7; Eph 1:21, etc.) or "right" (Ro 9:21; 1Co 9:6; 2Th 3:9, etc.). Power is attributed preeminently to God (1Ch 29:11; Job 26:14; Ps 66:7; 145:11; Re 7:12, etc.). On this attribute of power of God, see OMNIPOTENCE. The supreme manifestation of the power, as of the wisdom and love of God, is in redemption (1Co 1:18,24). The preaching of the gospel is accompanied by the power of the Holy Spirit (1Co 2:4; 1Th 1:5, etc.). Miracles, as "mighty works," are denoted by the term "powers" (so Mt 11:21,23 the Revised Version margin, etc.). The end of all time's developments is that God takes to Him His great power and reigns (Re 11:17).

James Orr

POWER OF KEYS

See KEYS, POWER OF THE.

PRAETORIAN GUARD

pre-to'-ri-an: "My bonds in Christ are manifest in all the palace, and in all other places" (Php 1:13 the King James Version). This verse is translated in the Revised Version (British and American), "My bonds became manifest in Christ throughout the whole praetorian guard, and to all the rest," and is noteworthy.

1. Pretorium in Philippians—Usual View:

It has been usual to connect the words, "the soldier that guarded him," Ac 28:16, with this statement in Php 1:13, that the apostle's bonds were manifest in the whole praetorium, and to understand that the former was the cause of the latter; that the result of Paul's making the gospel known in his own hired house to those soldiers to one of whom he was chained by the wrist day and night, was that it became known in

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or other places, so that Paul now had only Timothy "likeminded" when he wrote to Philippi.

See PAUL, THE APOSTLE; PHILIPPIANS, THE EPISTLE TO THE.

All these facts and considerations confirm us in accepting the signification of "praetorium" as the emperor's supreme court of appeal, before which Paul when he wrote the Epistle to the Philippians had so conducted his defense as to produce a most favorable impression, from which he inferred that he might soon be liberated from imprisonment. And his liberation, as the event proved, soon followed.

John Rutherford

PRAETORIUM

pre-to'-ri-um praitorion, Mt 27:27 (the King James Version "common hall"); Mr 15:16; Joh 18:28,33; 19:9 (in all margins "palace," and in the last three the King James Version "judgment hall"); Ac 23:35, (Herod's) "palace," margin "Praetorium," the King James Version "judgment hall"; Php 1:13, "praetorian guard" (margin "Greek 'in the whole Pretorium,' " the King James Version "palace," margin "Caesar's court"):

1. Governor's Official Residence:

The Pretorium was originally the headquarters of a Roman camp, but in the provinces the name became attached to the governor's official residence. In order to provide residences for their provincial governors, the Romans were accustomed to seize and appropriate the palaces which were formerly the homes of the princes or kings in conquered countries. Such a residence might sometimes be in a royal palace, as was probably the case in Caesarea, where the procurator used Herod's palace (Ac 23:35).

2. In Gospels Herod's Palace:

The Pretorium where Jesus was brought to trial has been traditionally located in the neighborhood of the present Turkish barracks where once stood the Antonia and where was stationed a large garrison (compare Ac 21:32-35), but the statements of Josephus make it almost certain that the headquarters of the procurator were at Herod's palace. This was a building whose magnificence Josephus can hardly sufficiently appraise (Wars, I, xxi, 1; V, iv, 4). It was in this palace that "Florus, the procurator took up his quarters, and having placed his tribunal in front of it, held his sessions and the chief priests, influential persons and notables of the city appeared before the tribunal" (Wars II, xiv, 8). Later on, "Florus brought such as were with him out of the king's palace, and would have compelled them to get as far as the citadel (Antonia); but his attempt failed" (II, xv, 5). The word translated "palace" here is aule, the same word as is translated "court" in Mr 15:16, "the soldiers led him away within the court (aule), which is the Pretorium." There is no need to suppose that Herod Antipas was in the same palace (Lu 23:4); it is more probable he went to the palace of the Hasmoneans which lay lower down on the eastern slope of this southwest hill, where at a later time Josephus expressly states that Herod Agrippa II and his sister Bernice were living (Wars, II, xvi, 3).

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The palace of Herod occupied the highest part of the southwest hill near the northwest angle of the ancient city, now traditionally called Zion, and the actual site of the Pretorium cannot have been far removed from the Turkish barracks near the so-called "Tower of David." It is interesting to note that the two stations of the Turkish garrison of Jerusalem today occupy the same spots as did the Roman garrison of Christ's time. It is needless to point out how greatly this view of the situation of the Pretorium must modify the traditional claims of the "Via Dolorosa," the whole course of which depends on theory that the "Way of Sorrow" began at the Antonia, the Pretorium of late ecclesiastical tradition.

See also GABBATHA.

3. Philippians 1:13:

With regard to the expression *en holo to praitorio* in Php 1:13, there is now a general consensus of opinion that "Praetorium" here means, not a place, but the imperial praetorian guard, ten thousand in number, which was instituted by Augustus. Paul was allowed to reside in his private house in the custody of a praetorian soldier. As these were doubtless constantly changed, it must have become "manifest" to the whole guard that his bonds were for the sake of Christ. See also preceding article.

E. W. G. Masterman

PRAISE

praz (tehillah, "psalm," "praise," todhah, "confession" "thanksgiving," shabhach, "to praise" "glorify," zamar, yadhah, "to stretch out the hand," "confess"; aineo, epaino, (epainos):

1. Its Meaning:

The word comes from the Latin *pretium*, "price," or "value," and may be defined generally as an ascription of value or worth. Praise may be bestowed upon unworthy objects or from improper motives, but true praise consists in a sincere acknowledgment of a real conviction of worth. Its type may be seen in the representation given in the Apocalypse of the adoration of God and of the Lamb, which is inspired by a sense of their worthiness to be adored (Re 4:11; 5:12).

2. With Man as Its Object:

Man may be the object of praise, and may receive it either from God or from his fellow-men. In the former case (Ro 2:29; 1Co 4:5) the praise is inevitably just, as resting on a divine estimate of worth; in the latter case its value depends upon the grounds and motives that lie behind it. There is a praise which is itself a condemnation (Lu 6:26), an honor which seals the eyes in unbelief (Joh 5:44), a careless use of the epithet "good" which is dishonoring to God (Lu 18:19). This is the "praise of men" which Jesus warned His followers to shun as being incompatible with the "praise of God" (Mt 6:1-4; compare Joh 12:43; Ga 1:10; 1Th 2:6). On the other hand, there is a praise that is the instinctive homage of the soul to righteousness (Lu 23:47), the acknowledgment given to well-doing by just government (Ro 13:3; 1Pe

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accompaniment of timbrels and trumpets ([Ex 15:20 ff](#); [2Sa 6:5,14](#)). In later times Israel had its sacred Psalter, its guilds of trained singers (Ezr 2:41; Ne 7:44), its skilled musicians (Pss 42; 49, etc.); and the praise that waited for God in Zion was full of the solemn beauty of holiness (Ps 29:2; 96:9). In the New Testament the Psalter is still a manual of social praise. The "hymn" which Jesus sang with His disciples after the Last Supper (Mt 26:30) would be a Hebrew psalm, probably from the Hallel (Pss 113-118) which was used at the Passover service, and various references in the Epistles point to the continued employment of the ancient psalms in Christian worship (1Co 14:26; Eph 5:19; Col 3:16; Jas 5:13). But the Psalter of the Jewish church could not suffice to express the distinctive moods of Christian feeling. Original utterance of the spirit of Christian song was one of the manifestations of the gift of tongues (1Co 14:15-17). Paul distinguishes hymns and spiritual songs from psalms (Eph 5:19; Col 3:16); and it was hymns that he and Silas sang at midnight in the prison of Philippi (Ac 16:25 the Revised Version (British and American)). But from hymns and songs that were the spontaneous utterance of individual feeling the development was natural, in New Testament as in Old Testament times, to hymns that were sung in unison by a whole congregation; and in rhythmic passages like 1Ti 3:16; Re 15:3 f, we seem to have fragments of a primitive Christian hymnology, such as Pliny bears witness to for the early years of the 2nd century, when he informs Trajan that the Christians of Bithynia at their morning meetings sang a hymn in alternate strains to Christ as God (Ep. x.97).

See PERSECUTION.

(3) The Duty of Praise.

Praise is everywhere represented in the Bible as a duty no less than a natural impulse and a delight. To fail in this duty is to withhold from God's glory that belongs to Him (Ps 50:23; Ro 1:20 f); it is to shut one's eyes to the signs of His presence (Isa 40:26), to be forgetful of His mercies (De 6:12), and unthankful for His kindness (Lu 6:35). If we are not to fall into these sins, but are to give to

God the honor and glory and gratitude we owe Him, we must earnestly cultivate the spirit and habit of praise. From holy men of old we learn that this may be done by arousing the soul from its slothfulness and sluggishness (Ps 57:8; 103:1), by fixing the heart upon God (Ps 57:7; 108:1), by meditation on His works and ways (Ps 77:11), by recounting His benefits (Ps 103:2), above all, for those to whom He has spoken in His Son, by dwelling upon His unspeakable gift (2Co 9:15; compare Ro 8:31, 1Joh 3:1).

See also WORSHIP.

J. C. Lambert

PRAYER

prar (deesis, proseuche, (enteuxis; for an excellent discussion of the meaning of these see Thayer's Lexicon, p. 126, under the word deesis; the chief verbs are euchomai, proseuchomai, and deomai, especially in Luke and Acts; aiteo, "to ask a favor" distinguished from erotao, "to ask a question," is found occasionally): In the Bible "prayer" is used in a simpler and a more complex a narrower and a wider signification. In the former case it is supplication for benefits either for one's self

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Father, in the name of Christ as Mediator, and through the enabling grace of the indwelling Spirit.

See PRAYERS OF CHRIST.

J. C. Lambert

PRAYER OF HABAKKUK

See HABAKKUK; BETH-HORON, THE BATTLE OF.

PRAYER OF JOSEPH

See JOSEPH, PRAYER OF.

PRAYER OF MANASSES

See MANASSES, THE PRAYER OF.

PRAYER, HOURS OF

See HOURS OF PRAYER.

PRAYER, LORD'S

See LORD'S PRAYER, THE.

PRAYERS OF CHRIST parz:

1. The Lord's Prayer

2. Christ's Doctrine of Prayer: Sacredness, Importunity, Conditions

3. Prayers Offered by Christ

(1) The High-priestly Prayer

(2) The Prayer in Gethsemane

(3) The Prayers on the Cross

(4) Prayer after the Resurrection

(5) General Conclusions

In the history and doctrine of prayer, nothing is more important than the light shed upon the subject by the prayers of Jesus. These are to be studied in connection with His teaching concerning prayer found in the model of the Lord's Prayer, and general statements and hints to His disciples.

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the church as ever beneath the benediction of the Lord, to be ended only at the final consummation. The act of eating the fish and honeycomb (Lu 24:43) seems to have been unaccompanied by any act of specifically religious form. Mark, with characteristic regard to details, records Christ's "looking up to heaven" (Mr 6:41; 7:34); Joh 11:41 refers to a similar act, and adds the Lord's words of thanksgiving that God had heard Him (see also Joh 17:1). The gesture was usual in association with Christ's prayers; it is appropriate and suggestive. Luke narrates that Christ prayed at His baptism (Lu 3:21); that He spent a night in prayer before choosing the Twelve (Lu 6:12,13); that the transfiguration was preceded by prayer (Lu 9:29); and records the prayer in the garden (Lu 22:41-45). The third evangelist thus in addition to the notes of our Lord's prayers in retirement, which the other evangelists record, adds these instances of the special relation of prayer to events of critical importance.

(5) General Conclusions.

The following conclusions as to prayer may be drawn from the records of Christ's prayers:

- (1) Prayer is the highest exercise of man's spiritual nature.
- (2) It is natural to the soul even in perfect accord with God.
- (3) It is not only the expression of need, the supply of which is sought of God, but by the example of Christ it is the highest expression of trust, submission and union with God.
- (4) It is to be used both in solitude and in society; it is personal and intercessory.
- (5) It may be accompanied by the plea of Christ's name, and for Christ's sake.

These are the laws which should direct it; that is to say, it should be based upon the merit and the intercession of Christ, and should be addressed to God under

the limitations of the Kingdom of the Lord and His purposes for good, both for the interest of the suppliant and others, under the conditions of the interest of the whole Kingdom.

L. D. Bevan

PREACHER; PREACHING

prech'-er, prech'-ing (qoheleth, "preacher" (Ec 1:1), basar, "to bring or tell good tidings" (Ps 40:9; Isa 61:1), qara', "to call," "proclaim" (Ne 6:7; Jon 3:2), qeri'ah, "cry," "preaching" (Jon 3:2); kerux, "crier," "herald" (1Ti 2:7), kerusso, "to cry or proclaim as a herald" (Mt 3:1; Ro 10:14), euaggellizo, "to announce good news" (Mt 11:5)):

1. Definition

2. The Preacher's Limitations

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The preaching of the apostles was essentially prophetic in character, and bore testimony concerning the resurrection of Jesus and His early return to judgment (Ac 2:24,32,36; 1Co 15:15). The sermons of the apostles which are reported with much fullness are those of Peter on the Day of Pentecost (Ac 2), his address in the house of Cornelius at Caesarea (Ac 10), and the counsels of James to the brethren at Jerusalem, as to what ordinances should be imposed on Gentile Christians. In the early church preachers were first of all witnesses to what Jesus had said and done, and to the significance to be attached to the great facts of the redemptive history. With the spread of the gospel and the passing of time, this office was taken up by others, especially such as were endued with "the word of wisdom" and "of knowledge" (1Co 12:8).

9. Fundamental Postulates:

Upon the basis of what is taught in the word of God there are two fundamentally important postulates concerning preaching and the preacher.

(1) Preach the Word.

The first note of preaching is that it be the word of God (2Ti 4:2). Out of the Bible must the life of every generation of Christians be fed. To Holy Scripture, therefore, ought the pulpit to abide faithful, for out of its treasures the preacher fulfils his double office of edifying believers and subjugating the world to Christ. There must always be an organic connection between the word in the text and the sermon.

(2) "We Are Ambassadors."

The work of preaching is the fulfillment of a divinely instituted ambassadorship (2Co 5:20). The gospel is put into the hands of men for a distinct purpose, and is to be administered in accordance with the plan of its author. The preacher is in a very distinct sense a trustee. "But even as we have been approved of God to be

entrusted with the gospel, so we speak; not as pleasing men, but God who proveth our hearts" (1Th 2:4). Those who have accepted the responsibility imposed upon them by this divine commission are enjoined to exercise their office so as to warrant the approbation of Him who has appointed them to a specific work. The homiletic practice of taking theme of every sermon from a passage of Holy Writ has been an almost invariable rule in the history of the church. It is the business of the preacher to present the truth embodied in the text in its integrity. In the exercise of his divinely- appointed ambassadorship he is to administer God's word revealed to Christian faith, not human opinions or speculations.

David H. Bauslin

PRECEPT

pre'-sept: A commandment, an authoritative rule for action; in the Scriptures generally a divine injunction in which man's obligation is set forth (Latin praeceptum, from praecipere, "to instruct").

Four words are so rendered in the King James Version:

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(1) mitswah, very frequently (168 times) translated "commandment," but 4 times "precept" (in the Revised Version (British and American) only Jer 35:18; Da 9:5);

(2) from the same root is tsaw, or tsaw (Isa 28:10,13);

(3) piqqudhim, only in the Psalms (21 times in Ps 119, e.g. verses 4,15,27; also the Revised Version (British and American) Ps 19:8; 103:18; 111:7);

(4) in the New Testament, entole, generally in the King James Version translated "commandment" (68 times), but twice "precept" (Mr 10:5; Heb 9:19; in both cases the Revised Version (British and American) substitutes "commandment").

See COMMANDMENT.

D. Miall Edwards

PRECIOUS

presh'-us (stands for 17 different words, chief of which are yaqar; timios):

(1) Generally in the literal sense, "of great price," "costly," "expensive," of material things (e.g. Pr 1:13; Jer 20:5; Mr 14:3 the King James Version), especially of precious stones (2Sa 12:30; 2Ch 3:6; 1Co 3:12 the King James Version, etc.).

(2) Sometimes "of great moral (non-material) value." "Precious in the sight of Yahweh is the death of his saints" (Ps 116:15); "his precious and exceeding great promises" (2Pe 1:4); compare Ps 139:17; 2Pe 1:1.

The literal and the moral senses are both involved in the expression, "knowing that ye were redeemed, not with corruptible things, but with precious blood" (1Pe

1:18,19). "Preciousness" (time) occurs in 1Pe 2:7 the American Standard Revised Version, the English Revised Version, for the King James Version "precious."

D. Miall Edwards

PRECIOUS STONES

See STONES, PRECIOUS.

PRECIPITATION

pre-sip-i-ta'-shun.

See PUNISHMENTS, III, (5).

PREDESTINATION

pre-des-ti-na'-shun (prothesis, prognosis proorismos):

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James Lindsay

PREEMINENCE

pre-em'-i-nens: Superiority, especially in noble or excellent qualities. The word stands for: (1) mothar, "what is over and above," "excellence"; "Man hath no preeminence above the beasts" (Ec 3:19); (2) proteuo, "to be first"; "That in all things he (= Christ) might have the preeminence" (Col 1:18); (3) ho philoproteuon, is translated "who loveth to have the preeminence," literally "who loveth to be first" (of Diotrephes, 3 Joh 1:9).

PREFER

pre-fur': Does not always have the general meaning "to choose before another." In Ps 137:6, it does have this sense and the two versions agree; in Es 2:9, the Revised Version (British and American) has "removed" where the King James Version has "preferred"; in Da 6:3, "distinguished" takes its place; in Joh 1:15,30, "become" is substituted for "preferred"; in 1:27, "preferred" drops out entirely; in Ro 12:10, the versions agree.

PREPARATION

prep-a-ra'-shun: The concordances indicate that the word "preparation" occurs only twice in the Old Testament, once in 1Ch 22:5, where it is used in the ordinary sense "to make preparation," and once in Na 2:3, "in the day of his preparation," both of them translating the same Hebrew root and requiring no special elucidation. In Eph 6:15 the apostle speaks of the equipment of the Christian as including the "feet shod with the preparation of the gospel of peace," which means, according to Thayer, "with the promptitude and alacrity which the gospel produces."

The word occurs with technical significance ("the Preparation") in the gospel

narratives of the crucifixion, translating the Greek *paraskeue* (Mt 27:62; Mr 15:42; Lu 23:54; Joh 19:14,31,42). It is used as a technical term indicating the day of the preparation for the Sabbath, that is, the evening of Friday. This is its use in Josephus, *Ant*, XVI, vi, 2, and presumably in the Synoptics. Later its use seems to have been extended to denote regularly the 6th day (Friday) of each week. So in the *Didache*, viii and the *Martyrdom of Polycarp*, vii.

The addition of the phrase *tou pascha*, "of the passover," in Joh 19:14, and of the phrase "for the day of that sabbath was a high day," in 19:31, seems to indicate that the author of the Fourth Gospel regarded the Passover as occurring on the Sabbath in the year of the crucifixion. This is clearly the natural interpretation of the words of John's Gospel, and if it were not for the seeming contradiction to the narrative of the Synoptics it is very doubtful whether any other interpretation would ever have been put upon them. This question is discussed in the articles on the date of the crucifixion and the Lord's Supper, and it will be necessary only to allude to it here.

It is possible that the phrase the "Preparation of the passover" in Joh 19:14 may mean it was the preparation day (Friday) of the Passover week (see Andrews, *Life of our Lord*, 451 ff; and most recently Zahn, *Das Evangelium des Johannes*, 1908, 637 ff).

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In ecclesiastical architecture the presbytery is that part of the church structure which is set apart for the clergy, usually the space between altar and apse; sometimes used of the whole choir space, but ordinarily the word is more restricted in its meaning.

See further, BISHOP; CHURCH; ELDER; GOVERNMENT.

Edward Mack

PRESENCE

prez'-ens: In the Old Testament nearly always the rendition of panim, "face" (Ge 3:8; Ex 33:14 f; Ps 95:2; Isa 63:9, etc.); occasionally of 'ayin, "eye" (Ge 23:11; De 25:9; Jer 28:1,11, etc.); and in 1Ki 8:22; Pr 14:7, "the presence of" represents the preposition neghedh, "before"; compare also Aramaic qodham, in Da 2:27 the King James Version (the Revised Version (British and American) "before"). In Greek, "presence" has an exact equivalent in parousia, but this word is rendered "presence" only in 2Co 10:10; Php 2:12; the Revised Version (British and American); Php 1:26 (the King James Version "coming"). Elsewhere parousia is rendered "coming," but always with "presence" in the margin. Otherwise in the New Testament "presence" represents no particular word but is introduced where it seems to suit the context (compare e.g. Ac 3:13 the King James Version and Ac 3:19).

See PAROUSIA.

Burton Scott Easton

PRESENT

prez'-ent.

See GIFT.

PRESENTLY

prez'-ent-li: The strict meaning is of course "at the present moment," "instantly," and the modern force "after a short interval" is due simply to the procrastinating habits of mankind; hence, the Revised Version (British and American) modifications of the King James Version use of the word into "immediately" (Mt 21:19), "even now" (Mt 26:53), and "forthwith" (Php 2:23). In Pr 12:16, the uncertainty of the meaning (margin "openly," Hebrew "in the day") has led to the retention of the King James Version word.

PRESIDENT

prez'-i-dent (carakh): Used only in Da 6:2-7. Probably a Persian derivative from sar, "head," and the Aramaic equivalent for Hebrew shoter. The meaning is self-evident and refers to the appointment of Daniel by Darius to be one of the three princes who had rule over the satraps of the empire.

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PRESS

pres: As a verb is used in the Revised Version (British and American) as a translation of no less than 13 Greek and Hebrew words (rather more in the King James Version). All the Revised Version (British and American) uses are modern. In the King James Version may be noted The Wisdom of Solomon 17:11, "pressed with conscience" (the Revised Version (British and American) "pressed hard by"); 2 Macc 14:9, "pressed on every side" (the Revised Version (British and American) "surrounded by foes"); Ac 18:5, "pressed in the spirit" (the Revised Version (British and American) "constrained by"). As a noun, the King James Version uses "press" in Mr 2:4 for ochlos, "crowd" (so the Revised Version (British and American)). For wine press see VINE; WINE.

PRESSFAT

pres'-fat (Hag 2:16 in the King James Version, the English Revised Version "winefat," the American Standard Revised Version "winevat").

See WINE.

PRESUME; PRESUMPTUOUS; PRESUMPTUOUSLY

pre-zum', pre-zump'-tu-us, pre-zump'-tu-us-li: "To presume" ("to take or go beforehand") is to speak or act without warrant or proudly. In the Old Testament the words are for the most part the translation of zudh, and zidh, "to boil up" (as water), and derivatives; hence, to act proudly, to speak unauthorizedly, etc. (De 18:20,22, of the prophet; Ex 21:14; De 1:43; 17:12,13; Ps 19:13, "presumptuous sins" (zedh, "proud"); compare Ps 86:14; 119:21, etc.; Pr 21:24, etc.). Other words are male', "to fill," "to be full" (Es 7:5, "presume"); 'aphal, "to lift oneself up" (Nu 14:44); beyadh ramah, "with a high hand" (Nu 15:30, the Revised Version (British and American) "with a high hand"); in 2Pe 2:10 tolmetes, "bold," "daring," is translated "presumptuous," the Revised Version (British and

American) "daring"; in 2 Macc 3:24; 5:15 we have katatolmao; thrasus, is rendered "presumption" in 2 Macc 5:18, the Revised Version (British and American) "daring deed."

W. L. Walker

PREVENT

pre-vent' (qadham; prophthano, phthano): "Prevent" occurs in the King James Version in the literal but obsolete sense of "to come or go before," "to anticipate," not in the sense of "to hinder." It is the translation of qadham, "to be sharp," "to be in front," "to be beforehand" (2Sa 22:6,19, the Revised Version (British and American) "came upon" Job 3:12, the Revised Version (British and American) "receive"; 30:27, "are come upon"; 41:11, "first given"; Ps 18:5,18, "came upon"; 21:3, the American Standard Revised Version "meetest"; 59:10, the American Standard Revised Version "meet"; 79:8, the American Standard Revised Version "meet"; 88:13, "come before"; 119:147,148, the American Standard Revised Version "anticipated"; Isa 21:14, "did meet"; Am 9:10, the American Standard Revised Version "meet"). In the New Testament prophthano, with same meaning, is translated "prevent" (Mt 17:25, "Jesus

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prevented him," the Revised Version (British and American) "spake first to him"); phthano (1Th 4:15, "shall not prevent," the Revised Version (British and American) "shall in no wise precede"). "Prevent" in the above sense occurs in The Wisdom of Solomon 6:13, the Revised Version (British and American) "forestalleth" (phthano); 16:28, "we must prevent the sun to give thee thanks," the Revised Version (British and American) "rise before."

W. L. Walker

PREY

pra (baz, Tereph, shalal): "Prey" is frequent in the Old Testament, chiefly as the translation of baz, "spoil," "plunder" (Nu 14:3,11; De 1:39; Isa 10:6, etc.); of Tereph, "prey of wild beasts," "torn thing" (Ge 49:9; Nu 23:24; Job 4:11, etc.); of malqoah, "a taking" (Nu 31:11, etc.; Isa 49:24,25); of shalal, "spoil" or "booty" (Jud 5:30 twice; Jud 8:24,25; Isa 10:2, etc.). Maher-shalal-chash-baz (the Revised Version margin "The spoil speedeth, the prey hasteth") was the symbolical name given to a son of Isaiah (Isa 8:1,3). "Prey" does not occur in the New Testament, but is found in the Apoc: 1 Esdras 8:77, "for our sins were given up for a prey" (pronome); Judith 9:4; 16:5; 1 Macc 7:47; Ecclesiasticus 27:10 (thera); Judith 5:24 (katabroma).

In the Revised Version (British and American) shalal is generally translated "spoil" (Jud 5:30; 8:24,25; Isa 10:2, etc.), while, conversely, "prey" (noun and verb) is occasionally substituted for "spoil," "booty" ([Nu 31:32](#) , ere).

See BOOTY; SPOIL.

W. L. Walker

PRICE

pris: Represents various words in the Old Testament; time, is the usual Greek word for "price" in the New Testament. "Of great price" is polutimos, in Mt 13:46, and poluteles, in 1Pe 3:4. The verb occurs in Zec 11:13 the King James Version and the English Revised Version as "prised." The spelling "prized" in the American Standard Revised Version and some editions of the King James Version is due to a confusion with "prize." For "price of a dog" (De 23:18 the King James Version) see DOG.

PRICK

prik: As a noun (= any slender pointed thing, a thorn, a sting) it translates two words:

(1) sekh, a "thorn" or "prickle." Only in Nu 33:55, "those that ye let remain of them be as pricks in your eyes," i.e. "shall be a source of painful trouble to you."

(2) kentron "an iron goad" for urging on oxen and other beasts of burden: "It is hard for thee to kick against the pricks" (the King James Version of Ac 9:5, where the Revised Version (British and American) omits the whole phrase, following the best manuscripts, including Codices Sinaiticus, A, B, C, E; the King James Version of Ac 26:14, where the Revised Version (British and American) has "goad," margin "Greek:

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‘goads’ ”), i.e. to offer vain and perilous resistance. See GOAD. As a verb (=“ to pierce with something sharply pointed,” “to sting”), it occurs once in its literal sense: “a pricking brier” (Eze 28:24); and twice in a figurative sense: “I was pricked in my heart” (Ps 73:21); “They were pricked in their heart” (Ac 2:37, katanusso, Vulgate (Jerome’s Latin Bible, 390-405 A.D.) compungo; compare English word “compunction”).

D. Miall Edwards

PRIEST

prest (kohen, “priest,” “prince,” “minister”; hiercus archiereus; for hiercus megas, of Heb 10:21, see Thayer’s Lexicon, under the word hiercus:

I. NATURE OF THE PRIESTLY OFFICE

1. Implies Divine Choice
2. Implies Representation
3. Implies Offering Sacrifice
4. Implies Intercession

II. THE TWO GREAT PRIESTS OF THE OLD TESTAMENT, MELCHIZEDEK

AND AARON

III. PRIESTLY FUNCTIONS AND CHARACTER

1. A Strictly Religious Order

2. Priestism Denied

3. The High Priest's Qualifications

4. Symbolism of Aaron's Rod

IV. CONSECRATION OF AARON AND HIS SONS (EXODUS 29; LEVITICUS 8)

1. Symbolism of Consecration

2. Type and Archetype

LITERATURE

A priest is one who is duly authorized to minister in sacred things, particularly to offer sacrifices at the altar, and who acts as mediator between men and God. In the New Testament the term is applied to priests of the Gentiles (Ac 14:13), to those of the Jews (Mt 8:4), to Christ (Heb 5:5,6), and to Christians (1Pe 2:9; Re 1:6). The office of priest in Israel was of supreme importance and of high rank. The high priest stood

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(5) His offering is perfect and final (Heb 9:25-28; 10:12).

(6) His intercession is all-prevailing (Heb 7:25).

(7) As God and man in one Person He is a perfect Mediator (Heb 1; 2).

See CHRIST, OFFICES OF, sec. V.

LITERATURE.

Smith, DB; HDB; P. Fairbairn, Typology of Scripture, II; Soltau, Exposition of the Tabernacle; the Priestly Garments and the Priesthood; Martin, Atonement; A. B. Davidson, Hebrews; Moorehead, Mosaic Institutions.

William G. Moorehead

PRIEST, CHRIST AS

See CHRIST, OFFICES OF.

PRIEST, HIGH

(ha-kohen, ho hiercus; ha-kohen ha-mashiach, ho hiercus ho christos; ha-kohen ha-gadhol, ho hiercus ho megas; kohen ha-ro'sh, ho hiercus hegoumenos; New Testament archiereus):

I. INSTITUTION OF THE HIGH-PRIESTHOOD

1. The Family

2. The Consecration

3. The Dress

4. The Duties of High-Priesthood

5. Special Regulations

6. The Emoluments

7. Importance of the Office

II. HISTORY OF THE HIGH-PRIESTHOOD IN ISRAEL

1. In the Old Testament

2. In the New Testament

LITERATURE

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Church Review, 1898, I, 127-41; II, 370-74; III, 555-56; IV, 655-64; and the commentaries on the passages cited.

James Josiah Reeve

PRIESTHOOD

prest' -hood:

1. Priesthood Is an Office
2. In the Old Testament
3. Hereditary Priesthood
4. In the New Testament
5. Conclusions

LITERATURE

All worship is based on priesthood, for the priestly office is an essential part of salvation. Christianity itself has its glorious Priest, the Lord Jesus Christ, and it is through His one supreme offering that we are brought into saved relations with God and enjoy fellowship with Him. The priesthood of Christ and its mighty effects in sacrifice and intercession on behalf of the people of God are the chief and fundamental theme of the Epistle to the Hebrews.

1. Priesthood an Office:

Priesthood is a real office, definite and specific. It is needful to insist on this fact, for the noble word "priest" has been misappropriated and misapplied, so that its intrinsic import has been impaired. There is a certain literary slang indulged in

by some who talk of the "priests of science," "priests of art," and similar absurdities. The idea of priesthood, if priesthood is to have any definite meaning, can have no place in literature or science or art or in anything of the kind. For it belongs to the realm of grace, presupposing as it does sin and the divine purpose to remove it. Hugh Martin writes that he "would as soon think of transferring the language of geometry and of algebra to botany and talk of the hypotenuse of a flower and the square root of a tree, or the differential coefficient of a convolvulus, as to speak of the priesthood of nature or letters." Priesthood is an office, embracing very specific duties and functions.

2. In the Old Testament:

Priesthood in some form appears to have existed from the earliest times, even from the beginning of the history of our race. In patriarchal times the office was held and its duties were discharged by those who occupied some sort of headship, and particularly by the father or the chief of the family and of the tribe. Thus, Noah in his capacity of priest and in behalf of his household "built an altar unto Yahweh, and took of every clean beast, and of every clean bird, and offered burnt-offerings on the

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It is worthwhile to remind ourselves that the words employed in Scripture to express the act of His dying are never used to denote the death of a creature, a man. Matthew has, He "yielded up (dismissed), his spirit" (Mt 27:50). John has, He "gave up his spirit" (Joh 19:30); Mr 15:37 and Lu 23:46 both have the same words: He "gave up the ghost." He died, not because He was mortal as we are, nor because He could not deliver Himself, but because He gave Himself for our sins that we might be forgiven and saved (Joh 10:17,18). The voluntariness of His offering is the very essence of His priestly atonement.

See CHRIST, OFFICES OF, V; PRIESTHOOD IN THE NEW TESTAMENT.

5. Conclusions:

Priesthood springs out of the deepest need of the human soul. Men universally feel that somehow they have offended the Power to whom they are responsible, to whom they must give account of their deeds. They long to appease their offended Lord, and they believe that one who is authorized and qualified to act in their behalf may secure for them the abrogation of penalty and the pardon they seek. Hence, priesthood connects itself most closely with sin, with guilt and its removal. The heart craves the intervention and intercession on their behalf of one who has liberty of access to God, and whose ministry is acceptable. In short, the priest is the representative of the sinner in things pertaining to God. He is the mediator whose office it is to meet and satisfy the claims of God upon those for whom he acts, and who secures the pardon and the favor which the offender must have, if he is to enjoy fellowship with God. And this, and more than this, we have in our Great High Priest, the Lord Jesus Christ.

LITERATURE.

P. Fairbairn, *Typology of Scripture*, II; Soltau, *Exposition of the Tabernacle, the Priestly Garments and the Priesthood*; Martin, *Atonement*; Moorehead, *Mosaic Institutions*, article "Priest."

William G. Moorehead

PRIESTHOOD IN THE NEW TESTAMENT

1. The Jewish Priesthood
2. The Priesthood and High-Priesthood of Jesus Christ
3. The Priesthood of Believers

1. The Jewish Priesthood:

In the New Testament hierateuma (1Pe 2:5,9), "priesthood," is not found with reference to the Jewish priesthood, but hiercus, and archiereus, "high priest," frequently occur. As until the fall of Jerusalem the activities of the priests were carried on in careful accordance with the prescriptions of the Old Testament, there naturally is nothing new or striking in the numerous New Testament references to their work. Perhaps the information of the greatest interest is found in Lu 1:5-9 to the

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3. The Priesthood of Believers:

The priesthood of believers is an idea which finds formal expression less frequently in the New Testament than has been the case in Protestant theology. But it does not follow that there has been a corresponding divergence from the thought of the apostles. It only shows that a thought which according to apostolic conception was one of the invariable privileges of every Christian, and which found, if not constant, yet sufficiently clear expression in this figurative fashion, has come, in consequence of errors which have developed, to receive in the controversies of later centuries stronger emphasis than it did at first. It may well be noted first that this conception of the priesthood of believers, standing by itself, is in no way related to the various priestly activities which are also figuratively attributed to them. The writer of the Epistle to the Hebrews, who does not speak of the priesthood of believers, knowing no Christian priesthood but that of Jesus Himself, yet calls "praise," "to do good and to communicate," sacrifices (13:15,16). So Paul bids the Romans present their bodies "a living sacrifice" (Ro 12:1), and Peter calls Christians "a holy priesthood, to offer up spiritual sacrifices" (1Pe 2:5). But this figurative usage is entirely distinct from the subject of the present paragraph. Also the conception of the Christian priesthood never in the New Testament attaches itself merely to the ministry of the Christian church, whatever may be held as to its orders or tasks. In no sense has the church or any church an official priesthood. Nor is it any part of the New Testament conception of the priesthood of believers that any individual should act in any respect for any other. Though the intercessory supplication of believers in behalf of other persons has of late often been represented as a priestly act, as being, indeed, that activity which is essential to any real priesthood of believers, the New Testament thought is quite different, and is to be thus conceived: In ancient times it was held that men in general could not have direct access to God, that any approach to Him must be mediated by some member of the class of priests, who alone could approach God, and who must accordingly be employed by other men to represent them before Him. This whole conception vanishes in the light of Christianity. By virtue of their relation to Christ all believers have

direct approach to God, and consequently, as this right of approach was formerly a priestly privilege, priesthood may now be predicated of every Christian. That none needs another to intervene between his soul and God; that none can thus intervene for another; that every soul may and must stand for itself in personal relation with God—such are the simple elements of the New Testament doctrine of the priesthood of all believers. (Consult treatises on New Testament theology, and commentaries on the Epistle to the Hebrews.)

David Foster Estes

PRIESTS AND LEVITES

(kohen, "priest"; nothing is definitely known as to the origin of the word; Lewi, "Levite," on which see LEVI):

I. DIFFERENT VIEWS OF THE HISTORY

1. The Old View

2. The Graf-Wellhausen View

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Nathan Isaacs

PRINCE

prins: This word occurs quite frequently in our English Bible, mostly in the Old Testament. While it is never used to denote royal parentage (compare 1Ch 29:24), it often indicates actual royal or ruling power, together with royal dignity and authority. As a rule, the name is given to human beings; in a few instances it is applied to God and Christ, the angels and the devil.

In Mt 2:6 the word rendered "princes" might be translated "princely cities"; at least, this seems to be implied. Here the term hegemon, "leader," "ruler," "prince," is used, undoubtedly to hint at the fact that Bethlehem was the native city of a great prince. In the other New Testament passages the word archon, "a potentate," "a person in authority," "a magistrate," occurs most frequently (compare Mt 9:34; 12:24; 20:25 (the Revised Version (British and American) "ruler")); Mr 3:22; Joh 12:31; 14:30; 16:11; 1Co 2:6,8 the King James Version; Eph 2:2; Re 1:5 (the Revised Version (British and American) "ruler")). In most of these instances the term "prince" refers to the devil.

In Ac 3:15; 5:31, the word archegos, "leader," is employed referring to Christ as the author of life and salvation (compare Heb 12:2, where the term archegos is rendered "author" (Revised Version) or "captain" (Revised Version margin)).

The Old Testament contains a number of different words mostly rendered "prince" or "princes" in the English Versions of the Bible.

(1) sar: In Jos 5:14 the mysterious armed stranger seen by Joshua near Jericho calls himself the "prince of the host of Yahweh": a high military title applied to a superhuman being. In Isa 9:6, the name is given to the child representing the future Messiah. The term "Prince of Peace" denotes the eminent position and the peaceful reign of the Messianic king: the highest human title in its most ideal

sense. Da 8:11: here, again, as in Jos 5:14, occurs the phrase "prince of the host." In Da 8:25 "the prince of princes" refers to God Himself: the highest human title in its absolute sense applied to God. Da 10:21: "Michael your prince." Michael the archangel is here called the prince of the Jewish people. He is the princely representative of God's people in the sight of God, a royal title suggesting high power and alliance with God in the great struggle going on between Him and the powers of darkness. Da 12:1: here Michael is called "the great prince" who standeth for the children of Israel; supplementing Da 10:21. In Da 10:13: "the prince of the kingdom of Persia" (compare 10:20, "the prince of Persia," "the prince of Greece"), the expression is used in the same general sense as in Da 10:21. Each individual nation is represented as guided by a spiritual being that may or may not be an ally of God in His combat with the devil. In the majority of cases, though, the term sar is applied

(a) to men exercising royal or ruling power: Pr 8:16: "By me princes (margin "or rulers") rule" Isa 32:1: "Behold, a king shall reign in righteousness, and princes shall rule in justice." Judicial power is included (compare Ex 2:14: "Who made thee a prince and a judge over us?" and Ps 148:11: "princes and all judges of the earth"). In some passages the word sar, having been rendered "prince," stands for "chief"; so Jud

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See also GOVERNOR, 1, (8).

William Baur

PRINCES, THE SEVEN

prin'-sez, -siz.

See PRINCE, (1), (b).

PRINCESS

prin'-ses: The Hebrew term is sarah (compare sar, prince, and "Sarah"); it means

(1) a queen (Isa 49:23, the King James Version and the Revised Version (British and American) both "queen");

(2) the consort of a king contrasted with his concubines (1Ki 11:3, "He had seven hundred wives. princesses, and three hundred concubines");

(3) the wife of a prince (Es 1:18 the "princesses of Persia and Media");

(4) it is metaphorically used of the city of Jerusalem (La 1:1).

PRINCIPAL

prin'-si-pal: Appears in the King James Version as a translation of nine Hebrew words (fewer in the Revised Version (British and American)), in one case (Isa 28:25) being used quite wrongly and in 2Ki 25:19 (Jer 52:25); 1Ch 24:31 gives a wrong sense (all corrected in the Revised Version (British and American)). In 1Ki 4:5, "principal officer" (the American Standard Revised Version "chief minister") is an arbitrary translation of kohen to avoid "priest" (so the English Revised Version; compare 2Sa 8:18).

PRINCIPALITY

prin-si-pal'-i-ti: In the Old Testament the word occurs but once (Jer 13:18, "your principalities shall come down"). Here the King James Version margin "head tires" is properly preferred by the Revised Version (British and American) for mera'ashoth (from ro'sh, "head"), "head-parts."

In the New Testament "principality" occurs for arche, "rule," generally in the plural, referring

(a) to men in authority (Tit 3:1, "Put them in mind to be subject (the King James Version; "in subjection," the Revised Version (British and American)) to principalities (the King James Version; "rulers," the Revised Version (British and American)), and powers" (the King James Version; "to authorities," the Revised Version (British and American)));

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(b) to superhuman agencies, angelic or demonic (Ro 8:38; Eph 3:10; 6:12; Col 1:16; 2:10,15). Paul was keenly sensible of the dualism of mind and body and of the law in his members warring against the law of his mind ([Ro 7:23](#)), and of the temporary victory of the evil, residing in the flesh, over the good of the spirit (Ro 7:14).

This dualism was objectified in Zoroastrianism, and among the Babylonians the several heavenly bodies were regarded as ruled by spirits, some good, some evil. The same belief, appropriated by the Jews during the captivity, appears also in Greek thought, as e.g. in Plato and later in the Stoics. The higher spheres, which hold the even tenor of their way, were in general regarded as ruled by good spirits; but in the sublunar sphere, to which the earth belongs, ill-regulated motions prevail, which must be due to evil spirits. The perversities of human conduct, in particular, thwarting, as was thought, the simple, intelligible divine plan, were held to be subject to rebellious powers offering defiance to God. While Paul clearly recognized a hierarchy of such powers (Col 1:16, "thrones or dominions or principalities or powers"), it is not certain that he had elaborated a system of eons to serve the purposes of metaphysical theology and ethics, such as appears among the Gnostics, although they evidently believed they were developing his thought. In 1Co 2:6 he repudiates the wisdom of this world (aion) and of the rulers of this world aion), and declares (Eph 6:12) that the Christian has to contend with "the world-rulers of this darkness," and proclaims the triumph of Christ over "the principalities and the powers" in the forgiveness of sins (Col 2:15). The same personification of such agencies or powers appears also in another passage, where the rendering of English Versions of the Bible obscures it (Eph 1:20,21 "when he raised him (Christ) from the dead, and made him to sit at his right hand in the heavenly places, far above all (read "every") rule (Revised Version; "principality," the King James Version), and authority, and power, and dominion, and every name that is named not only in this world (aion), but also in that which is to come"). Not the least interesting passage is Eph 3:10, where the church is said to be the means of revealing to "the principalities and the powers in the heavenly places" "the manifold wisdom of

God." One naturally inquires what was the purpose of this revelation. Was it to effect a redemption and reconciliation of these demonic powers to God? To this question Paul supplies no answer.

See ANGEL; SATAN.

William Arthur Heidel

PRINCIPLES

prin'-si-p'-lz: Found twice (Heb 5:12; 6:1). The Greek word (stoicheion) is also translated in the King James Version as "elements" and "rudiments." As rendered in He, its meaning is clearly related to the elementary knowledge of Christian truth or doctrine.

See ELEMENTS; RUDIMENTS.

PRINT; PRINTING; PRINTED

print, prin'-ting, prin'-ted: Printing is the art of multiplying records—the "art of writing with many pens" (Jewish Encyclopedia, XII, 295), or wholesale writing.

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clay, wax, or other plastic substances. Mention of seals is frequent in the Bible (see SEAL). A new interest has been given to this aspect of the matter by the sealings discovered in Ahab's palace and other excavations throughout Palestine, which are forming one of the most useful classes of modern inscriptions.

Both stamp and seal were used throughout the Middle Ages, the latter abundantly, and the stamp at least occasionally, for stamping the capital letters in Biblical and other manuscripts, as well as for various other purposes.

Modern printing begins with the carving of whole pages and books on blocks of wood (xylography), or metal plates for printing (chalcography). This method was quite early practiced by the Chinese, and began to be common in Europe in the early 15th century, most of the books printed by it having to do with Biblical topics (*Biblia pauperum*, etc.).

It was only with the invention of movable type about the middle of the 15th century that the multiplying of books by writing began to come to an end. The printing with movable type is also closely associated with Biblical study, the Gutenberg Psalter and the Gutenberg Bible standing with most for the very beginning of modern printing.

For the printed editions of the Hebrew and Greek originals, and the various versions, see articles on TEXTUAL CRITICISM and allied topics in this encyclopedia, with their literature. The article on "Typography" in Jewish Encyclopedia is of unusual excellence, and the general literature of printing given in Encyclopedia Britannica (11th edition), at the end of the first part of the article on "Typography," is full and good. Compare also Book in this encyclopedia and its literature, especially Hortschansky, supplementing the bibliography of Encyclopedia Britannica (11th edition). E. C. Richardson

PRISCA; PRISCILLA

pris'-ka, pri-sil'-a.

See AQUILA.

PRISON GARMENTS

See preceding article.

PRISON, SPIRITS IN

The phrase occurs in the much-disputed passage, 1Pe 3:18-20, where the apostle, exhorting Christians to endurance under suffering for well-doing, says: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; in which also he went and preached unto the spirits in prison, that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water." It is plain that in this context "the spirits in prison" (tois en phulake pneumasin) denote the generation who were disobedient in the days of Noah, while the words "spirits" and

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"in prison" refer to their present disembodied condition in a place of judgment in the unseen world (compare 2Pe 2:4-9). The crucial point in the passage lies in what is said of Christ's preaching to these spirits in prison. The interpretation which strikes one most naturally is that Christ, put to death in the flesh, and made alive again in the spirit, went in this spiritual (disembodied) state, and preached to these spirits, who once had been disobedient, but are viewed as now possibly receptive of His message. This is the idea of the passage taken by the majority of modern exegetes, and it finds support in what is said in 1Pe 4:6, "For unto this end was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit." On this basis is now often reared a mass of doctrine or conjecture respecting "second probation," "restoration," etc.—in part going back to patristic times—for which the passage, even so taken, affords a very narrow foundation (see on this view, Plumptre, *The Spirits in Prison*; Dorner, *System of Christian Doctrine*, IV, 130-32; E. White, *Life in Christ*, chapter xxii). It must be admitted, however, that, on closer examination, the above plausible explanation is compassed with many difficulties. A preaching of Christ in Hades is referred to in no other passage of Scripture, while Peter appears to be speaking to his readers of something with which they are familiar; it seems strange that these antediluvians should be singled out as the sole objects of this preaching in the spiritual world; the word "made alive" does not exegetically refer to a disembodied state, but to the resurrection of Christ in the body, etc. Another line of interpretation is therefore preferred by many, who take the words "in which also he went," to refer, not to a disembodied manifestation, but to the historical preaching to the antediluvian generation through Noah while they yet lived. In favor of this view is the fact that the apostle in 1Pe 1:11 regards the earlier prophetic preaching as a testifying of "the Spirit of Christ," that God's long-suffering with Noah's generation is described in Ge 6:5, which Peter has doubtless in his mind, as a striving of God's Spirit, and that in 2Pe 2:5 there is another allusion to these events, and Noah is described as "a preacher of righteousness." The passage, 1Pe 4:6, may have the more general meaning that Christians who have died are at no disadvantage in the judgment as compared with those who shall be alive at the Parousia (compare

1Th 4:15-18). (For an exposition of this view, with a full account of the interpretations and literature on the subject, compare Salmond's Christian Doctrine of Immortality, 4th edition, 364-87.)

See also ESCHATOLOGY OF THE NEW TESTAMENT.

James Orr

PRISON; PRISONER

priz'-n, priz'-'-n-er, priz'-ner (there are various Hebrew words which are rendered "prison" in the King James Version, among them:

1. Hebrew Words:

(1) cohar, "round house," "fortress" (8 times in Genesis), (2) kele' "restraint," "confinement" (12 times: in historic books, Isaiah, Jeremiah, with "house"), (3) maTTarah, "guard," "sentry" (13 times in Jeremiah and Nehemiah), (4) mahaphekheth, "distorting," i.e. stocks or pillory (4 times), (5) 'ecur, "bond," "fetters"

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See also PUNISHMENTS.

T. Lewis

PRIVY; PRIVILY

priv'-i, priv'-i-li: These words are obsolete in modern English and are replaced by "secret," "secretly," rather than by the cognates "private," "privately." the Revised Version (British and American) usually has not altered the King James Version's use of the word, but in Ps 11:2 has substituted "in darkness" and in Jud 9:31 uses "craftily," margin "in Tormah" (see TORMAH). In Eze 21:14, the King James Version "entereth into their privy chambers," "privy" is a gloss, omitted in the Revised Version (British and American). "To be privy to a thing" (1Ki 2:44; Ac 5:2) is simply "to know" it; in The Wisdom of Solomon 8:4, the Revised Version (British and American) has changed the phrase into "be initiated into."

PRIZE

priz: Two Greek words are so rendered in English Versions of the Bible:

(1) brabeion, the award to the victor in the Greek games, consisting of a garland of bay, olive, or pine; so called because it was given by the brabeus, the adjudicator who assigned the prize at the games (Vulgate bravium, from which may be derived the English "brave" = originally gaily dressed, handsome). Used literally in 1Co 9:24, and figuratively of the heavenly reward for Christian character in Php 3:14.

(2) harpagmos, in the English Revised Version of Php 2:6, "counted it not a prize to be on an equality with God." The termination -uos, -mos, would lead us to expect the active sense: "an act of grasping," "plundering" (the King James Version "robbery"), which would imply that Christ did not deem it an act of

usurpation to claim equality with God, for such equality was His inherent right. But the context demands a reference "not to the right which He claimed, but to the dignity which He renounced" (Lightfoot); hence, the majority of modern expositors take the word in a passive sense (= harpagma): "a thing to be seized, prized, retained at all costs as a booty" (the English Revised Version "a prize," the American Standard Revised Version "a thing to be grasped"), implying that Christ did not regard equality with God as a thing to be clutched greedily, but waived His rights (see Lightfoot on Php 2:6). The verb "to prize" occurs only in Zec 11:13.

See GRASP; HUMILIATION OF CHRIST; KENOSIS.

D. Miall Edwards

PROBATION, SECOND

pro-ba'-shun, sek'-und.

See ESCHATOLOGY OF THE NEW TESTAMENT.

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PROCHORUS

prok'-o-rus (Prochoros) :One of "the seven" chosen by the Christian community in Jerusalem to superintend the dispensing of charity to the widows and other poor (Ac 6:5). The name is Greek, and he may have been a Hellenist. According to tradition he became bishop of Nicomedia and died a martyr at Antioch.

PROCONSUL

pro-kon'-sul (anthupatos (Ac 13:7; 18:12); the King James Version deputy).

See PROVINCE.

PROCURATOR

prok'-u-ra-ter (epitropos): This word signified in a general sense a steward or bailiff of a private estate, or a financial agent with power of attorney, and the development of the special usage of the word to denote an imperial functionary or official is characteristic of the origin of many departments of administration under the Roman Empire which sprang from the emperor's household. At the time of Augustus, when the domestic quality of these offices had not been entirely lost, the procurators were mostly imperial freedmen. But after the systematic organization of the administration in the 2nd century, the title of procurator was reserved for functionaries of the equestrian class. In fact, the term is so intimately connected with the sphere of official activity of the Roman knights that the expressions "procuratorial career" and "equestrian career" are used synonymously (compare Hirschfeld, *Die kaiserlichen Verwaltungsbeamten* bib auf Diocletian, 410-65).

During the last century of the Republic, the class of knights (equites) embraced in general all citizens of wealth who were not magistrates or members of the senate. The Roscian Law (67 BC) established 400,000 sesterces (about \$18,000

(in 1915), or 3,600 British pounds (in 1915)) as the minimum census rating for membership in this class. The gold ring, tunic with narrow purple border, and privilege of sitting in the first 14 rows at theater were the tokens of knighthood. Augustus added to these the public horse which was conferred henceforth by the emperor and recalled the original military significance of the order. From the time of Augustus the first three decuriae of jurors (judices), each containing 1,000 persons, were filled with knights.

Under the Republic the influence of the equestrian class was chiefly exerted in the financial transactions of the companies which farmed the variable revenues. The importance of the publicani was greatly reduced under the Empire, but the emperors recompensed the knights for this loss of opportunity by entrusting them with a great variety of administrative functions. Military service as prefect or tribune was the preliminary step in the official equestrian career. The highest positions held by members of the equestrian class were called prefectures, and included the prefecture of the guard, of Egypt, of the grain-supply, of the watchmen in Rome, and of the fleet. But between these extremes the title procurator was applied generally to the functionaries whose positions were of imperial origin.

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Pontius Pilatus (26-35)

Marcellus (probably 35-38)

Maryllus (38-44)

C. Cuspins Fadus (44-46)

Tiberius Alexander (46-48)

Ventidius Cumanus (48-52) M. Antonius Felix (52-60 or 61)

NOTE.—Marquardt gives his name as Claudius Felix, supposing that he was a freedman of Claudius and therefore took his nomen (Suetonius, Claudius xxviii; Victor, epitome iv, 8); but there is stronger evidence in support of the belief that Felix was a freedman of Antonia, Claudius' mother, like his brother Pallas (Tacitus, Annals xii.54; Josephus, Ant, XVII1, vi, 4; XX, vii, 1, 2; XX, viii, 9; BJ, II, xii, 8), and accordingly had received the praenomen and nomen of Antonia's father (Josephus, Ant, XVIII, vi, 6).

Portius Festus (61)

Albinus (62-64)

Gessius Florus (65-66)

See, further, GOVERNOR.

George H. Allen

PROFANE

pro-fan' (verb chalal, adjective chalal, chol; bebeloo, bebelos): From profanus, "before (i.e. outside) the temple," therefore unholy, polluted, secular, is of frequent occurrence (verb and adjective) in both the Old Testament and the New Testament. It occurs as the translation of chol in the King James Version only in Eze (22:26, the Revised Version (British and American) "common"; 42:20; 44:23; 48:15, the Revised Version (British and American) "for common use"); as the translation of chalal in Le 21:7,14, the Revised Version margin "polluted"; and Eze 21:25, where, for the King James Version "thou profane wicked prince of Israel," the Revised Version (British and American) has "thou, O deadly wounded wicked one, the prince of Israel." "To profane" (chalal) is seen in Le 18:21; 19:8; Ne 13:17,18; Ps 89:39; Isa 43:28; Eze 22:8,26, etc. "Profaneness" in Jer 23:15 (chanuppah) is in the American Standard Revised Version "ungodliness." In the New Testament "profane" occurs in the sense of unholy, godless, regardless of God and divine things (1Ti 1:9; 4:7; 6:20; 2Ti 2:16; Heb 12:16), and "to profane," or violate, in Mt 12:5; Ac 24:6. The verb is frequent in Apocrypha in 1 Macc (1:43,45,63; 2:34, etc.; also in 2 Macc 8:2; 10:5; compare 2 Esdras 15:8; Judith 4:3,12; 1 Macc 1:48; 2 Macc 4:13). In numerous cases the Revised Version (British and American) substitutes "profane" for other words and

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phrases in the King James Version, as for "to prostitute" (Le 19:29), "an hypocrite" (Isa 9:17), "pollute" (Nu 18:32; Eze 7:21), etc.

W. L. Walker

PROFESS; PROFESSION

pro-fes', pro-fesh'-un (naghadh; homologeo, homologia): "Profess" means literally "to own before," hence, to make open or public announcement; it occurs only once in the Old Testament as the translation of naghadh, "to put before," often "to tell," "to show," "to declare" (De 26:3); in the New Testament it is the translation of homologeo, "to speak or say together in common," "to assent," "to confess publicly" (Mt 7:23, "Then will I profess unto them, I never knew you"; 1Ti 6:12, the Revised Version (British and American) "didst confess the good confession"; Tit 1:16, "They profess that they know God"); of epaggellomai, "to announce one's self," "to make profession" ([1Ti 2:10](#); [6:21](#)); of phasko, "to say," "to assert" (Ro 1:22). "Profession" is the translation of homologia (2Co 9:13; 1Ti 6:12; Heb 3:1, the King James Version "the High Priest of our profession" (of our professed faith); Heb 4:14; 10:23; in each instance the Revised Version (British and American) has "confession"). "Profess" occurs in the King James Version of Ecclesiasticus 3:25, but the verse is omitted by the Revised Version (British and American); margin "Most authorities omit verse 25."

W. L. Walker

PROGNOSTICATORS, MONTHLY

prog-nos'-ti-ka-terz.

See ASTROLOGY, 6.

PROLOGUE

pro'-log, prol'-og (prologos, "foreword," "preface," "introduction"): The word occurs in the preface to Ecclesiasticus (Sirach), and is commonly applied to Joh 1:1-18.

See ECCLESIASTICUS; JOHN, GOSPEL OF.

PROLONG

pro-long' ('arakh, mashakh): "Prolong," "prolonged" are the translations of 'arakh, "to stretch," "to make long" (De 4:26, and frequently, "prolong days"; De 4:40, etc.; Job 6:11 the King James Version; Pr 28:16; Ec 7:15; 8:13; Isa 53:10); of mashakh, "to draw out" (Isa 13:22; Eze 12:25,28 the King James Version); of yacaph, "to add," "to increase" (Ps 61:6; Pr 10:27); of naTah, "to stretch out," "to incline to" (Job 15:29, "neither shall he prolong the perfection thereof upon the earth," the American Standard Revised Version "neither shall their possessions be extended on the earth," margin "their produce bend to the earth"; the English Revised Version reverses text and margin); of 'arekhah (Aramaic) (Da 7:12, "Yet their lives were prolonged," the King James Version margin "A prolonging in life was given them"). "Prolong" occurs

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in Ecclesiasticus 29:5, "prolong the time" (parelkuo); 38:14, "prolong life," the Revised Version (British and American) "maintenance of life" (embiosis); 30:22, "prolongeth his days," the Revised Version (British and American) "length of days" (makroemereusis); 37:31, the Revised Version (British and American) "shall prolong" (prostithemi).

W. L. Walker

PROMISE

prom'-is (most frequently in the Old Testament dabhar, "speaking," "speech," and dabhar, "to speak" also 'amar, "to say," once in Ps 77:8, 'omer, "speech"; in the New Testament epaggelia, and the verbs epaggellomai, and compounds): Promise holds an important place in the Scriptures and in the development of the religion that culminated in Christ. The Bible is indeed full of "precious and exceeding great promises" (2Pe 1:4), although the word "promise" is not always used in connection with them. Of the more outstanding promises of the Old Testament may be mentioned:

- (1) the proto-evangelium (Ge 3:15);
- (2) the promise to Noah no more to curse the ground, etc. (Ge 8:21,22; 9:1-17);
- (3) most influential, the promise to Abraham to make of him a great nation in whom all families of the earth should be blessed, to give to him and his seed the land of Canaan (Ge 12:2,7, etc.), often referred to in the Old Testament (Ex 12:25; De 1:8,11; 6:3; 9:28, etc.);
- (4) the promise to David to continue his house on the throne (2Sa 7:12,13,18; 1Ki 2:24, etc.);
- (5) the promise of restoration of Israel, of the Messiah, of the new and

everlasting kingdom, of the new covenant and outpouring of the Spirit (Isa 2:2-5; 4:2; 55:5; 66:13; Jer 31:31-34; 32:37-42; 33:14; Eze 36:22-31; 37:11 f; 39:25 f, etc.).

In the New Testament these promises are founded on, and regarded as having their true fulfillment in, Christ and those who are His (2Co 1:20; Eph 3:6). The promise of the Spirit is spoken of by Jesus as "the promise of my Father" (Lu 24:49; Ac 1:4), and this was regarded as fulfilled at Pentecost. The promise of a Saviour of the seed of David is regarded as fulfilled in Christ (Ac 13:23,32, 26:6; Ro 1:2; 4:13; 9:4). Paul argues that the promise to Abraham that he should be "heir of the world," made to him before circumcision, is not confined to Israel, but is open to all who are children of Abraham by faith (Ro 4:13-16; compare Ga 3:16,19,29). In like manner the writer to the Hebrews goes back to the original promises, giving them a spiritual and eternal significance (4:1; 6:17; 11:9, etc.). The New Testament promises include manifold blessings and hopes, among them "life," "eternal life" (1Ti 4:8; 6:19; 2Ti 1:1; Jas 1:12), the "kingdom" (Jas 2:5), Christ's "coming" (2Pe 3:9, etc.), "new heavens and a new earth" (2Pe 3:13), etc. For "promise" and "promised" in the King James Version, the Revised Version (British and American) has frequently other terms, as "word" (Ps 105:42), "spake," "spoken" (De 10:9; Jos 9:21; 22:4; 23:5,15, etc.), "consented" (Lu

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22:6), etc. References to the promises occur repeatedly in the Apocrypha (Baruch 2:34; 2 Macc 2:18; The Wisdom of Solomon 12:21; compare 2 Esdras 3:15; 5:29).

W. L. Walker

PROPER

prop'-er: For the King James Version "proper" (child), in Heb 11:23, the Revised Version (British and American) substitutes "goodly"; in 1Ch 29:3; 1Co 7:7, the Revised Version (British and American) "own" is employed, and for the too emphatic "their proper tongue" in Ac 1:19 "their language" is written. But none of the King James Version forms are really obsolete.

PROPER NAMES

See NAMES, PROPER.

PROPERTY

prop'-er-ti.

See AGRARIAN LAWS; JUBILEE; POOR; PORTION; PRIMOGENITURE; WEALTH.

PROPHECY, GIFT OF

See SPIRITUAL GIFTS.

PROPHECY; PROPHETS, 1

prof'-e-si, prof'-e-si, prof'-ets:

I. THE IDEA OF BIBLICAL PROPHECY

1. The Seer and Speaker of God
2. Prophetic Inspiration
3. Relation to Dreams
4. Freedom of Inspiration
5. Supernatural Visions of the Future
6. The Fulfillment

II. HISTORICAL DEVELOPMENT OF THE PROPHETIC OFFICE

1. Abraham

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completely realized. But not infrequently the finger of God can be seen in the entirely literal fulfillment of certain prophecies. This is especially the case in the New Testament in the appearance of the Son of Man, in whom all the rays of Old Testament prophecy have found their common center.

PROPHECY; PROPHETS, 2

II. Historical Development of the Prophetic Office.

1. Abraham:

It is a characteristic peculiarity of the religion of the Old Testament that its very elementary beginnings are of a prophetic nature. The fathers, above all Abraham, but also Isaac and Jacob, are the recipients of visions and of divine revelations. Especially is this true of Abraham, who appeared to the foreigners, to whom he was neither kith or kin, to be indeed a prophet (nabhi')(Ge 20:7; compare Ps 105:15), although in his case the command to preach the word was yet absent.

2. Moses:

Above all, the creative founder of the Israelite national religion, Moses, is a prophet in the eminent sense of the word. His influence among the people is owing neither to his official position, nor to any military prowess, but solely and alone to the one circumstance, that since his call at the burning bush God has spoken to him. This intercourse between God and Moses was ever of a particularly intimate character. While other men of God received certain individual messages only from time to time and through the mediation of dreams and visions, Yahweh spoke directly and "face to face" with Moses (Nu 12:6 ff; De 34:10; compare Ex 33:11). Moses was the permanent organ through whom Yahweh brought about the Egyptian plagues and through whom He explained what these meant to His people, as also through whom He led and ruled them.

The voice of Moses too had to explain to them the divine signs in the desert and communicate to them the commandments of God. The legislation of Moses shows that he was not only filled with the Spirit of God occasionally, but that he abode with God for longer periods of time and produced something that is a well-ordered whole. A production such as the Law is the result of a continuous association with God.

3. Period of the Judges:

Since that time revelation through prophecy was probably never entirely wanting in Israel (De 18:15). But this fountain did not always flow with the same fullness or clearness. During the period of the Judges the Spirit of God urged the heroes who served Yahweh rather to deeds than to words. Yet Deborah enjoyed a high rank as a prophetess, and for a long time pronounced decisions of justice in the name of the Lord before she, through her prophetic utterances, aroused the people to rise up against their oppressors. What is said in 1Sa 3:1 concerning the times of Eli can be applied to this whole period, namely that the word and vision of the prophet had become rare in the land. All the more epoch-making was the activity of Samuel, who while yet a boy received divine revelations (1Sa 3:1). He was by the whole people regarded as a "seer" whose prophecies were always fulfilled (3:19 f). The passage 1Sa

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of as possibly dwelling in many, but that prophecy was no longer the chief spiritual guide of the people (compare e.g. Josephus, Ant, XIII, xi, 2; XV, x, 5, among the Essenes, or in the case of Hyrcanus, op. cit., XIII, x, 7). Josephus himself claims to have had prophetic gifts at times (compare BJ, III, viii, 9). He is thinking in this connection chiefly of the prediction of some details. Such "prophets" and "prophetesses" are reported also in the New Testament. In Jesus Christ Himself the prophetic office reached its highest stage of development, as He stood in a more intimate relation than any other being to His Heavenly Father and spoke His word entirely and at all times. In the Christian congregation the office of prophecy is again found, differing from the proclamation of the gospel by the apostles, evangelists, and teachers. In the New Testament the terms prophetes, propheteia, propheteuo, signify speaking under the extraordinary influence of the Holy Ghost. Thus in Ac 11:27 f (prophecy of a famine by Agabus); 21:10 f (prediction of the sufferings of Paul); 13:1 f (exhortation to mission work); 21:9 ff (prophetic gift of the daughters of Philip). Paul himself also had this gift (Ac 16:6 ff; 18:9; 22:17 ff; 27:23 f). In the public services of the church, prophecy occupied a prominent position (see especially 1Co 14). A prophetic book in a special sense is the Apocalypse of John. The gift of prophecy was claimed by many also in later times. But this gift ceased more and more, as the Christian church more and more developed on the historical basis of revelation as completed in Christ. Especially in spiritually aroused eras in the history of the church, prophecy again puts in its appearance. It has never ceased altogether, but on account of its frequent misuse the gift has become discredited. Jesus Himself warned against false prophets, and during the apostolic times it was often found necessary to urge the importance of trying spirits (1 Joh 4:1; 1Co 12:10; 14:29).

PROPHECY; PROPHETS, 3

III. Historical Development of Prophecy.

1. Contents of Prophecy:

The contents of prophecy are by no means merely predictions concerning the future. That which is given by the Spirit to the prophet can refer to the past and to the present as well as to the future. However, that which is revealed to the prophet finds its inner unity in this, that it all aims to establish the supremacy of Yahweh. Prophecy views also the detailed events in their relation to the divine plan, and this latter has for its purpose the absolute establishment of the supremacy of Yahweh in Israel and eventually on the entire earth. We are accustomed to call those utterances that predict this final purpose the Messianic prophecies. However, not only those that speak of the person of the Messiah belong to this class, but all that treat of the coming of the kingdom of God.

2. Conception of the Messiah:

The beginnings of the religion of Israel, as also the chief epoch in its development, emanated from prophetic revelations. The prophet Moses elevated the tribal religion into a national religion, and at the same time taught the people to regard the religion of the fathers more ethically, spiritually and vitally. Samuel crowned the earthly form of the concrete theocracy by introducing an "Anointed of Yahweh" in whom the covenant relation between Yahweh and Israel was concentrated personally. The

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Also in the predictions concerning the future made by Jesus and in the Apocalypse of John these characteristics of prophecy, its contemporaneous and perspective and at times symbolical features, are not disregarded. The firm prophetic word is intended to give the congregation certain directive lines and distinctive work. But an adequate idea of what is to come the Christian church will become compelled to form for itself, when the fulfillment and completion shall have taken place.

PROPHECY; PROPHETS, 4

IV. Analogous Phenomena among the Gentiles. 1. Necromancy and Technical

Witchcraft:

The uniqueness of Biblical prophecy is grasped fully only when we try to find analogies among the Gentile peoples. Here we find everywhere indeed the art of sooth-saying, the headquarters for which was Babylon. But with this art the prophecy of the Old Testament stands out in bold contrast (compare the prohibitions in Le 19:26,31; 20:6,27; De 18:10 ff, prohibitions that refer to necromancy for the purpose of discovering the future). This art was practiced through a medium, a person who had an 'obh (Babylonian, ubi), i.e. a spirit that brought forth the dead in order to question them. The spirits were thought to speak in murmurings or piping sounds (Isa 8:19), which could be imitated by the medium (ventriloquist). According to the Law, which forbade this under penalty of death, Saul had tried to destroy those who practiced incantations, who generally were women (1Sa 28:9). This practice, however, continued to flourish. In addition, the Babylonians and other peoples had also a developed art of interpretation in order to find omens for the future. Especially was the examination of intestines practiced by them. The liver of sacrificial animals particularly was carefully examined, and, from this, predictions, good or bad, were inferred (compare Eze 21:21). See DIVINATION. This art passed over from the Babylonians to the seafaring Etruscans, and through these came to the

Romans. But other phenomena also were by the different nations interpreted as prophetically significant and were by those skilled in this art interpreted accordingly. Among these were miscarriages by human beings and animals, the actions of hens, horses, the flight of birds, earthquakes, forms of the clouds, lightning, and the like. Further, mechanical contrivances were used, such as casting of lots, stones, sticks, etc.

2. The Mantic Art:

More spiritual and popular was the interpretation of dreams. It also was the case that mediums intentionally would convert themselves into a semi-waking trance. In this way the suitable mediums attained to a certain kind of clairvoyance, found among various peoples. This approaches the condition of an ecstatically aroused pseudo-prophet, of whom mention is made above. In Greece, too, oracles were pronounced by the Pythian prophetess, who by vapors and the like was aroused to a practice of the mantic art. In Dodona it was the voice of the divinity in Nature, which they sought to read in the rustling of the trees and the murmuring of the water. How uncertain these sources were was well known to heathen antiquity. The ancients complain of the enigmatical character of the Sibylline utterances and the doubtful nature of what was said. See GREECE, RELIGION IN ANCIENT. In contrast to this, Israel knows that it possesses in prophecy a clear word (Nu 23:23).

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3. Contents of Extra-Biblical Oracles:

But the contents also of the Biblical prophecies are unique through their spiritual uniformity and greatness. The oracle at Delphi, too, at times showed a certain moral elevation and could be regarded as the conscience of the nation. But how insignificant and meager was that which it offered to those who questioned it, in comparison with the spontaneous utterances of the prophets of Israel! Also what has in recent times been said concerning the "prophetical texts" from ancient Egypt (Gressmann, *Texte und Bilder*, I, 20 ff) may indeed show some external similarity to the prophecies of Israel; but they lack the spiritual and religious depth and the strictly ethical dignity of the prophets of the Scriptures, as also the consistency with which these from century to century reveal the thoughts of God and make known with constantly increasing clearness their purposes and goal.

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C. von Orelli

PROPHESYINGS, FALSE

prof'-e-si-ingz: The distinction between the true and the false prophecy and prophets is very difficult to state. Broadly speaking, the false prophesying related itself to the national ideal independently of any spiritual quality, while the true prophesying ever kept uppermost the spiritual conception of the national life. Among those given to false prophesying were the ones who spoke after "the deceit of their own heart" (Jer 14:13,14); those who without real prophetic gift borrowed a message and assumed the speech of prophecy (Jer 23:28,31); and those who sought the prophet's role in order to gain the material gifts which came from the people to their prophets (Mic 3:5). These, when discovered, were counted worthy of punishment and even death. There were, however, false prophesyings from men who honestly believed themselves to have a

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message from Yahweh. These prophecies from self-deceived prophets often led the people astray. The dream of national greatness was substituted for the voice of Yahweh. It was against such prophesying that the true prophets had to contend. The only test here was the spiritual character of the utterance, and this test demanded a certain moral or spiritual sense which the people did not always possess. Consequently, in times of moral darkness the false prophets, predicting smooth things for the nation, independent of repentance, consecration and the pursuit of spiritual ideals, were honored above the true prophets who emphasized the moral greatness of Yahweh and the necessity of righteousness for the nation. In New Testament times false prophesying did much injury in the church.

See PROPHECY.

C. E. Schenk

PROPHET, THE OLD

See OLD PROPHET, THE.

PROPHETESS

prof'-et-es (nebhi'ah; prophetis): Women were not excluded from the prophetic office in the Old Testament, and were honored with the right of prophetic utterance in the New Testament. It should be noted, however, that women like Miriam (Ex 15:20), Deborah (Jud 4:4) and Huldah (2Ki 22:14) were not credited with the seer's insight into the future, but were called "prophetesses" because of the poetical inspiration of their speech. Among others mentioned as having the prophetic gift we find Hannah (1Sa 2:1), Anna (Lu 2:36) and the four daughters of Philip (Ac 21:8,9).

See PROPHET.

PROPI TIATION

pro-pish-i-a'-shun:

1. Terms and Meaning:

The word is Latin and brings into its English use the atmosphere of heathen rites for winning the favor, or averting the anger, of the gods. In the Old Testament it represents a number of Hebrew words—ten, including derivatives—which are sufficiently discussed under ATONEMENT (which see), of which propitiation is one aspect. It represents in Septuagint the Greek stems hilask- (hile-), and katallag-, with derivatives; in the New Testament only the latter, and is rarely used. Propitiation needs to be studied in connection with reconciliation, which is used frequently in some of the most strategic sentences of the New Testament, especially in the newer versions In Heb 2:17, the English Revised Version and the American Standard Revised Version have both changed "reconciliation" of the King James Version to "propitiation," to make it correspond with the Old Testament use in connection with

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uniform kindness to men deserving harshness. Compare also as to reconciliation, as in Ro 5:1-11; 2Co 5:18 ff.

See also JOHANNINE THEOLOGY, V, 2.

LITERATURE.

Besides the comms., the literature is the same as for ATONEMENT, to recent works on which add Stalker, *The Atonement; Workman, At Onement, or Reconciliation with God*; Moberly, in *Foundations, Christian Belief in Terms of Modern Thought*.

William Owen Carver

PROPORTION

pro-por'-shun: Occurs once in the sense of "space" as the translation of ma'-ar, "void or open space" (1Ki 7:36 the King James Version margin "Hebrew 'nakedness,' " the Revised Version (British and American) "space"); once in the obsolete sense of "form" as the translation of 'erekh, "array," or "row" (Job 41:12, the Revised Version (British and American) "frame"); and once in the sense of "measure" as the translation of analogia, "proportion" "equality" (Ro 12:6, "the proportion of faith," the Revised Version (British and American) "the proportion of our faith"). "Proportionally" occurs in *The Wisdom of Solomon* 13:5, analogos, the Revised Version (British and American) "in like proportion," margin "correspondently."

PROSELYTE

pros'-e-lit (proselutos, from proserchomai, "I approach"): Found 4 times in the New Testament. In the Septuagint it often occurs as the translation of ger. The Hebrew verb gur means "to sojourn"; ger accordingly means a stranger who has

come to settle in the land, as distinguished on the one hand from 'ezrach, "a homeborn" or "native," and on the other from nokhri or ben-nekhar, which means a stranger who is only passing through the country. Yet it is to be noted that in [2Ch 2:17](#) those of the native tribes still living in the land as Amorites, Hittites, etc., are also called gerim. In two places, (Ex 12:19; Isa 14:1) the Septuagint uses g(e)ioras, which is derived from giyor, the Aramaic equivalent for ger. Septuagint uses paroikos (the Greek equivalent for the Hebrew toshabh, "a settler") for ger when Israel or the triarchs are indicated (Ge 15:13; 23:4; Ex 2:22; 18:3; De 23:7; 1Ch 29:15; Ps 39:12; 119:19; Jer 14:8), and in a few other cases. In Talmudical literature ger always stands for proselyte in the New Testament sense, i.e. a Gentile who has been converted to Judaism. Onkelos, who was himself a proselyte, always translates the word in this way.

1. Ger in the Old Testament:

No difficulties were put in the way of those strangers who wished to settle down in the land of Israel. All strangers, the third generation of Egyptians and Edomites included, and only Ammonites and Moabites excluded, could enter "the congregation of God" without circumcision and without the obligation to keep the ceremonial law.

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Although he was thus juridically considered a new man, and one whose praises were sung in the Talmudical literature, he was yet on the whole looked down on as inferior to a born Jew (Kidd. 4 7; Shebhu'oth 10 9, et al.). Rabbi Chelbo said: "Proselytes are as injurious to Israel as a scab" (Yebham. 47b; Kidd. 70b; compare Php 3:5).

See also STRANGER AND SOJOURNER.

LITERATURE.

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Paul Levertoff

PROSEUCHE; PROSEUCHA

pro-su'-ke, prosu'-ka (proseuche): "A place in the open air where the Jews were wont to pray, outside of those cities where they had no synagogue," Ac 16:13,16 (Thayer, *Lexicon of the New Testament*).

See PHILIPPI.

PROSTITUTION

pros-ti-tu'-shun.

See CRIMES; HARLOT; PUNISHMENTS.

PROSTRATION pros-tra'-shun. See ATTITUDES.

PROTEVANGELIUM, OF JAMES

pro-te-van-jel'-i-um.

See APOCRYPHAL GOSPELS, III, 1, (a).

PROVE

proof (bachan, nacah; dokimazo, peirazo): Means (1) to test or try; (2) to establish, demonstrate; (3) to find by experience. It is for the most part in the first (original) sense that the word is found in Scripture. In the Old Testament it is most frequently the translation of nacah, primarily "to lift," hence, to weigh (Ge 42:15,16, etc.). God is said to "prove" His people, i.e. to test or try them for their good (Ge 22:1; Ex 15:25; De 8:16, etc.). The Psalmist prays that God may prove him (Ps 26:2). The word is frequently rendered "tempt." See TEMPT. The word bachan, primarily "to try by

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heat," has a similar meaning (Ps 17:3, the heart, like metal, purified from dross; compare Job 23:10; Ps 7:9; Mal 3:2, etc.). In the New Testament the word most frequently rendered "prove" (sometimes "try") is dokimazo (Lu 14:19; Ro 12:2; 2Co 8:8,22; 13:5; Eph 5:10; 1Th 5:21). Peirazo, "to tempt," "to prove," used in both a good and a bad sense, frequently translated "tempt" (which see), is rendered "prove" in Joh 6:6, "This he said to prove him." Both Greek words occur frequently in Apocrypha (Wisdom and Ecclesiasticus). the Revised Version (British and American) has "prove" for "tempt" (Ge 22:1); for, "make" (Job 24:25; Ga 2:18); for "manifest" (Ec 3:18); for "examine" (1Co 11:28); for "try" (1Co 3:13; 1 Joh 4:1), etc.

W. L. Walker

PROVENDER

prov'-en-der

(1) micpo', from obsolete capha', "to feed," fodder for cattle in general (Ge 24:25,32; 42:27; Jud 19:19,21);

(2) belil, from balal, "to mix": "Loweth the ox over his fodder?" (Job 6:5); belil chamits: "The young asses that till the ground shall eat savory (Hebrew "salted") provender" (Isa 30:24); this is fodder mixed with salt or aromatic herbs): The ordinary provender in Palestine, besides fresh pasturage, is tibn, i.e. straw broken on the threshing floor, kursenneh (Vetch, *Vicia errilia*), given especially to camels and milch cows; bran, for fattening and especially in cold weather; and, occasionally, hay made from the dried mixed grass and herbs which spring up luxuriously after the rains. The Circassian colonists East of the Jordan are teaching their neighbors the value of this food, so long neglected.

E. W. G. Masterman

PROVERB

prov' -erb (mashal, chidhah; parabole (Lu 4:23), paroimia (Joh 16:25,29)):

I. FOLK MEANING AND USE

1. The Primitive Sense
2. The Communal Origin
3. Animus of Proverbs

II. LITERARY DEVELOPMENT OF THE PROVERB

1. Discovery of Literary Value
2. The Differentiation

III. AS UNIT OF A STRAIN OF LITERATURE

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2. The Conception of Wisdom:

As the store of detached utterances on various phases of practical life accumulated and the task of collecting them was undertaken, it was seen that they had a common suffusion and bearing, that in fact they constituted a distinctive strain of literature. The field of this literature was broad, and recognized (see Pr 1:1-5) as promotive of many intellectual virtues; but the inclusive name under which it was gathered was Wisdom (chokhmah). Wisdom, deduced thus from a fund of maxims and analogies, became the Hebrew equivalent for philosophy. With the further history of it this article is not concerned, except to note that the mashal or proverb form held itself free to expand into a continuous and extended discourse, or to hold itself in to the couplet form. As to illustrative quality, too, its scope was liberal enough to include a fully developed parable; see for instance Eze 17:1-10, where the prophet is bidden to "put forth a riddle, and speak a parable (literally, mashal a mashal) unto the house of Israel."

3. In Later Time:

The existence of so considerable a body of proverbs is a testimony to the Hebrew genius for sententious and weighty expression, a virtue of speech which was held in special esteem. From the uses of practical wisdom the mashal form was borrowed by the later scribes and doctors of the law; we see it for instance in loose and artificial use in such books as Pirqe 'Abhoth, which gives the impression that the utterance so grandly represented in the Solomonic proverbs had become decadent. It is in another direction rather that the virtues of the mashal reach their culmination. In the phrasal felicity and illustrative lucidity of our Lord's discourses, and not less in His parables, employed that the multitude "may see and yet not see" (Mr 4:12), we have the values of the ancient mashal in their perfection, in a literary form so true to its object that we do not think of its artistry at all.

See also GAMES, I, 6.

John Franklin Genung

PROVERBS, THE BOOK OF

prov'-erbz:

I. THE BOOK'S ACCOUNT OF ITSELF

1. Title and Headings

2. Authorship or Literary Species?

II. THE SUCCESSIVE COMPILATIONS

1. The Introductory Section

2. The Classic Nucleus

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In Isa 28:23-29, the prophet, whom the perverse rulers have taunted with baby-talk (28:9,10), appeals to them with the characteristic Wisdom call to attention (28:23), and in illustrations drawn from husbandry proves to them that this also is from Yahweh of hosts, 'who is transcendent in counsel, preeminent in tushiyah' (28:29)—teaching them thus in their own vaunted idiom. In Mic 6:9-15, similarly, calling in tushiyah to corroborate prophecy ("the voice of Yahweh," qol Yahweh, wethushiyah, 6:9), the prophet speaks of the natural disasters that men ought to deduce from their abuse of trade relations, evidently appealing to them in their own favorite strain of thinking. Both these passages seem to reflect a time when the Wisdom dialect was prevalent and popular, and both are concerned to call in sound human intuition as an ally of prophecy. At the same time, as prophets have the right to do, they labor to give revelation the casting vote; the authentic disclosure of truth from Yahweh is their objective, not the mere luxury of making clever observations on practical life. All this coincides, in the Wisdom sphere, with what in Isaiah's and Micah's time was the supreme issue of state, namely trust in Yahweh, rather than in crooked human devices (compare [Isa 28:16](#); [29:15](#)); and it is noteworthy that this is the venture of Wisdom urged by the editors of Proverbs in their introductory exhortations (compare 22:19; 3:5-8). In other words, these editors are concerned with inducing a spiritual attitude; and so in their literary strain they make their book an adjunct in the movement toward spirituality which Isaiah is laboring to promote. As yet, however, its findings are still in the peremptory stage, stated as absolute and unqualified truths; it has not reached the sober testing of fact and interrogation of motive which it must encounter in order to become a seasoned philosophy of life. Its main pervading thesis—that righteousness in the fear of God is wisdom and bound for success, that wickedness is fatuity and bound for destruction—is eternally sound; but it must make itself good in a world where so many of the enterprises of life seem to come out the other way, and where there is so little appreciation of spiritual values. Nor is the time of skepticism and rigid test long in coming. Two psalms of this period (as I apprehend) (Psalms 73 and 49) concern themselves with the anomaly of the success of the wicked and the trials of the righteous; the latter pointedly adopting the Wisdom or mashal style

of utterance (Ps 49:3,4), both laboring to induce a more inward and spiritual attitude toward the problem. It remains, however, for the Book of Job to take the momentous forward step of setting wisdom on the unshakable foundation of spiritual integrity, which it does by subjecting its findings to the rigid test of fact and its motives to a drastic Satanic sifting. It is thus in the Book of Job, followed later by the Book of Ecclesiastes, that the Wisdom strain of literature, initiated by the Proverbs of Solomon, finds its Old Testament culmination.

John Franklin Genung

PROVIDENCE, 1

prov'-i-dens:

I. PROVIDENCE DEFINED

II. DIFFERENT SPHERES OF PROVIDENTIAL ACTIVITY
DISTINGUISHED

III. BIBLICAL PRESENTATION OF THE DOCTRINE OF PROVIDENCE

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The New Testament not only subordinates the material and temporal aspects of providence to the spiritual and eternal more than does the Old Testament, but Christ and the apostles, to an extent that finds no parallel in the Old Testament, place the emphasis of their teaching concerning providence upon man's moral needs and eternal interests, and upon the Kingdom of God and His righteousness, the establishment of which in the hearts and lives of men is the one great object for which both the heavenly Father and His children are ceaselessly working. To be free from sin, to be holy in heart and useful in life, to love and obey God as a Father, to love and serve men as brothers—this is the ideal and the end for which, according to the New Testament, men should work and pray, and this is the end toward which God is working by His ceaseless cooperative providence.

PROVIDENCE, 2

IV. Discussion of the Contents of the Biblical Doctrine.

1. Different Views of Providence Compared:

There are four distinct conceptions of providence as it concerns God's relation to the ongoing of the world and to man, the rational and moral free agent whom He has placed upon it, namely, the atheistic, the deistic, the pantheistic, and theistic or Biblical view. See also GOD, I, 4. The last named view can best be understood only when stated in comparison and contrast with these opposing views.

(1) The Atheistic or Materialistic View:

Atheism or materialism, stands at one extreme, affirming that there is no God, that the material universe is eternal, and that from material atoms, eternally endowed with certain properties, there have come, by a process of evolution, all existing forms of vegetable, animal and rational life. As materialism denies the existence of a personal Creator, it, of course, denies any and every doctrine of

divine providence.

(2) The Pantheistic View:

Pantheism stands at the other extreme from atheism, teaching that God is everything and everything is God. The created universe is "the living garment" of God—God is the soul of the world, the universe His existence form. But God is an infinite It, not a personal Being who can express His existence in terms of selfconsciousness—I, Thou, He, Providence, according to pantheism, is simply the evolution of impersonal deity, differing from materialism only in the name which it gives to the infinite substance from which all things flow.

(3) The Deistic View:

Deism teaches that there is a God, and that He created the world, but created things do not need His presence and the exercise of His power in order to continue in existence and fulfill their functions. The material world is placed under immutable law; while man, the rational and moral free agent, is left to do as he wills. God sustains, according to deism, very much the same relation to the universe that the clock-maker does to his timepiece. Having made his clock, and wound it up, he does not interfere

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"That God who ever lives and loves;

One God, one law, one element,

And one far-off Divine event,

To which the whole creation moves."

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Wilbur F. Tillett

PROVINCE

prov'-ins (medhinah, "jurisdiction"; eparchia (English Versions of the Bible, province) (Ac 23:34; 25:1)):

1. Meaning of the Term

2. Roman Provincial Administration

(1) First Period

(2) Second Period

(3) Third Period

3. Division of Provinces

4. Province of Judea

5. Revenue

LITERATURE

1. Meaning of the Term:

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years 41-44 AD, when Herod Agrippa was granted royal authority over the land (Josephus, *Antiquities* XIX, viii, 2). The Roman administration was in the hands of the procurators (see PROCURATOR) who resided at Caesarea (Josephus, *BJ*, II, xv, 6; *Ac* 23:23,33; 25:1) in the palace of Herod the Great (*Ac* 23:1-35). The procurators of Judea were subject to the authority of the imperial governors of Syria, as is evident from the deposition of Pontius Pilate by Vitellius (Josephus, *Ant*, XVIII, iv, 2; Tacitus, *Annals* vi.32). The procurator was competent to exercise criminal

jurisdiction over the provincials in cases involving a capital sentence (Josephus, *BJ*, II, viii, 1), but he was bound to grant an appeal by Roman citizens for trial at Rome

(*Ac* 25:11). A death sentence by the Sanhedrin required the sanction of the procurator, as appears in the process against the Saviour. Under Roman rule cities like Caesarea, Sebaste, and Jerusalem became organs for local government, like the urban communities in other parts of the Empire.

5. Revenue:

The revenue of Palestine under Claudius is said to have been 12,000,000 denarii (about \$2,400,000, or 500,000 British pounds (in 1915); compare Josephus, *Ant* XIX, viii, 2). In addition to the ground tax, the amount of which is not known, a variety of

indirect contributions were collected on auctions, salt, highways, bridges, etc., which constituted, no doubt, the field of activity in which the publicans gained their unenviable reputation.

LITERATURE.

The reader may be directed to Marquardt, *Römische Staatsverwaltung*, I, 497-502, 517-57, for a general discussion of the Roman system of provincial

administration, and to the same volume, pp. 405-12, for the provincial government of Palestine.

George H. Allen

PROVOCATION; PROVOKE

prov-o-ka'-shun, pro-vok': "Provoke," literally, "to call forth," hence, to excite or stir up, whether in a good or bad sense, appears frequently in the Old Testament as the translation of Piel, or Hiphil of ka'ac (noun, ka'ac), in the sense of "to make angry" (De 4:25; 9:18; 1Ki 14:9,15, etc.); sometimes of marah (Isa 3:8), and of other words. In the New Testament we have parazeloo, "to make jealous" (Ro 10:19; 11:11,14); parorgizo, "to make angry" (Eph 6:4; compare Col 3:21); with parapikraino, "to embitter" (Heb 3:16; compare in RAC 1Es 6:15), and other Greek words. "Provocation" in Heb 3:8,15 (quoting Ps 95:8) is parapikrasmos, the Septuagint for the Hebrew meribhah. An example of the good sense of the word is in Heb 10:24, "Consider one another to provoke (literally, "to the provoking," here paroxusmos) unto love and good works."

For "provoke" the Revised Version (British and American) has "despise" (Nu 14:11; 31:20), "rebel against" (Ps 78:40); for "provoked," "despised" (Nu 14:23; 16:30; Isa 1:4), "moved" (De 32:16; 1Ch 21:1), "rebelled against" (Ps 78:56), "were rebellious" (106:33,43); for "provoking" (Ps 78:17), "to rebel against"; for "provoked" (2Co 9:2), "stirred up"; "provoked within" for "stirred in" (Ac 17:16); "provoked" for "limited"

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(Ps 78:41 margin, "limited"); "provoketh" for "emboldeneth" (Job 16:3); instead of "Provoke not your children to anger" (Col 3:21), "Provoke not your children."

W. L. Walker

PRUDENCE; PRUDENT

proo'-dens, proo'-dent: In the Old Testament "prudence" is the translation of 'ormah (Pr 8:12); also in the King James Version of sekhel (2Ch 2:12, the Revised Version (British and American) "discretion"); and "prudent" is the translation of 'arum, "subtle" (Pr 12:16,23; 13:16, etc.; compare Ge 3:1; Job 5:12), and of bin (1Sa 16:18, the Revised Version margin "skillful"; Pr 16:21; 18:15; Isa 5:21; 10:13, the American Standard Revised Version "understanding," etc.), with other words. In the New Testament "prudence" occurs once as the translation of phronesis (Eph 1:8); "prudent" is in the King James Version the translation of sunetos, changed in the Revised Version (British and American) to "understanding" (Mt 11:25; Ac 13:7); in 1Co 1:19, the American Standard Revised Version has "the discerning," the English Revised Version retains "prudent." In its etymological sense of seeing beforehand (contraction of "providence"), "prudence" does not occur in the New Testament. As forethought, foresight, prudence was reckoned one of the cardinal virtues by the ancient ethical writers. See the remarks of Coleridge on its lower and higher character in his Aids to Reflection, Aphor. 29.

W. L. Walker

PRUNING-HOOK

proon'-ing-hook.

See HOOK, (3); VINE.

PSALMS, BOOK OF

samz, (tehillim, "praises," cephher tehillim, "book of praises"; Psalmoi, Psalterion):

I. INTRODUCTORY TOPICS

1. Title
2. Place in the Canon
3. Number of Psalms
4. Titles in the Hebrew Text

II. AUTHORSHIP AND AGE OF THE PSALMS

1. David as a Psalmist

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up against thee? I hate them with perfect hatred: They are become mine enemies" (Ps 139:21 f). Thus the psalmists pray with God's glory in view.

(2) We ought to use the imprecatory psalms in the light of our Lord's teaching. We cannot pronounce curses on our personal enemies. This heavenly artillery may be turned upon the saloon, the brothel and the gambling hell, though we must not forget to pray for the conversion of the persons who are engaged in these lines of business.

8. The Future Life:

"If a man die, shall he live again?" What answer do the Psalms give to Job's cry for light? There are expressions in the Psalter which seem to forbid hope of a blessed immortality (Ps 6:5; 30:9; 39:13; 115:17). The psalmists are tempted to fear that fellowship with God would cease at death. Let this fact, however, be borne in mind, that not one of the poets or prophets of Israel settled down to a final denial of immortality. Some of them had moments of joyous assurance of a blessed life of fellowship with God in the world to come. Life everlasting in the presence of Yahweh is the prospect with which the author of Ps 16 refreshes himself (16:8-11). The vision of God's face after the sleep of death is better than worldly prosperity (17:13-15). The author of Ps 73 wins rest for his distressed mind in the assurance of a fellowship with God that cannot be broken (73:23-26). God will finally take the singer to Himself. It has been well said that Ps 49 registers the high-water mark of Old Testament faith in a future life. Death becomes the shepherd of the wicked who trusted in riches, while God redeems the righteous from the power of Sheol and takes the believing soul to Himself.

LITERATURE.

One of the most elaborate and informing articles on the history of the exposition of the Psalms is found in the Introduction to Delitzsch's Commentary (pp. 64-87, English translation). Among the Fathers, Jerome, Chrysostom and Augustine are

most helpful. Among the Reformers, Calvin, the prince of expositors, is most valuable. Among modern commentators, Ewald and Delitzsch are scholarly and sane. Their commentaries are accessible in English translation Hupfeld is strong in grammatical exegesis. Baethgen (1904) is very thorough. Among recent English and American commentators, the most helpful are Perowne (6th edition, 1866), Maclaren in Expositor's Bible (1890-92), and Kirkpatrick in Cambridge Bible (1893-95). Briggs in ICC (1906) is learned; Davison, New Century Bible, is bright and attractive. Spurgeon, Treasury of David, is a valuable compilation, chiefly from the Puritan divines. Cheyne, The Book of Psalms (1888) and The Origin and Religious Contents of the Psalter (1891), is quite radical in his critical views. Binnie, The Psalms: Their Origin, Teachings and Use (1886), is a fine introduction to the Psalter. Robertson, The Poetry and Religion of the Psalms (1898), constructs an able argument against recent radical views.

John Richard Sampey

PSALMS, IMPRECATORY

im'-pre-ka-to-ri, im-pre-ka'-ter-i.

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See PSALMS, VI, 7.

PSALTER, (PSALMS), OF SOLOMON

sol'-ter.

See APOCALYPTIC LITERATURE, sec. III, 1; BETWEEN THE TESTAMENTS, sec. IV, 1, (1), (b).

PSALTERY

sol'-ter-i.

See MUSIC.

PSALTIEL

sol'-ti-el: Syriac and the Revised Version margin =" Phaltiel" of 2 Esdras 5:16.

PSEUDO-MATTHEW, GOSPEL OF

su'-do-math'-u.

See APOCRYPHAL GOSPELS, III, 1, (b).

PSYCHOLOGY

si-kol'-o-ji:

1. Introduction: Scope of Biblical Psychology
2. Nature and Origin of the Soul

3. False Theories
4. Creationism and Traducianism
5. Trichotomy
6. Scriptural Terms
7. Pauline Expressions
8. Monism and Other Theories
9. The Fall of Man
10. Effects of the Fall

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behold thy face in righteousness; I shall be satisfied, when I awake, with beholding thy form" (the King James Version "with thy likeness," Ps 17:15); and again: "Thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption. In thy presence is fullness of joy; in thy right hand there are pleasures

for evermore" (Ps 16:10,11). Whatever the ultimate verdict of science may be regarding the "utility" of death in regard to the human race, Scripture considers it abnormal, unnatural, a punishment, an infliction, the result of man's wrongdoing and his transgression of the law of God. But death in Holy Writ is not a hopeless separation of body and soul. The New Testament sounds a note even clearer than the Old Testament; for Christ has brought "life and immortality to light." "We know," says Paul, "that we have a building from God," after the dissolution of our tabernacle (2Co 5:1); and that is but the necessary corollary to Christ's great utterance: "I AM THE RESURRECTION, AND THE LIFE" (Joh 11:25).

LITERATURE.

Beck, Umriss der biblischen Seelenlehre, English translation; Hofmann, Schriftbeweis; Delitzsch, System of Biblical Psychology; Oehler, Old Testament Theology; Wendt, Die Begriffe Fleisch u. Geist, etc.; Dickson, Paul's Use of the Flesh and Spirit; Cremer, Bibl.-theol. Worterbuch, etc.; Herzog, RE, articles "Geist" and "Seele"; Laid-law, Bible Doctrine of Man; Orr, God's Image in Man; Davidson, Old Testament Theology.

J. I. Marais

PTOLEMAIS

tol-e-ma'-is (Ptolemais): Same as "Acco" in Jud 1:31. Ptolemais was the most prominent town on the Phoenician seacoast in Maccabean times (1 Macc 5:15,55; 10:1,58,60; 12:48), and is once mentioned in the New Testament in Ac 21:7 as a seaport at which Paul landed for one day, visiting the "brethren" in the

place.

See ACCO; PHOENICIA.

PTOLEMY

tol'-e-mi (Ptolemaios, but usually called Ptolemy—"the Warlike"): The name Ptolemy is rather common from the days of Alexander the Great, but is best known as the dynastic name of the 13 (14) Macedonian kings of Egypt (323-43 BC) (as Pharaoh in the Old Testament). Those of interest to the Biblical student are:

(1) Ptolemy I, surnamed Soter, (Soter, "Savior"), called also Ptolemy Lagi, was born circa 366 BC, the son of Lagus and Arsinoe, a concubine of Philip of Macedon. He was prominent among the officers of Alexander the Great, whom he accompanied in his eastern campaigns. On the death of Alexander, Ptolemy seized the satrapy of Egypt as his share (1 Macc 1:6 ff). Now commenced the long hostilities between Egypt and Syria, Ptolemy on more than one occasion invading Syria. In 316 he joined in a war against Antigonus during which Coele-Syria and Phoenicia were lost, but in 312 regained from Demetrius the son of Antigonus. It was most probably in this year (312) that Ptolemy captured Jerusalem on a Sabbath day (Josephus, Ant, XII, i, 1),

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(7) (On the death of Philometor his young son was proclaimed king as Ptolemy Eupator ("of a noble father"), but after reigning but a few months was put to death by his uncle Euergetes II (Just. xxxviii.8). His reign being so brief he need hardly be numbered among the Ptolemies.)

(8) Ptolemy VII (VIII), surnamed Euergetes (II) and called also Physcon (Phuskon, "Big-paunch"), became sole ruler in succession to his brother Philometor (or to his murdered nephew) in 146 BC, and reigned till 117 BC. His reign was characterized by cruelty, tyranny and vice, so that he was hated by his subjects, especially by the people of Alexandria, who on one occasion expelled him during an insurrection. It is uncertain whether Physcon was an enemy and persecutor of the Jews or their patron. Some authorities refer the persecutions mentioned in 3 Maccabees to this reign, but most modern authorities are disposed to date them in the reign of the anti-Jewish Ptolemy IV Philopator. The statement, "in the 38th year of King Euergetes," in the Prologue to Sirach refers to Physcon Euergetes II and = 132 BC, since he dated his reign from the year of joint kingship with his brother (170 BC).

The other Ptolemies of Egypt require no mention here.

The following are the apocryphal Ptolemies:

(1) Ptolemy Macron.

See MACRON.

(2) Ptolemy, son of Abubus, son-in-law of Simon the Maccabee. He treacherously assassinated Simon and two of his sons in the stronghold of Dok near Jericho, 135 BC (1 Macc 16:15).

(3) Ptolemy, the father of Lysimachus (Apocrypha) (Additions to Esther 11:1).

(4) Ptolemy, son of a Dositheus; he and his father were bearers of the "epistle of

Phrurai" (Additions to Esther 11:1).

LITERATURE.

J. P. Mahaffy, *Empire of the Ptolemies*, is the best account for English readers. A long list of Ptolemies will be found, e.g. in *Smith's Classical Dictionary*. The ancient authorities are Josephus, Polybius, Justin, Pausanias, Plutarch (Cleom.), Livy, Diodorus, Jerome (Commentary to Da 11).

S. Angus

PUAH; PUVAH

pu'-a, pu'-va: (1) pu'ah: One of the Hebrew midwives whom the king of Egypt commanded to kill all male children of the Hebrews at birth. The midwives, fearing God, refused to obey, pretending that the children of the Hebrew women were usually born before they arrived. Their act is spoken of as being meritorious in the eyes of the Lord, who is said to have rewarded them by making "houses" for them (Ex 1:15-20).

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In the Midrash, Ex Rabba', Puah is identified with Miriam, and Shiphrah, the other midwife, with her mother Jochebed. According to another tradition Puah was a proselyte.

(2) pu'ah, in 1Ch 7:1; puwwah, in Ge 46:13; Nu 26:23; written also "Pua" the King James Version, and "Puvah" Revised Version: Second son of Issachar, ancestor of the Punites, enumerated in the desert census taken by Moses and Eleazar.

(3) pu'ah: Member of the tribe of Issachar, mentioned (Jud 10:1) as the son of Dodo and the father of Tola, the judge.

Ella Davis Isaacs

PUBLICAN

pub'-li-kan.

See TAX, TAXING.

PUBLIUS

pub'-li-us (Poplios, from the Latin praenomen Publius, derived from populus, "popular"; according to Ramsay it is the Greek form of the Latin nomen Popilius; the Greek title meaning "first," applied to Publius in Ac 28:7, was an official one, and has been found on an inscription from the island of Gaulus near Malta (compare Bockh, Corpus Inscriptionum Graecarum, number 5, 754)): Publius held office under the governor of Sicily. As the leading official in Malta, he was responsible for any Roman soldiers and their prisoners who might land there, but the account in Ac 28:7 implies that he displayed more than ordinary solicitude for Paul and his shipwrecked company, for, according to the writer, he "received us, and lodged us three days courteously" (the King James Version). The

Apocryphal "Ac of Paul" (see APOCRYPHAL ACTS, sec. B, I) states also that "he did for them many acts of great kindness and charity" (compare Budge, Centendings of the Apostles, II, 605). On this occasion Paul miraculously healed the father of Publius, who "lay sick of fever and dysentery" (Ac 28:8). The exactitude of the medical terms here employed forms part of the evidence that the writer of Ac was a physician. Tradition relates that Publius was the first bishop of Malta and that he afterward became bishop of Athens.

C. M. Kerr

PUDENS

pu'-denz, pu'-dens (Poudes, literally, "bashful" (2Ti 4:21)):

1. Faithful to Paul:

One of the Christians in Rome who remained loyal to Paul during his second and last imprisonment there, when most of the members of the church "forsook him." The pressure under which they acted must have been very great, as the apostle's final trial before the supreme court of the empire followed quickly after the Neronic

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persecution. Their defection from their loyalty to Paul must not be taken as implying that they had also proved untrue to Christ. At this time, however, there were some of the Christians who risked their earthly all, and their lives too, in order to prove their adherence to Paul, and Pudens was one of these.

2. Pudens and Claudia:

Writing the last of all his letters, the Second Epistle to Timothy, Paul sends greeting from "all the brethren" who were then with him. Among these he names Pudens. There are three other names associated by the apostle with that of Pudens: Eubulus, Linus and Claudia. There is an interesting conjecture regarding Pudens and Claudia, that their were husband and wife, and that Claudia was of British birth, a daughter of a British king, called Cogidunus. King Cogidunus was an ally of the Romans, and assumed the name of the emperor Tiberius Claudius, who was his patron. In this way his daughter would be named Claudia. But this identification of the British princess with the Claudia who sends salutation to Timothy is only a supposition; it lacks both evidence and proof.

See CLAUDIA and Code of Hammurabi (St. P), chapter xxvii.

In modern Rome, however, the tourist is still shown a building which is called the house of Pudens, in the same way as "Paul's hired house" is also shown. The authenticity in both cases is lacking.

Pudens is not mentioned elsewhere in the New Testament.

John Rutherford

PUHITES

pu'-hits (puthi).

See PUTHITES.

PUL

pul:

(1) An Assyrian king (2Ki 15:19).

See TIGLATH-PILESER.

(2) An African country and people (Isa 66:19).

See PUT.

PULPIT

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pool'-pit: Ne 8:4, "Ezra the scribe stood upon a mighdol of wood." Mighdol is one of the commonest words in the Old Testament and means simply a high object—here a scaffolding or platform (bema, 1 Esdras 9:42). "Tower" (so the Revised Version margin) gives an entirely wrong picture.

PULSE

puls (zero'-im (Da 1:12 margin, "herbs"), zere'onim (Da 1:16); compare zerua', "sowing seed" (Le 11:37), and zeru'im, "things sown" (Isa 61:11)):

(1) In Da 1:12,16, it must mean herbs or vegetables grown from seeds; a vegetable diet is what is implied.

(2) In 2Sa 17:28, "pulse" after "parched" is not in the original, but is probably more correct than the translation in (1), as "pulse" usually implies leguminous plants, peas, beans, etc.

PUNISHMENT, EVERLASTING

pun'-ish-ment:

I. PRELIMINARY ASSUMPTIONS

1. Survival after Death
2. Retribution for Sin
3. Conscious Suffering in Future

II. SCRIPTURAL SUPPORT

1. Old Testament and Jewish Conceptions

2. New Testament Teaching

(1) "Eternal"

(2) Equivalent Expressions

(3) The Last Judgment

3. Teaching of Analogy

III. DIFFICULTIES AND OBJECTIONS—RIVAL HYPOTHESES

1. Universal Salvation

2. Annihilation

3. Second Probation

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There is a vast area here for the divine administration on which no light at all is afforded us.

5. God "All in All":

There remain those passages already alluded to which do seem to speak, not, indeed, of conversion or admission into the light and fellowship of Christ's kingdom, but still of a final subjugation of the powers of evil, to the extent, at least, of a cessation of active opposition to God's will, of some form of ultimate unification and acknowledgment of Christ as Lord. Such passages are Eph 1:10; Php 2:9-11; above all, 1Co 15:24-28. God, in this final vision, has become "all in all." Here, again, dogmatism is entirely out of place, but it is permissible to believe that these texts foreshadow such a final persuasion of God's righteousness in His judgment and of the futility of further rebellion as shall bring about an outward pacification and restoration of order in the universe disturbed by sin, though it can never repair that eternal loss accruing from exclusion from Christ's kingdom and glory.

LITERATURE.

Against: Maurice, Theological Essays, "Eternal Life and Eternal Death"; S. Cox, Salvator Mundi; F. W. Farrar, Eternal Hope; Mercy and Judgment; A. Jukes, The Second Death and the Restitution of All Things; E. White, Life in Christ; H. Constable, Duration and Nature of Future Punishment. For: Pusey, What Is of Faith as to Everlasting Punishment, H. N. Oxenham, Catholic Eschatology; C. Clemance, Future Punishment; Edersheim, Life and Times of Jesus, the Messiah, Appendix, xix, "On Eternal Punishment, according to the Rabbis and the New Testament"; The Future Life, A Defence of the Orthodox View, by the Most Eminent American Scholars; S. D. F. Salmond, The Christian Doctrine of Immortality, Book VI; Orr, Christian View of God, lecture ix; Luthardt, Saving Truths (English translations), lecture x. See also the various works on Dogmatic and Biblical Theology.

PUNISHMENTS

pun'-ish-ments ('awon, "fault," "iniquity," "punishment for iniquity," "sin" (Ge 4:13; Le 26:41; Job 19:29; Ps 149:7; La 4:22; Eze 14:10 margin; Am 1:3,6,9,11,13; 2:1,4,6), 'onesh, "tribute," "fine," "punishment" (La 3:39), chaTa'ah, or chaTTa'th, "sin" and its retribution, "penalty," "expiation" (Zec 14:19); kolasis, "punishment," "torment" (Mt 25:46), epitimia, "poll tax," hence, "penalty" (2Co 2:6), timoria, "vindication," hence, "penalty" (Heb 10:29), ekdikesis, "vindication," "retribution" (1Pe 2:14 the King James Version)): A court could inflict for a crime against the person, a sentence of

- (1) death in the form of stoning, burning, beheading, or strangling, etc.;
- (2) exile to one of the cities of refuge in case of manslaughter (Nu 35); or
- (3) stripes, not to exceed 40, in practice 39 or less (De 25:3; 2Co 11:24).

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(20) Stocks.

See PRISON.

Frank E. Hirsch

PUNITES

pu'-nits (puni, probably "dark"): Descendants of Puvah, of the tribe of Issachar (Nu 26:23; compare Ge 46:13; Jud 10:1; 1Ch 7:1).

PUNON

pu'-non (punon): A desert camp of the Israelites, the second after leaving Mt. Hor (Nu 33:42,43). Eusebius (Onom 299 85; 123 9) mentions an Idumean village, North of Petra, in the desert, where convicts were mining copper, called Phinon or Phainon. These are doubtless identical.

See WANDERINGS OF ISRAEL.

PUR

pur (Es 3:7; 9:26).

See PURIM.

PURAH

pu'-ra (purah, "branch"): Gideon's "servant," literally, "young man," i.e. armor-bearer (Jud 7:10 f, the King James Version "Phurah").

PURCHASE

pur'-chats: In modern English, "to acquire by payment," in Elizabethan English, "to acquire" by any means. In the Old Testament, the King James Version has used "purchase" to represent qanah, and its derivatives (verb and noun), except in Le 25:33, where the word is ga'al (the Revised Version (British and American) "redeem"). In the New Testament the noun does not occur and the verb is used for ktaomai, in Ac 1:18; 8:20, and peripoieo, in Ac 20:28; 1Ti 3:13. But none of these words connotes the payment of a price, so that the Revised Version (British and American) has kept the word only in Ac 20:28 (margin "acquired"), changing it into "obtain" in Ac 1:18; 8:20, and "gain" in 1Ti 3:13. In the Old Testament, the Revised Version margin has "gotten" in Ex 15:16 and the American Standard Revised Version has (very properly) introduced the same word into the text of Ps 74:2; 78:54.

Burton Scott Easton

PURE; PURELY; PURITY

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pur, pur'-li, pu'-ri-ti: This group of words has in the Old Testament and the New Testament an almost exclusively ethical significance, though the word "pure" is of course used also in its literal sense of freedom from alloy or other alien matter (Ex 25:11, etc.). "Pure" in the Old Testament represents many Hebrew words, most frequently Tahor; "purely," occurs once only in the King James Version, as the translation of bor, properly "that which cleanses" (compare [Job 9:30](#), the Revised Version margin "Hebrew 'cleanses my hands with lye,' " i.e. alkali for soap) in Isa 1:25, the Revised Version (British and American) "thoroughly (margin "as with lye," the King James Version "purely") purge away thy dross"; "pureness" is the King James Version translation of the same word in Job 22:30, the Revised Version (British and American) "cleanness." In the New Testament "pure" is the translation chiefly of katharos (Mt 5:8, Blessed are the pure in heart," etc.), but also of hagnos (Php 4:8; 1Ti 5:22; Jas 3:17; 1 Joh 3:3—always in an ethical sense). A different word (eilikrines) is used in 2Pe 3:1, the Revised Version (British and American) "sincere." "Purity" (hagneia) occurs only in the King James Version in 1Ti 4:12; 5:2; in the Revised Version (British and American) in 2Co 11:3 (as the translation of tes hagnotelos).

See CLEAN; PURITY.

W. L. Walker

PURGE

purj: A number of words in both the Old Testament and the New Testament are so rendered in the King James Version and the Revised Version (British and American), although frequently in the Revised Version (British and American) the older English word "purge" is displaced by the more applicable modern terms "cleanses" and "purify," since the emphatic and medical senses of the word, as we now use it, are not justified by some of the Hebrew and Greek originals. In older English the word was broader in meaning, today it is specific. Occurrences in the King James Version, with the changes made in the Revised Version (British and

American), are as follows:

1. In the Old Testament:

(1) Taber, literally, "to be clean," used of the putting-away of idolatry from Judah by Josiah (2Ch 34:3,8), is translated "purge" in all VSS, but, in Eze 24:13, the American Standard Revised Version changes to "cleanse."

(2) chaTa', literally, "to make a sin offering" (Ps 51:7): is changed without improvement to "purify" in the American Standard Revised Version, while "purge" is retained in the English Revised Version.

(3) kaphar, "to cover" or "to make atonement," occurs in Ps 65:3; 79:9; Eze 43:20,26; in the two passages in Psalms, the Revised Version (British and American) has "forgive" (the "expiate" of the margin is still better), and in Ezekiel the even more accurate "make atonement." In both

(4) tsaraph, "to refine" (Isa 1:25), and

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(5) duach, literally, "to rinse" (Isa 4:4), "purge" is well retained in the Revised Version (British and American).

(6) barar, literally, "to be shining," the Revised Version (British and American) retains in Eze 20:38, but in Da 11:35 changes to "purify."

(7) zaqaq, "to pour down" as molten metal (Mal 3:3), also becomes "purify" in the Revised Version (British and American).

These occurrences are all in the figurative sense, and apply to sin, uncleanness, idolatry, etc. Most noteworthy is the American Standard Revised Version change of the familiar Ps 51:7.

2. In the New Testament:

The Greek words rendered "purge" in the King James Version of the Apocrypha and New Testament are kathairo, and katharizo, and their compounds and derivatives. In all passages except four, the Revised Version (British and American) more properly translates "cleans" (Mt 3:12; Mr 7:19; Lu 3:17; Joh 15:2; Heb 9:14,22; 10:2). In Heb 1:3 "when he had by himself purged our sins" is changed to "had made purification of." But in the case of the verb compounded with the preps. apo and ek, i.e. apokathairo and ekkathairo (Job 12:9; 1Co 5:7; 2Ti 2:21), with strong signification to "cleans out," the Revised Version (British and American) properly retains "purge." Most worthy of note is the change of the familiar verse in John, "Every branch, that beareth fruit, he purgeth" to "Every branch he cleanseth" (15:2).

Edward Mack

PURIFICATION

pu-ri-fi-ka'-shun.

See PURGE; PURITY; UNCLEANNES.

PURIM; PUR

pur'-rim, pur (purim, "lots"; Septuagint Phrourai): The name of a Jewish festival celebrated on the 14th and 15th days of the month Adar, the final month of the Biblical year, corresponding to February-March. 1. Scripture References:

The origin of the festival is narrated in the Book of Esther, and indeed is the motive of the book, as the time, reason and manner of its celebration are given in detail (Es 3:7; 9:24). Reference also is made to it in apocryphal literature (Additions to Esther 10:10-13; 2 Macc 15:36) and in Josephus (Ant., XI, vi, 13). No reference is made to this feast in the New Testament, as it was celebrated locally, and is therefore not to be connected with any of the festal pilgrimages to Jerusalem. For this reason the supposition of some that the feast of Joh 5:1 was Purim is to be rejected, mention of it being immediately followed by the words, "And Jesus went up to Jerusalem."

2. History of Institution:

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from the Law, presents are given to the poor and to friends, and the rest of the day, as also the 15th, observed with feasting and rejoicing, even excesses being condoned in the exuberance of national spirit.

4. Theories of Origin:

Many attempts have been made to trace the origin of Purim in pagan or cosmic festivals, but to the present time without success, without approach even to probability. Supposed connections with nature myths, national festivals, polytheistic legends have all found advocates. The word itself has suggested the possibility of identification with words of similar form or sound in other languages. But the ease of finding such similarities for any word casts doubt upon the reliability of any identification.

(1) It has been traced to the Assyrian *puru*, and identified with the Assyrian New Year when officials entered upon their term of service.

(2) The Babylonian *puhru*, new year festival, has also been claimed as the origin of Purim; Mordecai becomes Marduk, Esther is Ishtar, while Haman, Vashti and Zeresh are Median gods.

(3) The most popular attempts at identification are in the Persian field, where *bahr*, "lot," is claimed as the source of *Pur*, or *purdighan*, "new year," or *farwardighan*, the feast of departed souls.

(4) Origin also in a Greek bacchanalian occasion has been sought.

(5) Others suggest origin in other Jewish experiences than that claimed by the Book of Esther itself, such as a captivity in Edom, or a persecution under the Ptolemies in Egypt, or the victory of Judas Maccabeus over Nicanor in 161 BC (1 Macc 7:49).

No one of all these theories has sufficient probability to secure for itself anything

like general acceptance; the Book of Es remains as the most reasonable account; the difficulties met in it are not so great as those of the explanations sought in other languages and religions.

LITERATURE.

Bible dicts., especially HDB, Encyclopedia Biblica and Jewish Encyclopedia; Paton, commentary on "Est" in ICC, particularly pp. 77-94.

Edward Mack

PURITY

pu'-ri-ti: The Bible bears witness to the long struggle over and in man to secure physical, mental, and moral cleanliness. The various forms of purity have relation to each other.

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C. Caverno

PURLOINING

pur-loin'-ing: Lit. "for far off," hence, to carry away or steal; the word is the translation of nosphizomai, "to take away for oneself," "to secrete," "to steal," a word appropriate to those in the position of slaves in a master's service (Tit 2:10, "not purloining").

PURPLE

pur'-p'-l ('argaman; Chaldaic 'argewan (2Ch 2:7); compare Arabic 'urjuwan, and Persian 'arghawan; porphura, porphureos Septuagint and New Testament)):

Purple dye was manufactured by the Phoenicians from a marine mollusk, *Murex trunculus*. The shell was broken in order to give access to a small gland which was removed and crushed. The crushed gland gives a milky fluid that becomes red or purple on exposure to the air. Piles of these broken shells still remain on the coast at Sidon and Tyre. The purple gland is found in various species of *Murex* and also of *Purpura*.

Purple cloth was used in the furnishings of the tabernacle (Ex 25:4, etc.) and of Solomon's temple (2Ch 2:14; 3:14); in the palanquin of Solomon (So 3:10); and in the hangings of the palace of Ahasuerus (Es 1:6). The kings of Midian had purple raiment (Jud 8:26); the worthy woman of Pr 31:22 has clothing of fine linen and purple. Mordecai was clothed with purple by Ahasuerus (Es 8:15); Jesus by the Roman soldiers (Mr 15:17,20; Joh 19:2,5). The rich man of Lu 16:19 and the scarlet woman of Re 18:12,16 were arrayed in purple. In So 7:5 the bride has hair like purple. Purple is in the merchandise of Babylon (Re 18:12). It is surprising that Ezekiel speaks of the Tyrians as obtaining purple from the isles of Elisha (Eze 27:7) and from Syria (Eze 27:16).

See COLORS; DYE, DYEING.

Alfred Ely Day

PURPOSE, OF GOD

pur'-pus (prothesis (Ro 9:11; Eph 1:11)): The word "purpose" seems to be an equivalent of the word "decree" as used in regard to man's relation to eternity. More correctly stated, it softens the word "decree" and refers back to the cause of the decree as lodged in an intelligent design and forward to an aim consistent with the character of God.

See FOREORDAIN; PREDESTINATION.

PURSE

purs.

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See BAG.

PURSLAIN; JUICE

purs'-lan, joos, jus.

See JUICE.

PURTENANCE

pur'-te-nans: With the significance of "belongings," this word occurs in the King James Version of Ex 12:9 as the translation of qerebh, "within" "inward," "roast with the purtenance thereof," the Revised Version (British and American) "inwards" (compare Le 1:9; 3:3, etc.).

PUT

put (puT; Phoud, in Genesis and Chronicles, variant for Genesis Phout, for Chronicles, Phouth):

1. Renderings:

In consequence of the identification at the time, the prophets have "Libya" (Libues), except Nab 3:9, where the Greek renders the word as phuge, "flight." The Vulgate (Jerome's Latin Bible, 390-405 A.D.) has "Phut," "Phuth," and in the Prophets "Libyes" and "Libya"; the King James Version "Phut."

2. Son of Ham:

In the "Table of Nations" Put is the third son of Ham (Ge 10:6), the first and second being Cush and Misraim, and the fourth Canaan. Put is the only one of

the sons of Ham who is not credited with descendants.

3. As Nationality:

In the Prophets, warriors from Put are referred to, principally in connection with the forces of Egypt. They appear as shield-bearers (Jer 46:9: "Cush and Put, that handle the shield; and the Ludim, that handle and bend the bow"). See also Eze 30:5, where the order in the Hebrew is Cush, Put and Lud. In Na 3:9 Put is the helper of No-amon (Thebes in Egypt), and in Eze 27:10 Put appears with Persia and Lydia (Lud) as being in the army of Tyre.

4. Identified with Punt:

The common identification of Put is the Egyptian Punt (or Pwent) proposed by Ebers. The assimilation of n to a following consonant is common in the Semitic languages, and would occasion no difficulty if the vocalization be found to agree. The final "t" of Punt, however, seems to be the Egyptian feminine ending, whereas the "T" of Put is radical.

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5. Somaliland and Yemen:

Nevertheless, the district would seem to be rightly identified with the tract to the East of Abyssinia (Somaliland), and as it is described as being on both sides of the sea (the Red Sea), Yemen would seem to be included. In connection with this, it is worthy of note that a fragment of a Babylonian tablet referring to Nebuchadrezzar's campaign in Egypt in his 37th year mentions, as though in the neighborhood, the city (here, apparently, standing for the district) of Putu-yaman—probably not "Ionian (Greek) Put" (Lesbos, according to Winckler), but "Put of Yemen." If this be in contra- distinction to the district of Put (Punt) on the African mainland, the latter would be the Putu referred to in the Persian inscription of Naqsh-i-Rustem, which mentions, among the tributary-countries, Kushiya, Putiya and Masiya, in Babylonian (mat) PuTa, ((mat) K)usu, (mat) Massu(?), "the land Put, the land Kush (Ethiopia), the land Massu (?)." The soldiers of Put in the army of Tyre may have been either from the African or the Yemenite Put, in which case there was no northern tract of that name, unless settlements had been made at any time from the original district. See W. Max Muller, *Asien und Europa*, Leipzig, 1893, 106 ff.

T. G. Pinches

PUTEOLI

pu-te'-o-li (Potioli, "sulphur springs" (Ac 28:13, Westcott and Hort, *The New Testament in Greek*), the modern Pozzuoli): A maritime city of Campania, which occupied a central position on the northern shore of a recess in the Gulf of Naples, protected on the West by the peninsula of Baiae and Cape Misenum. It was originally a colony of the neighboring Greek city Cumae.

The earliest event in the history of Puteoli which can be dated definitely was the repulse of Hannibal before its walls by a Roman garrison in 214 BC. The design of the Carthaginian to secure a seaport as base of supplies and communication

was thus thwarted (Livy xxiv. 7, 12, 13). A Roman colony was established here in 194 BC, and Puteoli thus became the first Roman port on the Gulf of Naples (Livy xxxiv. 45; Strabo v.245; Velleius, i.15). Its subsequent remarkable prosperity and commercial activity are to be attributed to the safety of the harbor and the inhospitable character of the coast nearer Rome. For Puteoli became the chief seaport of the capital before the creation of an artificial harbor at Portus Augusti by Claudius, and before Trajan made the mouth of the Tiber the principal converging point for the over-sea carrying trade. The imports at Puteoli consisted mainly of Egyptian grain and oriental wares, dispatched from Alexandria and other cities of the Levant (Cicero Pro Rabirio 40; Suetonius, Augustus 98; Strabo xvii. 793; Cicero Pro Caelio 10). The eastern element in the population was very numerous (Petronius 81;

CIL, X, 1797). The harbor was rendered doubly safe by a mole, which is known to have been at least 418 yards in length, consisting of massive piers connected by means of arches constructed in solid masonry (Strabo v.245). Extensive remains of this mole still exist. The shore line devoted to purposes of commerce (emporium) extended for a distance of about 1 1/4 miles westward from the mole. At the height of its prosperity under Claudius and Nero, the town is thought to have contained a population of nearly 100,000.

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The region in which the town was situated is of volcanic formation, the name Puteoli being due to the odor of the sulphureous springs or to the wells of a volcanic nature which abound in the vicinity. The volcanic dust, called pozzolana today, was mixed with lime to form a cement of the greatest durability, which was weatherproofing against the influence of seawater.

Extensive remains of an amphitheater, whose axes measure 160 and 126 yards across the space enclosed by the outer facade and 75 and 45 yards within the arena, bear testimony to the former affluence of Puteoli.

The region about Puteoli together with Baiiae became the favorite resort of the Roman nobility, and the foundations of many ancient villas are still visible, although partly covered by the sea. Cicero's villa in the territory of Puteoli (Cicero Ad Fam. v.15, 2; Ad Att. xiv. 16, 1; 20, 1) was afterward selected as the place of burial of Hadrian (Spartianus Had. 25). The portion of the bay between Puteoli and Baiiae was the scene of the attempt made at the instigation of Nero upon the life of his mother by means of a vessel so contrived that it was to break to pieces while conveying Agrippina toward her villa near the Lucrine Lake (Tacitus, Annals xiv.8).

See NERO.

The apostle Paul found a Christian community at Puteoli, when he arrived there on his way to Rome, and stopped 7 days with them (Ac 28:13,14). At that time the ordinary route to Rome, following the Via Appia from Capua, was 155 Roman, or about 142 1/3 English miles (Nissen, Italische Landeskunde, II, 739). Later, Domitian reduced the distance to 139 Roman miles (about 129 English miles) by laying out the Via Domitia along the coast, joining the Via Appia at Sinuessa (Geog. Raven., IV, 32; Itin. Ant., 122; Tab. Peut.).

George H. Allen

PUTHITES

pu'-thits (puthi, "simple"; the King James Version Puhites): One of the families of Kiriath-jearim, grandchildren of Caleb (1Ch 2:50,53).

PUTIEL

pu'-ti-el (puTi'el, "condemned by El"): Father of the wife of Eleazar, Aaron's son, and thus grandfather of Phinehas, Eleazar's son (Ex 6:25).

See PHINEHAS, (3).

PUVAH

pu'-va.

See PUAH.

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PYGARG

pi'-garg (dishon; Septuagint pugargos; compare proper nouns, "Dishon" and "Dishan" (Ge 36:21-30; 1Ch 1:38-42); according to BDB, Hommel, Saugethiere, derives ... from dush, Arabic das, "to tread," and compare Assyrian dashshu, "mountain-goat"): Dishon as the name of an animal occurs only in De 14:5 in the list of clean beasts. Both the King James Version and the Revised Version (British and American) have "pygarg," which is not the recognized name of any animal whatever. The Septuagint pugargos (from puge, "rump," and argos, "white") was used by Herodotus (iv.192) as the name of an antelope. A white rump is a very common feature of deer and antelopes, and is commonly explained as enabling the fleeing herd easily to keep in sight of its leaders. It has been used as a specific name of *Cervus pygargus*, the Tartarian roe, and *Bubalis pygargus*, a small South African antelope. The Arabic Bible has ri'm, "a white gazelle," a kindred word to re'em, the King James Version "unicorn," the Revised Version (British and American) "wild-ox." Tristram, Tristram, Natural History of the Bible, considers dishon to be the addax, Antelope addax or *Addax nasomaculatus*. There is excellent reason, however, for believing that the range of this African antelope does not extend into Palestine, Sinai or Arabia. For a discussion of the animal names in De 14:4,5, see ZOOLOGY.

Alfred Ely Day

PYRAMID

pir'-a-mid puramis: Pyramids are mentioned in connection with the splendid monument reared by Simon Maccabeus in memory of his parents and brethren at Modin (1 Macc 13:28; compare Ant, XIII vi, 6). Josephus describes them as "very surprising, both for their largeness and beauty." There is nothing to show how the pyramid allotted to each was distinguished, whether by difference in size or by inscriptions. It is remarkable that in Scripture there is no allusion to the giant structures in Egypt; but these may have supplied the suggestion to Simon's

mind.

W. Ewing

PYRRHUS

pir'-us (Purros, "fiery-red"): The name is inserted in the text of the Revised Version (British and American) in Ac 20:4 as that of the father of SOPATER (which see).

PYTHON

pi'-thon: Occurs only in Ac 16:16, where the Revised Version (British and American) reads, "a certain maid having a spirit of divination (margin "a spirit, a Python") met us." Puthon, or Putho, is the oldest name of Delphi (or the country about Delphi), in which was situated the famous Delphic Oracle. Consequently "Pythian spirit" came to be the generic title of the supposed source of inspiration of diviners, including the slave-girl of the account in Acts. Exactly what facts underlie the narrative it is rather hard to say, but it is evident that the girl was sincere in her conviction that she spoke with Pythian inspiration. Probably she represents some hysterical type, of none too

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QIR-HARESETH; KIR-HERES

kur-har'-seth, -ha-re'-seth> (qir-charesh, Isa 16:7; in 2Ki 3:25 the King James Version reads Kir-haraseth (pausal form)); (qir cheres, Jer 48:31,36; in Isa 16:11 the King James Version reads Kir-haresh (pausal form)): Modern scholars unanimously identify this city with Kir of Moab. In Jehoram's invasion of Moab it alone withstood his attack; and on the city wall the king of Moab sacrificed his son (2Ki 3:25). It was obviously the capital, i.e. Kir Moab. The name is generally taken to mean "city of the sun." Cheyne, however, points out (EB, under the word):

- (1) that this explanation was unknown to the ancients;
- (2) that "kir" is nowhere supposed to mean "city," except in the compound names Kir- heres, Kir-hareseth, and Kir Moab;
- (3) that cheres, "sun," nowhere has a feminine ending, and
- (4) that Isa 16:7 Septuagint and Aquila.) indicates "d" and not "r" in the second part of the name (Deseth). He suggests, therefore, that we should possibly read qiryath chadhdshah, "new city."

W. Ewing

QOPH

kof (qoph): The 19th letter of the Hebrew alphabet; transliterated in this Encyclopedia as q (intense k). It came also to be used for the number 100. For name, etc., see ALPHABET.

QUAIL

kwai (selaw; ortugometra; Latin Coturnix vulgaris): A game bird of the family Coturnix, closely related to "partridges" (which see). Quail and partridges are near relatives, the partridge a little larger and of brighter color. Quail are like the gray, brown and tan of earth. Their plumage is cut and penciled by markings, and their flesh juicy and delicate food. Their habits are very similar. They nest on the ground and brood on from 12 to 20 eggs. The quail are more friendly birds and live in the open, brooding along roads and around fields. They have a longer, fuller wing than the partridge and can make stronger flight. In Palestine they were migratory. They are first mentioned in Ex 16:13: "And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp." This describes a large flock in migration, so that they passed as a cloud. Nu 11:31-33: "And there went forth a wind from Yahweh, and brought quail from the sea, and let them fall by the camp, about a day's journey on this side, and a day's journey on the other side, round about the camp, and about two cubits above the face of the earth. And the people rose up all that day, and all the night, and all the next day, and gathered the quail: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp"; compare Ps 78:26-30:

"He caused the east wind to blow in the heavens;

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And by his power he guided the south wind.

He rained flesh also upon them as the dust,

And winged birds as the sand of the seas:

And he let it fall in the midst of their camp,

Round about their habitations.

So they did eat, and were well filled;

And he gave them their own desire."

Again the birds are mentioned in migration. Those that fell around the camp and the bread that was sent from heaven are described in Ps 105:39-42.

Commentators have had trouble with the above references. They cause the natural historian none—they are so in keeping with the location and the laws of Nature. First the Hebrew selaw means "to be fat." That would be precisely the condition of the quail after a winter of feeding in the South. The time was early spring, our April, and the quail were flocking from Africa and spreading in clouds—even to Europe. They were birds of earth, heavy feeders and of plump, full body. Migration was such an effort that when forced to cross a large body of water they always waited until the wind blew in the direction of their course, lest they tire and fall. Their average was about 16 birds to each nest. If half a brood escaped, they yet multiplied in such numbers as easily to form clouds in migration. Pliny writes of their coming into Italy in such numbers, and so exhausted with their long flight, that if they sighted a sailing vessel they settled upon it by hundreds and in such numbers as to sink it. Taking into consideration the diminutive vessels of that age and the myriads of birds, this does not appear incredible. Now compare these facts with the text. Israelites were encamped on the Sinai Peninsula. The birds were in migration. The quail followed the Red Sea until they reached the point of the peninsula where they selected the narrowest

place, and when the wind was with them they crossed the water. Not far from the shore arose the smoke from the campfires of the Israelites. This bewildered them, and, weary from their journey, they began to settle in confused thousands over and around the camp. Then the Israelites arose and, with the ever-ready "throw sticks," killed a certain number for every soul of the camp and spread the bodies on the sand to dry, just as Herodotus (ii.

77) records that the Egyptians always had done (see Rawlinson, Herodotus, II, for an illustration of catching and drying quail). Nature and natural history can account for this incident, with no need to call in the miraculous.

Gene Stratton-Porter

QUARREL

kwor'-el: Originally (1) "a complaint" (compare "querulous"), or (2) "a cause of complaint," and so (3) "a contention."

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(1) In the King James Version Mr 6:19 (the Revised Version (British and American) "set herself"; the colloquial "had it in for him" is an exact translation) and Col 3:13 (momphe, "complaint"; so the Revised Version (British and American)).

(2) In 2Ki 5:7 ('anah, "be opportune," the Revised Version margin "an occasion").

(3) In the King James Version Le 26:25 (loose translation of naqam, "vengeance"; so the Revised Version (British and American)).

Compare Sirach 31:29 the King James Version (the Revised Version (British and American) "conflict") and Pr 20:3 the Revised Version (British and American) (the King James Version, "meddling").

QUARRIES

kwor'-iz (pecilim (Jud 3:19,26, "graven images"), shebharim (Jos 7:5, "Shebarim," the Revised Version margin "the quarries")):

Pesilim is elsewhere translated "graven images" (De 7:5; Ps 78:58; Isa 10:10; Mic 5:13, etc.) and is a plural form of pecel, "graven image" (Ex 20:4, etc.), from pacal, "to carve." It occurs in the story of Ehud and Eglon and refers to images or hewn stones in the vicinity of Gilgal, Shebharim is plural of shebher, "breach," "fracture," more often "destruction" (e.g. Pr 16:18), from shabhar, "to break." The form shebarim is also found in [Job 41:25](#), "consternation," the King James Version "breakings." In Jos 7:5 Shebarim is the point to which the Israelites were chased after their first attack upon Ai.

See SHEBARIM.

Quarries in Palestine are not usually very deep because there is plenty of good

stone to be found at the surface. The quarryman seeks a thick stratum of firm limestone which has a favorable exposure. The vertical joint-planes divide the stratum into large blocks which the quarryman dislodges with the aid of crowbars. These great blocks he skillfully cleaves by inserting several wedges in a line in holes made by a pick, and driving the wedges in with a heavy hammer. In these days gunpowder is occasionally used, especially when there are not favorable joint-planes producing blocks capable of being moved by the crowbar.

Another method, which is employed where stones of great size are wanted, is to carve the stones out of the rock by cutting channels around them with the pick. In the limestone quarries of Ba'albek and the granite quarries of Acwan at the first cataract of the Nile, enormous stones may be seen which were abandoned while in process of being removed by this method. The channels are wide enough to admit the body of the workman, and the marks of the picks on the sides of the channels are plainly visible.

Alfred Ely Day

QUARTER

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kwor'-ter: Literally, of course, "the fourth part," and so of the four "ends" (qatsah) in Jer 49:36, and the King James Version of the four "corners" (so the Revised Version (British and American), gonia) in Re 20:8. Hence, "any part" and in this sense used freely for various words by the King James Version. the Revised Version (British and American) has usually dropped "quarter," but unfortunately has retained it in Nu 34:3; Jos 15:5; 18:14,15, and introduced it in Jos 18:12,14,20 for pe'ah, usually rendered "side." The result is very obscure. Elsewhere in the Revised Version (British and American) only in the phrase "from every quarter" (Ge 19:4; Isa 56:11; Mr 1:45).

Compare BORDER; COAST.

QUARTUS

kwor'-tus (Kouartos): A Christian in Corinth who with "Erastus the treasurer of the city" sent greetings to the Christian community in Rome (Ro 16:23). He is known to Paul only as a Christian, "the brother."

QUATERNION

kwa-tur'-ni-un (tetradiion): The name given to a company of four soldiers of Herod's army (Ac 12:4). To four such companies Peter had been handed over, who would take their turn of acting as guard over the prisoner, each of the four watches of the night according to Roman reckoning, which Herod Agrippa I would follow. In the castle of Antonia Peter was thus closely secured, in order that Herod, who had already killed James, the brother of John, with the sword ([Ac 12:2](#)), might, after the solemnities of the Passover, make sure of his death likewise. On the night before his intended execution he was sleeping in his cell between two soldiers, "bound with two chains," his left hand chained to one and his right to the other. The other two soldiers of the quaternion mounted guard before the door, and are spoken of as "the first and the second guard" (Ac 12:10) whom Peter and his angel guide had to pass on the way to liberty. The Greek

word thus rendered is not found in the Septuagint or anywhere else in the New Testament.

T. Nicol.

QUEEN

kwen: The Bible applies this term:

(1) To the wife of a king ("queen consort") (malkah). In the Book of Esther it is the title given to Vashti (1:9) and Esther (2:22); compare So 6:8 f. Another Hebrew word for queen consort is gebhirah, literally "mistress" (compare 1Ki 11:19, the wife of Pharaoh; 2Ki 10:13, "the children of the king and the children of the queen"). In Ne 2:6 and Ps 45:9 we find the expression sheghal, which some trace back to shaghal, "to ravish," a rather doubtful derivation. Still another term is sarah, literally, "princess" (Isa 49:23). The Septuagint sometimes uses the word basilissa; compare Ps 45:9.

(2) To a female ruler or sovereign ("queen regnant"). The only instances are those of the queen (malkah) of Sheba (1Ki 10:1-13; compare 2Ch 9:1-12) and of Candace, the queen (basilissa) of the Ethiopians ([Ac 8:27](#)). In Mt 12:42 (compare Lu 11:31) Christ

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refers to the queen of the south (basilissa notou), meaning, of course, the queen of Sheba.

(3) To a heathen deity, melekheth ha-shamayim, "the queen of heaven" (Jer 7:18; 44:17).

See QUEEN OF HEAVEN.

(4) Metaphorically, to the city of Babylon (Rome) (Re 18:7): an expression denoting sovereign contempt and imaginary dignity and power.

William Baur

QUEEN MOTHER

(gebhirah, literally, "mistress," then a female ruler, and sometimes simply the wife of a king ("queen," 1Ki 11:19); in Da 5:10 the term malketha' "queen," really means the mother of the king): It stands to reason that among a people whose rulers are polygamists the mother of the new king or chief at once becomes a person of great consequence. The records of the Books of Kings prove it. The gebhirah, or queen mother, occupied a position of high social and political importance; she took rank almost with the king. When Bath-sheba, the mother of Solomon, desired "to speak unto him for Adonijah," her son "rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a throne to be set for the king's mother; and she sat on his right hand" (1Ki 2:19). And again, in 2Ki 24:15, it is expressly stated that Nebuchadnezzar carried away the king's mother into captivity; Jeremiah calls her gebhirah (29:2). The king was Jehoiachin (Jeconiah, Jer 29:2), and his mother's name was Nehushta (2Ki 24:8). This was the royal pair whose impending doom the prophet was told to forecast (Jer 13:18). Here again the queen mother is mentioned with the king, thus emphasizing her exalted position. Now we understand why Asa removed Maacah his (grand?)mother from being queen (queen mother), as we are told in

1Ki 15:13 (compare 2Ch 15:16). She had used her powerful influence to further the cause of idolatry. In this connection Athaliah's coup d'etat may be briefly mentioned. After the violent death of her son Ahaziah (2Ki 9:27), she usurped the royal power and reigned for some time in her own name (2Ki 11:3; compare 2Ch 22:12). This was, of course, a revolutionary undertaking, being a radical departure from the usual traditions.

And finally, the political importance of the gebhirah is illustrated by the fact that in the Books of Kings, with two exceptions, the names of the Jewish kings are recorded together with those of their respective mothers; they are as follows: Naamah, the Ammonitess, the mother of Rehoboam (1Ki 14:21; compare 14:31, and 2Ch 12:13); Maacah, the daughter of Abishalom (1Ki 15:2) or Absalom (2Ch 11:20) the mother of Abijah; Maacah, the daughter of Abishalom, the mother (grandmother?) of Asa (1Ki 15:10; compare 2Ch 15:16); Azubah, the daughter of Shilhi, the mother of Jehoshaphat (1Ki 22:42; compare 2Ch 20:31); Athaliah, the grand-daughter of Omri, the mother of Ahaziah (2Ki 8:26; compare 2Ch 22:2); Zibiah of Beersheba, the mother of Jehoash (2Ki 12:1; compare 2Ch 24:1); Jehoaddin (Jehoaddan, 2Ch 25:1) of Jerusalem, the mother of Amaziah (2Ki 14:2); Jecoliah (Jechiliah, 2Ch 26:3) of Jerusalem, the mother of Azariah (2Ki 15:2) or Uzziah (2Ki 15:13,30, etc.; compare

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2Ch 26:3); Jerusha (Jerushah, 2Ch 27:1), the daughter of Zadok, the mother of Jotham (2Ki 15:33); Abi (Abijah, 2Ch 29:1), the daughter of Zechariah, the mother of Hezekiah (2Ki 18:2); Hephzibah, the mother of Manasseh (2Ki 21:1); Meshullemeth, the daughter of Haruz of Jotbah, the mother of Amon (2Ki 21:19); Jedidah, the daughter of Adaiah of Bozkath, the mother of Josiah (2Ki 22:1); Hamutal, the daughter of Jeremiah of Libnah, the mother of Jehoahaz (2Ki 23:31); Zebidah, the daughter of Pedaiah of Rumah, the mother of Jehoiakim (2Ki 23:36); Nehushta, the daughter of Elnathan of Jerusalem, the mother of Jehoiachin (2Ki 24:8); Hamutal (Hamital), the daughter of Jeremiah of Libnah, the mother Of Zedekiah (2Ki 24:18). The exceptions are Jehoram and Ahaz.

William Baur

QUEEN OF HEAVEN

(melekheth ha-shamayim, although there is another reading, mele'kheth, "worship" or "goddess"): Occurs only in two passages: Jer 7:18; 44:17-19,25, where the prophet denounces the wrath of God upon the inhabitants of Judah and Jerusalem who have given themselves up to the worship of the host of heaven. This is no doubt a part of the astral worship which is found largely developed among the Jews in the later period of their history in Canaan. It is first mentioned in 2Ki 17:16 as practiced by the men of the Northern Kingdom when Samaria had fallen and the ten tribes were being carried away into captivity. Moses is represented as warning the Israelites against the worship of the sun and moon and stars and all the host of heaven, practiced by the people of Canaan (De 4:19; 17:3) and the existence of such worship among the Canaanites and neighboring nations is attested from an early period (compare Job 31:26-28). The worship of the heavenly bodies was widely spread in the East and in Arabia; and the Babylonian pantheon was full of astral deities, where each divinity corresponded either to an astral phenomenon or to some circumstance or occurrence in Nature which is connected with the course of the stars (Jeremias, *The Old Testament in the Light of the Ancient East*, I, 100). From the prophets we gather that before

the exile the worship of the host of heaven had become established among all classes and in all the towns of Israel (Jer ubi supra; Eze 8:16). In that worship the queen of heaven had a conspicuous place; and if, as seems probable from the cakes which were offered, she is to be identified with the Assyrian Ishtar and the Canaanite Astarte, the worship itself was of a grossly immoral and debasing character. That this Ishtar cult was of great antiquity and widely spread in ancient Babylonia may be seen from the symbols of it found in recent excavations (see Nippur, II, 236). How far the astral theorists like Winckler and Jeremias are entitled to link up with this worship the mourning for Josiah, the lamentations over Tammuz, the story of Jephthah's daughter, and even—the narrative of the misfortunes and the exaltation of Joseph, is questionable. But that the people of Judah in the days before the exile had given themselves over to the worst and vilest forms of heathen worship and incurred the grievous displeasure of Yahweh is made clear by the denunciation of the worship of the queen of heaven by Jeremiah.

T. Nicol.

QUEEN OF SHEBA

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Eastern literature has much to say about the queen of Sheba. The Arabs called her Bilqis. Abyssinian legend declares that she came from Ethiopia, her name being Maqeda, and that she had a son by Solomon. See Delitzsch, *Iris*, 116-27; *ZDMG*, X, 19 f; *J Pr T*, VI, 524 ff (1880). Gressmann (in *Schriften des Altes Testament*, II, 1,203) has further references to Wilhelm Hertz, *Gesammelte Abhandlungen*, 1905, 413 ff; Bezold, *Kebrā Nagast*, 1905, and also *ZDMG*, 60, 666 ff. For the Mohammedan story, see *Koran* xxvii, with notes in Sale's translation.

David Francis Roberts

QUENCH

kwench, kwensh: Where the word is used of fire or of thirst it has the usual meaning: "to allay," "to extinguish," "to suppress," "to cool." In the Old Testament it is frequently applied to the affections and passions (see 2Ki 22:17; So 8:7; Isa 42:3; Jer 4:4; 21:12). Quenching the coal or the light of Israel may mean slaying a dear one or a brilliant leader. In the New Testament it is also used figuratively, as in Eph 6:16 the shield of faith quenches the fiery darts of the evil one. In Mr 9:48, sbennumi, and its derivative are applied with reference to Gehenna (translated "hell"). The same word is also used of resisting the gifts of the Holy Spirit in 1Th 5:19.

G. H. Gerberding

QUESTION

kwes'-chun: The noun for dabhar, "word," in 1Ki 10:3 parallel 2Ch 9:2, with "hard question" for chidhah, "dark saying," "riddle," in 1Ki 10:1 parallel 2Ch 9:1. In the New Testament for zetema, the synonym zetesis (and 1Ti 1:4, ekzetesis), being rendered "questionings" by the Revised Version (British and American) (the King James Version does not distinguish). In Mr 11:29 for logos,

"word" (so the Revised Version margin). The verb in the sense "ask a question" in 2Ch 31:9 for darash, and Lu 2:46; 23:9 for eperotao (compare the American Standard Revised Version, the English Revised Version margin Joh 16:23). Elsewhere the verb is for suzeteo, "dispute" (Mr 1:27, etc.; compare Ac 6:9; 9:29). "Called in question," Ac 19:40 the King James Version, represents egkaleo, "call into court," but in Ac 23:6; 24:21, "I am called in question" is for krinomai, "I am being judged."

Burton Scott Easton

QUICK; QUICKEN

kwik, kwik'-'n: Translates in the King James Version four different words:

- (1) chayah,
- (2) michyah,
- (3) ruach, and
- (4) zao.

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Of these words (1) and (4) had simply the sense of life, and this idea was in 1611 adequately given, by the word "quick," although this sense of the word has long been somewhat obscured. As the translation of ruach (Isa 11:3) "quick" as found in the King James Version signified "acute." In this passage the Revised Version (British and American) substitutes "delight" for "quick understanding." In Le 13:10,24 the Revised Version (British and American) retains the rendering "quick," although originally the word michyah must in some way have involved the conception of life, which no longer belongs to the English word "quick." It is not clear exactly in what sense the flesh in the sore or scar was thought of as living, especially as it was plainly regarded as in an unhealthy condition. Possibly the condition under consideration resembled what is sometimes idiomatically styled in English "proud flesh," and was thought of as a peculiar manifestation of life.

To quicken also means a reviving, a refreshing, an increasing of life (Ps 71:20; 85:6; 119:37,40,88; Isa 57:10). It often has reference to the resurrection from the dead (1Co 15:36) and is so used in many places in the King James Version. Where it refers to the giving of spiritual life the American Standard Revised Version has changed it in every case (Eph 2:1,5; Col 2:13; compare Joh 5:21).

David Foster Estes

QUICKSANDS

kwik'-sandz.

See SYRTIS.

QUIET

kwi'-et: Verb or adjective only in English Versions of the Bible, "quietness" being used for the noun. No special Hebrew or Greek words are represented, but

in the Old Testament usually for some form or derivative of shaqaT, "be undisturbed" (Jud 18:7; compare Pr 1:33, sha'ar, "to loll," "be at ease"; Ec 9:17, nachath, "quiet," "be set on"). For "them that are quiet in the land", in Ps 35:20, see MEEKNESS; POOR. For "quiet prince in Jer 51:59, the Revised Version (British and American) substitutes "chief chamberlain," margin "quartermaster." "Jacob was a quiet (tam, "gentle"] man" (Ge 25:27, the King James Version "plain"). In the New Testament, it is the translation of hesuchazo, "to refrain from gossip or meddlesomehess": "that ye study to be quiet": (1Th 4:11), and of hesuchios, "gentle": "a meek and quiet spirit" (1Pe 3:4; compare 1Ti 2:2).

M. O. Evans

QUINTUS MEMMIUS

kwin'-tus mem'-us.

See MEMMIUS, QUINTUS.

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QUIRINIUS

kwi-rin'-i-us.

See CHRONOLOGY OF THE NEW TESTAMENT, sec. I, 1, (2); LUKE, THE GOSPEL OF, sec. 5.

QUIT

kwit: Same derivation as "quiet," so that "to be quit" (Ex 21:19,28; Jos 2:20 the King James Version) is "to be relieved of responsibility," naqah, naqi, "guiltless" (so the Revised Version (British and American) [Jos 2:20](#)). Hence, "to quit one's self" means "to be freed by discharging a duty." The phrase in English Versions of the Bible, however, is a gloss for in 1Sa 4:9 it is used for hayah, "to be," while in 1Co 16:13 andrizomai, means "to behave like a man."

QUIVER

kwiv'-er (ashpah, teli; pharetra (Sirach 26:12)): A case or sheath for carrying arrows, a part of the ordinary equipment of the warrior, both foot-soldier and charioteer (Job 39:23; Isa 22:6), and also of the huntsman (Ge 27:3). Figuratively of a group in passages where children (Ps 127:5) or prophets of Yahweh (Isa 49:2) are spoken of as arrows. Arrows are called bene 'ashpah, "sons of the quiver" (La 3:13). By identifying the arrows with the death they produce, the quiver is likened to an open grave (Jer 5:16).

QUOTATIONS IN THE NEW TESTAMENT

kwo-ta'-shunz,

I. INTRODUCTORY

Limitation of the Discussion

II. CONSTRUCTIVE PRINCIPLES OF NEW TESTAMENT QUOTATION

1. Unity of the Two Dispensations
2. Biblical Movement Planned from the Beginning
3. The Old Testament Accepted as Authoritative
4. Issue Involved in Foregoing Principles of Reference

III. TYPICAL INSTANCES OF NEW TESTAMENT QUOTATION

1. Introductory Formulas
2. Unity of the Two Dispensations

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RAAMA

ra'-a-ma (ra'ma'): Thus spelled only in 1Ch 1:9; elsewhere "Raamah" (ra'mah). A son of Cush and father of Sheba and Dedan (Ge 10:7 = 1Ch 1:9). In Ezekiel's lament over Tyre (Eze 27:22) the tribe of Raamah is mentioned along with Sheba as a mercantile people who provided the inhabitants of Tyre with spices, precious stones and gold. It has generally been identified with Regina, mentioned by Ptolemy and Steph. Byzant. as a city in Southeastern Arabia on the shores of the Persian Gulf. The Septuagint (Rhegma) itself supposes this site. But the Arabic name of the city here indicated is spelled with a "g" and so gives rise to a phonological difficulty. A more probable identification has been found in the Sabean ra'mah in Southwestern Arabia near Me'in in the north of Marib. Me'in was the capital of the old Minaean kingdom.

A. S. Fulton

RAAMIAH

ra-a-mi'-a (ra'amyah; Codex Vaticanus Naamia; Codex Alexandrinus, Rheelma): One of the leading men who returned with Zerubbabel from captivity (Ne 7:7). In the corresponding passage in Eze 2:2, where the same list is named, a slight variation in form is given. "Reelaiah" is the name found in this passage. Doubtless, one is a corruption of the other. Both have the same root meaning. It has generally been identified with Regina, mentioned by Ptolemy and Steph. Byzant. as a city in Southeastern Arabia on the shores of the Persian Gulf. The Septuagint (Rhegma) itself supposes this site. But the Arabic name of the city here indicated is spelled with a "g" and so gives rise to a phonological difficulty. A more probable identification has been found in the Sabean ra'mah in Southwestern Arabia near Me'in in the north of Marib. Me'in was the capital of the old Minaean kingdom.

RAAMSES; RAMESES

ra-am'-sez, ram'-e-sez (Ex 1:11), (Ge 47:11; Ex 12:37; Nu 33:3,5) (ra'mecec, ra'amcec; Rhamesse; Egyptian Ra-messu, "Ra created him" (or "it")):

1. The Meaning of "Store-Cities":

One of the two "settlements" (mickenoth) built, or "built up," by the Hebrews for the Pharaoh, the other being Pithom, to which the Septuagint adds a third, namely, "On which is Heliopolis," a town near Cairo (Ex 1:11). The Hebrew term mickenoth comes from a root meaning "to settle down" (Arabic sakan, "settlement," Assyrian sakanu or shakanu, "to set"), but it is rendered "strong cities" in Septuagint, "treasure cities" in the King James Version, and (incorrectly) "store-cities" in the Revised Version: The "land of Rameses," where Jacob and his sons settled, was apparently the "field of Zoan" (see ZOAN), thus lying in the Delta East of the Bubastic branch of the Nile.

2. The Meaning of the Name:

It is often assumed that no city called Rameses would have existed before the time of Rameses II, or the 14th century BC, though even before Rameses I the name occurs as

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that of a brother of Horemhib under the XVIIIth Dynasty. The usual translation "Child of Ra" is grammatically incorrect in Egyptian and as Ra was an ancient name for the "sun" it seems possible that a town may have borne the title "Ra created it" very early. The mention of Rameses in Ge (47:11) is often regarded as an anachronism, since no scholar has supposed that Jacob lived as late as the time of Rameses II. This would equally apply to the other notices, and at most would serve to mark the age of the passages in the Pentateuch where Rameses is mentioned, but even this cannot be thought to be proved (see EXODUS).

According to De Rouge (see Pierret, Vocab. Hieroglyph., 1875, 143) there were at least three towns in Lower Egypt that bore the name Pa Rames-ses ("city of Rameses"); but Brugsch supposes that the place mentioned in the Old Testament was Zoan, to which Rameses II gave this name when making it his capital in the Delta. Dr. Budge takes the same view, while Dr. Naville and others suppose that the site of Raamses has still to be found.

3. Situation:

There appears to have been no certain tradition preserving the site, for though Silvia (about 385 AD) was told that it lay 4 miles from the town of Arabia (see GOSHEN), she found no traces of such a place. Brugsch ("A New City of Rameses, 1876," *Aegyptische Zeitschrift*, 69) places one such city in the southern part of Memphis itself. Goodwin (*Rec. of Past, Old Series*, VI, 11) gives an Egyptian letter describing the "city of Rameses-Miamun," which appears to be Zoan, since it was on the seacoast. It was a very prosperous city when this letter was written, and a pa-khennu or "palace city." It had canals full of fish, lakes swarming with birds, fields of lentils, melons, wheat, onions and sesame, gardens of vines, almonds and figs. Ships entered its harbor; the lotus and papyrus grew in its waters. The inhabitants greeted Rameses II with garlands of flowers. Besides wine and mead, of the "conqueror's city," beer

was brought to the harbor from the Kati (in Cilicia), and oil from the "Lake Sagabi." There is no reason to suppose that Zoan was less prosperous in the early

Hyksos age, when the Hebrews dwelt in its plain, whatever be the conclusion as to the date when the city Rameses received that name. The description above given agrees with the Old Testament account of the possession given by Joseph to his family "in the best of the land, in the land of Rameses" (Ge 47:11).

C. R. Conder

RAB-MAG

rab'-mag (rabh-magh; . Septuagint has it as a proper noun, Rhabamath): The name of one of the Babylonian princes who were present at the destruction of Jerusalem by Nebuchadnezzar, during the reign of Zedekiah, king of Judah ([Jer 39:3,13](#)). The word is a compound, the two parts seemingly being in apposition and signifying tautologically the same thing. The last syllable or section of the word, magh, was the designation among the Medes, Persians and Babylonians for priests and wise men. Its original significance was "great" or "powerful"; Greek megas, Latin magis, magnus. The first syllable, rabh, expresses practically the same idea, that of greatness, or abundance in size, quantity, or power. Thus it might be interpreted the "allwise" or "all-powerful" prince, the chief magician or physician. It is, therefore, a title and not a name, and is accordingly put in appositive relations to the proper name just preceding,

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as "Nergal-sharezer, the Rab-mag," translated fully, "Nergal-sharezer the chief prince or magician."

See NERGAL-SHAREZER.

In harmony with the commonly accepted view, the proper rendering of the text should be, "All the princes of the king of Babylon came in, and sat in the middle gate, to wit, Nergal-sharezer, Samgarnebo, Sarsechim, (the) Rab-saris, Nergal-sharezer, (the) Rab- mag" (Jer 39:3); and "so Nebuzaradan the captain of the guard sent, and Nebushazban, (the) Rab-saris, and Nergal-sharezer, (the) Rab-mag, and all the chief officers of the king of Babylon" (Jer 39:13).

Walter G. Clippinger

RAB-SARIS

rab'-sa-ris (rabh-caric): As with Rab-mag, which is not regarded as a name, but a title, so this is to be regarded as a descriptive title for the person whose name precedes it (see RAB-MAG). The first part, rabh, signifies "great" or "chief," the second, caric, is the title for eunuch or chamberlain. The translation then would be chief eunuch or the chief of the eunuchs (or chamberlains).

The oriental custom was for the king to surround himself with a number of eunuchs, who performed varied kinds of services, both menial and dignified. They usually had charge of his harem; sometimes they occupied court positions. Frequently they superintended the education of the youth. The term itself was sometimes used to designate persons in places of trust who were not emasculated. The above title describes the highest or chief in rank of these eunuchs.

See EUNUCH.

The full title is used 3 times, once in connection with the titles of other important officers who were sent by the king of Assyria with a large army to demand the surrender of Jerusalem. The passage would be translated properly, 'And the king of Assyria sent the Tartan and the Rab-saris (the chief eunuch) and the Rabshakeh from Lachish to king Hezekiah' (2Ki 18:17). Again, it refers to a Babylonian whose real name was Sarsechim, who with the other Babylonian princes sat in the middle gate during the capture of Jerusalem. This event is described as having occurred in the 11th year of Zedekiah, king of Judah (Jer 39:3). The third use is in connection with the name Nebushazban, who, with the other chief officers of the king of Babylon, sent and took Jeremiah out of the court of the guard and committed him to Gedaliah, who was to take him home to dwell with his own people (Jer 39:13).

Thus, it is seen that based upon this accepted theory the three titles would be in their connections as follows:

(1) simply "the chief eunuch,"

(2) Sarsechim, the Rab-saris (or chief eunuch), and

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(3) Nebushazban, the Rab-saris (or chief eunuch).

See also ASSYRIA, sec. X.

Walter G. Clippinger

RABBAH

rab'-a:

(1) (rabbah; Rhabba, Rhabbath, Rhabban. The full name is rabbath bene 'ammon; he akra ton huion Ammon, Rhabbath huion Ammon, "Rabbah of the children of Ammon"): This alone of the cities of the Ammonites is mentioned in Scripture, so we may take it as the most important. It is first named in connection with the "bed" or sarcophagus of Og, king of Bashan, which was said to be found here (De 3:11). It lay East of the territory assigned to Gad (Jos 13:25). Whatever may have been its history in the interval, it does not appear again in Scripture till the time of David. This monarch sent an embassy of sympathy to King Hanun when his father Nahash died. The kindness was met by wanton insult, which led to the outbreak of war. The Ammonites, strengthened by Aramean allies, were defeated by the Israelites under Joab, and took refuge in Rabbah. After David's defeat of the Arameans at Helam a year later, the Ammonites were exposed alone to the full-force of Israel, the ark of the covenant being carried with the troops. The country was ravaged and siege was laid to Rabbah. It was during this siege that Uriah the Hittite by David's orders was exposed "in the forefront of the hottest battle" (2Sa 11:15), where, treacherously deserted by his comrades, he was slain. How long the siege lasted we do not know; probably some years; but the end was in sight when Joab captured "the city of waters" (2Sa 12:27). This may mean that he had secured control of the water supply. In the preceding verse he calls it the "royal city." By the chivalry of his general, David was enabled in person to enjoy the honor of taking the city. Among the booty secured was the crown of Melcom, the god of the Ammonites. Such of the inhabitants as survived

he treated with great severity (2Sa 12:26-31; 1Ch 20:1).

In the utterances of the prophets against Ammon, Rabbah stands for the people, as their most important, or perhaps their only important, city (Jer 49:2,3; Eze 21:20; 25:5; Am 1:14). Jer 49:4 speaks of the "flowing valley"—a reference perhaps to the abundance of water and fruitfulness—and the treasures in which she gloried. Eze 21:21 represents the king of Babylon at "the head of the two ways" deciding by means of the divining arrows whether he should march against Jerusalem or against Rabbah. Amos seems to have been impressed with the palaces of Rabbah.

The city retained its importance in later times. It was captured by Ptolemy Philadelphus (285-247 BC), who called it Philadelphia. It was a member of the league of ten cities. Antiochus the Great captured it by means of treachery (Polyb. v.71). Josephus (BJ, III, iii, 3) names it as lying East of Peraea. In the 4th century AD, it ranked with Bostra and Gerasa as one of the great fortified cities of Coele-Syria (Ritter, Erdkunde, XV, ii, 1154 f). It became the seat of a bishop. Abulfeda (1321 AD) says that Rabbah was in ruins at the time of the Moslem conquest.

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Rabbah is represented by the modern 'Amman, a ruined site with extensive remains, chiefly from Roman times, some 14 miles Northeast of Heshbon, and about 22 miles East of the Jordan. It lies on the northern bank of Wady 'Amman, a tributary of the upper Jabbok, in a well-watered and fruitful valley. Possibly the stream which rises here may be "the waters" referred to in 2Sa 12:27. Ancient Rabbah may have stood on the hill now occupied by the citadel, a position easy of defense because of its precipitous sides. The outer walls of the citadel appear to be very old; but it is quite impossible to say that anything Ammonite is now above ground. The citadel is connected by means of an underground passage with a large cistern or tank to the North, whence probably it drew its watersupply. This may be the passage mentioned in the account of the capture of the city by Antiochus. "It is," says Conder (Heth and Moab, 158), "one of the finest Roman towns in Syria, with baths, a theater, and an odeum, as well as several large private masonry tombs built in the valley probably in the 2nd century. The fortress on the hill, now surrounding a considerable temple, is also probably of this same date. The church with two chapels farther North, and perhaps some of the tombs, must belong to a later age, perhaps the 4th century. The fine mosque and the fine Moslem building on the citadel hill cannot be earlier than the 7th, and are perhaps as late as the 11th century; and we have thus relics of every building epoch except the Crusading, of which there appears to be no indication."

The place is now occupied by Arabs and Circassians who profit by the riches of the soil. It is brought into contact with the outside world by means of the Damascus- Hejaz Railway, which has a station here.

(2) (ha-rabbah; Codex Vaticanus Sotheba; Codex Alexandrinus Arebba): An unidentified city of Judah named along with Kiriath-jearim (Jos 15:60).

W. Ewing

RABBI

rab'-i, rab'-i (rabbi; rhabbi, or rhabbei): A term used by the Jews of their religious teachers as a title of respect, from rabh, "great," so "my great one" (compare Latin magister), once of masters of slaves, but later of teachers (Mt 23:7); therefore translated by didaskalos, "teacher" (Mt 23:8; Joh 1:38; compare Joh 1:49). In the King James Version frequently rendered "Master" (Mt 26:25,49; Mr 9:5; 11:21; 14:45; Joh 4:31; 9:2; 11:8). John the Baptist (Joh 3:26), as well as Christ, is addressed with the title (Joh 1:49; 6:25), both by disciples and others. Jesus forbade its use among His followers (Mt 23:8). Later (Galilean) form of same, RABBONI (which see).

See TALMUD for Rabbinical literature.

Edward Bagby Pollard

RABBITH

rab'-ith (ha-rabbith; Codex Vaticanus Dabeiron; Codex Alexandrinus Rhabboth): A town in the territory of Issachar (Jos 19:20) which is probably represented today by Raba, a village in the southern part of the Gilboa range and North of Ibzaq. The "ha" is, of course, the definite article.

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RABBLE

rab'-l: This word is not found in the King James Version. the Revised Version (British and American) has it once as the translation of agoraios (literally, "lounger in the market place"), in Ac 17:5, where it replaces "baser sort" of the King James Version. It has the common meaning of an unruly, lawless set who are ready to join a mob.

RABBONI

rab-o'-ni, rab-o'-ni (rhabboni, "my great master" (Mr 10:51); rhabbouni (Westcott- Hort rhabbounei), (Joh 20:16)).of agoraios (literally, "lounger in the market place"), in Ac 17:5, where it replaces "baser sort" of the King James Version. It has the common meaning of an unruly, lawless set who are ready to join a mob.

See RABBI.

RABSHAKEH

rab'-sha-ke, rab-sha'-ke (rabhshaqeh): A compound word, the first part, rabh, indicating "head" or "chief" (see RAB-MAG; RAB-SARIS). The second part, which in the Aramaic, probably meant "cupbearer," had in this connection and elsewhere, according to later discoveries, an extended significance, and meant chief officer, i.e. chief of the heads or captains.

Rabshakeh was one of the officers sent by Sennacherib, the king of Assyria, with the Tartan and the Rabsaris to demand the surrender of Jerusalem, which was under siege by the Assyrian army (2Ki 18:17,19,26,27,28,37; 19:4,8; Isa 36:2,4,11,12,13,22; 37:4,8). The three officers named went from Lachish to Jerusalem and appeared by the conduit of the upper pool. Having called upon King Hezekiah, his representatives Eliakim, the son of Hilkiah, Shebna, the

scribe, and Joah, the recorder, appeared. Rabshakeh sent through them a message to the king in which he represented himself as the spokesman for the king of Assyria. He derided King Hezekiah in an insolent fashion in representing his trust in Egypt as a bruised reed which would pierce the hand. Likewise his confidence in Yahweh was vain, for He also would be unable to deliver them. Then the officers of the king replied, requesting him to speak in the Syrian language-which they understood, and not in the Jews' language which the people on the wall understood. This he refused to do, speaking still more loudly in order that they might hear and be persuaded. By bribery and appeal, by promise and by deception he exhorted them to turn traitor to Hezekiah and surrender to him. The people, however, true to the command of Hezekiah (2Ki 18:36), "held their peace, and answered him not a word." Afterward Rabshakeh returned and "found the king of Assyria warring against Libnah". ([2Ki 19:8](#)). From this description it is inferred that Rabshakeh was a man of considerable literary attainment, being able, in all probability, to speak in three languages. He had, in addition to his official power, dauntless courage, an insolent spirit and a characteristic oriental disregard for veracity.

Walter G. Clippinger

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RACA

ra'-ka, ra-ka'>(rhaka, Westcott and Hort, The New Testament in Greek with Codices Sinaiticus (corrected), Vaticanus, Codex E, etc.; rhacha, Tischendorf with Codices Sinaiticus (original hand) and Bezae; Aramaic reqa', from req, "empty"): Vain or worthless fellow; a term of contempt used by the Jews in the time of Christ. In the Bible, it occurs in Mt 5:22 only, but John Lightfoot gives a number of instances of the use of the word by Jewish writers (Hot. Hebrew., edition by Gandell, Oxford, 1859, II, 108). Chrysostom (who was acquainted with Syriac as spoken in the neighborhood

of Antioch) says it was equivalent to the Greek su, "thou," used contemptuously instead of a man's name. Jerome rendered it *inanis aut vacuus absque cerebro*. It is generally explained as expressing contempt for a man's intellectual capacity (= "you simpleton!"), while more (translated "thou fool"), in the same verse is taken to refer to a man's moral and religious character (= "you rascal!" "you impious fellow!"). Thus we have three stages of anger, with three corresponding grades of punishment:

- (1) the inner feeling of anger (*orgizomenos*), to be punished by the local or provincial court (*te krisei*, "the judgment");
- (2) anger breaking forth into an expression of scorn (*Raca*), to be punished by the Sanhedrin (*to sunedrio*, "the council");
- (3) anger culminating in abusive and defamatory language (*More*), to be punished by the fire of Gehenna.

This view, of a double climax, which has been held by foremost English and Gor. commentators, seems to give the passage symmetry and gradation. But it is rejected among others by T. K. Cheyne, who, following J. P. Peters, rearranges the text by transferring the clause "and whosoever shall say to his brother, *Raca*,

shall be in danger of the council" to the end of the preceding verse (Encyclopaedia Biblica, IV, cols. 4001 f). There certainly does not seem to be trustworthy external evidence to prove that the terms "the judgment," "the council," "the Gehenna of fire" stand to each other in a relation of gradation, as lower and higher legal courts, or would be so understood by Christ's hearers. What is beyond dispute is that Christ condemns the use of disparaging and insulting epithets as a supreme offense against the law of humanity, which belongs to the same category as murder itself. It should be added, however, that it is the underlying feeling and not the verbal expression as such that constitutes the sin. Hence, our Lord can, without any real inconsistency, address two of His followers as "foolish men" (Lu 24:25, anoetoi, practically equivalent to Raca, as is also James's expression, "O vain man," Jas 2:20).

D. Miall Edwards

RACAL

ra'-kal (rakhal, "trader"): A place in Judah, enumerated among "the places where David himself and his men were wont to haunt," to the elders of which he sent a share of his spoils (1Sa 30:29). The Septuagint reading "Carmel" has been adopted, by many, because of the similarity of the words in Hebrew (rakal and karmel) and because there was a Carmel in the neighborhood of Hebron (Jos 15:55; 1Sa 15:12),

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which figures in the story of David's adventures when pursued by Saul (1Sa 25) in a manner that makes it improbable that he would overlook the place in his good fortune (the King James Version "Rachal").

Nathan Isaacs

RACE

ras (merox; agon, dromos).

See GAMES, I, 2; II, 3.

RACES

ras' -iz.

See TABLE OF NATIONS.

RACHAB

ra' -kab (Rhachab): the King James Version; Greek form of "Rahab" (thus Mt 1:5 the Revised Version (British and American)).

RACHAL

ra' -kal.

See RACAL.

RACHEL

ra' -chel (rachel, "ewe"; Rhachel (Ge 29:6; Jer 31:15, the King James Version "Rahel")):

1. Biography:

An ancestress of Israel, wife of Jacob, mother of Joseph and Benjamin. Rachel was the younger daughter of Laban, the Aramean, the brother of Jacob's mother; so Rachel and Jacob were cousins. They met for the first time upon the arrival of Jacob at Haran, when attracted by her beauty he immediately fell in love with her, winning her love by his chivalrous act related in Ge 29:10 ff. According to the custom of the times Jacob contracted with Laban for her possession, agreeing to serve him 7 years as the stipulated price (29:17-20). But when the time had passed, Laban deceived Jacob by giving him Leah instead of Rachel. When Jacob protested, Laban gave him Rachel also, on condition that Jacob serve 7 years more (29:21-29). To her great dismay "Rachel was barren" (Ge 29:30,31), while Leah had children. Rachel, envious of her sister, complained to Jacob, who reminded her that children are the gift of God. Then Rachel resorted to the expedient once employed by Sarah under similar circumstances (16:2 ff); she bade Jacob take her handmaid Bilhah, as a concubine, to

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"obtain children by her" (30:3). Da and Naphtali were the offspring of this union. The evil of polygamy is apparent from the dismal rivalry arising between the two sisters, each seeking by means of children to win the heart of Jacob. In her eagerness to become a mother of children, Rachel bargained with Leah for the mandrakes, or love-apples of her son Reuben, but all to no avail (Ge 30:14). Finally God heard her prayer and granted her her heart's desire, and she gave birth to her firstborn whom she named Joseph (Ge 30:22-24).

Some years after this, when Jacob fled from Laban with his wives, the episode of theft of the teraphim of Laban by Rachel, related in Ge 31:19,34,35, occurred. She hoped by securing the household gods of her father to bring prosperity to her own new household. Though she succeeded by her cunning in concealing them from Laban, Jacob later, upon discovering them, had them put away (35:2-4). In spite of all, she continued to be the favorite of Jacob, as is clearly evidenced by 33:2, where we are told that he assigned to her the place of greatest safety, and by his preference for Joseph, her son. After the arrival in Canaan, while they were on the way from Beth-el to Ephrath, i.e. Bethlehem, Rachel gave birth to her second son, Benjamin, and died (35:16 ff).

2. Character:

In a marked manner Rachel's character shows the traits of her family, cunning and covetousness, so evident in Laban, Rebekah and Jacob. Though a believer in the true God (Ge 30:6,8,22), she was yet given to the superstitions of her country, the worshipping of the teraphim, etc. (Ge 31:19). The futility of her efforts in resorting to self-help and superstitious expedients, the love and stronger faith of her husband (Ge 35:2-4), were the providential means of purifying her character. Her memory lived on in Israel long after she died. In Ru 4:11, the names of Rachel and Leah occur in the nuptial benediction as the foundresses of the house of Israel.

RACHEL'S TOMB

(matstsebheth qebhurath rachel): In Ge 35:20 we read: "Jacob set up a pillar upon her grave: the same is the Pillar of Rachel's grave unto this day," i.e. the time of the writer. Though the pillar, i.e sepulchral monument, has long disappeared, the spot is marked until this day, and Christians, Jews and Mohammedans unite in honoring it. The present tomb, which, apparently, is not older than the 15th century, is built in the style of the small-domed buildings raised by Moslems in honor of their saints. It is a rough structure of four square walls, each about 23 ft. long and 20 ft. high; the dome rising 10 ft. higher is used by Mohammedans for prayer, while on Fridays the Jews make supplication before the empty tomb within. It is doubtful, but probable, that it marks the exact spot where Rachel was buried. There are, apparently, two traditions as to the location of the place. The oldest tradition, based upon Ge 35:16-20; 48:7, points to a place one mile North of Bethlehem and 4 miles from Jerusalem. Mt 2:18 speaks for this place, since the evangelist, reporting the slaughter of the innocents of Bethlehem, represents Rachel as weeping for her children from her neighboring grave. But according to 1Sa 10:2 ff, which apparently represents another tradition, the place of Rachel's grave was on the "border of Benjamin," near Beth-el, about 10 miles North of Jerusalem, at another unknown Ephrath. This location, some believe, is corroborated by Jer 31:15, where the prophet, in relating the leading away of the

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people of Ramah, which was in Benjamin, into captivity, introduces Rachel the mother of that tribe as bewailing the fate of her descendants. Those that believe this northern location to be the place of Rachel's grave take the words, "the same is Beth-lehem," in Ge 35:19; 48:7, to be an incorrect gloss; but that is a mere assumption lacking sufficient proof. o, following J. P. Peters, rearranges the text by transferring the clause "and whosoever shall say to his brother, Raca, shall be in danger of the council" to the end of the preceding verse (Encyclopaedia Biblica, IV, cols. 4001 f). There certainly does not seem to be trustworthy external evidence to prove that the terms "the judgment," "the council," "the Gehenna of fire" stand to each other in a relation of gradation, as lower and higher legal courts, or would be so understood by Christ's hearers. What is beyond dispute is that Christ condemns the use of disparaging and insulting epithets as a supreme offense against the law of humanity, which belongs to the same category as murder itself. It should be added, however, that it is the underlying feeling and not the verbal expression as such that constitutes the sin. Hence, our Lord can, without any real inconsistency, address two of His followers as "foolish men" (Lu 24:25, anoetoi, practically equivalent to Raca, as is also James's expression, "O vain man," Jas 2:20).

Mr. Nathan Strauss, of New York City, has purchased the land surrounding Rachel's grave for the purpose of erecting a Jewish university in the Holy Land.

S. D. Press

RADDAI

rad'-a-i, ra-da'-i (radday, "beating down"(?)): The 5th of the 7 sons of Jesse, father of David, according to 1Ch 2:14 Septuagint, Codex Alexdrinus, "Rhaddai"; Lucian, "Rhedai"; others, "Zaddai".epulchral monument, has long disappeared, the spot is marked until this day, and Christians, Jews and Mohammedans unite in honoring it. The present tomb, which, apparently, is not older than the 15th century, is built in the style of the small-domed buildings

raised by Moslems in honor of their saints. It is a rough structure of four square walls, each about 23 ft. long and 20 ft. high; the dome rising 10 ft. higher is used by Mohammedans for prayer, while on Fridays the Jews make supplication before the empty tomb within. It is doubtful, but probable, that it marks the exact spot where Rachel was buried. There are, apparently, two traditions as to the location of the place. The oldest tradition, based upon Ge 35:16-20; 48:7, points to a place one mile North of Bethlehem and 4 miles from Jerusalem. Mt 2:18 speaks for this place, since the evangelist, reporting the slaughter of the innocents of Bethlehem, represents Rachel as weeping for her children from her neighboring grave. But according to 1Sa 10:2 ff, which apparently represents another tradition, the place of Rachel's grave was on the "border of Benjamin," near Beth-el, about 10 miles North of Jerusalem, at another unknown Ephrath. This location, some believe, is corroborated by Jer 31:15, where the prophet, in relating the leading away of the people of Ramah, which was in Benjamin, into captivity, introduces Rachel the mother of that tribe as bewailing the fate of her descendants. Those that believe this northern location to be the place of Rachel's grave take the words, "the same is Beth-lehem," in Ge 35:19; 48:7, to be an incorrect gloss; but that is a mere assumption lacking sufficient proof. o, following J. P. Peters, rearranges the text by transferring the clause "and whosoever shall say to his brother, Raca, shall be in danger of the council" to the end of the preceding verse (Encyclopaedia Biblica, IV, cols. 4001 f).

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RADIANT

ra'-di-ant (nahar, "to sparkle" i.e. (figurative) be cheerful; hence (from the sheen of a running stream), to flow, i.e. (figurative) assemble; flow (together), be lightened): the American Standard Revised Version substitutes the active "radiant" for the passive "were lightened" in Ps 34:5; Isa 60:5 (English Revised Version, the King James Version "flow together"). As the earth and moon, both being dark, face a common sun and lighten each other, they are not only lightened, but radiant. So with the believers, "They looked unto him (Yahweh), and were radiant." Thus nahar combines the two ideas of being lightened and flowing together. This appears, also, in a different connection, in Isa 60:5, "Then thou shalt see and be radiant." "It is liquid light—light that ripples and sparkles and runs across the face; the light which a face catches from sparkling water" (G.A. Smith, Isaiah, II, 430).

M. O. Evans

RAFT

raft.

See SHIPS AND BOATS, II, 1, (2).

RAFTER

raf'-ter (So 1:17).

See GALLERY; HOUSE.

RAG

Plural in Pr 23:21, "Drowsiness will clothe a man with rags" (qera'im "torn garment"; compare 1Ki 11:30), and figuratively in Isa 64:6 the King James Version, "All our righteousnesses are as filthy rags," in the sense of "tattered clothing" (beghedh, the Revised Version (British and American) "garment"). In Jer 38:11,12 the American Standard Revised Version translates cechabhah, as "rag" (the King James Version, the English Revised Version "old cast clout"), while the King James Version, the English Revised Version use "rotten rag" for melach (the American Standard Revised Version "worn-out garment"). Both cechabhah and melach mean "worn out."

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RAGAU

ra'-go (Rhagau (Westcott-Hort): the King James Version; Greek form of "Reu" (thus, the Revised Version (British and American)) (Lu 3:35).

RAGES; RAGAU

ra'-jez, ra'-go

1. Location:

("Rages," Tobit 1:14; 4:1,20; 5:5; 6:9,12; 9:2; "Ragau," Judith 1:5,15; Rhagai, Rhaga, Rhage, Rhagau; in Darius' Behistun Inscriptions, II, 71, 72, Raga, a province; in Avesta, Vend. I, 15, Ragha, city and province; perhaps, "the excellent"): In Eastern Media, one forced march from Caspian Gates, 11 days' journey from Ecbatana, 5 1/2 miles South of present Tehran; the capital of the province of the same name, though by Ptolemy called Rhagiana.

2. History:

(1) Ancient.

A very ancient city, the traditional birthplace of Zoroaster (Zarathustra; Pahlavi Vendidad, Zad sparad XVI, 12, and Dabistan i Mazahib). In Yasna XIX, 18, of the Avesta, it is thus mentioned: "The Zoroastrian, four-chief-possessing Ragha, hers are the royal chiefs, both the house-chief, the village-chief, and the town-chief: Zoroaster is the fourth." In Vend. I, 15: "As the tenth, the best of both districts and cities, I, who am Ahura Mazda, did create Ragha, which possesses the three classes," i.e. fire-priests, charioteers, husbandmen. Later it was the religious center of magism. A large colony of captive Israelites settled there. Destroyed in Alexander's time, it was rebuilt by Seleucus Nicator (circa 300 BC), who named it Europos. Later, Arsaces restored it and named it Arsacia.

(2) Medieval.

In the early Middle Ages Ratha, then called Rai, was a great literary and often political center with a large population. It was the birthplace of Harun' al Rashid (763 AD). It was seized and plundered (1029 AD) by Sultan Machmud, but became Tughril's capital. In the Vis o Roman (circa 1048 AD) it is an important place, 10 days journey across the Kavir desert from Merv. It was a small provincial town in about 1220 AD. It was sacked by Mongols in 1220 AD and entirely destroyed under Ghazan Khan circa 1295. A Zoroastrian community lived there in 1278 AD, one of whom composed the Zardtusht-Namah. (3)

Present Condition.

Near the ruins there now stands the village of Shah Abdu'l 'Acim, connected with Tehran by the only railway in Persia (opened in 1888).

LITERATURE

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Ptolemy, Diodorus Siculus, Pliny, Strabo; Ibnu'l Athir, Jami'u t Tawarikh, Tarikh i Jahan-gusha Yaqut; Justi, Iranisches Namenbuch; E.G. Browne, Literary Hist of Persia; modern travelers.

W. St. Clair Tisdall

RAGUEL (1)

ra-gu'-el, rag'-u-el (Rhagouel): "The friend of God," of Ecbatana, the husband of Edna, father of Sarah, and father-in-law of Tobias (Tobit 3:7,17; 6:10; 7:2 f; 14:12). In Tobit 7:2 he is called cousin of Tobit, and in Tobit 6:10 the King James Version he is erroneously represented as "cousin" of Tobias = "kinsman" in the Revised Version (British and American). In Enoch 20:4 Raguel appears as one of the archangels, perhaps by confusion for Raphael (Tobit 3:17). Another form of the name is REUEL (which see). one of whom composed the Zardtusht-Namah.

RAGUEL (2)

ra-gu'-el, rag'-u-el (re'u'-el; Septuagint: Rhagouel): The Midianite chothen, i.e. either father-in-law or brother-in-law of Moses (Nu 10:29 the King James Version, the Revised Version (British and American) "Reuel"), the father of Hobab, called a Kenite, who is likewise described as a chothen of Moses (Jud 4:11). See RELATIONSHIPS, FAMILY. Moses' wife's father is called re'u'el in Ex 2:18 where Lucian reads "Iothor" and English Versions of the Bible "Reuel," which transliteration is adopted in the Revised Version (British and American) in Nu 10:29 also. In other passages the chothen of Moses is called "Jether" or "Jethro." Among the harmonizations suggested the following are worthy of consideration:

(a) that all are names or perhaps titles of one man (Rashi);

(b) that Reuel was the father of Hobab and Jethro, that Jethro was the father-in-law of Moses, and that the word "father" is used for grandfather in Ex 2:18;

(c) that Reuel was the father-in-law and Jethro and Hobab brothers-in-law;

(d) that either Reuel or Hobab is to be identified with Jethro.

None of these views is free from difficulty, nor is the view of those who would give Jethro as the name in the Elohist (E) and Reuel as that in the Jahwist (Jahwist) and (J-E).

See also REUEL.

Nathan Isaacs

RAHAB

ra'-hab:

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(1) (rachabh, "broad"; in Josephus, Ant, V, i, 2, 7, Rhachab; Heb 11:31 and Jas 2:25, Rhaab): A zonah, that is either a "harlot," or, according to some, an "innkeeper" in Jericho; the Septuagint porne, "harlot"). The two spies sent by Joshua from Shittim came into her house and lodged there (Jos 2:1). She refused to betray them to the king of Jericho, and when he demanded them, she hid them on the roof of her house with stalks of flax that she had laid in order to dry. She pretended that they had escaped before the shutting of the gate, and threw their pursuers off their track. She then told the spies of the fear that the coming of the Israelites had caused in the minds of the Canaanites—"Our hearts did melt for Yahweh your God, he is God in heaven above, and on earth beneath"—and asked that the men promise to spare her father, mother, brothers and sisters, and all that they had. They promised her to spare them provided they would remain in her house and provided she would keep their business secret. Thereupon she let them down by a cord through the window, her house being built upon the town wall, and gave them directions to make good their escape (Jos 2:1-24). True to their promise, the Israelites under Joshua spared Rahab and her family (Jos 6:16 the King James Version); "And," says the author of Josh, "she dwelleth in Israel even unto this day." Her story appealed strongly to the imagination of the people of later times. Heb 11:31 speaks of her as having been saved by faith; James, on the other hand, in demonstrating that a man is justified by works and not by faith only, curiously chooses the same example (Jas 2:25). Jewish tradition has been kindly disposed toward Rahab; one hypothesis goes so far as to make her the wife of Joshua himself (Jew Encyclopedia, under the word). Naturally then the other translation of zonah, deriving it from zun, "to feed," instead of zanah, "to be a harlot," has been preferred by some of the commentators.

(2) (@Rhachab): Josephus, Ant, V, 1, 2, 7, so spells the name of (1) Septuagint and New Testament contra). The wife of Salmon and mother of Booz (Boaz) according to the genealogy in Mt 1:5. Query, whether there was a tradition identifying (1) and (2); see Lightfoot, Horae Hob on Mt 1:5.

(3) (rahabh, literally, "storm," "arrogance"): A mythical sea-monster, probably referred to in several passages where the word is translated as a common noun "pride" (Job 9:13), "the proud" (Job 26:12; compare Ps 89:10). It is used in parallelism with tannin, "the dragon" (Isa 51:9). It is most familiar as an emblem of Egypt, 'the boaster that sitteth still' (Isa 30:7; Ps 87:4; compare Ps 89:10). The Talmud in Babha' Bathra' speaks of rahabh as sar ha-yam, "master of the sea."

See also ASTRONOMY.

Nathan Isaacs

RAHAM

ra'-ham (racham, "pity," "love"): Son of Shema, and father of Jorkeam (1Ch 2:44).

RAHEL

ra'-hel (Jer 31:15 the King James Version).

See RACHEL.

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RAID

rad (1Sa 27:10).

See WAR, 3.

RAIL; RAILING; RAILER,

ral, ral'-ing, ral'-er: To "rail" on (in modern usage "against") anyone is to use insolent or reproachful language toward one. It occurs in the Old Testament as the translation of charaph (2Ch 32:17, "letters to rail on Yahweh"), and of 'it (1Sa 25:14, of Nabal, "he railed at them," the English Revised Version "flew upon them," margin "railed on"). In the New Testament "to rail" is the translation of blasphemeo (Mr 15:29; Lu 23:39; "railing," 1Ti 6:4; 2Pe 2:11; Jude 1:9). The word loidoria, rendered railing" in 1Pe 3:9 the King James Version, is in the Revised Version (British and American) "reviling," and loidoros, "railer," in 1Co 5:11 is in the Revised Version (British and American) "reviler."

See also RACA.

W. L. Walker

RAIMENT

ra'-ment.

See DRESS.

RAIMENT, SOFT

(malakos): In Mt 11:8 English Versions of the Bible, where Jesus, speaking of John the Baptist, asks "What went ye out to see? a man clothed in soft raiment?"

where "raiment," though implied, is not expressed in the best text, but was probably added from Lu 7:25 parallel. It is equivalent to "elegant clothing," such as courtiers wore, as shown by the words following, "Behold, they that wear soft raiment are in kings' houses." John had bravely refused to play courtier and had gone to prison for it. In the early days of Herod the Great some scribes who attached themselves to him laid aside their usual plain clothing and wore the gorgeous raiment of courtiers (Jost, in Plumptre).

George B. Eager

RAIN

ran (maTar, Arabic (?), maTar, "rain" geshem, "heavy rain" moreh, "early rain," yoreh, "former rain," malqosh, "latter rain"; brecho, huetos):

1. Water-Supply in Egypt and Palestine:

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In Egypt there is little or no rainfall, the water for vegetation being supplied in great abundance by the river Nile; but in Syria and Palestine there are no large rivers, and the people have to depend entirely on the fall of rain for water for themselves, their animals and their fields. The children of Israel when in Egypt were promised by Yahweh a land which "drinketh water of the rain of heaven" (De 11:11). Springs and fountains are found in most of the valleys, but the flow of the springs depends directly on the fall of rain or snow in the mountains.

2. Importance of Rain in Season:

The cultivation of the land in Palestine is practically dry farming in most of the districts, but even then some water is necessary, so that there may be moisture in the soil. In the summer months there is no rain, so that the rains of the spring and fall seasons are absolutely essential for starting and maturing the crops. The lack of this rain in the proper time has often been the cause of complete failure of the harvest. A small difference in the amount of these seasonal rains makes a large difference in the possibility of growing various crops without irrigation. Ellsworth Huntington has insisted on this point with great care in his very important work, *Palestine and Its Transformation*. The promise of prosperity is given in the assurance of "rain in due season" (Le 26:4 the King James Version). The withholding of rain according to the prophecy of Elijah (1Ki 17:1) caused the mountain streams to dry up (1Ki 17:7), and certain famine ensued. A glimpse of the terrible suffering for lack of water at that time is given us. The people were uncertain of another meal (1Ki 17:12), and the animals were perishing (1Ki 18:5).

3. Amount of Rainfall:

Palestine and Syria are on the borderland between the sea and the desert, and besides are so mountainous, that they not only have a great range of rainfall in different years, but a great variation in different parts of the country.

The amount of rain on the western slopes is comparable with that in England and America, varying from 25 to 40 inches per annum, but it falls mostly in the four winter months, when the downpour is often very heavy, giving oftentimes from 12 to 16 inches in a month. On the eastern slopes it is much less, varying from 8 to 20 inches per annum. The highest amount falls in the mountains of Lebanon where it averages about 50 inches. In Beirut the yearly average is 35,87 inches. As we go South from Syria, the amount decreases (Haifa 27,75, Jaffa 22,39, Gaze 17,61), while in the Sinaitic Peninsula there is little or none. Going from West to East the change is much more sudden, owing to the mountains which stop the clouds. In Damascus the average is less than 10 inches. In Jerusalem the average for 50 years is 26,16 in., and the range is from 13,19 in 1870 to 41,62 in 1897. The yearly records as given by J. Glaisher and A. Datz in Palestine Exploration Fund Quarterly from 1861 to 1910, 50 years, are given in the accompanying table.

RAINBOW

ran'-bo (qesheth, translated "a bow"; iris, "rainbow"): As most of the rainfall in Palestine is in the form of short heavy showers it is often accompanied by the rainbow. Most beautiful double bows are often seen, and occasionally the moon is

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bright enough to produce the bow. It is rather remarkable that there are so few references to the rainbow in the Bible. The Hebrew qesheth is the ordinary word for a bow, there being no special word for rainbow.

The interpretation of the significance of the bow in the sky is given at the close of the story of the flood, where it is called "the token of the covenant" of Yahweh with Noah that there should be no more flood: "I do set my bow in the cloud, and the waters

shall no more become a flood to destroy all flesh" (Ge 9:13,15). This addition to the story of the flood is not found in other mythical accounts. The foundation for the interpretation of the bow in this way seems to be that while His bow is hung in the sky God must be at peace with His people. The glory of God is likened to "the appearance of the bow that is in the cloud in the day of rain" (Eze 1:28). The rainbow forms a striking part of the vision in Re 4:3: "And there was a rainbow round about the throne."

Alfred H. Joy

RAINFALL IN JERUSALEM IN INCHES

Year Amount

1861 27.30"

1862 21.86"

1863 26.54"

1864 15.51"

1865 18.19"

1866 18.55"

1867 29.42"

1868 29.10"

1869 18.61"

1870 13.19"

1871 23.17"

1872 22.26"

1873 22.72"

1874 29.75"

1875 27.01"

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dark, foggy day is seldom seen. The "latter rains" of April are the most highly appreciated, because they ripen the fruit and stay the drought of summer. They were considered a special blessing: Yahweh "will come as the latter rain that watereth

the earth" (Ho 6:3); "They opened their mouth wide as for the latter rain" (Job 29:23); and as a reason for worshipping Yahweh who sent them, "Let us now fear Yahweh our God, that giveth rain, both the former and the latter, in its season" (Jer 5:24).

The rain storms always come from the sea with a west or southwest wind. The east wind is a hot wind and the "north wind driveth away rain" (Pr 25:23, the King James Version). "Fair weather cometh out of the north" ([Job 37:22](#) , the King James Version).

5. Biblical Uses:

The Psalmist recognizes that the "showers that water the earth" (Ps 72:6) are among the choicest blessings from the hand of Yahweh: "The early rain covereth it with blessings" (Ps 84:6). The severest punishment of Yahweh was to withhold the rain, as in the time of Ahab and Elijah, when the usual rain did not fall for three years (1Ki

17); "the anger of Yahweh be kindled against you, and he shut up the heavens, so that there shall be no rain, and the land shall not yield its fruit; and ye perish quickly" (De 11:17). Too much rain is also a punishment, as witness the flood (Ge 7:4) and the plague of rain and hail (Ezr 10:9). Sending of rain was a reward for worship and obedience: "Yahweh will open unto thee his good treasure, the heavens, to give the rain of thy land in its season, and to bless all the work of thy hand" (De 28:12). Yahweh controls the elements and commands the rain: "He made a decree for the rain" (Job 28:26); "For he saith to the snow, Fall thou on the earth; likewise to the shower of rain" (Job 37:6). LITERATURE

Palestine Exploration Fund Quarterly; meteorological observations from the

Dead Sea, Jerusalem, Jaffa and Tiberias; various observers; Zeitschrift des deutschen Palästina-Vereins; H. Hilderscheid, Die Niederschlagsverhältnisse Palästinas in alter and neuer Zeit; C. R. Conder, Tent-Work in Palestine; Edward Hull, Mount Seir, Sinai and Western Palestine; Ellsworth Huntington, Palestine and Its Transformation; bulletin of the Syrian Protestant College Observatory, Meteorological Observations in Beirut and Syria.

Alfred H. Joy

RAISE

raz: "To raise" in the Old Testament is most frequently the translation of the Hiphil form of qum, "to cause to arise," e.g. raising up seed (Ge 38:8), a prophet (De 18:18), judges (Jud 2:16,18), etc.; also of 'ur, "to awake," "stir up" (Ezr 1:5 the King James Version; Isa 41:2, etc.), with other words. In the New Testament the chief words are egeiro, "to awaken," "arouse" (Mt 3:9; Lu 1:69; 3:8, etc.), frequently of raising the dead; and anistemi (Mt 22:24; Joh 6:39, etc.; Ac 2:24 (30 the King James Version), etc.), with compounds of the former. Among the Revised Version (British and American) changes may be noted, "to stir the fire" for "from raising" (Ho 7:4); "raiseth high his gate" for "exalteth his gate" (Pr 17:19); the American Standard Revised Version, "can it be raised from the roots thereof" for "pluck it up by the roots

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thereof" ([Eze 17:9](#) the King James Version and the English Revised Version); "raised up" for "rise again" (Mt 20:19; compare Mt 26:32; Ro 8:34; Col 3:1).

W. L. Walker

RAISIN-CAKES

ra'-z'-n-kaks: the Revised Version (British and American) gives this rendering for the King James Version "foundations" in Isa 16:7 (Hebrew 'ashishah from 'ashash, "to found," "make firm," "press"). The trade in these would cease through the desolation of the vineyards. For the King James Version "flagons of wine" in Ho 3:1, the Revised Version (British and American) gives "cakes of raisins," such as were offered to the gods of the land, the givers of the grape (compare So 2:5). See next article.

RAISINS

ra'-z'-nz:

(1) cimmuqim; staphides, translated "dried grapes," Nu 6:3; mentioned in all other references as a portable food for a march or journey. Abigail supplied David with "a hundred clusters of raisins," among other things, in the wilderness of Paran (1Sa 25:18); David gave two clusters of raisins to a starving Egyptian slave of the Amalekites at Besor (1Sa 30:12); raisins formed part of the provision brought to David at Hebron for his army ([1Ch 12:40](#)); Ziba supplied David, when flying from Absalom, with a hundred clusters of raisins (2Sa 16:1).

(2) 'ashishah, something "pressed together," hence, a "cake." In Ho 3:1, mention is made of 'ashishe 'anabhim (pemmata meta staphidos), "cakes of raisins": "Yahweh loveth the children of Israel, though they turn unto other gods, and love (margin "or them that love") cakes of raisins." These are supposed to have been cakes of dried, compressed grapes offered to false gods. Gratz considers that the

Hebrew words are a corruption of 'asherim and chammanim ("sun images"). Compare Isa 17:8; 27:9. In other passages "cakes" stands alone without "raisins," but the translation "cakes of raisins" is given in 2Sa 6:19; 1Ch 16:3; So 2:5 (the King James Version "flagons"); Isa 16:7 margin "foundations."

Raisins are today, as of old, prepared in considerable quantities in Palestine, especially at es-Salt, East of the Jordan. The bunches of grapes are dipped in a strong solution of potash before being dried.

E. W. G. Masterman

RAKEM

ra'-kem (raqem, the pausal form of reqem): The eponym of a clan of Machir (1Ch 7:16).

See REKEM.

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RAKKATH

rak'-ath (raqqath; Codex Vaticanus Omathadaketh; Codex Alexandrinus Rhekkath): The Greek is obviously the result of confusing the two names Rakkath and Hammath, taking "r" in the former for "d". Rakkath was one of the fortified cities in Naphtali (Jos 19:35). It is named between Hammath and Chinnereth. Hammath is identified with the hot baths to the South of Tiberias. There are traces of ancient fortifications here. The rabbis think that Tiberias was built on the site of Rakkath. Certain it is that Herod's town was built upon an ancient site, the graves of the old inhabitants being disturbed in digging the new foundations (Neubauer, Geog. du Talmud, 208).

W. Ewing

RAKKON

rak'-on (ha-raqqon; Hierakon).

See ME-JARKON.

RAM (1)

ram (ram, "high," "exalted"):

(1) An ancestor of David (Ru 4:19 (Arran); Mt 1:3,4 (Aram)); in 1Ch 2:9 he is called the "brother," but in 2:25, the "son of Jerahmeel" (compare 2:27). Ram as the son of Hezron appears more likely than Ram the son of Jerahmeel, since, according to the narratives of 1 and 2 Samuel, David cannot have been a Jerahmeelite.

(2) Name of Elihu's family (Job 32:2). It is an open question as to whether Ram should be taken as a purely fictitious name, invented by the author of the Elihu

speeches, or whether it is that of some obscure Arab tribe. In Ge 22:21 Aram is a nephew of Buz (compare Elihu the Buzite), and the conjecture was at one time advanced that Ram was a contraction of Aram; but this theory is no longer held to be tenable. The suggestion that the initial "a" (the Hebrew letter, 'aleph) has been changed by a scribal error into "h" (the Hebrew letter, he) is more acceptable. Rashi, the rabbinical commentator, takes the quaint position that Ram is identical with Abraham.

Horace J. Wolf

RAM (2)

ram:

(1) The ordinary word is 'ayil, which is remarkably near to 'ayyal, "deer" (compare Latin caper, capra, "goat," and capreolus, "wild goat" or "roe-buck"; also Greek dorkas, "roe-buck" or "gazelle").

(2) dekhar, literally, "male" (Ezr 6:9,17; 7:17).

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(3) kar, "battering ram" (Eze 4:2; 21:22); elsewhere "lamb" (De 32:14, etc.).

(4) 'attudh, properly "he-goat" ("ram," Ge 31:10,12 the King James Version).

See SHEEP.

RAM'S HORN

See MUSIC.

RAM, BATTERING

See SIEGE.

RAMA

ra'-ma (Rhama): the King James Version; Greek form of RAMAH (which see) (Mt 2:18).

RAMAH

ra'-ma (ha-ramah, without the definite article only in Ne 11:33; Jer 31:15): The name denotes height, from root rum, "to be high," and the towns to which it applied seem all to have stood on elevated sites.

(1) Codex Vaticanus Aracl; Codex Alexandrinus Rhama: A fenced city in the lot assigned to Naphtali (Jos 19:36). Only in this passage is the place referred to. It is probably identical with the modern er-Rameh, a large Christian village on the highway from Cafed to the coast, about 8 miles West-Southwest of that city. To the North rises the mountain range which forms the southern boundary of Upper Galilee. In the valley to the South there is much rich land cultivated by the villagers. The olives grown here are very fine, and fruitful vineyards cover many

of the surrounding slopes. No remains of antiquity are to be seen above ground; but the site is one likely to have been occupied in ancient times.

(2) Rhama: A city that is mentioned only once, on the boundary of Asher (Jos 19:29). The line of the boundary cannot be followed with certainty; but perhaps we may identify Ramah with the modern Ramiyeh, a village situated on a hill which rises in the midst of a hollow, some 13 miles Southeast of Tyre, and 12 miles East of the Ladder of Tyre. To the Southwest is a marshy lake which dries up in summer. Traces of antiquity are found in the cisterns, a large reservoir and many sarcophagi. To the West is the high hill Belat, with ancient ruins, and remains of a temple of which several columns are still in situ.

(3) Codex Vaticanus Rhama; Codex Alexandrinus Iama, and other forms: A city in the territory of Benjamin named between Gibeon and Beeroth (Jos 18:25). The Levite thought of it as a possible resting-place for himself and his concubine on their northward journey (Jud 19:13). The palm tree of Deborah was between this and Bethel (Jud 4:5). Baasha, king of Samaria, sought to fortify Ramah against Asa, king

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Claims have also been advanced on behalf of Ramleh, a village 2 miles Southwest of Lydda, in the plain of Sharon. This, however, is out of the question, as the place did not exist before Arab times. Others support identification with Neby Samwil, which more probably represents the ancient MIZPAH (which see).

(5) Ramah of the South, the King James Version "Ramath of the South": Ramath is the construct form of Ramah (Jos 19:8) (ra'math neghebh; Bameth kata liba). A city in that part of the territory of Judah which was allotted to Simeon. It stands here in apposition to Baalath-beer, and is probably a second name for the same place. It seems to correspond also with "Ramoth (plural) of the South" (1Sa 30:27), a place to which David sent a share of the spoil taken from the Amalekites. In this passage Septuagint retains the singular form, Rhama notou. Identification has been suggested with Qubbet el-Baul, about 37 miles South of Hebron; and with Kurnub a little farther South. There is no substantial ground for either identification.

(6) Codex Vaticanus Rhemmoth; Codex Alexandrinus Rhamoth: Ramah in 2Ki 8:29; 2Ch 22:6, is a contraction of Ramoth-gilead.

W. Ewing

RAMATH OF THE SOUTH

ra'-math, (Jos 19:8 the King James Version).

See RAMAH, (5).

RAMATH-LEHI

ra'-math-le'-hi (ramath lechi, "the hill" or "height of Lehi"; Anairesis siagonos): So the place is said to have been called where Samson threw away the jaw-bone

of an ass, with which he had slain 1,000 Philistines (Jud 15:17). The Septuagint seems to have supposed that the name referred to the "heaving" or throwing up of the jaw-bone. The Hebrew, however, corresponds to the form used in other placenames, such as Ramath-mizpeh, and must be read as "Ramah of Lehi." The name Lehi may have been given because of some real or imagined likeness in the place to the shape of a jaw-bone (Jud 15:9,14,19). It may have been in Wady es-Sarar, not far from Zorah and Timnath; but the available data do not permit of certain identification.

See JAWBONE; LEHI.

W. Ewing

RAMATH-MIZPEH

ra'-math-miz'-pe (ramath ha-mitspeh; Codex Vaticanus Araboth kata ten Massepha, Codex Alexandrinus Ramoth kata ten Maspha: A place mentioned in Jos 13:26 in a statement of the boundary of Gad, between Heshbon and Betonim. It may possibly be identical with MIZPAH, (1).

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RAMATHAIM-ZOPHIM

ra-ma-tha'-im-zo'-fim.

See RAMAH, (4).

RAMATHAIM; RAMATHEM

ra-ma-tha'-im, ram'-a-them (1 Macc 11:34; the King James Version).

See RAMAH, (4).

RAMATHITE

ra'-math-it (ha-ramathi; Codex Vaticanus ho ek Rhael; Codex Alexandrinus ho Rhamathaios): So Shimei is called who was set by David over the vineyards (1Ch 27:27). There is nothing to show to which Ramah he belonged.

RAMESES

ram'-e-sez, ra-me'-sez.

See RAAMES.

RAMIAH

ra-mi'-a (ramyah, "Yah has loosened" or "Yah is high"): One of the Israelites, of the sons of Parosh, mentioned in the register of those who had offended in the matter of foreign marriages (Ezr 10:25). The form of the name in 1 Esdras (9:26), "Hiermas," presupposes a Hebrew form yeremyah or possibly yirmeyah =" Jeremiah."

RAMOTH (1)

ra'-moth:

(1) ra'moth; he Rhamoth: A city in the territory of Issachar assigned to the Gershonite Levitea (1Ch 6:73), mentioned between Daberath and Anem. It seems to correspond to "Remeth" in Jos 19:21, and to "Jarmuth" in 21:29, and is possibly identical with er- Rameh about 11 miles Southwest of Jenin.

(2) Ramoth of the South.

See RAMAH, (5).

(3) Ramoth in Gilead.

See RAMOTH-GILEAD.

RAMOTH (2)

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ra'-moth (ramoth, Qere for yeremoth (Ezr 10:29 the King James Version); the Revised Version margin Kethibh makes the name similar to those in Ezr 10:26,27): One of the offenders in the matter of foreign marriages. The English Revised Version and the American Standard Revised Version, adopting Kethibh, read JEREMOTH (which see).

RAMOTH (3)

(Job 28:18 King James Version margin).

See STONES, PRECIOUS.

RAMOTH-GILEAD

ra'-moth-gil'-e-ad (ramoth gil'adh; Codex Vaticanus Rhemmath Galadd; Codex Alexandrinus Rhammoth, and other forms): A great and strong city East of the Jordan in the territory of Gad, which played an important part in the wars of Israel. It is first mentioned in connection with the appointment of the Cities of Refuge (De 4:43; Jos 20:8). It was assigned to the Merarite Levites (Jos 21:38; 1Ch 6:80). In these four passages it is called "Ramoth in Gilead" (ramoth ba-gil'adh). This form is given wrongly by the King James Version in 1Ki 22:3. In all other places the form "Ramoth-gilead" is used. e to the shape of a jaw-bone (Jud 15:9,14,19). It may have been in Wady es-Sarar, not far from Zorah and Timnath; but the available data do not permit of certain identification.

1. History:

Here Ben-geber was placed in charge of one of Solomon's administrative districts (1Ki 4:13), which included Havvoth-jair and "the region of Argob, which is in Bashan." The city was taken from Omri by the Syrians under Ben-hadad I (Ant., VIII, xv, 3 ff), and even after the defeat of Ben-hadad at Aphek they remained masters of

this fortress. In order to recover it for Israel Ahab invited Jehoshaphat of Judah to accompany him in a campaign. Despite the discouragement of Micalab, the royal pair set out on the disastrous enterprise. In their attack on the city Ahab fought in disguise, but was mortally wounded by an arrow from a bow drawn "at a venture" (1Ki 22:1- 40; 2Ch 18). The attempt was renewed by Ahab's son Joram; but his father's ill fortune followed him, and, heavily wounded, he retired for healing to Jezreel (2Ki 8:28 ff; 2Ch 22:5 f). During the king's absence from the camp at Ramoth-gilead Jehu was there anointed king of Israel by Elisha (2Ki 9:1 ff; 2Ch 22:7). He proved a swift instrument of vengeance against the doomed house of Ahab. According to Josephus (Ant., IX, vi, 1) the city was taken before Joram's departure. This is confirmed by 2Ki 9:14 ff. The place is not mentioned again, unless, indeed, it be identical with "Mizpeh" in 1 Macc 5:35.

2. Identification:

It is just possible that Ramoth-gilead corresponds to MIZPAH, (1), and to RAMATH- MIZPEH. The spot where Laban and Jacob parted is called both Galeed and Mizpah. Ramath may become Ramoth, as we see in the case of Ramah of the South.

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Merrill identifies the city with Jerash, the splendid ruins of which lie in Wady ed-Deir, North of the Jabbok. He quotes the Bah Talmud (Makkoth 9b) as placing the Cities of Refuge in pairs, so that those on the East of the Jordan are opposite those on the West Shechem, being the middle one of the three West of the Jordan, should have Ramorb-gilead nearly opposite to it on the East, and this would place its site at Gerasa, the modern Jerash (Hastings Dictionary of the Bible, under the word). But the words of the Talmud must not be interpreted too strictly. It seems very probable that Golan lay far South of a line drawn due East from Qedes (Kedesh-naphtali). No remains have been discovered at Jerash older than Greek- Roman times, although the presence of a fine perennial spring makes occupation in antiquity probable. The place could be approached by chariots along Wady 'Ajlun, and the country adjoining was not unsuitable for chariot evolutions.

Conder and others have suggested Reimun, an ancient site to the West of Jerash. The absence of any source of good water-supply is practically fatal to this identification. Buhl (*Geographic des Alten Palestina*, 261 ff) favors el-Jil'ad, a ruined site on a hill South of the Jabbok; see GILEAD, (1). Eusebius and Jerome (*Onomasticon*, under the word) contradict each other, the former placing Ramoth-gilead 15 miles West, and the latter 15 miles East of Philadelphia. It is clear, however, that this is a mere slip on Jerome's part, as both say it is near the Jabbok. Many have identified it with es-Salt, which is indeed 15 miles West of 'Amman (Philadelphia), but it is 10 miles South of the Jabbok, and so can hardly be described as near that river. It is also no place for chariot warfare. The case against identification with Ramoth-gilead is conclusively stated by G.A. Cooke in Driver's *Deuteronomy*, xx.

In suggesting these sites sufficient attention has not been given to what is said in 1Ki

4. The authority of the king's officer in Ramoth-gilead extended over the land of Argob in Bashan, as well as over the towns of Jair in Gilead. A situation therefore to the North of Mahanaim must be sought. Guthe would find it at er-

Remtheh, on the pilgrim road, about 10 miles South of Mezerib (compare Smith, Historical Geography of the Holy Land, 586 ff). Cheyne's suggestion of Salkhad, away on the crest of the mountain of Bashan, is out of the question. Caleb Hauser (Palestine Exploration Fund Statement, 1906, 304 f) argues in favor of Beit Ras, over 11 miles Southeast of Gadara, a position commanding all Northern Gilead and as favorably situated as Jerash for chariot warfare and communication with the West of Jordan. "Here we have the heights of Northern Gilead. Ramoth, Capitolas, and Beit Ras are in their respective languages idiomatic equivalents. It is improbable that a large city like Capitolas should have superseded anything but a very important city of earlier times." We must be content to leave the question open meantime.

W. Ewing

RAMPART

ram'-part (La 2:8; Na 3:8).

See FORTIFICATION.

RAMS' SKINS

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The skin of the sheep, roughly tanned with all the wool on, is the common winter jacket of the shepherd or peasant, the ram's being considered especially desirable (compare Heb 11:37). Hence, the appropriateness of these skins in the covering of the tabernacle (Ex 25:5, etc.).

See TABERNACLE; DYE, DYEING.

RANGE

ranj: "Range" and "rank" have the same derivation, and in the sense of a "row" (of men, etc.) they were formerly interchangeable. "Range" with this meaning is found in 2Ki 11:8,15 the King James Version parallel 2Ch 23:14 (the Revised Version (British and American) "rank"; sedherah, "row"). Hence, "to range" is "to set in a line" (Judith 2:16; 2 Macc 12:20, diatasso) or "to move in a line" or, simply, "to roam," whence "a ranging bear" (Pr 28:15; shaqaq, "run to and fro"). A cooking "range" is a stove on which pots, etc., can be set in a row, but the kirayim of Le 11:35 is a much more primitive affair, composed, probably, of two plates (kirayim is a dual). In Job 39:8 "range of the mountains" is good modern use, but ythr, should be pointed yathur (not yethur as in Massoretic Text) and connected with tur, "search." So translate. "He searcheth out the mountains as his pasture."

Burton Scott Easton

RANK

rank:

(1) 'orach, used in Joe 2:7 of the advance of the locust army which marched in perfect order and in straight lines, none crossing the other's track.

(2) ma'arakhah, "battle array" (1Ch 12:38 the King James Version; compare 1Sa

4:16; 17:22,48).

See ARMY.

RANKS

ranks (prasad, "a square plot of ground," "a garden-bed"): "They sat down in ranks" (Mr 6:40); the several reclining ranks formed, as it were, separate plots or "garden- beds."

RANSOM

ran'-sum (the noun occurs in the English Bible 12 times (Ex 21:30 the King James Version pidhyon; Ex 30:12; Job 33:24; 36:18; Pr 6:35; 13:8; 21:18; Isa 43:3, kopher; Mt 20:28; Mr 10:45, lutron; **1Ti 2:6** , antilutron); the verbal form occurs 4 times (Isa 35:10; Ho 13:14, padhah; Isa 51:10 the King James Version; Jer 31:11, ga'al; these two Hebrew verbs are generally rendered in other passages by the English "redeem"))

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(a) Redemption by Price:

As to Satan's claims, Christ by paying the ransom price, having secured the right to redeem, exercises His power on behalf of the believing sinner. He does not recognize the right of Satan. He is the "strong man" holding his captives lawfully, and Christ the "stronger than he" overcomes him and spoils him, and sets his captives free (Lu 11:21,22). In one sense men may be said to have sold themselves to Satan, but they had no right to sell, nor he to buy, and Christ ignores that transaction and brings "to nought him that had the power of death, that is, the devil" (Heb 2:14), and so is able to "deliver all them who through fear of death were all their lifetime subject to bondage" (Heb 2:15).

(b) Redemption by Power:

Many of the Old Testament passages about the redemption wrought on behalf of God's people illustrate this redemption by power, and the redemption by power is always founded on the redemption by price; the release follows the ransom. In the case of Israel, there was first the redemption by blood—the sprinkled blood of the Paschal Lamb which sheltered from the destroying angel (Ex 12)—and then followed the redemption by power, when by strength of hand Yahweh brought His people out from Egypt (Ex 13:14), and in His mercy led forth the people which He had redeemed (Ex 15:13).

So under the Gospel when "he hath visited and wrought redemption for his people" (Lu 1:68), He can "grant unto us that we being delivered out of the hand of our enemies should serve him without fear" (Lu 1:74). It is because we have in Him our redemption through His blood that we can be delivered out of the power of darkness (Col 1:13,14).

See further, REDEEMER, REDEMPTION.

LITERATURE.

See works on New Testament Theology (Weiss, Schmid, Stevens, etc.); articles in Hastings, Dictionary of the Bible (five volumes); Hastings, Dictionary of Christ and the Gospels. Archibald M'Caig

RAPE

rap. See CRIMES; PUNISHMENTS.

RAPHA, RAPHAH

ra'-fa (rapha')

(1) In the Revised Version margin these names are substituted for "the giant" in 1Ch 20:4,6,8 and in 2Sa 21:16,18,20,22. The latter passage states that certain champions of the Philistines who were slain by David's warriors had been born to the raphah in Gath. The text is corrupt; Raphah is probably an eponym. Originally the name of one

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of the Philistines who was of the body "Rephaites" stood in the text. The plural of this word, or at least a plural of this stem, is REPHAIM (which see).

(2) Raphah (the King James Version "Rapha"), a descendant of Saul (1Ch 8:37).

See REPHAIAM.

Horace J. Wolf

RAPHAEL

ra'-a-el, ra'-fa-el (repha'el, from rapha' 'el, "God has healed"; Raphael): The name of the angel who, as Azarias, guides Tobias to ECBATANA and RAGES (which see). The purpose of his mission is, in accordance with his name, to cure Tobit of blindness, and to deliver Sarah, the daughter of Raguel, from the power of the evil spirit Asmodaeus (Tobit 3:8; 12:14). Later, in addition, when he reveals himself (Tobit 12:15), he declares that he is "one of the seven holy angels, which present the prayers of the saints, and go in before the glory of the Holy One." These seven angels are derived, according to Dr. Kohut, from the seven Am-shaspands (Amesha-spentas) of Zoroastrianism (compare Re 4:5). At the head of the elaborate angelology of the Enoch books there are "four presences," and Raphael is one of them (En 40:9; 54:6). In the first of these passages Raphael is the healer; in the second, he with Michael, Gabriel and Phanuel lead the wicked away to punishment. These four presences seem related to the four "living creatures" of Ezekiel (1:5) and of the Apocalypse (Re 4:6). While this is the general representation of Raphael's position in Enoch, in 20:3 he is named among the angels who "watch," whose number according to the Greek text is seven. Raphael shared in the function assigned to the archangels, in the Oracula Sibyllina, of leading souls to the judgment seat of God (II, 215, Alexandre's text). He occupies a prominent place in Jewish medieval writings; he with Michael and Gabriel cured Abraham (Yoma' 37a); according to the book Zohar, Raphael conveyed to Adam a book containing 72 kinds of wisdom in 670

writings. The painters of the Renaissance frequently depicted Raphael.

J. E. H. Thomson

RAPHAIM

raf'-a-im, ra-fa'-im (Codex Vaticanus omits; Codex Sinaiticus and Codex Alexandrinus have Rapha(e)in): An ancestor of Judith (Judith 8:1).

RAPHON

ra'-fon (@Rhapheion]): The place where in his campaign East of Jordan Judas inflicted disastrous defeat on the host of Timotheus, the fugitives fleeing for refuge to the temple at Carnaim (1 Macc 5:37 ff; Ant, XII, viii, 4). The same place is doubtless referred to by Pliny as "Raphana" (NH, v.16). It may possibly be represented by the modern Rafeh, on the East of the pilgrimage road, about 17 miles North of Der'ah, and 11 miles Northeast of Tell el-'Ash'ary. It is a mile and a half North of Wady Kanawat, which would thus be the "brook" mentioned in the narrative. It is perhaps far enough away from Carnaim, if this is rightly placed at Tell el-'Ash'ary.

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W. Ewing

RAPHU

ra'-fu (raphu'," one healed"): The father of Palti, the spy selected from the tribe of Benjamin (Nu 13:9).

RASSES

ras'-ez (Rhaasseis, Codex Alexandrinus and Codex Vaticanus, Rhasseis; Vulgate (Jerome's Latin Bible, 390-405 A.D.) Tharsis; Old Latin Thiras et Rasis): The children of Rasses are mentioned with Put, Lud and the children of Ishmael as having been subdued by Holofernes (Judith 2:23).

Their identity is a matter of conjecture only. Some think Vulgate (Jerome's Latin Bible, 390-405 A.D.) Tharsis (= Tarsus) is meant, others Rosh (Eze 38:2,3; 39:1), others Rhosos, a mountain range and city South from Anunus, on the Gulf of Issus. Most probably a district, not a town, is named, situated in the eastern part of Asia Minor.

S. F. Hunter

RATHUMUS

ra-thu'-mus (Rhathumos): One of those who joined in writing a letter to protest to Artaxerxes against the Jews (1 Esdras 2:16 ff). In 1 Esdras 2:17 he is styled "story-writer," the Revised Version margin "recorder" (ho ta prospiptonta sc. (graphon) = "Rehum the chancellor" of Eze 4:8, Rathumus being a Greek form of Rehum. In 1 Esdras 2:16 his title appears as an independent proper name, **BEELTETHMUS** (which see) (here the King James Version margin gives "Bahumus," a misprint), and in 1 Esdras 2:25 R. and Beeltethmus are given as distinct persons.

RAVEN

ra'-vn ('orebh; korax; Latin Corvus corax): A large family of the smaller birds of prey belonging to the genus Corvus corax. A bird of such universal distribution that it is known from Iceland to Japan, all over Asia, Europe and Africa, but almost extinct and not of general distribution in our own country. In no land is it more numerous than in Palestine In general appearance it resembles the crow, but is much larger, being almost two feet long, of a glossy black, with whiskers around the beak, and rather stiff-pointed neck feathers. A bird exhibiting as much intelligence as any, and of a saucy, impudent disposition, it has been an object of interest from the beginning. It has been able to speak sentences of a few words when carefully taught, and by its uncanny acts has made itself a bird surrounded by superstition, myth, fable, and is connected with the religious rites of many nations. It is partially a carrion feeder, if offal or bodies are fresh; it also eats the young of other birds and very small animals and seeds, berries and fruit, having as varied a diet as any bird. It is noisy, with a loud, rough, emphatic cry, and its young are clamorous feeding time.

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Aristotle wrote that ravens drove their young from their location and forced them to care for themselves from the time they left the nest. This is doubtful. Bird habits and characteristics change only with slow ages of evolution. Our ravens of today are, to all intents, the same birds as those of Palestine in the time of Moses, and ours follow the young afield for several days and feed them until the cawing, flapping youngsters appear larger than the parents. In Pliny's day, ravens had been taught to speak, and as an instance of their cunning he records that in time of drought a raven found a bucket containing a little water beside a grave and raised it to drinking level by dropping in stones.

Palestine has at least 8 different species of ravens. This bird was the first sent out by Noah in an effort to discover if the flood were abating (Ge 8:6-8). Because it partially fed on carrion it was included among the abominations (see Le 11:15; De 14:14). On 1Ki 17:4-6, see ELIJAH and the present writer's Birds of the Bible, 401-3. Among the marvels of creation and providence in Job 38:41, we have this mention of the raven,

"Who provideth for the raven his prey,

When his young ones cry unto God,

And wander for lack of food?"

The answer to this question is in Ps 147:9:

"He giveth to the beast his food,

And to the young ravens which cry."

Both these quotations point out the fact that the young are peculiarly noisy. In Pr 30:17 it is indicated that the ravens, as well as eagles, vultures and hawks, found the eye of prey the vulnerable point, and so attacked it first. The Hebrew 'orebh means "black," and for this reason was applied to the raven, so the reference to

the locks of the bridegroom in the So of Solomon becomes clear (So 5:11). The raven is one of the birds indicated to prey upon the ruins of Edom (Isa 34:11). The last reference is found in Lu 12:24: "Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them." This could have been said of any wild bird with equal truth.

Gene Stratton-Porter

RAVEN; RAVIN

rav'-n, rav'-in: "Raven" (verb) is from "rapine," "violent plundering, used for Taraph, in Ge 49:27; Ps 22:13; Eze 22:25,27, while "ravin" (noun) is the object ravened, in Na 2:12 the torn carcasses (Terephah). So "ravenous bird" (Isa 46:11; Eze 39:4) is a bird of prey (not a "hungry bird"), 'ayiT, literally, "a screecher." "Ravenous beast" in Isa 35:9 is for parits, "violent one." In the New Testament harpax, "rapacious," is translated "ravening" in Mt 7:15, while for the cognate harpage (Lu 11:39), the King

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James Version gives "ravening," the Revised Version (British and American) "extortion."

RAZIS

ra'-zis (Rhazeis): "An elder of Jerusalem," "lover of his countrymen," and for his good will toward them called "father of the Jews," accused before the Syrian general Nicanor as an opponent of Hellenism. In order to escape falling into the hands of Nicanor's soldiers he committed suicide with the greatest determination in a rather revolting manner (2 Macc 14:37 ff), in his death calling upon "the Lord of life" in the hope of a resurrection. His suicide—contrary to Jewish sentiment—was regarded with approbation by the author of 2 Macc (14:42,43).

RAZOR

ra'-zer (ta'ar, "knife" (Nu 6:5; Ps 52:2; Isa 7:20; Eze 5:1), morah, "razor" (Jud 13:5; 16:17; 1Sa 1:11)).

See BARBER; HAIR.

READING

red'-ing (miqra'; anagnosis): As a noun occurs once in the Old Testament (Ne 3:8) and 3 times in the New Testament (Ac 13:15; 2Co 3:14; 1Ti 4:13), each time with reference to the public reading of the Divine Law. The verb "to read" (qara'; anaginosko) occurs frequently both in the Old Testament and in the New Testament:

(1) often in the sense of reading aloud to others, especially of the public reading of God's Law or of prophecy, as by Moses ([Ex 24:7](#)), Ezra (Ne 8:3,18), Jesus in the synagogue at Nazareth (Lu 4:16), of the regular reading of the Law and the Prophets in the synagogues (Ac 13:27; 15:21), and of the reading of apostolic epistles in the Christian church (Col 4:16; 1Th 5:27); (2) also in the sense of

reading to one's self, whether the divine word in Law or prophecy (De 17:19; Ac 8:28-30, etc.), or such things as private letters (2Ki 5:7; 19:14; Ac 23:34, etc.).

D. Miall Edwards

READY

red'-i ([~mahir]): Occurs twice in the sense of apt, skillful (Ezr 7:6; Ps 45:1). the Revised Version (British and American) gives "ready" for "fit" (Pr 24:27), for "asketh" (Mic 7:3), for "prepared" (Mr 14:15), for "not be negligent" (2Pe 1:12).

REIAH

re-a'-ya, re-i'-a (re'ayah, "Yah has seen"; Septuagint: Codex Vaticanus, Rhada, A, Rheia):

(1) The eponym of a Calebite family (1Ch 4:2). The word "Reaiah" should probably be substituted for "Haroeh" in 1Ch 2:52, but both forms may be corruptions.

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(2) A Reubenite (1Ch 5:5, the King James Version "Reaia").

See JOEL.

(3) The family name of a company of Nethinim (Ezr 2:47; Ne 7:50 = RAPC 1Es 5:31).

REAPING

rep'-ing (qatsar; therizo): Reaping in ancient times, as at present, consisted in either pulling up the grain by the roots or cutting it with a sickle (see SICKLE), and then binding the stalks into bundles to be carried to the threshing-floor. If the Egyptian sculptures are true to life, reaping was sometimes divided into two operations, the heads of grain and the stalks being reaped separately. In Palestine and Syria both pulling and cutting are still practiced, the former when the ground is stony and the spears scarce. Even where the sickle is used, much of the grain comes up by the roots, owing to the toughness of the dried stalks or the dullness of the sickle. The reaper sometimes wears pieces of cane on the fingers of the hand which gathers the grain in order to protect them from injury by the sharp grasses or the sickle. There were definite laws established by the Hebrews in regard to reaping (Le 19:9; 23:10; 25:5,11; De 16:9). Samuel mentions the task of reaping the harvest as one of the requirements which would be made by the king for whom the people were clamoring (1Sa 8:12).

Figurative:

The certainty of the consequences of good and evil doing were often typified by the sowing and the reaping of harvests (Job 4:8; Pr 22:8; Ho 8:7; 10:12,13; 2Co 9:6; Ga 6:7,8). "They that sow in tears shall reap in joy" is found in the liberated captives' song (Ps 126:5). "He that regardeth the clouds shall not reap," i.e. a lack of faith in God's care will be punished (Ec 11:4); compare also the lesson of trust drawn from the birds (Mt 6:26; Lu 12:24). Sowing and not reaping the

harvest is mentioned as a punishment for disobedience (Job 31:8; Jer 12:13; Mic 6:15). Reaping where he sowed not, showed the injustice of the landlord (Mt 25:26), as did also the withholding of the reapers' wages (Jas 5:4). In God's Kingdom there is a division of labor: "He that soweth and he that reapeth may rejoice together" (Joh 4:36-38). In John's vision he saw an angel reap the earth ([Re 14:15,16](#)).

See AGRICULTURE; GLEANING.

James A. Patch

REARWARD

rer'-word ('acaph, "to gather," Nu 10:25; Jos 6:9 (the King James Version margin "gathering host"); Isa 52:12).

See ARMY; DAN, TRIBE OF; WAR, 3.

REASON; REASONABLE; REASONING

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re'-z'n, re'-z'n-a-b'l, re'-z'n-ing (yakhach, etc.; logos, dialogizomai, -ismos, etc.): "Reason" with related terms, has a diversity of meanings, representing a large number of Hebrew and Greek words and phrases. In the sense of "cause" or "occasion" it stands in 1Ki 9:15 for dabhar, "a word" (the Revised Version margin "account"), but in most cases renders prepositional forms as "from," "with," "because of," "for the sake," etc. As the ground or argument for anything, it is the translation of ta'am (Pr 26:16, the Revised Version margin "answers discreetly"), of yakhach, as in Isa 1:18, "Come now, and let us reason together" (compare Job 13:3; 15:3); in 1Sa 12:7, the word is shaphaT, the Revised Version (British and American) "that I may plead," etc. The principal Greek words for "reason," "reasoning," are those given above. The Christian believer is to be ready to give a reason (logos) for the hope that is in him (1Pe 3:15 the King James Version). "Reason" as a human faculty or in the abstract sense appears in Apocrypha in The Wisdom of Solomon 17:12 (logismos); Ecclesiasticus 37:16, "Let reason (logos) go before every enterprise," the Revised Version (British and American) "be the beginning of every work." In Ac 18:14, "reason would" is literally, kata logon, "according to reason"; in Ro 12:1, for "reasonable (logikos) service," the Revised Version (British and American) has "spiritual," and in the margin "Greek 'belonging to the reason.'" In the Revised Version (British and American) "reason," etc., occurs much oftener than in the King James Version (compare Le 17:11; De 28:47; Jud 5:22; Job 20:2; 23:7, etc.; Lu 3:15; 12:17; Ac 17:17, etc.).

W. L. Walker

REBA

re-bek'-a (rebha', "fourth part"; Septuagint: Codex Vaticanus Rhobe; Codex Alexandrinus Rhebek): One of the five chieftains of Midian who were slain by the Israelites, under Moses (Nu 31:8; Jos 13:21). Like his comrades, he is termed a "king" in Numbers, but a "chief" or "prince" in Joshua.

REBEKAH

re-bek'-a (ribhqah; Septuagint and New Testament Rhebekka, whence the usual English spelling Rebecca): Daughter of Bethuel and an unknown mother, granddaughter of Nahor and Milcah, sister of Laban, wife of Isaac, mother of Esau and Jacob.

Her name is usually explained from the Arabic, rabqat, "a tie-rope for animals," or, rather, "a noose" in such a rope; its application would then by figure suggest the beauty (?) of her that bears it, by means of which men are snared or bound; The root is found in Hebrew only in the noun meaning "hitching-place" or "stall," in the familiar phrase "fatted calf" or "calf of the stall," and in view of the meaning of such names as Rachel and Eglah the name Rebekah might well mean (concrete for abstract, like riqmah, chemdah, etc.) a "tied-up calf" (or "lamb"?), one therefore peculiarly choice and fat.

Rebekah is first mentioned in the genealogy of the descendants of Nahor, brother of Abraham (Ge 22:20-24). In fact, the family is there carried down just so far as is necessary in order to introduce this woman, for whose subsequent appearance and

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role the genealogy is obviously intended as a preparation. All this branch of the family of Terah had remained in Aram when Abraham and Lot had migrated to Canaan, and it is at Haran, "the city of Nahor," that we first meet Rebekah, when in Genesis 24 she is made known to Abraham's servant at the well before the gate.

That idyllic narrative of the finding of a bride for Isaac is too familiar to need rehearsal and too simple to require comment. Besides, the substance both of that story and of the whole of Rebekah's career is treated in connection with the sketches of the other actors in the same scenes. Yet we note from the beginning the maiden's decision of character, which appears in every line of the narrative, and prepares the reader to find in subsequent chapters the positive, ambitious and energetic woman that she there shows herself.

Though the object of her husband's love (Ge 24:67), Rebekah bore him no children for 20 years (Ge 25:20,26). Like Sarah, she too was barren, and it was only after that score of years and after the special intercession of Isaac that God at length granted her twin sons. "The purpose of God according to election," as Paul expresses the matter in Ro 9:11, was the cause of that strange oracle to the wondering, inquiring parents, "The elder shall serve the younger" (Ge 25:23).

Whether because of this oracle or for some other reason, it was that younger son, Jacob, who became the object of his mother's special love (Ge 25:28). She it was who led him into the deception practiced upon Isaac ([Ge 27:5-17](#)), and she it was who devised the plan for extricating Jacob from the dangerous situation into which that deception had brought him (Ge 27:42-46). When the absence of Jacob from home became essential to his personal safety, Rebekah proposed her own relations in Aram as the goal of his journey, and gave as motive the desirability of Jacob's marrying from among her kindred. Probably she did not realize that in sending her favorite son away on this journey she was sending him away from her forever. Yet such seems to have been the case. Though younger than Isaac, who was still living at an advanced age when Jacob returned to Canaan a quarter

of a century later, Rebekah seems to have died during that term. We learn definitely only this, that she was buried in the cave of Machpelah near Hebron (Ge 49:31).

Outside of Genesis, Rebekah is alluded to in Scripture only in the passage from Romans (9:10-12) already cited. Her significance there is simply that of the wife of Isaac and the mother of two sons of such different character and destiny as Esau and Jacob. And her significance in Gen, apart from this, lies in her contribution to the family of Abraham of a pure strain from the same eastern stock, thus transmitting to the founders of Israel both an unmixed lineage and that tradition of separateness from Canaanite and other non-Hebrew elements which has proved the greatest factor in the ethnological marvel of the ages, the persistence of the Hebrew people.

J. Oscar Boyd

REBUKE

re-buk':As a verb "rebuke" is in the Old Testament the translation of ga'ar and yakhach; another word, ribh, in Ne 5:7, is in the Revised Version (British and American) translated "contended with." "Rebuke" (noun) is most frequently the

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translation of ge'arah; also in the King James Version of cherpah (Isa 25:8; Jer 15:15, the Revised Version (British and American) "reproach"), and of a few other words signifying reproach, etc. "Rebuker" (mucar, literally, "correction," "chastisement") in Ho 5:2 has the Revised Version margin "Hebrew 'rebuke.'" In the New Testament "to rebuke" is most often the translation of epitimao (Mt 8:26; 16:22; 17:18, etc.); also in the King James Version of elegcho, always in the Revised Version (British and American) rendered "reprove" (1Ti 5:20; Tit 1:13; 2:15; Heb 12:5; Re 3:19). Another word is epipletto (once, 1Ti 5:1); "without rebuke" in Php 2:15 is in the Revised Version (British and American) "without blemish." On the other hand, the Revised Version (British and American) has "rebuke" for several words in the King James Version, as for "reprove" (2Ki 19:4; Isa 37:4), "reproof" (Job 26:11; Pr 17:10), "charged" (Mr 10:48). In Isa 2:4; Mic 4:3, the English Revised Version has "reprove" for "rebuke," and in the margin "decide concerning," which is text in the American Standard Revised Version. In Ecclesiasticus 11:7 we have the wise counsel: "Understand first, and then rebuke" (epitimao).

W. L. Walker

RECAH

re'-ka (rekhah; Codex Vaticanus Rhechab; Codex Alexandrinus Rhepha; the King James Version Rechah): In 1Ch 4:12 certain persons are described as "the men of Recah," but there is absolutely no information either about the place or its position.

RECEIPT OF CUSTOM

re-set.

See CUSTOM.

RECEIVER

re-sev'-er: Found in the King James Version (Isa 33:18); but the Revised Version (British and American) substitutes "he that weighed the tribute." The Hebrew is shoqel, which means "one who weighs," "a weigher."

RECHAB; RECHABITES

re'-kab, rek'-a-bits (rekhabh, rekhabhim): Rechab is the name of two men of some prominence in the Old Testament records:

(1) A Benjamite of the town of Beeroth, son of Rimmon (2Sa 4:2); he and his brother Baanah were "captains" of the military host of Ish-bosheth. On the death of Abner (2Sa 3:30) the two brothers treacherously entered Ish-bosheth's house, when at noon he was resting and helpless, beheaded him, and escaped with the head to David at Hebron (2Sa 4:6-8). They expected to receive reward and honor from David for the foul deed, which left him without a rival for the throne of all Israel. But the just and noble-minded king ordered their immediate execution (2Sa 4:9-12), as in the case of the Amalekite, who asserted that he had killed Saul (2Sa 1). For some reason the

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Beerothites left their own town and fled to Gittaim, another town in Benjamin, where they were still living when the Books of Samuel were written (2Sa 4:3).

(2) The more prominent of the men bearing this name was a Kenite (see KENITES), a descendant of Hammath (1Ch 2:55). A part of the Kenite tribe joined the Israelites during the wilderness wanderings (Nu 10:29-32; Jud 1:16; 4:17), becoming identified with the tribe of Judah, although Heber and Jael his wife were settled in Northern Palestine (Jud 4:17). Rechab was the ancestor or founder of a family, or order, in Israel known as the Rechabites, who at various times were conspicuous in the religious life of the nation. The most notable member of this family was Jehonadab (2Ki 10:15 ff, 23), or Jonadab, as he is called in Jer 35. Jehonadab was a zealous Yahweh-worshipper and took part with Jehu in the extirpation of Baal-worship and the house of Ahab. He set for his descendants a vow of asceticism: that they should drink no wine, nor plant fields or vineyards, nor build nor live in houses throughout their generations (Jer 35:6,7). That must have been a singular feature in Palestinian life: the simple, nomadic life of this family from generation to generation in the midst of settled agricultural and industrial conditions! They followed this simple life in order to guard against the enervating tendencies of sensualism, and as a covenant of fidelity to Yahweh, to whom they wholly devoted themselves when they joined themselves to Israel. Jeremiah used the Rechabites, who had been driven into Jerusalem by Nebuchadnezzar's investment of the land, as an object-lesson to covenant-breaking Judah. The Rechabites, hungry and thirsty, refused wine when it was set before them, because of the command of their ancestor Jonadab (Jer 35:8-10); but Judah refused to heed Yahweh's commands or to keep His covenant (Jer 35:14,15).

If the Rechab of Ne 3:14 is the same as this Kenite, then his descendant Malchijah, who assisted Nehemiah in rebuilding the wall of Jerusalem, may have abandoned the vow of his ancestors, for he was "ruler of the district of Beth-haccherem" (i.e. "house of the vineyard").

Edward Mack

RECHAH

re'-ka (rekhah).

See RECAH.

RECLINING

re-klin'-ing (Joh 13:23).

See MEALS, III; TRICLINIUM.

RECONCILE; RECONCILIATION

rek'-on-sil, rek-on-sil-i-a'-shun (@katallasso], katallage, also the compound form apokatallasso; once the cognate diallassomai is used in Mt 5:24):

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through the cross, reconciliation both Godward and manward, and, having made peace, it is possible for Christ to come and preach peace to them that are far off—far off even though the reconciling work of the cross has been accomplished.

(4) Colossians 1:20-22.

So in Col 1:20, "And through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens." Here the thought of the apostle trembles away into infinity, and there seems a parallel to the thought of Heb 9:23, that according to the typical teaching even "the things in the heavens" in some way stood in need of cleansing. May it be that the work of Christ in some sense affected the angelic intelligence, making it possible for harmony to be restored between redeemed sinners and the perfect creation of God? In any case, the reconciling all things unto Himself is not the laying aside of the creaturely hostility, but the determining of the divine attitude. Then comes the specific reference to the human side, "And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death"; there, as in Romans, the two phases coalescing, God appearing gracious through the work of Christ, sinners coming into gracious relation with Him. "Having made peace through the blood of his cross," the ground of peace has been established. Christ has done something by His death which makes it possible to offer peace to men. God has laid aside His holy opposition to the sinner, and shows Himself willing to bring men into peace with Himself. He has found satisfaction in that great work of His Son, has been reconciled, and now calls upon men to be reconciled to Him—to receive the reconciliation.

See ATONEMENT; PROPITIATION; WRATH.

LITERATURE.

See the works on New Testament Theology of Weiss, Schmid, Stevens, etc.; Denney, Death of Christ; articles on "Reconciliation" in Hastings, Dictionary of the Bible (five volumes), Hastings, Dictionary of Christ and the Gospels, etc.

Archibald M'Caig

RECORD

rek'-ord, rek'-ord:

(1) The English word, where it occurs in the Old Testament and the New Testament in the sense of testimony, is translated in the Revised Version (British and American) "witness" (De 30:19; 31:28; Joh 1:19,32; 8:13,14; Ro 10:2, etc.). See WITNESS. But in Job 16:19 for the King James Version "my record," the Revised Version (British and American) has "he that voucheth for me."

(2) In Ezr 4:15; 6:2 (dokhran, dikhron), and Es 6:1 (zikkaron), the word denotes Persian state chronicles; compare 1 Macc 14:23; 2 Macc 2:1.

RECORDER

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re-kor'-der (mazkir; the Revised Version margin "chronicler"): A high functionary in the court of the Jewish kings, part of whose duty seems to have been to chronicle the events of the reign, but who also occupied a position corresponding with that of the modern vizier (2Sa 8:16; 20:24; 1Ch 18:15, etc.). His high rank is shown by the facts that, with other officers, he represented Hezekiah in speaking with Rabshakeh (2Ki 18:18), and, in the reign of Josiah, superintended the repairs of the temple (2Ch 34:8).

RECOVER

re-kuv'-er: "Recover" has

- (1) the transitive meaning of "to retake" or "regain" (anything); and
- (2) the intransitive sense of "to regain health" or "become well."

In Judith 14:7 it means "restore to consciousness." In the former sense it is in the Old Testament the translation of natsal, "to snatch away" (Jud 11:26; 1Sa 30:8,22; in Ho 2:9, the Revised Version (British and American) "pluck away"); also of shubh (Qal and Hiphil 1Sa 30:19 the King James Version; 2Sa 8:3, etc.), and of various other words in single instances. In 2Ki 5:3,6,7,11, "to restore to health" is 'acaph. In its intransitive sense "recover" is chiefly the translation of chayah, "to live," "revive" (2Ki 1:2, etc.; Isa 38:9,21). "Recover" appears only twice in the King James Version of the New Testament; Mr 16:18 (for kalos hexousin) and 2Ti 2:26 (from ananepho, the Revised Version margin "Greek: 'return to soberness' "); but the Revised Version (British and American) has "recover" for "do well" in Joh 11:12 (sothesetai; margin "Greek: 'be saved'")." Recovering" (of sight) (anablepsis) occurs in Lu 4:18.

W. L. Walker

RED

See COLORS, (10).

RED DRAGON

See REVELATION OF JOHN.

RED HEIFER

See HEIFER, RED.

RED HORSE

See HORSE, RED; REVELATION OF JOHN.

RED SEA

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would fit into a variety of circumstances. There is only one place in all the world, and one set of conditions in all history, which would meet the requirements; and here they are all met. This is scientific demonstration. No higher proof can be found in the inductive sciences. The story is true. It has not been remodeled by the imagination, either of the original writers or of the transcribers. It is not the product of mythological fancy or of legendary accretion.

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George Frederick Wright

REDEEMER; REDEMPTION

re-dem'-er, re-demp'-shun (paraq, "to tear loose," "to rescue," padhah, ga'al; agorazo, referring to purchase, lutroumai, from lutron, "a ransom"):

1. Gradual Moralizing of Idea of Redemption
2. Redemption as Life in Individual
3. Redemption as Social
4. Redemption as Process
5. Moral Implications in Scriptural Idea of Redeemer
6. Uniqueness of Son of God as Redeemer

LITERATURE

The idea of redemption in the Old Testament takes its start from the thought of property (Le 25:26; Ru 4:4). Money is paid according to law to buy back something which must be delivered or rescued (Nu 3:51; Ne 5:8). From this start the word "redemption" throughout the Old Testament is used in the general sense of deliverance. God is the Redeemer of Israel in the sense that He is the Deliverer of Israel (De 9:26; 2Sa 7:23; 1Ch 17:21; Isa 52:3). The idea of deliverance includes deliverance from all forms of evil lot, from national misfortune (Isa 52:9; 63:9; compare Lu 2:38), or from plague (Ps 78:35,52), or from calamity of any sort (Ge 48:16; Nu 25:4,9). Of course, the general thought of the relation of Israel to God was that God had both a claim upon Israel (De 15:15) and an obligation toward Israel (1Ch 17:21; Ps 25:22). Israel belonged to Him, and it was by His own right that He could move into the life of Israel so as to redeem Israel. On the other hand, obligation was upon Him to redeem Israel.

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Francis J. McConnell

REDNESS OF EYES

red'-nes.

See DRUNKENNESS, II.

REDOUND

re-dound' (from re-, "back," and undare, "to surge as a wave"): To be sent back as a reaction, to overflow; occurs only as the translation of perisseuo, "to be over and above," "to superabound" (frequent in the New Testament); in 2Co 4:15, "might through the thanksgiving of many redound to the glory of God," the Revised Version (British and American) "may cause the thanksgiving to abound."

REED

red:

(1) achu, translated "reed-grass" (Ge 41:2,18; Job 8:11 margin). See FLAG.

(2) 'ebheh, translated "swift," margin "reed" (Job 9:26). The "ships of reed" are the light skiffs made of plaited reeds used on the Nile; compare "vessels of papyrus" (Isa 18:2).

(3) 'aghammim, translated "reeds," margin "marshes," Hebrew "pools" (Jer 51:32); elsewhere "pools" (Ex 7:19; 8:5; Isa 14:23, etc.). See POOL.

(4) ‘aroth; achi, translated "meadows," the King James Version "paper reeds" (Isa 19:7). See MEADOW.

(5) qaneh; kalamos (the English "cane" comes from Hebrew via Latin and Greek canna), "stalk" (Ge 41:5,22); "shaft" (Ex 37:17, etc.); "reed," or "reeds" (1Ki 14:15; 2Ki 18:21; Isa 36:6; 42:3; Ps 68:30, the King James Version "spearman"); "calamus" (Ex 30:23; So 4:14; Eze 27:19); "sweet cane," margin "calamus" (Isa 43:24; Jer 6:20); "bone" (Job 31:22); used of the cross-beam of a "balance" (Isa 46:6); "a measuring reed" (Eze 40:3); "a staff of reed," i.e. a walking-stick (Isa 36:6; Eze 29:6); the "branches" of a candlestick (Ex 37:18).

(6) kalamos, "a reed shaken with the wind" (Mt 11:7; Lu 7:24); "a bruised reed" (Mt 12:20); they put "a reed in his right hand" (Mt 27:29,30); "They smote his head with a reed" (Mr 15:19); "put it on a reed" (Mt 27:48; Mr 15:36); "a measuring reed" (Re 11:1; 21:15,16); "a pen" (3 Joh 1:13).

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It is clear that qaneh and its Greek equivalent kalamos mean many things. Some refer to different uses to which a reed is put, e.g. a cross-beam of a balance, a walking-stick, a measuring rod, and a pen (see above), but apart from this qaneh is a word used for at least two essentially different things:

(1) an ordinary reed, and

(2) some sweet-smelling substance.

(1) The most common reed in Palestine is the *Arundo donax* (Natural Order Gramineae), known in Arabic as qacabfarasi, "Persian reed." It grows in immense quantities in the Jordan valley along the river and its tributaries and at the oases near the Dead Sea, notably around 'Ain Feshkhah at the northwest corner. It is a lofty reed, often 20 ft. high, of a beautiful fresh green in summer when all else is dead and dry, and of a fine appearance from a distance in the spring months when it is in full bloom and the beautiful silky panicles crown the top of every reed. The "covert of the reed" (Job 40:21) shelters a large amount of animal and bird life. This reed will answer to almost all the requirements of the above references.

(2) Qaneh is in Jer 6:20 qualified qaneh ha-Tobh, "sweet" or "pleasant cane," and in Ex 30:23, qaneh bhosem, "sweet calamus," or, better, a "cane of fragrance." So 4:14; Isa 43:24; Eze 27:19 all apparently refer to the same thing, though in these passages the qaneh is unqualified. It was an ingredient of the holy oil (Ex 30:23); it was imported from a distance (Jer 6:20; Eze 27:19), and it was rare and costly ([Isa 43:24](#)). It may have been the "scented calamus" (*Axorus calamus*) of Pliny (NH, xii.48), or some other aromatic scented reed or flag, or, as some think, some kind of aromatic bark. The sweetness refers to the scent, not the taste.

See also BULRUSH; PAPHYRUS.

E. W. G. Masterman

REED, MEASURING

mezh' -ur-ing (qeneh ha-middah): In Ezekiel's vision of the temple a "man" (an angel) appears with a "measuring reed" to measure the dimensions of the temple (Eze 40:3 ff; 42:16). The reed is described as 6 cubits long, "of a cubit and a handbreadth each,"

i.e. the cubit used was a handbreadth longer than the common cubit (see CUBIT; WEIGHTS AND MEASURES; TEMPLE). In the Apocalypse this idea of a measuring reed reappears for measuring the temple (Re 11:1) and the holy city (Re 21:15,16, "a golden reed"). The thought conveyed is exactitude in the dimensions of these edifices, symbolic of the symmetry and perfection of God's church.

James Orr

REED-GRASS

(Ge 41:2,18; Job 8:11 margin).

See FLAG, (2); REED, (1).

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REELAIAH

re-el-a'-ya, re-el-i'-a (re'elyah): One of the 12 chiefs who returned with Zerubbabel (Ezr 2:2 parallel Ne 7:7). In the passage in Ne the name is "Raamiah" (ra'amyah), and in 1 Esdras 5:8 "Resaias." Which is the original, it is almost impossible to decide; "Reelaiah" seems preferable.

REELIAS

re-el'-i-as (Codex Alexandrinus Rheelias (Fritzsche); Codex Vaticanus followed by Swete, Boroleias; the King James Version Reelius): One of the "leaders" with Zerubbabel in the return from exile (1 Esdras 5:8, margin "Reelaiah"). It occupies the place of "Bigvai" in Ezr 2:2; Ne 7:7, but in form it must be the equivalent of "Reelaiah" of Ezr and "Raamiah" of Nehemiah. It is perhaps a duplicate of "Resaias."

REESAIAS

re-e-sa'-yas, re-e-si'-as: the King James Version; the Revised Version (British and American) RESAIAS (which see).

REFINER; REFINING

re-fin'-er, re-fin'-ing: Two Hebrew words have been translated "refine": (1) tsaraph, literally, to "fuse" (Zec 13:9; Isa 48:10; Mal 3:2,3, etc.). The same word is rendered also "tried" (Ps 66:10); "melt" ([Jer 6:29](#) the King James Version); "purge" (Isa 1:25).

(2) zaqraq, literally, to "strain" or "sift." In the case of silver and gold the term probably referred to some washing process in connection with refining, as in Mal 3:3 both tsaraph and zaqraq are used (1Ch 28:18; 29:4; Job 28:1). The same word in Isa 25:6 referred to the straining of wine. Greek puroo, in the passive, literally, "to be ignited," is translated "refined," in Re 1:15; 3:18.

The ancient process of refining gold has already been described under METALLURGY (which see). Most of the Bible references are to the refining of silver (Pr 25:4; Zec 13:9; Isa 48:10). The silver used by the ancients was probably obtained by smelting lead sulfide ore, rich in silver (argentiferous galena). After the ore had been reduced to a metallic condition, the lead was separated from the silver by blowing hot air over the surface of the melted metal. The lead was thus changed to lead oxide which, in a powdered condition, was driven away by the air blast. The resulting lead oxide, called in the Bible silver dross, was used for glazing pottery (Pr 26:23), a use to which it is still put by Syrian potters. The description of refining in Eze 22:18-22 may indicate that a flux (compare "as with lye," Isa 1:25 the American Revised Version margin) was sometimes added to the melted metal to dissolve the oxides of copper, lead, tin and iron as they formed, thus leaving the silver pure. Crude processes similar to those described above are used in the Taurus Mountains today.

Figurative:

In the various Bible references the refining of precious metals is used figuratively to illustrate the kind of trial God's children are called upon to go through. If they are of

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the right metal the dross will finally be blown away, leaving pure, clear, shining silver. If of base metal they will be like the dross described in Jer 6:29,30. The refiner may blow fiercely, but in vain, for nothing but lead dross appears.

James A. Patch

REFORM

re-form' (yacar): The word in the Revised Version (British and American) is found only in Le 26:23, in the phrase "ye will not be reformed." The meaning is, "to be instructed," or, more fully, "to let one's self be chastened," i.e. by God's discipline to learn the lessons of this chastening.

The Hebrew word is the same in a similar connection in Jer 6:8, where it is rendered, "Be thou instructed," and in Jer 31:18, "I was chastised." Ps 2:10 ("instructed"); Pr 29:19 ("corrected") use the Hebrew term of admonition by the words of man.

The King James Version also has "reform" in 2 Esdras 8:12; The Wisdom of Solomon 9:18.

REFORMATION

ref-or-ma'-shun: The word is found only in Heb 9:10, being the translation of diorthosis, in its only occurrence. This Greek word means etymologically "making straight," and was used of restoring to the normally straight condition that which is crooked or bent. In this passage it means the rectification of conditions, setting things to rights, and is a description of the Messianic time.

REFRESH; REFRESHING

re-fresh', re-fresh'-ing: "Refresh" occurs a few times in the Old Testament as the

translation of naphash, "to take breath," figurative "to be refreshed" (Ex 23:12; 31:17; 2Sa 16:14); of rawach, "to have room (1Sa 16:23; Job 32:20, margin "find relief," the King James Version margin "may breathe"); of ca'adh, "to support" (1Ki 13:7); and in the New Testament as the translation of anapauo, "to give rest" (1Co 16:18; 2Co 7:13; Phm 1:7,20; in compound middle, Ro 15:32 the King James Version); also of anapsucho, "to invigorate," "revive" (2Ti 1:16), and other words. "Refreshing" is in Isa 28:12 marge'ah, "rest" or "quiet"; and in Ac 3:19, anapsuxis, "seasons of refreshing," through the coming of Jesus, the Christ; compare 2 Esdras 11:46 and the King James Version, Sirach 43:22 hilaroo).

W. L. Walker

REFUGE

ref'-uj: A place of resort and safety. The principal words in the Old Testament are machceh (Ps 14:6; 46:1; 62:7,8; Isa 4:6, etc.), and manoc (2Sa 22:3; Ps 59:16, etc.), both applied chiefly to God as a "refuge" for His people. For the King James Version "refuge" in De 33:27, the Revised Version (British and American) has "dwelling-

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place," and in Ps 9:9, "high tower." Conversely, the Revised Version (British and American) has "refuge" for the King James Version "shelter" in Ps 61:3, and "hope" in Jer 17:17.

REFUGE, CITIES OF

‘are ha-miqlaT; poleis ton phugadeuterion (compare 1 Macc 10:28), and other forms):

1. Location:

Six cities, three on each side of the Jordan, were set apart and placed in the hands of the Levites, to serve as places of asylum for such as might shed blood unwittingly. On the East of the Jordan they were Bezer in the lot of Reuben, Ramoth-gilead in the tribe of Gad, and Golan in the territory of Manasseh. On the West of the Jordan they were Hebron in Judah, Shechem in Mt. Ephraim, and Kedesh in Naphtali (Nu 35:6,14; Jos 20:2,7 ff; 21:13,21,27,32,38; Bezer is named in Jos 21:36, but not described as a City of Refuge). An account of these cities is given in separate articles under their names. De 19:2 speaks of three cities thus to be set apart, referring apparently to the land West of the Jordan.

2. Purpose:

From time immemorial in the East, if a man were slain the duty of avenging him has lain as a sacred obligation upon his nearest relative. In districts where more primitive conditions prevail, even to this day, the distinction between intentional and unintentional killing is not too strictly observed, and men are often done to death in revenge for what was the purest accident. To prevent such a thing where possible, and to provide for a right administration of justice, these cities were instituted. Open highways were to be maintained along, which the manslayer might have an unobstructed course to the city gate.

3. Regulations:

The regulations concerning the Cities of Refuge are found in Nu 35; De 19:1-13; Jos

20. Briefly, everything was to be done to facilitate the flight of the manslayer, lest the avenger of blood, i.e. the nearest of kin, should pursue him with hot heart, and, overtaking him, should smite him mortally. Upon reaching the city he was to be received by the elders and his case heard. If this was satisfactory, they gave him asylum until a regular trial could be carried out. They took him, apparently, to the city or district from which he had fled, and there, among those who knew him, witnesses were examined. If it were proved that he was not a willful slayer, that he had no grudge against the person killed, and had shown no sign of purpose to injure him, then he was declared innocent and conducted back to the city in which he had taken refuge, where he must stay until the death of the high priest. Then he was free to return home in safety. Until that event he must on no account go beyond the city boundaries. If he did, the avenger of blood might slay him without blame. On the other hand, if he were found guilty of deliberate murder, there was no more protection for him. He was handed over to the avenger of blood who, with his own hand, took the murderer's life. Blood-money, i.e. money paid in compensation for the murder, in settlement of the avenger's claim, was in no circumstances permitted; nor could the refugee be

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ransomed, so that he might "come again to dwell in the land" until the death of the high priest (Nu 35:32).

A similar right of refuge seems to have been recognized in Israel as attaching to the altar in the temple at Jerusalem (1Ki 1:50; 2:28; compare Ex 21:12 f). This may be compared with the right of asylum connected with the temples of the heathen.

W. Ewing

REFUSE

re-fuz': Formerly used with the additional meaning "reject," and hence, the change from the King James Version to the Revised Version (British and American) in 1Sa 16:7; Eze 5:6; 1Ti 4:4; 1Pe 2:7, etc.

REFUTE

re-fut': Only in Jude 1:22, the American Revised Version margin "And some refute while they dispute with you," where the Revised Version (British and American) in the text reads "And on some have mercy, who are in doubt."

The Greek text of Jude 1:22,23 is very uncertain, being given very differently in the various manuscripts. the Revised Version (British and American) text follows the two oldest manuscripts, Codex Sinaiticus and Codex Vaticanus. Instead of eleate, "have mercy," the reading elegchete, "refute," "convict," has the powerful support of Codex Alexandrinus, Codex Ephraemi, the best cursives, Vulgate, Memphitic, Armenian and Ethiopian versions, and is placed in the text by Lachmann, Tischendorf, and Tregelles (Westcott-Hort in list of "Suspected Readings" says: "Some primitive error probable: perhaps the first eleate an interpolation"). Compare Jude 1:15, where the same Greek word occurs in the same sense (the King James Version "convince," the Revised Version (British

and American) "convict"); compare also 1Ti 5:20; Tit 1:9, where the same idea of refuting the sinful occurs.

D. Miall Edwards

REGEM

re'-gem (reghem, "friend" (?)): A Calebite, the son of Jahdai (1Ch 2:47), mentioned as the eponym of a Calebite family or clan.

REGEM-MELECH

re'-gem-me'-lek, re'-gem-mel'-ek (reghem melekh): One of a deputation sent to inquire concerning the propriety of continuing the commemoration of the destruction of the temple by holding a fast (Zec 7:2). The text of the passage is in disorder. The name may mean "friend of the king"; hence, some have sought to remove the difficulty by interpreting reghem melekh as a title, not a personal name, reading the clause, "They of Beth-el had sent SHAREZER (q.v. (2)), the friend of the king."

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REGENERATION

re-jen-er-a'-shun, re-:

I. THE TERM EXPLAINED

1. First Biblical Sense (Eschatological)
2. Second Biblical Sense (Spiritual)

II. THE BIBLICAL DOCTRINE OF REGENERATION

1. In the Old Testament
2. In the Teaching of Jesus
3. In Apostolic Teaching

III. LATER DEVELOPMENT OF THE DOCTRINE

IV. PRESENT SIGNIFICANCE

LITERATURE

I. The Term Explained.

The theological term "regeneration" is the Latin translation of the Greek expression palingenesia, occurring twice in the New Testament (Mt 19:28; Tit 3:5). The word is usually written paliggenesia, in classical Greek. Its meaning is different in the two passages, though an easy transition of thought is evident.

1. First Biblical Sense (Eschatological):

In Mt 19:28 the word refers to the restoration of the world, in which sense it is synonymical to the expressions *apokatastasis panton*, "restoration of all things" (Ac 3:21; the verb is found in Mt 17:11, *apokatastsei panta*, "shall restore all things"), and *anapsuxis*, "refreshing" (Ac 3:19), which signifies a gradual transition of meaning to the second sense of the word under consideration. It is supposed that regeneration in this sense denotes the final stage of development of all creation, by which God's purposes regarding the same are fully realized, when "all things (are put) in subjection under his feet" (1Co 15:27). This is a "regeneration in the proper meaning of the word, for it signifies a renovation of all visible things when the old is passed away, and heaven and earth are become new" (compare Re 21:1). To the Jew the regeneration thus prophesied was inseparably connected with the reign of the Messiah.

We find this word in the same or very similar senses in profane literature. It is used of the renewal of the world in Stoical philosophy. Josephus (*Ant.*, XI, iii, 9) speaks of the *anaktesis kai paliggenesia tes patridos*, "a new foundation and regeneration of the fatherland," after the return from the Babylonian captivity. Philo (ed. Mangey, ii.144)

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development of idealistic philosophy corroborates in a remarkable way the Christian truth of regeneration.

See also CONVERSION.

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John L. Nuelsen

REGENERATION, BAPTISMAL See BAPTISMAL REGENERATION.

REGION

re'-jun: A "district," as in modern English. The word "region" is used by English

Versions of the Bible interchangeably with "country," "coasts," etc., for various Hebrew and Greek terms, but "region round about" is usually in the King James Version and invariably in the Revised Version (British and American) the translation of perichoros, "surrounding country." For a possible technical use of "region" in Ac 16:6 and the Revised Version (British and American) 18:23.

See GALATIA.

REGISTER

rej' -is-ter.

See GENEALOGY; QUIRINIUS.

REHABIAH

re-ha-bi'-a (rechabhyah, rechabhyahu, "Yah is wide"): Son of Eliezer, and grandson of Moses. Eponym of a Levitical family (1Ch 23:17; 24, 21; 26:25).

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REHEARSE

re-hurs' (sum, dabhar, naghadh, tanah; anaggello): Usually means simply "to relate," "to tell," "to declare" (Ex 17:14; Jud 5:11; 1Sa 8:21; 17:31; Ac 14:27); with "rehearse from the beginning" in Ac 11:4 for archomai, "begin" (so the Revised Version (British and American)). the Revised Version (British and American) has preserved uniformity by translating anaggello by "rehearse" also in Ac 15:4, and has introduced "rehearse" as the translation of exegeomai, throughout (Lu 24:35; Ac 10:8; 15:12,14; 21:19), except in Joh 1:18 ("declare"). Sirach 19:7, the King James Version has "rehearse" for deuteroo, "repeat" (so the Revised Version (British and American)).

REHOB

re'-hob (rechobh; Rhoob, Rhaab):

(1) Etymologically the word means "broad" and might be applied either to a road or a plain. Rehob is given (Nu 13:21) as the northern limit of Israel as reached by the spies. This agrees with the position assigned to Beth-rehob in the narrative of the settlement of the Danites (Jud 18:28). It is mentioned again along with the kingdom of Zobah in connection with the wars of Saul (1Sa 14:47 Septuagint Lag.), and as having been associated with, Zobah and Maacah against David in the Ammonite war and as having been defeated by him (2Sa 10:6). Robinson sought to identify it with Hunin, but it hardly suits the references. Buhl (GAP, 240) following Thomson (LB, II, 547) seeks it at Paneas (modern Banias). This would suit all the requirements of the capital, Beth-rehob, which might then be the second Rehob, assigned as part of the territory of Sidon to the tribe Asher (Jos 19:28,30; Jud 18:28). We must, however, assign to the kingdom of Rehob a territory extending from the settlements of the Danites to the "entering in of Hamath" or to Libo (modern Leboue), i.e. the Great Plain of Coele-Syria bounded by Lebanon and Anti-Lebanon and within the limits indicated.

(2) Two separate towns belonging to Asher (Jos 19:28; 19:30). One of them was given to the Gershonite Levites (Jos 21:31), and one is mentioned as remaining in the hands of the Canaanites (Jud 1:31).

(3) Father of Hadadezer, king of Aram Zobah, who was overwhelmed by David at the Euphrates (2Sa 8:3,12).

(4) One of the Levites who sealed Nehemiah's covenant on the 24th Tishri, 444 BC (Ne 10:11).

W. M. Christie

REHOBOAM

re-ho-bo'-am (rechabh'am, "the people is enlarged," or perhaps "Am is wide" Rhoboam; "Roboam," Mt 1:7 the King James Version):

1. The Disruption of the Kingdom

2. Underlying Causes of Disruption

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pillars of Baal in Jerusalem long before they were common in Northern Israel, and that he permitted other heathen abominations and immoralities, it seems that the true worship of Yahweh received little encouragement from the king himself. As a further evidence of his prosperity, Chronicles gives an account of Rehoboam's family. Evidently he was of luxurious habit and followed his father in the possession of a considerable harem (2Ch 11:18-23). He is said to have had 18 wives and 60 concubines, (2Ch 11:21; the Septuagint's Codex Vaticanus and Josephus, Ant, VIII, x, 1 give "30 concubines").

5. Shishak's Invasion:

One of the direct results of the disruption of the kingdom was the invasion of Palestine by Shishak, king of Egypt, in the 5th year of Rehoboam. Shishak is Sheshonk. I, the first king of the XXII^d or Bubastite Dynasty. He is the same ruler who granted hospitality to Jeroboam when he was obliged to flee from Solomon (1Ki 11:40). The Septuagint (1Ki 12:24 e) informs us that Jeroboam married Anu, the sister of Shishak's wife, thus becoming brother-in-law to the king of Egypt. It is therefore easy to suppose that Jeroboam, finding himself in straits in holding his own against his rival, Rehoboam, called in the aid of his former protector. The results of this invasion, however, are inscribed on the temple at Karnak in Upper Egypt, where a list of some 180 (Curtis, "Chronicles," ICC) towns captured by Shishak is given. These belong to Northern Israel as well as Judah, showing that Shishak exacted tribute there as well as in Judah, which seems scarcely reconcilable with the view that he invaded Palestine as Jeroboam's ally. However, the king of Israel, imploring the aid of Shishak against his rival, thereby made himself vassal to Egypt. This would suffice to make his towns figure at Karnak among the cities subjected in the course of the campaign. The Chronicler saw in Shishak an instrument in the hand of God for the punishment of R. and the people for the national apostasy. According to 2Ch 12:3, Shishak had a force of 1,200 chariots and 60,000 horsemen to which Josephus adds 400,000 foot-soldiers, composed of Lubim, Sukkum and Ethiopians. No resistance appears to have been offered to the advance of the

invading army. Not even Jerusalem seems to have stood a siege. The palace and the temple were robbed of all their treasures, including the shields of gold which Solomon had made. For these Rehoboam later substituted shields of brass (2Ch 12:9,10).

6. His Death:

Rehoboam died at the age of fifty-eight, after having reigned in Jerusalem for 17 years. His son Abijah became his successor. He was buried in Jerusalem. Josephus says that in disposition he was a proud and foolish man, and that he "despised the worship of God, till the people themselves imitated his wicked actions" (Ant., VIII, x, 2).

S. K. Mosiman

REHOBOTH

re-ho'-both, re-ho'-both (rehobhoth, "broad places"; Euruchoria): One of the wells dug by Isaac (Ge 26:22). It is probably the Rubuta of the Tell el-Amarna Letters (Petrie, numbers 256, 260; see also The Expository Times, XI, 239 (Konig), 377

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(Sayce)), and it is almost certainly identical with the ruin Ruchaibeh, 8 hours Southwest of Beersheba. Robinson (BR, I, 196-97) describes the ruins of the ancient city as thickly covering a "level tract of 10 to 12 acres in extent"; "many of the dwellings had each its cistern, cut in the solid rock"; "once this must have been a city of not less than 12,000 or 15,000 inhabitants. Now it is a perfect field of ruins, a scene of unutterable desolation, across which the passing stranger can with difficulty find his way." Huntington (Palestine and Its Transformation, 124) describes considerable remains of a suburban population extending both to the North and to the South of this once important place.

E. W. G. Masterman

REHOBOTH BY THE RIVER

(rehobhoth ha-nahar; Codex Vaticanus Rhooboth (Rhoboth in Chronicles) he para potamon; Codex Alexandrinus Rhoboth): This city is mentioned only as the residence of Shaul, one of the rulers of Edom (Ge 36:37; 1Ch 1:48). There is nothing to guide us with certainty as to the situation of the city. Eusebius (Onomasticon) places it in Idumaea (Gabalene), but no trace of a name resembling this has been found in the district. "The river" usually means the Euphrates. If the city could have been so far from Edom, it might be identified with Rahaba on the West of the river, 8 miles South of its confluence with the Khabur. Winckler thinks it might possibly be on the boundary between Palestine and Egypt, "the river" being Wady el-'Arish, "the brook of Egypt" (Nu 5; Jos 15:4, etc.).

W. Ewing

REHOBOTH-IR

r.-ur, r.-ir (rehobhoth 'ir, "Rehoboth City"; Septuagint he Rhobos (Rhooboth) polis, "the city Rhoobos, Rhooboth"):

1. Probably Rebit Ninua:

The second of the cities built by Asshur (the Revised Version (British and American) by Nimrod) in Assyria (Ge 10:11,12). Unlike the other three, the exact equivalent of this name is not found in Assyrian literature Fried. Delitzsch points out (Wo lag das Paradies? 260 f) that rechobhoth is the equivalent of the Assyrian rebite, "streets," and suggests that the site referred to may be the Rebit Ninua, "streets of Nineveh," mentioned by Sargon of Assyria in connection with the peopling of Maganubba (Khorsabad or Dur-Sarru-kin; see NINEVEH); and it was through this tract that Esar- haddon, his grandson, caused the heads of the kings of Kundi and Sidon to be carried in procession when he returned from his expedition to the Mediterranean.

2. Or, Possibly, the Old Capital, Assur:

Though the probabilities in favor of Rebit Ninua are great, it is doubtful whether a suburb could have been regarded as a foundation worthy of a primitive ruler, and that a very important city, Assur, the old capital of Assyria, would rather be expected. One of the groups expressing its name is composed of the characters Sag-uru, or,

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dialectically, Sab-eri, the second element being the original of the Hebrew 'ir. As the "center-city," Assur may have been regarded as the city of broad spaces (rechobhoth)—its ruins are of considerable extent. The German explorers there have made many important discoveries of temples, temple-towers, palaces and streets, the most picturesque in ancient times being the twin tower-temples of Anu (the sky) and Adad (Hadad). The ruins lie on the Tigris, about 50 miles South of Nineveh. It practically ceased to be the capital about the middle of the 8th century BC.

See NINEVEH.

T. G. Pinches

REHUM

re'-hum (rechum, or rechum):

(1) One of the twelve heads of the Jewish community returning from captivity with Zerubbabel (Ezr 2:2; Ne 7:7 (by a copyist's error "Nehum"); Ne 12:3; RAPC 1Es 5:8, "Roimus").

(2) A Persian officer of high rank (literally, "master of judgment, taste, reason") who with others wrote a letter against Jerusalem to King Artaxerxes (Ezr 4:8,9,17,23).

(3) Son of Bani, a Levite, one of the wall-builders under Nehemiah (Ne 3:17).

(4) One of the signers of the covenant in Ne 10:25.

(5) In Ne 12:3 (omitted in the Septuagint) one Rehum is mentioned with those who went up with Zerubbabel. It is probable that we should read here "Harim" (charim for rechum of Ne 12:15).

W. N. Stearns

REI

re'-i (re'i, "friendly"; Rhesei): Rei, Shimei and the Gibborim who belonged to David are listed among those who did not join Adonijah in his attempt on the throne (1Ki 1:8). The name is very uncertain. Winckler (*Geschichte*, II, 247) identifies him with Ira, the Jairite, who was a "priest to David" (2Sa 20:26 the Revised Version margin); he tries to prove that this Ira (or Jair) was a priest of Bethlehem. Stade (*GVI*, I, 293, note 1) holds that Shimei and Rei were two officers of David's bodyguard. Josephus (*Ant.*, VII, xiv, 4) has ho Daouidou philos, thus making Shimei a "friend," the courtier of 2Sa 15:37; 16:16, and omitting Rei entirely. This would call for an original reading re'h ha-melekh, or re'eh ha-melekh, and is too wide a variant from the Massoretic Text. Assuming that Rei belongs in the text, it is safe to conjecture that he was an officer of the royal guard.

Horace J. Wolf

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REIGN

ran: The Hebrew word malekhuth, may be rendered "kinghood," "royal dignity," "kingdom," "government" ("reign"). The verb is malakh, "to be king" ("to reign as king"), "to become king," "to accede to the throne," "to assume royal power publicly" and, generally speaking, "to become powerful." In the New Testament hegemonia, basileia, basileuein. The word is used, either as a noun or as a verb, of Yahweh (God), the Messiah (Christ) and men (kings, etc.); then of such terms as sin, death, grace; of the woman in Revelation and, conditionally, of the Christians; once, ironically, of the Corinthians. "Reign" as a noun referring to the time of reigning occurs in 1Ki 6:1 (Solomon); 2Ki 24:12 (Nebuchadnezzar); 1Ch 4:31 (David; compare 1Ch 29:30); 2Ch 36:20 ("until the reign of the kingdom of Persia"); Ne 12:22 (Darius); Es 2:16 (Ahasuerus); Lu 3:1 (Tiberius Caesar). More often occurs the verb "to reign," malakh, basileuein. It is applied to:

(1) Yahweh at the close of the song of Moses (Ex 15:18); "Yahweh reigneth" (1Ch 16:31; compare Ps 93:1; 96:10; 99:1; Re 19:6); "God reigneth over the nations" (Ps 47:8); "Yahweh of hosts will reign in mount Zion" (Isa 24:23; compare Mic 4:7); "Thy God reigneth" (Isa 52:7); "Thou hast taken thy great power and didst reign" (Re 11:17, meaning probably "thou didst assume thy might");

(2) the Messiah (Christ) as a just and righteous king (Jer 23:5); an eternal king (Lu 1:33; compare Re 11:15); punishing and subduing His enemies (Lu 19:14,27; 1Co 15:25).

(3) Men (kings, etc.), in regard to the source of their power ("By me (i.e. the wisdom of God), kings reign" (Pr 8:15)); respecting legitimate succession (2Ch 23:3); meaning "to have power or dominion" ([Ge 37:8](#) and Job 34:30); in regard to an essential characteristic (Isa 32:1); in connection with the covenant of Yahweh with David (Jer 33:21); then the word is used in 1Sa 12:12, where Samuel reminds the children of Israel of their demanding a king of him (compare

verse 14); of Saul (1Sa 13:1; compare 1Sa 11:12); of Saul's son Ish-bosheth (2Sa 2:10); of David (2Sa 5:4 f; compare 2Sa 3:21); of Adonijah (1Ki 1:11,24; compare 1Ki 2:15); of Solomon (1Ki 1:13); quite frequently of the kings of Judah and Israel (in the Books of Kings and Chronicles); of the kings of Edom (Ge 36:31); of Jabin, king of Canaan, in Razor (Jud 4:2); of Abimelech, Jerubbaal's son, in Jotham's fable (Jud 9:8-15); of Hanun, king of the Ammonites (2Sa 10:1); of Rezon and his men in Damascus (1Ki 11:24); of Hazael and Ben-hadad, kings of Syria (2Ki 8:15, 13:24); of Esar-haddon, king of Assyria (2Ki 19:37); of Ahasuerus, king of Persia (Es 1:1); of Archelaus (Mt 2:22).

(4) In the New Testament the term *basileuein*, "to reign," is used to illustrate and emphasize the power of sin, death and grace (Ro 5:14,17,21; 6:12). Sin, the vitiating mental factor, is to be looked upon as being constantly and resolutely bent on maintaining or regaining its hold upon man, its power being exercised and reinforced by the lusts of the body. Death, the logical outcome of sin, at once testifies to the power of sin and its inherent corruption, while grace is the restoring spiritual factor following up and combating everywhere and always the pernicious influence of sin. It strives to dethrone sin, and to establish itself in man as the only dominating force.

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(5) In describing the future glorious state of the believers, the New Testament uses the expression of those who endure (in faith; compare 2Ti 2:12); of those 'purchased unto God with the blood of the Lamb' (Re 5:10); of those partaking in the first resurrection (Re 20:6); of the servants of God, "they shall reign for ever and ever" (Re 22:5); on the other hand, it teaches us not to anticipate the privileges of heaven, while our Christian life is anything but satisfactory (1Co 4:8), and Re 17:18 shows us the terrible fate of the woman, the great city (the corrupt church), "which reigneth over the kings of the earth."

See further KING, KINGDOM.

William Baur

REINS

ranz (kilyah; nephros, words promiscuously translated "heart," "inward parts," "kidneys" or "reins." The latter word, which is derived from Latin "renes" through Old French "reins", has given place in modern English to the word "kidneys" (see Skeat, Concise Etymological Dictionary of the English Language, 398). the Revised Version (British and American) has, however, retained the older word, at least in the margin, in all passages in which it is found in the King James Version): According to Hebrew psychology the reins are the seat of the deepest emotions and affections of man, which God alone can fully know. Thus the Revised Version (British and American) has substituted "heart" for "reins" in the text of [Job 19:27](#); [Ps 7:9](#); [16:7](#); [26:2](#); [73:21](#); [Pr 23:16](#); [Jer 11:20](#); [12:2](#); [17:10](#); [20:12](#) ; the translation "inward parts" is found but once (Ps 139:13). In one passage the King James Version has translated the Hebrew [~halac ("loins") with "reins" (Isa 11:5), where the Revised Version (British and American) has rightly substituted "waist" (which see). The Greek word nephros (which is etymologically allied to the Middle English nere, Get. Niere; see Skeat, *ibid*, 231, under the word "Kidney") is found in 1 Macc 2:24; Re 2:23.

See KIDNEYS.

H. L. E. Luering

REKEM

re'-kem (rekem, "friendship"):

(1) One of the five kings of Midian slain by the Israelites under Moses (Nu 31:8; Jos 13:21 (Codex Vaticanus Rhobok; Codex Alexandrinus Rhokom)). Like his companions, he is called a "king" in Numbers, but a "prince" or "chieftain" in the passage in Josh. The two references are hardly related; both are based on an earlier tradition. *English Language*, 398). the Revised Version (British and American) has, however, retained the older word, at least in the margin, in all passages in which it is found in the King James Version): According to Hebrew psychology the reins are the seat of the deepest emotions and affections of man, which God alone can fully know. Thus the Revised Version (British and American) has substituted "heart" for "reins" in the text of Job 19:27; Ps 7:9; 16:7; 26:2; 73:21; Pr 23:16; Jer 11:20; 12:2; 17:10; 20:12; the translation "inward parts" is found but once (Ps 139:13). In one passage the

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(2) Eponym of a Calebite family (1Ch 2:43 (Rhekom). Probably a town in Southern Judah. A town of this name is given as belonging to Benjamin (Jos 18:27).

(3) A city of Benjamin, mentioned with Irpeel and Taralah (Jos 18:27); the site is unknown.

See also RAKEM.

Horace J. Wolf

RELATIONSHIPS, FAMILY

re-la'-shun-ships:

I. CONSANGUINITY

1. In General

2. Parents and Children

3. Brothers and Sisters

4. Uncles, Aunts, Cousins, Kinsmen

II. AFFINITY

1. Husband and Wife

2. Father-in-Law, etc.

3. Brother-in-Law, etc.

III. OTHER DOMESTIC RELATIONS

1. Foster-Father

2. Master and Servants

3. Host and Guest

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commands that such strangers be treated with consideration (Ex 12:49; 20:10; 22:21 ff; 23:9; Le 19:33; De 1:16; 10:18; 14:21, etc.; Ps 146:9) and even with love (De 16:14; Le 19:34).

See STRANGER AND SOJOURNER.

Nathan Isaacs and Ella Davis Isaacs

RELEASE

re-les':(1) The forgiveness of a debt (shemiTTah (De 15:1,2,9; 31:10; see JUBILEE YEAR)), with verb shamaT, "to release," De 31:2,3. (2) To exempt from taxation or military service (hanachah, "release," "rest" (Es 2:18)). Some would render "granted a holiday." (3) To set a prisoner or slave at liberty (apoluo, "to let go free" (Mt 27:15 parallel Joh 19:10), etc.).

RELIGION

re-lij'-un: "Religion" and "religious" in Elizabethan English were used frequently to denote the outward expression of worship. This is the force of threskeia, translated "religion" in Ac 26:5; Jas 1:26,27 (with adjective threskos, "religious"), while the same noun in Col 2:18 is rendered "worshipping" ("cult" would give the exact meaning). And in the same external sense "religion" is used by the King James Version for latreia, "worship" (so the Revised Version (British and American)), in I Macc 1:43; 2:19,22. Otherwise "Jews' religion" (or "religion of the Jews") appears in 2 Macc 8:1; 14:38 (the Revised Version (British and American) bis); Ga 1:13,14 (Ioudaismos, "Judaism"); and "an alien religion" in 2 Macc 6:24 (allophulismos, "that belonging to another tribe"). The neglect of the external force of "religion" has led to much reckless misquoting of Jas 1:26,27. Compare Ac 17:22.

See SUPERSTITION.

Burton Scott Easton

RELIGION, COMPARATIVE

See COMPARATIVE RELIGION.

RELIGION, SCIENCE OF

See COMPARATIVE RELIGION.

REMAINDER

re-man'-der (yathar, "to be left," she'erith, "remnant"): In 2Sa 14:7 "residue" would have been clearer (compare Ps 76:10), but the changes of the Revised Version (British and American) in Le 6:16; 7:16,17 are pointless (contrast Ex 29:34).

REMALIAH

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rem-a-li'-a (remalyahu, "whom Yahweh has adorned"): The father of Pekah (2Ki 15:25 ff; Isa 7:4 ff; 8:6). The contemptuous allusion to Pekah as "the son of Remaliah" in Isa 7:4 (similarly "the son of Kish," [1Sa 10:1](#) 1) may be a slur on Remaliah's humble origin.

REMEMBER; REMEMBRANCE

re-mem'-ber, re-mem'-brans: "Remember" is mostly the translation, in the Old Testament, of zakhar, and in the New Testament of mnaomai (Mt 5:23; 26:75; Joh 2:17, etc.), and of [@mnemoneuo (Mt 16:9; Mr 8:18; Lu 17:32, etc.), and "remembrance" the translation of derivatives of these (zekher, anamnesis, etc.). There are a few other words. "To remember" is used of God in remembering persons (Ge 8:1; 19:29, etc.), His covenant (Ge 9:15; Ex 2:24; Eze 16:60, etc.), in answering prayer (Jud 16:28; Ne 13:14,22; Ps 20:3, etc.), and in other ways. Men are exhorted to "remember" God's dealings with them, His commandments (De 8:2,18; Jud 8:34; 1Ch 16:12, etc.), the Sabbath (Ex 20:8), etc. A specially solemn command is that relating to the Lord's Supper in Lu 22:19; 1Co 11:24,25, "This do in remembrance of me." "Remembrancer" (writer of chronicles) occurs in the King James Version margin of 2Sa 8:16; 20:24; 1Ki 4:3; 1Ch 18:15 (text "recorder," the Revised Version margin "chronicler"). In Isa 62:6, the Revised Version (British and American) reads, "ye that are Yahweh's remembrancers." the Revised Version (British and American) has frequent changes on the King James Version text, as "have marked" (1Sa 15:2); "make mention of" (Ps 20:7; 77:11; So 1:4); "remember" for "be ye mindful of" (1Ch 16:15); "memorial" for "remembrance" (Isa 57:8); in the American Standard Revised Version, "to his holy memorial name" (Ps 30:4; 97:12, the English Revised Version "to his holy name," margin "Hebrew 'memorial' "); in 2Ti 1:5, "having been reminded of" for the King James Version "call to remembrance," etc.

W. L. Walker

RE METH

re'-meth, rem'-eth (remeth; Codex Vaticanus Rhemmas; Codex Alexandrinus Rhamath): A place in the territory of Issachar named with En-gannim (Jos 19:21). It is probably identical with Ramoth of 1Ch 6:73, and Jarmuth of Jos 21:29. It is represented today by the village er-Rameh, situated on a hill which rises abruptly from the green plain about 11 miles Southwest of Jenin (Engannim). While the southern boundary of Issachar was, roughly, the southern edge of the plain of Esdraelon, the possessions of the tribes seem sometimes to have overlapped.

See JARMUTH; RAMOTH.

REMISSION OF SINS

re-mish'-un (aphesis, paresis): The two Greek words, of which the latter occurs only in Ro 3:25, were translated by the same English word in the King James Version. In the Revised Version (British and American), paresis is translation "passing over." It is contrasted with the other term as pretermission with remission. Remission is exemption from the consequences of an offense, forgiveness; pretermission is the suspension of the penalty (Philippi, Ellicott, Trench (Synonyms, XXXIII), Weiss;

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compare Ac 17:30). Cremer (Lexicon of N T Gr) regards the meaning of the two words as identical, except that the one refers to the Old Testament and the other to the New Testament. Sins are remitted when the offender is treated as though the offense had never been committed. Remission is restricted to the penalty, while forgiveness refers more particularly to the person, although it may be used also of the sin itself. Remission also is used of offenses against God's law; forgiveness, against either divine or human law.

See ABSOLUTION; FORGIVENESS.

H. E. Jacobs

REMMON

rem'-on (rimmon, Jos 19:7).

See RIMMON.

REMMON-METHOAR

rem'-on-meth'-o-ar, rem'-on-me-tho'-ar (rimmon ha-metho'-ar (Jos 19:13)).

See RIMMON, (3).

REMNANT

rem'-nant: Remnant is the translation of yether, "what is left over" (De 3:11; 28:54; Jos 12:4, etc.); of she'-ar, "the rest" (Ezr 3:8 the King James Version; Isa 10:20,21,22; 11:16, etc.; Ze 1:4); more frequently of she'-erith, "residue," etc. (2Ki 19:4,31; 2Ch 34:9; Ezr 9:14; Isa 14:30, etc.). As the translation of the last-mentioned two words, "remnant" has a special significance in the prophecies of Isaiah, as denoting "a holy seed," or spiritual kernel, of the nation which should

survive impending judgment and become the germ of the people of God, being blessed of God and made a blessing (compare Mic 2:12; 4:7; 5:7,8; 7:18; also Ze 2:7; 3:13; **Hag 1:12,14**; **Zec 8:6**; **Joe 2:32**). Paul, in Ro 9:27, quotes from Isa 10:22 f, "the remnant (kataleimma, "what is left over"] shall be saved"; compare also Ro 11:5 (where the word is leimma) with 2Ki 19:4. Several other Hebrew words are less frequently translated "remnant": 'ahar, "after"; yathar, "to be left over," etc.; in the New Testament (the King James Version) we have also loipos, "left," "remaining" (Mt 22:6; Re 11:13, etc.).

For "remnant" the Revised Version (British and American) has "overhanging part" (Ex 26:12), "rest" (Le 14:18, etc.); on the other hand gives "remnant" for "posterity" (Ge 45:7), for "rest" (Jos 10:20; 1Ch 4:43; Isa 10:19), for "residue" (Hag 2:2; Zec 8:11), etc.

W. L. Walker

REMPHAN

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rem'-fan.

See REPHAN.

RENDING OF GARMENTS

ren'-ding.

See BURIAL, IV; DRESS.

RENEW

re-nu':The word is used in various senses:

- (1) of material things, e.g. Ps 104:30; here it means to give a new appearance, to refresh, to restore the face of the earth;
- (2) in 1Sa 11:14, to establish more firmly the kingdom by reinstalling King Saul;
- (3) in 2Ch 15:8, to rebuild or repair the broken altar;
- (4) in La 5:21, "renew our days," restore the favors of former days;
- (5) in Isa 41:1, 'let them gather together, or marshal their strongest arguments for answer';
- (6) in Ps 103:5; Isa 40:31, it refers to the restoring of spiritual strength;
- (7) in the New Testament it invariably refers to spiritual renewal, e.g. Ro 12:2; 2Co 4:16; Eph 4:23; Col 3:10; Tit 3:5; Heb 6:6; all derivatives of kainos, "new."

G. H. Gerberding

REPAIR

re-par' (machceh, "refuge"): In Joe 3:16, for the King James Version The Lord will be the hope of his people" the King James Version margin renders "place of repair," or, "harbour" = haven of repair. the Revised Version (British and American) gives "refuge." Other words are chazaq, "to strengthen," "harden," "fix" (2Ki 12:5 and often; Ne 3\$); rapha' "to heal" (1Ki 18:30); 'amadh, "to cause to stand still" (Ezr 9:9); chayah, "to revive" (1Ch 11:8); caghar, "to close up" (1Ki 11:27).

In the Revised Version (British and American) Apocrypha for huporraptō, "to patch up" (Sirach 50:1); episkeuazo, "to get ready" (1 Macc 12:37). In 1 Macc 14:34 occurs "reparation" (modern English "repairs") for epanorthosis, "straightening up."

M. O. Evans

REPENTANCE

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feeling naturally accompanying repentance implies a conviction of personal sin and sinfulness and an earnest appeal to God to forgive according to His mercy (Ps 51:1,2,10-14).

3. The Volitional Element:

The most prominent element in the psychology of repentance is the voluntary, or volitional. This aspect of the penitent's experience is expressed in the Old Testament by "turn", or "return," and in the New Testament by "repent" or "turn." The words employed in the Hebrew and Greek place chief emphasis on the will, the change of mind, or of purpose, because a complete and sincere turning to God involves both the apprehension of the nature of sin and the consciousness of personal guilt (Jer 25:5; Mr 1:15; Ac 2:38; 2Co 7:9,10). The demand for repentance implies free will and individual responsibility. That men are called upon to repent there can be no doubt, and that God is represented as taking the initiative in repentance is equally clear. The solution of the problem belongs to the spiritual sphere. The psychical phenomena have their origin in the mysterious relations of the human and the divine personalities. There can be no external substitute for the internal change. Sackcloth for the body and remorse for the soul are not to be confused with a determined abandonment of sin and return to God. Not material sacrifice, but a spiritual change, is the inexorable demand of God in both dispensations (Ps 51:17; Isa 1:11; Jer 6:20; Ho 6:6).

Repentance is only a condition of salvation and not its meritorious ground. The motives for repentance are chiefly found in the goodness of God, in divine love, in the pleading desire to have sinners saved, in the inevitable consequences of sin, in the universal demands of the gospel, and in the hope of spiritual life and membership in the kingdom of heaven (Eze 33:11; Mr 1:15; Lu 13:1-5; Joh 3:16; Ac 17:30; Ro 2:4; 1Ti 2:4). The first four beatitudes (Mt 5:3-6) form a heavenly ladder by which penitent souls pass from the dominion of Satan into the Kingdom of God. A consciousness of spiritual poverty dethroning pride, a sense of personal unworthiness producing grief, a willingness to surrender to God in

genuine humility, and a strong spiritual desire developing into hunger and thirst, enter into the experience of one who wholly abandons sin and heartily turns to Him who grants repentance unto life.

LITERATURE.

Various theological works and commentaries Note especially Strong, Systematic Theology, III, 832-36; Broadus on Mt 3:2, American Comm.; article "Busse" (Penance). Hauck-Herzog, Realencyklopadie fur protestantische Theologie und Kirche.

Byron H. Dement

REPETITIONS

rep-e-tish'-unz: In Mt 6:7 only, "Use not vain repetitions," for battalgeo (so Codex Sinaiticus and Codex Vaticanus), a word found nowhere else and spelled variously in the manuscripts, battalgeo in Codices K, L, M; etc., batolgeo in Codices F G, blattalgeo in Codex Bezae (probably influenced by the Latin blatero, "talk idly"); presumably connected with battarizo, "stammer," and perhaps formed under the

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influence of the Aramaic beta', "speak carelessly," or baTel, "useless." Whether, however battalogo means the constant repetition of the same phrase or the mechanical recitation of a long series of obscure or meaningless formulas (if, indeed, a distinction between the acts was thought of) cannot be determined. Either practice is abundantly evidenced as a "heathen" custom of the day, and either can be classed as "much speaking."

See PRAYER.

Burton Scott Easton

REPHAEL

re'-fa-el, ref'-a-el (repha'el, "God has healed"; Rhaphael): The eponym of a family of gatekeepers (1Ch 26:7). The name occurs in Tobit and Enoch ("Raphael"); it probably belongs to a group of late formations. See Gray, HPN, 225, 311.

REPHAH

re'-fa (rephach (the form is corrupt); Rhaphe): The eponym of an Ephraimite family (1Ch 7:25).

REPHAI AH

re-fa'-ya, re-fi'-a (rephayah, probably "Yah is healing"; Septuagint Rhapsaia (s)) :

(1) In David's family, Septuagint also Rhaphal (1Ch 3:21).

(2) A captain of Simeon (1Ch 4:42).

(3) A grandson of Issachar, Septuagint also Rhaphara (1Ch 7:2).

(4) A descendant of Saul (1Ch 9:43; in 1Ch 8:37 called "Raphah" (raphah); Septuagint also Raphai).

(5) One of the repairers of the wall under Nehemiah (Ne 3:9).

REPHAIM

ref'-a-im, re-fa'-im (repha'-im, from rapha'," a terrible one "hence "giant," in 1Ch 20:4, yelidhe ha-rapha'," sons of the giant"; the King James Version, Rephaims): A race of aboriginal or early inhabitants East of the Jordan in Ashterothkarnaim (Ge 14:5) and in the valley of Rephaim Southwest of Jerusalem (Jos 15:8). They associated with other giant races, as the Emim and Anakim (De 2:10,11) and the Zamzummim (De 2:20). It is probable that they were all of the same stock, being given different names by the different tribes who came in contact with them. The same Hebrew word is rendered "the dead," or "the shades" in various passages (Job 26:5 margin; Ps 88:10 margin; Pr 2:18 margin; Pr 9:18 margin; Pr 21:16 margin; Isa

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14:9 margin; Isa 26:14,19 margin). In these instances the word is derived from raphēh, "weak," "powerless," "a shadow" or "shade."

H. Porter

REPHAIM, VALE OF

(‘emeq repha’-im; koilas Rhaphaeim, koilas ton Titanon): This was a fertile vale (Isa 17:5), to the Southwest of Jerusalem (Jos 15:8; 18:16; the King James Version "Valley of the Giants"), on the border between Judah and Benjamin. Here David repeatedly defeated the invading Philistines (2Sa 5:18,22; 23:13; 1Ch 11:15; 14:9). It is located by Josephus between Jerusalem and Bethlehem (Ant., VII, iv, i; xii, 4). It corresponds to the modern el-Biqā‘, which falls away to the Southwest from the lip of the valley of Hinnom. The name in ancient times may perhaps have covered a larger area, including practically all the land between Jerusalem and Bethlehem, where the head-waters of Nahr Ruben are collected.

W. Ewing

REPHAN

re’-fan: A name for Chiun, the planet Saturn.

See ASTROLOGY, 7; CHIUN.

REPHIDIM

ref’-i-dim (rephidhim, "rests"; Rhaphidin): A station in the Wanderings, between the wilderness of Sin and the wilderness of Sinai (Ex 17:1,8; 19:2; Nu 33:14). The host expected to find water here; to their distress the streams were dry, and water was miraculously provided. Palmer (Desert of the Exodus, 158 ff) states

cogent reasons for identifying Rephidim with Wady Feiran. It is the most fertile part of the peninsula, well watered, with a palm grove stretching for miles along the valley. Palmer speaks of passing through the palm grove as a "most delightful" walk; "the tall, graceful trees afforded a delicious shade, fresh water ran at our feet, and, above all, bulbuls flitted from branch to branch uttering their sweet notes." His camp was pitched at "the mouth of Wady 'Aleyat, a large open space completely surrounded by steep, shelving mountains of gneiss, the fantastic cleavage of which added greatly to the beauty of the scene. Palms and tamarisks were dotted all around, and on every knoll and mountain slope were ruined houses, churches, and walls, the relics of the ancient monastic city of Paran. Behind our tents rose the majestic mass of Serbal, and beneath the rocky wall opposite ran a purling brook, only a few inches in depth, but still sufficiently cool, clear, and refreshing."

Such a place as this the Amalekites would naturally wish to preserve for themselves against an invading people. For these desert dwellers, indeed, the possession of this watered vale may well have been a matter of life and death.

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If this identification is correct, then Jebel Tachuneh, "Mount of the mill," a height that rises on the North of the valley, may have been the hill from which Moses, with Aaron and Hur, viewed the battle.

W. Ewing

REPROBATE rep'-ro-bat: This word occurs in the English Bible in the following passages: Jer 6:30 (the Revised Version (British and American) "refuse"); Ro 1:28; 2Co 13:5,6,7; 2Ti 3:8; Tit 1:16. In all these cases the Greek has adokimos. The same Greek word, however, is found with other renderings in Isa 1:22 ("dross"); Pr 25:4 ("dross"); 1Co 9:27 ("castaway," the Revised Version (British and American) "rejected"). The primary meaning of adokimos is "not-received," "not-acknowledged." This is applied to precious metals or money, in the sense of "not-current," to which, however, the connotation "not-genuine" easily attaches itself. It is also applied to persons who do not or ought not to receive honor or recognition. This purely negative conception frequently passes over into the positive one of that which is or ought to be rejected, either by God or men. Of the above passages 1Co 9:27 uses the word in this meaning. Probably Ro 1:28, "God gave them up unto a reprobate mind" must be explained on the same principle: the nous of the idolatrous heathen is permitted by God to fall into such extreme forms of evil as to meet with the universal rejection and reprobation of men. Wettstein's interpretation, "an unfit mind," i.e. incapable of properly performing its function of moral discrimination, has no linguistic warrant, and obliterates the wordplay between "they refused to have God in their knowledge (ouk edokimasan)," and "God gave them up to a reprobate (= unacknowledged, adokimos) mind." Even Tit 1:16, "unto every good work reprobate," affords no instance of the meaning unfit, but belongs to the following rubric.

The close phonetic resemblance and etymological affinity of dokimos to the verb dokimazo, "to try," "test," has caused the notion of "being tested," "tried," and its opposite of "being found wanting in the test" to associate itself more or less

distinctly with the adjectives dokimos and adokimos. Thus the more complex meaning results of that which is acknowledged or rejected, because it has approved or not approved itself in testing. This connotation is present in 2Co 13:5,6,7; 2Ti 3:8; Tit 1:16; Heb 6:8. In the first two of these passages the word is used of Christians who ostensibly were in the true faith, but either hypothetically or actually are represented as having failed to meet the test. "Reprobate unto every good work" (Tit 1:16) are they who by their life have disappointed the expectation of good works. The "reprobate (rejected) land" of Heb 6:8 is land that by bearing thorns and thistles has failed to meet the test of the husband man. It should be noticed, however, that adokimos, even in these cases, always retains the meaning of rejection because of failure in trial; compare in the last-named passage: "rejected and nigh unto cursing."

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Cremer, Biblisch-theologisches Worterbuch der neutestamentlichen Gracitat(10), 356-57.

Geerhardus Vos

REPROOF; REPROVE

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re-proof', re-proov': "Reprove" in Elizabethan English had a variety of meanings ("reject" "disprove" "convince," "rebuke"), with "put to the proof" (see 2Ti 4:2 the Revised Version margin) as the force common to all, although in modern English the word means only "rebuke" (with a connotation of deliberateness). the King James Version uses the word chiefly (and the Revised Version (British and American) exclusively, except in 2 Esdras 12:32; 14:13; 2 Macc 4:33) for yakhach, and elegcho, words that have very much the same ambiguities of meaning. Hence, a fairly easy rendition into English was possible, but the result included all the ambiguities of the original, and to modern readers such a passage as "But your reproof, what doth it reprove? Do ye think to reprove words" (Job 6:25,26 the American Standard Revised Version) is virtually incomprehensible. The meaning is, approximately: "What do your rebukes prove? Are you quibbling about words?" In Joh 16:8 no single word in modern English will translate elegcho, and "reprove" (the King James Version), "convince" (King James Version margin), and "convict" (Revised Version) are all unsatisfactory. The sense is: "The Spirit will teach men the true meaning of these three words: sin, righteousness, judgment."

Burton Scott Easton

REPTILE

rep'-til, -til: Vulgate (Jerome's Latin Bible, 390-405 A.D.) in Mic 7:17 has reptilis for zohale, "crawling things," the American Standard Revised Version "worms of the earth," the King James Version margin "creeping things."

See LEVIATHAN; LIZARD; SERPENT; TORTOISE.

REPUTATION

rep-u-ta'-shun: the King James Version uses "reputation" where modern English would use "repute," as connoting prominence rather than moral character. Hence,

the Revised Version's change to "repute" in Ga 2:2 (for dokeo, "seem," perhaps with a slightly sarcastic touch). The Revised Version's alteration of "reputation" into "have in honor" (Ac 5:34; Php 2:29) is to secure uniformity of translation for the derivatives of time, "honor," but the Revised Version (British and American) retains "reputation" in Susanna, verse 64. The King James Version's "made himself of no reputation" in Php 2:7 is a gloss. See KENOSIS. On Ec 10:1 see the commentaries.

REQUIRE

re-kwir': "Require" meant originally "seek after," whence "ask," and so (as in modern English) "demand." All meanings are common in the King James Version (e.g. 1Sa 21:8; Ec 3:15; Ezr 8:22; 1Co 4:2), and the Revised Version (British and American) has made little change.

REReward

rer'-word.

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See REARWARD.

RESAIAS

re-sa'-yas, re-si'-as (Rhesaias; the King James Version Reesaias): One of the "leaders" with Zerubbabel in the return (1 Esdras 5:8) = "Reelaiah" in Ezr 2:2, "Raamiah" in Ne 7:7. The name is apparently duplicated in 1 Esdras 5:8 in the form "Reelias."

RESEN

re'-sen (recen; Septuagint Dasen, Dasem):

1. The Name and Its Native Equivalent:

The Greek forms show that the Septuagint translators had "d", for "r", but the reading of the Massoretic Text is to be preferred. Resen—the last of the four cities mentioned in Ge 10:11,12 as having been founded by Nimrod (the King James Version by Asshur)—probably represents the Assyrian pronunciation of the place-name Res-eni, "fountainhead." The only town so named in the inscriptions is one of 18 mentioned by Sennacherib in the Bavian inscription as places from which he dug canals connecting with the river Khosr—in fact, it was one of the sources of Nineveh's water supply. It probably lay too far North, however, to be the city here intended. Naturally the name "Resen" could exist in any place where there was a spring.

2. Possibly the Modern Selamiyeh:

As the Biblical text requires a site lying between Nineveh and Calah (Kouyunjik and Nimroud), it is generally thought to be represented by the ruins at Selamiyeh, about 3 miles North of the latter city. It is noteworthy that Xenophon (Anab. iii.4) mentions a "great" city called Larissa as occupying this position, and

Bochart has suggested that it is the same place. He supposes that when the inhabitants were asked to what city the ruins belonged, they answered la Resen, "to Resen," which was reproduced by the Greeks as Larissa. Xenophon describes its walls as being 25 ft. wide, 100 ft. high, and 2 parasangs in circuit. Except for the stone plinth 20 ft. high, they were of brick. He speaks of a stone-built pyramid near the city—possibly the temple-tower at Nimroud.

See CALAH; NINEVEH, 10.

T. G. Pinches

RESERVOIR

rez'-er-vwor, -vwar (miqwah; the King James Version ditch (Isa 22:11)).

See DITCH; CISTERN; POOL.

RESH

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resh, rash "r": The 20th letter of the Hebrew alphabet; transliterated in this Encyclopedia as "r". It came also to be used for the number 200. For name, etc., see ALPHABET.

RESHEPH

re'-shef (resheph, "flame" or "fire-bolt"): Personal name found in Phoenician as a divine name. In the Old Testament the name of a descendant of Ephraim, the eponym of an Ephraimite family or clan (1Ch 7:25).

RESIDUE

rez'-i-du.

See REMNANT.

RESPECT OF PERSONS

re-spekt': The phrase *nasa' phanim*, means literally, "lift up the face," and, among other translations, is rendered indifferently "accept" or "respect the person" in the King James Version (contrast Pr 18:5 and 24:23). As applied to a (prostrate) suppliant, the phrase means "receive him with favor," and is so used in 1Sa 25:35; Mal 1:8,9 (compare Ge 19:21, etc.). By a shift in force the phrase came to mean "accept the person instead of the cause" or "show partiality" (Job 13:8,10 the American Standard Revised Version), and is so used commonly. A literal translation into Greek gave *lambano prosopon* (Sirach 35:13 (32:16); Lu 20:21; Ga 2:6), with the noun *prosopolempsia*, "face-taking" (Ro 2:11; Eph 6:9; Col 3:25; Jas 2:1), rendered uniformly "respect of persons" in English Versions of the Bible. A noun *prosopolemptes*, "respector of persons," and a verb *prosopolempteo*, are found Ac 10:34; Jas 2:9. God's judgment rests solely on the character of the man and will be influenced by no worldly (Eph 6:9) or national (Ro 2:11) considerations.

See also ACCEPT.

Burton Scott Easton

REST

(nuach, menuchah, "cessation from motion," "peace," "quiet," etc.; anapausis, [katapausis): "Rest" in the above sense is of frequent occurrence, and is the translation of several words with various applications and shades of meaning, chiefly of the words given above. It is applied to God as ceasing from the work of creating on the 7th day (Ge 2:2 f) ; as having His place of rest in the midst of His people in the temple (1Ch 28:2; Ps 132:8,14); as resting in His love among His people (Ze 3:17, the Revised Version margin "Hebrew, 'be silent' "). The 7th day was to be one of rest (Ex 16:23; 31:15; see SABBATH); the land also was to have its rest in the 7th year (Le 25:4 f). Yahweh promised His people rest in the land He should give them; this they looked forward to and enjoyed (De 12:9; Jos 11:23). "To rest on" often means to come upon to abide, as of the Spirit of Yahweh (Nu 11:25 f; Isa 11:2), of wisdom (Pr

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14:33), of anger (Ec 7:9). There is again the "rest" of the grave (Job 3:13,17,18; Isa 57:2; Da 12:13). Rest is sometimes equivalent to trust, reliance (2Ch 14:11, the Revised Version (British and American) "rely"). Hence, rest in Yahweh (Ps 37:7, etc.); "rest" in the spiritual sense is not, however, prominent in the Old Testament. In the New Testament Christ's great offer is rest to the soul (Mt 11:28). In [Heb 4:1](#) ff, it is argued from God's having promised His people a "rest"—a promise not realized in Canaan (4:8)—that there remains for the people of God "a Sabbath rest" (sabbatismos, 4:9). For "rest" the Revised Version (British and American) has "solemn rest" (Ex 16:23; 31:15, etc.), "resting-place" (Ps 132:8,14; Isa 11:10), "peace" (Ac 9:31), "relief" (2Co 2:13; 7:5), etc.

See also REMNANT.

W. L. Walker

RESTITUTION; RESTORATION

res-ti-tu'-shun.

See PUNISHMENTS.

RESTORATION

res-to-ra'-shun: The idea of a restoration of the world had its origin in the preaching of the Old Testament prophets. Their faith in the unique position and mission of Israel as the chosen people of God inspired in them the conviction that the destruction of the nation would eventually be followed by a restoration under conditions that would insure the realization of the original divine purpose. When the restoration came and passed without fulfillment of this hope, the Messianic era was projected into the future. By the time of Jesus the conception became more or less spiritualized, and the anticipation of a new order in which the consequences of sin would no longer appear was a prominent feature of the

Messianic conception. In the teaching of Jesus and the apostles such a restoration is taken for granted as a matter of course.

In Mt 17:11 (compare Mr 9:12), the moral and spiritual regeneration preached by John the Baptist is described as a restoration and viewed as a fulfillment of Mal 4:6. It is "to be observed, however, that the work of John could be characterized as restoration only in the sense of an inception of the regeneration that was to be completed by Jesus. In Mt 19:28 Jesus speaks of a regeneration (paligenesia) of the world in terms that ascribe to the saints a state of special felicity. Perhaps the most pointed expression of the idea of restoration as a special event or crisis is found in the address of Peter (Ac 3:21), where the restoration is described as an apokatastasis panton, and is viewed as a fulfillment of prophecy.

In all the passages cited the restoration is assumed as a matter with which the hearers are familiar, and consequently its nature is not unfolded. The evidence is, therefore, too limited to justify any attempt to outline its special features. Under such circumstances there is grave danger of reading into the language of the Scriptures one's own conception of what the restoration is to embody. We are probably expressing the full warrant of the Scripture when we say that the reconstruction

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mentioned in these passages contemplates the restoration of man, under the reign of Christ, to a life in which the consequences of sin are no longer present, and that this reconstruction is to include in some measure a regeneration of both the physical and the spiritual world.

Whether the benefits of the restoration are to accrue to all men is also left undefined in the Scriptures. In the passages already cited only the disciples of Christ appear in the field of vision. Certain sayings of Jesus are sometimes regarded as favorable to the more inclusive view. In Joh 12:32 Jesus speaks of drawing all men to Himself, but here, as in Joh 3:14,15, it is to be observed that while Christ's sacrifice includes all men in its scope, its benefits will doubtless accrue to those only who respond willingly to His drawing power. The saying of Caiaphas (Joh 11:52) is irrelevant, for the phrase, "the children of God that are scattered abroad," probably refers only to the worthy Jews of the dispersion. Neither can the statements of Paul (Ro 11:32; 1Co 15:22; Eph 1:9,10; Col 1:20; 1Ti 2:4; 4:10; Tit 2:11) be pressed in favor of the restorationist view. They affirm only that God's plan makes provision for the redemption of all, and that His saving will is universal. But men have wills of their own, and whether they share in the benefits of the salvation provided depends on their availing themselves of its privileges. The doctrine of the restoration of all can hardly be deduced from the New Testament.

See also PUNISHMENT, EVERLASTING.

Russell Benjamin Miller

RESURRECTION

rez-u-rek'-shun (in the New Testament anastasis, with verbs anistemi, "stand up," and egeiro, "raise." There is no technical term in the Old Testament, but in Isa 26:19 are found the verbs chayah, "live," kum "rise," kic "awake").

I. ISRAEL AND IMMORTALITY

1. Nationalism
2. Speculation
3. Religious Danger
4. Belief in Immortality
5. Resurrection
6. Greek Concepts

II. RESURRECTION IN THE OLD TESTAMENT AND INTERMEDIATE LITERATURE

1. The Old Testament

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post-Christian redaction of an extent that is not determinable. The fullest Persian source is the Bundahesh (30), written in the 9th Christian century. It certainly contains much very ancient matter, but the age of any given passage in it is always a problem. Consequently the sources must be used with great caution. It may be noted that late Judaism certainly was affected to some degree by the Persian religion (see Tob, especially), but there are so many native Jewish elements that were leading to a resurrection doctrine that familiarity with the Persian belief could have been an assistance only. Especially is it to be noted that the great acceptance of the doctrine lies in the post-Maccabean period, when direct Persian influence is hardly to be thought of.

See ZOROASTRIANISM.

LITERATURE.

The older works suffer from a defective understanding of the presuppositions, but Salmond, *Christian Doctrine of Immortality*, is always useful. Brown, *The Christian Hope*, 1912, is excellent and contains a full bibliography. Charles, *Eschatology*, and article "Eschatology" in *Encyclopedia Biblica* are invaluable, but must be used critically by the thorough student, for the opinions are often individualistic. Wotherspoon's article "Resurrection" in *DCG* is good; Bernard's in *HDB* is not so good. On 1 Corinthians, Findlay or (better) Edwards; on 2 Corinthians, Menzies. In German the *New Testament Theologies* of Weiss, Holtzmann, Feine; Schaeder's "Auferstehung" in *PRE3*. On 1 Cor, Heinrici and J. Weiss in Meyer (editions 8 and 9); on 2 Corinthians, Bachmann in the Zahn series. On both Corinthian epistles Bousset in the *Schriften des New Testament* of J. Weiss (the work of an expert in eschatology), and Lietzmann in his *Handbuch*.

See BODY; ESCHATOLOGY (OLD TESTAMENT AND NEW TESTAMENT); FLESH; SOUL; SPIRIT.

Burton Scott Easton

RESURRECTION OF JESUS CHRIST, THE

1. First Proof: The Life of Jesus
2. Second Proof: The Empty Grave
3. Third Proof: Transformation of the Disciples
4. Fourth Proof: Existence of the Primitive Church
5. Fifth Proof: The Witness of Paul
6. Sixth Proof: The Gospel Record
7. Summary and ConClusion
8. Theology of the Resurrection

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LITERATURE.

Orr, *The Resurrection of Jesus*, 1908; W. J. Sparrow Simpson, *The Resurrection and Modern Thought*; Westcott, *The Historic Faith and The Gospel of the Resurrection*. Very full literary references in Bowen, *The Resurrection in the New Testament*, 1911, which, although negative in its own conclusions, contains a valuable refutation of many negative arguments.

W. H. Griffith Thomas

RESURRECTION, GOSPEL OF THE

See APOCRYPHAL GOSPELS.

RETAIN

re-tan': Several Hebrew words are thus translated: chazaq, "to hold fast" (Jud 7:8; 19:4; Job 2:9 the King James Version (the Revised Version (British and American) "hold fast")); Mic 7:18); 'atsar, "to shut up" (only in Da 10:8,16; 11:6); tamakh, "to hold" (Pr 3:18; 4:4; 11:16 the King James Version (the Revised Version (British and American) "obtain")); in one case kala' (Ec 8:8). In the New Testament krateo, is used in Joh 20:23 of the "retaining" of sins by the apostles (see RETENTION OF SINS); in Ro 1:28, the Revised Version (British and American) has "refused to have," margin "Greek, 'did not approve,' " for the King James Version "did not like to retain" (echo); and in Phm 1:13, substitutes "fain have kept" for "retained" (katecho). Sirach 41:16 has "retain" for diaphulasso, "keep."

RETALIATION

re-tal-i-a'-shun, re-

See LAW IN THE NEW TESTAMENT; PUNISHMENTS; RETRIBUTION.

RETENTION OF SINS

re-ten'-shun, (krateo, "to lay fast hold of" (Joh 20:23)): The opposite of "the remission of sins." Where there was no evidence of repentance and faith, the community of believers were unauthorized to give assurance of forgiveness, and, therefore, could only warn that the guilt of sin was retained, and that the sinner remained beneath God's judgment.

While such retention has its place in connection with all preaching of the gospel, since the offers of grace are conditional, it is especially exercised, like the absolution, in the personal dealing of a pastor with a communicant, preparatory to the reception of the Lord's Supper. As the absolution is properly an assurance of individual forgiveness, so the retention is an assurance of individual non-forgiveness. That the retention is exercised by the ministry, not as an order, but as the representatives of the congregation of believers to which Christ gave the power of the keys, is shown by

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Alford, Greek Testament, on above passage. See also Melanchthon, Appendix to the "Schmalkald Articles."

H. E. Jacobs

RETRIBUTION

ret-ri-bu'-shun:

1. New Testament Terms
2. A Revelation of Wrath as Well as Grace
3. Witness of Natural Theology
4. Retribution the Natural Consequence of Sin
5. Also the Positive Infliction of Divine Wrath
6. Instances of Use of Orge and Thumos
7. Instances of Use of Greek Words for "Vengeance"
8. Words Meaning "Chastisement" Not Used of the Impenitent
9. Judgment Implies Retribution
10. Moral Sense Demands Vindication of God's Righteousness
11. Scripture Indicates Certainty of Vindication

LITERATURE

1. New Testament Terms:

The word as applied to the divine administration is not used in Scripture, but undoubtedly the idea is commonly enough expressed. The words which come nearest to it are orge, and thumos wrath attributed to God; ekdikeo, ekdikesis, ekdikos, and dike, all giving the idea of vengeance; kolasis, and timoria, "punishment"; besides krino, and its derivatives, words expressive of judgment.

2. A Revelation of Wrath as Well as Grace:

Romans 2 is full of the thought of retribution. The apostle, in 2:5,6, comes very near to using the word itself, and gives indeed a good description of the thing: the day of wrath and revelation of the righteous judgment of God, "who will render to every man according to his works." It is well in approaching the subject to remind ourselves that there is undoubtedly, as the apostle says, a Revelation of wrath. We are so accustomed to think of the gracious revelation which the gospel brings us, and to approach the subject of the doom of the impenitent under the influence of the kindly

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mysteries, the reward and triumph of the righteous and the confession and punishment of the wicked, a great final, retributive judgment is Scriptural, reasonable, necessary.

LITERATURE.

See the articles on PUNISHMENT, EVERLASTING; JUDGMENT; SHEOL, etc., and the works cited there.

Archibald M'Caig

REU

re'-u, roo (re'u, Rhagau): A son of Peleg, a descendant of Shem (Ge 11:18 ff; 1Ch 1:25; Lu 3:35).

REUBEN

roo'-ben, ru'-ben (re'ubhen; Rhouben): The eldest son of Jacob, born to him by Leah in Paddan-aram (Ge 29:32).

1. Jacob's Oldest Son:

This verse seems to suggest two derivations of the name. As it stands in Massoretic Text it means "behold a son"; but the reason given for so calling him is "The Lord hath looked upon my affliction," which in Hebrew is ra'ah be'oniyi, literally, "He hath seen my affliction." Of his boyhood we have only the story of the mandrakes (Ge 30:14). As the firstborn he should really have been leader among his father's sons. His birthright was forfeited by a deed of peculiar infamy (Ge 35:22), and as far as we know his tribe never took the lead in Israel. It is named first, indeed, in Nu 1:5,20, but thereafter it falls to the fourth place, Judah taking the first (Nu 2:10, etc.). To Reuben's intervention Joseph owed his escape

from the fate proposed by his other brethren (Ge 37:29). Some have thought Reuben designed to set him free, from a desire to rehabilitate himself with his father. But there is no need to deny to Reuben certain noble and chivalrous qualities. Jacob seems to have appreciated these, and, perhaps, therefore all the more deeply lamented the lapse that spoiled his life (Ge 49:3

f). It was Reuben who felt that their perils and anxieties in Egypt were a fit recompense for the unbrotherly conduct (Ge 42:22). To assure his father of Benjamin's safe return from Egypt, whither Joseph required him to be taken, Reuben was ready to pledge his own two sons (Ge 42:37). Four sons born to him in Canaan went down with Reuben at the descent of Israel into Egypt (Ge 46:8 f).

The incidents recorded are regarded by a certain school of Old Testament scholars as the vague and fragmentary traditions of the tribe, wrought into the form of a biography of the supposed ancestor of the tribe. This interpretation raises more difficulties than it solves, and depends for coherence upon too many assumptions and conjectures. The narrative as it stands is quite intelligible and self-consistent. There is no good reason to doubt that, as far as it goes, it is an authentic record of the life of Jacob's son.

2. Tribal History:

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(1Ch 5:1). And the place of Reuben and Simeon in Israel is taken by the sons of Joseph, a fact referred to in the blessing of Jacob (Ge 48:5).

Ezekiel finds a place for Reuben in his picture of restored Israel (48:6). He appears also—in this case preceded by Judah only—in Re 7:5.

W. Ewing

REUBENITES

roo'-ben-its (ha-re'ubheni; demoi Rhouben): Members of the tribe of Reuben (Nu 26:7, etc.). Adina, one of David's mighty men, was a Reubenite (1Ch 11:42).

REUEL

roo'-el (re'u'el, "God is his friend"; the Septuagint Rhagouel):

(1) In the genealogical system Reuel is both a son of Esau by Basemath (Ge 36:4,10,13,17; 1Ch 1:35,37) and the father of the father-in-law of Moses, Hobab (Nu 10:29). In the account of the marriage of Zipporah to Moses (Ex 2:16-21) Jethro seems to be called Reuel (compare HOBAB). The various names of Jethro perplexed the Talmudists, too; some held that his real name was "Hobab," and that Reuel was his father. Reuel is probably a clan name (Gray, "Nu," ICC), and Hobab is a member of the clan ("son") of Reuel (Nu 10:29, the King James Version reads "Raguel").

(2) The father of Eliasaph, the prince of Gad (Nu 2:14), called (by some copyist's mistake) "Deuel" in Nu 1:14; 7:42,47; 10:20. The Septuagint has uniformly Rhagouel.

(3) A Benjamite (1Ch 9:8). Horace J. Wolf

REUMAH

roo'-ma (re'umah): The concubine of Nahor (Ge 22:24).

REVELATION OF JOHN

I. TITLE AND GENERAL CHARACTER OF BOOK

1. Title
2. Uniqueness and Reality of Visions

II. CANONICITY AND AUTHORSHIP

1. Patristic Testimony
2. Testimony of Book Itself
3. Objections to Johannine Authorship—Relation to Fourth Gospel

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Moses Stuart, Commentary on Apocalypse; Alford, Greek Testament, IV, "The Revelation"; S. Davidson, Introduction to the New Testament (3rd edition), 176 ff; G. Salmon, Introduction to the New Testament (2nd edition), lects xiii, xiv; Elliott, Horae Apocalypticae, with literature there mentioned; Farrar, Early Days of Christianity, chapter xxviii; Milligan, Discussions on the Apocalypse; H. Gunkel, Schopfung und Chaos; W. Bousset, Die Offenbarung Johannis, and article "Apocalypse" in EB, I; C. Anderson Scott, "Revelation" in Century Bible; J. Moffatt, Introduction to Literature of the New Testament (with notices of literature); also "Revelation" in Expositor's Bible; Trench, Epistles to the Seven Churches; W. M. Rarnsay, Letters to the Seven Churches; H. B. Swete, The Apocalypse of John.

James Orr

REVELATION, 1-2

rev-e-la'-shun:

I. THE NATURE OF REVELATION

1. The Religion of the Bible the Only Supernatural Religion

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men as His organs, but through these organs in such a fashion that the most intimate processes of their souls become the instruments by means of which He speaks His mind. Thus, at all events there are brought clearly before us three well-marked modes of revelation, which we may perhaps designate respectively, not with perfect discrimination, it is true, but not misleadingly,

- (1) external manifestation,
- (2) internal suggestion, and
- (3) concursive operation.

REVELATION, 3-4

III. The Modes of Revelation.

1. Modes of Revelation:

Theophany may be taken as the typical form of "external manifestation"; but by its side may be ranged all of those mighty works by which God makes Himself known, including express miracles, no doubt, but along with them every supernatural intervention in the affairs of men, by means of which a better understanding is communicated of what God is or what are His purposes of grace to a sinful race. Under "internal suggestion" may be subsumed all the characteristic phenomena of what is most properly spoken of as "prophecy": visions and dreams, which, according to a fundamental passage (Nu 12:6), constitute the typical forms of prophecy, and with them the whole "prophetic word," which shares its essential characteristic with visions and dreams, since it comes not by the will of man but from God. By "consecutive operation" may be meant that form of revelation illustrated in an inspired psalm or epistle or history, in which no human activity—not even the control of the will—is superseded, but the Holy Spirit works in, with and through them all in such a manner as to

communicate to the product qualities distinctly superhuman. There is no age in the history of the religion of the Bible, from that of Moses to that of Christ and His apostles, in which all these modes of revelation do not find place. One or another may seem particularly characteristic of this age or of that; but they all occur in every age. And they occur side by side, broadly speaking, on the same level. No discrimination is drawn between them in point of worthiness as modes of revelation, and much less in point of purity in the revelations communicated through them. The circumstance that God spoke to Moses, not by dream or vision but mouth to mouth, is, indeed, adverted to (Nu 12:8) as a proof of the peculiar favor shown to Moses and even of the superior dignity of Moses above other organs of revelation: God admitted him to an intimacy of intercourse which He did not accord to others. But though Moses was thus distinguished above all others in the dealings of God with him, no distinction is drawn between the revelations given through him and those given through other organs of revelation in point either of Divinity or of authority. And beyond this we have no Scriptural warrant to go on in contrasting one mode of revelation with another. Dreams may seem to us little fitted to serve as vehicles of divine communications. But there is no suggestion in Scripture that revelations through dreams stand on a lower plane than any others; and we should not fail to remember that the essential characteristics of revelations through dreams are shared

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Testament use of "the Word of God" with the written revelation in mind. What is important to recognize is that the Scriptures themselves represent the Scriptures as not merely containing here and there the record of revelations—"words of God," toroth— given by God, but as themselves, in all their extent, a revelation, an authoritative body of gracious instructions from God; or, since they alone, of all the revelations which God may have given, are extant—rather as the Revelation, the only "Word of God" accessible to men, in all their parts "law," that is, authoritative instruction from God.

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REVELLINGS

rev' -el-ingz (komos): The word is found both in the King James Version and in the Revised Version (British and American) in The Wisdom of Solomon 14:23 (the Revised Version (British and American) "revels," orgiastic heathen worship is in point); 2 Macc 6:4; Ga 5:21; 1Pe 4:3. In Ga 5:21 it is classed with fornication, uncleanness, lasciviousness, etc., as one of the works of the flesh. In 1Pe 4:3 it is spoken of the Gentiles and is classed with drunkenness and carousings and such like. In Ro 13:13 the Revised Version has "revelling" instead of the King James Version "rioting," and in 2Pe 2:13, "revel" replaces "riot." Similarly in Am 6:7, "revelry" replaces "banquet." The obvious meaning of the word is excessive and boisterous intemperance and lustful indulgence.

G. H. Gerberding

REVENGE; REVENGER

re-venj', re-venj'-er: The same Hebrew and Greek words are used to express the idea of "to avenge" and "to revenge" (naqam, or derivative; ekdikeo, or derivative). In English these words are synonymous in that they are both used to express the infliction of punishment upon the wrongdoer, but "to take revenge" may also imply a

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spiteful, wrong or malignant spirit. In the latter case, the Revised Version (British and American) preserves "revenge" (compare Jer 20:10; Eze 25:15; 25:17 is an anthropomorphism), but, wherever it is synonymous with "avenge," this word is used (compare Nu 31:2,3; Ps 79:10; Na 1:2; RAPC Jdt 13:20; Ro 13:4; 2Co 7:11; 10:6 the Revised Version (British and American); the King James Version has "revenge" in all these cases). In De 32:42, the King James Version "revenge" is a wrong translation. Read with the Revised Version (British and American) "from the head of the leaders of the enemy" or the Revised Version margin "the hairy head of the enemy."

Compare AVENGE, AVENGER; BLOOD; GOEL.

A. L. Breslich

REVENUE

rev'-e-nu:

(1) appethom, "revenue or income" (Ezr 4:13 the King James Version);

(2) tebhuh, "increase," "revenue" (Pr 8:19; 15:6; Isa 23:3; Jer 12:13); prosodos, "income" (2 Macc 3:3; 4:8 (the Revised Version (British and American) "fund"); 9:16).

REVERENCE

rev'-er-ens: In the Old Testament, "reverence" occurs as the translation of two Hebrew words, yare' and shachah. The root idea of the former is "fear." It is used to express the attitude toward God Himself, as in Ps 89:7 the King James Version; or toward His sanctuary, as in Le 19:30; 26:2. So the group of ideas there would be "fear," "awe," "reverence." The root idea of the second is "falling down," as prostration of the body. It is used to express the bearing toward

another who is considered superior, as in 2Sa 9:6 the King James Version; 1Ki 1:31 the King James Version; Es 3:2,5. The group of ideas here, therefore, is "honor," "obeisance," "reverence."

In the New Testament "reverence" occurs as the translation of three Greek words, aidos, phobeomai, and entrepomai. In the first, the idea is "modesty" (Heb 12:28; compare 1Ti 2:9). In the second, "fear" (Eph 5:33 the King James Version), though here it is used to set forth the attitude of proper subjection on the part of a wife toward her husband (compare 1Pe 3:2,5). In the third, the idea is that of the "self-valuation of inferiority," and so sets forth an attitude toward another of doing him honor (Mt 21:37; Mr 12:6; Lu 20:13; Heb 12:9).

In the Apocrypha entrepomai occurs in The Wisdom of Solomon 2:10; Sirach 4:22. In addition, proskuneo, "make obeisance," occurs in Judith 10:23; 14:7; thaumazo, "wonder," Sirach 7:29, and aischunomai, "be ashamed," Baruch 4:15.

"Reverend" occurs in the Old Testament in Ps 111:9, of the name of God (yare'), and in the Apocrypha in 2 Macc 15:12, "a man reverend (aidemon, "modest") in bearing,"

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and in the New Testament the Revised Version (British and American) has "reverent in demeanor" (hieroprepes) in Tit 2:3 and "reverend" in Php 4:8 margin (semnos).

E. J. Forrester

REVILE

re-vil'.

See CRIMES; PUNISHMENTS.

REVIVE; REVIVING

re-viv', reviv'-ing: revive is the translation of chayah, "to live," "cause to live," used of restoration to life (Ge 45:27; Jud 15:19, etc.); of rebuilding (Ne 4:2); of restoration to well-being (Ps 85:6 (the Revised Version (British and American) "quicken"); Ps 138:7; Isa 57:15; Ho 6:2; 14:7); of Yahweh's gracious work for His people (Hab 3:2, "revive thy work in the midst of the years," etc.); "reviving" is the translation of michydh "preservation" or "means of life" (Ezr 9:8,9).

"Revive" occurs in the New Testament as the translation of anazao, "to live again" (Ro 7:9, 14:9, the King James Version "Christ both died, and rose, and revived," the Revised Version (British and American) (omitting "and rose") "Christ died and lived again" zao).

In 1 Macc 13:7 the Revised Version (British and American) we have "And the spirit of the people revived," anazopureo, "to stir or kindle up as a fire," the same word as in 2Ti 1:6, the Revised Version (British and American) "stir up the gift of God, which is in thee," margin "Greek: 'stir into flame.'"

In view of the frequent modern use of "revive" and "revival," it is worthy of notice that it is to Timothy himself the exhortation is addressed. We too often

merely pray for "revivals," forgetting that it is for us to "stir into flame" the gift of the Spirit which we have already received of God. It is ours from Him, but we let it lie dormant, as a slumbering ember merely.

W. L. Walker

REWARD

re-word':In modern English (except when influenced by the Biblical forms) a "reward" is something given in recognition of a good act. In English Versions of the Bible, however, "reward" is used quite generally for anything given, and the term covers the recompense of evil (Ps 91:8), wages (1Ti 5:18 the King James Version), bribes (Mic 7:3), and gifts (Jer 40:5 the King James Version). The Revised Version (British and American) has specialized the meaning in a number of cases (Ps 94:2; Eze 16:34; Jer 40:5, etc.), but not systematically.

REZEPH

re'-zef (retseph;

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1. Forms of the Name:

Codex Vaticanus Rhapsheis; Rhaphes; Codex Alexandrinus ten Rhapheth (2Ki 19:12), B Q margin Rhapheth Codex Sinaiticus Q Rhafes; Codex Alexandrinus Rhapsheis (Isa 37:12); Vulgate (Jerome's Latin Bible, 390-405 A.D.) Roseph (2Ki 19:12), Reseph (Isa 37:12)): One of the places referred to by Sennacherib's Rabshakeh when delivering that king's message to Hezekiah demanding the surrender of Jerusalem. The names which precede are Gozan and Haran; and "the children of Eden that were Telassar" follows.

2. Now Called Rucafa:

It is now represented by Rucafa, East of Tipsah and Northeast of Hamath, and is regarded as the (Rhesapha) of Ptolemy (v.15). It was for some time under Assyrian dominion, and appears in a geographical list (2 R 53, 37a) preceded by Arrapba (Arrapachitis) and Halabbu (Halah), and followed by Tamnunnu, under the form of Rasappa (elsewhere Racapi).

3. Its Assyrian Governors:

From the Eponym Canons, Ninip-kibsi-ucur was, it appears, prefect in 839 BC, Uras-eres from 804 to 775 BC, Sin-sallimanni in 747, and Bel-emuranni in 737 BC. Judging from their names, all these were Assyrians, but a seemingly native governor, Abda'u (or Abda'i), possibly later than the foregoing, is mentioned in a list of officials

(K. 9921). Yabutu was sanu (deputy-governor?) of Rezep in 673 BC. Its mention in the Assyrian geographical lists implies that Rezep was an important trade-center in Old Testament times.

T. G. Pinches

REZIA

re-zi'-a.

See RIZIA.

REZIN

re'-zin (retsin; Rhaasson): The last of the kings of Syria who reigned in Damascus (2Ki 15:37; 16:5-10; Isa 7:1; 8:4-7). Alona with Pekah, the son of Remaliah, who reigned 20 years over Israel in Samaria, he joined in the Syro-Ephraimitic war against Ahaz, the king of Judah. Together they laid siege to Jerusalem, but were unsuccessful in the effort to take it (2Ki 16:5; Isa 7:1). It was to calm the fears, and to restore the fainting spirits of the men of Judah, that Isaiah was commissioned by the Lord to assure them that the schemes of "these two tails of smoking firebrands" (Isa 7:4) were destined to miscarry. It was then, too, that the sign was given of the virgin who should conceive, and bear a son, and should call his name Immanuel. Rezin had to content himself on this campaign to the South with the capture of Elath from the men of Judah and its restoration to the men of Edom, from whom it had been taken and made a seaport by Solomon (2Ki 16:6, where it is agreed that "Syria" and "Syrians" should

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be read "Edom" and "Edomites," which in the Hebrew script are easy to be mistaken for one another, and are in fact often mistaken). Rezin, however, had a more formidable enemy to encounter on his return to Damascus. Ahaz, like kings of Judah before and after him, placed his reliance more on the arm of flesh than on the true King of his people, and appealed to Tiglath-pileser III, of Assyria, for help. Ahaz deliberately sacrificed the independence of his country in the terms of his offer of submission to the Assyrian: "I am thy servant and thy son" (2Ki 16:7). Tiglath-pileser had already carried his arms to the West and ravaged the northern border of Israel; and now he crossed the Euphrates and hastened to Damascus, slaying Rezin and carrying his people captive to Kir (2Ki 16:9). In the copious Annals of Tialath-pileser, Rezin figures with the designation Racunu (ni), but the tablet recording his death, found and read by Sir Henry Rawlinson, has been irrecoverably lost, and only the fact of its existence and loss remains (Schrader, COT, I, 252, 257). With the death of Rezin the kingdom of Damascus and Syria came to an end.

Rezin, Sons of: Mentioned among the Nethinim (Ezr 2:48), who returned to Jerusalem with Zerubbabel from captivity (compare Ne 7:50).

LITERATURE.

Schrader, COT, as above; Driver, Authority, 99 ff,

T. Nicol.

REZON

re'-zon (rezon; Rhazon): Son of Eliadah, and a subject of Hadadezer, king of Zobah (1Ki 11:23). The name appears to be given as chezyon; Hazein (1Ki 15:18; see HEZION), where he is the father of Tabrimmon, whose son Benhadad I is known through his league with Asa, king of Judah. When David conquered Zobah, Rezon renounced his allegiance to Hadadezer and became

powerful as an independent chief, capturing Damascus and setting up as king. Along with Hadad, the noted Edomite patriot, he became a thorn in the side of Solomon, the one making himself obnoxious in the South, the other in the North, of the kingdom of Israel, both being animated with a bitter hatred of the common foe. It is said of Rezon that he "reigned over Syria" (1Ki 11:25), and if the surmise adopted by many scholars is correct that he is the same as Hezion (1Ki 15:18), then he was really the founder of the dynasty of Syrian kings so well known in the history of this period of Israel; and the line would run: Rezon, Tabrimmon, Ben-hadad I, and Ben-hadad II.

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T. Nicol.

RHEGIUM

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re-ji-um: This city (@Rhegion] (Ac 28:13), the modern Reggio di Calabria) was a town situated on the east side of the Sicilian Straits, about 6 miles South of a point opposite Messana (Messina). Originally a colony of Chalcidian Greeks, the place enjoyed great prosperity in the 5th century BC, but was captured and destroyed by Dionysius, tyrant of Syracuse, in 387 BC, when all the surviving inhabitants were sold into slavery (Diodorus xiv. 106-8, 111, 112). The city never entirely recovered from this blow, although it was partially restored by the younger Dionysius. On the occasion of the invasion of Italy by Pyrrhus, the people of Rhegium had recourse to an alliance with Rome (280 BC) and received 4,000 Campanian troops within their walls, who turned out to be very unruly guests. For, in imitation of a similar band of mercenaries across the strait in Messana, they massacred the male inhabitants and reduced the women to slavery (Polybius i.7; Orosius iv.3). They were not punished by the Romans until 270 BC, when the town was restored to those of its former inhabitants who still survived. The people of Rhegium were faithful to their alliance with Rome during the Second Punic War (Livy xxiii.30; xxiv. 1; xxvi.12; xxix.6). At the time of the Social War they were incorporated with the Roman state, Rhegium becoming a municipality (Cicero Verr. v.60; Pro Archia, 3).

The ship in which Paul sailed from Melita to Puteoli encountered unfavorable winds after leaving Syracuse, and reached Rhegium by means of tacking. It waited at Rhegium a day for a south wind which bore it to Puteoli (Ac 28:13), about 180 miles distant, where it probably arrived in about 26 hours.

George H. Allen

RHESA

re'-sa (Rhesa): A son of Zerubbabel in the genealogy of Jesus according to Luke (Lu 3:27).

RHINOCEROS

ri-nos'-er-os: This word is found in the King James Version margin to Isa 34:7 ("rhinocerotus") for re'emim, the King James Version "unicorns," the Revised Version (British and American) "wild-oxen." The word is quite inappropriate to the passage, which refers to the land of Edom. The one-horned rhinoceros, *Rhinoceros unicornis*, is confined to India. Other rhinoceroses are found in India and in equatorial Africa, but it is hardly to be presumed that these animals were meant by the Hebrew writers.

See UNICORN.

RHODA

ro'-da (Rhode, "rose"): A maid in the house of Mary the mother of John Mark. She came to answer when Peter knocked at Mary's door after his miraculous release from prison. On recognizing his voice, she so forgot herself with joy that she neglected to open the door, but ran in to tell the others the glad news. They would not believe her, thinking she was mad; and when she persisted in her statement they said it must be his angel. The Jewish belief was that each man had a guardian angel assigned to him. Peter continued knocking, and was ultimately admitted (Ac 12:12).

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S. F. Hunter

RHODES

rodz (Rhodos): An island (and city) in the Aegean Sea, West of Caria, rough and rocky in parts, but well watered and productive, though at present not extensively cultivated. Almost one-third of the island is now covered with trees in spite of earlier deforestation. The highest mountains attain an altitude of nearly 4,000 ft. The older names were Ophiusa, Asteria, Trinacria, Corymbia. The capital in antiquity was Rhodes, at the northeastern extremity, a strongly fortified city provided with a double harbor. Near the entrance of the harbor stood one of the seven wonders of the ancient world—a colossal bronze statue dedicated to Helios. Tiffs colossus, made by Chares about 290 BC, at a cost of 300 talents (\$300,000 in 1915), towered to the height of 104 ft.

In the popular mind—both before and after Shakespeare represented Caesar as bestriding the world like a colossus—this gigantic figure is conceived as an image of a human being of monstrous size with leas spread wide apart, at the entrance of the inner harbor, so huge that the largest ship with sails spread could move in under it; but the account on which this conception is based seems to have no foundation.

The statue was destroyed in 223 BC by an earthquake. It was restored by the Romans. In 672 AD the Saracens sold the ruins to a Jew. The quantity of metal was so areat that it would fill the cars of a modern freight train (900 camel loads).

The most ancient cities of Rhodes were Ialysus, Ochyroma, and Lindus. The oldest inhabitants were immigrants from Crete. Later came the Carians. But no real advance in civilization was made before the immigration of the Dorians under Tlepolemus, one of the Heraclidae, and (after the Trojan war) Aethaemanes. Lindus, Ialysus and Camirus formed with Cos, Cnidus and

Halicarnassus the so-called Dorian Hexapolis (Six Cities), the center of which was the temple of the Triopian Apollo on the coast of Caria. Rhodes now founded many colonies—in Spain (Rhode), in Italy (Parthenope, Salapia, Sirus, Sybaris), in Sicily (Gela), in Asia Minor (Soli), in Cilicia (Gaaae), and in Lycia (Corydalla). The island attained no political greatness until the three chief cities formed a confederation and rounded the new capital (Rhodes) in 408 BC. In the beginning of the Peloponnesian war, Rhodes sided with the Athenians, but, after 19 years of loyalty to Athens, went over to the Spartans (412 BC). In 394, when Conon appeared with his fleet before the city, the island fell into the hands of the Athenians again. A garrison was stationed at Rhodes by Alexander the Great. After his death this garrison was driven out by the Rhodians. It is at this time that the really great period of the island's history begins. The inhabitants bravely defended their capital against Demetrius Poliorcetes in 304 BC—the same Demetrius who two years before had won a naval victory and had coins stamped with a "Victory" that is the counterpart of the "Winaed Victory" which commands the unbounded admiration of the modern world—and extended their dominion over a strip of the Carian coast, as well as over several of the neighboring islands, and for the first time in the history of the world established an international maritime and commercial law. The arts and sciences now began to flourish in the fair island in the southeastern Aegean. Aeschines, the famous orator of Athens, fled to Rhodes after his defeat by Demosthenes, and rounded a school of oratory, which was attended by many Romans. Rhodes became the faithful

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ally of Rome after the defeat of Antiochus in 189 BC. As a reward for her loyalty she received Caria. In 168, however, only a small portion of this territory remained under Rhodian sway (Peraea, or the Chersonesus). In 42 BC the island was devastated by Cassius. Later it was made a part of the Roman province of Asia (44 AD). Strabo says that he knows no city so splendid in harbor, walls and streets. When the Roman power declined, Rhodes fell into the hands of Caliph Moawijah, but later was taken by the Greeks, from whom at a later date the Genoese wrested the island. In 1249 John Cantacuzenus attempted to recover Rhodes, but in vain. Finally, however, success crowned the efforts of the Greeks under Theodoros Protosebastos. In 1310 the Knights of John, who had been driven from Palestine, made Rhodes their home. After the subjuation of the island by Sultan Soliman in 1522 the Knights of John removed to Malta, and Rhodes has remained uninterruptedly a possession of the Sublime Porte down to the recent war between Turkey and the Balkan allies, forming, with the other islands, the province of the "Islands of the White Sea" (Archipelago). It has a Christian governor whose seat, though mostly at Rhodes, is sometimes at Chios. The population of the island has greatly diminished by emigration. In 1890 the total number of inhabitants was 30,000 (20,000 Greeks, 7,000 Mohammedans, 1,500 Jews). The chief products of Rhodes are wheat, oil, wine, figs and tropical fruits. A very important industry is the exportation of sponges. The purity of the air and the mildness of the climate make Rhodes a most delightful place to live in during the fall, winter and early spring. The city, built in the shape of an amphitheater, has a magnificent view toward the sea. It contains several churches made out of old mosques. The once famous harbor is now almost filled with sand. The inhabitants number nearly 12,000 (all Turks and Jews). Rhodes is mentioned in the New Testament only as a point where Paul touched on his voyage southward from the Hellespont to Caesarea (Ac 21:1); but in 1 Macc 15:23 we are informed that it was one of the states to which the Romans sent letters in behalf of the Jews.

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J. E. Harry

RHODOCUS

rod'-o-kus (Rhodokos): A Jewish traitor who disclosed the plans of Judas to Antiochus (Eupator) (2 Macc 13:21) 162 BC. Of his fate nothing more is known.

RIB

(tsela', tsal'ah; Aramaic 'ala'): The Hebrew words designate the "side," "flank," thence the "ribs." They are found thus translated only in connection with the creation of Eve: "He (Yahweh) took one of his (Adam's) ribs, and closed up the flesh instead thereof: and the rib, which Yahweh God had taken from the man, made he (margin "builded he into") a woman" (Ge 2:21,22). The Aramaic word is only found in Da 7:5.

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Twice the Revised Version (British and American) uses the word "rib" in a figurative sense of two beams or rafters built in to the ark of the covenant and the altar of incense, on which the golden rings were fastened, which served to carry ark and altar by means of staves (Ex 30:4; 37:27).

A curious mistranslation has crept into the King James Version, which here follows Jewish commentators or etymologists, in four passages in 2 Samuel (2:23; 3:27; 4:6; 20:10), where the "fifth rib" is mentioned as the place of the body under which spears or swords are thrust, so as to cause lethal wounds. The Hebrew word *chomesh*, which indeed means "fifth," is here a noun, derived from a root meaning "to be staunch," "stalwart," "stout" "fleshy," "obese" (compare *chamush*, "armed," "equipped soldier"; Arabic *el khamis* (*el chamis*), "the army," which, however, Arabic lexicographers explain as meaning "fivefold," namely, vanguard, right and left wing, center and rear guard). The word is to be translated "abdomen," "belly." the Revised Version (British and American) renders correctly "into the body."

H. L. E. Luering

RIBAI

ri'-ba-i, ri'-bi (ribhay; Septuagint Rheiba, with variants): A Benjamite, the father of ITTAI (which see), one of David's "mighty men" (2Sa 23:29 parallel 1Ch 11:31).

RIBBAND

rib'-and, rib'-an (*pathil* (Nu 15:38 the King James Version)).

See COLOR, (2); CORD, (4).

RIBLAH

rib'-la (ribhlah; Rheblatha, with variants):

(1) Riblah in the land of Hamath first appears in history in 608 BC. Here Pharaoh- necoh, after defeating Josiah at Megiddo and destroying Kadytis or Kadesh on the Orontes, fixed his headquarters, and while in camp he deposed Jehoahaz and cast him into chains, fixed the tribute of Judah, and appointed Jehoiakim king (2Ki 23:31-35). In 588 BC Nebuchadnezzar, at war with Egypt and the Syrian states, also established his headquarters at Riblah, and from it he directed the subjugation of Jerusalem. When it fell, Zedekiah was carried prisoner to Riblah, and there, after his sons and his nobles had been slain in his presence, his eyes were put out, and he was taken as a prisoner to Babylon (2Ki 25:6,20; Jer 39:5-7; 52:8-11). Riblah then disappears from history, but the site exists today in the village of Ribleh, 35 miles Northeast of Baalbek, and the situation is the finest that could have been chosen by the Egyptian or Babylonian kings for their headquarters in Syria. An army camped there had abundance of water in the control of the copious springs that go to form the Orontes. The Egyptians coming from the South had behind them the command of the rich corn and forage lands of Coele-Syria, while the Babylonian army from the North was equally fortunate in the rich plains extending to Hamath and the Euphrates. Lebanon, close by, with its forests, its hunting grounds and its snows, ministered to the needs

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and luxuries of the leaders. Riblah commanded the great trade and war route between Egypt and Mesopotamia, and, besides, it was at the dividing-point of many minor routes. It was in a position to attack with facility Phoenicia, Damascus or Palestine, or to defend itself against attack from those places, while a few miles to the South the mountains on each side close in forming a pass where a mighty host might easily be resisted by a few. In every way Riblah was the strategical point between North and South Syria. Riblah should probably be read for Diblah in Eze 6:14, while in Nu 34:11 it does not really appear. See (2).

(2) A place named as on the ideal eastern boundary of Israel in Nu 34:11, but omitted in Eze 47:15-18. The Massoretic Text reads "Hariblah"; but the Septuagint probably preserves the true vocalization, according to which we should translate "to Harbel." It is said to be to the east of 'Ain, and that, as the designation of a district, can only mean Merj 'Ayun, so that we should seek it in the neighborhood of Hermon, one of whose spurs Furrer found to be named Jebel 'Arbel.

W. M. Christie

RICHES

rich'-ez, rich'-iz: Used to render the following Hebrew and Greek words:

(1) 'Osher, which should, perhaps, be considered the most general word, as it is the most often used (Ge 31:16; Ec 4:8; Jer 9:23). It looks at riches simply as riches, without regard to any particular feature. Alongside this would go the Greek ploutos (Mt 13:22; Eph 2:7).

(2) Chocen (Pr 27:24; Jer 20:5), nekhacim and rekhush (Ge 36:7; Da 11:13,14 the King James Version) look at riches as things accumulated, collected, amassed.

(3) Hon looks upon riches as earnings, the fruit of toil (Ps 119:14; Pr 8:18; Eze 27:27).

(4) Hamon regards riches in the aspect of being much, this coming from the original idea of noise, through the idea of a multitude as making the noise, the idea of many, or much, being in multitude (Ps 37:16 the King James Version).

(5) Chayil regards riches as power (Ps 62:1; Isa 8:4; 10:14).

(6) Yithrah means "running over," and so presents riches as abundance (Jer 48:36 the King James Version). Along with this may be placed shua', which has the idea of breadth, and so of abundance (Job 36:19 the King James Version).

(7) Qinyan regards riches as a creation, something made (Ps 104:24; compare margin);

(8) (chrema) looks at riches as useful (Mr 10:23 f parallel). Like the New Testament, the Apoe uses only ploutos and chrema.

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Material riches are regarded by the Scriptures as neither good nor bad in themselves, but only according as they are properly or improperly used. They are transitory (Pr 27:24); they are not to be trusted in (Mr 10:23; Lu 18:24; 1Ti 6:17); they are not to be gloried in (Jer 9:23); the heart is not to be set on them (Ps 62:10); but they are made by God (Ps 104:24), and come from God (1Ch 29:12); and they are the crown of the wise (Pr 14:24). Material riches are used to body forth for us the most precious and glorious realities of the spiritual realm. See, e.g., Ro 9:23; 11:33; Eph 2:7; Php 4:19; Col 1:27.

Compare MAMMON; TREASURE; WEALTH.

E. J. Forrester

RID; RIDDANCE

rid, rid'-ans: "Rid" originally meant "rescue" (the King James Version Ge 37:22; Ex 6:6; Ps 82:4; 144:7,11), whence the meaning "remove" or "clean out" (Le 26:6 the King James Version, with "riddance" in [Le 23:22](#); [Ze 1:18](#)). The word occurs in the American Standard Revised Version and in the English Revised Version in Ex 6:6.

RIDDLE

rid'-l (chidhah; ainigma).

See GAMES.

RIE

ri "Rye" (King James Version, Ex 9:32; Isa 28:25).

See SPELT.

RIGHT

rit (yashar, mishpaT; dikaios, euthus): Many Hebrew words are translated "right," with different shades of meaning. Of these the two noted are the most important: yashar, with the sense of being straight, direct, as "right in the sight" of Yahweh (Ex 15:26; De 12:25, etc.), in one's own eyes (Jud 17:6), "right words" (Job 6:25 the King James Version, yosher), "right paths" (Pr 4:11 the King James Version); and mishpaT "judgment" "cause" etc., a forensic term, as "Shall not the Judge of all the earth do right?" (Ge 18:25). In Job 34:17, the Revised Version (British and American) has "justice" (34:6, "right"), etc. The word tshedheq, tshedhaqah, ordinarily translated "righteousness," are in a few cases rendered "right" (2Sa 19:28; Ne 2:20; Ps 9:4; 17:1; 119:75; Eze 18:5, etc.). In the New Testament the chief word is dikaios, primarily "even," "equal" (Mt 20:4; Lu 12:57, etc.); more generally the word is rendered "just" and "righteous." Euthus, used by Septuagint for yashar (1Sa 12:23; Ho 14:9), occurs a few times (Ac 8:21; 13:10; 2Pe 2:15); so orthos, "straight," "upright" (Lu 10:28). "Right-hand" or "side" represents Hebrew yamin and kindred forms (Ge 48:13,14,17; Ex 15:6, etc.); the Greek, in this sense, is dexios (Mt 6:3; 20:21, etc.).

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Revised Version, among other changes, has "right" for the King James Version "judgment" in Job 27:2; 34:5, and for "right" in the King James Version substitutes "straight" in Ezr 8:21, "skillful" in Ec 4:4, margin "successful," etc. In Joh 1:12 the Revised Version (British and American) reads, "the right to become children of God" for the King James Version "the power" (exousia); in Mt 20:7,15 "right" is omitted, with the larger part of the verse. In 2Ti 2:15 "rightly dividing" (orthotomeo) is changed to "handling aright" with margin "holding a straight course in the word of truth. Or, rightly dividing the word of truth."

W. L. Walker

RIGHTEOUSNESS

ri'-chus-nes (tsaddiq, adjective, "righteous," or occasionally "just" tsedheq, noun, occasionally =" riahteousness," occasionally =" justice"; dikaios, adjective, dikaiosune, noun, from dike, whose first meaning seems to have been "custom"; the general use suggested conformity to a standard: righteousness, "the state of him who is such as he ought to be" (Thayer)):

1. Double Aspect of Righteousness: Changing and Permanent
2. Social Customs and Righteousness
3. Changing Conception of Character of God: Obligations of Power
4. Righteousness as Inner
5. Righteousness as Social
6. Righteousness as Expanding in Content with Growth in Ideals of Human Worth

LITERATURE

1. Double Aspect of Righteousness: Changing and Permanent:

In Christian thought the idea of righteousness contains both a permanent and a changing element. The fixed element is the will to do right; the changing factor is the conception of what may be right at different times and under different circumstances. Throughout the entire course of Christian revelation we discern the emphasis on the first factor. To be sure, in the days of later Pharisaism righteousness came to be so much a matter of externals that the inner intent was often lost sight of altogether (Mt 23:23); but, on the whole and in the main, Christian thought in all ages has recognized as the central element in righteousness the intention to be and do right. This common spirit binds together the first worshippers of God and the latest. Present-day conceptions of what is right differ by vast distances from the conceptions of the earlier Hebrews, but the intentions of the first worshippers are as discernible as are those of the doers of righteousness in the present day.

2. Social Customs and Righteousness:

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heavenly righteousness, or, rather, that the righteousness of man is to be based upon his conception of the righteousness of God. Present-day thinking concerns itself largely with the idea of the Immanence of God. God is in this present world. This does not mean that there may not be other worlds, or are not other worlds, and that God is not also in those worlds; but the immediate revelation of God to us is in our present world. Our present world then must be the sphere in which the righteousness of God and of man is to be set forth. God is conscience, and God is love. The present sphere is to be used for the manifestation of His holy love. The chief channel through which that holy love is to manifest itself is the conscience and love of the Christian believer. But even these terms are not to be used in the abstract. There is an abstract conscientiousness which leads to barren living: the life gets out of touch with things that are real. There is an experience of love which exhausts itself in well-wishing. Both conscience and love are to be kept close to the earth by emphasis upon the actual realities of the world in which we live.

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Francis J. McConnell

RIMMON (1)

rim'-on:

(1) The rock Rimmon (cela' rimmon; he petra Rhemmon): The place of refuge of the 600 surviving Benjamites of Gibeah (Jeba') who "turned and fled toward the wilderness unto the rock of Rimmon, and abode in the rock of Rimmon four

months" (Jud 20:45,47; 21:13). Robinson's identification (RB, I, 440) has been very generally accepted. He found a conical and very prominent hill some 6 miles North-Northeast of Jeba' upon which stands a village called Rummon. This site was known to Eusebius and Jerome (OS 146 6; 287 98), who describe it as 15 Roman miles from Jerusalem. Another view, which would locate the place of refuge of the Benjamites in the Mugharet el jai, a large cavern on the south of the Wady Suweinit, near Jeba', is strongly advocated by Rawnsley and Birch (see PEF, III, 137-48). The latter connects this again with 1Sa 14:2, where Saul, accompanied by his 600, "abode in the uttermost part of Gibeah" under the pomegranate tree (Rimmon).

(2) (rimmon; Eremmon, or Rhemmoth): A city in the Negeb, near the border of Edom, ascribed to Judah (Jos 15:32) and to Simeon (Jos 19:7; 1Ch 4:32, the King James Version "Remmon"). In Zec 14:10 it is mentioned as the extreme South of Judah—"from Geba to Rimmon, South of Jerusalem." In the earlier references Rimmon occurs in close association with 'Ain (a spring), and in Ne 11:29, what is apparently the same place, 'Ain Rimmon, is called En-rimmon (which see).

(3) (rimmon (Jos 19:13), rimmonah, in some Hebrew manuscripts dimah (see DIMNAH) (Jos 21:35), and rimmono (1Ch 6:77)): In the King James Version we

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have "Remmon-methoar" in Jos 19:13, but the Revised Version (British and American) translates the latter as "which stretcheth." This was a city on the border of Zebulun (Jos 19:13) allotted to the Levites (Jos 21:35, "Dimnah"; 1Ch 6:77). The site is now the little village of Rummaneh on a low ridge South of the western end of the marshy plain el Battauf in Galilee; there are many rock-cut tombs and cisterns. It is about 4 miles North of el Mesh-hed, usually considered to be the site of Gath-hepher. See PEF, I, 363, Sh VI.

E. W. G. Masterman

RIMMON (2)

(rimmon, "pomegranate"; see RIMMON-PEREZ):

(1) A Syrian god. Naaman the Syrian leper after being cured is troubled over the fact that he will still have to bow down in the house of the Syrian god, Rimmon, when his master goes into the house to worship leaning on his hand (2Ki 5:18). Elisha answers him ambiguously: "Go in peace." Judging from Naaman's position and this incident, Rimmon must have been one of the leading gods of the Syrians worshipped in Damascus. He has been identified with Rammanu, the Assyrian god of wind, rain and storm. The name appears in the Syrian personal names HADADRIMMON and TABRIMMON (which see) and its meaning is dubious (ramamu, "to thunder" (?))

(2) A Benjamite of Beeroth, whose sons Baanah and Rechab assassinated Ish-bosheth (2Sa 4:2,5,9).

Nathan Isaacs

RIMMON, ROCK OF

See RIMMON, (1).

RIMMON-PEREZ

rim-mon-pe'-rez (rimmon perets; the King James Version Rimmon-parez): A desert camp of the Israelites (Nu 33:19 f), unidentified. Gesenius translates rimmon as "pomegranate," the place deriving its name from the abundance of pomegranates. But Conder derives it from ramam, "to be high," and translates it "cloven height."

See WANDERINGS OF ISRAEL.

RIMMONAH; RIMMONO

rim-mo'-na, rimmo'-no.

See RIMMON, (3).

RING

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(Anglo-Saxon, Hring, "ring"): The word renders (the American Standard Revised Version) two Hebrew words (in the King James Version and the English Revised Version three) and two Greek words. Tabba'ath, the principal Hebrew word, is from Tabha', "sink," either because the ring is something "cast" or molded, or, more probably, since the principal use of the ring was as a seal, because it "sank" into the wax or clay that received the impression. In Exodus, Tabba'ath, "ring," is a detail of furniture or equipment, as the rings of the ark through which the staves were thrust (Ex 25:12, etc.), rings for curtains, in the high priest's ephod (Ex 28:28; 39:21), etc. Its other use was perhaps the original, to describe the article of personal adornment worn on the finger, apparently in the Old Testament always a signet-ring, and as such an indispensable article of masculine attire. Such a ring Pharaoh gave Joseph as a symbol of authority (Ge 41:42); and Ahasuerus gave Haman (Es 3:10); with it the royal missive was sealed (Es 3:12; 8:8 twice, 10). It was also a feminine ornament in Isaiah's list of the fashionable feminine paraphernalia, "the rings and the nose-jewels" (quite likely rings also) (Isa 3:21). Either as ornaments or for their intrinsic value, or both, rings were used as gifts for sacred purposes from both men and women: "brooches, and ear-rings, and signet-rings" (margin "nose-rings") (Ex 35:22); "bracelets, rings (the American Standard Revised Version "signet-rings"), ear-rings" (Nu 31:50 the King James Version). chotham, "signet," mentioned in Ge 38:18,25; Ex 28:11,21,36; Ex 39:6,14,30; Jer 22:24; Hag 2:23, etc., was probably usually a seal ring, but in Ge 38 and elsewhere the seal may have been swung on wire, and suspended by a cord from the neck. It was not only an identification, but served as a stamp for signature. galil, "circle" (compare "Galilee," "Circle" of the Gentiles), rendered "ring" in Es 1:6; So 5:14, may rather mean "cylinder" or "rod" of metal. Earring (which see) in the King James Version is from totally different words: nezem, whose etymology is unknown, aghil, "round," or lachash, "amulet"; so the Revised Version (British and American). The "rings" of the wheels in Eze 1:18 (the King James Version) are gabh, "curved," and mean "rims" (American Standard Revised Version), "felloes." Egyptians especially wore a great profusion of rings, principally of silver or gold, engraved with scarabaei, or other devices. In the New Testament the ring, daktulios, "finger-

ring," is a token of means, position, standing: "put a ring on his hand" (Lu 15:22). Perhaps also it included the right to give orders in his father's name. To be chrusodaktulios, "golden-ringed," perhaps with more than one, indicated wealth and social rank: "a man with a gold ring" (Jas 2:2).

See also EARRING; SIGNET; SEAL.

Philip Wendell Crannell

RINGLEADER

ring'-led-er: In Ac 24:5 the translation of protostates, "one who stands first." Not an opprobrious word in the Greek.

RINGSTREAKED

ring'-strekt (the King James Version and the English Revised Version ringstraked): Ge 30:35,39,40; 31:8 (twice), 10,12 for 'aqodh. In the context of Ge 30:35, etc., 'aqodh certainly denotes defective coloring of some sort, but the exact meaning of the word is uncertain. The translation "ringstreaked" ("marked with circular bands")

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comes from connecting the word with the Hebrew root ‘-q-d, "to bind" (Ge 22:9), but this connection is dubious.

RINNAH

rin’-a (rinnah, "praise to God"; Septuagint: Codex Vaticanus Ana; Codex Alexandrinus Rhannon): A Judahite, according to Massoretic Text a son of Shimon (1Ch 4:20). But the Septuagint makes him a son of Hanan (Codex Vaticanus Phana; Codex Alexandrinus Anan) by reading "ben" in the next name (Ben-hanan) as "son of."

RIOT

ri’-ut: Properly, "unrestrained behavior" of any sort, but in modern English usually connoting mob action, although such phrases as a "riotous banquet" are still in common use. the King James Version uses the word in the first sense, and it is retained by the Revised Version (British and American) in Lu 15:13; Tit 1:6; 1Pe 4:4 for asotos, asotia, "having no hope of safety," "profligate]." In Pr 23:20; 28:7 the Revised Version (British and American) has preferred "gluttonous," "glutton," in Ro 13:13, "revelling," and in 2Pe 2:13, "revel."

Burton Scott Easton

RIPHATH

ri’-fath (riphath): A son of Gomer, the eldest son of Japhet (Ge 10:3; 1Ch 1:6, where Massoretic Text and the Revised Version (British and American) read DIPHATH (which see)). Josephus (Ant., I, vi, 1) identifies the Ripheans with the Paphlagonians, through whose country on the Black Sea ran the river "Rhebas" (Pliny, NH, vi.4).

RISING

riz'-ing (se'eth, "a tumor," "swelling" (Le 13:2,10, etc.)).

See LEPROSY.

RISSAH

ris'-a (riccah, "dew"): A camp of the Israelites in the wilderness wanderings between Libnah and Kehelathah (Nu 33:21 f).

See WANDERINGS OF ISRAEL.

RITHMAH

rith'-ma (rithmah, "broom"): A desert camp of the Israelites (Nu 33:18,19). The name refers to the white desert broom.

See WANDERINGS OF ISRAEL.

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RIVER

riv'-er:

(1) The usual word is nahar (Aramaic nehar (Ezr 4:10, etc.)), used of the rivers of Eden (Ge 2:10-14), often of the Euphrates (Ge 15:18, etc.), of Abana and Pharpar (2Ki 5:12), the river of Gozan (2Ki 17:6), the river Chebar (Eze 1:1), the rivers (canals?) of Babylon (Ps 137:1), the rivers of Ethiopia (Isa 18:1; Ze 3:10). Compare nahr, the common Arabic word for "river."

(2) ye'or, according to BDB from Egyptian iotr, 'io'r, "watercourse," often of the Nile (Ex 1:22, etc.). In Isa 19:6, for ye'ore matsor, the King James Version "brooks of defense," the Revised Version (British and American) has "streams of Egypt." In Isa 19:7,8, for ye'or, the King James Version "brooks," and Zec 10:11, the King James Version "river," the Revised Version (British and American) has "Nile." In Job 28:10, the King James Version "He cutteth out rivers among the rocks," the Revised Version (British and American) has "channels," the Revised Version margin "passages."

(3) There are nearly 100 references to nachal. In about half of these the King James Version has "brook" and in about half "river." the Revised Version (British and American) has more often "brook" or "valley." But the Revised Version (British and American) has river in "whatsoever hath fins and scales in the waters, in the seas, and in the rivers" (Le 11:9); "the river Jabbok" (De 2:37; Jos 12:2); the stream issuing from the temple (Eze 47:5-12). the Revised Version (British and American) has "brook of Egypt," i.e. el-'Arish (Nu 34:5; Jos 15:47; 1Ki 8:65; 2Ki 24:7; 2Ch 7:8; Am 6:14, "of the Arabah"); "brook (the King James Version "river") of Kanah" (Jos 16:8); "valley (the King James Version "river") of the Arnon" (De 2:24). English Versions of the Bible has "valley": of Gerar (Ge 26:17), of Zered (Nu 21:12), but "brook Zered" (De 2:13), of Eschol (Nu 32:9), of Sorek (Jud 16:4), of Shittim (Joe 3:18). English Versions of the Bible has "brook": Besor (1Sa 30:10), Kidron (2Sa 15:23), Gaash, (2Sa 23:30), Cherith

(1Ki 17:3); also the feminine nachalah, "brook (the King James Version "river") of Egypt" (Eze 47:19; 48:28). The torrent-valley (wady) is often meant.

(4) pelegh, with feminine pelaggah, the King James Version "river," is in the Revised Version (British and American) translated "stream," except English Versions of the Bible "river of God" (Ps 65:9); "streams of water" (Ps 1:3; Pr 5:16; Isa 32:2; La 3:48); "streams of honey" (Job 20:17); "streams of oil" (Job 29:6).

(5) 'aphiq, the King James Version "river," except English Versions of the Bible "water brooks" (Ps 42:1), is in the Revised Version (British and American) "watercourses" (Eze 6:3; 31:12; 32:6; 34:13; 35:8; 36:4,6), "water-brooks" (So 5:12; Joe 1:20).

(6) yubhal, English Versions of the Bible "river" (Jer 17:8). 'ubhal, and 'ubhal, English Versions of the Bible "river" (Da 8:2,3,6).

(7) potamos: of the Jordan (Mr 1:5); Euphrates (Re 9:14); "rivers of living water" (Joh 7:38); "river of water of life" (Re 22:1). So always in Greek for "river" in the Revised Version (British and American) Apocrypha (1 Esdras 4:23, etc.).

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See BROOK; STREAM; VALLEY.

Alfred Ely Day

RIVER OF EGYPT

See BROOK OF EGYPT.

RIVER, THE (GREAT)

See EUPHRATES.

RIVERS OF EDEN

See EDEN (1).

RIZIA

riz'-i-a (ritsya'): An Asherite (1Ch 7:39).

RIZPAH

riz'-pa (ritspah, "hot stone"; Josephus, Rhaispha): In 2Sa 3:7 the subject of a coarse slander. 2Sa 21 contains the pathetic story of Rizpah's faithful watch over the bodies of her dead sons Mephibosheth and Armoni (21:10,11). Did this story suggest Tennyson's "Rizpah"? A three years' famine had made David anxious, and in seeking a reason for the affliction he concluded that it lay in Saul's unavenged conduct to the Gibeonites (21:2). To appease Yahweh he gave up to the Gibeonites the two sons of Saul, Mephibosheth and Armoni, as well as Saul's 5 grandsons (whether by Michal or Merab; see MERAB). These seven were hanged at Gibeah. Rizpah watched 5 months over their exposed bodies, but meanwhile the famine did not abate. Word was brought to David of Rizpah's act

(21:10,11), and it is possible that her action suggested to David his next step in expiation. At any rate, he remembered the uncared-for bones of Jonathan and Saul lying in ignominy at Jabesh-gilead, whither they had been carried by stealth after the Philistines had kept them hung in the streets of Beth-shan for some time. The bones were recovered and apparently mingled with the bones Rizpah had guarded, and they were together buried in the family grave at Zelah. We are told that then "God was entreated for the land" (21:14).

Henry Wallace

ROAD (INROAD)

rod the King James Version (1Sa 27:10; compare 1Sa 23:27).

See RAID.

ROAD (WAY)

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See ROMAN EMPIRE AND CHRISTIANITY, II, 6; WAY.

ROAST

See FOOD.

ROBBER; ROBBERY

rob'-er, rob'-er-i: "Robber" represents no particular Hebrew word in the Old Testament, but in the Apocrypha and the New Testament is always a translation of *lestes* (see THIEF). In the King James Version Job 5:5; 18:9, "robber" stands for the doubtful word *tsammim*, the Revised Version (British and American) "hungry" in Job 5:5 and "snare" in 18:9. The meaning is uncertain, and perhaps *tseme'im*, "thirsty," should be read in both places. Ps 62:10, "Become not vain in robbery," means "put not your trust in riches dishonestly gained." RV's changes of the King James Version in Pr 21:7; Da 11:14; Na 3:1 are obvious. In Php 2:6 the King James Version reads "thought it not robbery to be equal with God." the English Revised Version has "a prize," while the English Revised Version margin and the American Standard Revised Version read "a thing to be grasped," the American Standard Revised Version rewording "counted not the being on an equality with God a thing to be grasped." The Greek here is *harpagmos*, a word derived from *harpazo*, "to ravish away," "carry off," "plunder" (compare "harpy"). Properly speaking, the termination *-mos* should give the derived noun an active sense, "the act of plundering," whence the King James Version's "robbery." The verse would then mean "who thought that being on an equality with God did not consist in grasping," and this translation gives good sense in the context and has some excellent scholarly support. But a passive significance is frequently found despite a *-mos* termination, giving to *harpagmos* the sense of "thing grasped," as in the Revised Version (British and American). Usually English commentators take "grasped" as meaning "clung to"—"did not think equality with God should be clung to tenaciously"—but "to cling to" seems unknown as a translation of *harpazo*. Hence, render "a thing to be grasped"

at"—did not seek equality with God by selfish methods but by humbling himself." It is to be noticed, naturally, that Paul is thinking of "equality with God" simply in the sense of "receiving explicit adoration from men" (Php 2:10,11), and that the metaphysical relation of the Son to the Father is not at all in point.

See also GRASP.

Burton Scott Easton

ROBBERS OF TEMPLES

(hierosuloi, "guilty of sacrilege"): A term used by the town clerk of Ephesus (Ac 19:37, the King James Version "robbers of churches"). As the temple of Diana (Artemas) had a great treasure-chamber, the offense might not be unknown among them; compare Ro 2:22.

In 2 Macc 4:42 the King James Version the epithet "church-robber" (the Revised Version (British and American) "author of the sacrilege") is applied to LYSIMACHUS (which see).

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ROBE

rob.

See DRESS, sec. 1, (3).

ROBOAM

ro-bo'-am (Rhuboam). the King James Version; Greek form of "Rehoboam" (thus the Revised Version (British and American)) (Mt 1:7); successor of Solomon.

ROCK

rok ((1) cela'; (2) tsur (3) challamish, "flint"; compare Arabic khalanbus, "flint"; (4) kephim (Job 30:6;" Jer 4:29); compare Kephass, "Cephas" = Petros, "Peter" (Joh 1:42 the King James Version and the Revised Version margin); (5) petra):

1. Names:

Tsur and cela' are the words most often found, and there is no well-defined distinction between them. They are frequently coupled together in the parallelism which is characteristic of the Hebrew writers: e.g.

"Be thou to me a strong rock (tsur),

A house of defense to save me.

For thou art my rock (tsela) and my fortress"

(Ps 31:2,3).

"He clave rocks (tsur) in the wilderness,
And gave them drink abundantly as out of the depths.
He brought streams also out of the rock (sela),
And caused waters to run down like rivers"
(Ps 78:15,16).

It is plain here that the two words are used for the sake of variety, without any clear difference of meaning. Even challamish (translated "flint") is used in the same way with tsur in Ps 114:8:

"Who turned the rock (tsur) into a pool of water;
The flint (callamish) into a fountain of waters."

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friable that it is easily dug with the pick, the grains falling apart and forming sand that can be used in mortar. In color the Nubian sandstone is on the whole dark reddish brown, but locally it shows great variation, from white through yellow and red to black. In places it also has tints of blue. The celebrated rock tombs and temples of Petra are carved in this stone.

(4) Extensive areas of the northern part of Eastern Palestine are covered with igneous rock. In the Jaulan Southeast of Mt. Hermon, this has been for ages exposed to the atmosphere and has formed superficially a rich dark soil. Further Southeast is the Leja' (Arabic "refuge"), a wild tract covered with a deposit of lava which is geologically recent, and which, while probably earlier than man, is still but little affected by the atmosphere. It is with difficulty traversed and frequently furnishes an asylum to outlaws.

See CRAG; FLINT; GEOLOGY OF PALESTINE; LIME.

Alfred Ely Day

ROCK OF AGES

See AGES, ROCK OF; ISAIAH, VII.

ROCK-BADGER

r.-baj'-er: This term is found in the Revised Version margin for "coney," shaphan (Le 11:5; compare De 14:7; Ps 104:18; Pr 30:26). It is a translation of klip das, the name given. by the Boers to the Cape hyrax or coney.

See CONEY.

ROD

(maqql, maTTeh, shebheT; rhabdos): Little distinction can be drawn between the Hebrew words used for "rod" and "staff." Maqqel is the word used in Ge 30:37 ff for the twigs of poplar put by Jacob before his sheep, and in Jer 1:11 of the "rod of an almond-tree." MaTTeh is used of a rod in the hand, as the "rods" of Moses and of Aaron (Ex 4:2 ff; 7:9 , etc.). ShebheT is used, but sometimes also maTTeh, of the rod used for correction (Ex 21:20; 2Sa 7:14; Pr 10:13; 13:24; Isa 10:5, etc.). In Ps 23:4 ("Thy rod and thy staff, they comfort me"), however, shebheT is the shepherd's rod, figurative of divine guidance and care. In Eze 21:10,13, the word stands for the royal scepter. In the New Testament "rod" is used of a rod of correction (1Co 4:21), Aaron's rod (Heb 9:4), a ruler's rod "of iron" (severity, as in Re 2:27; 12:5; 19:15), a measuring rod (Re 11:1).

See also ARMOR, ARMS.

James Orr

RODANIM

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rod'-a-nim: The reading of Massoretic Text in 1Ch 1:7 for the DODANIM (which see) of Ge 10:4, corresponding to the Rhodioi of the Septuagint in both passages. The Rodanim are generally identified as inhabitants of the island of RHODES (which see), well known to the ancient Phoenicians (Homer's Iliad).

ROE; ROEBUCK

ro, ro'-buk: the King James Version has "roe" and "roebuck" for tsehi, tsebhiyah. the Revised Version (British and American) usually substitutes "gazelle" in the text (De 12:15, etc.) or margin (Pr 6:5, etc.), but retains "roe" in 2Sa 2:18; 1Ch 12:8; So 3:5; 7:3. So the Revised Version (British and American) has "gazelle" for the King James Version "roe" in Sirach 27:20 (dorkas). the Revised Version (British and American) has "roe-buck" for yachmur (De 14:5; 1Ki 4:23), where the King James Version has "fallow deer." In the opinion of the writer, 'ayyal English Versions of the Bible "hart," should be translated "roe-buck," yachmur "fallow deer," and tsebhi "gazelle."

See DEER; GAZELLE.

Alfred Ely Day

ROGELIM

ro'-ge-lim, ro-ge'-lim (roghelem; Rhogelleim): The place whence came Barzillai the Gileadite to succor David in his flight from Absalom (2Sa 17:27; 19:31). It probably lay near the path followed by David, but it is not identical.

ROHGAH

ro'-ga (Kethibh rohaghah, Qere rohgah): A name in the genealogy of Asher (1Ch 7:34).

ROIMUS

ro'-i-mus (Rhoeimos; Codex Alexandrinus Rhomelios): One of the leaders with Zerubbabel in the return (1 Esdras 5:8) = "Rehum" in Ezz 2:2, of which it is the Greek form = "Nehum" in Ne 7:7.

ROLL (SCROLL)

rol: The usual form of book in Biblical times. It had been in use in Egypt for perhaps 2,000 years at the time when, according to the Pentateuch, the earliest Biblical books were written in this form. The Babylonian tablet seems to have been the prevailing form in Palestine up to about 1350 BC, but by 1100 BC, at least, the roll had been in established use for some time as far North as Byblos. Two Hebrew words, gillayon, meghillah, one Aramaic, cephar, and one Greek word, biblion, are so translated in the King James Version. Cephar (Ezz 6:1, the Revised Version (British and American) "archives, margin "books"), with the corresponding Hebrew form cepher, is the generic word for any whole work large or small, but as a book form (Isa 34:4) it may mean "roll," and, according to Blau (pp. 37, 45, etc.), it never does mean anything

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else. Both the other words seem to be connected with galal, "roll," which is the technical term for opening or closing a book. The meghillath cepher (Jer 36:2) means the unwritten roll, or the roll considered in its material form as contrasted with the work. Meghillah, which is found in Ezr 6:2 (English Versions of the Bible, "roll"), Jeremiah (often), Ezekiel (often) and Zechariah, is a somewhat late word, and came to mean a small roll (but with a complete work) as distinguished from a book, corresponding thus to the modern distinction of pamphlet and book or document and book. The word gillayon is translated in the Revised Version (British and American) as "tablet," and is universally regarded as meaning (Isa 8:1) some smooth surface, corresponding to the same word in Isa 3:23 which is rendered "hand-mirror." But "cylinder-seal" would possibly fit the sense in both cases; this being hung round the neck as an ornament in one case and inscribed with a personal name in the other.

Biblion is regarded by the Bible translators as equivalent to meghillah in the sense of small roll. It is in fact 4 times in the Septuagint of Jer 36 used as the translation for meghillah, but very much oftener it is the translation for cepher, for which in fact it is the correct technical equivalent (Birt, Buchrolle, 21). Indeed the "small book" (Thayer, Lexicon, 101) is hardly consistent with the ideas of the heavens as a scroll, of the Lamb's Book of Life, or of the vast quantity of books of Joh 21:25, although in Lu 4:17 it may perhaps correspond closely with meghillah in the sense of a complete roll and work, which is at the same time a whole part of a larger work. Its use in Re 6:14 is reminiscent of Isa 34:4 ("scroll"), and is conclusive for the roll form. It is indeed always technically a roll and never codex or tablet.

It is not likely that Isaiah and John (here and in his Gospel, 21:25) refer directly to the Babylonian idea that the heavens are a series of written tablets or to the rabbinic saying that "if all the oceans were ink, all reeds pens, the heavens and earth sheets to write upon, and all men writers, still it would not suffice for writing out the teachings of my Masters" (Blau, op. cit., 34). Nevertheless, the "whole Cosmos" does suggest "the heavens and earth" as sheets to write on, and

under all there does perhaps lurk a conception of the broad expanse of heaven as a roll for writing upon.

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E. C. Richardson

ROLLER

rol'-er: the King James Version and the English Revised Version in Eze 30:21 for chittul, "bandage" (so the American Standard Revised Version). "Roller" was formerly a technical term in surgery for a wide bandage.

ROLLING THING

rol'-ing: Isa 17:13, the King James Version "like a rolling thing before the whirlwind," a noncommittal translation of galgal, "revolving thing," "wheel" (Ec

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12:6). the Revised Version (British and American) "like the whirling dust before the storm" is probably right.

See CHAFF; DUST; STUBBLE.

ROMAMTI-EZER

ro-mam-ti-e'-zer, ro-mam-ti-e'-zer (romamti 'ezer, "highest help"): Son of Heman, appointed chief of the 24th division of singers in David's time (1Ch 25:4,31).

See JOSHBEKASHAH.

ROMAN ARMY

See ARMY, ROMAN.

ROMAN EMPIRE AND CHRISTIANITY, 1

em'-pir:

I. OUTLINE OF THE ROMAN EMPIRE

1. Roman Empire a Result of Social Conflict

2. Coming of Monarchy

(1) Exhaustion of Parties

(2) Inability of Either Aristocracy or Democracy to Hold Equilibrium

(3) Precedents

(4) Withdrawal from Public Life: Individualism

(5) Industrial

(6) Military

(7) Imperial Interests

(8) Influence of Orient

II. PREPARATION OF THE ROMAN EMPIRE FOR CHRISTIANITY

1. Pax Romana and the Unification of the World

2. Cosmopolitanism

3. Eclecticism

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ROMAN EMPIRE AND CHRISTIANITY, 2

III. Attitude of the Roman Empire to Religions.

1. Roman or State Religion:

The history of Roman religion reveals a continuous penetration of Italian, Etruscan, Greek, Egyptian and oriental worship and rites, until the old Roman religion became almost unrecognizable, and even the antiquarian learning of a Varro could scarcely discover the original meaning or use of

many Roman deities. The Roman elements or modes of worship progressively retreated until they and the foreign rites with which they were overlaid gave way before the might of Christianity. As Rome expanded, her religious demands increased. During the regal period Roman religion was that of a simple agricultural community. In the period between the Regifugium and the Second Punic War Roman religion became more complicated and the Roman Pantheon was largely increased by importations from Etruria, Latium and Magna Graecia. The mysterious religion of Etruria first impressed the Roman mind, and from this quarter probably came the Trinity of the Capitol (Jupiter, Juno, Minerva) previously introduced into Etruria from Greek sources, thus showing that the Romans were not the first in Italy to be influenced by the religion of Greece. New modes of worship, non-Roman in spirit, also came in from the Etruscans and foreign elements of Greek mythology. Latium also made its contribution, the worship of Diana coming from Aricia and also a Latin Jupiter. Two Latin cults penetrated even within the Roman pomoerium—that of Hercules and Castor, with deities of Greek origin. The Greek settlements in Southern Italy (Magna Graecia) were generous in their contributions and opened the way for the later invasion of Greek deities. The Sibylline Books were early imported from Cumae as sacred scriptures for the Romans. In 493 BC during a famine a temple was built to the Greek trinity Demeter, Dionysus, and Persephone, under the Latin names of Ceres, Liber, and Libera—the beginning of distrust in the primitive

Roman numina and of that practice, so oft repeated in Roman history, of introducing new and foreign gods at periods of great distress. In 433 Apollo came from the same region. Mercury and Asclepius followed in 293 BC, and in 249 BC Dis and Proserpina were brought from Tarentum. Other non-Roman modes of approach to deity were introduced. Rome had been in this period very broad-minded in her policy of meeting the growing religious needs of her community, but she had not so far gone beyond Italy. A taste had also developed for dramatic and more aesthetic forms of worship. The period of the Second Punic War was a crisis in Roman religious life, and the faith of the Romans waned before growing unbelief. Both the educated classes and the populace abandoned the old Roman religion, the former sank into skepticism, the latter into superstition; the former put philosophy in the place of religion, the latter the more sensuous cults of the Orient. The Romans went abroad again to borrow deities—this time to Greece, Asia and Egypt. Greek deities were introduced wholesale, and readily assimilated to or identified with Roman deities (see ROME, III, 1). In 191 BC Hebe entered as Juventas, in 179 Artemis as Diana, in 138 Ares as Mars. But the home of religion—the Orient—proved more helpful. In 204 BC Cybele was introduced from Pessinus to Rome, known also as the Great Mother (*magna mater*)—a fatal and final blow to old Roman religion and an impetus to the wilder and more orgiastic cults and mysterious glamor which captivated the common mind. Bacchus with his gross

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pagan service as a counter-attraction. But the moral power of Christianity triumphed. Dying on a battle-field, where he fought the Persians, he is said (but not on good authority) to have exclaimed, "Thou hast conquered, O Galilean" (*nenikekas Galilaie*). For a brief period after his death there was religious neutrality. Gratian—at the instigation of Ambrose—departed from this neutrality, removed the statue of Victory from the senate-house, refused the title and robes of pontifex maximus, prohibited bloody sacrifices, and dealt a severe blow to the old faith by withdrawing some of the treasury grants, thereby making it dependent on the voluntary system. Theodosius I, or the Great, adopted a strenuous religious policy against both heresy and paganism. His intolerance must be attributed to Ambrose—a bigot in whose eyes Jews, heretics and pagans alike had no rights. Systematic proscription of paganism began. In 381 Theodosius denied the right of making a will to apostates from Christianity, in 383 the right of inheritance, in 391 heathen public worship was interdicted, in 392 several acts of both private and public heathen worship were forbidden, and greater penalties were attached to the performance of sacrifice. Christian vandalism became rampant; all kinds of violence and confiscation were resorted to, monks or priests often leading the populace. For the present the West did not suffer so severely from fanatic iconoclasm. Under the sons of Theodosius the suppression of paganism was steadily pursued. Honorius in the West excluded (408 AD) pagans from civil and military offices; in a later edict (423) the very existence of paganism is doubted (*paganos quamquam iam nullos esse credamus*). That heathenism was still an attraction is proved by the repeated laws against apostasy. Under Valentinian III (423-55) and Theodosius II, laws were enacted for the destruction of temples or their conversion into Christian churches. In the western empire heathenism was persecuted till the end, and its final overthrow was hastened by the extinction of the western empire (476). In the East Justinian closed the heathen schools of philosophy at Athens (529 AD), and in a despotic spirit prohibited even heathen worship in private under pain of death.

V. Victory of Christianity and Conversion of the Roman Empire.

Christianity was now acknowledged as the religion of both East and West. It had also grown strong enough to convert the barbarians who overran the West. It restrained and educated them under the lead of the papacy, so that its conquests now extended beyond the Roman empire.

Merivale (preface to Conversion of Roman Empire) attributes the conversion of the Roman empire to four causes: (1) the external evidence of apparent fulfillment of prophecy and the evidence of miracles, (2) internal evidence as satisfying the spiritual wants of the empire and offering a Redeemer, (3) the example of the pure lives and heroic deaths of the early Christians, and (4) the success which attended the Christian cause under Constantine. Gibbon (chapter xv of Decline and Fall) seeks to account for the phenomenal success of Christianity in the empire by (1) the zeal and enthusiasm of the early Christians, (2) the belief of Christianity in immortality with both future rewards and future retributions, (3) miracles, (4) the high ethical code and pure morals of professing Christians, and (5) strong ecclesiastical organization on imperial patterns. But neither of these lists of causes seems to account satisfactorily for the progress and success of the religion of Jesus.

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Ancient sources include Tacitus, Suetonius, Josephus, Pliny's Letters, x.97-98 (in Hardy's edition), Dio Cassius (in Xiphilin), the apologists, Church Fathers, Inscriptions, etc.

Modern sources are too numerous to mention in full, but those most helpful to the student are: Gibbon, *Decline and Fall of the Roman Empire*; Merivale, *Hist of the Romans under the Empire*; *The Fall of the Roman Republic*, 1856; *Conversion of the Roman Empire*, 1865; Milman, *Hist of Christianity*; *Hist of Latin Christianity*; Ramsay, *The Church in the Roman Empire*; *The Expositor*, IV, viii, pp. 8 ff, 110 ff, 282 ff; E. G. Hardy, *Christianity and the Roman Government*, 1894; D. Duff, *The Early Church: a Hist of Christianity in the First Six Centuries*, Edinburgh, 1891; J. J. Blunt, *A Hist of the Christian Church during the First Three Centuries*, 1861; Harnack, *Mission and Expansion of Christianity*, 1907; Mommsen, "Der Religionsfrevl nach rom. Recht," in *Hist. Zeit*, 1890, LXIV (important); *Provinces of the Roman Empire*; *The Expositor*, 1893, pp. 6 ff; G. Boissier, *La religion romaine d'Auguste aux Antonins*; *La fin du paganisme*; Wissowa, *Religion u. Kultus der Romer*; Gerb. Uhlhorn, *Conflict of Christianity with Heathenism*, English translation by Smyth and Ropes, 1879; B. Aube, *Histoire des persecutions de l'eglise jusqu'a la fin des Antonins*, 1875; Schaff, *Hist of the Christian Church* (with useful bibliographies of both ancient and modern authorities); Orr, *Neglected Factors in Early Church Hist*; Keim, *Ro u. Christentum*; Deissmann, *Light from the Ancient East*, English translation, London, 1910; Wendland, *Die hellenistisch-romische Kultur*², 1912; F. Overbeck, "Gesetze der rom. Kaiser gegen die Christen," in his *Studien*, 1875; C. F. Arnold, *Die Neronische Christenverfolgung*; *Stud. zur Gesch. der Plinianischen Christenverfolgung*; Westcott, "The Two Empires," in commentary to *Epistles. of John*, 250-82; Friedlander, *Sittengeschichte Roms*; Lightfoot, *Apostolic Fathers*; Lecky, *Hist of European Morals*, chapter iii. "The Conversion of Rome."

S. Angus

ROMAN LAW

I. ROMAN PRIVATE LAW

1. The Twelve Tables
2. Civil Procedure
3. Jus honorarium
4. The praetor peregrinus
5. Imperial Ordinances
6. Golden Age of Juristic Literature
7. Codification in the Later Empire

II. ROMAN CRIMINAL LAW

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governors, and finally, after Roman citizenship had been conferred upon the inhabitants of the empire generally by Caracalla, the right of appeal to Rome remained the privilege of certain classes only, such as senators, municipal decurions (Digest xlvi.19, 27), officers of equestrian rank in the army, and centurions (Dio Cassius lii.22, 33).

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George H. Allen

ROMAN RELIGION

See ROMAN EMPIRE AND CHRISTIANITY, III; ROME, IV.

ROMAN; ROMANS

ro'-man, ro'-manz.

See ROME, III, 2; CITIZENSHIP.

ROMANS, EPISTLE TO THE

1. Its Genuineness

2. Its Integrity

3. The Approximate Date
4. The Place of Writing
5. The Destination
6. The Language
7. The Occasion
8. Some Characteristics
9. Main Teachings of the Epistle
 - (1) Doctrine of Man
 - (2) Doctrine of God

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series (9th edition, 1899), while a very elaborate commentary has been produced by Zahn in his own series (1910). Briefer are the works of Lipsius (Hand-Kommentar, 2nd edition, 1892, very scholarly and suggestive); Lietzmann (Handbuch zum N T, interest chiefly linguistic), and Julicher (in J. Weiss, Schriften des NTs, 2nd edition, 1908, an intensely able piece of popular exposition).

A. E. Garvie has written a brilliant little commentary in the "(New) Century" series (no date); that of R. John Parry in the Cambridge Greek Testament, 1913, is more popular, despite its use of the Greek text. F. B. Westcott's Paul and Justification, 1913, contains a close grammatical study with an excellent paraphrase.

The writer may be allowed to name his short commentary (1879) in the Cambridge Bible for Schools and a fuller one, in a more homiletic style, in the Expositor's Bible, 1894.

Handley Dunelm

ROME rom:

I. DEVELOPMENT OF THE REPUBLICAN CONSTITUTION

1. Original Roman State
2. The Struggle between Patricians and Plebeians
3. The Senate and Magistrates
4. Underlying Principles

II. EXTENSION OF ROMAN SOVEREIGNTY

III. THE IMPERIAL GOVERNMENT

1. Imperial Authority
2. Three Classes of Citizens

IV. ROMAN RELIGION

1. Deities
2. Religious Decay

V. ROME AND THE JEWS

1. Judea under Roman Procurators and Governors
2. Jewish Proselytism

VI. ROME AND THE CHRISTIANS

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possession of their cemeteries, substituting corporative for individual ownership, and it would appear that under Alexander Severus they openly held places of worship in Rome (Lampridius, Alexander Severus, 22, 49). The emperor Philip (244-49) is thought to have been a Christian at heart (Eusebius, HE, VI, 34). A period of comparative calm was interrupted by the persecution under Decius (250-51 AD), when the act of sacrifice was required as proof of non-adherence to Christianity. Several certificates testifying to the due performance of this rite have been preserved.

Under Valerian (257 AD) the Christian organizations were declared illegal and the cemeteries were sequestered. But an edict in 260 AD restored this property (Eusebius, VII, 13). A short persecution under Aurelian (274 AD) broke the long period of calm which extended to the first edict of persecution of Diocletian (February 24, 303). The Christians seem to have gained a sort of prescriptive claim to exist, for Diocletian did not at first consider them guilty of a capital crime. He sought to crush their organization by ordering the cessation of assemblies, the destruction of churches and sacred books, and abjuration under pain of political and social degradation. (Lactantius, De Morte Persecutorum, x.11, 12, 13; Eusebius, VIII, 2; IX, 10). Later he ordered the arrest of all the clergy, who were to be put to death unless they renounced the faith (Eusebius, VIII, 6). Finally the requirement of an act of conformity in sacrificing to the gods was made general. This final persecution, continuing in an irregular way with varying degrees of severity, terminated with the defeat of Maxentius by Constantine (October 29, 312). The Edict of Milan issued by Constantine and Licinius the following year established toleration, the restoration of ecclesiastical property and the peace of the church.

See ROMAN EMPIRE AND CHRISTIANITY, III, IV, V.

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romain, Paris, 1903; Duchesne, Histoire ancienne de l'église, Paris, 1907 (English translation); Marucchi, Elements d'archeologie chretienne, Paris, 1899-1902; Hardy, Christianity and the Roman Government, London, 1894; Renan, L'église chretienne, Paris, 1879; Ramsay, The Church in the Roman Empire, London, 1893.

George H. Allen

ROOF

roof.

See HOUSE.

ROOF-CHAMBER

See HOUSE.

ROOM

room.

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See HOUSE.

ROOT

root (shoresh; rhiza): Frequently mentioned in the Old Testament and New Testament, but almost always in a figurative sense, e.g. "root of the righteous" (Pr 12:3,12); "root that beareth gall" (De 29:18); "Their root shall be as rottenness" (Isa 5:24); "root of bitterness" (Heb 12:15). Also of peoples: "they whose root is in Amalek" (Jud 5:14); of Assyria (Eze 31:7); "Ephraim is smitten, their root is dried up" (Ho 9:16); "Judah shall again take root downward" (2Ki 19:30; compare Isa 27:6; 37:31); the root of Jesse (Isa 11:10; Ro 15:12); root of David (Re 5:5; 22:16).

ROOT OF DAVID

See DAVID, ROOT OF.

ROOT OF JESSE

(shoresh yishay (Isa 11:10); rhiza tou Iessai (Ro 15:12)): The Hebrew and Greek words are practically the same in meaning. "Root" means descendant, branch of the family or stock. The Messianic king was to be of the family of Jesse the father of David. In Ro 15:12 Paul quotes the Septuagint of Isa 11:10. Jesus is a branch or descendant of the family of Jesse, as well as of David.

See also DAVID, ROOT OF.

ROPE

rop: Used in the Old Testament for chebhel, "that which binds" (2Sa 17:13, etc.), and for 'abhoth, "that which is woven" (Jud 15:13, etc.). In neither word is any specified thickness or strength connoted, and chebhel is translated equally well

by "line" (2Sa 8:2, etc.) or "cord" (Jos 2:15, etc.), and 'abhoth by "cord" (Ps 118:27, etc.), as best suits the context. Similarly in the New Testament the word schoinion, literally, "made of rushes" can mean the rope by which a boat is fastened (Ac 27:32) or small cords suitable for a whip (Joh 2:15). The usual material for ropes was certainly flax (hemp), but the Egyptians, and so possibly the Hebrews, at times made ropes of leathern thongs.

See CORD; LINE; SHIPS AND BOATS, III, 2.

Burton Scott Easton

ROSE

roz: (1) (chabhatstseleth; anthos, "a flower" (So 2:1) krinon, "a lily" (Isa 35:1)): By general consent English Versions of the Bible is wrong: in So 2:1 margin reads "Hebrew habazzeleth, the autumn crocus" and in Isa 35:1, margin reads "or autumn crocus." This is the *Colchicum autumnale* (Natural Order, Liliaceae). A Targum on So 2:1 explains the Hebrew word as "narcissus" , a very common plant in the plains and

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mountains of Palestine and a great favorite with the natives. Two species, *N. tazetta* and *N. serolinus* (Natural Order, Amaryllideae), occur, the latter being the finer; they are autumn plants. All authorities agree that the so-called "rose" was some kind of bulbed plant. (2) (rhodon, "the rose," mentioned in Ecclesiasticus 24:14; 39:13; 50:8; The Wisdom of Solomon 2:8; 2 Esdras 2:19): There is no reason why the rose, of which several varieties are common in Palestine, should not be meant. Tristram favors the rhododendron. The expression, "rose plants in Jericho," in Ecclesiasticus 24:14 has nothing whatever to do with what is now sold there as a "rose of Jericho," a dwarf annual plant, *Anastatica hierochuntina* (Natural Order, Cruciferae), which dries up and can be made to reexpand by placing the root in water.

E. W. G. Masterman

ROSH (1)

rosh, rosh (ro'sh): A son or grandson of Benjamin (Ge 46:21).

ROSH (2)

(ro'sh; Rhos, variant (Q margin) kephales; Vulgate (Jerome's Latin Bible, 390-405

A.D.) capiris):

1. Rosh and Its Renderings:

This name occurs in the prophecies against Gog in Eze 38:2,3 and 39:1, where the King James Version has "Gog, the land of Magog, the chief prince of Meshech and Tubal." This translation is due to ro'sh being the common Hebrew word for "head" or "chief" (compare the Greek variant and the Vulgate), and is regarded as incorrect, that of the Revised Version (British and American), "Gog, of the land of Magog, the prince of Rosh, Meshech and Tubal," being preferred.

2. Identification with Russia:

The identification of Rosh is not without its difficulties. Gesenius regarded it as indicating the Russians, who are mentioned in Byzantine writers of the 10th century under the name of Rhos. He adds that they are also noticed by Ibn Fossilan (same period), under the name of Rus, as a people dwelling on the river Rha (Volga). Apart from the improbability that the dominion of Gog extended to this district, it would be needful to know at what date the Rus of the Volga arrived there.

3. Probably the Assyrian Rasu:

Notwithstanding objections on account of its eastern position, in all probability Fried. Delitzsch's identification of Rosh with the mat Rasi, "land of Rash" of the Assyrian inscriptions, is the best. Sargon of Assyria (circa 710 BC) conquered the countries "from the land of Rasu on the border of Elam as far as the river of Egypt," and this country is further described in his Khorsabad Inscription, 18, as "the land of Rasu, of the boundary of Elam, which is beside the Tigris." Assyria having disappeared from among the nations when Ezekiel wrote his prophecies, Babylonia was probably the only power with which "Gog of the land of Magog" would have had to reckon, but it

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may well be doubted whether the Babylonian king would have allowed him to exercise power in the district of Rasu, except as a very faithful vassal. It may here be noted that the Hebrew spelling of Rosh presupposes an earlier pronunciation as Rash, a form agreeing closely with that used by the Assyrians. See Fried. Delitzsch, *Wo lag das Paradies?* 325.

T. G. Pinches

ROT; ROTTENNESS

rot, rot'-n-nes (verb raqebh, noun raqabh (riqqabhon, Job 41:27), with maq, "decay" (Isa 5:24), and 'abhash, "shrivel" (so Joe 1:17 the Revised Version margin)): "Rottenness of the bones" ([Pr 12:4](#); [14:30](#); [Hab 3:16](#)) is ulceration (caries) of the bones, used as an example of an intensely painful disease. the King James Version, in addition, has "rot" in Nu 5:21,22,27, where the Revised Version (British and American) has "fall away" (naphal), but a euphemistic paraphrase is in point (see the comms.). In Jer 38:11,12 the King James Version has "old rotten rags" for melach, "rag" (the Revised Version (British and American) "wornout garments," a translation that specializes too far).

ROTE

rot: the Revised Version margin gives "learned by rote" in Isa 29:13 for the King James Version "taught," which indicates that the service of Yahweh was merely formal.

ROWER; ROWING

ro'-er, ro'-ing.

See SHIPS AND BOATS, III, 1.

ROYAL

roi'-al: Either belonging to a king (kingdom) or having kingly power, dignity, authority, etc. In Hebrew, the word is expressed by using different nouns in the gen. case (the "construct state"). They are:

(1) melekh, "king": "Asher shall yield royal dainties," literally, choice morsels of the king, meaning fit for a king (Ge 49:20); "besides that which Solomon gave her of his royal bounty," literally, which he gave her according to the hand (the wealth) of King Solomon (1Ki 10:13; compare the Revised Version margin); "a royal statute," literally, statute of a malka', which is the emphatic Aramaic term for melekh, "king" (Da 6:7);

(2) mamlakhah, "the power and dignity of a king," "Gibeon one of the royal cities," i.e. a capital city with a king of her own (Jos 10:2; compare 1Sa 27:5); "all the seed royal," literally, the seed of the kingdom (2Ki 11:1; compare 2Ch 22:10);

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(3) malkhuth, "kinghood," "kingdom": "royal majesty," literally, majesty of kinghood (1Ch 29:25); quite frequently in the Book of Esther; royal wine (1:7); crown (1:11; compare 2:17; 6:8); commandment (1:19); "her royal estate," literally, her kinghood (1:19); house royal (2:16; compare 5:1); royal apparel (5:1; compare 6:8,15); throne (5:1);

(4) melukhah, "kingdom," "kingly power and dignity": "royal city," literally, the city of the kingdom, meaning here that part of the city (Rabbah) in which the royal palace was situated (2Sa 12:26); "royal diadem," literally, turban of kinghood (Isa 62:3);

(5) in Jer 43:10 we find the word shaphrir; its meaning is uncertain: "royal pavilion" (the Revised Version (British and American) and the King James Version), "glittering" (Revised Version, margin), "scepter," "a carpet covering a throne."

The New Testament uses the word for basilikos, "belonging to king": "royal apparel" (Ac 12:21); "the royal law," something like "the golden rule," being foremost because including all others (Jas 2:8), and for basileios (being vested with kingly power and honor), "royal priesthood," the Hebrew rendering would be mamlekheth kohanim, "a kingdom of priests," i.e. a kingdom whose citizens are priests, emphasizing the two facts that the true Christians have free access to the grace of God and that they enjoy the liberties and privileges of His kingdom (1Pe 2:9).

William Baur

ROYAL CITY

See ROYAL, (2), (4).

RUBY

roo'-bi.

See STONES, PRECIOUS.

RUDDER; RUDDER-BANDS

rud'-er.

See SHIPS AND BOATS, III, 2, (3).

RUDDY

rud'-i ('adhmoni (1Sa 16:12; 17:42; Ge 25:25 the Revised Version margin), 'adhom (So 5:10); verbs 'adham (La 4:7), and eruthriao, "to blush" (Ad Es 15:5)): "Ruddy" is the form taken by the adjective "red" when used as a term of praise of the human skin, and this is its use in the Bible (the Hebrew and Greek words are all usual words for "red" or "to be red"). The dark-skinned Hebrews found great beauty in a clear complexion.

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RUDE

rood: Not "impolite" in English Versions of the Bible (except perhaps 2 Macc 12:14), but "untrained," "ignorant"; compare the modern phrase, "a rude drawing." So Sirach 8:4 (apaideutos) and 2Co 11:6 (idiotes, 'though I lack technical training in rhetoric'); compare the King James Version and the Revised Version margin Sirach 21:24.

RUDIMENTS

roo'-di-ments (stoicheia, plural of stoicheion (Ga 4:3,9; Col 2:8,20; Heb 5:12; 2Pe 3:10,12)): This word occurs 7 t in the New Testament, and the King James Version translates it in three different ways. In the two passages in Galatians, and in the two in 2 Peter, it is rendered "elements." In the two passages in Colossians, it is translated "rudiments." In He it is rendered "first principles."

1. Etymological Meaning:

The etymological meaning of the word is, that which belongs to a row or rank, hence any first thing, an element, first principle. It denotes, specially

- (1) the letters of the alphabet, the spoken sounds, as the elements of speech;
- (2) the material elements of the universe, the physical atoms of which the world is composed;
- (3) the heavenly bodies;
- (4) the elements, rudiments, fundamental principles of any art, science or discipline; compare the phrase, "the a, b, c."

2. Use of Term in the New Testament:

(1) The New Testament use of the word, where it always occurs in the plural, is as follows: In 2Pe 3:10,12, "The elements shall be dissolved with fervent heat," that is, the physical elements of the world and of the heavens are to be consumed, or subjected to change, by means of fire. In Heb 5:12, the King James Version "Ye have need that one teach you again which be the first principles of the oracles of God." This means that the Hebrew Christians had not made the advance expected, in grace and in the knowledge of God, but were in need of instruction in the elementary truths of the Christian faith.

(2) The Pauline use of the term is in Galatians and Colossians; see references as above. In Ga 4:3,9 the King James Version Paul writes, "When we were children, (we) were in bondage under the elements of the world"; "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" The apostle here means the ceremonial precepts of the worship of the Jews. These requirements involved much and protracted difficulty in their observance; they were "a yoke which neither our fathers nor we were able to bear" (Ac 15:10). Yet the Galatian converts were tuning back again to these legal ordinances, and desired to be in bondage to them. These elements were "of the world," they had reference to

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material and not to spiritual things, they were formal and sensuous. They were "weak," for they had no power to rescue man from condemnation, and they could not save him from sin. They were "beggarly," for they brought no endowment of the heavenly riches. By these epithets Paul signifies that rites, ordinances, sacrifices, observance of days and seasons belonged to the elementary stages of the Jewish religion, which had now attained its end and purpose in the coming of Christ and His work. These things were necessary at the time they were divinely instituted, but the time had come when they were no longer required. They contained and conveyed an elementary knowledge, and were intended, from the first, to lead to an advance in the moral and spiritual life, which is now revealed in Christ.

It has been thought by some that what is meant by "elements" or "rudiments" in Galatians and Colossians is the physical elements, presided over by angels, and that this is in some way connected with the worship of angels, to which Paul refers in Col 2:18. The Jews believed that there were, angels of fire and of the wind, and of the other physical elements. The apostle therefore wished to show the foolishness of the worship of angels and of the heavenly bodies which they were supposed to control.

This latter meaning of the term is a possible, but not a probable one. The interpretation, already first given, which understands "elements" to mean the ordinances of Jewish legalism, is most in harmony with the gospel and with the teaching of Paul. "This is probably the correct interpretation, both as simpler in itself and as suiting the context better. Paul seems to be dwelling still on the rudimentary character of the law, as fitted for an earlier stage in the world's history" (Lightfoot, Commentary on Galatians, 167).

In Col 2:8 the King James Version Paul writes, "Beware lest any man spoil you

after the rudiments of the world, and not after Christ"; and in Col 2:20, the King James Version "Wherefore if ye be dead with Christ from the rudiments of the

world, why are ye subject to ordinances?" The meaning of the term here is the elements of religious training, the ceremonial precepts of the Jewish Law. In Colossians and Galatians the meaning is that the systems of the false teachers, both in Colosse and in Galatia, laid stress on Jewish ritual, ceremonial law and ascetic observances—things of this world, belonging to the visible sphere, things elementary, and intended, so far as the Jewish Law is concerned, simply as a preparation for the coming of Christ. Such were the rudiments of the world, so far as their source was Jewish. On their heathen side they were still more decidedly anti-Christian. Both of these tendencies, Jewish and heathen, were "not according to Christ." For Christ Himself who atoned for sin, and who now lives and reigns, delivers believers from all such methods, as well as from the need of them.

John Rutherford

RUE

roo (peganon): One of the plants mentioned in Lu 11:42 as subject to tithe: in the parallel passage, Mt 23:23, anise and cummin are mentioned. *Ruta graveolens* (Natural Order, Rutaceae) is the official rue, and a very similar species, *R. chalepensis*, is indigenous. Rue is a small shrub growing 2 to 4 ft. high with a heavy

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odor, disagreeable to Westerners, but a favorite with Orientals. A sprig of rue is often fixed on a child's cap or clothes as a kind of charm.

RUFUS

roo'-fus (Rhouphos): The name is mentioned twice:

(1) Simon of Cyrene, who was compelled to bear the cross of Jesus, is "the father of Alexander and Rufus" (Mr 15:21);

(2) Paul sends greetings to Roman Christians, "Rufus the chosen in the Lord, and his mother and mine" (Ro 16:13).

Rufus was well known among those for whom Mark primarily wrote his Gospel, and according to tradition this was the Christian community at Rome. There seems no reason to doubt, therefore, that the Rufus of Mark and the Rufus of Paul are the same person. The name, meaning "red," "reddish," was, however, one of the commonest of slave names; the identification of these two is therefore merely a conjecture. The Rufus whom Paul greets is "the chosen in the Lord," i. e. "that choice Christian" (Denhey). Since all Christians are "chosen," this title must express some distinction. The mother of Rufus had played the mother's part to Paul on some occasion of which we are ignorant, hence the phrase "his mother and mine" (compare Mr 10:30).

S. F. Hunter

RUG

rug: Alternative rendering of a word (semikhah) in Jud 4:18 the Revised Version (British and American), "mantle" the King James Version. The translation is doubtful; Oxford Hebrew Lexicon; see Brown, Driver, and Briggs gives "rug or thick coverlet (?)."

RUHAMAH

roo-ha'-ma, roo-ha'-ma: See LO-RUHAMA, the symbolical name of Hosea's daughter (Ho 1:6,8).

RUIN

roo'-in (haricah, etc.; rhegma): "Ruin," the translation of haricah (Am 9:11; compare Ac 15:16, where the Revised Version (British and American) Greek text, ta katestrammena), and of a number of other Hebrew words: in Lu 6:49 rhegma, "breakage," is used both in a literal sense (Isa 23:13; 25:2, of fallen buildings; Eze 27:27; 31:13, of a state or people; Lu 6:49, of a house, etc.) and with a moral significance (Pr 26:28). the Revised Version margin correctly renders mikshol in Eze 18:30 "stumblingblock" (the King James Version "ruin"), and the Revised Version (British and American) in Eze 21:15 "stumblings" (the King James Version "ruins"). The Revised Version (British and American) has "ruins" for the King James Version "desolations" in Eze 9:9, margin "waste places"; Ps 74:3; "in their ruins" for "with

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their mattocks" (2Ch 34:6, margin "' with their axes.' The Hebrew is obscure"); "midst of the ruin" for "desolation" (Job 30:14); "their ruin" for "their wickedness" (Pr 21:12). "Ruinous" is the translation of mappalah (Isa 17:1) and of natsah (2Ki 19:25; Isa 37:26).

W. L. Walker

RULER

rool'-er:

1. In the Old Testament:

(1) moshel, "ruler," "prince," "master" (tyrant), applied to Joseph in Egypt (Ge 45:8; compare Ps 105:21); to the Philistines (Jud 15:11); to David's descendants, the future kings of Israel (2Ch 7:18; compare Jer 33:26); to Pharaoh (Ps 105:20); to a wicked prince, a tyrant (Pr 28:15; compare Isa 14:5; 49:7); to theocratic king, the Messiah (Mic 5:2); it is often used in general (Pr 6:7; 23:1; 29:12; Ec 10:4; Isa 16:1, etc.).

(2) naghidh, "leader," "noble" (nobles), "prince." In a number of instances the Revised Version (British and American) renders it "prince," where the King James Version has ruler (1Sa 25:30; 2Sa 6:21; 1Ki 1:35, etc.). It is used of Azrikam having charge of the palace of King Ahaz (2Ch 28:7, "governor" of the house, the King James Version); of Azariah (Seraiah, Ne 11:11), who is called the "ruler of the house of God" (1Ch 9:11; compare 2Ch 31:13); he was the leader of a division or group of priests. In 2Ch 35:8 the names of three others are given (Hilkiah, Zechariah and Jehiel).

(3) nasi, "prince" (so Nu 13:2, the King James Version "ruler"); generally speaking, the nasi' is one of the public authorities (Ex 22:28); the rulers of the congregation (Ex 16:22; compare 34:31); "The rulers brought the onyx

stones" (Ex 35:27), as it was to be expected from men of their social standing and financial ability: "when a ruler (the head of a tribe or tribal division) sinneth" (Le 4:22).

(4) caghan, the representative of a king or a prince; a vice-regent; a governor; then, in the times of Ezra and Nehemiah, a leader or principal of the people of Jerusalem under the general supervision of these two men. The English Versions of the Bible renders it "ruler" (Eze 23:12,23), "deputy" (Jer 51:23,28,57), and, in most cases, "ruler" with "deputy" in margin (Ezr 9:2; Ne 2:16; 4:14,19; 5:7,17; 7:5; 12:40; 13:11; Isa 41:25; Eze 23:6) always used in plural

(5) qatsin, "a judge" or "magistrate" (Isa 1:10; 3:6,7; 22:3; Mic 3:1,9); "a military chief" (Jos 10:24).

(6) rodheh, one having dominion: "There is little Benjamin their ruler" (Ps 68:27); the meaning is obscure; still we may point to the facts that Saul, the first one to conquer the heathen (1Sa 14:47 f), came of this the smallest of all the tribes, and that within its boundaries the temple of Yahweh was erected.

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William Baur

RULER OF THE FEAST

(architriklinos; the King James Version governor): The word occurs in the New Testament in the account of the wedding feast in Cana of Galilee (Joh 2:8,9). According to Ecclesiasticus (32:1) it was customary to appoint a "master of the ceremonies" from among the invited guests. It was his duty to determine the places of the guests, to see that the ordinary rules of etiquette were observed, etc., and generally to supervise the arrangements. The Revised Version margin "steward" is possible if the "governor of the feast" meant the "head waiter" (Merx renders "head servant of the feast"), and not one of the guests appointed for the purpose. But the context is in favor of the view that the person in question was one of the prominent guests—an intimate friend or relative of the host.

See RULER, 2, (2).

T. Lewis

RULER OF THE SYNAGOGUE

See RULER, 3, (1), (2).

RULERS OF THE CITY

See RULER, 1, (8), 2, (2), 3, (5).

RUMAH

roo'-ma (rumah; Codex Vaticanus Rhouma; Codex Alexandrinus Rhuma): To this place belonged Pedaiah whose daughter Zebudah (the Revised Version

(British and American) "Zebidah") entered the harem of Josiah, king of Judah, and became the mother of Jehoiakim (2Ki 23:36). Josephus (Ant., X, v, 2) calls the place Abouma, but this is an obvious clerical error for Arouma. This suggests a possible identification with Arumah (Jud 9:41), which lay not far from Shechem. Another possible identification is with the Rumah mentioned by Josephus (BJ, III, vii, 21) in Galilee (compare Neubauer, Geog. du Talmud, 203), which may be identical with the modern Khirbet Rumeh, about 3 miles North of Seffuriyeh. Some, however, would identify Rumah with Dumah of Jos 15:52, where the substitution of "r" for "d" is supported by the Septuagint (Rheuma), possibly represented by the modern Domeh, about 13 miles Southeast of Beit Jibrin. This of course was in the territory of Judah, and no question of jus connubium is involved, such as might arise in the case of a Galilean site.

W. Ewing

RUMP

rump: the King James Version uses this word as translation of 'alyah (Ex 29:22; Le 3:9; 7:3; 8:25; 9:19), where the Revised Version (British and American) correctly

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renders "fat tail." Reference is here had to the broad tail of the Syrian sheep, which occasionally weighs as much as 20 lbs., and is considered one of the daintiest portions of mutton. It was one of those portions of the peace and trespass offering which were not eaten by the priest or the sacrificer, but which with other choice portions were waved before the Lord and wholly burnt on the altar as a sweet savor unto Yahweh.

RUNAGATE

run'-a-gat: A runaway: "The runagates continue in scarceness" (Ps 68:6, Prayer Book Version, the Revised Version (British and American) "The rebellious dwell in a parched land").

RUNNER

run'-er.

See GAMES.

RUSH

(1) (gome'; papyrus, "bulrushes," margin "papyrus" (Ex 2:3); "rush," margin "papyrus" (Job 8:11); "papyrus," the King James Version "rush" (Isa 18:2); "rushes" (Isa 35:7)): This is almost certainly the famous papyrus, *Cyperus papyrus* (Natural Order, Cyperaceae), known in Arabic as babir (whence comes our word "paper"). This plant, the finest of the sedges, flourishes plentifully in Upper Egypt; in Palestine there is a great mass of it growing in the marsh to the North of Lake Huleh, and it also occurs on the Lake of Galilee and the Jordan. Light boats of plaited papyrus have been used on the Nile from ancient times and are mentioned by many writers (compare Ex 2:3; Isa 18:2).

(2) ('aghmon, "rope," margin "Hebrew 'a rope of rushes,' " the King James

Version "hook" (Job 41:2): "(burning) rushes," the King James Version "caldrion" (Job 41:20); "rush," the King James Version "bulrush" (Isa 58:5); "rush" in Isa 9:14; 19:15, used of the humble and lowly folk as contrasted with the "palm branch," the highest class): The word 'aghmon comes from 'agham, meaning a marsh (see POOL), being transferred from the place of the things growing there. The word doubtless includes not only the rushes—of which there are several kinds in Palestine—but also members of the sedge family, the Cyperaceae.

See also REED.

E. W. G. Masterman

RUST

rust (chel'ah; brosis): Strictly speaking rust is the red oxide of iron formed by the corrosion of that metal, but by extension it has come to mean corrosion produced on any metal. Chel'ah is translated "rust" in Eze 24:11,12. This rendering is probably based on 24:11. Copper caldrons are still used in Bible lands. Such vessels must be

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constantly watched when on the fire to guard against the possibility of their becoming dry. If this should happen the contents, whatever they may be, and the vessel itself will be injured. The copper of the caldron oxidizes and scales off in black or brownish scales, or rust. *ios*, was used in Greek to denote the corroding of metals. In Jas 5:3 occurs, "Your gold and your silver are rusted; and their rust shall eat your flesh as fire." The writers must have had in mind the actions of chemicals upon these metals which formed some such compound as the caustic silver nitrate.

Brosis, literally, "eating," which occurs in Mt 6:19,20, may refer to the diseases which attack such vegetation as wheat, grapes, cucumbers, etc. In no country is the saying "where moth and rust consume" (Mt 6:19) more true than in Syria. Any metal subject to corrosion seems to rust faster in that country than anywhere else. There are also many rusting fungi which the people have not learned to destroy and which do much damage to the crops.

See also SCUM.

James A. Patch

RUTH

ruth (ruth; Rhouth): The name Ru is found in the Old Testament only in the book which is so entitled. It is a contraction for re'uth perhaps signifying "comrade," "companion" (feminine; compare Ex 11:2, "every woman of her neighbor"). OHL, 946, explains the word as an abstract noun = "friendship." The Book of Ru details the history of the one decisive episode owing to which Ru became an ancestress of David and of the royal house of Judah. From this point of view its peculiar interest lies in the close friendship or alliance between Israel and Moab, which rendered such a connection possible. Not improbably also there is an allusion to this in the name itself.

1. History:

The history lies in the period of the Judges (Ru 1:1), at the close of a great famine in the land of Israel. Elimelech, a native of Bethlehem, had, with his wife Naomi and two sons, taken refuge in Moab from the famine. There, after an interval of time which is not more precisely defined, he died (Ru 1:3), and his two sons, having married women of Moab, in the course of a further ten years also died, and left Orpah and Ru widows (Ru 1:5). Naomi then decided to return to Palestine, and her two daughters-in-law accompanied her on her way (Ru 1:7). Orpah, however, turned back and only Ru remained with Naomi, journeying with her to Bethlehem, where they arrived "in the beginning of barley harvest" (Ru 1:22). The piety and fidelity of Ru are thus early exhibited in the course of the narrative, in that she refused to abandon her mother-in-law, although thrice exhorted to do so by Naomi herself, on account of her own great age and the better prospects for Ru in her own country. Orpah yielded to persuasion, and returned to Moab; but Ru remained with Naomi.

At Bethlehem Ru employed herself in gleaning in the field during the harvest and was noticed by Boaz, the owner of the field, a near kinsman of her father-in-law Elimelech. Boaz gave her permission to glean as long as the harvest continued; and told her that he had heard of her filial conduct toward her mother-in-law. Moreover,

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he directed the reapers to make intentional provision for her by dropping in her way grain from their bundles (Ru 2:15 f). She was thus able to return to Naomi in the evening with a whole ephah of barley (Ru 2:17). In answer to questioning she explained that her success in gleaning was due to the good-will of Boaz, and the orders that he had given. She remained accordingly and gleaned with his maidens throughout the barley and wheat harvest, making her home with her mother-in-law (Ru 2:23). Naomi was anxious for the remarriage of Ruth, both for her sake and to secure compliance with the usage and law of Israel; and sent her to Boaz to recall to him his duty as near kinsman of her late husband Elimelech (Ru 3:1 f). Boaz acknowledged the claim and promised to take Ru in marriage, failing fulfillment of the legal duty of another whose relationship was nearer than that of Boaz himself (Ru 3:8-13). Naomi was confident that Boaz would fulfill his promise, and advised Ru to wait in patience.

Boaz then adopted the customary and legal measures to obtain a decision. He summoned the near kinsman before ten elders at the gate of the city, related to him the circumstances of Naomi's return, with her desire that Ru should be married and settled with her father-in-law's land as her marriage-portion, and called upon him to declare his intentions. The near kinsman, whose name and degree of relationship are not stated, declared his inability to undertake the charge, which he renounced in legal form in favor of Boaz according to ancient custom in Israel (Ru 4:6). Boaz accepted the charge thus transferred to him, the elders and bystanders bearing witness and pronouncing a formal blessing upon the union of Boaz and Ru (4:9-12). Upon the birth of a son in due course the women of the city congratulated Naomi, in that the continuance of her family and house was now assured, and the latter became the child's nurse. The name of Obed was given to the boy; and Obed through his son Jesse became the grandfather of David (compare Mt 1:5,6; Lu 3:31,32).

2. Interest and Importance of the Narrative:

Thus, the life and history of Ru are important in the eyes of the narrator because

she forms a link in the ancestry of the greatest king of Israel. From a more modern point of view the narrative is a simple idyllic history, showing how the faithful loving service of Ru to her mother-in-law met with its due reward in the restored happiness of a peaceful and prosperous home-life for herself. Incidentally are illustrated also ancient marriage customs of Israel, which in the time of the writer had long since become obsolete. The narrative is brief and told without affectation of style, and on that account will never lose its interest. It has preserved moreover the memory of an incident, the national significance of which may have passed away, but to which value will always be attached for its simplicity and natural grace.

For the literature, see RUTH, THE BOOK OF.

A. S. Geden

RUTH, THE BOOK OF

1. Order in the Canon:

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necessarily imply that the composition of Ru was later than that of Deuteronomy, in which the laws and rights of the succession are enjoined, or that the writer of the former work was acquainted with the latter in its existing form. Slight differences of detail in the procedure would seem to suggest the contrary. On the other hand, the motive of the book in the exhibition of the ancestry of David's house would have lost its significance and *raison d'être* with the death or disappearance of the last ruler of David's line in the early period of the return from Babylon (compare Zec 4:9). The most probable date therefore for the composition of the book would be in the later days of the exile, or immediately after the return. There is no clue to the authorship. The last four verses, giving the genealogy from Perez to David (compare 1Ch 2:4-15; Mt 1:3-6; Lu 3:31-33), are generally recognized as a later addition.

4. Ethical Teaching:

The ethical value of the Book of Ru is considerable, as setting forth an example of steadfast filial piety. The action of Ru in refusing to desert her mother-in-law and persevering in accompanying her to her own land meets with its due reward in the prosperity and happiness which become hers, and in the honor which she receives as ancestress of the royal house of David. The writer desires to show in the person and example of Ru that a sincere and generous regard for the claims of duty and affection leads to prosperity and honor; and at the same time that the principles and recompense of righteous dealing are not dependent upon race, but are as valid for a Moabitess as for a Jew. There is no distinctive doctrine taught in the book. It is primarily historical, recording a decisive incident in the origin of David's house; and in the second place ethical, indicating and enforcing in a well-known example the advantage and importance of right dealing and the observance of the dictates of filial duty. For detailed contents see preceding article.

LITERATURE. English commentaries upon the Book of Ru are naturally not numerous. Compare G. W. Thatcher, "Judges and Ruth," in (New) Century

Bible;
R.A. Watson, in *Expositor's Bible*; the most recent critical commentary. is by L. B. Wolfenson in *AJSL*, XXVII (July, 1911), 285 ff, who defends the early date of the book. See also the relevant articles in *Jew Encyclopedia*, *HDB*, *EB*, and *Driver*, *LOT*, 6, 454 ff.

A. S. Geden

RYE

ri.

See *SPELT*.

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SABACHTHANI

sat-bak'-tha-ne.

See ELI, ELI, LAMA, SABACHTHANI.

SABACO; SABAKON

sab'-a-ko, sab'-a-kon.

See SO.

SABAEANS

sa-be'-anz (shebha'im (Joe 3:8 the King James Version), cebha'-im; Sabaeim, Sebaeim (Isa 45:14); read cabha'im, but rendered as though from cabha'," to imbibe," hence, "drunkards"; oinomenoi, "wine-drunken" (Eze 23:42 the King James Version)):

1. Forms of the Word:

"Sabaeans" is also the translation of the name of the country itself (shebha') in Job 1:15; 6:19. This last, which is the root of shebha'im, is regarded by Arabists as coming from that root with the meaning of "to take captive," though seba'a, "he raided" (compare Job 1:15), has also been suggested.

2. Two Different Races:

As Sheba is said in Ge 10:7; 10:28; and 25:3 respectively to have been

(1) a son of Raamah, the 4th son of Cush;

(2) the 10th son of Joktan, son of Eber;

(3) the 1st son of Jokshan, 2nd son of Abraham and Keturah, at least two nationalities of this name are implied. The former were identified by Josephus (Ant., II, x, 2) with the tall people of Saba in Upper Egypt, described by him as a city of Ethiopia, which Moses, when in the service of the Egyptians, besieged and captured.

3. Semitic Sabeans and Their Commerce:

It is the Semitic Sabeans, however, who are the best known, and the two genealogies attributed to them (Joktan-Eber and Jokshan-Abraham) seem to imply two settlements in the land regarded as that of their origin. As Ezekiel (27:23) mentions Haran (Hirran), Canneh (Kannah), and Eden (Aden) as being connected with Sheba, and these three places are known to have been in Southern Arabia, their Semitic parentage is undoubted. The Sabeans are described as being exporters of gold (Isa 60:6; Ps 72:15), precious stones (Eze 27:23), perfumes (Jer 6:20; Isaiah and Ezekiel), and if

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the rendering "Sabaeans" for Joe 3 (4):8 be correct, the Sebaim, "a nation far off," dealt in slaves.

See SEBA; SHEBA; TABLE OF NATIONS.

T. G. Pinches

SABANNEUS

sab-a-ne'-us (Codex Vaticanus Sabannaious; Codex Alexandrinus Bannaious; the King James Version Bannaia, following the Aldine): One of the sons of Asom who had married strange wives (1 Esdras 9:33) = "Zabad" in Ezr 10:33.

SABANNUS

sa-ban'-nus (Sabannos; the King James Version Sabban): The father of Moeth, one of the Levites to whom the silver and gold were delivered (1 Esdras 8:63). "Moeth the son of Sabannus" stands in the position of "Noadiah the son of Binnui," in Ezr 8:33.

SABAOTH

sab'-a-oth, sa-ba'-oth.

See GOD, NAMES OF, III, 8; LORD OF HOSTS.

SABAT

sa'-bat: the King James Version = the Revised Version (British and American) SAPHAT, (2) (which see).

SABATEUS

sab-a-te'-us (Codex Alexandrinus Sabbataias; Codex Vaticanus Abtaios; the King James Version Sabateas): One of the Levites who "taught the law of the Lord" to the multitude (1 Esdras 9:48) =" Shabbethai" in Ne 8:7.

SABATHUS

sab'-a-thus (Sabathos; the King James Version Sabatus): An Israelite who put away his "strange wife" (1 Esdras 9:28) =" Zabad" in Ezr 10:27.

SABATUS

sab'-a-tus: the King James Version = the Revised Version (British and American) SABATHUS (which see).

SABBAN

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sab'-an: the King James Version = the Revised Version (British and American)
SABANNUS (which see).

SABBATEUS

sab-a-te'-us (Sabbataios; the King James Version Sabbatheus): One of the three (or rather two, for "Levis" = Levite) "assessors" in the investigation held concerning "foreign wives" (1 Esdras 9:14) = "Shabbethai the Levite" in [Ezr 10:15](#). He is probably the "Sabateus," one of the Levites who expounded the Law (1 Esdras 9:48), and so = the "Shabbethai" in Ne 8:7.

SABBATH

sab'-ath (shabbath, shabbathon; sabbaton, ta sabbata; the root shabhath in Hebrew means "to desist," "cease," "rest"):

I. ORIGIN OF THE SABBATH

1. The Biblical Account
2. Critical Theories

II. HISTORY OF THE SABBATH AFTER MOSES

1. In the Old Testament
2. In the Inter-Testamental Period
3. Jesus and the Sabbath
4. Paul and the Sabbath

LITERATURE

The Sabbath was the day on which man was to leave off his secular labors and keep a day holy to Yahweh.

I. Origin of the Sabbath.

1. The Biblical Account:

The sketch of creation in Ge 1:1-2:3 closes with an impressive account of the hallowing of the 7th day, because on it God rested from all the work which He had made creatively. The word "Sabbath" does not occur in the story; but it is recognized by critics of every school that the author (P) means to describe the Sabbath as primeval. In Ex 20:8-11 (ascribed to JE) the reason assigned for keeping the 7th day as a holy Sabbath is the fact that Yahweh rested after the six days of creative activity. Ex 31:17 employs a bold figure, and describes Yahweh as refreshing Himself ("catching His breath") after six days of work. The statement that God set apart the 7th day for holy purposes in honor of His own rest after six days of creative activity is

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creation" (Ga 6:15 margin). "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph 2:10).

A concrete illustration of this gospel meaning of the Sabbath is found in the deliverance of Israel from Egypt. The same creative power which wrought in the beginning was exercised in the signs and miracles which preceded their deliverance, and in those miracles, such as the opening of the Red Sea, the giving of the manna, and the water from the rock, which attended the journeyings of the Israelites. In consequence of these manifestations of creative power in their behalf, the children of Israel were instructed to remember in their observance of the Sabbath that they were bondsmen in the land of Egypt. Israel's deliverance from Egypt is the type of every man's deliverance from sin; and the instruction to Israel concerning the Sabbath shows its true significance in the gospel of salvation from sin, and the new creation in the image of God.

Furthermore, the seventh-day Sabbath is the sign of both the divinity and the deity of Christ. God only can create. He through whom this work is wrought must be one with God. To this the Scriptures testify: "In the beginning was the Word, and the Word was God. All things were made through him; and without him was not anything made that hath been made." But this same Word which was with God, and was God, "became flesh, and dwelt among us" (Joh 1:1,3,14). This is the eternal Son, "in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Eph 1:7). To the Christian the Sabbath, which was the sign and memorial of that divine power which wrought through the eternal Word in the creation of the heaven and the earth, becomes the sign of the same power working through the same eternal Son to accomplish the new creation, and is thus the sign of both the divinity and the deity of Christ.

Inasmuch as the redemptive work finds its chiefest expression in the cross of

Christ, the Sabbath, which is the sign of that redemptive work, becomes the sign of the cross.

Seventh-Day Adventists teach and practice the observance of the Sabbath, not because they believe in salvation through man's effort to keep the law of God, but because they believe in that salvation which alone can be accomplished by the creative power of God working through the eternal Son to create believers anew in Christ Jesus.

Seventh-Day Adventists believe, and teach, that the observance of any other day than the seventh as the Sabbath is the sign of that predicted apostasy in which the man of sin would be revealed who would exalt himself above all that is called God, or that is worshipped.

Seventh-Day Adventists believe, and teach, that the observance of the true Sabbath in this generation is a part of that gospel work which is to make ready a people prepared for the Lord.

W. W. Prescott

SABBATH DAY'S JOURNEY

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jur'-ni (sabbatou hodos): Used only in Ac 1:12, where it designates the distance from Jerusalem to the Mount of Olives, to which Jesus led His disciples on the day of His ascension. The expression comes from rabbinical usage to indicate the distance a Jew might travel on the Sabbath without transgressing the Law, the command against working on that day being interpreted as including travel (see Ex 16:27-30). The limit set by the rabbis to the Sabbath day's journey was 2,000 cubits from one's house or domicile, which was derived from the statement found in Jos 3:4 that this was the distance between the ark and the people on their march, this being assumed to be the distance between the tents of the people and the tabernacle during the sojourn in the wilderness. Hence, it must have been allowable to travel thus far to attend the worship of the tabernacle. We do not know when this assumption in regard to the Sabbath day's journey was made, but it seems to have been in force in the time of Christ. The distance of the Mount of Olives from Jerusalem is stated in Josephus (Ant., XX, viii, 6) to have been five stadia or furlongs and in BJ, V, ii, 3, six stadia, the discrepancy being explained by supposing a different point of departure. This would make the distance of the Sabbath day's journey from 1,000 to 1,200 yards, the first agreeing very closely with the 2,000 cubits. The rabbis, however, invented a way of increasing this distance without technically infringing the Law, by depositing some food at the 2,000-cubit limit, before the Sabbath, and declaring that spot a temporary domicile. They might then proceed 2,000 cubits from this point without transgressing the Law.

And in some cases even this intricacy of preparation was unnecessary. If, for instance, the approach of the Sabbath found one on his journey, the traveler might select some tree or some stone wall at a distance of 2,000 paces and mentally declare this to be his residence for the Sabbath, in which case he was permitted to go the 2,000 paces to the selected tree or wall and also 2,000 paces beyond, but in such a case he must do the work thoroughly and must say: "Let my Sabbath residence be at the trunk of that tree," for if he merely said: "Let my Sabbath residence be under that tree," this would not be sufficient, because the expression would be too general and indefinite (Tractate 'Erubhin 4:7).

Other schemes for extending the distance have been devised, such as regarding the quarter of the town in which one dwells, or the whole town itself, as the domicile, thus allowing one to proceed from any part of the town to a point 2,000 cubits beyond its utmost limits. This was most probably the case with walled towns, at least, and boundary stones have been found in the vicinity of Gaza with inscriptions supposed to mark these limits. The 2,000-cubit limits around the Levitical cities (Nu 35:5) may have suggested the limit of the Sabbath day's journey also. The term came to be used as a designation of distance which must have been more or less definite.

H. Porter

SABBATH, COURT OF THE

See COVERED WAY.

SABBATH, DAY BEFORE THE

See DAY BEFORE THE SABBATH.

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SABBATH, MORROW AFTER THE

See MORROW AFTER THE SABBATH.

SABBATH, SECOND AFTER THE FIRST

(sabbaton deuteropton (Lu 6:1), literally, "the second-first sabbath," of the Revised Version margin): We will mention only a few of the explanations elicited by this expression.

(1) It was the first Sabbath in the second year of a 7-year cycle comprising the period from one Sabbatic year to the other;

(2) the first Sabbath after the second day of Passover, i.e. the first of the seven Sabbaths the Hebrews were to "count unto" themselves from "the morrow after the sabbath" (the day after Easter) until Pentecost (Le 23:15);

(3) the first Sabbath in the Jewish ecclesiastical year (about the middle of March), the first Sabbath in the civil year (about the middle of September) being counted as the "first-first" Sabbath;

(4) the term deuteropton, is a monstrous combination of the words deuteros, "second," and ptos, "first," attributable to unskillful attempts at textual emendation on the part of copyists. This supposition would, of course, render unnecessary all other efforts to unravel the knotty problem, and, as a matter of fact, deuteropton is omitted by many manuscripts (including Codex Sinaiticus and Codex Vaticanus). To those not feeling inclined to accept this solution we would suggest the first of the above-named explanations as the most natural and probable one.

William Baur

SABBATH-BREAKING

sab'-bath-brak'-ing.

See CRIMES; PUNISHMENTS.

SABBATHEUS

sab-a-the'-us: the King James Version = the Revised Version (British and American) SABBATEUS (which see).

SABBATHS, OF YEARS

sab'-aths, (shabbethoth shanim; anapauseis eton (Le 25:8)): The seven sabbatic years preceding the Year of Jubilee.

See SABBATICAL YEAR; JUBILEE YEAR; ASTRONOMY, sec. I, 5.

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SABBATICAL YEAR

sa-bat'-ik-al, shenath shabbathon; eniautos anapauseos, "a year of solemn rest"; or shabbath shabbathon; sabbata anapausis, "a sabbath of solemn rest" (Le 25:4); or shehath ha-shemittah; etos tes apheseos, "the year of release" (De 15:9; 31:10)):

1. Primary Intention:

We find the first rudiments of this institution in the so-called Covenant Book (Ex 21-23). Its connection with the day of rest (Sabbath) is obvious, although it strikes us as somewhat remarkable that in Ex 23:10-12 the regulation regarding the 7th year should precede the statute respecting the 7th day. Still it seems natural that after the allusion in verse 9, "Ye were sojourners in the land of Egypt," the Covenant Book should put in a good word for the poor in Israel (verse 11: "Let it rest and lie fallow, that the poor of thy people may eat"). Even the beasts of the field are remembered (compare Jon 4:11).

We must, therefore, conclude that in this early period of the history of Israel the regulation regarding the 7th year was primarily intended for the relief of the poor and for the awakening of a sense of responsibility in the hearts of those better provided with the means of subsistence. It would be wrong, however, to deny its Sabbatic character, for the text says expressly, "But in the 7th year thou shalt let it rest" (literally, "thou shalt release it"), implying that the land was entitled to a rest because it needed it; it must be released for a time in order to gain fresh strength and insure its future fertility. Two motives, then, present themselves most clearly, one of a social, the other of an economic character, and both are rooted in God's dealings with Israel (compare Ex 21:1).

2. Mosaic Legislation Humane:

Another evidence of the humane spirit pervading the Mosaic Law may be found in Ex 21:2-6 where, in the case of a Hebrew slave, the length of his servitude is limited to six years. The connection with the idea of the Sabbath is evident, but we fail to detect here any reference to the Sabbatical year. It is clear that the 7th year in which a slave might be set free need not necessarily coincide with the Sabbatical year, though it might, of course. The same is true of De 15:12-18; it has nothing to do with the Sabbatical year. On the other hand it is reasonable to assume that the "release" mentioned in De 15:1-3 took place in the Sabbatical year; in other words, its scope had been enlarged in later years so as to include the release from pecuniary obligation, i.e. the remission of debts or, at least, their temporary suspension. This means that the children of Israel were now developing from a purely agricultural people to a commercial nation. Still the same spirit of compassion for the poor and those struggling for a living asserts itself as in the earlier period, and it goes without saying that the old regulation concerning the release of the land in the 7th year was still in force (compare 15:2: "because Yahweh's release hath been proclaimed").

According to De 15:1, this proclamation occurred at the end of every 7 years, or, rather, during the 7th year; for we must be careful not to strain the expression "at the end" (compare 15:9, where the 7th year is called "the year of release"; it is quite natural to identify this 7th year with the Sabbatical year).

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solemn fact that the reestablished nation entered into a covenant to keep the law and to maintain the temple worship (Ne 9:38; 10:32). In 10:31 of the last-named chapter he alludes to the 7th year, "that we would forego the 7th year, and the exaction of every debt." We are not sure of the exact meaning of this short allusion; it may refer to the Sabbatical rest of the land and the suspension of debts.

For a certainty we know that the Sabbatical year was observed by the Jews at the time of Alexander the Great. When he was petitioned by the Samaritans "that he would remit the tribute of the 7th year to them, because they did not sow therein, he asked who they were that made such a petition"; he was told they were Hebrews, etc. (Josephus, Ant, XI, viii, 6).

During Maccabean and Asmonean times the law regarding the Sabbatical year was strictly observed, although it frequently weakened the cause of the Jews (1 Macc 6:49,53; Josephus, Ant, XIII, viii, 1; compare Josephus, Jewish Wars, I, ii, 4; Ant, XIV, x, 6; XV, i, 2). Again we may find references to the Sabbatical year in Josephus,

Ant, XIV, xvi, 2, etc.; Tac. Hist. v.4, etc., all of which testifies to the observance of the Sabbatical year in the Herodian era. The words of Tacitus show the proud Roman's estimate of the Jewish character and customs: "For the 7th day they are said to have prescribed rest because this day ended their labors; then, in addition, being allured by their lack of energy, they also spend the 7th year in laziness."

See also ASTRONOMY, sec. I, 5, (3), (4); JUBILEE YEAR.

William Baur

SABBEUS

sa-be'-us (Sabbaias): In 1 Esdras 9:32, the same as "Shemaiah" in Ezr 10:31.

SABI

sa'-bi:

(1) Codex Alexandrinus Sabei; Codex Vaticanus Tobeis, Fritzache; the King James Version, Sami): Eponym of a family of porters who returned with Zerubbabel (1 Esdras 5:28) =" Shobai" in Ezr 2:42; Ne 7:45.

(2) The King James Version = the Revised Version (British and American) SABIE (which see).

SABIAS

sa-bi'-as (Sabias, Fritzsche, Asabias; the King James Version Assabias): One of the six "captains over thousands" who supplied the Levites with much cattle for Josiah's Passover (1 Esdras 1:9) =" Hashabiah" in 2Ch 35:9.

SABIE

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sa'-bi-e (Sabeie, or Sabie; the King James Version Sabi): In 1 Esdras 5:34 both the King James Version and the Revised Version (British and American), following Codex Alexandrinus, read "the sons of Phacareth, the sons of Sabie" (the King James Version "Sabi") for the "Pochereth-hazzebaim" of Ezr 2:57; Ne 7:59. Codex Vaticanus reads correctly as one proper name: "Phacareth Sabie."

SABTA or SABTAH

sab'-ta (cabhta', cabhtah): Third son of Cush (Ge 10:7 = 1Ch 1:9). A place Sabta is probably to be looked for in South Arabia. Arab geographers give no exact equivalent of the name. Al Bekri (i.65) quotes a line of early poetry in which Dhu 'l Sabta is mentioned, and the context might indicate a situation in Yemamah; but the word is possibly not a proper name. It is usually identified with Saubatha (Ptol., vi.7, 38) or with the Sabota of Pliny (vi.32; xii.32), an old mercantile city in South Arabia celebrated for its trade in frankincense and, according to Ptolemy, possessing 60 temples. It is said also to have been the territory of a king Elisarus, whose name presents a striking resemblance to Dhu 'l-Adhar, one of the "Tubbas" or Himyarite kings of Yemen. Another conjecture is the Saphtha of Ptolemy (vi.7, 30) near the Arabian shore of the Persian Gulf.

A. S. Fulton

SABTECA

sab'te-ka (cabhtekha'; Sabakatha, Sebethacha; the King James Version Sabtechah): The 5th named of the sons of Cush in the genealogy of Ge 10:5-7. In 1Ch 1:8,9 the King James Version reads "Sabtecha," the Revised Version (British and American) "Sabteca." Many conjectures have been made as to the place here indicated. Recently Glazer (Skizze, II, 252) has revived the suggestion of Bochart that it is to be identified with Samydake in Carmania on the East of the Persian Gulf. This seems to rest on nothing more than superficial

resemblance of the names; but the phonetic changes involved are difficult. Others have thought of various places in Arabia, toward the Persian Gulf; but the data necessary for any satisfactory decision are not now available.

W. Ewing

SACAR

sa'-kar (sakhar):

(1) Father of Ahiam, a follower of David (1Ch 11:35, Codex Vaticanus Achar; Codex Alexandrinus Sachar = "Sharar" of 2Sa 23:33; Sharar is favored as the original reading).

(2) Eponym of a family of gatekeepers (1Ch 26:4).

SACKBUT

sak'-but.

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See MUSIC, III, 1, (f).

SACKCLOTH

sak'-kloth.

See BURIAL.

SACRAMENTS

sak'-ra-ments:

1. The Term:

The word "sacrament" comes from the Latin sacramentum, which in the classical period of the language was used in two chief senses:

- (1) as a legal term to denote the sum of money deposited by two parties to a suit which was forfeited by the loser and appropriated to sacred uses;
- (2) as a military term to designate the oath of obedience taken by newly enlisted soldiers.

Whether referring to an oath of obedience or to something set apart for a sacred purpose, it is evident that sacramentum would readily lend itself to describe such ordinances as Baptism and the Lord's Supper. In the Greek New Testament, however, there is no word nor even any general idea corresponding to "sacrament," nor does the earliest history of Christianity afford any trace of the application of the term to certain rites of the church. Pliny (circa 112 AD) describes the Christians of Bithynia as "binding themselves by a sacramentum to commit no kind of crime" (Epistles x.97), but scholars are now pretty generally agreed that Pliny here uses the word in its old Roman sense of an oath or solemn

obligation, so that its occurrence in this passage is nothing more than an interesting coincidence.

It is in the writings of Tertullian (end of 2nd and beginning of 3rd century) that we find the first evidence of the adoption of the word as a technical term to designate Baptism, the Lord's Supper, and other rites of the Christian church. This Christian adoption of sacramentum may have been partly occasioned by the evident analogies which the word suggests with Baptism and the Lord's Supper; but what appears to have chiefly determined its history in this direction was the fact that in the Old Latin versions (as afterward in the Vulgate) it had been employed to translate the Greek musterion, "a mystery" (e.g. Eph 5:32; 1Ti 3:16; Re 1:20; 17:7)—an association of ideas which was greatly fostered in the early church by the rapidly growing tendency to an assimilation of Christian worship with the mystery-practices of the Greek- Roman world.

2. Nature and Number:

Though especially employed to denote Baptism and the Lord's Supper, the name "sacraments" was for long used so loosely and vaguely that it was applied to facts and

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recollection of intercourse with Jesus at table, and the necessity felt for recalling His death, is precluded" (Weizsacker, Apostolic Age, II, 279). That the simple historical supper of Jesus with His disciples in the upper room was converted by Paul into an institution for the Gentile and Jewish churches alike is altogether inconceivable. The primitive church had its bitter controversies, but there is no trace of any controversy as to the origin and institutional character of the Lord's Supper.

4. Efficacy:

In the New Testament the sacraments are presented as means of grace. Forgiveness (Ac 2:38), cleansing (Eph 5:25 f), spiritual quickening (Col 2:12) are associated with Baptism; the Lord's Supper is declared to be a participation in the body and blood of Christ (1Co 10:16). So far all Christians are agreed; but wide divergence shows itself thereafter. According to the doctrine of the Roman church, sacraments are efficacious *ex opere operato*, i.e. in virtue of a power inherent in themselves as outward acts whereby they communicate saving benefits to those who receive them without opposing any obstacle. The Reformed doctrine, on the other hand, teaches that their efficacy lies not in themselves as outward acts, but in the blessing of Christ and the operation of His Spirit, and that it is conditioned by faith in the recipient. The traditional Lutheran doctrine agrees with the Reformed in affirming that faith is necessary as the condition of saving benefits in the use of the sacraments, but resembles the Roman teaching in ascribing the efficacy of Baptism and the Lord's Supper, not to the attendant working of the Holy Spirit, but to a real inherent and objective virtue resident in them—a virtue, however, which does not lie (as the Roman church says) in the mere elements and actions of the sacraments, but in the power of the divine word which they embody.

See BAPTISM; LORD'S SUPPER.

LITERATURE.

Candlish, *The Christian Sacraments*; Lambert, *The Sacraments in the New Testament*; Bartlet, *Apostolic Age*, 495 ff; Hodge, *Systematic Theology*, III, chapter xx.

J. C. Lambert

SACRIFICE, HUMAN

hu'-man: As an expression of religious devotion, human sacrifice has been widespread at certain stages of the race's development. The tribes of Western Asia were deeply affected by the practice, probably prior to the settlement of the Hebrews in Palestine, and it continued at least down to the 5th century BC. At times of great calamity, anxiety and danger, parents sacrificed their children as the greatest and most costly offering which they could make to propitiate the anger of the gods and thus secure their favor and help. There is no intimation in the Bible that enemies or captives were sacrificed; only the offering of children by their parents is mentioned. The belief that this offering possessed supreme value is seen in Mic 6:6 f, where the sacrifice of the firstborn is the climax of a series of offerings which, in a rising scale of values, are suggested as a means of propitiating the angry Yahweh. A striking example of the rite as actually practiced is seen in 2Ki 3:27, where Mesha the king of

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William Joseph McGlothlin

SACRIFICE, IN THE NEW TESTAMENT, 1

IN THE NEW TESTAMENT

I. TERMS OF SACRIFICE EPITOMIZED

II. ATTITUDE OF JESUS AND NEW TESTAMENT WRITERS TO THE OLD

TESTAMENT SACRIFICIAL SYSTEM

1. Jesus' Attitude

2. Paul's Attitude

3. Attitude of the Author of Hebrews

III. THE SACRIFICIAL IDEA IN THE NEW TESTAMENT

1. Teaching of John the Baptist

2. Teaching of Jesus

3. Teaching of Peter

4. Paul's Teaching

5. Teaching of Hebrews

6. Johannine Teaching

IV. RELATION OF CHRIST'S SACRIFICE TO MAN'S SALVATION

1. Redemption or Deliverance from Curse of Sin

2. Reconciliation

3. Remission of Sins

4. The Cancellation of Guilt

5. Justification or Right Standing with God

6. Cleansing or Sanctification

7. Sonship

V. HOW CHRIST'S SACRIFICE PROCURES SALVATION

1. Jesus' Teaching

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Christ. But we must not press this vicarious idea too far into a system of philosophy of the atonement and claim that the system is the teaching of Paul. The quantitative, commercial idea of transfer is not in Paul's mind. The language of redemption, propitiation, ransom, is largely figurative. We must feel the spiritual truth of a qualitative transfer of sin from man to Christ and of righteousness from Christ to man, and rest the matter there, so far as Paul's teaching goes. Beyond this our conclusions as to substitution as the method of atonement are results of philosophizing on Paul's teaching.

3. Teaching of Hebrews:

The author of Hebrews adds nothing to Paul's teaching respecting the method whereby Christ's sacrifice operates in saving men. His purpose to produce an apology showing forth the superior efficacy of Christ's high-priestly sacrifice over that of the Aaronic priesthood fixes his first thought on the efficacy of the sacrifice rather than on its mode of operation. He does use the words "redemption" (9:12; compare 9:15), "propitiate" (2:17), and emphasizes the opening up of the heavenly holy of holies by the high-priestly sacrifice of Christ (the way of access to the very presence of God by Christ's death, 10:19,20), which gives us data for forming a system based on a real propitiation for sin and reconciliation of God similar to the Pauline teaching formulated above.

4. Petrine and Johannine Teaching:

Peter asserts that Christ suffered vicariously (1Pe 2:22-24), who, although He "did no sin," "his own self bare our sins in his body upon the tree"; who "suffered for sins once, the righteous for (hyper, not anti) the unrighteous" (1Pe 3:18). But Peter goes no farther than Paul (perhaps not so far) in elaborating how Jesus' vicarious suffering saves the sinner. The Johannine writings contain the propitiatory idea (1 Joh 2:2; 4:10), although John writes to emphasize the incarnation and not the work of the Incarnate One (Joh 1:1-18; 1 Joh 4:2,3).

To sum up the New Testament teachings on the mode or operation: Jesus asserts His vicarious suffering (Mr 10:45; compare Joh 10:11) and hints at the mode of its operation by using the "ransom" figure. Paul, Peter and John teach that Christ's sacrifice was vicarious, and all but Peter suggest the idea of propitiation as to the mode of its operation. There is no direct discussion of what propitiation means.

SACRIFICE, IN THE NEW TESTAMENT, 2

VI. Rationale of the Efficacy of Christ's Sacrifice.

1. Jesus' Teaching:

Jesus emphasizes His voluntary spirit in making the sacrifice. "The Son of man also came to give his life a ransom." The sacrifice was voluntary, not compulsory. God did not force Him to lay down His life; He chose to do so (compare Joh 10:11). But Jesus gives us no philosophy on this or any other element in His sacrifice as being the ground of its efficacy.

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LITERATURE.

In addition to the great comms.—ICC, Allen on "Mt," Gould on "Mk," Sanday-Headlam on "Rom"; Westcott on the Gospel and Epistles of John, and on the Hebrews; Davidson, Delitzsch and Meyer on Hebrews; Meyer on 2 Corinthians; Lightfoot and Abbott on Colossians; and the standard authors of the Biblical Theology of the New Testament, Weiss, Beyschlag, Bovon, Stevens, Sheldon—see the following special works: Cave, Scriptural Doctrine of Sacrifice, Edinburgh, 1890; Simon, Redemption of Man, 1886; G. Milligan, The Theology of the Epistle to the Hebrews, Edinburgh, 1899; Milligan, The Ascension and Heavenly Priesthood of our Lord, London, 1908; W.P. Du Bose, High-Priesthood and Sacrifice; Everett, The Gospel of Paul, Boston, 1893; Burton, Smith, and Smith, Biblical Ideas of Atonement, Chicago, 1909; Denney, The Death of Christ: Its Place and Interpretation in the New Testament, London, 1902; Denney, The Atonement and the Modern Mind, London, 1903; Ritschl, Rechtfertigung und Versöhnung (Justification and Reconciliation), Bonn, 1895-1902, English translations of the Bible, 1900; Menegoz, Theol. del'Ep. aux Hebreux; article "Blood," Hastings, Encyclopedia of Religion and Ethics, by H. Wheeler Robinson; article "Communion with Deity," *ibid.*, by Nathan Soderblom; article "Communion with Deity" (Christian), *ibid.*, by Darwell Stone and D. C. Simpson; article "Expiation and Atonement," *ibid.*, by W. A. Brown (Christian viewpoint), S. R. Driver (Hebrew), H. Loewe (Jewish); article "Redemption from the Curse of the Law," in AJT, October, 1907, by Professor E. D. Burton; article "Some Thoughts as to the Effects of the Death of Christ," in Revelation and The Expositor, October, 1909.

C. B. Williams

SACRIFICE, IN THE OLD TESTAMENT, 1

sak'-ri-fis, sak'-ri-fiz:

IN THE OLD TESTAMENT

I. TERMS AND DEFINITIONS

II. ORIGIN AND NATURE OF SACRIFICES

1. Theory of a Divine Revelation

2. Theories of a Human Origin

(1) The Gift-Theory

(2) The Magic Theory

(3) The Table-Bond Theory

(4) The Sacramental Communion Theory

(5) The Homage Theory

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to go in the wilderness (Ex 3:18; 5:3 ff; 7:16). Pharaoh understood and asked who was to go (Ex 10:8). Moses demanded flocks and herds for the feast (Ex 10:9). Pharaoh would keep the flocks, etc. (Ex 10:24), but Moses said they must offer sacrifices and burnt offerings (Ex 10:25 f).

The sacrifice of the Passover soon occurs (Ex 12:3-11). That the Hebrews had been accustomed to sacrifice their own firstborn at this season has no support and is altogether improbable (Frazer, Golden Bough(3), pt. III, 175 f). The whole ceremony is very primitive and has retained its primitiveness to the end. The choosing of the lamb or kid, the killing at a certain time, the family gathered in the home, the carcass roasted whole, eaten that night, and the remainder, if any, burned, while the feasters had staff in hand, etc., all this was continued. The blood in this case protected from the Deity, and the whole ceremony was "holy" and only for the circumcised. Frazer in his Golden Bough gives a very different interpretation.

11. Of Jethro:

As a priest of Midian, Jethro was an expert in sacrificing. On meeting Moses and the people he offered both 'olah and zebhachim and made a feast (Ex 18:12).

12. Summary and Conclusions:

From the above it is evident that sacrifices were almost the substance of religion in that ancient world. From hilltops and temples innumerable, the smoke of sacrifices was constantly rising heavenward. Burnt offerings and peace offerings were well known. Moses, in establishing a religion, must have a sacrificial system. He had abundance of materials to choose from, and under divine guidance would adopt such rules and regulations as the pedagogic plans and purposes of God would require in preparing for better things.

SACRIFICE, IN THE OLD TESTAMENT, 2

V. The Mosaic Sacrificial System.

1. The Covenant Sacrifice:

The fundamental function of Moses' work was to establish the covenant between Israel and God. This important transaction took place at Sinai and was accompanied by solemn sacrifices. The foundation principle was obedience, not sacrifices (Ex 19:4-8). No mention is made of these at the time, as they were incidental—mere by-laws to the constitution. The center of gravity in Israel's religion is now shifted from sacrifices to obedience and loyalty to Yahweh. Sacrifices were helps to that end and without obedience were worthless. This is in exact accordance with Jer 7:21 ff. God did not speak unto the fathers at this time about sacrifices; He did speak about obedience.

The covenant having been made, the terms and conditions are laid down by Moses and accepted by the people (Ex 24:3). The Decalogue and Covenant Code are given, an altar is built, burnt offerings and peace offerings of oxen are slain by young men servants of Moses, not by priests, and blood is sprinkled on the altar (Ex 24:4). The

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In Malachi's age the ritual was in practice, but grossly abused. They offered polluted bread (1:7), blind, lame and sick animals (1:13 f). Yahweh has the same attitude toward these as toward those in the times of Amos, Hosea, and Isaiah (Mal 1:10 f). The Gentiles offer better ones (Mal 1:11). The Israelites covered the altar of Yahweh with tears by their hypocritical, non-ethical actions (Mal 2:13). They robbed God in withholding tithes and heave offerings (Mal 3:8). It is the abuse of the cult that is denounced here, as in all the other Prophets.

A special use of the term "sacrifice" is made by Zephaniah (1:7 f), applying it to the destruction of Israel by Yahweh. Bozrah and Edom are to be victims (Isa 34:6); also Gog and Magog (Eze 39:17,19).

In summing up the general attitude of the prophets toward sacrifices, even G. F. Moore in Encyclopedia Biblica admits: "It is not probable that the prophets distinctly entertained the idea of a religion without a cult, a purely spiritual worship. Sacrifice may well have seemed to them the natural expression of homage and gratitude." He might have added, "and of atonement for sin, and full fellowship with God."

SACRIFICE, IN THE OLD TESTAMENT, 3

VIII. Sacrifice in the "Writings."

1. Proverbs:

Dates are very uncertain here. The Psalms and Proverbs extend from David and Solomon into the Persian period. The sages take the same attitude as the prophets. They enjoin the sacrifice of first-fruits (Pr 3:9). A feast usually follows a sacrifice of peace offerings (7:14). The trespass offering (?) has no meaning to fools (14:9), and the sacrifices of the wicked are an abomination to God (15:8; 21:27). Righteousness and justice are more acceptable to Yahweh than sacrifices (21:3), yet to them sacrifices are a regular part of worship. Qoheleth speaks of

sacrifices as quite the custom, and deprecates the offerings of fools (Ec 5:1; 9:2).

2. The Psalms:

The Psalmist admonishes the faithful to offer the sacrifices of righteousness, i.e. sacrifices offered in the right spirit (Ps 4:5). The drink offerings of idolaters are well known (Ps 16:4). Prayer is made for the acceptance of sacrifices (Ps 20:3). It is a coveted privilege to offer them (Ps 27:6; 84:1-4). The true relation between sacrifice and obedience is expressed in Ps 40:6-8. As in Jer 7:21 f, the emphasis is laid on obedience, without which sacrifices are worthless and repugnant to God. They are not the important thing in Israel's religion, for that religion could exist without them as in the wilderness and exile. The teaching corresponds exactly with that of the prophets and is probably late. Ps 50 is even more emphatic. The Psalmist knows that sacrifices are in the covenant regulations (50:5), but repudiates the idea of giving anything to God or of feeding Him (50:12,13). Everything belongs to Him, He is not hungry, He would scorn the idea of drinking the blood of goats, etc. The idea of the cult being of any real value to God is scouted. Yet in the next verse the reader is admonished to offer sacrifices of thanksgiving and pay vows (50:14). The sacrifices that express worship, penitence, prayer, thanksgiving and faith are acceptable. The penitent

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Wellhausen, *Reste des arabischen Heidenthums*; W. R. Smith, *Religion of the Semites*; J. G. Frazer, *Golden Bough*, II, III; E. B. Tylor, *Primitive Culture*; E. Westermarck, *Origin of Moral Ideas*; H. Hubert et Mauss, *Annee sociologique*, II; L. Marillier, *Revue de l'histoire des religions*, XXXVI, 208; S. I. Curtiss, *Primitive Semitic Religion of Today*.

Biblical Sacrifices:

F. Bahr, *Symbolik des Mosdischen Kultus*; J. H. Kurtz, *Der alttestamentliche Opfercultus*; A. Stewart, *The Mosaic Sacrifices*; J. G. Murphy, *Sacrifice as Set Forth in Scripture*; A. Cave, *Scriptural Doctrine of Sacrifice*; F. Maurice, *The Doctrine of Sacrifice*; J. M. P. Smith, *Biblical Doctrine of Atonement*. See also: Schultz, *AJT*, 1900, 257 ff; Smoller, *Studien und Kritiken*, 1891; Wiener, *Essays in Pentateuchal Criticism*; *Pentateuchal Studies*; Driver, *ERE*, VI.

J. J. Reeve

SACRILEGE

sak'-ri-lej: For "commit sacrilege" in Ro 2:22 (the King James Version and the English Revised Version margin), the Revised Version (British and American) has "rob temples," which more exactly expresses the meaning of the verb (hierosuleo; compare Ac 19:37, "robbers of temples" (which see)). The noun occurs in 2 Macc 4:39 (the King James Version and the Revised Version (British and American)) for the corresponding form hierosulema.

SADAMIAS

sad-a-mi'-as: the King James Version = the Revised Version (British and American) SALEMAS (which see).

SADAS

sa'-das: the King James Version = the Revised Version (British and American)
ASTAD (which see).

SADDEUS

sa-de'-us: the King James Version = the Revised Version (British and American)
LODDEUS (which see).

SADDLE

sad'-'-l: As noun (merkabh, "a riding seat") the word occurs in Le 15:9 (margin "carriage"); ordinarily it is used as a verb (chabhash, literally, to "bind up" or "gird about"), to saddle an ass (Ge 22:3; Nu 22:21; Jud 19:10, etc.).

SADDUCEES

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2. Attitude of Sadducees to Jesus:

The Sadducees probably regarded Jesus as harmless fanatic who by His denunciations was weakening the influence of the Pharisees. Only when His claim to be the Messiah brought Him within the sphere of practical politics did they desire to intervene. When they did determine to come into conflict with Jesus, they promptly decreed His arrest and death; only the arrest was to be secret, "lest a tumult arise among the people" (Mt 26:5). In their direct encounter with our Lord in regard to the resurrection (Mt 22:25 ff; Mr 12:20 ff; Lu 20:29), there is an element of contempt implied in the illustration which they bring, as if till almost the end they failed to take Him seriously. For Literature see PHARISEES.

J. E. H. Thomson

SADDUK

sad'-uk (Codex Alexandrinus (Fritzsche), Saddoukos; Codex Vaticanus Saddouloukos; the King James Version Sadduc): The high priest, an ancestor of Ezra (1 Esdras 8:2) = "Zadok" in Ezr 7:2 = "Sadoc" in 2 Esdras 1:1.

SADOC

sa'-dok:

(1) (Latin Sadoch): An ancestor of Ezra (2 Esdras 1:1) = "Zadok" in Ezr 7:2 = "Sadduk" in 1 Esdras 8:2.

(2) (Sadok): A descendant of Zerubbabel and ancestor of Jesus (Mt 1:14).

SAFFRON

saf'-run (karkom; krokos): Identical with the Arabic kurqum, the same as za'faran, "saffron." The source of the true saffron is *Crocus sativus* (Natural Order, Iridaceae), a plant cultivated in Palestine; there are 8 wild varieties in all of which, as in the cultivated species, the orange-colored styles and stigmas yield the yellow dye, saffron. So 4:14 probably refers to the *C. sativus*. There is a kind of bastard saffron plant, the *Carthamus tinctorius* (Natural Order, Compositae), of which the orange-colored flowers yield a dye like saffron.

E. W. G. Masterman

SAIL; SAILOR

sal, sal'-er.

See SHIPS AND BOATS, II, 2, (3); III, 2.

SAINTS

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sants: In the King James Version 3 words are thus rendered:

(1) qadhosh (in Da the same root occurs several times in its Aramaic form, qaddish);

(2) chacidh, and

(3) hagioi.

Of these words (2) has in general the meaning of righteousness or goodness, while (1) and (3) have the meaning of consecration and divine claim and ownership. They are not primarily words of character, like chacidh, but express a relation to God as being set apart for His own. Wherever qadhosh refers to angels, the rendering "holy one" or "holy ones" has been substituted in the Revised Version (British and American) for the King James Version "saint" or "saints," which is the case also in Ps 106:16 margin (compare 34:9), and in 1Sa 2:9, as the translation of chacidh.

While hagioi occurs more frequently in the New Testament than does qadhosh in the Old Testament, yet both are applied with practical uniformity to the company of God's people rather than to any individual. Perhaps the rendering "saints" cannot be improved, but it is necessary for the ordinary reader constantly to guard against the idea that New Testament saintship was in any way a result of personal character, and consequently that it implied approval of moral attainment already made. Such a rendering as "consecrate ones," for example, would bring out more clearly the relation to God which is involved, but, besides the fact that it is not a happy translation, it might lead to other errors, for it is not easy to remember that consecration—the setting apart of the individual as one of the company whom God has in a peculiar way as His own—springs not from man, but from God Himself, and that consequently it is in no way something optional, and admits of no degrees of progress, but, on the contrary, is from the beginning absolute duty. It should also be noted that while, as has been said, to be a saint is

not directly and primarily to be good but to be set apart by God as His own, yet the godly and holy character ought inevitably and immediately to result. When God consecrates and claims moral beings for Himself and His service, He demands that they should go on to be fit for and worthy of the relation in which He has placed them, and so we read of certain actions as performed "worthily of the saints" (Ro 16:2) and as such "as becometh saints" (Eph 5:3). The thought of the holy character of the "saints," which is now so common as almost completely to obscure the real thought of the New Testament writers, already lay in their thinking very close to their conception of saintship as consecration by God to be His own.

David Foster Estes

SALA, SALAH

sa'-la (shelach, "a missile," "petition"; Sala): A son of Arpachshad (the King James Version Ge 10:24; 11:13 ff; 1Ch 1:18,24). Lu 3:35,36 follows the Septuagint of Ge 10:24; 11:12 = SHELAH (which see).

SALAMIEL

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sa-la'-mi-el (Codex Vaticanus Salamiel; Codex Alexandrinus Samamiel): An ancestor of Judith (Judith 8:1) = the King James Version "Samuel" = "Shelumiel."

SALAMIS

sal'-a-mis (Salamis):

1. Site:

A town on the east coast of Cyprus, situated some 3 miles to the North of the medieval and modern Famagusta. It lay near the river Pediaeus, at the eastern extremity of the great plain of the Mesorea, which runs far into the interior of the island toward Nicosia (Lefkosia), the present capital. It possessed a good harbor and was the most populous and flourishing town of Cyprus in the Hellenic and Roman periods, carrying on a vigorous trade with the ports of Cilicia and Syria. Its population was mixed, consisting of Greek and Phoenician elements. The former, however, gave its tone and color to the city, and the chief cult and temple were those of Salaminian Zeus.

2. Early History:

Tradition represented Salamis as rounded soon after the fall of Troy by Teucer, the prince of Greek archers according to the narrative of the Iliad, who named it after his home, the island of Salamis off the Attic coast. In the 6th century BC it figures as an important Hellenic city, ruled by a line of kings reputed to be descended from Teucer and strengthened by an alliance with Cyrene (Herodotus iv.162). Gorgus, who was on the throne in 498 BC, refused to join the Ionic revolt against Persia, but the townsmen, led by his brother Onesilus, took up arms in the struggle for freedom. A crushing defeat, however, inflicted under the walls of Salamis, restored the island to its Persian overlords, who reinstated Gorgus as a vassal prince (Herodotus v.103 ff). In 449 a Greek fleet under

Athenian leadership defeated the Phoenician navy, which was in the service of Persia, off Salamis; but the Athenian withdrawal which followed the battle led to a decided anti-Hellenic reaction, until the able and vigorous rule of the Salaminian prince Euagoras, who was a warm friend of the Athenians (Isocrates, Euag.) and a successful champion of Hellenism. In 306 a second great naval battle was fought off Salamis, in which Demetrius Poliorcetes defeated the forces of Ptolemy I (Soter), king of Egypt. But 11 years later the town came into Ptolemy's hands and, with the rest of the island, remained an appanage of the Egyptian kingdom until the incorporation of Cyprus in the Roman Empire (58 BC).

3. Visit of the Apostles:

When Barnabas and Paul, accompanied by John Mark, set out on their 1st missionary journey, they sailed from Seleucia, the seaport of Antioch, and landed at Salamis, about 130 miles distant, as the harbor nearest to the Syrian coast. There they preached the gospel in the "synagogues of the Jews" (Ac 13:5); the phrase is worth noting as pointing to the existence of several synagogues and thus of a large Jewish community in Salamis. Of work among the Gentiles we hear nothing, nor is any indication given either of the duration of the apostles' visit or of the success of their mission; but it would seem that after a short stay they proceeded "through the whole island" (Ac 13:6

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the Revised Version (British and American)) to Paphos. The words seem to imply that they visited all, or at least most, of the towns in which there were Jewish communities. Paul did not return to Salamis, but Barnabas doubtless went there on his 2nd missionary journey (Ac 15:39), and tradition states that he was martyred there in Nero's reign, on the site marked by the monastery named after him.

4. Later History:

In 116 AD the Jews in Cyprus rose in revolt and massacred 240,000 Greeks and Romans. The rising was crushed with the utmost severity by Hadrian. Salamis was almost depopulated, and its destruction was afterward consummated by earthquakes in 332 and 342 AD. It was rebuilt, though on a much smaller scale, by the emperor Constantius II (337-61 AD) under the name Constantia, and became the metropolitan see of the island. The most famous of its bishops was Epiphanius, the staunch opponent of heresy, who held the see from 367 to 403. In 647 the city was finally destroyed by the Saracens. Considerable remains of ancient buildings still remain on the site; an account of the excavations carried on there in 1890 by Messrs. J. A.R. Munro and H.A. Tubbs under the auspices of the Cyprus Exploration Fund will be found in the Journal of Hellenic Studies, XII, 59-198.

M. N. Tod

SALASADAI

sal-a-sad'-a-i (Codex Alexandrinus Salasadai; Codex Vaticanus Sarasadai, Sarisadai): An ancestor of Judith (Judith 8:1).

SALATHIEL

sa-la'-thi-el:

(1) (Salathiel): the King James Version; Greek form of "Shealtiel" (thus the Revised Version (British and American)). The father of Zerubbabel (1 Esdras 5:5,48,56; 6:2; Mt 1:12; Lu 3:27).

(2) Revised Version: Another name of Esdras (2 Esdras 3:1, "Salathiel").

SALE

sal (mimkar): The word is used: (1) in the sense of the transaction (Le 25:50); (2) in the sense of the limit of time involved in the transaction (Le 25:27); (3) in the sense of the price paid in the transaction (De 18:8), though it may be the same as (1) above.

SALECAH; SALCAH, SALCHAH

sal'-e-ka, sal'-ka (calekhah; Codex Vaticanus Sekchai, Acha, Sela Codex Alexandrinus Elcha, Aselcha, Selcha): This place first appears in De 3:10 as marking the eastern boundary of Bashan. It is named as one of the cities in which Og, king of Bashan, ruled (Jos 12:5). It must certainly have been included in the portion given to

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the half-tribe of Manasseh, "all the kingdom of Og king of Bashan," although it is not named among the cities that fell to him (Jos 13:29). At a later time we are told that Gad dwelt over against the Reubenites in the land of Bashan unto Salecah (1Ch 5:11). The boundaries of the tribes probably changed from time to time.

The ancient city is represented by the modern Qalkhad, a city in a high and strong position at the southern end of Jebel ed-Druze (the Mountain of Bashan). On a volcanic hill rising some 300 ft. above the town, in what must have been the crater, stands the castle. The view from the battlements, as the present writer can testify, is one of the finest East of the Jordan, including the rich hollow of the Chauran, Mt. Hermon, and all the intervening country to the mountains of Samaria, with vast reaches of the desert to the South and to the East. The old Roman roads are still clearly seen running without curve or deviation across the country to Bozrah and Der'ah, away to the Southeast over the desert to Kal'at el-'Azraq, and eastward to the Persian Gulf. The castle was probably built by the Romans. Restored by the Arabs, it was a place of strength in Crusading times. It has now fallen on evil days. The modern town, containing many ancient houses, lies mainly on the slopes Southeast of the castle. The inhabitants are Druzes, somewhat noted for turbulence.

In the recent rising of the Druzes (1911) the place suffered heavily from bombardment by the Turks. For water-supply it is entirely dependent on cisterns filled during the rainy season. W. Ewing

SALEM (1)

sa'-lem (shalem; Salem): The name of the city of which Melchizedek was king (Ge 14:18; Heb 7:1,2; compare Ps 76:2).

1. Identification and Meaning:

To all appearance it lay near "the Vale of Shaveh," described as "the King's Vale." The general opinion among the Jews was that Salem was the same as Jerusalem, as stated by Josephus (Ant., I, x, 2), who adds (VII, iii, 2) that it was known as Solyma (Saluma, variants, according to Whiston, Salem and Hierosolyma) in the time of Abraham. It was also reported that the city and its temple were called Solyma by Homer, and he adds that the name in Hebrew means "security." This identification with Jerusalem was accepted by Onkelos and all the Targums, as well as by the early Christians. The Samaritans have always identified Salem with Salim, East of Nablus, but Jewish and Christian tradition is more likely to be correct, supported, as it is, by Ps 76:2.

2. Testimony of Tell el-Amarna Tablets:

The testimony of the Tell el-Amarna Letters is apparently negative. Knudtzon's number 287 mentions "the land" and "the lands of Urusalim," twice with the prefix for "city"; number 289 likewise has this prefix twice; and number 290 refers to "the city" or "a city of the land Urusalim called Bit-Ninip" Tablets (Beth-Anusat (?)). As there is no prefix of any kind before the element salim, it is not probable that this is the name of either a man (the city's founder) or a god (like the Assyrian Sulmanu). The form in Sennacherib's inscriptions (compare Taylor Cylinder, III, 50), Ursalimmu,

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gives the whole as a single word in the nominative, the double "m" implying that the "i" was long. As the Assyrians pronounced "s" as "sh", it is likely that the Urusalimites did the same, hence, the Hebrew yerushalaim, with "sh".

See JERUSALEM.

T. G. Pinches

SALEM (2)

(Salamos; the King James Version Salum): An ancestor of Ezra (1 Esdras 8:1) = "Shallum" in Ezr 7:2 = "Salemas" in 2 Esdras 1:1.

SALEMAS

sal'-e-mas, sa-le'-mas (Latin Salame; the King James Version Sadamias): An ancestor of Ezra (2 Esdras 1:1) = "Shallum" in Ezr 7:2; called also "Salem" in 1 Esdras 8:1.

SALIM

sa'-lim (Saleim): A place evidently well known, since the position of Aenon, the springs where John was baptizing, was defined by reference to it: they were "near to Salim" (Joh 3:23). It must be sought on the West of the Jordan, as will be seen from comparison of Joh 1:28; 3:26; 10:40. Many identifications have been proposed: e.g. that of Alford with Shilhim and Ain in the South of Judah; that of Busching with 'Ain Karim, and that of Barclay, who would place Salim in Wady Suleim near 'Anata, making Aenon the springs in Wady Far'ah. These are all ruled out by their distance from the district where John is known to have been at work. If there were no other objection to that suggested by Conder (Tent Work, 49 f) following Robinson (BR, III, 333) with Salim in the plain East of Nablus, Aenon being 'Ainun in Wady

Far'ah, it would be sufficient to say that this is in the very heart of Samaria, and therefore impossible. In any case the position of Aenon, 6 miles distant, with a high ridge intervening, would hardly be defined by the village of Salim, with the important city of Shechem quite as near, and more easily accessible.

Onomasticon places Aenon 8 Roman miles South of Scythopolis (Beisan), near Salumias (Salim) and the Jordan. This points to Tell Ridhghah, on the northern side of which is a shrine known locally as Sheikh Selim. Not far off, by the ruins of Umm el- 'Amdan, there are seven copious fountains which might well be called Aenon, "place of springs."

There is reason to believe that this district did not belong to Samaria, but was included in the lands of Scythopolis, which was an important member of the league of ten cities.

W. Ewing

SALIMOTH

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sal'-i-moth (Codex Vaticanus Saleimoth; Codex Alexandrinus 'Assalimoth; the latter is due to a wrong division of syllables; the King James Version Assailmoth): The same as "Shelomith" (Ezr 8:10). Salimoth, the son of Josaphias, of the family of Banias, and with him 130 men went up to Jerusalem with Ezra (1 Esdras 8:36).

SALLAI

sal'-a-i, sal'-i (callay; Salom; Codex Alexandrinus Salo, with variants):

(1) Eponym of a Benjamite family which settled at Jerusalem after the return, descendants of "Sallu" (1Ch 9:7; Ne 11:7,8); the pedigrees of Sallu differ decidedly in the two passages. Curtis (ICC) suggests that "son of Hodaviah, the son of Hassenuah" (Chronicles) is a corruption or derivation of "Judah the son of Hassenuah" (Nehemiah).

(2) Name of a priestly family (Ne 12:20), called "Sallu" in Ne 12:7.

SALLU

sal'-u.

See SALLAI.

SALLUMUS

sa-lu'-mus, sal'-u-mus Salloumos): One of the porters who had taken "strange wives" (1 Esdras 9:25) = " Shallum" in Ezr 10:24; called also "Salum" in 1 Esdras 5:28.

SALMA

sal'-ma.

See SALMON.

SALMAI

sal'-mi, sal'-ma-i (salmay; the King James Version, Shalmal (the King James Version in Ne 7:48 is "Shalmal" = Ezr 2:46); the Revised Version (British and American) "Salmal"): The eponym of a family of Nethinim, called "Shamlal" in Ezr 2:46 (Qere, shamlay, Kethibh, shalmay, followed by the King James Version text, "Shalmal"; Codex Vaticanus Samaan; Codex Alexandrinus Selami; Ne 7:48, Codex Vaticanus Salemei; Codex Alexandrinus Selmei; Codex Sinaiticus Samaei). The name suggests a foreign reign. In 1 Esdras 5:30 the corresponding name is "Subal."

SALMANASAR

sal-ma-na'-sar (2 Esdras 13:40) = SHALMANESER (which see).

SALMON; SALMA

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sal'-mon, (salmon, "investiture" (Ru 4:21), salmah, "clothing" (Ru 4:20), salma' (1Ch 2:11,51,54); Salmon):

(1) The father of Boaz, the husband of Ruth, and thus the grandfather of Jesse, David's father (Ru 4:20,21). He is mentioned in both the genealogies of Jesus (Mt 1:4,5; Lu 3:32). From Mt 1:5 we learn that he married Rahab, by whom he begat Boaz.

(2) In 1Ch 2:51 ff, we read of a Salma, "the father of Beth-lehem," a son of Caleb, the son of Hur. He is also said to be the father of "the Netophathites, Atroth-beth-joab, and half of the Manahathites, the Zorites," and several "families of scribes."

See also ZALMON.

S. F. Hunter

SALMONE

sal-mo'-ne (Salmone): Ac 27:7.

See PHOENIX.

SALOAS

sal'-o-as (Saloas; the King James Version, Talsus after Lot Thalsas): In 1 Esdras 9:22, for "Elasah" of Ezr 10:22.

SALOM

sa'-lom (Salom):

(1) The father of Helkias (Baruch 1:7). Greek form of "Shallum."

(2) the King James Version = the Revised Version (British and American)
"Salu" (1 Macc 2:26).

SALOME

sa-lo'-me (Salome):

(1) One of the holy women who companied with Jesus in Galilee, and ministered to Him (Mr 15:40,41). She was present at the crucifixion (Mr 15:40), and was among those who came to the tomb of Jesus on the resurrection morning (Mr 16:1,2). Comparison with Mt 27:56 clearly identifies her with the wife of Zebedee. It is she, therefore, whose ambitious request for her sons James and John is recorded in Mt 20:20-24; Mr 10:35-40. From Joh 19:25 many infer that she was a sister of Mary, the mother of Jesus (thus Meyer, Luthardt, Alford); others (as Godet) dispute the inference.

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(2) Salome was the name of the daughter of Herodias who danced before Herod, and obtained as reward the head of John the Baptist (Mt 14:3-11; Mr 6:17-28; compare Josephus, Ant, XVIII, v, 4). She is not named in the Gospels.

James Orr

SALT

solt (melach; halas, hals): Common salt is considered by most authorities as an essential ingredient of our food. Most people intentionally season their cooking with more or less salt for the sake of palatability. Others depend upon the small quantities which naturally exist in water and many foods to furnish the necessary amount of salt for the body. Either too much salt or the lack of it creates undesirable disturbance in the animal system. Men and animals alike instinctively seek for this substance to supplement or improve their regular diet. The ancients appreciated the value of salt for seasoning food (Job 6:6). So necessary was it that they dignified it by making it a requisite part of sacrifices ([Le 2:13](#); [Ezr 6:9](#); [7:22](#); [Eze 43:24](#); [Mr 9:49](#)). In Nu 18:19; 2Ch 13:5, a "covenant of salt" is mentioned (compare Mr 9:49). This custom of pledging friendship or confirming a compact by eating food containing salt is still retained among Arabic-speaking people. The Arabic word for "salt" and for a "compact" or "treaty" is the same. Doughty in his travels in Arabia appealed more than once to the superstitious belief of the Arabs in the "salt covenant," to save his life. Once an Arab has received in his tent even his worst enemy and has eaten salt (food) with him, he is bound to protect his guest as long as he remains.

See COVENANT OF SALT.

The chief source of salt in Palestine is from the extensive deposits near the "sea of salt" (see DEAD SEA), where there are literally mountains and valleys of salt (2Sa 8:13; 2Ki 14:7; 1Ch 18:12; 2Ch 25:11). On the seacoast the inhabitants frequently gather the sea salt. They fill the rock crevices with sea water and leave

it for the hot summer sun to evaporate. After evaporation the salt crystals can be collected. As salt-gathering is a government monopoly in Turkey, the government sends men to pollute the salt which is being surreptitiously crystallized, so as to make it unfit for eating. Another extensive supply comes from the salt lakes in the Syrian desert East of Damascus and toward Palmyra. All native salt is more or less bitter, due to the presence of other salts such as magnesium sulphate.

Salt was used not only as a food, but as an antiseptic in medicine. Newborn babes were bathed and salted (Eze 16:4), a custom still prevailing. The Arabs of the desert consider it so necessary, that in the absence of salt they bathe infants in camels' urine. Elisha is said to have healed the waters of Jericho by casting a cruse of salt into the spring (2Ki 2:20 f). Abimelech sowed the ruins of Shechem with salt to prevent a new city from arising in its place (Jud 9:45). Lot's wife turned to a pillar of salt (Ge 19:26).

Figurative:

Salt is emblematic of loyalty and friendship (see above). A person who has once joined in a "salt covenant" with God and then breaks it is fit only to be cast out

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(compare Mt 5:13; Mr 9:50). Saltiness typified barrenness (De 29:23; Jer 17:6). James compares the absurdity of the same mouth giving forth blessings and cursings to the impossibility of a fountain yielding both sweet and salt water (Jas 3:11 f).

James A. Patch

SALT SEA

See DEAD SEA.

SALT, CITY OF

(‘ir ha-melach; Codex Alexandrinus hai pol(e)is halon): One of the six cities in the wilderness of Judah mentioned between Nibshan and Engedi (Jos 15:62). The site is very uncertain. The large and important Tell el-Milch (i.e. "the salt hill"), on the route from Hebron to Akaba, is possible.

SALT, COVENANT OF

See COVENANT OF SALT.

SALT, PILLAR OF

See LOT; SALT; SIDDIM; SLIME.

SALT, VALLEY OF

(ge’ ha-melach): The scene of battles, firstly, between David or his lieutenant Abishai and the Edomites (2Sa 8:13; 1Ch 18:12; Ps 60\$, title), and later between Amaziah and these same foes (2Ki 14:7; 2Ch 25:11). It is tempting to connect this "Valley of Salt" with es Sebkhah, the marshy, salt-impregnated plain which

extends from the southern end of the Dead Sea to the foot of the cliffs, but in its present condition it is an almost impossible place for a battle of any sort. The ground is so soft and spongy that a wide detour around the edges has to be made by those wishing to get from one side to the other. It is, too, highly probable that in earlier times the whole of this low-lying area was covered by the waters of the Dead Sea. It is far more natural to identify ge' ha- melach with the Wady el-Milch ("Valley of Salt"), one of the three valleys which unite at Beersheba to form the Wady ec-Ceba'. These valleys, el-Milch and ec-Ceba, together make a natural frontier to Canaan.

E. W. G. Masterman

SALT-WORT

solt'-wurt (malluach, a word connected with melach, "salt," translated halimos; the King James Version, mallows): The halimos of the Greeks is the sea orache, *Atriplex halimus*, a silvery whitish shrub which flourishes upon the shores of the Dead Sea alongside the rutm (see JUNIPER). Its leaves are oval and somewhat like those of an olive. They have a sour flavor and would never be eaten when better food was

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obtainable (Job 30:4). The translation "mallows" is due to the apparent similarity of the Hebrew malluach to the Greek malache, which is the Latin malva and English "mallow." Certain species of malva known in Arabic, as khubbazeh, are very commonly eaten by the poor of Palestine.

E. W. G. Masterman

SALU

sa'-lu (calu'; Septuagint: Codex Vaticanus Salmon; Codex Alexandrinus Salo; the King James Version has "Salom" in 1 Macc 2:26): A prince and the head of a house of the tribe of Simeon and the father of Zimri who was slain by Phinehas along with the Midianite woman whom he had brought to the camp of Israel (Nu 25:14; RAPC 1Ma 2:26).

SALUM

sa'-lum (Saloum):

(1) The head of one of the families of porters (1 Esdras 5:28; omitted in Codex Vaticanus) = "Shallum" in Ezr 2:42; 10:24; Ne 7:45 = "Sallumus" in 1 Esdras 9:25.

(2) 1 Esdras 8:1 King James Version = the Revised Version (British and American) "Salem."

SALUTATION

sal-u-ta'-shun (aspasmos): A greeting which might be given in person, orally (Lu 1:29,41,44), or in writing, usually at the close of a letter (1Co 16:21; Col 4:18; 2Th 3:17; compare use of chairein, "greeting," "joy" in Jas 1:1). The Pharisaic Jews loved salutations in public places (Mt 23:7; Mr 12:38, the King James

Version "greeting," the Revised Version (British and American) "salutation"; Lu 11:43; 20:46). Often these salutations were very elaborate, involving much time in prostrations, embracings, etc. When Jesus therefore sent out the Seventy, He forbade salutation by the way (Lu 10:4), though He ordinarily encouraged proper civilities of this sort (Mt 5:47; 10:12).

Edward Bagby Pollard

SALVATION

sal-va'-shun:

I. IN THE OLD TESTAMENT

1. General

2. Individualism

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pardon depends on the fact of God's mercy through the death of Christ—a fact for religious experience but probably incapable of expression as a complete philosophical dogma. But strength comes from God through the glorified Christ (or through the Spirit), this vital union with God being a Christian fundamental. These two lines are in large degree independent, and the selection of the proportions profitable to a given soul is the task of the pastor.

(2) That human effort is an essential in salvation is not to be denied in the face of all the New Testament evidence, especially Paul taken as a whole. And yet no one with the faintest conception of what religion means would think of coming before God to claim merit. Here the purely intellectual discussions of the subject and its psychological course in the soul run in different channels, and "anti-synergistic" arguments are really based on attempts to petrify psychology experience into terms of pure dogma.

(3) Still more true is this of attempts to describe mathematically the steps in salvation—the *ordo salutis* of the older dogmatics—for this differs with different souls. In particular, New Testament data are lacking for the development of the individual born of Christian parents in a Christian country.

(4) Further, the social side of salvation is an essentially Christian doctrine and cannot be detached from the corporate life of the Christian church. Salvation from temporal evils is equally, if secondarily, Christian. Nationalism in salvation is at present much in the background. But it is as true today as it was in ancient Israel that the sins of a nation tend to harm the souls of even those who have not participated actively in those sins.

LITERATURE.

The literature of salvation is virtually the literature of theology (see under separate articles, ATONEMENT; JUSTIFICATION; SANCTIFICATION; PERSON OF CHRIST; JOHANNINE THEOLOGY; PAULINE THEOLOGY,

etc.), but a few recent works may be mentioned. Indispensable are the works of Stevens, *The Christian Doctrine of Salvation* and *The Pauline Theology*. Garvie's *Romans in the "New Century" series* should be used as a supplement to any other commentary on *Romans*. The juridical theory has as its best defense in English Denney's *The Death of Christ*. The ethical theory is best presented in the works of DuBose, *The Gospel in the Gospels*, *The Gospel according to Paul*, and *High-Priesthood and Sacrifice* (Sanday's *The Expositor* reviews of the two former, reprinted in *The Life of Christ in Recent Research*, should be read in any case).

Burton Scott Easton

SAMAEL

sam'-a-el: the King James Version = the Revised Version (British and American)
SALAMIEL (which see).

SAMAIAS

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sa-ma'-yas (Samaias):

- (1) One of the "captains over thousands" prominent at the Passover of Josiah (1 Esdras 1:9) = " Shemaiah" in 2Ch 35:9.
- (2) One of the heads of families of the sons of Adonikam who returned with Ezra (1 Esdras 8:39) = " Shemaiah" in Ezr 8:13.
- (3) One of the "men of understanding" whom Ezra commissioned to obtain from Loddeus, the captain, men to execute the priest's office (1 Esdras 8:44) = " Shemaiah" in Ezr 8:16 (the King James Version Mamaias).
- (4) the King James Version = the Revised Version (British and American) "Shemaiah the great," a kinsman of Tobit and father of Ananias and Jonathan (Tobit 5:13).

S. Angus

SAMARIA, CITY OF

sa-ma'-ri-a, (shomeron; Samareia, Semeron, and other forms):

- (1) Shechem was the first capital of the Northern Kingdom (1Ki 12:25). Jeroboam seems later to have removed the royal residence to Tirzah (1Ki 14:17). After the brief reigns of Elah and Zimri came that of Omri, who reigned 6 years in Tirzah, then he purchased the hill of Samaria and built a city there, which was thenceforward the metropolis of the kingdom of Israel (1Ki 16:24). Here the hill and the city are said to have been named after Shemer, the original owner of the land. There is nothing intrinsically improbable in this. It might naturally be derived from shamar, and the name in the sense of "outlook" would fitly apply to a city in such a commanding position. The residence, it was also the burying-place, of the kings of Israel (1Ki 16:28; 22:37; 2Ki 10:35; 13:9,13; 14:16).

Toward the western edge of the Ephraimite uplands there is a broad fertile hollow called Wady esh-Sha‘ir, "valley of barley." From the midst of it rises an oblong hill to a height of over 300 ft., with a level top. The sides are steep, especially to the Samaria. The greatest length is from East to West. The surrounding mountains on three sides are much higher, and are well clad with olives and vineyards. To the West the hills are lower, and from the crest a wide view is obtained over the Plain of Sharon, with the yellow ribbon of sand that marks the coast line, and the white foam on the tumbling billows; while away beyond stretch the blue waters of the Mediterranean. On the eastern end of the hill, surrounded by olive and cactus, is the modern village of Sebastiyeh, under which a low neck of land connects the hill with the eastern slopes. The position is one of great charm and beauty; and in days of ancient warfare it was one of remarkable strength. While it was overlooked from three sides, the battlements crowning the steep slopes were too far off to be reached by missiles from the only artillery known in those times—the sling and the catapult. For besiegers to attempt an assault at arms was only to court disaster. The methods adopted by her enemies show that they relied on famine to do their work for them (2Ki 6:24 f, etc.). Omri displayed excellent taste and good judgment in the choice he made.

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they have left no trace behind them. The city was rebuilt by Pompey and, having again fallen under misfortune, was restored by Gabinius (Josephus, Ant, XIV, iv, 4; v, 3; BJ, I, vii, 7; viii, 4). To Herod it owed the chief splendor of its later days. He extended, strengthened and adorned it on a scale of great magnificence, calling it Sebaste (= Augusta) in honor of the emperor, a name which survives in the modern Sebastiyeh. A temple also was dedicated to Caesar. Its site is probably marked by the impressive flight of steps, with the pedestal on which stood the gigantic statue of Augustus, which recent excavations have revealed. The statue, somewhat mutilated, is also to be seen. Another of Herod's temples West of the present village was cleared out by the same explorers. The remains of the great double-columned street, which ran round the upper terrace of the hill, bear further testimony to the splendor of this great builder's work (Josephus, Ant, XV, vii, 3; viii, 5; BJ, I, xxi, 2). It was here that Herod killed perhaps the only human being whom he ever really loved, his wife Mariamne. Here also his sons perished by his hand (Josephus, Ant, XV, vii, 5-7; XVI, iii, 1-3; xi, 7).

It is commonly thought that this city was the scene of Philip's preaching and the events that followed recorded in Ac 8, but the absence of the definite article in 8:5 makes this doubtful. A Roman colony was settled here by Septimius Severus. From that time little is known of the history of the city; nor do we know to what the final catastrophe was due. It became the seat of a bishopric and was represented in the councils of Nicea, Constantinople and Chalcedon. Its bishop attended the Synod of Jerusalem in 536 AD.

The Church of John, a Crusading structure beside the modern village, is now a Moslem mosque. It is the traditional burying-place of John the Baptist's body.

(2) he Samareia: A town mentioned in 1 Macc 5:66 as on the route followed by Judas from the district of Hebron to the land of the Philistines. The name is probably a clerical error. The margin reads Marisa, and probably the place intended is Mareshah, the site of which is at Tell Sandachannah, about a mile South of Belt Jibrin.

W. Ewing

SAMARIA, COUNTRY OF

(shomeron; he Samareitis chora): The name of the city was transferred to the country of which it was the capital, so that Samaria became synonymous with the Northern Kingdom (1Ki 13:32; Jer 31:5, etc.). The extent of territory covered by this appellation varied greatly at different periods. At first it included the land held by Israel East of the Jordan, Galilee and Mt. Ephraim, with the northern part of Benjamin. It was shorn of the eastern portion by the conquest of Tiglath-pileser (1Ch 5:26). Judah probably soon absorbed the territory of Dan in the Samaria. In New Testament times Samaria had shrunk to still smaller dimensions. Then the country West of the Jordan was divided into three portions: Judea in the South, Galilee in the North, and Samaria in the middle. The boundaries are given in general terms by Josephus (BJ, III, iii, 1, 4, 5). The southern edge of the Plain of Esdraelon and the lands of Scythopolis, the city of the Decapolis West of the Jordan, formed the northern boundary. It reached South as far as the toparchy of Acrabatta (modern 'Aqrabeh), while on the border between Samaria and Judea lay the villages of Annath

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There is nothing to show that the Israelites among them fell into their idolatries. The interest of these in the temple at Jerusalem, the use of which they may now have shared with the Jews, is proved by 2Ch 34:9. In another place we are told that four score men "from Shechem, from Shiloh, and from Samaria," evidently Israelites, were going up with their offerings to the house of the Lord (Jer 41:5). Once the people of the country are called Samaritans (2Ki 17:29). Elsewhere this name has a purely religious significance.

See SAMARITANS.

Of the history of Samaria under Assyrian and Babylonian rulers we know nothing. It reappears at the return of the Jews under Persian auspices. The Jews refused the proffered assistance of the Samaritans in rebuilding the temple and the walls of Jerusalem (Ezr 4:1,3). Highly offended, the latter sought to frustrate the purpose of the Jews (Ezr 4:4 ff; Ne 4:7 ; RAPC 1Es 2:16). That the Samaritans were accustomed to worship in Jerusalem is perhaps implied by one phrase in the letter sent to the Persian king: "The Jews that came up from thee are come to us unto Jerus" (Ezr 4:12). Perhaps also they may be referred to in Ezr 6:21. Idolatry is not alleged against the "adversaries." We can hardly err if we ascribe the refusal in some degree to the old antagonism between the North and the South, between Ephraim and Judah. Whatever the cause, it led to a wider estrangement and a deeper bitterness. For the history of the people and their temple on Gerizim, see SAMARITANS.

Samaria, with Palestine, fell to Alexander after the battle of Issus. Antiochus the Great gave it to Ptolemy Epiphanes, as the dowry of his daughter Cleopatra (Josephus, Ant, XII, iv, 1). John Hyrcanus reduced and desolated the country (Josephus, BJ, I, ii, 6 f).

After varying fortunes Samaria became part of the kingdom of Herod, at whose death it was given to Archelaus (Josephus, Ant, XVII, xi, 4; BJ, II, vi, 3). When Archelaus was banished it was joined to the Roman province of Syria (Josephus,

Ant, XVII, xiii, 5; BJ, II, viii, 1).

Samaria is a country beautifully diversified with mountain and hill, valley and plain. The olive grows plentifully, and other fruit trees abound. There is much excellent soil, and fine crops of barley and wheat are reaped annually. The vine also is largely cultivated on the hill slopes. Remains of ancient forests are found in parts. As Josephus said, it is not naturally watered by many rivers, but derives its chief moisture from rain water, of which there is no lack (BJ, III, iii, 4). He speaks also of the excellent grass, by reason of which the cows yield more milk than those in any other place.

There is a good road connecting Nablus with Jaffa; and by a road not quite so good, it is now possible to drive a carriage from Jerusalem to Nazareth, passing through Samaria.

W. Ewing

SAMARITAN PENTATEUCH

sa-mar'-i-tan.

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See PENTATEUCH, THE SAMARITAN.

SAMARITANS

sa-mar'-i-tanz (shomeronim; Samareitai, New Testament; (singular), Samarites): The name "Samaritans" in 2Ki 17:29 clearly applies to the Israelite inhabitants of the Northern Kingdom. In subsequent history it denotes a people of mixed origin, composed of the peoples brought by the conqueror from Babylon and elsewhere to take the places of the expatriated Israelites and those who were left in the land (722 BC). Sargon claims to have carried away only 27,290 of the inhabitants (KIB, II, 55). Doubtless these were, as in the case of Judah, the chief men, men of wealth and influence, including all the priests, the humbler classes being left to till the land, tend the vineyards, etc. Hezekiah, who came to the throne of Judah probably in 715 BC, could still appeal to the tribes Ephraim, Manasseh, Issachar, Asher and Zebulun (2Ch 30:5,10,11,18); and the presence of these tribesmen is implied in the narrative of Josiah's reformation ([2Ch 34:6 f](#)). Although the number of the colonists was increased by Esar-haddon and Osnappar (Assur-bani-pal, Ezr 4:2,9 f), the population, it is reasonable to suppose, continued prevalingly Israelite; otherwise their religion would not so easily have won the leading place. The colonists thought it necessary for their own safety to acknowledge Yahweh, in whose land they dwelt, as one among the gods to be feared (2Ki 17:24). In the intermixture that followed "their own gods" seem to have fallen on evil days; and when the Samaritans asked permission to share in building the temple under Zerubbabel, they claimed, apparently with a good conscience, to serve God and to sacrifice to Him as the Jews did (Ezr 4:1 f). Whatever justification there was for this claim, their proffered friendship was turned to deadly hostility by the blunt refusal of their request. The old enmity between north and south no doubt intensified the quarrel, and the antagonism of Jew and Samaritan, in its bitterness, was destined to pass into a proverb. The Samaritans set themselves, with great temporary success, to frustrate the work in which they were not permitted to share (Ezr 4:4 ff; Ne 4:7 ; etc.).

From the strict administration of the Law in Jerusalem malcontents found their way to the freer atmosphere of Samaria. Among these renegades was Manasseh, brother of the high priest, who had married a daughter of Sanballat, the Persian governor of Samaria. According to Josephus, Sanballat, with the sanction of Alexander the Great, built a temple for the Samaritans on Mt. Gerizim, of which Manasseh became high priest (Ant., XI, vii, 2; viii, 2 ff). Josephus, however, places Manasseh a century too late. He was a contemporary of Ezra and Nehemiah (Ne 13:28).

When it suited their purpose the Samaritans claimed relationship with the Jews, asserting that their roll of the Pentateuch was the only authentic copy (see PENTATEUCH, THE SAMARITAN); they were equally ready to deny all connection in times of stress, and even to dedicate their temple to a heathen deity (Josephus, Ant, XII, v, 5). In 128 BC, John Hyrcanus destroyed the temple (XIII, ix,

1). In the time of Christ the Samaritans were ruled by procurators under the Roman governor of Syria. Lapse of years brought no lessening of the hatred between Jews and Samaritans (Ant., XX, vi, 1). To avoid insult and injury at the hands of the latter, Jews from Galilee were accustomed to reach the feasts at Jerusalem by way of Peraea. "Thou art a Samaritan, and hast a demon" was an expression of opprobrium (Joh 8:48). Although Jesus forbade the Twelve to go into any city of the Samaritans (Mt

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10:5), the parable of the Good Samaritan shows that His love overleaped the boundaries of national hatred (Lu 10:30 ; compare Lu 17:16; Joh 4:9).

During the Jewish war Cerealis treated the Samaritans with great severity. On one occasion (67 AD) he slaughtered 11,600 on Mt. Gerizim. For some centuries they were found in considerable numbers throughout the empire, east and west, with their synagogues. They were noted as "bankers" money-changers, For their anti-Christian attitude and conduct Justinian inflicted terrible vengeance on them. From this the race seems never to have recovered. Gradually-dwindling, they now form a small community in Nablus of not more than 200 souls. Their great treasure is their ancient copy of the Law.

See SAMARIA.

LITERATURE.

The best account of the Samaritans is Mills, Nablus and the Modern Samaritans (Murray, London); compare Montgomery, The Samaritans (1907). A good recent description by J. E. H. Thomson, D. D., of the Passover celebrated annually on Mt. Gerizim will be found in PEFS, 1902, 82 ff.

W. Ewing

SAMATUS

sam'-a-tus (Samatos): One of the sons of Ezora who put away their "strange wives" (1 Esdras 9:34). It is difficult to say which, if any, name it represents in parallel Ezr 10:34 ff, where no "sons of Ezora" are inserted between "sons of Bani" and "sons of Nebo": probably Shallurn (10:42), but possibly Shemariah (10:41).

SAMECH

sam'-ek (camekh): The 15th letter of the Hebrew alphabet; transliterated in this Encyclopedia as "c". It came to be used for the number 60. For name, etc., see ALPHABET.

SAMEIUS

sa-me'-yus: the King James Version = the Revised Version (British and American) SAMEUS (which see).

SAMELLIUS

sa-mel'-i-us (Codex Vaticanus Samellios; Codex Alexandrinus Sebellios, al Semellios; the King James Version Semellius): "Samellius the scribe," one of those who wrote a letter of protest to Artaxerxes against the building of Jerusalem by the returned exiles (1 Esdras 2:16,17,25,30) =" Shimshai" in Ezr 4:8.

SAMEUS

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sa-me'-us (Codex Alexandrinus and Fritzsche, Samaios; Codex Vaticanus Thamaios; the King James Version Sameius): One of the sons of Emmer who put away their "strange wives" (1 Esdras 9:21) = "Shemaiah" (the Revised Version margin "Maaseiah") of the sons of Harim in Ezr 10:21.

SAMGAR-NEBO

sam-gar-ne'-bo (camgar nebho, a Babylonian name): An officer of Nebuchadnezzar, king of Babylon, who, according to the Massoretic Text of Jer 39:3, took his seat with other nobles in the middle gate of Jerusalem after the Chaldean army had taken the city. Schrader (COT, ii, 109) holds that the name is a Hebraized form of the Assyrian Sumgirnabu ("be gracious, Nebo"), but Giesebrecht (Comm., 211) conjectures for Samgar a corruption of Sar-mag (Sar-magh), equivalent to Rab-mag (rab-magh), which implies virtual dittography. The number of variant readings exhibited by the Septuagint seems to confirm the belief that the text is corrupt. Nebo (nabu) is there joined with the following Sarsechim to agree with Nebushazban of Jer 39:13. If the name Samgar-nebo is correct, the first Nergal-sharezer "should perhaps be dropped; we would then read: "Samgar-nebo the Sarsechim, Nebushazban the Rab-saris (compare 39:13) and Nergal-sharezer the Rab-mag" (Sayce).

See RAB-MAG; RAB-SARIS.

Horace J. Wolf

SAMI

sa'-mi: the King James Version = the Revised Version (British and American) SABI (which see).

SAMIS

sa'-mis: the King James Version = the Revised Version (British and American)
SOMEIS (which see).

SAMLAH

sam'-la (samlah; Salama): One of the kings of Edom, of the city of Masrekah. He reigned before the Israelites had kings (Ge 36:36,37; 1Ch 1:47,48). The fact that the city is mentioned in connection with the name of the king suggests that Edom was a confederacy at this time and the chief city was the metropolis of the whole country.

SAMMUS

sam'-us (Codex Alexandrinus Sammous; Codex Vaticanus Sammou): One of those who stood on Ezra's right hand as he expounded the Law (1 Esdras 9:43) = " Shema" in Ne 8:4.

SAMOS

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sa'-mos (Samos, "height," "mountain" (see Strabo 346, 457)): One of the most famous of the Ionian islands, third in size among the group which includes Lesbos, CHIOS (which see) and Cos (which see). It is situated at the mouth of the bay of Ephesus, between the cities of EPHESUS and MILETUS (which see), and separated from the mainland of Ionia by the narrow strait where the Greeks met and conquered the Persian fleet in the battle of Mycale, 479 BC (Herodotus ix.100 ff). The surface of the island is very rugged and mountainous, Mt. Kerki (modern name) rising to a height of 4,700 ft., and it was due to this that the island received its name (see above).

See also SAMOTHRACE.

Samos was renowned in antiquity as one of the noted centers of Ionian luxury, and reached its zenith of prosperity under the rule of the famous tyrant Polycrates (533- 522 BC), who made himself master of the Aegean Sea. He carried on trade with Egypt, and his intercourse with that country, his friendship with Amasis, the famous "ring" story and the revolting manner of the death of Polycrates are all told in one of the most interesting stories of Herodotus (Herod. iii.39 ff).

In 84 BC, the island was joined to the province of Asia, and in 17 BC it became a *civitas libera*, through the favor of Augustus (Dio Cass. liv.9; Pliny, NH, v.37). Both Marcus Agrippa and Herod visited the island; and according to Josephus (Ant., XVI, ii, 2; BJ, I, xxi, 11) "bestowed a great many benefits" on it. In the Apocrypha, Samos is mentioned among the places to which Lucius, consul of the Romans, wrote, asking their good will toward the Jews (1 Macc 15:23).

In the New Testament, Paul touched here, after passing CHIOS (which see), on his return from his third missionary journey (Ac 20:15). In Textus Receptus of the New Testament, we find in this passage *kai meinantes en Trogyllio* ("and having remained in Trogyllium"). This reading is wanting in the oldest manuscripts, and may be a sort of gloss, or explanation; due to the technical use of *paraballein*, "to touch land" (compare Josephus, Ant, XVIII, vi, 4), and not

necessarily "to make a landing." Trogyllium lay on the mainland opposite Samos, at the end of the ridge of Mycale. Still there is no particular reason why this reading should be supported, especially as it is not found in the earliest of authorities. Soden's 1913 text, however, retains the reading in brackets.

LITERATURE.

Tozer, *Islands of the Aegean* (1890). Herodotus and Pausanias have rather full accounts of Samos, and *Encyclopedia Brit* (11th edition) gives a good bibliography of works both ancient and modern.

Arthur J. Kinsella

SAMOTHRACE

sam'-o-thras (Samothrake, "the Thracian Samos"; the King James Version Samothracia, sam-o-thra'sha; the island was formerly Dardania; for change of name see Pausanias vii.4,3; Strabo x.457, and for a full discussion Conze, Hauser and Benndorf, *Neue Untersuchungen auf South*, 1880): An island in the Aegean Sea,

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South of Thrace opposite the mouth of the Hebrus River, and Northwest of Troas. The island is mountainous, as the name indicates (see SAMOS), and towers above Imbros when viewed from the Trojan coast. The summit is about a mile high. It is mentioned in the Iliad (xiii.12) as the seat of Poseidon and referred to by Virgil Aeneid vii.208.

The island was always famous for sanctity, and the seat of a cult of the Cabeiri, which Herodotus (ii.51) says was derived from the Pelasgian inhabitants (see also Aristophanes, Pax 277). The mysteries connected with the worship of these gods later rivaled the famous mysteries of Eleusis, and both Philip of Macedon and Olympias his wife were initiated here (Plut. Alex. 3).

Probably because of its sacred character the island did not figure to any extent in history, but in the expedition of Xerxes in 480 BC, one ship at least of the Samothracian contingent is mentioned as conspicuous in the battle of Salamis.

The famous "Victory of Samothrace" (now in the Louvre) was set up here by Demetrius Poliorcetes circa 300 BC, and was discovered in 1863. Since that time (1873-75), the Austrian government carried on extensive excavations (see Conze, Hauser and Benndorf, op. cit.).

In the New Testament the island is mentioned in Ac 16:11. From Troas, Paul made a straight run to Samothrace, and the next day sailed to NEAPOLIS (which see) on the Thracian coast, the port of PHILIPPI (which see). At the northern end of Samothrace was a town where the ship could anchor for the night, and on the return journey (Ac 20:6) a landing may have been made, but no details are given. Pliny characterizes the island as being most difficult for anchorage, but because of the hazards of sailing by night, the ancient navigators always anchored somewhere if possible.

LITERATURE.

See under SAMOS.

Arthur J. Kinsella

SAMPSAMES

samp'-sa-mez (Sampsames): A place mentioned in 1 Macc 15:23, usually identified with Samsun, on the coast of the Black Sea. The Vulgate, with the Revised Version margin, has "Lampsacus."

SAMSON

sam'-sun (shimshon.

1. Name:

Derived probably from shemesh, "sun" with the diminutive ending -on, meaning "little sun" or "sunny," or perhaps "sun-man"; Sampson; Latin and English, Samson): His home was near Bethshemesh, which means "house of the sun." Compare the similar formation shimshay (Ezr 4:8,9,17,23).

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(1) Comma. on Jgs, notably those by G. F. Moore, ICC, 1895; Budde, Kurzer Handkommentar, 1897; Nowack, Handkommentar, 1900; E. L. Curtis, The Bible for Home and School, 1913; Bachmann, 1868; Keil, 1862; Farrar in Ellicott's Commentaries; Watson, Expositor's Bible. (2) Articles on "Samson" in the various Bible Dictionaries and Encyclopedias; in particular those by Budde, HDB; C. W. Emmet, in 1-vol HDB; S. A. Cook, New Encyclopedia Brit; Davis, Dict. of the Bible.

George L. Robinson

SAMUEL

sam'-u-el (shemu'el; Samouel): The word "Samuel" signifies "name of God," or "his name is El" (God). Other interpretations of the name that have been offered are almost certainly mistaken. The play upon the name in 1Sa 1:20 is not intended of course to be an explanation of its meaning, but is similar to the play upon the name Moses in Ex 2:10 and frequently elsewhere in similar instances. Thus, by the addition of a few letters shemu'el becomes sha'ul me'el, "asked of God," and recalls to the mother of Samuel the circumstances of the divine gift to her of a son. Outside of 1st Samuel the name of the great judge and prophet is found in Jer 15:1; Ps 99:6 and in 1 and 2 Chronicles. The reference in Jeremiah seems intended to convey the same impression that is given by the narrative of 1 Samuel, that in some sense Samuel had come to be regarded as a second Moses, upon whom the mantle of the latter had fallen, and who had been once again the deliverer and guide of the people at a great national crisis.

1. Sources and Character of the History:

The narrative of the events of the life of Samuel appears to be derived from more than one source (see SAMUEL, BOOKS OF). The narrator had before him and made use of biographies and traditions, which he combined into a single consecutive history. The completed picture of the prophet's position and

character which is thus presented is on the whole harmonious and consistent, and gives a very high impression of his piety and loyalty to Yahweh, and of the wide influence for good which he exerted. There are divergences apparent in detail and standpoint between the sources or traditions, some of which may probably be due merely to misunderstanding of the true nature of the events recorded, or to the failure of the modern reader rightly to appreciate the exact circumstances and time. The greater part of the narrative of the life of Samuel, however, appears to have a single origin.

2. Life:

In the portion of the general history of Israel contained in 1 Samuel are narrated the circumstances of the future prophet's birth (chapter 1); of his childhood and of the custom of his parents to make annual visits to the sanctuary at Shiloh (2:11,18-21,26); of his vision, and the universal recognition of him as a prophet enjoying the special favor of Yahweh (3-4:1). The narrative is then interrupted to describe the conflicts with the Philistines, the fate of Eli and his sons, and the capture of the ark of God. It is only after the return of the ark, and apparently at the close of the 20 years during which it was retained at Kiriath-jearim, that Samuel again comes forward publicly, exhorting the people to repentance and promising them deliverance from the Philistines. A summary narrative is then given of the summoning of a national council

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The high place which Samuel occupies in the thought of the writers and in the tradition and esteem of the people is manifest throughout the history. The different sources from which the narrative is derived are at one in this, although perhaps not to an equal degree. He is the last and greatest of the judges, the first of the prophets, and inaugurates under divine direction the Israelite kingdom and the Davidic line.

3. Character and Influence of Samuel:

It is not without reason, therefore, that he has been regarded as in dignity and importance occupying the position of a second Moses in relation to the people. In his exhortations and warnings the Deuteronomic discourses of Moses are reflected and repeated. He delivers the nation from the hand of the Philistines, as Moses from Pharaoh and the Egyptians, and opens up for them a new national era of progress and order under the rule of the kings whom they have desired. Thus, like Moses, he closes the old order, and establishes the people with brighter prospects upon more assured foundations of national prosperity and greatness. In nobility of character and utterance also, and in fidelity to Yahweh, Samuel is not unworthy to be placed by the side of the older lawgiver. The record of his life is not marred by any act or word which would appear unworthy of his office or prerogative. And the few references to him in the later literature (Ps 99:6; Jer 15:1; 1Ch 6:28; 9:22; 11:3; 26:28; 29:29; 2Ch 35:18) show how high was the estimation in which his name and memory were held by his fellow-countrymen in subsequent ages.

LITERATURE.

The literature is given in the article, SAMUEL, BOOKS OF (which see).

A. S. Geden

SAMUEL, BOOKS OF

I. PLACE OF THE BOOKS OF SAMUEL IN THE HEBREW CANON

II. CONTENTS OF THE BOOKS AND PERIOD OF TIME COVERED BY THE

HISTORY

III. SUMMARY AND ANALYSIS

1. Life of Samuel (1 Samuel 1-15)

2. Reign and Death of Saul (1 Samuel 16-2 Samuel 1)

3. Reign of David (2 Samuel 2-20)

(1) David's Seven and a Half Years' Reign over Judah in Hebron (2 Samuel 2:1-5:3).

(2) Reign of David in Jerusalem over United Israel (2 Samuel 5:4-20:26).

4. Appendix (2 Samuel 21-24)

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strongest emphasis, and with uncompromising severity, sin even in the highest places is condemned; and an ideal of righteousness is set forth in language and with an earnestness which recalls the exhortations of Deuteronomy. Thus the same is true of the Books of Samuel as is manifest in the preceding books of the canonical Old Testament: they are composed with a didactic aim. The experience of the past is made to afford lessons of warning and encouragement for the present. To the writer or writers—the history of the development and upbuilding of the Israelite kingdom is pregnant with a deeper meaning than lies on the surface, and this meaning he endeavors to make plain to his readers through the record. The issues of the events and the events themselves are under the guidance and control of Yahweh, who always condemns and punishes wrong, but approves and rewards righteousness. Thus the narrative is history utilized to convey moral truth. And its value is to be estimated, not primarily as recording the great deeds of the past, but as conveying ethical teaching; that by means of the history with all its glamor and interest the people may be recalled to a sense of their high duty toward God, and be warned of the inevitable consequences of disobedience to Him.

LITERATURE.

Upon all points of introduction, criticism and interpretation, the commentaries afford abundant and satisfactory guidance. The principal English commentaries are by H. P. Smith in ICC, Edinburgh, 1899, and S. R. Driver, Notes on the Hebrew Text of the Books of Samuel, 2nd edition, Oxford, 1913; A. R. S. Kennedy, "Samuel," New Century Bible, New York, Frowde, 1905; in German by R. Budde, 1902, W. Nowack, 1902, A. Klostermann, 1887. See also the articles "Samuel" in HDB, Encyclopedia Biblica and Jewish Encyclopedia.

A. S. Geden

SANAAS

san'-a-as (Codex Alexandrinus and Fritzsche, Sanaas; Codex Vaticanus Sama; the King James Version, Annaas): The sons of Sanaas returned in large numbers with Zerubbabel (1 Esdras 5:23) = "Senaah" in Ezr 2:35; Ne 7:38. The numbers vary in each case (Esdras, 3,330 or 3,301; Ezra, 3,630; Nehemiah, 3,930).

SANABASSAR; SANABASSARUS

san-a-bas'-ar, san-a-bas'-a-rus (in 1 Esdras 2:12,15), (in 1 Esdras 6:18,10; a name appearing in many variations, Codex Alexandrinus always reading Sanabassaros; Codex Vaticanus Sanamassaros, in 1 Esdras 2:12(11) (the Revised Version margin, Samanassar), Samanassarou, in 1 Esdras 2:15(14), but Sabanassaros, in 1 Esdras 6:18 (17) (Revised Version margin) and Sanabassaros, in 1 Esdras 6:20 (19)): He was "governor of Judea" under Cyrus, conveyed the holy vessels of the temple from Babylon to Jerusalem and "laid the foundations of the house of the Lord" for the first time since its destruction (1 Esdras 2:12,15; 6:18-20) = "SHESHBAZZAR (which see) the prince of Judah" (Ezr 1:8).

Some identify him with Zerubbabel as the King James Version margin in 1 Esdras 6:18: "Z., which is also Sanabassar the ruler." This view appears to be favored by the

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order of the words here, where, in case of two persons, one might expect "Sanabassar the ruler" to come first. Zerubbabel appears as "governor of Judea" also in 1 Esdras 6:27-29. Ezr 3:10 speaks of the foundation of the temple under Zerubbabel and 5:16 as under Sheshbazzar. There is further the analogy of 1 Esdras 5:40, where Nehemias and Attharias refer to the same person. Against this identification: Zerubbabel is not styled ruler or governor either in Nehemiah or Ezra, but in Hag 1:14; 2:2,21 he is pechah or governor of Judah; no explanation is given of the double name, as in the case of e.g. Daniel, Belteshazzar; the language of Ezr 5:14 f seems to refer to work commenced under a different person than Zerubbabel. Nor is there any reason against supposing a first return under Sheshbazzar (Sanabassar) and a foundation of the temple previous to the time of Zerubbabel—an undertaking into which the Jews did not enter heartily, perhaps because Sanabassar may have been a foreigner (though it is uncertain whether he was a Babylonian, a Persian, or a Jew). A later proposal is to identify Sanabassar with Shenazzar, the uncle of Zerubbabel in 1Ch 3:18. But either of these identifications must remain doubtful.

See SHENAZZAR; ZERUBBABEL.

S. Angus

SANASIB

san'-a-sib (Fritzsche, Sanasib, but Codex Vaticanus and Swete, Sanabeis; Codex Alexandrinus Anaseib): Found only in 1 Esdras 5:24, where the sons of Jeddu, the son of Jesus, are a priestly family returning "among the sons of Sanasib." The name is not found in the parallel Ezr 2:36; Ne 7:39, and is perhaps preserved in the Vulgate (Jerome's Latin Bible, 390-405 A.D.) "Eliasib."

SANBALLAT

san-bal'-at (canebhallaT; Greek and Vulgate (Jerome's Latin Bible, 390-405 A.

D.) Sanaballat; Peshitta, Samballat): Sanballat the Horonite was, if the appellation which follows his name indicates his origin, a Moabite of Horonaim, a city of Moab mentioned in Isa 15:5; Jer 48:2,5,34; Josephus, Ant, XIII, xxiii; XIV, ii. He is named along with Tobiah, the Ammonite slave (Ne 4:1), and Geshem the Arabian (Ne 6:1) as the leading opponent of the Jews at the time when Nehemiah undertook to rebuild the walls of Jerusalem (Ne 2:10; 4:1; 6:1). He was related by marriage to the son of Eliashib, the high priest at the time of the annulment of the mixed marriages forbidden by the Law ([Ne 13:28](#)).

Renewed interest has been awakened in Sanballat from the fact that he is mentioned in the papyri I and II of Sachau (Die aramaischen Papyrusurkunden aus Elephantine, Berlin, 1908, and in his later work, Aramaische Papyrus und Ostraka, Leipzig, 1911; compare Staerk's convenient edition in Lietzmanns Kleine Texte, Number 32, 1908) as having been the governor (pachath) of Samaria some time before the 17th year of Darius (Nothus), i.e. 408-407 BC, when Bagohi was governor of Judah. His two sons, Delaiah and Shelemiah, received a letter from Jedoniah and his companions the priests who were in Yeb (Elephantine) in Upper Egypt. This letter contained information concerning the state of affairs in the Jewish colony of Yeb, especially

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concerning the destruction of the temple or synagogue (agora) which had been erected at that place.

The address of this letter reads as follows: "To our lord Bagohi, the governor of Judea, his servants Jedoniah and his companions, the priests in the fortress of Yeb (Elephantine). May the God of Heaven inquire much at every time after the peace of our lord and put thee in favor before Darius the king," etc. The conclusion of the letter reads thus: "Now, thy servants, Jedoniah and his companions and the Jews, all citizens of Yeb, say thus: If it seems good to our lord, mayest thou think on the rebuilding of that temple (the agora which had been destroyed by the Egyptians). Since it has not been permitted us to rebuild it, do thou look on the receivers of thy benefactions and favors here in Egypt. Let a letter with regard to the rebuilding of the temple of the God Jaho in the fortress of Yeb, as it was formerly built, be sent from thee. In thy name will they offer the meal offerings, the incense, and the burnt offerings upon the altar of the God Jaho; and we shall always pray for thee, we and our wives and our children and all the Jews found here, until the temple has been rebuilt. And it will be to thee a meritorious work (tsedhaqah) in the sight of Jaho, the God of Heaven, greater than the meritorious work of a man who offers to him a burnt offering and a sacrifice of a value equal to the value of 1,000 talents of silver. And as to the gold (probably that which was sent by the Jews to Bagohi as a baksheesh) we have sent word and given knowledge. Also, we have in our name communicated in a letter all (these) matters unto Delaiah and Shelemiah, the sons of Sanballat, governor of Samaria. Also, from all that has been done to us, Arsham (the satrap of Egypt) has learned nothing.

The 20th of Marcheshvan in the 17th year of Darius the king." Sanballat is the Babylonian Sin-uballit, "may Sin give him life," a name occurring a number of times in the contract tablets from the time of Nebuchadnezzar, Nabonidus, and Darius Hystaspis. (See Tallquist, *Neubabylonisches Namenbuch*, 183.)

R. Dick Wilson

SANCTIFICATION

sank-ti-fi-ka'-shun:

Etymology

I. THE FORMAL SENSE

1. In the Old Testament

2. In the New Testament

II. THE ETHICAL SENSE

1. Transformation of Formal to Ethical Idea

2. Our Relation to God as Personal: New Testament Idea

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5. Its Glorious Results:

To the preaching of Christian perfection Wesley ascribed the success of his work in the conversion, religious training and intellectual education of the masses of Great Britain. It furnished him a multitude of consecrated workers, many of them lay preachers, who labored in nearly every hamlet, and who carried the gospel into all the British colonies, including America. It is declared by secular historians that this great evangelical movement, in which the doctrine of entire sanctification was so prominent, saved England from a disastrous revolution, like that which drenched France with the blood of its royal family and its nobility, in the last decade of the 18th century. It is certain that the great Christian and humanitarian work of William Booth, originally a Methodist, was inspired by this doctrine which he constantly preached. This enabled his followers in the early years of the Salvation Army to endure the persecutions which befell them at that time.

6. Wesley's Personal Testimony:

On March 6, 1760, Wesley enters in his Journal the following testimony of one Elizabeth Longmore: "I felt my soul was all love. I was so stayed on God as I never felt before, and knew that I loved Him with all my heart. And the witness that God had saved me from all my sins grew clearer every hour. I have never since found my heart wander from God.' Now this is what I always did, and do now, mean by perfection. And this I believe many have attained, on the same evidence that I believe many are justified."

We have Wesley's only recorded testimony to his own justification in these words (May 24, 1738): "I felt my heart strangely warmed and an assurance was given me that He had taken away my sins," etc.

Daniel Steele

SANCTITY, LEGISLATION OF

sank'-ti-ti, lej-is-la'-shun.

See ASTRONOMY, sec. I, 5, (6).

SANCTUARY

sank'-tu-a-ri, sank'-tu-a-ri (miqdash, miqqedhash, qodhesh, "holy place"; hagian):

1. Nature of Article

2. The Graf-Wellhausen Hypothesis

The Three Stages

3. Difficulties of the Theory

(1) Slaughter Not Necessarily Sacrificial

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Deuteronomic law of the central sanctuary goes back at least to 621. It is difficult to understand how a law that had been recognized as divine by Jeremiah and others could still have been unknown or destitute of authority. On the alternative view this phenomenon will have been the result of an interpretation of the Law to suit the needs of an age some 800 years subsequent to the death of Moses in circumstances he never contemplated. The Pentateuch apparently permits sacrifice only in the land of Israel: in the altered circumstances the choice lay between interpreting the Law in this way or abandoning public worship altogether; for the synagogue with its non-sacrificial form of public worship had not yet been invented. All old legislations have to be construed in this way to meet changing circumstances, and this example contains nothing exceptional or surprising.

LITERATURE

J. Wellhausen, *Prolegomena to the History of Israel*, chapter i, for the critical hypothesis; H. M. Wiener, *EPC*, chapter vi, *PS* passim for the alternative view; *POT*, 173 ff.

Harold M. Wiener

SAND

(chol; ammos; a variant of the more usual psammos; compare amathos, psamathos): Sand is principally produced by the grinding action of waves. This is accompanied by chemical solution, with the result that the more soluble constituents of the rock diminish in amount or disappear and the sands tend to become more or less purely silicious, silica or quartz being a common constituent of rocks and very Insoluble. The rocks of Palestine are so largely composed of limestone that the shore and dune sands are unusually calcareous, containing from 10 to 20 per cent of calcium carbonate. This is subject to solution and redeposition as a cement between the sand grains, binding them together to form

the porous sandstone of the seashore, which is easily worked and is much used in building.

See Rock, III, (2).

Figurative:

(1) Used most often as a symbol of countless multitude; especially of the children of Israel (Ge 22:17; 32:12; 2Sa 17:11; 1Ki 4:20; Isa 10:22; 48:19; Jer 33:22; Ho 1:10; Ro 9:27; Heb 11:12); also of the enemies of Israel (Jos 11:4; Jud 7:12; 1Sa 13:5; compare Re 20:8). Joseph laid up grain as the sand of the sea (Ge 41:49); God gave Solomon wisdom and understanding and largeness of heart as the sand that is on the seashore (1Ki 4:29); Job says "I shall multiply my days as the sand" (Job 29:18); the multitude of quails provided for the Israelites in the desert is compared to the sand (Ps 78:27); the Psalmist says of the thoughts of God, "They are more in number than the sand" (Ps 139:18); Jeremiah, speaking of the desolation of Jerusalem, says that the number of widows is as the sand (Jer 15:8).

(2) Sand is also a symbol of weight (Job 6:3; Pr 27:3), and

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(3) of instability (Mt 7:26).

It is a question what is meant by "the hidden treasures of the sand" in De 33:19.

Alfred Ely Day

SAND FLIES

sand'-fliz (kinnim (Ex 8:16 margin; RAPC Wis 19:10 margin)): English Versions of the Bible "lice."

See FLEA; GNAT; INSECTS; LICE.

SAND, GLOWING

glo'-ing.

See MIRAGE.

SAND-LIZARD

sand'-liz-ard. (chomeT; Septuagint saura, "lizard"; the King James Version snail): ChomeT is 7th in the list of unclean "creeping things" in Le 11:29,30, and occurs nowhere else. It is probably a skink or some species of Lacerta.

See LIZARD

SANDAL

san'-dal.

See DRESS, sec. 6; SHOE; SHOE-LATCHET.

SANHEDRIN

san'-he-drin (canhedhrin, the Talmudic transcription of the Greek sunedrion):

1. Name:

The Sanhedrin was, at and before the time of Christ, the name for the highest Jewish tribunal, of 71 members, in Jerusalem, and also for the lower tribunals, of 23 members, of which Jerusalem had two (Tosephta' Chaghighah] 11 9; Sanhedrin 1 6; 11 2). It is derived from sun, "together," and hedra, "seat." In Greek and Roman literature the senates of Sparta, Carthage, and even Rome, are so called (compare Pausan. iii.11, 2; Polyb. iii.22; Dion Cassius xl.49). In Josephus we meet with the word for the first time in connection with the governor Gabinius (57-55 BC), who divided the whole of Palestine into 5 sunedria (Ant., XIV, v, 4), or sunodoi (B J, I, viii, 5); and with the term sunedrion for the high council in Jerusalem first in Ant,

XIV, ix, 3-5, in connection with Herod, who, when a youth, had to appear before the

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Makkoth, best edition, Strack, with German translation, *Schriften des Institutum Judaicum in Berlin*, N. 38, Leipzig, 1910).

See the article, TALMUD.

Consult the following histories of the Jewish people: Ewald, Herzfeld, Gratz, but especially Schurer's excellent HJP, much more fully in GJV4; also G. A. Smith, Jerusalem. Special treatises on Sanhedrin: D. Hoffmann, *Der oberste Gerichtshof in der Stadt des Heiligtums*, Berlin, 1878, where the author tries to defend the Jewish traditional view as to the antiquity of the Sanhedrin; J. Reifmann, *Sanhedrin* (in Hebrews), Berditschew, 1888; A. Kuenen, *On the Composition of the Sanhedrin*, in Dutch, translated into German by Budde, *Gesammelte Abhandlungen*, etc., 49-81, Freiburg, 1894; Jelski, *Die innere Einrichtung des grossen Synedrions zu Jerusalem*, Breslau, 1894, who tries to reconcile the Talmudical statements about the composition of the Sanhedrin with those of Josephus and the New Testament (especially in connection with the question of president) by showing that in the Mishna (except Chaghighah 11 2) nasi' always stands for the political president, the high priest, and 'abh-beth-din for the scribal head of the Sanhedrin, and not for the vice-president; A. Buchler, *Das Synedrium in Jerusalem und das grosse Beth-din in der Quaderkammer des jerusalemischen Tempels*, Vienna, 1902, a very interesting but not convincing work, where the author, in order to reconcile the two different sets of sources, tries to prove that the great Sanhedrin of the Talmud is not identical with the Sanhedrin of Josephus and the New Testament, but that there were two Sanhedrins in Jerusalem, the one of the New Testament and Josephus being a political one, the other a religious one. He also thinks that Christ was seized, not by the Sanhedrin, but by the temple authorities.

See also W. Bacher's article in HDB (excellent for sifting the Talmudic sources); Dr. Lauterbach's article in the Jewish Encyclopedia (accepts fully Biichler's view); H. Strack's article in Sch-Herz (concise and exact).

SANSANNAH

san-san'-a (cancannah; [Sansanna], or Sethennak): One of the uttermost cities in the Negeb of Judah (Jos 15:31), identical with Hazar-susah (Jos 19:5), one of the cities of Simeon, and almost certainly the same as Hazar-susim (1Ch 4:31). It cannot be said to have been identified with any certainty, though Simsim, "a good-sized village with well and pool, surrounded by gardens and having a grove of olives to the north," has been suggested (PEF, III, 260, Sh XX).

SAPH

saf (caph; Codex Vaticanus Saph; Codex Alexandrinus Sephe): A Philistine, one of the four champions of the race of Rapha ("giant") who was slain by Sibbecai, one of David's heroes (2Sa 21:18; 1Ch 20:4). It is supposed by some that he was the son of the giant Goliath, but this is not proved. In 1Ch 20:4, the same person is called "Sippai."

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SAPHAT

sa'-fat:

(1) A and Fritzsche, Saphat; omitted in Codex Vaticanus (and Swete); Babylonian margin Asaph: The eponym of a family which returned with Zerubbabel (1 Esdras 5:9) = " Shephatiah" in Ezr 2:4; Ne 7:9.

(2) Codex Alexandrinus Saphat; Codex Vaticanus, Swete, and Fritzsche, Saphag; the King James Version Sabat: One of the families of "the sons of the servants of Solomon" who returned with Zerubbabel (1 Esdras 5:34); wanting in the parallel Ezr 2:57; Ne 7:59.

SAPHATIAS

saf-a-ti'-as (Saphatias, Codex Vaticanus Sophotias; omitted in Codex Alexandrinus): Name of a family of returning exiles (1 Esdras 8:34) = " Shephatiah" in Ezr 8:8. If Saphatias (1 Esdras 8:34) = Saphat (1 Esdras 5:9), as would appear, then part of the family went up with Zerubbabel and part with Ezra.

SAPHETH

sa'-feth: the King James Version = the Revised Version (British and American) SAPHUTHI (which see).

SAPHIR

sa'-fer (shaphir).

See SHAPHIR.

SAPHUTHI

saf'-u-thi, sa-fu'-thi (Codex Alexandrinus and Fritzsche, Saphuthi, Codex Vaticanus (and Swete), Saphuei; the King James Version Sapheth): Name of one of the families of "the sons of the servants of Solomon" (1 Esdras 5:33) = "Shephatiah" in Ezr 2:57; Ne 7:59.

SAPPHIRA

sa-fi'-ra (shappira'; Aramaic for either "beautiful" or "sapphire"; Sappheira): Wife of Ananias (Ac 5:1-10).

See ANANIAS, (1).

SAPPHIRE

saf'-ir.

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See STONES, PRECIOUS.

SARABIAS

sar-a-bi'-as (Sarabias) :One of the Levites who taught and expounded the Law for Ezra (1 Esdras 9:48) =" Sherebiah" in Ne 8:7, probably identical with the "Asebebias" in 1 Esdras 8:47 (Ezr 8:18).

SARAH; SARAI

sa'-ra, sa'-ri:

(1) In Ge 17:15 the woman who up to that time has been known as Sarai (Saray; Sara) receives by divine command the name Sarah (Sarah; Sarra). (This last form in Greek preserves the ancient doubling of the r, lost in the Hebrew and the English forms.)

The former name appears to be derived from the same root as Israel, if, indeed, Ge 32:28 is intended as an etymology of Israel. "She that strives," a contentious person, is a name that might be given to a child at birth (compare Ho 12:3,4, of Jacob), or later when the child's character developed; in Ge 16:6 and 21:10 a contentious character appears. Yet comparison with the history of her husband's name (see ABRAHAM) warns us not to operate solely upon the basis of the Hebrew language. Sarai was the name this woman brought with her from Mesopotamia. On the other hand there can be little doubt that the name Sarah, which she received when her son was promised, means "princess," for it is the feminine form of the extremely common title sar, used by the Semites to designate a ruler of greater or lesser rank. In the verse following the one where this name is conferred, it is declared of Sarah that "kings of peoples shall be of her" (Ge 17:16).

We are introduced to Sarai in Ge 11:29. She is here mentioned as the wife that

Abraham "took," while still in Ur of the Chaldees, that is, while among his kindred. It is immediately added that "Sarai was barren; she had no child." By this simple remark in the overture of his narrative, the writer sounds the motif that is to be developed in all the sequel. When the migration to Haran occurs, Sarai is named along with Abram and Lot as accompanying Terah. It has been held that the author (or authors) of Genesis 11 knew nothing of the relationship announced in 20:12. But there can be no proof of such ignorance, even on the assumption of diversity of authorship in the two passages.

Sarai's career as described in Genesis 11 was not dependent on her being the daughter of Terah. Terah had other descendants who did not accompany him. Her movements were determined by her being Abram's wife. It appears, however, that she was a daughter of Terah by a different mother from the mother of Abram. The language of 20:12 would indeed admit of her being Abram's niece, but the fact that there was but 10 years' difference between his age and hers (Ge 17:17) renders this hypothesis less probable. Marriage with half-sisters seems to have been not uncommon in antiquity (even in the Old Testament compare 2Sa 13:13).

This double relationship suggested to Abraham the expedient that he twice used when he lacked faith in God to protect his life and in cowardice sought his own safety at the

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Hagar, and the disinheriting of Ishmael. Yet on the other hand we see in Sarah, as the New Testament writers point out (Heb 11:11; 1Pe 3:6), one who through a long life of companionship with Abraham shared his hope in God, his faith in the promises, and his power to become God's agent for achieving what was humanly impossible. In fact, to Sarah is ascribed a sort of spiritual maternity, correlative with Abraham's position as "father of the faithful"; for all women are declared to be the (spiritual) daughters of Sarah, who like her are adorned in "the hidden man of the heart," and who are "doers of good" and "fearers of no terror" (1 Peter loc. cit., literally rendered). That in spite of her outbreak about Hagar and Ishmael she was in general "in subjection to her husband" and of "a meek and quiet spirit," appears from her husband's genuine grief at her decease, and still more clearly from her son's prolonged mourning for her (Ge 24:67; compare Ge 17:17, 23:1 with Ge 25:20). And He who maketh even the wrath of man to praise Him used even Sarah's jealous anger to accomplish His purpose that "the son of the freewoman," Isaac, "born through promise," should alone inherit that promise (Ga 4:22-31).

Apart from the three New Testament passages already cited, Sarah is alluded to only in Isa 51:2 ("Sarah that bare you," as the mother of the nation), in Ro 4:19 ("the deadness of Sarah's womb"), and in Ro 9:9, where God's promise in Ge 18:10 is quoted. Yet her existence and her history are of course presupposed wherever allusion is made to the stories of Abraham and of Isaac.

To many modern critics Sarah supplies, by her name, a welcome argument in support of the mythical view of Abraham. She has been held to be the local numen to whom the cave near Hebron was sacred; or the deity whose consort was worshipped in Arabia under the title Dusares, i.e. Husband-of-Sarah; or, the female associate of Sin the moon-god, worshipped at Haran. On these views the student will do well to consult Baethgen, *Beitrag*, 94, 157, and, for the most recent point of view, Gressmann's article, "Sage und Geschichte in den Patriarchenerzahlungen," *ZATW*, 1910, and Eerdmans, *Alttestamentliche Studien*, II, 13.

(2) The daughter of Raguel, and wife of Tobias (Tobit 3:7,17, etc.).

See TOBIT, BOOK OF.

J. Oscar Boyd

SARAIAS

sa-ra'-yas, sa-ri'-as (Saraias; Latin, Sareus):

(1) = Seraiah, the high priest in the reign of Zedekiah (1 Esdras 5:5, compare 1Ch 6:14).

(2) Sareus the father of Ezra (2 Esdras 1:1) = "Seraiah" in Ezr 7:1, sometimes identified with Saraias under (1). He is probably identical with the "Azaraias" of 1 Esdras 8:1.

(3) the King James Version = the Revised Version (British and American) "Azaraias" (1 Esdras 8:1).

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SARAMEL

sar'-a-mel: the King James Version = the Revised Version (British and American) ASARAMEL (which see).

SARAPH

sa'-raf, sa'-raf (saraph, "noble one"; compare saraph, "burn" "shine"): A descendant of Judah through Shelah (1Ch 4:22).

SARCHEDONUS

sar-ked'-o-nus (Codex Vaticanus Sacherdonos; Codex Alexandrinus Sacherdan, but Sacherdonosos in Tobit 1:22): An incorrect spelling, both in the King James Version and the Revised Version (British and American), for Sacherdonus in Tobit 1:21 f, another form of Esar-haddon.

SARDEUS

sar-de'-us: the King James Version = the Revised Version (British and American) ZARDEUS (which see).

SARDIN(E); SARDIUS

sar'-din, sar'-din.

See STONES, PRECIOUS.

SARDIS

sar'-dis (Sardeis): Sardis is of special interest to the student of Herodotus and Xenophon, for there Artaphernes, the brother of Darius, lived, and from there

Xerxes invaded Greece and Cyrus marched against his brother Artaxerxes; it is also of interest to the student of early Christian history as the home of one of the Seven Churches of Re (1:11; 3:1 ff). It was moreover one of the oldest and most important cities of Asia Minor, and until 549 BC, the capital of the kingdom of Lydia. It stood on the northern slope of Mt. Tmolus; its acropolis occupied one of the spurs of the mountain. At the base flowed the river Pactolus which served as a moat, rendering the city practically impregnable. Through the failure to watch, however, the acropolis had been successfully scaled in 549 BC by a Median soldier, and in 218 by a Cretan (compare Re 3:2,3). Because of its strength during the Persian period, the satraps here made their homes. However, the city was burned by the Ionians in 501 BC, but it was quickly rebuilt and regained its importance. In 334 BC it surrendered to Alexander the Great who gave it independence, but its period of independence was brief, for 12 years later in 322 BC it was taken by Antigonus. In 301 BC, it fell into the possession of the Seleucidan kings who made it the residence of their governor. It became free again in 190 BC, when it formed a part of the empire of Pergamos, and later of the Roman province of Asia. In 17 AD, when it was destroyed by an earthquake, the Roman emperor Tiberius remitted the taxes of the people and rebuilt the city, and in

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there is a spirit hovering, as it were—a spirit representing that church and by whose name it can be addressed. The messages are as vital as they were at the first. ‘He that hath an ear, let him hear what the Spirit saith unto the churches.’”

E. J. Banks

SARDITE

sar’-dit.

See SERED.

SARDIUS

sar’-di-us.

See STONES, PRECIOUS.

SARDONYX

sar’-do-niks.

See STONES, PRECIOUS.

SAREPTA

sa-rep’-ta (Sarepta): The name in Lu 4:26 the King James Version, following the Greek, of the Phoenician town to which Elijah was sent in the time of the great famine, in order to save the lives of a widow and her son (1Ki 17:9,10). The Revised Version (British and American) adopts the form of the name based upon the Hebrew, and as found in the Old Testament: ZAREPHATH (which see).

SARGON

sar'-gon (722-705 BC): The name of this ruler is written cargon, in the Old Testament, Shar-ukin in the cuneiform inscriptions, Arna, in the Septuagint, and Arkeanos, in the Ptolemaic Canon. Sargon is mentioned but once by name in the Old Testament (Isa 20:1), when he sent his Tartan (turtannu) against Ashdod, but he is referred to in 2Ki 17:6 as "the king of Assyria" who carried Israel into captivity.

Shalmaneser V had laid siege to Samaria and besieged it three years. But shortly before or very soon after its capitulation, Sargon, perhaps being responsible for the king's death, overthrew the dynasty, and in his annals credited himself with the capture of the city and the deportation of its inhabitants. Whether he assumed the name of the famous ancient founder of the Accad dynasty is not known.

Sargon at the beginning of his reign was confronted with a serious situation in Babylon. Merodach-baladan of Kaldu, who paid tribute to previous rulers, on the change of dynasty had himself proclaimed king, New Year's Day, 721 BC. At Dur-

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ilu, Sargon fought with the forces of Merodachbalddan and his ally Khumbanigash of Elam, but although he claimed a victory the result was apparently indecisive. Rebellions followed in other parts of the kingdom.

In 720 BC Ilu-bi'di (or Yau-bi'di), king of Hamath, formed a coalition against Sargon with Hanno of Gaza, Sib'u of Egypt, and with the cities Arpad, Simirra, Damascus and Samaria. He claims that Sib'u fled, and that he captured and flayed Ilu-bi'di, burned Qarqar, and carried Hanno captive to Assyria. After destroying Rapihu, he carried away 9,033 inhabitants to Assyria.

In the following year Ararat was invaded and the Hittite Carchemish fell before his armies. The territory of Rusas, king of Ararat, as well as a part of Melitene became Assyrian provinces.

In 710 BC Sargon directed his attention to Merodachbaladan, who no longer enjoyed the support of Elam, and whose rule over Babylon had not been popular with his subjects. He was driven out from Babylon and also from his former capital Bit-Yakin, and Sargon had himself crowned as the shakkanak of Babylon.

In 706 BC the new city called Dur-Sharrukin was dedicated as his residence. A year later he was murdered. It was during his reign that the height of Assyrian ascendancy had been reached.

A. T. Clay

SARID

sa'-rid (saridh; Codex Vaticanus Esedekgola, Seddouk; Codex Alexandrinus Sarthid, Sarid): A place on the southern border of Zebulun to the West of Chisloth-tabor (Jos 19:10,12). It is mentioned but not identified in Eusebius, Onomasticon. Probably we should read "Sadid," and in that case may with Conder locate it at Tell Shaddu, an artificial mound with some modern ruins and

good springs, which stands on the plain, about 5 miles West of Iksal.

SARON

sa'-ron, (Saron): the King James Version; Greek form of Sharon (Ac 9:35).

SAROTHIE

sa-ro'-thi-e (Codex Alexandrinus Sarothie; Codex Vaticanus and Swete, Sarothei): Name of a family of "the sons of the servants of Solomon" who returned with Zerubbabel (1 Esdras 5:34); it is wanting in the parallel lists in [Ezr 2:57](#); [Ne 7:59](#) .

SARSECHIM

sar'-se-kim, sar-se-kim (sarckhim): A prince of Nebuchadnezzar, present at the taking of Jerusalem by Nebuchadnezzar in the 11th year of Zedekiah (Jer 39:3). The versions with their various readings—"Nabousachar" "Nabousarach," "Sarsacheim"—point to

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a corrupt text. The best emendation is the reading "Nebhoshazibhon" (= Nabusezib- anni, "Nebo delivers me"); this is based on the reading in Jer 39:13.

SARUCH

sa'-ruk (Sarouch, Serouch): the King James Version; Greek form of Serug (thus, Lu 3:35 the Revised Version (British and American)).

SATAN

sa'-tan (saTan), "adversary," from the verb saTan, "to lie in wait" (as adversary); Satan, Satanas, "adversary," diabolos, "Devil," "adversary" or "accuser," kategor (altogether unclassical and unGreek) (used once in Re 12:10), "accuser"):

I. DEFINITION

II. SCRIPTURAL FACTS CONCERNING SATAN

1. Names of Satan
2. Character of Satan
3. Works of Satan
4. History of Satan

III. GENERAL CONSIDERATIONS

1. Scripture Doctrine of Satan Not Systematized
2. Satan and God
3. Satan Essentially Limited

4. Conclusions

LITERATURE

I. Definition.

A created but superhuman, personal, evil, world-power, represented in Scripture as the adversary both of God and men.

II. Scriptural Facts concerning Satan.

1. Names of Satan:

The most important of these are the Hebrew and Greek equivalents noticed above. These words are used in the general sense justified by their etymological significance. It is applied even to Yahweh Himself (Nu 22:22,32; compare 1Sa 29:4; 2Sa 19:22; Ps

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the Scriptural doctrine is unsystematic in form, it is rigidly limited in scope and everywhere essentially consistent. Even in the Apocalypse, where naturally more scope is allowed to the imagination, the same essential ideas appear. The doctrine of Satan corresponds, item for item, to the intellectual saneness and ethical earnestness of the Biblical world-view as a whole. It is, therefore, not mythological. The restraint of chastened imagination, not the extravagance of mythological fancy, is in evidence throughout the entire Biblical treatment of the subject. Even the use of terms current in mythology (as perhaps Ge 3:1,13,14; Re 12:7-9; compare 1Pe 5:8) does not imply more than a literary clothing of Satan in attributes commonly ascribed to malignant and disorderly forces.

(2) The second objection is that the doctrine is due to the influence of Persian dualism (see PERSIAN RELIGION; ZOROASTRIANISM). The answer to this is plain, on the basis of facts already adduced. The Biblical doctrine of Satan is not dualistic. Satan's empire had a beginning, it will have a definite and permanent end. Satan is God's great enemy in the cosmic sphere, but he is God's creation, exists by divine will, and his power is relatively no more commensurate with God's than that of men. Satan awaits his doom. Weiss says (concerning the New Testament representation of conflict between God and the powers of evil): "There lies in this no Manichaean dualism, but only the deepest experience of the work of redemption as the definite destruction of the power from which all sin in the world of men proceeds" (Biblical Theology New Testament, English translations of the Bible, II, 272; compare G.A. Smith, op. cit., II, 318).

(3) The third objection is practically the same as the second, but addressed directly to the doctrine itself, apart from the question of its origin, namely, that it destroys the unity of God. The answer to this also is a simple negative. To some minds the reality of created wills is dualistic and therefore untenable. But a true doctrine of unity makes room for other wills than God's—namely of those beings upon whom God has bestowed freedom. Herein stands the doctrine of sin and Satan. The doctrine of Satan no more militates against the unity of God than

the idea, so necessary to morality and religion alike, of other created wills set in opposition to God's. Just as the conception of Satan merges, in one direction, in the general doctrine of angels, so, in the other, it blends with the broad and difficult subject of evil (compare "Satan," HDB, IV, 412a).

LITERATURE.

All standard works on Biblical Theology, as well as Dictionaries, etc., treat with more or less thoroughness the doctrine of Satan. The German theologians of the more evangelical type, such as Weiss, Lange, Martensen (Danish), Dorner, while exhibiting a tendency toward excessive speculation, discern the deeper aspects of the doctrine. Of monographs known to the writer none are to be recommended without qualification. It is a subject on which the Bible is its own best interpreter.

Louis Matthews Sweet

SATAN, DEPTHS OF

(ta bathea tou Satana): Found in Re 2:24, and has reference to false teaching at Thyatira. It is a question (that perhaps may not be decided) whether tou Satana, "of

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Satan," represents the claim of the false teachers, or is thrown in by the Lord. Did those false teachers claim to know "the depths" of Satan? Or was it that they claimed to know "the depths" of Deity, and the Lord said it was rather "the depths of Satan"? In either case the antithesis to "depths of Satan" is "depths of God," as referred to in Ro 11:33; 1Co 2:10.

E. J. Forrester

SATAN, SYNAGOGUE OF

The expression occurs neither in the Hebrew nor in the Greek of the Old Testament, nor in Apocrypha. Three passages in the Old Testament and one in Apocrypha suggest the idea conveyed in the expression. In Nu 14:27,35, Yahweh expresses His wrath against "the evil congregation" Septuagint sunagoge ponera) which He threatens to consume in the wilderness. In Ps 21 (22):16, we find, "A company of evil doers (the Septuagint sunagoge ponereuomenon) have enclosed me." In Sirach 16:6, we read, "In the congregation of sinners (the Septuagint sunagoge hamartolon) shall a fire be kindled."

Only in the New Testament occurs the phrase "synagogue of Satan," and here only twice (Re 2:9; 3:9). Three observations are evident as to who constituted "the synagogue of Satan" in Smyrna and Philadelphia.

- (1) They claimed to be Jews, i.e. they were descendants of Abraham, and so laid claim to the blessings promised by Yahweh to him and his seed.
- (2) But they are not regarded by John as real Jews, i.e. they are not the genuine Israel of God (the same conclusion as Paul reached in Ro 2:28).
- (3) They are persecutors of the Christians in Smyrna.

The Lord "knows their blasphemy," their sharp denunciations of Christ and

Christians. They claim to be the true people of God, but really they are "the synagogue of Satan." The gen. Satana, is probably the possessive gen. These Jewish persecutors, instead of being God's people, are the "assembly of Satan," i. e. Satan's people.

In Polycarp, Mar. xvii.2 (circa 155 AD) the Jews of Smyrna were still persecutors of Christians and were conspicuous in demanding and planning the martyrdom of Polycarp the bishop of Smyrna, the same city in which the revelator calls persecuting Jews "the assembly of Satan."

In the 2nd century, in an inscription (CIJ, 3148) describing the classes of population in Smyrna, we find the expression hoi pote Ioudaioi, which Mommsen thinks means "Jews who had abandoned their religion," but which Ramsay says "probably means those who formerly were the nation of the Jews, but have lost the legal standing of a separate people."

LITERATURE.

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Ramsay, *The Seven Churches of Asia*, chapter xii; Swete, *The Apocalypse of John*, 31, 32; Polycarp, *Mar. xiii ff.17,2*; Mommsen, *Historische Zeitschrift*, XXXVII, 417.

Charles B. Williams

SATCHEL

sach'-el.

See BAG.

SATHRABUZANES

sath-ra-bu'-za-nez, sath-ra-bu-za'-nez (Sathrabouzanes): In 1 Esdras 6:3,7,27 = "Shethar-bozenai" in Ezr 5:3,6; 6:6,13.

SATISFACTION

sat-is-fak'-shun: Occurs twice in the King James Version (Nu 35:31,32) as a rendering of the Hebrew *kopher* (the Revised Version (British and American) "ransom"). It means a price paid as compensation for a life, and the passage cited is a prohibition against accepting such, in case of murder, or for the return of the manslayer. Such compensation was permitted in ancient justice among many peoples. Compare *poine*, which Liddell and Scott define as "properly quit-money for blood spilt, the fine paid by the slayer to the kinsman of the slain, as a ransom from all consequences." The same custom prevailed among Teutonic peoples, as seen in the German *Wergeld* and Old English *wergild*. The Hebrew lairs of the Old Testament permit it only in the case of a man or woman gored to death by an ox (Ex 21:30-32).

Benjamin Reno Downer

SATRAPS

sa'-traps, sat'-raps ('achashdarpenim, Ezr 8:36; Es 3:12; 8:9; 9:3, the King James Version "lieutenants"; Da 3:2,3,27; 6:1 ff, the King James Version "princes"): The viceroys or vassal rulers to whom was entrusted the government of the provinces in the Persian empire. The word answers to the Old Persian khshathrapavan, "protectors of the realm."

SATYR

sat'-er, sa'-ter (sa'ir, literally "he-goat"; sa'ir, "hairy" (Ge 27:11, of Esau), and Arabic sha'r, "hair"; plural se'irim): For se'irim in Le 17:7 and 2Ch 11:15, the King James Version has "devils," the Revised Version (British and American) "he-goats," the English Revised Version margin "satyrs," the Septuagint has tois mataiois, "vain things." For se'irim in Isa 13:21, the King James Version and the English Revised Version have "satyrs," the English Revised Version margin "he-goats," the American Standard Revised Version "wild goats," Septuagint daimonia, "demons." For sa'ir in Isa 34:14, the King James Version and the English Revised Version have "satyr," the

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English Revised Version margin "he-goat," the American Standard Revised Version "wild goat." Septuagint has heteros pros ton heteron, "one to another," referring to daimonia, which here stands for ciyim, "wild beasts of the desert."

The text of the American Standard Revised Version in these passages is as follows: Le 17:7, "And they shall no more sacrifice their sacrifices unto the he-goats, after which they play the harlot"; 2Ch 11:15, "And he (Jeroboam) appointed him priests for the high places, and for the he-goats, and for the calves which he had made"; Isa 13:21 f (of Babylon), "But wild beasts of the desert (tsiyim) shall lie there; and their houses shall be full of doleful creatures ('ochim); and ostriches (benoth ya'anah) shall dwell there, and wild goats (se'irim) shall dance there And wolves ('iyim) shall cry in their castles, and jackals (tannim) in the pleasant palaces"; Isa 34:11,13,14,15 (of Edom), "But the pelican (qa'ath) and the porcupine (kippodh) shall possess it; and the owl (yanshoph) and the raven ('orebh) shall dwell therein: and it shall be a habitation of jackals (tannim), a court for ostriches (benoth ya'anah). And the wild beasts of the desert (tsiyim) shall meet with the wolves ('iyim), and the wild goat (sa'ir) shall cry to his fellow; yea, the night monster (lilith) shall settle there There shall the dart-snake (qippoz) make her nest there shall the kites (dayyoth) be gathered, every one with her mate."

The question is whether sa'ir and se'irim in these passages stand for real or for fabulous animals. In Le 17:7 and 2Ch 11:15, it is clear that they are objects of worship, but that still leaves open the question of their nature, though it may to many minds make "devils" or "demons" or "satyrs" seem preferable to "he-goats." In Isa 13:20 we read, "neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there." This may very likely have influenced the American Committee of Revisers to use "wild goat" in Isa 13:21 and 34:14 instead of the "he-goat" of the other passages. In the American Standard Revised Version, no fabulous creatures (except perhaps "night-monster") are mentioned here, but the Septuagint employs daimonia, "demons"

in Isa 13:21 for se'irim and in 34:14 for tsiyim; onokentauroi, from "centaur," in Isa 13:22 and 34:14 for 'iyim, and again in 34:14 for lilith; seirenes, "sirens," in Isa 13:21 for benoth ya'anah, and in 34:13 for tannim. We must bear in mind the uncertainty regarding the identity of tsiyim, 'iyim, 'ochim and tannim, as well as of some of the other names, and we must recall the tales that are hung about the name lilith (the King James Version "screech owl," the King James Version margin and the Revised Version (British and American) "night-monster," the Revised Version margin "Lilith"). While sa'ir is almost alone among these words in having ordinarily a well-understood meaning, i.e. "he-goat," there is good reason for considering that here it is used in an exceptional sense. The translation "satyr" has certainly much to be said for it.

See GOAT; JACKAL.

Alfred Ely Day

SAUL

sol (sha'ul; Saoul):

(1) The first king of Israel.

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4. David's Elegy:

There is, however, no question as to the honorable and noble qualities of Saul. The chief were his prowess in war and his generosity in peace. They have been set down by the man who knew him best in what are among the most authentic verses in the Bible (2Sa 1:19).

(2) Saul of Tarsus.

See PAUL.

Thomas Hunter Weir

SAVARAN

sav'-a-ran: the King James Version = the Revised Version (British and American) AVARAN (which see).

SAVE

sav: In the sense "except," the word came into English through the French (sauf) and is fairly common (38 times, in addition to "saving," the King James Version Ec 5:11; Am 9:8; Mt 5:32; Lu 4:27; Re 2:17). It represents no particular Hebrew or Greek terms but is employed wherever it seems useful. It is still in good (slightly archaic) use, and the Revised Version (British and American) has few modifications (De 15:4 the King James Version; Ps 18:31, etc.), but the English Revised Version has dropped "saving" in Lu 4:27 and Re 2:17 and the American Standard Revised Version also in Ec 5:11; Am 9:8, retaining it only in Mt 5:32.

SAVIAS sa-vi'-as (Saouia): In 1 Esdras 8:2, for Uzzi, an ancestor of Ezra, in Ezr 7:4.

SAVIOUR

sav'-yer:

(1) While that "God is the deliverer of his people" is the concept on which, virtually, the whole Old Testament is based (see SALVATION), yet the Hebrews seem never to have felt the need of a title for God that would sum up this aspect of His relation to man. Nearest to our word "Saviour" is a participial form (moshia') from the verb yasha' (Qal not used; "save" in Hiphil), but even this participle is not frequently applied to God (some 13 times of which 7 are in Isa 43:1-63:19).

(2) In the New Testament, however, the case is different, and Soter, is used in as technical a way as is our "Saviour." But the distribution of the 24 occurrences of the word is significant, for two-thirds of them are found in the later books of the New Testament—10 in the Pastorals, 5 in 2 Peter, and one each in John, 1 John, and Jude—while the other instances are Lu 1:47; 2:11; Ac 5:31; 13:23; Eph 5:23; Php 3:20. And there are no occurrences in Matthew, Mark, or the earlier Pauline Epistles.

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The data are clear enough. As might be expected, the fact that the Old Testament used no technical word for Saviour meant that neither did the earliest Christianity use any such word. Doubtless for our Lord "Messiah" was felt to convey the meaning. But in Greek-speaking Christianity, "Christ," the translation of Messiah, soon became treated as a proper name, and a new word was needed.

(3) Soter expressed the exact meaning and had already been set apart in the language of the day as a religious term, having become one of the most popular divine titles in use. Indeed, it was felt to be a most inappropriate word to apply to a human being. Cicero, for instance, arraigns Verres for using it: "Soter How much does this imply? So much that it cannot be expressed in one word in Latin" (Verr. ii.2, 63, 154). So the adoption of Soter by Christianity was most natural, the word seemed ready-made.

(4) That the New Testament writers derived the word from its contemporary use is shown, besides, by its occurrence in combination with such terms as "manifestation" (epiphaneia, 2Ti 1:10; Tit 2:13), "love toward man" (philanthropia, Tit 3:4), "captain" (archegos, Ac 5:31; compare Heb 2:10), etc. These terms are found in the Greek sources many times in exactly the same combinations with Sorer.

(5) In the New Testament Soter is uniformly reserved for Christ, except in Lu 1:47; Jude 1:25, and the Pastorals. In 1Ti 1:1; 2:3; 4:10 it is applied only to the Father, in 2Ti 1:10, (only) it is applied to Christ, while in Titus there seems to be a deliberate alternation: of the Father in 1:3; 2:10; 3:4; of Christ in 1:4; 2:13; 3:6.

LITERATURE.

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Deissmann, Light from the Ancient East, 1910.

Burton Scott Easton

SAVOR

sa'-ver (reach; osme;

(1) The primary meaning of the word is "taste," "flavor" (from Latin sapor, "taste"). So in Mt 5:13; Lu 14:34, "if the salt have lost its savor" (moranthe, "become tasteless," "insipid," so as to lose its characteristic preserving virtue).

(2) But generally it has the meaning of "smell," "odor":

(a) once of evil odor: "Its stench shall come up, and its ill savor shall come up" (Joe 2:20);

(b) elsewhere in the sense of pleasant smell. In the Old Testament, with the exception of Ex 5:21 and the King James Version So 1:3 (the Revised Version (British and American) "fragrance"), it is always accompanied by the adjective "sweet." It stands

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for the smell of sacrifices and oblations, in agreement with the ancient anthropomorphic idea that God smells and is pleased with the fragrance of sacrifices

(e.g. "Yahweh smelled the sweet savor," Ge 8:21; "to make a sweet savor unto Yahweh," Nu 15:3; and frequently).

In the New Testament, "savor" in the sense of smell is used metaphorically:

(a) once the metaphor is borrowed from the incense which attends the victor's triumphal procession; God is said to make manifest through His apostles "the savor of his knowledge in every place" as He "leadeth" them "in triumph in Christ" (2Co 2:14; see TRIUMPH).

(b) Elsewhere the metaphor is borrowed from the fragrant smell of the sacrifices. The apostles "are a sweet savor of Christ unto God" (2Co 2:15), i.e. they are, as it were, a sweet odor for God to smell, an odor which is pleasing to God, even though its effect upon men varies (to some it is a "savor from death unto death," i.e. such as is emitted by death and itself causes death; to others it is "a savor from life unto life," 2Co 2:16). By the same sacrificial metaphor, Christ's offering of Himself to God is said to be "for a sweet smelling savor" (Eph 5:2 the King James Version, the Revised Version (British and American) "for an odor of a sweet smell"; the same phrase is used in Php 4:18 of acts of kindness to Paul, which were "a sacrifice acceptable, well-pleasing to God").

(3) Once it is used in the figurative sense of reputation: "Ye have made our savor to be abhorred (literally, "our smell to stink") in the eyes of Pharaoh" (Ex 5:21). Compare the English phrase, "to be in bad odor."

The verb "to savor" means:

(1) intransitively, to taste or smell of, to partake of the quality of something, as in the Preface of the King James Version, "to savour more of curiosity than

wisdome," or

(2) transitively, to perceive by the taste or smell, to discern: "thou savourest not the things that be of God" (the King James Version Mt 16:23; Mr 8:33, the Revised Version (British and American) "mindest"; phroneis; Vulgate (Jerome's Latin Bible, 390-405 A.D.) sapis). The adjective "savory" occurs only in Ge 27:4,7,9,14,17,31 ("savory food") and the Revised Version (British and American) Isa 30:24 (margin "salted").

D. Miall Edwards

SAW

so.

See TOOLS.

SAWING ASUNDER

so'-ing a-sun'-der.

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See PUNISHMENTS.

SAYEST

sa'-est: "Thou sayest" (Mt 27:11; Mr 15:2; Lu 22:70, "Ye say"; Joh 18:37), i.e. rightly; "Thou hast said" (Mt 26:25,64), =" Yes"; a rabbinical idiom never found in the Old Testament. Mr 14:62 renders by "I am." All these passages WHm punctuate interrogatively (compare Kethubhoth, f. 103 b).

SAYINGS OF JESUS

See LOGIA.

SAYINGS, DARK

sa'-ingz.

See DARK SAYINGS.

SAYINGS, FAITHFUL

See FAITHFUL SAYINGS.

SAYINGS, UNWRITTEN

un-rit'-'-n.

See AGRAPHA.

SCAB, SCABBED

skab, skab'-ed, skabd (yallepheth, micpachath, cappachath, verb sippach;

semasia, leichen): These are generic terms for any skin disease in which there are patches of hard crusts on the surface. The commonest of these are the forms now named eczema, herpes and, perhaps, psoriasis, all of which are common in Bible lands. Milder cases in which the disease was localized and in small patches (the semasia of the Septuagint) did not render the bearer unclean, and they were to be distinguished by the priest (Le 13:2,6) from the more virulent and spreading eruptions which (Le 13:7) were regarded as causes of ceremonial uncleanness. These severer forms are the leichen of Septuagint mentioned in Le 21:20, which disqualified any son of Aaron from serving as a priest, and when affecting an animal rendered it unfit to be offered as a burnt offering (Le 22:22). Hippocrates speaks of these cases as obstinate and persistent, and Galen believed that they might degenerate into leprosy; hence, the terms in which Aeschylus speaks of it (Choephoroi 281). Celsus, however, recognized that leichen was a papular eruption, not a true scab. The name yallepheth seems to have been given to it on account of the firmness of attachment of the scabs, while the term micpachath refers to its tendency to spread and cover the surface. A cognate word in Eze 13:18 is the name of a large Tallith or prayer veil used by the false prophetesses in Israel (translated "kerchief"). Scabs were especially disfiguring on the

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head, and this infliction was threatened as a punishment on the daughters of Zion for their wanton haughtiness (Isa 3:17). In Middle English, "scab" is used for itch or mange, and as a term of opprobrium, as in Greene, Bacon and Bungay, 35, 1591.

Alexander Macalister

SCABBARD, SHEATH

skab'-ard, sheth.

See ARMOR, III, 5; WAR, 9.

SCAFFOLD

skaf'-old (kiyyor): The English word is used once of Solomon's "brazen scaffold" on which he knelt at the dedication of the temple (2Ch 6:13).

SCALE

skal.

See SIEGE 4, (e); WEIGHTS AND MEASURES.

SCALES

skalz

(1) qasqeseth "fish-scales";

(2) meghinnah, maghen, "scales of the crocodile";

(3) lepis, with verb lepizo "scale away" (Tobit 3:17; 11:13));

(1) The first Hebrew word *qasqeseth* means the imbricated scales of fish, which together with the dorsal fin were a distinguishing mark of all fish allowed as food to the Israelite (Le 11:9 ff; De 14:9 f). In the figurative sense the word is used of a coat of mail (1Sa 17:5,38).

(2) *Meghinnah* from *maghen*, literally, "a buckler" or "small shield" (2Ch 23:9; Jer 46:3), is used in the description of the crocodile (see LEVIATHAN) for the horny scales or scutes imbedded in the skin, not imbricated upon it (Job 41:15 (Hebrew verse 7)).

(3) The Greek *lepis*, which in classical language has a much wider range of meaning than the above Hebrew words ("rind," "husk," "shell," "fish-scale," "scale of snake," "flake of metal and of snow," etc.), is found in the New Testament description of Paul's recovery from temporary blindness, "And straightway there fell from his eyes as it were scales, and he received his sight" (Ac 9:18).

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There is nothing in the words of the sacred text which compels us to think of literal scales. (In Tobit, however, a literal flaking-off of foreign substance is meant.) We have here rather a description of the sensation which terminated the three days' period of blindness which the apostle suffered after his meeting with the risen Lord on the road to Damascus. The apostle himself does not use this expression in his own graphic description of the same experience: "In that very hour I looked upon him" (Ac 22:13). The phrase has, however, come into English, for we speak of "scales falling from one's eyes" when we mean a sudden illumination or remembrance or a dissipation of harassing doubt.

In Isa 40:12; the Revised Version (British and American) Pr 16:11 for peles, in the sense of "instrument for weighing."

See BALANCE.

H. L. E. Luering

SCALL

skol (netheq; thrausma): This only occurs in Leviticus 13 and 14 where it is used 14 times to describe bald or scaly patches of eruption on the skin. Such patches are generally the result of the action of parasitic organisms. The common form known now as scalled head is produced by a microscopic plant, *Achorion schoenleinii*. In Old and Middle English, scall was used for scabbiness of the head (Chaucer and Spenser). See also Skeat, Concise Etymol. Dict. of English Language.

SCAPE-GOAT

skap'-got.

See AZAZEL.

SCARLET

skar'-let.

See COLORS; DYEING.

SCARLET (WORM)

(tola'ath shani (Ex 25:4, etc.)): *Cermes vermilio*, a scale insect from which a red dye is obtained.

See COLOR; DYEING; WORM.

SCATTERED ABROAD

skat'-erd a-brod'.

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See DISPERSION.

SCENT

sent:

(1) In Ho 14:7, "The scent (margin "his memorial") thereof shall be as the wine of Lebanon." "Scent" is used for zekher (so Massoretic Text, but the pointing is uncertain), properly "memorial," whence the Revised Version margin. The English translation comes through the Septuagint which took z-k-r as "offering of sweet savor," and so "sweet savor." For the "wine of Lebanon" see WINE. If this translation is not right, the alternative is "memorial" in the sense of "renown."

(2) Job 14:9; Jer 48:11 for reach, "odor." "Scent" of the water in Job 14:9 is poetic for "contact with."

(3) The Wisdom of Solomon 11:18 the King James Version has "filthy scents of scattered smoke," where "scent" is used in the obsolete sense of "disagreeable odor." The translation is, however, very loose, and "scents" is a gloss; the Revised Version (British and American) "noisome smoke."

Burton Scott Easton

SCEPTRE; SCEPTER

sep'-ter (shebheT, sharbhiT, expanded form in Es 4:11; 5:2; 8:4; rhabdos (Additions to Esther 15:11; Heb 1:8), skeptros): A rod or mace used by a sovereign as a symbol of royal authority. The Hebrew shebheT is the ordinary word for rod or club, and is used of an ordinary rod (compare 2Sa 7:14), of the shepherd's crook (Ps 23:4), scribe's baton or marshal's staff (Jud 5:14), as well as of the symbol of royalty. Its symbolism may be connected with the use of the

shebheT for protection (2Sa 23:21; Ps 23:4) or for punishment (Isa 10:24; 30:31). It is used with reference to the royal line descended from Judah (Ge 49:10), and figuratively of sovereignty in general and possibly of conquest (Nu 24:17, in Israel; Isa 14:5, in Babylonia; Am 1:5,8, in Syria, among Philistines; Zec 10:11, in Egypt), the disappearance or cutting off of him that holdeth the scepter being tantamount to loss of national independence. The kingship of Yahweh is spoken of as a scepter (Ps 45:6 (Hebrew verse 7) quoted in Heb 1:8). The manner of using the scepter by an oriental monarch is suggested in the act of Ahasuerus, who holds it out to Esther as a mark of favor. The subject touches the top of it, perhaps simply as an act of homage or possibly to indicate a desire to be heard. The scepter of Ahasuerus is spoken of as "golden" (Es 5:2), but it is probable that scepters were ordinarily made of straight branches (maTeh) of certain kinds of vines (Eze 19:11,14).

It is sometimes difficult to determine whether the word shebheT is used in figurative passages in the sense of scepter or merely in the ordinary sense of staff (e.g. Ps 125:3, the King James Version "rod," the Revised Version (British and American) and the American Standard Revised Version "sceptre" (of the wicked); Ps 2:9, "rod of iron"; Pr 22:8, "rod of his wrath"). Another word, mechoqeq, literally, "prescribing" (person or thing), formerly translated uniformly "lawgiver," is now generally taken, on the

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basis of parallelism, to mean "sceptre" in four poetic passages (Ge 49:10, "ruler's staff" to avoid repetition; Nu 21:18; Ps 60:7; 108:8).

Nathan Isaacs

SCEVA

se'-va (Skeua): A Jew, a chief priest, resident in Ephesus, whose seven sons were exorcists (Ac 19:14). Ewald regards the name as being Hebrew shekhabhyah. He was not an officiating priest, as there were only synagogues in Asia Minor. He may have belonged to a high-priestly family, or perhaps at one time he had been at the head of one of the 24 courses in the temple.

In the narrative the construction is loose. There were seven sons (Ac 19:14), and it would appear (Ac 19:16) that in this particular case all were present. But (Ac 19:16) the demon-possessed man over-powered "both of them." Textus Receptus of the New Testament gets over the difficulty by omitting "both," but Codices Sinaiticus, Alexandrinus, Vaticanus, Bezae, so Tischendorf, Westcott and Hort, von Soden, and the best critics, retain the difficult reading. The explanation is that Ac 19:14 states the custom: "who did this" being hoi touto poiountes, "who used to do this." Ac 19:15 and 16 state a particular case in which two took part, but the incident is introduced in a careless manner.

Ewald would translate amphoteron as "in both sides," but this is impossible. Baur understood "disciples" for "sons." Codex Bezae and Syriac have an interesting expansion which Blass considers original (Ac 19:14): "Among whom also the sons (Syriac 'seven') of a certain Sceva, a priest, wished to do the same, (who) were in the custom of exorcising such. And entering into the demon-possessed man they began to call upon the Name, saying, 'We charge you by Jesus whom Paul preaches to come out.' "

S. F. Hunter

SCHISM

siz'-m (schisma): Only in 1Co 12:25. The same Greek word, literally, "a split," is translated "rent" in Mt 9:16; Mr 2:21; and "division" in Joh 7:43; 9:16; 10:19. It designates "a separation," not from, but within, the church, interfering with the harmonious coordination and cooperation of the members described in the preceding verses (1Co 12:18). The ecclesiastical meaning is that of a break from a church organization, that may or may not be connected with a doctrinal dissent.

SCHOOL

skool (schole).

See TYRANNUS.

SCHOOLMASTER

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skool'-mas-ter: Ga 3:24 f the King James Version reads: "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." "Schoolmaster" is a translation of paidagogos, literally, "child-leader." This paidagogos was not a teacher but a slave, to whom in wealthy families the general oversight of a boy was committed. It was his duty to accompany his charge to and from school, never to lose sight of him in public, to prevent association with objectionable companions, to inculcate moral lessons at every opportunity, etc. He was a familiar figure in the streets, and the (sour) "face of paidagogos" and "to follow one like a paidagogos" were proverbial expressions. Naturally, to the average boy the paidagogos must have represented the incorporation of everything objectionable. Hence, Paul's figure may be paraphrased: "The law was a paidagogos, necessary but irksome, to direct us until the time of Christ. Then was the time of our spiritual coming-of-age, so that the control of the paidagogos ceased." The word paidagogos was taken over into Aramaic at an early date, and Paul's language; which is hardly that of a mere adult observer, suggests that he had had personal experience with the institution. Wealthy and intensely orthodox Jewish parents living in a Gentile city may well have adopted such a precaution for the protection of their children.

No English word renders paidagogos adequately. "Schoolmaster" is quite wrong, but Revised Version's "tutor" (compare 1Co 4:15) is little better in modern English.

Burton Scott Easton

SCHOOLS OF THE PROPHETS

See EDUCATION; PROPHETS.

SCIENCE

si'-ens: This word as found in the King James Version means simply "knowledge." "Science" occurs in the King James Version only in two places, Da 1:4, "children

understanding science" (yodhe'edha'ath, "those who understand science"). The meaning of the term here is "knowledge," "wisdom." The only other occurrence of "science" is in the New Testament (1Ti 6:20, "avoiding oppositions of science

falsely so called," tes pseudonumou gnoseos, "the falsely called gnosis").

"Science" is the translation of the Greek gnosis, which in the New Testament is usually rendered "knowledge." The science here referred to was a higher knowledge of Christian and divine things, which false teachers alleged that they possessed, and of which they boasted. It was an incipient form of Gnosticism, and it prevailed to a considerable extent in the churches of proconsular Asia, e.g. in Colosse and Ephesus. Timothy is put on his guard against the teaching of this gnosis falsely so called, for it set itself in opposition to the gospel.

See GNOSTICISM.

"Science" in the modern sense of the word, as the discovery and orderly classification and exposition of the phenomena and of the laws of Nature, is not found either in the Old Testament or the New Testament unless the passage in Daniel be interpreted as meaning the scientific knowledge which the learned men of Babylon possessed of

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mathematics and astronomy, etc. See also Ac 7:22. To the Hebrew mind all natural phenomena meant the working of the hand of God in the world, directly and immediately, without the intervention of any secondary laws.

John Rutherford

SCIMITAR

sim'-i-tar, -ter (akindke): Formerly given as "fauchion" in the King James Version Judith 13:6; 16:9, the weapon which Judith took down from the rail of the bed at Holofernes' head, and with which she severed his head from his body.

SCOFF; SCOFFER

skof, skof'-er: The verb indicates the manifestation of contempt by insulting words or actions; it combines bitterness with ridicule. It is much more frequent in the Revised Version (British and American) than in the King James Version, replacing "scorn" of the latter in Ps 1:1; Pr 1:22, etc. "Scorn" refers rather to an inner emotion based on a sense of superiority; "scoff," to the outward expression of this emotion.

SCORN

skorn: Fox Talbot connects this English word with the Danish skarn, "dirt," "ordure" "mud," "mire." As distinguished from such words as "mock," "deride," "scoff," all of which refer specifically to the various ways in which scorn finds outward expression, scorn itself denotes a subjective state or reaction.

Further, this state or reaction is not simple but complex. It includes a sense of superiority, resentment, and aversion. This reaction occurs when one is confronted with a person or a proposition that by challenging certain things for itself evokes a vivid sense of one's own superiority and awakens mingled

resentment, repulsion and contempt by the hollowness of its claims and its intrinsic inferiority or worse. Scorn is a hotter, fiercer emotion than disdain or contempt. It is obvious that scorn may— indeed, it not uncommonly does—arise in connection with an not grounded, arrogant sense of self-esteem.

The word, outside of the phrase "laugh to scorn," is found only in the Old Testament, and then only 4 times (Es 3:6; King James Version, Ps 44:13; 79:4; Hab 1:10), and it represents three different Hebrew words for none of which it is a suitable rendering. The two words "thought scorn" in Es 3:6 represent but one in Hebrew, namely, bazah, for which "disdain" would be a nearer equivalent. In Hab 1:10 (the King James Version) the word translated "scorn" is micchaq, "an object of laughter," "laughing- stock." In Ps 44:13; 79:4 the Hebrew word is la'agh from a root, probably meaning "to stutter," "stammer," for which "mocking" is a better English equivalent. In the King James Version Job 34:7; Ps 123:4, la'agh is rendered "scorning". (the rendering given in Pr 1:22 to latson, a word from a totally different root and one much more nearly approximating the fundamental idea of the English word "Scorn." In Pr 29:8 and Isa 28:14 latson is rendered "scornful").

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As a verb the word is the translation given to la‘agh, "to mock" (2Ki 19:21 parallel Isa 37:22 Job 22:19; Ne 2:19; Ps 22:7, "all laugh to scorn"); qalas = "to scoff" (Eze 16:31, margin "Greek: scoffeth," but text still "scorneth"); for the noun tsechoq, "laughter" (Eze 23:32); sachaq = to laugh, "laugh at" (Job 39:7,18; 2Ch 30:10), with the noun sechoq, "laugh to scorn" (the Revised Version (British and American) "laughing-stock," Job 12:4); luts = "to scoff" (as used in ethical and religious connections) (Job 16:20; Pr 3:34; 9:12, all "scoff" in the Revised Version (British and American)); in Pr 19:28 the Revised Version (British and American), not happily, "mock at." the Revised Version (British and American) is warranted in substituting "scoff" for "scorn" because the context indicates some form of outward expression of the scorn.

The Revised Version (British and American) always (except Job 12:4; Sirach 6:4; 1 Macc 10:70) retains "laugh to scorn" (2Ki 19:21; 2Ch 30:10; Ne 2:19; Job 22:19; Ps 22:7; Isa 37:22; Eze 16:31; 23:32; RAPC 2Es 2:21; Jdt 12:12; Wis 4:18; Sir 7:11; 13:7; 20:17; Mt 9:24; Mr 5:40; Lu 8:53). The verb in Apocrypha and the New Testament is usually katagelao, but in The Wisdom of Solomon 4:1 ekgelao; in Sirach 13:7 [katamokomai; and in 2 Esdras 2:21 inrideo. In addition "scorn" is retained in Es 3:6; Job 39:7,18; RAPC 2Es 8:56 (contemno). In Pr 19:28 "scorn" is changed to "mock at" but elsewhere invariably to "scoff."

Scorner is the translation of the participle of luts and once of the participle of latsats. For "scorner" the Revised Version (British and American) everywhere substitutes— properly—"scoffer." Outside of Proverbs (and Ho 7:5) the word is to be found only in Ps 1:2. The force of the word has been well indicated by Cheyne, who says that the "scorner (scoffer) is one who despises that which is holy and avoids the company of the noble 'wise men,' but yet in his own vain way seeks for truth; his character is marked by arrogance as that of the wise is characterized by devout caution."

W. M. McPheeters

SCORPION

skor'-pi-un (aqrabh; compare Arabic aqrab, "scorpion"; ma'aleh 'aqrabbim, "the ascent of Akrabbim"; skorpios. Note that the Greek and Hebrew may be akin; compare, omitting the vowels, 'krb and skrp): In De 8:15, we have, "who led thee through the great and terrible wilderness, wherein were fiery serpents (nachash saraph) and scorpions ('aqrabh)." Rehoboam (1Ki 12:11,14; 2Ch 10:11,14) says, "My father chastised you with whips, but I will chastise you with scorpions." Ezekiel is told to prophesy to the children of Israel (2:6), and "Be not afraid of them, neither be afraid of their words, though briers and thorns are with thee, and thou dost dwell among scorpions." "The ascent of Akrabbim," the north end of Wadi-ul-'Arabah, South of the Dead Sea, is mentioned as a boundary 3 times (Nu 34:4; Jos 15:3; Jud 1:36). Jesus says to the Seventy (Lu 10:19), "Behold, I have given you authority to tread upon serpents and scorpions," and again in Lu 11:12 He says, "Or if he shall ask an egg, will he give him a scorpion?"

Note that we have here three doublets, the loaf and the stone, the fish and the serpent, and the egg and the scorpion, whereas in the passage in Matthew (7:9 f) we have only the loaf and stone and the fish and serpent. Encyclopedia Biblica (s. v. "Scorpion") ingeniously seeks to bring Lu into nearer agreement with Matthew by omitting from

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Luke the second doublet, i.e. the fish and the serpent, instancing several texts as authority for the omission, and reading opon, "fish," for oon, "egg."

In Re 9:2-10 there come out of the smoke of the abyss winged creatures ("locusts," akrides) like war-horses with crowns of gold, with the faces of men, hair of women, teeth of lions, breastplates of iron, and with stinging tails like scorpions. In Ecclesiasticus 26:7 it is said of an evil wife, "He that taketh hold of her is as one that graspeth a scorpion." In 1 Macc 6:51 we find mention of "pieces [*@skorpidia*, diminutive of *skorpios* to cast darts." In Plutarch *skorpios* is used in the same sense (Liddell and Scott, under the word *skorpios*).

In the passage cited from Deuteronomy, and probably also in the name "ascent of Akrabbim," we find references to the abundance of scorpions, especially in the warmer parts of the country. Though there is a Greek proverb, "Look for a scorpion under every stone," few would agree with the categorical statement of Tristram (NHB) that "every third stone is sure to conceal one." Nevertheless, campers and people sleeping on the ground need to exercise care in order to avoid their stings, which, though often exceedingly painful for several hours, are seldom fatal.

Scorpions are not properly insects, but belong with spiders, mites and ticks to the Arachnidae. The scorpions of Palestine are usually 2 or 3 inches long. The short cephalothorax bears a powerful pair of jaws, two long limbs terminating with pincers, which make the creature look like a small crayfish or lobster, and four pairs of legs. The rest of the body consists of the abdomen, a broad part continuous with the cephalothorax, and a slender part forming the long tail which terminates with the sting. The tail is usually carried curved over the back and is used for stinging; the prey into insensibility. Scorpions feed mostly on insects for which they lie in wait. The scorpion family is remarkable for having existed with very little change from the Silurian age to the present time.

It does not seem necessary to consider that the words of Rehoboam (1Ki 12:11,

etc.) refer to a whip that was called a scorpion, but rather that as the sting of a scorpion is worse than the lash of a whip, so his treatment would be harsher than his father's.

Alfred Ely Day

SCORPIONS, CHASTISING WITH

skor'-pi-unz.

See PUNISHMENTS 3, (17); SCORPION.

SCOURGE; SCOURGING

skurj, skur'-jing (@mastix], mastigoo; in Ac 22:25 mastizo, in Mr 15:15 parallel Mt 27:26 phragelloo): A Roman implement for severe bodily punishment. Horace calls it horribile flagellum. It consisted of a handle, to which several cords or leather thongs were affixed, which were weighted with jagged pieces of bone or metal, to make the blow more painful and effective. It is comparable, in its horrid effects, only with the Russian knout. The victim was tied to a post (Ac 22:25) and the blows were applied to

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the back and loins, sometimes even, in the wanton cruelty of the executioner, to the face and the bowels. In the tense position of the body, the effect can easily be imagined. So hideous was the punishment that the victim usually fainted and not rarely died under it. Eusebius draws a horribly realistic picture of the torture of scourging (*Historia Ecclesiastica*, IV, 15). By its application secrets and confessions were wrung from the victim (Ac 22:24). It usually preceded capital punishment (Livy xxxiii.36). It was illegal to apply the flagellum to a Roman citizen (Ac 22:25), since

the Porcian and Sempronian laws, 248 and 123 BC, although these laws were not rarely broken in the provinces (Tac. Hist. iv.27; Cic. Verr. v.6, 62; Josephus, BJ, II, xiv, 9). As among the Russians today, the number of blows was not usually fixed, the severity of the punishment depending entirely on the commanding officer. In the punishment of Jesus, we are reminded of the words of Ps 129:3. Among the Jews the punishment of flagellation was well known since the Egyptian days, as the monuments abundantly testify. The word "scourge" is used in Le 19:20, but the American Standard Revised Version translates "punished," the original word *biqqoreth* expressing the idea of investigation. De 25:3 fixed the mode of a Jewish flogging and limits the number of blows to 40. Apparently the flogging was administered by a rod. The Syrians reintroduced true scourging into Jewish life, when Antiochus Epiphanes forced them by means of it to eat swine's flesh (2 Macc 6:30; 7:1). Later it was legalized by Jewish law and became customary (Mt 10:17; 23:34; Ac 22:19; 26:11), but the traditional limitation of the number of blows was still preserved. Says Paul in his "foolish boasting": "in stripes above measure," "of the Jews five times received I forty stripes save one," distinguishing it from the "beatings with rods," thrice repeated (2Co 11:23-25).

The other Old Testament references (Job 5:21; 9:23; Isa 10:26; 28:15,18 shot; Jos 23:13 shotet) are figurative for "affliction." Notice the curious mixture of metaphors in the phrase "over-flowing scourge" ([Isa 28:15-18](#)).

Henry E. Dosker

SCRABBLE

skrab'-l: Occurs only in 1Sa 21:13, as the translation of tawah: "David feigned himself mad and scrabbled on the doors of the gate." "To scrabble" (modern English "scrawl") is here to make unmeaning marks; tawah means "to make a mark" from taw, "a mark," especially as a cross (Eze 9:4), a signature (Job 31:35, see the Revised Version (British and American)), the name of the Hebrew letter taw ("t") originally made in the form of a cross; the Revised Version margin has "made marks"; but Septuagint has tumpanizo, "to beat as a drum," which the Vulgate, Ewald, Driver and others follow ("beat upon" or "drummed on the doors of the city," which seems more probable).

SCREECH OWL

skrech.

See NIGHT-MONSTER.

SCRIBES

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be robbed of our riches and our cities and our other goods, the Law remains our possession forever. And no Jew can be so far removed from the land of his fathers nor will he fear a hostile commander to such a degree that he would not fear his Law more than his commander." So loyal were the majority of the Jews toward their Law that they would gladly endure the tortures of the rack and even death for it. This frame of mind was due almost wholly to the systematic and persistent instruction of the scribes.

The motive underlying this enthusiasm for the Law was the belief in divine retribution in the strictest judicial sense. The prophetic idea of a covenant which God had made with His select people was interpreted purely in the judicial sense. The covenant was a contract through which both parties were mutually bound. The people are bound to observe the divine Law literally and conscientiously; and, in return for this, God is in duty bound to render the promised reward in proportion to the services rendered. This applies to the people as a whole as well as to the individual. Services and reward must always stand in mutual relation to each other. He who renders great services may expect from the justice of God that he will receive great returns as his portion, while, on the other hand, every transgression also must be followed by its corresponding punishment.

The results corresponded to the motives. Just as the motives in the main were superficial, so the results were an exceedingly shallow view of religious and moral life. Religion was reduced to legal formalism. All religious and moral life was dragged down to the level of law, and this must necessarily lead to the following results:

(1) The individual is governed by a norm, the application of which could have only evil results when applied in this realm. Law has the purpose of regulating the relations of men to each other according to certain standards. Its object is not the individual, but only the body of society. In the law, the individual must find the proper rule for his conduct toward society as an organism. This is a matter of obligation and of government on the part of society. But religion is not a matter

of government; where it is found, it is a matter of freedom, of choice, and of conduct.

(2) By reducing the practice of religion to the form of law, all acts are placed on a paragraph with each other. The motives are no longer taken into consideration, but only the deed itself.

(3) From this it follows that the highest ethical attainment was the formal satisfaction of the Law, which naturally led to finical literalism.

(4) Finally, moral life must, under such circumstances, lose its unity and be split up into manifold precepts and duties. Law always affords opportunity for casuistry, and it was the development of this in the guidance of the Jewish religious life through the "precepts of the elders" which called forth Christ's repeated denunciation of the work of the scribes.

Frank E. Hirsch

SCRIP

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skrip: A word connected with "scrap," and meaning a "bag," either as made from a "scrap" (of skin) or as holding "scraps" (of food, etc.). the King James Version has "scrip" in 1Sa 17:40 and 6 times in New Testament; the English Revised Version has "wallet" in the New Testament, but retains "script" in 1Sa 17:40; the American Standard Revised Version has "wallet" throughout.

See BAG.

SCRIPTURE

skrip'-tur (he graphe, plural hai graphai): The word means "writing." In the Old Testament it occurs in the King James Version only once, "the scripture of truth," in Da 10:21, where it is more correctly rendered in the Revised Version (British and American), "the writing of truth." The reference is not to Holy Scripture, but to the book in which are inscribed God's purposes. In the New Testament, "scripture" and "scriptures" stand regularly for the Old Testament sacred books regarded as "inspired" (2Ti 3:16), "the oracles of God" (Ro 3:2). Compare on this usage Mt 21:42; 22:29; Mr 12:10; Lu 4:21; 24:27,32,45; Joh 5:39; 10:35; Ac 8:32; 17:2,11; Ro 15:4; 16:26, etc.; in Ro 1:2, "holy scriptures." See BIBLE. The expression "holy scriptures" in 2Ti 3:15 the King James Version represents different words (hiera grammata) and is properly rendered in the Revised Version (British and American) "sacred writings." In 2Pe 3:16, the term "scriptures" is extended to the Epistle of Paul. In Jas 4:5, the words occur: "Think ye that the scripture speaketh in vain? Doth the spirit which he made to dwell in us long unto envying?" The passage is probably rather a summary of Scripture teaching than intended as a direct quotation. Others (e.g. Westcott) think the word is used in a wide sense of a Christian hymn.

James Orr

SCRIPTURES, SEARCH THE

skrip'-turz.

See SEARCH THE SCRIPTURES.

SCROLL

skrol.

See ROLL.

SCUM

skum (chel'ah; Septuagint ios, "poison" or "verdigris"; compare Plato Rep. 609a): The word is only found in Eze 24:6,11,12, where the Revised Version (British and American) translates it "rust." The fact, however, that the caldron is of brass and therefore not liable to rust, and the astonishment expressed that the fire did not remove it (24:12), would seem to point to the preferability of the translation "scum," the residue of dirt adhering to the caldron from previous use.

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SCURVY skur'-vi (garabh); psora agria (Le 21:20; 22:22)): This word is used to denote an itchy, scaly disease of the scalp, probably any of the parasitic diseases which are known as tinea, porrigo or impetigo. These cases have no relation whatever to the disease now known as scorbutus or scurvy. The name was probably derived from its scaliness, and the old Greek physicians believed these diseases to be peculiarly intractable.

The name "Gareb" is used in Jer 31:39 as the placename of a hill at or near the southeastern corner of Jerusalem, probably from the bare roughness of the surface of its slope at the southern end of the Wady er-Rababi. Another hill of this name is mentioned near Shiloh in the Talmud, and the name is given to one of David's warriors (2Sa 23:38).

Scurvy etymologically means any condition of scaliness of skin which can be scraped off, such as dandruff.

Alexander Macalister

SCYTHIANS

sith'-i-anz (hoi Skuthai): The word does not occur in the Hebrew of the Old Testament, but Septuagint of Jud 1:27 inserts (Skuthon polis (Scythopolis), in explanation, as being the same as Beth-shean. The same occurs in Apocrypha (Judith 3:10; 1 Macc 12:29), and the Scythians as a people in 2 Macc 4:47, and the adjective in 3 Macc 7:5. The people are also mentioned in the New Testament (Col 3:11), where, as in Maccabees, the fact that they were barbarians is implied. This is clearly set forth in classical writers, and the description of them given by Herodotus in book iv of his history represents a race of savages, inhabiting a region of rather indefinite

boundaries, north of the Black and Caspian seas and the Caucasus Mountains. They were nomads who neither plowed nor sowed (iv.19), moving about in

wagons and carrying their dwellings with them (ibid. 46); they had the most filthy habits and never washed in water (ibid. 75); they drank the blood of the first enemy killed in battle, and made napkins of the scalps and drinking bowls of the skulls of the slain (ibid. 64-65). Their deities were many of them identified with those of the Greeks, but the most characteristic rite was the worship of the naked sword (ibid. 62), and they sacrificed every hundredth man taken in war to this deity. War was their chief business, and they were a terrible scourge to the nations of Western Asia. They broke through the barrier of the Caucasus in 632 BC and swept down like a swarm of locusts upon Media and Assyria, turning the fruitful fields into a desert; pushing across Mesopotamia, they ravaged Syria and were about to invade Egypt when Psammitichus I, who was besieging Ashdod, bought them off by rich gifts, but they remained in Western Asia for 28 years, according to Herodotus. It is supposed that a company of them settled in Bethshean, and from this circumstance it received the name Scythopolis. Various branches of the race appeared at different times, among the most noted of which were the PARTHIANS (which see).

H. Porter

SCYTHOPOLIS

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si-thop'-o-lis, si-thop'-o-lis.

See BETH-SHEAN.

SEA

se (yam; thalassa; in Ac 27:5 pelagos): The Mediterranean is called ha-yam ha-gadhol, "the great sea" (Nu 34:6; Jos 1:4; Eze 47:10, etc.); ha-yam ha-'acharon, "the hinder," or "western sea" (De 11:24; 34:2; Joe 2:20; Zec 14:8); yam pelishtim, "the sea of the Philis" (Ex 23:31); the King James Version translates yam yapho' in Ezr 3:7 by "sea of Joppa," perhaps rightly.

The Dead Sea is called yam ha-melach, "the Salt Sea" (Nu 34:3; De 3:17; Jos 3:16, etc.); ha-yam ha-qadhmoni, "the east sea" (Eze 47:18; Joe 2:20; Zec 14:8); yam ha- 'arabhah, "the sea of the Arabah" (De 3:17; Jos 3:16; 12:3; 2Ki 14:25).

The Red Sea is called yam cuph, literally, "sea of weeds" (Ex 10:19; Nu 14:25; De 1:1; Jos 2:10; Jud 11:16; 1Ki 9:26; Ne 9:9; Ps 106:7; Jer 49:21, etc.); (eruthra thalassa), literally, "red sea" (The Wisdom of Solomon 19:7; Ac 7:36; Heb 11:29); yam mitsrayim, "the Egyptian sea" (Isa 11:15).

Yam is used of the Nile in Na 3:8 and probably also in Isa 19:5, as in modern Arabic bachr, "sea," is used of the Nile and its affluents. Yam is often used for "west" or "westward," as "look from the place where thou art, westward" (Ge 13:14); "western border" (Nu 34:6). Yam is used for "sea" in general (Ex 20:11); also for "molten sea" of the temple (1Ki 7:23).

The Sea of Galilee is called kinnereth, "Chinnereth" (Nu 34:11); kinaroth, "Chinneroth" (Jos 11:2); kinneroth, "Chinneroth" (1Ki 15:20); yam kinnereth, "the sea of Chinnereth" (Nu 34:11; Jos 13:27); yam kinneroth, "the sea of Chinneroth" (Jos 12:3); (he limne Gennesaret), "the lake of Gennesaret" (Lu 5:1);

and (to hudor Gennesar), "the water of Gennesar" (1 Macc 11:67), from late Hebrew ginecar, or (genecar; he thalassa tes Galilaias), "the sea of Galilee" (Mt 4:18; 15:29; Mr 1:16; 7:31; Joh 6:1); (he thalassa tes Tiberiados), "the sea of Tiberias" (Joh 21:1; compare Joh 6:1).

In Jer 48:32 we have yam ya'zer, "the sea of Jazer." Jazer is a site East of the Jordan, not satisfactorily identified (Nu 21:32; 32:1,3,15; Jos 13:25; 21:39; 2Sa 24:5; 1Ch 6:81; 26:31; Isa 16:8,9).

See SEA OF JAZER.

In midhbar yam, "the wilderness of the sea" (Isa 21:1), there may perhaps be a reference to the Persian Gulf.

Alfred Ely Day

SEA OF CHINNERETH

kin'-e-reth.

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See GALILEE, SEA OF.

SEA OF GALILEE

See GALILEE, SEA OF.

SEA OF GLASS

See GLASS, SEA OF.

SEA OF JAZER

(yam ya‘zer): This is a scribal error (Jer 48:32), yam ("sea") being accidentally imported from the preceding clause.

See JAZER; SEA.

SEA OF JOPPA

See MEDITERRANEAN SEA.

SEA OF LOT

See DEAD SEA; LAKE.

SEA OF SODOM (SODOMITISH

sod-om-it’-ish).

See DEAD SEA.

SEA OF THE ARABAH

See DEAD SEA.

SEA OF THE PHILISTINES

See MEDITERRANEAN SEA.

SEA OF THE PLAIN (ARABAH)

ar'-a-ba).

See DEAD SEA.

SEA OF TIBERIAS

ti-be'-ri-as.

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See GALILEE, SEA OF.

SEA, ADRIATIC

a-dri-at'-ic, ad-ri-at'-ik.

See ADRIA.

SEA, BRAZEN

bra'-z'n.

See SEA, THE MOLTEN.

SEA, DEAD; EASTERN

es'-tern.

See DEAD SEA.

SEA, FORMER

for'-mer.

See DEAD SEA; FORMER.

SEA, HINDER; UTMOST; UTTERMOST; WESTERN

hin'-der; ut'-most; ut'-er-most; wes'-tern.

See MEDITERRANEAN SEA.

SEA, MEDITERRANEAN

See MEDITERRANEAN SEA.

SEA, RED

See RED SEA.

SEA, SALT

See DEAD SEA.

SEA, THE

See MEDITERRANEAN SEA; SEA, THE GREAT.

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SEA, THE GREAT

(ha-yam ha-gadhol):

1. Names of the Sea:

This is the name given to the Mediterranean, which formed the western boundary of Palestine (Nu 34:6 f; Jos 15:12,47; Eze 47:19 f; 48:28). It is also called "the hinder sea" (Hebrew ha-yam ha-'aharon), i.e. the western sea (De 11:24; 34:2; , Joe 2:20; Zec 14:8), and "the sea of the Philis" (Ex 23:31), which, of course, applies especially to the part washing the shore of Philistia, from Jaffa southward. Generally, when the word "sea" is used, and no other is definitely indicated, the Mediterranean is intended (Ge 49:13; Nu 13:29, etc.). It was the largest sheet of water with which the Hebrews had any acquaintance. Its gleaming mirror, stretching away to the sunset, could be seen from many an inland height.

2. Israel and the Sea:

It bulked large in the minds of the landmen—for Israel produced few mariners—impressing itself upon their speech, so that "seaward" was the common term for "westward" (Ex 26:22; Jos 5:1, etc.). Its mystery and wonder, the raging of the storm, and the sound of "sorrow on the sea," borne to their upland ears, infected them with a strange dread of its wide waters, to which the seer of Patmos gave the last Scriptural expression in his vision of the new earth, where "the sea is no more" (Re 21:1).

3. The Coast Line:

Along the coast lay the tribal territories assigned to Asher, Zebulun, Manasseh, Dan and Judah. Many of the cities along the shore they failed to possess, however, and much of the land. The coast line offered little facility for the making of

harbors. The one seaport of which in ancient times the Hebrews seem to have made much use was Joppa—the modern Jaffa (2Ch 2:16, etc.). From this place, probably, argosies of Solomon turned their prows westward. Here, at least, "ships of Tarshish" were wont to set out upon their adventurous voyages (Jon 1:3). The ships on this sea figure in the beautiful vision of Isaiah (60:8 f).

See ACCO; JOPPA.

4. The Sea in the New Testament:

The boy Jesus, from the heights above Nazareth, must often have looked on the waters of the great sea, as they broke in foam on the curving shore, from the roots of Carmel to the point at Acre. Once only in His journeyings, so far as we know, did He approach the sea, namely on His ever-memorable visit to the "borders of Tyre and Sidon" (Mt 15:21; Mr 7:24). The sea, in all its moods, was well known to the great apostle of the Gentiles. The three shipwrecks, which he suffered (2Co 11:25), were doubtless due to the power of its angry billows over the frail craft of those old days.

See PAUL.

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5. Debt of Palestine to the Sea:

The land owes much to the great sea. During the hot months of summer, a soft breeze from the water springs up at dawn, fanning all the seaward face of the Central Range. At sunset the chilled air slips down the slopes and the higher strata drift toward the uplands, charged with priceless moisture, giving rise to the refreshing dews which make the Palestinian morning so sweet.

See, further, **MEDITERRANEAN SEA**.

W. Ewing

SEA, THE MOLTEN; SEA, THE BRAZEN

mol'-t'n, or (yam mutsaq, yam hanechosheth): This was a large brazen (bronze) reservoir for water which stood in the court of Solomon's Temple between the altar and the temple porch, toward the South (1Ki 7:23-26; 2Ch 4:2-5,10). The bronze from which it was made is stated in 1Ch 18:8 to have been taken by David from the cities Tibhath and Cun. It replaced the laver of the tabernacle, and, like that, was used for storing the water in which the priests washed their hands and their feet (compare Ex 30:18; 38:8). It rested on 12 brazen (bronze) oxen, facing in four groups the four quarters of heaven. For particulars of shape, size and ornamentation, see **TEMPLE**. The "sea" served its purpose till the time of Ahaz, who took away the brazen oxen, and placed, the sea upon a pavement (2Ki 16:17). It is recorded that the oxen were afterward taken to Babylon (Jer 52:20). The sea itself shared the same fate, being first broken to pieces (2Ki 25:13,16).

W. Shaw Caldecott

SEA, WESTERN

wes'-tern.

See MEDITERRANEAN SEA.

SEA-MEW

se'-mu (shachaph; laros; Latin, Larus canus): The sea-gull. Used by modern translators in the list of abominations in the place of the cuckoo (Le 11:16; De 14:15). It is very probable that the sea-gull comes closer to the bird intended than the CUCKOO (which see). The sea-gull is a "slender" bird, but not "lean" as the root shachaph implies. However, with its stretch of wing and restless flight it gives this impression. Gulls are common all along the Mediterranean coast and around the Sea of Galilee. They are thought to have more intelligence than the average bird, and to share with some eagles, hawks, vultures and the raven the knowledge that if they find mollusk they cannot break they can carry it aloft and drop it on the rocks. Only a wise bird learns this. Most feathered creatures pick at an unyielding surface a few times and then seek food elsewhere. There are two reasons why these birds went on the abomination lists. To a steady diet of fish they add carrion. Then they are birds of such nervous energy, so exhaustless in flight, so daring in flying directly into the face

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of fierce winds, that the Moslems believed them to be tenanted with the souls of the damned. Moses was reared and educated among the Egyptians, and the laws he formulated often are tinged by traces of his early life. History fails to record any instance of a man reared in Egypt who permitted the killing of a gull, ibis, or hoopoe.

Gene Stratton-Porter

SEA-MONSTER

se'-mon-ster: Ge 1:21 (tanninim), "sea monsters," the King James Version "whales," Septuagint (ta kete), "sea-monsters," "huge fish," or "whales." Job 7:12 (tannin), "sea-monster" the King James Version "whale," the Septuagint drakon, "dragon." Ps 74:13 (tanninim), the American Standard Revised Version and the English Revised Version margin. "sea-monsters," the King James Version and the English Revised Version "dragons," the King James Version margin "whales" Septuagint drakontes, "dragons" Ps 148:7 (tanninim), "sea-monsters" the King James Version and the English Revised Version "dragons," the English Revised Version margin "sea-monsters" or "water-spouts," Septuagint drakontes, "dragons." La 4:3 (tannin) "jackals," the King James Version "sea monsters" the King James Version margin "sea calves," Septuagint drakontes. Mt 12:40 (referring to Jonah) (ketos), English Versions of the Bible "whale," the Revised Version margin "sea-monster." In the Apocrypha, the Revised Version (British and American) changes the King James Version "whale (ketos) into "sea-monster" in Sirach 43:25 but not in So of Three Children verse 57.

See DRAGON; JACKAL; WHALE.

Alfred Ely Day

SEAH

se'-a (ce'ah): A dry measure equal to about one and one-half pecks.

See WEIGHTS AND MEASURES.

SEAL

sel (substantive chotham, "seal," "signet," Tabba'ath, "signet-ring"; Aramaic 'izqa'; sphragis; verb chatham, (Aramaic chatham); (sphragizo), (katasphragizomai, "to seal")):

I. Literal Sense.

A seal is an instrument of stone, metal or other hard substance (sometimes set in a ring), on which is engraved some device or figure, and is used for making an impression on some soft substance, as clay or wax, affixed to a document or other object, in token of authenticity.

1. Prevalence in Antiquity:

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"Blessed be He who sanctified His beloved from the womb, and put His ordinance upon his flesh, and sealed His offering with the sign of a holy covenant"; also Targum So 38: "The seal of circumcision is in your flesh as it was sealed in the flesh of Abraham"). Paul describes his act in making over to the saints at Jerusalem the contribution of the Gentiles as having "sealed to them this fruit" (Ro 15:28); the meaning of the phrase is doubtful, but the figure seems to be based on sealing as ratifying a commercial transaction, expressing Paul's intention formally to hand over to them the fruit (of his own labors, or of spiritual blessings which through him the Gentiles had enjoyed), and to mark it as their own property. Paul's converts are the "seal," the authentic confirmation, of his apostleship (1Co 9:2). God by His Spirit indicates who are His, as the owner sets his seal on his property; and just as documents are sealed up until the proper time for opening them, so Christians are sealed up by the Holy Spirit "unto the day of redemption" (Eph 1:13; 4:30; 2Co 1:22). Ownership, security and authentication are implied in the words, "The firm foundation of God standeth, having this seal, The Lord knoweth them that are his" (2Ti 2:19). The seal of God on the foreheads of His servants (Re 7:2-4) marks them off as His own, and guarantees their eternal security, whereas those that "have not the seal of God on their foreheads" (Re 9:4) have no such guaranty.

On the analogy of the rite of circumcision (see above), the term "seal" (sphragis) was at a very early period applied to Christian baptism. But there is no sufficient ground for referring such passages as Eph 1:13; 4:30; 2Co 1:22 to the rite of baptism (as some do). The use of the metaphor in connection with baptism came after New Testament times (early instances are given in Gebhardt and Lightfoot on 2 Clem 7:6). Harnack and Hatch maintain that the name "seal" for baptism was taken from the Greek mysteries, but Anrich and Sanday-Headlam hold that it was borrowed from the Jewish view of circumcision as a seal.

See MYSTERY.

D. Miall Edwards

SEALED, FOUNTAIN

seld, These words, applied to the bride (So 4:12), find their explanation under SEAL (which see). Anything that was to be authoritatively protected was sealed. Where water was one of the most precious things, as in the East, fountains and wells were often sealed (Ge 29:3; Pr 5:15-18).

SEALSKIN

sel'-skin: The rendering of the Revised Version (British and American) (Ex 25:5; Eze 16:10) for 'or tachash, the Revised Version margin "porpoise-skin," the King James Version "badgers' skin." A seal, *Monachus albiventer*, is found in the Mediterranean, though not in the Red Sea, but it is likely that tachash means the dugong, which is found in the Red Sea.

See BADGER; PORPOISE.

SEAM; SEAMLESS

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sem, sem'-les: The coat or inner garment (chiton) of Jesus is described in Joh 19:23 as "without seam" (arrhaphos), i.e. woven in one piece.

SEAR

ser: In 1Ti 4:2 for (kausteriazō), "burn with a hot iron" (compare "cauterize"), the King James Version "having their conscience seared with a hot iron," and the Revised Version margin. "Seared" in this connection means "made insensible," like the surface of a deep burn after healing. The verb, however, probably means "brand" (so the Revised Version (British and American)). "Criminals are branded on their forehead, so that all men may know their infamy. The consciences of certain men are branded just as truly, so that there is an inward consciousness of hypocrisy." See the commentaries

SEARCH

surch: Some peculiar senses are:

(1) In the books of Moses, especially in Nu, "searching out the land" means to spy out (raggel), to investigate carefully, to examine with a view to giving a full and accurate report on.

(2) When applied to the Scriptures, as in Ezr 4:15,19 (baqquer); Joh 5:39; 1Pe 1:11 (eraunao), it means to examine, to study out the meaning. In Ac 17:11, the Revised Version (British and American) substitutes "examining" for the "searched" of the King James Version. See SEARCHINGS.

(3) "Search out" often means to study critically, to investigate carefully, e.g. Job 8:8; 29:16; Ec 1:13; La 3:40; Mt 2:8; 1Co 2:10; 1Pe 1:10.

(4) When the word is applied to God's searching the heart or spirit, it means His opening up, laying bare, disclosing what was hidden, e.g. 1Ch 28:9; Ps 44:21;

139:1; Pr 20:27; Jer 17:10; Ro 8:27.

G. H. Gerberding

SEARCH THE SCRIPTURES

The sentence beginning with (eraunate), in Joh 5:39 the King James Version has been almost universally regarded as meaning "Search the scriptures, for in them ye think ye have eternal life." But one cannot read as far as dokeite, "ye think," without feeling that there is something wrong with the ordinary version. This verb is at least a disturbing element in the current of thought (if not superfluous), and only when the first verb is taken as an indicative does the meaning of the writer become clear. The utterance is not a command, but a declaration: "Ye search the scriptures, because ye think that in them," etc. Robert Barclay as early as 1675, in his Apology for the True Christian Divinity (91 ff), refers to two scholars before him who had handed down the correct tradition: "Moreover, that place may be taken in the indicative mood, Ye search the Scriptures; which interpretation the Greek word will bear, and so Pasor translated it: which by the reproof following seemeth also to be the more genuine

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interpretation, as Cyrillus long ago hath observed." So Dr. Edwin A. Abbott, in his Johannine Grammar (London, 1906, section 2439 (i)). See also Transactions American Philological Association, 1901, 64 f.

J. E. Harry

SEARCHINGS

sur'-chingz (chiqre (lebh), from chaqar, to "search," "explore," "examine thoroughly"): In the song of Deborah the Reubenites are taunted because their great resolves of heart, chiqeqe lebh, led to nothing but great "searchings" of heart, chiqre lebh, and no activity other than to remain among their flocks (Jud 5:15 f). The first of the two Hebrew expressions so emphatically contrasted (though questioned by commentators on the authority of 5 manuscripts as a corruption of the second) can with reasonable certainty be interpreted "acts prescribed by one's understanding" (compare the expressions chakham lebh, nebhon lebh, in which the heart is looked upon as the seat of the understanding). The second expression may mean either irresolution or hesitation based on selfish motives, as the heart was also considered the seat of the feelings, or answerability to God (compare Jer 17:10; Pr 25:3); this rendering would explain the form liphelaghoth in Jud 5:16, literally, 'for the water courses of Reuben, great the searchings of heart!'

Nathan Isaacs

SEASONS

se'-z'nz (summer: qayits, Chaldaic qayiT (Da 2:35); (theros; winter: cethaw) (So 2:11), (choreph; cheimon): The four seasons in Palestine are not so marked as in more northern countries, summer gradually fading into winter and winter into summer. The range of temperature is not great. In the Bible we have no reference to spring or autumn; the only seasons mentioned are "summer and winter" (Ge

8:22; Ps 74:17; Zec 14:8).

Winter is the season of rain lasting from November to May. "The winter is past; the rain is over" (So 2:11). See RAIN. The temperature at sealevel in Palestine reaches freezing-point occasionally, but seldom is less than 40ø F. On the hills and mountains it is colder, depending on the height. The people have no means of heating their houses, and suffer much with the cold. They wrap up their necks and heads and keep inside the houses out of the wind as much as possible. "The sluggard will not plow by reason of the winter" (Pr 20:4). Jesus in speaking of the destruction of Jerusalem says, "Pray ye that your flight be not in the winter" (Mt 24:20). Paul asks Timothy to "come before winter" (2Ti 4:21) as navigation closed then and travel was virtually impossible.

Summer is very hot and rainless. "(When) the fig tree ... putteth forth its leaves, ye know that the summer is nigh" (Mr 13:28); "The harvest is past, the summer is ended" (Jer 8:20). It is the season of harvesting and threshing (Da 2:35). "He that gathereth in summer is a wise son" (Pr 10:5).

See COLD; HEAT; ASTRONOMY, sec. I, 5.

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Alfred H. Joy

SEAT

set: This word is used to translate the Hebrew words (moshabh, shebhet, kicce', and tekhnah), once (Job 23:3). It translates the Greek word (kathedra) (Mt 21:12; 23:2; Mr 11:15), and "chief seat" translates the compound word (protokathedria) (Mt 23:6; Mr 12:39; Lu 20:46). In the King James Version it translates (thronos) (Lu 1:52; Re 2:13; 4:4; 11:16; 13:2; 16:10), which the Revised Version (British and American) renders "throne." It denotes a place or thing upon which one sits, as a chair, or stool (1Sa 20:18; Jud 3:20). It is used also of the exalted position occupied by men of marked rank or influence, either in good or evil (Mt 23:2; Ps 1:1).

Jesse L. Cotton

SEATS, CHIEF

sets.

See CHIEF SEATS.

SEBA

se'-ba (cebha'; Saba (Ge 10:7; 1Ch 1:9); Greek *ibid.*, but Codex Vaticanus has (Saban):

1. Forms of Name, and Parentage of Seba:

The first son of Cush, his brothers being Havilah, Sabtah, Raamah, and Sabtecha. In Ps 72:10 and Isa 43:3 (where the Greek has Soene), Seba is mentioned with Egypt and Ethiopia, and must therefore have been a southern people. In Isa 45:14

we meet with the gentilic form, (csebha'im) (Sabaeim), rendered "Sabaeans," who are described as "men of stature" (i.e. tall), and were to come over to Cyrus in chains, and acknowledge that God was in him—their merchandise, and that of the Ethiopians, and the labor of Egypt, were to be his.

2. Position of the Nation:

Their country is regarded as being, most likely, the district of Saba, North of Adulis, on the west coast of the Red Sea. There is just a possibility that the Sabi River, stretching from the coast to the Zambesi and the Limpopo, which was utilized as a waterway by the states in that region, though, through silting, not suitable now, may contain a trace of the name, and perhaps testifies to still more southern extensions of the power and influence of the Sebaim. (See Th. Bent, *The Ruined Cities of Mashonaland*, 1892.) The ruins of this tract are regarded as being the work of others than the black natives of the country. Dillmann, however, suggests (on Ge 10:7) that the people of Seba were another branch of the Cushites East of Napatha by the Arabian Sea, of which Strabo (xvi. 4, 8, 10) and Ptolemy (iv.7, 7 f) give information.

See SHEBA and HDB, under the word

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T. G. Pinches

SEBAM se'-bam (sebham; Sebama; the King James Version Shebam): A town in the upland pasture land given to the tribes of Reuben and Gad. It is named along with Heshbon, Elealeh and Nebo (Nu 32:3). It is probably the same place as Sibmah (the King James Version "S hibmah") in Nu 32:38 (so also Jos 13:19). In the time of Isaiah and Jeremiah it was a Moabite town, but there is no record of how or when it was taken from Israel. It appears to have been famous for the luxuriance of its vines and for its summer fruits (Isa 16:8 f; Jer 48:32). Eusebius (in Onomasticon) calls it a city of Moab in the land of Gilead which fell to the tribe of Reuben. Jerome (Comm. in Isa 5) says it was about 500 paces from Heshbon, and he describes it as one of the strong places of that region. It may be represented by the modern Simia, which stands on the south side of Wady Chesban, about 2 miles from Chesban. The ancient ruins are considerable, with large sarcophagi; and in the neighboring rock wine presses are cut (PEFM, "Eastern Palestine," 221 f).

W. Ewing

SEBAT

se-bat', se'-bat (Zec 1:7).

See SHEBAT.

SECACAH

se-ka'-ka, sek'-a-ka (cekhakhah; Codex Vaticanus Aichioza; Codex Alexandrinus Sochocha): One of the six cities "in the wilderness of Judah" (Jos 15:61), that is in the uncultivated lands to the West of the Dead Sea, where a scanty pasturage is still obtained by wandering Bedouin tribes. There are many signs in this district of more settled habitation in ancient times, but the name

Secacah is lost. Conder proposed Khirbet edition Diqqeh] (also called Khirbet es Siqqeh), "the ruin of the path," some 2 miles South of Bethany. Though an ancient site, it is too near the inhabited area; the name, too, is uncertain (PEF, III, 111, Sh XVII).

E. W. G. Masterman

SECHENIAS

sek-e-ni'-as:

(1) (Codex Alexandrinus Sechenias; omitted in Codex Vaticanus and Swete): 1 Esdras 8:29 = "Shecaniah" in Ezr 8:3; the arrangement in Ezra is different.

(2) (Codex Alexandrinus Sechenias, but Codex Vaticanus and Swete, Eiechonias): Name of a person who went up at the head of a family in the return with Ezra (1 Esdras 8:32) = "Shecaniah" in Ezr 8:5.

SECHU

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se'-ku (sekhu).

See SECU.

SECOND COMING

sek'-und kum'-ing.

See PAROUSIA; ESCHATOLOGY OF THE NEW TESTAMENT, V.

SECOND DEATH

See DEATH; ESCHATOLOGY OF THE NEW TESTAMENT, sec. X, (6).

SECOND SABBATH

See SABBATH, SECOND AFTER THE FIRST.

SECONDARILY

sek'-un-da-ri-li: the King James Version for (deuteron) (1Co 12:28). Probably without distinction from "secondly" (so the Revised Version (British and American), and so the King James Version also for deuteron in Sirach 23:23). Still the King James Version may have wished to emphasize that the prophets have a lower rank than the apostles.

SECRET

se'-kret: In Eze 7:22, English Versions of the Bible has "secret place" for (tsaphan), "hide," "treasure." A correct translation is, "They shall profane my cherished place" (Jerusalem), and there is no reference to the Holy of Holies. The other uses of "secret" in the Revised Version (British and American) are obvious,

but Revised Version's corrections of the King James Version in Jud 13:18; 1Sa 5:9; Job 15:11 should be noted.

SECT

sekt (haireisis): "Sect" (Latin, secta, from sequi, "to follow") is in the New Testament the translation of haireisis, from haireo, "to take," "to choose"; also translated "heresy," not heresy in the later ecclesiastical sense, but a school or party, a sect, without any bad meaning attached to it. The word is applied to schools of philosophy; to the Pharisees and Sadducees among the Jews who adhered to a common religious faith and worship; and to the Christians. It is translated "sect" (Ac 5:17, of the Sadducees; Ac 15:5, of the Pharisees; Ac 24:5, of the Nazarenes; Ac 26:5, of the Pharisees; Ac 28:22, of the Christians); also the Revised Version (British and American) Ac 24:14 (the King James Version and the English Revised Version margin "heresy"), "After the Way which they call a sect, so serve I the God of our fathers" (just as the Pharisees were "a sect"); it is translated "heresies" (1Co 11:19, margin "sects," the American Standard Revised Version "factions," margin "Greek: 'heresies' "); the

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English Revised Version reverses the American Standard Revised Version text and margin; Ga 5:20, the American Standard Revised Version "parties," margin "heresies"; the English Revised Version reverses text and margin; 2Pe 2:1, "damnable heresies," the Revised Version (British and American) "destructive heresies," margin "sects of perdition"); the "sect" in itself might be harmless; it was the teaching or principles which should be followed by those sects that would make them "destructive." Hairesis occurs in 1 Macc 8:30 ("They shall do it at their pleasure," i.e. "choice"); compare Septuagint [Le 22:18,21](#) .

See HERESY.

W. L. Walker

SECU

se'-ku (sekhu; Codex Vaticanus en Sephei; Codex Alexandrinus en Sokcho; the King James Version Sechu): This name occurs only in the account of David's visit to Samuel (1Sa 19:22). Saul, we are told, went to "Ramah, and came to the great well that is in Secu," where he inquired after Samuel and David. It evidently lay between the residence of Saul at Gibeah and Ramah. It is impossible to come to any sure conclusion regarding it. Conder suggested its identification with Khirbet Suweikeh, which lies to the South of Bireh. This is possible, but perhaps we should read with the Septuagint's Codex Vaticanus, "He came to the cistern of the threshing-floor that is on the bare hill" (en to Sephei). The threshing-floors in the East are naturally on high exposed ground where this is possible, and often form part of the area whence water in the rainy season is conducted to cisterns. This might have been a place actually within the city of Ramah.

W. Ewing

SECUNDUS

se-kun'-dus (Westcott-Hort Greek text Se'koundos, Textus Receptus of the New Testament, Sekou'ndos): A Thessalonian who was among those who accompanied Paul from Greece to Asia (Ac 20:4). They had preceded Paul and waited for him at Troas. If he were one of the representatives of the churches in Macedonia and Greece, entrusted with their contributions to Jerusalem (Ac 24:17; 2Co 8:23), he probably accompanied Paul as far as Jerusalem. The name is found in a list of politarchs on a Thessalonian inscription.

SECURE; SECURITY

se-kur', se-ku'-ri-ti: The word baTach and its derivatives in Hebrew point to security, either real or imaginary. Thus we read of a host that "was secure" (Jud 8:11) and of those "that provoke God (and) are secure" ([Job 12:6](#)); but also of a security that rests in hope and is safe (Job 11:18). The New Testament words (poieo amerimnos), used in Mt 28:14 (the King James Version "secure you"), guarantee the safety of the soldiers, who witnessed against themselves, in the telling of the story of the disappearance of the body of Christ.

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Securely is used in the sense of "trustful," "not anticipating danger" (Pr 3:29; Mic 2:8; Ecclesiasticus 4:15).

The word (hikanon, translated security (Ac 17:9), may stand either for a guaranty of good behavior exacted from, or for some form of punishment inflicted on, Jason and his followers by the rulers of Thessalonica.

Henry E. Dosker

SEDECIAS

sed-e-si'-as:

The King James Version = the Revised Version (British and American) SEDEKIAS (which see).

SEDEKIAS

sed-e-ki'-as:

(1) (Codex Alexandrinus and Codex Vaticanus Sedekias; the King James Version Zedechias): 1 Esdras 1:46 (44) = Zedekiah king of Judah; also in Baruch 1:8 where the King James Version reads "Sedecias."

(2) In Baruch 1:1 (the King James Version "Sedecias"), an ancestor of Baruch, "the son of Asadias," sometimes (but incorrectly) identified with the false prophet "Zedekiah the son of Maaseiah" (Jer 29:21).

SEDITION

se-dish'-un: The translation in Ezr 4:15,19 for 'eshtaddur, "struggling," "revolt"; in 2 Esdras 15:16 for inconstabilitio, "instability" with "be seditious" for stasiazo, "rise in rebellion" in 2 Macc 14:6. In addition, the King James Version has

"sedition" for stasis, "standing up," "revolt" (the Revised Version (British and American) "insurrection") in Lu 23:19,25; Ac 24:5, with (dichostasia), "a standing asunder" (the Revised Version (British and American) "division") in Ga 5:20. As "sedition" does not include open violence against a government, the word should not have been used in any of the above cases.

SEDUCE; SEDUCER

se-dus', se-dus'-er (Hiphil of (Ta'ah, or ta'ah, "to err"; of pathah, "to be simple"; planao, apoplanao, "to lead astray"):

(1) The word "seduce" is only used in the Bible in its general meaning of "to lead astray," "to cause to err," as from the paths of truth, duty or religion. It occurs in the King James Version and the Revised Version (British and American) Eze 13:10; 2Ki 21:9; 1Ti 4:1; Re 2:20; in the King James Version only, Pr 12:26 (the Revised Version (British and American) "causeth to err"); Isa 19:13 (the Revised Version

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(British and American) "caused to go astray"); Mr 13:22; 1Joh 2:26 (the Revised Version (British and American) "lead astray"). The noun "seducer" (2Ti 3:13 the King James Version, goes) is correctly changed in the Revised Version (British and American) into "impostor."

(2) It is not found in its specific sense of "to entice a female to surrender her chastity." Yet the crime itself is referred to and condemned.

Three cases are to be distinguished:

(a) The seduction of an unbetrothed virgin: In this case the seducer according to J-E (Ex 22:16 f) is to be compelled to take the virgin as his wife, if the father consents, and to pay the latter the usual purchase price, the amount of which is not defined. In the Deuteronomic Code (De 22:28) the amount is fixed at 50 shekels, and the seducer forfeits the right of divorce.

(b) The seduction of a betrothed virgin: This case (De 22:23-27; not referred to in the other codes) is treated as virtually one of adultery, the virgin being regarded as pledged to her future husband as fully as if she were formally married to him; the penalty therefore is the same as for adultery, namely, death for both parties (except in the case where the girl can reasonably be acquitted of blame, in which case the man only is put to death).

(c) The seduction of a betrothed bondmaid (mentioned only in Le 19:20-22): Here there is no infliction of death, because the girl was not free; but the seducer shall make a trespass offering, besides paying the fine.

See CRIMES; PUNISHMENTS.

D. Miall Edwards

SEE

se: In addition to the ordinary sense of perceiving by the eye, we have

(1) chazah, "to see" (in vision): "Words of Amos which he saw concerning Israel"

(Am 1:1). The revelation was made to his inward eye. "The word of Yahweh which he (Micah) saw concerning Samaria" (Mic 1:1), describing what he saw in prophetic vision (compare Hab 1:1); see REVELATION, III, 4;

(2) horao, "to take heed": "See thou say nothing" (Mr 1:44);

(3) eidon, "to know," "to note with the mind": "Jesus saw that he answered discreetly" (Mr 12:34);

(4) theoreo, "to view," "to have knowledge or experience of": "He shall never see death" (Joh 8:51).

M. O. Evans

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SEED

sed (Old Testament always for zera‘, Aramaic (Da 2:43) zera‘, except in Joe 1:17 for perudhoth (plural, the Revised Version (British and American) "seeds," the King James Version "seed"), and Le 19:19 (the King James Version "mingled seed") and De 22:9 (the King James Version "divers seeds") for kil’ayim, literally, "two kinds," the Revised Version (British and American) "two kinds of seed." Invariably in Greek Apocrypha and usually in the New Testament for sperma, but Mr 4:26,27; Lu 8:5,11; 2Co 9:10 for sporos, and 1Pe 1:23 for spora):

(1) For "seed" in its literal sense see AGRICULTURE. Of interest is the method of measuring land by means of the amount of seed that could be sown on it (Le 27:16). The prohibition against using two kinds of seed in the same field (Le 19:19; De 22:9) undoubtedly rests on the fact that the practice had some connection with Canaanitish worship, making the whole crop "consecrated" (taboo). Jer 31:27 uses "seed of man" and "seed of beast" as a figure for the means by which God will increase the prosperity of Israel (i.e. "seed yielding men").

(2) For the transferred physiological application of the word to human beings (Le 15:16, etc.) see CLEAN; UNCLEANNES. The conception of Christians as "born" or "begotten" of God (see REGENERATION) gave rise to the figure in 1Pe 1:23; 1 Joh 3:9. If the imagery is to be stressed, the Holy Spirit is meant. In 1 Joh 3:9 a doctrine of certain Gnostics is opposed. They taught that by learning certain formulas and by submitting to certain rites, union with God and salvation could be attained without holiness of life. John’s reply is that union with a righteous God is meaningless without righteousness as an ideal, even though shortcomings exist in practice (1 Joh 1:8).

(3) From the physiological use of "seed" the transition to the sense of "offspring" was easy, and the word may mean "children" (Le 18:21, etc.) or even a single child (Ge 4:25; 1Sa 1:11 the Revised Version margin). Usually, however, it

means the whole posterity (Ge 3:15, etc.); compare "seed royal" (2Ki 11:1, etc.), and "Abraham's seed" (2Ch 20:7, etc.) or "the holy seed" (Ezr 9:2; Isa 6:13; RAPC 1Es 8:70; compare Jer 2:21) as designations of Israel. So "to show one's seed" (Ezr 2:59; , Ne 7:61) is to display one's genealogy, and "one's seed" may be simply one's nation, conceived of as a single family (Es 10:3). From this general sense there developed a still looser use of "seed" as meaning simply "men" (Mal 2:15; Isa 1:4; 57:4; RAPC Wis 10:15; 12:11, etc.).

In Ga 3:16 Paul draws a distinction between "seeds" and "seed" that has for its purpose a proof that the promises to Abraham were realized in Christ and not in Israel. The distinction, however, overstresses the language of the Old Testament, which never pluralizes zera' when meaning "descendants" (plural only in 1Sa 8:15; compare Ro 4:18; 9:7). But in an argument against rabbinical adversaries Paul was obliged to use rabbinical methods (compare Ga 4:25). For modern purposes it is probably best to treat such an exegetical method as belonging simply to the (now superseded) science of the times.

Burton Scott Easton

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SEER

se'-er, ser: The word in English Versions of the Bible represents two Hebrew words, ro'eh (1Sa 9:9,11,18,19; 2Sa 15:27; 1Ch 9:22, etc.), And chozeh (2Sa 24:11; 2Ki 17:13; 1Ch 21:9; 25:5; 29:29, etc.). The former designation is from the ordinary verb "to see"; the latter is connected with the verb used of prophetic vision. It appears from 1Sa 9:9 that "seer" (ro'-eh) was the older name for those who, after the rise of the more regular orders, were called "prophets." It is not just, however, to speak of the "seers" or "prophets" of Samuel's time as on the level of mere fortune-tellers. What insight or vision they possessed is traced to God's Spirit. Samuel was the ro'-eh by pre-eminence, and the name is little used after his time. Individuals who bear the title "seer" (chozeh) are mentioned in connection with the kings and as historiographers (2Sa 24:11; 1Ch 21:9; 25:5; 29:29; 2Ch 9:29; 12:15; 19:2, etc.), and distinction is sometimes made between "prophets" and "seers" (2Ki 17:13; 1Ch 29:29, etc.). Havernick thinks that "seer" denotes one who does not belong to the regular prophetic order (Introductions to Old Testament, 50 ff, English translation), but it is not easy to fix a precise distinction.

See PROPHET; PROPHECY.

James Orr

SEETHE

seth: Old English for "boil"; past tense, "sod" (Ge 25:29), past participle, "sodden" (La 4:10). See Ex 23:19 the King James Version.

SEGUB

se'-gub (seghubh (Qere), seghibh (Kethibh); Codex Vaticanus Zegoub; Codex Alexandrinus Segoub): 15:27; 1Ch 9:22, etc.), And chozeh (2Sa 24:11; 2Ki

17:13; 1Ch 21:9; 25:5; 29:29, etc.). The former designation is from the ordinary verb "to see"; the latter is connected with the verb used of prophetic vision. It appears from 1Sa 9:9 that "seer" (ro'-eh) was the older name for those who, after the rise of the more regular orders, were called "prophets." It is not just, however, to speak of the "seers" or "prophets" of Samuel's time as on the level of mere fortune-tellers. What insight or vision they possessed is traced to God's Spirit. Samuel was the ro'-eh by pre-eminence, and the name is little used after his time. Individuals who bear the title "seer" (chozeh) are mentioned in connection with the kings and as historiographers (2Sa 24:11; 1Ch 21:9; 25:5; 29:29; 2Ch 9:29; 12:15; 19:2, etc.), and distinction is sometimes made between "prophets" and "seers" (2Ki 17:13; 1Ch 29:29, etc.). Havernick thinks that "seer" denotes one who does not belong to the regular prophetic order (Introductions to Old Testament, 50 ff, English translation), but it is not easy to fix a precise distinction.

(1) The youngest son of Hiel, the rebuildler of Jericho (1Ki 16:34). The death of Segub is probably connected with the primitive custom of laying foundations with blood, as, indeed, skulls were found built in with the brickwork when the tower of Bel at Nippur was excavated. See GEZER. If the death of the two sons was based on the custom just mentioned, the circumstance was deliberately obscured in the present account. The

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death of Segub may have been due to an accident in the setting up of the gates. In any event, tradition finally yoked the death of Hiel's oldest and youngest sons with a curse said to have been pronounced by Joshua on the man that should venture to rebuild Jericho (Jos 6:26).

(2) Son of Hezron and father of Jair (1Ch 2:21).

Horace J. Wolf

SEIR

se'-ir:

(1) (har se'-ir, "Mt. Seir" (Ge 14:6, etc.), 'erets se'-ir (Ge 32:3, etc.); to oros Seeir, ge Seeir): In Ge 32:3 "the land of Seir" is equated with "the field of Edom." The Mount and the Land of Seir are alternative appellations of the mountainous tract which runs along the eastern side of the Arabah, occupied by the descendants of Esau, who succeeded the ancient Horites (Ge 14:6; 36:20), "cave-dwellers," in possession. For a description of the land see EDOM.

(2) (har se'ir; Codex Vaticanus Assar; Codex Alexandrinus Seeir): A landmark on the boundary of Judah (Jos 15:10), not far from Kiriath-jearim and Chesalon. The name means "shaggy," and probably here denoted a wooded height. It may be that part of the range which runs Northeast from Saris by Karyat el-'Anab and Biddu to the plateau of el-Jib. Traces of an ancient forest are still to be seen here.

W. Ewing

SEIRAH

se-i'-ra, se'-i-ra (ha-se'irah; Codex Vaticanus Seteirotha; Codex Alexandrinus Seeirotha; the King James Version, Seirath): The place to which Ehud escaped

after his assassination of Eglon, king of Moab (Jud 3:26). The name is from the same root as the foregoing, and probably applied to some shaggy forest. The quarries by which he passed are said to have been by Gilgal (Jud 3:19), but there is nothing to guide us to an identification. Eusebius, in Onomasticon, gives the name, but no indication of the site.

SEIRATH

se-i'-rath, se'-i-rath.

See SEIRAH.

SELA

se'-la (sela', ha-cela' (with the article); *petra*, *he petra*; the King James Version *Selah* (2Ki 14:7)): English Versions of the Bible renders this as the name of a city in 2Ki 14:7; Isa 16:1. In Jud 1:36; 2Ch 25:12; and Ob 1:3, it translates literally, "rock"; but

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the sides of a spacious hollow surrounded by the many-hued cliffs of Edom, just before they sink into the Arabah on the West. It is near the base of Jebel Harun, about 50 miles from the Dead Sea, and just North of the watershed between that sea and the Gulf of Akaba. The valley owes its modern name, Wady Musa, "Valley of Moses," to its connection with Moses in Mohammedan legends. While not wholly inaccessible from other directions, the two usual approaches are that from the Southwest by a rough path, partly artificial, and that from the East. The latter is by far the more important. The valley closes to the East, the only opening being through a deep and narrow defile, called the Sik, "shaft," about a mile in length. In the bottom of the Sik flows westward the stream that rises at 'Ain Musa, East of the cleft is the village of Elji, an ancient site, corresponding to Gaia of Eusebius (Onomasticon). Passing this village, the road threads its way along the shadowy winding gorge, overhung by lofty cliffs. When the valley is reached, a sight of extraordinary beauty and impressiveness opens to the beholder. The temples, the tombs, theater, etc., hewn with great skill and infinite pains from the living rock, have defied to an astonishing degree the tooth of time, many of the carvings being as fresh as if they had been cut yesterday. An idea of the scale on which the work was done may be gathered from the size of theater, which furnished accommodation for no fewer than 3,000 spectators.

Such a position could not have been overlooked in ancient times; and we are safe to assume that a city of importance must always have existed here. It is under the Nabateans, however, that Petra begins to play a prominent part in history. This people took possession about the end of the 4th century BC, and continued their sway until overcome by Hadrian, who gave his own name to the city—Hadriana. This name, however, soon disappeared. Under the Romans Petra saw the days of her greatest splendor.

According to old tradition Paul visited Petra when he went into Arabia (Ga 1:17). Of this there is no certainty; but Christianity was early introduced, and the city became the seat of a bishopric. Under the Nabateans she was the center of the

great caravan trade of that time. The merchandise of the East was brought hither; and hence, set out the caravans for the South, the West, and the North. The great highway across the desert to the Persian Gulf was practically in her hands. The fall of the Nabatean power gave Palmyra her chance; and her supremacy in the commerce of Northern Arabia dates from that time. Petra shared in the declining fortunes of Rome; and her death blow was dealt by the conquering Moslems, who desolated Arabia Petrea in 629-32 AD. The place now furnishes a retreat for a few poor Bedawy families.

W. Ewing

SELA-HAMMAHLEKOTH

se-la-ha-ma' -le-koth, -koth (cela'ha-machleqoth; petra he meristheisa): "The rock of divisions (or, escape)" (1Sa 23:28 margin). "Saul ... pursued after David in the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul" (1Sa 23:25,26). The name seems to survive in Wady Malaki, "the great gorge which breaks down between Carmel and Maon eastward, with vertical cliffs" (PEF, III, 314, Sh. XXI).

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SELAH

se'-la.

See MUSIC, II, 1.

SELED

se'-led (tseledh): A Jerahmeelite (1Ch 2:30 twice).

SELEMIA

sel-e-mi'-a: One of the swift scribes whose services Ezra was commanded to secure (2 Esdras 14:24). The name is probably identical with SELEMIAS of 1 Esdras 9:34 (which see).

SELEMIAS

sel-e-mi'-as (Selemias): One of those who put away their "strange wives" (1 Esdras 9:34) = "Shelemiah". in Ezr 10:39, and probably identical with "Selemia" in 2 Esdras 14:24.

SELEUCIA

se-lu'-shi-a (Seleukia): The seaport of Antioch from which it is 16 miles distant. It is situated 5 miles North of the mouth of the Orontes, in the northwestern corner of a fruitful plain at the base of Mt. Rhusus or Pieria, the modern Jebel Musa, a spur of the Amanus Range. Built by Seleucus Nicator (died 280 BC) it was one of the Syrian Tetrapolis, the others being Apameia, Laodicea and Antioch. The city was protected by nature on the mountain side, and, being strongly fortified on the South and West, was considered invulnerable and the key to Syria (Strabo 751; Polyb. v.58). It was taken, however, by Ptolemy

Euergetes (1 Macc 11:8) and remained in his family till 219 BC, when it was recovered for the Seleucids by Antiochus the Great, who then richly adorned it. Captured again by Ptolemy Philometor in 146 BC, it remained for a short time in the hands of the Egyptians. Pompey made it a free city in 64 BC in return for its energy in resisting Tigranes (Pliny, NH, v.18), and it was then greatly improved by the Romans, so that in the 1st century AD it was in a most flourishing condition.

On their first missionary journey Paul and Barnabas passed through it (Ac 13:4; 14:26), and though it is not named in Ac 15:30,39, this route is again implied; while it is excluded in Ac 15:3.

The ruins are very extensive and cover the whole space within the line of the old walls, which shows a circuit of four miles. The position of the Old Town, the Upper City and the suburbs may still be identified, as also that of the Antioch Gate, the Market Gate and the King's Gate, which last leads to the Upper City. There are rock-cut tombs, broken statuary and sarcophagi at the base of the Upper City, a position which probably represents the burial place of the Seleucids. The outline of a circus or

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amphitheater can also be traced, while the inner harbor is in perfect condition and full of water. It is 2,000 ft. long by 1,200 ft. broad, and covers 47 acres, being oval or pear-shaped. The passage seaward, now silted up, was protected by two strong piers or moles, which are locally named after Barnabas and Paul. The most remarkable of the remains, however, is the great water canal behind the city, which the emperor Constantius cut through the solid rock in 338 AD. It is 3,074 ft. long, has an average breadth of 20 ft., and is in some places 120 ft. deep. Two portions of 102 and 293 ft. in length are tunneled. The object of the work was clearly to carry the mountain torrent direct to the sea, and so protect the city from the risk of flood during the wet season.

Church synods occasionally met in Seleucia in the early centuries, but it gradually sank into decay, and long before the advent of Islam it had lost all its significance.

W. M. Christie

SELEUCIDAE

se-lu'-si-de.

See SELEUCUS.

SELEUCUS

se-lu'-kus (Seleukos):

(1) Seleucus I (Nicator, "The Conqueror"), the founder of the Seleucids or House of Seleucus, was an officer in the grand and thoroughly equipped army, which was perhaps the most important part of the inheritance that came to Alexander the Great from his father, Philip of Macedon. He took part in Alexander's Asiatic conquests, and on the division of these on Alexander's death he obtained the

satrapy of Babylonia. By later conquests and under the name of king, which he assumed in the year 306, he became ruler of Syria and the greater part of Asia Minor. His rule extended from 312 to 280 BC, the year of his death; at least the Seleucid era which seems to be referred to in 1 Macc 1:16 is reckoned from Seleucus I, 312 BC to 65 BC, when Pompey reduced the kingdom of Syria to a Roman province. He followed generally the policy of Alexander in spreading Greek civilization. He founded Antioch and its port Seleucia, and is said by Josephus (Ant., XII, iii, 1) to have conferred civic privileges upon the Jews. The reference in Da 11:5 is usually understood to be to this ruler.

(2) Seleucus II (Callinicus, "The Gloriously Triumphant"), who reigned from 246 to 226 BC, was the son of Antiochus Soter and is "the king of the north" in Da 11:7-9, who was expelled from his kingdom by Ptolemy Euergetes.

(3) Seleucus III (Ceraunus, "Thunderbolt"), son of Seleucus II, was assassinated in a campaign which he undertook into Asia Minor. He had a short reign of rather more than 2 years (226-223 BC) and is referred to in Da 11:10.

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(4) Seleucus IV (Philopator, "Fond of his Father") was the son and successor of Antiochus the Great and reigned from 187 to 175 BC. He is called "King of Asia" (2 Macc 3:3), a title claimed by the Seleucids even after their serious losses in Asia Minor (see 1 Macc 8:6; 11:13; 12:39; 13:32). He was present at the decisive battle of Magnesia (190 BC). He was murdered by HELIODORUS (which see), one of his own courtiers whom he had sent to plunder the Temple (2 Macc 3:1-40; [Da 11:20](#)).

For the connection of the above-named Seleucids with the "ten horns" of Da 7:24, the commentators must be consulted.

Seleucus V (125-124 BC) and Seleucus VI (95-93 BC) have no connection with the sacred narrative.

J. Hutchison

SELF-CONTROL

self-kon-trol' (egkrateia): Rendered in the King James Version "temperance" (compare Latin temperario and continentia), but more accurately "self-control," as in the Revised Version (British and American) (Ac 24:25; Ga 5:23; 2Pe 1:6); adjective of same, egkrates, "self-controlled" (Tit 1:8 the Revised Version (British and American)); compare verb forms in 1Co 7:9, "have continency"; 9:25, the athlete "exerciseth self-control." Self-control is therefore repeatedly set forth in the New Testament as among the important Christian virtues.

SELF-RIGHTEOUSNESS

self-ri'-chus-nes: A term that has come to designate moral living as a way of salvation; or as a ground for neglecting the redemptive work of Jesus Christ. The thought is present in the teaching of Jesus, who spoke one parable particularly to

such as reckoned themselves to be righteous (Lu 18:9). The Pharisees quite generally resented the idea of Jesus that all men needed repentance and they most of all. They regarded themselves as righteous and looked with contempt on "sinners." Paul in all his writings, especially Ro 3; Ga 3; Eph 2; Php 3, contrasts the righteousness that is God's gift to men of faith in Jesus Christ, with righteousness that is "of the law" and "in the flesh." By this latter he means formal conformity to legal requirements in the strength of unregenerate human nature. He is careful to maintain (compare Ro 7) that the Law is never really kept by one's own power. On the other hand, in full agreement with Jesus, Paul looks to genuine righteousness in living as the demand and achievement of salvation based on faith. God's gift here consists in the capacity progressively to realize righteousness in life (compare Ro 8:1 ff).

See also SANCTIFICATION.

William Owen Carver

SELF-SURRENDER

self-su-ren'-der: The struggle between the natural human impulses of selfseeking, self-defence and the like, on the one hand, and the more altruistic impulse toward self-

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4. Epistles of Peter:

In the Epistles of Peter self-surrender is taught more than once. Those who were once like sheep astray now submit to the guidance of the Shepherd of souls (1Pe 2:25). The Christian is to humble himself under the mighty hand of God (1Pe 5:6); the younger to be subject to the elder (1Pe 5:5); and all to civil ordinances for the Lord's sake (1Pe 2:13).

So also in other Epistles, the Christian is to subject himself to God (Jas 4:7; Heb 12:9).

Edward Bagby Pollard

SELF-WILL

self-wil' (ratson; authades): Found once in the Old Testament (Ge 49:6, "In their self- will they hocked an ox") in the death song of Jacob (see HOCK). The idea is found twice in the New Testament in the sense of "pleasing oneself": "not self-willed, not soon angry" (Tit 1:7); and "daring, self-willed, they tremble not to rail at dignities" (2Pe 2:10). In all these texts it stands for a false pride, for obstinacy, for "a pertinacious adherence to one's will or wish, especially in opposition to the dictates of wisdom or propriety or the wishes of others."elfare of his neighbor, just as Christ pleased not Himself (Ro 15:3); also to leaders (1Co 16:16), and to earthly rulers (Ro 13:1).

Henry E. Dosker

SELL, SELLER

sel'-er.

See TRADE; LYDIA.

SELVEDGE

sel'-vej (qatsah): The word occurs only in the description of the tabernacle (Ex 26:4; 36:11). It has reference to the ten curtains which overhung the boards of the sanctuary. Five of these formed one set and five another. These were "coupled" at the center by 50 loops of blue connected by "clasps" (which see) with 50 others on the opposite side. The "selvedge" (self-edge) is the extremity of the curtain in which the loops were.

SEM

sem (Sem): the King James Version from the Greek form of Shem; thus the Revised Version (British and American) (Lu 3:36).

SEMACHIAH

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sem-a-ki'-a (cemakhyahu, "Yah has sustained"): A Korahite family of gatekeepers (1Ch 26:7). Perhaps the same name should be substituted for "Ismachiah" in 2Ch 31:13 (see HPN, 291, 295).

SEMEI

sem'-e-i:

(1) (Codex Alexandrinus Semei; Codex Vaticanus Semei): One of those who put away their "strange wives" (1 Esdras 9:33) = " Shimei" "of the sons of Hashum" in Ezr 10:33.

(2) the King James Version = the Revised Version (British and American) "Semeias" (Additions to Esther 11:2).

(3) the King James Version form of the Revised Version (British and American) "Semein" (Lu 3:26).

SEMEIAS

se-me-i'-as (Codex Sinaiticus and Codex Alexandrinus Semeias; Codex Vaticanus Semeias; the King James Version Semei): An ancestor of Mordecai (Additions to Esther 11:2) = " Shimei" (Es 2:5).

SEMEIN

se-me'-in (Codex Sinaiticus, Codex Vaticanus Semein; Codex Alexandrinus Semei, Textus Receptus of the New Testament, Semei; the King James Version, Semei): An ancestor of Jesus in Luke's genealogy (Lu 3:26).

SEMEIS

sem'-e-is (Codex Alexandrinus and Fritzsche, Semeis; Codex Vaticanus Senseis; the King James Version, Semis): One of the Levites who put away their "strange wives" (1 Esdras 9:23) = " Shimei" in Ezr 10:23.

SEMELLIUS

se-mel'-i-us: the King James Version = the Revised Version (British and American) SAMELLIUS (which see).

SEMIS

se'-mis: the King James Version = the Revised Version (British and American) SEMEIS (which see).

SEMITES, SEMITIC RELIGION

sem'-its, sem-it'-ik,

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The Semite believed in a God who is a moral being. Such a faith in the nature of it was certain to influence profoundly their own moral development, making for them a racial character which has been distinctive and persistent through the changes of millenniums. By it also they have impressed other nations and religions, with which they have had contact. The Code of Hammurabi is an expression of the moral issues of theism. The Law and the Prophets of Israel arose out of the conviction of God's righteousness and of the moral order of His universe (Ex 19:5,6; Isa 1:16-20). The Decalogue is a confession of faith in the unseen God; the Law of Holiness (Le 17-26) is equally a moral code.

While these elements are not absent altogether from other ancient religions, they are pronouncedly characteristic of the Semitic to the extent that they have given to it its permanent form, its large development, and its primacy among the religions of the human race. To know God, to hear His eternal tread in Nature, to clothe Him with light as with a garment, to establish His throne in righteousness, to perceive that holiness is the all-pervading atmosphere of His presence—such convictions were bound to affect the life and progress of a race, and to consecrate them as a nation of priests for all mankind.

LITERATURE.

For discussion of the details of Semitic peoples and religions reference must be made to the particular articles, such as ARPACHSHAD; EBER; ABRAHAM; HAMMURABI; ASSYRIA; BABYLONIA; BAAL; ASHTORETH; ASHERITES; MOLOCH; CHEMOSH; CHIUN; ISRAEL, RELIGION OF etc. The literature on the subject is vast, interesting and far from conclusive. Few of the Bible Dictionaries have articles on this particular subject; reference should be made to those in the Standard and in the HDB, volume both by McCurdy; "Semites" in Catholic Encyclopedia skims the surface; articles in International Eric are good. In Old Testament Theologies, Davidson, pp. 249-52; Schultz, chapter iii of volume I; Riehm, Alttestamentliche Theologie; Delitzsch, Psychology of the Old Testament. For language see Wright's Comparative

Grammar of Semitic Languages. For history and religion: Maspero's three volumes; McCurdy, HPM; Hommel. Ancient Hebrew Tradition, and Semitic Volker u. Sprache; Jastrow, Comparative Semitic Religion; Friedr. Delitzsch, Babel u. Bibel; W. R. Smith, Religion of the Semites.

Edward Mack

SENAAH

se-na'-a, sen'-a-a (cena'ah; Codex Vaticanus Sanana; Sananat; Codex Alexandrinus Sanana, Sennaa, Hasan): The children of Senaah are mentioned as having formed part of the company returning from the captivity with Zerubbabel ([Ezr 2:35](#); [Ne 7:38](#)). The numbers vary as given by Ezr (3,630) and Ne (3,930), while 1 Esdras 5:23 puts them at 3,330. In the last place the name is Sanaas, the King James Version "Annaas" (Codex Vaticanus Sama; Codex Alexandrinus Sanaas). In Ne 3:3 the name occurs with the definite article, ha-senaah. The people may be identical with the Benjamite clan Hassenuah (1Ch 9:7). Eusebius, in Onomasticon, speaks of Magdalsenna a village about 7 miles North of Jericho, which may be the place intended; but the site is not known.

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W. Ewing

SENATE; SENATOR

sen'-at, sen'-a-ter: In Ps 105:22, "teach his senators (the Revised Version (British and American) "elders") wisdom." The Hebrew is zaqen, "elder" Septuagint presbuteroi). In Ac 5:21, "called the council together and all the senate of the children of Israel." The Greek gerousia, is here evidently used as a more precise equivalent of the foregoing "council" (sunedrion), to which it is added by kai, explicative. Reference is had to the Sanhedrin. See SANHEDRIN. This term gerousia occurs in Septuagint Ex 3:16, etc., and in 1 Macc 12:6; 2 Macc 1:10; 4:44 of the supreme council of the Jews (see GOVERNMENT). In 1 Macc 8:15; 12:3, bouleuterion, is used of the Roman senate, which is said to consist of 320 members meeting daily, consulting always for the people, to the end that they may be well governed. These statements are not quite accurate, since the senate consisted normally of 300 members, and met not daily, but on call of the magistrates. Originally, like the gerousia of the Jews, the representatives of families and clans (gentes), the senators were subsequently the ex-magistrates, supplemented, to complete the tale of members, by representatives of patrician (in time also of plebeian) families selected by the censor. The tenure was ordinarily for life, though it might be terminated for cause by the censor. Although constitutionally the senate was only an advisory body, its advice (senatus consultum, auctoritas) in fact became in time a mandate which few dared to disregard. During the republican period the senate practically ruled Rome; under the empire it tended more and more to become the creature and subservient tool of the emperors.

William Arthur Heidel

SENEH

se'-ne (ceneh; Senna): This was the name attaching to the southern of the two

great cliffs between which ran the gorge of Michmash (1Sa 14:4). The name means "acacia," and may have been given to it from the thorn bushes growing upon it. Josephus (BJ, V, ii, 1) mentions the "plain of thorns" near Gabathsaul. We may hear an echo of the old name in that of Wady Suweinit, "valley of the little thorn tree," the name by which the gorge is known today. The cliff must have stood on the right side of the wady; see BOZEZ. Conder gives an excellent description of the place in *Tent Work in Palestine*, II, 112-14.

W. Ewing

SENI

se'-nir (senir; Saneir): This was the Amorite name of Mt. Hermon, according to De 3:9 (the King James Version "Shenir").' But in 1Ch 5:23; So 4:8, we have Senir and Hermon named as distinct mountains. It seems probable, however, that Senir applied to a definite part of the Anti-Lebanon or Hermon range. An inscription of Shalmaneser tells us that Hazael, king of Damascus, fortified Mt. Senir over against Mt. Lebanon. So in Eze 27:5, Senir, whence the Tyrians got planks of fir trees, is set over against Lebanon, where cedars were obtained. The Arab geographers give the name Jebel Sanir to the part of the Anti-Lebanon range which lies between Damascus

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and Homs (Yakut, circa 1225 AD, quoted by Guy le Strange in Palestine under the Moslems, 79. He also quotes Mas'udi, 943 AD, to the effect that Baalbek is in the district of Senir, 295).

W. Ewing

SENNACHERIB

se-nak'-er-ib (cancheribh; Sennachereim, Assyrian Sin-akhierba, "the moon-god Sin has increased the brothers"): Sennacherib (704-682 BC) ascended the throne of Assyria after the death of his father Sargon. Appreciating the fact that Babylon would be difficult to control, instead of endeavoring to conciliate the people he ignored them. The Babylonians, being indignant, crowned a man of humble origin, Marduk-zakir-shum by name. He ruled only a month, having been driven out by the irrepressible Merodach-baladan, who again appeared on the scene.

In order to fortify himself against Assyria the latter sent an embassy to Hezekiah, apparently for the purpose of inspiring the West to rebel against Assyria (2Ki 20:12-19).

Sennacherib in his first campaign marched into Babylonia. He found Merodach-baladan entrenched at Kish, about 9 miles from Babylon, and defeated him; after which he entered the gates of Babylon, which had been thrown open to him. He placed a Babylonian, named Bel-ibni, on the throne.

This campaign was followed by an invasion of the country of the Cassites and Iasubigalleans. In his third campaign he directed his attention to the West, where the people had become restless under the Assyrian yoke. Hezekiah had been victorious over the Philistines (2Ki 18:8). In preparation to withstand a siege, Hezekiah had built a conduit to bring water within the city walls (2Ki 20:20). Although strongly opposed by the prophet Isaiah, gifts were sent to Egypt,

whence assistance was promised (Isa 30:1-4). Apparently also the Phoenicians and Philistines, who had been sore pressed by Assyria, had made provision to resist Assyria. The first move was at Ekron, where the Assyrian governor Padi was put into chains and sent to Hezekiah at Jerusalem.

Sennacherib, in 701 BC, moved against the cities in the West. He ravaged the environs of Tyre, but made no attempt to take the city, as he was without a naval force. After Elulaeus the king of Sidon fled, the city surrendered without a battle, and Ethbaal was appointed king. Numerous cities at once sent presents to the king of Assyria. Ashkelon and other cities were taken. The forces of Egypt were routed at Eltekeh, and Ekron was destroyed. He claims to have conquered 46 strongholds of Hezekiah's territory, but he did not capture Jerusalem, for concerning the king he said, in his annals, "himself like a bird in a cage in Jerusalem, his royal city, I penned him." He states, also, how he reduced his territory, and how Hezekiah sent to him 30 talents of gold and 800 talents of silver, besides hostages.

The Biblical account of this invasion is found in 2Ki 18:13-19:37; Isa 36; 37. The Assyrian account differs considerably from it; but at the same time it corroborates it in many details. One of the striking parallels is the exact amount of gold which Hezekiah sent to the Assyrian king (see The Expository Times, XII, 225,405; XIII, 326).

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In the following year Sennacherib returned to Babylonia to put down a rebellion by Bal-ibni and Merodach-baladan. The former was sent to Assyria, and the latter soon afterward died. Ashurnadin-shum, the son of Sennacherib, was then crowned king of Babylon. A campaign into Cilicia and Cappadocia followed.

In 694 BC Sennacherib attacked the Elamites, who were in league with the Babylonians. In revenge, the Elamites invaded Babylonia and carried off Ashurnadin-shum to Elam, and made Nergalushezib king of Babylon. He was later captured and in turn carried off to Assyria. In 691 BC Sennacherib again directed his attention to the South, and at Khalute fought with the combined forces. Two years later he took Babylon, and razed it to the ground.

In 681 BC Sennacherib was murdered by his two sons (2Ki 19:37; see SHAREZER). Esar-haddon their younger brother, who was at the time conducting a campaign against Ararat, was declared king in his stead.

A. T. Clay

SENSES

sen'-siz: The translation of aistheterion (Heb 5:14, "those who by reason of use have their senses exercised to discern good and evil"). The word means, primarily, the seat of the senses, the region of feeling; in the Septuagint of Jer 4:19, it represents the Hebrew qir, "the walls of the heart" (see the Revised Version (British and American)), and is used to denote the internal sense or faculty of perceiving and judging, which in Heb 5:14 is regarded as becoming perfected by use or exercise (compare Eph 4:12 f; 1Ti 4:7; 2Pe 3:18).

In 2 Esdras 10:36 we have "Or is my sense deceived, or my soul in a dream?" Latin *sensus*, here "mind" rather than "sense."

W. L. Walker

SENSUAL

sen'-shoo-al (psuchikos, "animal," "natural"): Biblical psychology has no English equivalent for this Greek original. Man subject to the lower appetites is sarkikos, "fleshly"; in the communion of his spirit with God he is pneumatikos, "spiritual." Between the two is the psuche, "soul," the center of his personal being. This ego or "I" in each man is bound to the spirit, the higher nature; and to the body or lower nature.

The soul (psuche) as the seat of the senses, desires, affections, appetites, passions, i.e. the lower animal nature common to man with the beasts, was distinguished in the Pythagorean and Platonic philosophy from the higher rational nature (nous, pneuma).

The subjection of the soul to the animal nature is man's debasement, to the spirit indwelt of God is his exaltation. The English equivalent for psuchikos, "psychic" does not express this debasement. In the New Testament "sensual" indicates man's subjection to self and self-interest, whether animal or intellectual—the selfish man in

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whom the spirit is degraded into subordination to the debased psuche, "soul."
This debasement may be

(1) intellectual, "not wisdom from above, but earthly, sensual" (Jas 3:15);

(2) carnal (and of course moral), "sensual, having not the Spirit" (Jude 1:19).

It ranges all the way from sensuous self-indulgence to gross immorality. In the utter subjection of the spirit to sense it is the utter exclusion of God from the life. Hence, "the natural (psuchikos) man receiveth not the things of the Spirit of God" (1Co 2:14). The term is equivalent to "the mind of the flesh" (Ro 8:7) which "is not subject to the law of God."

See PSYCHOLOGY.

Dwight M. Pratt

SENT

(shalach; apostello): "Sent" in the Old Testament is the translation of shalach, "to send" (of presents, messengers, etc., Ge 32:18; 44:3; Jud 6:14; 1Ki 14:6; Es 3:13; Pr 17:11; Jer 49:14; Eze 3:5; 23:40; Da 10:11; Ob 1:1); of shelach, Aramaic (Ezr 7:14; Da 5:24); of shilluchim, "sending" (Ex 18:2); in the New Testament of apostello, "to send off" or "away," "to send forth" (Joh 9:7, "the pool of Siloam (which is by interpretation, Sent)"); compare Lu 13:4; Ne 3:15, the pool of Siloah, the Revised Version (British and American) "Shelah"; Isa 8:6, "the waters of Shiloah that go softly," where Septuagint has Siloam for Hebrew shiloach, "a sending," which, rather than "Sent," is the original meaning—a sending forth of waters. See SILOAM. "Sent" is also the translation of apostolos, "one sent forth" (the original of the familiar word "apostle"); in Joh 13:16, "one that is sent" (margin, "Greek 'an apostle'"); compare Heb 1:14.

W. L. Walker

SENTENCE

sen'-tens: Eight Hebrew and three Greek words are thus translated in the King James Version. Sometimes it points to a mystery (Da 5:12; 8:23); then again to the contents of the Law (De 17:11); then again to the idea of judgment (Ps 17:2) or of a judicial sentence (2Co 1:9; Lu 23:24), or of judicial advice (Ac 15:19, the American Standard Revised Version "judgment").

SENUAH

se-nu'-a, sen'-u-a (cenu'ah): In the King James Version "A Benjamite" (Ne 11:9); the Revised Version (British and American) has "Hassenuah," transliterating the definite article the King James Version is to be preferred (compare 1Ch 9:7).

SEORIM

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se-o'-rim, se-or'-im (se'orim): The name borne by one of the (post-exilic) priestly courses (1Ch 24:8).

SEPARATE

sep'-a-rat: The translation of a number of Hebrew and Greek words, badhal (Le 20:24, etc.), and aphorizo (Mt 25:32, etc.), being the most common. "To separate" and "to consecrate" were originally not distinguished (e.g. Nu 6:2 margin), and probably the majority of the uses of "separate" in English Versions of the Bible connote "to set apart for God." But precisely the same term that is used in this sense may also denote the exact opposite (e.g. the use of nazar in Eze 14:7 and Zec 7:3).

See HOLINESS; NAZIRITE; SAINTS.

SEPARATION

sep-a-ra'-shun: In the Pentateuch the word niddah specially points to a state of ceremonial uncleanness (Le 12:2,5; 15:20 ff; Nu 6:4 ff; 12:13; 19:21). For a description of the "water of purification," used for cleansing what was ceremonially unclean (Nu 19), see HEIFER, RED; UNCLEANNES. For "separation" in the sense of nezer, see NAZIRITE.

SEPHAR

se'-far: Only in Ge 10:30 cepharah, "toward Sephar"), as the eastern limit of the territory of the sons of Yoktan (Joktan). From the similarity between the names of most of Yoktan's sons and the names of South Arabian towns or districts, it can hardly be doubted that Sephar is represented by the Arabic Qafar. The appropriateness of the site seems to outweigh the discrepancy between Arabic "z" and Hebrew "s". But two important towns in South Arabia bear this name. The one lies a little to the South of San'a'. According to tradition it was founded

by Shammir, one of the Sabean kings, and for a long time served as the royal seat of the Tubbas. The other Zafar stands on the coast in the district of Shichr, East of Chadramaut. The latter is probably to be accepted as the Biblical site.

A. S. Fulton

SEPHARAD

se-fa'-rad, sef'-a-rad (cepharadh): Mentioned in Ob 1:20 as the place of captivity of certain "captives of Jerusalem," but no clear indication is given of locality. Many conjectures have been made. The Targum of Jonathan identifies with Spain; hence, the Spanish Jews are called Sephardim. Others (Pusey, etc.) have connected it with the "(Tsparda" of the Behistun Inscription, and some have even identified it with "Sardis." The now generally accepted view is that which connects it with the "Saparda" of the Assyrian inscriptions, though whether this is to be located to the East of Assyria or in Northern Asia Minor is not clear. See Schrader, Cuneiform Inscriptions, II, 145-46; Sayce, HCM, 482-84; articles in DB, HDB, EB, etc.

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James Orr

SEPHARVAIM

sef-ar-va'-im, se-far-va'-im (cepharwayim: Sephpharouaim, Seppharoudim, Seppharoun, Seppharoumain, Eppharouaim, Sepphareim, the first two being the forms in manuscripts Alexandrinus and Vaticanus respectively, of the passages in Kings, and the last two in Isaiah):

1. Formerly Identified with the Two Babylonian Sippars:

This city, mentioned in 2Ki 17:24; 18:34; 19:13; Isa 36:19; 37:13, is generally identified with the Sip(p)ar of the Assyrians-Babylonian inscriptions (Zimbar in Sumerian), on the Euphrates, about 16 miles Southwest of Bagdad. It was one of the two great seats of the worship of the Babylonian sun-god Samas, and also of the goddesses Ishtar and Anunit, and seems to have had two principal districts, Sippar of Samas, and Sippar of Anunit, which, if the identification were correct, would account for the dual termination -ayim, in Hebrew. This site is the modern 'Abu-Habbah, which was first excavated by the late Hormuzd Rassam in 1881, and has furnished an enormous number of inscriptions, some of them of the highest importance.

2. Difficulties of That Identification:

Besides the fact that the deities of the two cities, Sippar and Sepharvaim, are not the same, it is to be noted that in 2Ki 19:13 the king of Sepharvaim is referred to, and, as far as is known, the Babylonian Sippar never had a king of its own, nor had Akkad, with which it is in part identified, for at least 1,200 years before Sennacherib. The fact that Babylon and Cuthah head the list of cities mentioned is no indication that Sepharvaim was a Babylonian town—the composition of the list, indeed, points the other way, for the name comes after Ava and Hamath, implying that it lay in Syria.

3. Another Suggestion:

Joseph Halevy therefore suggests (ZA, II, 401 ff) that it should be identified with the Sibraim of Eze 47:16, between Damascus and Hamath (the dual implying a frontier town), and the same as the Sabara'in of the Babylonian Chronicle, there referred to as having been captured by Shalmaneser. As, however, Sabara'in may be read Samara'in, it is more likely to have been the Hebrew Shomeron (Samaria), as pointed out by Fried. Delitzsch.

LITERATURE.

See Schrader, *The Cuneiform Inscriptions and the Old Testament*, I, 71 f; Kittel on K; Dillmann-Kittel on Isa, at the place; HDB, under the word

T. G. Pinches

SEPHARVITES se'-far-vits, se-far'-vits> (cepharwim): In 2Ki 17:31, the inhabitants of SEPHARVAIM (which see), planted by the king of Assyria in Samaria. They continued there to burn their children to their native gods.

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SEPPHORIS

sef'-o-ris: A city of Galilee, taken by Josephus (Vita, IX, lxxvii, 71) and later destroyed by the son of Varus (Ant., XVII, x, 9).

SEPTUAGINT, 1

sep'-tu-a-jint:

I. IMPORTANCE

II. NAME

III. TRADITIONAL ORIGIN

1. Letter of Aristeas
2. Evidence of Aristobulus and Philo
3. Later Accretions
4. Criticism of the Aristeas Story
5. Date
6. Credibility

IV. EVIDENCE OF PROLOGUE TO SIRACH

V. TRANSMISSION OF THE SEPTUAGINT TEXT

1. Early Corruption of the Text

2. Official Revision of Hebrew Text circa 100 AD

3. Adoption of Septuagint by Christians

4. Alternative 2nd-Century Greek Versions

5. Aquila

6. Theodotion

7. Symmachus and Others

8. Origen and the Hexapla

9. Hexaplaric Manuscripts

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where it unites with the Old Latin version against all other authorities its evidence is invaluable.

SEPTUAGINT, 2

VI. Reconstruction of Septuagint Text; Versions, Manuscripts and Printed Editions.

The task of restoring the original text is beset with difficulties. The materials (MSS, VSS, patristic citations) are abundant, but none has escaped "mixture," and the principles for reconstruction are not yet securely established (Swete, Introduction, I, iv-vi; III, vi).

1. Ancient Versions Made from Septuagint:

Among the chief aids to restoration are the daughter versions made from the Septuagint, and above all the Old Latin (pre-Hieronymian) version, for the earliest (African) Old Latin version dates from the 2nd century AD, i.e. before Origen, and contains a text from which the asterisked passages in Hexaplaric manuscripts are absent; it thus "brings us the best independent proof we have that the Hexaplar signs introduced by Origen can be relied on for the reconstruction of the LXX" (Burkitt). The Old Latin also enables us to recognize the ancient element in the Lucianic recension. But the Latin evidence itself is by no means unanimous. Augustine (De Doctr. Christ., ii.16) speaks of the infinite variety of Latin VSS; though they may ultimately prove all to fall into two main families, African and European. Peter Sabatier's collection of patristic quotations from the Old Latin is still useful, though needing verification by recent editions of the Fathers. Of Old Latin manuscripts one of the most important is the codex Lugdunensis, edited by U. Robert (Pentateuchi e codex Lugd. versio Latin antiquissima, Paris, 1881; Heptateuchi partis post. versio Latin antiq. e codex Lugd., Lyons, 1900). The student should consult also Burkitt's edition of The Rules of Tyconius ("Texts and Studies," III, 1, Cambridge, 1894) and The Old

Latin and the Itala (ibid., IV, 3, 1896).

Jerome's Vulgate is mainly a direct translation from the Hebrew, but the Vulgate (Jerome's Latin Bible, 390-405 A.D.) Psalter, the so-called Gallican, is one of Jerome's two revisions of the Old Latin, not his later version from the Hebrew, and some details in our Prayer-book Psalter are ultimately derived through the Vulgate (Jerome's Latin Bible, 390-405 A.D.) Psalter from the Septuagint. Parts of the Apocrypha (Wisdom, Ecclesiasticus, Baruch, 1 and 2 Maccabees) are also pure Old Latin, untouched by Jerome.

The early date (2nd century AD) once claimed for the Egyptian or Coptic versions (Bohairic, i.e. in the dialect of Lower Egypt, Sahidic or Upper Egyptian and Middle Egyptian) has not been confirmed by later researches, at least as regards the first-named, which is probably not earlier than the 3rd or 4th century AD. Rahlfs (Sept- Studien, II, 1907) identifies the Bohairic Psalter as the Hesychian recension. The Sahidic version of Job has fortunately preserved the shorter text lacking the later insertions from Theodotion (Lagarde, Mittheilungen, 1884, 204); this does not conclusively prove that it is pre-Origenic; it may be merely a Hexaplaric text with the asterisked passages omitted (Burkitt, EB, IV, 5027). The influence of the Hexapla is traceable elsewhere in this version

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these little groups seem to have circulated as late as the 2nd or 1st century BC as separate pamphlets. The Psalms numbers from 10 to 147 differ by one in Septuagint and Massoretic Text, owing to discrepancies in the lines of demarcation between individual psalms.

2. Subject Matter:

Excluding the end of Exodus, striking examples of divergence in the Pentateuch are few. Septuagint alone preserves Cain's words to his brother, "Let us go into the field" (Ge 4:8). The close of Moses' song appears in an expanded form in Septuagint (De 32:43). Similarly Hannah's song in 1 R 2 (? originally a warrior's triumph-song) has been rendered more appropriate to the occasion by the substitution in verse 8c of words about the answer to prayer, and enlarged by the insertion of a passage from Jeremiah; the changes in both songs may be connected with their early use as canticles. In Joshua the larger amount of divergence suggests that this book did not share the peculiar sanctity of the Law. But the books of "Reigns" present the widest differences and the fullest scope for the textual critic. The Septuagint here proves the existence of two independent accounts of certain events. Sometimes it incorporates both, while the Massoretic Text rejects one of them; thus Septuagint gives (3 R 2 35a ff, 46a ff) a connected summary of events in Solomon's personal history; most of which appear elsewhere in a detached form, 3 R 12 24a-z is a second account of the dismemberment of the kingdom; 16:28a-h a second summary of Jehoshaphat's reign (compare 22 41 ff); 4 R 1 18a another summary of Joram's reign (compare 3 1 ff). Conversely in 1 R 17-18, Massoretic Text has apparently preserved two contradictory accounts of events in David's early history, while Septuagint presents a shorter and consistent narrative (Swete, Intro, 245 f). An "addition" in Septuagint of the highest interest appears in 3 R 8 53b, where a stanza is put into the mouth of Solomon at the Temple dedication, taken from "the Song-book" (probably the Book of Jashar); the Massoretic Text gives the stanza in an edited form earlier in the chapter (8 12 f); for the reconstruction of the original Hebrew see JTS, X, 439; XI, 518. The last line proves to be a title, "For the

Sabbath—On Alamo" (i.e. for sopranos), showing that the song was set to music for liturgical purposes. In Jeremiah, besides transpositions, the two texts differ widely in the way of excess and defect; the verdict of critics is mainly in favor of the priority of the Septuagint (Streane, *Double Text of Jeremiah*, 1896). For divergences in the "Writings" see VIII, above; for additional titles to the Psalms see Swete, *Introduction*, 250 f.

LITERATURE.

The most important works have been mentioned in the body of the article. See, further, the very full lists in Swete's *Introduction* and the bibliographies by Nestle in *PRE3*, III, 1-24, and XXIII, 207-10 (1913); *HDB*, IV, 453-54.

H. St. J. Thackeray

SEPULCHRE

sep'-ul-ker (2Ch 21:20; 32:33; Joh 19:41 f; Ac 2:29, etc.).

See BURIAL; JERUSALEM, VIII.

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SERAH

se'-ra (serach, "abundance"): Daughter of Asher (Ge 46:17; Nu 26:46, the King James Version "Sarah"; 1Ch 7:30).

SERAIAH

se-ra'-ya, se-ri'-a (serayahu, "Yah hath prevailed"; Septuagint Saraias, or Saraia):

(1) Secretary of David (2Sa 8:17); in 2Sa 20:25 he is called Sheva; in 1Ki 4:3 the name appears as Shisha. This last or Shasha would be restored elsewhere by some critics; others prefer the form Shavsha, which is found in 1Ch 18:16.

(2) A high priest in the reign of Zedekiah; executed with other prominent captives at Riblah by order of Nebuchadnezzar (2Ki 25:18,21; Jer 52:24,27). Mentioned in the list of high priests (1Ch 6:14). Ezra claims descent from him (Ezr 7:1 (3)).

See AZARAIAS; SARAIAS.

(3) The son of Tanhumeth the Netophathite, and one of the heroic band of men who saved themselves from the fury of Nebuchadnezzar when he stormed Jerusalem. They repaired to Gedaliah, the son of Ahikam, but killed him on account of his allegiance to the Chaldeans (2Ki 25:23,25).

(4) Son of Kenaz, and younger brother of Othniel, and father of Joab, the chief of Ge-harashim (1Ch 4:13,14).

(5) Grandfather of Jehu, of the tribe of Simeon (1Ch 4:35).

(6) A priest, the third in the list of those who returned from Babylon to Jerusalem with Zerubbabel (Ezr 2:2; Ne 7:7, here called Azariah; 12:1), and third also (if

the same person is meant) in the record of those who sealed the covenant binding all Jews not to take foreign wives (Ne 10:2). As the son of Hilkiah, and consequently a direct descendant of the priestly family, he became governor of the temple when it was rebuilt (Ne 11:11). He is mentioned (under the name Azariah) also in 1Ch 9:11. Ne 12:2 adds that "in the days of Joiakim" the head of Seraiah's house was Meraiah.

(7) Son of Azriel, one of those whom Jehoiakim commanded to imprison Jeremiah and Baruch, the son of Neriah (Jer 36:26).

(8) The son of Neriah, who went into exile with Zedekiah. He was also called Sar Menuchah ("prince of repose"). The Targum renders Sar Menuchah by Rabh Tigrabhta, "prince of battle, and Septuagint by archon doron, "prince of gifts," reading Minchah for Menuchah. At the request of Jeremiah he carried with him in his exile the passages containing the prophet's warning of the fall of Babylon, written in a book which he was bidden to bind to a stone and cast into the Euphrates, to symbolize the fall of Babylon (Jer 51:59-64).

Horace J. Wolf

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SERAPHIM

ser'-a-fim (seraphim): A plural word occurring only in Isa 6:2 ff—Isaiah's vision of Yahweh. The origin of the term in Hebrew is uncertain. Saraph in Nu 21:6; Isa 14:29, etc., signifies a fiery serpent. A Babylonian name for the fire-god, Nergal, was Sharrapu. In Egypt there have been found eagle-lion-shaped figures guarding a grave, to which is applied the name seref. The equivalent English term is "griffin."

It is probable enough that popular mythology connected fire with the attendants of the deity in various ways among different peoples, and that burning lies at the base of the idea in all these suggested etymologies. It remains, however, that in Isaiah's use there is nothing of the popular legend or superstition. These seraphim are august beings whose forms are not at all fully described. They had faces, feet, hands and wings. The six wings, in three pairs, covered their faces and feet in humility and reverence, and were used for sustaining them in their positions about the throne of Yahweh. One of them is the agent for burning (with a coal off the altar, not with his own power or person) the sin from the lips of the prophet.

Seraphim are in Jewish theology connected with cherubim and ophanim as the three highest orders of attendants on Yahweh, and are superior to the angels who are messengers sent on various errands. As the cherubim in popular fancy were represented by the storm-clouds, so the seraphim were by the serpentine flashes of the lightning; but none of this appears in Isaiah's vision.

In the New Testament the only possible equivalent is in "the living ones" ("beasts" of the King James Version) in Re 4; 5, etc. Here, as in Isaiah, they appear nearest Yahweh's throne, supreme in praise of His holiness.

William Owen Carver

SERAR

se'-rar (Serar; the King James Version Aserer): Name of one of the families which returned with Zerubbabel (1 Esdras 5:32) = "Sisera" of Ezr 2:53; Ne 7:55.

SERED

se'-red (ceredh): Son of Zebulun (Ge 46:14; Nu 26:26).

SERGIUS PAULUS

sur'-ji-us po'-lus.

See PAULUS, SERGIUS.

SERJEANTS

sar'-jents, -jants (rhabdouchoi): In Ac 16:35,38 the word (literally, "holders of rods," corresponding to Roman "lictors," thus the Revised Version margin) is used of the

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officers in attendance on the Philippian magistrates, whose duty it was to execute orders in scourging, etc., in this case in setting prisoners free. Paul and Silas, however, as Romans, refused thus to be "privily" dismissed.

SERMON ON THE MOUNT

sur'-num,

I. PARALLEL ACCOUNTS

II. HISTORICITY OF THE DISCOURSE

III. TIME AND OCCASION

IV. SCENE

V. THE HEARERS

VI. THE MESSAGE: SUMMARY

1. Analysis

2. Argument: The Kingdom of God (Heaven)

(1) Characteristics of the Subjects (Matthew 5:3-12)

(2) Vocation of the Subjects (Matthew 5:13-16)

(3) Relation of New Righteousness to Mosaic Law (Matthew 5:17-48)

(a) The Relation Defined (Matthew 5:17-20)

(b) The Relation Illustrated (Matthew 5:21-48)

(4) Motives and Principles of Conduct (Matthew 6:1-7:12)

(a) In Worship (Matthew 6:1-18)

(b) In Life's Purpose (Matthew 6:19-34)

(c) In Social Relations (Matthew 7:1-12)

(5) Hortatory Conclusion (Matthew 7:13-27)

(a) The Narrow Way (Matthew 7:13-14) (b) The Tests of Character (Matthew 7:15-27)

VII. PRINCIPLES

LITERATURE

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(4) Universal Love Is the Fundamental Social Law.

It is the dynamic principle of true character and right conduct. In this respect, at least, the perfection of the Father is set as the standard for men. Kindliness in disposition, in word and in act is an obligation binding on all. We may not feel alike toward all, but our wills must be set to do good even to our enemies. In this the supernatural quality of the Christian life may be known.

(5) The Sermon Sets the Fact of God the Father at the Center of Life.

Character and life exist in and for fellowship with the Father. All worship and conduct look toward God. His service is the supreme duty, His perfection the standard of character, His goodness the ground of universal love. Given this fact, all the essentials of religion and life follow as a matter of course. God is Father, all men are brothers. God is Father, all duties are sacred. God is Father, infinite love is at the heart of the world and life is of infinite worth.

(6) Fulfillment Is the Final Test of Life.

The blossoms of promises must ripen into the fruit of abiding character. The leaves of empty professions have no value in the eyes of the Father. Deeds and character are the only things that abide, and endurance is the final test. The life of perfect fulfillment is the life anchored on the rock of ages.

See further ETHICS; ETHICS OF JESUS; KINGDOM OF GOD.

LITERATURE.

The standard commentaries and Lives of Christ. Among the most important encyclopaedic articles are those of C. W. Votaw in HDB, James Moffatt in Encyclopedia Biblica and W. F. Adeney in DCG. The following are a few of the most helpful separate volumes on the subject: A. Tholuck, Exposition of Christ's Sermon on the Mount; Canon Gore, The Sermon on the Mount; B. W. Bacon,

The Sermon on the Mount; W. B. Carpenter, The Great Charter of Christ; Hubert Foston, The Beatitudes and the Contrasts; compare H. C. King, The Ethics of Jesus, and Stalker, The Ethic of Jesus. The following periodical articles are worthy of notice: Franklin Johnson, "The Plan of the Sermon on the Mount," Homiletic Review, XXIV, 360; A.

H. Hall, "The Gospel in the Sermon on the Mount," Biblical Sac., XLVIII, 322; The Bishop of Peterborough (W. C. Magee), "The State and the Sermon on the Mount," Fortnightly Review, LIII, 32; J. G. Pyle, "The Sermon on the Mount," Putnam's Magazine, VII, 285.

Russell Benjamin Miller

SERMON ON THE PLAIN, THE

This title is sometimes given to the discourse recorded in Lu 6:20-49, because according to the Gospel (6:17) it was delivered on a plain at the foot of the mountain. In many respects this address resembles the one recorded in Mt 5-7, but in general the

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two are so different as to make it uncertain whether they are different reports of the same discourse or reports of different addresses given on different occasions.

See SERMON ON THE MOUNT.

1. The Occasion:

In contrast with the Sermon on the Mount which is assigned a place early in the Galilean ministry, and prior to the appointment of the Twelve, that event is represented as the occasion of this discourse. If the two accounts are reports of the same address the setting of Luke is probably the historical one.

2. Contents:

The Sermon of Luke includes a little less than one-third of the matter recorded in the Sermon on the Mount. The Lukan discourse includes only a portion of the Beatitudes, with a set of four "woes," a rather brief section on the social duties, and the concluding parable of the Two Houses.

3. Message:

The Gospel of Luke has been called the social Gospel because of its sympathy with the poor and its emphasis on the duty of kindness of spirit. This social interest is especially prominent in the Sermon. Here the Beatitudes deal with social differences. In Matthew they refer to spiritual conditions. Here Jesus speaks of those who hunger now, probably meaning bodily hunger. In Matthew the reference is to hunger and thirst after righteousness. In Matthew the invectives are addressed against the self-satisfied religious teachers and their religious formalism. Here the rich and their unsocial spirit are the subject of the woes. This social interest is further emphasized by the fact that in addition to this social bearing of the Beatitudes, Luke's discourse omits the remainder of the Sermon on the Mount, except those portions that deal with social relations, such as those on the Golden Rule, the duty of universal love, the equality of servant

and master, and the obligation of a charitable spirit.

Russell Benjamin Miller

SERON

se'-ron (Seron): "The commander of the host of Syria" of Antiochus Epiphanes, who was defeated at Beth-horon by Judas in 166 BC (1 Macc 3:13 ff). Not a Greek name; "perhaps it represents the Phoenician Hiram" (Rawlinson, at the place).

SERPENT

sur'-pent:

1. General:

Serpents are not particularly abundant in Palestine, but they are often mentioned in the Bible. In the Hebrew there are 11 names. The New Testament has four Greek names

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Most of the Biblical references to serpents are of a figurative nature, and they usually imply poisonous qualities. The wicked (Ps 58:4), the persecutor (Ps 140:3), and the enemy (Jer 8:17) are likened to venomous serpents. The effects of wine are compared to the bites of serpents (Pr 23:32). Satan is a serpent (Ge 3; Re 12:9; 20:2). The term "offspring of vipers" is applied by John the Baptist to the Pharisees and Sadducees (Mt 3:7) or to the multitudes (Lu 3:7) who came to hear him; and by Jesus to the scribes and Pharisees (Mt 12:34; 23:33). Da is a "serpent in the way that biteth the horse's heels" (Ge 49:17). Serpents are among the terrors of the wilderness (De 8:15; Isa 30:6). Among the signs accompanying believers is that "they shall take up serpents" (Mr 16:18; compare Ac 28:5). It is said of him that trusts in Yahweh:

"Thou shalt tread upon the lion and adder:

The young lion and the serpent shalt thou trample under foot" (Ps 91:13).

In the millennium, "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den" (Isa 11:8). The serpent is subtle (Ge 3:1; 2Co 11:3); wise (Mt 10:16); accursed (Ge 3:14); eats dust (Ge 3:14; Isa 65:25; Mic 7:17). The adder is deaf (Ps 58:4). The serpent lurks in unexpected places (Ge 49:17; Ec 10:8; Am 5:19). Serpents may be charmed (Ps 58:5; Ec 10:11; Jer 8:17). Among four wonderful things is "the way of a serpent upon a rock" (Pr 30:19).

Alfred Ely Day

SERPENT WORSHIP

wur'-ship: Traces of this superstition are thought by certain critics to be discoverable in the religion of Israel. Stade mentions that W. R. Smith supposed the serpent to be the totem of the house of David (Geschichte, I, 465). H. P.

Smith says: "We know of a Serpent's Stone near Jerusalem, which was the site of a sanctuary (1Ki 1:9), and this sanctuary was dedicated to Yahweh" (Hist of Old Testament, 239, 240). Special reliance is placed on the narrative of the brazen serpent, which Hezekiah is recorded to have destroyed as leading to idolatry, (2Ki 18:4). "In that case," says H. P. Smith, "we must treat the Nehushtan as a veritable idol of the house of Israel, which had been worshipped in the temple from the time of its erection. Serpent worship is so widespread that we should be surprised not to find traces of it in Israel" (ut supra). In the same line, see G. B. Gray, Nu, 275-76. The fancifulness of these deductions is obvious.

See NEHUSHTAN.

James Orr

SERPENT, BRAZEN

bra'-z'-n.

See NEHUSHTAN.

SERPENT, CROOKED

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brook'-ed: With reference to the constellation round the North Pole, in Job 26:13, the Revised Version (British and American) "the swift serpent," margin "fleeing"; and Isa 27:1, the Revised Version margin "winding." In the first part of the latter passage, the King James Version "piercing serpent" is changed in the Revised Version (British and American) to "swift serpent," margin "gliding" or "fleeing."

See ASTRONOMY, sec. II, 1.

SERPENT, FIERY

See SERPENT, 3, (2).

SERPENT-CHARMING

-charm'-ing: Allusion to this art, widely practiced by the ancients (see references in DB, under the word; especially Bothart, Hieron., III, 161, 164, etc.), as by modern Orientals, is found in Ps 58:5; Ec 10:11; Jer 8:17; Sirach 12:13, perhaps in Jas 3:7. The skill displayed in taming snakes, often without removing the poison fangs, is very surprising. Bruce, Davy, and other travelers give striking illustrations. See especially the interesting account of serpent-charming in Hengstenberg's Egypt and the Books of Moses, English Translation, 100-104.

SERUG

se'-rug (serugh; Serouch): Son of Reu and great-grandfather of Abraham (Ge 11:20 ff; 1Ch 1:26; Lu 3:35).

SERVANT

sur'-vant ('ebhedh; doulos): A very common word with a variety of meanings, all implying a greater or less degree of inferiority and want of freedom:

(1) The most frequent usage is as the equivalent of "slave" (which see), with its various shades in position (Ge 9:25; 24:9; Ex 21:5; Mt 10:24; Lu 17:7, and often); but also a hired workman where "hired servant" translates Hebrew and Greek expressions which differ from the above.

(2) An attendant in the service of someone, as Joshua was the "servant" the Revised Version (British and American) "minister" of Moses (Nu 11:28).

(3) As a 'term of respectful self-depreciation referring to one's self, "thy servant." or "your servant" is used in place of the personal pronoun of the first person:

(a) in the presence of superiors (Ge 19:2; 32:18, and often);

(b) in addressing the Supreme Being (1Sa 3:9; Ps 19:11; 27:9; Lu 2:29, and often).

(4) Officials of every grade are called the "servants" of kings, princes, etc. (1Sa 29:3; 2Sa 16:1; 1Ki 11:26; Pr 14:35, and often).

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Lynn Harold Hough

SERVANTS, SOLOMON'S

See SOLOMON'S SERVANTS.

SERVICE

sur'-vis: Six Hebrew, two Aramaic and four Greek words are so rendered.

1. In the Old Testament:

In the Old Testament the word most used for "service" is

(1) 'abhadhah, from 'abhadh, which is the general word, meaning "to work" and so "to serve," "to till," also "to enslave." The noun means "bondage," "labor," "ministering," "service," "tillage," "work," "use." The word is used in describing work in the fields (Ex 1:14, et al.), work in the tabernacle (Ex 27:19, et al.), sanctuary service (Nu 7:9), service of Yahweh (Nu 8:11), Levitical or priestly service (Nu 8:22), kingly service (1Ch 26:30), etc. Reference is made to instruments, wood vessels, cattle, herbs, shekels for the service in the house of Yahweh.

(2) 'Abhadh itself is translated "service" in Nu 8:15; 18:23; Jer 22:13.

(3) Seradh means "stitching," i.e. piercing with a needle; it occurs only 4 times, and in each case in the Revised Version (British and American) instead of "service" is translated "finely wrought garments" (Ex 31:10; 35:19; 39:1,41).

(4) Sharath means primarily "to attend" as a servant or worshipper, and to contribute to or render service, wait on, and thence service; occurs only 3 times (Ex 35:19; 39:1,41 the King James Version) and in the American Standard Revised Version is rendered "for ministering."

(5) Tsabha' is found 7 times, used in the same connection each time, and refers to those numbered for service in the tent of meeting. Its primary root meaning refers to service for war, campaign, hardship (Nu 4:30,35,39,43; 8:24).

(6) Yadh means literally, an "open hand, indicating direction, power, and so ministry as in 1Ch 6:31, where David appoints certain ones to have direction of the music, translated in 1Ch 29:5, the Revised Version (British and American) not service, but "himself."

(7) 'Abhidhah means "business," "labor," "affairs"; Ezz 6:18 is the only place where it is found.

(8) Polchan, from root meaning "to worship," "minister to," and so in Ezz 7:19 vessels given for service.

2. In the New Testament:

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The following are the uses in the New Testament:

(1) Diakonia, from root meaning "to run on errands," and so attendance, aid as a servant, ministry, relief, and hence, service; compare English word "deacon"; Paul: "that I might minister unto you" (2Co 11:8); also found in Ro 15:31 ("ministration") and Re 2:19 ("ministry").

(2) Douleuo, literally, "to be a slave," in bondage, service (Ga 4:8, "bondage"; Eph 6:7, "service"; 1Ti 6:2, "serve").

(3) Latreia, from root meaning "to render religious homage," menial service to God, and so worship (Joh 16:2, "service"; Ro 9:4, "service"; Ro 12:1, "spiritual service"; Heb 9:1, "service"; 9:6, "services").

(4) Leitourgia, from root "to perform religious or charitable functions," worship, relieve, obey, minister, and hence, a public function, priestly or charitable (liturgy) (2Co 9:12, "service"; also in Php 2:17,30).

See SERVANT.

William Edward Raffety

SERVITUDE

sur'-vi-tud.

See SERVANT; SLAVE.

SEISIS se'-sis (Codex Vaticanus Seseis; Codex Alexandrinus Sesseis): One who put away his foreign wife (1 Esdras 9:34) = "Shashai" in Ezr 10:40.

SESTHEL

ses'-thel (Sesthel): One of the sons of Addi who put away their foreign wives (1 Esdras 9:31)=" Bezalel" in Ezr 10:30.

SET

Few words in the English language have such a rich variety of meaning and are used in so rich a variety of idiomatic expression as the word "set." A glance at any of the great dictionaries will convince anyone of the truth of this statement. The Standard Dictionary devotes three and a half columns to the word. In its primary meaning it there denotes 22 distinct things, in its secondary meaning 17 more, while 18 distinct phrases are given in which it is used, in some cases again in a variety of meanings. It is indeed a word calculated to drive a foreigner to despair. Some 70 Hebrew and about 30 Greek words in the original tongues of the Holy Scriptures have been rendered by the word "set," in the King James Version and also in the Revised Version (British and American). A careful comparative study of the original and of translations in

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(j) Sitting: Mt 5:1, the King James Version "when he was set"; Heb 8:1 the King James Version.

(k) Location: Mt 5:14, "a city set on a hill." These by no means exhaust the meaning which the word, in its primary sense, has in our English Bible.

(2) In a secondary or tropical sense it is used with equal frequency, usually with various prepositions. Thus,

(a) To attack: Jud 9:33, the King James Version "and set upon the city."

(b) To imprint: Ge 4:15, the King James Version "The Lord set a mark upon Cain."

(c) To direct to: 1Ki 2:15, "And that all Israel set their faces on me."

(d) To place: 1Ki 20:12, Ben-hadad shouted one word to his allies: "Set," i.e. set the armies in array, the battering-rams and engines of attack in their place.

(e) To incline toward: Eze 40:4, "Set thy heart upon all that I shall show."

(f) To trust in: Ps 62:10, "If riches increase, set not your heart thereon."

(g) To place before: Ps 90:8, "Thou hast set our iniquities before"; Ps 141:3, "Set a watch, O Yahweh, before my mouth."

(h) To go down: of the setting of the sun (Mr 1:32; Lu 4:40).

(i) To be proud: Mal 3:15, the King James Version "They that work wickedness are set up."

(j) To fill in: Ex 35:9, "stones to be set, for the ephod."

(k) To plant: Mr 12:1, "set a hedge about it."

(l) To mock: Lu 23:11, "Herod set him at nought."

(m) To honor: 1Sa 18:30, "so that his name was much set by."

(n) To start: Ac 21:2, "We went aboard, and set sail." As may be seen the word is used in an endless variety of meanings.

Henry E. Dosker

SETH; SHETH

seth, sheth (sheth; Seth):

(1) The son born to Adam and Eve after the death of Abel (Ge 4:25 f; 5:3 ff; 1Ch 1:1; Sirach 49:16; Lu 3:38). In Ge 4:25 the derivation of the name is given. Eve "called his name Seth: For, said she, God hath appointed (shath) me another seed instead of

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Abel." In 1Ch 1:1 the King James Version, the form is "Sheth"; elsewhere in the King James Version and in the Revised Version (British and American) throughout the form is "Seth."

(2) the King James Version "the children of Sheth," the Revised Version (British and American) "the sons of tumult." According to the King James Version rendering, the name of an unknown race mentioned in Balaam's parable (Nu 24:17).

S. F. Hunter

SETHUR

se'-thur (cethur; Sathour): An Asherite spy (Nu 13:13 (14)).

SETTING

set'-ing (millu'ah, literally, "a filling"): The word is used in the description of the manufacture of the breastplate of judgment (Ex 28:17). The instruction runs: "Thou shalt set in it settings of stones," namely, four rows of precious stones. The same word is rendered "inclosings" in Ex 28:20, and in 39:13 the King James Version.

SETTLE (1)

set'-'-l ('azarah): For this word in Eze 43:14,17,20; 45:19, the American Standard Revised Version and the English Revised Version margin substitute more correctly "ledge."

See TEMPLE.

SETTLE (2)

The Hebrew language has 8 words which are thus translated: yashabh, nachath, 'amadh, shaqat, tabha', natsabh, maqom, qapha'. Now the meaning is to settle down, to cause to occur (Eze 36:11 the King James Version; 1Ch 17:14); then it denotes fixedness (2Ki 8:11; Ps 119:89; Pr 8:25); again it points to a condition of absolute quiescence, as the settlings on the lees (Jer 48:11); and in still another place it means packing solidly together (Ps 65:10). In the New Testament the words hedraios, themelios, and tithemi, have been translated "settle." the Revised Version (British and American) in 1Pe 5:10 has translated "establish," and the context unquestionably points to the idea of a fixed establishment in the faith. In Lu 21:14 the word translated "settle" evidently points to a fixed determination.

Henry E. Dosker

SEVEN

sev'-n (shebha'; hepta).

See NUMBER.

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SEVEN CHURCHES

See CHURCHES, SEVEN.

SEVEN STARS

See ASTRONOMY.

SEVENEH

se-ven'-e, se-ve'-ne (ceweneh): For the King James Version "the tower of Syene," in Eze 29:10; 30:6, the Revised Version (British and American) reads, "the tower of Seveneh," with a marginal note, "or, from Migdol to Syene." Seveneh is the town at the First Cataract in Egypt, now known as Assuan. Fresh interest has recently been given to it by the Elephantine discoveries bearing on the ancient Jewish colony and temple of Yahweh in that place in the 5th century BC.

See ARAMAIC; EGYPT; PAPYRUS; SANCTUARY, 4, etc.

SEVENTH, DAY

sev'-'-nth.

See SABBATH.

SEVENTY

sev'-n-ti (shibh'im; hebdomekonta).

See NUMBER.

SEVENTY DISCIPLES

The account of the designation and mission of these is found only in Luke 10. Some have therefore sought to maintain that we have here only a confused variant of the appointment of the Twelve; but this is impossible in the light of Luke's account of the Twelve in chapter 9.

The documents vary as between the numbers seventy and seventy-two, so that it is impossible to determine which is the correct reading; and internal evidence does not help at all in this case. There is nothing in the function or circumstances to indicate any reason for the specific number.

Commentators have sought parallels in the seventy elders chosen to assist Moses (Nu 11) and suppose that Jesus was incidentally indicating Himself as the "prophet like unto Moses" whom God would raise up.

Again, the Jews popularly reckoned the "number of the nations of the earth" at seventy (compare Ge 10), and some have supposed Jesus to be thus indicating that

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His gospel is universal. Attention is called to the fact that the Seventy are not forbidden to go to Gentiles and that their commission probably included Peraea, where many Gentiles were to be found. Some, again, have supposed that Jesus had in mind the Jewish Sanhedrin, composed of seventy (or seventy-two), and that the appointment of a like number to extend the work of His kingdom was a parabolic recognition that as the Jews were officially rejecting Him, so He was rejecting them as agents for the work of the kingdom. It is impossible to speak with any certainty as to any of these suggestions. It is to be noted that there is the same confusion between the numbers seventy and seventy-two in all four instances, as also in the tradition as to the number of translators of the Septuagint.

Inasmuch as no further mention is made of these workers, it is to be understood that they were appointed for a temporary ministry. Tradition names several of them and identifies them with disciples active after Pentecost. While it is probable that some of these were witnesses later, the tradition is worthless in details. The mission of these and the reason assigned for their appointment are essentially the same as in the case of the Twelve. Jesus is now completing His last popular campaign in preaching and introducing the kingdom of heaven. The employing of these in this service is in line with the permanent ideal of Christianity, which makes no distinction between the "laymen" and the "clergy" in responsibility and service. Jesus was perhaps employing all whose experience and sympathy made them fit for work in the harvest that was so plenteous while the laborers were few. He found seventy such now as He would find a hundred and twenty such after His ascension (Ac 1:15).

William Owen Carver

SEVENTY WEEKS

The "seventy weeks" of the prophecy in Da 9:24-27 have long been a subject of controversy in the critical schools. The conflicting views may be seen very fully

in Dr. Driver's Daniel, 94 ff, 143 ff, and Dr. Pusey's Daniel the Prophet, lectionaries II, III, IV. On both sides it is agreed that the "weeks" in this prophecy are to be interpreted as "weeks of years," i.e. the 70 weeks represent 490 years. This period, commencing with "the going forth of the commandments to restore and build Jerus" (Da 9:25), is divided into three parts, 7 weeks (49 years), 62 weeks (434 years), and one week (7 years). The 69 weeks extend to the appearance of "an anointed one (Hebrew "Messiah"), the prince" (Da 9:25), who, after the 62 weeks, shall be "cut off" (Da 9:26), apparently in the "midst" of the 70th week (Da 9:27). On the traditional view (see Pusey), the 69 weeks (483 years) mark the interval from the decree to rebuild Jerusalem till the appearance of Christ; and if, with Pusey, the decree in question be taken to be that of the 7th year of Artaxerxes (457-56 BC; the mission of Ezra; compare Ezz 7:8 ff), confirmed and extended in the 20th year of the same king (mission of Nehemiah; compare Ne 2:1 ff), the 483 years run out about 27-28 AD, when our Lord's public ministry began. On the other hand, the view which supposes that the Book of Daniel belongs wholly to the Maccabean age, and does not here contain genuine prediction, is under the necessity of making the 490 years terminate with the reign of Antiochus Epiphanes (171-164 BC), and this, it is admitted, cannot be done. To give time the violent expedient is adopted of dating the commencement of the 70 weeks from the prophecy of Jeremiah of the 70 years' captivity, or of the rebuilding of Jerusalem (606 or 587 BC), i.e. before the captivity had begun. Even

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this, as Dr. Driver admits (p. 146), leaves us in 171 BC, some 67 years short of the duration of the 62 weeks, and a huge blunder of the writer of Daniel has to be assumed. The divergent reckonings are legion, and are mutually contradictory (see table in Pusey, p. 217). To invalidate the older view Dr. Driver avails himself of the altered renderings of Da 9:25 and 27 in the English Revised Version. It is to be noted, however, that the American Standard Revised Version does not follow the English Revised Version in these changes. Thus, whereas the English Revised Version reads in 9:25, "Unto the anointed one; the prince, shall be seven weeks: and threescore and two weeks, it shall be built again," and accordingly takes "the anointed one" of 9:26 to be a distinct person, the American Standard Revised Version (as also the English Revised Version margin) reads, as in the King James Version, "shall be seven weeks, and threescore and two weeks." Again, where the English Revised Version reads in Da 9:27 "For the half of the week he shall cause the sacrifice and the oblation to cease," the American Standard Revised Version (and the English Revised Version margin) has as formerly, "In the midst of the week he shall cause" etc. (conversely, in 9:25 the American Revised Version margin gives the English Revised Version rendering). The question cannot be discussed here, but it is believed that the traditional interpretation may yet claim acceptance from those who do not accept the postulates of the newer critical writers.

See DANIEL; JUBILEES, BOOK OF.

James Orr

SEVENTY YEARS

The period assigned by Jeremiah for the duration of the Jewish exile in Babylon (Jer 25:11,12; 29:10; compare 2Ch 36:21; Ezr 1:1; Da 9:2). If the period be reckoned from the date of the first deportation in the 4th year of Jehoiakim (2Ki 24:1; 2Ch 36:6; Da 1:1 by another reckoning calls it the 3rd year), i.e. 606 BC, till the decree of Cyrus, 536 BC, the prediction was fulfilled to a year.

See CAPTIVITY.

SEVER

sev'-er: The three Hebrew words badhal, palah and paradh are thus translated. The idea conveyed is that of setting apart (Le 20:26 the King James Version) or of setting someone or something apart in a miraculous way (Ex 8:22; 9:4 the King James Version, the English Revised Version), or, again, of simple separation on one's own volition (Jud 4:11 the King James Version, the English Revised Version). The Greek word aphorizo (Mt 13:49) stands for final judicial segregation.

SEVERAL; SEVERALLY

sev'-er-al, sev'-er-al-i: The Hebrew words chopshuth and chopshith, translated "several" in the King James Version, the English Revised Version, 2Ki 15:5; 2Ch 26:21, are in both cases translated "separate" in the American Standard Revised Version, and indicate ceremonial uncleanness and consequent severance on account of leprosy. In the parable of the Talents (Mt 25:15) and also in 1Co 12:11 the word

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idios, is translated "several," "severally." In both cases it points to the individuality of the recipients of the gift bestowed.

SHAALABBIN

sha-a-lab'-in (sha'alabbin; Codex Vaticanus Salabein; Codex Alexandrinus Salamein): A town in the territory of Da named between Irshemesh and Aijalon (Jos 19:42). It seems to be identical with SHAALBIM.

SHAALBIM

sha-al'-bim (sha'albim; Codex Vaticanus Bethalamei; Codex Alexandrinus Salabeim, in Joshua, Codex Vaticanus and Codex Alexandrinus Thalabeim): When the Amorites had forced the children of Da into the mountain they came and dwelt in Mt. Heres, Aijalon and Shaalbim, where, it appears, they were made tributary to the house of Joseph (Jud 1:35). In the time of Solomon it was included in the administrative district presided over by Ben-deker, along with Makaz, Beth-shemesh and Elon-beth-hanan (1Ki 4:9). Beth-shemesh is the same as Ir-shemesh (Jos 19:42). Shaalbim is probably only another name of Shaalabbin. One of David's mighty men is called Eliahba the Shaalbonite. This presumes the existence of a town called Shaalbon (2Sa 23:32; 1Ch 11:33), which again is probably identical with Shaalbim. Eusebius (in Onomasticon) identifies it with Salaba, a large village in the district of Sebaste (Samaria), which apparently Eusebius and Jerome thought to be in the territory of Dan. It seems, however, too far to the North. Jerome in his commentary on Eze 48 speaks of the towers of Aijalon and Selebi and Emmaus. Conder would identify Selebi with Selbit, 3 miles Northwest of Aijalon (Yalo), and 8 miles North of Bethshemesh. This would suit for Shaalbim, as far as position is concerned; but it is difficult to account for the heavy "T" (Hebrew letter Tet) in the name, if derived from Shaalbim.

SHAALBONITE

sha-al-bo'-nit, sha-al'-bo-nit (ha-sha'alboni; ho Salaboneites (2Sa 23:32) Codex Vaticanus ho Homei; Codex Alexandrinus ho Salaboni): Eliahba, one of David's heroes, a native of Shaalbon.

See SHAALBIM.

SHAALIM, LAND OF

sha'-a-lim ('erets sha'alim; Codex Vaticanus tes ges Easakem; Codex Alexandrinus tes ges Saaleim; the King James Version Shalim): Saul in search of his father's asses passed through Mt. Ephraim and the land of Shalishah, then through the land of Shaalim and the land of yemini. This last name English Versions of the Bible renders "Benjamin" (1Sa 9:4). The whole passage is so obscure that no certain conclusions can be reached. The search party may have proceeded northward from Gibeah, through the uplands of Ephraim, turning then westward, then southward, and finally

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eastward. We should thus look for the land of Shalishah and the land of Shaalim on the west side of the mountain range: and the latter may have been on the slopes to the East of Lydda. Possibly we ought here to read "Shaalbim," instead of "Shaalim."

W. Ewing

SHAAPH

shy'-af (sha'aph):

(1) A son of Jahdai (1Ch 2:47).

(2) The son of Maachah, a concubine of Caleb, the brother of Jerahmeel. Shaaph is called the "father," or founder, of the city Madmannah (1Ch 2:48 f).

SHAARAIM

sha-a-ra'-im (sha'arayim, "two gates"; Sakareim; the King James Version Sharaim):

(1) A city in the Shephelah or "lowland" of Judah mentioned (Jos 15:36) in close association with Socoh and Azekah; the vanquished army of the Philistines passed a Shaaraim in their flight from Socoh toward Gath and Ekron (1Sa 17:52). It is possible that in this latter reference the "two gates" may refer—as Septuagint implies—to the two Philistine strongholds themselves. Shaaraim has been identified with Tell Zakariya (see however AZEKAH) and with Kh. Sa'ireh (PEF, III, 124, Sh XVII), an old site West of Beit 'Atab. Both proposals are hazardous.

(2) One of the towns of Simeon (1Ch 4:31), called (Jos 19:6) "Sharuhem" and, as one of the uttermost cities of Judah, called (Jos 15:32) "Shilhim." This town was

in Southwestern Palestine and is very probably identical with the fortress Sharhana, a place of some importance on the road from Gaza to Egypt. Aahmes (XVIIIth Dynasty) besieged and captured this city in the 5th year of his reign in his pursuit of the flying Hyksos (Petrie, Hist, II, 22, 35), and a century later Tahutmes III, in the 23rd year of his reign, took the city of Sharuhen on his way to the siege and capture of Megiddo (Petrie, Hist, II, 104). On philological grounds Tell esh-Sheri'ah, 12 miles Northwest of Beersheba, large ruin, has been proposed, but it does not suit at all the Egyptian data (PEF, III, 399, Sh XXIV).

E. W. G. Masterman

SHAASHGAZ

sha-ash'-gaz (sha'ashgaz; Septuagint reads Gai, the same name it gives to the official referred to in Es 2:8,15; the name may go back to the Old Bactrian word Sasakshant, "one anxious to learn" (Scheft); most commentators suggest no explanation): A chamberlain of Ahasuerus, king of Persia; as keeper of "the second house of women," he had Esther under his charge (2:14).

SHABBETHAI

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shab'-e-thi (shabbethay, "one born on the Sabbath"; Codex Vaticanus Sabathai; Codex Alexandrinus Kabbathai = "Sabbateus" of 1 Esdras 9:14): A Levite who opposed (?) Ezra's suggestion that the men who had married foreign wives put them aside (Ezr 10:15). Kuenen, however, renders the phrase 'amedhu 'al zo'th, of which Asahiel and Jahaziah are the subjects, to mean "stand over," "have charge of," rather than "stand against," "oppose" (Gesammelte Abhandlungen, 247 f); this would make Shabbethai, who was in accord with the two men mentioned above, an ally rather than an opponent of Ezra. We incline toward Kuenen's interpretation in view of the position attained by Shabbethai under Nehemiah—one he would have been unlikely to attain had he been hostile to Ezra. He is mentioned among those appointed to explain the Law (Ne 8:7), and as one of the chiefs of the Levites who had the oversight of "the outward business of the house of God" ([Ne 11:16](#)).

Horace J. Wolf

SHACHIA

sha-ki'-a, shak'-i-a (sakheyah (so Baer, Ginsberg); some editions read sakheya', or sakheya'; also shakheyah, and shabheyah. This last reading is favored by the Syrian and the Septuagint (Codex Vaticanus Sabia; Codex Alexandrinus Sebia, but Lucian, Sechia); the forms in "kh" instead of "bh" have the support of the Vulgate, Sechia, "Yahweh has forgotten" (?)): A name in genealogy of Benjamin (1Ch 8:10).

SHADDAI

shad'-a-i, shad'-i.

See GOD, NAMES OF, II, 8.

SHADE; SHADOW; SHADOWING

shad, shad'-o, shad'-o-ing (tsel; skia): A shadow is any obscuration of the light and heat with the form of the intervening object, obscurely projected, constantly changing and passing away. "Shadow" is used literally of a roof ([Ge 19:8](#)), of mountains (Jud 9:36), of trees (Jud 9:15, etc.), of wings (Ps 17:8, etc.), of a cloud (Isa 25:5), of a great rock (Isa 32:2), of a man (Peter, Ac 5:15), of the shadow on the dial (2Ki 20:9, etc.), of Jonah's gourd (Jon 4:5 f). It is used also figuratively

(1) of shelter and protection (of man, Ge 19:8; So 2:3; Isa 16:3, etc.; of God, Ps 36:7; 91:1; Isa 4:6, etc.);

(2) of anything fleeting or transient, as of the days of man's life on earth (1Ch 29:15; Job 8:9; Ps 109:23);

(3) with the idea of obscurity or imperfection (in Heb 8:5; 10:1, of the Law; compare Col 2:17);

(4) of darkness, gloom; see SHADOW OF DEATH.

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In Jas 1:17, we have in the King James Version, "the Father of lights, with whom is no variableness, neither shadow of turning" (aposkiasma); the Revised Version (British and American) "shadow that is cast by turning"; the reference is to the unchangeableness of God as contrasted with the changes of the heavenly bodies. the Revised Version (British and American) has "of the rustling of wings" for "shadowing with wings" in Isa 18:1; the American Standard Revised Version has "shade" for "shadow" in various places (Jud 9:15; Job 40:22; Isa 4:6, etc.). In Job 40:21,22, for "shady trees" the Revised Version (British and American) has "lotus-trees."

W. L. Walker

SHADOW OF DEATH

(tsalmaweth): The Hebrew word translated "shadow of death" is used poetically for thick darkness (Job 3:5), as descriptive of Sheol (Job 10:21 f; 12:22; 38:17); figuratively of deep distress (Job 12:22; 16:16; 24:17; 28:3; 34:22 (in the last three passages the American Standard Revised Version has "thick darkness" and "thick gloom")); Ps 23:4, the Revised Version margin "deep darkness (and so elsewhere)"; 44:19; 107:10,14; Isa 9:2; Jer 2:6; 13:16; Am 5:8; Mt 4:16; Lu 1:79, skia thanatou). The Hebrew word is perhaps composed of tsel, "shadow," and maweth, "death," and the idea of "the valley of the shadow of death" was most probably derived from the deep ravines, darkened by over-hanging briars, etc., through which the shepherd had sometimes to lead or drive his sheep to new and better pastures.

W. L. Walker

SHADRACH

sha'-drak: The Babylonian name of one of the so-called Hebrew children. Shadrach is probably the Sumerian form of the Bah Kudurru-Aki, "servant of

Sin." It has been suggested by Meinhold that we should read Merodach instead of Shadrach. Since there were no vowels in the original Hebrew or Aramaic, and since "sh" and "m" as well as "r" and "d" are much alike in the old alphabet in which Daniel was written, this change is quite possible.

Shadrach and his two companions were trained along with Daniel at the court of Nebuchadnezzar, who had carried all four captive in the expedition against Jerusalem in the 3rd year of Jehoiakim (Da 1:1). They all refused to eat of the food provided by Ashpenaz, the master who had been set over them by the king, but preferred to eat pulse (Da 1:12). The effect was much to their advantage, as they appeared fairer and fatter in flesh than those who ate of the king's meat. At the end of the appointed time they passed satisfactory examinations, both as to their physical appearance and their intellectual acquirements, so that none were found like them among all with whom the king communed, and they stood before the king (see Da 1).

When Daniel heard that the wise men of Babylon were to be slain because they could not tell the dream of Nebuchadnezzar, after he had gained a respite from the king, he made the thing known to his three companions that they might unite with him in prayer to the God of heaven that they all might not perish with the rest of the wise men of Babylon. After God had heard their prayer and the dream was made known to

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the king by Daniel, Nebuchadnezzar, at Daniel's request, set Shadrach, Meshach and Abed-nego over the affairs of the province of Babylon (Da 2). With Meshach and Abed-nego, Shadrach was cast into a fiery furnace, but escaped unhurt (Da 3).

See ABED-NEGO; HANANIAH; SONG OF THE THREE CHILDREN.

R. Dick Wilson

SHADY, TREES

shad'-i (Job 40:21 f).

See LOTUS TREES.

SHAFT

shaft: Isa 49:2 for chets, "an arrow"; also Ex 25:31; 37:17; Nu 8:4 the King James Version for a part of the candlestick of the tabernacle somewhat vaguely designated by the word yarekh, "thigh." The context in the first 2 verses shows that the upright stem or "shaft" is intended, but in Nu 8:4 a different context has caused the Revised Version (British and American) to substitute "base."

See also ARCHERY; ARMOR, ARMS.

SHAGEE

sha'-ge (shaghe'; Codex Vaticanus Sola; Codex Alexandrinus Sage; the King James Version Shage): The father of Jonathan, one of David's heroes (1Ch 11:34).

SHAHAPAIM

sha-ha-ra'-im (shacharayim; Codex Vaticanus Saarel; Codex Alexandrinus Saarem): A Benjamite name (1Ch 8:8). The passage is corrupt beyond only the most tentative emendation. "Sharaim" has no connection with the foregoing text. One of the suggested restorations of 1Ch 8:8,9 reads: "And Shaharaim begat in the field of Moab, after he had driven them (i.e. the Moabites) out, from Hodesh his wife, Jobab," etc. (Curtis, International Critical Commentary).

SHAHAZUMAH

sha-ha-zoo'-ma, sha-haz'-oo-ma (shachatsumah; Codex Vaticanus Saleim kata thalassan; Codex Alexandrinus Saseimath; the King James Version Shahazimah, sha- haz'i-mah): A town in the territory of Issachar on the boundary which ran from Tabor to the Jordan (Jos 19:22). The site, which has not yet been recovered, must be sought, probably, to the Southeast of the mountain.

SHALEM

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sha'-lem (shalem; eis Salem): The word as a place-name occurs only in Ge 33:18. With Luther, following Septuagint, Peshitta and Vulgate, the King James Version reads "And Jacob came to Shalem, a city of Shechem." the Revised Version (British and American) with the Targums Onqelos and pseudo-Jonathan, the Samaritan codex and the Arabic, reads "came in peace to the city of Shechem." There is a heavy balance of opinion among scholars in favor of the latter reading. It is certainly a remarkable fact, supporting the King James Version, that about 4 miles East of Shechem (Nablus), there is a village bearing the name Salem. If the King James Version is right, this must represent the city referred to; and East of Salem would transpire the events recorded in Ge 44. Against this is the old tradition locating Jacob's well and Joseph's tomb near to Shechem. Eusebius (in Onomasticon) gets over the difficulty by identifying Shalem with Shechem.

W. Ewing

SHALIM

sha'-lim.

See SHAALIM.

SHALISHAH, LAND OF

sha-li'-sha, shal'-i-sha ('erets shalishah; Codex Vaticanus he ge Selcha; Codex Alexandrinus he ge Salissa): If the general indication of the route followed by Saul, given under SHAALIM, is correct, the land of Shalishah (1Sa 9:4) will lie to the Northeast of Lydda on the western slope of the range. Baal-shalishah would most likely be in the district, and may indeed have given its name to it. Conder is right in identifying this city with Khirbet Kefr Thilth, about 19 miles Northeast of Jaffa, it meets well enough the general indication given above. Eusebius, Onomasticon knows the name, but gives no guidance as to where the

district is. Baal-shalishah it places in the Thamnite region, 15 miles North of Diospolis (Lydda). No boundaries can be laid down, but probability points to this neighborhood.

W. Ewing

SHALLECHETH, THE GATE

shal'-e-keth, sha-le'-keth (sha'ar shallekheth, i.e. as in margin, "Casting forth"): A gate of the temple "at the causeway that goeth up" (1Ch 26:16)—probably an ascent from the Tyropoeon Valley to the West of the temple. It has been supposed on account of the meaning of the name that the ashes and offal of the temple were cast forth there, but this is very unlikely—they were thrown into the Kidron valley to the East or Southeast. The Septuagint has pastophorion, which seems to point to a building with chambers; in consonance with this Cheyne reads in the Hebrew lishkoth, "(of) the chambers."

E. W. G. Masterman

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SHALLUM (1)

shal'-um (shallum, shallum; various forms in the Septuagint): This is the name of not less than 12 Hebrew persons:

(1) The youngest son of Naphtali (1Ch 7:13). He is also called "Shillem" in Ge 46:24; Nu 26:49.

(2) A descendant of Simeon, the son of Shaul and the father of Mibsam (1Ch 4:25). He lived in 1618 BC.

(3) The son of Sismai "son" of Shesham of the tribe of Judah (1Ch 2:40,41). He lived in 1300 BC.

(4) A son of Kore, a porter of the sanctuary during the reign of David (1Ch 9:17,19,31; Ezr 2:42; Ne 7:45). The name is also written "Meshullam" in Ne 12:25, "Salum" in 1 Esdras 5:28, "Meshelemiah" in 1Ch 26:1,2,9, and "Shelemiah" in 1Ch 26:14. He lived about 1050 BC.

(5) A son of Zadok and father of Hilkiah, a high priest and ancestor of Ezra the scribe (1Ch 6:12,13; Ezr 7:2). In the works of Josephus he is called "Sallumus"; in 1 Esdras 8:1, "Salem," and in 2 Esdras 1:1, "Salemas."

(6) The 15th king of Israel. See following article.

(7) A son of Bani, a priest who had taken a heathen wife and was compelled by Ezra the scribe to put her away (Ezr 10:42; omitted in 1 Esdras 9:34).

(8) The father of Jehizkiah, an Ephraimite in the time of Ahaz king of Israel (2Ch 28:12).

(9) The husband of the prophetess Huldah (2Ki 22:14; 2Ch 34:22). He was the keeper of the sacred wardrobe and was probably the uncle of Jeremiah the

prophet (Jer 32:7; compare Jer 35:4).

(10) King of Judah and son of Josiah (Jer 22:11; 1Ch 3:15), better known by the name Jehoahaz II. This name he received when he ascended the throne of the kingdom of Judah (2Ch 36:1).

(11) A Levite who was a porter at the time of Ezra (Ezr 10:24; "Sallumus" in 1 Esdras 9:25).

(12) A ruler over a part of Jerusalem and a son of Hallohesh. He with his daughters aided in building the walls of Jerusalem in the time of Nehemiah (Ne 3:12).

S. L. Umbach

SHALLUM (2)

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(shallum, shallum, "the requited one" (2Ki 15:10-15)): The 15th king of Israel, and successor of Zechariah, whom he publicly assassinated in the 7th month of his reign. Nothing more is known of Shallum than that he was a son of Jabesh, which may indicate that he was a Gileadite from beyond Jordan. He is said to have made "a conspiracy" against Zechariah, so was not alone in his crime. The conspirators, however, had but a short-lived success, as, when Shallum had "reigned for the space of a month in Samaria," Menahem, then at Tirzah, one of the minor capitals of the kingdom, went up to Samaria, slew him and took his place.

It was probably at this time that Syria threw off the yoke of tribute to Israel (see JEROBOAM, II), as when next we meet with that kingdom, it is under its own king and in alliance with Samaria (2Ki 16:5).

The 10 years of rule given to Menahem (2Ki 15:17) may be taken to include the few months of military violence under Zechariah and Shallum, and cover the full years 758-750, with portions of years before and after counted as whole ones. The unsuccessful usurpation of Shallum may therefore be put in 758 BC (some date lower).

W. Shaw Caldecott

SHALLUN shal'-un (shallun, not in the Septuagint): Another form of Shallum, the son of Col-hozeh. He was the ruler of the district of Mizpah. He assisted Nehemiah in building the wall of Jerusalem and in repairing the gate by the Pool of Siloah at the King's Gardens (Ne 3:15).

SHALMAI

shal'-mi, shal'-ma-i: the King James Version form in Ezr 2:46 for "Shamlai"; Ne 7:48 "Salmai" (which see).

SHALMAN

shal'-man (shalman): A name of uncertain meaning, found only once in the Old Testament (Ho 10:14), in connection with a place-name, equally obscure, "as Shalman destroyed Betharbel." Shalman is most commonly interpreted as a contracted form of Shalmaneser, the name of several Assyrian kings. If this explanation is correct, the king referred to cannot be identified. Some have thought of Shalmaneser IV, who is said to have undertaken expeditions against the West in 775 and in 773-

772. Others have proposed Shalmaneser V, who attacked Samaria in 725. This, however, is improbable, because the activity of Hosea ceased before Shalmaneser V became king. Shalman has also been identified with Salamanu, a king of Moab in the days of Hosea, who paid tribute to Tiglath-pileser V of Assyria; and with Shalmah, a North Arabian tribe that invaded the Negeb. The identification of BETH-ARBEL (which see) is equally uncertain. From the reference it would seem that the event in question was well known and, therefore, probably one of recent date and considerable importance, but our present historical knowledge does not enable us to connect any of the persons named with the destruction of any of the localities suggested for Beth-arbel. The ancient translations offer no solution; they too seem to have been in the dark.

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F. C. Eiselen

SHALMANESER

shal-ma-ne'-zer (shalman'ecer; Septuagint Samennasar, Salmandsar): The name of several Assyrian kings. See ASSYRIA; CAPTIVITY. It is Shalmaneser IV who is mentioned in the Biblical history (2Ki 17:3; 18:9). He succeeded Tiglathpileser on the throne in 727 BC, but whether he was a son of his predecessor, or a usurper, is not apparent. His reign was short, and, as no annals of it have come to light, we have only the accounts contained in 2 Kings for his history. In the passages referred to above, we learn that Hoshea, king of Israel, who had become his vassal, refused to continue the payment of tribute, relying upon help from So, king of Egypt. No help, however, came from Egypt, and Hoshea had to face the chastising forces of his suzerain with his own unaided resources, the result being that he was taken prisoner outside Samaria and most likely carried away to Nineveh. The Biblical narrative goes on to say that the king of Assyria came up throughout all the land, and went up to Samaria and besieged it 3 years. There is reason to believe that, as the siege of Samaria was proceeding, Shalmaneser retired to Nineveh and died, for, when the city was taken in 722 BC, it is Sargon who claims, in his copious annals, to have captured it and carried its inhabitants into captivity. It is just possible that Shalman (Ho 10:14) is a contraction for Shalmaneser, but the identity of Shalman and of Beth-arbel named in the same passage is not sufficiently made out.

LITERATURE.

Schrader, COT, I, 258 ff; McCurdy, HPM, I, 387 ff.

T. Nicol

SHAMA

sha'-ma (shama'): One of David's heroes (1Ch 11:44).

SHAMAI

sham'-a-i.

See SALMAI.

SHAMARIAH

sham-a-ri'-a, sha-mar'-ya.

See SHEMARIAH.

SHAMBLES

sham'-b'-lz (makellon): A slaughter-house; then a butcher's stall, meat-market. The word is once used in the New Testament in 1Co 10:25.

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SHAME

sham (bosh, "to be ashamed," bosheth, "shame," qalon; aischune, "ignominy," atimia, "dishonor," and other words): An oft-recurring word in Scripture almost uniformly bound up with a sense of sin and guilt. It is figuratively set forth as a wild beast (Jer 3:24), a Nessus-garment (Jer 3:25), a blight (Jer 20:18), a sin against one's own soul (Hab 2:10), and twice as the condensed symbol of Hebrew abomination—Baal (Jer 11:13 margin; Ho 9:10 margin; see ISH-BOSHETH). It is bracketed with defeat (Isa 30:3), reproach (Ps 69:7; Isa 54:4; Mic 2:6), confusion (Isa 6:7), nakedness (Isa 47:3; Mic 1:11), everlasting contempt (Da 12:2), folly (Pr 18:13), cruelty (Isa 50:6; Heb 12:2), poverty (Pr 13:18), nothingness (Pr 9:7 the King James Version), unseemliness (1Co 11:6; 14:35 the King James Version; Eph 5:12), and "them that go down to the pit" (Eze 32:25). In the first Biblical reference to this emotion, "shame" appears as "the correlative of sin and guilt" (Delitzsch, *New Commentary on Genesis and Biblical Psychology*). Shamelessness is characteristic of abandoned wickedness (Php 3:19; Jude 1:13, margin "Greek: 'shames'"). Manifestly, then, shame is a concomitant of the divine judgment upon sin; the very worst that a Hebrew could wish for an enemy was that he might be clothed with shame (Ps 109:29), that the judgment of God might rest upon him visibly.

Naturally, to the Hebrew, shame was the portion of those who were idolaters, who were faithless to Yahweh or who were unfriendly to themselves—the elect people of Yahweh. Shame is to come upon Moab because Moab held Israel in derision (Jer 48:39,27), and upon Edom "for violence against his brother Jacob" (Ob 1:10). But also, and impartially, shame is the portion of faithless Israelites who deny Yahweh and follow after strange gods (Eze 7:18; Mic 7:10; Ho 10:6, and often). But shame, too, comes upon those who exalt themselves against God, who trust in earthly power and the show of material strength (2Ch 32:21; Isa 30:3); and upon those who make a mock of righteousness (Job 8:22; Ps 35:26; 132:18). With a fine sense of ethical distinctions the Biblical writers recognize that in confessing to a sense of shame there is hope for better things.

Only in the most desperate cases is there no sense of shame (Ho 4:18; Ze 3:5; Php 3:19; Jude 1:13); in pardon God is said to remove shame (Isa 54:4 twice; Isa 61:7).

On conditions beyond the grave the Biblical revelation is exceedingly reticent, but here and there are hints that shame waits upon the wicked here and hereafter. Such an expression as that in Daniel (12:2) cannot be ignored, and though the writing itself may belong to a late period and a somewhat sophisticated theological development, the idea is but a reflection of the earlier and more elementary period, when the voice of crime and cruelty went up from earth to be heard in the audience chamber of God (Ge 4:11; 6:13). In the New Testament there is similar reticence but also similar implications. It cannot be much amiss to say that in the mind of the Biblical writers sin was a shameful thing; that part of the punishment for sin was a consciousness of guilt in the sense of shame; and that from this consciousness of guilt there was no deliverance while the sin was unconfessed and unforgiven. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." From one's own past there is no deliverance, save through contrition of spirit and the grace and forgiveness of God. While the sense of shame persists, or, in other words, while the moral constitution of man's nature remains as it is, there will never be wanting an avenger of sin.

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Charles M. Stuart

SHAMED

sha'-med.

See SHEMED.

SHAMEFACEDNESS

sham'-fast-nes, sham-fas'-ed-nes.

See SHAMEFASTNESS.

SHAMEFASTNESS

sham'-fast-nes: The original the King James Version translation of aidos, in Sirach 41:16 and 1Ti 2:9. Perhaps half a century later the spelling "shamefacedness" supplanted the better form, and continues in the ordinary editions of the King James Version. The Revised Version (British and American), however, rightly restores "shamefastness."

SHAMER

sha'-mer.

See SHEMER.

SHAMGAR

sham'-gar (shamgar):

1. Biblical Account:

One of the judges, son of Anath ('anath), in whose days, which preceded the time of Deborah (Jud 5:6,7) and followed those of Ehud, Israel's subjugation was so complete that "the highways were unoccupied, and the travelers walked through byways." The government had become thoroughly disorganized, and apparently, as in the days of Deborah, the people were entirely unprepared for war.

Shamgar's improvised weapon with which he helped to "save Israel" is spoken of as an oxgoad. With this he smote of the Philistines 600 men. This is the first mention of the Philistines as troublesome neighbors of the Israelites (Jud 3:31). According to a tradition represented in Josephus (Ant., V, iv, 3), Shamgar died in the year he became judge.

2. Critical Hypotheses:

Several writers have challenged the Biblical account on the following grounds: that in Jud 5 no mention is made of any deliverance; that the name "Shamgar" resembles the name of a Hittite king and the name "Anath" that of a Syrian goddess; that the deed

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recorded in Jud 3:31 is analogous to that of Samson (Jud 15:15), and that of Shammah, son of Agee (2Sa 23:11 f); and lastly, that in a group of Greek manuscripts and other versions this verse is inserted after the account of Samson's exploits. None of these is necessarily inconsistent with the traditional account. Nevertheless, they have been used as a basis not only for overthrowing the tradition, but also for constructive theories such as that which makes Shamgar a foreign oppressor and not a judge, and even the father of Sisera. There is, of course, no limit to which this kind of interesting speculation cannot lead.

(For a complete account of these views see Moore, "Judges," in ICC, 1895, 104 f, and same author in Journal of the American Oriental Society, XIX, 2, 159-60.)

Ella Davis Isaacs

SHAMHUTH

sham'-huth.

See SHAMMUAH, IV.

SHAMIR (1)

sha'-mer (shamir; Sameir):

(1) Mentioned along with Jattir and Socoh (Jos 15:48) as one of the cities of Judah in the hill country. Possibly it is Khirbet (or Umm) Somerah, 2,000 ft. above sea-level, a site with ancient walls, caves, cisterns and tombs not far West of Debir (edh Dhatheriyeh) and 2 miles North of Anab ('Anab) (Palestine Exploration Fund, III, 262, 286, Sh XX).

(2) A place in the hill country of Ephraim (Jud 10:1) from which came "Tola, the

son of Pual, a man of Issachar," who judged Israel 23 years; he died and was buried there. It is an attractive theory (Schwartz) which would identify the place with the semi-fortified and strongly-placed town of Sanur on the road from Nablus to Jenin. A local chieftain in the early part of the last century fortified Sanur and from there dominated the whole district. That Sanur could hardly have been within the bounds of Issachar is an objection, but not necessarily a fatal one. It is noticeable that the Septuagint's Codex Alexandrinus has Samareia, for Shamir (Palestine Exploration Fund, II, Sh XI).

E. W. G. Masterman

SHAMIR (2)

(shamir; Samer): A Kohathite, son of Micah (1Ch 24:24).

SHAMLAI

sham'-la-i, sham'-li.

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See SALMAI.

SHAMMA

sham'-a (shamma'; Codex Vaticanus Sema; Codex Alexandrinus Samma): An Asherite (1Ch 7:37).

SHAMMAH

sham'-a (shammah):

(1) The son of Reuel, the son of Esau, a tribal chief of Edom (Ge 36:13,17; 1Ch 1:37, Some).

(2) The third son of Jesse and brother of David. Together with his two other brothers he fought under Saul in the campaign against the Philistines and was with the army in the valley of Elah when David slew Goliath (1Sa 17:13). One redactor states that he was a witness of the anointing of David by Samuel (1Sa 16:1-13). He was the father of Jonadab, the friend of Amnon (2Sa 13:3), and that Jonathan whose victory over a Philistine giant is narrated in 2Sa 21:20 ff was also his son. His name is rendered as "Shammah" (1Sa 16:9; 17:13), "Shimeah" (2Sa 13:3,12), "Shimei" (2Sa 21:21), and "Shimea" (1Ch 2:13; 20:7).

(3) The son of Agee, a Hararite, one of the "three mighty men" of David (2Sa 23:11, Septuagint Samaia), who held the field against the Philistines. The parallel passage (1Ch 11:10) ascribes this deed to Eleazar, the son of Dodo. The succeeding incident (2Sa 23:13), namely, the famous act of three of David's heroes who risked their lives to bring their leader water from the well of Bethlehem, has frequently been credited to Shammah and two other members of "the three"; but the three warriors are plainly said (2Sa 23:13) to belong to "the thirty"; 2Sa 23:33 should read "Jonathan, son of Shammah, the Hararite." Jonathan, one of David's "thirty," was a son of Shammah; the word "son" has

been accidentally omitted (Driver, Budde, Kittel, etc.). The parallel passage (1Ch 11:34) has "son of Shagee," which is probably, a misreading for "son of Agee." Lucian's version, "son of Shammah," is most plausible. "Shimei the son of Ela" (1Ki 4:18) should also appear in this passage if Lucian's reading of "Ela" for "Agee" (2Sa 23:11) be correct.

(4) A Harodite (2Sa 23:25,33), i.e. probably a native of 'Ain-charod ('Ain Jalud, Jud 7:1; see HAROD). One of "the thirty" and captain of Solomon's 5th monthly course. In the parallel lists (1Ch 11:27) he is called "the Harorite" (this last being a scribal error for Harodite) and "Shamhuth the Izrahate" (1Ch 27:8).

Horace J. Wolf

SHAMMAI sham'a-i, sham'-i (shammay):

(1) A Jerahmeelite (1Ch 2:28,32).

(2) The son of Rekem and father of Maon (1Ch 2:44).

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(3) A Judahite (1Ch 4:17).

SHAMMOTH

sham'-oth, sham'-oth.

See SHAMMAH, (4).

SHAMMUA; SHAMMUAH

sha-mu'-a, sham'-u-a (shammua'):

(1) The Reubenite spy (Nu 13:4, Samouel, and other forms).

(2) One of David's sons (2Sa 5:14; 1Ch 14:4, Sammous). In 1Ch 3:5 he is called "Shimea."

(3) A Levite (Ne 11:17); he is called "Shemaiah" in 1Ch 9:16. (4) The head of a priestly family (Ne 12:18); a contemporary of Joiakim.

SHAMSHERAI

sham'-she-ri, sham-she-ra'-i (shamsheray): A Benjamite (1Ch 8:26).

SHAPE

shap: In the King James Version the translation of eidos, "form," "appearance" (Lu 3:22; Joh 5:37), and of homoionoma, "likeness," "resemblance" (Re 9:7). The meaning of these words is not so much "tangible shape," in which sense we use the word in modern English, but rather "aspect," "appearance," the looks of a thing or a person. This is even the case where the word is joined with the adjective somatikos, "bodily" as in the passage Lu 3:22,

"The Holy Spirit descended in a bodily form (i.e. "in a corporeal appearance," the King James Version "in a bodily shape"), as a dove, upon him." The second passage also refers to the "appearance" of God, and cannot therefore be regarded as material shape: "Ye have neither heard his voice at any time, nor seen his form" (the King James Version "shape") (Joh 5:37). As has been seen from the above quotations, the Revised Version (British and American) which retains the translation "shape" for homoïoma, has translated eidos with "form," which also serves to render several other Greek synonyms, such as morphe (Mr 16:12; Php 2:6 f), morphosis (Ro 2:20; 2Ti 3:5), tupos (the Revised Version margin "pattern" Ro 6:17), and hupotuposis (the Revised Version (British and American) "pattern," 2Ti 1:13). In the King James Version The Wisdom of Solomon 18:1 "shape" translates morphe, the Revised Version (British and American) "form."

H. L. E. Luering

SHAPHAM

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sha'-fam (shapham; Sapham, Sabat): Name of a Gadite chief, who had the second place in command of his tribe (1Ch 5:12). So far as the fragmentary genealogies are intelligible, they seem to indicate that Shapham and his chief, Joel, lived in the time of Saul and shared in the war against the Hagarites (1Ch 5:7-10,18-22), but it is to be noted that these lists were first recorded between the years 750 and 740 BC, just before the eastern tribes were carried into captivity.

SHAPHAN

sha'-fan (shaphan, "rockbadger," English Versions of the Bible "coney"; Saphphan): An old totem clan name (so W.R. Smith; compare, however, the article TOTEMISM; Gray, Gray, Studies in Hebrew Proper Names, 103 ff, and Jacob's Studies in Biblical Archaeology, 84 ff).

(1) Son of Azaliah and scribe of King Josiah. He received from Hilkiyah the Book of the Law which had been found in the Temple (2Ki 22:3 ff; 2Ch 34:8-28). It was from Shaphan's lips that Josiah heard the Law read. Shaphan was also one of those sent by the king to the prophetess Huldah (2Ki 22; 2Ch 34). He was undoubtedly one of the staunchest supporters of Josiah in his work of reform. He was the father of Ahikam (2Ki 22:12; 2Ch 34:20; Jer 26:24), who befriended and protected the prophet Jeremiah. Another son, Elasah, was one of the two men entrusted by Jeremiah with his letter to the captives in Babylon (Jer 29:3). A third son, Gemariah, vainly tried to prevent King Jehoiakim from burning "the roll" (Jer 36:10,11,12,25). The Micaiah of Jer 36:11,12, and Gedaliah, the governor of Judea after the captivity of 586 BC, were his grandsons (Jer 39:14).

(2) Perhaps the father of Jaazaniah, one of the 70 men whom Ezekiel saw, in his vision of the Temple, sacrificing to idols (Eze 8:11).

Horace J. Wolf

SHAPHAT

sha'-fat (shaphat):iah, one of the 70 men whom Ezekiel saw, in his vision of the Temple, sacrificing to idols (Eze 8:11).

(1) The Simeonite spy (Nu 13:5, Saphat).

(2) The father of the prophet Elisha (1Ki 19:16; 2Ki 3:11, Septuagint Saphath).

(3) A name in the royal genealogy of Judah (1Ch 3:22).

(4) A Gadite (1Ch 5:12).

(5) One of David's herdsmen (1Ch 27:29).

SHAPHER

sha'-fer.

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See SHEPHER.

SHAPHIR

sha'-fer (shaphir, "glittering"; kalos; the King James Version Saphir): One of a group of towns mentioned in Mic 1:10-15. From the association with Gath, Achzib (of Judah) and Mareshah, it would seem that the places mentioned were in Southwestern Palestine. According to Eusebius, in Onomasticon, there was a Sapheir, "in the hill country" (from a confusion with Shamir (Jos 15:48), where Septuagint A has Sapheir) between Eleutheropolis and Ascalon. The name probably survives in that of three villages called es-Suafir, in the plain, some 3 1/2 miles Southeast of Ashdod (PEF, II, 413, Sh XV). Cheyne (EB, col. 4282) suggests the white "glittering" hill Tell ec-Cafi, at the entrance to the Wady ec-Sunt, which was known to the Crusaders as Blanchegarde, but this site seems a more probable one for GATH (which see).

E. W. G. Masterman

SHARAI

sha-ra'-i, sha'-ri (sharay): One of the sons of Bani who had married foreign wives (Ezr 10:40).

SHARAIM

sha-ra'-im.

See SHAARAIM.

SHARAR

sha'-rar.

See SACAR.

SHARE

shar.

See PLOW.

SHAREZER

sha-re'zer (sar'etser, shar'etser): Corresponds to the Assyrian Shar-ucur, "protect the king"; found otherwise, not as a complete name, but as elements in personal names,

e.g. Bel-shar-ucur, "may Bel protect the king," which is the equivalent of Belshazzar (Da 5:1). The name is borne by two persons in the Old Testament:

(1) The son of Sennacherib, king of Assyria, who with ADRAMMELECH (which see) murdered his father (2Ki 19:37; Isa 37:38). The Babylonian Chronicle says

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concerning Sennacherib's death: "On the 20th day of Tebet Sennacherib, king of Assyria, was slain by his son in a revolt." This differs from the Old Testament account in that it speaks of only one murderer, and does not give his name. How the two accounts can be harmonized is still uncertain. Hitzig, (*Kritik*, 194 ff), following Abydenus, as quoted by Eusebius, completed the name of Sennacherib's son, so as to read Nergal-sharezer = Nergal-shar-ucur (Jer 39:3,13), and this is accepted by many modern scholars. Johns thinks that Sharezer (shar'etser or sar'etser) may be a corruption from Shar-etir-Ashur, the name of a son of Sennacherib (1-vol HDB, under the word). The question cannot be definitely settled.

(2) A contemporary of the prophet Zechariah, mentioned in connection with the sending of a delegation to the spiritual heads of the community to inquire concerning the propriety of continuing the fasts: "They of Beth-el had sent Sharezer and Regem- melech" (*Zec* 7:2). This translation creates a difficulty in connection with the succeeding words, literally, "and his men." The Revisers place in the margin as an alternative rendering, "They of Beth-el, even Sharezer had sent." Sharezer sounds peculiar in apposition to "they of Beth-el"; hence, some have thought, especially since Sharezer seems incomplete, that in the two words Beth-el and Sharezer we have a corruption of what was originally a single proper name, perhaps Bel-sharezer = Bel- shar-ucur = Bel-shazzar. The present text, no matter how translated, presents difficulties.

See REGEM-MELECH.

F. C. Eiselen

SHARON

shar'-un (ha-sharon, with the definite article possibly meaning "the plain"; to pedion, ho drumos, ho Saron):

(1) This name is attached to the strip of fairly level land which runs between the mountains and the shore of the Mediterranean, stretching from Nahr Ruben in the South to Mt. Carmel in the North. There are considerable rolling hills; but, compared with the mountains to the East, it is quite properly described as a plain. The soil is a deep rich loam, which is favorable to the growth of cereals. The orange, the vine and the olive grow to great perfection. When the many-colored flowers are in bloom it is a scene of rare beauty.

Of the streams in the plain four carry the bulk of the water from the western slopes of the mountains to the sea. They are also perennial, being fed by fountains. Nahr el- 'Aujeh enters the sea to the North of Jaffa; Nahr Iskanderuneh 7 miles, and Nahr el- Mefjir fully 2 miles South of Caesarea; and Nahr ez-Zerqa, the "Crocodile River," 2 1/2 miles North of Caesarea. Nahr el-Falik runs its short course about 12 miles North of Nahr el-'Aujeh. Water is plentiful, and at almost any point it may be obtained by digging. Deep, finely built wells near some of the villages are among the most precious legacies left by the Crusaders. The breadth of the plain varies from 8 to 12 miles, being broadest in the Sharon. There are traces of a great forest in the northern part, which accounts for the use of the term drumos. Josephus (Ant., XIV, xiii, 3) speaks of "the woods" (hoi drumoi) and Strabo (xvi) of "a great wood." There is still a

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considerable oak wood in this district. The "excellency" of Carmel and Sharon (Isa 35:2) is probably an allusion to the luxuriant oak forests. As in ancient times, great breadths are given up to the pasturing of cattle. Over David's herds that fed in Sharon was Shitrai the Sharonite (1Ch 27:29). In the day of Israel's restoration "Sharon shall be a fold of flocks" (Isa 65:10). Jerome speaks of the fine cattle fed in the pastures of Sharon, and also sings the praises of its wine (Comm. on [Isa 33](#) and 65). Toward the Sharon no doubt there was more cultivation than there is at the present day. The German colony to the North of Jaffa, preserving in its name, Sarona, the old Greek name of the plain, and several Jewish colonies are proving the wonderful productiveness of the soil. The orange groves of Jaffa are far-famed.

"The rose of Sharon" (So 2:1) is a mistranslation: chabhatstseleth is not a "rose," but the white narcissus, which in season abounds in the plain.

Sharon is mentioned in the New Testament only in Ac 9:35.

(2) A district East of the Jordan, occupied by the tribe of Gad (1Ch 5:16; here the name is without the article). Kittel ("Ch," SBOT) suggests that this is a corruption from "Sirion," which again is synonymous with Hermon. He would therefore identify Sharon with the pasture lands of Hermon. Others think that the mishor or table-land of Gilead is intended.

(3) In Jos 12:18 we should perhaps read "the king of Aphek in Sharon." See LASSHARON. The order seems to point to some place Northeast of Tabor. Perhaps this is to be identified with the Sarona of Eusebius, Onomasticon, in the district between Tabor and Tiberias. If so, the name may be preserved in that of Sarona on the plateau to the Southwest of Tiberias.

W. Ewing

SHARONITE

shar'-un-it (ha-sharoni; ho Saroneites): Applied in Scripture only to Shitrai (1Ch 27:29).

See SHARON.

SHARUHEN

sha-roo'-hen (sharuchen; hoi agroï auton): One of the cities in the territory of Judah assigned to Simeon (Jos 19:6). In Jos 15:32 it is called "Shilhim," and in 1Ch 4:31, "Shaaraim" (which see).

SHASHAI

sha'-shi (shashay; Sesei): One of the sons of Bani who had married foreign wives (Ezr 10:40) = "Sesis" in 1 Esdras 9:34.

SHASHAK

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sha'-shak (shashak): Eponym of a Benjamite family (1Ch 8:14,25).

SHAUL; SHAULITES

sha'-ul, sha'-ul-its (sha'ul; Saoul):

(1) A king of Edom (Ge 36:37 = 1Ch 1:48).

(2) A son of Simeon (Ge 46:10; Ex 6:15; Nu 26:13; 1Ch 4:24). The clan was of notoriously impure stock, and, therefore, Shaul is called "the son of a Canaanitish woman" (Ge 46:10; Ex 6:15); the clan was of mixed Israelite and Canaanitish descent. The patronymic Shaulites is found in Nu 26:13.

(3) An ancestor of Samuel (1Ch 6:24 (Hebrew 9)); in 1Ch 6:36 he is called "Joel."

SHAVEH, VALE OF

sha'-ve ('emeq shaweh).

See KING'S VALE.

SHAVEH-KIRIATHAIM

sha'-ve-kir-ya-tha'-im (shaweh qiryathayim; en Saue te polei): Here Chedorlaomer is said to have defeated the Emim (Ge 14:5). the Revised Version margin reads "the plain of Kiriathaim." If this rendering is right, we must look for the place in the neighborhood of Kiriathaim of Moab (Jer 48:1, etc.), which is probably represented today by el-Qareiyat, about 7 miles to the North of Dibon.

SHAVING

shav'-ing (in Job 1:20, gazaz, usually galach; in Ac 21:24, xurao): Customs as to shaving differ in different countries, and in ancient and modern times. Among the Egyptians it was customary to shave the whole body (compare Ge 41:14). With the Israelites, shaving the head was a sign of mourning (De 21:12; Job 1:20); ordinarily the hair was allowed to grow long, and was only cut at intervals (compare Absalom, 2Sa 14:26). Nazirites were forbidden to use a razor, but when their vow was expired, or if they were defiled, they were to shave the whole head (Nu 6:5,9,18 ; compare Ac 21:24). The shaving of the beard was not permitted to the Israelites; they were prohibited from shaving off even "the corner of their beard" (Le 21:5). It was an unpardonable insult when Hanun, king of the Ammonites, cut off the half of the beards of the Israelites whom David had sent to him (2Sa 10:4; 1Ch 19:4).

Shaving "with a razor that is hired" is Isaiah's graphic figure to denote the complete devastation of Judah by the Assyrian army (Isa 7:20).

James Orr

SHAVSHA

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shav'-sha (shawsha'; in 2Sa 20:25, Kethibh, sheya', Kere, shewa', English Versions of the Bible "Sheva," are refuted by the Septuagint; in 2Sa 8:15-18, in other respects identical with Chronicles, "Seraiah" is found; the Septuagint varies greatly in all passages; it is the general consensus that Shavsha is correct): State secretary or scribe during the reign of David (1Ch 18:16; 2Sa 20:25). He was the first occupant of this office, which was created by David. It is significant that his father's name is omitted in the very exact list of David's officers of state (1Ch 18:14-17 parallel 2Sa 8:15-18); this fact, coupled with the foreign sound of his name, points to his being an "alien"; the assumption that the state secretary handled correspondence with other countries may explain David's choice of a foreigner for this post. Shavsha's two sons, Elihoreph and Ahijah, were secretaries of state under Solomon; they are called "sons of Shisha" (1Ki 4:3), "Shisha" probably being a variant of "Shavsha."

Horace J. Wolf

SHAWL

shol: the Revised Version (British and American) substitutes "shawls" for the King James Version "wimples" in Isa 3:22.

See DRESS.

SHEAF; SHEAVES

shef, shevz ('alummah, 'omer, 'amir): When the grain is reaped, it is laid in handfuls back of the reaper to be gathered by children or those who cannot stand the harder work of reaping (Ps 129:7). The handfuls are bound into large sheaves, two of which are laden at a time on a donkey (compare Ne 13:15). In some districts carts are used (compare Am 2:13). The sheaves are piled about the threshing-floors until threshing time, which may be several weeks after harvest. It is an impressive sight to see the huge stacks of sheaves piled about the

threshing-floors, the piles often covering an area greater than the nearby villages (see AGRICULTURE). The ancient Egyptians bound their grain into small sheaves, forming the bundles with care so that the heads were equally distributed between the two ends (see Wilkinson, Ancient Egyptians, 1878, II, 424; compare Joseph's dream, Ge 37:5-8). The sheaves mentioned in Ge 37:10-12,15 must have been handfuls. It is a custom in parts of Syria for the gatherers of the sheaves to run toward a passing horseman and wave a handful of grain, shouting kemshi, kemshi (literally, "handful"). They want the horseman to feed the grain to his horse. In Old Testament times forgotten sheaves had to be left for the sojourner (De 24:19); compare the kindness shown to Ru by the reapers of Boaz (Ru 2:7,15).

Figurative: "Being hungry they carry the sheaves" is a picture of torment similar to that of the hungry horse urged to go by the bundle of hay tied before him (Job 24:10). The joyful sight of the sheaves of an abundant harvest was used by the Psalmist to typify the joy of the returning captives (Ps 126:6).

James A. Patch

SHEAL

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she'-al (she'al, "request"): One of the Israelites of the sons of Bani who had taken foreign wives (Ezr 10:29, Septuagint: Salouia; Septuagint, Lucian, Assael; RAPC 1Es 9:30, "Jasaelus").

SHEALTIEL

she-ol'-ti-el (she'alti'el, but in Hag 1:12,14; 2:2, shalti'el; Septuagint and the New Testament always Salathiel, hence, "Salathiel" of 1 Esdras 5:5,48,56; 6:2; the King James Version of Mt 1:12; Lu 3:27): Father of Zerubbabel (Ezr 3:2,8; 5:2; Ne 12:1; Hag 1:1,12,14; 2:2,23). But, according to 1Ch 3:17, Shealtiel was the oldest son of King Jeconiah; in 3:19 the Massoretic Text makes Pedaiah, a brother of Shealtiel, the father of Zerubbabel (compare Curtis, ICC).

SHEAR

sher.

See SHEEP; SHEEP TENDING.

SHEAR-JASHUB

she-ar-ja'-shub or jash'-ub (she'ar yashubh, "a remnant shall return"; Septuagint ho kataleiphtheis Iasoub): The son of Isaiah, who accompanied him when he set out to meet Ahaz (Isa 7:3). The name like that of other children of prophets (compare "Immanuel," "Mahershalal-hash-baz," "Lo-ruhamah," etc.) is symbolic of a message which the prophet wishes to emphasize. Thus Isaiah uses the very words she'ar yashubh to express his oft-repeated statement that a remnant of Israel will return to Yahweh (Isa 10:21).

SHEARIAH

she-a-ri-a, she-ar'-ya (she'aryah; Saraia): A descendant of Saul (1Ch 8:38; 9:44).

SHEARING HOUSE

sher'-ing (beth 'eqedh ha-ro'im, "house of binding of the shepherds"; Codex Vaticanus Baithakath (Codex Alexandrinus Baithakad) ton poimenon): Here in the course of his extinction of the house of Ahab, Jehu met and destroyed 42 men, "the brethren of Ahaziah king of Judah" (2Ki 10:12-14). Eusebius (in Onomasticon) takes the phrase as a proper name, Bethacath, and locates the village 15 miles from Legio in the plain. This seems to point to identification with Beit Kad, about 3 miles East of Jenin.

SHEATH

sheth.

See SWORD.

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SHEBA (1)

she'-ba (shebha'; Saba):

- (1) Sheba and Dedan are the two sons of Raamah son of Cush (Ge 10:7).
- (2) Sheba and Dedan are the two sons of Jokshan the son of Abraham and Keturah (Ge 25:3).
- (3) Sheba is a son of Joktan son of Eber who was a descendant of Shem (Ge 10:28).

From the above statements it would appear that Sheba was the name of an Arab tribe, and consequently of Semitic descent. The fact that Sheba and Dedan are represented as Cushite (Ge 10:7) would point to a migration of part of these tribes to Ethiopia, and similarly their derivation from Abraham (Ge 25:3) would indicate that some families were located in Syria. In point of fact Sheba was a South-Arabian or Joktanite tribe (Ge 10:28), and his own name and that of some of his brothers (e.g. Hazarmaveth = Hadhramaut) are place-names in Southern Arabia.

The Sabeans or people of Saba or Sheba, are referred to as traders in gold and spices, and as inhabiting a country remote from Palestine (1Ki 10:1 f; Isa 60:6; Jer 6:20; Eze 27:22; Ps 72:15; Mt 12:42), also as slave-traders (Joe 3:8), or even desert-rangers (Job 1:15; 6:19; compare CIS 84 3).

By the Arab genealogists Saba is represented as great-grandson of Qachtan (= Joktan) and ancestor of all the South-Arabian tribes. He is the father of Chimyar and Kahlan. He is said to have been named Saba because he was the first to take prisoners (shabhah) in war. He founded the capital of Saba and built its citadel Marib (Mariaba), famous for its mighty barrage.

1. History: The authentic history of the Sabeans, so far as known, and the topography of their country are derived from South-Arabian inscriptions, which began to be discovered about the middle of the last century, and from coins dating from about 150 BC to 150 AD, the first collection of which was published in 1880, and from the South-Arabian geographer Hamdani, who was later made known to European scholars. One of the Sabean kings is mentioned on Assyrian inscriptions of the year 715 BC; and he is apparently not the earliest. The native monuments are scattered over the period extending from before that time until the 6th century AD, when the

Sabean state came to an end, being most numerous about the commencement of our era. Saba was the name of the nation of which Marib was the usual capital. The Sabeans at first shared the sovereignty of South Arabia with Himyar and one or two other nations, but gradually absorbed the territories of these some time after the Christian era. The form of government seems to have been that of a republic or oligarchy, the chief magistracy going by a kind of rotation, and more than one "king" holding office simultaneously (similarly De 4:47 and often in the Old Testament). The people seem to have been divided into patricians and plebeians, the former of whom had the right to build castles and to share in the government.

2. Religion:

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SHEBA (2)

she'-ba (shebha'; Sabee, or Samaa): The name of one of the towns allotted to Simeon (Jos 19:2). the King James Version mentions it as an independent town, but as it is not mentioned at all in the parallel list (1Ch 4:28), and is omitted in Jos 19:2 in some manuscripts, it is probable that the Revised Version (British and American) is correct in its translation "Beer-sheba or Sheba." Only in this way can the total of towns in this group be made 13 (Jos 19:6). If it is a separate name, it is probably the same as SHEMA (which see).

E. W. G. Masterman

SHEBA, QUEEN OF

See QUEEN OF SHEBA.

SHEBAH

she'-ba.

See SHIBAH.

SHEBAM

she'-bam.

See SEBAM.

SHEBANIAH

sheb-a-ni'-a, she-ban'-ya (shebhanyah, in 1Ch 15:24, shebhanyahu):

(1) Name of a Levite or a Levitical family that participated in the religious rites that followed the reading of the Law (Ne 9:4). The name is given in Ne 10:10 among those that sealed the covenant.

(2) A priest or Levite who took part in the sealing of the covenant (Ne 10:4; 12:14).

See SHECANIAH.

(3) Another Levite who sealed the covenant (Ne 10:12).

(4) A priest in the time of David (1Ch 15:24).

SHEBARIM

sheb'-a-rim, she-ba'-rim (ha-shebharim; sunetripsan): After the repulse of the first attack on their city the men of Ai chased the Israelites "even unto Shebarim" (Jos 7:5). the Revised Version margin reads "the quarries"; so Keil, Steuernagel, etc. Septuagint

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reads "until they were broken," i.e. until the rout was complete. The direction of the flight was of course from Ai toward Gilgal in the Jordan valley. No trace of such name has yet been found.

SHEBAT

she-bat' (shebhat): The 11th month of the Jewish year (Zec 1:7), corresponding to February.

See CALENDAR.

SHEBER

she'-ber (shebher; Codex Vaticanus Saber, Codex Alexandrinus Seber): A son of Caleb by his concubine Maacah (1Ch 2:48).

SHEBNA

sheb'-na (shebhna'; Somnas; but shebhnah, in 2Ki 18:18,26; meaning uncertain (2Ki 18:18,26,37; 19:2 = Isa 36:3,11,22; 37:2; 22:15)):

1. Position in Isaiah 22:

In Isa 22:15 Shebna is referred to as he "who is over the house," or household, apparently that of the king. The phrase is translated "steward of the house" in the Revised Version (British and American) of Ge 43:16,19; 44:1, and occurs also in 39:4, "overseer"; 44:4. It is used of an officer of the Northern Kingdom in 1Ki 16:9; 18:3; 2Ki 10:5. This officer is distinguished from him "that was over the city" in 2Ki 10:5, and it is said in 2Ki 15:5 that after his father Azariah was stricken with leprosy, "Jotham, the king's son, was over the household, judging all the people of the land." Again Isa 22:15 speaks of "this cokhen," a phrase that must apply to Shebna if the prophecy refers to him. This word is the participle of

a verb meaning "to be of use or service," so "to benefit" in Job 15:3; 22:2; 34:9. The feminine participle is employed of Abishag in 1Ki 1:2,4, where King James Version, margin translates "cherisher"; BDB renders it "servitor" or "steward" in Isa 22:15. It occurs also as a Canaanite gloss in the Tell el-Amarna Letters (Winckler, number 237,9). The cokhen was evidently a high officer: Shebna had splendid chariots (22:18), but what the office exactly was is not certain. The other reference to Shebna in the title of the prophecy would lead one to conclude that it denoted him "who was over the household," i.e. governor of the palace, probably, or major-domo. The word cokhen is thus a general title; others deny this, maintaining that it would then occur more frequently.

2. Shebna in 2 Kings 18 f:

In 2Ki 18 f = Isa 36 f we find too a Shebna mentioned among the officers of Hezekiah. There he is called the copher, "scribe" or "secretary," i.e. a minister of state of some kind, whereas Eliakim is he "who is over the household." Is then the Shebna of Isa 22 the same as this officer? It is of course possible that two men of the same name should hold high office about the same time. We find a Joshua (ben Asaph) "recorder" under Hezekiah ([2Ki 18:18](#)) and a Joshua (ben Joahaz) having the very

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(2), and again between (2) and (3). Now the question that has to be solved is that of the relation of Isa 22:15 ff with 2Ki 18 f = Isa 36 f, where are given the events of 701 BC. We have the following facts:

- (a) Shebna is scribe in 701, and Eliakim is governor of the palace;
- (b) Shebna is governor of the palace in Isa 22:15, and is to be deposed;
- (c) if Isa 22:18-22 be by Isaiah, Eliakim was to succeed Shebna in that post.

Omitting for the moment everything but (a) and (b), the only solution that is to any extent satisfactory is that Isa 22:15-18 is to be dated previous to 701 BC. This is the view preferred by G.B. Gray, in the work quoted And this is the most satisfactory theory if we take (2) above into consideration. The prophecy then contained in (1) had not been as yet fulfilled in 701, but (2) had come to pass; Shebna was no longer governor of the palace, but held the position of scribe. Exile might still be in store for him.

Another explanation is put forward by K. Fullerton in AJT, IX, 621-42 (1905) and criticized by E. Konig in X, 675-86 (1906). Fullerton rejects verses 24 f as not due to Isaiah, and maintains that Isa 22:15-18 was spoken by the prophet early in the reign of Manasseh, i.e. later than 2Ki 18 f, "not so much as a prophecy, a simple prediction, as an attempt to drive Shebna from office. It must be admitted that Isaiah probably did not succeed. The reactionary party seems to have remained in control during the reign of Manasseh. Fortunately, the moral significance of Isaiah does not depend on the fulfillment of this or that specific prediction. We are dealing not with a walking oracle, but with a great character and a noble life" (p. 639). He then infers from the massacres of Manasseh (2Ki 21:16) "that a conspiracy had been formed against him by the prophetic party which proposed to place Eliakim on the throne" (p. 640). Isaiah he thinks would not "resort to such violent measures,"

and so the character of Isaiah makes it questionable whether he was the author of 22:20-23. This part would then be due to the prophetic party "who went a step farther than their great leader would approve." This view assumes too much,

(a) that the terms in 22:20-23 refer to kingly power;

(b) that Eliakim was of Davidic descent, unless we have a man of non-Davidic origin aiming at the throne, which is again a thing unheard of in Judah; and

(c) that there was such a plot in the reign of Manasseh, of which we have no proof.

David Francis Roberts

SHEBUEL

she-bu'-el, sheb'-u-el (shebhu'el; Soubael):

(1) A son of Gershom and grandson of Moses (1Ch 23:16). He was "ruler over the treasures" (1Ch 26:24). In 1Ch 24:20 he is called "Shubael," which is probably the original form of the name (see Gray, HPN, 310).

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(2) A son of Heman (1Ch 25:4), called in 1Ch 25:20 "Shubael" (Septuagint as in 25:4).

SHECANIAH; SHECHANIAH

shek-a-ni'-a, shekan'-ya (shekhanyah (in 1Ch 24:11; 2Ch 31:15, shekhanyahu); Codex Vaticanus Ischania, Sekenia):

(1) A descendant of Zerubbabel (1Ch 3:21,22). This is the same Shecaniah mentioned in Ezr 8:3.

(2) "The sons of Shecaniah," so the Massoretic Text of Ezr 8:5 reads, were among those who returned with Ezra, but a name appears to have been lost from the text, and we should probably read "of the sons of Zattu, Shecaniah the son of Jahaziel" (compare 1 Esdras 8:32, "of the sons of Zathoes, Sechenias the son of Jezelus").

(3) Chief of the tenth course of priests (1Ch 24:11).

(4) A priest in the reign of Hezekiah (2Ch 31:15).

(5) A contemporary of Ezra who supported him in his opposition to foreign marriages (Ezr 10:2).

(6) The father of Shemaiah, "the keeper of the east gate" (Ne 3:29).

(7) The father-in-law of Tobiah the Ammonite (Ne 6:18).

(8) The eponym of a family which returned with Zerubbabel (Ne 12:3). It is the same name which, by an interchange of "bh" and "kh", appears as Shebaniah (see SHEBANIAH, (2)) in Ne 10:4,12,14.

SHECHEM

she'-kem (shekhem, "shoulder"; Suchem, he Sikima, ta Sikima, etc.; the King James Version gives "Sichem" in Ge 12:6; and "Sychem" in Ac 7:16):

1. Historical:

This place is first mentioned in connection with Abraham's journey from Haran. At the oak of Moreh in the vicinity he reared his first altar to the Lord in Palestine (Ge 12:6 f). It was doubtless by this oak that Jacob, on his return from Paddan-aram, buried "the strange (the American Standard Revised Version "foreign") gods" (Ge 35:4). Hither he had come after his meeting with Esau (Ge 33:18). Eusebius, in Onomasticon, here identifies Shechem with Shalem; but see SHALEM. To the East of the city Jacob pitched his tent in a "parcel of ground" which he had bought from Hamor, Shechem's father (Ge 33:19). Here also he raised an altar and called it El- Elohe-Israel, "God, the God of Israel" (Ge 33:20). Then follows the story of Dinah's defilement by Shechem, son of the city's chief; and of the treacherous and terrible

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carriage road leading to Jaffa and the sea. Eastward the valley opens upon the plain of Makhneh. To the East of the city, in a recess at the base of Gerizim, is the sanctuary known as Rijal el-‘Amud, literally, "men of the column" or "pillar," where some would locate the ancient "oak of Moreh" or "of the pillar." Others would find it in a little village farther East with a fine spring, called BalaTa, a name which may be connected with balluT, "oak." Still farther to the East and near the base of Ebal is the traditional tomb of Joseph, a little white-domed building beside a luxuriant orchard. On the slope of the mountain beyond is the village of ‘Askar; see SYCHAR. To the South of the vale is the traditional Well of Jacob; see JACOB’S WELL. To the Southwest of the city is a small mosque on the spot where Jacob is said to have mourned over the blood-stained coat of Joseph. In the neighboring minaret is a stone whereon the Ten Commandments are engraved in Samaritan characters. The main center of interest in the town is the synagogue of the Samaritans, with their ancient manuscript of the Pentateuch.

3. Modern Shechem:

The modern town contains about 20,000 inhabitants, the great body of them being Moslems. There are some 700 or 800 Christians, chiefly belonging to the Greek Orthodox church. The Samaritans do not total more than 200. The place is still the market for a wide district, both East and West of Jordan. A considerable trade is done in cotton and wool. Soap is manufactured in large quantities, oil for this purpose being plentifully supplied by the olive groves. Tanning and the manufacture of leather goods are also carried on. In old times the slopes of Ebal were covered with vineyards; but these formed a source of temptation to the "faithful." They were therefore removed by authority, and their place taken by the prickly pears mentioned above.

W. Ewing

SHECHEMITES

she'-kem-its (hashikhmi; Suchemei): The descendants of Shechem the son of Gilead, a clan of Eastern Manasseh (Nu 26:31; Jos 17:2).

SHED, SHEDDING

The three Hebrew words, naghar, sim or sum and shaphakh, translated "shed" in many Old Testament passages, always mean a "pouring out," and in nearly every case point to the effusion of blood (Ge 9:6; Nu 35:33; De 21:7; 2Sa 20:10; 1Ch 22:8; Pr 1:16, etc.). The Greek words ekcheo, and ekchuno, have precisely the same specific meaning (Mt 23:35; 26:28; Mr 14:24; Lu 11:50; Heb 9:22; Re 16:6). Sometimes they are tropically used in reference to the outpouring of the Holy Spirit (Ac 2:33 the King James Version; Tit 3:6), and to the outpouring of the love of God in the believer's heart (Ro 5:5).

Henry E. Dosker

SHEDEUR

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shed'-e-ur, she-de'-ur (shedhe'ur, "daybreak"; Codex Vaticanus Sediour, Ediour): The father of Elizur, the chief of Reuben (Nu 1:5; 2:10; 7:30). French Delitzsch correctly conceives the name as an Assyrian compound, sad uri, "daybreak." Cf, however, Gray, HPN, 169, 197, who emends the text to read Shaddai 'Ur, "Shaddai is flame."

SHEEP

shep:

1. Names:

The usual Hebrew word is tso'n, which is often translated "flock," e.g. "Abel ... brought of the firstlings of his flock" (Ge 4:4); "butter of the herd, and milk of the flock" (De 32:14). The King James Version and the English Revised Version have "milk of sheep." Compare Arabic da'n. The Greek word is probaton. For other names, see notes under CATTLE; EWE; LAMB; RAM.

2. Zoology:

The origin of domestic sheep is unknown. There are 11 wild species, the majority of which are found in Asia, and it is conceivable that they may have spread from the highlands of Central Asia to the other portions of their habitat. In North America is found the "bighorn," which is very closely related to a Kamschatkan species. One species, the urial or sha, is found in India. The Barbary sheep, *Ovis tragelaphus*, also known as the aoudad or arui, inhabits the Atlas Mountains of Northwest Africa. It is thought by Tristram to be zemer, English Versions of the Bible "chamois" of De 14:5, but there is no good evidence that this animal ranges eastward into Bible lands. Geographically nearest is the Armenian wild sheep, *Ovis gmelini*, of Asia Minor and Persia. The Cyprian wild sheep may be only a variety of the last, and the mouflon of Corsica and Sardinia is an allied species. It is not easy to draw the line between wild sheep and wild goats. Among the more

obvious distinctions are the chin beard and strong odor of male goats. The pelage of all wild sheep consists of hair, not wool, and this indeed is true of some domestic sheep as the fat-rumped short-tailed sheep of Abyssinia and Central Asia. The young lambs of this breed have short curly wool which is the astrachan of commerce. Sheep are geologically recent, their bones and teeth not being found in earlier deposits than the pleiocene or pleistocene. They were, however, among the first of domesticated animals.

3. Sheep of Palestine:

The sheep of Syria and Palestine are characterized by the possession of an enormous fat tail which weighs many pounds and is known in Arabic as ‘alyat, or commonly, liyat. This is the ‘alyah, "fat tail" (the King James Version "rump") (Ex 29:22; Le 3:9; 7:3; 8:25; 9:19), which was burned in sacrifice. This is at the present day esteemed a great delicacy. Sheep are kept in large numbers by the Bedouin, but a large portion of the supply of mutton for the cities is from the sheep of Armenia and Kurdistan, of which great droves are brought down to the coast in easy stages. Among the Moslems every well-to-do family sacrifices a sheep at the feast of al-’adcha’, the 10th day of the month dhu-l-chijjat, 40 days after the end of ramadan, the month of fasting. In

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give to the assembly for offerings a thousand bullocks and seven thousand sheep; and the princes gave to the assembly a thousand bullocks and ten thousand sheep" (2Ch 30:24). In the account of the war of the sons of Reuben and their allies with the Hagrites, we read: "And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men a hundred thousand" (1Ch 5:21). Mesha king of Moab is called a "sheep-master," and we read that "he rendered unto the king of Israel the wool of a hundred thousand lambs, and of a hundred thousand rams" (2Ki 3:4).

5. Figurative:

Christ is represented as the Lamb of God (Isa 53:7; Joh 1:29; Re 5:6). Some of the most beautiful passages in the Bible represent God as a shepherd: "From thence is the shepherd, the stone of Israel" (Ge 49:24); "Yahweh is my shepherd; I shall not want" (Ps 23:1; compare Isa 40:11; Eze 34:12-16). Jesus said "I am the good shepherd; and I know mine own, and mine own know me and I lay down my life for the sheep" (Joh 10:14 f). The people without leaders are likened to sheep without a shepherd (Nu 27:17; 1Ki 22:17; 2Ch 18:16; Eze 34:5). Jesus at the Last Supper applies to Himself the words of Zec 13:7; "I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Mt 26:31; Mr 14:27). The enemies of Yahweh are compared to the fat of the sacrifice that is consumed away in smoke (Ps 37:20). God's people are "the sheep of his pasture" ([Ps 79:13](#); [95:7](#); [100:3](#)). In sinning they become like lost sheep (Isa 53:6; Jer 50:6; Eze 34:6; Lu 15:3). In the mouth of Nathan the poor man's one little ewe lamb is a vivid image of the treasure of which the king David has robbed Uriah the Hittite (2Sa 12:3). In So 6:6, the teeth of the bride are likened to a flock of ewes. It is prophesied that "the wolf shall dwell with the lamb" (Isa 11:6) and that "the wolf and the lamb shall feed together" (Isa 65:25). Jesus says to His disciples, "I send you forth as sheep in the midst of wolves" (Mt 10:16; compare Lu 10:3). In the parable of the Good Shepherd we read: "He that is a hireling, and not a shepherd, whose own the

sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth" (Joh 10:12).

Alfred Ely Day

SHEEP GATE

(sha‘ar ha-tso’-n (Ne 3:1,32; 12:39)): One of the gates of Jerusalem, probably near the northeast corner. See JERUSALEM. For the "sheep gate" of Joh 5:2, see BETHESDA; SHEEP MARKET.

SHEEP MARKET

(Joh 5:2, the Revised Version (British and American) "sheep gate"): The Greek (he probatike) means simply something that pertains to sheep.

See BETHESDA; SHEEP GATE.

SHEEP TENDING

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ten'-ding: The Scriptural allusions to pastoral life and the similes drawn from that life are the most familiar and revered in the Bible. Among the first verses that a child learns is "The Lord is my shepherd, I shall not want" (Ps 23:1 the King James Version, the English Revised Version). What follower of the Master does not love to dwell on the words of the "Good Shepherd" chapter in the Gospel of John (Joh 10)? Jesus must have drawn a sympathetic response when He referred to the relationship of sheep to shepherd, a relationship familiar to all His hearers and doubtless shared by some of them with their flocks. As a rule the modern traveler in the Holy Land meets with disappointment if he comes expecting to see things as they were depicted in the Bible. An exception to this is the pastoral life, which has not changed one whit since Abraham and his descendants fed their flocks on the rich plateaus East of the Jordan or on the mountains of Palestine and Syria. One may count among his most prized experiences the days and nights spent under the spell of Syrian shepherd life.

James A. Patch

SHEEP-MASTER

(noqedh, "herdsman," 2Ki 3:4).

See SHEEP-SHEARING.

SHEEP-SHEARING

shep'-sher-ing: The sheep-shearing is done in the springtime, either by the owners (Ge 31:19; 38:13; De 15:19; 1Sa 25:2,4) or by regular "shearers" (gazaz) (1Sa 25:7,11; Isa 53:7). There were special houses for this work in Old Testament times (2Ki 10:12,14). The shearing was carefully done so as to keep the fleece whole (Jud 6:37). The sheep of a flock are not branded but spotted. Lime or some dyestuff is painted in one or more spots on the wool of the back as a distinguishing mark. In 2Ki 3:4, Mesha, the chief or sheikh of Moab, was a

sheep-master, literally, "a sheep spotter."

James A. Patch

SHEEPCOTE; SHEEPFOLD

shep'-kot, shep'-kot, shep'-fold (gedherah, mikhlah, mishpethayim, naweh; aule): At night the sheep are driven into a sheepfold if they are in a district where there is danger from robbers or wild beasts. These folds are simple walled enclosures (Nu 32:16; Jud 5:16; 2Ch 32:28; Ps 78:70; Ze 2:6; Joh 10:1). On the top of the wall is heaped thorny brushwood as a further safeguard. Sometimes there is a covered hut in the corner for the shepherd. Where there is no danger the sheep huddle together in the open until daylight, while the shepherd watches over them (Ge 31:39; Lu 2:8). In the winter time caves are sought after (1Sa 24:3; Ze 2:6). The antiquity of the use of some of the caves for this purpose is indicated by the thick deposit of potassium nitrate formed from the decomposition of the sheep dung.

James A. Patch

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SHEEPSKIN

shep'-skin.

See BOTTLE; DRESS; RAMS' SKINS, etc.

SHEERAH

she'-e-ra (she'erah; Codex Alexandrinus Saara, Codex Vaticanus omits): A daughter of Ephraim, who, according to the Massoretic Text of 1Ch 7:24 (the King James Version "Sherah"), built the two Beth-horons and Uzen-sheerah. The verse has been suspected because elsewhere in the Old Testament the founders of cities are men. Uzen-sheerah as a place is unidentified; Conder suggests as the site Bet Sira, a village 2 miles Southwest of the Lower Beth-horon (Mem 3 16).

SHEET

shet. See DRESS; compare Ac 10:11, "as it were a great sheet" (othone).

SHEHARIAH

she-ha-ri'-a (sheharyah): A Benjamite (1Ch 8:26).

SHEKEL

shek'-'-l, shek'-el, she'-kel, she'-kul (sheqel): A weight and a coin. The Hebrew shekel was the 50th part of a mina, and as a weight about 224 grains, and as money (silver) was worth about 2 shillings 9d., or 66 cents (in 1915). No gold shekel has been found, and hence, it is inferred that such a coin was not used; but as a certain amount of gold, by weight, it is mentioned in 2Ch 3:9 and is probably intended to be supplied in 2Ki 5:5. The gold shekel was 1/60 of the

heavy Babylonian mina and weighed about 252 grains. In value it was about equal to 2 British pounds and 1 shilling, or about \$10.00 (in 1915). See MONEY; WEIGHTS AND MEASURES. In the Revised Version (British and American) of [Mt 17:27](#) "shekel" replaces "piece of money" of the King James Version, the translation of stater.

See STATER.

H. Porter

SHEKEL OF THE KING'S WEIGHT, ROYAL SHEKEL

(’ebhen ha-melekh, "stone (i.e. weight) of the king"): The shekel by which Absalom’s hair was weighed (2Sa 14:26), probably the light shekel of 130 grains.

See WEIGHTS AND MEASURES.

SHEKEL OF THE SANCTUARY; SACRED SHEKEL

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(sheqel ha-qodhesh (Nu 7\$ passim)): The same as the silver shekel mentioned under SHEKEL (which see), except in Ex 38:24, where it is used in measuring gold. The term is used for offerings made for sacred purposes.

SHEKINAH

she-ki'-na (shekhinah, "that which dwells," from the verb shakhen, or shakhan, "to dwell," "reside"): This word is not found in the Bible, but there are allusions to it in Isa 60:2; Mt 17:5; Lu 2:9; Ro 9:4. It is first found in the Targums.

See GLORY.

SHELAH

she'-la (shelah; Sala):

(1) The youngest son of Judah and the daughter of Shua the Canaanite (Ge 38:5,11,14,26; 46:12; Nu 26:20 (16); 1Ch 2:3; 4:21). He gave his name to the family of the Shelanites (Nu 26:20 (16)). Probably "the Shelanite" should be substituted for "the Shilonite" of Ne 11:5; 1Ch 9:5.

(2) (shelach): The son or (Septuagint) grandson of Arpachshad and father of Eber (Ge 10:24; 11:13 (12), 14,15; 1Ch 1:18,24; Lu 3:35).

(3) Ne 3:15 =" Shiloah" of Isa 8:6.

See SILOAM.

SHELANITES

she'-lan-its, she-la'-nits.

See SHELAH.

SHELEMIAH

shel-e-mi'-a, she-lem'-ya (shelemyah; Codex Vaticanus Selemia, Codex Alexandrinus (Selemias):

(1) One of the sons of Bani who married foreign wives in the time of Ezra (Ezr 10:39), called "Selemias" in 1 Esdras 9:34.

(2) Father of Hananiah who restored part of the wall of Jerusalem (Ne 3:30) (Codex Vaticanus Telemia, ..., Telemias). (3) A priest who was appointed one of the treasurers to distribute the Levitical tithes by Nehemiah (Ne 13:13).

(4) The father of Jehucal (or Jucal) in the reign of Zedekiah (Jer 37:3; 38:1; in the second passage the name is Shelemyahu).

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(5) The father of Irijah, the captain of the ward, who arrested Jeremiah as a deserter to the Chaldeans (Jer 37:13).

(6) 1Ch 26:14.

See MESHELEMIAH.

(7) Another of the sons of Bani who married foreign wives in the time of Ezra (Ezr 10:41). It is of interest to note that the order of names in this passage—Sharai, Azarel, and Shelemiah—is almost identical with the names in Jer 36:26, namely, Seraiah, Azriel, Shelemiah.

(8) Ancestor of Jehudi (Jer 36:14).

(9) Septuagint omits.) Son of Abdeel, one of the men sent by Jehoiakim to seize Baruch and Jeremiah after Baruch had read the "roll" in the king's presence (Jer 36:26).

Horace J. Wolf

SHELEPH

she'-lef (shaleph, in pause; Septuagint Saleph): Son of Joktan (Ge 10:26; 1Ch 1:20). Sheleph is the name of a Yemenite tribe or district, named on Sabeian inscriptions and also by Arabian geographers, located in Southern Arabia.

SHELESH

she'-lesh (shelesh; Codex Vaticanus Seme; Codex Alexandrinus Selles, Lucian, Selem): An Asherite, son of Helem (1Ch 7:35).

SHELOMI

she-lo'-mi, shel'-o-mi (shelomi): An Asherite (Nu 34:27).

SHELOMITH

she-lo'-mith, shel'-o-mith (shelomith; in Ezr 8:10, shelomith):

(1) The mother of the man who was stoned for blasphemy (Le 24:11) (BAF, Salomeith, Lucian, Salmith).

(2) Daughter of Zerubbabel (1Ch 3:19) (Codex Vaticanus Salomethei; Codex Alexandrinus Salomethi, Lucian, Salomith).

(3) One of the "sons of Izhar" (1Ch 23:18) (Codex Vaticanus Salomoth; Codex Alexandrinus Saloumoth, Lucian, Salomith), called "Shelomoth" in 24:22.

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(4) The name of a family whose representatives returned with Ezra (Ezr 8:10) (Codex Vaticanus Saleimouth; Lucian, Salimoth). The Massoretic Text here should read, "and the sons of Bani; Shelomith, son of Josiphiah"; and in 1 Esdras 8:36, "of the sons of Bani, Salimoth, son of Josaphias."

Horace J. Wolf

SHELOMOTH

she-lo'-moth, shel'-o-moth, -moth (shelomoth):

(1) An Izharite (1Ch 24:22, Codex Vaticanus and Codex Alexandrinus Salomoth; Lucian, Salomith = "Shelomith" of 1Ch 23:18).

(2) A Levite descended from Eliezer ben Moses (1Ch 26:25, Qere shelomith; 1Ch 26:28).

(3) A Gershonite (1Ch 23:9, Qere Shelomith; Codex Vaticanus Alotheim, Codex Alexandrinus Salomeith).

SHELUMIEL

she-lu'-mi-el (shelumi'el; both the punctuation and interpretation are in doubt. Massoretic Text punctuates the first element as a passive participle; the use of the participle in compounds is common in Assyrian but rare in Heb (compare Gray, HPN,

200). The meaning of the present form, if it be correct, is "at peace with God" (Hommel, Ancient Hebrew Tradition, 200, "my friend is God"). Septuagint reads Salamiel: Prince of the tribe of Simeon (Nu 1:6; 2:12; 7:36,41; 10:19). The genealogy of Judith (8:1) is carried back to this Shelumiel or Shelamiel, called there "Salamiel."

SHEM

shem (shem; Sem):

1. Position in Noah's Family: His Name:

The eldest son of Noah, from whom the Jews, as well as the Semitic ("Shemitic") nations in general have descended. When giving the names of Noah's three sons, Shem is always mentioned first (Ge 9:18; 10:1, etc.); and though "the elder" in "Shem the brother of Japheth the elder" (Ge 10:21 margin) is explained as referring to Shem, this is not the rendering of Onkelos. His five sons peopled the greater part of West Asia's finest tracts, from Elam on the East to the Mediterranean on the West. Though generally regarded as meaning "dusky" (compare the Assy-Babylonian samu—also Ham—possibly =" black," Japheth, "fair"), it is considered possible that Shem may be the usual Hebrew word for "name" (shem), given him because he was the firstborn—a parallel to the Assy-Babylonian usage, in which "son," "name" (sumu) are synonyms (W. A. Inscriptions, V, plural 23, 11,29-32abc).

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2. History, and the Nations Descended from Him:

Shem, who is called "the father of all the children of Eber," was born when Noah had attained the age of 500 years (Ge 5:32). Though married at the time of the Flood, Shem was then childless. Aided by Japheth, he covered the nakedness of their father, which Ham, the youngest brother, had revealed to them; but unlike the last, Shem and Japheth, in their filial piety, approached their father walking backward, in order not to look upon him. Two years after the Flood, Shem being then 100 years old, his son Arpachshad was born (Ge 11:10), and was followed by further sons and daughters during the remaining 500 years which preceded Shem's death. Noah's prophetic blessing, on awakening from his wine, may be regarded as having been fulfilled in his descendants, who occupied Syria (Aramaic), Palestine (Canaan), Chaldea (Arpachshad), Assyria (Asshur), part of Persia (Elam), and Arabia (Joktan). In the first three of these, as well as in Elam, Canaanites had settled (if not in the other districts mentioned), but Shemites ruled, at some time or other, over the Canaanites, and Canaan thus became "his servant" (Ge 9:25,26). The tablets found in Cappadocia seem to show that Shemites (Assyrians) had settled in that district also, but this was apparently an unimportant colony. Though designated sons of Shem, some of his descendants (e.g. the Elamites) did not speak a Semitic language, while other nationalities, not his descendants (e.g. the Canaanites), did.

See HAM; JAPHETH; TABLE OF NATIONS.

T. G. Pinches

SHEMA (1)

she'-ma (shema'; Samaa): A city of Judah in the Negeb (Jos 15:26). If, as some think, identical with SHEBA (which see) of Jos 19:2, then the latter must have been inserted here from Jos 15:26. It is noticeable that the root letters (sh-m-') were those from which Simeon is derived. Shema is probably identical with

Jeshua (Ne 11:26). The place was clearly far South, and it may be Kh. Sa‘wah, a ruin upon a prominent hilltop between Kh. ‘Attir and Khirbet el-Milch. There is a wall around the ruins, of large blocks of conglomerate flint (PEF, III, 409, Sh XXV).

E. W. G. Masterman

SHEMA (2)

(shema‘):

(1) A Reubenite (1Ch 5:8, Codex Vaticanus and Codex Alexandrinus Sama, Lucian, Semeei).

See SHIMEI.

(2) One of the heads of "fathers' houses" in Aijalon, who put to flight the inhabitants of Gath (1Ch 8:13, Codex Vaticanus and Codex Alexandrinus Sama, Lucian, Samoa); in 1Ch 8:21 he is called "Shimei." The statement is very obscure and the whole incident is probably due to some marginal note.

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(3) One of those who stood at Ezra's right during the reading of the Law (Ne 8:4, Samaias). He is called "Sammus" in 1 Esdras 9:43.

Horace J. Wolf

SHEMAAH

she-ma'-a, shem'-a-a (ha-shema'-ah; Codex Vaticanus Ama, Codex Alexandrinus Samaa, Lucian, Asma): A Benjamite, who was the father, according to the Massoretic Text, of Ahiezer and Joash; but according to the Septuagint huios =(ben) instead of (bene) of Joash alone (1Ch 12:3). The original text may have read ben yeho-shama' (compare hoshama', of 1Ch 3:18); then a dittography of the following (h) caused the error (Curtis, ICC).

SHEMAIAH

she-ma'-ya, she-mi'-a (shema'yah (in 2Ch 11:2; 17:8; 31:15; 35:9; Jer 26:20; 29:24; 36:12, shema'yahu), "Jahveh hears"): The name is most frequently borne by priests, Levites and prophets.

(1) Codex Vaticanus Sammaias; Codex Alexandrinus Samaias (2Ch 12:5,7). A prophet who, together with Ahijah, protested against Rehoboam's contemplated war against the ten revolted tribes (1Ki 12:22-24 = 2Ch 11:2-4). He declared that the rebellion had divine sanction. The second Greek account knows nothing of Ahijah in this connection and introduces Shemaiah at the gathering at Shechem where both Jeroboam and Rehoboam were present; it narrates that on this occasion Shemaiah (not Ahijah) rent his garment and gave ten parts to Jeroboam to signify the ten tribes over which he was to become king. (This version, however, is not taken very seriously, because of its numerous inconsistencies.) Shemaiah also prophesied at the invasion of Judah by Shishak (2Ch 12:5-7). His message was to the effect that as the princes of Israel had humbled themselves, God's wrath against their idolatrous practices would not be poured out upon

Jerusalem by the hand of Shishak (2Ch 13:7). He is mentioned as the author of a history of Rehoboam (2Ch 12:15).

(2) Son of Shecaniah (1Ch 3:22, Samaia), a descendant of Zerubbabel. This is also the name of one of the men who helped to repair the wall (Ne 3:29, Semeia (...)(compare Curtis, ICC, in 1Ch 3:17-24)).

(3) A Simeonite (1Ch 4:37, Codex Vaticanus Sumeon; Codex Alexandrinus Samaias), identical, perhaps, with the Shimei of 1Ch 4:26,27.

(4) A Reubenite (1Ch 5:4, Codex Vaticanus Semei; Codex Alexandrinus Semein), called Shema in 1Ch 5:8.

(5) A Merarite Levite (1Ch 9:14; Ne 11:15, Samaia), one of those who dwelt in Jerusalem.

(6) A Levite of the family of Jeduthun, father of Obadiah or Abda (1Ch 9:16, Sameia, Codex Alexandrinus Samias, called "Shammua" in Ne 11:17).

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(22) Father of the prophet Urijah (Jer 26:20, Codex Vaticanus and Codex Alexandrinus Samaias; Codex Sinaiticus Maseas).

(23) A false prophet who was upbraided by Jeremiah (29:24-32) for attempting to hinder his work. He is styled "the Nehelamite" and was among those carried into captivity with Jehoiachin. In opposition to Jeremiah, he predicted a speedy ending to the captivity. Jeremiah foretold the complete destruction of Shemaiah's family.

(24) Father of Delaiah, who was a prince in the reign of Zedekiah (Jer 36:12).

(25) "The great," kinsman of Tobias (Tobit 5:13).

Horace J. Wolf

SHEMARIAH

shem-a-ri'-a, she-mar'-ya (shemaryah and shemaryahu, "whom Jahveh guards"):

(1) A Benjamite warrior who joined David at Ziklag (1Ch 12:5, Codex Vaticanus Sammaraia; Codex Sinaiticus and Codex Alexandrinus Samaria; Lucian, Samarias).

(2) A son of Rehoboam (2Ch 11:19).

(3) One of the sons of Harim who had married foreign wives (Ezr 10:32, Codex Vaticanus Samareia, Lucian, Samarias; Codex Sinaiticus and Codex Alexandrinus Semaria).

(4) One of the sons of Bani who had married foreign wives (Ezr 10:41, Codex Alexandrinus Samareias; Codex Vaticanus Samareia; Lucian, Samarias).

Horace J. Wolf

SHEMEBER

shem-e'-ber, shem'-e-ber (shem'-ebher): The king of Zeboiim (Ge 14:2).

See SHINAB.

SHEMED

she'-med.

See SHEMER, (4).

SHEMER

she'-mer (shemer; Semer, Lucian, Semmer):

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(1) The owner of the hill which Omri bought and which became the site of Samaria (1Ki 16:24, shomeron). Shemer may be an ancient clan name. The fact, however, that the mountain was called Shomeron when Omri bought it makes one doubt that the city of Samaria was named after Shemer; the passage is questionable. The real etymology of Samaria roots it in "watch mountain" (see Stade, Zeitschrift, 165 f).

(2) A Merarite (1Ch 6:46 (31), Semmer).

(3) An Asherite (1Ch 7:34, A and Lucian, Somer), called "Shomer" in 1Ch 7:32.

(4) A Benjamite (1Ch 8:12, Codex Vaticanus Semer; Codex Alexandrinus Semmer; Lucian, Samaiel); the Revised Version (British and American) "Shemed," the King James Version "Shamed."

The Hebrew manuscripts differ; some read "Shemer," others "Shemedh."

Horace J. Wolf

SHEMIDA; SHEMIDAH; SHEMIDAITES

she-mi'-da, she-mi'-da-its (shemidha): A Gileadite clan belonging to Manasseh (Nu 26:32; Jos 17:2, Codex Vaticanus Sumareim; Codex Alexandrinus Semirae; Lucian, Samidae; 1Ch 7:19, the King James Version "Shemidah," after whom the Shemidaites (Nu 26:32) were called).

SHEMINITH

shem'-i-nith.

See MUSIC; PSALMS.

SHEMIRAMOTH

she-mir'-a-moth, she-mi'-ra-moth, shem-i-ra'-moth (shemiramoth; in 2Ch 17:8, Kethibh shemiramoth; Semeiramoth): The name of a Levitical family. In 1Ch 15:18,20; 16:5 Shemiramoth is listed among the names of David's choirs; in 2Ch 17:8 the same name is given among the Levites delegated by Jehoshaphat to teach the Law in the cities of Judah. According to Schrader (KAT (2), 366) the name is to be identified with the Assyrian Sammuramat; the latter occurs as a woman's name on the monuments, more especially on the statues of Nebo from Nimrod. Another suggestion is that Shemiramoth was originally a place-name meaning "image of Shemiram" (= name of Ram or "the Exalted One").

Horace J. Wolf

SHEMITES

shem'-its.

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See SEMITES.

SHEMUEL

she-mu'-el, shem'-u-el (shemu'el, "name of God" (?)(1Ch 6:33 (18)); the Revised Version (British and American) Samuel, the prophet (see SAMUEL); compare Gray, HPN, 200, note 3):

(1) The Simeonite appointed to assist in the division of the land (Nu 34:20). The Massoretic Text should be emended to shelumi'el, to correspond with the form found in Nu 1:6; 2:12; 7:36,41; 10:19. Septuagint has uniformly Salamiel.

(2) Grandson of Issachar (1Ch 7:2) (Codex Vaticanus Isamouel; Codex Alexandrinus and Lucian, Samouel).

SHEN

shen (ha-shen, "the tooth" or "peak"; tes palaiias): A place named only in 1Sa 7:12 to indicate the position of the stone set up by Samuel in connection with the victory over the Philistines, "between Mizpah and Shen." The Septuagint evidently reads yashan, "old." Probably we should here read yeshanah, as in 2Ch 13:19 (OHL, under the word). Then it may be represented by 'Ain Sinia, to the North of Beitin.

SHENAZAR

she-na'-zar: the King James Version = the Revised Version (British and American) SHENAZZAR (which see).

SHENAZZAR

she-naz'-ar (shen'atstsar): A son of Jeconiah (Jehoiachin) and uncle of

Zerubbabel (1Ch 3:18, Codex Vaticanus and Codex Alexandrinus Sanesar; Lucian, Sanasar; Vulgate (Jerome's Latin Bible, 390-405 A.D.) Sennaser, Senneser). It is highly probable that Sheshbazzar (Ezr 1:8,11), "the prince of Judah," and Shenazzar are identical (so Meyer, Rothstein, etc.). The name is difficult; some suggest a corruption of shushbalatstsar, and as equivalent to Sin-usur, "Sin (the moon-god) protect."

SHENIR

she'-ner (senir, shenir): Only found in So 4:8 (Massoretic Text).

See SENIR.

SHEOL

she'-ol (she'ol):

1. The Name

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communication between the world above and the world below (De 18:11); a Samuel could be summoned from the dead (1Sa 28:11-15); Sheol from beneath was stirred at the descent of the king of Babylon (Isa 14:9). The state is rather that of slumbrous semi-consciousness and enfeebled existence from which in a partial way the spirit might temporarily be aroused. Such conceptions, it need hardly be said, did not rest on revelation, but were rather the natural ideas formed of the future state, in contrast with life in the body, in the absence of revelation.

(2) Not Removed from God's Jurisdiction.

It would be yet more erroneous to speak with Dr. Charles (Eschatology, 35 ff) of Sheol as a region "quite independent of Yahwe, and outside the sphere of His rule." "Sheol is naked before God," says Job, "and Abaddon hath no covering" (Job 26:6). "If I make my bed in Sheol," says the Psalmist, "behold thou art there" (Ps 139:8). The wrath of Yahweh burns unto the lowest Sheol (De 32:22). As a rule there is little sense of moral distinctions in the Old Testament representations of Sheol, yet possibly these are not altogether wanting (on the above and others points in theology of Sheol).

See ESCHATOLOGY OF THE OLD TESTAMENT.

(3) Relation to Immortality.

To apprehend fully the Old Testament conception of Sheol one must view it in its relation to the idea of death as something unnatural and abnormal for man; a result of sin. The believer's hope for the future, so far as this had place, was not prolonged existence in Sheol, but deliverance from it and restoration to new life in God's presence (Job 14:13-15; 19:25-27; Ps 16:10,11; 17:15; 49:15; 73:24-26; see IMMORTALITY; ESCHATOLOGY OF THE OLD TESTAMENT; RESURRECTION). Dr. Charles probably goes too far in thinking of Sheol in Psalms 49 and 73 as "the future abode of the wicked only; heaven as that of the righteous" (op. cit., 74); but different destinies are clearly indicated.

3. Post-canonical Period:

There is no doubt, at all events, that in the postcanonical Jewish literature (the Apocrypha and apocalyptic writings) a very considerable development is manifest in the idea of Sheol. Distinction between good and bad in Israel is emphasized; Sheol becomes for certain classes an intermediate state between death and resurrection; for the wicked and for Gentiles it is nearly a synonym for Gehenna (hell). For the various views, with relevant literature on the whole subject, see **ESCHATOLOGY OF THE NEW TESTAMENT**; also **DEATH**; **HADES**; **HELL**, etc.

James Orr

SHEPHAM

she'-fam (shepham; Sepphamar): A place, probably a hill town, on the ideal eastern boundary of Israel, named in Nu 34:10, but omitted in Eze 47:15-18. It lay between Hazar-enan and Harbel (Massoretic Text: "Hariblah"), which must have been in the neighborhood of Hermon. The word means a "naked" place, and doubtless indicates

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one of the barer midway ridges of Anti-Lebanon. It was probably the native place of Zabdi the Shiphmite, who was David's chief vine-gardener (1Ch 27:27).

SHEPHATIAH

shef-a-ti'-a, she-fat'-ya (shephaTyah, "Yah has judged"):

- (1) A son of David, by Abital (2Sa 3:4; 1Ch 3:3).
- (2) A Benjamite, father of Meshullam, of Jerusalem (1Ch 9:8).
- (3) A Benjamite, who joined David at Ziklag (1Ch 12:5).
- (4) A prince of the Simeonites in the time of David (1Ch 27:16).
- (5) A son of King Jehoshaphat (2Ch 21:2).
- (6) A family, 372 of whom returned with Zerubbabel (Ezr 2:4; Ne 7:9); 80 more males of this family, with their head, returned with Ezra (Ezr 8:8).
- (7) A servant of Solomon, 392 of whose descendants returned with Zerubbabel (Ezr 2:57 f; Ne 7:59 f); "Saphat" in 1 Esdras 5:9 and "Saphatias" in 1 Esdras 8:34.
- (8) A Perezite (Judahite), some of whose descendants dwelt at Jerusalem in the time of Nehemiah (Ne 11:4).
- (9) A son of Mattan, a contemporary of Jeremiah (Jer 38:1).

James Orr

SHEPHELAH

shef-e'-la (ha-shephelah; sephela, saphela):

1. Name and References:

The word denotes "lowland," and is variously rendered in the King James Version. It is "vale" in De 1:7; Jos 10:40; 1Ki 10:27; 2Ch 1:15; Jer 33:13; "valley" in Jos 9:1; 11:2,16; 12:8; 15:33; Jud 1:9; Jer 32:44; "low plain" in 1Ch 27:28; 2Ch 9:27; "plain" in Jer 17:26; Ob 1:19; Zec 7:7; and "low country" in 2Ch 28:18. the Revised Version (British and American) renders uniformly "lowland." As the word always occurs with the definite article, indicating a distinct district, it might have been well to retain it without translation. The boundaries of the district are clearly marked and include much broken country; the hills being low compared with the mountains to the East, but much higher than the plain that runs to the shore. If a translation was to be made, perhaps "lowlands" would have been the best, as applied to the "Lowlands" of Scotland, "which likewise are not entirely plain, but have their groups and ranges of hills" (HGHL, 203). In the wide sense the Shephelah included the territory originally given to the tribe of Dan, and also a considerable part of Western and Southwestern Judea. At an early day the tribes of Dan and Simeon were practically absorbed by

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SHEPHER

she'-fer (shepher, "beauty"): A mount near which the Israelites encamped (Nu 33:23 f).

See WANDERINGS OF ISRAEL.

SHEPHERD

shep'-erd (ro'eh, ro'i; poimen, "a feeder"): The sheep owner frequently tends the flocks himself (Ge 4:4; 30:40; compare Eze 34:12), but more often he delegates the work to his children (Ge 29:9; 1Sa 16:19; 17:15) or relatives (Ge 31:6). In such cases the sheep have good care because the keepers have a personal interest in the well-being of the animals, but when they are attended by a hireling (1Sa 17:20) the flocks may be neglected or abused (Isa 56:10,11; Eze 34:8,10; Zec 11:15,17; Joh 10:12). The chief care of the shepherd is to see that the sheep find plenty to eat and drink. The flocks are not fed in pens or folds, but, summer and winter, must depend upon foraging for their sustenance (Ps 23:2). In the winter of 1910-11 an unprecedented storm ravaged Northern Syria. It was accompanied by a snowfall of more than 3 ft., which covered the ground for weeks. During that time, hundreds of thousands of sheep and goats perished, not so much from the cold as from the fact that they could get no food. Goats hunt out the best feeding-grounds, but sheep are more helpless and have to be led to their food (compare Nu 27:16,17); nor do they possess the instinct of many other animals for finding their way home (compare Eze 34:6-8). Flocks should be watered at least once a day. Where there are springs or streams this is an easy matter. Frequently the nearest water is hours away. One needs to travel in the dry places in Syria or Palestine, and then enter the watered valleys like those in Edom where the flocks are constantly being led for water, to appreciate the Psalmist's words, "He leadeth me beside still waters." Sometimes water can be obtained by digging shallow wells (Ge 26:18-22,25,32). The shepherd frequently carries with

him a pail from which the sheep can drink when the water is not accessible to them. On the mountain tops the melting snows supply the needed water. In other districts it is drawn from deep wells (Ge 29:2; Joh 4:6). The usual time for watering is at noon, at which time the flocks are led to the watering-places (Ge 29:2,3). After drinking, the animals lie down or huddle together in the shade of a rock while the shepherd sleeps. At the first sound of his call, which is usually a peculiar guttural sound, hard to imitate, the flock follow off to new feeding-grounds. Even should two shepherds call their flocks at the same time and the sheep be intermingled, they never mistake their own master's voice (Joh 10:3-5).

The shepherd's equipment is a simple one. His chief garment is a cloak woven from wool or made from sheepskins. This is sleeveless, and so made that it hangs like a cloak on his shoulders. When he sleeps he curls up under it, head and all. During the summer a lighter, short-sleeved 'aba or coat is worn. He carries a staff or club (see STAFF), and a characteristic attitude is to make a rest for his arms by placing his staff on his shoulders against the back of his neck. When an especially productive spot is found, the shepherd may pass the time, while the animals are grazing, by playing on his pipe (Jud 5:16). He sometimes carries a sling (qela') of goat's hair (1Sa 17:40). His chief belongings are kept in a skin pouch or bag (keli) (1Sa 17:40). This bag is usually a whole tawed skin turned wrong side out, with the legs tied up and the neck

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forming the opening. He is usually aided in the keeping and the defending of the sheep by a dog (Job 30:1). In Syria the Kurdish dogs make the best protectors of the sheep, as, unlike the cowardly city dogs, they are fearless and will drive away the wild beasts. The shepherd is often called upon to aid the dogs in defending the sheep (Ge 31:39; 1Sa 17:34,35; Isa 31:4; Jer 5:6; Am 3:12).

Figurative:

The frequent use of the word "shepherd" to indicate a spiritual overseer is familiar to Bible readers (Ps 23:1; 80:1; Ec 12:11; Isa 40:4; 63:14; Jer 31:10; Eze 34:23; 37:24; Joh 21:15-17; Eph 4:11; 1Pe 5:1-4). We still use the term "pastor," literally, "a shepherd." Leaders in temporal affairs were also called shepherds (Ge 47:17 margin; Isa 44:28; 63:11). "Sheep without a shepherd" typified individuals or nations who had forgotten Yahweh (Nu 27:17; 1Ki 22:17; 2Ch 18:16; Eze 34:5,8; Zec 10:2; Mt 9:36; Mr 6:34).

Jesus is spoken of as the good shepherd (Joh 10:14); chief shepherd (1Pe 5:4); great shepherd (Heb 13:20); the one shepherd (Joh 10:16). "He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young" (Isa 40:11) is a picture drawn from pastoral life of Yahweh's care over His children. A strong sympathy for helpless animals, though sometimes misdirected, is a marked characteristic of the people of Bible lands. The birth of offspring in a flock often occurs far off on the mountain side. The shepherd solicitously guards the mother during her helpless moments and picks up the lamb and carries it to the fold. For the few days, until it is able to walk, he may carry it in his arms or in the loose folds of his coat above his girdle.

See also SHEEP.

James A. Patch

SHEPHI, SHEPHO

she'-fi, she'-fo (shephi; Codex Vaticanus Sob, Codex Alexandrinus Sophar; Lucian, Sapphei (1Ch 1:40); or Shepho, shepho; Codex Alexandrinus Soph; Lucian, Sophan (Ge 36:23)): A Horite chief.

SHEPHUPHAM, SHEPHUPHAN

she-fu'-fam or she-fu'-fan (shephupham; Codex Vaticanus and Codex Alexandrinus Sophan; Lucian, Sophan (Nu 26:39 (43))); or Shephuphan, shephuphan; Codex Vaticanus Sopharphak, Codex Alexandrinus Sophan, Lucian, Seppham (1Ch 8:5), "a kind of serpent," Gray, HPN, 95): Eponym of a Benjamite family. The name occurs in Ge 46:21 as "Muppim" and in 1Ch 7:12,15; 26:16 as "Shuppim." It is almost impossible to arrive at the original form; the gentilic "Shuphamites" appears in Nu 26:39 (43).

SHERAH

she'-ra.

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See SHEERAH.

SHERD

shurd.

See POTSHERD.

SHEREBIAH

sher-e-bi'-a, she-reb'-ya (sherebhyah, "God has sent burning heat"(?); the form is doubtful): A post-exilic priest and family. Sherebiah, who joined Ezra at the river Ahava (Ezr 8:18; the Septuagint omits), and had charge, along with eleven others, of the silver and gold and vessels for the Temple (Ezr 8:24, Codex Vaticanus and Codex Alexandrinus Saraia, Lucian, Sarabias). He aided in the exposition of the Law (Ne 8:7), was among those who made public confession (Ne 9:4) and sealed the covenant (Ne 10:12 (13)). His name also appears in Ne 12:8,24. In every passage listed above except 10:12 (13), Codex Vaticanus and Codex Alexandrinus read Sarabia, Lucian, Sarabias. In 1 Esdras 8:47 the name appears as "Asebebia," the Revised Version (British and American) "Asebebias"; in 1 Esdras 8:54, "Esebrias," the Revised Version (British and American) "Eserebias," and 1 Esdras 9:48, "Sarabias." Many of the companion-names on the lists are plainly ethnic (Cheyne).

Horace J. Wolf

SHERESH

she'-resh, sharesh; Codex Vaticanus Souros; Codex Alexandrinus Soros, Lucian, Phares, Phoros): A Machirite name in a genealogy of Manasseh (1Ch 7:16).

SHEREZER

she-re'-zer (Zec 7:2 the King James Version).

See SHAREZER.

SHERGHAT, ASSHUR, ASSUR

shur'-gat, sher'-gat: The name of the first capital city of Assyria is known by the Arabs as Qala' at Sherghat, or the Fortress of Sherghat. Its ancient name was Asshur or Assur (Ge 10:11 margin). From it was derived the name of the country, Assyria, and of the people, Assyrians. The date of the founding of the city is not known. Apparently about 2000 BC a colony of Babylonians migrated northward along the Tigris River and settled upon the right shore about halfway between the Upper and Lower Zab, or halfway between the modern cities of Mosul and Bagdad. Assur, the local deity of the place, became the national god of Assyria. It is uncertain whether the deity gave the name to the city, or the city to the deity, but probably an early shrine of Assur stood there, and the people, building their city about it, became known as the Assyrians. At first the city was a Bah dependency, governed by priests from

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Near the southern end of the city a most remarkable discovery was made. About a hundred monoliths, from 4 to 8 ft. high, were found still standing erect. On the side of each one, near the top, was an inscription of several lines, dedicating the stone to some individual who had been of great service to the state. They were not tombstones; apparently they had been erected during the lifetime of the people whom they honored. Of the greatest interest was one which bore the name of Sannuramat or Semiramis, the once supposed mythical queen of Nineveh. Its translation reads: "The column of Sa-am-mu-ra-mat, the palace wife of Samsi-Adad, king of the world, king of Assyria, the mother of Adad-Nirari, king of the world, king of Assyria, the of Shalmaneser, king of the four regions." The inscription not only makes Semiramis a historical character, but places her among the foremost rulers of Assyria.

The tombs of the kings and nobles were found deep in the ruins in the very center of the city. They were rectangular structures of cut stone, covered above with a rounded arch of burned bricks. In some cases the massive stone doors still turned in their sockets. The roofs of many of them had fallen in; others, which were intact, were filled with dust. From the tombs a vast amount of silver, gold and copper jewelry and stone beads and ornaments were recovered.

One of the chief temples of the city stood at short distance without the eastern wall. Nothing but its foundations remain. However, the temple was surrounded by a park, traces of which still exist. The soil of the surrounding plain is a hard clay, incapable of supporting vegetable life. Into the clay large holes, several feet in diameter, were dug and filled with loam. Long lines of the holes may still be traced, each marking the spot where a tree, probably the date palm, stood in the temple park.

A modern cemetery on the summit of the main mound is still used by the neighboring Arabs, and therefore it will likely prevent the complete excavation of this oldest of the capital cities of Assyria.

See further ASSYRIA.

E. J. Banks

SHERIFF

sher'-if (Aramaic tiptaye' "judicial," "a lawyer," "a sheriff" (Da 3:2 f]): Probably a "lawyer" or "jurist" whose business it was to decide points of law. At best, however, the translation "sheriff" is but a conjecture.

SHESHACH

she'-shak (sheshakh, as if "humiliation"; compare shakhakh, "to crouch"): The general explanation is that this is "a cypherform of 'Babel' (Babylon)" which is the word given as equivalent to "Sheshach" by the Targum (Jer 25:26; 51:41; the Septuagint omits in both passages). By the device known as Atbas 'atbas, i.e. disguising a name by substituting the last letter of the alphabet for the first, the letter next to the last for the second, etc., sh-sh-k is substituted for babhel. This theory has not failed of opposition. Delitzsch holds that "Sheshach" represents Sis-ku-KI of an old Babylonian regal register, which may have stood for a part of the city of Babylon.

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(For a refutation of this interpretation see Schrader, KAT2, 415; COT, II, 108 f.) Lauth, too, takes "Sheshach" to be a Hebraization of Siska, a Babylonian district. Winckler and Sayce read Uru-azagga. Finally, Cheyne and a number of critics hold that the word has crept into the text, being "a conceit of later editors."

See further JEREMIAH, 6.

Horace J. Wolf

SHESHAI

she'-shi (sheshay): One of the sons of Anak, perhaps an old Hebronite clan name. (Sayce combines the name with Sasu, the root sh-c-h, the Egyptian name for the Syrian Bedouins.) The clan lived in Hebron at the time of the conquest and was expelled by Caleb (Nu 13:22, Codex Vaticanus Sessei; Codex Alexandrinus Semei; Jos 15:14, Codex Vaticanus Sousei; Codex Alexandrinus Sousai; Jud 1:10, Codex Vaticanus Sessei; Codex Alexandrinus Geththi).

SHESHAN

she'-shan (sheshan; Sosan): A Jerahmeelite whose daughter married his servant Jarha (1Ch 2:31,34,35). The genealogical list which follows embraces some very early names (compare Curtis, ICC, at the place).

SHESHBAZZAR

shesh-baz'-ar (shesh-batstsar or sheshbatstsar): Sheshbazzar is the Hebrew or Aramaic form of the Babylonian Shamash-aba-ucur, or Shamash-bana-ucur: "Oh Shamash, protect the father." It is possible that the full name was Shamash-ban-zeri- Babili-ucur, "Oh Shamash, protect the father (builder) of the seed of Babylon." (See Zerubbabel, and Compare the Babylonian names Ashur-banaucur, Ban-ziri, Nabu- ban-ziri, Shamash-ban-apli, Shamash-apil-ucur,

Shamash-ban-achi, and others in Tallquist's Neubabylonisches Namenbuch, and the Aramaic names on numbers 35, 44, 36, and 45 of Clay's Aramaic Dockets.) If this latter was the full name, there would be little doubt that Sheshbazzar may have been the same person as Zerubbabel, since the former is called in Ezr 5:14 the governor of Judah, and the latter is called by the same title in Hag 1:1,14; 2:2,21. It is more probable, however, that Sheshbazzar and Zerubbabel were different persons, and that Sheshbazzar was governor of Judah in the time of Cyrus and Zerubbabel in that of Darius. It is possible that Sheshbazzar came to Jerusalem in the time of Cyrus and laid the foundations, and that Zerubbabel came later in the time of Darius Hystaspis and completed the building of the temple (compare Ezr 2:68; 4:2; Hag 1:14).

According to Ezr 1:8 Sheshbazzar was the prince (Hannasi) of Judah into whose hands Cyrus put the vessels of the house of the Lord which Nebuchadnezzar had brought forth out of Jerusalem and had put in the house of his gods. It is further said in 1:11 that Sheshbazzar brought these vessels with them of the captivity which he brought up from Babylon to Jerusalem. In Ezr 5:14 f it is said that these vessels had been delivered by Cyrus unto one whose name was Sheshbazzar, whom he had made

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governor (pechah), and that Sheshbazzar came and laid the foundations of the house of God which was in Jerusalem.

See SANABASSAR.

R. Dick Wilson

SHETH

See SETH.

SHETHAR

she'-thar (~shethar]; Codex Vaticanus and Lucian, Sarsathaios; Codex Alexandrinus Sarestheos): One of the "seven princes" at the court of Ahasuerus (Es 1:14); these princes "sat first in the kingdom" and had the right of entrance to the king's presence at any time, except when he was in the company of one of his wives. (According to Marquart, Fund., 69, Shethar comes from sh-r-sh-th-y with which the Persian siyatis, "joy," is to be compared.) The word has never really been satisfactorily explained; it is presumably Persian.

SHETHAR-BOZENAI, SHETHAR-BOZNAI

she'-thar-boz'-e-ni, she'-thar-boz'-ni, -boz'-na-i, (shethar boznay, meaning uncertain): The name of a Persian (?) official mentioned with Tattenai in connection with the correspondence with Darius relative to the rebuilding of the Temple (Ezr 5:3,6; 6:6,12; Codex Vaticanus Satharbouzan; Codex Alexandrinus Satharbouzanai, in Ezr 5:3; 6:13; Satharbouzanes, in Ezr 5:6; Satharbouzane, in Ezr 6:6; Lucian, throughout, Tharbouzanaios), called in 1 Esdras 6:3,7,27; 7:1 "Shathrabuzanes."

Among the conjectures as to the meaning and derivation of the name, the

following may be mentioned:

(1) Shethar-boznai may be a corruption of metharboznay = Mithrobouzanes, Old Persian Mithrobauzana—i.e. "Mithra is deliverer."

(2) shathar is identical with the Old Persian Tsithra ("seed," "brilliance"); names have been found that are confounded with this word.

(3) shethar bowzenay may be a title, but sethar, must then be read for shethar.

(4) shethar boznay is equivalent to the Old Persian Sethrabuzana, "empire-delivering"; compare Encyclopedia Biblica, article "Shethar-boznai," and Brown, Driver, and Briggs, Hebrew and English Lexicon of the Old Testament.

Horace J. Wolf

SHEVA

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she'-va (shewa'; Codex Vaticanus Saou; Codex Alexandrinus Saoul, Lucian, Soue):

(1) A son of Caleb by his concubine Maacah (1Ch 2:49).

(2) See SHAVSHA.

SHEW, SHOW

sho: "Show" (so always the American Standard Revised Version) is simply a modernized spelling of "shew" (so always in the King James Version and generally in the English Revised Version), and it should be carefully noted that "shew" is never pronounced "shoo," not even in the combination "shewbread"; Compare "sew."

In the King James Version "shew" as a verb is the translation of a very large number of terms in the original. This number is reduced considerably by the Revised Version (British and American) (especially in the New Testament), but most of these changes are to secure uniformity of rendition, rather than to correct obscurities. The proper sense of the verb, of course, is "to cause a person to see" (Ge 12:1, etc.) or "to cause a thing (or "person") to be seen" ([De 4:35](#); [Jud 4:22](#) , etc.). "Seeing," naturally, can be taken as intellectual or moral (Jer 38:21; Ps 16:11, etc.), and can even be used for "hearing" (Isa 43:9, etc.; contrast the Revised Version (British and American) 1Sa 9:27). Hence, "shew" can be used as a general translation for the most various phrases, as "be shewed" for ginomai, "come to pass" (Ac 4:22, the Revised Version (British and American) "be wrought"); "shew forth themselves" for energeo, "be active" (Mt 14:2, the Revised Version (British and American) "work"); "shew" for poieo "do" (Ac 7:36, the Revised Version (British and American) "having wrought"); for diegeomai, "relate" (Lu 8:39 the Revised Version (British and American) "declare"); for deloo, "make clear" (2Pe 1:14, the Revised Version (British and American) "signify"), etc. In So 2:9 the King James Version (English Revised

Version) "shewing himself" and the American Standard Revised Version (English Revised Version margin) "glanceth" both miss the poetry of the original: "His eyes shine in through the lattice" (tsuts, "blossom" "sparkle").

The King James Version's uses of the noun "shew" usually connote appearance in contrast to reality. So Lu 20:47, "for a shew" (prophasis, "apparent cause," the Revised Version (British and American) "pretence"); Col 2:23, "shew of wisdom" (so the Revised Version (British and American), logos, "word," "repute"); Ga 6:12, "make a fair shew" (so the Revised Version (British and American), euprosopeo, "have a fair face"); Ps 39:6, "vain shew" (so the American Standard Revised Version tselem, "image" the Revised Version margin "shadow"). However, in Sirach 43:1 (horama, "spectacle" (so the Revised Version (British and American))) and in Col 2:15 deigmatizo, "to display") "shew" = "spectacle." In Isa 3:9 "the shew of their countenance" is a bad translation for "their respect of persons" (so the Revised Version margin for hakkarath penehem). The "shewing" of the Baptist "unto Israel" (Lu 1:80 the King James Version, the English Revised Version) is of course his appearing to begin his ministry.

Burton Scott Easton

SHEWBREAD, TABLE OF

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(shulchan (Ex 25:25-30, etc.); he trapeza kai he prothesis ton arton (Heb 9:2)): For construction, see TABERNACLE; TEMPLE. A rude representation of the table is given on the Arch of Titus in Rome. The bas-relief was measured by Professor Boni in 1905, and the height and width of the represented tables were found to be 48 centimeters, or nearly 19 inches. The table represented is, of course, that of Herod's temple, taken at the fall of Jerusalem in 70 AD. See the author's article on "The Temple Spoils" in PEFS, 1906, 306 ff.

The table of shewbread is to be distinguished from the altar of incense. It has become the fashion of the newer criticism to deny the existence of the altar of incense in preexilic times, and to explain the allusion to it in [1Ki 6:20](#) as the table of shewbread (so in Eze 41:22). The other references (1Ki 6:22; 7:48; 9:25) are dismissed as interpolations. The procedure is radically vicious. The table of shewbread is not an "altar," though the altar is once spoken of as a "table" (Eze 41:22). There was only one altar of incense (1Ki 6:20), but (in 2Ch 4:8) ten tables of shewbread.

See SHEWBREAD.

W. Shaw Caldecott

SHEWBREAD, THE

sho'-bred lechem ha-panim, "bread of the presence"; he prothesis ton arton (Heb 9:2); the American Standard Revised Version "showbread").

See SHEW:

1. The Term:

The marginal reading of Ex 25:30; 35:13, the Revised Version (British and American) "Presence-bread," exactly gives the meaning of the Hebrew. In 2Ch

2:4 it is spoken of as the "continual showbread," because it was to be before Yahweh "alway" (Ex 25:30).

2. Mosaic Regulations:

Later Judaism has much to say as to the number and size of the loaves, more properly thin cakes, which bore this name, together with many minute regulations as to the placing of the loaves, the covering of them with frankincense, and other ritualistic vapidities. All that the Mosaic legislation required was that, once in every week, there should be twelve cakes of unleavened bread, each containing about four-fifths of a peck of fine flour, placed in two piles upon a pure table with frankincense beside each pile and changed every Sabbath day (Le 24:5-9). From the description of the table upon which the fiat cakes were to lie (Ex 25:23-30; 37:10-16), it held a series of golden vessels comprising dishes, spoons, flagons and bowls. As it is unlikely that empty cups were set before Yahweh—they being described as "the vessels which were upon the table"—we may conclude that the table held presentation offerings of "grain and wine and oil," the three chief products of the land (De 7:13). The "dishes" were probably the salvers on which the thin cakes were piled, six on each. The "flagons" would contain wine, and the bowls (made with spouts, "to pour withal"), the

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oil; while the "spoons" held the frankincense, which was burned as a memorial, "even an offering made by fire unto Yahweh." The cakes themselves were eaten by the priests on every Sabbath day, as being among the "most holy" sacrifices. Each of the synoptists refers to the incident of David and his companions having eaten of the shewbread (hoi artoi tes protheseos), as told in 1Sa 21:4-6 (Mt 12:4; Mr 2:26; Lu 6:4).

3. On Journeyings:

At such times as the removal of the tabernacle took place, the separate appointments of the table of incense were not parted from it, but were carried with it—dishes, spoons, bowls, and cups (Nu 4:7). These, like the other furniture, were borne by the Kohathite Levites, but a few articles of lighter weight were in the personal care of the high priest. These comprised the oil for the candlestick, the sweet incense, the holy oil of consecration, and the meal for the continual bread offering (Nu 4:7,8,16). Small quantities of these alone would be borne from place to place, such as would be needed with the least delay to refurbish the vessels of the sanctuary on every reerection of the tent of meeting.

4. Significance:

With this view of the nature, we have a natural and adequate sense of the meanings and importance of the shewbread, in the economy of the temple ritual and service. It was a continual reminder to the worshippers of the truth that man does not live by bread alone, emphasized by the fact that these most holy offerings were afterward eaten. It was the Old Testament version of the prayer, "Give us this day our daily bread"; and in the fact that the holy table was never for a moment left without some loaves lying on it, we have the symbol of man's continued and unbroken dependence upon God. Even during the travels of the table of shewbread with the tabernacle, the "continual bread" was required to be in its place thereon (Nu 4:7).

It has been usual to say that "frankincense in golden urns stood beside the twelve loaves" (EB, IV, col. 4212). But this is a mere repetition of a Jewish legend, as spoons were the recognized holders of the frankincense to be burned (compare Nu 7:14 ff). Such spoons formed a part of the equipment of the shewbread table, and on the removal of the week-old cakes the spoons were carried forth and the frankincense in them burned on the great altar on the Sabbath day. If this were done while the grain and wine and oil were being consumed, it would derive additional significance, as betokening the gratitude and adoration of the representative recipients of the bounties of Nature, just as the daily burning of incense in the holy place betokened the worship and adoration of the praying multitudes without the temple (Lu 1:10).

See SHEWBREAD, TABLE OF.

W. Shaw Caldecott

SHIBAH

shi'-ba (shibh'ah, "seven"; horkos; Swete reads Phrear horkou, literally, "well of oath"; the King James Version Shebah): The name of the original well of Beer-sheba according to Ge 26:33.

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See BEERSHEBA.

SHIBBOLETH

shib'-o-leth (shibboleth): A test of speech applied by the men of Gilead to the Ephraimites, who wished to cross the Jordan, after defeat. If they pronounced the word cibboleth, their dialectic variety of speech betrayed them. ([Jud 12:6](#)). The word probably has the sense of stream or "flood" (compare Ps 69:2).

SHIBMAH

shib'-ma (sibhmah).

See SIBMAH.

SHICRON

shik'-ron (shikkeron).

See SHIKKERON.

SHIELD

sheld.

See ARMOR, IV, 1.

SHIGGAION

shi-ga'-yon, shi-gi'-on (shiggayon): Occurs in the title of Ps 7, and, in the plural, in the verse introducing Habakkuk's prayer (Hab 3:1). Derived from a verb meaning "to wander," it is generally taken to mean a dithyramb, or rhapsody.

This is not supported by the Greek VSS, but they are evidently quite at a loss.

See PSALMS, BOOK OF.

SHIHON

shi'-hon (shi'on).

See SHION.

SHIHOR

shi'-hor (shichor, also written without a yodh (y) and waw (w) in Hebrew and incorrectly "Sihor" in English): A stream of water mentioned in connection with Egypt. Joshua (13:3) speaks of the "Shihor, which is before Egypt," a stream which commentators have thought to be "the brook of Egypt," the stream which separated Egypt from Palestine, now called Wady el-'Arish. Jeremiah (2:18 the King James

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Version) says, "What hast thou to do in the way to Egypt, to drink the waters of Sihor?" Commentators have thought Shihor in this case to be a name for the Nile. Both interpretations cannot be correct. Whatever the name South means, at least it did not denote a movable river. It must be the same stream in both these passages, and no identification of the stream can be correct that does not satisfy both of them. Professor Naville has recently shown conclusively (Proc. Soc. Biblical Arch., January, 1913) that neither of these interpretations is strictly correct, and has made clear the Biblical references to South. In the northeasternmost province of ancient Egypt, Khentabt ("Fronting on the East"), was a canal, a fresh-water stream drawn off from the Nile, called in the Egyptian language Shi-t-Hor, i.e. "the Horus Canal" (the -t- is an Egyptian feminine ending). There have been many changes in the branches and canals from the Nile in the Delta, and this one with many others has been lost altogether; but there is a tradition among the Bedouin of Wady el-'Arish to this day that once a branch of the Nile came over to that point. This Shi-t-Hor, "Stream of Horus," makes perfectly clear and harmonious the different references of Scripture to South. It was "before Egypt," as Jos describes it, and it was the first sweet water of Egypt which the traveler from Palestine in those days was able to obtain, as the words of Jeremiah indicate. "To drink the waters of South" meant to reach the supply of the fresh water of the Nile at the border of the desert. The two other references to South (1Ch 13:5; Isa 23:3) are perfectly satisfied by this identification. The "seed of South" (Isa 23:3 the King James Version) would be grain from Egypt by way of the Shihor.

M. G. Kyle

SHIHOR-LIBNATH

shi'-hor-lib'-nath shichor libhnath; Codex Vaticanus to Seion kai Labanath; Codex Alexandrinus Seior, etc.): A place named on the boundary of Asher (Jos 19:26). It seems to mark with Carmel the western limit, and may have been on the South of that mountain. Peshitta, Syriac, and Eusebius (Onomasticon) take

this as two distinct names attaching to cities in this region. So far, however, no trace of either name has been found in the course of very careful exploration. More probably Shihor was the name of a river, "Libnath" distinguishing it from the Nile, which was called Shihor of Egypt. It may have been called Shihor because, like the Nile, it contained crocodiles. The boundary of Asher included Dor (TanTurah), so the river may be sought South of that town. Crocodiles are said still to be found in the Kishon; but this river runs North of Carmel. The Crocodeilon of Ptolemy (V. xv.5; xvi.2) and Pliny (v.19), which the latter makes the southern boundary of Phoenicia, may possibly be Nahr ez-Zerqa, which enters the sea about 5 miles South of TanTurah. Here also it is said the crocodile is sometimes seen. Perhaps therefore we may identify this stream with Shihor-libnath.

W. Ewing

SHIKKERON

shik'-er-on (shikkeron; the King James Version Shicron): A place mentioned in Jos 15:11 as being on the northern border of Judah, between Ekron and Baalah, Jabneel being beyond, toward the sea. The site is unknown, but Rev. C. Hauser (PEFS, 1907,

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289) suggests Tell es-Sellakeh, Northwest of 'Akir, remarking that if this were the site the boundary would follow a natural course over the mountain to Jabneel.

SHILHI

shil'-hi (shilchi): Father of Jehoshaphat's mother (1Ki 22:42 = 2Ch 20:31; Codex Vaticanus and Codex Alexandrinus in 2 Chronicles, Salei, Codex Vaticanus in 1 Kings, Semeei; Codex Alexandrinus in 1 Kings, Salala; Lucian in both, Seleei). Cheyne (Encyclopaedia Biblica, article "Shilhi") ventures the supposition that "Shilhi" is a misreading for "Shilhim" (Jos 15:32), and is therefore the name of place rather than that of a person; he holds it to be the name of the birthplace of Azubah, the king's mother.

SHILHIM

shil'-him shilchim (Jos 15:32): See SHAARAIM, (2). Possibly Azubah the mother of Jehoshaphat, who is called "the daughter of Shilhi" (1Ki 22:42; 2Ch 20:31), was a native of Shilhim.

SHILLEM, SHILLEMITES

shil'-em, shil'-em-its (shillem, ha-shillemi): Shillem is found in Ge 46:24, a son of Naphtali; Shillemites, his descendants, are mentioned in Nu 26:49; SHALLUM (which see) is found in 1Ch 7:13.

SHILOAH

shi-lo'-a, shi-lo'-a (Isa 8:6).

See SILOAM.

SHILOH (1)

shi'-lo (shiloh): The prophecy in Ge 49:10, "The scepter shall not depart from Judah,

... until Shiloh come," etc., has been the subject of very diverse interpretations. the

Revised Version margin gives as alternative renderings, "' Till he come to Shiloh having the obedience of the peoples' Or, according to the Syriac, 'Till he come whose it is,' etc."

(1) From the earliest times the passage has been regarded as Messianic, but the rendering in the text, which takes "Shiloh" as a proper name, bearing a meaning such as "peaceful" (compare Isa 9:6, "Prince of Peace"), labors under the difficulty that Shiloh is not found elsewhere as a personal name in the Old Testament, nor is it easy to extract from it the meaning desired. Further, the word was not personally applied to the Messiah in any of the ancient VSS, which rather assume a different reading (see below). Apart from a purely fanciful passage in the Talmud (compare Driver, Gen, 413), this application does not appear earlier than the version of Seb. Munster in the 16th century (1534).

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(2) The rendering, "till he come to Shiloh," where Shiloh is taken as the name of a place, not a person, is plausible, but is felt to yield no suitable sense in the context. It is, therefore, now also set aside by most recent scholars.

(3) The 3rd rendering, which regards Shiloh as representing the Hebrew shelloh = shiloh for 'asher low, "whose (it is)," has in its favor the fact that this is evidently the reading presupposed in the Septuagint, the Peshitta, and the this is evidently the reading presupposed in the Septuagint, the Peshitta, and the Jewish Targums, and seems to be alluded to in Eze 21:27, "until he come whose right it is." In this view the passage has still a Messianic reference, though critics argue that it must then be regarded as late in origin. Other interpretations need not detain us. See for details the full discussions in Hengstenberg's Christology, I, 54 ff, English translation, the commentaries of Delitzsch, Driver, and Skinner, on Genesis (especially Excursus II in Driver), and the articles in the various Bible dictionaries.

See also PROPHECY.

James Orr

SHILOH (2)

(The most usual form is shiloh, but it appears 8 times as shilo, and 3 times as Shilow; Selo, Selom): A town in the lot of Ephraim where Israel assembled under Joshua at the close of the war of conquest (Jos 18:1). Here territory was allotted to the seven tribes who had not yet received their portions. A commission was sent out to "describe the land into seven portions"; this having been done, the inheritances were assigned by lot. Here also were assigned to the Levites their cities in the territories of the various tribes (Joshua 18-21). From Shiloh Reuben and Gad departed for their homes East of the Jordan; and here the tribes gathered for war against these two, having misunderstood their building of the great altar in the Jordan valley (Joshua 22). From Jud 18:31 we learn that in

the period of the Judges the house of God was in Shiloh; but when the sanctuary was moved thither from Gilgal there is no indication. The maids of Shiloh were captured by the Benjamites on the occasion of a feast, while dancing in the vineyards; this having been planned by the other tribes to provide the Benjamites with wives without involving themselves in responsibility (21:21 ff). While the house of the Lord remained here it was a place of pilgrimage (1Sa 1:3). To Shiloh Samuel was brought and consecrated to God's service (1Sa 1:24). The sanctuary was presided over by Eli and his wicked sons; and through Samuel the doom of their house was announced. The capture of the ark by the Philistines, the fall of Hophni and Phinehas, and the death of the aged priest and his daughter-in-law followed with startling rapidity (1Sa 3; 4). The sanctuary in Shiloh is called a "temple" (1Sa 1:9; 3:3) with doorpost and doors (1Sa 1:9; 3:15). It was therefore a more durable structure than the old tent. See TABERNACLE; TEMPLE. It would appear to have been destroyed, probably by the Philistines; and we find the priests of Eli's house at Nob, where they were massacred at Saul's order (1Sa 22:11). The disaster that befell Shiloh, while we have no record of its actual occurrence, made a deep impression on the popular mind, so that the prophets could use it as an effective illustration (Ps 78:60; Jer 7:12:14; 26:6). Here the blind old prophet Ahijah was appealed to in vain by Jeroboam's wife on behalf of her son (1Ki 14:2,4), and it was still occupied in Jeremiah's time (Jer 41:5).

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The position of Shiloh is indicated in Jud 21:19, as "on the north of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah." This is very explicit, and points definitely to Seilun, a ruined site on a hill at the Northeast of a little plain, about 9 miles North of Beitin (Bethel), and 3 miles Southeast of Khan el-Lubban (Lebonah), to the East of the highway to Shechem (Nablus). The path to Seilun leaves the main road at Sinjil, going eastward to Turmus 'Aya, then northward across the plain. A deep valley runs to the North of the site, cutting it off from the adjoining hills, in the sides of which are rock-hewn tombs. A good spring rises higher up the valley. There are now no vineyards in the district; but indications of their ancient culture are found in the terraced slopes around.

The ruins on the hill are of comparatively modern buildings. At the foot of the hill is a mosque which is going quickly to ruin. A little distance to the Southeast is a building which seems to have been a synagogue. It is called by the natives Jami' el-'Arba'in, "mosque of the Forty." There are many cisterns.

Just over the crest of the hill to the North, on a terrace, there is cut in the rock a rough quadrangle 400 ft. by 80 ft. in dimensions. This may have been the site of "the house of the Lord" which was in Shiloh.

W. Ewing

SHILONITE

shi'-lo-nit (shiloni (2Ch 9:29), shiloni (2Ch 10:15; Ne 11:5), Shilowniy; Selonei, Seloneites): This denotes an inhabitant of Shiloh, and applies (1) to Ahijah the prophet (1Ki 11:29, etc.); and (2) to a family of the children of Judah, who, after the exile, made their home in Jerusalem (1Ch 9:5; Ne 11:5, the King James Version "Shiloni").

SHILSHAH

shil'-sha shilshah; Codex Vaticanus and Codex Alexandrinus Saleisa; Lucian, Selemsan): An Asherite (1Ch 7:37).

SHIMEA

shim'-e-a (shim'a')

See SHAMMUA and SHAMMAH.

(1) Brother of David.

See SHAMMAH.

(2) Son of David (1Ch 3:5, Codex Vaticanus Saman; but in 2Sa 5:14; 1Ch 14:4, "Shammua").

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(3) A Merarite Levite (1Ch 6:30, Codex Vaticanus Somea; Codex Alexandrinus Sama, Lucian, Samaa).

(4) A Gershonite Levite (1Ch 6:39 (24), Sema).

SHIMEAH

shim'-e-a (shim'ah; Codex Vaticanus Sema, Codex Alexandrinus Samea, Lucian, Samaa): A descendant of Jehiel, the "father" of Gibeon (1Ch 8:32); in 1Ch 9:38 he is called "Shimeam" (Codex Vaticanus, Codex Sinaiticus, Lucian; Sama Codex Alexandrinus Sama; see Jewish Quarterly Review, XI, 110-13, section symbol section symbol 10-12).

SHIMEAM

shim'-e-am.

See SHIMEAH.

SHIMEATH

shim'-e-ath (shim'ath, or shim'ath; the Septuagint in 2 Kings, Iemouath, Codex Vaticanus in 2 Chronicles, Sama, Codex Alexandrinus Samath, Lucian, Samaath): Father of Jozacar (2Ki 12:21 (22)), one of the murderers of Joash, king of Judah. According to 2Ch 24:26 Shimeath is an Ammonitess and the mother, not the father, of Jozacar. Many textual emendations have been suggested (compare HDB, article "Shimeath"), but they are unnecessary, as the Chronicler's revised version of the incident in Kings was a deliberate one. The Chronicler was a sturdy opponent of intermarriage, and in the story of the assassination of King Joash he saw an opportunity to strike a blow against the hated practice. In the older account in Kings the names of the conspirators are given as "Jozakar the son of shim'ath, and Jehozabad the son of shemer." The

two names are both masculine; but the final taw (t) of the former looked to the Chronicler like the feminine ending and offered him his opportunity. In his account, the one of the two murderers (dastardly villains, even though the king had merited death) was "the son of (shim'ath), the Ammonitess" and the other was "the son of (shimrith), the Moabitess" (compare Torrey, *Ezra Studies*, 212 ff).

Horace J. Wolf.

SHIMEATHITES

shim'-e-ath-its shim'athim; Codex Vaticanus and Codex Alexandrinus Samathieim; Lucian, Samathein): A subdivision of the tribe of Caleb (1Ch 2:55). In the three families mentioned in this passage Jerome saw three distinct classes of religious functionaries: Vulgate (Jerome's Latin Bible, 390-405 A.D.) *canentes atque resonantes et in tabernaculis commorantes*. The Targum has a similar explanation, except that the "Sucathites" are those "covered" with a spirit of prophecy. Bertheau (*Handbuch zum Altes Testament*) accepts Jerome's explanation, except that he

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regards the first class as gate-keepers (Aramaic *tera'* = Hebrew *sha'ar*). Wellhausen (DGJ, 30 f) finds underlying the three names *tir'ah*, a technical term for sacred music-making, *shim'ah*, the Halacha or sacred tradition. Buhl (HWB13) derives Shimeathites and Sucathites from unknown places. Keil interprets as descendants from the unknown Shemei (compare Curtis, ICC). The passage is hopelessly obscure.

Horace J. Wolf

SHIMEI

shim'-e-i (*shim'i*, possibly "hear me (El)" or "(Jah)"; Semei, Semei): A name of frequent occurrence throughout the Old Testament records, sometimes varying slightly in form in English Versions of the Bible. The King James Version has "Shimi" in Ex 6:17; "Shimhi" in 1Ch 8:21; "Shimeah" in 2Sa 21:21. the Revised Version (British and American) has "Shimeites" in Zec 12:13, where the King James Version has "Shimei," and Nu 3:21 for the King James Version "Shimites." English Versions of the Bible has "Shema" in 1Ch 8:13,21 margin for the "Shimei" of 8:21. In all others of the many occurrences in the King James Version and the Revised Version (British and American) the form is "Shimei."

(1) A family name among the Levites before and after the exile, at least five of whom bore it:

(a) Son of Gershon and grandson of Levi (Ex 6:17; Nu 3:18; 1Ch 6:17; 23:7,10). The text of 1 Chronicles 6 and 23 is corrupt, making difficult the tracing of the various genealogies and the identification of the several Shimeis. Evidently that of 23:9 is a scribe's error for one of the four sons of Ladan or Libni, whose names are given in the preceding verse.

(b) An ancestor of Asaph the musician (1Ch 6:42), possibly the same as (a) above, Jahath the son of South (compare 1Ch 23:10) being by a copyist's error

transposed so as to read as if he were the father of South

(c) A descendant of the Merarite branch of the Levites (1Ch 6:29).

(d) One of the 288 trained singers in the service of the sanctuary under Asaph (1Ch 25:17).

(e) One of the Levites who helped to cleanse the Temple in Hezekiah's reformation (2Ch 29:14). He was a descendant of Heman the musician. Hezekiah afterward appointed him with Conaniah to have chief oversight of "the oblations and the tithes and the dedicated things" which were brought into the chambers of Yahweh's house prepared for them (2Ch 31:11,12).

(f) A Levite who under Ezra put away his foreign wife (Ezr 10:23), "Semeis" in 1 Esdras 9:23.

(2) The best-known Bible character of this name is the Benjamite, of the family of Saul (2Sa 16:5-12; 19:16-20; 1Ki 2:8,9,36-46), who met David at Bahurim as he was fleeing from Absalom, and in bitter and cowardly fashion cursed and attacked the

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Ham" (1Ch 4:39, the Septuagint), and upon Mt. Seir, driving out the Amalekites (1Ch 4:43).

(9) A man of Reuben, son of Gog (1Ch 5:4).

(10), (11) Two men of "Israel," i.e. not priests or Levites, one "of the sons of Hashum" (Ezr 10:33), the other "of the sons of Bani" (Ezr 10:38), who put away their foreign wives at Ezra's command, in 1 Esdras called respectively "Semei" (9:33) and "Someis" (9:34).

(12) A brother of Zerubbabel (1Ch 3:19).

The Shimeites were descendants of Shimei, grandson of Levi; compare (1) (a) above (Nu 3:21; Zec 12:13).

Edward Mack

SHIMEON

shim'-e-on (shim'on; elsewhere "Simeon"): One of the sons of Harim who had married foreign wives (Ezr 10:31; Codex Vaticanus and Codex Alexandrinus Semeon; Lucian, Sumeon = 1 Esdras 9:32, "Simon Chosameus").

SHIMHI

shim'-hi.

See SHIMEI

SHIMI, SHIMITES

shim'-i, shi'-mi, shim'-its.

See SHIMEI.

SHIMMA

shim'-a.

See SHAMMAH.

SHIMON

shi'-mon (shimon; Codex Vaticanus Semion, Codex Alexandrinus Semeion; Lucian, Sami): A name in the Judahite genealogy (1Ch 4:20).

SHIMRATH

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shim'-rath (shimrath; Samarath): The last of nine sons of Shimei of the tribe of Benjamin (1Ch 8:21).

SHIMRI

shim'-ri (shimri; various forms in the Septuagint): There are four Hebrews mentioned in the Bible who bear this name:

(1) A Simeonite, a son of Shemaiah and father of Jedaiah, a chief of his tribe (1Ch 4:37).

(2) The father of Jediahel, a bodyguard of King David (1Ch 11:45).

(3) A son of Hosah, a Levite. He was appointed by David to be doorkeeper in the house of the Lord. He was made chief of the tribe, although not the firstborn of his family (1Ch 26:10).

(4) One of the sons of Elizaphan, a Levite. He assisted in purifying the temple in the time of Hezekiah (2Ch 29:13).

S. L. Umbach

SHIMRITH

shim'-rith (shimrith, "guard," feminine): A Moabitess, the mother of Jehozabad, one of those that conspired against King Joash (2Ch 24:26). Elsewhere (2Ki 12:21) Jehozabad is described as the son of SHOMER (which see), the same name without the feminine ending.

SHIMRON (1)

shim'-ron (shimron, "watch"): The 4th son of Issachar (Ge 46:13; Nu 26:24; 1Ch 7:1), and ancestor of the Shimronites (Nu 26:24).

SHIMRON (2)

(shimron; Codex Vaticanus Sumoon; Codex Alexandrinus Someron and other forms): A town whose king was tributary to Jabin king of Hazor, and who joined in the attempt to resist the invasion under Joshua (Jos 11:1). It was in the territory allotted to Zebulun (Jos 19:15). No sure identification is yet possible. The Septuagint and the Talmud both omit the "r" from the name; and Neubauer would identify it with Simonias (Vita, 24), the Simonia of the Talmud, which is now represented by Semuniyeh, a village about 5 miles West of Nazareth, on the edge of the plain (Geog. du Talm). Beit Lachm, named by Josephus along with it, is a short distance to the Northwest Es-Semeiriyeh, about 3 miles North of Acre, has also been suggested; but it is perhaps too far to the West.

W. Ewing

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SHIMRON-MERON

shim'-ron-me'-ron (shimron mer'on; Sumoon Mamroth, Codex Alexandrinus Samron Phasga Maron): A royal city of the Canaanites, the king of which was

slain by Joshua (12:20). Here the name is followed by that of Achshaph, which also follows the name of Shimron in 11:1. This suggests that the two are in reality one, and that Shimron-meron may only be the full name. A royal Canaanite city, Sam- simuruna, is mentioned in the inscriptions of Sen-nacherib, Esar-haddon and Assur- bani-pal, which Schrader (KAT2, 163) would identify with this, and thinks it may now be represented by es-Semeiri-yeh.

See SHIMRON.

W. Ewing

SHIMSHAI

shim'-shi, shim'-sha-i (shimshay; Codex Vaticanus Samasa, Samae, Sameais Samesa; Codex Alexandrinus Samsai; Lucian, Samaias, throughout; in 1 Esdras 2:17 he is called "Semellius," the Revised Version (British and American) "Samellius"; a number of explanations of this name have been offered, but no one has been generally favored. One conjecture traces it to an Old Iranian caritative sh-sh-m-y conformed to shamash; another prefers the Old Bactrian simezhi = simaezhi; compare BDB, under the word The name looks as though it were derived from shemesh, "the sun"): A state secretary who, with REHUM (which see) and others, wrote to Artaxerxes to persuade him to prohibit the rebuilding of the temple (Ezr 4:8,9,17,23).

Horace J. Wolf

SHIN, SIN

shen, sen "sh", "s": The 21st letter of the Hebrew alphabet; transliterated in this Encyclopedia as "sh" and "s". It came also to be used for the number 300. For name, etc., see ALPHABET.

SHINAB

shi'-nab shin'abh; Samaritan: shin'ar; Sennaar): King of ADMAH (which see). He is mentioned with Shemeber, king of Zeboiim; he was attacked by Chedorlaomer and his allies (Ge 14:2). The reading is very uncertain. If the incident narrated is founded on fact, Shinab may be identical with Sanibu, an Ammonite king in the time of Tiglath-pileser III (so French Delitzsch, *Wo lag das Paradies?* 294); or the name may be equated by the Assyrian Sin-sar-ucur (compare "Shenazzar"), and Shem-eber with the Assyrian Sumu-abi (Sayce, *The Expository Times*, VIII, 463). Jewish exegesis gives a sinister explanation of all four names (Ge 14:2). The Midrash (Ber. Rab. 42) explains Shinab as sho'-ebh mammon, "one who draws money (wherever he can)." It is of interest to note that the names fall into two alliterative pairs and that each king's name contains exactly as many letters as that of his city. On the whole, however, the

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list leaves an impression of artificiality; as the names are not repeated in Ge 14:8, it is highly probable that they are later additions to the text.

Horace J. Wolf

SHINAR

shi'-nar (shin'ar; Senaar Sen(n)aar):

1. Identification
2. Possible Babylonian Form of the Name
3. Sumerian and Other Equivalentents
4. The Syriac Sen'ar
5. The Primitive Tongue of Shinar
6. Comparison with the Semitic Idiom
7. The Testimony of the Sculptures, etc., to the Race
8. The Sumerians Probably in Shinar before the Semites
9. The States of Shinar:
 - (1) Sippar;
 - (2) Kes;
 - (3) Babylon;

(4) Nippur;

(5) Adab;

(6) Surippak;

(7) Umma;

(8) Erech;

(9) Lagas;

(10) Larsa;

(11) Ur;

(12) Eridu;

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Su-NIGIN KURKURAgI AABBAama, The whole of the lands was sea.

The nominal and verbal roots of the above extract from the bilingual account of the Creation are in capitals, and the pronominal prefixes and suffixes, with a couple of lengthenings which determine the pronunciations of the nouns, in small letters. This will not only give an idea of the poetical form of the Sumerian legend of the Creation by Merodach and Aruru, but also show how short and concise, as a language, was the speech of Shinar, before Semitic supremacy.

T. G. Pinches

SHINE

shin: The Hebrew words 'ahal, 'or, halal, zahar, zarach, yapha', naghah, 'ashath and qaran are all translated "shine." All indicate either the direct or indirect diffusion of beams of light. In a direct and literal sense the word "shine" is used of the heavenly bodies, or of candles, and fire (Job 18:5; 25:5 the King James Version; Job 29:3; 31:26; 2Ki 3:22). In a figurative sense it is used of reflected light or brightness, in any sense (Ex 34:29 f, 35; Isa 60:1; Eze 43:2; Da 12:3). God as the sun of righteousness is thus depicted in Ps 50:2. The New Testament words astrapto, augazo, lampo and phaino are translated "shine." Thus literally it is said of the lightning that it shines (Mt 24:27 the King James Version; Lu 17:24); the word is tropically applied to the life of faith or to men prominent in the kingdom of God (Mt 5:16; Joh 5:35; 2Co 4:6; Php 2:15; 2Pe 1:19); to the glory of God (Lu 2:9); to angelic appearances (Lu 24:4; Ac 12:7), or to Christ as He appeared to John on Patmos (Re 1:16).

Henry E. Dosker

SHION

shi'-on (shi'on; Codex Vaticanus Siona, Codex Alexandrinus Seian): A town in

the territory of Issachar, named with Shunem, Hapharaim and Anaharath (Jos 19:19). It is possibly identical with Khirbet Sha'in, near 'Ain esh-Sha'in, circa 4 miles Northwest of Mt. Tabor.

SHIPHI

shi'fi (shiph 'i; Codex Vaticanus Saphal, Codex Alexandrinus Sephein, Lucian, Sophei): A Simeonite prince (1Ch 4:37 (36)).

SHIPHMIT

shif'-mit.

See SHEPHAM; SIPHMOTH.

SHIPHRAH

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shif'-ra (shiphrah, "fairness," "beauty"; . Septuagint Sepphora, the rendering also of tsipporah, in Ex 2:21): The name of one of the Hebrew midwives (Ex 1:15).

See also ZIPPORAH.

SHIPHTAN

shif'-tan (shiphTan; Codex Vaticanus Sabatha; Codex Alexandrinus Sabathan, F, Saphatan, Lucian, ((S)ephatha): An Ephraimite prince (Nu 34:24).

SHIPMASTER

ship'-mas-ter.

See SHIPS AND BOATS; PHOENIX.

SHIPMEN

ship'-men.

See SHIPS AND BOATS, II, 2, (3); III, 2.

SHIPS AND BOATS

I. THE HEBREWS AND THE SEA

II. SHIPS IN THE OLD TESTAMENT AND THE APOCRYPHA

1. Among the Hebrews

(1) In Early Times

(2) During the Monarchy

(3) In Later Times

2. Among Neighboring Nations

(1) Egypt

(2) Assyria and Babylonia

(3) Phoenicia

3. General References

III. SHIPS IN THE NEW TESTAMENT

1. In the Gospels

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The usual books on Greek and Roman antiquities furnish descriptions and illustrations. Works on the monuments like Layard, Nineveh, II, 379 ff; Maspero, Ancient Egypt and Assyria; Ball, Light from the East, and Reissner, Cairo Museum Catalogue, "Models of Ships and Boats," 1913, contain descriptions and figured representations which are instructive. On shipping and navigation in classical antiquity Smith of Jordanhill, Voyage and Shipwreck of Paul, is still the standard authority.

T. Nicol

SHISHA

shi'-sha (shisha'): One of Solomon's officers of state (1Ki 4:3).

SHISHAK

shi'-shak (shishaq (1Ki 14:25); Sousakeim):

1. Shishak, 952-930 BC:

Sheshonk or Sheshenq I, as he is called on the monuments, the founder of the XXIInd Dynasty, was in all probability of Libyan origin. It is possible that his claim to the throne was that of the sword, but it is more likely that he acquired it by marriage with a princess of the dynasty preceding. On the death of Pasebkhanu II, the last of the kings of the XXIst Dynasty, 952 BC, Shishak ascended the throne, with an efficient army and a well-filled treasury at his command. He was a warlike prince and cherished dreams of Asiatic dominion.

2. Patron of Jeroboam:

He had not long been seated on the throne when Jeroboam the son of Nebat, of the tribe of Ephraim, whom Solomon had promoted but afterward had cause to

suspect, fled from the displeasure of his sovereign to the court of Shishak ([1Ki 11:26](#)). There Jeroboam remained till the death of Solomon, when he returned to Canaan, and, on Rehoboam's returning an unsatisfactory answer to the people's demands for relief from their burdens, headed the revolt of the Ten Tribes, over whom he was chosen king with his capital at Shechem (1Ki 12:25). Whether there was not in the XXIst Dynasty some kind of suzerainty of Egypt over Palestine, when Solomon married Pharaoh's daughter and received with her Gezer as a dowry, seems not to be clearly established. It is, however, natural that Jeroboam's patron in the day of adversity should take sides with him against Rehoboam, now that the kingdom was divided. Active support of Jeroboam would be in the line of his dreams of an eastern empire.

3. Syrian Campaign:

So it came to pass that in the 5th year of Rehoboam, Shishak came up against Jerusalem with 1,200 chariots, and 60,000 horsemen, and people without number out of Egypt, the Libyans, Sukkiim, and Ethiopians, and took the fenced cities of Judah, and came to Jerusalem. At the preaching of the prophet Shemaiah, Rehoboam and his people repented, and Jerusalem was saved from destruction, though not from plunder

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nor from servitude, for he became Shishak's servant (2Ch 12:8). Shishak took away the treasures of the house of the Lord and the treasures of the king's house, carrying off among the most precious of the spoils all the shields of gold which Solomon had made (1Ki 14:25 ff; 2Ch 12:1-9). From the Scripture narrative it does not appear that there was any occupation of Palestine by the Egyptian forces on this occasion.

4. Shishak's Record at Karnak:

There is, however, a remarkable contemporary record of the campaign engraved on the south wall of the Temple of Amon at Karnak by Shishak himself. Not only is the expedition recorded, but there is a list of districts and towns of Palestine granted to his victories by Amon-Ra and the goddess of Thebes engraved there. A number of towns mentioned in the Book of Jos have been identified; and among the names of the list are Rabbath, Taanach, Gibeon, Mahanaim, Beth-horon and other towns both of Israel and Judah. That names of places in the Northern Kingdom are mentioned in the list does not imply that Shishak had directed his armies against Jeroboam and plundered his territories. It was the custom in antiquity for a victorious monarch to include among conquered cities any place that paid tribute or was under subjection, whether captured in war or not; and it was sufficient reason for Shishak to include these Israelite places that Jeroboam, as seems probable, had invited him to come to his aid. Among the names in the list was "Jud-hamalek"—Yudhmalk on the monuments— which was at first believed to represent the king of Judah, with a figure which passed for Rehoboam. Being, however, a place-name, it is now recognized to be the town Yehudah, belonging to the king. On the death of Shishak his successor assumed a nominal suzerainty over the land of Canaan.

LITERATURE.

Flinders Petrie, *History of Egypt*, III, 227 ff; Maspero, *Struggle of the Nations*, 772 ff; Nicol, *Recent Archaeology and the Bible*, 222-25.

T. Nicol

SHITRAI

shit'-ri, shit-ra'-i, shit'-ra-i (shiTray): A Sharonite, David's chief shepherd (1Ch 27:29).

SHITTAH; TREE; SHITTIM WOOD

shit'a, (shiTTah; Septuagint xulon asepton; the Revised Version (British and American) ACACIA TREE (Isa 41:19)); ('ace shiTTim; the Revised Version (British and American) ACACIA WOOD (Ex 25:5,10,13; 26:15,26; 27:1,6; De 10:3)): The word was originally shinTah, derived from the Arabic sanT, now a name confined to one species of acacia, *Acacia nilotica* (Natural Order, Leguminosae), but possibly was once a more inclusive term. The *Acacia nilotica* is at present confined to the Sinaitic peninsula and to Egypt. Closely allied species, the *Acacia tortilis* and *Acacia seyal*, both classed together under the Arabic name sayyal, are plentiful in the valleys about the Dead Sea from Engedi southward. Those who have ridden from 'Ain Jidy to Jebel Usdum will never forget these most striking features of the landscape. They are most

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picturesque trees with their gnarled trunks, sometimes 2 ft. thick, their twisted, thorny branches, which often give the whole tree an umbrella-like form, and their fine bipinnate leaves with minute leaflets. The curiously twisted pods and the masses of gum arabic which exude in many parts are also peculiar features. The trees yield a valuable, hard, close-grained timber, not readily attacked by insects.

E. W. G. Masterman

SHITTIM

shit'-im (ha-shiTTim, "the acacias"; Sattein):

(1) This marked the last camping-ground of Israel before they crossed the Jordan to begin the conquest of Western Palestine. Here it was that the people fell into the snare set for them by the satanic counsel of Balaam, who thus brought upon them greater evil than all his prohibited curses could have done (Nu 25:1 ff; 31:16). In Nu 33:49 it is called Abel-shittim. It was from Shittim that Joshua sent the spies to view out the land and Jericho ([Jos 2:1](#)); and from this point the host moved forward to the river (Jos 3:1). The place is mentioned by Micah in a passage of some difficulty (Jos 6:5): after "what Balaam the son of Beor answered," perhaps some such phrase as "remember what I did" has fallen out. This would then be a reference to the display of divine power in arresting the flow of Jordan until the host had safely crossed. Josephus places the camp "near Jordan where the city Abila now stands, a place full of palm trees" (Ant., IV, viii, 1). Eusebius, Onomasticon says Shittim was near to Mt. Peor (Fogor). It may possibly be identical with Khirbet el-Kefrain, about 6 miles South of the Jordan, on the lip of Wady Seiseban, where there are many acacias.

(2) In Joe 3:18 we read of the valley of Shittim which is to be watered by a fountain coming forth of the house of the Lord. It must therefore be sought on the West of the Jordan. The waters from the Jerusalem district are carried to the Dead Sea down the Wady which continues the Brook Kidron: Wady en-Nar. The

acacia is found plentifully in the lower reaches of this valley, which may possibly be intended by the prophet.

W. Ewing

SHIZA

shi'-za (shiza; Saiza): A Reubenite, one of David's leading warriors (1Ch 11:42).

SHOA

sho'-a (shoa'; Soue): A people named in Eze 23:23 in association with Babylonians, Chaldeans and Assyrians. Schrader identifies with the Sutu of the inscriptions (East of the Tigris).

SHOBAB

sho'-bab (~shobhabh]; Sobab):

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(1) One of the sons of David (2Sa 5:14; 1Ch 3:5; 14:4).

(2) A son of Caleb (1Ch 2:18).

SHOBACH

sho'-bak (shobhakh; Sobak): Captain of the Syrian host (2Sa 10:16,18); but "Shophach" (shophakh) in 1Ch 19:16,18.

SHOBAI

sho'-bi, sho-ba'-i, sho'-ba-i (shobhay; Codex Vaticanus Abaou; Codex Alexandrinus Lucian, Sobai): The head of one of the families which returned from the Babylonian captivity (Ezr 2:42; Ne 7:45).

SHOBAL

sho'-bal (shobhal, "overflowing"; Sobal, with variants):

(1) An Edomite name mentioned in connection with Lotan, Zibeon and Anah, as that of a "son" of Seir (Ge 36:20), the father of a clan (Ge 36:23), and a Horite "duke" ('alluph) (Ge 36:29; 1Ch 1:38,40).

(2) A Calebite, the father (possibly of the inhabitants) of Kiriath-jearim (1Ch 2:50,52).

(3) A Judahite, perhaps to be identified with (2) above (1Ch 4:1 f).

SHOBEK

sho'-bek (shobheq; Sobek): One of those who sealed the covenant under Nehemiah after the Babylonian captivity (Ne 10:24).

SHOBI

sho'-bi (shobhi; Ouesbei): One of those who remained faithful to David during the rebellion of Absalom (2Sa 17:27).

SHOCHOH

sho'-ko (sokhoh, Codex Vaticanus Sokchoth; Codex Alexandrinus Okcho): This in 1Sa 17:1 the King James Version is a variant of SOCOH (which see).

SHOE; SHOE-LATCHET

shoo, shoo'-lach-et (na'al, literally, "that which is fastened," with denominative verb na'al, "to provide with shoes" (2Ch 28:15; Eze 16:10); hupodema (Sirach 46:19; Mt 3:11, etc.), from the verb hupodeo ([Mr 6:9](#); [Eph 6:15](#)), "to bind under," sandalion, "sandal" (Judith 10:4; 16:9; Mr 6:9; Ac 12:8); the King James Version, the Revised

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Version margin also have "shoe" for min'al, "bar" (so the Revised Version (British and American) text) in De 33:25; the "latchet" is either serokh, "twisted thing" (Ge 14:23; Isa 5:27), or himas, "leather thong" (Mr 1:7; Lu 3:16; Joh 1:27)): The na'al was a simple piece of leather tied on the foot with the serokh, so easy of construction that its low cost was proverbial (Am 2:6; 8:6; RAPC Sir 46:19; compare Ge 14:23), and to be without it was a sign of extreme poverty (2Ch 28:15; Isa 20:2). Women, however, might have ornamental sandals (So 7:1; RAPC Jdt 16:9), and Ezekiel names "sealskin" (16:10) as a particularly luxurious material, but the omission of sandals from the list of Isa 3:18-23 shows that they were not commonly made articles of great expense. The hupodema was likewise properly a sandal, but the word was also used to denote a shoe that covered the foot. The contrast between hupodema in Mt 10:10 and sandalion in Mr 6:9 seems to show that this meaning is not unknown in the New Testament, the "shoe" being regarded as an article of luxury (compare Lu 15:22). But in Mt 3:11 and parallel's, only the sandal can be meant.

Sandals were not worn indoors, so that putting them on was a sign of readiness for activity (Ex 12:11; Ac 12:8; Eph 6:15), the more wealthy having them brought (Mt 3:11) and fastened (Mr 1:7 and parallel's) by slaves. When one entered a house they were removed; all the more, naturally, on entering a sanctuary (Ex 3:5; Jos 5:15; Ac 7:33). Mourners, however, did not wear them even out of doors, as a sign of grief (Eze 24:17,23), perhaps for the same reason that other duties of the toilet were neglected (2Sa 12:20, etc.). A single long journey wore out a pair of sandals (Jos 9:5,13), and the preservation of "the latchet of their shoes" from being broken (Isa 5:27) would require almost miraculous help.

Ru 4:7 f states as a "custom in former times in Israel," that when any bargain was closed "a man drew off his shoe, and gave it to his neighbor." This was of course simply a special form of earnest-money, used in all transactions. In De 25:9 f the custom appears in a different light. If a man refused to perform his duty to his deceased brother's wife, the elders of the city were to remove his shoe and

disgrace him publicly, "And his name shall be called in Israel, The house of him that hath his shoe loosed." The removal of the shoe is apparently connected with the rite in Ru 4:7 as a renunciation of the man's privilege. But the general custom seems to have become obsolete, for the removal of the shoe is now a reproach. The meaning of Ps 60:8 parallel 108:9, "Upon (margin "unto") Edom will I cast my shoe," is uncertain. 'al, may mean either "upon" or "unto." If the former, some (otherwise unsubstantiated) custom of asserting ownership of land may be meant. If the latter, the meaning is "Edom I will treat as a slave," to whom the shoes are cast on entering a house.

Burton Scott Easton

SHOHAM

sho'-ham (shoham, "onyx"; Codex Vaticanus Isoam; Codex Alexandrinus Issoam): One of the sons of Merari (1Ch 24:27).

SHOMER

sho'-mer (shomer):

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(1) The father of one of the conspirators who killed Joash (2Ki 12:21).

See SHIMEATH.

(2) One of the sons of Heber of the tribe of Asher (1Ch 7:32).

See SHEMER.

SHOPHACH

sho'-fak.

See SHOBAACH.

SHOPHAN

sho'-fan (shophan).

See ATROTH-SHOPHAN.

SHORE

shor:

(1) chop, always of the Mediterranean, variously translated "haven," "beach," "shore," "sea-shore," "coast," "sea coast" (Ge 49:13; De 1:7; Jos 9:1; Jud 5:17; Jer 47:7; Eze 25:16).

(2) saphah, literally, "lip"; compare Arabic shafat, "lip"; of the sand upon the seashore, a figure of multitude (Ge 22:17; Ex 14:30; Jos 11:4; Jud 7:12; 1Sa 13:5; 1Ki 4:29); the shore of the Red Sea or Gulf of 'Aqabah by Ezion-geber (1Ki 9:26; 2Ch 8:17); the brink of the River Nile (Ge 41:3,17); the edge (the King James Version "brink") of the valley of Arnon (De 2:36).

(3) qatseh, literally, "end," "extremity," the uttermost part (the King James Version "shore") of the Salt Sea (Jos 15:2); qetsh ha-'arets, "the end of the earth" (Ps 46:9); compare Arabic 'aqaci-l-'ard, "the uttermost parts of the earth."

(4) cheilos, literally, "lip," "as the sand which is by the seashore" (Heb 11:12).

(5) aigialos, the beach (the King James Version "shore") of the Sea of Galilee (Mt 13:2,48; Joh 21:4); of the Mediterranean (Ac 21:5; 27:39,40).

(6) asson parelegonto ten Kreten, doubtful reading, "sailed along Crete, close in shore" (the King James Version "sailed along by Crete") (Ac 27:13).

See COAST; HAVEN; SAND.

Alfred Ely Day

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SHORTEN

shor'-t'-n: The Hebrew word qatsar and the Greek koloboo literally indicate abbreviation of time or space (Ps 89:45; Pr 10:27; Eze 42:5); figuratively they point to limitation of power or of suffering (Nu 11:23; Isa 50:2; 59:1; Mt 24:22; Mr 13:20).

SHOSHANNIM EDUTH

sho-shan'-im e'-duth.

See SONG; PSALMS.

SHOULDER

shol'-der (shekhem, katheph, zeroa' or zerowa', or zero'ah, shoq; omos, brachion (Sirach 7:31 only)): The meanings of the Hebrew words are rather varied. The first (shekhem) has perhaps the widest application. It is used for the part of the body on which heavy loads are carried (Ge 21:14; 24:15,45; Ex 12:34; Jos 4:5; Jud 9:48). King Saul's impressive personality is thus described: "There was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people" (1Sa 9:2; 10:23). To carry loads on the shoulder or to have "a staff on the shoulder" is expressive of subjection and servitude, yea, of oppression and cruel punishment, and the removal of such burdens or of the rod of the oppressor connotes delivery and freedom (Isa 9:4; 14:25).

Figuratively:

The shoulders also bear responsibility and power. Thus it is said of King Messiah, that "the government shall be upon his shoulder" (Isa 9:6) and "the key of the house of David will I lay upon his shoulder; and he shall open, and none

shall shut; and he shall shut, and none shall open" (Isa 22:22). Job declares that he will refute all accusations of unlawful conduct made against him, in the words: "Oh that I had the indictment which mine adversary hath written! Surely I would carry it upon my shoulder" (Job 31:35 f).

The Hebrew word *katheph* comes very close in meaning to the above, though it is occasionally used in the sense of arm-piece and shoulder-piece of a garment. Like Hebrew *shekhem*, it is used to describe the part of the body accustomed to carry loads. On it the Levites carried the implements of the sanctuary (Nu 7:9; 1Ch 15:15; 2Ch 35:3). Oriental mothers and fathers carried their children on the shoulder astride (Isa 49:22; compare Isa 60:4); thus also the little bundle of the poor is borne (Eze 12:6,7,12). The loaded shoulder is likely to be "worn" or chafed under the burden (Eze 29:18). In the two passages of the New Testament in which we find the Greek equivalent of shoulder (*omos*, fairly common in Apocrypha), it corresponds most closely with this use (Mt 23:4; Lu 15:5). Of the shoulders of animals the word *katheph* is used in Eze 34:21 (of sheep, where, however, men are intended) and in Isa 30:6 (of asses).

Stubborn opposition and unwillingness is expressed by "withdrew the shoulder" (Ne 9:29), or "pulled away the shoulder" (Zec 7:11), where the marginal rendering is "they

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gave (or "turned") a stubborn shoulder." Contrast "bow the shoulder," i.e. "submit" (Baruch 2:21). Compare "stiffnecked"; see NECK. Somewhat difficult for the understanding of Occidentals is the poetical passage in the blessing of Moses: "Of Benjamin he said, The beloved of Yahweh shall dwell in safety by him; he covereth him all the day long, and he dwelleth between his shoulders" (De 33:12). The "shoulders" refer here to the mountain saddles and proclivities of the territory of Benjamin between which Jerusalem, the beloved of Yahweh, which belonged to Judah, lay nestling close upon the confines of the neighboring tribe, or even built in part on ground belonging to Benjamin.

Much less frequently than the above-mentioned words. we find zeroa', zero'ah, which is used of the "boiled shoulder of the ram" which was a wave offering at the consecration of a Nazirite (Nu 6:19) and of one of the priestly portions of the sacrifice (De 18:3). In Sirach 7:31 this portion is called brachion, properly "arm," but both the King James Version and the Revised Version (British and American) translate "shoulder." Regarding the wave and heave offerings see SACRIFICE. the King James Version frequently translates Hebrew shoq, literally, "leg," "thigh" (which see) by "shoulder," which the Revised Version (British and American) occasionally retains in the margin (e.g. Nu 6:20).

H. L. E. Luering

SHOULDER-BLADE

shol'der-blad (shikhmah): "Then let my shoulder (kathephi) fall from the shoulder- blade (shikhmah), and mine arm (zeroa' be broken from the bone (qaneh)" (Job 31:22). The Hebrew word is the feminine form of shekhem (see SHOULDER). It is found only in this passage.

SHOULDER-PIECE

shol'-der-pes (katheph): The word designates the two straps or pieces of cloth

which passed from the back of the ephod (see EPHOD) of the high priest over the shoulder and were fastened at the front. These shoulder-pieces seem to have been made of a precious texture of linen (or byssos) with threads of gold, blue, purple and scarlet, to which two onyx (or beryl) stones were attached bearing the names of six tribes of Israel each. These are called the "stones of memorial" (Ex 39:18). On these straps there were also fastened the plaited or woven bands ("wreathed chains") from which, by means of two golden rings, the breastplate was suspended. It is by no means clear from the descriptions (Ex 28:7,12,25; 39:4,7,18,20) how we have to imagine the form and attachment of these shoulder-pieces. It has been thought that the ephod might be of Egyptian origin, which is not very probable, though V. Ancessi, *Annales de philosophie chretienne*, 1872, 45 ff, reproduces some representations from the great work of Lepsius, *Denkmaler*, where costly royal garments have two shoulder straps, like the ephod. Usually Egyptian garments have no shoulder strap, or at most one.

H. L. E. Luering

SHOVEL

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shuv'-l:

(1) rachath, is a wooden shovel used on the threshing-floor for winnowing the grain (Isa 30:24).

(2) ya', is used in various passages to indicate some instrument employed to carry away ashes from the altar (Ex 27:3; 38:3; Nu 4:14; 1Ki 7:40,45; 2Ki 25:14; 2Ch 4:11,16; Jer 52:18). It was very likely a small shovel like those used in connection with modern fireplaces for cleaning away the ashes (compare Hebrew ya'ah, "to sweep away") or for carrying live coals to start a new fire.

(3) yathedh (De 23:13 the Revised Version margin)

James A. Patch

SHOW

sho.

See SHEW.

SHOWBREAD

sho'-bred.

See SHEWBREAD.

SHOWBREAD, TABLE OF

See SHEWBREAD, TABLE OF.

SHOWER

shou'-er:

(1) rebhibhim, a plural form apparently denoting gentle rain, usually used figuratively, as in De 32:2; Ps 72:6; Mic 5:7.

(2) geshem, used of gentle rain in Job 37:6: "shower of rain," the King James Version "small rain"; used of the flood in Ge 7:12. Figuratively, of blessing, "showers of blessing" (Eze 34:26); of destruction: "There shall be an overflowing shower in mine anger, and great hailstones in wrath to consume it" (Eze 13:13).

(3) zerem, usually storm or tempest (compare Isa 4:6; 28:2): "They are wet with the showers of the mountain" (Job 24:8).

(4) ombros (Lu 12:54), Rain is unknown in Palestine in the long summer of 5 or 6 months. A few showers usually fall in September, succeeded by fine weather for some weeks before the beginning of the heavy and long-continued winter rains.

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Alfred Ely Day

SHRINE

shrin (@naos]): In Ac 19:24 small models of temples for Diana.

SHROUD

shroud (choresh, "bough"): Winding-sheet for the dead. See BURIAL. Used in the King James Version, the English Revised Version Eze 31:3 in the rare old sense of "shelter," "covering." the American Standard Revised Version has "a forest-like shade" choresh, "wood," "wooded height") (Isa 17:9, etc.). Compare Milton, Comus, 147.

SHRUB

shrub (siach (Ge 21:15)).

See BUSH, (2).

SHUA; SHUAH

shoo'-a:

(1) (shua' "prosperity"): A Canaanite whose daughter Judah took to wife (Ge 38:2,12; 1Ch 2:3).

See BATHSHUA.

(2) (shu'-a", "prosperity"): Daughter of Heber, an Asherite (1Ch 7:32).

(3) (shuach, "depression"): A son of Keturah by Abraham (Ge 25:2; 1Ch 1:32),

and his posterity.

See BILDAD.

(4) A brother of Caleb (1Ch 4:11).

See SHUHAH.

SHUAL

shoo'-al (shu'al): An Asherite (1Ch 7:36).

SHUAL, LAND OF

(ʿerets shu'al; he Sogal): From their encampment at Michmash the Philistines sent out marauding bands, one going westward toward Beth-horon, another eastward, "the way of the border that looketh down upon the valley of Zeboim." The pass to the South

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was held against them by Israel. The third party therefore went northward, turning "unto the way that leadeth to Ophrah, unto the land of Shual" (1Sa 13:17 f). Ophrah is probably identical with et-taiyibeh, a village which lies some 5 miles East of Beitin (Bethel). It is in this district therefore that the land of Shual must be sought, but no definite identification is possible.

W. Ewing

SHUBAEL

shoo'ba-el, shoo-ba'-el (shubha'el):

(1) A Levite, son of Amram (1Ch 24:20); one of the leaders of song in the temple (1Ch 25:20).

See SHEBUEL; Gray, HPN, 310.

(2) A son of Heman (1Ch 25:4).

See SHEBUEL.

SHUHAH

shoo'-ha (shuchah, "depression"): A brother of Caleb (1Ch 4:11).

SHUHAM

shoo'-ham (shucham): Son of Dan, ancestor of the Shuhamites (Nu 26:42 f). In Ge 46:23 called "Hushim."

SHUHITE

shoo'-hit (shuchi): Cognomen of Bildad, one of Job's friends (Job 2:11; 8:1;

18:1; 25:1; 42:9). The place referred to cannot be definitely located.

See BILDAD; SHUAH.

SHULAMMITE

shoo'-la-mit (So 6:13, the King James Version "Shulamite").

See SHUNAMMITE.

SHUMATHITES

shoo'-math-its (~shumathi]): One of the families of Kiriath-jearim (1Ch 2:53).

SHUNAMMITE

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shoo'-na-mit (shunammith, shunammith; Codex Vaticanus Somaneitis; Codex Alexandrinus Soumanites): Applied to natives of Shunem.

(1) Abishag, who was brought to minister to the aged king David, love for whom led Adonijah to his doom (1Ki 1:3,15; 2:17, etc.).

(2) The woman, name unknown, whose son Elisha raised from the dead (2Ki 4:12, etc.). Later when apparently she had become a widow, after seven years' absence on account of famine, in the land of the Philistines, she returned to find her property in the hands of others. Elisha's intervention secured its restoration (2Ki 8:1-6).

(3) The Shulammite (So 6:13). In this name there is the exchange of "l" for "n" which is common.

W. Ewing

SHUNEM

shoo'-nem (shunem; Codex Vaticanus Sounan; Codex Alexandrinus Sounam): A town in the territory of Issachar named with Jezreel and Chesulloth (Jos 19:18). Before the battle of Gilboa the Philistines pitched their camp here. They and the army of Saul, stationed on Gilboa, were in full view of each other (1Sa 28:4). It was the scene of the touching story recorded in 2Ki 4:8-37, in which the prophet Elisha raises to life the son of his Shunammite benefactress. Eusebius (Onomasticon) describes it as a village called Sulem, 5 Roman miles South of Mt. Tabor. This points to the modern Solam, a village surrounded by cactus hedges and orchards on the lower southwestern slope of Jebel ed-Duchy ("Hill of Moreh"). It commands an uninterrupted view across the plain of Esdraelon to Mt. Carmel, which is about 15 miles distant. It also looks far across the valley of Jezreel to the slopes of Gilboa on the South. It therefore meets satisfactorily the conditions of Joshua and 1 Samuel. A question has, however, been raised as to its

identity with the Shunem of 2Ki 4. Elisha's home was in Samaria. Apparently Carmel was one of his favorite haunts. If he passed Shunem "continually" (2Ki 4:9), going to and coming from the mountain, it involved a very long detour if this were the village visited. It would seem more natural to identify the Shunem of Elisha with the Sanim of Eusebius, Onomasticon, which is said to be in the territory of Sebaste (Samaria), in the region of Akrabatta: or perhaps with Salim, fully a mile North of Taanach, as nearer the line of travel between Samaria and Carmel.

There is, however, nothing to show that Elisha's visits to Shunem were paid on his journeys between Samaria and Carmel. It may have been his custom to visit certain cities on circuit, on business calling for his personal attention, e.g. in connection with the "schools of the prophets." Materials do not exist on which any certain conclusion can rest. Both Solam Salim are on the edge of the splendid grain fields of Esdraelon (2Ki 4:18).

W. Ewing

SHUNI; SHUNITES

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shoo'-ni, shoo'-nits. (shuni): One of the sons of Gad and his descendants (Ge 46:16; Nu 26:15).

SHUPHAM; SHUPHAMITES

shoo'-fam, shoo'-fam-its.

See SHEPHUPHAM.

SHUPPIM

shup'-im (shuppim):

(1) One of the descendants of Benjamin (1Ch 7:12,15).

(2) One of the porters in the temple (1Ch 26:16).

See MUPPIM; SHEPHUPHAM.

SHUR

shur, shoor (shur; Sour): The name of a desert East of the Gulf of Suez. The word means a "wall," and may probably refer to the mountain wall of the Tih plateau as visible from the shore plains. In Ge 16:7 Hagar at Kadesh ('Ain Qadis) (see 16:14) is said to have been "in the way to Shur." Abraham also lived "between Kadesh and Shur" (Ge 20:1). The position of Shur is defined (Ge 25:18) as being "opposite Egypt on the way to Assyria." After crossing the Red Sea (Ex 15:4) the Hebrews entered the desert of Shur (Ex 15:22), which extended southward a distance of three days' journey. It is again noticed (1Sa 15:7) as being opposite Egypt, and (1Sa 27:8) as near Egypt. There is thus no doubt of its situation, on the East of the Red Sea, and of the Bitter Lakes.

Brugsch, however, proposed to regard Shur ("the wall") as equivalent to the

Egyptian anbu ("wall"), the name of a fortification of some kind apparently near Kantarah] (see MIGDOL (2)), probably barring the entrance to Egypt on the road from Pelusium to Zoan. The extent of this "wall" is unknown, but Brugsch connects it with the wall mentioned by Diodorus Siculus (i.4) who wrote about 8 BC, and who attributed it to Sesostris (probably Rameses II) who defended "the east side of Egypt against the irruptions of the Syrians and Arabians, by a wall drawn from Pelusium through the deserts as far as to Heliopolis, for a space of 1,500 furlongs." Heliopolis lies 90 miles (not 188) Southwest of Pelusium: this wall, if it existed at all, would have run on the edge of the desert which extends North of Wady Tumeilat from Kantarah] to Tell el- Kebir; but this line, on the borders of Goshen, is evidently much too far West to have any connection with the desert of Shur East of the Gulf of Suez. See Budge, Hist. Egypt, 90; Brugsch, Egypt under the Pharaohs, abridged edition, 320.

C. R. Conder

SHUSHAN

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Darius, which was destroyed by fire in the time of Artaxerxes I. The columns apparently had capitals of the style common in Persia—the foreparts of two bulls kneeling back to back. In the Citadel a palace built by Xerxes seems to have existed, the base of one of his columns having been found there. Bricks bearing the inscriptions of early Elamite kings, and the foundations of older walls, testify to the antiquity of the occupation of this part. According to the explorers, this was the portion of the city reserved for the temples.

4. The Monuments Discovered:

The number of important antiquities found on the site is considerable. Among the finds may be mentioned the triumphal stele of Naram-Sin, king of Agade (3rd-4th millennium BC); the statuettes of the Babylonian king Dungi (circa 2360 BC); the reliefs and inscriptions of the Elamite king Ba(?) -sa-Susinak (circa 2340 BC); the obelisk inscribed with the laws of Hammurabi of Babylon; the bronze bas-relief of the Elamite king Sutruk-Nahhunte (circa 1120 BC), who carried off from Babylonia the stelae of Naram-Sin and Hammurabi above mentioned, together with numerous other Babylonian monuments; the stele of Adda-hamiti-In-Susnak, of a much later date, together with numerous other objects of art and inscriptions—a most precious archaeological find.

5. Assur-bani-apli's Description of the City:

Shushan passed through many serious crises, one of the severest being its capture and destruction by the armies of the Assyrian king Assur-bani-apli about 640 BC. According to his account, the ziqqurat or temple-tower of Susa was built of enameled brick imitating lapis-lazuli, and was adorned with pinnacles of bright bronze. The god of the city was Susinak, who dwelt in a secret place, and none ever saw the form of his divinity. Lagamaru (Laomer) and five other of the city's deities were adored only by kings, and their images, with those of 12 more (worshipped by the people), were carried off as spoil to Assyria. Winged bulls and genii adorned Susa's temples, and figures of wild bulls protected the

entrances to their shrines. Other noteworthy things were the sacred groves into which no stranger was allowed to enter, and the burial-places of the Elamite kings. After recovering from the blow inflicted by the Assyrians, Shushan ultimately regained its old importance, and, as the summer residence of the Persian kings, became

the home of Ahasuerus and Queen Esther (Ne 1:1; Es 1:2,5; 2:3; 3:15; 9:11 ff; Da 8:2; Additions to Esther 11:3).

LITERATURE.

See Perrot et Chipiez, *Histoire de l'art dans l'antiquite*, volume V, Perse, 1890; de Morgan, *Delegation en Perse (Memoires)*, 1900, etc.; *Histoire et travaux de la delegation en Perse*, 1905; article "Elamites" in Hastings ERE; article ELAM in this work.

T. G. Pinches

SHUSHAN EDUTH

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shoo'-shan e'-duth.

See SONG; PSALMS.

SHUSHANCHITES

shoo-shan'-kits (shushanekhaye' (Aramaic); Codex Vaticanus Sousunachaioi; the King James Version Susanchites): Colonists in Samaria whose original home was in Shushan (Ezr 4:9).

SHUTHALHITES

shoo-thal'-hits, sho'-thal-hits.

See SHUTHELAH.

SHUTHELAH; SHUTHELAHITES

shoo-the'-la, shoo'-the-la, shoo-the'-la-hits, shoo'-the-la-hits (shuthalchi): A son of Ephraim (Nu 26:35,36; compare 1Ch 7:20,21), and his descendants.

See GENEALOGY.

SHUTTLE

shut'-'l.

See WEAVING.

SIA; SIAHA

si'-a, si'-a-ha (ci'a'): One of the remnant which returned from captivity (Ne 7:47; Ezr 2:44).T+>shuthalchi): A son of Ephraim (Nu 26:35,36; compare 1Ch

7:20,21), and his descendants.

SIBBECAI, SIBBECHAI

sib'-e-ki, sib-e-ka'-i (cibbekhay): One of the valiant men in David's army (2Sa 21:18; 1Ch 11:29; 20:4; 27:11).

SIBBOLETH

sib'o-leth (cibboleth).

See SHIBBOLETH.

SIBMAH

sib'-ma.

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See SEBAM.

SIBRAIM

sib-ra'-im, sib'-ra-im (cibhrayim; Codex Vaticanus Sebram; Codex Alexandrinus Sephram): A place named as on the boundary of Palestine in Ezekiel's ideal delineation, "between the border of Damascus and the border of Hamath" ([Eze 47:16](#)). It may possibly be represented by the modern Khirbet Sanbariyeh on the west bank of Nahr el-Chasbany, about 3 miles Southeast of 'Abil.

SIBYLLINE ORACLES

sib'-i-lin, -lin or'-a-k'-lz.

See APOCALYPTIC LITERATURE, sec. B, V.

SICARII

si-ka'-ri-i.

See ASSASSINS.

SICHEM si'-kem (shekhem). the King James Version in Ge 12:6.

See SHECHEM.

SICK; SICKNESS

sik, sik'-nes (chalah (Ge 48:1, etc.), choli (De 28:61, etc.), tachalu' (De 29:21, etc.), machalah (Ex 23:25, etc.), daweh (Le 15:33, etc.), 'anash (2Sa 12:15, etc.); astheneo (Mt 10:8, etc.; compare RAPC 2Ma 9:22), [@kakos echon (Lu 7:2), kakos echontas (Mt 4:24, etc.), arrhostos (Sirach 7:35; Mt 14:14, etc.),

arrhostema (Sirach 10:10, etc.), with various cognates, kamno (Jas 5:15); Latin morbus (2 Esdras 8:31)): Compared with the number of deaths recorded in the historical books of the Bible the instances in which diseases are mentioned are few. "Sick" and "sickness" (including "disease," etc.) are the translations of 6 Hebrew and 9 Greek words and occur 56 times in the Old Testament and 57 times in the New Testament. The number of references in the latter is significant as showing how much the healing of the sick was characteristic of the Lord's ministry. The diseases specified are varied. Of infantile sickness there is an instance in Bath-sheba's child (2Sa 12:15), whose disease is termed 'anash, not improbably trismus nascentium, a common disease in Palestine. Among adolescents there are recorded the unspecified sickness of Abijah (1Ki 14:1), of the widow's son at Zarephath (1Ki 17:17), the sunstroke of the Shunammite's son (2Ki 4:19), the epileptic boy (Mt 17:15), Jairus' daughter (Mt 9:18), and the nobleman's son (Joh 4:46). At the other extreme of life Jacob's death was preceded by sickness (Ge 48:1). Sickness resulted from accident (Ahaziah, 2Ki 1:2), wounds (Joram, 2Ki 8:29), from the violence of passion (Amnon, 2Sa 13:2), or mental emotion (Da 8:27); see also in this connection So 2:5; 5:8. Sickness the result of drunkenness is mentioned (Ho 7:5), and as a consequence of famine (Jer 14:18) or

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violence (Mic 6:13). Daweh or periodic sickness is referred to (Le 15:33; 20:18), and an extreme case is that of Lu 8:43.

In some examples the nature of the disease is specified, as Asa's disease in his feet (1Ki 15:23), for which he sought the aid of physicians in vain (2Ch 16:12). Hezekiah and Job suffered from sore boils, Jehoram from some severe dysenteric attack (2Ch 21:19), as did Antiochus Epiphanes (2 Macc 9:5). Probably the sudden and fatal disease of Herod was similar, as in both cases there is reference to the presence of worms (compare Ac 12:23 and 2 Macc 9:9). The disease of Publius' father was also dysentery (Ac 28:8). Other diseases specified are paralysis (Mt 8:6; 9:2), and fever (Mt 8:14). Not improbably the sudden illness of the young Egyptian at Ziklag (1Sa 30:11), and the illness of Ben-hadad which weakened him so that he could not resist the violence of Hazael, were also the common Palestine fever (2Ki 8:15) of whose symptoms and effects there is a graphic description in Ps 38. Unspecified fatal illnesses were those of Elisha (2Ki 13:14), Lazarus (Joh 11:1), Tabitha (Ac 9:37). In the language of the Bible, leprosy is spoken of as a defilement to be cleansed, rather than as a disease to be cured.

The proverb concerning the sick quoted by the Lord at Capernaum (Mr 2:17) has come down to us in several forms in apocryphal and rabbinical writings (Babha' Qamma' 26:13; Sanhedhrin 176), but is nowhere so terse as in the form in which He expresses it. The Lord performed His healing of the sick by His word or touch, and one of the most emphatic charges which He gave to His disciples when sending them out was to heal the sick. One of the methods used by them, the anointing with oil, is mentioned in Mr 6:13 and enjoined by James (5:15). In later times the anointing which was at first used as a remedial agent became a ceremonial in preparation for death, one of the seven sacraments of the Roman church (Aquinas, Summa Theologia suppl. ad Piii. 29).

The duty of visiting the sick is referred to in Eze 34:4,16, and by the Lord in the description of the Judgment scene (Mt 25:36,43). It is inculcated in several of the

rabbinical tracts. "He that visits the sick lengthens his life, he who refrains shortens it," says Rabbi Ischanan in Nedharim 29. In Shulchan 'Arukh, Yoreh De'ah there is a chapter devoted to this duty, which is regarded as incumbent on the Jew, even though the sick person be a Gentile (Gittin 61a). The church's duty to the sick, so long neglected, has, within the last century, been recognized in the mission field, and has proved, in heathen lands, to be the most important of all pioneer aggressive methods.

While we find that the apostles freely exercised their gifts of healing, it is noteworthy that we read of the sickness of two of Paul's companions, Epaphroditus (Php 2:26) and Trophimus (2Ti 4:20), for whose recovery he seems to have used no other means than prayer.

See also DISEASE.

Alexander Macalister

SICKLE

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sik'-'1 (chermesh (De 16:9; 23:25), maggal; compare Arabic minjal (Jer 50:16; Joe 3:13); drepanon (Mr 4:29; Re 14:14-19)): Although the ancients pulled much of their grain by hand, we know that they also used sickles. The form of this instrument varied, as is evidenced by the Egyptian sculptures. The earliest sickle was probably of wood, shaped like the modern scythe, although much smaller, with the cutting edge made of sharp flints set into the wood. Sickle flints were found at Tel el-Chesy. Crescent-shaped iron sickles were found in the same mound. In Palestine and Syria the sickle varies in size. It is usually made wholly of iron or steel and shaped much like the instrument used in western lands. The smaller-sized sickles are used both for pruning and for reaping.

James A. Patch

SICYON

sish'-i-on (Sikuon, Sukuon, Sukion): Mentioned in 1 Macc 15:23 in the list of countries and cities to which Lucius the Roman consul (probably Lucius Calpurnius Piso, 139 BC) wrote, asking them to be friendly to the Jews. The Jewish dispersion had already taken place, and Jews were living in most of the seaports and cities of Asia Minor, Greece and Egypt (compare Sib Or 3:271, circa 140 BC, and Philo).

Sicyon was situated 18 miles West of Corinth on the south side of the Gulf of Corinth. Its antiquity and ancient importance are seen by its coins still extant, dating from the 5th century. Though not as important as Corinth in its sea trade, the burning of that city in 143 BC, and the favor shown to Sicyon by the Roman authorities in adding to its territory and assigning to it the direction of the Isthmian games, increased its wealth and influence for a time.

S. F. Hunter

SIDDIM, VALE OF

sid'-im, ('emeq ha-siddim; Septuagint he pharangx (or koilas) he haluke): The place mentioned in Ge 14:3-8 as being the scene of encounter between Chedorlaomer and his allies with the kings of Sodom, Gomorrah, Admah, Zeboiim and Zoar. In 14:3 it is identified with the Salt Sea, and in 14:10 it is said to have been full of slime pits ("bitumen").

According to the traditional view, the Vale of Siddim was at the southern end of the Dead Sea. But in recent years a number of eminent authorities have maintained that it was at the northern end of the Dead Sea, in the vicinity of Jericho. Their argument has mainly been drawn from incidental references in the scene (Ge 13:1-13) describing the parting of Lot and Abram, and again in the account of Moses' vision from Pisgah (De 34:3).

In the account of Abram and Lot, it is said that from Bethel they saw "all the Plain of the Jordan, that it was well watered everywhere, before Yahweh destroyed Sodom and Gomorrah." The word here translated "plain" means "circle," and well describes the view which one has of the plain about Jericho from Bethel as he looks down the valley past Ai. But it seems to go beyond the text to assume that the Vale of Siddim

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The precipitous salt cliffs of Jebel Usdum which border the southwest corner of the Dead Sea would indicate that, in comparatively recent times, there had been abrupt subsidence of a good many feet in the bottom of the Dead Sea at that end.

Such subsidences of limited areas and in connection with earthquakes are by no means uncommon. In 1819 an area of 2,000 square miles about the delta of the Indus sank beneath the level of the sea, so that the tops of the houses were barely seen above the water. A smaller area in the delta of the Selenga River sank during the last century beneath the waters of Lake Baikal. Professor R.S. Tarr of Cornell University has recently described the effect of an earthquake on the shores of Alaska, in which there was a change of level of 47 ft.

More probably (see ARABAH; DEAD SEA) there has been a rise in the waters of the Dead Sea since Abraham's time, caused by the encroachment upon the original area of evaporation by the deltas which have been pushed into the main part of the depression by the Jordan, and various smaller streams descending from the highlands on either side. In consequence of these encroachments, the equilibrium between precipitation and evaporation could be maintained only by a rise in the water causing it to spread over the shallow shelf at the south end, thus covering a large part of the Vale of Siddim with the shoal water now found between el-Lisan and Jebel Usdum.

George Frederick Wright

SIDE

si'-de (Side): An ancient town of Pamphylia, occupying a triangular promontory on the coast. It was one of the towns to which a letter favorable to the Jews was sent by the Roman consul Lucius (1 Macc 15:23). The town seems to have been of considerable antiquity, for it had existed long before it fell into the possession of Alexander the Great, and for a time it was the metropolis of Pamphylia. Off the coast the fleet of Antiochus was defeated by the Rhodians. During the 1st

century, Side was noted as one of the chief ports of pirates who disposed of much of their booty there. The ruins of the city, which are now very extensive, bear the name Eski Adalia, but among them there are no occupied houses. The two harbors protected by a sea wall may still be traced, but they are now filled with sand. The wall on the land side of the city was provided with a gate which was protected with round towers; the walls themselves are of Greek-Roman type. Within the walls the more important of the remains are three theaters near the harbors, and streets with covered porticoes leading from the city gate to the harbors. Without the walls, the street leading to the city gate is lined with sarcophagi, and among the shrubbery of the neighboring fields are traces of many buildings and of an aqueduct.

E. J. Banks

SIDES

sidz (yarekhah, "thigh," "flank"): the Revised Version (British and American) substitutes "innermost parts" for the King James Version "sides" in Jon 1:5; compare 1Sa 24:3.

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SIDON (1)

si'-don (tsidhon): The oldest son of Canaan (Ge 10:15).

SIDON (2)

si'-don (tsidhon; Sidon; the King James Version, Sidon and Zidon; the Revised Version (British and American) SIDON only):

1. Location and Distinction:

One of the oldest Phoenician cities, situated on a narrow plain between the range of Lebanon and the sea, in latitude 33 degrees 34 minutes nearly. The plain is well watered and fertile, about 10 miles long, extending from a little North of Sarepta to the Bostrenus (Nahr el-'Auly). The ancient city was situated near the northern end of the plain, surrounded with a strong wall. It possessed two harbors, the northern one about 500 yds. long by 200 wide, well protected by little islets and a breakwater, and a southern about 600 by 400 yards, surrounded on three sides by land, but open to the West, and thus exposed in bad weather. The date of the founding of the city is unknown, but we find it mentioned in the Tell el-Amarna Letters in the 14th century BC, and in Ge 10:19 it is the chief city of the Canaanites, and Joshua (Jos 11:8) calls it Great Sidon. It led all the Phoenician cities in its early development of maritime affairs, its sailors being the first to launch out into the open sea out of sight of land and to sail by night, guiding themselves by the stars. They were the first to come into contact with the Greeks and we find the mention of them several times in Homer, while other Phoenician towns are not noticed. Sidon became early distinguished for its manufactures and the skill of its artisans, such as beautiful metal-work in silver and bronze and textile fabrics embroidered and dyed with the famous purple dye which became known as Tyrian, but which was earlier produced at Sidon. Notices of these choice articles are found in Homer, both in the Iliad and the Odyssey. Sidon had a monarchical form of government, as did all the Phoenician

towns, but it also held a sort of hegemony over those to the South as far as the limit of Phoenicia. It likewise made one attempt to establish an inland colony at Laish or Dan, near the headwaters of the Jordan, but this ended in disaster (Jud 18:7,27,28). The attempt was not renewed, but many colonies were established over-sea. Citium, in Cyprus, was one of the earliest.

2. Historical:

(1) The independence of Sidon was lost when the kings of the XVIIIth and XIXth Dynasties of Egypt added Palestine and Syria to their dominions (1580-1205 BC). The kings of Sidon were allowed to remain on the throne as long as they paid tribute, and perhaps still exercised authority over the towns that had before been subject to them. When the power of Egypt declined under Amenhotep IV (1375-1358), the king of Sidon seems to have thrown off the yoke, as appears from the Tell el-Amarna Letters. Rib-addi of Gebal writes to the king of Egypt that Zimrida, king of Sidon, had joined the enemy, but Zimrida himself claims, in the letters he wrote, to be loyal, declaring that the town belonging to him had been taken by the Khabiri (Tab. 147). Sidon, with the other towns, eventually became independent of Egypt, and she retained the hegemony of the southern towns and perhaps added Dor, claimed by the

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jurisdiction. Paul, on his way to Rome, was permitted to visit some friends at Sidon (Ac 27:3). See also Mt 11:21 f and Mr 3:8.

It was noted for its school of philosophy under Augustus and Tiberius, its inhabitants being largely Greek; and when Berytus was destroyed by an earthquake in 551, its great law school was removed to Sidon. It was not of great importance during the Crusades, being far surpassed by Acre, and in modern times it is a small town of some 15,000.

LITERATURE.

See PHOENICIA.

H. Porter

SIDONIANS

si-do'-ni-anz: Natives or inhabitants of Sidon (De 3:9; Jos 13:4,6; Jud 3:3; 1Ki 5:6).

SIEGE

sej (matsor (De 28:52,53; 1Ki 15:27; 2Ki 25:2; Isa 29:3; Eze 4:2); "to be besieged," "to suffer siege," ba-matsor bo' (De 20:19; 2Ki 24:10; 25:2)):

1. In Early Hebrew History
2. In the Monarchy
3. Preliminaries to Siege
4. Siege Operations: Attack

- (1) Investment of City
 - (2) Line of Circumvallation
 - (3) Mound, or Earthworks
 - (4) Battering-Rams
 - (5) Storming of Walls and Rushing of Breach
5. Siege Operations: Defense
 6. Raising of Siege
 7. Horrors of Siege and Capture
 8. Siege in the New Testament

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conqueror, Ashurbanipal, "her young children also were dashed in pieces at the head of all the streets; and they cast lots for her honorable men, and all her great men were bound in chains" (Na 3:10).

8. Siege in the New Testament:

The only explicit reference to siege operations in the New Testament is our Lord's prediction of the complete destruction of Jerusalem when He wept over its coming doom: "For the days shall come upon thee, when thine enemies shall cast up a bank (charax, the King James Version, quite incorrectly, "trench") about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another" (Lu 19:43,44). The order and particulars of the siege are in accordance with the accounts of siege operations in the Old Testament. How completely the prediction was fulfilled we see from Josephus (BJ, V, vi, 10).

Figurative:

In Paul's Epistles there are figures taken from siege operations. In 2Co 10:4 we have "the casting down of strongholds," where the Greek word *kathairesis*, from *kathairein*, is the regular word used in Septuagint for the reduction of a fortress (Pr 21:22; La 2:2; RAPC 1Ma 5:65). In Eph 6:16 there is allusion to siege-works, for the subtle temptations of Satan are set forth as the flaming darts hurled by the besiegers of a fortress which the Christian soldier is to quench with the shield of faith.

LITERATURE.

Nowack, *Hebraische Archaeologie*, 71; Benzinger, "Kriegswesen" in *Herzog3*; Billerbeck and A. Jeremias, *Der Untergang Ninivehs*; Billerbeck, *Der Festungsbau im alten Orient*.

T. Nicol

SIEVE; SIFT

siv.

See AGRICULTURE; THRESHING.

SIGLOS

sig'-los (siglos): A Persian silver coin, twenty of which went to the gold DARIC (which see).

SIGN

sin ('oth "a sign" "mark" mopheth, "wonder"‘ semeion, "a sign," "signal," "mark"): A mark by which persons or things are distinguished and made known. In Scripture used generally of an address to the senses to attest the existence of supersensible and

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displays of miraculous powers, are to accompany the faith of believers (Mr 16:17 f), usher in and forthwith characterize the dispensation of the Holy Spirit, and mark the consummation of the ages (Re 15:1).

See also MIRACLE.

For "sign" of a ship (parasemos, "ensign," Ac 28:11).

See DIOSCURI; SHIPS AND BOATS, III, 2.

Charles M. Stuart

SIGNET

sig'-net.

See SEAL.

SIGNS OF THE HEAVENS

See ASTRONOMY, sec. I, 4.

SIGNS, NUMERICAL

nu-mer'-i-kal.

See NUMBER.

SIHON

si'-hon (cichon): King of the Amorites, who vainly opposed Israel on their journey from Egypt to Palestine, and who is frequently mentioned in the historical books and in the Psalms because of his prominence and as a warning

for those who rise against Yahweh and His people (Nu 21:21, and often; De 1:4; 31:4; Jos 2:10; Jud 11:19,20,21; 1Ki 4:19; Ne 9:22; Ps 135:11; 136:19; Jer 48:45).

SIHOR

si'-hor.

See SHIHOR.

SIHOR-LIBNATH

si'-hor-lib'-nath.

See SHIHOR-LIBNATH.

SILAS

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night secured them a miraculous release. The magistrates, on learning that the two prisoners whom they had so maltreated were Roman citizens, came in person and besought them to depart out of the city (Ac 16:12-39). After a short visit to the house of Lydia, where they held an interview with the brethren, they departed for Thessalonica, leaving Luke behind (compare Knowling, op. cit., 354-55). There they made many converts, especially among the Greeks, but upon the house of Jason, their host, being attacked by hostile Jews, they were compelled to escape by night to Berea (Ac 16:40-17:10). There they received a better hearing from the Jews, but the enmity of the Thessalonian Jews still pursued them, and Paul was conducted for safety to Athens, Silas and Timothy being left behind. On his arrival, he dispatched an urgent message back to Berea for Silas and Timothy to rejoin him at that city (Ac 17:11-15). The narrative of Ac implies, however, that Paul had left Athens and had reached Corinth before he was overtaken by his two followers (18:5). Knowling (op. cit., 363-64) suggests that they may have actually met at Athens, and that Timothy was then sent to Thessalonica (compare 1Th 3:1,2), and Silas to Philippi (compare Php 4:15), and that the three came together again at Corinth. The arrival of Silas and Timothy at that city is probably referred to in 2Co 11:9. It is implied in Ac 18:18 that Silas did not leave Corinth at the same time as Paul, but no further definite reference is made to him in the narrative of the 2nd missionary journey.

Assuming his identity with Silvanus, he is mentioned along with Paul and Timothy in 2Co 1:19 as having preached Christ among the Corinthians (compare Ac 18:5). In 1Th 1:1, and 2Th 1:1, the same three send greetings to the church at Thessalonica (compare Ac 17:1-9). In 1Pe 5:12 he is mentioned as a "faithful brother" and the bearer of that letter to the churches of the Dispersion (compare on this last Knowling, op. cit., 331-32). The theory which assigns He to the authorship of Silas is untenable.

SILENCE

si'-lens: Five Hebrew roots, with various derivatives, and two Greek words are thus translated. The word is used literally for dumbness, interrupted speech, as in La 2:10; Ps 32:3; Ec 3:7; Am 5:13; Ac 15:12; 1Co 14:28; 1Ti 2:11,12 the King James Version (the American Standard Revised Version "quietness"); Re 8:1, or figuratively of the unanswered prayers of the believer (Ps 83:1; 35:22; Jer 8:14); of awe in the presence of the Divine Majesty (Isa 41:1; Zec 2:13), or of death (1Sa 2:9; Ps 94:17; 115:17).

SILK; SILKWORM

silk'-wurm ((1) meshi (Eze 16:10,13), perhaps from mashah, "to draw" "to extract" compare Arabic masa' of same meaning; Septuagint trichapton, "woven of hair"; (2) serikon (Re 18:12); (3) shesh; compare Arabic shash, a thin cotton material; (4) buts; compare Arabic 'abyad, "white," from bad; (5) bussos, "fine linen," later used of cotton and silk): The only undoubted reference to silk in the Bible is the passage cited from Revelation, where it is mentioned among the merchandise of Babylon. Serikon, "silk," is from Ser, the Greek name of China, whence silk was first obtained. The equivalent Latin sericum occurs frequently in classical authors, and is found in the Vulgate (Jerome's Latin Bible, 390-405 A. D.) (Es 8:15) for buts, "fine linen." For buts, bussos, and shesh English Versions of the Bible has nearly always "fine linen,"

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but for shesh in Pr 31:22, the King James Version has "silk," and in Ge 41:42 and Ex 25:4, the King James Version margin has "silk" and the Revised Version margin has "cotton."

See LINEN; FINE.

There can be little doubt of the correctness of English Versions of the Bible "silk" for meshi in Eze 16:10, "I girded thee about with fine linen (shesh), and' covered thee with silk (meshi)," and in the similar passage, Eze 16:13.

Silk is produced by all Lepidoptera, butterflies and moths, but it is of great economic importance only in the Chinese silkworm, *Bombyx mori*, whose larva, a yellowish- white caterpillar from 2 to 3 in. long, feeds on the leaves of the mulberry (*Morus*). A pair of large glands on the two sides of the stomach secrete a viscous fluid, which is conveyed by ducts to an orifice under the mouth. On issuing into the air, the fine stream is hardened into the silk fiber, which the caterpillar spins into a cocoon. Within the cocoon the caterpillar is presently transformed into the chrysalis or pupa. The cocoons from which silk is to be spun are subjected to heat which kills the pupae and prevents them from being transformed into the perfect insects or moths, which would otherwise damage the cocoons as they made their exit.

The raising of silkworms, and the spinning and weaving of silk are now important industries in Syria, though the insect was unknown in Bible times. It was introduced to the Mediterranean region from China a few centuries after Christ. Coarse silk is produced from the Chinese oak silk-moth, *Saturnia pernyi*, and from the Japanese oak silk-moth, *Saturnia yama-mai*. The largest moth of Syria and Palestine is *Saturnia pyri*, from which silk has also been spun, but not commercially.

See, further, WEAVING.

SILLA

sil'-a (cilla'; Codex Vaticanus Galla; Codex Alexandrinus Gaallad): Joash was assassinated by his servants "at the house of Millo, on the way that goeth down to Silla" (2Ki 12:20). Wherever Beth-millo stood, Silla was evidently in the valley below it; but nothing is known of what it was or where it stood.

SILOAM, TOWERIN

See JERUSALEM; SILOAM.

SILOAM; SILOAH; SHELAH; SHILOAH

si-lo'-am, si-lo'-am, si-lo'-a, she'-la, shi-lo'-a:

(1) me ha-shiloach (shiloach or shilloach is a passive form and means "sent" or "conducted") "the waters of (the) Shiloah" (Isa 8:6).

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well as transcriptions were made before the inscription was broken up, so that the damage done is to be regretted rather on sentimental than on literary grounds.

E. W. G. Masterman

SILVANUS

sil-va'-nus (Silouanos (2Co 1:19)).

See SILAS.

SILVER

sil'-ver (keceph; argurion, arguros): Silver was known in the earliest historic times. Specimens of early Egyptian and Babylonian silver work testify to the skill of the ancient silversmiths. In Palestine, silver objects have been found antedating the occupation of the land by the Hebrews. This metal was used for making all kinds of ornamental objects. In the mound of Gezer were found bowls, vases, ladles, hairpins, rings and bracelets of silver. The rings and settings for scarabs or seals were commonly of this metal. The first mention of silver in the Bible is in Ge 13:2, where it says that Abraham was rich in cattle, in silver and gold. At that time it was commonly used in exchange in the form of bars or other shapes. Coins of that metal were of a much later date (Ge 20:16; 23:15; 24:53; 37:28, etc.). Booty was collected in silver (Jos 6:19); tribute was paid in the same (1Ki 15:19). It was also used for jewelry (Ge 44:2). The Children of Israel systematically despoiled the Egyptians of their silver before the exodus (Ex 3:22; 11:2; 12:35, etc.). Ex 20:23 implies that idols were made of it. It was largely used in the fittings of the tabernacle (Ex 26) and later of the temple (2Ch 2).

It is likely that the ancient supply of silver came from the mountains of Asia Minor where it is still found in abundance associated with lead as argentiferous

galena, and with copper sulfide. The Turkish government mines this silver on shares with the natives. The Sinaitic peninsula probably also furnished some silver. Later Phoenician ships brought quantities of it from Greece and Spain. The Arabian sources are doubtful (2Ch 9:14). Although silver does not tarnish readily in the air, it does corrode badly in the limestone soil of Palestine and Syria. This probably partly accounts for the small number of objects of this metal found. On the site of the ancient jewelers' shops of Tyre the writer found objects of gold, bronze, lead, iron, but none of silver.

Figurative:

Silver to be as stones in Jerusalem (1Ki 10:27) typified great abundance (compare Job 3:15; 22:25; 27:16; also Isa 60:17; Zec 9:3). The trying of men's hearts was compared to the refining of silver (Ps 66:10; Isa 48:10). Yahweh's words were as pure as silver refined seven times (Ps 12:6). The gaining of understanding is better than the gaining of silver (Pr 3:14; compare Pr 8:19; 10:20; 16:16; 22:1; 25:11). Silver become dross denoted deterioration (Isa 1:22; Jer 6:30). Breast and arms of silver was interpreted by Daniel to mean the inferior kingdom to follow Nebuchadnezzar's (Da 2:32,39).

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In the New Testament, reference should be made especially to Ac 19:24; Jas 5:3; Re 18:12.

James A. Patch

SILVERLING

sil'-ver-ling ('eleph keceph (Isa 7:23)): 'A thousand of silver' means a thousand shekels.

See PIECE OF SILVER.

SILVERSMITH

sil'-ver-smith (argurokopos): Mentioned only once (Ac 19:24), where reference is made to Demetrius, a leading member of the silversmiths' guild of Ephesus.

SIMALCUE

si-mal-ku'-e: the King James Version = the Revised Version (British and American) IMALCUE (which see).

SIMEON (1)

sim'-e-on (shim'on; Sumeon; the Hebrew root is from shama', "to hear" (Ge 29:33); some modern scholars (Hitzig, W. R. Smith, Stade, etc.) derive it from Arabic sima', "the offspring of the hyena and female wolf"): In [Ge 29:33](#); [30:18-21](#); [35:23](#) , Simeon is given as full brother to Reuben, Levi, Judah, Issachar and Zebulun, the son of Leah; and in Ge 34:25; 49:5 as the brother of Levi and Dinah. He was left as a hostage in Egypt by orders of Joseph (Ge 42:24; 43:23).

1. The Patriarch: Biblical Data:

In the "blessing" of the dying Jacob, Simeon and Levi are linked together:

"Simeon and Levi are brethren;

Weapons of violence are their swords.

O my soul, come not thou into their council;

Unto their assembly, my glory, be not thou united;

For in their anger they slew a man,

And in their self-will they hocked an ox.

Cursed be their anger, for it was fierce;

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In 1Ch 4:39 f mention is made of certain isolated exploits of Simeonites at GEDOR (which see), against the MEUNIM (which see), and at Mt. SEIR (which see). Later references associate certain Simeonites with the Northern Kingdom (2Ch 15:9; 34:6), and tradition has come to view them as one of the ten tribes (compare Eze 48:24,25,33; Re 7:7), although all the history of them we have is bound up with Judah and the Southern Kingdom. There is no mention of the return of any Simeonites after the captivity; their cities fall to Judah (Ne 11:26 f).

3. References in Egyptian and Assyrian Inscriptions:

It has been supposed by many authorities that the name Shim'an occurs in the list of places plundered by Thothmes III (see Petrie, *Hist*, II, 104; also Hommel, *Ancient Hebrew Tradition*, 268; Sayce, *Early Hebrew Traditions*, 392). In the 7th century we have a doubtful reference in an inscription of Esar-haddon relating his Egyptian campaign when a city Ap-ku is mentioned as in the country of Same-n(a), which may possibly be a reference to Simeon. The survival of the name so late, if true, is strange, in the light of what we gather from the Bible about the tribe. (For discussion of both of these inscriptions, with references to the lit., see EB, coll. 4528-30.)

4. The Territory of Simeon:

The cities of Simeon as given in Jos 19:2-6 and 1Ch 4:28,31 are (the names in parentheses are variations in the latter reference): Beer-sheba, Moladah, Hazar-shual, Balah (Bilhah), Azem (the King James Version) (Ezem), Eltolad (Tolad), Bethuel, Hormah, Ziklag, Beth-marcaboth, Hazar-susah (Hazar Susim), Beth-lebaoth (Beth-biri), Sharuhem (Shaaraim) (Etam), Ain Rimmon, Ether (Tochen), Ashan—in all, 16 cities in Joshua and 17 cities in 1 Chronicles. Ashan (1Ch 6:59) is the only one assigned to the priests. It is written wrongly as "Ain" in Jos 21:16. All the above cities, with certain variations in form, and with the exception of Etam in 1Ch 4:32, which is probably a mistake, occur in the list of the cities of Judah (Jos 15:26-32,42). Ziklag is mentioned (1Sa 27:6) as being the

private property of the kings of Judah from the days of David, who received it from Achish, king of Gath.

For the situation of these cities, so far as is known, see separate articles under their names. It is clear that they were all situated in the southwestern part of Palestine, and that Simeon had no definite territorial boundaries, but isolated cities, with their villages, among those of the people of Judah.

E. W. G. Masterman

SIMEON (2)

(shim 'on; Sumeon):

(1) The 2nd son of Jacob by Leah (see separate article).

(2) Great-grandfather of Judas Maccabeus (1 Macc 2:1).

(3) A man in Jerusalem described as "righteous and devout, looking for the consolation of Israel." When the infant Jesus was brought into the Temple, he took

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Him into his arms and blessed God in words which are famous as the Nunc dimittis. Simeon bestowed his blessing on the wondering father and mother (Lu 2:25,34). Legend has made him the son of Hillel and father of Gamaliel I, but this has no historical basis.

(4) An ancestor of Jesus (Lu 3:30); the Revised Version (British and American) "Symeon."

(5) The Revised Version (British and American) "Symeon": one of the prophets and teachers in the Christian community at Antioch. He is also called Niger, which was the Gentile name he had assumed, Symeon being Hebrew. He was among those who set apart Paul and Barnabas for their missionary work (Ac 13:1,2). Nothing more is known of him.

(6) The Revised Version (British and American) "Symeon": the Hebrew name of Simon Peter (Ac 15:14).

S. F. Hunter

SIMEON (NIGER)

ni'-jer): The King James Version in Ac 13:1, the Revised Version (British and American) "Symeon" (which see).

SIMEONITES

sim'-e-on-its.

See SIMEON.

SIMILITUDE

si-mil'-i-tud: In the King James Version means either "an exact facsimile" (Ps 106:20 the King James Version, the Revised Version (British and American) "likeness"; Ro 5:14, etc.), or else "the form itself" (Nu 12:8; De 4:12,15,16 for temunah, "form" (so the Revised Version (British and American))); compare LIKENESS. the English Revised Version has retained the word in 2Ch 4:3; Da 10:16 (the American Standard Revised Version "likeness"), while the English Revised Version and the American Standard Revised Version have used "similitudes" in Ho 12:10 (damah, "be like"). The meaning is "I have inspired the prophets to speak parables."

SIMON (1)

(Simon, Greek form of SIMEON (which see)): The persons of the name of Simon mentioned in the Apocrypha are:

(1) Simon the Maccabean (Hasmonean), surnamed THASSI (which see), the 2nd son of Mattathias and elder brother of Judas Maccabeus. On his deathbed, Mattathias commended Simon as a "man of counsel" to be a "father" to his brethren (1 Macc

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is more likely to have known the truth on this matter than these later authorities. The same uncertainty obtains as to whether the eulogium in Sirach 50:1 ff of "the great priest" refers to Simon I or Simon II. Schurer and others refer it to Simon II. It is more likely to refer to the Simon who was famous as "the Just," and consequently to Simon

I. Besides we know of no achievements of Simon II to entitle him to such praise. The building operations mentioned would suit the time of Simon I better, as Ptolemy captured Jerusalem and probably caused considerable destruction. The Talmud states that this Simon (and not Jaddua) met Alexander the Great.

(3) Simon II, high priest, son of Onias II and grandson of Simon I and father of Onias III, flourished about the end of the 3rd century BC, and was succeeded by his son

Onias III circa 198 BC. Josephus says that this Simon in the conflict of the sons of Joseph sided with the elder sons against Hyrcanus the younger. Schurer (probably incorrectly) thinks he is the Simon praised in Sirach 50:1 ff. See (2) above (3 Macc 2:1; Josephus, Ant, XII, iv, 10).

(4) Simon, a Benjamite, guardian of the temple, who, having quarreled with the high priest Onias III, informed Apollonius of the untold sums of money in the temple treasury. Apollonius laid the matter before the king Seleucus IV, who sent Heliodorus to remove the money. An apparition prevented Heliodorus from accomplishing his task (2 Macc 3:4 ff). It is further recorded, that Simon continued his opposition to Onias. He is spoken of as brother of the renegade Menelaus (2 Macc 4:23). Of his end we know nothing.

(5) Simon Chosameus (Codex Vaticanus (and Swete) Chosamaos; Codex Alexandrinus Chosomaios), one of the sons of Annas who had married "strange wives" (1 Esdras 9:32). Simon apparently =" Shimeon" (shim'on) of the sons of Harim ([Ezr 10:31](#)); Chosameus is probably a corruption standing in the place of, but not resembling, any of the three names: Benjamin, Malluch, Shemaraiah,

which Esdras omits from the Ezra list.

S. Angus

SIMON (2)

si'-mon (Simon):

(1) Simon Peter.

See PETER (SIMON).

(2) Another of the Twelve, Simon "the Cananean" (Mt 10:4; Mr 3:18), "the Zealot" (Lu 6:15; Ac 1:13).

See CANANAEAN.

(3) One of the brethren of Jesus (Mt 13:55; Mr 6:3).

See BRETHREN OF THE LORD.

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(4) "The leper" in Bethany, in whose house a woman poured a cruse of precious ointment over the head of Jesus (Mt 26:6; Mr 14:3). He had perhaps been healed by Jesus; in that case his ungracious behavior was not consistent with due gratitude. However he was healed, the title referred to his condition in the past, as lepers were ostracized by law.

(5) A Pharisee in whose house a woman, "a sinner," wet the feet of Jesus with her tears, and anointed them with ointment (Lu 7:36). By some he is identified with (4), this being regarded as Luke's version of the incident recorded in Mt 26 and Mr 14. Others as strongly deny this view.

For discussion see MARY, IV.

(6) A man of Cyrene, who was compelled to carry the cross of Jesus (Mt 27:32; Mr 15:21; Lu 23:26). Mark calls him "the father of Alexander and Rufus," well-known members of the church at (probably) Rome (compare Ac 19:33; Ro 16:13).

See CYRENIAN.

The father of Judas Iscariot (Joh 6:71; 12:4 the King James Version, the Revised Version (British and American) omits; Joh 13:2,26).

(8) Simon Magus (Ac 8:9). See separate article.

(9) Simon, the tanner, with whom Peter lodged at Joppa. His house was by the seaside outside the city wall, because of its ceremonial uncleanness to a Jew, and also for reasons of sanitation (Ac 9:43).

S. F. Hunter

SIMON MAGUS

ma'-gus (Simon, Greek form of Hebrew shim'on; Gesenius gives the meaning of the Hebrew word as "hearing with acceptance"; it is formed from [?] shama', "to hear"):

1. Simon, a Magician
2. Simon and the Apostles
 - (1) Simon and Philip
 - (2) Simon and Peter John
3. The Magicians and the Gospel
4. Testimony of Early Christian Writers
5. Sources of Legendary History
6. Traditions of His Death

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Origen denies that the followers of Simon were Christians in any sense. The words of Origen are, "It escapes the notice of Celsus that the Simonians do not in any way acknowledge Jesus as the Son of God, but they call Simon the Power of God." In the time of Origen the followers of Simon had dwindled in number to such a degree that he writes, "I do not think it possible to find that all the followers of Simon in the whole world are more than thirty: and perhaps I have said more than there really are" (Contra Celsus, i.57, quoted by Alford, Greek New Testament, Ac 8:9).

8. Was Simon the Originator of Gnosticism?:

Irenaeus also has much to say regarding Simon and his followers. He makes the legendary Simon identical with the magician of Ac 8, makes him also the first in the list which he gives of heretics, and also says that it was from him that Gnosticism sprang. The account which he gives of the Simonians shows that by the time when Irenaeus lived, their system had developed into Gnosticism; but this fact does not justify Irenaeus in the assertion that Simon of Ac 8 is the originator of the Gnostic system. The early Christian writers took this view, and regarded Simon Magus as the founder of Gnosticism. Perhaps they were right, "but from the very little authentic information we possess, it is impossible to ascertain how far he was identified with their tenets" (Alford, New Testament, II, 86). In the midst of the various legends regarding Simon, it may be that there is a substratum of fact, of such a nature that future investigation and discovery will justify these early Christian writers in their judgment, and will show that Simon Magus is not to be overlooked as one of the sources from which Gnosticism sprang. The exact origin of Gnosticism is certainly difficult to trace, but there is little or no indication that it arose from the incidents narrated in Ac 8. It cannot be denied that a connection is possible, and may have existed between the two, that is between Simon Magus and some of the Gnostic heresies; but the facts of history show widespread tendencies at work, during and even before the Apostolic age, which amply account for the rise of Gnosticism. These are found e.g. in the Alexandrian philosophy, and in the tenets of the false teachers at

Colosse and in other places. These philosophical and theosophical ideas commingled with the influences of Zoroastrianism from Persia, and of Buddhism from India, and these tendencies and influences, taken in conjunction, were the sources of the various heresies known by the name of Gnosticism.

See GNOSTICISM.

John Rutherford

SIMON PETER

See PETER, SIMON.

SIMON THE CANAANITE; SIMON THE CANANAEAN; SIMON THE ZEALOT

(Simon Kananaios; kanna'i, "the Jealous (or Zealous) One"): One of the Twelve Apostles. This Simon was also named "the Canaanite" (Mt 10:4; Mr 3:18 the King James Version) or "the Cananean" (Mt 10:4; Mr 3:18 the Revised Version (British

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and American)) or "Zelotes" (Lu 6:15; Ac 1:13 the King James Version) or "the Zealot" (Lu 6:15; Ac 1:13 the Revised Version (British and American)).

According to the "Gospel of the Ebionites" or "Gospel of the Twelve Apostles" (of the 2nd century and mentioned by Origen) Simon received his call to the apostleship along with Andrew and Peter, the sons of Zebedee, Thaddaeus and Judas Iscariot at the Sea of Tiberias (compare Mt 4:18-22; see also Hennecke, Neutestamentliche Apokryphen, 24-27).

Although Simon, like the majority of the apostles, was probably a Galilean, the designation "Cananaean" is regarded as of political rather than of geographical significance (compare Luke's rendering). The Zealots were a faction, headed by Judas of Galilee, who "in the days of the enrollment" (compare Ac 5:37; Lu 2:1,2) bitterly opposed the threatened increase of taxation at the census of Quirinius, and would have hastened by the sword the fulfillment of Messianic prophecy.

Simon has been identified with Simon the brother of Jesus (Mr 6:3; Mt 13:55), but there also are reasons in favor of identifying him with Nathanael.

Thus (1) all the arguments adduced in favor of the Bartholomew-Nathanael identification (see NATHANAEL) can equally be applied to that of Simon-Nathanael, except the second. But the second is of no account, since the Philip-Bartholomew connection in the Synoptists occurs merely in the apostolic lists, while in John it is narrative. Further, in the Synoptists, Philip is connected in the narrative, not with Bartholomew but with Andrew.

(2) The identity is definitely stated in the Genealogies of the Twelve Apostles (see NATHANAEL). Further, the "Preaching of Simon, son of Cleopas" (compare Budge, II, 70 ff) has the heading "The preaching of the blessed Simon, the son of Cleopas,

who was surnamed Judas, which is interpreted Nathanael, who became bishop of Jerusalem after James the brother of our Lord." Eusebius (Historia Ecclesiastica, III, xi, 32; IV, xxii) also refers to a Simon who succeeded James as bishop of Jerusalem

and suffered martyrdom under Trajan; and Hegesippus, whom Eusebius professes to quote, calls this Simon a son of Cleopas.

(3) The invitation of Philip to Nathanael (compare Joh 1:45) was one which would naturally be addressed to a follower of the Zealots, who based their cause on the fulfillment of Messianic prophecy.

(4) As Alpheus, the father of James, is generally regarded as the same as Clopas or Cleopas (see JAMES), this identification of the above Simon Nathanael, son of Cleopas, with Simon Zelotes would shed light on the reason of the juxtaposition of James son of Alpheus and Simon Zelotes in the apostolic lists of Luke and Acts, i.e. they were brothers.

C. M. Kerr

SIMPLE

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sim' -p'l: In the Old Testament the uniform translation of the Hebrew word pethi (root pathah, "be open"). Like the English word "simple" (etymologically "of one fold"), the Hebrew pethi is used sometimes in a good sense, i.e. "open-minded" (Ps 19:7; 116:6; 119:130, possibly in all three cases the sense is neutral rather than positively good), and sometimes in a bad sense (Pr 7:7, parallel to "destitute of understanding"; Pr 8:5, parallel to "fools" (blockheads); Pr 14:15, opposed to prudent). The fundamental idea of pethi seems to be open to influence, i.e. easily influenced. That one open to influence should as a rule be classed with the irreligious is one of many instances in which language is an unwilling witness to the miasmatic moral atmosphere in which we live. The line between moral weakness and moral turpitude, between negative goodness (if indeed such a thing be conceivable) and positive badness, is soon passed.

In the New Testament the word "simple" is found only in Ro 16:18,19 the King James Version. In the first of these passages it is used to translate akakos (the Revised Version (British and American) "innocent"). In [Heb 7:26](#) the King James Version the same word is rendered "harmless," the rendering of the Revised Version (British and American) in this instance being "guileless." This would suit Ro 16:18 better than "innocent." Guilelessness is not a synonym for gullibility; but the guileless are frequently the prey of designing men. In Ro 16:19 the word translated "simple" is akeraios, literally, "unmixed," "sincere" (Trench and Godet; Young, erroneously "hornless" and so "harmless"). "Uncontaminated" seems to be the idea of the apostle. He would have those to whom he wrote "wise as regards good" and not ignorant as regards evil—for that would be impossible, even if desirable—but without that kind of knowledge of evil that comes from engaging in it, as we say, mixing themselves up with it, unalloyed with evil.

W. M. McPheeters

SIMPLICITY

sim-plis' -i-ti (pethayyuth; haplotes): The words in the Old Testament commonly translated "simplicity" are pethi, "simple" (Pr 1:22), pethayyuth, "simplicity" (9:13 margin), tom, "completeness," "integrity" (2Sa 15:11), "They went in their simplicity." In the New Testament, haplotes, "singleness of mind," "simplicity," occurs in Ro 12:8, "He that giveth let him do it with simplicity," the Revised Version (British and American) "liberality," margin "Greek: 'singleness'"; 2Co 1:12, "in simplicit and godly sincerity," the Revised Version (British and American) (with corrected text) "in holiness and sincerity of God"; 2Co 11:3, "the simplicity that is in Christ," the Revised Version (British and American) (with corrected text) "the simplicity and the purity that is toward Christ"; compare Eph 6:5; Col 3:22, where the translation is "singleness" In The Wisdom of Solomon 1:1 we have, "Think ye of the Lord with a good mind (the King James Version "heart"), and in singleness (the King James Version "simplicity") of heart seek ye him" (haplotes). our Lord also speaks (Mt 6:22; Lu 11:34) of the "single eye" (haplous), and James (1:5) applies haplos, "simply," "directly," without after-thought (the King James Version and the Revised Version (British and American) "liberally") to God, who had been described by Plato (Rep. ii.382 E) as being perfectly simple (haplous) and true, both in word and deed. In such "simplicity"—openness, sincerity, freedom from double-mindedness—man most resembles God and is most open to His visitation and blessing.

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W. L. Walker

SIMRI

sim'-ri.

See SHIMRI.

SIN (1)

(chaTTa'th, "a missing," 'awon, "perversity]" pasha', "transgression," ra', "evil," etc.; hamartano, "miss the mark," parabasis, "transgression" with a suggestion of violence, adikia, "injustice," "unrighteousness"):

1. Sin as Disobedience
2. Affects the Inner Life
3. Involves All Men
4. The Story of the Fall
5. The Freedom of Man
6. A Transgression against Light
7. Inwardness of the Moral Law

(1) Prophets

(2) Paul

(3) Jesus

8. Sin a Positive Force

9. Heredity

10. Environment

11. Redemption

12. Life in Christ

13. Repentance

14. Forgiveness

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has begun. All this is a manifestation, not only of the power of sin, but of the constitutional morality of the universe. Forgiveness must not be interpreted in such terms as to make the transgression of the Law of God in any sense a light or trivial offense. But, on the other hand, we must not set limits to the curative powers of the cross of God. With the removal of the power which makes for evil the possibility of development in real human experience is before the life (see FORGIVENESS). The word of the Master is that He "came that they may have life, and may have it abundantly" (Joh 10:10). Sin is serious, because it thwarts life. Sin is given so large a place in the thought of the Biblical writers simply because it blocks the channel of that movement toward the fullest life which the Scriptures teach is the aim of God in placing men in the world. God is conceived of as the Father in Heaven. Sin has a deeply disturbing effect in restraining the relations between the Father and the sons and of preventing the proper development of the life of the sons.

See further ETHICS, I, 3, (2); ETHICS OF JESUS, I, 2; GUILT; JOHANNINE THEOLOGY, V, 1; PAUL, THE APOSTLE; PAULINE THEOLOGY; REDEMPTION, etc. LITERATURE.

Tennant, Origin and Propagation of Sin; Hyde, Sin and Its Forgiveness; chapter on "Incarnation and Atonement" in Bowne's Studies in Christianity; Stevens, Christian Doctrine of Salvation; Clarke, Christian Doctrine of God; various treatises on Systematic Theology.

Francis J. McConnell

SIN (2)

sin (cin, "clay or mud"; Suene, Codex Alexandrinus Tanis): A city of Egypt mentioned only in Eze 30:15,16. This seems to be a pure Semitic name. The ancient Egyptian name, if the place ever had one such, is unknown. Pelusium (Greek Pelousion) also meant "the clayey or muddy town." The Pelusiac mouth

of the Nile was "the muddy mouth," and the modern Arabic name of this mouth has the same significance. These facts make it practically certain that the Vulgate (Jerome's Latin Bible, 390-405 A.D.) is correct in identifying Sin with Pelusium. But although Pelusium appears very frequently in ancient history, its exact location is still not entirely certain. The list of cities mentioned in Eze in connection with Sin furnishes no clue to its location. From other historical notices it seems to have been a frontier city. Rameses II built a wall from Sin to Heliopolis, probably by the aid of Hebrew slaves (Diodorus Siculus; compare Budge, History of Egypt, V, 90), to protect the eastern frontier. Sin was a meeting-place of Egypt with her enemies who came to attack her, many great battles being fought at or near this place. Sennacherib and Cambyses both fought Egypt near Pelusium (Herodotus ii.141; iii.10-13). Antiochus IV defeated the Egyptians here (Budge, VIII, 25), and the Romans under Gabinius

defeated the Egyptians in the same neighborhood. Pelusium was also accessible from the sea, or was very near a seaport, for Pompey after the disaster at Pharsalia fled into Egypt, sailing for Pelusium. These historical notices of Pelusium make its usual identification with the ruins near el-Kantara, a station on the Suez Canal 29 miles South of Port Said, most probable. "Sin, the stronghold of Egypt," in the words of Ezekiel (30:15), would thus refer to its inaccessibility because of swamps which

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served as impassable moats. The wall on the South and the sea on the North also protected it on either flank.

M. G. Kyle

SIN AGAINST THE HOLY GHOST (SPIRIT)

See BLASPHEMY.

SIN MONEY

See SACRIFICE.

SIN OFFERING

See SACRIFICE.

SIN, MAN OF

See MAN OF SIN.

SIN, WILDERNESS OF

See WANDERINGS OF ISRAEL.

SINA

si'-na: In Ac 7:38 the King James Version, the Revised Version (British and American) "Sinai" (which see).

SINAI

si'-ni, si'-na-i (cinay; Codex Alexandrinus Sina, Codex Vaticanus Seina):

1. The Name:

The name comes probably from a root meaning "to shine," which occurs in Syriac, and which in Babylonian is found in the name sinu for "the moon." The old explanation, "clayey," is inappropriate to any place in the Sinaitic desert, though it might apply to Sin (Eze 30:15,16) or Pelusium; even there, however, the applicability is doubtful. The desert of Sin (Ex 16:1; 17:1; Nu 33:11 f) lay between Sinai and the Gulf of Suez, and may have been named from the "glare" of its white chalk. But at Sinai "the glory of Yahweh was like devouring fire on the top of the mount in the eyes of the children of Israel" (Ex 24:17); and, indeed, the glory of the Lord still dyes the crags of Jebel Musa (the "mountain of Moses") with fiery red, reflected from its red granite and pink gneiss rocks, long after the shadows have fallen on the plain beneath. Sinai is mentioned, as a desert and a mountain, in 35 passages of the Old Testament. In 17 passages the same desert and mountain are called "Horeb," or "the waste." This term is chiefly used in Deuteronomy, though Sinai also occurs (De 33:2). In the other

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Jebel Masa would, I think, bear comparison with many mountain districts in Scotland with regard to its supply of water. There is also no other district in the Peninsula which affords such excellent pasturage."

This is important, as Israel encamped near Sinai from the end of May till April of the next year. There is also a well on the lower slope of Jebel Musa itself, where the ascent begins.

7. Greene's Theory:

Another theory, put forward by Mr. Baker Greene (The Hebrew Migration from Egypt), though accepted by Dr. Sayce (Higher Criticism, 1894, 268), appears likewise to be entirely untenable. Mr. Greene supposed Elim (Ex 15:27) to be Elath (De 2:8), now 'Ailah at the head of the Gulf of 'Akabah; and that Sinai therefore was some unknown mountain in Midian. But in this case Israel would in 4 days (see Ex 15:22,23,27) have traveled a distance of 200 miles to reach Elim, which cannot but be regarded as quite impossible for the Hebrews when accompanied by women, children, flocks and herds.

C. R. Conder

SINCERE; SINCERITY

sin-ser', sin-ser'-i-ti (tamim; aphtharsia, eilikrineia): "Sincerity" occurs once in the Old Testament as the translation of tamim, "complete," "entire," "sincere," etc. (Jos 24:14); the same word is translated "sincerity" (Jud 9:16,19, the Revised Version (British and American) "uprightly"). Four different words are rendered "sincere," "sincerely" "sincerity," in the New Testament: adolos, "without guile," "unadulterated," "desire the sincere milk of the word" (1Pe 2:2 the King James Version, the Revised Version (British and American) "the spiritual," the American Revised Version margin "Greek, 'belonging to the reason'; compare Ro 12:1," the English Revised Version margin reasonable"), "milk which is

without guile," with no other purpose but to nourish and benefit the soul (Alford); hagnos, "without blame," "pure," "preach Christ not sincerely" (Php 1:17); aphtharsia, "without corruption" (Eph 6:24, the King James Version "that love our Lord Jesus Christ in sincerity," the American Standard Revised Version "with a love incorruptible," margin "in incorruption." See Ro 2:7," the English Revised Version "uncorruptness"; Tit 2:7, the King James Version "shewing uncorruptness sincerity," the Revised Version (British and American) "uncorruptness"); gnesios, "not spurious" (2Co 8:8); eilikrines, literally, , judged of in the sunlight, hence, "clear," "manifest" (Php 1:10); eilikrineia, with same meaning, is translated "sincerity" (1Co 5:8; 2Co 1:12; 2:17).

The Revised Version (British and American) has "sincere" for "pure" (2Pe 3:1), "sincerely" for "clearly" (Job 33:3).

In The Wisdom of Solomon 7:25 we have eilikrines in the description of Wisdom as a "pure influence," the Revised Version (British and American) "clear effluence."

W. L. Walker

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SINEW

sin'-u (gidh (Job 10:11, etc.)): The tendons and sinews of the body are uniformly (7 times) thus called. "Therefore the children of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew of the hip" (Ge 32:32). In the poetical description of Behemoth (hippopotamus) it is said: "He moveth his tail like a cedar: the sinews of his thighs are knit together" (**Job 40:17**). The prophet Ezekiel saw in his vision (37:6,8) that the dry bones were gathered together, that they were covered with sinews, flesh and skin, and that they were revived by the spirit of the Lord. In figurative language the neck of the obstinate is compared to an "iron sinew" (Isa 48:4). the King James Version "my sinews take no rest" (we'oreqay lo' yishkabhun, Job 30:17) has been corrected by the Revised Version (British and American) into "the pains that gnaw me take no rest," but the earlier version has been retained in the margin.

H. L. E. Luering

SINGERS; SINGING

sing'-erz, sing'-ing: Singing seems to have become a regular profession at quite early date among the Hebrews. David had his troupe of "singing men and singing women" at Jerusalem (2Sa 19:35), and no doubt Solomon added to their numbers. Isa 23:16 suggests that it was not uncommon for foreign female minstrels of questionable character to be heard making "sweet melody," singing songs along the streets and highways of Judea. Nor was the worship of the temple left to the usually incompetent and inconstant leadership of amateur choristers. The elaborate regulations drawn up for the constitution of the temple orchestra and chorus are referred to under MUSIC (which see). It has been inferred from Ezzr 2:65 that women were included among the temple singers, but this is erroneous, as the musicians there mentioned were of the class employed at banquets, festivals, etc. The temple choir consisted exclusively of Levites, one

essential qualification of an active member of that order being a good voice.

Of the vocal method of the Hebrews we know nothing. Wellhausen imagines that he can detect one of the singers, in the portrayal of an Assyrian band, compressing his throat in order to produce a vibrato; and it is quite possible that in other respects as well as this, ancient and modern oriental vocalization resembled each other. But that is about all that can be said.

On the other hand, we cannot repeat too often that we are quite unable to identify any intervals, scales, or tunes as having been used in ancient Israel. Even those who hold that the early church took the Gregorian "tones" from the synagogue, confess that it was "certainly not without considerable modifications." And, of course, there was not the slightest affinity between the Hebrew and the Anglican chant.

See MUSIC; PRAISE; SONG; TEMPLE.

James Millar

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SINGLE, EYE

sin'-g'-l: Mt 6:22 f parallel Lu 11:34: "If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." "Single" and "evil" here represent haplous, and poneros. Poneros elsewhere in the New Testament means "wicked"; haplous occurs only here in the New Testament, but is very common in ordinary Greek and always has the meaning "simple." But in view of the context, most commentators take haplous here as meaning "normal," "healthy," and poneros as "diseased," so rendering "Just as physical enlightenment depends on the condition of the eye, so does spiritual enlightenment depend on the condition of the heart." This is natural enough, but it is not satisfactory, as it gives to haplous a unique sense and to poneros a sense unique in the 73 New Testament examples of the word. Moreover, the same expression, "evil eye," is found also in Mt 20:15; Mr 7:22, where it means "jealousy" or "covetousness." With poneros = "covetous" haplous would = "generous"; and this rendition gives excellent sense in Matthew, where the further context deals with love of money. Yet in Luke it is meaningless, where the context is of a different sort, a fact perhaps indicating that Luke has placed the saying in a bad context. Or the Greek translation of Christ's words used by Matthew and Luke may have taken the moral terms haplous and poneros to translate physical terms ("healthy" and "diseased"?) employed in the original Aramaic. The Sinaitic Syriac version of Lu 11:36 may perhaps contain a trace of an older rendering. See Julicher, *Die Gleichnisreden Jesu*, II, 98-108.

Burton Scott Easton

SINGULAR

sin'-gu-lar: "Pertaining to the single person," "individual," and so sometimes "unusual," "remarkable." So *The Wisdom of Solomon* 14:18, the King James Version "the singular diligence of the artificer" (*philotimia*, "love of honor," the Revised Version (British and American) "ambition"). In *Le* 27:2 by "when a man

shall make a singular vow" the King James Version seems to have understood a "personal" or "private" vow. the Revised Version (British and American) has "accomplish a vow," with margin "make a special vow." Compare the same phrase (yaphli' (yephalle') nedher) used of the Nazirite vow in Nu 6:2.

SINIM, LAND OF

si'-nim, sin'-im ('erets cinim; ge Person): The name occurs in Isaiah's prophecy of the return of the people from distant lands: "Lo, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim" (Isa 49:12). The land is clearly far off, and it must be sought either in the South or in the East. Septuagint points to an eastern country. Many scholars have favored identification with China, the classical Sinae. It seems improbable that Jews had already found their way to China; but from very early times trade relations were established with the Far East by way of Arabia and the Persian Gulf; and the name may have been used by the prophet simply as suggesting extreme remoteness. Against, this view are Dillmann (Commentary on Isaiah), Duhm, Cheyne and others. Some have suggested places in the South: e.g. Sin (Pelusium, Eze 30:15) and Syene (Cheyne, Introduction to Isa,

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275). But these seem to be too near. In harmony with his reconstruction of Biblical history, Cheyne finally concludes that the reference here is to the return from a captivity in North Arabia (EB, under the word). While no certain decision is possible, probability points to the East, and China cannot be quite ruled out. See article "China," Encyclopedia Britannica (11th edition), 188b.

W. Ewing

SINITES

si'-nits (cini): A Canaanite people mentioned in Ge 10:17; 1Ch 1:15. The identification is uncertain. Jerome mentions a ruined city, Sin, near Arka, at the foot of Lebanon.

SINLESSNESS

sin'-les-nes: The 15th Anglican article ("Of Christ Alone without Sin") may be quoted as a true summary of Scripture teaching on sinlessness: "Christ in the truth of our nature was made like unto us in all things, sin only excepted, from which He was clearly (prorsus) void, both in His flesh and in His spirit Sin, as Saint John saith, was not in Him. But all we the rest, though baptized, and born again in Christ, yet offend in many things; and, if we say we have no sin, we deceive ourselves."

1. Christ Sinless:

Here the sinlessness of the Incarnate Son is affirmed. It needs no elaborate argument to show that this is the affirmation of Scripture. It is not only, as we are reminded above, definitely taught there. Yet more is it implied in the mysterious (and morally miraculous) phenomenon of the Lord's evidently total immunity from the sense of sin, His freedom from inward discord or imperfection, from the slightest discontent with self. It is not too much to say that this representation is

self-evidential of its truth to fact. Had it been the invention of worshipping disciples, we may say with confidence that they (supposed thus capable of "flee handling") would have been certain to betray some moral aberrations in their portraiture of their Master. They must have failed to put before us the profound ethical paradox of a person who, on the one hand, enjoins penitence and (with a tenderness infinitely deep) loves the penitent, and, on the other hand, is never for a moment penitent Himself, and who all the while has proved, from the first, a supreme moral and spiritual magnet, "drawing all men to him." Meanwhile the Scripture represents the sinlessness of the Incarnate Lord as no mere automatic or effortless condition. He is sensitive to temptation, to a degree which makes it agony. His sinlessness, as to actual experience (we are not here considering the matter *sub specie aeternitatis*), lies in the perfect fidelity to the Father of a will, exercised under human conditions, filled absolutely with the Holy Spirit, willingly received.

2. Saints Not Sinless:

On the other hand, "we the rest," contemplated as true believers, are warned by the general teaching of Scripture never to affirm sinlessness as our condition. There are passages (e.g. 1 Joh 3:9; 5:1 f) which affirm of the regenerate man that he "sinneth

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not." But it seems obvious to remark that such words, taken without context and balance, would prove too much; they would make the smallest sense of sin a tremendous evidence against the person's regeneration at all. It would seem that such words practically mean that sin and the regenerate character are diametrical opposites, so that sinning is out of character, not in the man as such, but in the Christian as such. And the practical result is an unconquerable aversion and opposition in the regenerate will toward all known sin, and a readiness as sensitive as possible for confession of failure. Meanwhile such passages as 1 John are, to the unbiased reader, an urgent warning of the peril of affirming our perfect purity of will and character. But then, on the other hand, Scripture abounds in both precepts and promises bearing on the fact that in Christ and by the power of His Spirit, received by faith into a watchful soul, our weakness can be so lifted and transformed that a moral purification and emancipation is possible for the weakest Christian which, compared with the best efforts of unregenerate nature, is a "more than conquest" over evil (see e.g. 2Co 12:9,10; Ga 2:20; Eph 6:16; Jude 1:24).

See further FLESH; SPIRIT.

Handley Dunelm

SINNER

sin'-er (chaTTa; hamartolos, "devoted to sin," "erring one"): In the New Testament, in addition to its ordinary significance of one that sins (Lu 5:8; 13:2; Ro 5:8,19; 1Ti 1:15; Heb 7:26), the term is applied to those who lived in disregard of ceremonial prescription (Mt 9:10,11; Mr 2:15 ff; Lu 5:30; Ga 2:15); to those stained with certain definite vices or crimes, as the publicans (Lu 15:2; 18:13; 19:7); to the heathen (Mt 26:45; Ga 2:15; compare Tobit 13:6; 1 Macc 1:34; 2 Macc 2:48,62); to the preeminently sinful (Mr 8:38; Joh 9:24,31; Ga 2:17; 1Ti 1:9; Jude 1:15). It was the Jewish term for a woman of ill-fame (Lu 7:37; compare Mt 21:32, where it is stated that such had come even to John's

baptism also). For the general Biblical conception of the term, see SIN.

M. O. Evans

SION

si'-un (si'on; Seon):

(1) A name given to Mt. Hermon in De 4:48. The name may mean "protuberance" or "peak," and may have denoted the lofty snow-covered horn of the mountain as seen from the South. It may, however, be a scribal error for Sirion, the name by which the mountain was known to the Zidonians. Syriac takes it in this sense, which, however, may be a correction of the Hebrew. It is possible that this name, like Senir, may have applied to some distinct part of the Hermon Range.

(2) Mt. Sion.

See ZION.

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SIPHMOTH

sif'-moth, sif'-moth (siphmoth (Ginsburg), shiphamoth (Baer); Saphei): One of the cities to which David sent presents from Ziklag (1Sa 30:28). It occurs between Aroer and Eshtemoa, so it must have been somewhere in Southern Judah. The site has not been recovered. Zabdi the Shiphmite (1Ch 27:27) may quite probably have been a native of this place.

SIPPAI

sip'-i, si-pa'-i.

See SAPH.

SIR

sur: In the Old Testament this word in Ge 43:20 the King James Version ('adon) is changed in the Revised Version (British and American) into "my lord." In the New Testament the word sometimes represents aner, as in [Ac 7:26; 14:15; 19:25](#), etc.; more frequently kurios, "lord," as in Mt 13:27; 21:30; 27:36; Joh 4:11,15,19,49 (the Revised Version margin "lord"); Joh 20:15. In Re 7:14, the Revised Version (British and American) renders "my lord."

SIRACH, BOOK OF

si'-rak, or The Wisdom of Jesus the Son of Sirach:

I. NAME

II. CANONICITY

III. CONTENTS

IV. TEACHING

1. Religion

2. Morals

3. Manners

4. Counsels of Prudence

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1. Jesus, Son of Sirach

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French translation in parallel columns. (No other Polyglot has appeared since the discovery of the Hebrew.) There are parallel texts in Hebrew, Syriac, Greek and English, and also useful notes and tables in *The Original Hebrew of Sirach 39:15- 49:11*, by Cowles and Neubauer, Oxford, 1897. Still later and fuller is *The Wisdom of Ben Sira in Hebrew and English, with notes on the Hebrew* by Schechter and Taylor, Cambridge, 1899.

(2) Commentaries:

The works of Fritzsche (1859), who neglects the evidence of the Syriac and ignores the Hebrew idioms in the book, and of Bissell (1880) and Edersheim (1888) appeared before the discovery of the Hebrew fragments. The last-named shows both learning and ingenuity in tracking the Hebrew idioms and in explaining difficulties by means of Hebrew. The following commentaries take full note of the Hebrew text as far as discovered: Israel Levi, *L'Ecclesiastique ou la sagesse de Jesus fils de Sira: traduit et commente*, Paris, 1898, 1901; Ryssel in Kautzsch's *Apok. des Altes Testament*, I, 280-475, exceedingly valuable, especially for the text and introduction, but he takes account of the Hebrew fragments published by Cowley and Neubauer only in this book. To complete his treatment of the Hebrew parts published after he wrote, see further articles by him in *Stud. u. Krit.*, 1900-1-2; Knabenbaur, *Commentarius in Ecclesiasticum*, Paris, 1902; Peters, *Der jungst wieder aufgefundene hebraische Text des Buches Ecclesiasticus*, 1902 (compare the notice by Smend, *Theologische Literaturzeitung*, 1903, 72-77); Smend, *Die Weisheit des Jesus Sirach erklart*, 1906 (full discussion of the book in the newest light; compare notice by Julicher in *TLZ*, 1908, 323-29). *The New Oxford Apocrypha (Introduction and Notes)*, edition by R.

H. Charles (1913), contains a full Introduction and Commentary. J. H. A. Hart has published separately a critical edition of codex 248, in which he collates the principal authorities, manuscript and printed.

(3) Dictionaries:

Of the Dict. articles those in HDB (Nestle, strong in the critical, but weak and defective on the historical and exegetical side); Encyclopedia Biblica (C. H. Toy, sound and well balanced); see also Jewish Encyclopedia (Israel Levi) and Encyclopedia Britannica (11th edition) (W. Baxendale). For detailed register of the literature see HDB (Nestle); Jew Encyclopedia, "Sirach" (Israel Levi); and especially Schurer, GJ V4, III, 219 ff.

T. Witton Davies

SIRACH, THE ALPHABET OF

Usually called The Alphabet of Ben Sira. The compilation so designated consists of two lists of proverbs, 22 in Aramaic and 22 in Hebrew, arranged in each case as alphabet acrostics. Each of these proverbs is followed by a haggadic comm., with legends and tales, many of them indecent. Some of the proverbs in the Alphabets are probably genuine compositions by Ben Sira and are quoted as such in the Talmud, but in their present form the Alphabets are at least as late as the 11th century AD.

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The only complete copy of the text known is in the British Museum, the copy in the Bodleian being defective. Steinschneider has published a reprint of this last with critical notes (*Alphabeticum Syracidis*, Berlin, 1854). Cowley and Neubauer (*The Original Hebrew of a Portion of Ecclesiasticus*), besides giving a general account of this work, add a translation into English of the Aramaic proverbs. In his brief but excellent articles in the *Jewish Encyclopedia* (*Ben Sira, The Alphabet of*), Dr. Louis Ginzberg (New York) also gives a translation of the 22 Aramaic proverbs with useful remarks after each. The work has been translated into Latin, Yiddish (often), Judeo-Spanish, French and German, but never, so far, completely into English.

T. Witton Davies

SIRAH, WELL OF

si'-ra (bor hacirah, "the pit," "well" or "cistern of Sarah"): The spot from which Abner was enticed back to Hebron to his death (2Sa 3:26). Josephus (*Ant.*, VII, i, 5) calls it Be(r)sira, implying that it was a "well." It is possible that this spot is now 'Ain Sarah, a spring which flows into a little tank near the west side of the road about a mile out of ancient Hebron, on the way to Jerusalem. There is, however, a curious cistern with steps known as Chamam Sarah ("Sarah's bath") near Ramet el-Khalil, which is also possibly the site (*PEF*, 314, Sh XXI).

SIRION

sir'-i-on (siryon; Sanior): The name of Mt. Hermon among the Phoenicians (*De* 3:9). It is given as "Shirion" in *P*s 29:6 (Hebrew "breastplate" or "body armor"). Here it is named with Lebanon. Sirion therefore probably did not denote a particular part of the Hermon Range, as did Senir, but may have been suggested by the conformation of the range itself, as seen from the heights above the Phoenician coast.

SISAMAI

sis'-a-mi.

See SISMAI.

SISERA

sis'-er-a (cicera', of doubtful meaning; S(e)isara):

(1) Given in Judges 4 as the captain of the army of Jabin, king of Hazor. The accounts given of the battle of Sisera with Barak, as found in Judges 4 and 5, have important points of difference. The first is a prose, the second a poetic narrative. In the first only Naphtali and Zebulun are mentioned as being under the command of Barak; in the second 6 tribes are given as being under his command. In Judges 4 Sisera is known as the captain of Jabin's forces, while in Judges 5 he seems to have been an independent leader. There is also a difference as to the scene of the battle and as to the manner in which Sisera met his death at the hand of Jael. Because of these points of difference, added to the fact that this is the only account, in these early times, where a king did

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not lead his own forces, it is thought by many that there is here the combination of two traditions dealing with different and distinct events.

Sisera resided in Harosheth of the Gentiles, a place identified with el-Charithiyeh, on the right bank of the Kishon and commanding the way from the Central Plain to the sea. Taking the versions in the two chapters of Judges as being the account of a single campaign, we find Deborah urging Barak to combine the forces of Israel to wage war with Sisera as the representative of Jabin, the king of Hazor. The scene of the battle was on the plain at the foot of the slopes of Mt. Tabor (Jud 4:12-14), or at the foot of the Carmel heights (Jud 5:19). The attack of Barak and Deborah was so furious, animated as it was by the hatred of Sisera and the Canaanites, that the hosts of Sisera were put to rout, and Sisera, deserting his troops, fled on foot to the Northeast. He took refuge in the tent of Heber, near Kedesh, and here met death at the hands of Jael, the wife of Heber (see JAEL). Sisera's name had long produced fear in Israel because of his oppression of the people, his vast army and his 900 chariots of iron. His overthrow was the cause of much rejoicing and was celebrated by the song in which Deborah led the people.

See DEBORAH.

It is interesting to note that the great rabbi Aqiba, who fought so valiantly in the Jewish war for independence as standard bearer to Bar-cocheba, was descended from the ancient warlike Sisera of Harosheth.

(2) In Ezr 2:53 and Ne 7:55 the name Sisera, after a long interval, reappears in a family of the Nethinim. There is no evidence that the latter Sisera is connected by family descent with the former.

C. E. Schenk

SISINNES

si-sin'-ez (Sisinnes): "The eparch (governor) of Syria and Phoenicia" under Darius Hystaspis (1 Esdras 6:3,7,27; 7:1) circa 520 BC =" Tattenai the governor beyond the river" in Ezr 5:3,6; 6:6,13. He took a prominent part in the efforts to prevent the rebuilding of the temple.

SISMAI

sis'-mi (tsitsmay; the King James Version Sisamai): A Judahite, of the descendants of the daughter of Sheshan and Jarha, his Egyptian servant (1Ch 2:40). Commentators have compared the name to tstsm, a Phoenician god (compare Rudolph Kittel, Commentary at the place; BDB, under the word).

SISTER

sis'-ter ('achoth): Used repeatedly in the Old Testament of a female

(1) having the same parents as another; or

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- (2) having one parent in common, with another, half-sister (Ge 20:12; Le 18:9), and also
- (3) of a female belonging to the same family or clan as another, so a kinswoman (Ge 24:60; Job 42:11);
- (4) also of a woman of the same country (Nu 25:18).
- (5) Figuratively, the two kingdoms, Israel and Judah, are sisters (Eze 23:7).
- (6) Confederate cities are conceived of as sisters (Eze 16:45).
- (7) 'Achoth is used of objects which go in pairs, as curtains, each 'coupled to its sister' (Ex 26:3,6), and of wings in pairs (Eze 1:9; 3:13);
- (8) of virtues or conditions, with which one is closely related: "Say unto wisdom, thou art my sister" (Pr 7:4; compare Job 17:14);
- (9) of a lover concerning his spouse, as a term of endearment (So 4:9 f; 5:1 f; 8:8).

In the New Testament, *adelphe*, used

- (1) in sense of physical or blood kinship (Mt 12:50; 13:56; 19:29; Lu 10:39 f; 14:26; Joh 11:1 ff; 19:25; Ac 23:16);
- (2) of fellow-members in Christ: "Phoebe, our sister" (Ro 16:1; see also 1Co 7:15; 1Ti 5:1; Jas 2:15);
- (3) possibly, of a church, "thy elect sister" (2 Joh 1:13).

See RELATIONSHIPS, FAMILY.

Edward Bagby Pollard

SISTER'S SON

The King James Version translates rightly

(1) ben-'achotho (Ge 29:13); and

(2) huios tes adelphes (Ac 23:16), and wrongly,

(3) anepsios (Col 4:10), where, without doubt, the real meaning is "cousin," as in the Revised Version (British and American).

See RELATIONSHIPS, FAMILY.

SITH

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sith: An Anglo-Saxon word meaning "afterward," "since" (Eze 35:6 the King James Version and the English Revised Version, the American Standard Revised Version "since").

SITHRI

sith'-ri (cithri): A grandson of Kohath (Ex 6:22).

SITNAH

sit'-na (siTnah, "hatred," "hostility"; echthria): The name of the second of the two wells dug by the herdsmen of Isaac, the cause of further "enmity" with the herdsmen of Gerer (Ge 26:21, margin "That is, Enmity"). The site is unknown, but Palmer (PEFS, 1871) finds an echo of the name in Shutnet er Rucheibeh, the name of a small valley near Rucheibeh.

See REHOBOTH.

SITTING

sit'-ing (yashabh, "to sit down or still," daghar, "to brood," "hatch"; kathezomai, "to sit down," anakeimai, "to lie back," "recline"): The favorite position of the Orientals (Mal 3:3; Mt 9:9; 26:55 (compare Mt 5:1; Lu 4:20; 5:3); Mr 14:18; Lu 18:35; Joh 2:14, etc.).

"In Palestine people sit at all kinds of work; the carpenter saws, planes, and hews with his hand-adze, sitting upon the ground or upon the plank he is planing. The washerwoman sits by the tub, and, in a word, no one stands where it is possible to sit.

.... On the low shopcounters the turbaned salesmen squat in the midst of the gay wares" (LB, II, 144, 275; III, 72, 75).

Figurative:

(1) To sit with denotes intimate fellowship (Ps 1:1; 26:5; Lu 13:29; Re 3:21);

(2) to sit in the dust indicates poverty and contempt (Isa 47:1), in darkness, ignorance (Mt 4:16) and trouble (Mic 7:8);

(3) to sit on thrones denotes authority, judgment, and glory (Mt 19:28).

M. O. Evans

SIVAN

se-van', si'-van (ciwan): The third month of the Jewish year, corresponding to June (Es 8:9).

See CALENDAR.

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SIXTY

siks'-ti (shishshim; hexekonta).

See NUMBER.

SKILL; SKILFUL

skil, skil'-fool (forms of yadha' (2Ch 2:14, etc.), bin (1Ch 15:22), sakhal (Da 1:4, etc.), lamadh (1Ch 5:18), chakham (1Ch 28:21), charash (Eze 21:31), yaTabh ([Ps 33:3](#)); in Apocrypha empeiria (The Wisdom of Solomon 13:13), episteme (Sirach 1:19; 38:3,6); adverb eumathos (The Wisdom of Solomon 13:11)): As a verb "to skill," meaning to have understanding or to be dexterous, common in Elizabethan English and in the King James Version and the English Revised Version (1Ki 5:6; 2Ch 2:7 f; 34:12), is obsolete. The American Standard Revised Version substitutes such expressions as "knoweth how" (1Ki 5:6) and "were skillful with" (2Ch 34:12). As a noun the word is used in the sense of "knowledge" (Ec 9:11), "insight" (Da 1:17), and "wisdom" (1Ch 28:21). The adjective skillful is used in corresponding senses, especially in the American Standard Revised Version, where it takes the place of "cunning" (Ex 26:31; 31:4; 35:33,35; 38:23; 2Ch 2:7,13,14; So 7:1; Isa 40:20; Jer 10:9) and of "curious" (Ex 35:32), where the Hebrew chashabh suggests planning or devising, and thus what we should call "original" work. Both the English Revised Version and the American Standard Revised Version use the word in place of "eloquent" (Isa 3:3), "right" (Ec 4:4) and "cunning" (1Ch 25:7). In the first of these instances the Hebrew word means "understanding"; in the second, it refers to the manner of doing a thing, and in the third, to the training that makes one "skilled." the Revised Version (British and American) uses the word "skilled" of those that "took the war upon them" (Nu 31:27 the King James Version). Skillfulness (Ps 78:72) is used with reference to the hands, not only in their work, but also in guiding (as, e.g., a pilot). To play well (Hebrew heTibhu naggen), is rendered "play skillfully" (Ps 33:3). "Unskillful" is used with reference to the uninitiated

in the sense of "inexperienced" (Heb 5:13, apeiros).

Nathan Isaacs

SKIN

(‘or, geledh, "human skin" (Job 16:15), basar, "flesh," in the sense of "nakedness" (Ps 102:5 the King James Version); derma):

Literal:

The word ‘or designates the skin of both men and animals, the latter both raw and in tanned condition: "Yahweh God made for Adam and for his wife coats of skins (‘or), and clothed them" (Ge 3:21); "She put the skins (‘or) of the kids of the goats upon his hands, and upon the smooth of his neck" (Ge 27:16); "Can the Ethiopian change his skin, or the leopard his spots?" (Jer 13:23). The Hebrew geledh is found in the sense of human skin: "I have sewed sackcloth upon my skin, and have laid my horn in the dust" (Job 16:15).

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SKIRT

skurt:

(1) kanaph, "wing" "extremity" (Ru 3:9, etc.), is the usual word. But in 1Sa 24:4 ff perhaps "corner" is the best translation.

(2) shul, "loose hanging" (Ex 28:33, etc.; in the King James Version often rendered "hem").

(3) peh, "mouth," "opening" (Ps 133:2, "the precious oil that came down upon the skirt"). But the "opening" is that for is that for the head, so that the Revised Version margin "collar" is the correct translation.

"Skirt" is frequently used in a euphemistic sense, for which the commentaries must be consulted.

See DRESS; TRAIN.

SKULL

skul (gulgoleth; kranion): The Hebrew word, which is well known to Bible readers in its Aramaic-Greek form "Golgotha," expresses the more or less globular shape of the human skull, being derived from a root meaning "to roll." It is often translated in English Versions of the Bible by "head," "poll," etc. In the meaning "skull" it is found twice (Jud 9:53; 2Ki 9:35). In the New Testament the word is found only in connection with GOLGOTHA (which see), "the place of a skull" (Mt 27:33; Mr 15:22; Joh 19:17), or "the skull" (Lu 23:33).

SKY

ski (shachaq, "fine dust" or "cloud," apparently from [?] shachaq, "to rub," "to pulverize"; Samaritan: shechaqayyah instead of Hebrew shamayim; sachq = "cloud," "small dust"):

1. In the Old Testament:

The Revised Version (British and American) has "skies" for the King James Version "clouds" in Job 35:5; 36:28; 37:21; Ps 36:5; 57:10; 68:34; 78:23; 108:4; Pr 3:20; 8:28, in which passages BDB supports the rendering of King James Version. In Ps 89:6,37 Revised Version (British and American) has "sky" for King James Version "heaven." English Versions has "sky" in De 33:26; 2Sa 22:12; Job 37:18; Ps 18:11; 77:1; Isa 45:8; Jer 51:9. The word occurs mainly in poetical passages.

2. In the New Testament:

In the New Testament ouranos, is translated "heaven" (the King James Version "sky") in connection with the weather in Mt 16:2,3; Lu 12:56. In Heb 11:12 we find "the stars of heaven" ("the sky") as a figure of multitude. The conception, however, that

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the visible "sky" is but the dome-like floor of a higher world often makes it hard to tell whether "heaven" in certain passages may or may not be identified with the sky.

See HEAVEN; COSMOGONY.

Alfred Ely Day

SLANDER

slan'-der (substantive, dibbah, "slander"; diabolos, "slanderer"; verb raghal, "to slink about" as a talebearer, lashan, "to use the tongue," "to slander"; diaballo, "to calumniate," "to slander"; and other words): Slander (etymologically a doublet of "scandal," from OFr. esclandre, Latin scandalum, "stumblingblock") is an accusation maliciously uttered, with the purpose or effect of damaging the reputation of another. As a rule it is a false charge (compare Mt 5:11); but it may be a truth circulated insidiously and with a hostile purpose (e.g. Da 3:8, "brought accusation against," where Septuagint has diaballo, "slander"; Lu 16:1, the same Greek word). Warnings, condemnations and complaints in reference to this sin are very frequent, both in the Old Testament and New Testament. Mischievous "tale-bearing" or "whispering" is condemned (Le 19:16; Eze 22:9). There are repeated warnings against evil-speaking (as in Ps 34:13; Pr 15:28; Eph 4:31; Col 3:8; Jas 4:11; 1Pe 3:10), which is the cause of so much strife between man and man (Pr 16:27-30), and which recoils on the speaker himself to his destruction (Ps 101:5; 140:11). Especially is false witness, which is "slander carried into a court of justice," to be condemned and punished (Ex 20:16; De 19:16-21; compare Pr 12:17; 14:5,25; 19:5; 21:28; 24:28). Special cases of slander more than usually mean are when a wife's chastity is falsely impeached by her husband (De 22:13-19), and when one slanders a servant to his master (Pr 30:10). Even a land may be slandered as well as persons (Nu 14:36). Slanderers and backbiters are mentioned in some of Paul's darkest catalogues of evildoers (Ro 1:29,30; 2Co 12:20; 2Ti 3:3). To refrain from slander is an important

qualification for citizenship in theocracy (Ps 15:1,3; 24:3,4) and for a place in the Christian church (1Ti 3:11; Tit 2:3). Jesus Himself was the victim of slanders (Mt 11:19) and of false testimony (Mt 27:63). The apostles, too, came in for a full share of it (e.g. Ac 24:5 f; 28:22; **2Co 6:8**). In the case of Paul, even his central doctrine of justification was "slanderosly reported" as if it encouraged immorality (Ro 3:8). The devil (= " the calumniator") is represented as the great accuser of God's people (Re 12:10), the slanderer paragon excellence (compare Job 1:9-11; Zec 3:1).

See also **CRIMES; PUNISHMENTS**.

D. Miall Edwards

SLAUGHTER, OF THE INNOCENTS

slo'-ter.

See **INNOCENTS, MASSACRE OF THE**.

SLAUGHTER, VALLEY OF

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In Jer 7:32; 19:6, a name given to the valley of Hinnom.

See HINNOM, VALLEY OF; JERUSALEM, III, 2.

SLAVE; SLAVERY

slav, slav'-er-i:

1. Acquiring of Slaves
2. Hebrews as War Captives
3. Freedom of Slaves
4. Rights of Slaves
5. Rights of Slave Masters
6. The New Testament Conception

LITERATURE

The origin of the term "slave" is traced to the German sklave, meaning a captive of the Slavonic race who had been forced into servitude (compare Slav); French esclave, Dutch slaaf, Swedish slaf, Spanish esclavo. The word "slave" occurs only in Jer 2:14 and in Re 18:13, where it is suggested by the context and not expressed in the original languages (Hebrew yelidh bayith, "one born in the house"; Greek soma, "body"). However, the Hebrew word 'ebhedh, in the Old Testament and the Greek word doulos, in the New Testament more properly might have been translated "slave" instead of "servant" or "bondservant," understanding though that the slavery of Judaism was not the cruel system of Greece, Rome, and later nations. The prime thought is service; the servant may render free service, the slave, obligatory, restricted service.

Scripture statement rather than philological study must form the basis of this article. We shall notice how slaves could be secured, sold and redeemed; also their rights and their masters' rights, confining the study to Old Testament Scripture, noting in conclusion the New Testament conception. The word "slave" in this article refers to the Hebrew slave unless otherwise designated.

1. Acquiring of Slaves:

Slaves might be acquired in the following ways, namely:

(1) Bought.

There are many instances of buying slaves (Le 25:39). Hebrew slavery broke into the ranks of every human relationship: a father could sell his daughter (Ex 21:7; Ne 5:5); a widow's children might be sold to pay their father's debt (2Ki 4:1); a man could sell himself (Le 25:39,47); a woman could sell herself (De 15:12,13,17), etc. Prices paid

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Nowack, Hebrew Arch.; Ewald, Alterthumer, III, 280-88; Grunfeld, Die Stellung des Sklaven bei den Juden, nach bibl. und talmud. Quellen, 1886; Mielziner, Die Verhältnisse der Sklaven bei den alter Hebrdern, 1859; Mandl, Das Sklavenrecht des Altes Testament, 1886; Kahn, L'esclavagedans la Bible et le Talmud, 1867; Sayce, Social Life among the Assyrians and Babylonians; Lane, Manners and Customs of Modern Egyptians, 205; Arabian Nights, I, 64 ff; Thomson, LB; McCurdy, HPM, 1894; Trumbull, Studies in Oriental Social Life, 1894. There is a wealth of material in the Talmudic tractate Kiddushin (pp. 17-22).

William Edward Raffety

SLAYING

sla'-ing (by spear, dart, or sword).

See PUNISHMENTS.

SLEEP

slep: Represents many words in Hebrew and Greek. For the noun the most common are shenah, and hupnos; for the verb, yashen, shakhabh, and katheudo. The figurative uses for death (De 31:16, etc.) and sluggishness (Eph 5:14, etc.) are very obvious.

See DREAM.

SLEEP, DEEP

(tardemah, verb radham, from a root meaning "to be deaf"): The verb radham has no further meaning than "to be fast asleep" (Jud 4:21; Jon 1:5), but the King James Version used "deep sleep" as a translation only in [Da 8:18](#); [10: 9](#), where a sleep supernaturally caused (a "trance") is meant compare "dead sleep" in Ps

76:6). The Revised Version's insertion of deep sleep in place of The King James Version's "fast asleep" in Jud 4:21 is consequently unfortunate. The noun tardemah has the same meaning of "trance" in Ge 2:21; 15:12; 1Sa 26:12; Job 4:13; 33:15, but in Pr 19:15; Isa 29:10, it is used figuratively of torpor. In Ac 20:9 (huipnos bathtus), heavy natural sleep is meant.

Burton Scott Easton

SLEEVES

slevz (Ge 37:3 margin).

See DRESS;

SLEIGHT

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slit: No connection with "slight," but from the same root as "sly" and so = "cunning." So in Eph 4:14, "sleight of men," for kubeia, "dice-plalying" (compare "cube") "gamblers' tricks" "trickery."

SLIME; SLIME PITS

slim, slim'-pits (chemar; Septuagint asphaltos; Vulgate (Jerome's Latin Bible, 390- 405 A.D.) bitumen; the Revised Version margin "bitumen"; compare Arabic chummar, "bitumen"; and compare chomer, "clay," "mortar"): In the account of the ark in Ge 6:14, kopher Septuagint asphaltos; Vulgate: bitumen; compare Arabic kufr, "pitch") does not necessarily denote vegetable pitch, but may well mean bitumen. The same may be said of zepheth, "pitch" (compare Arabic zift, "pitch"), in Ex 2:3 and Isa 34:9. The word "slime" occurs in the following passages: "And they had brick for stone, and slime had they for mortar" (Ge 11:3); "Now the vale of Siddim was full of slime pits" ([Ge 14:10](#) , margin "bitumen pits"); "She took for him an ark of bulrushes, and daubed it with slime and with pitch" (Ex 2:3).

Bitumen is a hydrocarbon allied to petroleum and natural gas. It is a lustrous black solid, breaking with a conchoidal fracture, burning with a yellow flame, and melting when ignited. It is probably derived from natural gas and petroleum by a process of oxidation and evaporation, and its occurrence may be taken as a sign that other hydrocarbons are or have been present in the strata. It is found in small lumps and larger masses in the cretaceous limestone on the west side of the Dead Sea, and there is reason to believe that considerable quantities of it rise to the surface of the Dead Sea during earthquakes. In ancient times it was exported to Egypt to be used in embalming mummies. Important mines of it exist at Chasbeiya near Mt. Hermon and in North Syria. Springs of liquid bituminous matter exist in Mesopotamia, where according to Herodotus and other classical writers it was used as mortar with sun-dried bricks. Various conjectures have been made as to the part played by bitumen in the destruction of Sodom and Gomorrah. Diodorus Siculus calls the Dead Sea limne asphaltitis, "lake of

asphalt."

See SIDDIM; CITIES OF THE PLAIN.

Alfred Ely Day

SLING

See ARMOR, III, 2.

SLIP

As meaning "a cutting from a plant," it is still good English. In this sense in Isa 17:10 for zemorah, "b ranch," "twig." For the phrase "slip of the tongue" compare Sirach 14:1; 19:16; 20:18; 21:7; 25:8.

SLOPES

slops.

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See ASHDOTH PISGAH.

SLOW

slo: Chiefly for 'erekh, literally, "long," in the phrase "slow to anger" (Ne 9:17, etc.). In Ex 4:10; Lu 24:25; Jas 1:19, for kabhedh; bradus, both meaning "heavy," "sluggish," while Sirach 7:35 uses "be slow" for okneo, "hesitate." In addition, the King James Version uses "slow" for argos, "inactive," in The Wisdom of Solomon 15:15, "slow to go" (the Revised Version (British and American) "helpless for walking"), and in Tit 1:12, "slow bellies" (the Revised Version (British and American) "idle gluttons"). In Sirach 51:24, the King James Version has "be slow" for hustereo, "be lacking" (so the Revised Version (British and American)).

SLUGGARD

slug'-ard: Found only in the Old Testament, and there only in Proverbs. It is the rendering given the word 'atsel everywhere in the Revised Version (British and American), but in the King James Version only in Pr 6:6,9; 10:26; 13:4; 20:4; 26:16 (elsewhere the King James Version translates by "slothful"). The root meaning of ['atsel] is "to be sluggish," "stupid." The English word "slug" is said to be "allied to slack" (Webster).

SLUICE

sloos (sekher, literally, "hire"): In Isa 19:10, the King James Version reads, "all that make sluices and ponds for fish." the Revised Version (British and American) entirely alters the translation of the whole verse. It reads, "And the pillars of Egypt shall be broken in pieces; all they that work for hire (margin "that make dams") shall be grieved in soul."

SMELL

smel (Hebrew and Aramaic reach, as noun, "savor," "scent"; ruach, as verb, literally, "to breathe," "to inhale," thence "to smell"; osme, the "smell," "savor," euodia, "sweet smell" "fragrance" osphresis "the sense of smell"; verb osphrainomai): And he came near, and kissed him: and he smelled (way-yarach) the smell (reach) of his raiment, and blessed him, and said, See, the smell (reach) of my son is as the smell (reach) of a field which Yahweh hath blessed" (Ge 27:27). Idols are described as "gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell" (De 4:28). Acceptable sacrifices and pious conduct are called a "sweet smell" or "savor" (Ex 29:18; Eph 5:2; Php 4:18) well-pleasing to God. The godless life, which dishonors God, is hateful to Him: "I will not smell the savor of your sweet odors" (Le 26:31). The phrase, "being in bad odor with a person," can be traced to Biblical language: "Ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants" (Ex 5:21). Thus "smell" is occasionally equivalent with "quality," "character": "His (Moab's) taste remaineth in him, and his scent is not changed" (Jer 48:11). Character or quality is the most infallible test, the most manifest advertisement of a thing or a person; thus we find the following very instructive passage: "(God) maketh manifest through us the savor (osme) of his knowledge in

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every place. For we are a sweet savor (euodia) of Christ unto God, in (better: "among") them that are saved, and in (better: "among") them that perish; to the one a savor (osme) from death unto death; to the other a savor (osme) from life unto life" (2Co 2:14-16). See TRIUMPH. In the passage Isa 3:24, the King James Version "sweet smell" (besem, "balsam plant") has been changed to "sweet spices" in the Revised Version (British and American).

H. L. E. Luering

SMITH

smith.

See CRAFTS, 10; TUBAL-CAIN.

SMITING BY THE SUN

See SUN, SMITING BY.

SMOKE

smok: Used figuratively of the divine jealousy (De 29:20) and anger (Ps 74:1); symbolic of the glory of the divine holiness (Isa 4:5; 6:4; Re 15:8).

SMYRNA

smur'-na (Smurna):

1. Ancient:

Smyrna, a large ancient city on the western coast of Asia Minor, at the head of a gulf which reaches 30 miles inland, was originally peopled by the Asiatics

known as the Lelages. The city seems to have been taken from the Lelages by the Aeolian Greeks about 1100 BC; there still remain traces of the cyclopean masonry of that early time. In 688 BC it passed into the possession of the Ionian Greeks and was made one of the cities of the Ionian confederacy, but in 627 BC it was taken by the Lydians. During the years 301 to 281 BC, Lysimachus entirely rebuilt it on a new site to the Southwest of the earlier cities, and surrounded it by a wall. Standing, as it did, upon a good harbor, at the head of one of the chief highways to the interior, it early became a great trading-center and the chief port for the export trade. In Roman times, Smyrna was considered the most brilliant city of Asia Minor, successfully rivaling Pergamos and Ephesus. Its streets were wide and paved. Its system of coinage was old, and now about the city coins of every period are found. It was celebrated for its schools of science and medicine, and for its handsome buildings. Among them was the Homerium, for Smyrna was one of several places which claimed to be the birthplace of the poet. On the slope of Mt. Pagus was a theater which seated 20,000 spectators. In the 23 AD year a temple was built in honor of Tiberius and his mother Julia, and the Golden Street, connecting the temples of Zeus and Cybele, is said to have been the best in any ancient city. Smyrna early became a Christian city, for there was one of

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the Seven Churches of the Book of Revelation (2:8-11). There Polycarp, the bishop of Smyrna, was martyred, though without the sanction of the Roman government. It seems that the Jews of Smyrna were more antagonistic than were the Romans to the spread of Christianity, for it is said that even on Saturday, their sacred day, they brought wood for the fire in which Polycarp was burned. His grave is still shown in a cemetery there. Like many other cities of Asia Minor, Smyrna suffered frequently, especially during the years 178-80 AD, from earthquakes, but it always escaped entire destruction. During the Middle Ages the city was the scene of many struggles, the most fierce of which was directed by Timur against the Christians. Tradition relates that there he built a tower, using as stones the heads of a thousand captives which he put to death, yet Smyrna was the last of the Christian cities to hold out against the Mohammedans; in 1424 it fell into the hands of the Turks. It was the discovery of America and the resulting discovery of a sea route to India which ruined the Smyrna trade.

2. Modern:

Modern Smyrna is still the largest city in Asia Minor, with a population of about 250,000, of whom half are Greek and less than one-fourth are Mohammedans. Its modern name, Ismir, is but a Turkish corruption of the ancient name. Even under the Turkish government the city is progressive, and is the capital of the Aidin vilayet, and therefore the home of a governor. Several railroads follow the courses of the ancient routes into the distant interior. In its harbor ships from all parts of the world may be seen. The ancient harbor of Paul's time has been filled in, and there the modern bazaars stand. The old stadium has been destroyed to make room for modern buildings, and a large part of the ancient city lies buried beneath the modern houses and the 40 mosques of which the city boasts. The better of the modern buildings, belonging to the government and occupied by the foreign consuls, stand along the modern quay. Traces of the ancient walls are still to be found. West of Mt. Pagus is the Ephesian gate, and the Black-gate, as the Turks call it, is near the railroad station. The castle upon Mt. Pagus, 460 ft. above

the sea, dates from Byzantine times. The prosperity of Smyrna is due, not only to the harbor and the port of entry to the interior, but partly to the perfect climate of spring and autumn—the winters are cold and the summers are hot; and also to the fertility of the surrounding country. Figs, grapes, valonia, opium, sponges, cotton and liquorice root are among the chief articles of trade.

See also CHURCHES, SEVEN.

E. J. Banks

SNAIL

snal

((1) chomeT, the Revised Version (British and American) "sand-lizard," Septuagint saura, "lizard" (Le 11:30);

(2) shabbelul, Septuagint keros, "wax" (Ps 58:8));

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(1) ChomeT is 7th in the list of unclean "creeping things" in Le 11:30, and occurs nowhere else. "Snail" is not warranted by Septuagint or Vulgate (Jerome's Latin Bible, 390-405 A.D.) the Revised Version (British and American) has "sand-lizard." It may be the skink or a species of Lacerta. See LIZARD.

(2) Shabbelul is translated "snail" in Ps 58:8: "Let them be as a snail which melteth and passeth away." Mandelkern gives limax, "slug."

Gesenius derives shabbelul from balal, "to pour"; compare Arabic balla, "to wet," instancing leimax, "snail," or "slug," from leibo, "to pour." While Septuagint has keros, "wax," Talmud (Mo'edh QaTan 6b) supports "snail." The ordinary explanation of the passage, which is not very satisfying, is that the snail leaves a trail of mucus

(i.e. it melts) as it moves along. This does not in any way cause the snail to waste away, because its glands are continually manufacturing fresh mucous. Two large species of snail, *Helix aspersa* and *Helix pomatia*, are collected and eaten, boiled, by the Christians of Syria and Palestine, especially in Lent. The Jews and Moslems declare them to be unclean and do not eat them.

Alfred Ely Day

SNARE

snar (pach; pagis, but brochos, in 1Co 7:35): Over half a dozen Hebrew words are used to indicate different methods of taking birds and animals, of which the snare (pach) is mentioned oftener than any other. It was a noose of hair for small birds, of wire for larger birds or smaller animals. The snares were set in a favorable location and grain scattered to attract the attention of feathered creatures. They accepted the bribe of good feeding and walked into the snare, not suspecting danger. For this reason the snare became particularly applicable in describing a tempting bribe offered by men to lead their fellows into trouble, and

the list of references is a long one, all of the same nature. See Ex 10:7; 1Sa 18:21; 28:9; Ps 11:6; 18:5, "snares of death"; used symbolically of anything that may kill: 91:3; 124:7; 140:5; 141:9; Pr 7:23; 13:14; 18:7; 20:25; 22:25; 29:25; Ec 9:12. But this is a people robbed and plundered; they are all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore" (Isa 41:22). Here it is specified that the snare was in a hole so covered as to conceal it. Jer 18:22 clearly indicates that the digging of a pit to take prey was customary, and also the hiding of the snare for the feet. North American Indians in setting a snare usually figure on catching the bird around the neck. Jer 50:24, "I have laid a snare for thee"; Ho 9:8, "A fowler's snare is in all his ways"; Am 3:5 seems to indicate that the snare was set for the feet; Lu 21:34, "But take heed to yourselves, lest haply that day come on you suddenly as a snare"; Ro 11:9, "Let their table be made a snare, and a trap"; 1Co 7:35, "not that I may cast a snare upon you"; 1Ti 3:7, "the snare of the devil"; also 6:9 "But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition."

See GIN; NET; TRAP.

Gene Stratton-Porter

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SNEEZE

snez (zorer, Pho‘el-form zarar): "The child sneezed seven times, and the child opened his eyes" (2Ki 4:35). "Sneezing," better "snorting," is found in the description of Leviathan (the crocodile): "His sneezings (‘atsishah) flash forth light, and his eyes are like the eyelids of the morning" (Job 41:18 (Hebrew 10)).

See NEESING.

SNOW

sno (shelegh, telagh (Da 7:9); chion):

(1) Snow is not uncommon in the winter in Jerusalem, but it never reaches any depth and in many winters it is not seen at all. It usually disappears, for the most part, as soon as the sun appears, though it may "hide itself" for a time in the gorge cut by a stream (Job 6:16). On lower levels than Jerusalem there is never sufficient to cover the ground, though often there are some flakes seen in the air. Even at sea-level there is occasionally a sufficient fall of hail to cover the ground. A very exceptional snowfall is related in 1 Macc 13:22 at Adora (near Hebron). It was heavy enough to prevent the movement of troops.

(2) The tops of the mountains of Lebanon are white with snow for most of the year, and snow may be found in large banks in the valleys and the northern slopes at any time in the summer. Mt. Hermon, 9,200 ft. high, has long streaks of snow in the valleys all the summer.

(3) The snow of the mountains is the source of the water of the springs which last throughout the drought of summer. In case the snow fails there is sure to be a lack of water in the fountains: "Shall the snow of Lebanon fail or shall the cold waters that flow down from afar be dried up?" (Jer 18:14).

(4) Large quantities of snow are stored in caves in the mountains in winter and are brought down to the cities in summer to be used in place of ice for cooling drinks and refrigerating purposes.

(5) God's power over the elements of Nature is often brought out in the Old Testament: "For he saith to the snow, Fall thou on the earth" (Job 37:6); but man cannot fathom the works of God: "Hast thou entered the treasuries of the snow?" (Job 38:22). "The snowy day" (1Ch 11:22; 2Sa 23:20) and the "fear of snow" (Pr 31:21) are figurative uses describing winter and cold. "Snow in summer" (Pr 26:1) would be most out of place, yet it might be most refreshing to the tired workmen in the time of harvest.

(6) Snow is the symbol of purity and cleanness, giving us some of our most beautiful passages of Scripture: "Wash me and I shall be whiter than snow" (Ps 51:7); "Though your sins be as scarlet, they shall be as white as snow" (Isa 1:18). Carrying the figure farther, snow-water might be expected to have a special value for cleansing: "If I wash myself with snow-water" (Job 9:30). The most common use in Scripture is to

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denote whiteness in color and implying purity as well: "His raiment was white as snow" (Da 7:9; Mt 28:3; Mr 9:3; Re 1:14).

(7) The whiteness of leprosy is compared to snow (Ex 4:6; Nu 12:10; 2Ki 5:27).

Alfred H. Joy

SNUFFERS; SNUFFDISHES

snuf'-erz, snuf'-dish-ez (melqachayim, machtoth): These two utensils are thrice mentioned in connection with the wilderness tabernacle (Ex 25:38; 37:23; Nu 4:9). the American Standard Revised Version prefers to read "snuffers and snuffdishes" in place of "tongs and snuffdishes" (compare 2Ch 4:22), the connection between the two utensils being indicated by the fact that both are said to belong to the seven lamps, and were to be made out of the talent of gold which was specified as the weight of the whole (Ex 25:37-39).

The seven-branched candlestick which stood in the holy place of both tabernacle and temple was surmounted, in each of its arms, by a removable lamp in which olive oil was burnt. From the requirement of keeping these lights brilliantly burning throughout each night of the year, arose the need for snuffers and snuffdishes. By the former, the burnt portions of the wick were removed; in the latter they were deposited previous to removal. The lamps may have required to be trimmed as often as every half-hour. For this purpose a priest would enter the outer chamber "accomplishing the services" (Heb 9:6).

In the time of Solomon's Temple another word than melqachayim was used to describe this utensil. It is mezammeroth, from a verb meaning "to prune" or "trim," and is found in 1Ki 7:50; 2Ki 12:13; 25:14; 2Ch 4:22; Jer 52:18. In 4 of these passages, the English text reads, "the snuffers and the basins"; the 5th is merely a summary of things taken to Babylon (2Ki 25:14). In this constant later association of "basins" and "snuffers" it is seen that the basins referred to were

used for the reception of the cast-off portions of the wicks of the seven lamps, and took the place of the snuffdishes of an earlier age.

See TONGS.

W. Shaw Caldecott

SO

so (co', although the Hebrew might be pointed cewe'; Assyrian Sib'u; Septuagint Segor, Soa; Manetho, Seuechos; Latin Sevechus; Herodotus (ii. 137 ff), Sabakon): In all probability the "Sabaeo" of Herodotus, the Shabaka, who founded the Ethiopian dynasty, the XXVth of Egyptian kings. His date is given as 715-707 BC (Flinders Petrie, History of Egypt, III, 281 ff), but we may suppose that before his accession to the throne he was entitled to be designated king, as being actually regent. To this So, Hoshea, king of Israel, made an appeal for assistance to enable him to throw off the yoke of the Assyrian Shalmaneser IV (2Ki 17:3). But Hoshea's submission to So brought him no advantage, for Shalmaneser came up throughout all the land and laid

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siege to Samaria. Not long after the fall of Samaria, So ventured upon an eastern campaign, and was defeated by Sargon, the successor of Shalmaneser, in the battle of Raphia in 720 BC.

LITERATURE.

Flinders Petrie, *History of Egypt*, III, 281 ff; McCurdy, *HPM*, I, 422; Schrader, *COT*, I, 261.

T. Nicol.

SOAP

sop (borith; the King James Version sope): Borith is a derivative of bor, "purity," hence, something which cleanses or makes pure. Soap in the modern sense, as referring to a salt of a fatty acid, for example, that produced by treating olive oil with caustic soda, was probably unknown in Old Testament times. Even today there are districts in the interior of Syria where soap is never used. Cooking utensils, clothes, even the body are cleansed with ashes. The ashes of the household fires are carefully saved for this purpose. The cleansing material referred to in Jer 2:22 (compare Septuagint at the place, where borith is rendered by poia = "grass") and Mal 3:2 was probably the vegetable lye called in Arabic el qali (the origin of English alkali). This material, which is a mixture of crude sodium and potassium carbonates, is sold in the market in the form of grayish lumps. It is produced by burning the desert plants and adding enough water to the ashes to agglomerate them. Before the discovery of Leblanc's process large quantities of qali were exported from Syria to Europe.

For washing clothes the women sprinkle the powdered qali over the wet garments and then place them on a flat stone and pound them with a wooden paddle. For washing the body, oil is first smeared over the skin and then qali rubbed on and the whole slimy mixture rinsed off with water. Qali was also used

in ancient times as a flux in refining precious metals (compare Mal 3:2). At the present time many Syrian soap-makers prefer the qali to the imported caustic soda for soap-making.

In Susanna (verse 17) is a curious reference to "washing balls" (smegmata).

James A. Patch

SOBER; SOBRIETY; SOBERNESS so'-ber, sa-bri'-e-ti, so'-ber-nes (Greek adjective *sophron*, and its related nouns, *sophrosune*, *sophronismos*; verbs *sophroneo* and *sophronizo*; adverb *sophronos*, "of sound mind," and *sophronizo*; "self-possessed," "without excesses of any kind," "moderate and discreet"): In Mr 5:15; Lu 8:35, "sane," said of one out of whom demons had just been cast. In the Pastoral Epistles, this virtue is especially commended to certain classes, because of extravagances characterizing particular periods of life, that had to be guarded against, namely, to aged men, with reference to the querulousness of old age (Tit 2:2); to young men, with reference to their sanguine views of life, and their tendency to disregard consequences (Tit 2:6); enjoined upon young women, with reference to extravagance in dress and speech (Tit 2:5; 1Ti 2:9); and, in a similar manner, commended to ministers, because of the importance of their judgment and conduct, as

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teachers and exemplars (1Ti 3:2). "Words of soberness" (Ac 26:25) are contrasted with the "mania," "madness," that Festus had just declared to be the explanation of Paul's eloquence (Ac 26:24).

In a few passages, the Greek verb nepho and its derivative adjective nephalios are used in the same sense. The word originally had a physical meaning, as opposed to drunkenness, and is thus used in 1Th 5:6,8, as the foundation of the deeper meaning. Used metaphorically also in the Pastoral Epistles and 1 Peter, as sometimes in the classics, for "cool," "unimpassioned." Ellicott, on 1Ti 3:2,11, distinguishes between the two words by regarding sophron "as pointing to the outward exhibition of the inward virtue" implied in nephalios.

H. E. Jacobs

SOCHO

so'-ko: Occurs in 1Ch 4:18, the Revised Version (British and American) "Soco."

See SOCOH.

SOCKET

sok'-et ('edhen): The tabernacle in the wilderness being constructed as a portable building without permanent foundation, its stability was attained by the use of "sockets" into which the pillars and boards forming its walls were sunk. The word therefore is used solely in relation to the tabernacle, except in one poetic passage (So 5:15), where the legs of the beloved are compared to "pillars of marble set upon sockets of fine gold." In all, the tabernacle with its court rested upon 165 bases or sockets, apportioned thus:

(1) silver sockets, each a talent (circa 95 lbs.) in weight (Ex 38:27), namely, 96 to support the 48 boards of the tabernacle (Ex 26:19); 4 for the pillars supporting

the veil (Ex 26:32) = 100;

(2) bronze sockets, weight not given, namely, 50 to support the 50 standards on which were hung the curtains of the tabernacle on North, South and West (Ex 27:10), 10 to support 10 pillars on the E. (Ex 27:13), and 5 to support the 5 pillars upholding the screen at the tabernacle entrance (Ex 26:27) = 65. The site for the tabernacle being chosen and leveled, these sockets would be "laid" upon it (Ex 40:18), and the tenons of the boards, or projecting base of the pillar, inserted into holes made for the purpose.

W. Shaw Caldecott

SOCOH; SOCO

so'-ko (sokkhoh, "branches"), (sokho (in Chronicles only); Socho, most usual, but many forms in Septuagint and in the King James Version: Socoh, Shochoh, Shoco, Shocho):

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(1) A city in the Shephelah of Judah mentioned along with Jarmuth, Adullam, Azekah, etc. (Jos 15:35); the Philistines "gathered together at Socoh, which belongeth to Judah, and encamped between Socoh and Azekah" (1Sa 17:1); it is mentioned as one of the districts from which Solomon drew his supplies (1Ki 4:10, the King James Version "Sochoh"); the association of Socoh in this verse with Hopher is worth noticing in connection with 1Ch 4:18 ("Heber"). Soco (the King James Version "Shoco") was one of the cities fortified by Rehoboam for the defense of Judah (2Ch 11:7); it was captured by the Philistines in the time of Ahaz (2Ch 28:18). The site is, without doubt, Khirbet esh Shuweikeh (Shuweikeh is a diminutive of Shaukeh, "a thorn"), a rounded, elongated hilltop, showing clear traces of ancient city walls. The situation is one of considerable natural strength on the south side of the Vale of Elah just where the Wady ec Cur makes a sweep to the West and becomes the Wady es Sunt. Like so many such ancient sites, the hill has very steep slopes on 3 sides (South, West, and North), and is isolated from the ridge of higher ground to the East by a narrow neck of lower ground. In the valley to the Southwest is a plentiful spring. The site was known to Jerome in the 4th century. He described it as 8 or 9 Roman miles from Eleutheropolis (Beit Jibrin) (PEF, III, 53, 125, Sh XVII, BR, II, 21). The Sucathites (1Ch 2:55) were probably inhabitants of Soco.

(2) A city of Judah in the South, associated (Jos 15:48) with Shamir and Jattir. This is doubtless Khirbet Shuweikeh, a large ruin occupying a low hill, 10 miles Southwest of Hebron; there are many caves and rock-cut cisterns as well as drafted stones. Cheyne doubtfully locates the Socoh of 1Ki 4:10 here. See PEF, 404, 410, Sh XXV; B R, I, 494.

E. W. G. Masterman

SOD, SODDEN

sod'-'-n.

See SEETHE.

SODA

so'-da.

See NITRE.

SODERING

sod'-er-ing (debheq): the King James Version in Isa 41:7, the Revised Version (British and American) "soldering," of smith work.

SODI

so'-di (codhi): One of the spies, representing the tribe of Zebulun (Nu 13:10).

SODOM

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sod'-um (cedhom; Sodoma) One of the 5 CITIES OF THE PLAIN (which see), destroyed by fire from heaven in the time of Abraham and Lot (Ge 19:24). The wickedness of the city became proverbial. The sin of sodomy was an offense against nature frequently connected with idolatrous practices (see Rawlinson, History of Phoenicia). See SODOMITE. The fate of Sodom and Gomorrah is used as a warning to those who reject the gospel (Mt 10:15; 11:24; 2Pe 2:6; Jude 1:7). The word is used in a typical sense in Re 11:8. Sodom was probably located in plain South of the Dead Sea, now covered with water. The name is still preserved in Jebel Usdum (Mt. Sodom).

See ARABAH; CITIES OF THE PLAIN; DEAD SEA.

LITERATURE.

Dillmann. Genesis, 111 f; Robinson, BR, II, 187 ff; G. A. Smith, HGHL, 505 ff; Blanckenhorn, ZDPV, XIX, 1896, 53 ff; Baedeker-Socin, Palestine, 143; Buhl, GAP, 117, 271, 274.

George Frederick Wright

SODOM, VINE OF

(gephen cedhom):

"For their vine is of the vine of Sodom,

And of the fields of Gomorrah:

Their grapes are grapes of gall,

Their clusters are bitter" (De 32:32).

This must be distinguished from the "Apples of Sodom" (which see), described

by Josephus (BJ, IV, viii, 4), which appear to have been an actual species of fruit, probably either the colocynth or the fruit of the Usher tree, Calotropis procera. It would appear, however, from the above, the only passage referring to the Vine of Sodom, that this expression is metaphorical and does not refer to any particular plant.

E. W. G. Masterman

SODOMITE

sod'-om-it (qadhesh, feminine qedheshah): Qadhesh denotes properly a male temple prostitute, one of the class attached to certain sanctuaries of heathen deities, and "consecrated" to the impure rites of their worship. Such gross and degrading practices in Yahweh's land could only be construed as a flagrant outrage; and any association of these with His pure worship was abhorrent (De 23:17 f): The presence of Sodomites is noted as a mark of degeneracy in Rehoboam's time (1Ki 14:24). Asa endeavored to get rid of them (1Ki 15:12), and Jehoshaphat routed them out (1Ki 22:46). Subsequent corruptions opened the way for their return, and Josiah had to

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break down their houses which were actually "in the house of the Lord" (2Ki 23:7). The feminine qedheshah is translated "prostitute" in Ge 38:21,22; Ho 4:14; in De 23:17 "prostitute" (the King James Version margin "sodomitess," the Revised Version margin transliterates). The English word is, of course, derived from Sodom, the inhabitants of which were in evil repute for unnatural vice.

W. Ewing

SODOMITISH; SEA

sod'-om-it-ish.

See DEAD SEA.

SODOMY

sod'-o-mi.

See SODOM; SODOMITE; CRIMES; PUNISHMENTS.

SOJOURNER

soj'-er-ner, so'-jur-ner, suj'-er-ner.

See STRANGER AND SOJOURNER.

SOLDERING

sod'-er-ing.

See SODERING.

SOLDIER

sol'-jer.

See ARMY.

SOLEMN ASSEMBLY (MEETING)

See CONGREGATION; FASTS AND FEASTS; SOLEMN, SOLEMNITY.

SOLEMN, SOLEMNITY

sol'-em, so-lem'-ni-ti: The word "solemn" had

(1) at first the meaning "once in the year," through its derivation from Latin *sollus*, "whole," *annus*, "year." As, however, a regular annual occurrence is usually one of particular importance, the word took on

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(2) the meaning "ceremonious." From this is derived

(3) the usual modern force of "grave" in opposition to "joyous."

This last meaning is not in Biblical English, and the meanings of "solemn" in English Versions of the Bible are either (1) or (2). Nor is there any certain case of (1), for the word is always a gloss in English Versions of the Bible and, although frequently introduced in references to annual events (Le 23:36, etc.), it is even more often used where "annual" is foreign to the passage (2Ki 10:20; Ps 92:3, etc.). The use of the word in the King James Version is unsystematic. It is always (except in Jer 9:2) found in conjunction with "assembly" when (10 times) the latter word represents *atsarah* ('atsereth) (Le 23:36, etc.) (retained by the Revised Version (British and American) with margin "closing festival," Le 23:36; 2Ch 7:9; Ne 8:18). the King James Version uses "solemnity" or "solemn day," "feast," etc., 17 times for the very common word *mo'edh* ("appointed time, etc.).

See FEASTS.

RV's treatment of these passages defies analysis. "Solemnity" is kept in Isa 33:20; Eze 46:11, and "solemn" in Lamentations (4 times); Hosea (3 times); Ze 3:18. In Eze 36:38; 45:17; 46:9 it is replaced by "appointed," elsewhere (and for *mo'adhoth*, 2Ch 8:13) by "set." The margins further complicate the renderings. the King James Version also uses "solemn" with *chagh*, "feast," 4 times, and with *chaghagh*, "keep a feast," in De 16:15. The word is dropped by the Revised Version (British and American), except the English Revised Version in Ps 81:3. Finally, the King James Version and the Revised Version (British and American) have "solemn sound" for *higgayon*, in Ps 92:3. The context, however, demands "resounding melody." And 11 times the Revised Version (British and American) has introduced "solemn" to represent the intensive in the form *shabbath shabbathon* (Ex 16:23, etc.), where the King James Version has simply "sabbath" or "sabbath of rest." the Revised Version (British and American) here has

imitated the adverbial "solemnly" in the similar intensified expressions in Ge 43:3; 1Sa 8:9.

The Revised Version (British and American) Apocrypha translates en hemerais kairou, "in the days of the season" (Baruch 1:14), by "on the days of the solemn assembly" (the King James Version "solemn days"), and both the King James Version and the Revised Version (British and American) have "solemn feast days" for dies festos (2 Esdras 1:31). Otherwise the King James Version's use of "solemn" is dropped by the Revised Version (British and American).

Burton Scott Easton

SOLOMON

sol'-o-mun (shelomoh; New Testament Solomon):

I. EARLY LIFE

1. Name and Meaning

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It is not easy to believe that the age of Solomon, so glorious in other respects, had not a literature to correspond. Yet the reign of the sultan Ismail in Morocco, whom Solomon much resembles, might be cited in favor of such a supposition. Solomon himself is stated to have composed 3,000 animal stories and 1,005 songs (1Ki 4:32). In the Old Testament the following are ascribed to him: three collections of Proverbs, 1:1 ff; 10:1 ff; 25:1 ff; The Song of Songs; Psalms 72 and 127; Ecclesiastes (although Solomon is not named). In Pr 25:1 the men of Hezekiah are said to have copied out the following proverbs.

LITERATURE.

The relative portions of the histories by Ewald, Stanley (who follows Ewald), Renan, Wellhausen and Kittel; also H. Winckler, *Alttestamentliche Untersuchungen*; and the commentaries on the Books of Kings and Chronicles.

Thomas Hunter Weir

SOLOMON'S PORCH

See PORCH, PORTICO, SOLOMON'S.

SOLOMON'S SERVANTS

(*'adbhedhe shelomoh*; *douloi Salomon*): "The children of Solomon's servants" constituted a company or guild of the Jewish exiles who returned with Zerubbabel from Babylonia to Jerusalem in 537 BC, pursuant to the decree of Cyrus; they are mentioned 5 times (Ezr 2:55,58 parallel Ne 7:57,60; Ne 11:3). As the prime purpose of the returning exiles was the rebuilding of the Temple and the restoration of Yahweh's worship (Ezr 1:2,3), it was important that those who held the privileges of sanctuary service as a family heritage should go back to their duties. This included, besides priests and Levites, the NETHINIM (which see) and Solomon's Servants. In every reference to them, Solomon's Servants are

connected with the Nethinim, who had been "given" or dedicated (nethinim or nethunim is pass. participle of nathan, "to give," "to appoint") by David "for the service of the Levites (Ezr 8:20); so Solomon's Servants traced their official beginning back to Solomon's appointment, as their name indicates. In the joint references they always fall into the natural chronological order, i.e. following the Nethinim. It is possible, therefore, that they are referred to in Ezr 7:24 also, under the title "servants of this house of God," which immediately follows "Nethinim" in the list of those exempt from taxation and tolls.

What their duties in the house of God may have been is not stated in the records. These must have been more or less menial, the more formal and honorable duties being reserved for "the priests and Levites, the singers, (and) porters" (Ezr 7:24). When the ark was brought to Jerusalem by David and the ceremonial of the sacrificial system was more strictly observed, the services of priests and Levites were greatly increased, and to meet the needs of the new order David appointed the Nethinim (Ezr 8:20; compare 1Ch 9:2). Likewise the much greater increase in such duties on the completion of Solomon's Temple was the occasion for the dedication of an additional number of these assistants to the Levites.

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The number of those who returned with Zerubbabel was not great, together with the Nethinim being only 392. This does not appear to have been sufficient for the needs of the sanctuary, since Ezra, in preparation for his expedition in 458 BC, made special appeal for Nethinim to go with him, of whom 220 responded (Ezr 8:15-20). No doubt at the first their service was considered to be lowly; but by the time of the exile, certainly after it, their position had developed into one of considerable honor and constituted them a privileged class in the nation. While many of the people were required by Nehemiah to live in Jerusalem, they were allowed to dwell in their possessions "in the cities of Judah" (Ne 11:3).

A question of some interest and of difference of opinion is whether Solomon's Servants were Levites or non-Israelites. The latter view is the more generally held, for the following reasons; (1) After the completion of the Temple and his other great buildings a large body of workmen, whom Solomon had drafted from the non- Israelite population, were without occupation, and might well have been assigned to the menial duties of the Temple (1Ki 9), their name in Septuagint (douloi) properly indicating such a class; (2) Ezekiel excludes non-Israelites from the service of his ideal temple, as though they had been allowed in the preexilic Temple (44:9); (3) they are always clearly distinguished from the Levites in the lists of religious bodies.

But, on the other hand, equally strong arguments favor their Levitical descent:

(1) Levites also are called douloi in 1 Esdras; (2) it is more probable that Ezekiel refers to the abuses of Athaliah, Ahaz and Manasseh than to the institutions of David and Solomon;

(3) Ezra specifically classifies the Nethinim as Levites (8:15-20);

(4) there is not the slightest intimation in the text of 1Ki 9:15-22 that the Gentilebondservants were assigned to temple-service after completion of the great building operations; such an interpretation is wholly inferential, while, on

the contrary, it is more probable that such an innovation would have been mentioned in the narrative; and

(5) it is not probable that Ezra and Nehemiah, or Zerubbabel, with their strict views of Israelite privilege (compare Ezr 2:62), would have admitted non-Israelites to sacred functions, the less so in view of Ezekiel's prohibition. There is more ground, then, for holding that Solomon's Servants, like the porters and singers, were an order of Levites.

Edward Mack

SOLOMON, ODES OF

See APOCALYPTIC LITERATURE, sec. B, III, 2.

SOLOMON, POOLS OF

See POOLS OF SOLOMON.

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SOLOMON, PSALMS (PSALTER) OF

See APOCALYPTIC LITERATURE, sec. B, III, 1.

SOLOMON, SONG OF

See SONG OF SONGS.

SOLOMON, WISDOM OF

See WISDOM OF SOLOMON.

SOMEIS

so'-me-is (Someeis; the King James Version Samis): One of the Israelites, who put away their foreign wives (1 Esdras 9:34) = "Shimei" in Ezr 10:38.

SOMETIME

sum'-tim: In modern English means "occasionally," and is so used in Sirach 37:14 for eniote. Otherwise the word means "at some past time," and is the translation of pote. the Revised Version (British and American) changes to "aforetime" in The Wisdom of Solomon 5:3; 1Pe 3:20; to "once" in Eph 2:13; 5:8; to "in time past" in Col 1:21; while in Col 3:7 the English Revised Version has "aforetime," the American Standard Revised Version "once." the King James Version does not distinguish between "sometime" and "sometimes."

SON OF GOD, THE

(ho huios theou):

1. Use of Title in the Synoptists

2. Meanings in the Old Testament
3. Sense as Applied to Jesus
4. Physical Reason
5. Alleged Equivalence to "Messiah"—Personal Sense Implied
6. Higher Use by Jesus Himself
7. The "Son" in Matthew 11:27
8. The "Son" in Mark 13:32
9. The "Son" in Matthew 28:18-20

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New Testament had been completed, it was active and influential in the church all the time, affecting Paul and the other New Testament writers.

11. The Fourth Gospel: Deity, Preexistence, etc.:

There is no real disharmony between the expression of our Lord's self-consciousness in the Synoptists and that in John; only in the latter it is far ampler and more distinct. Here Jesus is not only called "the Son of God" by others, but applies the title to Himself in its full shape, as well as in the abbreviated form of "the Son." He further calls Himself the "only begotten Son of God" (3:16,18), that is to say, He is Son in a sense in which no others can claim the title. This seems expressly to contradict the statement, so often made, that He makes others sons of God in the same sense as Himself, or that His Sonship is ethical, not metaphysical. No doubt it is ethical—that is to say, He is like the Father in feeling, mind and will—but it does not follow that it is not at the same time metaphysical. In fact, the perfection of ethical unity depends upon that which is metaphysical. Between a dog and a man there may be deep sympathy, yet it is limited by the difference of their natures; whereas between a woman and a man there is perfect sympathy, because they are identical in nature.

Another feature of Sonship in the Fourth Gospel is preexistence, though, strange to say, this is more than once connected with the title "Son of man." But the strongest and most frequent suggestions as to what is implied in Sonship are to be found in the deeds attributed to the Son; for these are far beyond the competence of any mere man. Thus, He executes judgment (Joh 5:22); He has life in Himself and quickeneth whom He will (Joh 5:26,21); He gives eternal life (Joh 10:10), and it is the will of the Father that all men should honor the Son, even as they do the Father (Joh 5:23). Nevertheless, the Son does nothing of Himself, but only what He hath seen the Father do (**Joh 5:19**); and only that which He hath heard of the Father does He speak (Joh 14:10). In short, God is not only His Father, but His God (Joh 20:17). To statements such as these a merely official Sonship is not adequate; the relation must be ethical and

metaphysical as well; and to a perfect Sonship all three elements are essential.

LITERATURE.

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James Stalker

SON OF MAN, THE

(ho huios tou anthropou) :

1. Use in the New Testament: Self-Designation of Jesus
2. Questions as to Meaning

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fortunes and destiny. He felt Himself to be identified with all as their brother, their fellow-sufferer, their representative and champion; and, in some respects, the deepest word He ever spake was, "For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mr 10:45 parallel).

4. Speculations (Lietzmann, Wellhausen, etc.) on Aramaic Meaning: These Rejected (Dalman, etc.):

In 1896, Hans Lietzmann, a young German scholar, startled the learned World with a speculation on the "Son of man." Making the assumption that Aramaic was the language spoken by Jesus, he contended that Jesus could not have applied to Himself the Messianic title, because there is nothing corresponding with it in Aramaic. The only term approximating to it is barnash, which means something very vague, like "anyone" or "everyman" (in the sense of the old morality play thus entitled). Many supposed Lietzmann to be arguing that Jesus had called Himself Anyone or Everyman; but this was not his intention. He tried to prove that the Messianic title had been applied to Jesus in Asia Minor in the first half of the 2nd century and that the Gospels had been revised with the effect of substituting it for the first personal pronoun. But he failed to show how the manuscripts could have been so universally altered as to leave no traces of this operation, or how, if the text of the New Testament was then in so fluid a state as to admit of such a substitution, the phrase should not have overflowed into other books besides the Gospels. Although the hypothesis has secured wide attention through being partially adopted by Wellhausen, whose view is to be found in *Skizzen und Vorarbeiten*, VI, and at p. 66 of his Commentary on Mark, it may be reckoned among the ghosts which appear for an hour on the stage of learning, attracting attention and admiration, but have no permanent connection with the world of reality. Dalman, the leading authority on Aramaic, denies the foundation on which the views of both Lietzmann and Wellhausen rest, and holds that, had the Messianic title existed, the Aramaic language would have been quite capable of expressing it. And in 1911 Wellhausen himself explicitly

admitted this (Einleitung in die drei eraten Evangelien(2), 130).

LITERATURE.

See the books on New Testament Theology by Weiss, Beyschlag, Holtzmann, Feine, Schlatter, Weinel, Stevens, Sheldon; and on the Teaching of Jesus by Wentit, Bruce, Dalman; Abbott, The Son of Man, 1910; very full bibliography in Stalker, The Teaching of Jesus concerning Himself.

James Stalker

SON-IN-LAW

See RELATIONSHIPS, FAMILY.

SON; SONS

sun, sunz:

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(1) In Biblical language the word "son" is used first of all in its strictly literal sense of male issue or offspring of a man or woman. In a few cases in the Old Testament, as in Ge 3:16; Jos 17:2; Jer 20:15, the Hebrew word ben, is translated correctly in the English by the word "child" or "children" as it includes both sexes, as in Ge 3:16, or is limited to males by the use of the modifying term "male." Closely connected with this meaning of direct male issue or of children is its use to denote descendants, posterity in the more general sense. This usage which, as in the case of the sons (children) of Israel, may be regarded perhaps as originating in the conception of direct descent from the common ancestor Israel, came in the course of time to be a mere ethnographic designation, so that the term "the children of Israel" and "the children of Ammon" meant no more than Israelites or Ammonites, that is, inhabitants of the lands of Israel or Ammon respectively. An extension of this usage is to be found in the designation of a people as the sons or children of a land or city; so in Am 9:7 "children of the Ethiopians," or Eze 16:28, where the literal rendering would be "sons of Asshur," instead of the Assyrians, and "the children of Jerus" in Joe 3:6.

See BAR (prefix); BEN-.

(2) More characteristic of Biblical usage is the employment of the word "son" to indicate membership in a class or guild, as in the common phrase "sons of the prophets," which implies nothing whatever as to the ancestry, but states that the individuals concerned are members of the prophetic guilds or schools. In the New Testament the word "sons" (huiou) in Lu 11:19, rendered "children" in Mt 12:27 the King James Version, means, not physical descendants, but members of the class or sect; according to Mt the Pharisees, who were attacking Christ.

(3) The word "son" is used with a following genitive of quality to indicate some characteristic of the person or persons described. In the English the word "son" is usually omitted and the phrase is paraphrased as in 2Sa 3:34, where the words translated "wicked men" in the King James Version mean literally, sons or children of wickedness. Two examples of this usage may be cited: the familiar

phrase "sons of Belial" in the Old Testament (De 15:13 the King James Version, and often), where the meaning is simply base or worthless fellows (compare Nu 24:17, margin "children of Sheth" (Expository Times, XIII, 64b)); and in the New Testament the phrase "sons of thunder," which is given in [Mr 3:17](#) as the explanation of the epithet "Boanerges." This use is common in the New Testament, as the phrases "children of the kingdom," "children of light," etc., indicate, the general meaning being that the noun in the genitive following the word children indicates some quality of the persons under consideration. The special phrases "Son of man" and "Son of God" are considered in separate articles.

See also RELATIONSHIPS, FAMILY.

Walter R. Betteridge

SONG

(shir, shirah): Besides the great collection of sacred songs contained in the Psalter, as well as the lyric outbursts, marked by strong religious feeling, on great national occasions, it is natural to believe, and we have evidence to show, that the Hebrews

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flattened, as in genuine Scottish music. Arabic music, further, is marked by great variety and emphasis of rhythm, the various kinds of which have special names.

See SPIRITUAL SONGS.

James Millar

SONG OF SONGS

(shir hashirim; Septuagint Asma; Codices Sinaiticus, Alexandrinus, Ephraemi, Asma asmaton; Vulgate (Jerome's Latin Bible, 390-405 A.D.) Canticum Canticorum):

I. CANONICITY

II. TEXT

III. AUTHORSHIP AND DATE

IV. HISTORY OF INTERPRETATION

1. The Allegorical Interpretation

2. The Typical Interpretation

3. The Literal Interpretation

V. CLOSING HINTS AND SUGGESTIONS

LITERATURE

The full title in Hebrew is "The So of Songs, which is Solomon's." The book is called by some Canticles, and by others Solomon's Song. The Hebrew title

implies that it is the choicest of all songs, in keeping with the dictum of Rabbi 'Aqiba (90-135 AD) that "the entire world, from the beginning until now, does not outweigh the day in which Canticles was given to Israel."

I. Canonicity.

Early Jewish and Christian writers are silent as to the So of Songs. No use is made of it by Philo. There is no quotation from it in the New Testament, nor is there any clear allusion to it on the part of our Lord or the apostles. The earliest distinct references to the So of Songs are found in Jewish writings of the 1st and 2nd centuries AD (4 Esdras 5:24,26; 7:26; Ta'anith 4:8). The question of the canonicity of the So was debated as late as the Synod of Jamnia (circa 90 AD), when it was decided that Canticles was rightly reckoned to "defile the hands," i. e. was an inspired book. It should be borne in mind that the So of Songs was already esteemed by the Jews as a sacred book, though prior to the Synod of Jamnia there was probably a goodly number of Jewish teachers who did not accept it as canonical. Selections from Canticles were sung at certain festivals in the temple at Jerusalem, prior to its destruction by Titus in 70 AD (Ta'anith 4:8). The Mishna pronounces an anathema on

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songs now in use among them being more minute in their description of the physical charms of the lovers.

(5) Canticles is by no means excluded from the Canon by the acceptance of the literal interpretation. Ewald's theory makes it an ethical treatise of great and permanent value. Even if Canticles is merely a collection of songs describing the bliss of true lovers in wedlock, it is not thereby rendered unworthy of a place in the Bible, unless marriage is to be regarded as a fall from a state of innocency. If Canticles should be rejected because of its sensuous imagery in describing the joys of passionate lovers, portions of Proverbs would also have to be excised (Pr 5:15-20). Perhaps most persons need to enlarge their conception of the Bible as a repository for all things that minister to the welfare of men. The entire range of man's legitimate joys finds sympathetic and appreciative description in the Bible. Two young lovers in Paradise need not fear to rise and meet their Creator, should He visit them in the cool of the day.

LITERATURE.

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O. Zockler, in *Lange's Comm.*, 1875; S. Oettli, *Kurzgefasster Kommentar*, 1889; W.

E. Griffis, *The Lily among Thorns*, 1890; J. W. Rothstein, *Das Hohe Lied*, 1893;

K. Budde, article in *New World*, March, 1894. and *Kommentar*, 1898; C.

Siegfried, *Prediger u. Hoheslied*, 1898; A. Harper, in *Cambridge Bible*, 1902; G.

C. Martin, in *Century Bible*, 1908; article on "Canticles" by Cheyne in *EB*, 1899.

John Richard Sampey

SONG OF THE THREE CHILDREN

1. Name
2. Canonicity
3. Contents
4. Author and Date
5. Original Language
6. Text and Versions

LITERATURE

For general remarks concerning the Additions to Daniel see **BEL AND THE DRAGON**.

1. Name:

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See the article BEL AND THE DRAGON; Marshall (Hastings Dictionary of the Bible, IV, 754); W. H. Bennett (Oxford Apocrypha, edition R.H. Charles, 625 ff).

T. Witton Davies

SONGS OF DEGREES

See DEGREES, SONGS OF; DIAL OF AHAZ, 7.

SONS OF

See SON, SONS.

SONS OF GOD

(Old Testament) (bene ha-'elohim, "sons of God" (Ge 6:2,4; Job 1:6; 2:1); bene 'elohim, "sons of God" (Job 38:7); bene 'elim, "ye mighty," the King James Version; "ye sons of the mighty," King James Version margin, the Revised Version (British and American); "sons of God" or "sons of the gods," the Revised Version margin (Ps 29:1); "sons of the mighty," the King James Version and the Revised Version (British and American); "sons of God" or "sons of the gods," the Revised Version margin (Ps 89:6 (Hebrew 7)); Septuagint huiou tou theou, hoi aggeloi tou theou (Ge 6:2); huiou tou theou (Ge 6:4); hoi aggeloi tou theou (Job 1:6; 2:1); aggeloi mou (Job 38:7); huiou theou (Ps 29:1; 89:6; compare Da 3:25)):

1. Job and Psalms:

This article will deal with this phrase as it is used in the above passages. In the passages from Job and Psalms it is applied to supernatural beings or angels. In Job the "sons of God" are represented as appearing before the throne of Yahweh

in heaven, ready to do Him service, and as shouting for joy at the creation of the earth, In the Psalms they are summoned to celebrate the glory of Yahweh, for there is none among them to be compared to Him. The phrase in these passages has no physical or moral reference. These heavenly beings are called "sons of God" or "sons of the 'elohim" simply as belonging to the same class or guild as the 'elohim, just as "sons of the prophets" denotes those who belong to the prophetic order (see A.B. Davidson, Commentary on Job 1:6).

2. Genesis 6:2,4:

Different views, however, are taken of the passage in Ge 6:2,4: "The sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men."

See GIANTS; NEPHILIM.

(1) "Sons of God" is interpreted as referring to men,

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(a) to sons of the nobles, who married daughters of the common people. This is the view of many Jewish authorities, who hold that it is justified by the use of 'elohim in the sense of "judges" (Ex 21:6; 22:8 f, etc.). But this cannot be the meaning of 'elohim here, for when 'adham, "men," is used to denote the lower classes, it is contrasted with 'ish, as in Ps 49:2 (Hebrew 3), not with 'elohim. When contrasted with 'elohim it signifies the human race.

(b) Some commentators hold that by "sons of God" is to be understood the pious race descended from Seth, and by "daughters of men" the daughters of worldly men. These commentators connect the passage with Ge 4:25 f, where the race of Seth is characterized as the worshippers of Yahweh and is designated as a whole, a seed (compare De 14:1; 32:5; Ho 1:10 (Hebrew 2:1)). They consider the restricted meaning they put upon "men" as warranted by the contrast (compare Jer 32:20; Isa 43:4), and that as the term "daughters" expresses actual descent, it is natural to understand "sons" in a similar sense. The phrase "took wives," they contend also, supports the ethical view, being always used to signify real and lasting marriages, and cannot, therefore, be applied to the higher spirits in their unholy desire after flesh. On this view Ge 6:1-4 are an introduction to the reason for the Flood, the great wickedness of man upon the earth (6:5). It is held that nothing is said in 6:4 of a race of giants springing from the union of angels with human wives (see paragraph 2, below), and that the violence which is mentioned along with the corruption of the world (6:11) refers to the sin of the giants.

(2) Most scholars now reject this view and interpret "sons of God" as referring to supernatural beings in accordance with the meaning of the expression in the other passages. They hold that De 14:1, etc., cannot be regarded as supporting the ethical interpretation of the phrase in a historical narrative. The reference to Jer 32:20, etc., too, is considered irrelevant, the contrast in these passages being between Israel and other nations, not, as here, between men and God. Nor can a narrower signification (daughters of worldly men) be attached to "men" in Ge 6:2 than to "men" in 6:1, where the reference is to the human race in general. This passage (Ge 6:1-4), therefore, which is the only one of its kind, is

considered to be out of its place and to have been inserted here by the compiler as an introduction to the story of the Flood (6:5-8). The intention of the original writer, however, was to account for the rise of the giant race of antiquity by the union of demigods with human wives. This interpretation accords with Enoch chapters 6-7, etc., and with Jude 1:6 f, where the unnatural sin of the men of Sodom who went after "strange flesh" is compared with that of the angels (compare 2Pe 2:4 ff). (See Havernick, Introduction to the Pentateuch; Hengstenberg on the Pentateuch, I, 325; Oehler, Old Testament Theology, I, 196 f; Schultz, Old Testament Theology, I, 114 ff; Commentary on Genesis by Delitzsch, Dillmann, and Driver.)

See ANTEDILUVIANS, 3; CHILDREN OF GOD; GIANTS; NEPHILIM; REPHAIM.

James Crichton

SONS OF GOD (NEW TESTAMENT)

1. New Testament Terms:

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Two Greek words are translated "son," teknon, huioi, both words indicating sonship by parentage, the former indicating that the sonship has taken place by physical descent, while the latter presents sonship more from the legal side than from the standpoint of relationship. John, who lays special emphasis on sonship by birth, uses teknon, while Paul, in emphasizing sonship from the legal side, as referring to adoption, which was current among the Romans but scarcely if at all known to, or if known, practiced by, the Jews, uses the word huioi (Joh 1:12; Ro 8:14,16,19; Ga 4:6,7; 1 Joh 3:1,2).

2. New Testament Doctrine:

Men are not by nature the sons of God, at least not in the sense in which believers in Christ are so called. By nature those outside of Jesus Christ are "children of wrath" (Eph 2:3), "of disobedience" (Eph 2:2), controlled not by the Spirit of God (Ro 8:14), but by the spirit of disobedience (Eph 2:2-4). Men become sons of God in the regenerative and adoptive sense by the acceptance of Jesus Christ as Lord and Saviour (Joh 1:12 f; Ga 3:26). The universal brotherhood which the New Testament teaches is that brotherhood which is based on faith in the Lord Jesus Christ as the divine and only Saviour of the world. And the same is true of the universal Fatherhood of God. It is true that all men are "his offspring" (Ac 17:28 f) in the sense that they are God's created children; but that the New Testament makes a very clear and striking distinction between sonship by virtue of creation and sonship by faith in the Lord Jesus Christ, there can be no reasonable doubt.

Sonship is the present possession of the believer in Christ (1 Joh 3:2). It will be completed at the second coming of our Lord (Ro 8:23), at which time the believer will throw off his incognito, by reason of which the world may not have recognized his sonship (1 Joh 3:1,2), and be fully and gloriously revealed as the son of God (2Co 5:10). It doth not yet appear, it hath not yet appeared, what we shall be; the revelation of the sons of God is reserved for a coming day of manifestation.

The blessings of sonship are too numerous to mention, save in the briefest way. His sons are objects of God's peculiar love (Joh 17:23), and His Fatherly care (Lu 12:27-33). They have the family name (Eph 3:14 f; 1 Joh 3:1); the family likeness (Ro 8:29); family love (Joh 13:35; 1 Joh 3:14); a filial spirit (Ro 8:15; Ga 4:6); a family service (Joh 14:23 f; 15:8). They receive fatherly chastisement (Heb 12:5-11); fatherly comfort (2Co 1:4), and an inheritance (Ro 8:17; 1Pe 1:3-5).

Among the evidences of sonship are: being led by the Spirit (Ro 8:14; Ga 5:18); having a childlike confidence in God (Ga 4:5); having liberty of access (Eph 3:12); having love for the brethren (1 Joh 2:9-11; 5:1), and obedience (1 Joh 5:1-3).

William Evans

SOOTHSAYERS

sooth'-sa-erz.

See ASTROLOGY, 1; DIVINATION.

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SOP

sop (psomion): A thin, wafer-like piece of bread dipped into the common dish as a sort of improvised spoon, is thus designated in Joh 13:26 ff.

See MORSEL.

SOPATER

so'-pa-ter, sop'-a-ter (Sopatros): the Revised Version (British and American) the son of Pyrrhus; the King James Version omits. A man of Berea who is mentioned with some Thessalonians and others as accompanying Paul as far as Asia on his return to Jerusalem after his 3rd missionary journey (Ac 20:4). He is probably the same as the "Sosipater" of Ro 16:21.

SOPE

sop.

See SOAP.

SOPHEREETH

so-fe'-reth, sof'-e-reth, so'-fe-reth (cophereth): One of the remnant returning from captivity (Ezr 2:55 the King James Version; Ne 7:57). In the Revised Version (British and American) of Ezr 2:55 it is "Hassophereth," the definite article being transliterated.

SOPHONIAS

sof-o-ni'-as Septuagint Sophonias): The form in the King James Version and the Revised Version (British and American) of 2 Esdras 1:40 for Zephaniah the

prophet.

SORCERER; SORCERY sor'-ser-er, sor'-ser-i.

See ASTROLOGY, 1; DIVINATION; MAGIC; WITCHCRAFT.

SORE

sor (substantive) (negha'; helkos, verb helkoomai): In the account of the appearance of leprosy (Le 13:42 f) the spot on the skin is called by this name, which in the King James Version is translated "sore," but in the Revised Version (British and American) "plague"; similarly in the Dedication Prayer (2Ch 6:28 f) the Revised Version (British and American) has altered the rendering of negha' for "sore" to "plague" as it has done also in Ps 38:11. The word literally means a "stroke" or "blow," and so is applied to a disease or infliction from God. makkah Teriyah, in the King James Version is rendered "putrifying sores," the English Revised Version "festering sores," the American Standard Revised Version and the English Revised Version margin "fresh stripes." See STRIPES. In the only other text in the Old Testament in which

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"sore" is used as a substantive in the King James Version (Ps 77:2), the word used is yadh, which literally means the "outstretched hand," hence, the Revised Version (British and American) renders the text: "My hand was stretched out in the night and slacked not." In the New Testament the ulcers on the limbs of Lazarus which were the result of poverty and hardship (Lu 16:20), and were licked by the pariah dogs (Lu 16:21), are called "sores." Sores also which are called noisome and grievous, were the result of the outpouring of the first of the seven bowls of the wrath of God (Re 16:2-11).

Alex. Macalister

SOREK, VALLEY OF

so'-rek (nachal soreq, "the valley of the choice (soreq) vine" (see VINE); sorech): "(Samson) loved a woman in the valley of Sorek, whose name was Delilah" (Jud 16:4). Jerome (OS, 153 f, 6) mentions a Capharsorec which was near Saraa (ancient ZORAH (which see)); this latter is undoubtedly the village of Sura'h, high up upon the northern slopes of the great Wady es Surar. About 3/4 of a mile West of this is Khurbet Surik, which is certainly the site referred to by Jerome, and possibly marks that of a more ancient town which gave its name to the whole valley. This valley is of importance in the historical geography of Palestine out of all proportion to its scanty mention in the Old Testament (HGHL, 218 ff). The Wady es Surar is an expansion of the ravine Wady Isma'in (which itself is formed by the junction of the great Wady Beit Chanineh, which rises near Bereh, and the Wady es Sikkeh, which drains the "Plain of Rephaim" near Jerusalem). The Jerus-Jaffa Railway traverses successively the Wady es Surar, the Wady Ismai'n and the Wady es Sikkeh to reach the Jerusalem plateau. The Valley of Sorek is a name which probably belonged only to the open, fertile valley, well suited for vineyards, which traverses the Shephelah. It is now given over almost entirely to the cultivation of wheat, barley and maize (durra). The valley passes between the lofty hill of Sara'h (Zorah) to the North and 'Ain

Shems (Beth- shemesh) and Tibneh (Timnah) on the South. Standing on the ruins of Beth-shemesh, one can watch the modern railway train winding for miles up the valley along almost the very road from Ekron (now 'Akiv), upon which came the strange sight of the milch kine dragging the ark ([1Sa 6:12](#)). Very probably it was in this valley that the Philistines were defeated (1Sa 7:5-14) (PEF, III, 53, Sh XVII).

E. W. G. Masterman

SORREL

sor'-el: the Revised Version (British and American) in Zec 1:8 for "speckled."

See COLORS.

SORROW

sor'-o (chebhel, yaghon, makh'obh, etc.; lupe): The Old Testament has very many words translated "sorrow," those named being the most frequent; in the New Testament "sorrow" is usually the translation of lupe (Lu 22:45; Joh 16:6; 2Co 2:3,7, etc.). Penthos, translated "sorrow" in Re 18:7; 21:4, is in the Revised Version (British

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and American) "mourning." Odune, of pain-and distress, is thus rendered in Ro 9:2; 1Ti 6:10 (compare the verb in Lu 2:48; Ac 20:38). the Revised Version (British and American) frequently gives a more literal rendering of the words used, as "toil" (Ge 3:17), "pangs" (Ex 15:14), "pining" (De 28:65), "distress" ([Isa 5:30](#)), "lamentation" (Isa 29:2), etc.; sometimes also it uses "sorrow" for other words, as for "grief" (2Ch 6:29; Ps 31:10; 69:26; etc.; 2Co 2:5), "heaviness" (Ro 9:2; 2Co 2:1).

Sorrow or grief is necessary for discipline, for the development of the finer feelings and higher nature of the soul and spirit (Ec 7:3, "Sorrow is better than laughter; for by the sadness of the countenance the heart is made glad," margin "better"). Sorrow inevitably follows sin, and is its punishment, yet the righteous are not exempt from it. The "Servant of Yahweh" was "a man of sorrows" (Isa 53:3). Christians learn how to be "sorrowful, yet always rejoicing" (2Co 6:10; 7:4; Col 1:24; 1Th 1:6; etc.). In the New Jerusalem it is predicted that there shall be no sorrow, for sorrow shall have done its work, and the first things have passed away (Re 21:4).

W. L. Walker

SOSIPATER

so-sip'-a-ter (Sosipatros): Sosipater unites with Lucius and Jason in sending greetings to the Roman Christians (Ro 16:21). He is a "kinsman" of Paul, by which Paul means a Jew (Ro 9:3; 16:11,21). It is the same name as SOPATER (which see). "Sopater of Berea" was one of the companions of Paul on his journey from Philippi after his 3rd missionary journey (Ac 20:4). These two are probably the same person, Paul having with him in Corinth, at the time of writing to the Roman Christians, the two Macedonians, Sopater of Berea and Jason of Thessalonica. The name Sosipater is found on a list of politarchs of Thessalonica.

S. F. Hunter

SOSTHENES

sos'-the-nez (Sosthenes): Chief of the synagogue at Corinth (Ac 18:17). Possibly identical with the co-worker (afterward) of Paul mentioned in 1Co 1:1.

SOSTRATUS

sos'-tra-tus (Sostratos, in Codex Venetus Sos-):" The governor of the citadel" of Jerusalem under Antiochus IV (Epiphanes). His duty was to gather the revenues of the city and province for the imperial treasury. He made a new departure in demanding from Menelaus direct the sum promised to the king in 2 Macc 4:27 ff (for Jason had the privilege of sending the money by his own messenger to the king (2 Macc 4:23)). This claim the usurper Menelaus disputed; consequently he and the governor were both summoned to appear before the king. No more is told, and Sostratus is otherwise unknown.

S. Angus

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SOTAI

so'-ti, so'-ta-i, so-ta'-i (coTay): One of those who returned from captivity, being descendants of Solomon's servants (Ezr 2:55; Ne 7:57).

SOTTISH

sot'-ish (cakhah "thick-headed"): "They are sottish (stupid, very foolish) children" (Jer 4:22).

SOUL

sol (nephesh; psuche; Latin anima):

1. Shades of Meaning in the Old Testament:

(1) Soul, like spirit, has various shades of meaning in the Old Testament, which may be summarized as follows: "Soul," "living being," "life," "self," "person," "desire," "appetite," "emotion" and "passion" (BDB under the word). In the first instance it meant that which breathes, and as such is distinguished from basar, "flesh" (Isa 10:18; De 12:23); from she'er, "the inner flesh," next the bones (Pr 11:17, "his own flesh"); from beTen, "belly" (**Ps 31:10** , "My soul and my belly are consumed with grief"), etc.

(2) As the life-breath, it departs at death (Ge 35:18; Jer 15:2). Hence, the desire among Old Testament saints to be delivered from Sheol (Ps 16:10, "Thou wilt not leave my soul to Sheol") and from shachath, "the pit" (Job 33:18, "He keepeth back his soul from the pit"; Isa 38:17, "Thou hast delivered it (my soul) from the pit of corruption").

(3) By an easy transition the word comes to stand for the individual, personal

life, the person, with two distinct shades of meaning which might best be indicated by the Latin *anima* and *animus*. As *anima*, "soul," the life inherent in the body, the animating principle in the blood is denoted (compare De 12:23,24, 'Only be sure that thou eat not the blood: for the blood is the soul; and thou shalt not eat the soul with the flesh'). As *animus*, "mind," the center of our mental activities and passivities is indicated. Thus we read of 'a hungry soul' (Ps 107:9), 'a weary soul' (Jer 31:25), 'a loathing soul' (Le 26:11), 'a thirsty soul' (Ps 42:2), 'a grieved soul' ([Job 30:25](#)), 'a loving soul' (So 1:7), and many kindred expressions. Cremer has characterized this use of the word in a sentence: "Nephesh (soul) in man is the subject of personal life, whereof *pneuma* or *ruach* (spirit) is the principle" (Lexicon, under the word, 795).

(4) This individuality of man, however, may be denoted by *pneuma* as well, but with a distinction. *Nephesh* or "soul" can only denote the individual life with a material organization or body. *Pneuma* or "spirit" is not so restricted. Scripture speaks of "spirits of just men made perfect" (Heb 12:23), where there can be no thought of a material or physical or corporeal organization. They are "spiritual beings freed from the assaults and defilements of the flesh" (Delitzsch, in the place cited.). For an exceptional use of *psuche* in the same sense see Re 6:9; 20:4, and (irrespective of the meaning of Ps 16:10) Ac 2:27.

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SOUND

sound: In Isa 63:15 the King James Version has "the sounding of thy bowels," a painfully literal translation of hamon me'eykha, with the similar phrase, "my bowels shall sound like an harp," in Isa 16:11 (compare Jer 48:36). The intestines were considered a seat of emotion, and at times of great excitement were thought (in poetry, at least) to become tense and to give forth a musical sound. The Revised Version (British and American) (following the King James Version in Jer 48:36) substitutes "heart" for "bowels" in Isa 16:11, thus obscuring the figure but preserving the sense. In Isa 63:15 the Revised Version (British and American) paraphrases "the yearning of thy heart" (the English Revised Version "bowels"), a needless change from 16:11.

See also BATH KOL; SOLEMN, SOLEMNITY.

Burton Scott Easton

SOUNDINGS

sound'-ingz.

See SHIPS AND BOATS, III, 2.

SOUR

sour:

(1) bocer, "immature," "unripe": "The fathers have eaten sour grapes" (Jer 31:29 f; Eze 18:2; compare Isa 18:5 the King James Version).

(2) cur, "to turn aside," "degenerate": "Their drink is turned sour" (the King James Version margin "gone," the Revised Version margin "Their carouse is

over").

SOUTH

south:

(1) neghebh, according BDB from [?] naghabh, meaning "to be dry," the word most often used, in the Revised Version (British and American) capitalized (South) in those places where it seems to denote a particular region, i.e. to the South of Judah.

(2) yamin, "right hand," "right." The derived meaning, "south," seems to imply an eastern posture in prayer in which the right hand is toward the South; compare Arabic yamin, "right," and yemen, "Yemen," a region in Southwestern Arabia.

(3) teman, from the same root as (2) is often used for the south; also for the south wind (Ps 78:26; So 4:16).

(4) yam, literally, "sea" (Ps 107:3).

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(5) darom, etymology doubtful (De 33:23; Eze 40:24).

(6) midhbar, literally, "desert" (Ps 75:6, reading doubtful).

(7) lips, "south west wind" (Ac 27:12).

(8) mesembria, literally, "mid-day"; "south" (Ac 8:26); "noon" (Ac 22:6).

(9) notos, "south wind" (Lu 12:55; Ac 27:13; 28:13); "south" (1 Macc 3:57; Mt 12:42; Lu 11:31; 13:29; Re 21:13).

The south wind is often referred to: see So 4:16; Job 37:9 (compare 9:9); Zec 9:14 (of Isa 21:1); Lu 12:55.

Of the passages where South (neghebh) clearly refers to a particular region between Palestine and Sinai see: "And Abraham journeyed, going on still toward the South" (neghbah) (Ge 12:9; 13:1; De 1:7). We read of "the South of the Jerahmeelites," "the South of the Kenites" (1Sa 27:10); "the South of the Cherethites," "the South of Caleb" (1Sa 30:14); "the South of Judah" (2Ch 28:18); "Ramoth of the South" (1Sa 30:27).

In Ps 126:4, "Turn again our captivity, O Yahweh, as the streams in the South," we have a figurative reference to the fact that, after a long period of drought, the dry watercourses are finally filled with rushing streams. The reference in Eze 20:46 f to "the forest of the South" is to a condition of things very different from that which exists today, though the region is not incapable of supporting trees if they are only planted and protected.

Alfred Ely Day

SOUTH RAMOTH

See RAMOTH.

SOUTH, CHAMBERS OF THE

The twelve constellations of the Zodiac.

See ASTRONOMY, sec. II, 12.

SOUTH, QUEEN OF THE

(Mt 12:42).

See QUEEN OF SHEBA.

SOUTHEAST

See NORTHEAST.

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SOW

sou.

See SWINE.

SOWER; SOWING

so'-er, so'-ing.

See AGRICULTURE.

SPAIN

span (Spania): The country in the Southwest of Europe which still bears this name. It was Paul's purpose, as stated in Ro 15:24,28, to visit Spain. If, as is probable, he ultimately carried out this intention, it must have been after a release from his first imprisonment. Clement of Rome speaks of the apostle as having reached "the extreme limit of the West" (Epistle of Clement, v).

See PAUL, THE APOSTLE; TARSHISH.

SPAN

(zereth; spithame): A measure of length equal to half a cubit or about 9 in. (Ex 28:16; 39:9; 1Sa 17:4, etc.). La 2:20 the King James Version is a mistranslation; see the Revised Version (British and American).

See WEIGHTS AND MEASURES.

SPARK

spark.

See LEVIATHAN.

SPARROW

spar'-o (tsippor; strouthion; Latin passer): A small bird of the Fringillidae family. The Hebrew tsippor seems to have been a generic name under which were placed all small birds that frequented houses and gardens. The word occurs about 40 times in the Bible, and is indiscriminately translated "bird" "fowl" or "sparrow." Our translators have used the word "sparrow" where they felt that this bird best filled the requirements of the texts. Sparrows are small brown and gray birds of friendly habit that swarm over the northern part of Palestine, and West of the Sea of Galilee, where the hills, plains and fertile fields are scattered over with villages. They build in the vineyards, orchards and bushes of the walled gardens surrounding houses, on the ground or in nooks and crannies of vine-covered walls. They live on seeds, small green buds and tiny insects and worms. Some members of the family sing musically;

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ground without your Father." This is a reference to the common custom in the East of catching small birds, and selling them to be skinned, roasted and sold as tid-bits—a bird to a mouthful. These lines no doubt are the origin of the oft-quoted phrase, "He marks the fall of the sparrow." Then in verse 31 comes this comforting assurance: "Fear not therefore: ye are of more value than many sparrows." Lu 12:6: "Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God." This affirms the implication of Mark that these tiny birds were an article of commerce in the days of Jesus, just as they are now in the Far East.

Gene Stratton-Porter

SPARTA; SPARTANS

spar'-ta, spar'-tanz (Sparte (1 Macc 14:16), Spartiatai; Lacedaemonians (the King James Version 1 Macc 12:2,5,6,10,21; 14:20-23; 15:23; in 2 Macc 5:9, Greek Lakedaimonioi)): The passages in 1 Macc relate to a correspondence initiated by Jonathan, the priest, during the Maccabean revolt, and continued after his death with his brother Simon, between the Jews and the Lacedaemonians or Spartans, with a view to a friendly alliance. The proposals, curiously based on a claim to kindredship, were favorably received by the Lacedaemonians. See the letters (1 Macc 12:5 ff, 19 ff; 14:16 ff). The claim to blood-relationship (compare 1 Macc 12:21; 2 Macc 5:9) is of course absurd, but there is no good reason to doubt the genuineness of the transaction described.

See ARIUS; ASMONEANS; LACEDAEMONIANS; MACCABAEUS, etc.

James Orr

SPEAKING, EVIL

spe'-king.

See EVIL-SPEAKING; SLANDER.

SPEAR; SPEARMEN

sper, sper'-men.

See ARMOR, III, 4; ARMY, 7.

SPECIALLY

spesh'-al-i (me'odh (Ps 31:11 the King James Version); malista): Used in an emphatic sense; derived from a superlative. While usually employed for emphasis, it carries with it slightly the idea of something additional. Not used in the Old Testament in the Revised Version (British and American), the sense of the Hebrew being, , expressed more clearly by "exceedingly," "very." Its ordinary New Testament usage is, "mostly," "particularly," "chiefly" or, "most of all." Paul in his practical exhortations

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says: "But if any provideth not for his own, and specially his own household, he hath denied the faith (1Ti 5:8; compare Ga 6:10; 1Ti 4:10).

Walter G. Clippinger

SPECKLED

spek'-l'-d: Zec 1:8; the Revised Version (British and American) "sorrel."

See COLORS; HYENA.

SPECTACLE

spek'-ta-k'-l (theatron): Occurs twice in the New Testament:

(1) of the place where assemblies or exhibitions were held (Ac 19:29, "theatre");

(2) figuratively of the suffering apostles (1Co 4:9).

SPEECH

spech ('imrah, dabhar, etc.; logos): "Speech," the articulate utterance of thought, is the translation of various Hebrew terms which convey this idea of "saying" or "word"; so, in the New Testament, the term generally so rendered is logos, "word." See LOGOS; WORD. Eulogia in Ro 16:18 is "fair speech"; lalia in Mt 26:73; Mr 14:70 the King James Version; Joh 8:43 is simply "talk." the Revised Version (British and American) has "speech" for various other words in the King James Version, as "matters" (1Sa 16:18, margin "business"), "communication" (Mt 5:37; Eph 4:29), "words" (Lu 20:20; 1Co 14:9); "persuasiveness of speech" for "enticing words" (Col 2:4), etc.

W. L. Walker

SPELT

spelt (kuccemeth; olura, zea (Ex 9:32, the King James Version "rye"; Isa 18:25, the King James Version "rye," margin "spelt"; Eze 4:9, the King James Version "fitches" margin "spelt"; the Revised Version (British and American) adopts "spelt," influenced by the Septuagint, in all passages)): Spelt is the seed of *Triticum spelta*, a kind of wild wheat. Several writers would identify this kuccemeth with the Arabic kirsenneh (*Vicia ervilia*), a kind of vetch much used as camels' fodder.

SPICE; SPICES

spis, spi'-sis, -sez:

(1) (besem (Ex 30:23), bosem, plural besamim, all from root "to attract by desire," especially by smell): The list of spices in Ex 30:23 includes myrrh, cinnamon, "sweet calamus cassia." These, mixed with olive oil, made the "holy anointing oil." Officials of the temple had charge of the spices (1Ch 9:29). Among the treasures of the temple

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shown by Hezekiah to the messengers of Babylon were the spices (2Ki 20:13). They were used in the obsequies of kings (2Ch 16:14) and in preparation of a bride for a royal marriage (Es 2:12, "sweet-odors" = balsam). Spices are frequently mentioned in So (4:10,14,16; 5:1, margin and the King James Version "balsam"; **So 5:13; 6:2**, "bed of spices," margin "balsam"; 8:14). These passages in So may refer in particular to balsam, the product of the balsam plant, *Balsamodendron opobalsamum*, a plant growing in Arabia. According to Josephus it was cultivated at Jericho, the plant having been brought to Palestine by the Queen of Sheba (Ant., VIII, vi, 6; see also XIV, iv, 1; XV, iv, 2; BJ, I, vi, 6).

See MYRRH.

(2) cammim (Ex 30:34, "sweet spices"): "Take unto thee sweet spices, stacte, and onycha, and galbanum; sweet spices with pure frankincense." It is a general term for fragrant substances finely powdered. Compare Arabic shamm, "a smell" or "sense of smell"; generally translated "sweet incense" (Ex 25:6; 30:7; 31:11; 35:8,15,28; 39:38; 40:27 (the King James Version only); Le 4:7; 16:12; Nu 4:16; 2Ch 2:4 (the King James Version only); 2Ch 13:11). In Ex 37:29; 40:27; 2Ch 2:4, we have *qsToreth cammim*, "incense of sweet spices."

(3) (*nekho'th*; *thumiamata* (Ge 37:25, "spicery," margin "gum tragacanth or storax"); *thumiama* "incense" (Ge 43:11, "spicery"; some Greek versions and the Vulgate (Jerome's Latin Bible, 390-405 A.D.) have "storax")): Storax is the dried gum of the beautiful *Styrax officinalis* (see POPLAR), which was used as incense—different article from that now passing under that name. Tragacanth is the resinous gum of several species of milk vetch (Natural Order, Leguminosae), especially of the *Astragalus gummifer*. Septuagint "incense" is probably the best translation.

(4) (*reqach*, "spiced" wine (So 8:2)).

See WINE.

(5) (aroma, "spices" (Mr 16:1, the King James Version "sweet spices"; Lu 23:56; 24:1; Joh 19:40; in Joh 19:39 defined as a mixture of aloes and myrrh)).

See PERFUME; BURIAL.

(6) (amomon (Re 18:13), margin "amomum"; the King James Version "odours"): The Greek means "blameless," and it was apparently applied in classical times to any sweet and fine odor. In modern botany the name Amomum is given to a genus in the Natural Order. Zingiberaceae. The well-known cardamon seeds (Amomum cardamomum) and the A. grana Paradisi which yields the well-known "grains of Paradise," used as a stimulant, both belong to this genus. What was the substance indicated in Re 18:13 is quite uncertain.

E. W. G. Masterman

SPIDER

spi'-der

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(1) 'akkabhash; compare Arabic 'ankabut, English Versions of the Bible "spider"; Septuagint arachne (Job 8:14; Isa 59:5);

(2) semamith, "lizard," the King James Version "spider"; Septuagint kalabotes (Pr 30:28)): Semamith of Pr 30:28 is probably the gecko, a kind of lizard, as Septuagint and the Revised Version (British and American) have it. See LIZARD.

In Job 8:14 the spider's web is an emblem of frailty: "Whose confidence shall break in sunder, and whose trust is a spider's web." Frailty or futility seems to be indicated also in Isa 59:5,6: "They hatch adders' eggs, and weave the spider's web: Their webs shall not become garments, neither shall they cover themselves with their works" "Spider's web" is in Job 8:14 both 'akkabhash, "spider's house," while in Isa 59:5 it is qure 'akkabhash, qur, according to BDB, being "thread" or "film."

Alfred Ely Day

SPIKENARD

spik'-nard (nerd; nardos (So 1:12; 4:14); neradhim; nardoï (So 4:13), "spikenard plants"; nardos pistike (Mr 14:3; Joh 12:3), "pure nard," margin "liquid nard"; the English word is for "spiked nard," which comes from the *Nardus spicatus* of the Vulgate): Spikenard is the plant *Nardostachys jatamansi* (Natural Order, Valerianaceae); in Arabic the name Sunbul hind, "Indian spike," refers, like the English and Latin name, to the "snike"-like shape of the plant from which the perfume comes. The dried plant as sold consists of the "withered stalks and ribs of leaves cohering in a bundle of yellowish-brown capillary fibres and consisting of a spike about the size of a small finger" (Sir W. Jones, *As. Res.*, II, 409); in appearance the whole plant is said to look like the tail of an ermine. It grows in the Himalayas. The extracted perfume is an oil, which was used by the Romans for anointing the head. Its great costliness is mentioned by Pliny.

With regard to the exact meaning of the pistike, in the New Testament, there is much difference of opinion: "pure" and "liquid" are both given in margin, but it has also been suggested among other things that this was a local name, that it comes from the Latin spicita or from pisita, the Sanskrit name of the spikenard plant. The question is an open one: either "genuine" or "pure" is favored by most commentators.

E. W. G. Masterman

SPINDLE

spin'-d'-l.

See SPINNING.

SPINNING

spin'-ing: Although spinning must have been one of the commonest of the crafts in Bible times, it is mentioned definitely in three passages only, namely, Ex 35:25 f,

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where Tawah, is so translated, and in Mt 6:28; Lu 12:27 nethein), where Jesus refers to the lilies of the field as neither toiling nor spinning.

The materials commonly spun were flax, cotton, wool, goats' hair. Goats' hair required little preparation other than washing, before spinning. Wool was first cleansed and then carded. The present method of carding, which no doubt is of ancient origin, is to pile the wool on a mat and then detach the fibers from each other by snapping a bow-string against the pile. The bow is specially constructed and carefully balanced so that it can be easily held with one hand while with the other the string is struck with a pestle-shaped mallet like a carver's mallet. The same instrument is used for carding cotton.

Flax was treated in ancient times as today, if the Egyptian sculptures have been rightly interpreted. The stalks after being stripped of their seeds were first retted. This operation consisted in soaking the stems in water until fermentation or rotting had so loosened the fibers that they could be separated from each other by combing. A series of washings and long exposure to the weather finally produced what was termed snowy-white linen.

The various fibers, mentioned above, to be made into thread, were gathered into a loose rope which was wound around a distaff or about the left hand. From this reel it was unwound as needed, the fibers more carefully adjusted with the thumbs and two first fingers of both hands, and then the rope twisted by means of a spindle. The spindle varied in form but was always a shaft, 8 to 12 in. in length, provided at one end with a hook or other means of fastening the thread and at the other end with a circular wharve or whorl of stone or other heavy material to give momentum to the rotating spindle. When 2 or 3 ft. of the rope was prepared as mentioned above, the spindle was twirled with the right hand or laid on the thigh and rotated by passing the hand over the shaft. After the thread was twisted it was wound on the spindle, fastened, and a new portion of rope prepared and twisted. The rope was sometimes fastened to a post and the spindle twisted with both hands, in which case the whorl was not necessary (see

Wilkinson, *Anc. Egypt*, I, 317; II, 170, 172). Spinning was the work of both men and women in ancient Egypt. The Bible characterizes it as the work of women (Ex 35; Pr 31:19). The same method of spinning is still used by the women of Syria, although imported yarn is largely taking the place of homespun thread.

See DISTAFF.

James A. Patch

SPIRIT

spir' -it (ruach; pneuma; Latin, spiritus):

1. Primary and Figurative Senses

(1) As Wind, Breath

(2) As Anger or Fury

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2:4; especially Lu 24:49). The Book of Ac may be termed the Book of the Holy Spirit, working with power in man. This Spirit is placed on a level with Father and Son in the Apostolic Benediction (2Co 13:14) and in the parting message of the Saviour to His disciples (Mt 28:19). As the agent in redemption and sanctification His work is glorified by lives "renewed" in the very "spirit of the mind"—a collocation of terms which has puzzled many interpreters (Eph 4:23,24), where *pneuma* and *nous* appear together, to indicate a renewal which is all-embracing, 'renewed in the spirit of your mind, so that the new man is put on, created in righteousness and true holiness' (see also Joh 14:17,26; 15:26; 16:13; 1Co 12:11, etc.).

4. Old Testament Applications:

In the Old Testament this spirit of God appears in varied functions, as brooding over chaos (Ge 1:2; Job 26:13); as descending upon men, on heroes like Othniel, Gideon, etc. (Jud 3:10; 6:34), on prophets ([Eze 37:1](#)), on "cunning workmen," like Bezalel and Aholiab (Ex 31:2,3,4, "filled with the Spirit of God"), and specially in such passages as Ps 51:11, where the very presence of God is indicated by an abiding influence of the Holy Spirit: "The Spirit of Yahweh is Yahweh himself."

5. Various Interpretations:

May we not reach a still higher stage? Wendt in his interesting monograph (*Die Begriffe Fleisch und Geist*), of which extracts are given in Dickson's *Paul's Use of the Terms Flesh and Spirit*, draws attention to the transcendental influence of the Divine *ruach* in the Old Testament as expressed in such phrases as 'to put on' (Jud 6:34), 'to fall upon' (14:6,19), 'to settle' (Nu 11:25 f). May we not then rightly assume that more is meant than a mere influence emanating from a personal God? Are we not right in maintaining with Davidson that "there are indeed a considerable number of passages in the Old Testament which might very well express the idea that the Spirit is a distinct hypostasis or person."? (see

SUBSTANCE). Rejecting the well-known passage in Genesis: "Let us make man after our own image," which some have interpreted in a trinitarian sense, we may point to such texts as Zec 4:6, "by my Spirit"; Isa 63:10,11, "They rebelled, and grieved his holy Spirit"; "Where is he that put his holy Spirit in the midst of them?" This is borne out by the New Testament, with its warnings against "grieving the Holy Spirit," "lying against the Holy Spirit," and kindred expressions (Eph 4:30; Ac 5:3). It is this Spirit which "beareth witness with our spirit, that we are children of God" (Ro 8:16)—the spirit which, as Auberlen has put it (PRE1, article "Geist des Menschen"), "appears in a double relationship to us, as the principle of natural life, which is ours by birth, and that of spiritual life, which we receive through the new birth (Wiedergeburt)." Hence, Paul speaks of God whom he serves "with his spirit" (Ro 1:9); and in 2Ti 1:3 he speaks of serving God "in a pure conscience."

See CONSCIENCE; FLESH; HOLY SPIRIT; PSYCHOLOGY; SOUL.

J. I. Marais

SPIRIT OF DIVINATION

See DIVINATION.

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SPIRIT, EVIL

See SATAN; DEMON, DEMONIAC.

SPIRIT, FAMILIAR

See FAMILIAR; DIVINATION; PYTHON.

SPIRIT, HOLY

See HOLY SPIRIT.

SPIRIT, UNCLEAN (OR EVIL)

See DEMON, DEMONIAC.

SPIRITS IN PRISON

See PRISON, SPIRITS IN.

SPIRITS, DISCERNINGS OF

See DISCERNINGS OF SPIRITS; SPIRITUAL GIFTS.

SPIRITUAL

spir'-it-u-al (pneumatikos, "spiritual," from pneuma, "spirit"): Endowed with the attributes of spirit. Any being made in the image of God who is a Spirit (Joh 4:24.), and thus having the nature of spirit, is a spiritual being.

(1) Spiritual hosts of wickedness (Eph 6:12), in distinction from beings clothed in "flesh and blood"—the devil and his angels. This use of the word has

reference to nature, essence, and not to character or moral quality. God, angels, man, devil, demons are in essence spiritual. The groundwork and faculties of their rational and moral being are the same. This limited use of the word in the New Testament has its adverb equivalent in Re 11:8, "which (the great and wicked city) spiritually is called Sodom." As the comprehensive term moral includes immoral, so spiritual includes unspiritual and all that pertains to spirit.

(2) With the above exception, "spiritual" in the New Testament signifies moral, not physical antithesis: an essence springing from the Spirit of God and imparted to the spirit of man. Hence, spiritual in this sense always presupposes the infusion of the Holy Spirit to quicken, and inform. It is opposed

(a) to sarkikos, "fleshly" (1Co 3:1), men of the flesh and not of the spirit;

(b) to psuchikos, "natural," man in whom the pneuma, "spirit," is over-ridden, because of the Fall, by psuche, the principle of the animal life, "soul"; hence, the unrenewed

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man, unspiritual, alienated from the life of God (1Co 2:14; 2Pe 2:12; Jude 1:10).
See MAN, NATURAL;

(c) to natural, meaning physical, "... sown a natural body; raised a spiritual body"
(1Co 15:44).

(3) In the New Testament and general use "spiritual" thus indicates man regenerated, indwelt, enlightened, endued, empowered, guided by the Holy Spirit; conformed to the will of God, having the mind of Christ, living in and led by the Spirit. The spiritual man is a new creation born from above (Ro 8:6; 1Co 2:15; 3:1; 14:37; Col 1:9; 1Pe 2:5).

(4) Ecclesiastically used of things sacred or religious, as spiritual authority, spiritual assembly, spiritual office.

See SPIRIT.

Dwight M. Pratt

SPIRITUAL BLESSING

(eulogia pneumatike): Any blessing administered in the realm of the spiritual life; specifically the blessing of the Spirit in introducing the believer into "the heavenly places in Christ" (Eph 1:3); a term expressing the fullness of blessing in God's gift of eternal life in Jesus Christ.

SPIRITUAL BODY

(soma pneumatikon, "body spiritual"): The resurrection-body, a body fitted to the capacities and wants of the spirit in the celestial world; an organism conformed to the spiritual life at the resurrection (see 1Co 15:44).

See BODY, SPIRITUAL.

SPIRITUAL DRINK

(pneumatikon poma): Having a spiritual significance, as referring to the water that flowed miraculously from the smitten rock (1Co 10:4; Nu 20:11). Symbolic also of nourishment for the thirsty soul in the sacramental cup and the outpoured blood (life) of Christ.

See ROCK, 2, (1); SPIRITUAL ROCK.

SPIRITUAL GIFTS

(charismata):

1. Gifts Connected with the Ministry of the Word

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(1Co 12:28).—This has sometimes been understood to denote the lowliest Christian function of all in Paul's list, the function of those who have no pronounced gifts of their own and can only employ themselves in services of a subordinate kind. But the usage of the Greek word (*antilempsis*) in the papyri as well as the Septuagint points to succor rendered to the weak by the strong; and this is confirmed for the New Testament when the same Greek word in its verbal form (*antilambano*) is used in Ac 20:35, when Paul exhorts the elders of the Ephesian church to follow his example in helping the weak. Thus, as the gift of government foreshadowed the official powers of the presbyter or bishop, the gift of helps appears to furnish the germ of the gracious office of the deacon—the "minister" paragraph excellence, as the name *diakonos* denotes—which we find in existence at a later date in Philippi and Ephesus (Php 1:1; 1Ti 3:1-13), and which was probably created, on the analogy of the *diakonia* of the Seven in Jerusalem (Ac 6:1), as a ministry, in the first place, to the poor.

See, further, HELPS.

LITERATURE. Hort, *Christian Ecclesia*, Lect X; Neander, *Hist of the Planting of the Christian Church*, I, 131 ff; Weizsacker, *Apostolic Age*, II, 255-75; Lindsay, *Church and Ministry*, passim; EB, IV, article "Spiritual Gifts"; ERE, III, article "Charismata"; PRE, VI, article "Geistesgaben."

J. C. Lambert

SPIRITUAL HOUSE

(*oikos pneumatikos*, "house spiritual"): A body of Christians (a church), as pervaded by the Spirit and power of God (1Pe 2:5); a term applicable to God's house: "house of prayer," the temple (Mt 21:13); to heaven: "my Father's house" (Joh 14:2); to the tabernacle: "Moses faithful in all his house" (Heb 3:2); to saints: as "the household of God" (Eph 2:19), and "the temple of the Holy Spirit" (1Co 6:19); hence, any

"habitation of God in the spirit" (Eph 2:22) in which His glory dwells and His power and grace are manifest.

SPIRITUAL MAN

(ho pneumatikos): In distinction from the natural, the unrenewed man (1Co 2:15); man in whom the Holy Spirit dwells and rules. This divine indwelling insures mental illumination: "He that is spiritual discerneth (AVm) (or interpreteth) all things"; moral renewal: "a new creature" (2Co 5:17); "a new man" (Eph 4:24); spiritual enduement: "Ye shall receive power" (Ac 1:8).

See SPIRITUAL, 2; SPIRITUALITY; MAN.

SPIRITUAL MEAT

(broma pneumatikon, "food spiritual"): Nourishment for the soul, referring specifically (1Co 10:3) to the manna by which the children of Israel were miraculously fed and which was made by Paul prophetically equivalent to the broken bread of the Christian sacrament symbolizing the body of Christ. Hence,

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- (1) Christ Himself as the food of the soul: "I am the bread of life" (Joh 6:48-58);
- (2) anything that nourishes the spiritual life:
 - (a) obedience to the will of God: "My meat is to do the will of him that sent me" (Joh 4:32-34);
 - (b) the truths of God in the Scriptures: "Word of righteousness" = "strong meat" (Heb 5:12-14); "word of God" (Mt 4:4);
 - (c) the things of the Spirit (1Co 3:1-2; compare 1Co 2\$).

Dwight M. Pratt

SPIRITUAL ROCK

(pneumatike petra): Having a spiritual significance: supernatural, manifesting the power of the Divine Spirit; allegorically applied to Christ as fulfilling the type in the smitten rock in the desert, from which water miraculously burst forth to nourish the Israelites. A tradition current among the Jews affirms that this rock followed the people in their journeyings and gave forth a living stream for their supply. Paul made this ever-flowing rock a beautiful and accurate symbol of Christ: "The rock was Christ" (1Co 10:4).

Without the characterizing word "spiritual," this figurative term, with the same significance, is common to the Scriptures; applied

- (1) to Yahweh, God: "Rock of his salvation," "their rock is not as our Rock" (De 32:15,31); "Yahweh is my rock" (Ps 18:2; compare Isa 26:4; 32:2; 1Sa 2:2; 2Sa 22:2);
- (2) to the foundation-stone of Christian confession and testimony (Mt 16:18; compare Eph 2:20; 1Co 3:11; 1Pe 2:6-8), and thus to Christ Himself;

(3) in Christian hymnology to Jesus crucified and spear-pierced: "Rock of ages, cleft for me."

Dwight M. Pratt

SPIRITUAL SACRIFICE

pneumatikai thusiai): A figure taken from the victim slain and offered on the altar, as e.g. the paschal lamb; thus signifying the complete and acceptable offering of the self-dedicated spirit. As the temple, priesthood and God Himself are spiritual, so is the sacrifice of the consecrated believer (1Pe 2:5); compare "living sacrifice" (Ro 12:1); "sacrifice of praise" (Heb 13:15,16). Any self-dedicating act of the inner man; the devout, renewed, consecrated spirit, e.g. Christian benevolence (Php 4:18); "to do good and to communicate" (Heb 13:16); "mercy" and "knowledge of God," instead of material and outward sacrifice (Ho 6:6). This is defined and beautifully illustrated in the classic verse on this theme, "The sacrifices of God are a broken spirit," etc. (Ps 51:17).

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Dwight M. Pratt

SPIRITUAL SONGS

(odai pneumatikai): ode, English "ode," is the general, and generic word for "song," of which "psalms and hymns" are specific varieties (Eph 5:19; Col 3:16). It includes all lyric poetry, but is limited by the word "spiritual" to songs inspired by the Holy Spirit and employed in the joyful and devotional expression of the spiritual life. While songs, like psalms and hymns, were used in public worship and praise, they were more intended for, and suited to, personal and private and social use; as, e.g. in family worship, at meals, in the agapai ("love-feasts"), in meetings for prayer and religious intercourse from house to house. The passages above cited give apostolic authority for the use of other than the Old Testament psalms in public praise, and rebuke the narrowness and unbelief that would forever limit the operations of the Holy Spirit and the hymnology of the church to the narrow compass of the Davidic era and the Davidic school of poetry and song.

The "new song" of Re 5:9; 14:3, and "the song of Moses and of the Lamb" (15:3), indicate that spiritual songs are to be perpetuated in the eternal melodies of the redeemed.

Dwight M. Pratt

SPIRITUAL THINGS

(ta pneumatika): Things proceeding from the Holy Spirit and pertaining to man's spiritual life, worship, service. Contrasted in 1Co 9:11 and in Ro 15:27 with ta sarkika, things fleshly, physical, which have to do with man's sensuous, corporeal nature, such as food, raiment, money. By "spiritual things" Paul signifies the benefits accompanying salvation, the gifts of the Spirit—faith, hope, love, justification, sanctification, peace—all the fruits and blessings and aids of

the regenerate life.

Ecclesiastically:

Things pertaining to spiritual office, the ministry of the Word, or the service of the sanctuary.

Dwight M. Pratt

SPIRITUALITY

spir-it-u-al'-i-ti: The state of being spiritual in the higher use of the word. It is purely a religious term and signifies the state of a soul vitalized by the Divine Spirit and made alive unto God. It covers the entire range of man's faculties: intellect, feeling, will—all the attributes of personality.

1. Intellect:

The intellectual can be divorced from the spiritual, but the spiritual can never be divorced from the intellectual. If a man is spiritual, his intellect is touched with the

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divine life and comes under the power of the divine baptism. One word describes this mental quickening and illumination—"vision." "The pure in heart shall see God." Paul affirms (1Co 2:12,13) that the Spirit of God operates directly on the mental faculties, adjusting reason and intellect to the divine reason, and enabling man to think God's thoughts and discern His purposes, nature and will. The common use of the word "spirituality" limits it mistakenly to religious experience, narrowly interpreted, but as spirituality brings the intellect into harmony with the divine reason in every realm of mental action, it may be as manifest in science, art, philosophy, commerce and law as in religion.

2. Affections:

The feelings and emotions are fertile soil for the spiritual life. Love is the beginning and end of true religion. Spirituality in the realm of the affections is that state of soul in which the heart with its holiest love is centered on God as revealed in Christ. The specific and supreme work of the Holy Spirit is to shed abroad God's love in the heart (Ro 5:5). Spirituality sets the affections on things above and brings the entire emotional nature under the regulating and redeeming sway of the Holy Spirit.

3. Will:

A spiritually-minded man is one whose will is set on God as well as his intellect and affections. In every fiber of his moral being, and in all the activities of his soul, he is under the guidance and dominion of the Holy Spirit. The affections present motives, the intellect estimates their worthiness, the will decides upon the course of action. When this trinity of mental operation—necessary to normal manhood—is under the sway of the Divine Spirit, man possesses spirituality, a state in which all the faculties of the soul are voluntarily and joyfully under the dominion and guidance of Christ's indwelling Spirit. When intellect, heart and will focus their energies reverently and affectionately upon Him, love—a passionate, ever-present, everdominant love—is the result. This is the triune

sphere of the Holy Spirit's indwelling and activity, and the character of such a God-centered and Spirit-filled life is described by the exalted word "spirituality."

Dwight M. Pratt

SPIRITUALLY

spir'-it-u-al-i (pneumatikos): As in 1Co 2:14, "spiritually judged," i.e. by means of the spirit renewed and enlightened by the spirit of God; having the mind of the Spirit is to be spiritually-minded (compare the King James Version and the Revised Version (British and American) Ro 8:6).

Allegorically used also (Re 11:8) to characterize, in a bad sense, the qualities of the spiritual (i.e. the spirit's) life: "which spiritually is called Sodom."

See SPIRITUAL.

SPIT; SPITTLE

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spit, spit'-l (yaraq, roq; (em)ptuo): Spitting in a person's face indicated gross contempt (Nu 12:14; De 25:9; Job 30:10; Isa 50:6; Mt 26:67; 27:30, etc.); when performed by an unclean person it produced defilement (**Le 15:8**) which necessitated washing the clothes and a bath. When David allowed his spittle (rir) to run down over his beard, it was his purpose to behave like a lunatic (1Sa 21:13). "Till I swallow down my spittle" (Job 7:19) has the same import as the English "in the twinkling of an eye" (1Co 15:52). Spittle was used by our Lord in restoring sight and speech (Mr 7:33; Joh 9:6) as signifying His will to cure. It was a widespread belief that spittle, accompanied with magical formulas, possessed medicinal qualities. "Oil" possessed a similar virtue. (Mr 6:13; Jas 5:14).

T. Lewis

SPOIL

spoil.

See BOOTY; WAR, 8.

SPOILER

spoil'-er (ha-shodhedh, "the spoiler"): A favorite expression of the prophet Jeremiah by which he describes generally the enemies that invade and devastate a country— with special reference to enemies that invade Judah (Jer 12:12; 15:8); to enemies who devastate Moab (48:8,18); to enemies from the North who are to assail Babylon (51:48), and in one case (6:26) to Nebuchadrezzar making an irresistible advance upon Jerusalem. the American Standard Revised Version uniformly renders "destroyer."

SPOKE

spok (1Ki 7:33).

See SEA, THE MOLTEN.

SPONGE

spunj (spoggos): The word "sponge," the King James Version "spunge," occurs only in the accounts of our Lord's crucifixion in Mt 27:48; Mr 15:36; Joh 19:29. Sponges have been known from the earliest periods. They are mentioned by Homer, Aeschylus, Aristophanes and other ancient writers. The sponge fisheries of the Eastern Mediterranean are still among the most important in the world. Sponges are animals of a very simple organization, fixed to rocks or other objects in the sea or in fresh water. The marketable sponge consists of a mass of soft interlacing fibers which constituted the skeleton of the living animal. The sponge fishers of the Levant dive from boats, with or without diving apparatus, and tear the sponges from the rocks with their hands. The sponges are allowed to die and rot in the air and are then thoroughly washed until nothing but the skeleton remains. Sponges which have calcareous or silicious skeletons are unfit for use.

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Alfred Ely Day

SPOON

spoon (kaph; Septuagint thuiske, except in Jer 52:18, where it is kreagra, literally, "fork"): A hollow vessel, a censer; a small vessel in which incense was to be burnt, as is seen from the account given in Nu 7 of the oblations of the princes of the tribes after the setting-up of the tabernacle. Beginning with 7:14, we meet at every succeeding 6th verse the statement, "one golden spoon of ten shekels, full of incense," till at 7:86 the summary statement is made, "the twelve golden spoons, full of incense."

SPORTS

sports.

See GAMES.

SPOT; SPOTTED

spot, spot'-ed (mum; spilos): The Hebrew word is used to denote a blemish which mars the perfection of the face, as in So 4:7; Job 11:15. It is translated "blemish" in Le 24:19 f, where it means an injury the result of violence, and is rendered "blot" in Pr 9:7, where it signifies "shame" or "disgrace." The "spotted" cattle of Ge 30:32-39 are animals of variegated color (Tala'; compare Eze 16:16, "decked with divers colors"; Jos 9:5, "patched"). For chabharburah in Jer 13:23, see LEOPARD. Spilos is used in the figurative sense of a stain of sin in 2Pe 3:14, and similarly along with rhutis ("a wrinkle") in Eph 5:27. The "garment spotted (verb, spiloomai) by the flesh" of Jude 1:23 is, as Calvin has paraphrased it, anything that in any way savors of sin or temptation. The "spots" of Jude 1:12 the King James Version are spilades, "hidden (sunken) rocks" which are betrayed by the surf beating over them (as in Homer Od.

iii.298), and are so rendered in the Revised Version (British and American).
"Spot" in

Le 13 is referred to under FRECKLED SPOT; LEPROSY; TETTER.

"Without spot" in Nu 19:2, etc., is tamim, a usual word for "perfect" (so the Revised Version margin); aspilos (the negative form of spilos) occurs in 1Ti 6:14; 1Pe 1:19; 2Pe 3:14, with Jas 1:27 ("unspotted"). For the King James Version Heb 9:14 see BLEMISH.

Alex. Macalister

SPOUSE

spouz (kallah, "bride," "daughter-in-law"): the Revised Version (British and American) gives "bride" for the King James Version "spouse" in So 4:8 ff, and "brides" for "spouses" in Ho 4:13 f (margin "daughters-in-law").

See ESPOUSAL; MARRIAGE; RELATIONSHIPS, FAMILY.

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SPREAD; SPREADING

spred, spred'-ing: Alone, or in phrases like "spread abroad," "spread forth," etc., "spread" represents very many Hebrew terms, principally paras; in the New Testament the act of spreading is stronnumi, where in Mt 21:8 b the King James Version has "strawed" (which see); compound in Lu 19:36. For "spread abroad" in Mr 1:28; 1Th 1:8 (exerchomai), the Revised Version (British and American) has "went out" and "gone forth"; conversely, the Revised Version (British and American) has "spread abroad" for the King James Version "break forth" (Isa 54:3), and "published" (diaphero, Ac 13:49), and for "commonly reported" (diaphemizo, Mt 28:15).

SPRING

See FOUNTAIN; WELL.

SPRINKLE; SPRINKLING

sprin'-k'-l, sprin'-kling (zaraq, nazah; rhantizein): The first word means "to toss" or "scatter abundantly," e.g. in handfuls, as dust on the head (Job 2:12) or blood from a bowl (Ex 9:8). The other Hebrew word is used of sprinkling with the finger (Le 14:7; 16:14, etc.). In the account of Jezebel's death the word is used in its literal meaning of "spurt" (2Ki 9:33).

Sprinkling (blood, water, oil) formed an important—if not the essential—part of the act of sacrifice. A consideration of the chief passages in the Old Testament will reveal the prominence and the significance of sprinkling as a feature of the sacrificial act. The significance of the sprinkling of blood is seen in the account of the establishment of the covenant between Yahweh and Israel (Ex 24:6-8). Half the blood was sprinkled on the altar as representing the Deity, while the remainder was put into a basin and then sprinkled on the people. This ceremony is a survival in a modified form of the communal meal in which the tribal god

and his worshippers sat together and participated in the same food, and in this way came to possess the same life. The two- fold sprinkling of blood resulted in the establishment of an inviolable bond (Nu 18:17; 2Ki 16:15). In the account of the consecration of Aaron and his sons (Ex 29:16,20,21) the blood of the ram of the burnt offering was sprinkled on the altar, while the blood of the ram of consecration was put on the altar and sprinkled on Aaron and his sons and on their garments. Water of purifying was sprinkled on the Levites at their ordination (Nu 8:7). Le gives detailed information in regard to sacrificial sprinkling. In the case of burnt offering the blood was sprinkled round about upon the altar (Le 1:5,11). The same practice obtained in the case of peace offerings, whether ox, lamb or goat (Le 3:2,8,13). When a sin offering for sins inadvertently committed was made, the priest dipped his fingers in the blood and sprinkled it seven times before Yahweh, before the veil of the Holy Place (Le 4:6). Elsewhere (Le 16:11,15) we read that Aaron took the blood of the sin offering and sprinkled it with his finger upon the mercy-seat, eastward, 7 times (see also Nu 19:4). Sprinkling constituted part of the process of purification. But it is obvious that the sprinkling, even in this case, was a religious act, and not part of the actual physical cleaning. A simple kind of sprinkler was made by fastening a bunch of hyssop to a cedar rod by a piece of scarlet thread or wool and then the patient was besprinkled 7 times (Le 14:7), while oil was sprinkled with the finger, also 7 times, before Yahweh (Le 14:16; see also Ex 12:22; Nu 19:18;

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Ps 51:7). The house in which the leper lived was disinfected in the same thorough manner (Le 14:51).

In the case of persons who had contracted uncleanness through contact with a corpse, sprinkling with the "water of separation" was part of the process of cleansing. The water of separation consisted of the ashes of a red heifer (slain for the purpose) mixed with running water (Nu 19). A sprinkler was used as in the case of the leper (Nu 19:18). The final sprinkling—on the 7th day—was followed by a bath (Nu 19:19). The "tent" in which the corpse lay, together with all the contents, were thoroughly disinfected.

See HEIFER, RED.

According to Ex (9:8,10) the plague of "boils and blains" was caused through the sprinkling of ashes ("soot" the Revised Version margin) in the air toward heaven, which settled on man and beast and produced the eruption. The narrative gives no clue in reference to the connection between the ashes and the eruption, but the religious character of the act is obvious. By means of it, the assistance of the Deity was invoked. According to primitive thought, there was no necessary connection between the religious act and the consummation devoutly wished for. The purpose of the religious observance was to influence, or bring pressure to bear upon, the Deity so that He might exert Himself on behalf of the worshipper. It is evident that sprinkling as part of the act of worship was believed to be religiously effectual. It was not symbolical nor morally significant. It was a religious act. It is not denied that in some passages sprinkling is symbolical. According to Eze (36:25) the restored community will experience moral and spiritual renewal. There will be a "new heart" and a "new spirit." The sprinkling with clean water is the outward symbol of the inward lustration. In Isa 63:3 the sacrificial allusion is obvious. The conqueror who strides triumphantly from Bozrah is "besprinkled" with the life-blood (or juice) of his victims. In Isa 52:15 "sprinkle" is a doubtful rendering. There is no apparent connection between bodily disfigurement and national purification. the Revised Version margin

renders "startle" (literally, "cause to spring"). The exalted dignity of the "martyr" will excite the wonder of kings and peoples.

In 1Pe 1:2, "sprinkling of the blood of Jesus Christ" is used figuratively of its cleansing efficacy (compare Heb 9:13,14; 10:22).

T. Lewis

SPURIOUS, ACTS, EPISTLES, GOSPELS

spa'-ri-us.

See APOCRYPHAL ACTS; APOCRYPHAL EPISTLES; APOCRYPHAL GOSPELS.

SPY

spi.

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See ESPY.

STACHYS

sta'-kis (Stachus): The name of a Roman Christian to whom Paul sent greetings. The name is Greek and uncommon; it has been found in inscriptions connected with the imperial household. Paul designates him "my beloved" (Ro 16:9).

STACK

stak: Ex 22:6 the King James Version, the Revised Version (British and American) "shocks" (of grain).

STACTE

stak'-te (nataph, "drops" (Job 36:27); stakte, meaning "oozing out in drops"): One of the ingredients of the holy ointment (Ex 30:34; Ecclesiasticus 24:15, margin "opobalsamum," the King James Version "storax"). The marginal reading is a concession to Jewish tradition, but see SPICE, (1). Dioscorides describes two kinds of stacte, one of pure myrrh and one of storax and a fat mixed. See MYRRH. This nataph must have been either myrrh "in drops," as it is collected, or some other fragrant gum, similarly collected, such, for example, as gum tragacanth.

STAFF

staf: Many Hebrew terms are represented by this word. The "staves" of the ark translate the word badh, literally, "a part," hence, branch, bar, etc. (Ex 25:13,14,15,27,28, etc.). Other words, as matteh, maqqel, shebhet, used of the staff in the hand, the shepherd's staff, figuratively, "staff of bread" (matteh, Eze 4:16; 5:16; 14:13), as indispensable for support of life, are dealt with under ROD (which see). The New Testament word is rhabdos (Mt 10:10 parallel Lu 9:3; Heb

11:21).

See also SCEPTRE.

STAIR

star.

See HOUSE.

STAKE

stak: Isa 33:20; 54:2 for yathedh, "tent-pin," or, perhaps, "tent-pole" (Ex 27:19; Jud 4:21, etc.). The King James Version Sirach 43:19, "The hoar frost, being congealed, lieth on the top of sharp stakes," is of course meaningless. the Revised Version (British and American) "When it is congealed, it is as points of thorns" renders the Greek very exactly, but the Hebrew would indicate for the original meaning "forms frost-flowers of sapphire."

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STALK

stok: In Ge 41:5,22 is for qaneh, "cane"; in Jos 2:6 for ets, "wood." In Ho 8:7, the Revised Version margin has "stalk" for qamah, "that which stands." The Revised Version's "standing grain" is due to this meaning of qamah in Ex 22:6, etc., but this translation spoils the figure. The meaning is, "They sow the wind, a worthless sowing, for such seed produces no stalk, it yields no grain."

STALL

stol

((1) marbeq, literally, , " a place for tying up" (Am 6:4; Mal 4:2),

(2) ‘abhac, "to give fodder" (Pr 15:17),

(3) ‘urvah, "to pluck and feed" (1Ki 4:26; 2Ch 9:25; 32:28),

(4) repheth, "a resting place" (Hab 3:17);

(5) phatne, "a manger" or "crib" (Lu 13:15; compare ‘ebhuc, translated "crib" in Isa 1:3; Pr 14:4)): During the season when cattle are not being used they are allowed to roam in the fields. Otherwise they are tied in rooms in the winter time, or under shelters made of green boughs in the summer, and all their food brought to them. Horses and cattle alike are haltered and the chains fastened through holes made in stones projecting from the walls. No stanchions and no separating partitions between animals are used. The horses are usually hobbled as well.

James A. Patch

STAMMERER

stam’-er-er: Isa 32:4, ‘illeg, "inarticulate speaking." In Isa 28:11; 33:19, l’g

(pointing uncertain) is rendered "strange" by the Revised Version (British and American), with "stammering" in the King James Version, the Revised Version margin. Probably the word means both, as primitive people always think that their own language alone is clearly pronounced. Or the word may mean "mocking."

STANDARD-BEARER

stand'-ard-bar'-er.

See WAR, 5; BANNER.

STANDARDS

stand'-ardz.

See WAR, 5; BANNER; ASTRONOMY, sec. II, 7.

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STANDING stand'-ing. See ATTITUDES.

STAR IN THE EAST

See STAR OF THE MAGI; MAGI.

STAR OF BETHLEHEM

See STAR OF THE MAGI.

STAR OF THE MAGI

1. The Magi
2. Herod's Enquiry
3. Two Facts concerning the Star
4. The Wisdom of the Magi Not Astrological
5. The Prophecy of Balaam
6. The Star Not a Conjunction of Planets
7. The Star Not Nova Cassiopeiae
8. The Legend of the Well
9. Lesson of the Narrative

1. The Magi:

The birth of our Lord was announced in a supernatural manner not only to Jews

by the angelic message to the shepherds, but also to Gentiles, for "Wise-men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him" (Mt 2:1,2). The word which has been rendered "wise men" in the King James Version and the English Revised Version (the American Standard Revised Version "Wise-men") is "Magi." These, according to Herodotus, were originally a tribe of the Medes (Herodotus i.101) and from their supposed skill in divination the term was applied to the learned and priestly caste among the followers of Zoroaster; they were thus in principle worshippers of one only God, and rejecters of polytheism and idolatry. The simple creed and high morality, which Zoroastrianism in its purest form professed, were well adapted to prepare its faithful disciples to receive a further revelation, and we may reasonably believe that the wise men who had been thus guided to worship the new-born king of the Jews had been faithful to the light afforded to them, for "in every nation he that feareth him (God), and worketh righteousness, is acceptable to him" (Ac 10:35).

See MAGI.

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Venus in brightness. The difficulty of seeing the planet Venus in full sunshine does not lie in her want of brightness, but in picking up and holding steadily so minute a point of light in the broad expanse of the gleaming sky. This difficulty, which would be even greater in the case of a star, would be lessened by looking down the well, as the shaft would narrow the field of view down to a small area, and would direct the observer's gaze straight to the star. There may also have been, at the very time of observation, a temporary revival of the brightness of the star as has been recorded in the case of one or two objects of the same class. The legend, whether well founded or not, seems to have some astronomical verisimilitude, and at any rate suggests a mode in which an actual star could have seemed to stand over the place where the young Child lay. It would also explain what seems to have been implied in the narrative, how it happened that the Magi alone, and not the Jews in general, perceived the star at its second appearance.

9. Lesson of the Narrative:

Yet it seems safer to conclude that the narrative has been purposely left—astronomically—too incomplete for any astronomical conclusion to be drawn from it. One verse more, and that a short one, could have answered all our inquiries, could have told us whether the star was a conjunction of the planets, a comet, or a temporary star; or whether it was a supernatural light like the pillar of fire in the wilderness. But that verse has not been given. The score of additional words which could have cleared up the matter have been withheld, and there can be no doubt as to the reason. The star, whatever its physical nature, was of no importance except as a guide to the birthplace of the infant Jesus. The reticence of the gospel narrative on all points, except those directly relating to our Lord Himself, enforces the truth that the Scriptures were not written to instruct us in astronomy, or in any of the physical sciences, but that we might have life eternal (Joh 17:3).

E. W. Maunder

STAR OF WORMWOOD

See WORMWOOD.

STAR; STARS

star, starz.

See ASTRONOMY, sec. I, 6.

STARGAZERS

star'-gaz-erz.

See ASTROLOGY, 5.

STARS, COURSES OF

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See ASTRONOMY, sec. I, 1.

STARS, FALLING; MORNING; WANDERING

See ASTRONOMY, sec. I, 8; I, 7; I, 9.

STARS, SEVEN

See ASTRONOMY.

STATELY

stat'-li (kebhuddah, "weight," "honor," "wealth"): "And sit upon a stately (magnificent) bed" (Eze 23:41).

STATER

sta'-ter (stater): Used only once, Mt 17:27, where it is rendered by "piece of money" in the King James Version and "shekel" in the Revised Version (British and American). It was originally a standard Greek weight equal to two drachmas, but later it was used to designate the tetradrachma, and this is probably the coin referred to in the above passage.

See MONEY.

STATURE

stat'-ur (madh, middah, "measure" (Nu 13:32, etc.), qomah, "standing up" (1Sa 16:7, etc.); helikia, "greatness"): This last word means "height of the body," "stature," in Lu 2:52; 19:3; Eph 4:13, but it can mean "length of life" equally well and has this force in Joh 9:21,23; Heb 11:11. And this meaning, not "stature" (as in the King James Version), is fixed for Mt 6:27 parallel Lu 12:25,

for to add some 18 inches (see CUBIT) to one's "stature" would be a grotesque feat, while it is the smallness of the act that is emphasized. Hence, the translation "able to extend his long path of life by a single cubit" (the Revised Version (British and American) "measure of life"). Compare also "great of stature" Baruch 3:26 (eumegethes).

Burton Scott Easton

STAVES

stavz (baddim): Ten or eleven Hebrew words are used in the Old Testament to describe various staffs, bars, and wooden rods used by the Hebrews (compare STAFF; ROD; SCEPTER). One word only is used to describe the staves or wooden poles used for carrying the holy furniture of the tabernacle from place to place. That word is badh (plural baddim), which occurs 28 times in Exodus and Numbers and 5 times in Kings and Chronicles (compare also Job 17:16; Ho 11:6). The only passage in which these staves are mentioned by another name is 1Ch 15:15, where the staves used for carrying the ark from its captivity into Jerusalem are called motah. The reason for this

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probably is that the original baddim had been lost during the long absence of the sacred chest from its home in the tabernacle.

In the wilderness wanderings, arrangements were made that four items of the holy furniture of the portable tabernacle should be carried on the shoulders of Levites, suspended on these staves. These were the golden altar of incense, the golden table for shewbread, the brazen altar of sacrifice, and the ark of the covenant (Ex 35:12-16).

In the case of the large altar of sacrifice, which was in reality a hollow wooden chest covered with brass (bronze) plates (see ALTAR), four rings were attached to the brass grating which rose midway in the chest, and through these rings the staves passed. The staves were of acacia wood and were covered with brass plating. In the case of the three golden utensils of the sanctuary, the staves were of acacia wood, covered with gold plates.

The last mention of any of these staves is in 1Ki 8:7-9, where it is stated of the ark, in the holy of holies in Solomon's Temple, that the ends of its staves were seen by anyone standing in the adjoining holy place, before (i.e. east of) the oracle. Priests only might view them there, the curtain being withdrawn. The writer of 1Ki 8 adds that the staves were thus visible when he wrote, an item of evidence worthy of note as to the date of the document.

W. Shaw Caldecott

STAY

sta: Is derived from two distinct forms. From one derivation it has the meaning "to stand" and so "to continue in one place" (Ge 8:10; Le 13:23,28, etc.), "to forbear to act" (Ru 1:13), "to rest," "to be trustful" (King James Version, the English Revised Version Isa 10:20; see below). Transitively it means "to cause to stay," "to hinder" (Da 4:35, etc.), and "stay" as a noun means "cessation of

progress" (Le 13:5,37), "sojourn." From the second derivation the verb means "to support" (Ex 17:12; 1Ki 22:35; So 2:5), while the noun means "a support" (1Ki 10:19; Isa 3:1, etc.). the American Standard Revised Version has judged obsolete "stay on" in the sense "trust in," and for "stay" has substituted "lean" in Isa 10:20 and "rely" in 30:12; 31:1; 50:10, although "stay themselves upon" (= "support themselves by") has been kept in 48:2. Otherwise the Revised Version (British and American) has made few alterations. But such as have been made ("tarry ye" for "stay yourselves" in Isa 29:9 and the American Standard Revised Version "restrain" for "stay" in Job 37:4) could have been carried farther with advantage.

Burton Scott Easton

STEAD; STEADS

sted, stedz (tachath, "(same) place"; AS stede, "place"): Occurs only in 1Ch 5:22, "They dwelt in their stead (place) until the captivity."

STEALING

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ste'-ling.

See CRIMES; PUNISHMENTS.

STEDFASTNESS

sted'-fast-nes:

(1) stereoma, "firmness": "The steadfastness of your faith in Christ" (Col 2:5). Some take this figuratively, in a military sense, of a "solid front" (see Thayer, Greek-English Lexicon of New Testament, under the word).

(2) sterigmos, "stability" (2Pe 3:17; compare 1Co 15:58).

STEEL

stel: the Revised Version (British and American) substitutes "brass" for "steel" in 2Sa 22:35; Job 20:24; Ps 18:34; Jer 15:12, and "steel" for "torches" in Na 2:3.

See BRASS.

STEPHANAS

stef'-a-nas (Stephanas): The name occurs only in 1Co 1:16; 16:15-18. Stephanas was a Christian of Corinth; his household is mentioned in 1Co 16:15 as the first family won to Christ in Achaia, and in 1Co 1:16 as among the few personally baptized by Paul at Corinth. The "house of Stephanas," apparently of independent means, had "set themselves to minister unto the saints" (1Co 16:15), i.e. to do Christian service. Possibly this service consisted in putting their house at the disposal of the Christians at Corinth for worshipping, or in rendering special assistance in establishing intercommunication between the Corinthian church and the apostle, or the other churches. An instance of such service was

the commission of Stephanas at Ephesus referred to in 1Co 16:17,18. At the occasion of some disorders in the Corinthian church Stephanas, with Fortunatus and Achaicus in the deputation, brought a letter of the Corinthians to Paul. Our present 1 Corinthians is the reply to this letter, and thus, in all probability, the three men mentioned above were the bearers of this epistle. With fine courtesy Paul expresses his appreciation for this service in 1Co 16:18, referring to it as a cherished opportunity of fellowship with his beloved Corinthians through these representatives. It is in consideration of such Christian service that Paul enjoins upon the Corinthians to show the house of Stephanas that respect and deference due to Christian leaders by willingly submitting to their direction.

S. D. Press

STEPHEN

ste' -vn (Stephanos, "crown" (Ac 6:5-8:12)):

1. His Personal Antecedents

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7:55). Stephen standing there, his gaze piercing into heaven, while time and human limitations seemed effaced for him, marks one of the most historic moments in the history of Israel, as his words constitute the most memorable testimony ever uttered in behalf of Christ: "Behold, I see the heavens opened, and the Son of man"—the only place where this title is uttered by any other person than Jesus—"standing on the right hand of God" (Ac 7:56). Now the audience could restrain its rage no longer, and the catastrophe followed immediately. Contrary to Roman law and order they took Stephen, and without awaiting sentence against him, amid a tumultuous scene, stoned him to death, the punishment prescribed in Mosaic Law for a blasphemer (De 17:7; Le 24:14-16). This recourse to lynch law may have been connived at by the Roman authorities, since the act was without political significance. It is noteworthy, however, that the Jewish legal forms were observed, as if to give to the violence the appearance of legality. Accordingly, Stephen was taken outside the city (Le 24:14; compare Lu 4:29); the witnesses threw the first stone at him (compare De 17:7) after taking off their upper garments and laying them at the feet of a "young man named Saul" (Ac 7:58)—afterward Paul, now about 30 years old—who evidently had charge of the whole proceedings.

Stephen died as he had lived, a faithful witness to his Master whom he acknowledged as such amid the rain of stones hurled at him, loudly calling upon His name, "Lord Jesus, receive my spirit" (Ac 7:59; compare Lu 23:46), and whose spirit he exemplified so nobly when, with a final effort, bending his knees, he "cried with a loud voice, Lord, lay not this sin to their charge" (Ac 7:60; compare Lu 23:34). "And when he had said this, he fell asleep" (Ac 7:60; compare 1Co 15).

The impression made by Stephen's death was even greater than that made by his life. Though it marks the beginning of the first great persecution of Christians, the death of the first Christian martyr resulted in the greatest acquisition Christianity has probably ever made, the conversion of Saul of Tarsus. The vision of the risen and exalted Jesus vouchsafed to the dying Stephen presented

Christianity to Saul of Tarsus in a new light, tending to remove what had been its greatest stumbling-block to him in the Crucified One. This revelation coupled with the splendid personality of Stephen, the testimony of his righteous life and the noble bravery of his sublime death, and above all his dying prayer, fell upon the honest soul of Saul with an irresistible force and inevitably brought on the Damascus event, as Augustine clearly recognized: "Si Stephanus non orasset, ecclesia Paulum non habuisset." Judged by his teaching, Stephen may be called the forerunner of Paul. He was one of the first to conceive of the fact that Christianity represented a new order of things and as such would inevitably supersede the old order. Thus his teachings forecast that greatest controversy of the first Christian century, the controversy between Judaism and Christianity, which reached its culmination-point in the Council of Jerusalem, resulting in the independence of the Christian church from the fetters of Judaistic legalism.

LITERATURE.

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STEWART

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(1) In the Gospels.

The idea seems to have been perfectly familiar to the people in Christ's day. Every household of distinction seems to have had a steward in charge, Herod's steward was named Chuzas, and his wife, Joanna, followed and ministered to Jesus (Lu 8:3). The word epitropos used here is held by some scholars to imply that he had charge of the education of Herod's children. This is very probable but not certain. In the parable of the Laborers in the Vineyard, it is the steward who pays the laborers at the close of the day (Mt 20:8). The parable of the Unjust Steward best illustrates the practice. This steward was a freeman, had full charge of his master's affairs and could use them to his own advantage if he chose, was fully accountable to his master and had to render an account when called upon. If unfaithful he was usually discharged at once (Lu 16:1-13). The parables of the Minae or Pounds (Lu 19:12-27), the Talents ([Mt 25:14-30](#)), and the Wicked Husbandmen (Mt 21:33-46) teach similar truths. In His warning to His disciples Jesus seems to imply that they were to act as stewards in His absence (Lu 12:42). According to this passage a steward's task was to manage all the affairs of his master, attend to receipts and expenditures, and portion out to each one of the household what should come to him. The disciples were left thus in charge of His gospel and were to use this gift to the best advantage in behalf of others until His return. In Joh 2:8 the term "ruler" is given in the margin as "steward." The one referred to here was really director of the feast rather than steward, though in a sense charged with the responsibility of conducting it. Many stewards were no doubt slaves, as is implied in Mt 24:45, while others were freedmen (Lu 16:1-21).

(2) In the Epistles.

The application of this term is largely confined to the ministry of the gospel. Paul and his fellow-laborers regarded themselves as stewards of the mysteries of God (1Co 4:1,2). The idea is that he take scrupulous care of that which was entrusted to him, and give it out to others faithfully and as directed by his master Jesus

Christ. A bishop or overseer is to be as God's steward (Tit 1:7). Peter considered himself and all other Christians as "stewards of the manifold grace of God" (1Pe 4:10). The prevalence of the custom of having guardians and stewards over children in their minority is shown in Ga 4:2. The difference in meaning of the two words used here is stated above. In Romans 16:23 Erastus is called the oikonomos of the city. This is best translated "treasurer." Erastus was thus an influential member of the community of Corinth and evidently a faithful Christian.

James Josiah Reeve

STEW PAN

stu'-pan (Le 11:35 margin).

See PAN.

STIFF-NECKED

stif'-nekt (qesheh 'oreph, literally, "hard of neck"): As it is figuratively used, both in the Old Testament and in the New Testament, the word means "stubborn,"

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"untractable," "not to be led." The derivation of the idea was entirely familiar to the Jews, with whom the ox was the most useful and common of domestic animals. It was especially used for such agricultural purposes as harrowing and plowing (Jud 14:18; 1Co 9:9).

The plow was usually drawn by two oxen. As the plowman required but one hand to guide the plow, he carried in the other an "ox-goad." This was a light pole, shod with an iron spike. With this he would prick the oxen upon the hind legs to increase their speed, and upon the neck to turn, or to keep a straight course when deviating. If an ox was hard to control or stubborn, it was "hard of neck," or stiff-necked. Hence, the figure was used in the Scriptures to express the stubborn, untractable spirit of a people not responsive to the guiding of their God (Ex 32:9; 33:3; De 9:6; 2Ch 36:13; Jer 17:23, etc.). See also the New Testament where sklerotrachelos, is so translated (Ac 7:51), "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit." Compare Baruch 2:30,33.

Arthur Walwyn Evans

STILL

stil: "To be still" is "to keep silence" (Ps 4:4, etc.) and so "to be quiet" (Ps 107:29, etc.) or "inactive" in any way (Jud 18:9; 1Ki 22:3; Zec 1:11, etc.). So "be still" in Ps 46:10 means "desist from your war" (compare the Revised Version margin "let be"). The "still small voice" of 1Ki 19:12 (the Revised Version margin "sound of gentle stillness") is due to taking the Hebrew demamah in its literal force of "silent," but the word here means "whisper"—"a whispering, little voice." This familiar passage, however, has made "still voice" good English, and the combination is used in Job 4:16 by the Revised Version margin. In Ps 23:2 the translation "still waters" takes "waters of rest" (so literally for menuchah; compare the Revised Version margin) to mean "waters with little motion." But the meaning is either "wells by which the flocks rest" or "wells that give

refreshing water." As an adverb "still" is perhaps more emphatic than in modern English; compare "power to keep still the kingdom," 2Ch 22:9 the King James Version (the Revised Version (British and American) "to hold the kingdom").

Burton Scott Easton

STING

sting (parash, "to cut into"; kentron, "a goad," "spur"): A sharp, pointed organ or instrument for inflicting wounds by puncture; sting of an adder, Pr 23:32; of scorpions, Re 9:10. In the free quotation of [1Co 15:55](#) from Ho 13:14, death is personified as a deadly animal, like a scorpion or serpent, which inflicts destruction by means of sin as its kentron. It should also be remembered that in Ac 26:14 the same Greek word is used with reference to an instrument for exciting fear, rather than death. Both figures are pertinent; for death is powerless, except through sin, and, also, when sin is vanquished, the fear of death (Heb 2:15) is gone.

H. E. Jacobs

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STIR, STIR UP

stur: Used transitively and intransitively to indicate inner, concentrated movement; translates a number of Hebrew and Greek verbs, each of which has its different shade of meaning. Thus, e.g. in Ps 39:2, we have 'akhar, "to be troubled," "excited"; in So 2:7, 'ur, "to awake," "disturb" (by the festal dances and songs). In 2Ti 1:6, it stands for Greek anazopureo, used of the resuscitation of a flame; in 2Pe 1:13; 3:1, Greek diegeiro, "to awaken from sleep or stupor"; in Ac 21:27, Greek sugcheo, "to commingle," vividly portraying the confusion and tumult that resulted; in Ac 13:50, Greek parotruno, "to urge on"; Ac 17:13, Greek saleuo, "to shake to and fro."

STOCK

stok: In English Versions of the Bible is used for:

- (1) The stem of a tree, whether alive (Job 14:8; Isa 40:24) or cut down (Isa 44:19; RAPC Wis 14:21). In Jer 2:27; 3:9; Ho 4:12, where the Hebrew has simply 'ets, "wood," either meaning is possible (tree-worship? idolatry?). In Jer 10:8 the text is doubtful.
- (2) A family (Le 25:47; RAPC 1Es 5:37; Tob 5:13; 1Ma 12:21; 2Ma 1:10; Ac 13:26; Php 3:5).
- (3) Elsewhere (Job 13:27, etc.) the word refers to an instrument of punishment.

See PUNISHMENTS.

STOICS

sto'-iks (Stoikoi):

1. Origin and Propagation
2. Metaphysics and Religion
3. Sensationalist Epistemology
4. Ethical Teaching
5. Relation to Christianity

LITERATURE

1. Origin and Propagation:

The name was derived from the Stoa Poikile, the painted porch at Athens, where the founders of the school first lectured. This school of Greek philosophy was founded at Athens circa 294 BC by Zeno (circa 336-264 BC), a native of Citium, a Greek colony in Cyprus. But the Semitic race predominated in Cyprus, and it has been conjectured

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LITERATURE. The chief extant sources are the writings of Cicero, *De Finibus*, *De Natura Deorum*, etc.; Seneca, Plutarch, M. Antoninus Aurelius, Epictetus, Diogenes Laertius, Sextus Empiricus and Stobaeus. Modern works: H. von Arnim, *Stoicorum veterum fragmenta*; Zeller, *Stoics, Epicureans and Sceptics*; R. D. Hicks, *Stoic and Epicurean*; W. L. Davidson, *The Stoic Creed*; E. V. Arnold, *Roman Stoicism*, which contains a full bibliography and deals with the relation of Stoicism to Christianity; on the latter point see also Lightfoot, *Philippians*, Excursus II, "St. Paul and Seneca"; histories of philosophy by Rogers, Windelband, Ueberweg, and E. Caird.

T. Rees

STOMACH

stum'-uk (stomachos): In man and most vertebrates, a membranous sac-like portion of the alimentary canal, in which the earlier stages of digestion take place and in which food is prepared to yield its nourishment (1Ti 5:23).

Used figuratively of pride, "A proud look and high stomach" (Ps 101:7, Prayer-book Version), and courage, "Stirring up her womanish thoughts with a manly stomach" (2 Macc 7:21 the King James Version, the Revised Version (British and American) "with manly passion").

STOMACHER

stum'-uk-er: Used to translate pethighil (Isa 3:24 the King James Version), where the meaning is uncertain. The English word denotes that part of a woman's dress which covered the breast and the pit of the stomach. It was usually much ornamented.

STONE, STONES

ston, stonz:

1. Hebrew and Greek Words:

(1) Chiefly ‘ebhen, and lithos; but also, occurring rarely, ‘eshekh (Le 21:20); tsur (Job 22:24), usually "rock"; tseror (2Sa 17:13); petros (Joh 1:42); psephos (Re 2:17). For cela‘, usually "cliff," "crag," "rock," the King James Version, in Ps 137:9; 141:6, has "stone," but the Revised Version (British and American) "rock." For the King James Version "stones," cheres (Job 41:30), the Revised Version (British and American) has "potsherds."

See SELA.

2. Literal Usage:

The word is used of great stones (Ge 29:2); of small stones (1Sa 17:40); of stones set up as memorials (1Sa 7:12, "Eben-ezer," "stone of help"); of precious stones (Ex 35:9, etc.); of hailstones (Jos 10:11).

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3. Figurative Usage: Of hardness: "I will take the stony heart out of their flesh" (Eze 11:19); of one smitten: "(Nabal's) heart died within him, and became as a stone" (1Sa 25:37); of weight: "A stone is heavy, and the sand weighty" (Pr 27:3); of dumbness: "Woe unto him that saith to the wood, Awake; to the dumb stone, Arise!" (Hab 2:19); of Jerusalem: "I will make Jerusalem a burdensome stone for all the peoples" (Zec 12:3); of the corner-stone as a figure of high position:

"The stone which the builders rejected

Is become the head of the corner" (Ps 118:22).

See FLINT; ROCK.

(2) Used also anatomically of the testicles (Le 21:20; De 23:1; Job 40:17, pachadh, the Revised Version (British and American) "thighs").

Alfred Ely Day

STONE-SQUARERS

ston'-skwar-erz: the King James Version in 1Ki 5:18; the Revised Version (British and American) "the Gebalites" (which see).

STONES, PRECIOUS

1. Ancient and Modern Names
2. Change of Signification of Names
3. Three Important Lists of Stones
4. Interpretation of Greek Names Used by John

5. Interpretation of Hebrew Names
6. Greek and Latin Equivalents of Hebrew Names
7. Inconsistencies of Text or Translation
8. Vulgate and Septuagint
9. Hebrew Texts of Septuagint and English Versions of the Bible
10. Equivalence of Hebrew and Greek Names
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1. Ancient and Modern Names:

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Zekhukhith, in Job 28:17: Septuagint translates hualos, a name given at first to any transparent stone, but in later times only to glass; Vulgate (Jerome's Latin Bible, 390- 405 A.D.) translates vitrum; the King James Version translates "crystal"; the Revised Version (British and American) translates "glass." Zekhukhith is related to a Hebrew word meaning "to be pure," whence the renderings crystal and glass.

Lazarus Fletcher

STONING

ston'-ing. See PUNISHMENTS.

STOOL

stool ('obhnayim): It is not clear what the character and purpose of this stool were Septuagint has no reference to it). It seems to have been a chair of a peculiar sort upon which a woman reclined in parturition (Ex 1:16). The Hebrew word is in the dual number and primarily means "two stones." The only other place where it occurs is Jer 18:3, where it is rendered "wheels" Septuagint epi ton lithon, "on the stones"). In 2Ki 4:10, the word translated in the King James Version as "stool" (kicce') is in the Revised Version (British and American) more correctly translated "seat."

See also BIRTH-STOOL; SEAT.

Jesse L. Cotton

STORAX

sto'-raks.

See POPLAR; STACTE.

STORE-CITIES

stor'-cit-iz (mickenoth): the Revised Version (British and American) Ex 1:11 (of PITHOM and RAAMSES (which see)) for the King James Version "treasure cities" (compare 1Ki 9:19; 2Ch 8:4,6; 16:4, etc.). Depots of provisions and magazines of arms.

STOREHOUSES

stor'-houz-iz, -ez: The following chief changes in the use of this word (representing various Hebrew words) in the Revised Version (British and American) to be noted are: In De 28:8, the Revised Version (British and American) has "barns" ('acamim); in 1Ch 27:25, "treasures" ('otsroth); in Ne 12:25, for "thresholds" has "storehouses" ('asuppim), so, for "Asuppim" in 1Ch 26:15,17 ("house of Asuppim," "toward Asuppim") has "store-house"; in Lu 12:24, for "storehouse" has "store-chamber" (tameion). In other passages the King James Version "storehouse" is retained (Ge 41:56; 2Ch 32:28, mickenoth; Ps 33:7, 'otsroth; Jer 50:26, ma'abhucim).

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STORIES

sto'-riz: For the King James Version "stories" (ma'aloth) in Am 9:6, the Revised Version (British and American) reads "chambers" (in heavens); in Ge 6:16 (ark); Eze 42:3,6 (temple), the word is supplied. the Revised Version (British and American) in the latter verse reads in the text "the third story" (margin as in the King James Version). In 1Ki 6:5,10, the Revised Version (British and American) has "stories" (yatsia' yatsua'; see TEMPLE), and in Eze 41:6 supplies "stories."

STORK

stork (chacidhah; variously rendered in the Septuagint: Le 11:19, erodios; De 14:18, pelekan; Job 39:13, hasida (transliteration of Hebrew); Zec 5:9, (epops; Latin *Ciconia alba*): A large wading bird of the family Ardeidae, related to crane, ibis, heron and bittern. The stork on wing is a bird of exquisite beauty. The primary, secondary and a few of the tertiary wing feathers are black, the remainder, also the head, neck, and back and under parts white, the bill and legs red. When a perching white bird suddenly unfolds these wonderful wings, having at times a sweep of 7 ft., and sails away, it makes a very imposing picture. Zechariah in a vision saw a woman having the wings of a stork; Zec 5:9, "Then lifted I up mine eyes, and saw, and, behold, there came forth two women, and the wind was in their wings; now they had wings like the wings of a stork; and they lifted up the ephah between earth and heaven." These birds winter in Africa. In their spring migration many pairs pause in Palestine, others cross the Mediterranean and spread over the housetops, ruins and suitable building-places of Europe as far north as Rolland and England. Always and everywhere the bird has been more or less protected on account of its fidelity to a chosen location, its fearlessness of man and the tender love between mated pairs and for its young.

The stork first appears among the birds of abomination, and it is peculiar that the crane does not, for they are closely related. But the crane eats moles, mice, lizards and smaller animals it can capture, also frogs and fish. To this same diet

the stork adds carrion and other offensive matter, and the laws of Moses, as a rule, are formulated with good reason. Yet at one time, storks must have been eaten, for Pliny quoted Cornelius Nepos, who died in the days of Augustus Caesar, as saying that "in his time storks were holden for a better dish at board than cranes." Pliny adds: "Yet see, how in our age now, no man will touch a stork if it be set before him on the board, but everyone is ready to reach into the crane and no dish is more in request." He also wrote that it was a capital crime in Thessaly to kill storks, because of their work in slaying serpents. This may have been the beginning of the present laws protecting the bird, reinforced by the steady growth of respect and love for its tender, gentle disposition. The Hebrew word chaidhah, from which the stork took its name, means "kindness."

There is a smaller stork having a black neck and back, that homes in Palestine, but only in small numbers as compared with the white. These birds flock and live in forests around the borders of waste and desert places, and build in trees. The young of both species remain a long time in the nest and are tenderly cared for, so much so indeed that from their performances and love of building on housetops arose the popular tradition that the stork delivers newly born children to homes. The birds first appear in Le 11:19 and De 14:18. Jeremiah noticed that the stork was migratory; see

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8:7: "Yea, the stork in the heavens knoweth her appointed times; and the turtle-dove and the swallow and the crane observe the time of their coming; but my people know not the law of Yahweh." The Psalmist referred to their nesting in the cedars of Lebanon, for in Palestine these birds could not build on housetops, which were flat, devoid of chimneys and much used by the people as we use a veranda today; see Ps 104:17:

"Where the birds make their nests:

As for the stork, the fir-trees are her house."

Gene Stratton-Porter

STORY

sto-ri.

See COMMENTARY.

STORY TELLING

See GAMES, I, 4.

STORY WRITER

sto'-ri-rit-er: In the sense of chronicler or historian occurs in 1 Esdras 2:17 (margin "recorder") and 2:25.

STOUT; STOUTNESS

stout, stout'-nes: In modern English the word signifies strength firmness, corpulence, etc., but in English Versions of the Bible (Ps 76:5; Isa 10:12; 46:12;

Da 7:20; Mal 3:13 with stoutness" in Isa 9:9) it always means "bold" or "proud" and invariably in a bad sense; compare the German stolz, with which "stout" is allied.

STRAIGHT STREET

strat stret.

See DAMASCUS.

STRAIGHT; STRAIGHTWAY

strat, strat'-wa: "Straigit" and "strait" are two entirely different words that have no connection with each other in English, the former being derived from the Anglo- Saxon, while the latter has come back from the Latin through the Romance. At some point still farther back, however, the two words may have had some common original with the general meaning "to stretch." But in straight the stretched object is a cord from which all curvature is removed, while in strait a solid is thought of, which is

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drawn out and made narrow, used figuratively in Job 20:22; 36:16; Mt 7:13 f; Php 1:23. Before English spelling had reached a relatively settled stage the spelling of the two words was interchanged occasionally, but in even Elizabethan times this could happen only through ignorance. In English Versions of the Bible the forms are kept distinct with great care. "Straight," then, appears only in the sense "not crooked," in the Old Testament most commonly for some form of yashar, "be smooth" (2Ch 32:30, etc.). In the Apocrypha and New Testament the word is not very common, being used for orthos (Baruch 6:27; Heb 12:13); euthus (Judith 13:20; Mr 1:3 and parallel's), with the verbs anorthoo (Lu 13:13), and euthuno (Joh 1:23; Heb 12:12 the Revised Version margin), "to make straight," and euthudromeo, "to make a straight course" (Ac 16:11; 21:1). For straightway in English Versions of the Bible overwhelmingly the most common word is euthus, or eutheos. the King James Version varies the translation of this adverb by using either "straightway" or "immediately" without distinction, but the Revised Version (British and American) (with a very few exceptions, e.g., Mt 24:29) has adhered to "straightway." The other occurrences in the Bible (1Sa 9:13; 28:20, etc.) represent no special word.

Burton Scott Easton

STRAIN

stran (diulizo, "to strain off," "to filter"): Mt 23:24, "Ye blind guides, that strain out the gnat, and swallow the camel" The imagery is that of a drinking-vessel full of liquid, from which tiny impurities are carefully removed while immense masses of other impure matter (Le 11:4) are overlooked (compare Mt 7:3 f). The first edition of the King James Version read the same as the Revised Version (British and American), but in the later editions a misprint converted "strain out" into "strain at," an error that has never been corrected.

STRAIT; STRAITEN; STRAITLY

strat, strat'-'-n, strat'-il: The word "strait" and its compounds are used in English Versions of the Bible in the literal sense of "narrow" (tsar, 2Ki 6:1; Isa 49:20; mutsaq, Job 37:10; 'atsal, Eze 42:6) and in the figurative sense of "strict" (shabha', Ex 13:19; caghar, Jos 6:1; tsarar, "to be distressed," 2Sa 24:14 parallel; yatsar, Job 20:22; metsar, La 1:3). In Apocrypha the verb "straitened" occurs in Susanna verse 22. In the New Testament we have stenos (Mt 7:13 f parallel, the Revised Version (British and American) "narrow"; polus, "much"; so the Revised Version (British and American) Mr 3:12; 5:43; sunecho, "to urge," "hold together," Lu 12:50; Php 1:23). It occurs in its superlative form in Ac 26:5, "After the straitest (akribestatos, "most exact," "scrupulous") sect of our religion," i.e. "the most precise and rigorous in interpreting the Mosaic Law, and in observing the more minute precepts of the Law and of tradition" (Thayer, Lexicon, under the word; compare Ac 22:3).

See also STRAIGHT, STRAIGHTWAY.

M. O. Evans

STRAKES

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straks: An older form for "streaks" (so the American Standard Revised Version) in the King James Version, the English Revised Version Ge 30:37 (pitslah, "peeled spot"); Le 14:37 (sheqa'aruroth, "hollow places"). For "strake," Tobit 11:11; the King James Version Ac 27:17.

See STRIKE.

STRANGE GODS

See GOD, STRANGE.

STRANGE WIFE

"Strange" as contrasted with "an Israelite." Such wives are spoken of in the King James Version Ezr 10:2,11 (the English Revised Version "strange women," the American Standard Revised Version "foreign women"; see STRANGER AND SOJOURNER; in the parallel 1 Esdras 8:68-9:37, the King James Version uses "strange wives" and "strange women" indifferently, and the Revised Version (British and American) here follows the King James Version) as "wives of the people of the land," in taking whom the men of Israel are said to have "trespassed against their God." Accordingly such wives were "put away."

STRANGE WOMAN

The Hebrew zar, translated "stranger," meant primarily one "who turns aside," i. e. to visit another country; then a "sojourner," "stranger." The "strange woman" of Pr 2:16 is a technical term for "harlot"; compare [Jud 11:1,2](#), where "son of a strange (the Revised Version (British and American) "another") woman" (11:2, 'acher) is parallel to "the son of a harlot" (11:1).

See STRANGE WIFE.

STRANGE, FIRE

stranj (’esh zarah, "alien fire"): These words are mentioned in connection with the fatal sin committed by the two oldest sons of Aaron, Nadab and Abihu, in "offering strange fire before Yahweh," on the occasion of the formal consecration of the Aaronitic priesthood (Le 10:1,2). The fact is mentioned again in Nu 3:4; 26:61. The greatest calamity of all befell them in that they were cut off childless, which for every true Israelite was the darkest fate imaginable. This fact is mentioned twice (Nu 3:4; 1Ch 24:2). The power which cut off the lives of Nadab and Abihu (Le 10:1,2) is the same as that which shortly before had consumed the consecratory burnt offering ([Le 9:24](#)). What was its true character, whether, as Rosenmuller and Dachselt surmise, it was a lightning stroke or some other supernatural agency, is not worth while debating. It is enough for us to know that "there came forth fire from before Yahweh and devoured them." Yet this latter word is not to be taken literally, since they were carried out for burial in their own linen garments (Le 10:5). They were therefore merely killed, not incinerated. What was their sin? The words "strange fire" have been explained either as common fire, which they placed in their censers, or as unholy

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Nehemiah carried on a vigorous polemic against the intermarriage of any Jew with foreign women (Ezr 10; Ne 13:23-31).

2. Exclusion of Some Races from Assembly:

Deuteronomy further takes up a hostile attitude to Ammonites and Moabites, excluding them from the assembly of the Lord even to the tenth generation, while the children of the third generation of Edomites and Egyptians could enter it (23:3-8 (Hebrew 4-9)). From 1Ki 9:20,21,24; 1Ch 22:2 we learn of the existence of foreign quarters in Israel.

IV. The Zar.

The remaining word zar means "stranger" and takes its coloring from the context. It may mean "stranger in blood," e.g. non-Aaronite (Nu 16:40 (Heb 17:5)), or non-Levite (e.g. Nu 1:51), or a non-member of some other defined family (De 25:5). In opposition to priest it means "lay" (Le 22:10-13), and when the contrast is with holy, it denotes "profane" (Ex 30:9).

See FOREIGNER; GENTILES; PROSELYTE; CHERETHITES; PELETHITES; MARRIAGE; COMMERCE.

Harold M. Wiener

STRANGLLED

stran'-g'-ld (chanaq; pniktos, from verb pnigo, "to choke," "to smother," "to strangle" (compare choking of swine in the lake, Mr 5:13; the seed are choked by the thorns, Mt 13:7; the servant takes his fellow-servant by the throat, the King James Version Mt 18:28)): As adjective "strangled," used of animals deprived of life by choking, and so without the shedding of the blood. Flesh thus killed was forbidden as food among the Hebrews, because it contained the blood (Le

17:12). Even Jewish Christians in the Jerusalem council thought it best to forbid things strangled to be eaten by Gentile converts, so as not to give offense to Jewish sentiment, and doubtless also to prevent participation in heathen sacrificial feasts (Ac 15:20; 21:25).

Edward Bagby Pollard

STRANGLING

stran'-g'-ling.

See PUNISHMENTS.

STRAW; STUBBLE

stro, stub'-l: The cognates of Hebrew tebhen, "straw" and qash, "stubble," have been retained in the modern Arabic terms tibn and qashsh. Tibn applies to the straw which has been cut up into short pieces and more or less split by the threshing operations. It

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is commonly used throughout the East as a coarse fodder or roughage for domestic herbivorous animals (compare Ge 24:25,32; Jud 19:19; 1Ki 4:28; Isa 11:7; 65:25). Hay and similar cured crops are practically unknown. Barley, peas and other grain, when fed to animals, are mixed with the tibn. The animals will frequently reject the tibn unless there is grain in it. They often nose about the tibn until the grain settles to the bottom so that they can eat the latter without the straw. Straw left in the manger is thrown out in the stall to form part of the bedding (compare Isa 25:10).

Tibn is mixed with clay for plastering walls or for making sun-dried bricks. It is also mixed with lime and sand for plastering. The children of Israel had their task of brickmaking made more arduous by being required to gather stubble and prepare it by chopping it up instead of being given the already prepared straw of the threshing- floors (Ex 5:7).

Qashsh (literally, "dried up") refers to the stalks left standing in the wheat fields or to any dried-up stalks or stems such as are gathered for burning. Camels and other flocks sometimes supplement their regular meals by grazing on the stubble, otherwise it has no use. In the Bible stubble is used to typify worthless inflammable material (Ex 15:7; Job 13:25; 41:28,29; Ps 83:13; Isa 5:24, etc.; 1Co 3:12, kalame).

mathben, is translated "straw" in Isa 25:10.

James A. Patch

STRAWED

strod: Past participle of "to strew," "scatter," or "spread about," as powder (of the golden calf, Ex 32:20, the Revised Version (British and American) "strewed"); branches (Mt 21:8, the Revised Version (British and American) "spread"); seed (Mt 25:24,26, the Revised Version (British and American) "scatter").

STREAM

strem:

(1) nachal, English Versions of the Bible "stream," as: "Behold, he smote the rock, so that waters gushed out, and streams overflowed" (Ps 78:20). Often "valley," as "the valley (the King James Version "river") of the Arnon" (De 2:24); or "brook," as "the brook (the King James Version "river") of Egypt" (Jos 15:4; see BROOK or EGYPT); or "river," as "the river Kishon" (Jud 4:7).

(2) nahar (Aramaic nehar (Da 7:10); compare Arabic nahr, "river"): "He bindeth the streams," the King James Version "floods" (Job 28:11); "the River" (Euphrates) (Ex 23:31, etc.); "Abanah and Pharpar, the rivers of Damascus" (2Ki 5:12).

(3) peleg, the root palagh, "to split," "to divide," hence, "cleft," "channel": "a tree planted by the streams (the King James Version "rivers") of water" (Ps 1:3); "There is a river, the streams whereof make glad the city of God" (Ps 46:4); but: "The king's heart is as the watercourses" (the King James Version "rivers of water") (Pr 21:1).

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(4) ‘aphiq, the root ‘aphaq, "to be strong," hence, "channel," "valley," as holding, confining (BDB): "the streams in the South" (Ps 126:4); elsewhere "brook," as "the brooks (the King James Version "rivers") of Judah" (Joe 3:18); or "channel," as "the channel of brooks" (Job 6:15); or "watercourses" (the Revised Version margin "ravines," the King James Version "rivers") (Eze 6:3, etc.).

(5) ye’or, from Egyptian ‘iotr, ‘io’r, especially of the Nile, as: "Seven other kine came up after them out of the river" (Ge 41:3); the Revised Version (British and American) "stream," the King James Version "river" (Ex 7:19; 8:5); , the Revised Version (British and American) "stream," the King James Version "brook"; "The streams (margin "canals") of Egypt shall be diminished and dried up" (Isa 19:6).

(6) yabhal, the root yabhal, "to bear along": "brooks and streams of waters" (Isa 30:25); compare yabhal, "river," "that spreadeth out its roots by the river" (Jer 17:8); ‘ubhal, "the river Ulai" (Da 8:2).

(7) nazal, "to flow," "to trickle": "He brought streams also out of the rock" (Ps 78:16).

(8) ‘eshedh, "the slope of the valleys," the King James Version "the stream of the brooks" (Nu 21:15); compare ‘ashedhoth, "the slopes" (Jos 10:40); "the slopes (margin "springs") of Pisgah" (De 3:17).

(9) potamos, "The stream brake against that house" (Lu 6:48,49); elsewhere "river," as "the river Jordan" (Mr 1:5).

(10) kludon, "stream," the King James Version The Wisdom of Solomon 19:7 (the Revised Version (British and American) "surge").

See BROOK; CANALS; CHANNEL; RIVER; VALE; WATERCOURSE.

STREET

stret.

See CITY.

STRENGTH, OF ISRAEL

strength: For "the strength of the children of Israel," applied to Yahweh in the King James Version Joe 3:16, the Revised Version (British and American) reads "a stronghold to the children of Israel."

STRIKE

striek: The verbs "to strike" and "to stroke" (latter not in English Versions) have the same derivation, and originally "strike" was the intrans, "stroke" the transitive form. "Strike" however, became used in both senses (always transitive in English Versions

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of the Bible), while "to stroke" took on the meaning "to, rub gently." But in the King James Version this last force still belonged sometimes to "strike" and is so found in 2Ki 5:11, "strike his hand over the place" (the Revised Version (British and American) "wave"), and perhaps Ex 12:7,22; Tobit 11:11. Otherwise AV's uses of the simple "strike" are modern, including "strike sail" (Ac 27:17; here and in RAPC Tob 11:11 with an archaic preterite "strake," elsewhere "struck"). The Revised Version's "They lowered the gear" is a more precise translation, not a modernizing of the King James Version's English. The combination "to strike through," however, is not modern English, and was used by the King James Version as meaning either "to pierce" (Jud 5:26; Job 20:24; Pr 7:23; La 4:9), or, as an intensive, "to strike violently," "to crush" (Ps 110:5). The Revised Version (British and American) has attempted to distinguish only in Hab 3:14, "pierce," margin "smite." "Striking hands" is a common custom at the conclusion of a bargain (Additions to Esther 14:8), but in Job 17:3; Pr 6:1; 17:18; 22:26; the Revised Version margin 11:15, the ceremony is used technically for an agreement to be surety for another. Striking (the Revised Version margin "firing") stones to produce a fire is mentioned (2 Macc 10:3).

The past participle of "strike" is stricken (modern English "struck") (compare Pr 23:35; Jer 5:3; La 4:9). So Isa 1:5, "Why will ye be still stricken?" is equivalent to "Why should ye receive any more blows?" (compare 16:7; 53:4,8 margin). But in the phrase "stricken in age" (Ge 18:11, etc.) "strike" has an older meaning, "advance."

Striker is found in 1Ti 3:3; Tit 1:7 as a literal translation of plektes. A hot-tempered man, prone to physical outbursts, is meant. A stroke is simply a "blow," but in De 17:8; 21:5, "stroke" is used technically for "assault."

Burton Scott Easton

STRINGED, INSTRUMENTS

stringd.

See MUSIC.

STRIPES

strips.

See PUNISHMENTS.

STRIVE

striv.

See GAMES, II, 2.

STRONGHOLD

strong'-hold.

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See FORTIFIED CITIES, IV, 1.

STUBBLE

stub'-'-1 (qash (Ex 5:12, etc.); kalame (The Wisdom of Solomon 3:7; 1Co 3:12)): These Hebrew and Greek forms are used of the stalks of wheat, etc., left knee-high in the field by the reapers. tebhen (Job 21:18), is a mixture of chopped straw and chaff produced in threshing, which is winnowed out by the fan (compare Jer 23:28; Isa 5:24; Mt 3:12). When tebhen was withheld from them the Israelites had to utilize qash for the manufacture of their bricks (Ex 5:12).

STUDS

studz (nequddoth, "engraving," "stud"): Ornaments consisting of small silver points which it was proposed (So 1:11) to affix to the new golden "plaits" (the Revised Version) or "borders" (the King James Version), and which were to replace the strung beads of the bride's necklace.

STUFF

stuf (keli; skeuos): "Material" for any purpose (Eze 12:3,4,7); or "supplies" in a more general sense (Ex 36:7, Hebrew mela'-khah; compare the King James Version, the English Revised Version 1Sa 10:22; 25:13; 30:24 (the American Standard Revised Version substitutes "baggage")); frequently, "household possessions" (Ge 31:37; 45:20; Ex 22:7; Jos 7:11; Ne 13:8; RAPC Jdt 16:19; the King James Version Judith 15:11 (skeuasmata, the Revised Version (British and American) "furniture"); the King James Version Lu 17:31, where the Revised Version (British and American) reads "goods"). "Mingled stuff" is the translation of sha'aTnez in the Revised Version (British and American) instead of "garment of divers sorts" the King James Version (De 22:11).

STUMBLING-BLOCK; STUMBLING-STONE

stum'-bling-blok, (mikhshol, makhshelah; proskomma, skandalon): These are the most important of the varied renderings of either of two cognate Hebrew words, or of two different Greek words. Sometimes the Greek word for "stone" (lithos) accompanies the principal word. There is no important difference in the meaning of the words or of their renderings. the Revised Version (British and American) generally substitutes "stumbling" for "offence" of the King James Version.

The literal meaning of the Hebrew words—an object which causes one to stumble or fall—appears in such passages as Le 19:14: "Thou shalt not put a stumblingblock (mikhshol) before the blind" (compare Jer 6:21). But the expression is ordinarily figurative, referring to that which causes material ruin or spiritual downfall, which were closely connected in Old Testament thought (Ps 119:165; Eze 21:15). The things that lead astray are silver and gold (Eze 7:19); idols (Eze 14:3; Ze 1:3, etc.).

One of the New Testament words, skandalon, literally means the stick of a trap to which the bait is attached, and which when touched springs the trap. Figuratively

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either word refers to a thing or a person that leads one to fall into error, into sin or into destruction: the cross of Christ (Ga 5:11; Ro 11:9); another's liberty (1Co 8:9); Peter in Mt 16:23; Christ, whose life and character were so different from Jewish expectation (Ro 9:33).

See also OFFENCE.

George Rice Hovey

SUA

su'-a (Soua; the King James Version, Sud): Name of a family of temple-servants who went up from exile with Zerubbabel (1 Esdras 5:29) = "Sia" of Ne 7:47; "Siaha" of Ezr 2:44.

SUAH

su'-a (cuach): Son of Zophah, of the tribe of Asher (1Ch 7:36).

SUB-APOSTOLIC LITERATURE

See LITERATURE, SUB-APOSTOLIC.

SUBAI

su'-ba-i, su'-bi (Subaei): Name of a family of temple-servants who returned with Zerubbabel (1 Esdras 5:30) = "Shamlai" of Ezr 2:46; "Salmai" of Ne 7:48.

SUBAS

su'-bas (Soubas; the King James Version, Suba): Name of a family of "the sons of the servants of Solomon" returning with Zerubbabel (1 Esdras 5:34), wanting

in the parallel lists of Ezr 2:57; Ne 7:59.

SUBORN

sub-orn' (hupoballo (Ac 6:11; only here in the New Testament)): The word means to introduce by collusion, to put one person in the place of another, to employ anyone in a secret manner and instruct such a one to act for and as though he were another person.

SUBSTANCE

sub'-stans (rekhush; hupostasis): Lit. that which stands under, is in the Bible used chiefly of material goods and possessions. In the Old Testament it is the translation of numerous Hebrew words, of which rekhush, "that which is gathered together," is one of the earliest and most significant (Ge 12:5; 13:6; 15:14; 1Ch 27:31; Ezr 8:21, etc.). In the New Testament "substance" appears in a few passages as the translation of ousia, "being," "subsistence" (Lu 15:13), huparxis, "goods," "property" (Heb 10:34),

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huparchonta, "things at hand" (Lu 8:3). Special interest attaches to Heb 11:1, the King James Version "Now faith is the substance of things hoped for," etc., where the word is used in its proper etymological sense as the translation of hupostasis, "that which stands under." the Revised Version (British and American) changes to "assurance," margin "the giving substance to," which last seems best to bring out the idea of faith as that which makes the things hoped for real to the soul. The same Greek word hupostasis is rendered "substance" in Heb 1:3 the Revised Version (British and American), instead of the King James Version "person," with reference to Christ, "the very image (margin "impress") of his substance," i. e. of God's invisible essence or being, the manifestation of God Himself.

W. L. Walker

SUBTIL; SUBTLE; SUBTLETY; SUBTILTY

sub'-til, sut'-'-l, sut'-'-l-ti (chakham, nakhal, mirmah; dolos): These words are used

(1) in a good sense: 2Sa 13:3, chakham, "wise," "Jonadab was a very subtle (the American Standard Revised Version "subtle") man" (discreet); Pr 1:4, 'ormah, "prudence," "to give subtlety to the simple," the American Standard Revised Version and the English Revised Version margin "prudence"; The Wisdom of Solomon 7:22, leptos, "thin," said of the spirit in Wisdom (very fine or refined); 8:8, strophe, "winding," "subtleties of speeches"; Ecclesiasticus 39:2, "subtil parables," the Revised Version (British and American) "the subtleties of parables";

(2) in a bad sense: Ge 3:1, 'arum, "crafty," "Now the serpent was more subtle than any beast of the field," the American Standard Revised Version "subtle."

Ge 27:35, mirmah, "deceit," "fraud," "Thy brother came with subtlety," the Revised Version (British and American) "with guile"; Ps 105:25, nakhal, "to

deceive," the King James Version "deal subtly," the American Standard Revised Version "subtly"; Pr 7:10, natsar, "to watch," "guard," "to be hidden or subtle of heart," the Revised Version (British and American) "wily," margin "'close,' Hebrew 'guarded'"; 2Ki 10:19, 'oqebhah, "deceit" or "treachery" (here only); Judith 5:11, katasophizo, "to use subtlety"; Ecclesiasticus 19:25, panourgia, "cunning," "unscrupulousness," "There is an exquisite subtlety, and the same is unjust"; 2Co 11:3, "The serpent beguiled Eve through his subtlety," the Revised Version (British and American) "in his craftiness"; Mt 26:4, dolos, "deceit," "that they might take Jesus by subtlety, and kill him"; Ac 13:10, "O full of all subtlety and all mischief," the Revised Version (British and American) "all guile and all villany."

English Revised Version has "subtilty" for "wisdom" (Pr 8:5,12), margin and the American Standard Revised Version, "prudence"; for "with subtlety" (the English Revised Version Mr 14:1, the King James Version "by craft") the American Standard Revised Version has "with subtlety."

W. L. Walker

SUBURBS

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sub'-urbz.

See CITY.

SUBVERT

sub-vurt' ('awath; anatrepo): Occurs 5 t:

(1) in the sense of overturning, etc., as the translation of 'awath, "to make bent or crooked" (La 3:36), "to subvert a man in his cause"; of anaskeudzo, primarily, "to pack up baggage"; then, "to ravage," etc. (Ac 15:24, "subverting your souls"); of anatrepo, "to turn upside down," "to overturn" (Tit 1:11, "who subvert whole houses," the Revised Version (British and American) "overthrow"); of katastrophe, "overthrow," "destruction" (2Ti 2:14, "to the subverting of them that hear");

(2) in the sense of perverting: ekstrepho, "to turn or twist out" "to turn about" (Tit 3:11, "such is subverted," the Revised Version (British and American) "perverted"). For "overthrown me" (Job 19:6) the Revised Version (British and American) has "subverted me (in my cause)," margin "overthrown me"; for "perverteth" (Pr 19:3), "subverteth."

W. L. Walker

SUCATHITES

su'kath-its (sukhathim; Codex Vaticanus Sochatieim; Codex Alexandrinus Sokathieim; the King James Version Suchathites): These are named only once (1Ch 2:55), a family of scribes living at Jabez.

SUCCEED; SUCCESS

suk-sed', suk-ses' (yarash, sakhal; euemeria): "To succeed" means,

(1) and originally, "to follow after";

(2) mostly in modern English, "to prosper"; in the King James Version, with one exception, the word has a qualifying adjective.

(1) In the first sense it is the translation of yarash, "to seize" or "to take possession" (De 2:12; 12:29, the American Standard Revised Version "dispossessest," the English Revised Version "possessest"); of qum, "to rise up" (De 25:6, "shall succeed in the name of his brother"); of diadechomai (Ecclesiasticus 48:8, "prophets to succeed after him").

(2) In the sense of prospering, "success" is the translation of sakhal, "to be wise," "to prosper" (Jos 1:8, "Thou shalt have good success," the King James Version margin "do wisely," the Revised Version margin "deal wisely"; compare the King James Version margin Job 22:2; Ps 111:10; Pr 3:4); "good success" occurs in Tobit 7:12, euodosei ta kallista; The Wisdom of Solomon 13:19, epituchia; Ecclesiasticus 20:9,

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euodia, the Revised Version (British and American) "prosperity," "There is a prosperity that a man findeth in misfortunes; and there is a gain that turneth to loss"; Ecclesiasticus 38:13, euodia (so Codex Sinaiticus and Codex Ephraemi—this word = "sweet savior," "fragrance"; compare Php 4:18; Eph 5:2; 2Co 2:15). See further EUODIA. the Revised Version (British and American) "the issue for good" 1 Macc 4:55, euodoo; 8:23, kalos, etc. "Success," simply (as "prosperity," euemeria), 2 Macc 10:28, "a pledge of success and victory"; "successor" occurs (Ecclesiasticus 46:1, "Joshua ... was the successor diadochos of Moses"; 2 Macc 9:23; 14:26).

W. L. Walker

SUCCOR; SUCCORER

suk'-er, suk'-er-er ('azar; boetheo, prostatis): Is the translation of 'azar, "to gird" (2Sa 8:5, etc.); of boetheo, "to come in aid of" (2Co 6:2, "In a day of salvation did I succor thee"; Heb 2:18, "He is able to succor them that are tempted"); of prostatis, "one standing before" (Ro 16:2, the American Standard Revised Version "helper of many"); of antilepsis (Ecclesiasticus 51:7, the King James Version "I looked for the succour of men, but there was none"); of phugadeuterion (1 Macc 1:53, "flee for succor," the Revised Version (British and American) "place of refuge"); of sozo (1 Macc 2:44, "for succor," the Revised Version (British and American) "for safety"); of skepe (2 Macc 5:9, the Revised Version (British and American) "shelter"); "succors" occurs (The Wisdom of Solomon 17:12, the King James Version boethema, "for fear is nothing else but a betraying (the Revised Version (British and American) "surrender") of the succours which reason offereth"); "succoreth" (1 Macc 12:15, boetheo, "help from heaven that succoureth us," the Revised Version (British and American) "to help us"). the Revised Version (British and American) has "succor" for "help" ([1Ch 18:5](#)); "O thou my succor," for "O my strength" (Ps 22:19).

W. L. Walker

SUCCOTH (1)

suk'-oth, suk'-oth (cukkoth, "booths"; Skenai, Sokchoth, etc.): After parting with Esau, Jacob journeyed to Succoth, a name which he gave to the place from the "booths" which he erected to shelter his cattle (Ge 33:17). It was in the territory of Gad, and is mentioned with Beth-nimrah (Jos 13:27). In his pursuit of Zeba and Zalmunnah, Gideon seems to have retraced the path followed by Jacob, passing Succoth before Penuel (Jud 8:5). Their churlishness on that occasion brought dire punishment upon the men of Succoth. Gideon on his return "taught them" with thorns and briers (Jud 8:16). In the soil of the valley between Succoth and Zarethan, which was suitable for the purpose, the brass castings of the furniture for Solomon's Temple were made (1Ki 7:46; 2Ch 4:17). Jerome (on Ge 33:17) says that in his day it was a city beyond Jordan in the district of Scythopolis. From the above data it is clear that Succoth lay on the East of the Jordan and North of the Jabbok. From Ps 60:6; 108:7, we may infer that it was close to the Jordan valley, part of which was apparently known by its name. Neubauer (Geog. du Talmud, 248) gives the Talmudic name as Tar'ala. Merrill (East of the Jordan, 386) and others compare this with Tell Deir 'Alla, the name of an artificial mound about a mile North of the Jabbok, on the edge of the valley, fully 4 miles East of the Jordan. There is a place called Sakut West of the

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Jordan, about 10 miles South of Beisan. This has been proposed by some; but it is evident that Succoth lay East of the river. No trace of the name has been found here.

W. Ewing

SUCCOTH (2)

(cukkoth; Sokchoth (Ex 12:37; 13:20; Nu 33:5)): The first station of the Hebrews on leaving Rameses (see EXODUS). The word means "booths." The distance from ETHAM (which see) suggests that the site may have lain in the lower part of Wady Tumeilat, but the exact position is unknown. This region seems possibly to have been called T-K-u by the Egyptians (see PITHOM). Brugsch and other scholars suppose this term to have been changed to Succoth by the Old Testament writer, but this is very doubtful, Succoth being a common Hebrew word, while T-K-u is Egyptian. The Hebrew "c" does not appear ever to be rendered by "t" in Egyptian. The capital of the Sethroitic nome was called T-K-t (Pierret, Vocab. hieroglyph., 697), and this word means "bread." If the region of T-K-u was near this town, it would seem to have lain on the shore road from Edom to Zoan, in which case it could not be the Succoth of the Exodus.

C. R. Conder

SUCCOTH-BENOTH

suk'-oth, suk'-oth-be'-noth, be'-noth (cukkoth benoth; Rhochothbaineithei, Codex Alexandrinus (better) Sokchothbenithei):

1. The Meaning according to the Hebrew:

The name of an idol made by the Babylonians sent into exile at Samaria by an Assyrian king (Shalmaneser), and mentioned among the deities of the various

nationalities there assembled (2Ki 17:30). In Hebrew, Succoth-benoth means "booths of daughters," and has been explained as the chambers wherein the Babylonians placed women for prostitution; or booths or tabernacles in which images of certain goddesses were worshipped.

2. Sir H. Rawlinson's Identification of the Name:

The parallelism, however, requires a deity, like the Nergal of the Cutheans, the Ashima of the Hamathites, etc., and not a chamber or shrine. This consideration caused Sir H. to suggest an identification of Succoth-benoth with the Babylonian Zer-panitum (= Zer-banitum), whose name was probably pronounced Zer-panith, the spouse of Merodach (the god of Babylon), as the "seed-creatress." The difference in the first component, zer, was regarded as due to its possible Hamitic (= Sumerian) equivalent, or to a Semitic mistranslation, both of which explanations are now known to be untenable.

3. Is Succoth the Babylonian Sakut?:

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As the people who made Succoth-benoth were Babylonians, we should expect here either a name of Merodach, the god of Babylon, or one of the deities identified with him. At present the only suggestion which can be made is that Benoth is for ban wath, i.e. ban'(i) mati, "creator of the land." Both the Semitic and the bilingual creation- stories speak of Merodach as the creator of the world, with its products, and the great cities of Babylonia; and "father Enlil," who bore the title "lord of the world," bestowed the same upon Merodach at the creation, thus identifying Merodach with himself. Now there is a group which may be read either Dikut, "the Judge," or Sakut, "the Counselor," and if we can read Succoth-benoth as Sakut(h)ban' wat(h), "the Counselor, creator of the land," a satisfactory explanation of this puzzling name will be furnished. The terminal -i of the Babylonian has been preserved in the ei, of the Greek. The adoption of such a descriptive name of Enlil-Merodach would form a compromise between abandoning their old objects of worship and accepting "the god of the land" (2Ki 17:26).

T. G. Pinches

SUCHATHITES

su'-kath-its.

See SUCATHITES.

SUD

sud: The King James Version = the Revised Version (British and American)
SUA (which see).

SUDIAS

su'-di-as (Soudias): In 1 Esdras 5:23, a Levitical family that returned with Zerubbabel, called in Ezr 2:40 "Hodaviah" and in Ne 7:43 "Hodevah" (which see).

SUFFERING

suf'-er-ing: A great variety of Hebrew and Greek expressions, too large to be here enumerated, have been translated by "suffering" and other forms derived from the same verb. The most obvious meanings of the word are the following:

(1) The commonest meaning perhaps in the English Versions of the Bible is "to permit," "to allow," "to give leave to": "Moses suffered to write a bill of divorcement, and to put her away" (Mr 10:4).

(2) "To experience," "to go through," "to endure": "I have suffered many things this day in a dream because of him" (Mt 27:19). A woman "had suffered many things of many physicians" (Mr 5:26). Other common phrases are "to suffer affliction" (1Th 3:4; Heb 11:25, the Revised Version (British and American) "share ill-treatment"), "to suffer hardship" (2Ti 2:9), "to suffer adversity" (Heb 13:3 the King James Version, the Revised Version (British and American) "to be ill-treated"), "to suffer dishonor"

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(the King James Version "shame," Ac 5:41), "to suffer violence," (Mt 11:12), "to suffer wrong" (Ac 7:24), "to suffer terror" ([Ps 88:15](#)), "to suffer shipwreck" (2Co 11:25), "to suffer hunger" (Ps 34:10; Pr 19:15), "to suffer thirst" (Job 24:11).

(3) "To put up with," "to tolerate": the King James Version, "For ye suffer fools gladly (the Revised Version (British and American) "ye bear with the foolish gladly"), seeing ye yourselves are wise" (2Co 11:1,9).

(4) "To undergo punishment": "Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things?" (Lu 13:2).

(5) "To sustain loss": "If any man's work shall be burned, he shall suffer loss" (1Co 3:15; also Php 3:8). (6) "To suffer death." Here the clearest references are to the suffering or passion of Christ, which indeed includes the enduring of untold hardships and affliction, all of which culminate in His vicarious death for man (Mt 16:21; Mr 8:31; 9:12; Lu 9:22; 17:25; 22:15; 24:26,46; Ac 3:18; 17:3; 26:23; 1Pe 3:18).

Suffering belongs to the discipline of all Christ's followers (Ro 8:17; 2Co 1:7; Ga 3:4; Php 3:10; 1Th 2:2; 2Th 1:5; 2Ti 2:12; 3:12; Jas 5:10; 1Pe 2:20 f; 3:14,17; 4:1,13,16; 5:10). Such suffering is called a suffering for God's or Christ's sake (Jer 15:15; Ac 9:16; Php 1:29; 2Ti 1:12). This fellowship in suffering unites us with the saints of God in all times (Jas 5:10), and is indeed a fellowship with the Lord Himself (Php 3:10), who uses this discipline to mold us more and more according to His character.

H. L. E. Luring

SUFFOCATION

suf-o-ka'-shun.

See PUNISHMENTS.

SUICIDE

su'-i-sid.

See CRIMES.

SUKKIIM

suk'-i-im (cukkiyim): Named in 2Ch 12:3 as a tribe that took part with Libyans and Cretans in the invasion of Judea by Shishak. The identification is uncertain.

SULPHUR

sul'-fur.

See BRIMSTONE.

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SUMMER

sum'-er (qayits; Aramaic qayiṬ (Da 2:35), from quts quṬ, "to cut off," "to pluck or gather fruit," hence, the time of fruit, summer (2Sa 16:1,2; Jer 40:10,12); theros (Mt 24:32; Lu 21:30)): The Hebrew verb, mentioned above, occurs in Isa 18:6, "to summer," used of the ravenous birds feeding upon carcasses of the slain. The term "summer parlor" in Jud 3:20 (compare 3:24) is literally, "upper room," and is so rendered in the Revised Version (British and American). The summer was the dry season extending from April to October when usually no rain falls. Hence, the "drought of summer" (Ps 32:4).

See SEASONS.

H. Porter

SUMMER-HOUSE

(beth ha-qayits): Am 3:15 notes it as part of the judgment on Israel that Yahweh would smite "the winter-house with the summer-house." It belonged to the luxury of the period that kings and wealthy persons had separate residences for the cold and hot seasons. This is the only mention of "the summer-house," but Eglon's "cool upper room" (Jud 3:20, the King James Version and the English Revised Version "summer parlour," not in this case a separate building) may be compared.

See WINTER-HOUSE.

SUN (1)

See ASTRONOMY, sec. I, 2.

SUN (2)

(Figurative): Poetical conceptions for the sun are frequently found in the Scriptures, though the strictly figurative expressions are not common. Undoubtedly the Jewish festivals, religious as well as agricultural, were determined by the sun's movements, and this fact, together with the poetical nature of the Hebrews and their lack of scientific knowledge, had a tendency to multiply spiritual and metaphorical expressions concerning the "greater light" of the heavens. Some of these poetical conceptions are very beautiful, such as the sun having a habitation (Hab 3:11), a tabernacle (Ps 19:4 f) set for him by Yahweh, out of which he comes as a bridegroom from his chamber, rejoicing as a strong man to run a race. The sun is also given as the emblem of constancy (Ps 72:5,17), of beauty (So 6:10), of the law of God (Ps 19:7), of the purity of heavenly beings (Re 1:16; 12:1), and of the presence and person of God (Ps 84:11). The ancient world given to personifying the sun did not refrain from sun-worship, and even the Hebrew in the time of the kings came perilously near this idolatry (2Ki 23:11).

See SUN-WORSHIP.

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C. E. Schenk

SUN GATE

See EAST GATE.

SUN, CHARIOTS OF THE

See HORSES OF THE SUN.

SUN, HORSES OF THE

See HORSES OF THE SUN.

SUN, SMITING BY

smit'-ing: Exposure of the uncovered head to the heat of the sun is likely to produce either of two conditions; the commoner is heat exhaustion with faintness, the rarer is heatstroke with fever and paralysis of the heat-regulating apparatus of the nervous system. This condition is described as siriasis. The two fatal instances recorded were probably of the latter kind. One, the case of the Shunammite's son (2Ki 4:19), was apparently very acute, like some of the cases described by Manson and Sambon. Of the other case, that of Manasseh, Judith's husband, we have no particulars (Judith 8:3), except that it was likewise brought on by exposure in the harvest field, and occurred at the time of barley harvest, that is, early in May. Jonah's attack was one of heat syncope, as he fainted from the heat (Jon 4:8). According both to psalmist (Ps 121:6) and to prophet (Isa 49:10), the people of God are protected from the stroke of the sun as well as from that of the moon. The latter was supposed to cause lunacy (hence, the name), and epilepsy, so in Mt 4:24 the word rendered "lunatic" (the King James Version) for "epileptic" (Revised Version) is seleniazomenous, literally, "moon struck."

See MOON.

Alexander Macalister

SUN-IMAGES

See IMAGES.

SUN-WORSHIP

sun'-wur-ship: The splendor of the sun makes it a natural object of adoration, once the purer idea of the one true God (Ro 1:20,21) is parted with, and in most ancient nations the worship of the sun was an outstanding feature. It is found in Babylonian and Assyrian (Samas; special seats of sun-worship were Sippara and Larsa); in Egypt it is a leading feature of the religion (Ra, and, under special phases, Horus, Tum, Aten; a special seat of sun-worship was Heliopolis, the Old Testament On, called in Jer 43:13 Beth-shemesh, "house of the sun"). Other cities bore the same name: Beth-shemesh

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(Jos 15:10 = Ir-shemesh; Jos 19:41, in Judah; Jos 19:22, in Issachar; Jos 19:38, in Naphtali; see BETH-SHEMESH). Allusions to, and warnings against, sun-worship are frequent in the Old Testament, as in Le 26:30; 2Ch 14:5; 34:4,7; Isa 17:8; 27:9; Eze 6:4,6, in which passages for the King James Version "images," "idols," the Revised Version (British and American) has "sun-images" (which see); Job 31:26,27 and numerous passages show that this form of idolatry latterly penetrated deeply into Judah—even into its temple-worship (2Ki 23:5,11, "horses given to the sun" (see under HORSES OF THE SUN,

"Chariots of the Sun"); and Eze 8:16). Josiah's reformation took account of these abuses (2Ki 23:5,11 ff; 2Ch 34:4,7), and Ezekiel strenuously denounced them (8:16 ff).

James Orr

SUNDAY

sun'-da.

See LORD'S DAY.

SUNRISING

sun'-riz-ing: A frequent designation in the Old Testament for the East (Nu 21:11; De 4:41,47; Jos 1:15, etc.). In Re 7:2, the Revised Version (British and American) has "sunrising" for the King James Version "east."

SUNSTROKE

sun'-strok.

See SUN, SMITING BY.

SUP; SUPPER

sup'-er.

See MEALS.

SUPERFLUOUS; SUPERFLUITY

su-pur'-floo-us, su-per-floo'-i-ti (sara'; perissos (2Co 9:1), perisseia): According to the Levitical Law, "a blind man, or a lame, or he that hath a fiat nose, or anything superfluous" could not fulfill priestly functions (Le 21:18; 22:23). According to Dillmann (Baentsch, BDB) the word should be rendered "a limb too long," but Ewald (following the Septuagint) suggests "having cropped ears." The only instance of superfluity occurs in Jas 1:21, the King James Version "superfluity of naughtiness"; according to Mayor "overflowing ebullition of malice" (the Revised Version (British

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and American) "overflowing of wickedness," margin "malice"); but the Greek word is used in other connections, e.g. of "grace" (Ro 5:17); "joy" (2Co 8:2).

T. Lewis

SUPERSCRPTION

su-per-skrip'-shun (epigraphe):

(1) The legend on a coin designating the person in whose honor or by whose authority it is issued (Mt 22:20; Mr 12:16; Lu 20:24).

(2) The accusation on the cross of Jesus (Mr 15:26; Lu 23:38). According to Roman custom an inscription bearing the charge or ground of a criminal's condemnation was fixed to the cross on which he was crucified. The use of such an inscription at the crucifixion of Jesus is mentioned by all four evangelists. The fullest description is that of Mark, "the superscription of his accusation" (he epigraphe tes aitias autou) (15:26). Matthew calls it more briefly "his accusation" (ten aitian autou) (27:38), while Luke styles it merely "a superscription" (epigraphe) (23:38). In the Fourth Gospel it is called a "title" (titlon) (Joh 19:19). The text of the superscription is given by the four evangelists in varying terms and with various degrees of fullness.

Russell Benjamin Miller

SUPERSTITION; SUPERSTITIOUS

su-per-stish'-un; su-per-stish'-us (deisidaimonia, "fearing demons"): The Biblical use of these words is limited to that of the former in Ac 25:19 the King James Version, and of the latter in Ac 17:22. In the former reference, Festus speaks of the Jews' "superstition" (the Revised Version (British and American) "religion"), thus artfully dodging an avowal of his own convictions "respecting the Hebrew

faith." In Ac 17:22 the King James Version Paul tactfully refers to the Athenians as being "too superstitious" (the Revised Version (British and American) "too religious"), thus using the term correctly from both their and his point of view. They were truly too "religious" with their superstitions.

Leonard W. Doolan

SUPH

soof (cuph; plesion tes eruthras (thalasses); the King James Version Red Sea): As the verse stands, the place where Moses addressed the children of Israel is indicated as "beyond the Jordan in the wilderness, in the Arabah over against Suph" (De 1:1). the King James Version, following Septuagint, takes the name as a contraction of yam cuph (see RED SEA). The abbreviation is not found elsewhere. The name of the sea was not derived from that of a city; so we need not look in that direction. Knobel suggested Naqb es-Safa, a pass about 25 miles West-Southwest of the Dead Sea. But it is "unsuitably situated; nor does the name agree phonetically (for @@ ... agrees with ..., not with ...)"(Driver, "Deuteronomy," ICC, 4). No identification is possible.

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W. Ewing

SUPHAH

soo'-fa (suphah, for wahebh becuphah; Septuagint reads ten Zoob ephlogise; the King James Version Rea Sea): Suphah is the region in which Vaheb is situated (Nu 21:14). It is probably identical with Suph of De 1:1. Tristram (Land of Moab, 50 f) suggested identification with Ghor es-Safiyeh], a small oasis East of the mud fiats of Es- Sebkhah], South of the Dead Sea; but "the sibilants do not correspond, and Safiyeh is a specifically Arabic term (Wetzstein in Delitzsch, Gen4, 586, note 2) which does not seem to be a likely explanation of Suphah" (Gray, "Nu," ICC, 285 f). This, and other questions of identification, must wait for solution until a more thorough exploration of the whole district has been accomplished.

W. Ewing

SUPPER

sup'-er.

See MEALS.

SUPPER, LORD'S

See LORD'S SUPPER.

SUPPLY

su-pli':Php 4:19 for pleroo; 1Co 16:17; Php 2:30 for anapleroo; 2Co 9:12 (the King James Version); 2Co 11:9 for prosanapleroo. All three verbs mean "to fill," the 3rd containing the additional connotation "fill up to a certain point." Eph

4:16; Php 1:19 for the noun epichoregia, literally, "an additional supply." But no special force of "additional" seems to be contained in the passages. In 2Co 9:10 a; Ga 3:5; Col 2:9; 2Pe 1:5,11, we have epichoregeo, "to furnish besides," i.e. fully supply; in 2Co 9:10 b; 1Pe 4:11 the simple choregeo, "to furnish,"

Burton Scott Easton

SUR

sur (Codex Vaticanus Assour, Codex Alexandrinus Sour): Those that dwelt in Sur are mentioned along with the inhabitants of Sidon, Tyre, Ocina, etc., as dreading the approach of Holofernes and the Assyrian army (Judith 2:28). The names run from North to South, and Sur immediately follows Tyre (modern Sur]), with which, therefore, it can hardly be identified. No probable identification has been suggested.

See also JERUSALEM.

SURE; SURELY

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shoor, shoor'-li: In modern English is used chiefly in the phrases "to be sure" or "to make sure," and as a simple adjective it is usually either archaic or exceedingly colloquial. The adjectival use, however, is common (chiefly for 'aman, "to confirm," and its derivatives) in English Versions of the Bible, where modern English would prefer "secure" or "certain" (1Sa 2:35; RAPC Sir 40:25; Ac 13:34, etc.). "To be sure that" is also fairly common in the King James Version, and occasionally (as in De 12:23, "Be sure that thou eat not the blood," for chazaq, "to be firm") it has rather more emphasis than in modern English. But usually the phrase is a mere periphrasis for some word meaning "to know" (compare the Revised Version (British and American) Ex 3:19; Lu 10:11; Ro 2:2, etc.). In Pr 6:3, the King James Version has "Make sure thy friend" for rahabh, "be boisterous" "beset" the Revised Version (British and American) "importune." The sense is "Force him to pay his debt."

Surely in English Versions of the Bible is used almost always to qualify an entire phrase, as in Ge 28:16, "Surely Yahweh is in this place." In modern English "surely" used in this way suggests that the statement is being argued and is therefore slightly doubtful, but in Elizabethan English the purpose is to exclude all doubt ("beyond question"). With this force the King James Version uses "surely" to translate almost any emphatic form, and the Revised Version (British and American) has conformed to AV's use, and such changes as have been made by the Revised Version (British and American) (Mt 26:73; Lu 4:23; Re 22:20, etc.) are merely to preserve uniformity of rendition. The most common use of "surely" in this sense is to translate a verb when emphasized by its own part. (absolute inf. in Hebrew), as "Thou shalt, surely die" (Ge 2:17) for "dying thou shalt die" (compare Ge 22:17 for the Hebrew construction). In this sense "surely" is sometimes varied by "of a surety" (Ge 15:13, etc.) without the slightest difference in meaning (compare Ge 9:5 and 26:9). In addition "surely" is used occasionally as a simple adverb where modern English would prefer "securely" or "certainly" (compare Pr 10:9 and the King James Version Lu 1:1, "surely believed," the Revised Version (British and American) "fulfilled," the Revised Version margin "fully established").

Surety, besides its use in "of a surety" appears, in the Old Testament to translate 'arabh, "to be surety," and in Heb 7:22 for egguos, "guarantor," "giver of security." Modern English prefers "security," as does even the King James Version in Ac 17:9. "Suretiship" (the American Standard Revised Version "suretyship") in Proverbs 11:15 for taqa', "to strike (hands)."

See STRIKE; SURETY.

Burton Scott Easton

SURETY

shoor'-ti: This word is used in three different connections or groups:

(1) As a derivative of the word "sure" it means "of a certainty" or "surely."—In Ge 15:13 the infinitive absolute of the verb is used to give emphasis to the idea of the verb and is rendered "of a surety." In Ge 18:13 the Hebrew 'omnam is translated "of a surety." In Ge 26:9 'akh is similarly rendered, and has the force of our "indeed." In Ac

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12:11 alethos, is translated in the King James Version "of a surety," but better in the Revised Version (British and American) "of a truth."

(2) In the sense of security or pledge for a person.—This means that one person may become security for another, that such a one will do a certain thing at a time in the future. Judah was "surety" to his father Jacob that Benjamin would safely return from Egypt (Ge 43:9). He pledged his life that the younger brother would return safely. He tells Joseph (Ge 44:32) how he had become surety for Benjamin, and offers to become Joseph's slave for the sake of his brother. Job says (Job 17:3), "Give now a pledge, be surety for me with thyself; who is there that will strike hands with me?" The striking of hands refers to the action or gesture by which the surety or pledge was publicly manifested and thus ratified. Job here beseeches God to become surety for him, to pledge him that some time in the future He will cause Job's innocence to be made known and be acknowledged by God Himself. In Isa 38:14 Hezekiah says, "O Lord, I am oppressed, be thou my surety." He wishes God to give him a pledge of some kind, to go security for him in such a way that he will surely be saved out of his sickness and distress. Jesus is called "the surety (egguos) of a better covenant" ([Heb 7:22](#)). Jesus is the pledge or surety that through Him we may obtain the assurance and certainty that a more excellent covenant has been established by God, and are assured also of the truth of the promises connected with it.

(3) It is used to describe the practice of going security for another by striking hands with that person and becoming responsible for money or any object loaned.—The Book of Proverbs unhesitatingly condemns the practice. No mention is made of it in the Mosaic Law, as if the custom were then practically unknown. The Book of Proverbs makes no distinction between a stranger and a neighbor; the person who does such a thing is likened unto an animal caught in a trap. He is exhorted to sleep no more until he has got out of the trap, or freed himself from this obligation (Pr 6:1-5). The wisdom of such advice has been abundantly verified by experience. It does not necessarily preclude certain

special cases, where the practice may be justified. The international relationships of the Jews in the period of the monarchy, together with the unsettled condition of the country (Ne 5:3) and people, needed such commercial strictness. Their trade was mostly in the hands of the Phoenicians and other foreigners, and the pressure of taxation for the payment of foreign tribute, etc., was heavy (Ne 5:4 f). Pr 11:15; 17:18 declare one "void of understanding" who thus goes security for another. Pr 20:16 seems to contain an exclamation of contemptuous rebuke for the man who goes security. Pr 22:26; 27:13 contain like admonitions.

See DEBT; PLEDGE; SECURITY; STRIKE.

James Josiah Reeve

SURNAME

sur'-nam (kanah; epikalein): A word derived from the French., meaning "an additional name"; in modern English always the family name of a person. Indeed, the spelling "surname" in the King James Version 1 Macc 1:10; 2:2; 6:43 may be due to a confusion with "sire's name." But the custom of family names was entirely unknown among the Hebrews. The word is used twice in the King James Version of the Old Testament, namely, Isa 44:5; 45:4. The Hebrew word means "to give flattering or

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honorary titles." In the former passage foreigners are so envious of the prosperity of the Jews that they are anxious to be surnamed by the name of Israel, i.e. to be enrolled as members of the Jewish nation. In the latter case Yahweh gives Cyrus an honorary title, namely, "servant of Yahweh," and thus appoints him to be His instrument in the restoration of His people. The same word is rendered in Job 32:21, the King James Version "give flattering titles." Elihu declares his intention to examine the situation without fear or favor. He will not allow such high-sounding titles as "Your Worship" or "My Lord" to stand in his way. He will not be overawed by Job's social position. In the New Testament the word is used in the case of Peter—Simon whose surname is Peter (Ac 10:5,32; 11:13); of Mark—John whose surname was Mark (Ac 12:12,25; 15:37); of Judas—surnamed Iscariot (Lu 22:3); of Barsabbas—who was surnamed Justus (Ac 1:23); and of Judas—surnamed Barsabbas (Ac 15:22). It was a widespread custom in the ancient world to give honorary and symbolical titles. our Lord surnamed Simon Peter (Mr 3:16), and James and John Boanerges (Mr 3:17). Ac 15:37 the King James Version has "surname" for the simple "call" (so the Revised Version (British and American)).

T. Lewis

SUSA

su'-sa, soo'-sa (Additions to Esther 11:3).

See SHUSHAN.

SUSANCHITES

su-san'-kits (shushanekhaye').

See SHUSHANCHITES.

SUSANNA, THE HISTORY OF

su-zan'-a:

1. Name
2. Canonicity and Position
3. Contents
4. Fact or Fiction?
5. Date
6. Original Language

1. Name:

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Septuagint, the first example (verses 54 f), found in Septuagint and Theodotion, is as likely to be the work of the translator of those verses from the Hebrew.

(2) It is said that no trace of a Hebrew original has been discovered; but up to a few years ago the same statement could have been made of Sir.

There is a growing opinion that the author wrote in Hebrew (or Aramaic?); so Ball, J.

T. Marshall, R. H. Charles.

(1) The writer was almost certainly a Palestinian Jew, and he would be far more likely to write in his own language, especially as he seems to have belonged to the Pharisaic party, who were ardent nationalists (see preceding section, at end).

(2) There is a goodly number of Hebraisms, rather more than one would expect had the writer composed in Hellenistic Greek

For versions and literature see BEL AND THE DRAGON; DANIEL; the Oxford Apocrypha, edition by R. H. Charles, 638 ff.

T. Witton Davies

SUSI

su'-si, soo'-si (cuci): Father of Gaddi, one of the spies, who represented the tribe of Manasseh (Nu 13:11). See Gray, HPN, 92.

SWADDLE; SWADDLING-BAND

swod'-'-l, swod'-ling-band (verb chathal, "enwrap," "swaddle" (Eze 16:4), noun chathullah, "swaddling-band" (Job 38:9); verb sparganoo, "to wrap in swaddling clothes" (Lu 2:7,12), noun spargana (pl.), "swaddling clothes" (The Wisdom of Solomon 7:4). the King James Version also has "swaddle" (La 2:22) for

Taphach, literally, "to extend." But the word means "to carry on the outstretched palms of the hands" (compare Tippuchim, "dandled in the hands," La 2:20), whence RV's "to dandle"): "To swaddle" and "to swathe" are really the same word, both forms going back to an AS form swethel, "a bandage," but "swaddle" has become the technical term for the wrapping of an infant in the Orient or elsewhere. The oriental swaddling- clothes consist of a square of cloth and two or more bandages. The child is laid on the cloth diagonally and the corners are folded over the feet and body and under the head, the bandages then being tied so as to hold the cloth in position. This device forms the clothing of the child until it is about a year old, and its omission (Eze 16:4) would be a token that the child had been abandoned. The mention of darkness as a "swaddling- band" at the birth of the sea (Job 38:9) is only a poetic way of saying that the sea, at its creation, was covered with clouds and darkness, and to find any idea of restraint involved is fanciful.

Burton Scott Easton

SWALLOW

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Even thine altars, O Yahweh of hosts,

My King, and my God" (Ps 84:3).

Here is one instance, at least, where the swallow is at home and the translation correct. The swift might possibly have built in the temple: the swallow was sure to be there.

Gene Stratton-Porter

SWAN

swon (tinshemeth, "chameleon," "tree-toad," "water-hen," "owl"; kuknos; Latin cygnus; Anglo-Saxon: swan and swon): Mentioned only in old versions and the Revised Version margin in Le 11:18: "the swan, and the pelican, and the gier eagle," and in De 14:16 Septuagint porphurion =" water-hen"; Vulgate (Jerome's Latin Bible, 390-405 A.D.) ibis). In the Revised Version (British and American) this is rightly changed to "the horned owl, and the pelican, and the vulture." A bird of the duck family wrongly placed among the abominations in old versions of the Bible, now changed to horned owl.

White and gray swans spend their winter migratory season on the waters of the Holy Land. They are among the most ancient birds of history; always have been used for food; when young and tender, of fine flesh and delicious flavor; so there is no possibility that they were ever rightfully placed among the birds unsuitable for food. Their feeding habits are aquatic, their food in no way objectionable.

Gene Stratton-Porter

SWEARING

swar' -ing.

See OATH; PERJURY; CRIMES; PUNISHMENTS.

SWEAT

swet (ze‘ah (Ge 3:19), yeza‘ (Eze 44:18); hidros (2 Macc 2:26; Lu 22:44)): "In the sweat of thy face shalt thou eat bread" (Ge 3:19). Somewhat difficult is the passage, which the Revised Version (British and American) renders: "But the priests the Levites, the sons of Zadok shall have linen tires upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat," literally, "they shall not gird themselves with sweat" (Eze 44:15,18). The idea is evidently that profuse perspiration would make their ministrations unpleasant. The rule was of special importance in the sultry climate of Palestine.

Luke, the physician, describing the agony of the Lord in Gethsemane, says: "His sweat became as it were great drops (thromboi) of blood falling down upon the ground" (Lu 22:44, the Revised Version (British and American), following Codex Sinaiticus (a), Codex Alexandrinus, Codex Vaticanus etc., notes in margin: "Many

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unworthy receive your benefaction." Still it is not impossible that the text is corrupt in the passage.

H. L. E. Luering

SWEET CANE

swet kan.

See REED.

SWEET INCENSE

See SPICES.

SWELL

swel (tsabhah): In the ordeal of the Water of Jealousy described in Nu 5:11-31 (P), the effect on the unfaithful wife of the drinking of the holy water was to cause the thigh to fall away (Revised Version) or rot (the King James Version) and the abdomen to "swell." This ceremonial was a direct appeal to the judgment of God, for there was nothing in the holy water (taken from the laver) or the dust of the temple which was mixed with it to produce this effect. In the Talmudic tract Cotah there are given many rabbinical opinions and particulars as to the procedure in later times. Apparently from the passage in Numbers, the judgment speedily followed the appeal, but according to Sotah, iii.4, it might be postponed even for four years, and in v.1, it is said to have produced the same effect on the adulterer as on the unfaithful wife. We have no details as to the nature or permanency of the swelling.

"Swell" as the translation of another word, batseq, is used in the sense of blistering of the feet from long tramping. Both in De 8:4 and Ne 9:21 it is said

that in spite of their long wilderness marches the feet of the Israelites did not swell. This was a token of divine protection.

See SWOLLEN.

Alexander Macalister

SWELLING

swel'-ing: The verb ga'-ah, means "rise up" (Eze 47:5, etc.), so that the noun ga'awah (Ps 46:3) means "arising." The "swelling" of the sea that shakes the mountains is a perfectly good translation, and "pride" (so the American Revised Version margin) is beside the mark. In Jer 12:5; 49:19 parallel 50:44; Zec 11:3 is found the phrase ge'on ha-yarden, "exaltation of the Jordan," which the King James Version translates "pride of Jordan" in Zechariah and "swelling of Jordan" in Jeremiah (the Revised Version (British and American) has "pride" throughout, with "swelling" in the margin of Jeremiah). What is described is a place, with a mass of vegetation, easily burned (Zec 11:1-3), a lair of lions (Jer 49:19; Zec 11:3), and a particularly dangerous place for

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human beings (Jer 12:5). The luxuriant thicket of the Jordan bank is evidently meant, which could well be spoken of as "Jordan's pride" (OHL, "majesty of the Jordan"), and "swelling" is quite impossible.

In the New Testament "swelling" is used in 2Co 12:20 for phusiosis, "puffing up," "blatant self-conceit," and 2Pe 2:18 parallel Jude verse 16 for huperogkos, "overgrown," "solemnly inane."

Burton Scott Easton

SWIFT

See SWALLOW.

SWIFT BEASTS

(kirkaroth (Isa 66:20)): the King James Version and the English Revised Version "swift beasts," the English Revised Version margin and the American Standard Revised Version "dromedaries." In Mic 1:13 (rekhes) a horse is meant, the Revised Version (British and American) "swift steed."

See CAMEL; HORSE.

SWINE

swin (chazir; compare Arabic khinzir; hus, Septuagint and New Testament; compare Greek sus, and Latin sus; adjective hueios, as a substantive, the Septuagint; choiros, Septuagint and New Testament): In both ancient and modern times domestic swine have been little kept in Palestine, but wild swine are well known as inhabitants of the thickets of the Chuleh, the Jordan valley, the Dead Sea, and some of the mountains. The species is *Susanna scrofa*, the wild pig of Europe, North Africa and Western Asia.

In the Old Testament the swine is mentioned in Le 11:7 and De 14:8 as an unclean animal: "And the swine, because he parteth the hoof, and is clovenfooted, but cheweth not the cud, he is unclean unto you." In Isa 65:4 and 66:3,17 the eating of swine's flesh and the offering of oblations of swine's blood are referred to as abominations. Septuagint also refers to swine in three passages where these animals are not mentioned in the Hebrew and EV. In 2Sa 17:8 where English Versions of the Bible has "as a bear robbed of her whelps in the field," Septuagint adds (translation) "and as a savage boar in the plain." In 1Ki 21:19 Septuagint 20:19), where English Versions of the Bible has "in the place where dogs licked the blood of Naboth," Septuagint has "where the swine and the dogs licked"; similarly in 1Ki 22:38. In 1 Macc 1:47 there is reference to a decree of Antiochus ordering the sacrifice of swine. In 2 Macc 6 and 7 there are accounts of the torture and death of Eleazar, an aged scribe, and of a mother and her seven sons for refusing to taste swine's flesh. Swine, the property of Gentiles, are mentioned in the account of the Gadarene demoniac (Mt 8:30,31,32; Mr 5:11,12,13,14,16; Lu 8:32,33), and in the parable of the Prodigal Son (Lu 15:15,16).

Figurative: We find the following figurative references to swine:

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"The boar out of the wood doth ravage it,

And the wild beasts of the field feed on it" (i.e. on the "vine out of Egypt") (Ps 80:13);

"As a ring of gold in a swine's snout,

So is a fair woman that is without discretion"

(Pr 11:22);

"The Carmonians (the King James Version Carmanians, perhaps of Kirman or Carmania, in Southwestern Persia) raging in wrath shall go forth as the wild boars of the wood"

(2 Esdras 15:30);

"The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire"

(2Pe 2:22; compare Pr 26:11).

Alfred Ely Day

SWOLLEN

swol'-'-n (pimprasthai, only in Ac 28:6): The Melitans expected to see Paul poisoned by the viper's bite. the Revised Version (British and American) and the King James Version translate it "swollen," but the word is used by certain medical writers in the sense of inflammation; see Nicander, Theriaca, 306; Hesiod, Theogonia, 856, expressing thereby the burning up by a thunderbolt. Swelling accompanies the local lesion of snake-bite and often large purpuric exudation of blood, as well as paralysis, especially of the lower limbs.

SWORD

sord.

See ARMOR, III, 5.

SYCAMINE, TREE

sik'-a-min, (sukaminos (Lu 17:6)): This is generally accepted as the black mulberry tree (*Morus nigra*; Natural Order, *Urticaceae*), known in Arabic as *tut shrami*, "the Damascus mulberry," a fine tree which grows to the height of 30 ft. It produces the dark blood-red mulberry juice referred to in 1 Macc 6:34 (*moron*), "the blood of mulberries," which was shown to the elephants of the Syrians. The white mulberry, *M. alba*, has white and less juicy fruit, and it is cultivated largely for the sake of its leaves with which the silkworms of the Lebanon are fed.

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E. W. G. Masterman

SYCAMORE

sik'-a-mor.

See SYCOMORE.

SYCHAR

si'-kar (Suchar): Mentioned only once, in connection with the visit of Jesus to Jacob's Well (Joh 4:5). He was passing through Samaria on His way to Galilee, "so he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there." Jerome thought the name was a clerical error for Sychem (Epistle 86). In Eusebius (in Onomasticon) he is content to translate Eusebius, placing Sychar East of Neapolis. It is now generally admitted that the text is correct. Some have held, however, that Sychar is only another name for Shechem ("Sychem"). It is suggested, e.g., that it is a nickname applied in contempt by the Jews, being either shikkor, "drunken," or sheqer, "falsehood." Others think the form has arisen through change of "m" to "r" in pronunciation; as "l" to "r" in Beliar. These theories may safely be set aside. The evidence that Sychar was a distinct place East of Shechem may be described as overwhelming. It is carefully and perspicuously marshaled by G. A. Smith (Historical Geography of the Holy Land, 367 ff). The manner in which it is mentioned shows that it was not a specially well-known place: "a city of Samaria called Sychar." No one familiar with Palestine would have written "a city of Samaria called Sychem." It is mentioned only because of its nearness to the well.

As to the position of the well, there is general agreement (see JACOB'S WELL). It is on the right of the road where it bends from the plain of Makhneh into the pass of Shechem. Fully half a mile off, on the edge of the plain, is the village of

‘Askar, on the lower slope of Ebal. A little to the West is the traditional tomb of Joseph. This is the district East of Shechem usually identified with Jacob’s "parcel of ground." Many have sought to find Sychar in the modern ‘Askar. There are two difficulties. The first is the initial letter ‘ain in the modern name. But G. A. Smith has shown that such a change as this, although unusual, is not impossible. The second is the presence of the copious spring, ‘Ain ‘Askar, which would make it unnecessary for the villagers to carry water from Jacob’s Well. This cannot easily be explained away. One could understand a special journey at times, if any peculiar value attached to the water in the well; but from it, evidently, the woman drew her ordinary supplies (Joh 4:15). This difficulty would probably in any case be fatal to the claim of the village at ‘Ain ‘Askar to represent the ancient Sychar. But Professor R. S. A. Macalister has shown reason to believe that the village is not older than Arab times (PEFS, 1907, 92 ff). He examined the mound Telul Balata, nearly 1/2 mile Southwest of ‘Askar, and just West of Joseph’s tomb. There he found evidence of occupation from the days of the Hebrew monarchy down to the time of Christ. Here there is no spring; and it is only 1/4 mile distant from Jacob’s Well—nearer therefore to the well than to ‘Askar. In other respects the site is suitable, so that perhaps here we may locate the Sychar of the Gospel. The name may easily have migrated to ‘Askar when the village fell into decay.

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W. Ewing

SYCHEM si'-kem (Suchem): In this form the name of Shechem appears in Ac 7:16 the King James Version, in the report of Stephen's speech. the King James Version is a transcription from the Greek; the Revised Version (British and American) in accordance with its practice, to give uniformity in the English, follows the Hebrew form of the name given in the Old Testament.

SYCOMORE, TREE

sik'-o-mor, (shiqmah, Aramaic shiqema' plural shiqmim; in Septuagint wrongly translated by sukaminos, "the mulberry"; see SYCAMINE (1Ki 10:27; 1Ch 27:28; 2Ch 1:15; 9:27; Isa 9:10; Am 7:14): shiqkmoth (Ps 78:47); sukomoraia (Lu 19:4)): The sycomore-fig, *Ficus sycomorus* (Natural Order, Urticaceae), known in Arabic as Jummeiz, is one of the finest of the lowland trees of Palestine, and attains still greater proportions in Lower Egypt. It is evident from 1Ki 10:27; 2Ch 1:15 that it was once abundant, and at a later period it was so plentiful in the neighborhood of what is now Haifa as to give the name Sykaminon to the town which once stood near there. It is a tree which cannot flourish in the cooler mountain heights; it cannot stand frost (Ps 78:47). It was one of the distinguishing marks of Lower, as contrasted with Upper, Galilee that the sycomore could flourish there. It is highly improbable that sycomores could ever have flourished near Tekoa (compare Am 7:14), but it is quite possible that the town or individual inhabitants may have held lands in the Jordan valley or in the Shephelah on which these trees grew. Villages in Palestine today not infrequently possess estates at considerable distances; the village of Silwan (Siloam), for example, possesses and cultivates extensive fertile lands halfway to the Dead Sea. The sycomore produces small, rounded figs, about an inch long, which grow upon tortuous, leafless twigs springing from the trunk or the older branches; they are more or less tasteless. It would appear that in ancient times some treatment was adopted, such as piercing the apex of the fruit to hasten the ripening. Amos was a "nipper" (bolec) of sycomore figs (Am 7:14). The tree not

uncommonly attains a height of 50 ft., with an enormous trunk; in many parts, especially where, as near the coast, the tree grows out of sandy soil, the branching roots stand out of the ground for some distance. The timber is of fair quality and was much valued in ancient times (1Ki 10:27; 2Ch 1:15; 9:27; Isa 9:10). Mummy cases and many of the best preserved wooden utensils of ancient Egyptian life are made of it. This tree must be distinguished from the English sycamore, *Acer pseudo-platanus* (Natural Order, Spindaceae), the "false plane tree," a kind of maple.

E. W. G. Masterman

SYENE

si-e'-ne.

See SEVENEH.

SYMEON

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sim'-e-on (Sumeon): the Revised Version (British and American) in Lu 3:30; Ac 13:1; 15:14 for the King James Version "Simeon" (which see). The persons are:

(1) An ancestor of Jesus (Lu 3:30).

(2) Symeon, called Niger, one of the prophets and teachers in the church at Antioch (Ac 13:1).

(3) For Simon Peter, see PETER; compare Ac 15:14.

See SIMEON, (4), (5), (6).

SYNAGOGUE

sin'-a-gog:

1. Name

2. Origin

3. Spread of Synagogues

4. The Building

(1) The Site

(2) The Structure

(3) The Furniture

5. The Officials

(1) The Elders

(2) The Ruler

(3) The Servant (or Servants)

(4) Delegate of the Congregation

(5) The Interpreter

(6) The Almoners

6. The Service

(1) Recitation of the "Shema"

(2) Prayers

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After the sermon the benediction was pronounced (by a priest), and the congregation answered Amen (Berakoth 5 4; Sotah 7 2,3).

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Paul Levertoff

SYNAGOGUE OF LIBERTINES

See LIBERTINES.

SYNAGOGUE OF SATAN

See SATAN, SYNAGOGUE OF.

SYNAGOGUE, THE GREAT

A college or assembly of learned men, originating with Ezra, to whom Jewish tradition assigns an important share in the formation of the Old Testament Canon, and many legal enactments (see CANON OF THE OLD TESTAMENT). One of its latest members is said to have been Simon the Just (circa 200 BC). The oldest notice of the Great Synagogue is in the tract of the Mishna, Pirqe

‘Abhoth (circa 200 AD); this is supplemented by an often-quoted, passage in another tract of the Mishna, Babha’ Bathra’ (14b), on the Canon, and by later traditions. It tells against the reliability of these traditions that they are late, and are mixed up with much that is self-evidently unhistorical, while no corroboration is found in Ezra or Nehemiah, in the Apocrypha, or in Josephus. On this account, since the exhaustive discussion by Kuenen on the subject (*Over de Mannen der Grootte Synagoge*), most scholars have been disposed to throw over the tradition altogether, regarding it as a distorted remembrance of the great convocation described in Ne 8-10 (so W. R. Smith, Driver, etc.; compare article by Selbie in HDB in support of total rejection). This probably is an excess of skepticism. The convocation in Nehemiah has no points of resemblance to the kind of assembly recalled in this tradition; and while fantastic details may be unreal, it is difficult to believe that declarations so circumstantial and definite have no foundation at all in actual history. The direct connection with Ezra may be discounted, though possibly—indeed it is likely—somebody associated with Ezra in his undeniable labors on the Canon may have furnished the germ from which the institution in question was developed (see the careful discussion in C. H. H. Wright, *Ec 1-10*, and *Excursus III*, "The Men of the Great Synagogue").

For the rabbinical quotations and further important details, see C. Taylor’s *Sayings of the Jewish Fathers*, 11 f and 110 f.

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James Orr

SYNOPTIC; GOSPELS

si-nop'-tik,

See GOSPELS, THE SYNOPTIC.

SYNTYCHE

sin'-ti-ke (Suntuche, literally, "fortunate" (Php 4:2)): A Christian woman in the church at Philippi; She and Euodia, who had some quarrel or cause of difference between them, are mentioned by name by Paul, and are besought separately: "I beseech Euodia, and I beseech Syntyche" (the King James Version) to be reconciled to one another, to be "of the same mind in the Lord." The apostle also entreats an unnamed Christian at Philippi, whom he terms "true yokefellow," to "help these women, for they labored with me in the gospel." What he means is that he asks the true yokefellow to help Euodia and Syntyche, each of whom had labored with Paul.

This refers to the visit which he, in company with Silas and Luke and Timothy, paid to Philippi (Ac 16:12), and which resulted in the gospel being introduced to that city and the church being formed there. Euodia and Syntyche had been among the first converts and had proved helpful in carrying on the work. The word used for "labored" signifies "they joined with me in my struggle," and probably refers to something more than ordinary labor, for those were critical times of danger and suffering, which the apostle and his companions and fellow-workers then encountered at Philippi.

That workers so enthusiastic and so honored should have quarreled, was very sad. Paul, therefore, entreats them to be reconciled. Doubtless his request was given heed to, especially in view of his promised visit to Philippi.

See EUODIA; YOKE-FELLOW.

John Rutherford

SYNZYGUS

sin'-zi-gus (sunzuge): In Php 4:3 it is rendered "yokefellow." WHm (Sunzuge), Thayer, Lex. New Testament, 594 (Suzuge), and others, take it as a proper name in this passage.view of his promised visit to Philippi.

See YOKE-FELLOW.

SYRACUSE

sir'-a-kus, sir-a-kus' (Surakousai; Latin Syracusae, Ital. Siracusa): Situated on the east coast of Sicily, about midway between Catania and the southeastern extremity of the island.

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The design of the present work scarcely permits more than a passing allusion to Syracuse, the most brilliant Greek colony on the shores of the Western Mediterranean, where Paul halted three days, on his way from Melita to Rome ([Ac 28:12](#)). The original Corinthian colony rounded in 734 BC (Thucydides vi.3) was confined to the islet Ortygia, which separates the Great Harbor from the sea. Later the city spread over the promontory lying northward of Ortygia and the harbor.

Syracuse assumed a pre-eminent position in the affairs of Sicily under the rule of the tyrants Gelon (485-478 BC; compare Herodotus vii.154-55) and Hieron (478-467 BC). It flourished greatly after the establishment of popular government in 466 BC (Diodorus xi.68-72). The Syracusans successfully withstood the famous siege by the Athenians in 414 BC, the narrative of which is the most thrilling part of the work of Thucydides (vi, vii).

Dionysius took advantage of the fear inspired by the Carthaginians to elevate himself to despotic power in 405 BC, and he was followed, after a reign of 38 years, by his son of the same name. Although democratic government was restored by Timoleon after a period of civil dissensions in 344 BC (Plutarch, Timoleon), popular rule was not of long duration.

The most famous of the later rulers was the wise Hieron (275-216 BC), who was the steady ally of the Romans. His grandson and successor Hieronymus deserted the alliance of Rome for that of Carthage, which led to the celebrated siege of the city by the Romans under Marcellus and its fall in 212 (Livy xxiv.21-33). Henceforth Syracuse was the capital of the Roman province of Sicily. Cicero calls it "the greatest of Greek cities and the most beautiful of all cities" (Cicero Verr. iv.52). George H. Allen

SYRIA (1)

sur' -i- a (Suria (Mt 4:24; Lu 2:2)):

1. Name and Its Origin

2. Other Designations

3. Physical

(1) The Maritime Plain

(2) First Mountain Belt

(3) Second Mountain Belt

(4) Great Central Valley

(5) The Eastern Belt

(6) Rivers

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territory of Hamath among his generals. At this juncture Ahaz of Judah implored his aid against Rezin of Damascus and Remaliah of Israel. Ahaz was relieved, but was made subject to Assyria. Damascus fell in 732 BC and a Great Court was held there, which the tributary princes of Syria, including Ahaz (2Ki 16:10), attended. The Assyrian empire now possessed the whole of Syria as far as the River of Egypt. Sibahe, however, encouraged revolt in what had been the Egyptian sphere of influence and insurrections took place in Phoenicia and Samaria.

(14) Shalmaneser IV and Sargon.

After some difficulty Shalmaneser IV compelled Tyre and Sidon to submit and to pay tribute. Samaria, too, was besieged, but was not taken till Sargon came to the throne in 722. Hamath and Carchemish again rose, but were finally reduced in 720 and 717 respectively. Again in 711 Sargon overran Palestine and broke up a fresh confederacy consisting of Egypt, Moab, Edom, Judah and the Philistines. In 705 the Egyptians under Sibahe and their allies the Philistines under Hanun of Gaza were defeated at Raphia.

The last three rulers of Assyria were in constant difficulties with Babylonia and a great part of the empire was also overrun by the Scythians (circa 626 BC), and so nothing further was done in the West save the annexation of the mainland possessions of Phoenicia.

(15) Pharaoh-necoh and Nebuchadnezzar.

In 609 when Assyria was in the death grapple with Babylonia, Pharaoh-necoh took advantage of the situation, invaded Syria, and, defeating Josiah en route, marched to Carchemish. In 605, however, he was there completely defeated by Nebuchadnezzar, and the whole of Syria became tributary to Babylonia. the former Syrian states now appear as Babylonian provinces, and revolts in Judah reduced it also to that position in 586 BC.

Under Persian rule these provinces remained as they were for a time, but ultimately "Ebir nari" or Syria was formed into a satrapy. The Greek conquest with the Ptolemies in Egypt and the Seleucids in Babylon brought back some of the old rivalry between East and West, and the same unsettled conditions. On the advent of Rome, Syria was separated from Babylonia and made into a province with Antioch as its capital, and then the Semitic civilization which had continued practically untouched till the beginning of the Christian era was brought more and more into contact with the West. With the advent of Islam, Syria fell into Arab hands and Damascus became for a short time (661-750 AD) the capital of the new empire, but the central authority was soon removed to Babylonia. Thenceforward Syria sank to the level of a province of the caliphate, first Abbasside (750-1258), then Fatimite (1258-1517), and finally Ottoman.

W. M. Christie

SYRIA (2)

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sir'-i-ak: In Da 2:4, for the King James Version "Syriack" the Revised Version (British and American) has "Syrian," and in the margin "Or, 'in Aramaic.'"

See ARAMAIC LANGUAGE; LANGUAGES OF THE OLD TESTAMENT.

SYRIA-MAACHAH

sir'-i-a-ma'a-ka.

See MAACAH; SYRIA.

SYRIAC VERSIONS

1. Analogy of Latin Vulgate
2. The Designation "Peshito" ("Peshitta")
3. Syriac Old Testament
4. Syriac New Testament
5. Old Syriac Texts
 - (1) Curetonian
 - (2) Tatian's Diatessaron
 - (3) Sinaitic Syriac
 - (4) Relation to Peshito
6. Probable Origin of Peshito

7. History of Peshito

8. Other Translations

(1) The Philoxenian

(2) The Harclean

(3) The Jerusalem Syriac

LITERATURE

As in the account of the Latin versions it was convenient to start from Jerome's Vulgate, so the Syriac versions may be usefully approached from the Peshitta, which is the Syriac Vulgate (Jerome's Latin Bible, 390-405 A.D.)

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T. Nicol

SYRIAN; LANGUAGE

sir'-i-an (the King James Version SYRIAC).

See SYRIAC VERSIONS.

SYRIANS

sir'-i-anz ('aram; Suroi; Assyrian Aramu, Arumu, Arimu):

1. Division of Aram
2. A Semitic Race
3. Syria and Israel
4. Under Nabateans and Palmyrenes
5. A Mixed Race, Semitic Type
6. Religion

The terms "Syria" and "Syrians" are used in two senses in the Bible. In the Old Testament they are uniformly "Aram," "Aramaean," while in the New Testament

they are used in a wider and more indefinite sense (Mt 4:24; Ac 15:23; 18:18; Ga 1:21), and include all the dwellers of the land whether Arameans or not.

1. Division of Aram:

Aram was divided into several districts, comprising, in general, the region to the East of the Jordan, but extending in the North over most of Northern Syria, or from the Orontes eastward, and Northern Mesopotamia. This latter division was called Aram- naharaim—Aram of the two rivers, i.e. Tigris and Euphrates—and is the Nahrina of the Egyptian inscriptions. It is also called Paddan-aram in the Old Testament (Ge 25:20) or field of Aram (Ho 12:12). The most important of the divisions of Aram in Old Testament times was Aram-dammesek, the Syria of Damascus, which sometimes dominated all of the other divisions lying to the South, such as Rehob, Tob, Zobah, and Mancab (2Sa 10:8). Geshur was in this region and should be reckoned as an Aramean district (2Sa 15:8).

2. A Semitic Race:

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which was found in Syria when the first Babylonian empire extended its authority over the land. Later appear the Canaanites, Phoenicians, Jebusites, Hivites and other tribes, all of which are classed together as descendants of Canaan in Ge 10, but their Semitic character in historic times is undoubted. The Hyksos who were driven from Egypt to Palestine and Syria were of the same race, as would appear from the Egyptian records. The Arameans formed the next wave of Semitic stock, but there were others, like the Hittites, who were not Semitic, and the Philistines, whose race affinity is doubtful. The Egyptians occupied the country for a long period, but did not contribute much to the population. Some of the tribes brought in by the Assyrians may have been non-Semitic, but most of them were evidently of cognate race (2Ki 17:24), and the racial characteristics of the Syrians were not changed. When Alexander and his successors brought in the Greek and Macedoninn elements there was a decided change in the city population, but little in the country districts, and although the Greeks had a powerful influence upon the civilization of the country the Semitic type overcame the admixture of Greek blood and prevailed in the country as a whole. The Romans ruled the country for centuries and established a number of military colonies, but they did not affect the population even as much as the Greeks. When, in the 7th century AD, the Mohammedan conquest swept over Syria, it brought in another great wave of pure Semitic stock with the numerous Arab settlers, who tended to obliterate any non-Semitic elements that might have existed. The effects of the influx of Europeans in the time of the Crusades were not sufficient to produce any marked change, and the same may be said of all later invasions of Turks and Kurds.

The Syrians, while thus a mixed people to a large extent, have maintained the Semitic type, but they have never, in all their history, been able to unite politically, and have always been divided, when independent. They have been, during the greater part of their history, under foreign domination, as they still are, under Turkish rule.

6. Religion:

The religion of the Syrians in ancient times was undoubtedly similar to that of the Babylonians, as is shown by the names of their gods. The Arameans worshipped Hadad and Rimmon (2Ki 5:18), sometimes joined as Hadadrimmon (Zec 12:11). Baal, or Bel, Ashtoreth, or Ishtar, were almost universally worshipped, and Nebu, Agli-bol, Melakh-bol, Ati and other deities are found in the Palmyrene inscriptions, showing the Babylonian influence in their cult. This was to be expected from the known prevalence of Babylonian culture throughout Western Asia for centuries.

H. Porter

SYROPHOENICIAN

si'-ro-fe-nish'-an, sir-o- (Surophoinissa, Surophoinikissa; Westcott and Hort, The New Testament in Greek has variant Sura Phoinikissa; the King James Version Syrophenician): The woman from the borders of Tyre and Sidon whose daughter Jesus healed is described as "a Greek, a Syrophenician by race" (Mr 7:26), and again as "a Canaanitish woman" (Mt 15:22). This seems to mean that she was of Canaanite descent, a native of the Phoenician seaboard, Greek in religion, and probably also in speech. The names Syria and Phoenicia are both applied to the same region in Ac 21:2,3. Syrophenician may therefore denote simply an inhabitant of these parts.

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According to Strabo (xvii.3), this district was called Syrophoenicia to distinguish it from the North African Lybophoenicia.

W. Ewing

SYRTIS

sir'-tis (surtis): the Revised Version (British and American) form for "quicksands" in Ac 27:17. These sandbanks, off the northern coast of Africa, have from early times been regarded as a source of danger to mariners. Virgil refers to them (Aen. iv.40 f). In Paul's voyage, the ship, driven by a tempestuous wind, Euraquilo, was in peril of being cast-upon them.

SYZYGUS

siz'-i-gus.

See SYNZYGUS.

TAANACH

ta'-nak (ta'anakh, or ta'nakh; the Septuagint Tanach, with many variants): A royal city of the Canaanites, the king of which was slain by Joshua (12:21). It was within the boundaries of the portion of Issachar, but was one of the cities reckoned to Manasseh (Jos 17:11; 1Ch 7:29), and assigned to the Kohathite Levites (Jos 21:25). The Canaanites were not driven out; only at a later time they were set to taskwork (Jos 17:12 f; Jud 1:27 f). Here the great battle was fought when the defeat of Sisera broke the power of the oppressor Jabin (Jud 5:19). It was in the administrative district of Baana ben Ahilud (1Ki 4:12). The name appears in the list of Thothmes III at Karnak; and Shishak records his plundering of Taanach when he invaded Palestine under Jeroboam I (compare 1Ki 14:25 f). Eusebius says in Onomasticon that it is a very large village, 3 miles from Legio. it is represented by the modern Ta'annek, which stands on a hill at the southwestern edge of the plain of Esdraelon. Megiddo (Tell el- Mutesellim) lies 5 miles to the Northwest. These two places are almost invariably named together. The great highway for traffic, commercial and military, from Babylon and Egypt, ran between them. They were therefore of high strategic importance. Excavations were recently conducted on the site by Professor Sellin, and a series of valuable and deeply interesting discoveries were made, shedding light upon the social and religious life and practices of the inhabitants down to the 1st century BC, through a period of nearly 2,000 years. The Canaanites were the earliest occupants. In accordance with Biblical history, "there is no evidence of a break or abrupt change in the civilization between the Canaanite and the Israelite occupation of Taanach; the excavations Show rather gradual development. The Canaanites will have gradually assimilated the Israelites drawn to them from the villages in the plain" (Driver, Schweich Lectures, 1908, 84). In the work just cited Driver gives an admirable summary of the results obtained by Professor Sellin. In his book on the Religion of Ancient Palestine, Professor Stanley A. Cook has shown, in short compass, what excellent use may be made of the results thus furnished.

TAANATH-SHILOH

ta'-a-nath-shi'-lo (ta'-anath shiloh; Codex Vaticanus Thenasa kai Sellesa, Tenathselo): A town on the border of the territory of Ephraim named between Michmethath and Janoah (Jos 16:6). According to Eusebius, Onomasticon (s.v. "Thena") it lay about 10 Roman miles East of Neapolis, on the road to the Jordan. Ptolemy speaks of Thena, probably the same place, as a town in Samaria (Jos 16:5). It may be identified with Ta'na, a village about 7 miles Southeast of Nablus. Yanun, the ancient Janoah, lies 2 miles to the South. A Roman road from Neapolis to the Jordan valley passed this way. At Ta'na there are "foundations, caves, cisterns and rockcut tombs" (PEFM, II, 245). This identification being quite satisfactory, the Talmudic notion that Taanath-shiloh was the same place as Shiloh may be dismissed (Jerusalem Talmud, Meghillah, i).

W. Ewing

TABAOTH, TABBAOTH

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ta-ba'-oth, tab'-a-oth (tabba'oth; Tabaoth, Taboth): The name of a family of temple-servants (1 Esdras 5:29) = "Tabbaoth" (Hebrew: Tabba'oth) of Ezr 2:43; Ne 7:46; perhaps called after the name of a place.

Compare TABBATH.

TABBATH

tab'-ath (Tabbath; Codex Vaticanus Tabath; Gabath): A place named after Abelmeholah in the account of the Midianite flight before Gideon (Jud 7:23). It must therefore have been a place in the Jordan valley to the East of Beth-shan. No trace of the name has yet been recovered.

TABEEL

ta'-be-el: A name meaning "good is God," borne by two persons in the Old Testament (Isa 7:6, the King James Version, "Tabeal").

(1) The father of the man whom the kings of Israel and Damascus planned to place upon the throne of Judah (Isa 7:6). The form of the name Tabhe'el, suggests that he was a Syrian; his son evidently was a tool of Rezin, king of Damascus. The name is vocalized so as to read Tebeal (Tabhe'al), which might be translated "good for nothing," though some explain it as a pausal form, with the ordinary meaning. The change, probably due to a desire to express contempt, is very slight in Hebrew.

(2) A Persian official in Samaria (Tabhe'el) (Ezr 4:7). All that is known of him is that he joined with other officials in sending a letter to Artaxerxes for the purpose of hindering the rebuilding of the walls of Jerusalem.

F. C. Eiselen

TABELLIUS

ta-bel'-i-us (Tabellios): One of the Persian officials in Samaria who wrote a letter to Artaxerxes which caused the rebuilding of Jerusalem to be stopped for a time (1 Esdras 2:16) =" Tabeel" of Ezr 4:7.

TABER

ta'-ber (taphaph, "to strike a timbrel" ((Ps 68:25)): The word is used only once in the King James Version, namely, in the exceedingly graphic account of the capture of Nineveh given in Na 2:7. The queen (perhaps the city personified) is dishonored and led into ignominious captivity, followed by a mourning retinue of "maids of honor" who taber upon, that is, beat violently, their breasts. Such drumming on the breasts was a gesture indicative of great grief (Lu 18:3).

TABERAH

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tab'-e-ra, ta-be'-ra (tabh'erah, "burning"): A wilderness camp of the Israelites, the site of which is unidentified. Here, it is recorded, the people complained against Yahweh, who destroyed many of them by fire. This is the origin of the name (Nu 11:3; De 9:22).

TABERNACLE OF TESTIMONY (WITNESS)

(Nu 9:15; 2Ch 24:6, the Revised Version (British and American) "the tent of the testimony").

See TABERNACLE.

TABERNACLE, A

tab'-er-na-k'l ('ohel mo'edh "tent of meeting," mishkan, "dwelling"; skene):

A. STRUCTURE AND HISTORY

I. INTRODUCTORY

1. Earlier "Tent of Meeting"
2. A Stage in Revelation
3. The Tabernacle Proper

II. STRUCTURE

1. The Enclosure or Court
2. Structure, Divisions and Furniture of the Tabernacle

(1) Coverings of the Tabernacle (Exodus 26:1-14; 36:8-19)

(a) Tabernacle Covering Proper

(b) Tent Covering

(c) Protective Covering

(2) Framework and Divisions of the Tabernacle (Exodus 26:15-37; 36:20-38)

Arrangement of Coverings

(3) Furniture of the Sanctuary

(a) The Table of Shewbread

(b) The Candlestick (Lampstand)

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See also TEMPLE.

W. Shaw Caldecott

James Orr

TABERNACLE, B

B. IN CRITICISM

I. CONSERVATIVE AND CRITICAL VIEWS

II. ARGUMENTS IN SUPPORT OF THE CRITICAL THEORY EXAMINED

1. Not Stated, That the Temple Was Constructed after the Pattern of the Tabernacle
2. No Trace of the Tabernacle in Pre-Solomonic Times
3. The Tabernacle Could Not Have Been Built as Exodus Describes
4. Biblical Account Contains Marks of Its Unhistorical Character
5. Pre-exilic Prophets Knew Nothing of Levitical System of Which the Tabernacle Was Said to Be the Center.

LITERATURE

I. Conservative and Critical Views.

The conservative view of Scripture finds:

- (1) that the tabernacle was constructed by Moses in the wilderness of Sinai;

- (2) that it was fashioned according to a pattern shown to him in the Mount;
- (3) that it was designed to be and was the center of sacrificial worship for the tribes in the wilderness; and
- (4) that centuries later the Solomonic Temple was constructed after it as a model.

However, the critical (higher) view of Scripture says:

- (1) that the tabernacle never existed except on paper;
- (2) that it was a pure creation of priestly imagination sketched after or during the exile;
- (3) that it was meant to be a miniature sanctuary on the model of Solomon's Temple;

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likely in so earnest a prophet. Or will it be lawful to suggest that Jeremiah knew the Book of the Covenant to be a fiction and the assumption of divine authority for its enactments to be merely a rhetorical device? In this case his words might be true; only one cannot help regretting that he did not distinctly state that in his judgment the Book of the Covenant was a fraud.

It may now be added in confirmation of the preceding, that the various references to a tabernacle in the New Testament appear at least to imply that in the 1st Christian century the historicity of the Mosaic tabernacle was generally accepted. These references are Peter's exclamation on the Mount of Transfiguration (Mt 17:4; Mr 9:5; Lu 9:33); Stephen's statement in the council (Ac 7:44); the affirmations in Hebrews (chapters 8; 9); and the voice which John heard out of heaven (Re 21:3). It may be admitted that taken separately or unitedly these utterances do not amount to a conclusive demonstration that the tabernacle actually existed in the wilderness; but read in the light of Old Testament declarations that such a tabernacle did exist, they have the force of a confirmation. If the language of Peter and that of John may fairly enough be regarded as figurative, even then their symbolism suggests, as its basis, what Stephen and the writer to the He affirm to have been a fact, namely, that their "fathers had the tabernacle in the wilderness," and that, under the first covenant,
"there was a tabernacle prepared."

LITERATURE.

I, critical: De Wette, Beitrage; von Bohlen, Genesis; Georg, Judische Feste; Reuss, Geschichte der heiligen Schriften des AT; Graf, de Templo Silonensi; Kuenen, The Religion of Israel; Wellhausen, Prolegomena zur Geschichte Israels; HDB and EB, articles "Tabernacle," II, conservative: Bredenkamp, Gesetz und Propheten; Kurtz, Geschichte des alten Bundes; Havernick, Einleitung; Hengstenberg, Egypt and the Books of Moses; Riehm, Handwörterbuch, and Herzog, RE (ed 1; edition 3 is "critical"), articles

"Stiftshutte"; Baxter, Sanctuary and Sacrifice; Bissell, The Pentateuch: Its Origin and Structure; Orr, The Problem of the Old Testament; Whitelaw, Old Testament Critics.

T. Whitelaw

TABERNACLES, FEAST OF

See FEASTS AND FASTS, I, A, 3.

TABITHA

tab'-i-tha (Tabeitha). See DORCAS.

TABLE

"Table" is derived from the Latin tabula, meaning primarily "a board," but with a great variety of other significances, of which "writing-tablet" is the most important for the Biblical use of "table." So in English "table" meant at first "any surface" and, in particular, "a surface for writing," and further specialization was needed before "table" became the name of the familiar article of furniture ("object with a horizontal

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Ro 11:9), "Let their table before them become a snare," is very obscure ("let them be attacked while deadened in revelings"?), and perhaps was left intentionally vague.

Burton Scott Easton

TABLE OF NATIONS

1. The Table and Its Object
 2. What It Includes and Excludes
 3. Order of the Three Races
 4. Extent of Each
 5. Sons of Japheth
 6. Sons and Descendants of Ham
 7. Further Descendants of Ham
 8. Sons of Shem
 9. Further Descendants of Shem
 10. Value of Table and Its Historical Notes
 11. Further Arguments for Early Date of Table
1. The Table and Its Object:

This is the expression frequently used to indicate "the generations of the sons of

Noah" contained in Ge 10. These occupy the whole chapter, and are supplemented by Ge 11:1-9, which explain how it came about that there were so many languages in the world as known to the Hebrews. The remainder of Genesis 11 traces the descent of Abram, and repeats a portion of the information contained in Genesis 10 on that account only. The whole is seemingly intended to lead up to the patriarch's birth.

2. What It Includes and Excludes:

Noah and his family being the only persons left alive after the Flood, the Table naturally begins with them, and it is from his three sons, Shem, Ham and Japheth, that the inhabitants of the earth, as known to the Hebrews, were descended. All others—the Mongolians of the Far East and Japan, the American Indians, both North and South, the natives of Australia and New Zealand—were naturally omitted from the list. It may, of course, be argued that all the nations not regarded as descended from Shem and Japheth might be included among the descendants of Ham; but apart from the fact that this would give to Ham far more than his due share of the human race, it would class the Egyptians and Canaanites with the Mongolians, Indians, etc., which seems improbable. "The Table of Nations," in fact, excludes the races of which the

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See SHEM; HAM; JAPHETH, and the other special articles in this Encyclopedia; also, for a great mass of information and theories by many scholars and specialists, Dillmann, *Kurzgefasstes exegetisches Handbuch zum Alten Testament*, "Die Genesis," Leipzig, 1882; W. Max Muller, *Asien und Europa*, Leipzig, 1893; and F. Hommel, *Grundriss der Geographic und Geschichte des alten Orients*, Munich, 1904.

T. G. Pinches

TABLET

tab'-let: A rigid flat sheet (plate, pad or slab) used to receive writing. Stone, clay, wood and perhaps bronze, gold and lead tablets, at least, are mentioned in the Bible. In the Old English sense of "locket" the word is incorrectly used in the King James Version also of what the Revised Version (British and American) translates as "armlets," margin "necklaces" (Ex 35:22; Nu 31:50) and "perfume boxes" (Isa 3:20).

The technical Hebrew word for tablet, *luach*, is generally translated in both the King James Version and the Revised Version (British and American) as "table." This is used for stone, wood or metal plates or tablets with or without writing. In Isaiah (30:8) where the Revised Version (British and American) translates "tablet," it is contrasted with the "roll" and probably means the wood or waxed tablet. In Habakkuk (2:2, the American Standard Revised Version "tablet," the King James Version and the English Revised Version "table") it perhaps refers to a metal tablet to be erected on a wall, but more likely it refers to the wooden tablet. It is also used in Proverbs (3:3; 7:3, the American Standard Revised Version "tablet," the King James Version and the English Revised Version "table") and in Jeremiah (17:1) figuratively of the writing upon the tablets of the heart, the word being rendered in the Septuagint by the same word (*plax*) used by Paul (2Co 3:3, "tables" in the King James Version and the Revised Version (British and American)) in the same figure. In other cases (Ex 24:12, etc.) it is

used of the tablets of stone containing the Decalogue.

The word gillayon (Isa 8:1), which is translated in the Revised Version (British and American) "tablet" and in the King James Version "roll," is elsewhere (Isa 3:23) translated "mirror," and is thought to mean a blank polished surface for writing, particularly because in later use it means the blank margin of a roll.

See ROLL.

The clay tablet is referred to in Ezekiel (4:1, English Versions of the Bible "tile"), and its use there for a map of the city has been strikingly illustrated in modern excavation by a tablet map discovered at Nippur (Hilprecht, Explorations, 518). Jeremiah (32:14, the Revised Version (British and American) "deeds," the King James Version "evidences") may also refer to clay tablets, but not surely, since roll deeds were also kept in earthen jars. Job (19:24) is thought by some to refer to the writing on leaden tablets, such as were in very common use in antiquity and in the Middle Ages for the writing of charms and especially curses, but more hold that inscriptions filled with lead are meant here. The plate of pure gold (Ex 28:36; Le 8:9), engraved like the gravings of a signet, which was on Aaron's miter, may also be properly described as a tablet, recalling the silver treaty between the Hittites and Egyptians and the gold plate on which Queen Helena of Adiabene (Yoma' 37a; Jewish Encyclopedia, VI, 334) had

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engraved a passage from the Pentateuch (Nu 5:19-22). Bronze tablets (deltos) are several times referred to in 1 Maccabees (8:22; 14:18,27,48).

"Daleth" (daleth or deleth), the Semitic (Phoenician) original from which the generic Greek word for tablet (deltos) is derived (Gardthausen, p. 124, note 1), is perhaps not found strictly in this meaning in the Old Testament. The word is used, however, of two kinds of written documents and in such a way as to suggest that one is the original of, and the other derived from, the "daleth"-tablet. In De 6:9 and 11:20 it is enjoined that the laws of Yahweh shall be written upon the gates of the houses, and in each case the "daleths" (doors) are meant, since the door-posts are also mentioned, and in 1Sa 21:13, where David "scrabbles," it is expressly said to be upon the "doors" ("daleths") of the gate. This practice of writing upon house doors and city gates corresponds to the modern posting of notices on church doors and scoring of tallies on a door by the rural innkeeper; and the name seems to have passed from this great door tablet to the portable tablet. On the other hand Jeremiah (36:23) uses "daleths" (English Versions of the Bible "leaves") for the columns of a roll, obviously transferring the term from the panel form of the folding tablets.

pinakis, or pinakidion, is found in Eze 9:2,11 in the version of Symmachus in place of the "writer's inkhorn," and pinakidion, in Lu 1:63, of the (wooden) tablet on which Zacharias wrote the name of John. Puxion is used several times by Septuagint as the translation for luach, and once (So 5:14) for ivory tablets. Sanis is used as the translation of "daleth" or luach 2 or 3 times in the Septuagint and still oftener in the other versions. The most common Greek term both in the New Testament (2Co 3:3; Heb 9:4) and in the Greek Old Testament is plax, most often used of the tables of stone. This, like platos, which is also used for luach in Septuagint, is not recognized in the modern textbooks (Thompson, Gardthausen, Birt).

LITERATURE.

Gardthausen, Griechische Palaeog., Leipzig, I (1911), 123-32; compare pp. 24-45.

See also literature under WRITING.

E. C. Richardson

TABOR

ta'-ber, tar'-bor (tabhor; Codex Vaticanus Thachcheia; Codex Alexandrinus Thabor): One of the towns in the territory of Zebulun, given to the Merarite Levites (1Ch 6:77). The parallel list in Jos 21:24 f contains no name like this. There is no indication of its position. Some have thought that it may correspond to Daberath in the territory of Issachar (21:28), now represented by Deburiyeh on the western slope of Mt. Tabor; others that it may be the mountain itself; and yet others that it may be a city on the mountain, which probably was occupied from very early times. There is a Tabor mentioned as on the border of Issachar (Jos 19:22); but that is almost certainly the mountain. It has been suggested that Tabor in 1Ch 6:17 may be a contraction of Chisloth-tabor (Jos 19:12), the modern Iksal, 3 miles West of the mountain. No certainty is possible.

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W. Ewing

TABOR, MOUNT

(tabhor, har tabhor; oros Thabor, to Itaburion): This mountain seems to be named as on the border of Issachar (Jos 19:22). It is possibly identical with the mountain to which Zebulun and Issachar were to call the peoples (De 33:19). Standing on the boundary between the tribes, they would claim equal rights in the sanctuary on the top. The passage seems to indicate that it was a place of pilgrimage. The worshippers, bringing with them the "abundance of the sea" and the "treasures of the sand," would be a source of profit to the local authorities. The mountain can be no other than Jebel et-Tur, an isolated and shapely height, rising at the northeast corner of the Plain of Esdraelon, about 5 miles West of Nazareth. The mountain has retained its sacred character, and is still a place of pilgrimage, only the rites being changed. The present writer has mingled with great interest among the crowds that assemble there from all parts at the Feast of the Transfiguration.

It was on the summit and slopes of this mountain that Deborah and Barak gathered their forces; and hence, they swept down to battle with Sisera in the great plain (Jud 4:6,12,14). Here probably the brothers of Gideon were murdered by Zeba and Zalmunna (Jud 8:18). Moore ("Jgs," ICC, at the place) thinks the scene of the slaughter must have been much farther South. He does not see what the brothers of Gideon were doing so far North of their home in Abiezer. There is, however, no reason for placing Ophrah so far to the South as he does; and in any case the men were probably captured and taken to Tabor as prisoners. Josephus (Ant., VII, ii, 3) says it was in one of Solomon's administrative districts (compare 1Ki 4:17). Such a prominent and commanding position must always have invited fortification. In the time of Antiochus the Great, 218 BC, we find a fortress here, which that king took by stratagem, Atabyrion by name (Polyb. v. 70, 6). It was recovered by the Jews, and was held by them under Janneus, 105-70 BC (Ant., XIII, xv, 4). The place fell to the Romans at the conquest under Pompey; and not far from the mountain Alexander, son of Aristobulus II,

suffered defeat at the hands of Gabinius, proconsul of Syria, 53 BC (Ant., XIV, iv, 3; BJ, I, viii, 7). Josephus, who commanded in Galilee at the outbreak of the Jewish war, recognized the importance of the position, and built a wall round the summit. After the disaster to Jewish arms at Jotapata, where Josephus himself was taken prisoner, many fugitives took refuge here. Placidus the Roman general did not attempt an assault upon the fortress. Its defenders were by a feint drawn into the plain, where they were defeated, and the city surrendered.

A tradition which can be traced to the 4th century AD places the scene of the Transfiguration on this mountain. Allusion has been made above to the sacred character of the place. To this, and to the striking appearance of the mountain, the rise of the tradition may have been due. Passing centuries have seen a succession of churches and monasteries erected on the mountain. The scene of the Transfiguration was laid at the southeastern end of the summit, and here a church was built, probably by Tancred. Hard by was also shown the place where Melchizedek met Abraham returning from the pursuit of Chedorlaomer. The mountain shared to the full the vicissitudes of the country's stormy history. In 1113 AD the Arabs from Damascus plundered the monasteries and murdered the monks. An unsuccessful attack was made by Saladin in 1183, but 4 years later, after the rout of the Crusaders at Hattin, he

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devastated the place. Twenty-five years after that it was fortified by el-Melek el-'Adel, brother of Saladin, and the Crusaders failed in an attempt to take it in 1217. In 1218, however, the Saracens threw down the defenses. Sultan Bibars in 1263 ordered the destruction of the Church of the Transfiguration, and for a time the mountain was deserted. The Feast of the Transfiguration, however, continued to be celebrated by the monks from Nazareth. During the last quarter of the 19th century much building was done by the Latin and Greek churches, who have now large and substantial monasteries and churches. They have also excavated the ruins of many of the old ecclesiastical buildings. The remains now to be seen present features of every period, from Jewish times to our own.

Mt. Tabor rises to a height of 1,843 ft. above the sea, and forms the most striking feature of the landscape. Seen from the South it presents the shape of a hemisphere; from the West, that of a sugar loaf. Its rounded top and steep sides are covered with thick brushwood. It is about half a century since the oak forest disappeared; but solitary survivors here and there show what the trees must have been. A low neck connects the mountain with the uplands to the North. It is cut off from Jebel ed-Duchy on the South by a fertile vale, which breaks down into Wady el-Bireh, and thence to the Jordan. A zigzag path on the Northwest leads to the top, whence most interesting and comprehensive views are obtained. Southward, over Little Hermon, with Endor and Nain on its side, and Shunem at its western base, we catch a glimpse of Mt. Gilboa. Away across the plain the eye runs along the hills on the northern boundary of Samaria, past Taanach and Megiddo to Carmel by the sea, and the oak forest that runs northward from the gorge of the Kishon. A little to the North of West, 5 miles of broken upland, we can see the higher houses of Nazareth gleaming white in the sun. Eastward lies the hollow of the Jordan, and beyond it the wall of Gilead and the steep cliffs East of the Sea of Galilee, broken by glens and watercourses, and especially by the great chasm of the Yarmuk. The mountains of Zebulun and Naphtali seem to culminate in the shining mass of Great Hermon, rising far in the northern sky. Standing here one realizes how aptly the two mountains may be associated in the Psalmist's thought, although Hermon be mighty and Tabor humble (Ps 89:12).

Tabor is referred to by Jeremiah (46:18), and Hosea alludes to some ensnaring worship practiced on the mountain (5:1).

The present writer spent some weeks on Mt. Tabor, and as the result of careful observation and consideration concluded that the scene of the Transfiguration cannot be laid here. The place would appear to have been occupied at that time; and the remoteness and quiet which Jesus evidently sought could hardly have been found here.

See TRANSFIGURATION, MOUNT OF.

W. Ewing

TABOR, OAK OF

(PLAIN OF TABOR in the King James Version) (elon tabhor; he drus Thabor): A place mentioned only in Samuel's directions to Saul after his anointing (1Sa 10:3). It lay between the city where the two met and Gibeah whither Saul was returning. Ewald and Thenius thought it might be identical with the palm tree of Deborah, but

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there is nothing to support this conjecture. Others have thought we might read "oak of Deborah," as signifying the place where Rachel's nurse was buried (Ge 35:8). The truth is that nothing whatever is now known of the site.

W. Ewing

TABRET; TIMBREL

tab'-ret, tim'-brel.

See MUSIC, III, 3, (1).

TABRIMMON

tab-rim'-on, tab'-ri-mon (Tabhrimmon, "Rimmon is good"; Codex Vaticanus Taberema; Codex Alexandrinus Tabenraema): The son of Hezion and father of BENHADAD (which see) (1Ki 15:18, the King James Version, "Tabrimon").

TACHES

tach'-iz.

See CLASPS.

TACHMONITE

tak'-mo-nit.

See TAHCHEMONITE.

TACKLING

tak'-ling.

See SHIPS AND BOATS, II, 2, (2).

TADMOR

tad'-mor, tad'-mor (tadhmor): A city built by Solomon in the wilderness (2Ch 8:4), the Roman Palmyra. Tadmor is the native name and is found on inscriptions. It occurs also in the Kere of 1Ki 9:18, where the Kethibh or consonants read "Tamar" (compare Eze 47:19; 48:28). It is famous in Arabian as well as in Hebrew literature, and enters Roman history in connection with Zenobia and Longinus. The inscriptions, which belong for the most part to the latter period (266-73 AD), have been published by Dawkins and Wood and also by M. Waddington and the Duc de Luynes. Popular works on the subject are An Account of Palmyra and Zenobia by W. Wright, and The Last Days and Fall of Palmyra by W. Ware.

See TAMAR.

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Thomas Hunter Weir

TAHAN; TAHANITES

ta'-han, ta'-han-its (tachan, tachani): The name of two Ephraimites who lived toward the end of the exodus of the Israelites (circa 1415 BC).

(1) The head of one of the families of the tribe of Ephraim (Nu 26:35).

(2) The son of Telah and father of Ladan, also of the tribe of Ephraim (1Ch 7:25 f).

TAHAPANES

ta-hap'-a-nez (tachpanchec).

See TAHPANHES.

TAHASH

ta'-hash (tachash; Tochos; the King James Version Thahash): A son of Nahor by his concubine Reumah (Ge 22:24). The word tachash means a kind of leather or skin, and perhaps the animal yielding it, probably the "dugong" (compare Brown, Briggs, and Driver). Tachash has been identified by Winckler with Tichis (Egypt), located on the Orontes, North of Kadesh.

TAHATH (1)

ta'-hath (tachath, "below"): A wilderness station of the Israelites (Nu 33:26,27), between Makheloth and Terah.

See WANDERINGS OF ISRAEL.

TAHATH (2)

(1) A Kohathite Levite (1Ch 6:24).

(2) The name is mentioned twice among the sons of Ephraim (1Ch 7:20); two families may be meant, or perhaps the name has been accidentally repeated.

TAHCHEMONITE

ta-ke'-mo-nit, ta'-ke-mon-it (tachkemoni): Name of a family to which Jashobeam, the chief captain in David's army, belonged (2Sa 23:8; 1Ch 11:11). In 1 Chronicles it is "Hachmonite."

TAHPANHES

ta'-pan-hez, ta-pan'-hez (usually in the Old Testament tachpanhec; Septuagint Taphnas; Coptic, Taphnes): The various spellings of the Hebrew text are fairly well

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colony in Palestine would have produced. The whole circumstances were such as to give the best possible opportunity for the permeation of Greek words and Greek ideas among the upper classes of the Jewish exiles" (Petrie, Nebesheh and Defenneh, 1888, 50). This was, however, only one of many places where the Greeks and Hebrews met freely in this century (see e.g. Duruy, History of Greece, II, 126-80; Cobern, Daniel, 301-307). A large foreign traffic is shown at Tahpanhes in which no doubt the Jews took part. Discoveries from the 6th century BC included some very finely painted pottery, "full of archaic spirit and beauty," many amulets and much rich jewelry and bronze and iron weapons, a piece of scale armor, thousands of arrow heads, and three seals of a Syrian type. One of the few inscriptions prays the blessing of Neit upon "all beautiful souls." There was also dug up a vast number of minute weights evidently used for weighing precious metals, showing that the manufacture of jewelry was carried on here on a large scale. One of the most pathetic and suggestive "finds" from this century, which witnessed the Babylonian captivity, consisted of certain curious figures of captives, carved in limestone, with their legs bent backward from their knees and their ankles and elbows bound together (Petrie, op. cit., chapters ix-xii).

Camden M. Cobern

TAHPENES

ta'-pe-nez, ta-pe'-nez (tachpenec; Septuagint Thekem(e)ina): Queen of Egypt, the sister of Hadad's wife and the foster-mother of his son Genubath (1Ki 11:19 f).

See PHARAOH.

TAHREA

ta'-re-a, ta-re'-a (tachrea'): Son of Micah, a descendant of Gibeon (1Ch 9:41; in 8:35 "Tarea").

TAHTIM-HODSHI

ta-tim-hod'-shi.

See KADESH ON THE ORONTES.

TAIL

tal ('alyah; zanabh; oura): The broad tail of the Syrian sheep, wrongly rendered "rump" (which see) in the King James Version, is mentioned as one of the portions of sacrifice which was burned on the altar as a sweet savor to God (Ex 29:22). The 2nd Hebrew word is used of the tails of serpents (Ex 4:4), of foxes, which Samson tied together in his cruel sport, in order to destroy the grainfields of the Philistines by means of attached firebrands ([Jud 15:4](#) , etc.). The following seems to be an allusion to this incident: "Fear not, neither let thy heart be faint, because of these two tails of smoking firebrands, for the fierce anger of Rezin and Syria, and of the son of Remaliah" ([Isa 7:4](#)).

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Figurative: "Tail" = inferiority, as opposed to "head" = superiority, leadership. "Yahweh will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of Yahweh" (De 28:13; compare also 28:44).

In the New Testament we find oura used of the apocalyptic animals, scorpions, horses, and the dragon (Re 9:10,19; 12:4).

H. L. E. Luering

TAKE

tak: Most of the very numerous examples of this word are still in good use and only a few call for special attention. "To take" in the sense of "capture" is still common, but when a person or living animal is in point, modern English usually adds "prisoner" or "captive." English Versions of the Bible not infrequently has this addition (Ge 14:14, etc.), but more commonly "take" is used without it (Jos 10:39; Job 5:13; Sirach 23:21; Joh 7:30, etc.). An occasional obscurity is thus caused, as in Ge 27:3, "take me venison" for "hunt venison for me." "To take advice" (2Ch 25:17; the King James Version Jud 19:30, the Revised Version (British and American) "counsel") is "to reflect," not "to consult others" (compare 1Ki 12:28; but contrast 2Ki 6:8, etc.). "To take knowledge of" is "to learn thoroughly," "investigate" (1Sa 23:23, etc.), as is "to take notice of" ([2Sa 3:36](#)). "To take an oath of" (Ge 50:25, etc.) is "to exact an oath of." "To be taken with a disease" in the King James Version Mt 4:24; Lu 4:38 is "to suffer with" (the Revised Version (British and American) "be holden with"), but in 1 Macc 9:55; 2 Macc 9:21 (the King James Version and the Revised Version (British and American)), the context gives the force "be attacked by," as in modern English Compare the King James Version Lu 8:37 (the Revised Version (British and American) "holden"); Mic 4:9 (the Revised Version (British and American) "take hold of"). "Take" occurs in the sense "overtake" in the King James Version Ge 19:19 (the Revised Version (British and American)

"overtake"); Sirach 36:26. "Take away" has sometimes a more forcible significance than in modern English, as in the King James Version Le 6:2, "a thing taken away by violence" (the Revised Version (British and American) "robbery"); [Da 11:12](#) , the King James Version "He hath taken away the multitude," where the meaning is "swept away" (compare the Revised Version margin "carried away"; the Revised Version (British and American) "shall be lifted up" is inappropriate here). So in "lest he take thee away with his stroke" (the King James Version Job 36:18), "take away" means simply "slay." (The text here is intensely obscure, and the Revised Version (British and American) has followed a different interpretation.) So "to be taken away" may mean simply "to die," as in Eze 33:6; The Wisdom of Solomon 14:15; Sirach 16:9; 19:3; Mr 2:20, although in 1Co 5:2 it means "to be expelled." "To take away judgment" or "right" (Job 27:2; 34:5; Ac 8:33) is "to refuse it," but in Ze 3:15 English Versions of the Bible means "the sentence against thee is canceled" (the Hebrew text is dubious). Ne 5:2 the King James Version has "take up" for "get" (so the Revised Version (British and American)), perhaps with the connotation "on credit." "Take up" is also used frequently for "utter solemnly" (Nu 23:7; Isa 14:4, etc.), a use due to the Hebrew "lift up," "exalt" (nasa'). For "take up" in the sense of "lift" (physically), compare Isa 40:15; Ac 7:43; the King James Version 21:15. "Take care" in Tobit 5:20; 1Co 9:9 the King James Version (the Revised Version (British and American) "to care") means

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"be anxious about," "have in mind" And the very obscure "scurrility in the matter of giving and taking" (Sirach 41:19) is explained by the Hebrew to mean "refusing the gift for which thou art besought." The following phrases are archaic, but hardly need explanation: "Take indignation" (Ne 4:1); "take wrong" (1Co 6:7); "take up in the lips" (Eze 36:3; the King James Version Ps 16:4, "take into my lips," the Revised Version (British and American) "take upon my lips"); and in the King James Version "take to record" (Ac 20:26, the Revised Version (British and American) "testify unto"); "take shame" (Mic 2:6 the King James Version).

Burton Scott Easton

TALE

tal (tokhen, mithkoneth, micpar; leros): In the King James Version of the Old Testament (with one exception, Ps 90:9) "tale" (in the sing.) means number. "Tell" often has the same meaning, e.g. "I may tell (i.e. reckon) all my bones" (Ps 22:17). When Moses requested permission to go three days' journey into the wilderness to sacrifice to Yahweh, Pharaoh replied by demanding the full "tale" of bricks from the Israelites although they were compelled to provide themselves with straw (Ex 5:8,18; see also 1Sa 18:27; 1Ch 9:28). In Ps 90:9, "as a tale that is told" is a doubtful rendering (see GAMES). The Septuagint and the Vulgate (Jerome's Latin Bible, 390- 405 A.D.) render "as a spider's web." The literal and perhaps accurate translation is "as a sigh" (Driver, in the Parallel Psalter, gives "as a murmur"). The word used in this psalm means "to whisper," or "speak sotto voce," as a devout believer repeats to himself the words of a favorite hymn or passage (Ps 1:2).

The disciples considered the account given by the women in regard to the resurrection as "idle tales" (the King James Version, the Revised Version (British and American) "idle talk"), literally, "nonsensical talk" (Lu 24:11).

In talebearer the word has another meaning, namely, "slanderous talk or gossip." The word occurs 5 times in Pr 11:13; 18:8; 20:19; 26:20,22 (the King James Version) and once in Leviticus (19:16). The word used in Leviticus and also in Pr 20:19 means a person who gads about from house to house hawking malicious gossip (compare 1Ti 5:13). From the same root comes the Hebrew word for "merchant." In Eze 22:9 for the King James Version "men that carry tales" the Revised Version (British and American) gives "slanderous men," as Doeg (1Sa 22:9,22); Ziba (2Sa 16:3; 19:27); and a certain maid-servant (2Sa 17:17).

See SLANDER.

T. Lewis

TALENT

tal'-ent (kikkar; talanton): A weight composed of 60 manehs (English Versions of the Bible "pounds") equal to about 120 pounds troy and 96 pounds avoirdupois, or 672,500 grains, of the Phoenician standard. See WEIGHTS AND MEASURES. When used in the monetary sense the talent might be either of silver or gold, and the value varied according to the standard, but is probably to be taken on the Phoenician,

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which would give about 410 British pounds, or \$2,050 (in 1915), for the silver talent and 6,150 British pounds or \$30,750 (in 1915), for the gold.

See MONEY.

Figurative: "Talent," like "pound," is used metaphorically in the New Testament for mental and spiritual attainments or gifts (Mt 25:15-28).

H. Porter

TALITHA CUMI

ta-le'-tha koo'-me (talitha koumi): Derived from the Aramaic Talyetha' qumi, "damsel, arise"), which in the New Testament manuscripts is transliterated variously (Westcott-Hort, Taleitha koum, otherwise Talitha koumi). We have no data for determining how far Jesus employed the Aramaic language, but Mark (5:41) notes its use in this tender incident, and there is strong probability that Aramaic was used normally, if not exclusively, by Christ. There is, however, no ground for attributing any magical significance to the use of the Aramaic words in connection with this miracle.

TALMAI tal'-mi, tal'-ma-i (talmay):

(1) A clan, possibly of Aramean origin, generally reputed to be of gigantic height; resident in Hebron at the time of the Hebrew conquest and driven thence by Caleb (Nu 13:22; Jos 15:14; Jud 1:10).

(2) A son of Ammihur (or Ammihud), king of Geshur, a small Aramean kingdom, and a contemporary of David, to whom he gave his daughter Maacah in marriage. When Absalom fled from David after the assassination of Amnon he took refuge with Talmai at Geshur (2Sa 3:3; 13:37; 1Ch 3:2).

TALMON

tal'-mon (talmon): One of the porters in connection with the temple-service (1Ch 9:17; Ezr 2:42; Ne 7:45; 11:19; 12:25).

TALMUD

tal'-mud (talmudh):

I. PRELIMINARY REMARKS AND VERBAL EXPLANATIONS

II. IMPORTANCE OF THE TALMUD

III. THE TRADITIONAL LAW UNTIL THE COMPOSITION OF THE MISHNA

IV. DIVISION AND CONTENTS OF THE MISHNA (AND THE TALMUD)

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J. Derenbourg, *Histoire de la Palestine depuis Cyrus jusqu'a Adrien*, Paris, 1867; L. Herzfeld, *Handelsgeschichte der Juden des Altertums*, 2nd edition, Braunschweig, 1894; A. Buchler, *The Political and the Social Leaders of the Jewish Community of Sepphoris*, London, 1909; S. Funk, *Die Juden in Babylonien 200-500*, 2 volumes, Berlin, 1902, 1908.

(14) Medical Science (Intro, 173):

Jul. Preuss, *Biblisch-talmudische Medizin*, Berlin, 1911 (735 pp.); L. Kotelmann, *Die Ophthalmologie bei den alten Hebraern*, Hamburg, 1910 (436 pp.).

(15) Archaeology:

Sam. Krauss, *Talmudische Archaologic*, 3 volumes, Leipzig, 1910-1912.

Hermann L. Strack

TALSAS

tal'-sas (Codex Alexandrinus Saloas, Codex Vaticanus Zalthas; the Revised Version (British and American) "Saloas"): In 1 Esdras 9:22 the King James Version = "Elasha" of Ezr 10:22.

TAMAH

ta'-ma.

See TEMAH.

TAMAR (1)

ta'-mar (tamar, "palm"; Codex Vaticanus Themar; Codex Alexandrinus Thamar (so Codex Vaticanus in Genesis)):

(1) The wife of Er, the oldest son of Judah (Ge 38:6). Upon her husband's death under the displeasure of Yahweh, his brother Onan ought to have performed the husband's part, but he evaded his duty in this respect, and likewise perished. Shelah, the next brother, was promised to her, but not given. This led Tamar to the extraordinary course narrated in Ge 38:13 ff, on which see JUDAH. By her father-in-law she became the mother of Perez and Zerah (the King James Version "Pharez and Zarah"). Judah, who at first condemned her to be burned (Ge 38:24), was compelled to vindicate her (Ge 38:25,26). Through Perez she became an ancestress of Jesus (Thamar, Mt 1:3).

(2) A daughter of David and sister of Absalom (2Sa 13:1). Her beauty inflamed her half-brother Amnon with passion, and by stratagem he forcibly violated her. This brought upon Amnon the terrible revenge of Absalom.

See ABSALOM; AMNON.

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(3) A daughter of Absalom (2Sa 14:27).

See MAACAH.

James Orr

TAMAR (2)

(tamar, "palm tree"; Thaiman):

(1) This name occurs in Ezekiel's ideal delimitation of the territory to be occupied by Israel (Eze 47:19; 48:28). The Dead Sea is the eastern border; and the southern boundary runs from Tamar as far as the waters of Meriboth-kadesh to the Brook of Egypt and the Great Sea. The place therefore lay somewhere to the Southwest of the Dead Sea. "Hazazon-tamar (the same is En-gedi)" (2Ch 20:2) is of course out of the question, being much too far to the North. Eusebius (in Onomasticon) mentions Asasonthamar, with which Thamara was identified. This place was a village with fortress and Roman garrison, a day's journey from Mamphis on the way from Hebron to Elath. It is the Thamaro mentioned by Ptolemy (v.16, 8), as a military station on the road from Hebron to Petra. It is named also in the Peutinger Tables. Neither Mamphis nor Thamaro has been identified.

(2) Among the towns "built" or fortified by Solomon, named in 1Ki 9:18, is Tamar (the Revised Version (British and American) following Kethibh), or Tadmor (the King James Version following Qere; compare 2Ch 8:4). Gezer, Beth-horon and Baalath, named along with it, are all in Southern Palestine, while Tamar is described as in the wilderness in the land, pointing to the Negeb or to the Wilderness of Judah. It was probably intended to protect the road for trade from Ezion-geber to Jerusalem. We may with some confidence identify it with (1) above. It is interesting to note that the Chronicler (2Ch 8:4) takes it out of connection with the other cities (2Ch 8:5), and brings its building into relation

with Solomon's conquest of Hamath-zobah. Clearly in his mind it denoted the great and beautiful city of Palmyra, which has so long been known as "Tadmor in the Wilderness."

W. Ewing

TAMARISK

tam'-a-risk:

(1) 'eshel (Ge 21:33, the King James Version "grove," margin "tree"; 1Sa 22:6, the King James Version "tree," margin "grove"; 1Sa 31:13, the King James Version "tree"). The Revised Version (British and American) translation is due to the similarity of 'eshel to the Arabic 'athl, "the tamarisk."

(2) ar'ar (Jer 17:6 margin (compare Jer 48:6), English Versions of the Bible "heath" (which see)).

The tamarisk (Tamarix, with various species in Palestine, chiefly T. Syriaca) is a very characteristic tree of Palestine, especially in the Maritime Plain, near the sea itself,

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and in the Jordan Valley. Eight species are described. They are characterized by their brittle, feathery branches and by their tiny scale-like leaves. Some varieties flourish not infrequently in salty soil unsuited to any ordinary vegetation.

E. W. G. Masteran

TAMMUZ

tam'-uz, tam'-mooz (tammuz; Thammouz):

(1) The name of a Phoenician deity, the Adonis of the Greeks. He was originally a Sumerian or Babylonian sun-god, called Dumuzu, the husband of Ishtar, who corresponds to Aphrodite of the Greeks. The worship of these deities was introduced into Syria in very early times under the designation of Tammuz and Astarte, and appears among the Greeks in the myth of Adonis and Aphrodite, who are identified with Osiris and Isis of the Egyptian pantheon, showing how widespread the cult became. The Babylonian myth represents Dumuzu, or Tammuz, as a beautiful shepherd slain by a wild boar, the symbol of winter. Ishtar long mourned for him and descended into the underworld to deliver him from the embrace of death (Frazer, Adonis, Attis and Osiris). This mourning for Tammuz was celebrated in Babylonia by women on the 2nd day of the 4th month, which thus acquired the name of Tammuz (see CALENDAR). This custom of weeping for Tammuz is referred to in the Bible in the only passage where the name occurs (Eze 8:14). The chief seat of the cult in Syria was Gebal (modern Gebail, Greek Bublos) in Phoenicia, to the South of which the river Adonis (Nahr Ibrahim) has its mouth, and its source is the magnificent fountain of Apheca (modern 'Afqa), where was the celebrated temple of Venus or Aphrodite, the ruins of which still exist. The women of Gebal used to repair to this temple in midsummer to celebrate the death of Adonis or Tammuz, and there arose in connection with this celebration those licentious rites which rendered the cult so infamous that it was suppressed by Constantine the Great.

The name Adonis, by which this deity was known to the Greeks, is none other than the Phoenician 'Adhon, which is the same in Hebrew. His death is supposed to typify the long, dry summer of Syria and Palestine, when vegetation perishes, and his return to life the rainy season when the parched earth is revived and is covered with luxuriant vegetation, or his death symbolizes the cold, rough winter, the boar of the myth, and his return the verdant spring.

Considering the disgraceful and licentious rites with which the cult was celebrated, it is no wonder that Ezekiel should have taken the vision of the women weeping for Tammuz in the temple as one of the greatest abominations that could defile the Holy House.

See ADONIS.

(2) The fourth month of the Jewish year, corresponding to July. The name is derived from that of a Syrian god, identified with Adonis (Eze 8:14).

See above, and CALENDAR.

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H. Porter

TANACH ta'-nak (ta'nakh, ta'andkh).

See TAANACH.

TANHUMETH

tan-hu'-meth (tanchumeth): One of those who were left in Judah by Nebuchadnezzar under the governorship of Gedallah (2Ki 25:23; Jer 40:8).

TANIS

ta'-nis (Tanis (Judith 1:10)).

See ZOAN.

TANNER

tan'-er (burseus, from bursa "a hide"): The only references to a tanner are in Ac 9:43; 10:6,32. The Jews looked upon tanning as an undesirable occupation and well they might, for at best it was accompanied with unpleasant odors and unattractive sights, if not even ceremonially unclean. We can imagine that Simon the tanner found among the disciples of Jesus a fellowship which had been denied him before. Peter made the way still easier for Simon by choosing his house as his abode while staying in Joppa. Simon's house was by the seashore, as is true of the tanneries along the Syrian coast today, so that the foul-smelling liquors from the vats can be drawn off with the least nuisance, and so that the salt water may be easily accessible for washing the skins during the tanning process. These tanneries are very unpretentious affairs, usually consisting of one or two small rooms and a courtyard. Within are the vats made either of stone masonry, plastered within and without, or cut out of the solid rock. The sheep or goat skins

are smeared on the flesh side with a paste of slaked lime and then folded up and allowed to stand until the hair loosens. The hair and fleshy matter are removed, the skins are plumped in lime, bated in a concoction first of dog dung and afterward in one of fermenting bran, in much the same way as in a modern tannery. The bated skins are tanned in sumach (Arabic summak), which is the common tanning material in Syria and Palestine. After drying, the leather is blackened on one side by rubbing on a solution made by boiling vinegar with old nails or pieces of copper, and the skin is finally given a dressing of olive oil. In the more modern tanneries degreas is being imported for the currying processes. For dyeing the rams' skins red (Ex 25) they rub on a solution of qermes (similar to cochineal; see DYEING), dry, oil, and polish with a smooth stone.

Pine bark is sometimes used for tanning in Lebanon. According to Wilkinson (Ancient Egypt, II, 186), the Arabs use the juice of a desert plant for dehairing and tanning skins. The skins for pouches are either tawed, i.e. tanned with a mineral salt like alum, or treated like parchment (see PARCHMENT). About Hebron oak branches, chopped into small chips, are used for tanning the leather bottles or water skins. In this case the hair is not removed. The tanning is accomplished, after

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removing the fleshy matter, by filling the skin with oak chips and water, tying up all openings in the skins, and allowing them to lie in the open on their "backs," with "legs" upright, for weeks. The field near Hebron where they arrange the bulging skins in orderly rows during the tanning process presents a weird sight. These are the bottles referred to in the King James Version (the Revised Version (British and American) "skins") (Jos 9:4,13; Ho 7:5; Mt 9:17; Mr 2:22; Lu 5:37).

Leather was probably used more extensively than any records show. We know that the Egyptians used leather for ornamental work. They understood the art of making stamped leather. The sculptures give us an idea of the methods used for making the leather into sandals, trimmings for chariots, coverings of chairs, decorations for harps, sarcophagi, etc. There are two Biblical references to leather, where leather girdles are mentioned (2Ki 1:8; Mt 3:4).

See also CRAFTS, II, 17.

James A. Patch

TAPESTRY

tap'-es-tri (marebhaddim, from rabhadh, "to spread"): "Carpets of tapestry" are mentioned in Pr 7:16; 31:22. We have no means of knowing just what form of weaving is here referred to.

See WEAVING.

TAPHATH

ta'-fath (taphath): Daughter of Solomon and wife of Ben-abinadab (1Ki 4:11).

TAPHON

ta'-fon

See TEPHON.

TAPPUAH (1)

tap'-u-a, ta-pu'-a (tappuach, "apple"):

(1) A royal city of the Canaanites, the king of which was slain by Joshua (12:17). It is named between Beth-el and Hephher, and may possibly be identical with the city named in Jos 16:8; see (3) below. There is nothing to guide us to a decision.

(2) (Omitted by Septuagint.) A city in the Shephelah of Judah (Jos 15:34). It is named between Engannim and Enam in a group of cities that lay in the Northwest of the territory of Judah. Tristram suggested identification with 'Artuf, about 1 1/2 miles Southeast of Zorah. G.A. Smith places it in Wady el 'Afranj, possibly identifying it with Tuffuch, fully 4 miles West of Hebron. This position, however, is not in the

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Shephelah. The place probably represents "Beth-tappuah" of Jos 15:53. No quite satisfactory identification has yet been suggested.

(3) A place on the border between Ephraim and Manasseh (Jos 16:8). "The land of Tappuah," i.e. the land adjoining the town, belonged to Manasseh, but the town itself belonged to Ephraim (Jos 17:8). En-tappuah was probably a neighboring spring. Tappuah was to the South of Michmethath, and the border ran from here westward to the brook Kanah. Some would place it at Khirbet 'Atuf, about 11 miles Northeast of Nablus. More probably it should be sought to the Southwest of the plain of Makhneh (Michmethath). It may be identical with Tephon, which, along with Timnath, Pharathon, and other cities, Bacchides fortified "with high walls and gates and bars" (1 Macc 9:50). No identification is possible.

W. Ewing

TAPPUAH (2)

(Tappuach; Codex Vaticanus Thapous; Codex Alexandrinus Thaphphou; Lucian, Phethrouth): A "son" of Hebron (1Ch 2:43).

TARAH

ta'-ra, tar'-a (Nu 33:27 f the King James Version).

See TERAH.

TARALAH

tar'-a-la (tar'alah; Codex Vaticanus Thareela; Codex Alexandrinus Tharala): A town in the territory of Benjamin named between Irpeel and Zelah (Jos 18:27). Eusebius, Onomasticon (s.v. "Therama") simply says it was in the tribe of

Benjamin. In the times of Eusebius and Jerome, therefore, the site was already lost, and has not since been covered.

TAREA

ta'-re-a, ta-re'-a (ta'area', a copyist's mistake (1Ch 8:35) for tacharea, "the shrewd one," in 1Ch 9:41; Codex Vaticanus Theree; Codex Alexandrinus Tharee; Lucian, Tharaa; in 1Ch 9:41, Codex Vaticanus Tharach; Codex Alexandrinus Thara; Lucian, Tharaa; see TAHREA): A descendant of Saul mentioned in a genealogy of Benjamin (1Ch 9:41).

TARES

tarz (zizania (Mt 13:25), margin "darnel"): Zizania is equivalent to Arabic zuwan, the name given to several varieties of darnel of which Lolium temulentum, the "bearded darnel," is the one most resembling wheat, and has been supposed to be degenerated wheat. On the near approach of harvest it is carefully weeded out from among the

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wheat by the women and children. Zuwan is commonly used as chickens' food; it is not poisonous to human beings unless infected with the mold ergot.

TARGET

tar'-get.

See MARK.

TARGUM

tar'-gum (targum):

1. Meaning and Etymology of the Term
2. Origin of the Targums
3. Language of the Targums
4. Mode in Which the Targums Were Given
5. Date of the Targums
6. Characteristics of the Different Targums
 - (1) Onqelos—the Man Characteristics of His Targum
 - (2) The Targum of Jonathan ben Uzziel on the Prophets
Characteristics of His Targum—Earlier Prophets; Later Prophets
 - (3) Hagiographa: Psalms, Job and Proverbs

(a) The Meghilloth

(b) Chronicles

(4) The Non-official Targums—Jonathan ben Uzziel and the Pentateuch

7. Use of the Targums

LITERATURE

The Targums were explanations of the Hebrew Scriptures in Chaldaic (Western Aramaic) for the benefit of those Jews who had partially or completely ceased to understand the sacred tongue.

1. Meaning and Etymology of the Term:

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TARPELITES

tar'-pel-its (Tarpelaye' (Ezr 4:9)): Various theories have been advanced as to the identity of the Tarpelites. Rawlinson suggested the Tuplai, which name appears in the inscriptions as equivalent to the Greek Tibarenoi, a tribe on the coast of Pontus. Hitzig located them in Tripolis in Northern Phoenicia. The latest theory emends the text to Tiphceraya', "tablet-writers" (from the Assyrian dup sarru); compare Schrader, Schrader, The Cuneiform Inscriptions and the Old Testament, on Jer 51:27.

TARSHISH

tar'-shish (tarshish):

(1) Eponym of a Benjamite family (1Ch 7:10); Rhamessai, A and Lucian, Tharseis

(2) One of the "seven princes" at the court of Ahasuerus (Es 1:14 Massoretic Text).

(3) The Hebrew name of a precious stone (Eze 10:9 margin, English Versions of the Bible "beryl"; Ex 28:20; 39:13; Eze 1:16; 28:13; So 5:14; Da 10:6).

See STONES, PRECIOUS.

TARSHISH, NAVY (SHIPS) OF

See SHIPS AND BOATS, II, 1, (2).

TARSUS

tar'-sus (Tarsos, ethnic Tarseus) :

1. Situation
2. Foundation Legends
3. Tarsus under Oriental Power
4. Tarsus under Greek Sway
5. Tarsus in the Roman Empire
6. The University
7. The Tarsian Constitution 8. Paul of Tarsus
9. Later History

LITERATURE

1. Situation:

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Eparchiae," Cilicia, Isauria and Lycaonia. Toward the close of the 4th century Cilicia was divided into two, and Tarsus became the capital of Cilicia Prima only. Soon after the middle of the 7th century it was captured by the Arabs, and for the next three centuries was occupied by them as their northwestern capital and base of operations against the Anatolian plateau and the Byzantine empire. In 965 it was recaptured, together with the rest of Cilicia, by the emperor Nicephorus Phocas, but toward the close of the following century it fell into the hands of the Turks and afterward of the Crusaders. It was subsequently ruled by Armenian princes as part of the kingdom of Lesser Armenia, and then by the Memluk sultans of Egypt, from whom it was finally wrested by the Ottoman Turks early in the 16th century. The modern town, which still bears the ancient name in the slightly modified form Tersous, has a very mixed population, numbering about 25,000, and considerable trade, but suffers from its unhealthy situation and the proximity of large marshy tracts. Few traces of its ancient greatness survive, the most considerable of them being the vast substructure of a Greco-Roman temple, known locally as the tomb of Sardanapalus (R. Koldewey in C. Robert, *Aus der Anomia*, 178 ff).

LITERATURE.

The best account of Tarsus will be found in W. M. Ramsay, *The Cities of Paul* (London, 1907), 85-244; the same writer's articles on "Cilicia, Tarsus and the Great Taurus Pass" in the *Geographical Journal*, 1903, 357 ff, and on "Tarsus" in *HDB* should also be consulted, as well as H. Bohlig, *Die Geisteskultur von Tarsos im augusteischen Zeitalter* (Gottingen, 1913). For inscriptions see LeBas-Waddington, *Voyage archeologique*, III, numbers 1476 ff; *Inscr. Graec. ad res Roman. pertinentes*, III, 876 ff. For coins, B. V. Head, *Historia Numorum* 2, 729 ff; G. F. Hill, *British*

Museum Catalogue of Coins: Lycaonia, Isauria and Cilicia, lxxvi ff, 162 ff.

M. N. Top

TARTAK

tar'-tak (tartaq): In 2Ki 17:31 mentioned as the name of an idol of the Avvites, one of the peoples sent by Shalmaneser to the cities of Samaria. It is otherwise unknown.

TARTAN

tar'-tan (tartan): For a long time the word was interpreted as a proper name, but the Assyrian inscriptions have shown it to be the title of a high official. From the eponym lists it would seem that it was the title of the highest official next to the king, which in a military empire like Assyria would be the "commander-in-chief." The Assyrian form of the name is tartanu or turtanu. In both Old Testament passages the reference is to a military officer. In Isa 20:1 it is used of the officer sent by Sargon, king of Assyria, against Ashdod; according to 2Ki 18:17, Sennacherib sent Tartan and RAB- SARIS (which see) and RABSHAKEH (which see) with a great host against Jerusalem. The names of the-two officials are not known.

F. C. Eiselen

TASKMASTER

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task'-mas-ter. (sar mac, "chief of the burden" or "levy" (Ex 1:11); noghes, "distress," "driver," "oppressor," "raiser of taxes," "taskmaster" (Ex 3:7; 5:6,10,13,14)): Officials of this class seem to have been officially appointed by Pharaoh for the purpose of oppressing the Israelites and subduing their spirits, lest they seek complete independence or organize a rebellion against the government (Ex 1:11). The condition of the Israelites at this time became one of complete vassalage or slavery, probably owing to the fact that the Hyksos were driven out and a new dynasty was established, which knew nothing of Joseph and his people. SARIS" >RAB-SARIS /Jl(which see) and Jl: jump,"rabshakeh"rabshakeh /Jl(which see) with a great host against Jerusalem. The names of the-two officials are not known.

Frank E. Hirsch

TASSEL

tas'-'1 (tsitsith): This word occurs only in Nu 15:38 (Revised Version margin), which reads "tassels in the corners" for "fringes in the borders of their garments" (the King James Version).

It is probable that the dress of the Palestinian peasant has undergone little change in the centuries since the occupation of the land by the Hebrews. His outer garment, worn for protection against cold and rain, is the simlah of Ex 22:26, now known as 'abayah by the Arabs. It is a square cloak, with unsewn spaces for armholes, and is composed of either three or four widths of woven stuff. The outer strips of the stuff, folded back and sewn at the upper edges, form shoulder-straps. It was to such a garment as this that the injunctions of Nu 15:37-41 and of De 22:12 applied.

See FRINGES.

W. Shaw Caldecott

TASTE

tast (Hebrew Ta‘am, "the sense of taste," "perception," from Ta‘am, "to taste," "to perceive"; Aramaic Te‘em, "flavor," "taste" (of a thing); Hebrew chekh, "palate," "roof of the mouth" = "taste"; geuomai; noun geusis; in 2 Macc 7:1 the verb is ephaptomai):

(1) Literal:

(a) Gustation, to try by the tongue: "The taste (ta‘am) of it manna was like wafers made with honey" (Ex 16:31); "Doth not the ear try words, even as the palate (chekh) tasteth (Ta‘am) its food?" (Job 12:11); "Belshazzar, while he tasted (literally, "at the taste of," Te‘em) the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink therefrom" (Da 5:2).

(b) "To sample," "to eat but a small morsel": "I did certainly taste (Ta‘am) a little honey with the end of the rod that was in my hand; and, lo, I must die" (1Sa 14:43).

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(2) Figurative:

"To experience," "to perceive": "Oh taste and see that Yahweh is good" (Ps 34:8; compare 1Pe 2:3); "How sweet are thy words unto my taste!" (margin "palate," chekh) (Ps 119:103); "That by the grace of God he should taste of death for every man" (Heb 2:9); "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come "(Heb 6:4,5).

H. L. E. Luering

TATTENAI

tat'-e-ni (tattenay, various forms in the Septuagint; the King James Version Tatnai, tat'ni, tat'na-i'): A Persian governor, who was the successor of Rehum in Samaria and some other provinces belonging to Judah, bordering on Samaria. He governed the provinces during the reign of Darius Hystaspis and Zerubbabel (Ezr 5:3,6; 6:6,13). He was friendly to the Jews, and when he heard adverse reports from Jerusalem he suspended judgment till he had investigated the matter on the ground, and then reported to the Persian government in a very moderate manner. In 1 Esdras 6:3,7,27; 7:1 he is called "Sisennes."

S. L. Umbach

TATTLER

tat'-ler: Only in 1Ti 5:13 for phluaros. A "silly talker," rather than a "revealer of secrets," is meant.

TAV tav.

See TAW.

TAVERNS, THREE

tav'-ernz: Three Taverns (Latin Tres Tabernae, Greek transliterates treis tabernai; Cicero Ad Att. i.13; ii.12, 13) was a station on the Appian Road at the 33rd milestone (301/3 English miles from Rome), according to the Itineraries of the Roman Empire (Itin. Ant. vii; Tab. Peut.; Geogr. Rav. iv.34), a converging point of traffic at the crossing of a road from Antium to Norba. Tripontium, 6 miles down the Appian Road in the direction of Appii Forum, was reckoned as the point where the highway entered the region of the Pontiac marshes, the most notable natural feature of this part of Italy.

Parties of the Christian brethren in Rome went out to greet the apostle Paul when news was brought that he had arrived at Puteoli, one group proceeding as far as Appii Forum, while another awaited his coming at Three Taverns ([Ac 28:15](#)).

George H. Allen

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TAW

tau ("t", "th"): The 22nd letter of the Hebrew alphabet; transliterated in this Encyclopedia with the daghesh as "t", and as "th" without. It came also to be used for the number 400. For name, etc., see ALPHABET.

See also FOREHEAD; MARK.

TAX; TAXING

taks, taks'-ing:

I. INTRODUCTION

1. General Considerations
2. Limits of the Discussion

II. TAXES IN ISRAEL UNDER SELF-GOVERNMENT

1. In the Earliest Period
2. Under the Theocracy; in the Period of the Judges
3. Under the Kings

III. TAXES IN ISRAEL UNDER CONQUERORS

1. Under the Assyrians and Babylonians
2. Under the Persians
3. Under the Ptolemies and Seleucid Kings

4. Under the Romans

I. Introduction.

1. General Considerations:

Taxation, in the sense of regular, graduated imposts levied by authority upon wealth, whether in the form of flocks and herds, tilled lands or accumulated treasure, is a comparatively late product of social evolution. The beginnings of this trouble-breeding institution are, of course, very ancient. If in the beginning all wealth was common wealth, all property vested in the family or tribe, making any kind of levies unnecessary, with the rise of individualism, the prorata setting aside, for common uses, of certain possessions held as private property by individuals, which is the essence of taxation, is inevitable. With the advent of more advanced civilization, by which is meant fixed residence, systematic use and cultivation of defined and limited territory, established political organization centering in rulers of one kind or another,

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renegade and extortioner, made by circumstances almost inevitable, was not conducive to popularity. In the score of instances in the New Testament where publicans are mentioned, their common status, their place in the thought and action of Jesus, their new hope in the gospel are clearly set forth. The instances in which our Lord speaks of them are especially illuminating:

(1) He uses them on the basis of the popular estimate which the disciples undoubtedly shared, to point in genial irony a reproach addressed to His hearers for their low standard of love and forgiveness (Mt 5:46,47).

(2) He uses the term in the current combination in giving directions about excommunicating a persistently unrepentant member of the church (Mt 18:17).

(3) He uses the term in the popular sense in describing the current condemnation of His attitude of social fellowship with them, and constructively accepts the title of "friend of publicans and sinners" (Mt 11:19; Lu 7:34).

(4) Most significant of all, Jesus uses the publican, as He did the Samaritan, in a parable in which the despised outcast shows to advantage in an attitude acceptable to God (Lu 18:9).

This parable is reinforced by the statement, made more than once by our Lord, that the readiness to repent shown by the publicans and other outcasts usually found with them was more promising of salvation than the spiritual pride shown by some who were satisfied with themselves (Lu 3:12; compare 7:29; Mt 21:31,32; Lu 15:1). The choice of Levi as a disciple (Mt 10:3, etc.) and the conversion of Zaccheus (Lu 19:8

f), of whom Jesus speaks so beautifully as a son of Abraham (Lu 19:9), justified the characteristic attitude which our Lord adopted toward the despised class, about equally guilty and unfortunate. He did not condone their faults or crimes; neither did He accept the popular verdict that pronounced them unfit for companionship with the good and without hope in the world. According to the

teaching and accordant action of Jesus, no man or woman is without hope until the messenger of hope has been definitely rejected.

It is fitting, if somewhat dramatic, that a study of taxation—that historic root of bitterness periodically springing up through the ages—should end in contemplation of Him who spoke to an outcast and guilty tax-collector (Lu 19:10) the wonderful words: "The Son of man came to seek and to save that which was lost."

Louis Matthews Sweet

TEACH; TEACHER; TEACHING

tech, tech'-er, tech'-ing:

I. OLD TESTAMENT TERMS

1. Discipline

2. Law

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elasticity. A popular manual for the guidance of religious teachers was styled the "Teaching of the Twelve" (see DIDACHE). The writings of the Apostolic Fathers give valuable information in regard to the exercise of the gifts of teaching in the early centuries (Didache xiii.2; xv. 1, 2; Barnabas 18; Ignatius to the Ephesians 31).

See CATECHIST; EDUCATION; SPIRITUAL GIFTS.

Byron H. Dement

TEAR BOTTLE

See next article.

TEARS

terz (dim‘ah; dakrua): In the instances recorded in Scripture weeping is more frequently associated with mental distress than with physical pain. Eastern peoples show none of the restraint of emotion in lamentation which is characteristic of modern Occidentals, and there are many records of this manifestation of woe, even among men accustomed to hardships and warfare, such as David and his soldiers. The flow of tears is the evidence of sorrow in prospect of approaching death in [Ps 39:12](#); [2Ki 20:5](#) ; [Isa 38:5](#), and of the suffering consequent on oppression ([Ec 4:1](#)), or defeat in battle ([Isa 16:9](#)), or hopeless remorse, as with Esau ([Heb 12:17](#), probably referring to [Ge 27:34](#)). The Psalmist describes his condition of distress metaphorically as feeding on the bread of tears and having tears to drink ([Ps 80:5](#); [42:3](#)). Tears in the figurative sense of anxiety for the future are referred to in [Ps 126:5](#); [Mr 9:24](#) the King James Version, and the tears accompanying penitence in [Lu 7:38](#) (44 the Revised Version margin). Jeremiah is sometimes called the "weeping prophet" on account of his expressive hyperbole in [Jer 9:1,18](#) (see also [14:7](#); [31:16](#); [La 1:2](#); [2:11,18](#) and ten other passages). Conversely the deliverance from grief or anxiety is

described as the wiping away of tears (Ps 116:8; Isa 25:8; Re 7:17; 21:4).

The expression in Ps 56:8 in which the Psalmist desires that God should remember his wanderings and his tears has given rise to a curious mistake. There is a paronomasia in the passage as he pleads that God should record his wanderings (Hebrew, nodh) and that his tears should be put into God's no'-dh (receptacle or bottle). No'dh literally means a leathern or skin bottle, as is evident from Ps 119:83 and Jos 9:4-13. The request is obviously figurative, as there is no evidence that there was even a symbolical collection of tears into a bottle in any Semitic funeral ritual, and there is no foundation whatever for the modern identification of the long, narrow perfume jars so frequently found in late Jewish and Greek-Jewish graves, as "lachrymatories" or tear bottles.

See BOTTLE.

Alexander Macalister

TEAT

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tet (shadh (Isa 32:12), dadh (Eze 23:3,11)): In all these passages the Revised Version (British and American) has replaced the word by "breast" or "bosom," both of which occasionally stand in poetical parallelism. The above passages in Ezekiel are to be understood figuratively of the inclination of Israel to connive at, and take part in, the idolatry of their neighbors. To "smite upon the breasts" (Isa 32:12, where the King James Version translates wrongly "lament for the teats") means "to mourn and grieve in the ostentatious way of oriental women."

See PAP.

TEBAH

te'-ba (tebhach): A son of Nahor, the brother of Abraham (Ge 22:24).

TEBALIAH

teb-a-li'-a, te-bal'-ya (Tebhalyahu, "Yahweh hath dipped," i.e. "purified"; Codex Vaticanus Tablai; Codex Alexandrinus Tabelias; Lucian, Tabeel): A Merarite gatekeeper. (1Ch 26:11). The name should perhaps read Tobhiyahu, "Yahweh is good" (possibly from t-w-b-y-h-w misread Tebhalyahu).

See TOBIJAH.

TEBETH

te-beth', te'-beth (tebheth): The tenth month of the Jewish year, corresponding to January (Es 2:16).

See CALENDAR.

TEHAPHNEHES

te-haf' -ne-hez

See TAHPANHES.

TEHINNAH

te-hin'-a (techinnah, "supplication"; Codex Vaticanus Thaiman; Codex Alexandrinus Thana; Lucian, Theenna): "The father of the city Nahash" (1Ch 4:12). The verse seems to refer to some post-exilic Jewish settlement, but is utterly obscure.

TEIL; TREE

tel the King James Version Isa 6:13 = the Revised Version (British and American) TEREBINTH (which see).

TEKEL

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te'-kel (teqel).

See MENE, MENE, TEKEL, UPHARSIN.

TEKOA

te-ko'-a (teqoa', or teqo'ah; Thekoe; the King James Version Tekoah; one of David's mighty men, "Ira the son of Ikkesh," is called a Tekoite, te-ko'-it (teqo'i; 2Sa 23:26; 1Ch 11:28; 27:9; the "woman of Tekoa" [2Sa 14:2] is in Hebrew teqo'ith; in Ne 3:5 mention is made of certain Tekoites, te-ko'its teqo'im, who repaired part of the walls of Jerusalem):

1. Scripture References:

From here came the "wise woman" brought by Joab to try and make a reconciliation between David and Absalom (2Sa 14:2 f); it was one of the cities fortified by Rehoboam (2Ch 11:6; Josephus, Ant, VIII, ix, 1). The wilderness of Tekoa is mentioned (2Ch 20:20) as the extreme edge of the inhabited area; here Jehoshaphat took counsel before advancing into the wilderness of Judea to confront the Ammonites and Moabites. In Jer 6:1, we read, "Blow the trumpet in Tekoa and raise a signal in Beth-haccherim"—because of the enemy advancing from the North. Amos 1:1, one of the "herdsmen of Tekoa," was born here.

In Jos 15:59 (addition to verse in Septuagint only) Tekoa occurs at the beginning of the list of 11 additional cities of Judah—a list which includes Bethlehem, Ain Kairem and Bettir—which are omitted in the Hebrew. A Tekoa is mentioned as a son of Ashhur (1Ch 2:24; 4:5).

Jonathan Maccabeus and his brother Simon fled from the vengeance of Bacchides "into the wilderness of Thecoe (the Revised Version (British and American) "Tekoah") and pitched their tents (the Revised Version (British and American) "encamped") by the water of the pool Asphar" (1 Macc 9:33).

2. Later History:

Josephus calls Tekoa a village in his day (Vita, 75), as does Jerome who describes it as 12 miles from Jerusalem and visible from Bethlehem; he says the tomb of the prophet Amos was there (Commentary on Jeremiah, VI, 1). "There was," he says, "no village beyond Tekoa in the direction of the wilderness." The good quality of its oil and honey is praised by other writers. In the 6th century a monastery, Laura Nova, was founded there by Saba. In the crusading times Tekoa was visited by pious pilgrims wishing to see the tomb of Amos, and some of the Christian inhabitants assisted the Crusaders in the first siege of Jerusalem. In 1138 the place was pillaged by a party of Turks from the East of the Jordan, and since that time the site appears to have lain desolate and ruined, although even in the 14th century the tomb of Amos was still shown.

3. The Site of Tequ'a:

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The site is without doubt the Khirbet Tequ'a, a very extensive ruin, covering 4 or 5 acres, about 6 miles South of Bethlehem and 10 miles from Jerusalem, near the Frank Mountain and on the road to 'Ain Jidy. The remains on the surface are chiefly of large cut stone and are all, apparently, medieval. Fragments of pillars and bases of good hard limestone occur on the top of the hill, and there is an octagonal font of rose-red limestone; it is clear that the church once stood there. There are many tombs and cisterns in the neighborhood of a much earlier period. A spring is said to exist somewhere on the site, but if so it is buried out of sight. There is a reference in the "Life of Saladin" (Bahaoddenu), to the "river of Tekoa," from which Richard Coeur de Lion and his army drank, 3 miles from Jerusalem: this may refer to the Arab extension of the "low-level aqueduct" which passes through a long tunnel under the Sahl Tequ'a and may have been thought by some to rise there.

The open fields around Teqa'a are attractive and well suited for olive trees (which have now disappeared), and there are extensive grazing-lands. The neighborhood, even the "wilderness" to the East, is full of the flocks of wandering Bedouin. From the site, Bethlehem, the Mount of Olives and Nebi Samuel (Mizpah) are all visible; to the Northeast is a peep of the Jordan valley near Jericho and of the mountains of Gilead, but most of the eastern outlook is cut off by rising ground (PEF, III, 314, 368, Sh XXI).

E. W. G. Masterman

TEL-ABIB

tel-a'-bib (tel 'abhibh; Vulgate (Jerome's Latin Bible, 390-405 A.D.) ad acervum novarum frugum):

1. The Name and Its Meaning:

As written in Hebrew, Tel-abib means "hill of barley-ears" and is mentioned in Eze 3:15 as the place to which the prophet went, and where he found Jewish captives "that dwelt by the river Chebar." That Tel-abib is written, as Fried. Delitzsch suggests, for Til Ababi, "Mound of the Flood" (which may have been a not uncommon village- name in Babylonia) is uncertain. Moreover, if the captives themselves were the authors of the name, it is more likely to have been in the Hebrew language. Septuagint, which has meteoros, "passing on high," referring to the manner in which the prophet reached Tel-abib, must have had a different Hebrew reading.

2. The Position of the Settlement:

If the Chebar be the nar Kabari, as suggested by Hilprecht, Tel-abib must have been situated somewhere in the neighborhood of Niffer, the city identified with the Calneh of Ge 10:10. The tablet mentioning the river Kabaru refers to grain (barley?) seemingly sent by boat from Niffer in Nisan of the 21st year of Artaxerxes I. Being a navigable waterway, this was probably a good trading-center.

LITERATURE.

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See Hilprecht and Clay, *Business Documents of Murasha Sons* ("Pennsylvania Exp.," Vol IX, 28); Clay, *Light on the Old Testament from Babel*, 405.

T. G. Pinches

TEL-HARSHA

tel-har'-sha (tel-charsha'): In Ezr 2:59; Ne 7:61 (the King James Version in latter, "'Telharesha," tel-ha-re'sha, -har'e-sha), a Babylonian town or village from which Jews who could not show their lineage returned with Zerubbabel. The site is unknown. In 1 Esdras 5:36 it is called "Thelersas."

TEL-MELAH

tel-me'-la (tel-melah, "hill of salt"): A Babylonian town mentioned in Ezr 2:59; Ne 7:61 with Tel-harsha and Cherub (see TEL-HARSHA). It possibly lay on the low salt tract near the Persian Gulf. In 1 Esdras 5:36 it is called "Thermeleth."

TELAH

te'-la (telah; Codex Vaticanus Thalees, Codex Alexandrinus Thale; Lucian, Thala): An Ephraimite (1Ch 7:25).

TELAIM

te-la'-im (ha-tela'-im "the young lambs"; en Galgalois): The place where Saul "summoned the people, and numbered them" (1Sa 15:4) before his attack on Agag, king of the Amalekites. Some authorities read "Telam" for "Havilah" in verse 7 and also find this name in 1Sa 27:8 instead of me'olam. In Septuagint and Josephus (*Ant.*, VI, vii, 2) Gilgal occurs instead of Telaim, on what ground is not known. Probably Telaim is identical with TELEM (which see), though the former may have been the name of a Bedouin tribe inhabiting the latter district.

Compare Dhallam Arabs now found South of Tell el-Milch.

E. W. G. Masterman

TELASSAR

te-las'-ar (tela'-ssar (2Ki 19:12), telassar (Isa 37:12); Codex Alexandrinus Thalassar; Codex Vaticanus Thaesthen; Vulgate (Jerome's Latin Bible, 390-405 A.D.) Thelassar, Thalassar):

1. The Name and Its Meaning:

This city, which is referred to by Sennacherib's messengers to Hezekiah, is stated by them to have been inhabited by the "children of Eden." It had been captured by the Assyrian king's forefathers, from whose hands its gods had been unable to save it. Notwithstanding the vocalization, the name is generally rendered "Hill of Asshur," the

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chief god of the Assyrians, but "Hill of Assar," or Asari (a name of the Babylonian Merodach), would probably be better.

2. Suggestions as to the Geographical Position:

As Telassar was inhabited by the "children of Eden," and is mentioned with Gozan, Haran, and Rezeph, in Western Mesopotamia, it has been suggested that it lay in Bit Adini, "the House of Adinu," or Betheden, in the same direction, between the Euphrates and the Belikh. A place named Til-Assuri, however, is twice mentioned by Tiglath-pileser IV (Ann., 176; Slab-Inscr., II, 23), and from these passages it would seem to have lain near enough to the Assyrian border to be annexed. The king states that he made there holy sacrifices to Merodach, whose seat it was. It was inhabited by Babylonians (whose home was the Edinu or "plain"; see EDEN). Esarhaddon, Sennacherib's son, who likewise conquered the place, writes the name Til-Asurri, and states that the people of Mihranu called it Pitanu. Its inhabitants, he says, were people of Barnaku. If this be Bit Burnaki in Elam, extending from the boundary of Rasu (see ROSH), which was ravaged by Sennacherib (Babylonians Chronicles, III, 10 ff), Til-Assuri probably lay near the western border of Elam. Should this identification be the true one, the Hebrew form telassar would seem to be more correct than the Assyrian Til-Assuri (-Asurri), which latter may have been due to the popular idea that the second element was the name of the national god Assur. See French Delitzsch, *Wo lag das Paradies?* 264.

T. G. Pinches

TELEM (1)

te'-lem (Telem; Telem): A city in the Negeb "toward the border of Edom," belonging to Judah (Jos 15:24). In Septuagint of 2Sa 3:12 Abner is said to send messengers to David at Thelam (Thailam); this would seem to be the same place and also to be identical with the Telaim and Telam of Saul (see TELAIM). It is

probably the same as the Talmia of the Talmud (Neubauer, Geog. du Talmud, 121). The site has not been recovered.

TELEM (2)

(Telem; Septuagint Codex Vaticanus Telem; Codex Alexandrinus Tellem): One of three "porters" who had married foreign wives (Ezr 10:24), his name appearing as "Tolbanes" in 1 Esdras 9:25; perhaps the same as TALMON (which see).

TELL

See TALE.

TELL EL-AMARNA; TABLETS

tel-el-a-mar'-na,

I. INTRODUCTION

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throw light upon the strange description given of MELCHIZEDEK (which see), the king of Jerusalem in the days of Abraham. The meaning here clearly is that the crown was not hereditary, but went by appointment, the Pharaoh of Egypt having the appointing power. Thus the king as such had no ancestor and no descendant, thus furnishing the peculiar characteristics made use of to describe the character of the Messiah's priesthood in the Epistle to the Hebrews (7:3).

LITERATURE.

Conder, *The Tell Amarna Tablets*; Knudtzon, *Die El-Amarna-Tafeln*, in Heinrich's *Vorderasiatische Bibliothek*, II; Petrie, *Tell el Amarna Tablets*; idem, *Syria and Egypt from the Tell el Amarna Letters*; idem, *Hist of Egypt*; Jeremias, *The Old Testament in the Light of the Ancient East*.

M. G. Kyle

TEMA

te'-ma (tema', "south country"; Thaiman): The name of a son of Ishmael (Ge 25:15; 1Ch 1:30), of the tribe descended from him (Jer 25:23), and of the place where they dwelt (Job 6:19; Isa 21:14). This last was a locality in Arabia which probably corresponds to the modern Teima' (or Tayma' (see Doughty, *Arabia Deserta*, I, 285)), an oasis which lies about 200 miles North of el-Medina, and some 40 miles South of Dumat el-Jandal (Dumah), now known as el-Jauf. It is on the ancient caravan road connecting the Persian Gulf with the Gulf of Aqaba; and doubtless the people took a share in the carrying trade (Job 6:19). The wells of the oasis still attract the wanderers from the parched wastes (Isa 21:14). Doughty (loc. cit.) describes the ruins of the old city wall, some 3 miles in circuit. An Aramaic stele recently discovered, belonging to the 6th century BC, shows the influence of Assyrian article The place is mentioned in the cuneiform inscriptions (Schrader, *KAT2*, 149).

W. Ewing

TEMAH

te'-ma (temach, Codex Alexandrinus and Codex Vaticanus Thema; Lucian, Thema; Ne 7:55; Codex Vaticanus Hemath; Codex Alexandrinus Thema; Lucian, Thema; the King James Version, Thamah): The family name of a company of Nethinim (Ezr 2:53).

TEMAN

te'-man (teman, "on the right," i.e. "south"; Thaiman): The name of a district and town in the land of Edom, named after Teman the grandson of Esau, the son of his firstborn, Eliphaz (Ge 36:11; 1Ch 1:36). A duke Teman is named among the chiefs or clans of Edom (Ge 36:42; 1Ch 1:53). He does not however appear first, in the place of the firstborn. Husham of the land of the Temanites was one of the ancient kings of Edom (Ge 36:34; 1Ch 1:45). From Obad 1:9 we gather that Teman was in the land of Esau (Edom). In Am 1:12 it is named along with Bozrah, the capital of Edom. In Eze 25:13 desolation is denounced upon Edom: "From Teman even unto Dedan shall they

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fall by the sword." Dedan being in the South, Teman must be sought in the North. Eusebius, Onomasticon knows a district in the Gebalene region called Theman, and also a town with the same name, occupied by a Roman garrison, 15 miles from Petra. Unfortunately no indication of direction is given. No trace of the name has yet been found. It may have been on the road from Elath to Bozrah.

The inhabitants of Teman seem to have been famous for their wisdom (Jer 49:7; Obad 1:8 f). Eliphaz the Temanite was chief of the comforters of Job (2:11, etc.). The manner in which the city is mentioned by the prophets, now by itself, and again as standing for Edom, shows how important it must have been in their time.

W. Ewing

TEMENI

tem'-e-ni, te'-me-ni (temeni, Baer, timeni; Codex Vaticanus and Codex Alexandrinus Thaiman; Lucian, Thaimanei): The word temeni means a southerner, i.e. of Southern Judah; compare TEMAN (patronymic temani), the name of Edom ([Ge 36:11](#) , etc.), the "son" of Ashhur (1Ch 4:6).

TEMPER

tem'-per: The word is used in the King James Version to render different Hebrew words. In Eze 46:14 for "temper" (racac) the Revised Version (British and American) substitutes "moisten." In So (5:2) a noun from the same stem means "dew-drops." In Ex 29:2 the King James Version we read "cakes unleavened, tempered (balal, literally, "mixed") with oil," the Revised Version (British and American) "mingled." The word denotes "rough-and-ready mixing." In the recipe for the making of incense given in Ex (30:35) occur the words "tempered together," malach (literally, "salted"; hence, the Revised Version (British and American) "seasoned with salt"). The word occurs in two interesting connections

in The Wisdom of Solomon 15:7 (the Revised Version (British and American) "knead") and 16:21. In 1Co 12:24 it occurs in English Versions of the Bible as a rendering of the Greek word suggerannumi, which meant to "mix together." Paul is arguing in favor of the unity of the church and of cooperation on the part of individual members, and uses as an illustration the human body which consists of various organs with various functions. It is God, argues the apostle, who has "tempered," "compounded" or "blended," the body. Each member has its place and function and must contribute to the welfare of the whole frame. The same Greek word occurs in Heb 4:2. The author urges the necessity of faith in regard to the gospel. The unbelieving Israelites had derived no benefit from their hearing of the gospel because their hearing of it was not "mixed" with faith.

T. Lewis

TEMPERANCE; TEMPERATE

tem'-per-ans; tem'-per-at (egkrateia), (egkrates, nephaios, sophron): the American Standard Revised Version departs from the King James Version and the English Revised Version by translating egkrateia "self-control" (Ac 24:25; Ga 5:23; 2Pe 1:6; 1Co 9:25), following the English Revised Version margin in several of these

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passages. This meaning is in accordance with classical usage, Plato applying it to "mastery" not only of self, but of any object denoted by a genitive following. Septuagint applies it to the possession "of strongholds" (2 Macc 8:30; 10:15), "of a position" (2 Macc 10:17), "of the city" (2 Macc 13:13), "of wisdom" (Sirach 6:27). The reflexive meaning of "self-mastery," "self-restraint," is equally well established in the classics and Septuagint. Thus, in the verbal form, it is found in Ge 43:31, for the self-restraint exercised by Joseph in the presence of his brethren, when they appeared before him as suppliants, and in 1Sa 13:12, where Saul professes that he "forced" himself to do what was contrary to his desire. For patristic use of the term, see illustrations in Suicer's *Thesaurus Ecclesiasticus*, I, 1000 ff. Clement of Alexandria: "Not abstaining from all things, but using continently such things as one has judged should be used"; "such things as do not seem beyond right reason." Basil: "To avoid excess on both sides, so as neither by luxury to be confused, nor, by becoming sickly, to be disabled from doing what has been commanded." Chrysostom (on 1Ti 1:8) applies it to "one mastering passion of tongue, hand and unbridled eyes." Ellicott and Eadie (on Ga 5:23) quote Diogenes Laertius to the effect that the word refers to "control over the stronger passions." In 1Co 9:25, Paul illustrates it by the training of an athlete, whose regimen is not only described in the *Ars Poetica* of Horace (412 ff), and in Epictetus (quoted in Alford on this passage), but can be learned of the many devotees and admirers of similar pursuits today.

The principle involved is that of the concentration of all man's powers and capabilities upon the one end of doing God's will, in and through whatever calling God appoints, and the renunciation of everything either wholly or to whatever degree necessary, however innocent or useful it may be in its proper place, that interferes with one's highest efficiency in this calling (1Co 10:31). Not limited to abstinence, it is rather the power and decision to abstain with reference to some fixed end, and the use of the impulses of physical, as servants for the moral, life. It does not refer to any one class of objects that meets us, but to all; to what concerns speech and judgment, as well as to what appeals to sense. It is properly an inner spiritual virtue, working into the outward life, incapable of

being counterfeited or replaced by any abstinence limited to that which is external (Augsburg Confession, Articles XXVI, XXVII). When its absence, however, is referred to as sin, the negative is generally more prominent than the positive side of temperance. The reference in Ac 24:25 is to chastity, and in 1Co 7:9, as the context shows, to the inner side of chastity. In 1Ti 3:2,11; Tit 2:2, the word nephalios has its original meaning as the opposite to "drunken" (see SOBRIETY; DRINK, STRONG). See also the treatises on ethics by Luthardt (both the Compendium and the History), Martensen, Koestlin and Haring on temperance, asceticism, continence.

H. E. Jacobs

TEMPEST

tem'-pest (ce'-arah, or se'-arah, "a whirlwind," zerem, "overflowing rain"; cheimon, thuella): Heavy storms of wind and rain are common in Palestine and the Mediterranean. The storms particularly mentioned in the Bible are:

(1) the 40 days' rain of ~the great flood of Noah (Ge 7:4);

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- (2) hail and rain as a plague in Egypt (Ex 9:18);
- (3) the great rain after the drought and the contest of Elijah on Carmel (1Ki 18:45);
- (4) the tempest on the sea in the story of Jonah (1:4);
- (5) the storm on the Lake of Galilee when Jesus was awakened to calm the waves (Mt 8:24; Mr 4:37; Lu 8:23);
- (6) the storm causing the shipwreck of Paul at Melita (Ac 27:18).

Frequent references are found to God's power over storm and use of the tempest in His anger: "He maketh the storm a calm" (Ps 107:29); He sends the "tempest of hail, a destroying storm" (Isa 28:2). See also [Job 9:17; 21:18; Isa 30:30](#) . Yahweh overwhelms His enemies as with a storm: "She shall be visited of Yahweh of hosts with thunder, and with earthquake, and great noise, with whirlwind and tempest" (Isa 29:6). Yahweh is a "refuge from the storm" (Isa 25:4; 4:6).

Alfred H. Joy

TEMPLE KEEPERS (SERVANTS)

After the conquest of Midian, "Moses took one drawn out of every fifty, both of man and of beast, and gave them unto the Levites, that kept the charge of the tabernacle of Yahweh" (Nu 31:47; compare 31:30). Similarly, after the deception of Joshua by the Gibeonites, "Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of Yahweh, unto this day" (Jos 9:27). The object of these notices, evidently, is to explain how a non-Israelitish class of sanctuary servants had taken their origin. Their existence at the time of Ezekiel, however, is the object of one of the latter's severest

denunciations: "Ye have brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, to profane it. And ye have not kept the charge of my holy things; but ye have set keepers of my charge in my sanctuary for yourselves" (Eze 44:7 f). In place of these servants or "keepers" Ezekiel directs that such Levites are to be employed as have been degraded from priestly privileges for participating in idolatrous worship. On them shall devolve all the various duties of the temple except the actual offering of sacrifices, which is reserved for "the priests the Levites, the sons of Zadok" (44:10-15). For the use of this deposed class, "the priests, the keepers of the charge of the house," is reserved a special room in the inner court of the temple (40:44 f).

See, further, NETHINIM.

Burton Scott Easton

TEMPLE, A1

tem'-p'l (hekhal, "palace"; sometimes, as in 1Ki 6:3,5, etc.; Eze 41:1,15 ff, used for "the holy place" only; bayith, "house," thus always in the Revised Version (British and American); hieron, naos):

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The end, however, was now at hand. Nebuchadnezzar made Jehoiakim his tributary; then, on his rebelling, came, in the reign of Jehoiachin, took Jerusalem, carried off the treasures of the Temple and palace, with the gold of the Temple vessels (part had already been taken on his first approach, 2Ch 36:7), and led into captivity the king, his household and the chief part of the population (2Ki 24:1-17). Eleven years later (586 BC), after a siege of 18 months, consequent on Zedekiah's rebellion (2Ki 25:1), the Babylonian army completed the destruction of Jerusalem and the Temple. Only a few lesser utensils of value, and the brazen (bronze) pillars, bases and sea remained; these were now taken away, the larger objects being broken up (2Ki 25:13-16). The Temple itself, with its connected buildings, and the houses in Jerusalem generally, were set on fire (2Ki 25:9). The ark doubtless perished in the conflagration, and is no more heard of. The residue of the population—all but the poorest—were carried away captive (2Ki 25:11,12; see CAPTIVITY). Thus ended the first Temple, after about 400 years of chequered existence.

TEMPLE, A2

II. EZEKIEL'S PROPHETIC SKETCH

I. Introductory.

1. Relation to History of Temple:

Wellhausen has said that Ezekiel 40-48 "are the most important in his book, and have been, not incorrectly, called the key to the Old Testament" (Prolegomena, English translation, 167). He means that Ezekiel's legislation represents the first draft, or sketch, of a priestly code, and that subsequently, on its basis, men of the priestly school formulated the Priestly Code as we have it. Without accepting this view, dealt with elsewhere, it is to be admitted that Ezekiel's sketch of a restored temple in chapters 40-43 has important bearings on the history of the Temple, alike in the fact that it presupposes and sheds back light upon the structure and

arrangements of the first Temple (Solomon's), and that in important respects it forecasts the plans of the second (Zerubbabel's) and of Herod's temples.

2. The Conception Unique and Ideal:

While, however, there is this historical relation, it is to be observed that Ezekiel's temple-sketch is unique, presenting features not found in any of the actually built temples. The temple is, in truth, an ideal construction never intended to be literally realized by returned exiles, or any other body of people. Visionary in origin, the ideas embodied, and not the actual construction, are the main things to the prophet's mind. It gives Ezekiel's conception of what a perfectly restored temple and the service of Yahweh would be under conditions which could scarcely be thought of as ever likely literally to arise. A literal construction, one may say, was impossible. The site of the temple is not the old Zion, but "a very high mountain" (Eze 40:2), occupying indeed the place of Zion, but entirely altered in elevation, configuration and general character. The temple is part of a scheme of transformed land, partitioned in parallel tracts among the restored 12 tribes (Eze 47:13-48:7,23-29), with a large area in the center, likewise stretching across the whole country, hallowed to Yahweh and His service (Eze 48:8-22). Supernatural features, as that of the flowing stream from the

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also the articles of A. R. S. Kennedy in Expository Times, XX, referred to above, and

P. Waterhouse, in Sanday, Sacred Sites of the Gospels, 106 ff. On symbolism, compare Westcott, Hebrews, 233 ff. See also articles in this Encyclopedia on parts, furniture, and utensils of the temple, under their several headings.

W. Shaw Caldecott

James Orr

TEMPLE, B

B. IN CRITICISM

I. ALLEGED LACK OF HARMONY BETWEEN EARLIER (KINGS) AND LATER (CODE OF HAMMURABI) VERSIONS OF TEMPLE BUILDING

1. Second Version Not a Facsimile of First
2. The Two Versions Differ as to the Builder
3. The Earlier Version Silent about Things Recorded in Later Version

II. DETAILED OBJECTIONS AGAINST CHRONICLER'S ACCOUNT

1. Reason for Interdicting David's Purpose to Build a Temple
2. Impossibility of David in His Old Age Collecting Materials Enumerated by the Chronicler
3. Supernaturally Received Pattern of the Temple Said to Have Been Given by David to Solomon

4. Alleged Organization of the Temple-Service by David

5. Assertion by Solomon That the Temple Would Be Used as a Central Sanctuary

LITERATURE

B. IN CRITICISM

Modern criticism does not challenge the existence of a Solomonic Temple on Mt. Moriah, as it does that of a Mosaic tabernacle in the wilderness. Only it maintains that historic value belongs exclusively to the narrative in Kings, while the statements in Chronicles are pure ornamentation or ecclesiastical trimming dating from post-exilic times. All that is true about the Temple, says criticism, is

(1) that David originally, i.e. on coming to the throne of all Israel, contemplated erecting such a structure upon Araunah's threshing-floor, but was prohibited from doing so by Nathan, who at first approved of his design but was afterward directed by Yahweh to stay the king's hand, and to inform the king that the work of building a

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Hiram as reported in 1 Kings makes no mention of this intention, yet it is clear from 1Ki 8:62-65, that Solomon, after dedicating the Temple by prayer, used it for this purpose. Wherefore, if Chronicles simply transferred to the consecration of the Temple a ritual that had no existence until after the exile, the author of Kings did the same, which again would destroy Wellhausen's admission that historical validity attaches to the earlier source. A much more likely supposition is that the ritual reported by both historians was not that of a Priestly Code manufactured for the second temple, but that which had been published by Moses for the tabernacle, in place of which it had come. That local shrines for many years existed alongside of the Temple only proves that Solomon's original idea was not perfectly carried out either by himself or his people.

LITERATURE.

The Commentaries of Bertheau and Keil on Chronicles; Reuss. *Geschichte der heiligen Schriften des Alten Testaments*; articles on "Temple" in Sch-Herz; Riehm. *Handwörterbuch*; HDB; EB; Wellhausen. *Prolegomena schichte Israels*.

T. Whitelaw

TEMPLE, HEROD'S

see TEMPLE

TEMPLES

tem'-p'lz (raqqah, "thinness," "upper cheeks"): The original signifies the thinnest part of the skull (Jud 4:21,22; 5:26). In So 4:3; 6:7, the bride's cheeks are likened to pomegranates because of the rich coloring of a slice of this fruit.

TEMPLES, ROBBERS OF

(hierosuloi; the King James Version "robbers of churches," Ac 19:37): To explain this as "sacrilegious persons" is irreconcilable with the contrast in Ro 2:22. In De 7:25, the Jews were commanded entirely to destroy the gold and silver idols, ornaments of the heathen temples. The sin reprov'd is that of making that a matter of gain which, without regard to its value, they should have destroyed. "Dost thou, who regardest the mere touch of an idol as a horrible defilement, presume to rob their temples?" There is abundant evidence to show that this crime was not unusual. When the town-clerk of Ephesus declares the companions of Paul innocent of such charge, his words imply that the fact that they were Jews rendered them liable to such suspicion. So Josephus goes out of his way (Ant., IV, viii, 10) to deny that Jews ever committed the crime.

H. E. Jacobs

TEMPT; TEMPTATION

temt, tem-ta'-shun (nacah, "to prove" "try," "tempt" maccah, "a trial," "temptation"; peirazo, "to try" "prove" peirasmos "a trial," "proof"): The words have a sinister

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connotation in present-day usage which has not always attached to them. Originally the words were of neutral content, with the sense of "putting to the proof," the testing of character or quality. Thus, God is "tempted" by Israel's distrust of Him, as if the people were actually challenging Him to show His perfections (Ex 17:2; Ps 78:18; Ac 15:10; Heb 3:9, and often); Abraham is "tempted," being called upon to offer up Isaac (Ge 22:1); and Jesus is "tempted" to a spectacular Messiahship (Mt 4 and parallel passages (see TEMPTATION OF CHRIST)). No evil is implied in the subject of these temptations. Temptation therefore in the Scripture sense has possibilities of holiness as well as of sin. For as all experience witnesses, it is one thing to be tempted, another thing to fall. To be tempted—one may rejoice in that (Jas 1:2), since in temptation, by conquering it, one may achieve a higher and nobler manhood.

"Why comes temptation but for man to meet

And master and make crouch beneath his foot,

And so be pedestaled in triumph?"

Holiness in its best estate is possible only under conditions which make it necessary to meet, resist and triumph over temptation. Thus, Jesus Himself became our Great High Priest in that, being tempted in all points like as we are, He never once yielded, but fought and triumphed (Heb 4:15).

One must not deceive one's self, however, in thinking that, because by the grace of God one may have profit of virtue through temptation as an instrument, all temptation is equally innocent and virtuous. It is noticeable in the case of Jesus that His temptation was under the direction of the Spirit (Mr 1:12); He Himself did not seek it, nor did He fear it. Temptations encountered in this way, the way of duty, the way of the Spirit, alone constitute the true challenge of saintship (Jas 1:12); but it is the mark of an ignoble nature to be perpetually the center of vicious fancies and tempers which are not of God but of the devil (Jas 1:13-15).

One may not escape entirely such buffetings of faith, but by any sound nature they are easily disposed of. Not so easily disposed of are the trials (temptations) to faith through adversity, affliction, trouble (Lu 22:28; Ac 20:19; Jas 1:2; 1Pe 1:6); and yet there is no lack of evidence to the consoling fact that God does not suffer His own to be tempted above what they are able to bear (1Co 10:13) and that for every crisis His grace will be sufficient (2Co 12:8,9).

Charles M. Stuart

TEMPTATION OF CHRIST

1. The Sources:

The sources for this event are Mr 1:12,13; Mt 4:1-11; Lu 4:1-13; compare Heb 2:18; 4:15,16, and see GETHSEMANE. Mark is probably a condensation; Mt and Luke have the same source, probably the discourses of Jesus. Matthew is usually regarded as nearest the original, and its order is here followed.

2. Time and Place:

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will furnish the answer. In each case the appeal was a real appeal to a perfectly innocent natural instinct or appetite. In the first temptation, it was to hunger; in the second, to faith; in the third, to power as a means of establishing righteousness. In each case, Jesus felt the tug and pull of the natural instinct; how insistent is the demand of hunger, for instance! Yet, when He perceived that the satisfaction of these desires was sinful under the conditions, He immediately refused their clamorous appeal. It was a glorious moral victory. It was not that He was metaphysically not able to sin, but that He was so pure that He was able not to sin. He did not prove in the wilderness that He could not be tempted, but that He could overcome the tempter. If it is then said that Jesus, never having sinned, can have no real sympathy with sinners, the answer is twofold: (1) Not he who falls at the first assault feels the full force of temptation, but he who, like Jesus, resists it through long years to the end. (2) Only the victor can help the vanquished; only he, who has felt the most dreadful assaults and yet has stood firm, can give the help needed by the fallen.

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Broadus on Matthew in the place cited.; Rhees, *Life of Jesus of Nazareth*, secs. 91-96; Sanday, *Outlines of the Life of Christ*, section 13; Holtzmann, *Hand-Commentar*, I, 67 f; J. Weiss, *Die Schriften des New Testament*, I, 227 f; Weiss, *Life of Christ*, I, 337-54; Dods, article "Temptation," in DCG; Carvie, *Expository Times*, X (1898-99).

F. L. Anderson

TEN

(‘eser; deka).

See NUMBER.

TEN COMMANDMENTS, THE

I. THE TEN COMMANDMENTS, AN ISRAELITISH CODE

II. THE PROMULGATION OF THE DECALOGUE

III. ANALYSIS OF THE DECALOGUE WITH BRIEF EXEGETICAL NOTES

1. How Numbered

2. How Grouped

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4. Brief Exegetical Notes

IV. JESUS AND THE TEN COMMANDMENTS

LITERATURE

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John Richard Sampey

TEN STRINGS

(‘asor).

See MUSIC, I, 1, (2), (c).

TENDER

ten'-der: The usual (11 out of 16 times) translation of rakh, "soft," "delicate," with the noun rokh, in De 28:56 and the verb rakhakh, in 2Ki 22:19 parallel 2Ch 34:27. Attention need be called only to the following cases: In Ge 29:17, "Leah's eyes were tender," a physical defect is described ("weak-eyed"; see BLINDNESS). "Tender-hearted" in 2Ch 13:7 means "faint-hearted," while in 2Ki 22:19 parallel 2Ch 34:27 ("because thy heart was tender"), it means "penitent." Contrast the modern use in Eph 4:32.

Throughout Psalms (10 times) and Proverbs (12:10), but not elsewhere (the King James Version has "tender love" in Da 1:9, the Revised Version (British and American) "compassion"), English Versions of the Bible translate rachamim, "bowels," by "tender mercies," and this translation has been carried into the New Testament as "tender mercy" (the Revised Version margin "heart of mercy") for

the corresponding Greek phrase *splagchna eleous* ("bowels of mercy") in [Lu 1:7](#) 8; compare "tenderhearted" for *eusplagchnos* ("right boweled") in Eph 4:32, based upon the idea of psychology widely spread among Semitic people, which considers the "bowels" (*qerebh*) as the seat of all tender emotions of kindness and mercy: See BOWELS. the King James Version also has "of tender mercy" in Jas 5:11 without justification in the Greek (*oiktirmon*, the Revised Version (British and American) "merciful").

Other special phrases: "tender grape" in the King James Version, So 2:13,15; 7:12, for *cemadhar*. The meaning of the word is not quite certain, but Revised Margin's "blossom" (except 7:12 margin) is probably right. "Tender grass" in 2Sa 23:4; Pr 27:25; the Revised Version (British and American) De 32:2 (the King James Version "tender herb"); Isa 15:6; 66:14 for *deshe'* "grass" (Aramaic *dethe'*, Da 4:15,23). The context in these passages and the meaning of the cognates of *deshe'* in other Semitic languages make this translation probable, but Revised Version's usage is not consistent (compare Ge 1:11,12; Job 6:5; Ps 23:2, etc.). Isa, 53:2 has "tender plant" for *yoneq*, "a sapling," while Job 14:7 has "tender branch" for the allied word *yoneqeth*, usually rendered "shoot" (Job 8:16, etc.). Finally, "tender" in Mr 13:28

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parallel Mt 24:32 is for hapalos, "soft." The running sap of springtime softens the branches that were stiff during the winter.

The verb "tender" occurs in 2 Macc 4:2, the King James Version "(he had) tendered his own nation," in the modern sense of "tend." The translation is a paraphrase of the noun kedemon, "a protector," the Revised Version (British and American) "the guardian of his fellow-countrymen."

Burton Scott Easton

TENON

ten'-un (yadh): This word, occurring in Ex 26 and 36, is used in the account of the tabernacle to describe the "hand" or yadh by which its 48 boards were kept in place. Each board had two tenons which were mortised into it (Ex 36:22 margin). These tenons would be made of harder wood than the acacia, so as better to stand the strain of wind and weather. When in use the tenons were sunk into the "sockets" (which see), and allowed of a speedy reerection of the tabernacle at its every remove.

Sockets are also mentioned as in use for the standards of the tabernacle court (Ex 27:10), but there is no mention of tenons. It may be that the base of each standard was let into its socket, without the use of any tenon. This would give it sufficient stability, as the height of each standard was but 5 cubits (7 1/2 ft.) (Ex 27:18).

For Professor A. R. S. Kennedy's different theory of "tenons," see TABERNACLE, and his own article on the "Tabernacle" in HDB, IV.

W. Shaw Caldecott

TENT

tent ('ohel; skene; 'ohel is a derivative of 'ahal, "to be clear," "to shine"; hence, 'ohel, "to be conspicuous from a distance"): In the great stretches of uncultivated lands in the interior of Syria or Arabia, which probably have much the same aspect today as in Abraham's time, it is an easy matter to espy an encampment of roving Bedouin, "a nation that dwelleth without care that have neither gates nor bars" (Jer 49:31).

The peaks of their black (compare So 1:5) goats' hair tents stand out in contrast against the lighter colors of the soil.

There seems to be little doubt about the antiquity of the Arab tent, and one can rightly believe that-the dwelling-places of Abraham, Sarah, Jacob, and their descendants were made on the same pattern and of the same materials (Ge 4:20; 9:27; 12:8; 13:3; 18:6; 31:25,30; Ps 78:55; Heb 11:9 , etc.). Long after the children of Israel had given up their tents for houses they continued to worship in tents (2Sa 7:1-6; 2Ch 1:3,4) (for the use of tents in connection with religious observances see TABERNACLE).

The Arab tents (called bait sha'r, "house of hair") are made of strips of black goats' hair cloth, sewed together into one large piece (see GOATS' HAIR; WEAVING). Poles are placed under this covering at intervals to hold it from the ground, and it is stretched over these poles by ropes of goats hair or hemp (compare Job 4:21; Isa 54:2;

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Jer 10:20) "fastened to hard-wood pins driven into the ground (Isa 54:2; Jud 4:21; 5:26). A large wooden mallet for driving the pegs is part of the regular camp equipment (Jud 4:21; 5:26). The sides (curtains) of the tent (Isa 54:2) are made of strips of goats hair cloth or from mats woven from split cane or rushes (see Illustration, p. 2948). Where more than one family occupies the same tent or the animals are provided with shelter under the same roof (compare 2Ch 14:15), curtains of the same materials mentioned above form the dividing walls. A corner of the matting where two ends meet is turned back to form the door of the tent (Ge 18:1). In the summer time the walls are mostly removed. New tents are not water-proof, and the condition of the interior after a heavy rain is not far from squalid. The tent material becomes matted by use, especially if wool has been woven into the fabric, and is then a better protection against the rain. It is the women's duty to pitch the tents.

The poorer Arabs have no mats to cover the ground under their tents. Straw mats, goats' hair or woolen rugs (compare Jud 4:18), more or less elaborate as the taste and means of the family allow, are the usual coverings for the tent floor. The food supplies are usually kept in goats' hair bags, the liquids, as oil or milk products, in skins. One or two tinned copper cooking-vessels, a shallow tray of the same material, a coffee set consisting of roasting pan, mortar and pestle, boiling-pot and cups, make up the usual camp furniture. The more thrifty include bedding in their equipment, but this increases the difficulties of moving, since it might require more than the one animal, sometimes only a donkey, which carries all the earthly belongings of the family. A sheikh or chief has several tents, one for himself and guests, separate ones for his wives and female servants, and still others for his animals (compare Ge 31:33).

Other Hebrew words translated "tent" are forms of chanah (Nu 13:19; 1Sa 17:53; 2Ki 7:16; 2Ch 31:2; Zec 14:15); cukkah (2Sa 11:11; 22:12); mishkenoth (So 1:8).

Figurative: "Neither shall the Arabian pitch tent there" typified utter desolation

(Isa 13:20). "Enlarge the place of thy tent stretch forth the curtains lengthen thy cords strengthen thy stakes" prophesied an increase in numbers and prosperity of God's people (Isa 54:2; compare 33:20; Lu 16:9; 2Co 5:4). Tent cords plucked up denoted death. (Job 4:21). Jer 10:20 is a picture of a destroyed household as applied to Judah. Hezekiah in his sickness bewails that his dwelling (life) had been carried away as easily as a shepherd's tent is plucked up (Isa 38:12). Isaiah compared the heavens to a tent spread out (Isa 40:22). "They shall pitch their tents against her" i.e. they shall make war (Jer 6:3).

James A. Patch

TENT-MAKER

tent'-mak-er (~skenopoios): Mentioned only once (Ac 18:3). Paul's native province of Cilicia was noted for its goats' hair cloth which was exported under the name of cilicium and was used largely for tentmaking. We are told in the passage mentioned that Paul dwelt with Aquila and Priscilla, and worked with them at tent-making (compare Ac 20:34).

See also CRAFTS, II, 18.

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TENTH

See TITHE.

TENTH DEAL

del ('issaron): The tenth part of an ephah, and so rendered in the Revised Version (British and American) (Nu 28; 29). It was used in connection with the sacrifices for measuring flour.

TEPHON te'-fon (he Tephō): In 1 Macc 9:50, a city of Judea fortified by Bacchides, probably the "Beth-tappuah" of Jos 15:53, near Hebron. Josephus (Ant., XII, i, 3) calls it "Tochoa."

TERAH (1)

te'-ra (terach; Septuagint Tharra, or (with New Testament) Thara; on the name see especially HDB, under the word): The son of Nahor and father of Abraham, Nahor and Haran (Ge 11:24 f). At Abraham's birth Terah was 70 years old (Ge 11:26), and after Abraham's marriage, Terah, Abraham, Sarah and Lot emigrated from Ur of the Chaldees on the road into the land of Canaan, but stopped in Haran (Ge 11:31). When Abraham was 75 years old he and his nephew resumed their journey, leaving Terah in Haran, where 60 years later he died (Ge 11:32). Stephen, however, states (Ac 7:4) that Terah was dead when Abraham left Haran, an impression that is easily gained from Ge 11-12 if the dates are not computed. As there is no reason to suppose that Stephen was granted inspiration that would preserve him from such a purely formal error, the contradiction is of no significance and attempts at "reconciliation" are needless. In particular, the attempt of Blass (Stud. u. Krit., 1896, 460 ff) to alter the text of Ac is quite without foundation. For further discussion see especially Knowling, The Expositor's Greek Testament, at the place It is worth noting that Philo makes the same error (Migr. Abr. 177 (section 32)), perhaps indicating some special Jewish

tradition of New Testament times. In Jos 24:2 Terah is said to have been an idolater. In Jubilees 12 this is softened into explaining that through fear of his life Terah was forced to yield outward conformity to the idolatrous worship of his neighbors. On the other hand certain Jewish legends (e.g. Ber. Rab. 17) represent Terah as actually a maker of idols. Otherwise in the Bible Terah is mentioned only by name in 1Ch 1:26; Lu 3:34.

Burton Scott Easton

TERAH (2)

(Codex Vaticanus Tarath; Codex Alexandrinus Tharath): A wilderness camp of the Israelites between Tahath and Mithkah (Nu 33:27,28).

See WANDERINGS OF ISRAEL.

TERAPHIM

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ter' -a-fim.

See ASTROLOGY; DIVINATION; IMAGES.

TEREBINTH

ter' -e-binth:

(1) 'elah (Isa 6:13, the King James Version "teil tree"; Ho 4:13, the King James Version "elms"); in Ge 35:4 (the King James Version "oak"); Jud 6:11,19; 9:6 (the King James Version "plain"); [2Sa 18:9,10,14](#); [1Ki 13:14](#) ; 1Ch 10:12; Isa 1:30; Eze 6:13, translated "oak," and in margin "terebinth"; "vale of Elah," margin "the terebinth" in 1Sa 17:2,19; 21:9.

(2) 'elim (Isa 1:29, "oaks," margin "terebinths").

(3) 'allah (Jos 24:26, English Versions of the Bible have "oak," but the Septuagint terebinthos).

(4) 'elon, "oak (margin, "terebinth") of Zaananim" (Jos 19:33; Jud 4:11); "oak (the Revised Version margin "terebinth," the King James Version "plain") of Tabor" (1Sa 10:3); also Ge 12:6; 13:18; 14:13; 1Sa 10:3; De 11:30; Jud 6:19 all translated "oak" or "oaks," with margin "terebinth" or "terebinths."

(5) In Ge 14:6 Septuagint has terebinthos, as the translation of the el of El-paran.

(6) In Ecclesiasticus 24:16 terem (b)inthos, the King James Version "turpentine tree," the Revised Version (British and American) "terebinth."

It is clear that the translators are uncertain which translation is correct, and it would seem not improbable that then there was no clear distinction between oak and terebinth in the minds of the Old Testament. writers; yet the two are very different trees to any but the most superficial observation.

The terebinth—*Pistacia terebinthus* (Natural Order, Anacardiaceae), Arabic Butm]— is a tree allied to the *P. vera*, which produces the pistachio nut, and to the familiar "pepper tree" (*Schinus molle*) so extensively cultivated in modern Palestine. Like the latter the terebinth has red berries, like small immature grapes. The leaves are pinnate, four to six pairs, and they change color and fall in autumn, leaving the trunk bare (compare Isa 1:30). The terebinth is liable to be infected by many showy galls, some varieties looking like pieces of red coral. In Palestine, this tree assumes noble proportions, especially in situations when, from its association with some sacred tomb, it is allowed to flourish undisturbed. It is in such situations not infrequently as much as 40 ft. high and spreads its branches, with their thick, dark-green foliage, over a wide area (compare 2Sa 18:9 f, 14; Ecclesiasticus 24:16). Dwarfed trees occur among the brushwood all over the land.

From this tree a kind of turpentine is obtained, hence, the alternative name "turpentine tree" (Ecclesiasticus 24:16 the King James Version, the Revised Version (British and American) "terebinth").

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E. W. G. Masterman

TERESH

te'-resh (teresh (Es 2:21; 6:2); Codex Vaticanus, Codex Alexandrinus, and Codex Sinaiticus omit it; but Codex Sinaiticus' margin has Tharas and Tharras): A chamberlain of King Ahasuerus. Oppert compares the name with Tiri-dates, the name of the governor of Persepolis in the time of Alexander. Another explanation identifies it with the Persian word turs "firm"; Scheft links it with the Persian tarsha, "desire."

TERRACE

ter'-as (mecillah): Solomon is said, in 2Ch 9:11, to have made of the algum trees brought him from Ophir "terraces," or raised walks, for the house of Yahweh. In the parallel 1Ki 10:12, the word used is rendered "pillars," margin "'a railing'; Hebrew 'a prop.'"

TERRIBLE, TERROR

ter'-i-b'l, ter'-er (yare', "to be feared," "reverenced," arits, "powerful," "tyrannical," 'ayom, "aweinspiring," chittith "terror," ballahah, "a worn-out or wasted thing," 'emah, "fright"; phoberos, "dreadful," phobos, "fear"): The above terms, and many others which employed, denote whatever, by horrible aspect, or by greatness, power, or cruelty, affrights men (De 1:19; 26:8; Da 2:31). God is terrible by reason of His awful greatness, His infinite power, His inscrutable dealings, His perfect holiness, His covenant faithfulness, His strict justice and fearful judgments (Ex 34:10; De 7:21; Ne 9:32; Job 6:4; 37:22; Ps 65:5; 88:15 f; Joe 2:11; Ze 2:11; Heb 12:21). The term is also applied to the enemies of God and of His people (Isa 13:11; 25:3 ff; 49:25; Da 7:7; 1Pe 3:14). "The terror (the Revised Version (British and American) "fear") of the Lord" (2Co 5:11) denotes the reverence or fear inspired by the thought that Christ is judge (2Co 5:10).

M. O. Evans

TERTIUS

tur'-shi-us (Tertios): The amanuensis of Paul who wrote at his dictation the Epistle to the Romans. In the midst of Paul's greetings to the Christians in Rome he interpolated his own, "I Tertius, who write the epistle, salute you in the Lord" (Ro 16:22). "It is as a Christian, not in virtue of any other relation he has to the Romans, that Tertius salutes them" (Denney). Some identify him with Silas, owing to the fact that shalish is the Hebrew for "third (officer)," as tertius is the Latin Others think he was a Roman Christian residing in Corinth. This is, however, merely conjecture. Paul seems to have dictated his letters to an amanuensis, adding by his own hand merely the concluding sentences as "the token in every epistle" (2Th 3:17; Col 4:18; 1Co 16:21). How far this may have influenced the style of his letters is discussed in Sanday-Headlam, Romans, Introduction, LX.

S. F. Hunter

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TERTULLUS

ter-tul'-us, ter- (Tertullos, diminutive of Latin tertius, "third");, An orator who descended with Ananias the high priest and elders from Jerusalem to Caesarea to accuse Paul before Felix the Roman governor (Ac 24:1). Tertullus was a hired pleader whose services were necessary that the case for the Jews might be stated in proper form. Although he bore a Roman name, he was not necessarily a Roman; Roman names were common both among Greeks and Jews, and most orators were at this time of eastern extraction. Nor is it definitely to be concluded from the manner of his speech (Ac 24:2-8) that he was a Jew; it has always been customary for lawyers to identify themselves in their pleading with their clients. His speech before Felix is marked by considerable ingenuity. It begins with an adulation of the governorship of Felix that was little in accord with history (see FELIX); and the subsequent argument is an example of how a strong case may apparently be made out by the skillful manipulation of half-truths. Thus the riot at Jerusalem was ascribed to the sedition- mongering of Paul, who thereby proved himself an enemy of Roman rule and Jewish religion, both of which Felix was pledged to uphold. Again, the arrest of Paul was not an act of mob violence, but was legally carried out by the high priests and elders in the interests of peace; and but for the unwarranted interference of Lysias (see LYSIAS), they would have dealt with the prisoner in their own courts and thus have avoided trespassing on the time of Felix. They were, however, perfectly willing to submit the whole case to his jurisdiction. It is interesting to compare this speech of Tertullus with the true account, as given in Ac 21:27-35, and also with the letter of Lysias (Ac 23:26-30).

C. M. Kerr

TESTAMENT

tes'-ta-ment: The word diatheke, almost invariably rendered "covenant," was rendered in the King James Version "testament" in Heb 9:16,17, in the sense of a

will to dispose of property after the maker's death. It is not easy to find justification for the retention of this translation in the Revised Version (British and American), "especially in a book which is so impregnated with the language of the Septuagint as the Epistle to the Hebrews" (Hatch).

See COVENANT, IN THE NEW TESTAMENT.

TESTAMENT OF ISAAC

See APOCALYPTIC LITERATURE, sec. IV, 3.

TESTAMENT, NEW, CANON OF THE

See CANON OF THE NEW TESTAMENT.

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TESTAMENT, OLD, CANON OF THE

See CANON OF THE OLD TESTAMENT.

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See TEXT OF THE OLD TESTAMENT.

TESTAMENTS OF THE TWELVE PATRIARCHS

See APOCALYPTIC LITERATURE, sec. IV, 1.

TESTAMENTS, BETWEEN THE

See BETWEEN THE TESTAMENTS.

TESTIMONY, ARK OF THE

tes'-ti-mo-ni (Ex 25:21 f).

See ARK OF THE COVENANT.

TETA

te'-ta. See ATETA.

TETH

teth (T): The 9th letter of the Hebrew alphabet; transliterated in this Encyclopedia as "T" (a more intense "t"). It came also to be used for the number 9; and with waw ("w") for 15, with zayin ("z") for 16 (i.e. 9 plus 6 and 9 plus 7) to avoid forming regular series with the abbreviation for Yahweh. For name, etc.,

see ALPHABET.

TETRARCH

te'-trark, tet'-rark tetrarches): As the name indicates it signifies a prince, who governs one-fourth of a domain or kingdom. The Greeks first used the word. Thus Philip of Macedon divided Thessaly into four "tetrarchies." Later on the Romans adopted the term and applied it to any ruler of a small principality. It is not synonymous with "ethnarch" at least the Romans made a distinction between Herod "tetrarch" of Galilee, Philip "tetrarch" of Trachonitis, Lysanias "tetrarch" of Abilene, and Archelaius "ethnarch" of Judea (BJ, II, vi, 3; Ant, XVII, xi, 4). The title was often conferred on Herodian princes by the Romans, and sometimes it was used courteously as a synonym for king (Mt 14:9; Mr 6:14). In the same way a "tetrarchy" was sometimes called a kingdom.

Henry E. Dosker

TETTER

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work in the same direction. In 1881 "the greatest edition ever published," according to Professor Souter, was brought out in England coincident with the Revised Version of the English New Testament. This, together with the introduction, which the same writer characterizes as "an achievement never surpassed in the scholarship of any country," was the joint product of B. F. Westcott and F. J. A. Hort, friends and co-workers for many years in the University of Cambridge. Thus with the end of the 19th century the history of the process may be said to close, though both process and progress still advance with everincreasing triumph.

Von Soden's edition of the New Testament appeared during the summer of 1913 and is of first importance. It differs from all others in the extreme weight laid on Tatian's Diatessaron as the source of the bulk of the errors in the Gospels. This theory is not likely to command the assent of scholars and the text (which does not differ greatly from Tischendorf's) is consequently of doubtful value. Nevertheless, for fullness of material, clearness of arrangement, and beauty of printing, von Soden's edition must inevitably supersede all others, even where the text is dissented from. Dr. Gregory promises a new edition at some day not too far in the future which, in turn, will probably supersede von Soden's.

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Charles Fremont Sitterly

TEXT OF THE OLD TESTAMENT

I. EARLIEST FORM OF WRITING IN ISRAEL

1. Invention of Alphabet
2. The Cuneiform
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Thomas Hunter Weir

THADDAEUS

tha-de'-us (Thaddaios): One of the Twelve Apostles (Mt 10:3; Mr 3:18). In Mt 10:3 the King James Version, the reading is "Lebbaeus, whose surname was Thaddaeus." The name corresponds to Judas, the son (Revised Version), or brother (the King James Version), of James, given in the lists of Lu 6:16; Ac 1:13.

See JUDAS, NOT ISCARIOT; LEBBAEUS.

The "Gospel of the Ebionites," or "Gospel of the Twelve Apostles," of the 2nd century and mentioned by Origen, narrates that Thaddaeus was also among those who received their call to follow Jesus at the Sea of Tiberias (compare [Mt 4:18-22](#)).

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See also SIMON THE CANANAEAN.

According to the "Genealogies of the Twelve Apostles" (compare Budge, *Contendings of the Apostles*, II, 50), Thaddaeus was of the house of Joseph; according to the "Book of the Bee" he was of the tribe of Judah. There is abundant testimony in apocryphal literature of the missionary activity of a certain Thaddaeus in Syria, but doubt exists as to whether this was the apostle. Thus

(1) according to the "Ac of Peter" (compare Budge, II, 466 ff) Peter appointed Thaddaeus over the island of Syria and Edessa.

(2) The "Preaching of the blessed Judas, the brother of our Lord, who was surnamed Thaddaeus" (Budge, 357 ff), describes his mission in Syria and in Dacia, and indicates him as one of the Twelve.

(3) The "Acta Thaddaei" (compare Tischendorf, *Acta Apostolorum Apocrypha*, 1851, 261 ff) refers to this Thaddaeus in the text as one of the Twelve, but in the heading as one of the Seventy.

(4) The Abgar legend, dealing with a supposed correspondence between Abgar, king of Syria, and Christ, states in its Syriac form, as translated by Eusebius (*Historia Ecclesiastica*, I, xiii, 6-22) (compare THOMAS), that "after the ascension of Christ, Judas, who was also called Thomas, sent to Abgar the apostle Thaddaeus, one of the Seventy" (compare Hennecke, *Neutestamentliche Apokryphen*, 76 ff).

Jerome, however, identifies this same Thaddaeus with Lebbaeus and "Judas of

James" of Luke (Lu 6:16). Hennecks (op. cit., 473, 474) surmises that in the original form of the Abgar legend Thomas was the central figure, but that through the influence of the later "Ac of Thomas", which required room to be made for Thomas' activity in India, a later Syriac recension was made, in which

Thomas became merely the sender of Thaddaeus to Edessa, and that this was the form which Eusebius made use of in his translation According to Phillips (compare Phillips, The Doctrine of Addai the Apostle), who quotes Zahn in support, the confusion may be due to the substitution of the Greek name Thaddaeus for the name Addai of the Syriac manuscripts.

See APOCRYPHAL ACTS.

The general consensus seems to indicate, however, that both Thomas and Thaddaeus the apostle had some connection with Edessa. Of the various identifications of Thaddaeus with other Biblical personages which might be inferred from the foregoing, that with "Judas of James" is the only one that has received wide acceptance.

The burial place of Thaddaeus is variously placed at Beirut and in Egypt. A "Gospel of Thaddaeus" is mentioned in the Decree of Gelasius.

C. M. Kerr

THAHASH

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tha'-hash.

See TAHASH.

THAMAH

tha'-ma.

See TEMAH.

THAMAR

tha'-mar (Thamar): the King James Version; Greek form of "Tamar" (thus Mt 1:3 the Revised Version (British and American)). Mother of Perez and Zerah.

THAMMUZ

tham'-uz (tammuz).

See TAMMUZ.

THAMNATHA

tham'-na-tha.

See TIMNATH.

THANK OFFERING

See SACRIFICE.

THANK; THANKS; THANKSGIVING

thank, thanks, thanks-giv'-ing, thanks'-giv-ing: Both the verb and the nouns appear almost uniformly for yadhah, and eucharistéo, and their cognates. Eucharistéo is the usual Greek verb for "to thank," but yadhah takes on this force only through its context and is rather a synonym for "raise" or "bless" (which see) Septuagint renders yadhah usually by exomologeo, "speak forth together" "praise" (compare Tobit 12:20; Sirach 39:6, etc., and the use of "thank" in English Versions of the Bible to correspond), and this verb reappears in Mt 11:25 parallel Lu 10:21, with English "thank" (the Revised Version margin "praise"). Compare the use of anthomologeomai (Lu 2:38) and homologeo (Heb 13:15, the King James Version "giving thanks," the Revised Version (British and American) "make confession"; the King James Version is preferable). For charis in the sense of "thanks" (note the singular "thank" in the King James Version Sirach 20:16; Lu 6:32-34), see GRACE. 1Pe 2:19 the King James Version has "thankworthy" for charis, the Revised Version (British and American) "acceptable," the Revised Version margin "grace."

Burton Scott Easton

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THARA

tha'-ra, thar'-a (Thara): the King James Version; Greek form of "Terah" (thus, Lu 3:34 the Revised Version (British and American)).

THARRA

thar'-a (Tharra): One of the two eunuchs, "keepers of the court," who with his companion Gabatha (Bigthan) formed a conspiracy against King Artaxerxes which was detected by Mordecai (Additions to Esther 12:1 = "Teresh" of Es 2:21; 6:2). Tharra and his companion were hanged. Josephus (BJ, II, vi, 4) calls him "Theodestes."

THARSHISH

thar'-shish (tarshish).

See TARSHISH.

THASSI

thas'-i (Codex Venetus Thassei; Codex Vaticanus Thassis): The surname of Simon, the brother of Judas Maccabeus (1 Macc 2:3; Syriac "Tharsi"). It is uncertain what the name means, perhaps "director" or "guide," since Simon was "a man of counsel," or "the zealous."

THAT DAY

See DAY OF THE LORD.

THEATRE

the'-a-ter (Ac 19:29,31).

See GAMES.

THEBES

thebz.

See NO-AMON.

THEBEZ

the'-bez (tebhets, "‘brightness"; Codex Vaticanus Thebes; Codex Alexandrinus Thaibais): A city in Mt. Ephraim which refused submission to Abimelech when he set up as king of Israel. After the reduction of Shechem he turned his arms against Thebez. There was a strong tower within the city—the citadel—into which all the inhabitants gathered for safety, climbing onto the roof of the tower. Abimelech

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incautiously venturing near the tower, a woman cast an upper millstone upon his head and broke his skull. Fearing the shame of perishing by the hand of a woman, he persuaded his armor-bearer to thrust him through (Jud 9:50). The incident is alluded to in 2Sa 11:21. Eusebius, Onomasticon places it 13 Roman miles from Neapolis (Nablus) on the road to Scythopolis (Beisan). There is no doubt that it is represented by Tubas. This is a village situated in a district of considerable fertility, about 10 miles from Nablus. There are many olive trees. The rain is captured and led to rockcut cisterns, whence the village draws its water-supply. According to the Samaritans the tomb of Neby Toba marks the grave of the patriarch Asher.

W. Ewing

THECOE

the-ko'-e (1 Macc 9:33).

See TEKOA.

THEE-WARD

the'-werd. "To thee-ward" (1Sa 19:4) = toward thee.

See WARD.

THEFT

See CRIMES; PUNISHMENTS.

THELASAR

the-la'-sar (tela'ssar, telassar).

See TELASSAR.

THELERSAS

the-lur'-sas (Thelersas (1 Esdras 5:36)).

See TEL-HARSHA.

THEOCANUS

the-ok'-a-nus: 1 Esdras 9:14 the King James Version = the Revised Version (British and American) "Thocanus."

THEOCRACY

the-ok'-ra-si (theokratia, from theos, "a god," and kratos, "power"; after the analogy of the words "democracy," "aristocracy," and the like): "Theocracy" is not a Biblical

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Old Testament prophet and the modern preacher, reformer and statesman are wholly lacking in any really solid foundation.

W. M. McPheeters

THEODOTION

the-o-do'-shi-un.

See LANGUAGE OF THE NEW TESTAMENT; SEPTUAGINT.

THEODOTUS

the-od'o-tus (Theodotos):

(1) One of the three ambassadors sent by the Syrian general Nicanor to Judas to make peace (2 Macc 14:19).

(2) One who plotted to assassinate Ptolemy Philopator, but was prevented by a Jew, Dositheos (3 Macc 1:2 f).

THEOLOGY

the-ol'-o-ji.

See BIBLICAL THEOLOGY; JOHANNINE THEOLOGY; PAULINE THEOLOGY.

THEOPHILUS

the-of'-i-lus (Theophilos, "loved of God"): The one to whom Luke addressed his Gospel and the Ac of the Apostles (compare Lu 1:3; Ac 1:1). It has been suggested that Theophilus is merely a generic term for all Christians, but the

epithet "most excellent" implies it was applied by Luke to a definite person, probably a Roman official, whom he held in high respect. Theophilus may have been the presbyter who took part in sending the letter from the Corinthians to Paul, given in the "Acta Pauli" (compare Hennecke, Neutestamentliche Apokryphen, 378). There is also a magistrate Theophilus mentioned in the "Ac of James" as being converted by James on his way to India (compare Budge, The Contendings of the Apostles, II, 299), but these and other identifications, together with other attempts to trace out the further history of the original Theophilus, are without sufficient evidence for their establishment (compare also Knowling in The Expositor Greek Testament, II, 49-51).

C. M. Kerr

THERAS

the'-ras (Thera): The river by which the company assembled in preparation for the march to Jerusalem under Ezra (1 Esdras 8:41,61). In Ezr 8:21,31 the name of the

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river is Ahava. Possibly the place is represented by the modern Hit on the Euphrates; but no certain identification is possible.

THERMELETH

thur'-me-leth (Thermeleth (1 Esdras 5:36)).

See TEL-MELAH.

THESSALONIANS, THE FIRST EPISTLE OF PAUL TO THE

thes-a-lo'-ni-anz

I. IMPORTANCE OF THE EPISTLE

II. CIRCUMSTANCES OF THE FOUNDING OF THE CHURCH

1. Luke's Narrative in Acts

2. Confirmation of Luke's Narrative in the Epistle

III. CONDITIONS IN THE THESSALONIAN CHURCH AS INDICATED IN THE

LETTER

IV. ANALYSIS WIENER, ORIGIN OF THE PENTATEUCH THE EPISTLE

1. Paul's Past and Present Relations with the Thessalonians and His Love for Them

2. Exhortations against Vice, and Comfort and Warning in View of the Coming of Christ

V. DOCTRINAL IMPLICATIONS OF THE EPISTLE

VI. THE EPISTLE'S REVELATIONS OF PAUL'S CHARACTERISTICS

LITERATURE

I. The Importance of the Epistle.

The letter is especially important as a witness to the content of the earliest Gospel, on account of its date and its well-nigh unchallenged authenticity. According to Harnack it was written in the year 48 AD; according to Zahn, in the year 53. It is likely that these two dates represent the extreme limits. We are thus justified in saying with confidence that we have before us a document that could not have been written more than 24 years, and may very easily have been written but 19 years, after the ascension of our Lord. This is a fact of great interest in view of the contention that the Jesus of the four Gospels is a product of the legend-making propensity of devout souls in the latter part of the 1st century. When we remember that Paul was converted more than 14 years before the writing of the Epistles, and that he tells us that his conversion was of such an overwhelming nature as to impel him in a straight course from which he

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recognize Christ's principles as though they were natural law. This action and reaction followed by final victory takes place in practically all religious and reforming movements which involve the social reconstruction of society according to the principles of the Kingdom. It is exceedingly important that men should be delivered from shallow optimism. And this Epistle makes its contribution to that good end.

IV. Paul's Exhortation to Quiet Industry.

The exhortation that the brethren should work with quietness and earn their own bread (2Th 3:12) is full of interest to those who are studying the psychological development of the early Christians under the influence of the great mental stimulus that came to them from the gospel. Some were so excited by the new dignity that had come to them as members of the Christian society, and by the new hopes that had been inspired in their minds, that they considered themselves above the base necessity of manual labor. This is not an infrequent phenomenon among new converts to Christianity in heathen lands. Paul would have none of it. Fortunately he could point to his own example. He not only labored among them to earn his own livelihood, but he worked until muscles ached and body rebelled (2 These 3:8).

Paul saw that the gospel was to be propagated chiefly by its splendid effects on the lives of all classes of society, and he realized that almost the first duty of the church was to be respected, and so he not only exhorts the individual members to independence, but he lays down the principle that no economic parasite is to be tolerated in the church. "If any man will not work, neither let him eat" (2Th 3:10). This forms an important complement to the teaching of Jesus (Mt 5:42): "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." LITERATURE.

See under 1 Thessalonians.

Rollin Hough Walker

THESSALONICA

thes-a-lo-ni'-ka (Thessalonike, ethnic Thessalonikeus):

1. Position and Name:

One of the chief towns of Macedonia from Hellenistic times down to the present day. It lies in 40 degrees 40 minutes North latitude, and 22 degrees 50 minutes East longitude, at the northernmost point of the Thermaic Gulf (Gulf of Salonica), a short distance to the East of the mouth of the Axios (Vardar). It is usually maintained that the earlier name of Thessalonica was Therma or Therme, a town mentioned both by Herodotus (vii.121 ff, 179 ff) and by Thucydides (i.61; ii.29), but that its chief importance dates from about 315 BC, when the Macedonian king Cassander, son of Antipater, enlarged and strengthened it by concentrating there the population of a number of neighboring towns and villages, and renamed it after his wife Thessalonica, daughter of Philip II and step-sister of Alexander the Great. This name, usually shortened since medieval times into Salonica or Saloniki, it has retained down to the present. Pliny, however, speaks of Therma as still existing side by side with

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exception of Constantinople, until it was recaptured by the Greeks in the Balkan war of 1912. Its population includes some 32,000 Turks, 47,000 Jews (mostly the descendants of refugees from Spain) and 16,000 Greeks and other Europeans. The city is rich in examples of Byzantine ecclesiastical architecture and art, and possesses, in addition to a large number of mosques, 12 churches and 25 synagogues.

LITERATURE.

The fullest account of the topography of Thessalonica and its history, especially from the 5th to the 15th century, is that of Tafel, *De Thessalonica eiusque agro. Dissertatio geographica*, Berlin, 1839; compare also the *Histories* of Gibbon and Finlay. A description of the town and its ancient remains is given by Leake, *Travels in Northern Greece*, III, 235 ff; Cousinery, *Voyage dans la Macedoine*, I, 23 ff; Heuzey, *Mission archeol. de Macedoine*, 272 ff; and other travelers. The inscriptions, mostly in Greek, are collected in Dimitsas, (*Makedonia*), 421 ff.

M. N. Tod

THEUDAS

thu'-das (Theudas, a contraction of Theodorus, "the gift of God"): Theudas is referred to by Gamaliel in his speech before the Sanhedrin, when he advised them as to the position they should adopt in regard to the apostles (Ac 5:36). The failure of the rebellion of Theudas was quoted by Gamaliel on this occasion as typical of the natural end of such movements as were inspired "not of God, but of men." A rising under one Theudas is also described by Josephus (*Ant.*, XX, v, 1), but this occurred at a later date (according to Josephus about 44 or 45 AD) than the speech of Gamaliel (before 37 AD). Of theories put forward in explanation of the apparent anachronism in Gamaliel's speech, the two most in favor are

(1) that as there were many insurrections during the period in question, the two

writers refer to different Theudases;

(2) that the reference to Theudas in the narrative of Ac was inserted by a later reviser, whose historical knowledge was inaccurate (Weiss; compare also Knowling, *The Expositor's Greek Testament*, II, 157-59).

C. M. Kerr

THICK TREES

(‘ets ‘abhoth (Le 23:40; Ne 8:15)): One of the varieties of trees which the Israelites were directed to use at the Feast of Tabernacles; in the latter passage they are expressly directed to make booths with them. According to the Talmudic writings, the "thick trees" are myrtles (Suk. 12a; Jer Suk. iii, 53d), and further tradition has prescribed certain special features as to the varieties of myrtle employed, without which they cannot be used in the ritual of the feast. In Sirach 14:18 "thick tree" represents dendron dasu, "leafy tree."

See MYRTLE.

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THICKET

thik'-et (cebhakh (Ge 22:13; Isa 9:18; 10:34), or cobhekh (Jer 4:7); in 1Sa 13:6, choach): A thick or dense growth of trees or shrubs (thorns, brambles), in which wild beasts may lurk (Jer 4:7), or animals be caught by their horns (Ge 22:13; Abraham's ram).

See FOREST.

THIEF

thef: In the Old Testament the uniform translation (17 times) of gannabh, from ganabh, "steal," but gannabh is rather broader than the English "thief," and may even include a kidnapper (De 24:7). In Apocrypha and the New Testament, the King James Version uses "thief" indifferently for kleptes, and lestes, but the Revised Version (British and American) always renders the latter word by "robber" (a great improvement), See CRIMES. The figurative use of thief" as one coming without warning" (Mt 24:43, etc.) needs no explanation.

The penitent thief ("robber," the Revised Version (British and American) Mr 15:27; Mt 27:38,44; "malefactor," Lu 23:32,39) was one of the two criminals crucified with Christ. According to Mark and Matthew, both of these joined in the crowd's mockery, but Luke tells that one of them reproached his fellow for the insults, acknowledged his own guilt, and begged Christ to remember him at the coming of the Kingdom. And Christ replied by promising more than was asked—immediate admission into Paradise. It should be noted that unusual moral courage was needed for the thief to make his request at such a time and under such circumstances, and that his case has little in common with certain sentimental "death-bed repentances."

To explain the repentance and the acknowledgment of Christ as Messiah, some previous acquaintance of the thief with Christ must be supposed, but all guesses

as to time and place are of course useless. Later tradition abundantly filled the blanks and gave the penitent thief the name Titus or Dysmas.

See ASSASSINS; BARABBAS.

Burton Scott Easton

THIGH

thi (yarekh; Aramaic yarekhah (Da 2:32); meros (Judith 9:2; Sirach 19:12; Re 19:16); as part of a sacrificial animal (Ex 29:22, etc.) shoq, the King James Version, the Revised Version margin "shoulder"; in addition the King James Version has "thigh" for shoq in Isa 47:2 (the Revised Version (British and American) "leg")): The portion of the leg from the knee to the hip, against which a weapon hangs when suspended from the waist ([Ex 32:27](#); [Jud 3:16,21](#); [Ps 45:3](#) , etc.). So the thigh of a rider on horseback would be covered by a loose girdle, on which his name might be embroidered (Re 19:16). The "hollow of the thigh" (Ge 32:25) is the hip-socket or the groin.

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See also HIP.

The thighs were thought to play a part in procreation (Ge 46:26; Ex 1:5, English Versions of the Bible "loins"; Jud 8:30, English Versions of the Bible "body"; compare Nu 5:21 ff), so that an oath taken with the hand under the thigh (Ge 24:2,9; 47:29) was taken by the life-power (the rabbis interpreted "by the seal of circumcision"). It is perhaps significant that this oath in both Ge 24 and 47 is said to have been exacted by persons in danger of death. Doubtless this association of the thigh with life (aided perhaps by its excellence as food (1Sa 9:24; Eze 24:4)) determined its choice as a sacrificial potion (Ex 29:22, etc.; on the "heave thigh" see SACRIFICE). Consequently, it is natural to find the thigh classed as forbidden ("sacred") food among certain peoples, and, probably, this sacred character of the part is the real basis of Ge 32:32: "The children of Israel eat not the sinew of the hip which is upon the hollow of the thigh, unto this day." The origin of the prohibition, however, was unknown to the writer of the verse, and he sought an explanation from a story in which special attention was called to the thigh. Nothing else is heard about this precept in the Old Testament, but it receives elaborate attention in the Mishna (Chullin vii), where, for instance, all food cooked with meat containing the sinew (nervus ischiadicus) is rendered unclean if the sinew imparts a flavor to it, but not otherwise. (For further details see the comms., especially Skinner. (ICC) and RS2, 380.) One of the proofs of guilt in the jealousy trial (Nu 5:27) was the falling-away of the "thigh" (a euphemism; see JEALOUSY). To smite upon the thigh was a token of contrition (Jer 31:19) or of terror (Ezr 21:12).

Burton Scott Easton

THIMNATHAH

thim'-na-tha, thim-na'-tha (timnathah): the King James Version in Jos 19:43. It is correctly "Timnah" with Heb locale meaning "towed Timnah."

See TIMNAH.

THINK

think: The Old Testament often translates ‘amar, "to say," meaning what one says to himself, and hence, a definite and clearly formulated decision or purpose (Ge 20:11; Nu 24:4; Ru 4:4, etc.), illustrated by the, change made by the Revised Version (British and American) in the King James Version of Es 6:6, where "thought in his heart" becomes "said in his heart." In other passages, for chashabh, damah, or zamam, indicating the result of mental activity, as in an intention or estimate formed after careful deliberation (compare Ecclesiasticus 18:25); In the New Testament, most, frequently for dokeo, "to be of the opinion, "suppose," literally, "seem" (Mt 3:9; 6:7; Lu 10:36, etc.). Sometimes, for logizomai, "to compute," "reckon" (Ro 2:3, etc.); sometimes, for nomizo, literally referring to what attains the force of law (nomos), and then, "to be of the opinion"; or, for phroneo, implying a thought that is cherished—a mental habit, rather than an act (Ro 12:3; 1Co 13:11). The Greek hegeomai, "to consider," implies logical deduction from premises (Ac 26:2; Php 2:6), while in Mt 1:20; 9:4, and Ac 10:19, enthymoumai, refers to the mental process itself,

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the thinking-out of a project, the concentration of the faculties upon the formation of a plan.

H. E. Jacobs

THIRD

thurd (shelishi; tritos): Isa 19:24, "In that day shall Israel be the third with Egypt and with Assyria," etc., brings out very distinctly the universal and missionary character of Isaiah's prophecies and of Israel's destiny (compare Eze 16:63; and see G. A. Smith, Isaiah, II, 275, 278; Watkinson, Th. Blind Spot 21 ff).

For "third hour," "third month," "third year," see CALENDAR; DAY; TIME.

THIRD DAY

See LORD'S DAY.

THIRST

thurst (tsama', verb tsame'; dipsao, dipsos, dipsa): One of the most powerful natural appetities, the craving for water or other drink. Besides its natural significance, thirst is figuratively used of strong spiritual desire. The soul thirsts for God (Ps 42:2; 63:1). Jesus meets the soul's thirst with water of life (Joh 4:13 ff; 6:35; 7:37). It is said of the heavenly bliss, "They shall hunger no more; neither thirst any more" (Re 7:16,17; compare Isa 49:10).

THIRTEEN; THIRTY

thur'-ten, thur-ten', thur'-ti.

See NUMBER.

THISBE

this'-be (Codex Vaticanus Thisbe, Codex Alexandrinus Thibe): The home of Tobit whence he was carried into captivity to Babylon. It is said to be "on the right hand (i.e. South) of Kedesh-naphtali in Galilee" (Tobit 1:2). Some have thought that this was the native place of Elijah the Tishbite, but this is mere conjecture. The site has not been recovered. We need not expect strict geographical accuracy in the romance of Tobit, any more than in that of Judith.

THISTLES

this'-'-lz.

See THORNS.

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THOCANUS tho-ka'-nus (Thokanos, Thokanos; the King James Version Theocanus): The father of Ezekias, who with Jonathan "took the matter upon them" in the proceedings under Ezra against foreign wives (1 Esdras 9:14) = "Tikvah" in Ezr 10:15.

THOMAS

tom'-as (Thomas; ta'om, "a twin" (in plural only):

1. In the New Testament:

One of the Twelve Apostles. Thomas, who was also called "Didymus" or "the Twin" (compare Joh 11:16; 20:24; 21:2), is referred to in detail by the Gospel of John alone. His election to the Twelve is recorded in Mt 10:3; Mr 3:18; Lu 6:15; Ac 1:13. In Joh 11:1-54, when Jesus, despite imminent danger at the hands of hostile Jews, declared His intention of going to Bethany to heal Lazarus, Thomas alone opposed the other disciples who sought to dissuade Him, and protested, "Let us also go; that we may die with him" (Joh 11:16). On the eve of the Passion, Thomas put the question, "Lord, we know now whither thou goest; how know we the way?" (Joh 14:5). After the crucifixion, Thomas apparently severed his connection with the rest of the apostles for a time, as he was not present when the risen Christ first appeared to them (compare Joh 20:24). But his subsequent conversation with them, while not convincing him of the truth of the resurrection—"except I shall see I will not believe" (Joh 20:25)—at least induced him to be among their number eight days afterward (Joh 20:26) in the upper room. There, having received the proofs for which he sought, he made the confession, "My Lord and my God" (Joh 20:28), and was reproved by Jesus for his previous unbelief: "Because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed" (Joh 20:29). He was one of the disciples to whom Jesus manifested Himself during the fishing expedition at the Sea of Tiberias (Joh 21:1-11).

2. In Apocryphal Literature:

According to the "Genealogies of the Twelve Apostles" (compare Budge, *The Contendings of the Apostles*, II, 50), Thomas was of the house of Asher. The oldest accounts are to the effect that he died a natural death of (compare Clement of Alexandria iv.9, 71). Two fields are mentioned by apocryphal literature as the scene of Thomas' missionary labors.

(1) According to Origen, he preached in Parthia, the according to a Syrian legend he died at Edessa. The Agbar legend also indicates the connection of Thomas with Edessa. But Eusebius indicates it was Thaddaeus and not Thomas who preached there (see THADDAEUS).

(2) Along with these are other sources identifying Thomas with India. Thus, "The Act of Thomas" (see APOCRYPHAL ACTS, sec. B, V), a Gnostic work dating from the 2nd century, tells how when the world was partitioned out as a mission field among the disciples, India fell to "Judas Thomas, also called Didymus," and narrates his adventures on the way, his trials, missionary success, and death at the hands of Misdai, king of India (compare Budge, II, 404 ff; Hennecke, *Neutestamentliche*

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Apokryphen, 473-544; Pick, *The Apocryphal Acts*, 224 ff). The "Preaching of Thomas" (compare Budge, II, 319) relates still more fantastic adventures of Thomas in India, and the "Martyrdom of Thomas in India" states that on his departure toward Macedonia he was put to death as a sorcerer.

Of the two, the former is the more probable. An attempt at reconciliation has been made by supposing that the relics of Thomas were transported from India to Edessa, but this is based on inaccurate historical information (compare Hennecke, *op. cit.*,

474). The additional names "Judas" and "Didymus" have caused further confusion in apocryphal literature in regard to Thomas, and have led to his identification with Judas of James, and hence, with Thaddaeus (see THADDAEUS), and also with Judas the brother of Jesus (compare Mt 13:55). Thus in the "Ac of Thomas" he is twice called the "twin brother of the Messiah." Another legend makes Lysia the twin sister of Thomas. A Gnostic "Gospel of Thomas" (see APOCRYPHAL GOSPELS, III, 2,

(a)) was known to Irenaeus (compare Irenaeus, *Adv. Haer.*, 1,20).

3. Character:

Although little is recorded of Thomas in the Gospels, he is yet one of the most fascinating of the apostles. He is typical of that nature—a nature by no means rare—which contains within it certain conflicting elements exceedingly difficult of reconciliation. Possessed of little natural buoyancy of spirit, and inclined to look upon life with the eyes of gloom or despondency, Thomas was yet a man of indomitable courage and entire unselfishness. Thus with a perplexed faith in the teaching of Jesus was mingled a sincere love for Jesus the teacher. In the incident of Christ's departure for Bethany, his devotion to his Master proved stronger than his fear of death. Thus far, in a situation demanding immediate action, the faith of Thomas triumphed; but when it came into conflict with his standards of belief it was put to a harder test. For Thomas desired to test all truth by the evidence of his senses, and in this, coupled with a mind tenacious both of its

beliefs and disbeliefs, lay the real source of his religious difficulties. It was his sincerity which made him to stand aloof from the rest of the disciples till he had attained to personal conviction regarding the resurrection; but his sincerity also drew from him the testimony to that conviction, "My Lord and my God," the greatest and fullest in all Christianity.

C. M. Kerr

THOMAS, GOSPEL OF

See APOCRYPHAL GOSPELS, III, 2, (a).

THOMEI thom'-e-i (Codex Alexandrinus Thomei; Fritzsche Thomoi; Codex Vaticanus and Swete Thomthei; the King James Version, Thomoi): A family name of temple-servants who returned with Zerubbabel (1 Esdras 5:32) = "Temah" in Ezr 2:53; Ne 7:55.

THORN IN THE FLESH

thorn (skolops te sarki): Paul thus characterizes some bodily ailment which afflicted him and impaired his usefulness (2Co 12:7). The data are insufficient to enable us to

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Dictionary, 298). "But," adds the Midrash, "some reverse it, and say that (dardar) is ('akkabhith) and that (qots) is (qinrats)."

The neglected vineyard of the sluggard "was all grown over with thorns the face thereof was covered with nettles" (Pr 24:31), and in God's symbolic vineyard "there shall come up briars and thorns" (Isa 5:6); "They have sown wheat and have reaped thorns; they have put themselves to pain, and profit nothing" (Jer 12:13).

Jotham compares the usurper Abimelech to a bramble (*Rhamnus Palaestina*) (Jud 9:14

f), and Jehoash king of Israel, taunted Amaziah, king of Judah, by comparing him slightingly to a thistle (margin "thorn"), readily trodden down by a wild beast (2Ki 14:9).

Nevertheless, thorns and thistles have their uses. On them the goats and camels browse; scarcely any thorns seem to be too sharp for their hardened palates. The thorny burnet (*Poterium spinosum*), Arabic ballan, which covers countless acres of bare hillside, is used all over Palestine for ovens (Ec 7:6) and lime-kilns. Before kindling one of these latter the fellahin gather enormous piles of this plant—carried on their heads in masses much larger than the bearers—around the kiln mouth.

Thorny hedges around dwellings and fields are very common. The most characteristic plant for the purpose today is the "prickly pear" (*Opuntia ficus Indica*), but this is a comparatively late introduction. Hedges of brambles oleasters, etc., are common, especially where there is some water. In the Jordan valley masses of broken branches of the *Zizyphus* and other thorny trees are piled in a circle round tents or cultivated fields or flocks as a protection against man and beast (Pr 15:19; Mic 7:4, etc.).

The Saviour's "crown of thorns" (Mt 27:29) was according to Palestinian

tradition constructed from the twisted branches of a species of Rhamnaceae either the *Zizyphus lotus* or the *Z. spina*.

E. W. G. Masterman

THOUGHT

thot: The most frequent word in the Old Testament (*machashebheth*, from the verb *chashabh*, "to think") refers to a "device," or a purpose firmly fixed, as in the passage in Isa (55:7-9) where the "thought" of God and of man are contrasted (compare Ps 40:5; 92:5; Jer 29:11). In the New Testament *dialogismos* (Mt 15:19; 1Co 3:20), refers to the inner reasoning or deliberation of one with himself.

See THINK.

THOUSAND

thou'-zand ('eleph; *chilioi*).

See NUMBER.

THRACIA; THRACIAN

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thra'-shi-a, thra'-shan (Thrakia): The name given to the country lying between the rivers Strymon and Danube. Mention is made of a Thracian horseman in 2 Macc 12:35. The cavalry of this fierce people were in demand as mercenaries in all countries. In 46 AD Thrace became the name of a Roman province. Some have sought a connection between Thracia and the TIRAS (which see) of Ge 10:2, but the identification is conjectural.

THRASAEUS

thra-se'-us (Codex Alexandrinus Swete and Fritzsche Thrasaios; Codex Venetus Tharsiou; Codex Venetus(a) Tharseou; Conjecture of Dr. Hort Tharsea; the King James Version, Thraseas): The father of APOLLONIUS (which see) (2 Macc 3:5). the Revised Version margin gives "Or 'Thrasca.'" The Greek text is probably corrupt. Perhaps the true reading is "Apollonius of Tarsus".

THREE

(shalosh; treis).

See NUMBER.

THREE CHILDREN, SONG OF THE

See SONG OF THE THREE CHILDREN.

THREESCORE

thre'-skor.

See NUMBER.

THRESHING

thresh'-ing (dush; aloao): Dush means literally, "to trample out." In Jer 51:33, darakh, is used of threshing. Fitches and cummin were beaten off with a rod. The distinction between beating and threshing is made in [Isa 28:27](#) . Gideon, in order to avoid being seen by the Midianites, beat out his wheat in a wine press instead of threshing it on the threshing-floor (Jud 6:11). For a general description of the threshing operations see AGRICULTURE.

Figurative: "Thou shalt thresh the mountains," i.e. thou wilt overcome great difficulties (Isa 41:15). Babylon's destruction was foretold poetically in the language of the threshing-floor (Isa 21:10; Jer 51:33; Da 2:35); Zion's foes would be gathered as sheaves on the threshing-floor (Mic 4:12,13; compare 2Ki 13:7; Am 1:3; Hab 3:12); threshing unto the vintage, i.e. throughout the summer, indicated an extra abundant yield ([Le 26:5](#)).

James A. Patch

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THRESHING-FLOOR

thresh'-ing-flor (goren; halon; 'iddar, occurs in Da 2:35): The location and method of making threshing-floors have already been described under AGRICULTURE. These floors have come into prominence because of the Biblical events which occurred on or near them. Joseph with his kinsmen and Egyptian followers halted for seven days at the threshing-floor of Atad to lament the death of Jacob (Ge 50:10). Probably there was a group of floors furnishing a convenient spot for a caravan to stop. Travelers today welcome the sight of a threshing-floor at their halting-place. The hard, level spot is a much preferable to the surrounding stony fields for their tents.

David built an altar on Ornan's (Araunah's) threshing-floor (2Sa 24:18-24; 1Ch 21:18-27), which later became the site of the Temple (2Ch 3:1). David probably chose this place for his altar because it was on an elevation, and the ground was already level and prepared by rolling. Uzzah died near the threshing-floor of Nacon for touching the ark (2Sa 6:6). Ru reveals herself to Boaz on his threshing-floor (Ru 3:6-9).

Threshing-floors are in danger of being robbed (1Sa 23:1). For this reason, someone always sleeps on the floor until the grain is removed (Ru 3:7). In Syria, at the threshing season, it is customary for the family to move out to the vicinity of the threshing-floor. A booth is constructed for shade; the mother prepares the meals and takes her turn with the father and children at riding on the sledge.

The instruments of the threshing-floor referred to in 2Sa 24:22 were probably:

- (1) the wooden drag or sledge, charuts or moragh, Arabic lauch eddiras;
- (2) the fan (fork), mizreh, Arabic midra, for separating straw from wheat;

(3) shovel, meghraphah, Arabic mirfashat, for tossing the wheat into the air in winnowing;

(4) broom, maT'aTe', for sweeping the floor between threshing and for collecting the wheat after winnowing;

(5) goad, malmedh, Arabic messas;

(6) the yoke, 'ol, Arabic tauk;

(7) sieve, kebharah, Arabic gharbal;

(8) dung catcher, Arabic milkat.

THRESHOLD

thresh'-old.

See HOUSE, II, 1, (7).

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THRONE

thron. (kicce', a "seat" in 2Ki 4:10; a "royal seat" in Jon 3:6; thronos): Usually the symbol of kingly power and dignity. Solomon's throne was noted for its splendor and magnificence (1Ki 10:18-20; compare 2Ch 9:17-19). It symbolizes:

(1) The exalted position of earthly kings, rulers, judges, etc., their majesty and power (of kings: Ge 41:40; 1Ki 2:19; Job 36:7, etc.; denoting governing or judicial power: 2Sa 14:9; Ne 3:7; Ps 122:5, etc.; often equivalent to kingdom or reign: 1Sa 2:8; 1Ki 1:37,47, etc.; in this connection we note the expressions: "a man on the throne of Israel," 1Ki 2:4, etc.; "to sit upon a throne" 1Ki 1:13,17, etc.; **Jer 13:13**, etc.; "to set a person on a throne," 2Ki 10:3; "the throne of Israel," 1Ki 8:20, etc.; "the throne of David" 2Sa 3:10, etc.; of Solomon, 2Sa 7:13, etc.; of Joash, 2Ch 23:20, etc.). In Jer 17:12 it is equivalent to "temple" ("A glorious throne is the place of our sanctuary"); it symbolizes the power of the Gentiles being hostile to the people of Yahweh (Ps 94:20), and is used metaphorically in Isa 22:23 ("He (i.e. Eliakim) shall be for a throne of glory to his father's house").

(2) The majesty and power of Yahweh as the true king of Israel; He "is enthroned above the cherubim" (1Sa 4:4 the Revised Version margin; compare 2Sa 6:2; 2Ki 19:15; Solomon's throne is really Yahweh's throne (1Ch 29:23), and there shall come a time when Jerusalem shall be called "the throne of Yahweh" (Jer 3:17) and the enemies of Yahweh shall be judged by him ("I will set my throne in Elam," Jer 49:38). According to Eze 43:7, the Lord said of the future temple: "This is the place of my throne."

(3) The rule of the promised theocratic king (the Messiah), its everlasting glory and righteousness. He, too, is Yahweh's representative, inasmuch as He "shall rule upon his throne" (Zec 6:13). Thus, the permanence of the throne of David is warranted (Isa 9:7); eternal peace (1Ki 2:33), loving-kindness and justice (Isa 16:5) characterize his reign. The New Testament points to Jesus as this promised

king (Lu 1:32; compare Ac 2:30; Heb 12:2); Christ Himself refers to His future state of glory (Mt 25:31) and guarantees His faithful disciples a similar distinction (Mt 19:28; compare Lu 22:30; Re 20:4).

(4) The matchless glory, the transcendent power and absolute sovereignty of God (and Christ); Micaiah "saw Yahweh sitting on his throne," etc. (1Ki 22:19; compare 2Ch 18:18); Isaiah and Ezekiel had similar visions (Isa 6:1; Eze 1:26); compare also Da 7:9 and Re 4:2 (and often); in trying to depict the incomparable greatness of the King of kings, the Bible tells us that His throne is in heaven (Ps 11:4, etc.) and, moreover, that heaven itself is His throne (Isa 66:1; Mt 5:34, etc.); His reign is founded on righteousness and justice (Ps 89:14; compare 97:2) and of eternal duration (Ps 45:6; compare Heb 1:8; La 5:19); He acts justly and kindly (Ps 9:4 and Ps 89:14); He defends His glory (Jer 14:21); He manifests His holiness (Ps 47:8) and His grace (Heb 4:16), and yet His dealings with us are not always fully understood by us (Job 26:9).

(5) Heavenly kingdoms or rulers (angels: Col 1:16).

See KING, KINGDOM.

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William Baur

THRUM

thrum: In Isa 38:12 the Revised Version (British and American) reads "He will cut me off from the loom," margin "thrum." "Thrum" is a technical term of weavers, denoting the threads of the warp hanging down in a loom, suiting dallah, "that which hangs down" (So 7:5, "hair"). A misinterpretation of "hanging down" is responsible for the King James' "pining sickness."

THUMMIM

thum'-im. See URIM AND THUMMIM.

THUNDER

thun'-der (ra'am (1Sa 2:10; Job 26:14; 39:19; 40:9; Ps 77:18; 81:7; 104:7; Isa 29:6), qol, "a voice" (Ex 9:23; 1Sa 7:10; 12:17; Job 28:26; 38:25)): Thunder is the noise resulting from the lightning discharge. It is very common in the winter storms of Syria and Palestine and occurs in the extra-season storms. Thunder accompanied the storm of hail in Egypt at the time of the plagues: "The Lord sent thunder and hail" (Ex 9:23).

Lightning and thunder are indications of the power of Yahweh and His might. "The thunder of his power who can understand?" (Job 26:14); "The God of glory thundereth" (Ps 29:3). Yahweh also confused the Philistines with thunder (1Sa 7:10), and His foes were "visited of Yahweh of hosts with thunder" (Isa 29:6). Thunder was regarded as the voice of Yahweh: "God thundereth with the voice of his excellency" (Job 37:4), and God spoke to Jesus in the thunder (bronte, Joh 12:29).

See also LIGHTNING.

Alfred H. Joy

THYATIRA

thi-a-ti'-ra (Thuateira): Thyatira was a wealthy town in the northern part of Lydia of the Roman province of Asia, on the river Lycus. It stood so near to the borders of Mysia, that some of the early writers have regarded it as belonging to that country. Its early history is not well known, for until it was refounded by Seleucus Nicator (301- 281 BC) it was a small, insignificant town. It stood on none of the Greek trade routes, but upon the lesser road between Pergamos and Sardis, and derived its wealth from the Lycus valley in which it rapidly became a commercial center, but never a metropolis. The name "Thyatira" means "the castle of Thya." Other names which it has borne are Pelopia and Semiramis. Before the time of Nicator the place was regarded as a holy city, for there stood the temple of the ancient Lydian sun-god, Tyrimnos; about it games were held in his honor. Upon the early coins of Thyatira this Asiatic god is represented as a horseman, bearing a double-headed battle-ax, similar to those represented on the sculptures of the Hittites. A goddess associated with him was Boreatene, a deity of less importance. Another temple at Thyatira was

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dedicated to Sambethe, and at this shrine was a prophetess, by some supposed to represent the Jezebel of Re 2:20, who uttered the sayings which this deity would impart to the worshippers.

Thyatira was specially noted for the trade guilds which were probably more completely organized there than in any other ancient city. Every artisan belonged to a guild, and every guild, which was an incorporated organization, possessed property in its own name, made contracts for great constructions, and wielded a wide influence. Powerful among them was the guild of coppersmiths; another was the guild of the dyers, who, it is believed, made use of the madder-root instead of shell-fish for making the purple dyestuffs. A member of this guild seems to have been Lydia of Thyatira, who, according to Ac 16:14, sold her dyes in Philippi. The color obtained by the use of this dye is now called Turkish red. The guilds were closely connected with the Asiatic religion of the place. Pagan feasts, with which immoral practices were associated, were held, and therefore the nature of the guilds was such that they were opposed to Christianity. According to [Ac 19:10](#), Paul may have preached there while he was living at Ephesus, but this is uncertain; yet Christianity reached there at an early time. It was taught by many of the early church that no Christian might belong to one of the guilds, and thus the greatest opposition to Christianity was presented.

Thyatira is now represented by the modern town of Ak-Hissar on a branch line of the Manisa-Soma Railroad, and on the old Ro road 9 hours from Sardis. Ak-Hissar is Turkish for "white castle," and near the modern town may be seen the ruins of the castle from which the name was derived. The village is of considerable size; most of the houses are of mud, but several of the buildings erected by Caracalla are still standing, yet none of them are perfect. In the higher part of the town are the ruins of one of the pagan temples, and in the walls of the houses are broken columns and sarcophagi and inscribed stones. The population of 20,000 is largely Greek and Armenian, yet a few Jews live among them. Before the town is a large marsh, fever-laden, and especially unhealthful in the summer time, formed by the Lycus, which the Turks now call Geurdeuk Chai.

The chief modern industry is rug-making.

E. J. Banks

THYINE, WOOD

thi'-in (xulon thuinon): An aromatic wood described as sold in "Babylon" (Re 18:12, the King James Version margin "sweet wood"). It is the wood of the thya (thua) tree, probably identical with *Thuia articulata* an evergreen tree growing in North Africa, resembling the cypress, which in Roman times was employed for making valuable furniture.

TIBERIAS

ti-be'-ri-as ([Tiberias], Joh 6:23): About the middle of the western shore of the Sea of Galilee, the mountains fall back from the coast, and leave a roughly crescent-shaped plain, about 2 miles in length. The modern city of Tiberias (Tabariyeh) stands at the northern extremity, where the ground begins to rise; and the Hot Baths (Hammath) at the south end. On the southern part of this plain Herod Antipas built a city (circa 26 AD), calling it "Tiberias" in honor of the emperor who had befriended him. In

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world. The water of the lake is largely used for all purposes, although there are cisterns for rain water under some of the houses.

After a residence of over five years in the city, the present writer can say that it does not deserve the evil reputation which casual travelers have given it. In matters of cleanliness and health it stands comparison very well with other oriental towns. Sometimes, in east wind; it is very hot, thermometer registering over 114 Degrees Fahrenheit in the shade. The worst time is just at the beginning of the rainy season, when the impurities that have gathered in the drought of summer are washed into the sea, contaminating the water.

The United Free Church of Scotland has here a well-equipped mission to the Jews.

W. Ewing

TIBERIAS, SEA OF

See GALILEE, SEA OF.

TIBERIUS

ti-be'-ri-us (Tiberios):

1. Name and Parentage:

The 2nd Roman emperor; full name Tiberius Claudius Nero, and official name as emperor Tiberius Caesar Augustus; born November 16, 42 BC. His father—of the same name—had been an officer under Julius Caesar and had later joined Antony against Octavian (Augustus). His mother was Livia, who became the 3rd wife of Augustus; thus Tiberius was a stepson of Augustus.

2. Early Life and Relation to Augustus:

Much of his early life was spent in successful campaigning. Although the ablest of the possible heirs of Augustus, Tiberius was subjected to many an indignity, Augustus accepting him as his successor only when every other hope failed. When Julia, daughter of Augustus, became a widow for the second time (12 BC), Tiberius was obliged to marry her (11 BC) in order to become protector of the future emperors. For this purpose he was compelled to divorce his wife, Vipsania Agrippina, who had borne him a son, Drusus. Julia brought Tiberius nothing but shame, and for her immorality was banished by her father (2 BC). Tiberius was consul in 12 BC, and received the proconsular authority, 9 BC. He carried on successful wars in Pannonia, Dalmatia, Armenia and Germany. He retired in disgust to voluntary exile at Rhodes where he spent several years in study. In 2 AD, he returned to Rome, and lived there in retirement, 2-4 AD. On June 27, 4 AD, Tiberius and Agrippa Postumus were adopted by Augustus. From this date on Tiberius came more and more into prominence, receiving the tribunician power for 10 years.

3. Reign:

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the conversion of Paul and perhaps his first preaching, the martyrdom of Stephen and the first Christian persecution (by the Jews). Tiberius is mentioned by name only once in the New Testament (Lu 3:1): "the 15th year of the reign (hegemonia) of Tiberius." The question is, From what date is this to be reckoned—the date of Tiberius's co-regency, 13 (or 11) AD, or from his accession, 14 AD? He is the "Caesar" mentioned in the Gospels in connection with Jesus' public ministry (Mr 12:14 and parallel's; Joh 19:12,15). Herod Antipas built Tiberias in honor of Tiberius (Josephus, Ant, XVIII, ii-iii). It is unlikely that Tiberius ever heard anything about Christianity; it had not

risen as yet into prominence. Early Christian writers wished to represent Tiberius, if not friendly to the new faith, at least as condemning the action of Pilate. According to one apocryphal tradition, Tiberius actually summoned Pilate to Rome to answer for crucifying Jesus. It is true that Pilate was sent to Rome by the governor of Syria to answer to a charge of unjustifiable cruelty, but Tiberius died before Pilate reached Rome.

7. Tiberius and the Jews:

Under Tiberius Palestine was governed by Roman procurators. Toward the Jews in Italy, Tiberius showed some intolerance. In 19 AD all the Jews were expelled from Rome according to Josephus (Ant., XVIII, iii, 5), from Italy according to Tacitus (Ann. ii.85), and 4,000 Jewish freedmen were deported to Sardinia to reduce bands of brigands. Philo attributes this severity to Sejanus, and says that after Sejanus' fall Tiberius, recognizing that the Jews had been persecuted without cause, gave orders that officials should not annoy them or disturb their rites. They were therefore probably allowed to return to Rome (see Schurer, III, 60 f, 4th edition).

LITERATURE.

(a) Ancient literature, as modern, is divided on its estimate of Tiberius; Tacitus

Annals i-vi; Dio Cassius Rom. Hist. xivi-xivii, and Suetonius Tib. painting him in the darkest colors, while Velleius Paterculus II gives the other side.

(b) Of modern literature it is enough to cite on opposite sides: J. C. Tarver, Tiberius the Tyrant, 1902; Ihne, Zur Ehrenrettung des K. Tib., 1892, and the moderate estimate of Merivale, Romans under the Empire.

S. Angus

TIBHATH

tib'-hath (tibhchath; Metabechas, Codex Alexandrinus Matebeth; Vulgate (Jerome's Latin Bible, 390-405 A.D.) Thebath; Peshitta Tebhach): A city of Hadadezer, king of Zobah, from which David took much of the brass used later by Solomon in the construction of the temple-furnishings (1Ch 18:8). In 2Sa 8:8 we must for the beTach of the Massoretic Text read with the Syriac Tebhach. It may be the same as the Tubihi of the Tell el-Amarna Letters; the Dibhu of the Karnak lists; and the Tubihi mentioned with Kadesh on the Orontes in the "Travels of an Egyptian" in the reign of Rameses II. The site is unknown, but it must have been on the eastern slopes of Anti-Lebanon, between which and the Euphrates we must locate Hadadezer's kingdom of Zobah. "Tebah" occurs also as an Aramaic personal or tribal name in Ge 22:24.

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W. M. Christie

TIBNI

tib'-ni (tibhni; Codex Vaticanus Thamnei, Codex Alexandrinus Thamni, Lucian Thabennei): A rival of Omri for the throne of Israel after the death of Zimri (1Ki 16:21 f). This is the only reference to Tibni that has come down to us; a comparison of this passage with the account of Zimri's death (especially 1Ki 16:15) shows that the length of the struggle was four years.

TIDAL

ti'-dal (tidh'al; Thalga, Thalgal, Codex E, Thargal):

1. The Name and Its Forms:

Tidal is mentioned in Ge 14:1,9 in the account of the expedition of Chedorlaomer of Elam, with his allies, Amraphel of Shinar (Babylonia), Arioch of Ellasar, and Tidal, who is called "king of nations" (the King James Version) (goyim, Targum 'ammin). Whether the last-named took part in this expedition as one of Chedorlaomer's vassals or not is unknown. The Greek form possibly prints to an earlier pronunciation Tadgal.

2. Its Babylonian Equivalent:

The only name in the cuneiform inscriptions resembling Tidal is Tudhula, or, as it was probably later pronounced, Tudhul. This, from its form, might be Sumerian, meaning "evil progeny," or the like. In addition to the improbability of a name with such a signification, however, his title "king of goyim," or "nations," in Ge 14:1, presupposes a ruler of another race.

3. The Babylonian Tudhula and His Time:

The inscription in which the name Tudhula occurs is one of three of late date (4th to 3rd century BC), all referring, apparently, to the same historical period. The text in question (Sp. iii.2) is of unbaked clay, and is broken and defaced. After referring to a ruler who did not maintain the temples, Durmah-ilani son of Eri-Aku (Arioch) is referred to, apparently as one who ravaged the country, and "waters (came) over Babylon and E-sagila," its great temple. The words which follow suggest that Durmah-ilani was slain by his son, after which a new invader appeared, who would seem to have been Tudhula, son of Gazza(ni?). He likewise ravaged the land, and floods again invaded Babylon and E-sagila. To all appearance he met with the fate which overtook Durmah-ilani—death at the hands of his son, who "smote his head." Then came the Elamite, apparently Chedorlaomer, who was likewise slain. This inscription, therefore, gave historical quotations of the fate which overtook those who were regarded as enemies of the gods.

4. Doubts as to His Identity:

Though we have here the long-sought name of Tidal, it may legitimately be doubted whether this personage was the ruler of that name mentioned in Ge 14. The "nations"

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(goyim) which he ruled are regarded by Sayce as having been wandering hordes (umman manda), probably Medes. On the other hand, the occurrence of the name Dudhalia, son of Hattusil (Khetasir), contemporary of Rameses II, in the inscriptions found at Hattu, the capital of the Hittites, suggests that that extensive confederation may have been the "nations" referred to. In other words, Tidal or Tudhula (for Dudhalia) was an earlier ruler bearing the same name as Hattusil's son.

5. Probably a Hittite:

If he be, as is possible, the same personage as is mentioned in Ge 14, he must have fought against Arioch's son, conquered his domains and been killed, in his turn, by either the Biblical Chedorlaomer or another Elamite ruler bearing the same or a similar name. See AMRAPHEL; ARIOCH; CHEDORLAOMER; ERI-AKU; NATIONS.

TIDINGS, GLAD

see GLAD TIDINGS.

TIGLATH-PILESER

tig-lath-pi-le-zer

tighlath pil' eser, as the name is read in 2 Kings, tilleghath pilnecer, in 2 Chronicles; Septuagint Algathphellasar; Assyrian, Tukulti-abal-i-sarra): King of Assyria in the days of Menahem, Pekahiah, and Pekah, kings of Israel, and of Uzziah, Jotham and Ahaz, kings of Judah. The king of Assyria, whom the historian of 2 Kings knows as exacting tribute from Menahem, is Pul (2Ki 15:19 f). In the days of Pekah who had usurped the throne of Menahem's son and successor, Pekahiah, the king of Assyria is known as Tiglath-pileser, who invaded Naphtali and carried the inhabitants captive to Assyria (2Ki 15:29). This

invasion is described by the Chronicler (1Ch 5:25 f) rather differently, to the effect that "the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites and the Gadites, and the half-tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river of Gozan, unto this day." Still later we find Pekah forming a coalition with Rezin, king of Damascus, into which they tried to force Ahaz, even going the length of besieging him in Jerusalem (2Ki 16:5). The siege was unsuccessful. Ahaz called in the aid of Tiglath-pileser, sacrificing his independence to get rid of the invaders (2Ki 16:7,8). He offered the Assyrian the silver and gold that were found in the house of the Lord and in the royal treasury; and Tiglath-pileser, in return, invaded the territories of Damascus and Israel in the rear, compelling the allied forces to withdraw from Judah, while he captured Damascus, and carried the people away to Kir and slew Rezin (2Ki 16:9). It was on the occasion of his visit to Damascus to do homage to his suzerain Tiglath-pileser, that Ahaz fancied the idolatrous altar, a pattern of which he sent to Urijah, the priest, that he might erect an altar to take the place of the brazen altar which was before the Lord in the temple at Jerusalem. It is a significant comment which is made by the Chronicler (2Ch 28:21) upon the abject submission of Ahaz to the Assyrian king: "It helped him not."

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From the inscriptions we learn particulars which afford striking corroboration of the Biblical narrative and clear up some of the difficulties involved. It is now practically certain that Pul, who is mentioned as taking tribute from Menahem, is identical with Tiglath-pileser (Schrader, COT, I, 230, 231). In all probability Pul, or Pulu, was a usurper, who as king of Assyria assumed the name of one of his predecessors, Tiglath-pileser I, and reigned as Tiglath-pileser III. This king of Assyria, who reigned, as we learn from his annals, from 745 BC to 727 BC, was one of the greatest of Assyrian monarchs. See ASSYRIA. From the fact that no fewer than five Hebrew kings are mentioned in his annals, the greatest interest attaches to his history as it has come down to us. These kings are Uzziah or Azariah, and Jehoahaz, that is Ahaz, of Judah; and Menahem, Pekah and Hushes of Israel. Along with them are mentioned their contemporaries Rezin of Damascus, Hiram of Tyre, and two queens of Arabia otherwise unknown, Zabibi and Samsi. When he died in 727 BC, he was succeeded by Shalmaneser IV, who had occasion to suspect the loyalty of his vassal Hoshea, king of Israel, and besieged him in Samaria.

LITERATURE.

Schrader, COT, I, 229-57; McCurdy, HPM, sections 279-341.

T. Nicol

TIGRIS

ti'-gris (Tigris, the Greek equivalent of the Hebrew chiddeqel): One of the rivers of Eden going "eastward to Assyria" (Ge 2:14 margin), called the Great River (Da 10:4), elsewhere mentioned in the apocryphal books, as in Tob 6:1; Judith 1:6; Ecclesiasticus 24:25, called Diglath in Josephus, and Diglit in Pliny, now called in Mesopotamia Dijleh, generally supposed to be a Semitic corruption of Tigra, meaning originally an arrow, which from its rapidity of motion is symbolized. The Tigris rises in the mountains of Armenia, latitude 38 degrees 10

minutes, longitude 39 degrees 20 minutes, only a few miles from the main branch of the Euphrates. After pursuing a tortuous southeasterly course for 150 miles, it is joined by the east branch at Osman Kieui, some distance below Diarbekr. Here the stream is 450 ft. wide and 3 or 4 ft. deep. Passing through numerous mountain gorges for another 150 miles, it emerges into the region of low hills about Nineveh, and a little below into the great alluvial plain of Mesopotamia. Thence in its course to Bagdad it is joined by the Great Zab, the Lesser Zab, the Adhem, and the Diyaleh rivers, bringing a large amount of water from the Zagros Mountains. At Bagdad the overflows from the Euphrates in high water often increase the inundations. The flood season begins early in the month of March, reaching its climax about May 1, declining to its natural level by midsummer. In October and November, the volume of water increases considerably, but not so much as to overflow its banks. Below Bagdad, throughout the region of Babylonia proper, the Tigris joins with the Euphrates in furnishing the water for irrigation so successfully used in ancient times. English engineers are at present with great promise of success aiming to restore the irrigating systems of the region and the prosperity of ancient times. The total length of the river is 1,146 miles. It now joins the Euphrates about 40 miles Northwest of the Persian Gulf, the two streams there forming the Shat el Arab, but in early historical times they entered the Persian Gulf by separate mouths, the Gulf then extending a considerable distance above the present junction of the

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rivers, the sediment of the streams having silted up the head of the Gulf to that distance.

See also EDEN.

George Frederick Wright

TIKVAH; TIKVATH

tik'-va, tik'-vath (tiqwah, "hope"):->/ CS, the Greek equivalent of the Hebrew Cs: hebrewIt+chiddeqelIT-/ CS): One of the rivers of Eden going "eastward to Assyria" (Ge 2:14 margin), called the Great River (Da 10:4), elsewhere mentioned in the apocryphal books, as in Tob 6:1; Judith 1:6; Ecclesiasticus 24:25, called Diglath in Josephus, and Diglit in Pliny, now called in Mesopotamia Dijleh, generally supposed to be a Semitic corruption of Tigra, meaning originally an arrow, which from its rapidity of motion is symbolized. The Tigris rises in the mountains of Armenia, latitude 38 degrees 10 minutes, longitude 39 degrees 20 minutes, only a few miles from the main branch of the Euphrates. After pursuing a tortuous southeasterly course for 150 miles, it is joined by the east branch at Osman Kieui, some distance below Diarbekr. Here the stream is 450 ft. wide and 3 or 4 ft. deep. Passing through numerous mountain gorges for another 150 miles, it emerges into the region of low hills about Nineveh, and a little below into the great alluvial plain of Mesopotamia. Thence in its course to Bagdad it is joined by the Great Zab, the Lesser Zab, the Adhem, and the Diyaleh rivers, bringing a large amount of water from the Zagros Mountains. At Bagdad the overflows from the Euphrates in high water often increase the inundations. The flood season begins early in the month of March, reaching its climax about May 1, declining to its natural level by midsummer. In October and November, the volume of water increases considerably, but not so much as to overflow its banks. Below Bagdad, throughout the region of Babylonia proper, the Tigris joins with the Euphrates in furnishing the water for irrigation so successfully used in ancient times. English engineers are at present

with great promise of success aiming to restore the irrigating systems of the region and the prosperity of ancient times. The total length of the river is 1,146 miles. It now joins the Euphrates about 40 miles Northwest of the Persian Gulf, the two streams there forming the Shat el Arab, but in early historical times they entered the Persian Gulf by separate mouths, the Gulf then extending a considerable distance above the present junction of the rivers, the sediment of the streams having silted up the head of the Gulf to that distance.

(1) The father-in-law of Huldah the prophetess (2Ki 22:14) (Codex Vaticanus Thekkouau; Codex Alexandrinus Thekkoue; Lucian Thekoue), called in 2Ch 34:22 "Tokhath" (Qere Kethibh Codex Vaticanus Kathoual; Codex Alexandrinus Thakouath, Lucian Thekoe). The reading of 2 Kings is to be preferred.

(2) The father of Jahzeiah (Ezr 10:15) (Codex Vaticanus Helkeia; Codex Alexandrinus Thekoue, called "Theocanus," Revised Version "Thocanus" in 1 Esdras 9:14).

TILE; TILING

til, til'-ing (lebhenah, "brick" Eze 4:1; keramos, "potter's clay," "a tile," Lu 5:19).

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See EZEKIEL, II, 1, (2); HOUSE, II, 1, (10).

TILGATH-PILNESER

til'-gath-pil-ne'-zer, til'-gath-pil-ne'-ser.

See TIGLATH-PILESER.

TILLAGE

til'-aj.

See AGRICULTURE.

TILON

ti'-lon (tilon; Kethibh, Qere; Codex Vaticanus Inon; Codex Alexandrinus Thilan; Lucian Tholeim: A son of Shimon (1Ch 4:20).

TIMAEUS

ti-me'-us (Timaios (Mr 10:46); English Versions of the Bible, "Timaeus").

See BARTIMAEUS.

TIMBREL

tim'-brel.

See MUSIC, III, 3, (1).

TIME

tim: The basis of the Hebrew measurement of time was the day and the lunar month, as with the Semites generally. The division of the day into hours was late, probably not common until after the exile, although the sun-dial of Ahaz (2Ki 20:9; Isa 38:8) would seem to indicate some division of the day into periods of some sort, as we know the night was divided. The word used for "hour" is Aramaic she'a' (sha'ta'), and does not occur in the Old Testament until the Book of Daniel (4:33; 5:5), and even there it stands for an indefinite period for which "time" would answer as well.

1. The Day:

The term "day" (yom) was in use from the earliest times, as is indicated in the story of the Creation (Ge 1). It there doubtless denotes an indefinite period, but is marked off by "evening and morning" in accordance with what we know was the method of reckoning the day of 24 hours, i.e. from sunset to sunset.

2. Night:

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H. Porter

TIME, LAST

See LAST TIME.

TIME, TIMES AND A HALF

(Da 12:7; compare 7:25; Re 12:14): A luni-solar cycle.

See ASTRONOMY, sec. I, 5.

TIMES, OBSERVER OF

See DIVINATION; MAGIC.

TIMNA

tim'-na (timna'; Thamna): A concubine of Eliphaz, Esau's son, and the mother of Amalek (Ge 36:12). But in Ge 36:22 and 1Ch 1:39 Timna is the sister of Lotan, and in Ge 36:40 and 1Ch 1:51 a chief or elan of Edom (see TIMNAH (3)). These variations are to be expected when the origin of genealogies is recalled. (In Genesis, English Versions of the Bible read, contrary to rule, "Timnah.") Gunkel's theory is that Ge 36:12 is a later insertion in P.

TIMNAH

tim'-na (timnah, timnathah (Jos 19:43; Jud 14:1,2,5), "allotted portion; Codex Vaticanus Thamnatha; also several Greek variations; King James Version has Timnath in Ge 38:12,13,14; Jud 14:1,2,5; and Thimnathah in Jos 19:43):

(1) A town in the southern part of the hill country of Judah (Jos 15:57). Tibna

proposed by Conder, a ruin 8 miles West of Bethlehem, seems too far N. (PEF, III, 53, Sh XVII). It is possible this may be the "Timnah" of Ge 38:12,13,14.

(2) A town on the northern border of Judah (Jos 15:10), lying between Beth-shemesh and Ekron. It is probably the same Timnah as Judah visited (Ge 38:12-14), and certainly the scene of Samson's adventures ([Jud 14:1 f](#)); his "father-in-law" is called a "Timnite" (Jud 15:6). At this time the place is clearly Philistine (Jud 14:1), though in Jos 19:43 it is reckoned to Dan. Being on the frontier, it probably changed hands several times. In 2Ch 28:18 it was captured from the Philistines by Ahaz, and we learn from Assyrian evidence (Prison Inscription) that Sennacherib captured a Tamna after the battle of Alteka before he besieged Ekron (Schrader, *Die Keilinschriften und das Alte Testament*, 170). The site is undoubted. It is now a deserted ruin called Tibneh on the southern slopes of the Wady es Surar (Valley of Sorek), about 2 miles West of Beth-shemesh. There is a spring, and there are evident signs of antiquity (PEF, II, 417, 441, Sh XVI).

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(3) There was probably a Timna in Edom (Ge 36:12,22,40; 1Ch 1:39,51). Eusebius and Jerome (in Onomasticon) recognized a Thamna in Edom at their time.

(4) The "Thamnatha" of 1 Macc 9:50 (the King James Version) is probably another Timnah, and identical with the Thamna of Josephus (BJ, III, iii, 5; IV, viii, 1). This is probably the Tibneh, 10 miles Northwest of Bethel, an extensive ruin.

E. W. G. Masterman

TIMNATH

tim'-hath.

See TIMNAH.

TIMNATH-HERES

tim-nath-he'rez (timnath cherec, "portion of the sun"; Codex Vaticanus Thamnathares; Codex Alexandrinus Thamnathar; heos): This is the form of the name given to Joshua's property and place of burial in Jud 2:9. The name in Jos 19:50; 24:30 is Timnath-serah. "Serah" simply reverses the order of the letters in "Heres." Scholars are divided in opinion as to which form is correct. It is possible that the change from Heres to Serah may have been deliberate, in order to avoid a form which might savor of idolatry—sun-worship. The Jews and Samaritans hold that Heres is the original form.

W. Ewing

TIMNATH-SERAH

tim-nath-se'-ra (timnath cerach; Codex Vaticanus Thamarchdres; Codex Alexandrinus Thamathsara): This place, assigned as an inheritance to Joshua, is described as being in Mt. Ephraim, on the north side of the mountain of Gaash ([Jos 19:50; 24:30](#)). Here, when his work was done, the great leader was laid to rest. The mountain of Gaash unfortunately cannot be identified. Josephus says that Joshua was buried at Thamna, a city of Ephraim (Ant., V, i, 29), which probably corresponds to Thamna, the head of a Jewish toparchy (BJ, III, iii, 5). Vespasian marched from Thamnatha to Lydda, which apparently was near (IV, viii, 1). The place was taken and reduced to slavery by Cassius (Ant., XIV, xi, 2). It was put in charge of John the Essene at the beginning of the Jewish war (BJ, II, xx, 4). Eusebius, Onomasticon (s.v. "Thamna" and "Thamnathsara") identifies it with "Timnath" of Ge 38:12 the King James Version, placing it in the mountain in the tribe of Da (or Judah), on the way from Diospolis (Lydda) to Jerusalem. The tomb of Joshua was still shown there. This points to Tibneh, in the uplands 12 miles Northeast of Lydda. South of the village, in the face of a rock, are a series of rock-hewn tombs, the largest of which, containing 14 loculi, and a small chamber behind with one loculus, may be that associated with Joshua by Eusebius, Onomasticon. A giant oak grows hard by perhaps the greatest tree in Palestine. Kefr Ishu'a, "village of Joshua," lies about 3 miles to the East. This identification is now generally accepted.

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The Samaritan tradition points to the tomb of Joshua at Kefr Charis, 9 miles South of Nablus. Outside the village to the East are two shrines. One is called Neby Kifl, the other, Neby Kala'a. The former, "prophet of division," or "of the portion," might apply to Joshua; the latter is identified with Caleb. This identification assumes that the first element of the name has fallen out, the second only surviving.

W. Ewing

TIMNITE

tim'-nit (timni Thamnathaios): The father of Samson's wife, a native of Timnah (Jud 15:6).

TIMON

ti'-mon (Timon): One of "the seven" chosen to relieve the apostles by attending to "the daily ministration" to the poor of the Christian community in Jerusalem (Ac 6:5). The name is Greek, but as Nicolaus is distinguished from the remaining six as a proselyte, Timon and the others were probably Jews by birth.

TIMOTHEUS

ti-mo'-the-us (Timotheos):

(1) A leader of the children of Ammon who was on several occasions severely defeated by Judas Maccabeus (1 Macc 5:6 ff, 34 ff; 2 Macc 8:30; 9:3; 10:24; 19:2,18 ff) in 165-163 BC. According to 2 Macc 10:37, he was slain at Gazara after having hidden in a cistern. But in 2 Macc 12:2 he is again at liberty as an opponent of the Jews, and in 12:24 f he falls into the hands of Dositheus and Sosipater, but by representing that many Jewish captives were at his mercy and likely to suffer if he were put to death, he is again released. These discrepancies

are so great—though not unusual in 2 Maccabees—that some suppose another Timotheus is referred to in 12:2 ff. He is most probably the same person, the careless author of 2 Maccabees making a slip in saying Timotheus was killed at Gazara. He probably escaped by hiding in the cistern. The Greek name for an Ammonite leader is striking:

- (a) he may have been a genuine Ammonite with a Greek name, or
 - (b) a Syro-Macedonian officer placed by Syrian authority over the Ammonites, or
 - (c) a Greek soldier of fortune invited by the Ammonites to be their commander.
- (2) See next article.

S. Angus

TIMOTHY

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John Rutherford

TIMOTHY, EPISTLES TO

See PASTORAL EPISTLES.

TIN

tin (bedhil): Tin is mentioned with brass, iron and lead in Nu 31:22; Eze 22:18,20. Ezekiel mentions tin along with silver, iron and lead as being imported into Tyre from Tarshish (see METALS). The tin must have been brought in the form of ore and smelted in Syria. The writer has some slag dug from a deposit near Beirut which yielded nearly pure tin. It was probably the site of an ancient smelter's shop.

Alfred Ely Day

TIPHSAH

tif'-sa (tiphcach, "ford"; Thapsa):

(1) This marks the northern extremity of the dominions ruled by Solomon, Gaza being the limit on the South (1Ki 4:24). It can hardly be other than Thapsacus, on the right bank of the Euphrates, before its waters join those of the Balik. The great caravan route between East and West crossed the river by the ford at this point. Here Cyrus the younger effected a somewhat perilous crossing (Xenophon, Anabasis i.4, 2). The ford was also used by Darius; but Alexander the Great, in his pursuit constructed two bridges for the transport of his army (Arrian iii.7). Under the Seleucids it was called Amphipolis. The site is probably occupied by the modern Qal'at Dibse, where there is a ford still used by the caravans. It is about 8 miles below Meskene, where the river makes a bend to the East.

(2) (Codex Vaticanus Thersa, Codex Alexandrinus Thaira): The inhabitants of this town, which was apparently not far from Tirzah, did not favor the regicide Menahem, refusing to open to him. In his wrath he massacred the Tiphsites with circumstances of horrible cruelty (2Ki 15:16). Khirbet Tafsah, about 6 miles Southwest of Nablus, corresponds in name, but is probably too far from Tirzah.

W. Ewing

TIRAS

ti'-ras (tirac; Theiras, Lucian Thiras): A son of Japheth (Ge 10:2 (P); 1Ch 1:5). Not mentioned elsewhere; this name was almost unanimously taken by the ancient commentators (so Josephus, Ant, I, vi, 1) to be the same as that of the Thracians (Thrakes); but the removal of the nominative ending -s does away with this surface resemblance. Tuch was the first to suggest the Tursenioi, a race of Pelasgian pirates, who left many traces of their ancient power in the islands and coasts of the Aegean, and who were doubtless identical with the Etruscans of Italy. This brilliant suggestion has since been confirmed by the discovery of the name Turusa among the seafaring

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peoples who invaded Egypt in the reign of Merenptah (W.M. Muller, AE, 356 ff). Tiras has also been regarded as the same as Tarshish.

Horace J. Wolf

TIRATHITES

ti'-rath-its (tir'athim; Codex Vaticanus and Codex Alexandrinus, Argathieim; Lucian, Tharathai: A family of scribes that dwelt at Jabez (1Ch 2:55). The three families mentioned in this verse (Tirathites, Shimathites and Sucathites) are taken by Jerome to be three different classes of religious functionaries—singers, scribes, recorders ("canentes atque resonances et in tabernaculis commorantes"). The Targum takes the same view, save that the "Sucathites" are those "covered" with a spirit of prophecy. Bertheau sees the Tirathites as "gate-keepers" (Aramaic tera' = Heb] sha'ar). Keil holds the three names to be those of the descendants of unknown men named Tira, Shemei and Sucah. The passage seems too obscure to admit of interpretation.

Horace J. Wolf

TIRE, HEADTIRE

tir (2Ki 9:30; Isa 3:20; Eze 24:17,23; Judith 10:3; 16:8).

See DRESS, V.

TIRES, ROUND

tirz: Small ornaments in the shape of crescents (Isa 3:18 King James Version, Revised Version "crescents").

See ASTRONOMY, sec. I, 3; CRESCENTS.

TIRHAKAH

ter-ha'-ka, tir-ha'-ka (tirhaqah; Codex Vaticanus in 2 Kings Thara; elsewhere and in Codex Alexandrinus Tharaka; Josephus Tharsikes):

1. Name and Prenomen:

The king of Cush or Ethiopia (basileus Aithiopon), who opposed Sennacherib in Palestine (2Ki 19:9; Isa 37:9). The name of this ruler of Egypt and his native realm appears in hieroglyphics as Taharqa, his prenomen being Nefer-atmu-Ra-chu, "Nefer- atmu-Ra protects." The Assyrian form of Tirhakah is Tarqu or Tarqu'u (inscriptions of Assur-bani-pal).

2. Origin and Length of Reign:

Tirhakah was one of the sons, and apparently the favorite, of Piankhy II. He left his mother, and the city Napata, at the age of 20; and when she followed him northward,

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she found him crowned as king of Egypt. As he died, after a reign of at least 26 years, in 667 BC, he must have mounted the throne about 693 BC.

3. A Chronological Difficulty

The engagement between Tirhakah's army and the Assyrians is regarded as having taken place in 701 BC. Petrie explains this date by supposing he acted at first for the reigning Pharaoh, his cousin Shabatoka, Tirhakah not having officially become Pharaoh until the former's death in 693 BC. There is a general opinion, however, that the Assyrian historians, like those of 2 King and Isaiah, have mingled two campaigns made by Sennacherib, one of them being after the accession of Tirhakah.

4. First Conflict with the Assyrians:

According to the Old Testament account, Sennacherib was besieging Libnah when Tirhakah's army appeared in Palestine. In Sennacherib's inscriptions, however, the battle with "the king(s) of Mucuru (Egypt) and the bowmen, chariots, and cavalry of Meruhha" (Meroe or Ethiopia), who had come to Hezekiah's help, took place in the neighborhood of Eltekeh. He claims to have captured the sons of the king (variant, "kings") of Egypt and the charioteers of the king of Meruhha, and then, having taken Eltekeh, Timna, and Ekron, he brought out Padi from Jerusalem, and resented him on the throne of Ekron. The name of Tirhakah does not occur in his account.

5. Struggles with Esar-haddon and Assur-bani-pal. His Death:

It would seem to have been Egypt's interference in Palestinian affairs which caused the Assyrian kings to desire the conquest of that distant country. According to the Babylonian Chronicle, the Assyrian army fought in Egypt in the 7th year of Esar-haddon (675 BC), and the country was then apparently quiet until 672 BC, when Esar-haddon marched thither, and after fighting three

battles, entered Memphis. "The king" (Tirhakah) fled, but his sons and nephews were made prisoners. In the latter campaign (670 BC) Esar-haddon fell ill and died on the way out, so that the operations were, apparently, completed by his son, Assur-bani-pal (Osnap-par); On hearing of the Assyrian success at Kar-Baniti, Tirhakah, who was at Memphis, fled to Thebes. The 20 petty kings installed in Egypt by Esar-haddon were restored by Assur-bani-pal, but they feared the vengeance of Tirhakah after the Assyrian army had retired, and therefore made an agreement with him. On this news reaching the Assyrian king, he sent his army back to Egypt, and the petty rulers having been abolished, Necho king of Memphis and Sais was set on the throne, with his son, Nabu-sizbanni, as ruler in Athribes. On hearing of the success of the Assyrian armies, Tirhakah fled, and died in Cush (Ethiopia). He was succeeded by TanTamane (Identified with Tanut-Amon), son of Sabaco, whom the Assyrians defeated in the last expedition which they ever made to Egypt (see W. F. Petrie, History of Egypt, III, 294 ff).

T. G. Pinches

TIRHANA

tur'-ha-na, ter-ha'-na (tirchanah; Codex Vaticanus Tharam; Codex Alexandrinus Tharchna, Lucian Tharaana): A son of Caleb by his concubine, Maacah (1Ch 2:48).

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TIRIA

tir'-i-a, ti'-ri-a (tireya', Baer tiryá'; Codex Vaticanus omits it; Codex Alexandrinus Theria; Lucian Ethria): A son of Jehallelel (1Ch 4:16).

TIRSHATHA

ter-sha'-tha, tur'-sha-tha (tirshatha'; Hathersatha): A title which occurs 5 times in Ezra and Nehemiah (Ezr 2:63; Ne 7:65, the American Standard Revised Version and the English Revised Version margin "governor"). In [Ne 8:9; 10:1](#), Nehemiah is called the tirshatha'. In Ezr 2:63; Ne 7:65,70, it is the title of Sheshbazzar, or Zerubbabel. As in Ne 12:26, Nehemiah is called a pechah, or governor, a title which in Ezr 5:14 is given to Sheshbazzar also, it has been supposed that pechah and tirshatha' were equivalent terms, the former being of Assyrio-Babylonian and the latter of Persian origin. According to Lagarde, it comes from the Bactrian antarekshatra, that is, "he who takes the place of the king." According to Meyer and Scheftelowitz it is a modified form of a hypothetical Old Persian word tarsata. According to Gesenius and Ewald, it is to be compared with the Persian torsh, "severe," "austere," i.e. "stern lord." It seems more probable that it is derived from the Babylonian root rashu, "to take possession of," from which we get the noun rashu, "creditor." In this case it may well have had the sense of a tax-collector. One of the principal duties of the Persian satrap, or governor, was to assess and collect the taxes (see Rawlinson's Persia, chapter viii). This would readily account for the fact that in Ne 7:70 the tirshatha' gave to the treasure to be used in the building of the temple a thousand drachms of gold, etc., and that in Ezr 1:8 Cyrus numbered the vessels of the house of the Lord unto Sheshbazzar. This derivation would connect it with the Aramaic rashya, "creditor," and the New Hebrew rashuth, "highest power," "magistrate."

R. Dick Wilson

TIRZAH

tur'-za (tirtsah; Thersa):

(1) A royal city of the Canaanites, the king of which was slain by Joshua (12:24). It superseded Shechem as capital of the Northern Kingdom (1Ki 14:17, etc.), and itself gave place in turn to Samaria. Here reigned Jeroboam, Nadab his son, Baasha, Elah and Zimri (1Ki 15:21,33; 16:6,8,9,15). Baasha was buried in Tirzah. Here Elah was assassinated while "drinking himself drunk" in the house of his steward; here therefore probably he was buried. Zimri perished in the flames of his palace, rather than fall into Omri's hands. In Tirzah Menahem matured his rebellion against Shallum (2Ki 15:14). The place is mentioned in So 6:4 the King James Version, where the Shulamite is said to be "beautiful as Tirzah, comely as Jerusalem."

The comparison may be due to the charm of its situation. The name may possibly be derived from ratsah, "to delight." Several identifications have been suggested. Buhl (*Geographic des alten Palestina*, 203) favors et-tireh, on the West of the plain of Makhneh, 4 miles South of Nablus, which he identifies with the Tira-thana of Josephus. He quotes Neubauer to the effect that the later Jews said Tir'an or Tar'ita instead of Tirzah, as weakening the claim of Telluzah, which others (e.g. Robinson, BR, III, 302) incline to. It is a partly ruined village with no spring, but with ancient

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cisterns, on a hill about 4 miles East of North from Nablus. This was evidently the place intended by Brocardius—Thersa, about 3 miles East of Samaria (Descriptio, VII). A third claimant is Teiasir, a fortress at the point where the road from Abel-meholah joins that from Shechem to Bethshan, fully 11 miles Northeast of Nablus. It is impossible to decide with certainty. The heavy "T" in Telluzah is a difficulty. Teiasir is perhaps too far from Shechem. Buhl's case for identification with eT-Tireh is subject to the same difficulty as Telluzah.

(2) One of the five daughters of Zelophehad (Nu 26:33; 27:1; 36:11; Jos 17:3).

W. Ewing

TISHBITE

tish'-bit.

See ELIJAH; Expostory Times, XII, 383.

TISHRI; TISRI

tish'-re, tiz'-re: The 7th month of the Jewish ecclesiastical, and 1st of the civil, year (September-October). The same as Ethanim.

See CALENDAR.

TITANS

ti'-tanz: In Judith 16:7, "Neither did the sons of the Titans (huioi Titanon) smite him." The name of an aboriginal Canaanitish race of reputed giants who inhabited Palestine before the Hebrews, and so used in the sense of "giants" in

general. See REPHAIM. In 2Sa 5:18,22, the "valley of Rephaim" is translated by the Septuagint as "the valley of the Titans."

TITHE

tith (ma'aser; dekate): The custom of giving a 10th part of the products of the land and of the spoils of war to priests and kings (1 Macc 10:31; 11:35; 1Sa 8:15,17) was a very ancient one among most nations. That the Jews had this custom long before the institution of the Mosaic Law is shown by Ge 14:17-20 (compare Heb 7:4) and Ge 28:22. Many critics hold that these two passages are late and only reflect the later practice of the nation; but the payment of tithes is so ancient and deeply rooted in the history of the human race that it seems much simpler and more natural to believe that among the Jews the practice was in existence long before the time of Moses.

In the Pentateuch we find legislation as to tithes in three places.

(1) According to Le 27:30-33, a tithe had to be given of the seed of the land, i.e. of the crops, of the fruit of the tree, e.g. oil and wine, and of the herd or the flock (compare De 14:22,23; 2Ch 31:5,6). As the herds and flocks passed out to pasture they were

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belonged to the Second Tithe, and was to be used for the feast in Jerusalem (Zebhachim 5 8). In the 3rd year the Second Tithe was to be given entirely to the Levites and the poor. But according to Josephus (Ant., IV, viii, 22) the "Poor Tithe" was actually a third one. The priests and the Levites, if landowners, were also obliged to give the Poor Tithe (Pe'ah 1 6).

The explanation given by many critics, that the discrepancy between Deuteronomy and Leviticus is due to the fact that these are different layers of legislation, and that the Levitical tithe is a post-exilian creation of the Priestly Code, is not wholly satisfactory, for the following reasons:

- (1) The allusion in De 18:1,2 seems to refer to the Levitical tithe.
- (2) There is no relation between the law of Nu 18 and post-exilian conditions, when the priests were numerous and the Levites a handful.
- (3) A community so poor and disaffected as that of Ezra's time would have refused to submit to a new and oppressive tithe burden.
- (4) The division into priests and Levites cannot have been of the recent origin that is alleged.

See LEVITES.

W. R. Smith and others suggest that the tithe is simply a later form of the first-fruits, but this is difficult to accept, since the first-fruits were given to the priest, while the tithes were not. The whole subject is involved in considerable obscurity, which with our present information cannot easily be cleared away.

The Talmudic law of tithing extends the Mosaic Law, with most burdensome minuteness, even to the smallest products of the soil. Of these, according to some, not only the seeds, but, in certain cases, even the leaves and stalks had to be tithed (Ma'aseroth 4 5), "mint, anise, and cummin" (Dema'i 11 1; compare Mt

23:23; Lu 11:42). The general principle was that "everything that is eaten, that is watched over, and that grows out of the earth" must be tithed (Ma'aseroth 1 1).

Considering the many taxes, religious and secular, that the Jews had to pay, especially in post-exilian times, we cannot but admire the liberality and resourcefulness of the Jewish people. Only in the years just after the return from exile do we hear that the taxes were only partially paid (Ne 13:10; compare Mal 1:7 ff; and for pre-exilian times compare 2Ch 31:4 ff). In later times such cases seldom occur (Sotah 48a), which is the more surprising since the priests, who benefited so much by these laws of the scribes, were the adversaries of the latter.

Paul Levertoff

TITLE

ti'-t'-l: Joh 19:19,20 for titlos.

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The following arrangement of the title on the cross has been suggested: See Geikie, *Life and Words of Christ*, chapter lxiii, note e; Seymour, *The Cross in Tradition, History and Art* (New York, 1898), pp. 115, 116, 136, 138.

In 2Ki 23:17, the King James Version has "title" for tsiyyun. The word is connected with tsawah, "to command," and King James Version seems to have understood tsiyyun as "that giving directions," "sign-posts" (compare [Eze 39:15](#)). The word, however, means "grave-stone," "monument."

See SUPERSCRPTION.

TITTLE

tit'-'-l (keraia (Westcott-Hort, kerea), from keras, "a horn"): A small stroke or mark, specif. on a letter to denote accent, or as a diacritical mark; used only in Mt 5:18 and Lu 16:17. In the first passage it is used in connection with iota, or jot, i.e. the very smallest thing, and in both it refers to the minutiae of the Law. It is well known that the scribes paid the greatest attention to such marks attached to the letters in the Hebrew Scriptures, the Massoretic Text of which abounds in them.

See JOT; YODH.

TITUS

ti'-tus (Titos (2Co 2:13; 7:6,13; 8:6,16,23; 12:18; Ga 1:2:1,3; 2Ti 4:10; Tit 1:4)):

1. One of Paul's Converts:

A Greek Christian, one of Paul's intimate friends, his companion in some of his apostolic journeys, and one of his assistants in Christian work. His name does not occur in the Acts; and, elsewhere in the New Testament, it is found only in 2

Corinthians, Galatians, 2 Timothy and Titus. As Paul calls him "my true child after a common faith" (Tit 1:4), it is probable that he was one of the apostle's converts.

2. Paul Refuses to Have Him Circumcised:

The first notice of Titus is in Ac 15:2, where we read that after the conclusion of Paul's 1st missionary journey, when he had returned to Antioch, a discussion arose in the church there, in regard to the question whether it was necessary that Gentile Christians should be circumcised and should keep the Jewish Law. It was decided that Paul and Barnabas, "and certain other of them," should go up to Jerusalem to the apostles and elders about this question. The "certain other of them" includes Titus, for in Ga 2:3 it is recorded that Titus was then with Paul. The Judaistic party in the church at Jerusalem desired to have Titus circumcised, but Paul gave no objection to these persons and to their wishes, "no, not for an hour; that the truth of the gospel might continue with you" (Ga 2:5). The matter in dispute was decided as recorded in Ac 15:13-29. The decision was in favor of the free promulgation of the gospel, as preached by Paul, and unrestricted by Jewish ordinances. Paul's action therefore in regard to Titus was justified. In fact Titus was a representative or test case.

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sound doctrine, and advises him how to deal with the various classes of persons met with in his pastoral capacity.

6. Paul Sends for Him:

Titus is informed that Artemas or Tychicus will be sent to Crete so that he will be free to leave the island and to rejoin the apostle at Nicopolis, where he has determined to winter. Such were Paul's plans; whether they were carried out is unknown. But this at least is certain, that Titus did rejoin Paul, if not at Nicopolis, then at some other spot; and he was with him in Rome on the occasion of his 2nd imprisonment there, for he is mentioned once again (2Ti 4:10) as having gone to Dalmatia, evidently on an evangelistic errand, as the apostle was in the habit of sending his trusted friends to do such work, when he himself was no longer able to do this, owing to his imprisonment. "Paul regarded as his own the work done from centers where he labored, by helpers associated with him, considering the churches thus organized as under his jurisdiction. This throws light upon the statement in 2Ti 4:10, that Titus at that time had gone to Dalmatia, and a certain Crescens to Gaul. There is no indication that they, like Demas, had deserted the apostle and sought safety for themselves, or that, like Tychicus, they had been sent by the apostle upon some special errand. In either case it would be a question why they went to these particular countries, with which, so far as we know, Paul, up to this time, had never had anything to do. The probability is that Titus, who had long been associated with Paul (Ga 2:3), who, as his commissioner, had executed difficult offices in Corinth (2Co 7-9), and who, not very long before 2 Timothy was written, had completed some missionary work in Crete that had been begun by others, had gone as a missionary and as Paul's representative and helper to Dalmatia. If by this means, beginnings of church organizations had been made in Spain by Paul himself, in Gaul by Crescens, in Dalmatia by Titus, then, in reality, the missionary map had been very much changed since Paul's first defense" (Zahn, Introduction to the New Testament. II, 11).

7. His Character:

Titus was one of Paul's very dear and trusted friends; and the fact that he was chosen by the apostle to act as his delegate to Corinth, to transact difficult and delicate work in the church there, and that he did this oftener than once, and did it thoroughly and successfully, shows that Titus was not merely a good but a most capable man, tactful and resourceful and skillful in the handling of men and of affairs. "Whether any inquire about Titus, he is my partner and fellow-worker to you-ward" (2Co 8:23).

John Rutherford

TITUS JUSTUS

tish'-us jus'-tus.

See JUSTUS, (2); TITUS JUSTUS.

TITUS MANIUS

See MANIUS.

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TITUS, EPISTLE TO

See PASTORAL EPISTLES.

TITUS or TITIUS JUSTUS

(Titos or Titios Ioustos (Ac 18:7)): Titus or Titius—for the manuscripts vary in regard to the spelling—was the prenomen of a certain Corinthian, a Jewish proselyte (sebomenos ton Theon). See PROSELYTE). His name seems also to indicate that he was a Roman by birth. He is altogether a different person from Titus, Paul's assistant and companion in some of his journeys, to whom also the Epistle to Titus is addressed.

Titus or Titius Justus was not the "host of Paul at Corinth" (HDB, article "Justus," p.

511), for Luke has already narrated that, when Paul came to Corinth, "he abode with" Aquila and Priscilla (Ac 18:3). What is said of Titius Justus is that when the Jews in Corinth opposed themselves to Paul and blasphemed when he testified that Jesus was the Christ, then Paul ceased to preach the gospel in the Jewish synagogue as he had formerly done, and "he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue" (Ac 18:7).

"Titius Justus was evidently a Roman or a Latin, one of the coloni of the colony Corinth. Like the centurion Cornelius, he had been attracted to the synagogue. His citizenship would afford Paul an opening to the more educated class of the Corinthian population" (Ramsay, Paul the Traveler and the Ro Citizen, 256).

Paul's residence in Corinth continued for a year and a half, followed without a break by another period indicated in the words, he "tarried after this yet many days" (Ac 18:11,18), and during the whole of this time he evidently used the house of Titius Justus, for the purposes both of preaching the gospel and of

gathering the church together for Christian worship and instruction, "teaching the word of God among them" (Ac 18:11).

Titius Justus, therefore, must have been a wealthy man, since he possessed a house in which there was an apartment sufficiently large to be used for both of these purposes; and he himself must have been a most enthusiastic member of the church, when in a period of protracted difficulty and persecution, he welcomed Paul to his house, that he might use it as the meeting-place of the church in Corinth.

See JUSTUS, (2).

John Rutherford

TIZITE

ti'-zit (ha-titsi; Codex Vaticanus ho Ieasei; Codex Alexandrinus ho Thosaei; Lucian Athosi): A gentilic attached to the name "Joha" (1Ch 11:45), one of the soldiers of David; the origin is totally unknown.

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TOAH

to'-a.

See NAHATH.

TOB, THE LAND OF

tob, tob ('erets Tobh, "a good land"; ge Tob): Hither Jephthah escaped from his brethren after his father's death (Jud 11:3), and perfected himself in the art of war, making forays with "the vain fellows" who joined him. Here the elders of Gilead found him, when, reduced to dire straits by the children of Ammon, they desired him to take command of their army (Jsg 11:5 ff). This country contributed 12,000 men to the forces of the allies, who with the Ammonites were defeated by Israel (2Sa 10:8). In 1 Macc 5:13 we read of the land of Tubins where the Jews, about 1,000 men, were slain by the Gentiles, their wives and children being carried into captivity. The Tubieni, "men of Tobit" of 2 Macc 12:17, were probably from this place. Ptolemy (v.19) speaks of Thauba, a place to the Southwest of Zobah, which may possibly be Tobit. The Talmud (Neubauer, Geog. du Talmud, 239) identifies the land of Tobit with the district of Hippene. Tobit would then be represented by Hippos, modern Susiyeh, to the Southwest of Fiq on the plateau East of the Sea of Galilee. Perhaps the most likely identification is that supported by G. A. Smith (HGHL, 587), with eT- Taiyibeh, 10 miles South of Umm Qeis (Gadara). The name is the same in meaning as Tobit.

W. Ewing

TOB-ADONIJAH

tob-ad-o-ni'-ja, tob-(Tobh 'adhonyah, "good is the Lord"; Codex Vaticanus Tobadobeia; Codex Alexandrinus and Lucian Tobadonia): One of the Levites

sent by King Jehoshaphat to teach in the cities of Judah (2Ch 17:8). The name looks like a dittography arising from the two previous names, Adonijah and Tobijah.

TOBIAH

to-bi'-a (Tobhiyah; Codex Alexandrinus Tobias; omitted in Codex Vaticanus):

(1) An Ammonite slave (King James Version, "servant"), probably of Sanballat, the governor of Samaria (Ne 2:10). He was grieved exceedingly when Nehemiah came to seek the welfare of the children of Israel. In two ways he was connected by marriage with the Jews, having himself married the daughter of Shecaniah, the son of Arab, and his son Jehohanan having married the daughter of Meshullam, the son of Berechiah (Ne 6:18). Because of this close connection with the Jews, the nobles of the latter corresponded by letter with him and also reported his good deeds to Nehemiah and reported Nehemiah's words to Tobiah. In consequence of the report, Tobiah sent letters to Nehemiah to put him in fear (6:17-19). Nehemiah seems to have considered him to be his chief enemy; for he put him before Sanballat in his prayers to God to remember his opponents according to their works (6:14). In 13:4 we are told that he

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was an ally of Eliashib, the high priest who had the oversight of the chambers of the house of God and had prepared for him as a guest chamber the room which had before been used as a storehouse for offerings of various kinds. Nehemiah, having heard during his second visit to Jerusalem of this desecration of the temple, cast out the household stuff of Tobiah and cleansed the chambers, restoring the vessels of God and the offerings as of old.

(2) The eponym of a family which returned with Zerubbabel, but could not trace its descent (Ezr 2:60; Ne 7:62).

R. Dick Wilson

TOBIAS

to-bi'-as:

(1) The son of Tobit.

See TOBIT, BOOK OF.

(2) Tobias, Codex Alexandrinus Tobio the father (according to Josephus, grandfather) of HYRCANUS (which see) (2 Macc 3:11).

TOBIE

to'-bi.

See TUBIAS.

TOBIEL

to-bi'-el, to'-bi-el (Tobiel, Codex Alexandrinus Tobiel): The father of Tobit (Tobit 1:1); another form of "Tabeel]" "God is good."

TOBIJAH

to-bi'-ja (Tobhiyah, "Yahweh is good"):

(1) A Levite in the reign of Jehoshaphat whom the king sent to teach in the cities of Judah (2Ch 17:8; Tobhiyahu; the Septuagint omits).

(2) One of a party of Jews that came from Babylon to Jerusalem with gold and silver for a crown for Zerubbabel and Joshua, or for Zerubbabel alone (Zec 6:10,14). The crown was to be stored in the temple in remembrance of the donors (the Septuagint in both passages translates Tobiyah by chresimoi, i.e. Tobheyha).

TOBIT, BOOK OF

to'-bit:

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LITERATURE.

Much of the best literature has been cited in the course of the preceding article. See also "Literature" in article APOCRYPHA, for text, comms., etc., and the Bible Dicts., Encyclopedia Biblica (W. Erbt) and HDB (J. T. Marshall). Note in addition the following: K. D. Ilgen, *Die Geschichte Tobias, nach den drei verschiedenen Originalen, Griechisch, Lateinisch u. Syriac.*, etc., 1800; Ewald, *Gesch.*3, IV, 269-74; Graetz, *Gesch.*2, IV, 466 ff; Noldeke, "Die Texte des Buchs Tobit," *Monatsschrift der Berlin Acad.*, 1879, 45 ff; Bickell, "A Source of the Book of Tobit," *Athenaeum*, 1890, 700 ff; 1891, 123 ff; I. Abrahams, "Tobit's Dog," *Jewish Quarterly Review*, I, 3, 288 E. Cosquin, "Le livre de Tobie et l'histoire du sage Achiqar," *Rev. Biblical Int.*, VIII, 1899, 50-82, 519-31, rejects R. Harris' views; Margarete Plath, "Zum Buch Tobit," *Stud. und Krit.*, 1901, 377-414; I. Levi, "La langue originale de Tobit," *Rev. Juive*, XLIV, 1902, 288-91, *Oxford Apocrypha*, "Tobit" (full bibliography).

T. Witton Davies

TOCHEN

to'-ken (tokhen, "task," "measure"; Codex Vaticanus Thokka; Codex Alexandrinus Thochchan): One of the cities of Simeon, mentioned with Rimmen and Ashan (1Ch 4:32). The name does not appear in Joshua's list (Jos 19:7), but in that place the Septuagint gives Thokka, from which we may infer that the name has fallen out in the Hebrew. It is not identified.

TOGARMAH

to-gar'-ma (~togharmah]; Thorgama, Thergama, Thurgama, Thurgaba; Vulgate (Jerome's Latin Bible, 390-405 A.D.) Thorgoma):

1. Its Forms: A Suggested Identification:

The 3rd son of Gomer, and grandson of Japheth, his brothers being Ashkenaz and Riphath (Ge 10:3). The meaning of the name is doubtful. Grimm (Gesch. deutsch. Sprache, II, 325) suggests Sanskr. toka, "tribe," and arma = Armenia. Etymological and other difficulties stand in the way of French Delitzsch's identification of Togarmah with the Assyrian Til-garimmu, "hill of Garimmu," or, possibly, "of the bone-heap," a fortress of Melitene, on the borders of Tabal (Tubal).

2. Probably Armenia or a Tract Connected Therewith:

In Eze 27:14 Togarmah is mentioned after Tubal, Javan and Mesech as supplying horses and mules to the Tyrians, and in 38:6 it is said to have supplied soldiers to the army of Gog (Gyges of Lydia). In the Assyrian inscriptions horses came from Kusu (neighborhood of Cappadocia), Andia and Mannu, to the North of Assyria. Both Kiepert and Dillmann regard Togarmah as having been Southeastern Armenia, and this is at present the general opinion. The ancient identification of their country with Togarmah by the Armenians, though correct, is probably due to the Septuagint transposition of "g" and "r" (Thorgama for Togarmah), which has caused them to see therein the name of Thorgom, father of Haik, the founder of their race (Moses of

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Khor, I, 4, secs. 9-11). Eze 27:14 (Swete) alone has "g" before "r": Thaigrama. The name "Armenia" dates from the 5th century BC.

See ARMENIA; TABLE OF NATIONS.

T. G. Pinches

TOHU

to'-hu.

See NAHATH.

TOI

to'-i.

See TOU.

TOKEN

to'-k'-n ('oth, usually rendered "sign" (on De 22:14 ff see the comms.)): "Sign" and "token" are virtually synonymous words and in the King James Version are used with little or no distinction (in Ex 13, compare 13:9 and 16). If there is any difference, "token" is perhaps more concrete and palpable than "sign," but this difference cannot be stressed. The modern use of "token," however, as a "memorial of something past" found in Nu 17:10; Jos 2:12. the Revised Version (British and American) has substituted sign in Ex 13:16; Ps 135:9; Isa 44:25, and the American Standard Revised Version has "evidence" in Job 21:29 (a needlessly prosaic change). The four New Testament examples, Mr 14:44; Php 1:28; 2Th 1:5; 3:17 (each for a different Greek word) are self-explanatory.

See SIGN.

Burton Scott Easton

TOKHATH

tok'-hath.

See TIKVAH.

TOLA

to'-la (tola', "worm" or "scarlet stuff"):

(1) One of the four sons of Issachar (Ge 46:13; 1Ch 7:1), mentioned among those who journeyed to Egypt with Jacob (Ge 46:8 f), and in the census taken by Moses and

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Eleazar, as father of the Tolaites (Nu 26:23) whose descendants in the reign of David included 22,600 "mighty men of valor" (1Ch 7:2).

(2) One of the Judges, the son of Puah, a man of Isaachar. He dwelt in the hill country of Ephraim in the village of Shamir, where after judging Israel 23 years he was buried (Jud 10:1,2). In the order of succession he is placed between Abimelech and Jair. It is interesting to note that both Tola and Puah are names of colors, and that they occur together both in the case of the judge and in that of the sons of Isaachar. They may therefore be looked upon as popular typical or ancestral names of the Issachar tribe, although current critical theories seek an explanation in a confusion of texts.

Ella Davis Isaacs

TOLAD

to-'lad.

See ELTOLAD.

TOLAITES

to-'la-its.

See TOLA.

TOLBANES

tol'-ba-nez, tol-ba'-nez (Tolbanes): One of the porters who had taken foreign wives (1 Esdras 9:25) = "Telem" of Ezr 10:24; perhaps identical with the porter Talmon (Ne 12:25).

TOLL

tol: (1) Aramaic middah, "toll" or "tribute" paid by a vassal nation to its conqueror (Ezr 4:20; 6:8; Ne 5:4); written also mindah (Ezr 4:13; 7:24). More accurately for halakh, "toll," or "way tax" (Ezr 4:13,10; 7:24). In New Testament times the Romans had placed throughout Palestine many toll stations (telonion). Levi the publican was stationed at such a tax office (Mt 9:9; Mr 2:14; Lu 5:27); compare telones, a "tax collector" or "publican." The tax which the Jews paid toward the support of the temple, a didrachma, is called telos, "toll" (Mt 17:25), the same as the word rendered "tribute" (Ro 13:7).

Edward Bagby Pollard

TOMB

toom.

See BURIAL.

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TOMORROW

too-mor'-o.

See MORROW.

TONGS

tongz (melqachayim): This word is, where it occurs in the King James Version and the English Revised Version, with two exceptions, changed in the American Standard Revised Version into "snuffers" (Ex 25:38; Nu 4:9; 2Ch 4:21; see SNUFFERS), The exceptions are 1Ki 7:49, "tongs of gold," and Isa 6:6, "taken with the tongs from off the altar."

In Isa 44:12, where another word (ma'atsadh) is used, "the smith with the tongs" of the King James Version is changed in the Revised Version (British and American) into "the smith maketh an axe" (compare Jer 10:3).

See also ALTAR; TOOLS.

TONGUE

tung: Almost invariably for either lashon, or glossa the latter word with the cognates heteroglossos, "of strange tongues" (1Co 14:21), glossodes, "talkative," English Versions of the Bible "full of tongue" (Sirach 8:3; 9:18), glossotomeo, "to cut out the tongue" (2 Macc 7:4), diglossos, "double-tongued" (Sirach 5:9; 28:13). In 1Ti 3:8, however, "double-tongued" is for dilogos, literally, "two-worded." Where "tongue" in the King James Version translates dialektos (Ac 1:19; 2:8; 21:40; 22:2; 26:14), the Revised Version (British and American) has "language," while for the King James Version "in the Hebrew tongue" in Joh 5:2; Re 9:11; 16:16 (Hebraisti) the Revised Version (British and American) has simply "in Hebrew." In addition, in the Old Testament and Apocrypha, the King

James Version uses "to hold one's tongue" as a translation for various verbs meaning "to be silent"; the Revised Version (British and American) in the Old Testament writes "to hold one's peace" and in the Apocrypha "to be silent," except in Sirach 32:8, where the King James Version is retained (siopao).

The various uses of "tongue" in English are all possible also for lashon and glossa, whether as the physical organ (Ex 11:7; Mr 7:33, etc.) or as meaning "language" (Ge 10:5; Ac 2:4, etc.) or as describing anything shaped like a tongue (Isa 11:15; Ac 2:3, etc.). In addition, both words, especially lashon appear in a wider range of meanings than can be taken by "tongue" in modern English. So the tongue appears as the specific organ of speech, where we should prefer "mouth" or "lips" (Ex 4:10; Ps 71:24; 78:36; Pr 16:1; Php 2:11, etc.), and hence, "tongue" is used figuratively for the words uttered (Job 6:30; Ps 139:4; 1Joh 3:18, etc.). So the tongue can be said to have moral qualities (Ps 109:2; Pr 15:4, etc.) or to be "glad" (Ac 2:26); to "love with the tongue" (1 Joh 3:18) is to love in word only, and to be "double-tongued" (Sirach 5:9; 28:13; 1Ti 3:8 is to be a liar. A further expansion of this figurative use has produced expressions that sound slightly bizarre in English, although their meaning is clear enough: e.g., "Who have whet their tongue like a sword" (Ps 64:3); "His tongue is as a

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devouring fire" (Isa 30:27); "My tongue is the pen of a ready writer" (Ps 45:1), and, especially, "Their tongue walketh through the earth" (Ps 73:9).

In Job 20:12, "Though wickedness be sweet in his mouth, though he hide it under his tongue," the figure is that of an uncultured man rolling a choice morsel around in his mouth so as to extract the utmost flavor. In [Ps 10:7](#); [66:17](#) (Revised Version margin), however "under the tongue" means "in readiness to utter," while in So 4:11, "Honey and milk are under thy tongue," the pleasure of a caress is described. To "divide their tongue" (Ps 55:9) is to visit on offenders the punishment of Babel.

See TONGUES, CONFUSION OF.

Burton Scott Easton

TONGUES OF FIRE

(glossai hosei puros): The reference in this topic is to the marvelous gift of the Holy Spirit on the Day of Pentecost (Ac 2:1-13). After His resurrection the Lord bade His disciples to tarry in Jerusalem until He should fulfill to them the promise of the Father, and until they should be clothed with power from on high (Lu 24:49). Ac 1:8 repeats the same gracious promise with additional particulars: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." These were probably the last words our Lord spoke on earth before He ascended to the right hand of God.

1. Supernatural Manifestations:

When the Day of Pentecost was fully come and the disciples, no doubt by previous arrangement and with one accord, were gathered together in one place, the promise was gloriously fulfilled. On that day, the 50th after the Passover, and

so the first day of the week, the Lord's day, the Spirit of God descended upon them in marvelous copiousness and power. The gift of the Spirit was accompanied by extraordinary manifestations or phenomena. These were three and were supernatural. His coming first appealed to the ear. The disciples heard a "sound from heaven," which rushed with mighty force into the house and filled it even as the storm rushes, but there was no wind. It was the sound that filled the house, not a wind. It was an invisible cause producing audible effects. Next, the eye was arrested by the appearance of tongues of fire which rested on each of the gathered company. Our the King James Version "cloven tongues" is somewhat misleading, for it is likely to suggest that each fire-like tongue was cloven or forked, as one sometimes sees in the pictures representing the scene. But this is not at all the meaning of Luke's expression; rather, tongues parting asunder, tongues distributed among them, each disciple sharing in the gift equally with the others. "Like as of fire," or, more exactly, "as if of fire," indicates the appearance of the tongues, not that they were actually aflame, but that they prefigured the marvelous gift with which the disciples were now endowed.

Finally, there was the impartation to them of a new strange power to speak in languages they had never learned. It was because they were filled with the Holy Spirit that this extraordinary gift was exhibited by them. Not only did the Spirit enable them

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ecstasy unless the whole assembly should be edified thereby. Paul sets prophecy, or preaching the word of God, far above this gift of tongues.

It may not be out of place here to say that the so-called "gift of tongues," so loudly proclaimed by certain excitable persons in our day, has nothing in common with the mighty action of the Spirit of God on the day of Pentecost, and hardly anything with that which the Corinthian Christians enjoyed, and which Paul regulated with a master- hand.

See TONGUES, GIFT OF.

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William G. Moorehead

TONGUES, CONFUSION OF

tungz:

1. The Narrative:

According to Ge 11:1-9, at some time not very long after the Flood, "the whole earth was of one language and of one speech. And it came to pass, as they journeyed east" (the "they" is left vague) that they settled in the land of Shinar (Babylonia). There they undertook to build "a city, and a tower, whose top may reach unto heaven," using the Bah burned brick and "slime" as building materials. The motive was to "make us a name; lest we be scattered abroad upon the face of the whole earth." This seems to mean that the buildings would give them a reputation for impregnability that would secure them against devastating

invasions. "And Yahweh came down to see." And He said, "Nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language." The persons spoken to are not named (compare Ge 1:26; 3:22), nor is it explained how Yahweh, who in Ge 11:5 was on earth, is now in heaven. "So Yahweh scattered them abroad from thence," and the name of the city was "called Babel (babhel); because Yahweh did there confound (balal) the language of all the earth: and from thence did Yahweh scatter them abroad upon the face of all the earth."

The purpose of this narrative is the explanation of the diversity of human languages. They originated through an act of Yahweh, in order to destroy the presumptuous designs of the first builders of Babylon.

2. Context:

The section admittedly belongs to J and it has no connection with the matter (mostly P) in Ge 10. For Genesis 10 explains the origin of the nations "every one after his tongue, after their families" (10:5,20,31) as due to the orderly migration and gradual spreading of the sons and descendants of Noah, and names Nimrod (10:10) as the sole

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LITERATURE.

Driver in HDB; Cheyne (art. "Babel, Tower of") in EB; the commentaries. on Gen, especially those of Skinner, Driver, Procksch, and Gunkel.

Burton Scott Easton

TONGUES, GIFT OF

1. Basic Character of 1 Corinthians 14:

A spiritual gift mentioned in Ac 10:44-46; 11:15; 19:6; Mr 16:17, and described in Ac 2:1-13 and at length in 1Co 12-14, especially chapter 14. In fact, 1Co 14 contains such a full and clear account that this passage is basic. The speaker in a tongue addressed God (14:2,28) in prayer (14:14), principally in the prayer of thanksgiving (14:15-17). The words so uttered were incomprehensible to the congregation (14:2,5,9, etc.), and even to the speaker himself (14:14). Edification, indeed, was gained by the speaker (14:4), but this was the edification of emotional experience only (14:14). The words were spoken "in the spirit" (14:2); i.e. the ordinary faculties were suspended and the divine, specifically Christian, element in the man took control, so that a condition of ecstasy was produced. This immediate (mystical) contact with the divine enabled the utterance of "mysteries" (14:2)—things hidden from the ordinary human understanding (see MYSTERY). In order to make the utterances comprehensible to the congregation, the services of an "interpreter" were needed. Such a man was one who had received from God a special gift as extraordinary as the gifts of miracles, healings, or the tongues themselves (12:10,30); i.e. the ability to interpret did not rest at all on natural knowledge, and acquisition of it might be given in answer to prayer (14:13). Those who had this gift were known, and Paul allowed the public exercise of "tongues" only when one of the interpreters was present (14:28). As the presence of an interpreter was determined before anyone spoke, and as there was to be only one interpreter for the "two or three" speakers

(14:28), any interpreter must have been competent to explain any tongue. But different interpreters did not always agree (14:26), whence the limitation to one.

2. Foreign Languages Barred Out:

These characteristics of an interpreter make it clear that "speaking in a tongue" at Corinth was not normally felt to be speaking in a foreign language. In 1Co 14:10 English Versions of the Bible are misleading with "there are, it may be, so many kinds of voices in the world," which suggests that Paul is referring directly to the tongues. But *tosauta* there should be rendered "very many," "ever so many," and the verse is as purely illustrative as is 14:7. Hence, foreign languages are to be barred out. (Still, this need not mean that foreign phrases may not occasionally have been employed by the speakers, or that at times individuals may not have made elaborate use of foreign languages. But such cases were not normative at Corinth.) Consequently, if "tongues" means "languages," entirely new languages must be thought of. Such might have been of many kinds (12:28), have been regarded as a fit creation for the conveyance of new truths, and may even at times have been thought to be celestial languages—the "tongues of angels" (13:1). On the other hand, the word for "tongue" (*glossa*) is of fairly common use in Greek to designate obsolete or incomprehensible words, and,

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and ethical religion is rather a dreary thing. A man who has never allowed his religious emotions to carry him away may well be in a high state of grace—but he has missed something, and something of very great value.

See also SPIRITUAL GIFTS; TONGUES OF FIRE.

LITERATURE.

Plumptre in DB is still useful. Wright, *Some New Testament Problems* (1898), and Walker, *The Gift of Tongues and Other Essays* (1906), have collections of material. Of the commentaries on 1 Corinthians those of Heinrici (latest edition, 1896), Lietzmann (1907) and J. Weiss (1910) are much the best, far surpassing Robertson and Plummer in ICC (1911). For the Greek material, see ... in the index of Rhode's *Psyche*. Gunkel, *Die Wirkungen des heiligen Geistes* (1888, 2nd reprint in 1909), was epoch-making. For the later period, see Weinel, *Die Wirkungen des Geistes und der Geister* (1899); Lake, *The Earlier Epistles of Paul* (London, 1911); and see Inge in *The Quarterly Review* (London, 1914).

Burton Scott Easton

TONGUES, INTERPRETATION, OF

in-tur-pre-ta'-shun.

See SPIRITUAL GIFTS; TONGUES, GIFT OF.

TOOLS

toolz: In the Bible, references to the handicrafts are almost entirely incidental, and not many tools are named. The following article aims to give a list of those mentioned, together with those that must have existed also. For detailed description and the Hebrew and Greek terms employed, see the separate articles.

(1) The percussion tool was the hammer, used for splitting or trimming stone, beating metals, and in wood-carving, as well as for driving nails, tent pins, etc. Several words are translated "hammer," but the distinction between them is very vague and in some cases the propriety of the translation is dubious. Certainly no such distinction is made as that between "hammer" and "mallet," nor were separate names given to the different hammers used in the various crafts (compare, e.g., Jud 4:21; 1Ki 6:7; Isa 44:12; Jer 10:4—all for maqqabhah).

See HAMMER.

(2) Of cutting tools, the simplest was of course the knife. In Ex 20:25, however, the knife ("sword," English Versions of the Bible "tool") appears as a stone-cutter's implement and is without doubt a chisel. But the hatchet of Ps 74:6 may be a knife.

See HATCHET; KNIFE.

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from a very early period. Tools of some sort must have been used in addition by builders in drawing plans, but their nature is unknown.

See LINE.

(6) The tools for holding and handling work (vises, tongs, pincers, etc.) are never alluded to (the King James Version in Isa 44:12 is wrong; see TONGS). For moving larger objects no use was made of cranes, and lifting was done by the aid of inclined planes and rollers; but blocks of stone weighing hundreds of tons could be handled in this way.

The material of the Hebrew tools was either iron or bronze. The former was introduced at least by the time of David (2Sa 12:31), but the mention of iron as a material is often made in such a way (Am 1:3, etc.) as to show that it was not to be taken for granted. In fact, iron was hard to work and expensive, and bronze probably persisted for a while as a cheaper material. Stone tools would be used only by the very poor or as occasional makeshifts or for sacred purposes (Jos 5:2).

For the agricultural tools see AGRICULTURE.

See also CARPENTER; CRAFTS; POTTER; SMITH, etc.

Burton Scott Easton

TOPARCHY

to'-par-ki, top'-ar-ki (toparchia): the King James Version renders this Greek word by "government" in 1 Macc 11:28 (the King James Version margin and the Revised Version (British and American) "province"). It denotes a small administrative district corresponding to the modern Turkish Nahieh, administered by a Mudir. Three such districts were detached from the country of

Samaria and added to Judea. Elsewhere (1 Macc 10:30; 11:34) the word used to describe them is nomos. Some idea of the size of these districts may be gathered from the fact that Judea was divided into ten (Pliny v.14) or eleven (BJ, III, iii, 5) toparchies.

TOPAZ

to'-paz.

See STONES, PRECIOUS.

TOPHEL

to'-fel (tophel; Tophol): This name is found in a passage with many difficulties (De 1:1). The verse ostensibly makes clearer the position occupied by the camp of Israel where Moses addressed the people, by reference to certain other places which might be presumed to be better known. Not one of them, however, has been satisfactorily identified. Some think Tophel may be represented by the modern et-tafeleh, 15 miles Southeast of the Dead Sea, on the caravan road from Petra to Kerak. Apart from the

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question of position, the change of "t" to "T" is not easily explained. Meantime we must suspend judgment.

W. Ewing

TOPHETH

to'-feth (ha-topheth, etymology uncertain; the most probable is its connection with a root meaning "burning"—the "place of burning"; the King James Version, Tophet, except in 2Ki 23:10): The references are to such a place: "They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire" (Jer 7:31). On account of this abomination Topheth and the Valley of Hinnom should be called "The valley of Slaughter: for they shall bury in Topheth, till there be no place to bury," the Revised Version margin "because there shall be no place else" (Jer 7:32); see also Jer 19:6,12,13,14. Josiah is said to have "defiled Topheth" as part of his great religious reforms (2Ki 23:10). The site of this shameful place would seem to have been either at the lower end of the Valley of Hinnom (see HINNOM, VALLEY OF), near where Akeldama is now pointed out, or in the open ground where this valley joins the Kidron.

E. W. G. Masterman

TORAH

to'-ra.

See LAW IN THE OLD TESTAMENT; REVELATION.

TORCH

torch (lappidh; lampas; in the King James Version this word occurs only 4 times

(Na 2:3,4 (Hebrew 4,5); Zec 12:6; Joh 18:3). In the Revised Version (British and American) it is found 10 times (Ge 15:17; Jud 7:16,20; Job 41:19 (Hebrew 11); Eze 1:13; Da 10:6; Na 2:4 (Hebrew 5); Zec 12:6; Joh 18:3; Re 8:10)): A flambeau; a large portable light.

See LAMP; LANTERN.

TORMAH

tor'-ma (tormah, "fraud"; Codex Vaticanus en kruphe, "in secret," Codex Alexandrinus meta doron, "with gifts"): This name is given in EVm as an alternative to "privily" , or "craftily" the Revised Version (British and American) (Jud 9:31). There is no knowledge of such a place. The text is corrupt.

TORMENT, PLACE OF

tor'-ment: A literal translation in Lu 16:28 of topos tes basanou.

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See HELL.

TORMENTOR

tor-men'-ter: the King James Version 2 Macc 7:29 for demios "belonging to the people," and so "public executioner," the Revised Version (British and American) "butcher." A term of utter contempt, whose force is lost in the King James Version. Also Mt 18:34 for basanistes, "torturer." Normally the bankrupt debtor was sold into slavery. But, apparently, in extreme cases (where concealment of assets was suspected?) the defaulter was sent to prison until restitution should be made. Probably the imprisonment itself was regarded as "torment" (as it doubtless was), and the "tormentors" need mean nothing more than jailers.

Burton Scott Easton

TORTOISE

tor'-tus, tor'-tis, tor'-tois. (the King James Version) (tsabh, the Revised Version (British and American) "great lizard"; compare the Arabic word, dabb, the thorny-tailed lizard): The word tsabh occurs as the name of an animal only in Le 11:29, being the third in the list of unclean "creeping things."

The same word is found in Isa 66:20, translated "litters," and in Nu 7:3, where 'eghloth tsabh is translated "covered wagons." Gesenius derives the word, in all senses, from the root cabhabh, "to move gently," "to flow"; compare Arabic dabba, "to flow." The Arabic noun dabb is Uromastix spinipes, the Arabian thorny-tailed lizard. This lizard is about 18 inches long, its relatively smooth body being terminated with a great tail armed with rings of spiny scales. The Arabs have a familiar proverb, 'a'kad min dhanab ud-dabb, "knottier than the tail of the dabb." The Septuagint has for tsabh in Le 11:29 ho krokodeilos ho chersaios, the English equivalent of which, "land-crocodile," is used by the

Revised Version (British and American) for the fifth in the list of unclean "creeping things," koach, the King James Version "chameleon."

The writer does not know what can have led the translators of the King James Version to use here the word "tortoise." Assuming that the thorny-tailed lizard is meant, the "great lizard" of the Revised Version (British and American) may be considered to be a fair translation.

See LIZARD.

Alfred Ely Day

TOTEMISM

to'-tem-iz'-m: How far the belief in totems and totemistic relationships existed in early Israel cannot be discussed at length here. Evidence of the belief in deified animal ancestors is supposed by some writers to be found in the tribal names Leah ("wild cow"?), Rachel ("ewe"), Simeon (synonymous with the Arabic sim'u, which denotes a cross between a wolf and a hyena), Hamor ("ass"), Caleb ("dog"), Zibiah ("gazelle"), etc. But these names in themselves "do not prove a totem stage in the

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article "Hebrew Religion" (Whitehouse); Standard BD, 782; Temple DB, article "Shaphan." For a general account and discussion of totemism, see Frazer, Totemism and Exogamy (1910) and The Golden Bough (3rd edition, 1907-13); Westermarck, History of Human Marriage (1891); Deans, Tales from the Totems of Hidery (1898); Lang, Myth, Ritual, Religion (new edition, 1899), The Secret of the Totem (1905), and article "Totemism" in Encyclopedia Brit, 11th edition, XXVII, with extensive bibliography; HDB, extra vol, 115; and Cymru, 1892-93, p. 137; 1893-94, p. 7.

M. O. Evans

TOU

to' -oo (to'u; Codex Vaticanus Thoa; Codex Alexandrinus Thoou): King of Hamath. As an enemy of Hadarezer, after David's victory over the latter, he sent David a message of congratulation (1Ch 18:9 f). In 2Sa 8:9 f spelled "Toi."

TOW

to (ne'oreth (Jud 16:9; Isa 1:31)): The coarser part of flax, with short threads, used as an example of easily inflammable material. Also Isa 43:17 the King James Version for pishtah, the usual word for "flax" (so the English Revised Version), here as used for a wick (so the American Standard Revised Version, the English Revised Version margin).

TOWER

tou' -er.

See FORTIFICATION, I, 5; CITY, II, 1.

TOWER OF BABEL

See ASTRONOMY; BABEL, TOWER OF; TONGUES, CONFUSION OF.

TOWER OF DAVID

(So 4:4).

See JERUSALEM.

TOWER OF EDAR (THE FLOCK)

See EDER.

TOWER OF HANANEEL

See HANANEL.

TOWER OF IVORY

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(mighdal hashen): Occurs only in So 7:4. Cheyne would, not unreasonably, emend the text and read the "tower of Shenir" as a parallel to the "tower of Lebanon" in the same verse. If the reading "tower of ivory" is correct, the reference must be to some piece of furniture in the adornment of which ivory was much used, and when we compare the word mighdal here with its use for a "pulpit" in Ne 8:4, we can think only of a reminiscence of something of the nature of the throne of ivory made by Solomon (1Ki 10:18).

W. M. Christie

TOWER OF LEBANON

(mighdal ha-lebhanon): (So 7:4)): The designation "which looketh toward Damascus" compels us to identify it with some portion of, or something in, the eastern range of "Lebanon, toward the sun-rising" (Jos 13:5). It would then of necessity correspond to the chief summit of Hermon, on which there has been from ancient times also a tower-like temple, and from which the view is almost of boundless extent, Damascus with its gardens and groves being surprisingly near and appearing like a beautiful island in a wide extended sea.

See LEBANON.

W. M. Christie

TOWER OF MEAH

me'-a.

See HAMMEAH.

TOWER OF PENUEL

See PENIEL.

TOWER OF SHECHEM

(mighdal shekhem): Mentioned only in Jud 9:46-49. It seems along with the Beth- millo and the Beth-el-berith to have comprised the three strongest parts of the fortification when Abimelech besieged the town. It was, however, abandoned by its defenders, who took refuge in the Beth-millo, in which they were slain.

TOWER OF SILOAM

See SILOAM.

TOWER OF SYENE

si-e'-ne.

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See SEVENEH.

TOWER OF THE FURNACES

See FURNACES, TOWER OF THE.

TOWN

toun: This word is used to represent a number of different Hob terms in the Old Testament.

(1) When any explanatory word or attendant circumstances show that a "city" was unwalled, and sometimes in the contrary case (1Sa 23:7), the Hebrew 'ir is translated "town" by the King James Version, and the Revised Version (British and American) generally agrees with it (De 3:5; 1Sa 27:5; Es 9:19).

(2) Both the King James Version and the Revised Version (British and American) translate chawwoth by "towns" (Nu 32:41; Jos 13:30; 1Ki 4:13; 1Ch 2:23), while chatserim and perazoth both appear in the King James Version as "towns," but in the Revised Version (British and American) as "villages" (Ge 25:16; Zec 2:4). See HAVVOTH-JAIR.

(3) Bath, literally, "daughter," is sometimes found in the plural between the name of a city and chatserim, "villages," as in Jos 15:45 margin, "Ekron, with its daughters and its villages." "Towns" is evidently the appropriate translation, and, even without chatserim, bath is rendered "town" (the Revised Version (British and American) Nu 21:25, etc.). The same use of "daughter" occurs also in the Greek of 1 Macc 5:65 (thugater), the King James Version "town," the Revised Version (British and American) "village," margin "daughter."

(4) the King James Version and the English Revised Version gloss qir, "wall" in Jos 2:15 by rendering it "town wall"; the American Standard Revised Version

omits.

(5) The Greek term komopoleis (Mr 1:38), being a combination of the words for "village" and "city," is a clear attempt to describe something between the two, and is well translated "town." (6) the King James Version uses "town" (Mt 10:11 etc.) and "village" (Mt 9:35, etc.) quite indifferently for kome; the Revised Version (British and American) has "village" throughout. For similar changes of the King James Version "town" compare 2 Macc 8:6 (chora); 11:5; 12:21 (chorion, the Revised Version (British and American) "place").

See CITY; VILLAGE.

W. M. Christie

TOWN CLERK

klurk, klark (grammateus): The word "clerk," "writer," "town clerk," "scribe," is found in this meaning only in Ac 19:35, "when the townclerk had quieted the multitude." Cremer defines the word as signifying a "public servant among the Greeks

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and the reader of the legal and state-papers" (Lexicon of the New Testament). There was considerable difference between the authority of these "clerks" in the cities of Asia Minor and of Greece. Among the Greeks the grammateis were usually slaves, or at least persons belonging to the lower classes of society, and their office was a nominal, almost a mechanical, one. In Asia, on the contrary, they were officers of considerable consequence, as the passage quoted indicates (Thucydides vii.19, "the scribe of the city") and the grammateus is not infrequently mentioned in the inscriptions and on the coins of Ephesus (e.g. British Museum Inscriptions, III, 2, 482, 528). They had the supervision of the city archives, all official decrees were drawn up by them, and it was their prerogative to read such decrees to the assembled citizens. Their social position was thus one of eminence, and a Greek scribe would have been much amazed at the deference shown to his colleagues in Asia and at the power they wielded in the administration of affairs. See, further, Hermann, Staats Altertum, 127, 20; and EPHESUS.

Henry E. Dosker

TRACHONITIS

trak-o-ni'-tis: Appears in Scripture only in the phrase tes Itouraias kai Trachbnitidos choras, literally, "of the Iturean and Trachonian region" (Lu 3:1). Trachonitis signifies the land associated with the trachon, "a rugged stony tract." There are two volcanic districts South and East of Damascus, to which the Greeks applied this name: that to the Northwest of the mountain of Bashan (Jebel ed-Druze) is now called el-Leja', "the refuge" or "asylum." It lies in the midst of an arable and pastoral country; and although it could never have supported a large population, it has probably always been inhabited. The other is away to the Northeast of the mountain, and is called in Arabic es-Safa. This covers much the larger area. It is a wild and inhospitable desert tract, remote from the dwellings of men. It was well known to the ancients; but there was nothing to attract even a sparse population to its dark and forbidding rocks, burning under the suns of the

wilderness. It therefore plays no part in the history. These are the two Trachons of Strabo (xvi.2, 20). They are entirely volcanic in origin, consisting of lava belched forth by volcanoes that have been extinct for ages. In cooling, the lava has split up and crumbled into the most weird and fantastic forms. The average elevation of these districts above the surrounding country is about 30 ft. Es-Safa is quite waterless. There are springs around the border of el-Leja', but in the interior, water-supply depends entirely upon cisterns. Certain great hollows in the rocks also form natural reservoirs, in which the rain water is preserved through the summer months.

El-Leja' is roughly triangular in shape, with its apex to the North. The sides are about 25 miles in length, and the base about 20. The present writer has described this region as he saw it during two somewhat lengthened visits: From Zor'a our course lay Northeast by East What a wild solitude it is! Far on every hand stretched a

veritable land of stone. The first hour or two of our march no living thing was seen.

.... Wherever we looked, before or behind, lay wide fields of volcanic rock, black and

repulsive, with here and there a deep circular depression, through which in the dim

past red destruction belched forth, now carefully walled round the lip to prevent wandering sheep or goat from falling in by night. The general impression conveyed was as if the dark waters of a great sea, lashed to fury by a storm, had been suddenly

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town of Damet el-'Alia, is in the hands of the Druzes; the rest is dominated by the Arabs.

W. Ewing

TRADE

trad:

I. GENERAL

1. Terms
2. Position of Palestine
3. Trade Products of Palestine
4. Palestinian Traders

II. HISTORY

1. To David
2. Solomon
3. Maritime Trade
4. To the Exile
5. The Exile and After

LITERATURE

I. General. 1. Terms:

For a full list of the commercial terms used in the Old Testament, reference must be made to EB, IV, cols. 5193-99. Only the more important can be given here.

For "merchant" the Hebrew uses almost always one of the two participial forms cocher, or rokhel, both of which mean simply "one who travels." There is no difference in their meaning, but when the two are used together (Eze 27:13) the Revised Version (British and American) distinguishes by using "trafficker" for rokhel. The verb cachar, from which cocher is derived, is translated "to trade" in Ge 34:10,21 and "to traffic" in Ge 49:34, with numerous noun formations from the same stem. The verb rakhel from which rokhel is derived does not occur, but the noun formation rekhullah in Eze 26:12 (the Revised Version (British and American) "merchandise"); 28:5,16,18 (the Revised Version (British and American) "traffic") may be noted. In Eze 27:24 the Revised Version (British and American) has "merchandise" for markoleth, but the word means "place of merchandise," "market." The participle tarim, from tur, "seek out," in combination with 'aneshe, "men," in 1Ki 10:15, is

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was outside Palestine. Sirach does not count commerce among the list of trades in 38:24-30 (note, however, the increased importance of artisans) and his references to commerce throughout are not especially characteristic (5:8; 8:13, etc.; but see 42:7). But even the trade of Palestine must have been increasing steadily. Under the Maccabees Joppa was captured, and the opening of its port for Greek commerce is numbered among Simon's "glories" (1 Macc 14:5). The unification of the trade-world under Rome, of course, gave Palestine a share in the benefits. Herod was able to work commercial miracles (Ant., XV, vi, 7; viii, 1; ix, 2; xi, 1; XVI, v, 3, etc.), and the Palestine of the New Testament is a commercial rather than an agricultural nation. Christ's parables touch almost every side of commercial life and present even the pearl merchant as a not unfamiliar figure (Mt 13:45). Into the ethics of commerce, however, He entered little. Sharp dealings were everywhere (Mr 12:40; Lu 16:1-12, etc.), and the service of Mammon, which had pushed its way even into the temple (Mr 11:15-17 and parallel's), was utterly incompatible with the service of God (Mt 6:19-34, etc.). In themselves, however the things of Caesar and the things of God (Mr 12:17 and parallel's) belong to different spheres, and with financial questions pure and simple He refused to interfere (Lu 12:13 f). For further details and for the (not very elaborate) teaching of the apostles see ETHICS.

LITERATURE.

The appropriate sections in the HA's and Biblical diets., especially G. A. Smith's indispensable article "Trade" in EB, IV, cols. 5145-99 (1903); for the later period, GJV4, II, 67-82 (1907), III, 97-102 (1909). Compare also Herzfeld, *Handelsgeschichte der Juderer des Alterthums*2 (1894).

Burton Scott Easton

TRADES

tradz.

See CRAFTS.

TRADITION

tra-dish' -un: The Greek word is paradosis, "a giving over," either by word of mouth or in writing; then that which is given over, i.e. tradition, the teaching that is handed down from one to another. The word does not occur in the Hebrew Old Testament (except in Jer 39 (32):4; 41 (34):2, used in another sense), or in the Septuagint or the Apocrypha (except in 2 Esdras 7:26, used in a different sense), but is found 13 times in the New Testament (Mt 15:2,3,6; Mr 7:3,5,8,9,13; 1Co 11:2; Ga 1:14; Col 2:8; 2Th 2:15; 3:6).

1. Meaning in Jewish Theology:

The term in the New Testament has apparently three meanings. It means, in Jewish theology, the oral teachings of the elders (distinguished ancestors from Moses on) which were revered by the late Jews equally with the written teachings of the Old

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Broadus, Allen, Meyer, commentaries on Mt 15:2 f; Swete, Gould, commentaries on Mr (7:3 f); Lightfoot, Meyer, commentaries on Ga 1:14; Lightfoot, Olshausen, Dargan (American Commentary), commentaries on **Col 2:8** ; Milligan, commentary on 1 and 2Th (2Th 2:15 and 3:6); Weber, Jewish Theology (Ger., Altsyn. Theol.); Pocock, Porta Mosis, 350-402; Schurer, HJP, II, i, section 25; Edersheim, Life and Times of Jesus the Messiah, II, chapter xxxi; Josephus, Ant, XIII, x, 6. Charles B. Williams

TRAFFIC, TRAFFICKER

traf' -ik, traf' -ik-er (kena'-an, micchar, cachar, rekhullah):

(1) Kena'an = "Canaan," and, as the Canaanites were celebrated merchants, came to mean "merchant," and so "traffic" (see CANAAN). Eze 17:4 refers to the great eagle who "cropped off the topmost of the young twigs (of cedar) thereof, and carried it unto a land of traffic; he set it in a city of merchants."

(2) Micchar means "trade," and so "traffic"; comes from a root meaning "to travel round," e.g. as a peddler. 1Ki 10:15 reads: "Besides that which the traders brought, and the traffic of the merchants." This refers to the income of Solomon.

(3) Cachar means "to go about," "occupy with," "trade," "traffic," "merchant," and so the business of the moving merchant or peddler. Joseph said to his brothers: "So will I deliver you your brother, and ye shall traffic in the land" (Ge 42:34). He evidently meant that they should have license to become, throughout Egypt, traveling traders.

(4) Rekhullah, from a root meaning "to travel for trading," and so a peddled traffic, as in spices, etc. Ezekiel speaks against the prince of Tyre: "By thy great wisdom and by thy traffic hast thou increased thy riches" (28:5); and against the king of Tyre: "in the unrighteousness of thy traffic," etc. (Eze 28:18).

See MARKET; MERCHANDISE; SHIPS AND BOATS, II, 2, (2); TRADE.

William Edward Raffety

TRAGACANTH

trag'-a-kanth: For "spicery" in Ge 37:25, the Revised Version margin gives "gum tragacanth or storax."

See SPICE; STORAX.

TRAIN

tran (verb chanakh, "educate" (Pr 22:6), with adjective chanikh (Ge 14:14)): In 1Ki 10:2 the Queen of Sheba's "train," the noun is chayil, the usual word for "force," "army." But in Isa 6:1 the "train" (shul, "loose hanging garment") is that of God's robe (the Revised Version margin "skirts").

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TRAIN; TRAINED

tran, trand: The word is used in two places in both the King James Version and the Revised Version (British and American), namely, Ge 14:14, where it means "drilled," "prepared for war," and Pr 22:6. "Train up a child" means more than to teach, and includes everything that pertains to the proper development of the child, especially in its moral and spiritual nature. In this broader sense also the Revised Version (British and American) substitutes "train" for the "teach" of the King James Version in Tit 2:4 (sophronizo).

TRANCE

trans (ekstasis): The condition expressed by this word is a mental state in which the person affected is partially or wholly unconscious of objective sensations, but intensely alive to subjective impressions which, however they may be originated, are felt as if they were revelations from without. They may take the form of visual or auditory sensations or else of impressions of taste, smell, heat or cold, and sometimes these conditions precede epileptic seizures constituting what is named the aura epileptica. The word occurs 5 times in the King James Version, twice in the story of Balaam (Nu 24:4,16), twice in the history of Peter (Ac 10:10; 11:5), and once in that of Paul (Ac 22:17). In the Balaam story the word is of the nature of a gloss rather than a translation, as the Hebrew naphal means simply "to fall down" and is translated accordingly in the Revised Version (British and American). Here Septuagint has en hupno, "in sleep" (see SLEEP, DEEP). In Peter's vision on the housetop at Joppa he saw the sail (othone) descending from heaven, and heard a voice. Paul's trance was also one of both sight and sound. The vision on the Damascus road (Ac 9:3-9) and that recorded in 2Co 12:2-4 were also cases of trance, as were the prophetic ecstasies of Saul, Daniel and Elisha, and the condition of John in which he says that he was "in the Spirit" (Re 1:10).

The border line between trance and dream is indefinite: the former occurs while

one is, in a sense, awake; the latter takes place in the passage from sleep to wakefulness. The dream as well as the vision were supposed of old to be channels of revelation (Job 33:15). In Shakespearean English, "trance" means a dream (Taming of the Shrew, I, i, 182), or simply a bewilderment (Lucrece, 1595).

In the phenomena of hypnotic suggestion, sometimes affecting a number of persons simultaneously we have conditions closely allied to trance, and doubtless some of the well-authenticated phantom appearances are similar subjective projections from the mind affecting the visual and auditory centers of the brain.

Alex. Macalister

TRANSFIGURATION trans-fig-o-ra'-shun (metamorphoomai, "to be transformed"): Used only with reference to the transfiguration of Christ (Mt 17:2; Mr 9:2) and the change wrought in the Christian personality through fellowship with Christ (Ro 12:2; 2Co 3:18).

(1) About midway of His active ministry Jesus, accompanied by Peter, James and John, withdrew to a high mountain apart (probably Mt. Hermon; see next article) for

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Charles M. Stuart

TRANSFIGURATION, MOUNT OF

trans-fig-u-ra'-shun (referred to as the "holy mount" in 2Pe 1:18): Records of the Transfiguration are found in Mt 17:1 ff; Mr 9:2 ff; Lu 9:28 ff. From these narratives we gather that Jesus went with His disciples from Bethsaida to the neighborhood of Caesarea Philippi, where Peter's memorable confession was made. Some six or eight days later Jesus went up into a high mountain to pray, taking with Him Peter, James and John. There He was transfigured before them. Descending the next day, He healed a demoniac boy, and then passed through Galilee to Capernaum.

1. Not Olivet or Tabor:

It is quite evident that the tradition placing the scene on the Mount of Olives must be dismissed. Another tradition, dating from the 4th century, identifies the mountain with Tabor. In the article on TABOR, MOUNT, reasons are stated for rejecting this tradition. It was indeed possible in the time indicated to travel from Caesarea Philippi to Tabor; but there is nothing to show why this journey should have been undertaken; and, the mountain top being occupied by a town or village, a suitable spot could not easily have been found.

2. Mt. Hermon:

In recent years the opinion has become general that the scene must be placed somewhere on Mt. Hermon. It is near to Caesarea Philippi. It is the mountain paragon excellence in that district (Lu 9:28). It was easily possible in the time to make the journey to Chasbeiyah and up the lofty steeps. The sacred associations of the mountain might lend it special attractions (Stanley, S and the Priestly Code (P), 399). This is supported by the transient comparison of the celestial splendor with

the snow, where alone it could be seen in Palestine (ibid., 400).

It seems to have been forgotten that Mt. Hermon lay beyond the boundaries of Palestine, and that the district round its base was occupied by Gentiles (HJP, II, i, 133

f). The sacred associations of the mountain were entirely heathen, and could have lent it no fitness for the purpose of Jesus; *hos chion*, "as snow," in Mr 9:3, does not belong to the original text, and therefore lends no support to the identification. It was evidently in pursuance of His ordinary custom that Jesus "went up into the mountain to pray" (Lu 9:28). This is the only indication of His purpose. It is not suggested that His object was to be transfigured. "As he was praying," the glory came. There is no hint that He had crossed the border of Palestine; and it is not easy to see why in the circumstances He should have made this journey and toilsome ascent in heathen territory. Next morning as usual He went down again, and was met by a crowd that was plainly Jewish. The presence of "the scribes" is sufficient proof of this (Mr 9:14). Where was such a crowd to come from in this Gentile district? Matthew in effect says that the healing of the demoniac took place in Galilee (Mt 17:22). The case against Mt. Hermon seems not less conclusive than that against Tabor.

3. Jebel Jermuk:

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The present writer has ventured to suggest an identification which at least avoids the difficulties that beset the above (Expository Times, XVIII, 333 f). Among the mountains of Upper Galilee Jebel Jermuk is especially conspicuous, its shapely form rising full 4,000 ft. above the sea. It is the highest mountain in Palestine proper, and is quite fitly described as hupselon ("high"). It stands to the West over against the Safed uplands, separated from them by a spacious valley, in the bottom of which runs the tremendous gorge, Wady Leimun. It is by far the most striking feature in all the Galilean landscape. The summit commands a magnificent view, barred only to the Southwest by other mountains of the range. It rises from the midst of a district which then supported a large population of Jews, with such important Jewish centers as Kefr Bir'im, Gishcala, Meiron, etc., around its base. Remote and lonely as it is, the summit was just such a place as Jesus might have chosen for prayer. It was comparatively easy to reach, and might be comfortably climbed in the evening. Then on His descent next day the crowd might easily assemble from the country and the villages near by. How long our Lord stayed near Caesarea Philippi after the conversation recorded in Mt 16:21 ff we do not know. From Banias to Gishcala, e.g. one could walk on foot without fatigue in a couple of days. If a little time were spent in the Jewish villages passed on the way, the six days, or Luke's "about eight days," are easily accounted for. From this place to Capernaum He would "pass through Galilee" (Mr 9:30).

W. Ewing

TRANSFORM

trans-form' (Ro 12:2; the Revised Version (British and American) 2Co 3:18 for metamorphoomai, and the King James Version 2Co 11:13,14,15 for metaschematizo, the Revised Version (British and American) "fashion"): The commentaries often explain the former word as connoting a change of nature, while the latter refers only to the appearance, but this distinction is probably fanciful.

TRANSGRESSION

trans-gresh'-un: From "transgress," to pass over or beyond; to overpass, as any rule prescribed as the limit of duty; to break or violate, as a law, civil or moral; the act of transgressing; the violation of a law or known principle of rectitude; breach of command; offense; crime; sin. In the Old Testament pasha, occurs 80 times, rendered in all versions by "transgression." Its meaning is "rebellion"; see REBELLION. The word "rebellion" differs from this word in that it may be in the heart, though no opportunity should be granted for its manifestation: "An evil man seeketh only rebellion" (Pr 17:11). Here the wise man contemplates an evil heart, looking for an excuse or opportunity to rebel.

The New Testament uses parabasis, "trespass": "The law ... was added because of transgressions" (Ga 3:19); "Where there is no law, neither is there transgression" (Ro 4:15); "for the redemption of the transgressions that were under the first covenant" (Heb 9:15).

David Roberts Dungan

TRANSLATION

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trans-la'-shun: The verb "translate" is found once in the Old Testament (2Sa 3:10 the King James Version, in the sense of "to transfer") and 3 times in the New Testament (Col 1:13, methistemi, where it means "to transfer"; twice in Heb 11:5, where it has the quasi-technical sense of removing one from the earthly to the heavenly state without the intervening experience of death).

The noun "translation" occurs only in Heb 11:5, metathesis, where it refers to the transition, the general nature of which has just been described in connection with the verb. With their customary reserve in regard to such matters, the Scriptures simply record the fact of Enoch's translation without commenting either upon the attendant circumstances, or upon the nature of the change involved in his experience. Doubtless what Paul says in 1Co 15:51,52 applied in the case of Enoch and also in that of Elijah (2Ki 2:11).

W. M. McPheeters

TRAP

(moqesh; thera, literally, "hunting," used metaphorically in Psalms and Romans as "trap"): Any of the methods for taking birds; see SNARE; NET; GIN, etc. It is probable that a trap was more particularly a hole in the ground covered with twigs, concealed by leaves and baited with food. Such devices were common in taking the largest animals and may have been used with birds also. Trap is mentioned frequently in connection with snare and in such manner as to indicate that they were different devices: "Know for a certainty that Yahweh your God will no more drive these nations from out of your sight; but they shall be a snare and a trap unto you" (Jos 23:13). Another such reference will be found in Ps 69:22:

"Let their table before them become a snare;

And when they are in peace, let it become a trap."

This is quoted in Ro 11:9: "Let their table be made a snare, and a trap,
And a stumbling block, and a recompense unto them."

An instance where a trap alone is referred to can be found in Jer 5:26: "They set a trap, they catch men." Isa 42:22 uses this expression, "snared in holes." This might mean that a snare was placed in a hole, or that the hole was the snare to lure bird or animal to its death. The former proposition is sustained by Job, who says, "A noose is hid for him in the ground, and a trap for him in the way" (18:10). This translation appears as if it were reversed and should read, "A trap is hid for him in the ground and a noose in the way."

Gene Stratton-Porter

TRAVAIL

trav'-al (yaladh (Ge 35:16, etc.), chul, chil (properly "writhe," Job 15:20, etc.);
odin (classical odis) (Mt 24:8, etc.), odino (Sirach 19:11, etc.; Ga 4:19, etc.)):
"Travail" and

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its derivatives are used in the primary sense of the labor of childbirth, descriptive of the actual cases of Rachel (Ge 35:16), Tamar (Ge 38:27), Ichabod's mother (1Sa 4:19), and the apocalyptic woman clothed with the sun (Re 12:2). In the majority of passages, however, "travail" is used figuratively, to express extreme and painful sorrow (9 times in Jeremiah), "as of a woman in travail." It is also employed in the sense of irksome and vexatious business (6 times in Ecclesiastes, where it is the rendering of the word 'inyan). In the same book "travail" is used to express the toil of one's daily occupation (Ecclesiastes 4:4,6), where it is the translation of 'amal. In three places ([Ex 18:8](#); [Nu 20:14](#); [La 3:5](#)) where the King James Version has "travel" the Revised Version (British and American) has changed it to "travail," as in these passages the word tela'ah refers to the sense of weariness and toil, rather than to the idea of journeying (in the King James Version the spellings "travel" and "travail" were used indiscriminately; compare Sirach 19:11; 31:5). The sorrows which are the fruits of wickedness are compared to the pain of travail in Job 15:20 (chul) and Ps 7:14 (chabhal), the word used here meaning the torture or twisting pains of labor; see also the fanciful employment of "travail" in Sirach 19:11.

In the New Testament the travail of childbirth is used as the figure of the painful and anxious struggle against the evils of the world in the soul's efforts to attain the higher ideals of the Christian life (Joh 16:21 (tikto); Ro 8:22; Ga 4:27); twice, however, it is the rendering of mochthos, the ordinary word for "toil," "hardship" or "distress" (1Th 2:9; 2Th 3:8).

See BIRTH; LABOR.

Alex. Macalister

TRAVELLER

trav'-el-er: Jud 5:6 for halakh nethibhah, "goers on paths"; 2Sa 12:4 for helekh, literally, "a going"; Job 31:32 for 'arach, participle of a verb meaning "to

wander"; Sirach 26:12; 42:3 for hodoiporos, "one making a way."

See WAYFARING MAN.

TREAD

tred.

See WINE PRESS.

TREASON

tre'-z'-n: The translation of qesher, in English Versions of the Bible 1Ki 16:20; 2Ki 11:14 parallel 2Ch 23:13. Qesher (from qashar, "to bind") means "a conspiracy" (2Sa 15:12; 2Ki 12:20, etc.), and the translation "treason" is due to the King James Versions' love of variety.

TREASURE; TREASURER; TREASURY

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15:16; 21:20; Ec 2:8; Isa 33:6; Da 1:2; Ho 13:15; in the pl.: De 32:34; 1Ki 14:26; 15:18; 2Ki 12:18; 14:14; 16:8; 18:15; 20:13,15; 24:13, etc.

The same word is in the King James Version translated "treasuries" in 1Ch 9:26; 28:12; 2Ch 32:27; Ne 13:12,13; Ps 135:7; and "treasury" in Jos 6:19,24; Jer 38:11.

II. In the New Testament.

1. Gaza:

There are two words translated "treasure": Gaza is of Persian origin, meaning "treasure." Found only once in Ac 8:27 concerning the Ethiopian "who was over all her (Queen Candace's) treasure." In the compound gazophylakion, "guarding of gaza," the same word appears and the compound is translated "treasury" in Mr 12:41,43 parallel Lu 21:1; Joh 8:20.

See TEMPLE; TREASURY (OF TEMPLE).

2. Thesaurus:

The word thesaurus means literally, a "deposit," so wealth and treasure. Evidently throughout the New Testament it has a twofold usage as describing

(1) material treasure, either money or other valuable material possession, and

(2) spiritual treasure, e.g. "like unto treasure hid in a field" (Mt 13:44); "good treasure of the heart" (Mt 12:35).

Other references to material treasure are Mt 6:21; 13:52; Lu 12:21,34, etc.

References to spiritual treasure are Mt 19:21; Mr 10:21; Lu 6:45; 12:33; 18:22; plural Mt 6:20; Col 2:3.

In Mt 27:6 the word for "treasury" is korbanas; compare the Revised Version margin.

See CORBAN.

TREASURER

(ʿatsar, gedhabhar, gizbar, cakhan; oikonomos):

(1) ‘Atsar, meaning primarily "to store up," and hence, one who lays up in store, i.e. a "treasurer": "I made treasurers over the treasuries" (Ne 13:13).

(2) Gedhabhar (Aramaic), used only in Da 3:2,3: "treasurers," named with judges and counselors as recognized officials.

(3) Gizbar, used in Ezr 7:21 (Aramaic) and equivalent in Ezr 1:8 (Hebrew): "treasurers beyond the river" and "Mithredath the treasurer."

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(4) Cakhan, primarily meaning "one who ministers to," and hence, a keeper of treasure, treasurer: "Get thee unto this treasurer" (Isa 22:15). Perhaps the idea of steward is here intended.

(5) Oikonomos, by the King James Version translated "chamberlain," more properly in the American Standard Revised Version translated "treasurer": "Erastus the treasurer of the city saluteth you" (Ro 16:23).

William Edward Raffety

TREASURY, (OF TEMPLE)

trezh'-ur-i ('otsar, usually; ganzakh, 1Ch 28:11; gazophulakion, korbanas):

1. Origin of the Treasury:

The need of a "treasury" in connection with the house of Yahweh would early be felt for the reception of the offerings of the people, of tithes, and of the spoils of war dedicated to Yahweh. Already in Jos 6:19,24, therefore, we read of a "treasury of the house of Yahweh," into which "the silver and gold, and vessels of brass and iron," taken at Jericho, were brought. In the reign of David, and in his plans for the future temple, great prominence is given to the "treasuries." In 1Ch 26:20 ff are given the names of those who were over "the treasures of the house of God," and over "the treasures of the dedicated things" ("the spoil won in battles," 26:27), the latter being applied "to repair the house of Yahweh."

2. The Solomonic Temple:

In David's plans for Solomon the "treasuries" (ganzakkim) are mentioned with the "porch," "the houses," the "upper rooms," the "inner chambers" of the Temple (1Ch 28:11); and the same distinction is made of "the treasuries ('otsroth) of the house of God," and "the treasuries of the dedicated things" (1Ch

28:12). In the accounts of the actual building of the Temple, "treasuries" are not mentioned, but subsequent notices give ample evidence of their existence. In the narratives of the repeated plunderings of the Temple (see TEMPLE), constant allusion is made to the carrying away of "the treasures of the house of Yahweh" and "the treasures of the king's house" or palace (1Ki 14:26; 15:15,18; 2Ki 12:18; 14:14; 16:8; 18:15; 24:13). In the episode of Jehoash's repair of the Temple (2Ki 12; 2Ch 24), we have a refreshing glimpse of the presence and uses of the treasury; but this brighter gleam is soon swallowed up again in darkness. Of the larger store-chambers we get a glance in Jeremiah, where we are told that "the house of the king" was "under the treasury" (38:11), i.e. on a lower level under the south wall.

3. The Second Temple:

The Book of Ne introduces us to treasury-chambers in the second temple—now used for the voluntary offerings (tithes) of the people—grain, and wine, and oil (Ne 13:4 ff; compare Mal 3:10). A certain Meshullam had repaired the city wall "over against his chamber" (Ne 3:30), and he, with other Levites, kept "the watch at the storehouses of

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the gates" (Ne 12:25). These gates were probably gates of exit on the southern side, as in the Herodian temple.

4. Herod's Temple in the New Testament:

In Herod's temple the name "treasury" was specially given to the "court of the women" (see TEMPLE, HEROD'S), where were 13 trumpet-shaped boxes for the reception of the offerings of the worshippers. It was here that Jesus saw the poor widow cast in her two mites (Mr 12:41; Lu 21:1-4), and the court is expressly named the "treasury" in Joh 8:20: "These words spake he in the treasury, as he taught in the temple." It is a legitimate deduction that this court was the ordinary scene of the Lord's ministry when teaching in the temple.

See also TREASURE, TREASURER, TREASURY.

W. Shaw Caldecott

TREATY

tre'-ti (berith, karath berith, "make a covenant," "league," "treaty"): Although the Israelites were forbidden to make treaties, or enter into covenant, with the Canaanites because of the risk thereby involved of religious apostasy and moral contamination (Ex 23:32; 34:12; De 7:2; Jud 2:2), they were so situated in the midst of the nations that treaty relations of some sort with their neighbors were from time to time inevitable. After the rise of the monarchy, treaties were common. David and Solomon had friendly relations with Hiram, king of Tyre (1Ki 5:15); Asa, to rid himself of the hostile approaches of Baasha, king of Israel, entered into a league with Ben-hadad of Syria, which the prophet Hanani denounced (2Ch 16:1); Ahab entered into a similar compact with Ben-hadad's son and successor, and set him at liberty when he was his prisoner of war (1Ki 20:34); and at a later time Jehoshaphat joined Ahab in an expedition against Ben-hadad II to Ramoth-gilead in which Ahab lost his life (1Ki

22). Sometimes with Syria and neighboring states against the terrible Assyrian power, and sometimes with Egypt against Assyria or Babylon, the kings of Israel and Judah entered into treaty to resist their advances and to preserve their own independence (2Ki 17:4; Ho 7:11; Isa 30:1). Against such alliances the prophets raised their testimony (Isa 31:1; Jer 27:3).

See also WAR, 9; ROME, V, 1.

T. Nicol

TREE

tre.

See BOTANY.

TREE OF LIFE

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was for food and the leaves for medicine (Eze 47:12). Very similar to this and probably an expansion of it is John's picture in Revelation: "To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God" (2:7). This means that all the possibilities of a complete and glorious life are open to the one that overcomes, and by overcoming is prepared to become immortal in a vastly higher sense than was possible to primitive man. In his picture of the new Jerusalem, the river of water of life has the tree of life on either side (22:2). Its leaf never fades and its monthly fruitage never fails. Food and medicine these are to be to the world, supplied freely to all that all may enjoy the highest possibilities of activity and blessedness which can come to those who are in right relationships with God and Jesus Christ. In 22:14 John pronounces a blessing on those who wash their robes, who lead the clean and pure Christ life, for they thereby have the right and privilege of entering into the gates of the City and partaking of the tree of life. This means not only immortal existence, but such relations with Jesus Christ and the church that each has unrestricted access to all that is good in the universe of God. The limit is his own limited capacity.

James Josiah Reeve

TREES, GOODLY

See GOODLY TREES.

TREES, SHADY

sha'-di.

See LOTUS TREES.

TREES, THICK

See THICK TREES.

TRENCH

trench, trench.

See SIEGE, (5), (8).

TRESPASS

tres'-pas: To pass over, to go beyond one's right in place or act; to injure another; to do that which annoys or inconveniences another; any violation of law, civil or moral; it may relate to a person, a community, or the state, or to offenses against God. The Hebrew 'asham ("sin"), is used very frequently in the Old Testament when the trespass is a violation of law of which God is the author. The Greek word is paraptoma.

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In the Old Testament an offering was demanded when the offense was against God: a female lamb; in other cases, according to the magnitude of the wrong, a ram or a goat; the offering was to be preceded by a confession by the one committing the trespass. If the trespass was against a human being, the wrongdoer must make it right with the person, and when reconciliation should have been effected, then the offering for sin was to be made. See under SACRIFICE, "Trespass Offering." If a person's property has been injured, then the trespasser shall add a fifth to the value of the property injured and give that to the injured party (Le 6:5). Zaccheus, wanting to make full restitution, went beyond the demands of the Law (Lu 19:1-9).

The New Testament teaching on the subject is, first to be reconciled to the brother and then offer, or worship (Mt 5:23,24). In all cases, also, the offended party must forgive if the offender shall say, "I repent" ([Mt 6:14](#); [Eph 4:32](#); [Col 3:13](#)). We have been alienated by our trespasses from God (Eph 2:1). It was the Father's good will to reconcile all to Himself through Christ (Col 1:20-22). We must be reconciled to God (2Co 5:20,21). This being done, our trespasses shall be forgiven and we shall be justified.

David Roberts Dungan

TRESPASS OFFERING

See SACRIFICE.

TRIAL

tri'-al.

See COURTS, JUDICIAL; SANHEDRIN.

TRIAL OF JESUS

See JESUS CHRIST, THE ARREST AND TRIAL OF.

TRIBE

trib (in the Old Testament always for matteh, 183 times, or shebhet, 145 times, also spelled shebhet; Aramaic shebhat (Ezr 6:17)): Both words mean "staff," and perhaps "company led by chief with staff" (OHL, 641) is the origin of the meaning "tribe." In the Apocrypha and New Testament always for phule, from phuo, "beget," with dodekaphulon, "twelve tribes," in Ac 26:7. Of the two Hebrew words, shebhet appears to be considerably the older, and is used in Ps 74:2; Jer 10:16; 51:19 of the whole people of Israel, and in Nu 4:18; Jud 20:12 (Revised Version margin); 1Sa 9:21 (Revised Version margin) of subdivisions of a tribe (but the text of most of these six verses is suspicious). Further, in Isa 19:13, shebhet is used of the "tribes" (nomes?) of Egypt and phule in Mt 24:30 of "all the tribes of the earth," but otherwise shebhet, matteh and phule refer exclusively to the tribes of Israel. In 2Sa 7:7 for shibhete, "tribes," read shophete, "judges" (of the Revised Version margin).

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Burton Scott Easton

TRIBULATION

trib-u-la'-shun (tsar, tsar, "staid," "narrow," "pent up"; compare Nu 22:26):

1. In the Old Testament:

Closely pressed, as of seals (Job 41:15 (7)); of streams pent up (Isa 59:9 margin); of strength limited (Pr 24:10, "small"). Hence, figuratively, of straitened circumstances; variously rendered "affliction," "tribulation," "distress" (De 4:30; Job 15:24; 30:12; Ps 4:2; 18:7; 32:7; 44:11, etc.; Ps 78:42; 102:3; 106:44; 119:143; Isa 26:16; 30:20; Ho 5:15; Eze 30:16). Frequently, the feminine form (tsarah) is similarly rendered "tribulation" (Jud 10:14 the King James Version; 1Sa 10:19 the King James Version; 1Sa 26:24); in other places "distress," "affliction" (Ge 42:21; Ps 120:1; Pr 11:8; 2Ch 20:9; Isa 63:9; Jer 15:11; Jon 2:2; Na 1:9; Zec 10:11).

2. In the New Testament:

The Greek is thlipsis, a "pressing together" (as of grapes), squeezing or pinching (from verb thlibo); used figuratively for "distress," "tribulation"; Septuagint for tsar and tsarah; Vulgate (Jerome's Latin Bible, 390-405 A.D.) tribulatio pressura (from tribulum, "a threshing sledge"). The verb form is rendered "suffer tribulation" (1Th 3:4 the King James Version, "suffer affliction" the Revised Version (British and American)); "trouble" (2Th 1:6 the King James Version, "afflict" the Revised Version (British and American)); compare 2Co 1:6; 4:8; 7:5; 1Ti 5:10; Heb 11:37). The noun form is rendered in the King James Version variously as "tribulation," "affliction," "persecution," though more uniformly "tribulation" in the Revised Version (British and American). The word is used generally of the hardships which Christ's followers would suffer (Mt 13:21; 24:9,21,29; Mr 4:17; 13:19,24; Joh 16:33; 1Co 7:28); or which they are now

passing through (Ro 5:3; 12:12; 2Co 4:17; Php 4:14); or through which they have already come (Ac 11:19; 2Co 2:4; Re 7:14).

Edward Bagby Pollard

TRIBUTE

trib'-ut (mac, "tribute," really meaning "forced laborers," "labor gang" (1Ki 4:6; 9:15,21); also "forced service," "serfdom"; possibly "forced payment" is meant in Es 10:1; the idea contained in the modern word is better given by middah (Ezr 6:8; Ne 5:4)): Words used only of the duty levied for Yahweh on acquired spoils are mekhec, "assessment" (Nu 31:28,37,38,39,40,41), belo, "excise" (Ezr 4:13,10; Ne 7:24), massa', "burden" (2Ch 17:11), and 'onesh, "fine" or "indemnity" (2Ki 23:33; compare Pr 19:19). The translation "tribute" for miccath, in De 16:10 is wrong (compare the Revised Version margin). kensos (Mt 22:17; Mr 12:14) =" census," while phoros (Lu 20:22; 23:2; Ro 13:6,7), signifies an annual tax on persons, houses, lands, both being direct taxes. The phoroi were paid by agriculturists, payment being made partly in kind, partly in money, and are contrasted with the tele of the publicans, while kensos is strictly a poll tax. The amount of tribute required as a poll tax by the Romans was the didrachmon (Mt 17:24), the King James Version "tribute," the Revised Version

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(British and American) "half-shekel." The stater (Mt 17:27), was a tetradrachm, "one shekel," or pay for two. After the destruction of Jerusalem, the Jews were required to pay this poll tax toward the support of the worship of Jupiter Capitolinus. Different kinds of personal taxes were raised by the Romans:

(1) an income tax,

(2) the poll tax.

The latter must be paid by women and slaves as well as by free men, only children and aged people being exempted. The payment exacted began with the 14th year in the case of men and the 12th in the case of women, the obligation remaining in force up to the 65th year in the case of both. For purposes of assessment, each person was permitted to put his own statement on record. After public notice had been given by the government, every citizen was expected to respond without personal visitation by an official (see Lu 2:1 ff). On the basis of the records thus voluntarily made, the tax collectors would enforce the payment of the tribute.

See also TAX, TAXING.

Frank E. Hirsch

TRIBUTE MONEY

(to nomisma tou kensou (Mt 22:19), "the coin used in payment of the imperial taxes"): Lit. "the lawful money of the tax," which, in the case of the poll tax, had to be paid in current coin of the realm (see Mt 17:27).

TRICLINIUM

tri-klin'-ti-um (Latin from Greek triklinion, from tri and kline, "a couch"): A

couch for reclining at meals among the ancient Romans, arranged along three sides of a square, the fourth side being left open for bringing in food or tables, when these were used. In the larger Roman houses the dining-rooms consisted of small alcoves in the atrium arranged to receive triclinia. In early Old Testament times people sat at their meals (Ge 27:19; Jud 19:6; 1Sa 20:5; 1Ki 13:20). Reclining was a luxurious habit imported from foreign countries by the degenerate aristocracy in the days of the later prophets (Am 2:8; 6:4). Still, we find it common in New Testament times (Mt 9:10; 26:7; Mr 6:22,39; 14:3,18; Lu 5:29; 7:36,37; 14:10; 17:7; Joh 12:2; in these passages, though English Versions of the Bible read "sat," the Greek words are anakeimai, sunanakeimai, anapipto, katakeimai and anaklino, all indicating "reclining"; compare Joh 13:23; 21:20; here the King James Version translates these words "lean," probably with reference to the Jewish custom of leaning at the Passover feast). In Joh 2:8,9 the ruler or governor of the feast is called architriklinos, that is, the master of the triclinium.

See MEALS, III.

Nathan Isaacs

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TRIM

The only non-modern use is in Jer 2:33, "How trimmest thou thy way to seek love!" used for yatabh, "to make good," here "to study out," and the whole phrase means "to walk in an artificial manner," "like a courtesan."

TRINE IMMERSION; TRIUNE IMMERSION

trin tri'-un i-mur'-shun:

I. LINGUISTIC BASIS

1. Immersion
2. Triple Action

II. DOCTRINAL ARGUMENT

III. HISTORICAL PRACTICE

1. The Jews
2. John the Baptist
3. The Didache
4. Justin Martyr
5. Tertullian
6. Eunomius
7. Greek Church

LITERATURE

I. Linguistic Basis.

1. Immersion:

The meaning of the word baptizo, is "to dip repeatedly," "to sub-merge" (Thayer, Greek Lexicon of the New Testament). It is probably the frequentative of bapto, "to dip," meaning "to dip repeatedly." The word baptizo (and baptisma) in the New Testament is "used absolutely, 'to administer the rite of ablution,' 'to baptize' "(same place) . It is "an immersion in water, performed as a sign of the removal of sin," etc. (same place) ;" Baptizo, to dip in or under water" (Liddell and Scott, Greek Lexicon).

2. Triple Action:

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centuries the most universal practice of baptism was that those who were baptized, were plunged, submerged, immersed into the water" (Christian Institutions, p. 21).

See further, BAPTISM; LITERATURE, SUB-APOSTOLIC, II, 5.

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Daniel Webster Kurtz

TRINITY, 1

trin'-i-ti

1. The Term "Trinity"
2. Purely a Revealed Doctrine
3. No Rational Proof of It
4. Finds Support in Reason
5. Not Clearly Revealed in the Old Testament
6. Prepared for in the Old Testament
7. Presupposed Rather Than Inculcated in the New Testament

8. Revealed in Manifestation of Son and Spirit
9. Implied in the Whole New Testament
10. Conditions the Whole Teaching of Jesus
11. Father and Son in Johannine Discourses
12. Spirit in Johannine Discourses
13. The Baptismal Formula
14. Genuineness of Baptismal Formula
15. Paul's Trinitarianism
16. Conjunction of the Three in Paul

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monotheism Paul takes our Lord up into this unique Godhead. "There is no God but one" he roundly asserts, and then illustrates and proves this assertion by remarking that the heathen may have "gods many, and lords many," but "to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him" (1Co 8:6). Obviously, this "one God, the Father," and "one Lord, Jesus Christ," are embraced together in the one God who alone is. Paul's conception of the one God, whom alone he worships, includes, in other words, a recognition that within the unity of His Being, there exists such a distinction of Persons as is given us in the "one God, the Father" and the "one Lord, Jesus Christ."

TRINITY, 2

16. Conjunction of the Three in Paul:

In numerous passages scattered through Paul's Epistles, from the earliest of them (1Th 1:2-5; 2Th 2:13,14) to the latest (Tit 3:4-6; 2Ti 1:3,13,14), all three Persons, God the Father, the Lord Jesus Christ and the Holy Spirit, are brought together, in the most incidental manner, as co-sources of all the saving blessings which come to believers in Christ. A typical series of such passages may be found in Eph 2:18; 3:2- 5,14,17; 4:4-6; 5:18-20. But the most interesting instances are offered to us perhaps by the Epistles to the Corinthians. In 1Co 12:4-6 Paul presents the abounding spiritual gifts with which the church was blessed in a threefold aspect, and connects these aspects with the three Divine Persons. "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all." It may be thought that there is a measure of what might almost be called artificiality in assigning the endowments of the church, as they are graces to the Spirit, as they are services to Christ, and as they are energizings to God. But thus there is only the more strikingly revealed the underlying Trinitarian conception as dominating the structure of the clauses: Paul clearly so writes, not because "gifts," "workings,"

"operations" stand out in his thought as greatly diverse things, but because God, the Lord, and the Spirit lie in the back of his mind constantly suggesting a threefold causality behind every manifestation of grace. The Trinity is alluded to rather than asserted; but it is so alluded to as to show that it constitutes the determining basis of all Paul's thought of the God of redemption. Even more instructive is 2Co 13:14, which has passed into general liturgical use in the churches as a benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." Here the three highest redemptive blessings are brought together, and attached distributively to the three Persons of the Triune God. There is again no formal teaching of the doctrine of the Trinity; there is only another instance of natural speaking out of a Trinitarian consciousness. Paul is simply thinking of the divine source of these great blessings; but he habitually thinks of this divine source of redemptive blessings after a trinal fashion. He therefore does not say, as he might just as well have said, "The grace and love and communion of God be with you all," but "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." Thus he bears, almost unconsciously but most richly, witness to the trinal composition of the Godhead as conceived by Him.

17. Trinitarianism of Other New Testament Writers:

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consequent subordination of the Son and Spirit to the Father in modes of subsistence as well as of operation. In the Athanasian Creed, however, the principle of the equalization of the three Persons, which was already the dominant motive of the Nicene Creed—the homoousia—is so strongly emphasized as practically to push out of sight, if not quite out of existence, these remanent suggestions of derivation and subordination. It has been found necessary, nevertheless, from time to time, vigorously to reassert the principle of equalization, over against a tendency unduly to emphasize the elements of subordinationism which still hold a place thus in the traditional language in which the church states its doctrine of the Trinity. In particular, it fell to Calvin, in the interests of the true Deity of Christ—the constant motive of the whole body of Trinitarian thought—to reassert and make good the attribute of self-existence (autotheotos) for the Son. Thus Calvin takes his place, alongside of Tertullian, Athanasius and Augustine, as one of the chief contributors to the exact and vital statement of the Christian doctrine of the Triune God.

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(NOTE.—In this article the author has usually given his own renderings of original passages, and not those of any particular version—EDITORS.)

Benjamin B. Warfield

TRIPOLIS

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trip'-o-lis (Tripoils, "triple city"): Demetrius the son of Seleucus, having fled from Rome, collected "a mighty host and fleet," sailed into the haven of Tripoils, took the city, obtained possession of the country, and put to death his cousin, Antiochus V, along with his guardian Lysias (2 Macc 14:1 ff; Josephus, Ant, XII, x, 1). After a period of unsuccessful guerrilla warfare against Hyrcanus in Samaria, Antiochus Cyzicenus retired to Tripells (Ant., XII, x, 2). The city was founded by the Phoenicians and was a member of the Phoenician league. It was divided into 3 quarters by walls—hence, the name "triple city"—and these were occupied by settlers from Tyre, Sidon, and Aradus, respectively. The federal council of these states sat here. Its position on the Phoenician seacoast, with easy access to the interior, gave it many advantages from the commercial point of view. The Seleucid monarchs, the Romans, and Herod the Great did much to beautify the city; the last-named building a gymnasium (Josephus, BJ, I, xxi, 11). When attacked by the Arabs the inhabitants took ship and escaped. Later their places were taken by Jews and Persians. Captured by the Crusaders in 1109, it was taken by the Egyptians in 1289. The ancient city was surrounded on three sides by the sea. The site is now occupied by el-Mina, the harbor of the modern city, Tarabulus, which stands on the bank of Nahr Kadisha, about 2 miles away. The inhabitants number about 23,000. The town gives its name to a district under the vilayet of Beirut, which has always been famous for its fruitfulness.

W. Ewing

TRIUMPH

tri'-umf (thriambeuo, "to lead in triumph"): The word is used by Paul to express an idea very familiar to antiquity, and to the churches at Corinth and Colosse: "But thanks be unto God, who always leadeth us in triumph in Christ" (2Co 2:14); "Having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it" (Col 2:15).

A triumph in Rome was a magnificent procession in honor of a victorious

general, and the highest military distinction which he could obtain. It was granted by the senate only to one who had held the office of dictator, consul, or praetor, and after a decisive victory in the complete subjugation of a province. In a Roman triumph the victorious general entered the city in a chariot drawn by four horses. He was crowned with laurel, having a scepter in one hand and a branch of laurel in the other. He was preceded by the senate and magistrates, musicians, the spoils of his victory, and the captives in fetters; and followed by his army on foot, in marching order. The procession thus advanced along the Via Sacra to the Capitol, where a bull was sacrificed to Jupiter, and the laurel wreath deposited in the lap of the god. During the triumphal entry the priests burned incense, and hence, the reference of the apostle: "For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life" (2Co 2:15,16). The incense that was to the victor the "savor" of his triumph would be to the wretched captives the "savor," or intimation, of a rapidly approaching death in the Roman arena or in the damp vaults of the Tullianum. Thus the "incense," or influence, of the apostolic gospel would be to the believer the assurance of redemption through Christ, and to the unbeliever the assurance of spiritual death.

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After the suicide of Antony in Alexandria (30 BC) Augustus Caesar succeeded in getting Cleopatra into his power. She had hoped to subdue him by her charms, but without avail. Aware that she was doomed, she revolted against the thought of being led in triumph to Rome, and, as tradition states, took her own life by allowing an asp to bite her, saying, "I will not be led in triumph"; see Shakespeare's Antony and Cleopatra, V, ii:

"He'll lead me, then, in triumph?

Thou, an Egyptian puppet, shalt be shown

In Rome as well as I: mechanic slaves,

With greasy aprons, rules, and hammers shall

Uplift us to the view.

Arthur Walwyn Evans

TROAS

tro'-as (Troas): The chief city in the Northwest of Asia Minor, on the coast of Mysia in the Roman province of Asia. From here, according to Ac 16:8, Paul sailed. Here, also, according to Ac 20:5-12, Paul raised Eutychus from the dead. The name Troas was not confined to the town itself, but it was also applied to the surrounding district, or to that part of the coast which is now generally known as the Troad. In its early history it bore the name of Antigonon Troas, which was given it by its founder Antigonon, but after 300 BC it was generally known to the classical writers as Alexander Troas, a name given to it by Lysimachus. For a time the Seleucid kings made their homes at Troas. Later, when the city became free, it struck its own coins, of which vast numbers are found; a common type is one upon which is stamped a grazing horse. In 133 BC Troas came into the

possession of the Romans, and later, during the reign of Augustus, it was made a Roman colonia, independent of the Roman governor of the province of Asia. Its citizens were then exempt from poll and land tax. During Byzantine times Troas was the seat of a bishopric.

The ruins of Troas, now bearing the name of Eski Stambul, are extensive, giving evidence of the great size and importance of the ancient city. They have, however, long been used as a quarry, and the columns of the public buildings were taken to Constantinople for use in the construction of the mosque known as the Yeni Valideh Jami. The site is now mostly overgrown with oaks, but from the higher portions of the ruins there is an extensive view over the sea and the neighboring islands. It is only with difficulty that one may now trace the city walls and locate the square towers which flanked them at intervals. Within the walls are the remains of theater, the temple and the gymnasium, which was provided with baths. The port from which Paul sailed was constructed by means of a mole, with an outer and an inner basin. The most imposing of the ruins, however, is a large aqueduct which was built in the time of Trajan.

E. J. Banks

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TROGYLLIUM

tro-jil'-i-um, tro-gil'-i-um (Trogullion): According to Ac 20:15 the King James Version, the American Revised Version margin, the ship in which Paul sailed to Caesarea on his return from his 3rd missionary journey tarried at Trogyllium. Several of the early manuscripts omit the words, "tarried at Trogyllium" (Westcott and Hort omit as "Western" interpolation); yet, whether the words belonged to the text or not, Paul evidently passed the promontory, and probably stopped there. From the coast near Miletus the promontory projects into the sea toward the island of Samos; the strait separating the mainland from the island is scarcely a mile wide. It was in this strait which is now called Kutchuk Boghaz by the Turks that the battle of Mycale was fought in 479 BC. The promontory now bears the name of Santa Maria, and the place of anchorage is called Saint Paul's port.

E. J. Banks

TROOP

troop.

See ARMY.

TROPHIMUS

trof'-i-mus (Trophimos, literally, "a foster child" (Ac 20:4; 21:29; 2Ti 4:20)): An Asiatic Christian, a friend and companion-in-travel of the apostle Paul.

1. An Ephesian:

In the first of the three passages in which Trophimus is mentioned, he and Tychicus are called Asianoi, that is, natives of the Roman province of Asia; and

making it still more definite, in Ac 21:29, he is termed an "Ephesian." Trophimus was one of eight friends, who accompanied Paul at the close of his 3rd missionary journey, and traveled with him from Greece through Macedonia into Asia, and onward by sea until Jerusalem was reached (see TYCHICUS). Trophimus went with Paul all the way, for, in the second of the passages referred to, he is mentioned as being with Paul in Jerusalem immediately on the close of this journey.

2. Cause of Paul's Arrest:

He was the innocent cause of Paul being assaulted, in the courts of the temple by the Jewish mob, and then of his being arrested and imprisoned by the Romans. The occasion of this outrage was that the Jews supposed that Paul had "brought Greeks also into the temple, and defiled this holy place" (Ac 21:28). The modicum of fact lying at the root of this false accusation was that they had seen Paul and Trophimus in each other's company in the city. On this slender basis "they supposed" that Paul had brought Trophimus past the barrier or middle wall of partition (Eph 2:14; see PARTITION), beyond which no Gentile was allowed to penetrate on pain of death. They supposed that Trophimus who was neither a Jew nor a proselyte, but Gentile

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Paul and his eight friends traveled from Greece to Jerusalem, carrying the money with them. There is therefore certainty that one of the eight is the brother referred to in 2Co 8:18, whose praise in the gospel was in all the churches, and whom the churches had appointed to travel with Paul for the purpose of carrying the money contribution, and whom Paul had "many times proved earnest in many things" (2Co 8:18,19,22). The eight were Sopater of Berea, Aristarchus and Secundus, both from Thessalonica, Gaius of Derbe, Timothy, Tychicus and Trophimus, both "Asians," and lastly Luke.

There is certainly the possibility that the unnamed brother was Trophimus: if not Trophimus, then he was one of the other seven. Of these seven, by the process of elimination, the unnamed brother could only be one of those who traveled with Paul the whole distance as far as Jerusalem, for this was the work which "the brother" had been appointed by the churches to do. Now it is certain that Luke and Trophimus were with him on his arrival in Jerusalem (Ac 21:17,29). Therefore the brother whose praise in the gospel was in all the churches may very well have been Trophimus: if not Trophimus, then possibly Luke or Aristarchus. Gaius and Aristarchus are termed "Paul's companions in travel" (Ac 19:29); and Aristarchus was afterward with Paul in Palestine, and sailed with him to Rome. It is quite remarkable that the same word, sunekdemos, "companion in travel," is applied to the unnamed brother (2Co 8:19), and to Gaius and Aristarchus in Ac 19:29.

As the conditions do not seem to be satisfied in Sopater, Secundus or Timothy, the brother so highly commended must have been either Luke or Gaius or Aristarchus or Tychicus or Trophimus.

John Rutherford

TROUGH

trof.

See SHEEP TENDING; BREAD.

TROW

tro: An obsolete verb meaning "to believe"; compare "trust" and the German trauen. It occurs only in Lu 17:9, the King James Version "Doth he thank that servant. ...? I

trow not," as a translation of ou doko, "I believe not." The words ou doko, however, are not part of the original text, but are a later gloss to supply an answer to the question, and hence, "I trow not" is omitted by the Revised Version (British and American).

TRUCEBKEAKER

troos'-brak-er: The King James Version rendering in 2Ti 3:3 of aspondos, literally, "without a libation." As a libation always accompanied the making of a treaty in Greek lands, the lack implied that no treaty had been made, or, by a natural extension of meaning, could be made. Hence, the word came to mean "implacable" (Revised Version).

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TRUMP; TRUMPET

trump, trum'-pet, trum'pit.

See MUSIC.

TRUMPETS, FEAST OF

1. Description:

In Le 23:23-25 the first day (new moon) of the seventh month is set apart as a solemn rest, "a memorial of blowing of trumpets" (the Hebrew leaves "of trumpets" to be understood), signalized further by "a holy convocation," abstinence from work, and the presentation of "an offering made by fire." In Nu 29:1-6 these directions are repeated, with a detailed specification of the nature of the offering. In addition to the usual daily burnt sacrifices and the special offerings for new moons, there are to be offered one bullock, one ram, and seven he-lambs, with proper meal offerings, together with a he-goat for a sin offering.

2. Significance:

The significance of the feast lay in the fact that it marked the beginning of the new year according to the older calendar. Originally the "revolution" of the year was reckoned in the fall (Ex 23:16; 34:22), and the change to the spring never thoroughly displaced the older system. In fact the spring New Year never succeeded in becoming a specially recognized feast, and to Jewish ears "New Year's Day" (ro'sh ha-shanah) invariably signifies an autumnal festival. So the Mishna (Ro'sh ha-shanah, i.1): "There are four periods of commencement of years: On the 1st of Nisan is a new year for kings and for festivals; the 1st of Elul is a new year for the tithing of cattle. The 1st of Tishri is new year's (day) for the ordinary or civil year, for the computation of 7th years, and of the jubilees; also for the planting of trees, and

for herbs. On the 1st of Shebat is the new year for trees."

3. Ritual:

The ritual for the day consequently needs little explanation. All new moons were heralded by trumpeting (Nu 10:10), and so the custom was of course observed on this feast also. There is nothing in the language of either Le 23 or Nu 29 to require a prolongation of the music on this special new moon, but its special distinction was no doubt marked by special trumpeting at all times, and at a later period (see below) elaborate rules were laid down for this feature. The additional sacrifices simply involved an increase of those prescribed for new moons (Nu 28:11-15), without changing their type. Perhaps Ps 81 was especially written for this feast (compare 81:3).

4. Origin:

Mentions of a special observance of the 1st of Tishri are found also in Eze 45:20 (reading, as is necessary, "first day of seventh month" here for "seventh day") and Ne 8:1-12. In the former passage, the day is kept by offering a bullock as a sin offering

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and sprinkling its blood in a way that recalls the ritual of the Day of Atonement. In Nehemiah an assembly of the people was held to hear Ezra read the Law. The day was kept as a festival on which mourning was forbidden (Ne 8:9). Apart from these references there is no mention of the feast elsewhere in the Old Testament, and, indeed, there is some reason to think that at one time the 10th, and not the 1st, of Tishri was regarded as the beginning of the year. For Eze 40:1 specifically calls this day ro'sh hashanah, and Le 25:9 specifies it as the opening of the Jubilee year (contrast the Mishna passage, above). Consequently scholars generally are inclined to assign Le 23:23-25 and Nu 29:1-6 to the latest part of the Pentateuch (Ps). This need not mean that the observance of the 1st (or 10th) of Tishri was late, but only that the final adoption of the day into Israel's official calendar, with a fixed ritual for all Israelites, was delayed. If the original New Year's Day fell on the 10th of Tishri, its displacement ten days earlier was certainly due to the adoption of the 10th for the Day of Atonement. An explanation of the date of the latter feast would be gained by this supposition.

5. Later History:

The instrument to be used in the trumpeting is not specified in the Bible, but Jewish tradition decided in favor of the horn and not the metal trumpet, permitting for synagogue use any kind of horn except a cow's, but for temple use only a straight (antelope's) horn and never a crooked (ram's) horn (Ro'-sh hashanah, iii. 2-4). According to iv. 1, when the new year began on a Sabbath the horns were blown only in the temple, but after its destruction they were blown in every synagogue. Every Israelite was obliged to come within hearing distance of the sound (iii.7). In the synagogue liturgy of iv.5-9 (which forms the basis of the modern Jewish practice), four sets of "benedictions" were read, and after each of the last three sets the horn blown nine times. Modern Judaism sees in the signals a call to self-examination and repentance, in view of the approaching Day of Atonement.

See TRUMPET, III, 2, (8).

Burton Scott Easton

TRUST, BREACH OF

The clearest reference to the crime designated by this modern expression is found in Le 6:2-7, where the transgression is defined and the penalty set forth. Breach of covenant or contract and the removal of landmarks (De 19:14; 27:17; Pr 22:28; 23:10) may be included.

TRUTH

truth ('emeth, emunah, primary idea of "firmness," "stability" (compare Ex 17:12), hence "constancy," "faithfulness," etc.; the Septuagint's Apocrypha and the New Testament, aletheia (Ro 3:7), pistis (Ro 3:3); in adjectival and adverbial sense, "in truth," "of a truth," "faithful," etc.; alethos (Lu 21:3; Joh 6:14; 7:40; 1Th 2:13); alethinos (Joh 17:3); ontos (1Co 14:25); pistos (1Ti 3:1); in the King James Version; the Revised Version (British and American), the American Standard Revised Version,

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As related to God in origin and obligation, man is bound morally to see and respond to all the demands of his relations to God and to the order in which he lives under God.

(1) Truthfulness in speech, and also in the complete response of his nature to the demand upon it, is urged as a quality to be found in man and is commended where found, as its lack is condemned. It is essential to true manhood. Here, as in the case of truth in God, truth is regarded as revealed in social relations and responsibilities. Truth is not merely in utterance, nor is it only response to a specific command or word, but lies in the response of the will and life to the essential obligations of one's being (Ps 15:2; 119:30; Pr 12:19; 23:23; Isa 59:4,14,15; Jer 7:28; 9:3; Ho 4:1; Ro 1:18,25; Eph 4:15; 2Th 2:10,12).

(2) Truth in man is in response to truth in God, and is to be acquired on the basis of a gift from God. This gift comes by way of teaching and also by way of the working of the Divine Spirit in the life of man. Highest truth in correspondence to ideal is possible only by the working of "the God of truth" in the spirit of the man. Man's freedom to realize his being is dependent upon his receptive attitude toward the Son of God. Hence salvation in its fullest idea is stated in terms of truth (Joh 11:3; Php 3:10 ff). See in general, Ps 51:6; Isa 25:1; Joh 3:21; 8:32; 16:13; 17:19; 18:37; Eph 4:21,24; 5:9; Heb 10:26; 1Joh 2:27.

3. Truth in Religion:

The modern study of religion on an evolutionary hypothesis and the comparative study of religions have contributed to an extensive questioning whether there is any absolute truth in religion, or at least any standards by which truth in religion may be known. Isa 43 and 44 and Paul in Ac 17 and Ga 3 accord with modern findings that there is an element of truth in religions generally, and that God's faithfulness pledges Him to bring the light of fuller truth to all men. This He does through the religion and the testimony of them to whom He has already come with this fuller light. This light is contained in the revealed word of the Old

Testament prophets and of the New Testament witnesses to Jesus. In a definite way the Scriptures preserve these standards of religious truth. But always the attitude of the individual, as also of the group, determines the measure of apprehension of the truth and the certainty with which it is held. It is always important to keep in mind that truth in religion is not primarily an intellectualistic affair, to be cognized, but is essentially a voluntaristic experience and a duty to be done for the glory of God in the realization of the complete truth of God. Jesus Christ as the truth of God becomes the standard and test for truth in the religion of men. And this not in any objective and formal way of a series of propositions, to be accepted and contended for, but in the subjective way of experience, in a series of ideals to be realized and propagated. If anyone wishes to do God's will, he shall be able to decide the truth of religious teaching, and the Son who is true will give the freedom of truth (Joh 7:17; 8:32).

William Owen Carver

TRYPHAENA

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tri-fe'-na (Truphaina; the King James Version, Tryphena): Tryphaena is coupled with "Tryphosa"—among those members of the Christian community at Rome to whom Paul sends greetings (Ro 16:12). He describes them as those "who labor in the Lord." "The names, which might be rendered 'Dainty' and 'Disdain' (see Jas 5:5; Isa 66:11), are characteristically pagan, and unlike the description" (Denney). They were probably sisters or near relatives, for "it was usual to designate members of the same family by derivatives of the same root" (Lightfoot, Phil, 175). Both names are found in inscriptions connected with the imperial household, "Tryphosa" occurring more frequently than "Tryphaena."

S. F. Hunter

TRYPHON

tri'-fon (Truphon): The surname of Diodotus, a usurper of the Syrian throne. He was a native of Apamea, and had been in the service of Alexander Balas. On the death of Balas (145 BC), Tryphon, taking advantage of the complaints of discontent among the troops of Demetrius II (Nicator), set up the younger son of Balas, Antiochus VI, as claimant to the throne against Demetrius (1 Macc 11:39). The Jews under Jonathan came to the assistance of Demetrius in his difficulties against his revolting subjects. But Demetrius, when confirmed on his throne, soon made it apparent that he did not intend to fulfill his promises to his Jewish allies (1 Macc 11:53). Consequently, Jonathan and Simon joined Tryphon and Antiochus VI, securing many advantages for their country (1 Macc 11:54 ff). Jonathan inflicted a severe defeat on the forces of Demetrius. The successes of the Jewish leaders awakened the jealousy and suspicion of Tryphon, who determined to thwart the further plans of Jonathan and to remove him as an obstacle in the way of his securing the crown for himself. By an act of shrewd treachery, Tryphon captured Jonathan at Ptolemais and butchered all his followers (1 Macc 12:48). Simon, brother of Jonathan, now undertook the conduct of affairs and thwarted Tryphon in his attempts upon Jerusalem, whereupon the latter murdered Jonathan at Bascama (1 Macc 13:1 ff) in 143 BC.

Tryphon next murdered the young Antiochus VI (1 Macc 13:31) and claimed the throne of Syria for himself (143 BC) (but see the chronology as given in Schurer, HJP, 4th edition, I, 172). Simon now went over to the side of Demetrius on condition that Judea should be free from tribute to Syria—a privilege that was rather in the power of Tryphon than of Demetrius to give, and so "in the 170th year (143 BC) was the yoke of the heathen taken away from Israel" (1 Macc 13:41). In 138 BC Demetrius was captured by Mithridates I (Arsaces), king of Parthia (1 Macc 14:2). His brother, Antiochus VII (Sidetes), continued the struggle against Tryphon, first with the aid of Simon, but later repudiating it. Tryphon was obliged to flee before Sidetes to Dor (1 Macc 15:11), where Antiochus refused the assistance of Simon (1 Macc 15:26). He next escaped to Ptolemais, then to Orthosia, and finally to his native Apamea, where he was driven to suicide (Josephus, Ant, XIII, vii, 2; Strabo, 668; Appian, Syriac, 68). (The best account is given in Schurer, 4th edition, I, 172 ff; compare also Speaker's Commentary in the place cited.)

See ANTIOCHUS; DEMETRIUS.

S. Angus

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TRYPHOSA

tri-fo'-sa (Truphosa): Greetings are sent by Paul to "Tryphaena and Tryphosa, who labor in the Lord" (Ro 16:12).

See TRYPHAENA.

TSADHE

tsha-tha' ("ts"): The eighteenth letter of the Hebrew alphabet, and as such employed in Ps 119 to designate the 18th part, every verse of which begins with this letter. It is transliterated in this Encyclopedia as "ts". It came also to be used for the number 90. For name, etc., see ALPHABET; TSADHE.

TUBAL

tu'-bal (tubhal, tubhal; Septuagint Thobel, Codex Alexandrinus in Eze 39:1, Thober): As the text stands, Tubal and Meshech are always coupled, except in Isa 66:19 (Massoretic Text) and Ps 120:5. In the former passage Tubal is yoked with Javan; in the latter Meshech occurs in 120:5 and Kedar in 120:6. In Ge 10:2 parallel, they are sons of Japheth. In Ezekiel (27:13) the two are mentioned as exporters of slaves and copper, as a warlike people of antiquity (32:26), in the army of Gog (38:2 ff; 39:1). Josephus identifies them with the Iberians and Cappadocians respectively; but they are most probably the Tibarenoi, and Moschoi, first mentioned in Herodotus iii.94 as belonging to the 19th satrapy of Darius, and again (vii.78) as furnishing a contingent to the host of Xerxes. Equally obvious is their identity with the Tabali and Muski of the Assyrian monuments, where the latter is mentioned as early as Tiglath-pileser I, and the former under Shalmaneser II; both are described as powerful military states. They appear together in Sargon's inscriptions; and during this entire period their territory must have extended much farther South and West than in Greek-Roman times. They are held (Winckler and Jeremias) to have been remnants of the old

Hittite population which were gradually driven (probably by the Cimmerian invasion) to the mountainous district Southeast of the Black Sea.

Horace J. Wolf

TUBAL-CAIN

tu'-bal-kan (tubhal qayin): One of the sons of Lamech (Ge 4:22). He is a brother of Jabal and Jubal, who appear to have been the founders of several industries and articles. The text (loTesh kol choresh nechosheth u-bharzel) has been the cause of endless dispute. Holzinger and Gunkel hold that laTash was a marginal gloss to charash, and that, as in Ge 4:20 and 21, there stood before kal originally hu hayah 'abhi. This would make Tubal-cain the founder of the metal industry, and place him in a class similar to that of his brothers. The Septuagint, however, has no equivalent of qayin. This omission leads Dillmann, Wellhausen, and others to the position that "Tubal" originally stood alone, and qayin, being a later addition, was translated "smith." Many commentators identify Tubal with the Assyrian Tubal, a people living Southwest of the Black Sea; in later times they were called "Tibareni" (Eze 27:13).

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Tubal may be the eponymous ancestor of these people, whose principal industry seems to have been the manufacture of vessels of bronze and iron.

Horace J. Wolf

TUBIAS

tu'-bi-as (en tois Tobiou; the King James Version "in the places of Tobie," the Revised Version (British and American) "in the land of Tubias"): A place in Gilead where 1,000 men of the Jews were slaughtered by the Gentiles, their wives and children being carried away captive (1 Macc 5:13). It is identified with the land of TOB (which see).

TUBIENI

tu-bi-e'-ni (pros tous legomenous Toubienous Ioudaious, "unto the Jews that are called Tubieni"): Men of TOB (which see) who had occupied the town of Charax (2 Macc 12:17).

TUMOR

tu'-mer, tu'-mor ('ophel): the Revised Version (British and American) substitutes this word for "emerods" in 1Sa 5:12; 6:4; De 28:27 margin.

See EMERODS.

TURBAN

tur'-ban (Le 16:4 margin).

See DRESS, V.

TURPENTINE TREE

tur' -pen-tin.

See TEREBINTH.

TURTLE-DOVE

tur' -t' -l-duv.

See DOVE.

TUTOR

tu' -ter: In modern English an "instructor," more particularly a private instructor, but the word properly means a "guardian." Hence its use in Ga 4:2 the King James Version for epitropos, here "guardian" (so the Revised Version (British and

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American)), and 1Co 4:15; Ga 3:24,25 the Revised Version (British and American) for paidagogos.

See SCHOOLMASTER.

TWELVE

twelv (shenem 'asar; dodeka).

See APOSTLE; NUMBER.

TWELVE APOSTLES, GOSPELS OF THE

See APOCRYPHAL GOSPELS.

TWELVE PATRIARCHS; TESTAMENTS OF THE

See APOCALYPTIC LITERATURE, sec. IV, 1.

TWELVE STARS

See ASTRONOMY, sec. II, 12.

TWENTY

twen'-ti.

See NUMBER.

TWILIGHT

twi'-lit (nesheph): The twilight of Palestine is of short duration, owing to the low latitude, there being scarcely more than an hour between sunset and complete

darkness. It is a distinct boundary between daytime and the darkness. The people of Palestine still give the time of an event as so many hours before or after sunrise or sunset: "David smote them from the twilight even unto the evening of the next day" (1Sa 30:17), and "They rose up in the twilight to go" (2Ki 7:5). The word is evidently used in the sense of darkness in "the stars of twilight" (Job 3:9) and "The adulterer waiteth for the twilight" (Job 24:15). the King James Version has "twilight" in Eze 12:6 ff, but the Revised Version (British and American) has "dark."

Alfred H. Joy

TWIN BROTHERS

(Ac 28:11).

See DIOSCURI.

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TWINE

twin (shazar, "to be twined"): The word is used in Ex 26:1 ff; 36:8 ff, etc., of the "fine twined linen" used for the curtains and hangings of the tabernacle, and for parts of the priests' dress. It denotes linen the finely spun threads of which consisted of two or more smaller threads twined together.

See LINEN; TABERNACLE.

TWO

too.

See NUMBER.

TYCHICUS

tik'-i-kus (Tuchikos, lit. "chance"): Mentioned 5 times in the New Testament (Ac 20:4; Eph 6:21; Col 4:7; 2Ti 4:12; Tit 3:12); an Asiatic Christian, a friend and companion of the apostle Paul.

(1) In the first of these passages his name occurs as one of a company of the friends of Paul. The apostle, at the close of his 3rd missionary journey, was returning from Greece through Macedonia into Asia, with a view to go to Jerusalem. This journey proved to be the last which he made, before his apprehension and imprisonment. It was felt, both by himself and by his friends, that this journey was a specially important one. He was on his way to Jerusalem, "bound in the spirit" (Ac 20:22). But another cause which gave it particular importance was that he and his friends were carrying the money which had been collected for several years previous in the churches of the Gentiles, for the help of the poor members of the church in Jerusalem (Ac 24:17). No fewer than eight of his intimate friends accompanied him into Asia, and one of these was Tychicus

Luke uses the word "Asian" (English Versions of the Bible "of Asia," Ac 20:4) to describe Tychicus. He was with Paul at Troas, and evidently journeyed with him, as one of "Paul's company" (Ac 21:8 the King James Version), all the way to Jerusalem.

(2) The 2nd and 3rd passages in which the name of Tychicus occurs (see above) give the information that he was with Paul in Rome during his first imprisonment. In Colossians Paul writes, "All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts" (4:7,8). In almost identical words he writes in Ephesians, "But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts" (6:21,22).

Paul had entrusted Tychicus with a very important mission. He was to deliver the Epistle to the Ephesians, that is, "the circular letter" (see LAODICEANS, EPISTLE TO THE) to the churches in proconsular Asia, to which it was sent, giving a copy of it

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to the church in Laodicea. He was then to proceed to Colosse, with the Epistle to the church there. In Colosse Tychicus would plead the cause of Onesimus, who accompanied him from Rome. "Under his shelter Onesimus would be safer than if he encountered Philemon alone" (Lightfoot, Commentary on Colossians, 314). In Laodicea and Colosse Tychicus would not only deliver the Epistles from Paul, but he would also, as the apostle had written to the churches in those places, Communicate to them all information about his "state," that is, how things were going with him in regard to his appeal to the emperor, and his hope of being soon set at liberty. Tychicus would make known to them all things.

(3) The passages in the Epistles to Titus and to Timothy show that Tychicus was again with Paul, after the appeal to the emperor had resulted in the apostle regaining his freedom. The passage in Titus evidently refers to the interval between Paul's first and second Roman imprisonments, and while he was again engaged in missionary journeys. The apostle writes to Titus, who was in Crete in charge of the churches there, that he intended to send either Artemas or Tychicus to him, so as to take the oversight of the work of the gospel in that island, that Titus might be free to come to be with the apostle at Nicopolis.

(4) The last passage where Tychicus is mentioned occurs in 2 Timothy, which was written in Rome not long before Paul's execution. To the very end Paul was busy as ever in the work of the gospel; and though it would have been a comfort to him to have his friends beside him, yet the interests of the kingdom of Christ are uppermost in his thoughts, and he sends these friends to help the progress of the work. To the last, Tychicus was serviceable as ever: "Tychicus I sent to Ephesus" (4:12). As Timothy was in charge of the church in Ephesus (1Ti 1:3), the coming of Tychicus would set him free, so as to enable him to set off at once to rejoin Paul at Rome, as the apostle desired him (2Ti 4:9,21).

It should also be noted that at Ephesus Tychicus would be able to visit his old friend Trophimus, who was, at that very time, only a few miles away, at Miletus, sick (2Ti 4:20).

It is possible that Tychicus is the brother referred to in 2Co 8:22,23 as one "whom we have many times proved earnest in many things(one of) the messengers of the churches the glory of Christ."

(5) The character and career of Tychicus are such as show him altogether affectionate, faithful and worthy of the confidence reposed in him by Paul, who, as already seen, sent him again and again on important work, which could be performed only by a man of ability and of high Christian worth and experience. Thus, all that is known regarding Tychicus fully bears out the description of his character given by the apostle himself, that he was a beloved brother, a faithful minister and fellow-servant in the Lord.

John Rutherford

TYPE

tip:

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P. Fairbairn, Typology of Scripture, 2 volumes; Angus, The Bible HandBook; Andrew Jukes, Law of Offerings in Leviticus; Mather, Gospel of Old Testament, Explanation of Types; McEwen, Grace and Truth: Types and Figures of the Old Testament; Soltau, Tabernacle, Priesthood and Offerings.

William G. Moorehead

TYRANNUS

ti-ran'-us (Turannos): When the Jews of Ephesus opposed Paul's teaching in the synagogue, he withdrew, and, separating his followers, reasoned daily in the school of Tyrannus. "This continued for the space of two years" (Ac 19:9,10). D Syriac (Western text) adds after Tyrannus (Ac 19:9), "from the 5th hour unto the 10th." Schole is the lecture-hall or teaching-room of a philosopher or orator, and such were to be found in every Greek city. Tyrannus may have been

(1) a Greek rhetorician or

(2) a Jewish rabbi.

(1) This is the common opinion, and many identify him with a certain Tyrannus, a sophist, mentioned by Suidas. Paul would thus appear to be one of the traveling rhetors of the time, who had hired such a hall to proclaim his own peculiar philosophy (Ramsay, Paul the Traveler, 246, 271).

(2) Meyer thinks that as the apostle had not passed wholly to the Gentiles, and Jews still flocked to hear him, and also that as Tyrannus is not spoken of as a proselyte (sebomenos ton Theon), this schole is the beth Midrash of a Jewish rabbi. "Paul with his Christians withdrew from the public synagogue to the private synagogue of Tyrannus, where he and his doctrine were more secure from public annoyance" (Meyer in the place cited.).

(3) Another view (Overbeck) is that the expression was the standing name of the place after the original owner.

S. F. Hunter

TYRE

tir (tsowr. tsor, "rock"“ Turos, "Tyros"; modern Sur):

1. Physical Features:

The most noted of the Phoenician cities situated on the coast, lat. 33ø 17 minutes, about 20 miles South of Sidon and about 35 North of Carmel. The date of its foundation is uncertain, but it was later than that of Sidon. It is mentioned in the travels of the Egyptian Mohar, dating probably from the 14th century BC, and in the Tell el-Amarna Letters of about the same period. Herodotus describes the temple of Hercules at Tyre and says it was built 2,300 years before his time, which would carry back the beginning of the city to more than 2700 BC. It was a double city, one part on

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Phoenicia submitted to him without resistance, and Tyre was willing to admit his suzerainty, but declined to receive him into the city. This so angered Alexander that he at once commenced a siege that proved the most difficult undertaking in all his wars. He had no fleet and was obliged to build a mole (causeway) from the mainland to the island, but before he could finish it the Tyrians destroyed it and beat back their assailants handily. Alexander had to do the work all over again, and since he was convinced that without a fleet he would not be able to take the city, he procured ships from the Phoenician towns that had submitted, and with the aid of these was able to blockade the port and prevent the besieged from issuing forth to destroy the new causeway. This was at length pushed up to the very wall of the city, which was finally breached, and the troops of Alexander forced their way in. But even then the defenders would not yield, and the king himself had to lead the assault upon them with his bodyguard and put them all to the sword. Those who died with arms in their hands were 8,000, and the survivors, women, children and slaves, to the number of 30,000, were sold in the open market. He placed over the ruined city, into which he introduced some colonists, a certain Abd-elonim, and left it after having spent about seven months in subduing it.

(7) After the death of Alexander, Tyre passed into the hands of Ptolemy Lagi, and when Antigonus, in 314 BC, took Phoenicia from him, Tyre resisted, and he had to blockade it 15 months before it would yield, showing how quickly it had recovered from its previous disaster. It became a part of the Seleucid kingdom when Antiochus III drove the Ptolemies from Syria (198 BC), and the Seleucid kings regarded it of

importance and gave it the right of asylum, and it was allowed the status of a free city by the Romans, Antony recognizing the magistrates and council of Tyre as allies. When the Parthians attacked and took Syria, in 40 BC, Tyre would not submit and was left untouched, being too strong for them. Augustus deprived it of its freedom, but it was given the status of a "metropolis" by Hadrian, and this title appears on its coins.

(8) Tyre is mentioned in the New Testament several times: Christ visited its territory (Mt 15:21; Mr 7:24), and people from there came to hear Him (Lu 6:17). Herod Agrippa I had trouble with Tyre, and a deputation came to visit him at Caesarea (Ac 12:20). Paul visited Tyre on his journey from Asia to Jerusalem (Ac 21:6-7).

Christianity was accepted by the people of Tyre, so that the 2nd century AD saw a bishopric established there, and in the 4th a council was held there to consider charges against Athanasius, by the party of Arius; he was condemned, a decision which brought the Tyrian church into disrepute. Tyre was already obnoxious to Christians because the anti-Christian philosopher Porphyry was from there. Tyre continued a commercial center, and Jerome says that it was the noblest and most beautiful of the Phoenician cities and an emporium of commerce for almost the whole world (Commentary on Ezekiel). It was of considerable importance in the Crusades and continued so until toward the end of the 13th century, when its trade declined, and it has now dwindled to a town of some 5,000 inhabitants. For "literature" see PHOENICIA.

H. Porter

TYRE, LADDER OF

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(klimakos Turou): Given. in 1 Macc 11:59 as the northern limit of the territory placed under the authority of Simon Thassi the Maccabee by Antiochus VI (Theos), in the year 143 BC. The statement of Josephus (B J, II, x, 2) that it was 100 furlongs North of Ptolemais, and a similar indication of position in the Jerusalem Talmud (Ab Zar 19) lead us to identify it with Ras-en-Naquurah and not with Ras-el-‘Abyad (Promontorium Album of Pliny), as has been done. Here the rugged hills of Upper Galilee descend in bold precipices to the sea and leave no beach between. A natural barrier is thus formed which prevented the histories of Israel and Tyre from ever touching one another except in peaceful relations.

W. M. Christie

TYROPOEON, THE

ti-ro-pe'-on.

See JERUSALEM.

TYRUS

ti'-rus.

See TYRE.

TZADDI

tza-de'.

See TSADHE.

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UCAL

u'-kal ('ukhal (see below)): This name occurs along with that of Ithiel (Pr 30:1), both being taken by older interpreters as those of ancient sages. Some have suggested (see Toy, Proverbs, 519 f) that Ucal might be the "Caleol" of 1Ki 4:31 (Hebrew 5:11). Ucal was also explained as "I can," i.e. "I can maintain my obedience to God," just as Ithiel was taken to be "signs of God." Septuagint, Aquila, Theodotion do not take the words as proper names, and so BDB with others point this word as a vb., "(and) I am consumed" (wa'ekhel, for [~we'ukhal). The last three words of the verse are then translated "I have wearied myself, O God, I have wearied myself, O God, and am consumed."

See ITHIEL.

David Francis Roberts

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u'-el, 'u'el, ," will of God"): One of the sons of Bani who had taken foreign wives (Ezr 10:34). The name in 1 Esdras 9:35 is "Juel" (Codex Vaticanus Ouel; Codex Alexandrinus Iouel).

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uk'-naz (uqenaz, "and Kenaz," probably): Found in the King James Version margin of 1Ch 4:15 for the King James Version "even Kenaz," the Revised Version (British and American) "and Kenaz," whereas the Septuagint omits "and." It is probable that some name has dropped out after Elah. Curtis suggests reading "and these are the sons of Kenaz," i.e. those mentioned in 1Ch 4:13 f.

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- [URI](#)
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- [UZZIEL](#)

See KENAZ.

ULAI

u'-li, u'-lai ('ubhal 'ulay, "river Ulai"; Theodotion Da 8:2, Oubal, the Septuagint and Theodotion in 8:16, Oulai Latin, Eulaeus):

1. The Name and Its Forms:

A river which, running through the province of Elam, flowed through Shushan or Susa. It was from "between" this river that Daniel (8:16) heard a voice, coming apparently from the waters which flowed between its two banks.

2. Present Names and Course:

Notwithstanding that the rivers of Elam have often changed their courses, there is but little doubt that the Ulai is the Kerkhah, which, rising in the Persian plain near Nehavend (there called the Gamas-ab), is even there a great river. Turned by the mountains, it runs Northwest as far as Bisutun, receiving all the waters of Southern

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Kurdistan, where, as the Sein Merre, it passes through the inaccessible defiles of Luristan, its course before reaching the Kebir-Kuh being a succession of rapids. Turned aside by this mountain, it follows for about 95 miles the depression which here exists as far as the foothills of Luristan, reaching the Susian plain as a torrent; but it becomes less rapid before losing itself in the marshes of Hawizeh. The course of the stream is said to be still doubtful in places.

3. Changed Bed at Susa:

In ancient times it flowed at the foot of the citadel of Susa, but its bed is now about 1 1/4 miles to the West. The date of this change of course (during which a portion of the ruins of Susa was carried away) is uncertain, but it must have been later than the time of Alexander the Great. The stream's greatest volume follows the melting of the snows in the mountains, and floods ensue if this coincides with the advent of heavy rain. Most to be dreaded are the rare occasions when it unites with the Ab-e-Diz.

4. Assyrian References:

The Ulai (Assyrian Ulaa or Ulaia) near Susa is regarded as being shown on the sculptures of the Assyrian king Ashur-bani-pal (British Museum, Nineveh Gal.) illustrating his campaign against Te-umman. Its rapid stream bears away the bodies of men and horses, with chariots, bows and quivers. The bodies which were thrown into the stream hindered its course, and dyed its waters with their blood.

LITERATURE

See Delegation en Perse: Memoires, I, Recherches Archeologiques, 25 ff.

T. G. Pinches

ULAM

u'-lam ('ulam, "preceding"):

(1) A "son" of Peresh; a Manassite clan (1Ch 7:16,17). Lucian reads Elam.

(2) A descendant of Benjamin who had sons, "mighty men of valor" (1Ch 8:39,40). The Septuagint's Codex Vaticanus has Ailam in 1Ch 8:39 and Aileim in 8:40; Codex Alexandrinus has Oulam in both verses, and so Lucian.

ULLA

ul'-a ('ulla' meaning unknown): An Asherite (1Ch 7:39).

UMMAH

um'-a ('ummah; Archob, Amma): One of the cities allotted to the tribe of Asher (Jos 19:30). By a slight emendation of the text it would read Acco, the name of the place subsequently known as Ptolemais, the modern 'Akka. This emendation is generally

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adopted by scholars, although it is at best a conjecture. No other identification is yet possible.

UMPIRE

um' -pir.

See DAYSMAN.

UNBELIEF

un-be-lef': The word (the King James Version) represents two Greek words, apeitheia, "disobedience" (only in Ro 11:30,32; Heb 4:6,11), and apistia, "distrust," the antithesis to "faith". (which see). The two words are not only akin etymologically but run into one another by mental connection, certainly where spiritual relations are concerned, as between man and God. For when God has spoken, in precept and yet more in promise, distrust involves, at least potentially, an element of disobedience. His supreme claim is to be trusted to command only what is right, and to promise only what is true. He is infinitely sympathetic in His insight, and infallibly knows where distrust comes only of the dim perceptions and weak mis-givings of our mortal nature, and where, on the other hand, a moral resistance lies at the back of the non-confidence. But the presence of that darker element is always to be suspected, at least, and searched for in serious self-examination.

We may remark that it is a loss in our language that "unbelief" is the only word we can use as the antithesis to "faith"; for "faith" and "belief" (which see) are not exactly synonyms. "Unfaith" would be a welcome word for such use, if it were generally so understood.

Handley Dunelm

UNBELIEVER

un-be-lev'-er: This word follows closely the lines of "unbelief" (which see) in its relation to originals. Once only (Ac 14:2) it represents the participle apeithountes, "disobeying (ones)." Elsewhere (nine cases) it represents apistos, "faithless," "without faith." In six of these passages (all in 1 and 2 Corinthians) it denotes the unconverted pagan as distinguished from the convert. In the other passages (Lu 12:46; Tit 1:15; Re 21:8) the reference is to the unbelief which comes of moral resistance to God.

UNCERTAIN; UNCERTAINTY

un-sur'-tin, un-sur'-tin-ti: Adjective adelos, 2 Macc 7:34; 1Co 14:8; adverb adelos, 1Co 9:26; noun adelotes, 1Ti 6:17; adelos means "not clear," and so "uncertain." Also the King James Version The Wisdom of Solomon 9:14 for episphales, "unsteady," the Revised Version (British and American) "prone to fall."

UNCHANGABLE; UNCHANGEABLENESS

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un-chanj'-a-bl, un-chanj'-a-bl-nes:

I. UNCHANGEABLENESS OF GOD A TRUTH OF NATURAL THEOLOGY

II. SCRIPTURAL DOCTRINE OF THE UNCHANGEABLENESS OF GOD

1. Not Lifeless Immobility
2. As Contrasted with the Finite
3. God's Knowledge, Will and Purpose
4. In His Relation to the World
5. His Relations to Men

LITERATURE

The unchangeableness or immutability of God is that divine attribute which expresses the truth that in His nature and perfections, in His knowledge, will and purpose, He always remains the same in the fullness of His infinite and perfect Being; infinitely exalted above change, becoming and development, which are the specific characteristics of all finite existence. This is one of what theologians have called the incommunicable attributes of God, that is, one of those specific characteristics of the divine nature which make God to be God in distinction from all that is finite. These attributes have also been called negative attributes. By calling them negative, however, it is not meant that they express the nature of God in so far as He is unknowable and incomprehensible by the finite mind, while the positive attributes, such as love and righteousness, express God's nature as revealed and known. Both kinds of attributes can be known only in so far as God reveals Himself, and furthermore the so-called negative attributes involve a positive idea, while the positive ones in turn imply the negation of all finite limitations. Moreover, since the finite mind cannot comprehend the infinite

God, back of all that God has revealed of Himself, back even of His absoluteness, eternity and unchangeability, lies the fullness of His infinite Being, unsearchable, unknowable, and incomprehensible alike in His nature and attributes (Ps 145:3; 147:5; Job 11:7-9; Isa 40:28).

It is these incommunicable attributes, including unchangeableness, which make God to be God, and mark the specific difference between Him and all finite existence. Unchangeableness is, therefore, the characteristic of God's entire nature and of all His attributes. It cannot be limited to His ethical nature or to His love, and, while it is true that these incommunicable attributes are revealed with especial richness in God's saving activity, they cannot be limited to marks of God's saving action or purpose. It is true that God is unchangeable in His love and grace and power to save, but that is only because it is the love and grace and power of the absolute, infinite and immutable God.

I. Unchangeableness of God a Truth of Natural Theology.

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As the One infinitely perfect and absolute or self-existent Being, God is exalted far above the possibility of change, because He is independent, self-existent and unlimited by all the causes of change. As uncaused and self-existent, God cannot be changed from without; as infinitely perfect, He cannot suffer change from within; and as eternal and independent of time, which is the "form" of change and mutability, He cannot be subject to any change at all. God's unchangeableness, therefore, follows from His self-existence and eternity.

II. Scriptural Doctrine of the Unchangeableness of God.

The Scripture doctrine of God reaffirms this truth. It conceives of God as a living Person in relation to the world and man, and at the same time as absolutely unlimited by the world and man, and as absolutely unchangeable. The God who has revealed Himself in the Old Testament and the New Testament is never identified with, or merged in, the processes of Nature. He is complete and perfect in Himself, and is not the result of any process of self-realization. He is so great that His relations to the created universe cannot begin to exhaust His Being, and yet He stands in the closest relations to man and the world as Creator, Preserver, Governor, and Saviour.

1. Not Lifeless Immobility:

On the one hand, then, the Bible never represents the unchangeableness of God as a dead immobility out of all relation to man and the world. This tendency of thought, fearing anthropomorphism, proceeds on the principle that to make any definite predications about God is to limit Him. The logical result of this is to conceive of God as abstract Being or Substance, so that the word "God" becomes only a name for the Unknowable. Over against this error, the Scripture represents God concretely as a Person in relation to the world and man. In the beginning He created the heavens and the earth, and from that time on He is the life of the world, especially of Israel, His chosen people. To bring out this truth anthropomorphisms are employed. God comes and goes, reveals Himself and

hides Himself. He repents (Ge 6:6; 1Sa 15:11; Am 7:3; Joe 2:13); He becomes angry (Nu 11:1; Ps 106:40); and lays aside His anger (De 13:17; Ho 14:4). He sustains a different relation to the godly and the wicked (Pr 11:20; 12:22). In the fullness of time He became incarnate through the Son, and He dwells in His people by His Spirit, their experience of His grace being greater at some times than at others.

But on the other hand, the Scripture always asserts in unmistakable terms the unchangeableness of God. He is unchangeable in His nature. Although the name 'El Shadday, by which He made Himself known in the patriarchal period of revelation, denotes especially God's power, this name by no means exhausts the revelation of God in that period. His unchangeableness is involved in His eternity as made known to Abraham (Ge 21:33). This attribute finds its clearest expression in the name Yahweh as revealed to Moses, the significance of which is unfolded in the passage Ex 3:13-15. God here reveals Himself to His people as "I AM THAT I AM," using the future tense of the verb "to be," which, as the context shows, is given as the meaning of the name Yahweh. Some recent writers would derive these words from the Hiphil stem of the verb, and affirm that it signifies that God is the giver of life. The verb, however, is in the Qal stem, the tense denoting the changeless continuity of the life and nature of God. The idea expressed is not merely that of self-existence, but also of

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unchangeableness, and this unchangeableness, as the context clearly indicates (especially Ex 3:15), is here set forth not simply as belonging to the nature of God in Himself, but is brought into closest connection with His covenant relation to His people, so that the religious value of God's unchangeableness is most clearly implied in this fundamental assertion of the attribute. The same idea of God's immutability is reaffirmed in the prophecy of Isaiah. It is connected with the name Yahweh (Isa 41:4; compare also 48:12), where Yahweh affirms that He is the first and, with the last, the same God, thereby asserting not merely His eternity, but also that He is the same in His divine existence throughout all ages. This attribute, moreover, is claimed by Yahweh, and set forth as an especial mark of His Godhead in [Isa 44:6](#). The unchangeableness of the divine nature is also asserted by the prophet Malachi in a difficult passage (3:6). This is a clear affirmation of the unchangeableness of God, the only question being whether it is set forth as the ground of Israel's confidence, or in contrast with their fickleness, a question which depends partly on that of the text.

In the New Testament the thought of the passage in Exodus 3 is reiterated in the Apocalypse where God is described as He who is and was and is to come (Re 1:4). This is an expansion of the covenant name Yahweh in Ex 3:13-15, denoting not merely eternity but also immutability. The phrases "the Alpha and the Omega" (Re 1:8; 21:6; 22:13); and "the first and the last" (Re 1:17; 22:13); and "the beginning and the end" (Re 21:6; 22:13) bring out the same idea, and are applied to Christ as well as to God, which is a clear indication of our Lord's Deity. The apostle Paul likewise asserts the incorruptibility, eternity and immortality of the divine nature, all of which ideas imply the unchangeableness of God (Ro 1:23; 1Ti 1:17; 6:16).

2. As Contrasted with the Finite:

Not only is the unchangeableness of God's nature asserted in Scripture, and placed in relation to His dealings with men, but also it is declared to be the distinctive characteristic of God's nature as contrasted with the entire universe of

finite being. While the heavens and the earth change and are passing away, God endures forever and forever the same God (Ps 102:26-28 (Hebrew versification, 27-29)). The application of the language of this psalm to Christ by the author of the Epistle to the Heb 1:10-12 involves the unchangeableness of Christ, which is again explicitly asserted in this Epistle (Heb 13:8), being another clear indication of the way in which the Deity of Jesus Christ pervades the New Testament. This idea of God's immutability, as contrasted with the mutability of finite existence which is His creation, is given expression in the New Testament by the apostle James. As Creator of the heavenly bodies, God is called the Father of lights. While their lights, however, are intermittent, God's light is subject to neither change nor obscuration (Jas 1:17).

In accordance with this idea of the unchangeableness of God's nature, the Scripture, in ascribing life and personality to Him, never regards God as subject to any process of becoming or self-realization, and the views which so conceive of God are unscriptural whether they proceed upon a unitarian or a trinitarian basis.

3. God's Knowledge, Will and Purpose:

God is also represented in Scripture as unchangeable in His knowledge, will and purpose. He is not a man that He should repent (1Sa 15:29). His purposes, therefore,

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are unchangeable (Nu 23:19; Isa 46:11; Pr 19:21); and His decrees are accordingly likened to "mountains of brass" (Zec 6:1). His righteousness is as immutable as mountains (Ps 36:6 (Hebrew 7)); and His power also is unchangeable (Isa 26:4). Hence, while the Scripture represents God as sustaining living relations to His creatures, it does not conceive of Him as conditioned or determined in any way by men's acts, in either His knowledge, will, purpose or power. God knows eternally the changing course of events, and He acts differently upon different occasions, but all events, including human actions, are determined by God's unchangeable purpose, so that God's knowledge and actions are not contingent upon anything outside Himself.

Although, therefore, the idea of God as pure abstract Being, out of all relation to the world, is unscriptural, it is no less true that conception of God which represents a reaction from this, and which conceives of God anthropomorphically and as conditioned and determined by the world and man, is also quite contradictory to the Scripture conception of God. This latter tendency goes too far in the opposite direction, and falls into the error of conceiving God's knowledge, will, purpose and power too anthropomorphically, and as limited by the free acts of man. While the opposite tendency kept God out of all relation to the world, this one erects God's relation to the world into something which limits Him. This way of conceiving of God, which is the error of Rationalism, Socinianism and Arminianism, is as unscriptural as that which conceives of God as abstract Being, unknowable, and entirely out of relation to the world.

4. In His Relation to the World:

Unchangeable in His nature and attributes, God is likewise unchangeable in His relation to the world, which relation the Scripture represents as creation and providence, and not as emanation. Hence while everything finite changes, God remains ever the same (Ps 102:26-28). Consequently, the pantheistic idea is also unscriptural, which idea, going farther than the anthropomorphic and dualistic conception which places the world over against God, completely merges God's

Being in the world and its processes of change, affirming that God comes to self-realization in the evolution of the world and man. In its reaction from the denial of God's living relation to the world, this view does not stop with limiting God by reason of this relation, but merges Him completely in the world-development. The Scripture, on the contrary, always conceives of God as immutably free and sovereign in His relation to all the creation.

In accordance with this idea of the unchangeableness of God's nature and attributes, the Bible always maintains God's absoluteness and transcendence of Nature and her processes in all of the relations which He sustains to the finite universe. It came into being by His creative fiat, not by any process of emanation from His Being. He sustains it in existence, and governs it, not by any process of Self-realization in the series of second causes, but from without, by His sovereign will and power. And He intrudes into the series of finite causes miraculously, producing events in Nature which are due solely to His power. When for man's salvation the Son of God became incarnate, it was not by any change of His nature in laying aside some or all of the attributes of Deity, but by assuming a human nature into personal union with the divine nature. The Scripture passages which speak of the incarnation of our Lord clearly indicate that the Son retained His full Deity in "becoming flesh" (compare

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especially the prologue to John's Gospel and Php 2:6-8). Moreover, the Old Testament doctrine of the Spirit of God as the source of life to the world is always at pains to avoid any mingling of the Spirit with the processes of Nature, and the same thing is true of the New Testament doctrine of the indwelling of the Spirit in the believer, always keeping the Spirit distinct from the spirit of man (Ro 8:16).

5. His Relations to Men:

Finally, God is unchangeable not only in relation to the universe, but in His relations to men and especially to His people. This follows from His unchangeable ethical nature. The Scripture often connects the unchangeableness of God with His goodness (Ps 100:5; Jas 1:17); with His truthfulness and mercy (Ps 100:5; 117:2); and with His covenant promises (Ex 3:13). In connection with His covenant promises, God's unchangeableness gives the idea of His faithfulness which is emphasized in the Old Testament to awaken trust in God (De 7:9; Ps 36:5 (Hebrew 6); Ps 92:2 (Hebrew 3); Isa 11:5; La 3:23). This idea of God's unchangeableness in His covenant promises or His faithfulness is repeated and emphasized in the New Testament. His gifts or graces and election are without repentance (1Th 5:24; Ro 11:29); He is faithful toward men because unchangeably true to His own nature (2Ti 2:13); His faithfulness abides in spite of men's lack of faith (Ro 3:5), and is in many places represented as the basis of our confidence in God who is true to His election and gracious promises (1Co 1:9; 10:13; 2Th 3:3; Heb 10:23; 11:11; 1Pe 4:19; 1 Joh 1:9). See **FAITHFULNESS**. It is thus the religious significance and value of God's unchangeableness which is especially emphasized throughout the Scripture. Because He is unchangeably true to His promises, He is the secure object of religious faith and trust, upon whom alone we can rely in the midst of human change and decay. It is this idea to which expression is given by calling God a rock, the rock of our strength and of our salvation (De 32:15; Ps 18:2 (Hebrew 3); 42:9 (Hebrew 10); 71:3; Isa 17:10). God is even eternally a rock, the never-failing object of confidence and trust (Isa 26:4).

It appears, therefore, that the Scripture idea of the unchangeableness of God lays emphasis upon four points. First, it is not lifeless immobility, but the unchangeableness of a living Person. Second, it is, however, a real unchangeableness of God's nature, attributes and purpose. Third, this unchangeableness is set forth as one of the specific characteristics of Deity in distinction from all that is finite. Fourth, God's unchangeableness is not dealt with in an abstract or merely theoretic manner, but its religious value is invariably emphasized as constituting God the one true object of religious faith.

LITERATURE.

Besides the commentaries on appropriate passages, and the discussion of the divine attributes in the general works on systematic theology, see Dillmann, *Handbuch der alttest. Theol.*, 1895, 215-20, 243-44; Oehler, *Theology of the Old Testament*, English translation, 1883, 95, 100; Schultz, *Alttest. Theol.*, 1896, 419; Davidson, *The Theology of the Old Testament*, 1904, 45-58, 165. For a fuller discussion see Charhock, "The Immutability of God," *Works*, volume I, 374-419; Dorner, *Ueber die richtige Fassung des dogmatischen Begriffs der Unveränderlichkeit Gottes*, u.s.w.; Article I, "Die neueren Laugnungen der Unveränderlichkeit des persönlichen Gottes, u.s.w.," *JDT*, I, 201-77; II, "Die Geschichte der Lehre von der Unveränderlichkeit

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Gottea bis auf Schleiermacher," JDT, II, 440-500; III, "Dogmatische Erörterung der Lehre von der Unveränderlichkeit Gottes," JDT, III, 579-660; H. Cremer, Die christliche Lehre von den Eigenschaften Gottea, 1897, pub. in the Beitrage zur Forderung christlicher Theol., I, 7-111; see pp. 10 ff, and especially pp. 102-9.

Caspar Wistar Hodge

UNCHASTITY

un-chas' -ti-ti.

See **CRIMES; PUNISHMENTS.**

UNCIRCUMCISED; UNCIRCUMCISION

un-sur' -kum-sizd, un-sur-kum-sizh' -un: The adjective in the Old Testament is 'arel (Ge 17:14, etc.), from a root of uncertain meaning, with the noun 'orlah, "uncircumcised (person)" (Le 19:23; Jer 9:25), and the verb 'aral, "count as uncircumcised" (Le 19:23; the Revised Version (British and American) Hab 2:16). In the Apocrypha and the New Testament the noun is akrobustia (a physiological term, 1 Macc 1:15; Ac 11:3, etc.), and the adjective aperitmetos (Additions to Esther 14:15; 1 Macc 1:48; 2:46; Ac 7:51), with the verb epispaomai, "become uncircumcised" (1Co 7:18). The language of 1 Macc 1:15 suggests the performance of some surgical operation, but no such operation appears to be possible, and "behaved like uncircumcised persons" (as in 1Co 7:18) is the probable meaning.

See **CIRCUMCISION.**

Burton Scott Easton

UNCLE

un'-k'1 (dodh, "beloved," "uncle," "relation").

See RELATIONSHIPS, FAMILY.

UNCLEAN SPIRIT

un-klen'.

See SPIRIT, UNCLEAN; DEMON, DEMONIAC.

UNCLEANNES

un-klen'-nes:

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III. TEACHING AS TO UNCLEANNES

1. In the Old Testament

2. In the Apocrypha

3. In the New Testament

LITERATURE

I. Terms.

1. In the Old Testament (Hebrew):

Tum'ah, "uncleanness," "defilement," occurs 26 times (Le 7:20,21; 14:19; 15:3,15,26,30,31, etc.). niddah, "separation," "impurity," occurs in Le 20:21; Ezr 9:11; Zec 13:1. 'erwah, occurs in De 23:14. 'erwath dabhar, "unclean thing" (De 24:1) is translated "uncleanness" in the King James Version. The adjective Tame'," defiled," "unclean," occurs 72 times (over half in Leviticus), but is never translated "uncleanness," but always "unclean." The verb Tame'," to make" or "declare unclean," occurs often. Other Hebrew verbs "to defile" are ga'al, chalal, chaneph, Tanaph, 'alal, 'anah.

2. In the New Testament:

The Greek word for "uncleanness" is akatharsia, which occurs 10 times (Mt 23:27; Ro 1:24; 6:19; 2Co 12:21, etc.). miasmos, "pollution," occurs only in 2Pe 2:10. The adjective akathartos, "unclean," occurs 31 times, 23 times in reference to unclean spirits (Luke once using the expression "unclean demon," 4:33), 4 times to ceremonial uncleanness (three by Peter and one by John the revelator), and 4 times to moral uncleanness (three by Paul and one by John the revelator). Koinos, "common," "unclean," occurs 8 times in the sense of "unclean" (Mr 7:2,5; Ac 10:14,28; 11:8; Ro 14:14; Re 21:27). The verb koinoo, "to defile," occurs 11 times (Mt 15:11,18,20; Mr 7:15, etc.). miaino, "to defile," occurs 5 times (Joh 18:28; Tit 1:15; Heb 12:15; Jude 1:8). moluno, "to make filthy," occurs 3 times (1Co 8:7; Re 3:4; 14:4). spiloo, occurs twice (Jas 3:6; Jude 1:23) and phtheiro, "to corrupt," occurs 7 times in Greek, once in English Versions of the Bible (1Co 3:17).

3. In the Septuagint:

Akatharsia, "uncleanness," occurs 59 times in Septuagint (including many instances in apocryphal books) (1 and 2 Esdras, Tobit, 1 and 2 Maccabees, etc.). Akathartos, "unclean," occurs 134 times in the Septuagint (including one example in 1

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Maccabees). Koinos, "unclean," and koinoo, "to make unclean," occur in Esther, Proverbs, Wisdom, 1, 2, 3 and 4 Maccabees). Miaino, "to defile," occurs over 100 times. Moluno, "to make filthy," occurs 18 times (both in the Old Testament and in the Apocrypha).

II. Possible Relation of Israel's Laws on Uncleanness with the Laws of Taboo among

the Nations:

W. R. Smith (Lectures on the Religion of the Semites, 152-55) thinks there is a kinship between Israel's laws of uncleanness and the heathen taboo. Frazer, in *The Golden Bough*, shows numerous examples of the taboo among various tribes and nations which present striking similarity to some of Israel's laws on uncleanness. But does this diminish our respect for the Old Testament laws on uncleanness? Might not Yahweh use this natural religious perception of men as to an intrinsic distinction between clean and unclean in training Israel to a realization of a higher conception—the real difference between sin and holiness, i.e. between moral defilement and moral purification? The hand of Yahweh is visible even in the development of Israel's rudimentary laws on ceremonial uncleanness. They are not explicable on purely naturalistic grounds, but Yahweh is training a people to be holy, and so He starts on the lower plane of ceremonial uncleanness and cleanness (see Le 11:44 as to the purpose of Yahweh in establishing these laws respecting clean and unclean animals).

III. Teaching as to Uncleanness.

1. In the Old Testament:

Each term above for uncleanness is used in two senses:

(a) to signify ceremonial uncleanness, which is the most usual significance of the term in the Old Testament;

(b) but, in the Prophets, to emphasize moral, rather than ceremonial, uncleanness. There are four principal spheres of uncleanness in the Old Testament:

(1) Uncleanness in the Matter of Food.

The law as to clean and unclean beasts is laid down in Le 11:1-23. Notice that the law does not extend to vegetable foods, as does a similar law in the Egyptian religion. Four kinds of beasts are named as fit for food:

(a) among quadrupeds, those that both chew the cud and part the hoof;

(b) among fishes, only those having both fins and scales;

(c) most birds or fowls, except, in the main, birds of prey and those noted for uncleanness of habits, are permitted;

(d) of insects those that have legs above the feet to leap withal (e.g. the cricket, the grasshopper, etc.), but those that go on all four, or have many feet, or go upon the belly (e.g. worms, snakes, lizards, etc.), are forbidden.

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See, further, FOOD.

(2) Uncleanness Connected with the Functions of Reproduction (Leviticus 12 and 15).

In Le 15:2-18, we find the laws applied to issues of men; in 15:19 ff, to the issues of women. Not only is the man or woman unclean because of the issue, whether normal or abnormal, but the bed on which they lie, or whatever or whoever is touched by them while they are in this state, is unclean. The uncleanness lasts seven days from the cessation of the issue. To become clean men must wash their clothes and bathe their bodies (though this requirement is not made of women), and both men and women must offer through the priest a pair of turtle-doves, or two young pigeons (Le 15). According to Le 13, the woman who conceives and bears a child is unclean. This uncleanness lasts seven days if the child born is a male, but 14 days if the child is a female. However, there is a partial uncleanness of the mother that continues 40 days from the birth of a male, 80 days from the birth of a female, at the end of which period she is purified by offering a lamb and a young pigeon (or turtle-dove), or if too poor to offer a lamb she may substitute one of the birds for the lamb.

(3) Uncleanness Connected with Leprosy.

According to Le 14 and 15, the leper was regarded as under the stroke of God, and so was deemed unclean. The leper (so adjudged by the priest) must separate himself from others, with torn clothes, disheveled hair, and crying with covered lips, "Unclean! Unclean!" That is, he was regarded as a dead man, and therefore unclean and so must live secluded from others.

See, further, LEPER, LEPROSY.

(4) Uncleanness Associated with Death.

According to Le 15:24-40, anyone who touched a dead beast, whether unclean or

clean, was rendered unclean. According to Nu 19:11-22, anyone touching the corpse of a human being is unclean. Likewise, everyone in the tent, or who enters the tent, where lies a dead man, is unclean seven days. Even the open vessels in the tent with a dead person are unclean seven days. Whoever, furthermore, touched a dead man's bone or grave was unclean seven days. Purification, in all these cases of uncleanness as related to death, was secured by sprinkling the ashes of a red heifer with living water upon the unclean person, or object, on the 3rd and 7th days.

See PURIFICATION.

2. In the Apocrypha:

In Tobit 3:7-9; 6:13,14; 7:11; 8:1-3; 1 Macc 1:41-53, and in other books, we find the same laws on uncleanness recognized by the descendants of Abraham. It was regarded as abominable to sacrifice other animals (swine for instance) than those prescribed by Yahweh. There is a growing sense in Israel during this period, that all customs and all conduct of the heathen are unclean. Witness the resistance of the loyal Jews to the demands of Antiochus Epiphanes (1 Macc 1; 2; 6; 7). The sense of ceremonial uncleanness was still a conspicuous element in the religious consciousness

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of the Jews in the inter-Biblical period. But the training of God in ceremonial purification and in the moral and spiritual teachings of the prophets had prepared the way for an advance in moral cleanness (both in thought and in practice).

3. In the New Testament:

By the days of Jesus the scribes and rabbis had wrought out a most cumbrous system of ceremonial uncleanness and purification. Nor did they claim that all their teachings on this subject were found in the Old Testament. See TRADITION. This is fitly illustrated in the New Testament in the washing of hands. See UNWASHEN. When the Mishna (the collection of rabbinic teachings) was produced, the largest book was devoted to the laws of purification, 30 chapters being used to describe the purification of vessels alone.

See Joh 2:1-11, and note how the Jews had six stone waterpots for purification at the wedding in Cana. See Joh 3:25 as to the controversy on purification between John's disciples and the Jews. This question of cleanness and uncleanness was a tremendous issue with every Jew. He must keep himself ceremonially clean if he would be righteous and win the approval of God.

Jesus utterly disregarded for Himself these laws of purification, though He orders the cleansed leper to return to the priest and secure his certificate of cleansing. He did not wash His hands before eating, and His disciples followed His example. Therefore, the Pharisees challenged Him to give an account of His course and that of His disciples (Mt 15:3-20 = Mr 7:6-23). Jesus then enunciated the great principle that there is no ceremonial, but only moral and spiritual, uncleanness. Not what goes into a man from hands that touch unclean things defiles the man, but the things that come out of his heart, evil thoughts, hatred, adultery, murder, etc., these defile the man.

Paul likewise regarded nothing as unclean of itself (Ro 14:14,20; Tit 1:15), yet no man should violate the scruples of his own conscience or that of his brother

(and thus put a stumblingblock in his way). Love, not ceremonialism is the supreme law of the Christian. Paul, in submitting to the vow of purification in Jerusalem, set an example of this principle (Ac 21:26).

See also **CRIMES; PUNISHMENTS**.

LITERATURE.

W. R. Smith, Lectures on the Religion of the Semites (especially pp. 152-55, on taboo, and pp. 455, 456, on the uncleanness of sexual intercourse); Frazer, The Golden Bough (examples of taboo and similar laws and customs among various nations); Frazer, article "Taboo" in Encyclopedia Britannica, 9th edition; Benzinger, Hebrew Archaeology; Nowack, Hebrew Archaeology; Kellogg, commentary on "Leviticus" (Expositor's Bible); Kalisch, Leviticus; Dillmann-Ryssel, Leviticus; Schultz, Dillmann, Smend, Marti, Davidson, in their Old Testament Theologies, give useful hints on this subject; article "Casuistry" (Hebrew) in ERE, III, is valuable.

Charles B. Williams

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UNCLOTHED

un-klothd'.

See CLOTHED UPON.

UNCTION

unk'-shun: The the King James Version translation of chrisma (1Joh 2:20), which the Revised Version (British and American) renders "anointing," as the King James Version renders the same word in 1Joh 2:27.

UNDEFILED

un-de-fild':In the Old Testament tam, "perfect," presents the positive side. Hence, Ps 119:1 is translated in the Revised Version: "Blessed are they that are perfect in the way." In the New Testament amiantos, presents the negative side, "unstained" "unsullied" "without taint." Used to describe the sinlessness of Christ (Heb 7:26), to declare the marriage act free from all guilt, disgrace or shame (Heb 13:4), to contrast the heavenly inheritance with earthly possessions (1Pe 1:4).

UNDERGIRDING

un-der-gurd'-ing.

See SHIPS AND BOATS, III, 2.

UNDERNEATH

un-der-neth' (tachath, "the bottom (as depressed)"): "Underneath are the everlasting arms" (De 33:27). In these words Moses sums up the history of Israel

and gives expression to his final thought about life and time and all things visible. Underneath all phenomena and all the chances and changes of life and time there is unchanging law, everlasting principle, an all-enfolding power, an all-embracing love.

UNDERSETTER

un'-der-set-er (katheph): The word, used in 1Ki 7:30,34 of supports of the laver, means lit. "shoulder," and is so rendered in the Revised Version margin.

See LAVER.

UNDERTAKE

un-der-tak': "To take upon one's self," "assume responsibility," and so in Elizabethan English "be surety." In this sense in the King James Version Isa 38:14, "O Lord,

undertake for me" ('arabh, the Revised Version (British and American) "be thou my surety"). Perhaps in the same sense in Sirach 29:19, although the idea is scarcely

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contained in the Greek verb dioko, "pursue." In the modern sense in 1 Esdras 1:28; 2 Macc 2:29; 8:10; the King James Version 2:27.

See SURE; SURETY.

UNEQUAL

un-e'-kwal: Eze 18:25,29 for lo' thakhan, "not weighed," "illogical." "Unequally" in 2Co 6:14, in the phrase "unequally yoked," heterozugeo, is used of the yoking together of two animals of different kinds (compare the Septuagint of Le 19:19).

UNFEIGNED

un-fand' (anupokritos, "unfeigned," "undisguised"): The Greek word occurs only in the New Testament (1Ti 1:5; 2Ti 1:5) and is designative of the moral quality of faith as "the mark of transparency and simplicity of soul—the most complete and distinct exponent of a man's character—the natural hypothesis of a pure and good heart—a readiness to believe in goodness" (Martineau, Hours of Thought, First Series, 86 ff). Compare 2Co 6:6; 1Pe 1:22; Jas 3:17.

UNGODLY

un-god'-li (rasha' (Ps 1:1), "wicked," beliya'al (2Sa 22:5), "worthless"; in the New Testament asebes (Ro 5:6), e.g. indicating that the persons so called are both irreverent and impious): Trench says that the idea of active opposition to religion is involved in the word, that it is a deliberate withholding from God of His dues of prayer and of service; a standing, so to speak, in battle array against God and His claims to respect, reverence and obedience. Those whose sins are particularly aggravating and deserving of God's wrath are the "ungodly." And yet it is for such that Jesus Christ died (Ro 5:6).

William Evans

UNICORN

u'-ni-korn (re'em (Nu 23:22; 24:8; De 33:17; Job 39:9,10; Ps 22:21; 29:6; 92:10; Isa 34:7)): "Unicorn" occurs in the King James Version in the passages cited, where the Revised Version (British and American) has "wild-ox" (which see).

UNITY

u'-ni-ti: Ps 133:1 for (yachadh, "unitedness," and Eph 4:3,13 for henotes "oneness." Also Sirach 25:1 the King James Version for homonoia "concord" (so the Revised Version (British and American)).

UNKNOWN GOD

un-non',(agnostos theos): In Ac 17:23 (St. Paul's speech in Athens) the American Standard Revised Version reads: "I found also an altar with this inscription, To AN

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UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you." the King James Version and the English Revised Version margin translate "to the Unknown God," owing to the fact that in Greek certain words, of which *theos* is one, may drop the article when it is to be understood. In the present case the use of the article. is probably right (compare Ac 17:24). In addition, the King James Version reads "whom" and "him" in place of "what" and "this." The difference here is due to a variation in the Greek manuscripts, most of which support the King James Version. But internal probability is against the King James Version's reading, as it would have been very easy for a scribe to change neuters (referring to the divine power) into masculines after "God," but not vice versa. Hence, modern editors (except von Soden's margin) have adopted the reading in the Revised Version (British and American).

Paul in Athens, "as he beheld the city full of idols," felt that God was truly unknown there. Hence the altar with the inscription struck him as particularly significant. Some Athenians, at any rate, felt the religious inadequacy of all known deities and were appealing to the God who they felt must exist, although they knew nothing definite about Him. No better starting-point for an address could be wished. What the inscription actually meant, however, is another question. Nothing is known about it. Altars dedicated "to unknown gods" (in the plural) seem to have been fairly common (Jerome on Tit 1:12; Pausanias, i.1,4; Philaster, Vita Apoll., vi.3), and Blase (Commentary ad loc.) has even suggested that the words in Ac were originally in the plural. But this would spoil the whole point of the speech, and the absence of references to a single inscription among thousands that existed can cause no surprise. Those inscriptions in the plural seem to have been meant in the sense "to the other deities that may exist in addition to those already known," but an inscription in the sing. could not have this meaning. Perhaps a votive inscription is meant, where the worshipper did not know which god to thank for some benefit received. That a slur on all the other Athenian objects of worship was intended is, however, most improbable, but Paul could not of course be expected to know the technical meaning of such inscriptions.

See ATHENS.

Buston Scott Easton

UNLEARNED

un-lur'-ned: Ac 4:13 for agrammatos, literally "illiterate." But nothing more than "lacking technical rabbinical instruction" seems to be meant (compare Joh 7:15). 1Co 14:16,23,24 for idiotes, "private person," the Revised Version margin "he that is without gifts," correctly expresses the sense ("unbeliever" is hardly in point); also the King James Version, 2Ti 2:23; 2Pe 3:16 (the Revised Version (British and American) "ignorant").

UNLEAVENED

un-lev'-'nd.

See LEAVEN; PASSOVER; SACRIFICE.

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UNNATURAL VICE

un-nat'-u-ral vis.

See CRIMES; PUNISHMENTS.

UNNI

un'-i ('unni, meaning unknown): (1) One of "the twelve brethren" (so Curtis for the Revised Version (British and American) "brethren of the second degree") appointed as singers (1Ch 15:18,20).

(2) In Ne 12:9 (Kethibh 'unno) = the Revised Version (British and American) UNNO (which see).

UNNO

un'-o ('unno; the Septuagint omits the name, but in Codex Sinaiticus, a later hand has added Iana; the Qere of the Massoretic Text has 'unni, as in 1Ch 15:18, whence the King James Version has "Unni"): A Levite who returned with Zerubbabel (Ne 12:9).

UNPARDONABLE SIN

un-par'-dn-a-bl.

See BLASPHEMY.

UNQUENCHABLE FIRE

un-kwench'-a-b'-l, pur asbestos): The phrase occurs in Mt 3:12 and its parallel Lu 3:17 in the words of the Baptist on the Messianic judgment: "The chaff he

will burn up with unquenchable fire"; but also on the lips of Christ Himself in Mr 9:43, where the "unquenchable fire" is equated with "Gehenna" (which see). The same idea lies in 9:48, "The fire is not quenched" (ou sbennutai), and is implied in the numerous allusions to fire as the instrument of punishment and destruction in the Gospels and other parts of the New Testament (e.g. "the Gehenna of fire," Mt 5:22 margin, etc.; "furnace of fire," Mt 13:40,42,50; "eternal fire," Mt 25:41; compare also 2Th 1:8; 2Pe 3:7; Jude 1:7; Re 19:20; 20:10,14,15; 21:8). For Old Testament analogies compare Isa 1:31; 34:10; 66:24; Jer 4:4; 7:20; 17:27; 21:12; Eze 20:47,48. The language is obviously highly metaphorical, conveying the idea of an awful and abiding judgment, but is not to be pressed as teaching a destruction in the sense of annihilation of the wicked. An unquenchable fire is not needed for a momentary act of destruction. Even in the view of Edward White, the wicked survive the period of judgment to which these terms relate.

See PUNISHMENT, EVERLASTING.

James Orr

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UNTEMPERED

un-tem'-perd (taphel): Used of mortar in Eze 13:10-15; 22:28. Taphel probably refers to mortar made with clay instead of slaked lime. In the interior of Palestine and Syria walls are still commonly built of small stones or mud bricks, and then smeared over with clay mortar. The surface is rubbed smooth and is attractive in appearance. This coating prolongs the life of the wall but requires yearly attention if the wall is to stand.

Ezekiel uses the practice to typify the work of false prophets. They build up stories and make them plausible by an outward semblance to truth, while, in fact, they are flimsy, unreliable prophecies, resembling the walls described above, which can be broken down by a push or a heavy rain storm.

James A. Patch

UNTOWARD

un-to'-erd, un-tord' (skolios): Appears only in Ac 2:40, the King James Version "Save yourselves from this untoward generation." It means "perverse," "willful," "crooked," and is so translated in Revised Version: "this crooked generation" (apo tes geneas tes skolias tautes). the King James Version headings to Isa 28 and Ho 6 have "untowardness." This now obsolete term probably derived its origin from the idea of the heart that was not inclined toward the divine will and teaching. Hence, "not- toward," or "untoward."

UNWALLED

un-wold'.

See VILLAGE; WALL.

UNWASHEN

un-wosh'-'-n (aniptos): Occurs only twice in the New Testament, not at all in the Hebrew or Greek Old Testament (Mt 15:20 = Mr 7:2). Jesus is here denouncing the traditionalism of the scribes and Pharisees. Uncleanness, to them, was external and purification was ceremonial. Hence, the Pharisaic view that the hands became unclean (religiously, not physically), and so before meals must be cleansed (religiously) by washing, which consisted in two affusions and must extend up to the wrist, else the hand was still unclean. Jewish tradition traced this custom back to Solomon (see Shabbath 14b, end), but the first unmistakable occurrence of the custom is in the Sibylline Oracles (3:591-93), where the hands are said to be washed in connection with prayer and thanksgiving. The schools of Shammai and Hillel, though usually differing on points of tradition, agreed on the washing of hands as necessary for ceremonial purification (having reached this agreement in the early part of Jesus' life).

See PURITY; UNCLEANNES.

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LITERATURE.

Broadus, Commentary on Matthew (15:2-20); Gould, Swete, commentaries on Mark (7:2); Edersheim, The Life and Times of Jesus the Messiah, II, 8 ff; Schurer. HJP, div II, volume I, section 25 ("Scribism").

Charles B. Williams

UNWORTHLY

un-wur'-thi-li: 1Co 11:27,29 the King James Version for anaxios. In 11:29, the Revised Version (British and American), on convincing textual evidence, has omitted the word, which is a needless gloss (compare the Revised Version's translation of the whole verse). In 11:27 the American Standard Revised Version has changed "unworthily" to "in an unworthy manner," a rather pointless alteration.

UNWRITTEN, SAYINGS

un-rit'-'-n.

See AGRAPHA.

UPHARSIN

u-far'-sin (upharsin).

See MENE, MENE, TEKEL, UPHARSIN.

UPHAZ

u'-faz ('uphaz): A gold-bearing region, mentioned in Jer 10:9; Da 10:5,

otherwise unknown. Perhaps in both passages Ophir, which differs in one consonant only, should be read. In the second passage, instead of "gold of Uphaz," perhaps "gold and fine gold" ('uphaz) should be read. The Jerusalem Talmud states that there were seven kinds of gold, good gold, pure, precious, gold of Uphaz, purified, refined, and red gold of Parvaim (2Ch 3:6). That of Uphaz, which is so called from the place from which it comes, resembles "flashes of fire fed with pitch" (M. Schwab, The Talmud of Jerusalem, V, 207 f).

Thomas Hunter Weir

UPPER CHAMBER; UPPER ROOM

up'-er cham'-ber, ('aliyah (2Ki 1:2), etc.; anogeon (Mr 14:15; Lu 22:12), huperoon (Ac 1:13; 9:37,39; 20:8)): In Jud 3:20 the English Revised Version renders "summer parlor" and in the margin "Hebrew: 'Upper chamber of cooling.'" This was probably a roof-chamber. The "upper chamber" of Ahaziah in 2Ki 1:2 was evidently in the 2nd story of the building. On the "upper chambers" of the temple (1Ch 28:11; 2Ch 3:9), see TEMPLE. The "large upper room" which was the scene of the Last Supper, with

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that in Ac 1:13, was also plainly an upper-story chamber. That in Ac 20:8 was in the 3rd story (at Miletus, a Greek city).

See also HOUSE.

James Orr

UR

ur ('ur, "flame"; Codex Vaticanus Sthur; Codex Sinaiticus Ora): Father of Eliphai, one of David's "mighty men," in 1Ch 11:35; in the parallel 2Sa 23:34 called "Ahasbai."

UR OF THE CHALDEES

kal'-dez ('ur kasdim; he chora (ton) Chaldaion): For more than 2,000 years efforts have been made to identify the site of this city. The writers of the Septuagint, either being unfamiliar with the site, or not considering it a city, wrote chora, "land," instead of Ur. Eupolemus, who lived about 150 BC, spoke of it as being a city of Babylonia called Camarina, which he said was called by some Ouria. Stephen (Ac 7:2,4) regarded the place as being in Mesopotamia. The Talmud, however, as well as some later Arabic writers, regarded Erech (the Septuagint Orek) as the city. The cuneiform writing of this city, Urnki, would seem to support this view, but Erech is mentioned in Genesis. Ammianus Marcellinus identified the city with the castle of Ur in the desert between Hatra and Nisibis, but this was only founded in the time of the Persians. Owing to its nearness to Haran, and because Stephen placed it in Mesopotamia, Urfa or Oorfa, named Edessa by the Greeks, has also in modern times been identified as the city. But Seleucus is credited with having built this city.

The most generally-accepted theory at the present time is that Ur is to be identified with the modern Mugheir (or Mughayyar, "the pitchy") in Southern

Babylonia, called Urumma, or Urima, and later Uru in the inscriptions. This borders on the district which in the 1st millennium BC was called Chaldea (Kaldu).

This, some hold, accords with the view of Eupolemus, because Camarina may be from the Arabic name of the moon qamar, which refers perhaps to the fact that the ancient city was dedicated to the worship of the moon-god. Another argument which has been advanced for this identification is that Haran, the city to which Terah migrated, was also a center of moon-god worship. This, however, is precarious, because Urumma or Urima in Abraham's day was a Sumerian center, and the seat of Nannar-worship, whereas Haran was Semitic, and was dedicated to Sin. Although these two deities in later centuries were identified with each other, still the argument seems to have little weight, as other deities were also prominently worshipped in those cities, particularly Haran, which fact reminds us also that the Talmud says Terah worshipped no less than 12 deities.

It should be stated that there are scholars who hold, with the Septuagint, that Ur means, not a city, but perhaps a land in which the patriarch pastured his flocks, as for instance, the land of Uri or Ura (Akkad). The designation "of the Chaldeans" was in this case intended to distinguish it from the land where they were not found.

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Still another identification is the town Uru (Mar-tu) near Sippar, a place of prominence in the time of Abraham, but which was lost sight of in subsequent periods (compare Amurru, 167). This fact would account for the failure to identify the place in the late pre-Christian centuries, when Urima or Uru still flourished. Western Semites—for the name Abram is not Babylonian—lived in this city in large numbers in the age when the patriarch lived. The Babylonian contract literature from this, as well as other sites, is full of names from the western Semitic lands, Aram and Amurru. This fact makes it reasonable that the site should be found in Babylonia; but, as stated, although the arguments are by no means weighty, more scholars at the present favor Mugheir than any other site.

A. T. Clay

URBANE

ur'-ban, -ban'.

See URBANUS.

URBANUS

ur-ba'-nus (Ourbanos; the King James Version Urbane): A common slave name. Gifford says that it is found "as here, in juxtaposition with Ampliatus, in a list of imperial freedmen, on an inscription, 115 AD." He was a member of the Christian community at Rome to whom Paul sent greetings. Paul calls him "our fellow-worker in Christ" (Ro 16:9). "The 'our' (as opposed to 'my,' Ro 16:3) seems to suggest that all Christian workers had a common helper in Urbanus" (Denney).

URI

u'-ri, oo'-ri (uri (uwri in 1Ki 4:19), "fiery," unless the word be contracted for 'uriyah, "Uriah"):

(1) Son of Hur, and father of Bezalel (Ex 31:2; 35:30; 38:22; 1Ch 2:20; 2Ch 1:5).

(2) Father of Geber, one of Solomon's 12 provision officers (1Ki 4:19; the Septuagint's Codex Vaticanus and Codex Alexandrinus, Adai).

(3) A porter who had married a foreign wife (Ezr 10:24; the Septuagint's Odouth; Codex Alexandrinus Odoue; Lucian Ourias).

URIAH; URUAH

u-ri'-a, u-ri'-ja ('uriyah, in Jer 26:20 'uriyahu, "flame of Yahweh" or "my light is Yahweh"; the Septuagint and the New Testament Our(e)ias, with variants; the King James Version has Urijah in 2Ki 16:10-16; Ne 3:4,21; 8:4; Jer 26:20):

(1) A Hittite, who had settled in Jerusalem at the time of David and who had entered David's service. He had become a worshipper of Yahweh (judging from the usual

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interpretations of his name) and had married a Hebrew wife, BATH-SHEBA (which see). David's sin with this woman occurred while Uriah was engaged in warfare, and David had him recalled to Jerusalem in order to hide what had transpired. Uriah, however, felt himself bound by the consecration of a soldier (compare [1Sa 21:5](#); [De 23:10](#) f) and refused to do violence to his religion, so that David's ruse was in vain. (The point is missed here by speaking of Uriah's "chivalrous determination," as in HDB, IV, 837.) David, in desperation, wrote Joab instructions that were virtually a command to have Uriah murdered, and these instructions were duly carried out (2Sa 11:2-27). The inclusion of Uriah's name in the list of the "mighty men" in 2Sa 23:39 parallel Ch 11:41 is proof of his reputation as a soldier, and the name is found also in 2Sa 12:9,10,15; 1Ki 15:5; Mt 1:6. On the occurrence in Matthew see especially Heffern, JBL, XXXI, 69 ff (1912).

(2) A priest under Ahaz, who carried into effect the latter's commands to introduce an Assyrian altar into the Temple and to use it for the sacrifices (2Ki 16:10-16; see ALTAR). The same Uriah appears in Isa 8:2 as one of the two "faithful witnesses" taken by Isaiah in the matter of Maher-shalal-hash-baz. This description has seemed to many to conflict with Uriah's compliancy in obeying Ahaz, but it must be remembered that

- (a) "faithful witness" means simply "one whom the people will believe," and
- (b) the articles in the sanctuary were not held as immutably sacred in the time of Ahaz as they were in later days.

The omission of Uriah's name from the list in 1Ch 6:10-14 is probably without significance, as Chronicles records only nine names from Solomon to the exile, showing that there must be many omissions. The corresponding list in Josephus, Ant, X, viii, 6, contains 18 names, including Uriah's.

(3) A son of Shemaiah, of Kiriath-jearim, and a contemporary of Jeremiah. He

was a prophet, and his prophecy agreed with Jeremiah's in regards. Jehoiakim, roused to anger, arrested him, even at the trouble of a pursuit into Egypt, put him to death and desecrated his body (Jer 20-23). The story is told partly in order to show the greatness of Jeremiah's dangers, partly to bear record of the goodness of AHIKAM (which see), Jeremiah's protector.

(4) A priest, the father of MEREMOTH (which see) (Ezr 8:33; Ne 3:4,21; 1 Esdras 8:62 ("Urias," the King James Version "Iri")).

(5) One of those on Ezra's right hand reading of the Law (Ne 8:4; 1 Esdras 9:43 ("Urias")). Quite possibly identical with (4) above.

Burton Scott Easton

URIAS (1)

u-ri'-as (Oureias; Codex Vaticanus (b) Ouria; Codex Alexandrinus Ouri; the King James Version Iri):

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(1) The father of Marmoth (1 Esdras 8:62) = "Uriah" of Ezr 8:33, and perhaps identical with (2).

(2) Codex Vaticanus (b) and Codex Alexandrinus, Oureias, Ourias = one of those who stood on Ezra's right hand as he read the Law (1 Esdras 9:43) = "Uriah" of Ne 8:4.

URIAS (2)

(Ourias): the King James Version; Greek form of "Uriah" (thus the Revised Version (British and American)). The husband of Bath-sheba (Mt 1:6).

URIEL (1)

u'-ri-el ('uri'-el, "flame of El (God)," or "El is my light"):

(1) A Kohathite, said in 1Ch 15:5 to be the chief of the sons of Kohath (1Ch 6:24 (Hebrew verse 9); 15:5,11). He corresponds to Zephaniah in the pedigree of Heman in 1Ch 6:33-38 (Hebrew 18-23). See Curtis, Chronicles, 130 f.

(2) A man of Gibeah, and father of Micaiah the mother of King Abijah of Judah (2Ch 13:2).

(3) The archangel (En 20:2, etc.). See next article.

URIEL (2)

(Ouriel, "fire or flame of God" or "my light is God"): Called only in 2 Esdras an "angel," except 2 Esdras 4:36 where the Revised Version (British and American) and the King James Version rightly give "Jeremiel the archangel" for the King James Version "Uriel the archangel," but elsewhere known as one of the four chief archangels. He was the angel who instructed Ezra (2 Esdras 4:1; 5:20;

10:28). In Enoch 20:2 Uriel is the angel who is "over the world and Tartarus" (ho epi tou kosmou kai tou tartarou), and as such is the conductor to Enoch in the world below, the secrets of which he explains. Compare also (Greek) 19:1; 21:5. In the (Latin) "Life of Adam and Eve," 48 (ed. W. Meyer in Abhand. d. Bayer. Akad. der Wiss., XIV, 1878, 250), Uriel (Oriël) accompanied Michael when at God's bidding he

wrapped the bodies of Adam and Abel in three linen sheets and buried them in Paradise. In the lost "Prayer of Joseph" Uriel is the angel who wrestles and converses with Jacob and knows the secrets of heaven (as in Enoch those of Tartarus), but stands only 8th in rank, whereas in (Greek) Enoch 20:2 ff he is the 1st of the six (or seven) archangels. In Sib Or 2:229 he is entrusted with the judgment of the Titans. Compare Milton, Paradise Lost, III, 690, "regent of the sun, and held the sharpest sighted Spirit of all in heaven."

(2) "Urier" the King James Version = the Revised Version (British and American) and the King James Version margin "Jeremiel."

S. Angus

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URIJAH

See URIAH, URIJAH.

URIM AND THUMMIM

u'-rim and thum'-im (ha-'urim weha-tummim (article omitted in Ezr 2:63; Ne 7:65); perhaps "light and perfection," as intensive plurals):

1. Definition:

Articles not specifically described, placed in (next to, or on (Hebrew 'el; Septuagint epi; Samaritan-Hebrew 'al)) the high priest's breastplate, called the "breast-plate of decision" (English Versions of the Bible, "judgment"). (Ex 28:30; Le 8:8). Their possession was one of the greatest distinctions conferred upon the priestly family (De 33:8; Ecclesiasticus 45:10), and seems to have been connected with the function of the priests as the mouthpiece of Yahweh, as well as with the ceremonial side of the service (Ex 28:30; compare Arabic kahin, "soothsayer").

2. Use in the Old Testament:

Through their use, the nature of which is a matter of conjecture, the divine will was sought in national crises, and apparently the future foretold, guilt or innocence established, and, according to one theory, land divided (Babha' Bathra' 122a; Sanhedrin 16a). Thus, Joshua was to stand before Eleazar who was to inquire for him after the judgment (decision) of the Urim (Nu 27:21). It seems that this means was employed by Joshua in the matter of Achan (Jos 7:14,18) and overlooked in the matter of the Gibeonites (9:14). Though not specifically mentioned, the same means is in all probability referred to in the accounts of the Israelites consulting Yahweh after the death of Joshua in their warfare (Jud 1:1,2; 20:18,26-28). The Danites in their migration ask counsel of a priest, perhaps in a

similar manner (Jud 18:5,7). It is not impossible that even the prophet Samuel was assisted by the Urim in the selection of a king (1Sa 10:20-22). During Saul's war with the Philistines, he made inquiry of God with the aid of the priest (1Sa 14:36,37), Ahijah, the son of Ahitub, who at that time wore the ephod (1Sa 14:3). Although on two important occasions Yahweh refused to answer Saul through the Urim (1Sa 14:37; 28:6), it appears (from the Septuagint version of 1Sa 14:41; see below) that he Used the Urim and Thummim successfully in ascertaining the cause of the divine displeasure. The accusation of Doeg and the answer of the high priest (1Sa 22:10,13,15) suggest that David began to inquire of Yahweh through the priesthood, even while he was an officer of Saul. After the massacre of the priests in Nob, Abiathar fled to the camp of David (1Sa 22:20), taking with him the ephod (including apparently the Urim and Thummim, 1Sa 23:6) which David used frequently during his wanderings (1Sa 23:2-4,9-12; 30:7,8), and also after the death of Saul (2Sa 2:1; 5:19,23; 21:1). After the days of David, prophecy was in the ascendancy, and, accordingly, we find no clear record of the use of the Urim and Thummim in the days of the later kings (compare, however, Ho 3:4; Ecclesiasticus 33:3). Still, in post-exilic times we find the difficult question of the ancestral right of certain priests to eat of the most holy things reserved till there would stand up a priest with Urim and with Thummim (Ezr 2:63; Ne 7:65; 1 Esdras 5:40; Sotah 48b).

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3. Older (Traditional) Views:

Though Josephus sets the date for the obsolescence of the Urim and Thummim at 200 years before his time, in the days of John Hyrcanus (Ant., III, viii, 9), the Talmud reckons the Urim and Thummim among the things lacking in the second Temple (Sotah 9 10; Yoma' 21b; Yeru Qid. 65b). Both Josephus and the Talmud identify the Urim and Thummim with the stones of the breastplate. The former simply states that the stones shone whenever the shekhinah was present at a sacrifice or when the army proceeded to battle.

"God declared beforehand by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great a splendor shone forth from them before the army began to march, that all the people were sensible of God's being present for their assistance" (Ant., III, viii, 9).

The Talmudic explanation suggests that by the illumination of certain letters the divine will was revealed, and that in order to have a complete alphabet, in addition to the names of the tribes, the breastplate bore the names of the patriarchs, Abraham, Isaac and Jacob. and the words shibhTe yeshurun. A later scholar even suggests that the letters moved from their places to form words (Yoma' 73a, b). Characteristically enough the Talmud prescribes rules and suggestions for the consultation of the non-existing Urim and Thummim: that the one asking must be a man of public importance, that the question must pertain to the public weal; that the priest must face the shekhinah (west); that one question be asked at a time, and so forth (same place).

It is difficult to tell just how much, if anything, of a lingering tradition is reflected in the view that the Urim and Thummim and stones of the breast-plate were identical. In the absence of other ancient clues, however, it is not safe to reject even the guesses of the Jews of the second temple in favor of our own. We do not even know the meaning of the word choshen, so confidently translated

"pouch" or "receptacle" by opponents of the older view, without any basis whatever. On the other hand the theory of identification was widespread. Even Philo leans toward it in his *De Monarchia*, although in his *Vita Mosis* (iii) he seems to have in mind two small symbols representing Light and Truth embroidered on the cloth of the choshen or hung round the neck of the high priest, similar to the Egyptian symbol of justice. Another very old view is that the Urim and Thummim consisted of a writing containing the Ineffable Name (Pseudo-Jonathan on Ex 28:20; compare Rashi and Nachmanides at the place).

4. Recent (Critical) Views:

The view most generally held today is that the Urim and Thummim were two sacred lots, one indicating an affirmative or favorable answer, the other a negative or unfavorable answer (Michaelis, Ewald, Wellhausen, Robertson Smith, Driver, G. F. Moore, Kennedy, Muss-Arnolt). The chief support of this view is found, not in the Massoretic Text, but in the reconstruction by Wellhausen and Driver of 1Sa 14:41 ff on the basis of the Septuagint: "If this fault be in me or in Jonathan, my son, give Urim (dos delous), and if it be in thy people Israel, give Thummim (dos hosioteta)." The following sentence clearly suggests the casting of lots, possibly lots on which the names of Saul and Jonathan were written, and "Jonathan" was taken. Efforts have

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been made to support the view that the Urim and Thummim themselves were sacred lots on the basis of analogous customs among other peoples (e.g. pre-Islamic Arabs (Moore in EB) and Babylonians (W. Muss-Arnolt in Jew Encyclopedia and AJSL, July, 1900)). It must be borne in mind, however, that whatever the lot-theory has to recommend it, it is inconsistent not only with the post-Biblical traditions, but also with the Biblical data. For those who are not inclined to give much weight to the passages connecting the Urim and Thummim with the high priest's apparel (Ex 28:30; Le 8:8, both "P"), there is of course no difficulty in dissociating the two, in spite of the fact that for the use of this system of divination the one thing necessary in the historical passages on which they rely seems to be the ephod. Still, if we are to think of two lots, one called and possibly marked "Urim" and the other "Thummim," it is difficult to get any meaning from the statement (1Sa 14:37; 28:6) that Yahweh did not answer Saul on certain occasions, unless indeed we surmise for the occasion the existence of a third nameless blank lot. A more serious difficulty arises from the fact that the answers ascribed to the Urim and Thummim are not always the equivalent of "yes" or "no" (compare Jud 1:2; 20:18; 1Sa 22:10; 2Sa 5:23; 21:1), even if we omit from consideration the instances where an individual is apparently pointed out from all Israel (compare the instances of the detection of Achan and the selection of Saul with that of Jonathan, above).

5. Etymology:

If we turn to etymology for assistance, we are not only on uncertain ground, but when Babylonian and other foreign words are brought in to bolster up a theory about anything so little understood as the Urim and Thummim, we are on dangerous ground. Thus, Muss-Arnolt is ready with Babylonian words (urtu, "command," and tamitu, "oracular decision"); others suggest tme, the Egyptian image of justice; still others connect Urim with 'arar, "to curse," in order to make it an antonym of tummim, "faultlessness." It is generally admitted, however, that, as pointed in the Massoretic Text, the words mean "light" and "perfection," on the basis of which the Talmud (Yoma' 73b) as well as most of the Greek

versions translated them (delosis kai aletheia; photismoï kai teleiotes), although Symmachus in one place (De 33:8), who is followed by the Vulgate, connects Urim with the word Torah and understands it to mean "doctrine" (teleiotes kai didache). Though loth to add to the already overburdened list of conjectures about these words, it appears to the present writer that if Urim and Thummim are antonyms, and Urim means "light," it is by no means difficult to connect Thummim with darkness, inasmuch as there is a host of Hebrew stems based on the root -tm, all indicating concealing, closing up, and even darkness (compare ... (see Job 40:13), ... and even and cognate Arabic words in BDB). This explanation would make Urim and Thummim mean "illuminated" and "dark" (compare Caster in Hastings, ERE, IV, 813), and, while fitting well with the ancient theories or traditions, would not be excluded by the recent theory of lots of opposite purport.

Nathan Isaacs

USURY

u'-zhu-ri:

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1. In the Old Testament:

The Hebrew law concerning exaction of interest upon loans was very humane. Hebrews were to lend to their brethren without interest (Ex 22:25; Le 25:36 f; De 23:19 f). This, however, did not apply to a stranger (De 23:20). Two stems are used in the Old Testament, rendered in the King James Version "usury," in the Revised Version (British and American) better rendered "interest":

(1) verb nashah (Ex 22:25; Isa 24:2; Jer 15:10), and the noun form, mashsha' (Ne 5:7,10);

(2) a stronger and more picturesque word, nashakh, "to bite," "to vex," and so "to lend on interest" (De 23:19,20); noun form neshekh (Ex 22:25; Le 25:36 f; Ps 15:5; Pr 28:8; Eze 18:8,13,17; 22:12).

It would be easy to go from a fair rate of interest to an unfair rate, as seen in the history of the word "usury," which has come to mean an exorbitant or unlawful interest. Abuses arose during the exile. Nehemiah forced the people after the return to-give back exactions of "one hundredth," or 1 percent monthly which they took from their brethren (Ne 5:10 f; compare Eze 22:12). A good citizen of Zion is one who did not put out his money to usury ([Ps 15:5](#)). One who is guilty of this comes to disaster (Pr 28:8).

2. In the New Testament:

The Greek word is tokos, literally, "offspring," interest springing out of the principal. Money lenders were numerous among the Jews in Christ's day, and, in the parable of the Talents, He represents the lord of the unprofitable servant as rebuking the sloth in the words, "I should have received mine own with interest" (Mt 25:27; Lu 19:23 the Revised Version (British and American)).

Edward Bagby Pollard

UTA

u'-ta (Outa): "The sons of Uta" returned with Zerubbabel (1 Esdras 5:30); wanting in the parallel Ezr 2:45; Ne 7:48.

UTHAI

u'-thi, u'-tha-i ('uthay, meaning uncertain):

(1) A descendant of Judah, of the clan of Perez (1Ch 9:4) =" Athaiah" of Ne 11:4.

(2) Son of Bigvai (Ezr 8:14); called "Uthi" in 1 Esdras 8:40.

UTHI

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u'-thi (Codex Alexandrinus Outhi; Codex Vaticanus Outou): One of the sons of Bago (Bigvai) who returned at the head of his family with Ezra (1 Esdras 8:40) = "Uthai" of Ezr 8:14.

UTMOST SEA; UTTERMOST SEA

ut'-most, ut'-er-most.

See MEDITERRANEAN SEA.

UTTERMOST

ut'-er-most: A pleonastic compound of a comparative ("utter"; compare "outer") and a superlative ("most"), in the King James Version used interchangeably with the ordinary superlative forms "utmost" (compare Mt 12:42; Lu 11:31) and "outmost" (compare Ex 26:4,10). The Revised Version (British and American) adds still another form, "outermost," in 2Ki 7:5,8 (the King James Version "uttermost"). the Revised Version (British and American) has made a few changes to secure a more accurate translation (Jer 9:26; Joe 2:20, etc.) or to give uniformity (Ex 26:4; Mt 5:26; 12:42, etc.), but for the most part has left the King James Version undisturbed.

UZ (1)

uz (uts 'erets uts; Os, Ox, Ausitis):

Biblical Data:

(1) In Ge 10:23 Uz is the oldest son of Aram and grandson of Shem, while in 1Ch 1:17 Uz is the son of Shem. Septuagint inserts a passage which supplies this lacking name. As the tables of the nations in **Ge 10** are chiefly geographical and ethnographical, Uz seems to have been the name of a district or nation colonized

by or descended from Semites of the Aramean tribe or family.

(2) The son of Nahor by Milcah, and older brother of Buz (Ge 2:21). Here the name is doubtless personal and refers to an individual who was head of a clan or tribe kindred to that of Abraham.

(3) A son of Dishan, son of Seir the Horite (Ge 36:28), and personal name of a Horite or perhaps of mixed Horite and Aramean blood.

(4) The native land and home of Job (Job 1:1), and so situated as to be in more or less proximity to the tribe of the Temanites (Job 2:11), the Shuhites (Job 2:11), the Naamathites (Job 2:11), the Buzites (Job 32:2), and open to the inroads of the Chaldeans (Job 1:17), and the Sabeans (Job 1:15 the Revised Version (British and American)), as well as exposed to the great Arabian Desert (1:19). See the next article.

(5) A kingdom of some importance somewhere in Southern Syria and not far from Judea, having a number of kings (Jer 25:20).

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(6) A kingdom, doubtless the same as that of Jer 25:20 and inhabited by or in subjection to the Edomites (La 4:21), and hence not far from Edom.

James Josiah Reeve

UZ (2)

(’uts; Septuagint Ausitis; Vulgate (Jerome’s Latin Bible, 390-405 A.D.) Ausitis): The home of the patriarch Job (Job 1:1; Jer 25:20, "all the kings of the land of Uz"; La 4:21, "daughter of Edom, that dwellest in the land of Uz"). The land of Uz was, no doubt, the pasturing-ground inhabited by one of the tribes of that name, if indeed there be more than one tribe intended. The following are the determining data occurring in the Book of Job. The country was subject to raids by Chaldeans and Sabeans (1:15,17); Job’s three friends were a Temanite, a Naamathite and a Shuhite (2:11); Elihu was a Buzite (32:2); and Job himself is called one of the children of the East (Qedhem). The Chaldeans (kasdim, descendants of Chesed, son of Nahor, Ge 22:22) inhabited Mesopotamia; a branch of the Sabeans also appears to have taken up its abode in Northern Arabia (see SHEBA). Teman (Ge 36:11) is often synonymous with Edom. The meaning of the designation amathite is unknown, but Shuah was a son of Keturah the wife of Abraham (Ge 25:2), and so connected with Nahor. Shuah is identified with Suhu, mentioned by Tiglath-pileser I as lying one day’s journey from Carchemish; and a "land of Uzza" is named by Shalmaneser II as being in the same neighborhood. Buz is a brother of Uz ("Huz," Ge 22:21) and son of Nahor. Esar-haddon, in an expedition toward the West, passed through Bazu and Hazu, no doubt the same tribes. Abraham sent his children, other than Isaac (so including Shuah), "eastward to the land of Qedhem" (Ge 25:6). These factors point to the land of Uz as lying somewhere to the Northeast of Palestine. Tradition supports such a site. Josephus says "Uz founded Trachonitis and Damascus" (Ant., I, vi, 4). Arabian tradition places the scene of Job’s sufferings in the Hauran at Deir Eiyub (Job’s monastery) near Nawa. There is a spring there, which he made to flow by striking the rock with his foot (Koran 38 41),

and his tomb. The passage in the Koran is, however, also made to refer to Job's Well.

Compare JERUSALEM.

LITERATURE.

Talmud of Jerusalem (French translation by M. Schwab, VII, 289) contains a discussion of the date of Job; Le Strange, Palestine under the Moslems, 220-23, 427, 515.

Thomas Hunter Weir

UZAI

u'-zi, u'-za-i (~'uzay>, meaning unknown): Father of Palal (Ne 3:25).

UZAL

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u'-zal ('uzal): Sixth son of Joktan (Ge 10:27; 1Ch 1:21). Uzal as the name of a place perhaps occurs in Eze 27:19. the Revised Version (British and American) reads, "Vedan and Javan traded with yarn for thy wares." Here an obscure verbal form, me'uzzal, is taken to mean "something spun," "yarn." But with a very slight change we may read me'uzal =" from Uzal."

The name is identical with the Arabic 'Auzal, the old capital of Yemen, later called San'a'. San'a' is described as standing high above sea-level in a fertile land, and traversed by a river bed which in the rainy season becomes a torrent. Under the Himyarite dynasty it succeeded Zafar as the residence of the Tubba's. If it is the same place as the Audzara or Ausara of the classics, it is clear why Arabic geographers dwell upon its great antiquity. The most celebrated feature of the town was Ghumdan, an immense palace, the building of which tradition ascribes to Shorabbil, the 6th known king of the Himyarites. According to Ibn Khaldoun this building had four fronts in color red, white, yellow and green respectively. In the midst rose a tower of seven stories, the topmost being entirely of marble (Caussin de Perceval, Essai, II, 75). In the 7th century AD the town became the capital of the Zaidite Imams, and the palace was destroyed toward the middle of that century by order of the caliph Othman.

A. S. Fulton

UZZA; UZZAH

uz'-a, uz'-a ('uzzah (2Sa 6:6-8), otherwise 'uzza' meaning uncertain):

(1) One of those who accompanied the ark on its journey from Kiriath-jearim toward David's citadel (2Sa 6:3-8, "Uzzah" = 1Ch 13:7-11, "Uzza"). From the text of 2Sa 6:3-8, as generally corrected with the help of Septuagint, it is supposed that Uzzah walked by the side of the ark while Ahio (or "his brother") went in front of it. The word which describes what happened to the oxen is

variously translated; the Revised Version (British and American) has "stumbled"; others render it, "They let the oxen slip," "The oxen shook (the ark)." Uzzah, whatever it be that took place, caught hold of the ark; something else happened, and Uzzah died on the spot. If the word translated "rashness" (Revised Version margin) in 2Sa 6:7 (not "error" as English Versions of the Bible) is to be kept in the text, Uzzah would be considered guilty of too little reverence for the ark; but the words "for (his) rashness" are lacking in the Septuagint (Codex Vaticanus), while 1Ch 13:10 has "because he put forth his hand to the ark," and further no such Hebrew word as we find here is known to us. The older commentators regarded the death as provoked by non-observance of the provisions about the ark as given in the Pentateuch, but it is generally believed today that these were not known in David's time.

What is clear is that Uzzah's act led to an accident of some kind, and the event was regarded by David as inauspicious, so that the journey with the ark was discontinued. We know how the Old Testament writers represent events as due to divine intervention where we would perhaps discern natural causes.

(2) The garden of Uzza (2Ki 21:18,26). Manasseh the king is said (2Ki 21:18) to have been "buried in the garden of his own house, in the garden of Uzza"; and Amon (2Ki

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21:26) "was buried in his sepulchre in the garden of Uzza." It has been suggested that "Uzza"—"Uzziah" ('uzziyah) = Azariah" (compare 2Ki 15:1-6). The garden of Manasseh would then be identical with that of Uzziah, by whom it was originally laid out. 2Ch 33:20 does not mention the garden.

(3) Son of Shimei, a Merarite (1Ch 6:29 (Hebrew 14)), the Revised Version (British and American) "Uzzah," the King James Version "Uzza."

(4) A descendant of Ehud, and head of a Benjamite family (1Ch 8:7, "Uzza"). Hogg, JQR, 102 ff (1893) (see Curtis, Chron., 156-59), finds a proper name "Iглаam" in 1Ch 8:6, and so reads "and Iглаam begot Uzza and Abishabar."

(5) Head of a Nethinim family that returned from Babylon (Ezr 2:49) = " Uzza" of Ne 7:51.

David Francis Roberts

UZZEN-SHEERAH

uz'-en-she'-e-ra ('uzzen she'erah; Septuagint, instead of a place-name, reads kai huioi Ozan, Seera, "and the sons of Ozan, Sheera"; the King James Version Uzzen-sheerah, uzzen-she'ra): As it stands in Massoretic Text this is the name of a town built by Sheerah, daughter of Ephraim, to whom is attributed also the building of the two Beth-horons (1Ch 7:24). No satisfactory identification has been proposed. Septuagint suggests that the text may have been tampered with.

UZZI

uz'-i ('uzzi, perhaps "my strength"):

(1) A descendant of Aaron and high priest, unknown apart from these sources (1Ch 6:5,6,51 (Hebrew 5:31,32; 6:36); Ezr 7:4).

(2) An eponym of a family of Issachar (1Ch 7:2,3).

(3) Head of a Benjamite family (1Ch 7:7), or more probably of a Zebulunite family (see Curtis, Chron., 145-49).

(4) Father of Elah, a Benjamite (1Ch 9:8), perhaps the same as (5).

(5) A son of Bani and overseer of the Levitea in Jerusalem (Ne 11:22).

(6) Head of the priestly family of Jedaiah (Ne 12:19,42).

David Francis Roberts

UZZIA

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u-zi'-a ('uzziya'," my strength is Yah"; see UZZIAH): An Ashterathite and one of David's mighty men (1Ch 11:44).

UZZIAH; (AZARIAH)

u-zi'-a, oo-zi'-a ('uzziyah (2Ki 15:13,30; Ho 1:1; Am 1:1; Zec 14:5), 'uzziyahu (2Ki 15:32,34; Isa 1:1; 6:1; 7:1; 2Ch 26:1 ff; 27:2); also called 'azaryah (2Ki 14:21; 15:1,7; 1Ch 3:12), 'azaryahu (2Ki 15:6,8); Azarias, in Kings, elsewhere Ozias; the significations of the names are similar, the former meaning "my strength is Yah"; the latter, "Yah has helped." It has been thought that the form "Uzziah" may have originated by corruption from the other. The history of the reign is given in 2Ki 15:1- 8 and 2Ch 26):

1. Accession: Uzziah or Azariah, son of Amaziah, and 11th king of Judah, came to the throne at the age of 16. The length of his reign is given as 52 years. The chronological questions raised by this statement are considered below. His accession may here be provisionally dated in 783 BC. His father Amaziah had met his death by popular violence (2Ki 14:19), but Uzziah seems to have been the free and glad choice of the people (2Ch 26:1).

2. Foreign Wars:

The unpopularity of his father, owing to a great military disaster, must ever have been present to the mind of Uzziah, and early in his reign he undertook and successfully carried through an expedition against his father's enemies of 20 years before, only extending his operations over a wider area. The Edomites, Philistines and Arabians were successively subdued (these being members of a confederacy which, in an earlier reign, had raided Jerusalem and nearly extirpated the royal family, 2Ch 21:16; 22:1); the port of Eloth, at the head of the Red Sea, was restored to Judah, and the city rebuilt (2Ki 14:22; 2Ch 26:2); the walls of certain hostile towns, Gath, Jabneh and Ashdod, were razed to the ground, and the inhabitants of Gur-baal and Maan were reduced to subjection

(2Ch 26:6,7). Even the Ammonites, East of the Jordan, paid tribute to Uzziah, and "his name spread abroad even to the entrance to Egypt; for he waxed exceeding strong" (2Ch 26:8).

3. Home Defenses:

Uzziah next turned his attention to securing the defenses of his capital and country. The walls of Jerusalem were strengthened by towers built at the corner gate, at the valley gate, and at an angle in the wall (see plan of Jerusalem in the writer's Second Temple in Jerusalem); military stations were also formed in Philistia, and in the wilderness of the Negeb, and these were supplied with the necessary cisterns for rain storage (2Ch 26:6,10). The little realm had now an extension and prosperity to which it had been a stranger since the days of Solomon.

4. Uzziah's Leprosy and Retirement:

These successes came so rapidly that Uzziah had hardly passed his 40th year when a great personal calamity overtook him. In the earlier part of his career Uzziah had enjoyed and profited by the counsels of Zechariah, a man "who had understanding in

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the vision of God" (2Ch 26:5), and during the lifetime of this godly monitor "be set himself to seek God." Now it happened to him as with his grandfather Jehoash, who, so long as his preserver Jehoiada lived, acted admirably, but, when he died, behaved like an ingrate, and killed his son (2Ki 12:2; 2Ch 24:2,22). So now that Zechariah was gone, Uzziah's heart was lifted up in pride, and he trespassed against Yahweh. In the great kingdoms of the East, the kings had been in the habit of exercising priestly as well as royal functions. Elated with his prosperity, Uzziah determined to exercise what he may have thought was his royal prerogative in burning incense on the golden altar of the temple. Azariah the high priest, with 80 others, offered stout remonstrance; but the king was only angry, and pressed forward with a censer in his hand, to offer the incense. Ere, however, he could scatter the incense on the coals, and while yet in anger, the white spots of leprosy showed themselves upon his forehead. Smitten in conscience, and thrust forth by the priests, he hastened away, and was a leper ever after (2Ch 26:16-21).

Uzziah's public life was now ended. In his enforced privacy, he may still have occupied himself with his cattle and agricultural operations, "for he loved husbandry" (2Ch 26:10); but his work in the government was over. Both Kings and Chronicles state in nearly identical words: "Jotham the king's son was over the household, judging the people of the land" (2Ki 15:5; 2Ch 26:21). Works of the same kind as those undertaken by Uzziah, namely, building military stations in the hills and forests of Judah, repairing the walls of city and temple, etc., are attributed to Jotham (2Ch 27:3); the truth being that Jotham continued and completed the enterprises his father had undertaken.

5. Chronology of Reign:

The chronology of the reign of Uzziah presents peculiar difficulties, some of which, probably, cannot be satisfactorily solved. Reckoning upward from the fall of Samaria in 721 BC, the Biblical data would suggest 759 as the first year of Jotham. If, as is now generally conceded, Jotham's regnal years are reckoned

from the commencement of his regency, when his father had been stricken with leprosy, and if, as synchronisms seem to indicate, Uzziah was about 40 years of age at this time, we are brought for the year of Uzziah's accession to 783. His death, 52 years later, would occur in 731. (On the other hand, it is known that Isaiah, whose call was in the year of Uzziah's death, Isa 6:1, was already exercising his ministry in the reign of Jotham, Isa 1:1.) Another note of time is furnished by the statement that the earliest utterance of Amos the prophet was "two years before the earthquake" (Am 1:1). This earthquake, we are told by Zechariah, was "in the days of Uzziah, king of Judah" (Zec 14:5). Josephus likewise embodies a tradition that the earthquake occurred at the moment of the king's entry into the temple (Ant., IX, x, 4). Indubitably the name of Uzziah was associated in the popular mind with this earthquake. If the prophecy of Amos was uttered a year or two before Jeroboam's death, and this is placed in 759 BC, we are brought near to the date already given for Uzziah's leprosy (Jeroboam's date is put lower by others).

In 2 Kings 15 Uzziah is referred to as giving data for the accessions of the northern kings (15:8, Zechariah; 15:13, Shallum; 15:17, Menahem; 15:23, Pekahiah; 15:27, Pekah), but it is difficult to fit these synchronisms into any scheme of chronology, if taken as regnal years. Uzziah is mentioned as the father of Jotham in 2Ki 15:32,34;

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2Ch 27:2, and as the grandfather of Ahaz in Isa 7:1. He was living when Isaiah began his ministry (Isa 1:1; 6:1); when Hoses prophesied (Ho 1:1); and is the king in whose reign the afore-mentioned earthquake took place (Zec 14:5). His name occurs in the royal genealogies in 1Ch 3:11 and Mt 1:8,9. The place of his entombment, owing to his having been a leper, was not in the sepulchers of the kings, but "in the garden of Uzza" (2Ki 21:26; compare 2Ch 26:23). Isaiah is stated to have written a life of Uzziah (2Ch 26:22).

W. Shaw Caldecott

UZZIEL

u-zi'-el, uz'-i-el, oo'-zi-el ('uzzi'el, "El (God) is my strength"):

(1) A "son" of Kohath (Ex 6:18,22; Le 10:4; Nu 3:19,30; 1Ch 6:2,18 (Hebrew 5:28; 6:3); 15:10; 23:12,20; 24:24), called in Le 10:4 "uncle of Aaron." The family is called Uzzielites (ha'uzzi'eli (collectively)) in Nu 3:27; 1Ch 26:23.

(2) A Simeonite captain (1Ch 4:42).

(3) Head of a Benjamite (or according to Curtis a Zebulunite) family (1Ch 7:7).

(4) A Hemanite musician (1Ch 25:4); The Septuagint's Codex Vaticanus has Azarael =" Azarel," the name given in 1Ch 25:18.

See AZAREL.

(5) A Levite "son" of Jeduthun (2Ch 29:14).

(6) A goldsmith who joined in repairing the wall of Jerusalem (Ne 3:8).

(7) The reading of Septuagint (Oziel) for Jahaziel in 1Ch 23:19.

See JAHAZIEL, (3).

David Francis Roberts

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VAGABOND

vag'-a-bond (nudh, "to wander"): The word is used in the curse pronounced on Cain (Ge 4:12,14). the Revised Version (British and American) substitutes in each case "wanderer," but in Ps 109:10 it retains "vagabonds." "Vagabond Jews" (perierchomai; the Revised Version (British and American) "strolling Jews") were persons who traveled about as professional exorcists (Ac 19:13).

VAHEB

va'-heb (wahebh; Zoob): The name occurs in a quotation from the book of the Wars of Yahweh in Nu 21:14. See SUPHAH. It was apparently in Amorite territory. It is not identified.

VAIL

val.

See VEIL.

VAIN

van: The adjective of "vanity," and representing the same Hebrew and Greek words as does the latter, with a few additions (chiefly kenos, "empty," and its compounds in the New Testament). And "vain" can always be replaced by its synonym "empty," often with advantage in modern English (Job 15:2; 1Co 15:14, etc.). The exception is the phrase "in vain," and even there the interchange can be made if some (understood) noun such as "ways" be added. So "to take God's name in vain" (Ex 20:7; De 5:11) means simply to take it for an "empty" ("not good") purpose.

VAINGLORY

van-glo'-ri (kenodoxia): "Vainglory" is the translation of kenodoxia, "empty glory" or "pride," nearly akin to vanity in the modern sense (Php 2:3). Kenodoxos is "vainglorious" (Ga 5:26, "Let us not be desirous of vainglory," the Revised Version (British and American) "Let us not become vainglorious"). In 1 Joh 2:16 the Revised Version (British and American) has "the vainglory of life" (alazoneia tou biou) for "the pride of life"; compare [Jas 4:16](#) , "Ye glory in your vauntings" (alazoneia). Kenodoxia is translated "vainglory" (The Wisdom of Solomon 14:14, "For by the vain glory of men they (idols) entered into the world," the Revised Version (British and American) "vaingloriousless"); alazoneia occurs in The Wisdom of Solomon 5:8, translated "vaunting." "Pride is applicable to every object, good or bad, high or low, small or great; vanity is applicable only to small objects; pride is therefore good or bad; vanity is always bad; it is always emptiness or nothingness" (Crabb, English Synonymes).

W. L. Walker

VAIZATHA; VAJEZATHA

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vi'-za-tha, va-iz'-a-tha, va-jez'-a-tha, vaj-e-za'-tha (wayzatha'): One of the sons of

Haman (Es 9:9). The form has been held to be corrupt, the Hebrew letter waw (w) being exceptionally tall, and the Hebrew letter zayin (z) exceptionally short (Benfey, *Die persischen Keilinschriften* (1847), XVIII, 93), and points to Vahyazdata, "Given of the Best-One" (OHL, 255).

VALE, VALLEY

val, val'-i:

(1) gay'; either absolute: "from Bamoth to the valley that is in the field of Moab" (Nu 21:20); or with a proper name: "valley of Hinnom," also "valley of the son of Hinnom" (Jos 15:8); "valley of Slaughter" (Jer 7:32); "valley of Zeboim" (1Sa 13:18); "valley of Zephathah" (2Ch 14:10); "valley of Hamongog" (Eze 39:11); "valley of Iphtah-el" (Jos 19:14); "valley of the mountains" (Zec 14:5); "Valley of Salt" (2Sa 8:13); "valley of vision" (Isa 22:1); once (in the Revised Version (British and American)) as a place-name: "until thou comest to Gai" (the King James Version "the valley") (1Sa 17:52); also (Revised Version) "Ge-harashim" (1Ch 4:14); compare "valley of craftsmen" (margin "Ge-haharashim") (Ne 11:35).

(2) 'emeq, 'amoq, "to be deep"; compare Arabic 'amuq, "to be deep"; 'umq, "depth"; 'Ammiq, a village in the valley of Coele-Syria; absolute: "He could not drive out the inhabitants of the valley" (Jud 1:19); often with place-names: "valley of Achor" (Jos 7:24); "valley of Aijalon" (Jos 10:12); "valley of Gibeon" (Isa 28:21); "vale of Hebron" (Ge 37:14); "valley of Jehoshaphat" (Joe 3:2); "vale of Rephaim," the King James Version "valley of the giants" (Jos 15:8); "vale of Shaveh" (Ge 14:17); "vale of Siddim" (Ge 14:3); "valley of Succoth" (Ps 60:6); compare "valley of Weeping" (the King James Version "Baca") (Ps 84:6); "valley of Beracah" (margin "Blessing") (2Ch 20:26); "valley

of decision" (Joe 3:14); "vale of Elah" (margin "terebinth") (1Sa 17:2); "the King's Vale" (Ge 14:17); but "the king's dale" (2Sa 18:18); "Emekkeziz," the King James Version "valley of Keziz" (Jos 18:21).

(3) biq'ah, baqa', "to cleave," hence, "valley," especially "broad valley" or "plain"; compare Arabic baq'at, "wet meadow" Biqa', Coele-Syria; absolute: "a land of hills and valleys" (De 11:11); with place-names: "valley of Jericho" (De 34:3); "valley of Lebanon" (Jos 11:17); "valley of Megiddo" (2Ch 35:22); "valley of Mizpah" (Jos 11:8).

(4) nachal, also "river" or "stream"; absolute "Isaac's servants digged (dug) in the valley" (Ge 26:19); with place-names: "valley (the King James Version "river") of the Arnon" (De 2:24); "valley of Eshcol" (Nu 32:9); "valley of Gerar" (Ge 26:17); "valley of Shittim" (Joe 3:18); "valley of Sorek" (Jud 16:4); "valley of Zered" (Nu 21:12).

(5) shephelah, shaphel, "to be low"; compare Arabic safal, "to be low"; the King James Version "valley" or "vale," the Revised Version (British and American) "lowland," the coast and foothills of Western Palestine

(6) aulon, "valley" (Judith 4:4; 7:3; 10:10).

(7) pharagx: "Every valley shall be filled" (Lu 3:5).

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The valley gate (Ne 2:13, etc.) may have had about the location of the present Jaffa gate, if by "valley" is meant the valley of Hinnom. If the Tyropoeon is meant, it would have been near the southwestern corner of the charam area.

See JERUSALEM.

The valleys of the mountainous part of Palestine are mostly dry, rocky wadies with occasional torrents in the winter season. Those which descend to the W. widen out as they approach the plain and contain broad fields and meadows which in the winter and spring at least are fresh and green. The valley of the Jordan, the valley of Megiddo and the valley of Lebanon (i.e. Coele-Syria) contain much cultivable land: "the herds that were in the valleys" (1Ch 27:29): "They of Beth-shemesh were reaping their wheat harvest in the valley" (1Sa 6:13); "The valleys also are covered over with grain" (Ps 65:13).

See BROOK; CHAMPAIGN; LOWLAND; RIVER; SHEPHELAH.

Alfred Ely Day

VALIANT, VALIANTLY

val'-yant, val'-yant-li (chayil; ischuros): "Valiant" in the Old Testament is for the most part the translation of chayil, "power," or "might," and is applied to the courageous and to men of war ("mighty men of valor"), as in [1Sa 14:52](#); [31:12](#); [2Sa 11:16](#), etc.; in some passages ben chayil, "a son of might" (Jud 21:10; 1Sa 18:17; 2Sa 2:7, etc.). A few other Hebrew words (gibbor, etc.) are thus rendered. In the New Testament the word occurs once in the King James Version (Heb 11:34, "valiant in fight"; the Revised Version (British and American) "mighty in war"). "Valiantly" is the translation of the same Hebrew word (Nu 24:18; Ps 60:12, etc.); in one case in the King James Version of chazaq (1Ch 19:13, the American Standard Revised Version "play the man," the English Revised Version "men"). In some instances the Revised Version (British and American)

has variations, as "man of valor" for "valiant man" (1Sa 16:18), "valiant" for "strong" (1Ch 26:7,9; Jer 48:14, etc.).

W. L. Walker

VALLEY

val'-i.

See VALE; VALLEY.

VALLEY GATE

(sha'ar ha-gay', " Gate of the Gai"): Is placed (Ne 3:13) between the "tower of the furnaces" and the "dung gate"; from here Nehemiah (2:13) set out on his ride down the "Gai" (Hinnom) to Siloam, and, too (12:31,38), from here the Levites commenced their compass of the city in two directions. It must have been an ancient gate, for Uzziah added towers to it (2Ch 26:9). It was probably near the Southwest corner of

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the city and near to, if not identical with, the gate found by Bliss near (now in) the Protestant Cemetery.

See JERUSALEM, VI, 13.

E. W. G. Masterman

VALLEY OF DECISION

(’emeq he-charuts).

See JEHOSHAPHAT, VALLEY OF.

VALLEY OF GIANTS

See REPHAIM, VALE OF.

VALLEY OF KEZIZ

See EMEK-KEZIZ.

VALLEY OF SLAUGHTER

See HINNOM, VALLEY OF; SLAUGHTER, VALLEY OF; TOPHETH.

VALLEY OF VISION

(ge’ chizzayon): A symbolic name generally understood to signify Jerusalem as being the home of prophetic vision (Isa 22:1,5).

VALLEY, JORDAN

See JORDAN VALLEY.

VAMPIRE

vam'-pir (alaqah): the Revised Version margin for "horseleach" (Pr 30:15) has "vampire."

See HORSELEACH.

VANIAH

va-ni'-a (wanyah, meaning unknown): A son of Bani, who had married a foreign wife (Ezr 10:36). The text is, however, doubtful. The Septuagint Codex Vaticanus has Ouiechoa; Codex Sinaiticus Quierecho; Codex Alexandrinus Ouounia, Lucian Ouania.

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VANITY, VANITIES van'-i-ti, van'-i-tiz (hebhel, 'awen, shaw'; kenos; mataiotes): The words "vain," "vanity," "vanities" are frequent in the Bible. Their idea is almost exclusively that of "evanescence," "emptiness," including "idolatry" and "wickedness" as being not only evil but vain and empty things. They also signify falseness. The chief word translated "vanity," "vanities" is hebhel, a "breath of air, or of the mouth," often applied to idolatry (De 32:21; 1Ki 16:13; Ps 31:6; Jer 8:19, etc.); to man's days and to man himself (Job 7:16; Ps 39:5,11, etc.); to man's thoughts (Ps 94:11); to wealth and treasures (Pr 13:11; 21:6); to everything, in Ecclesiastes, where the word occurs frequently in various applications: "Vanity of vanities, all is vanity" (Ec 1:2; 12:8). Hebhel is also the name of Adam's second son (Ge 4:2). 'Awen, meaning also "breath," is likewise translated "vanity" in similar connections, but it inclines more to "iniquity" (so often rendered); it is joined with mischief and iniquity (Isa 41:29; 58:9; Zec 10:2); another frequent word is shaw', having also the idea of "falsity, wickedness" ([Ex 20:7](#); [De 5:11](#); [Ps 31:6](#) , etc.).

"Vanity" does not often occur in the New Testament; but see VAIN, VAINGLORY. In Ac 14:15 we have mataios, "empty," translated "vanities" (of idols); mataiotes, "emptiness," "transitoriness" (Ro 8:20, "The creation was subjected to vanity," frailty, transitoriness); "emptiness," "folly" (Eph 4:17; 2Pe 2:18).

Among other changes for "vanity" the Revised Version (British and American) has "iniquity" (Job 15:35; Ps 10:7); "falsehood" (Ps 12:2; 41:6); "deceit" (Ps 144:8,11); "vapor" (Pr 21:6); "calamity" (Pr 22:8 margin "vanity"); "a breath" (Isa 57:13); "wickedly" (Isa 58:9). Conversely, for "Wherefore hast thou made all men in vain?" (Ps 89:47), "For what vanity hast thou created all the children of men!"; for "Behold, they are all vanity; their works are nothing" (Isa 41:29), "Behold, all of them, their works are vanity and nought," margin as the King James Version, with "nought" for "nothing."

VAPOR

va'-per:

(1) edh: "For he draweth up the drops of water, which distill in rain from his vapor" (Job 36:27); "There went up a mist ['edh] from the earth, and watered the whole face of the ground" (Ge 2:6).

(2) nasi', " vapor," i.e. that which rises, from nasa', " to lift": "Who causeth the vapors to ascend from the ends of the earth" (Ps 135:7; compare Jer 10:13; 51:16); also translated "clouds": "as clouds and wind without rain" (Pr 25:14).

(3) In Job 36:33, the King James Version has "vapour" ("concerning the vapour") for 'alah, alah, "to go up," where the Revised Version (British and American) reads "concerning the storm that cometh up."

(4) qiTor: "fire and hail, snow and vapor" (Ps 148:8); elsewhere, "smoke": "The smoke of the land went up as the smoke of a furnace" (Ge 19:28); "I am become like a wineskin in the smoke" (Ps 119:83).

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(5) atmis: "blood, and fire, and vapor of smoke" (Ac 2:19); "For ye are a vapor that appeareth for a little time, and then vanisheth away" (Jas 4:14).

The first two of the preceding quotations are interesting as indicating the knowledge that vapor of water from the earth or sea is the source of the rain. Visible vapor, i.e. mist or fog, is much less common in Palestine than in many other countries. In the mountains, however, especially in Lebanon, mists are of frequent occurrence, appearing to those below as clouds clinging to the mountains.

Alfred Ely Day

VASHNI

vash'-ni (washni, see below; the Septuagint's Codex Vaticanus Sanei; Codex Alexandrinus Sani): Read in 1Ch 6:28 the King James Version (Hebrew 13) as the name of the firstborn son of Samuel. According to 1Ch 6:33 (Hebrew 18) and 1Sa 8:2, Samuel's oldest son was Joel, and the second Abijah. The explanation of this is that in 1Ch 6:28 the word taken then as a proper name is really "and second"; so following Septuagint, Lucian, and Syriac we read (as the Revised Version (British and American)), "And the sons of Samuel: the first-born, Joel, and the second Abijah."

VASHTI

vash'-ti (washti; Astin; Old Persian "beautiful woman"): The former queen of Xerxes, whom he divorced. On the 7th day of a great feast which the king was giving to the assembled nobles of the empire and others, he commanded the seven chamberlains who served in his presence to bring the queen into the assembly. We are told (Es 1:11) that his purpose was "to show the peoples and the princes her beauty; for she was fair to look on." The king's command was met by Vashti with a mortifying refusal to obey. The reason which is sometimes

assigned for her disobedience—that no man but the king was permitted to look upon the queen—is without foundation. Esther invites Haman on two occasions to accompany the king to a banquet at which she was present. Nor can it be said that there was any lack of recognition of Vashti's high dignity; the seven highest officials of the palace were sent to escort her. The refusal had to be visited with a punishment severe enough to reestablish the supremacy which it threatened to overthrow. She was, accordingly, divorced and dethroned.

There is no known reference to Vashti outside of Esther. The suggestion has been made that Vashti was an inferior wife, or one of the royal concubines. There is nothing, however, to support it; and it is, besides, directly opposed to several statements in the narrative. She is always named "queen" (Es 1:9,11,12,15-18). It is only (Es 1:19) when the decree is proposed to repudiate and degrade her that she is called merely "Vashti." She also (Es 1:9) presides at the banquet for the women. It is evident, therefore, that in the palace of the women there was no higher personage than Vashti.

John Urquhart

VAT

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See WINEVAT.

VAULT

volt (natsar, "to guard," "protest"): Isaiah's charge against Israel as "a people that lodge in the secret places" (Isa 65:4, margin "vaults," the King James Version "monuments") probably refers to the custom of sleeping in sacred tombs or vaults of idol temples to learn the future through dreams by the method known as incubation.

See DIVINATION, 6, (ii); 7, 1; FAMILIAR; WITCHCRAFT; and Expository Times, IX, 157 ff.

VAULT OF EARTH

See ASTRONOMY, sec. III, 1.

VAV

vav.

See WAW.

VEDAN

ve'-dan (wedhan): A place-name occurring only in Eze 27:19, "Vedan and Javan traded with yarn for thy wares." the King James Version, taking the syllable we as the Hebrew conjunction, renders "and Da also." The text is in bad condition. Some read "Dedan," but Dedan is spoken of separately in the following verse. Assuming that Vedan is the correct reading, an identification may be conjectured with Waddan, also called al-'Abwa', between Mecca and Medina. It was the

object of Mohammed's first expedition (Ibn Hisham, 415). The name contains that of the god Wadd who was worshipped chiefly by the Arab tribe Kalb.

A. S. Fulton

VEHEMENT, VEHEMENTLY

ve'-he-ment, ve'-he-ment-li (charishi; epipithesis): "Vehement" (from Latin vehere, "to carry," or ve, "out of," and mens, "mind"), carried away by the mind or force of passion, occurs twice in the Old Testament (So 8:6, the King James Version "a most vehement flame" (jealousy)) as the translation of shalhebheth-yah, "the flame of Yah," which perhaps means lightning (the Revised Version (British and American) "a very flame of Yahweh," margin "a most vehement flame, Hebrew: Yah"); and as the translation of the King James Version charishi, "silent," "still," hence "sultry" (Jon 4:8, the King James Version "a vehement east wind," the Revised Version (British and American) "sultry"). In the New Testament, "vehement desire" is (the King James Version) the translation of epipithesis, "earnest desire" (2Co 7:11, the Revised Version (British and American) "longing").

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"Vehemently" is the translation of deinos, "greatly" (Lu 11:53); of ek perissou or ekperissos, "beyond measure" (Mr 14:31, "He spake exceeding vehemently"); of eutonos, "intensely" (Lu 23:10); and in the King James Version of prosrhegnumi, "to break" or "dash upon" (Lu 6:48,49, the Revised Version (British and American) "break").

W. L. Walker

VEIL (1)

val: The following words are so translated in English Versions of the Bible (sometimes the King James Version veil):

(1) miTpachath, Ru 3:15 the King James Version, the Revised Version (British and American) "mantle." As the material was strong enough to serve as a bag for a large quantity of grain the Revised Version (British and American) is certainly right; compare Isa 3:22.

(2) macweh, Ex 34:33-35. Paul in his quotation of the passage in 2Co 3:13-16 uses kalumma, following Septuagint. The covering worn by Moses to conceal the miraculous brightness of his face, although, according to Massoretic Text, he seems to have worn it only in private.

(3) macckhah, Isa 25:7; in 28:20 translated "covering." The use in 25:7 is figurative and the form of the "veil" a matter of indifference.

(4) tsammah, the Revised Version (British and American) So 4:1,3 (margin "locks" (of hair)); 6:7; Isa 47:2, the King James Version "locks." The meaning of the word is uncertain and the King James Version may very well be right. If, however, the Revised Version's translation is correct, a light ornamental veil is meant.

(5) tsa'iph, Ge 24:65; 38:14,19. A large wrap is meant, which at times was used to cover the face also. In 24:65 Rebekah conformed to the etiquette which required the veiling of brides (see MARRIAGE). In Genesis 38 one motive for Tamar's use of the veil was certainly to avoid recognition, but it seems clear from the passage that veils were used by courtesans. Why is unknown, perhaps partly to conceal their identity, perhaps partly in parody of the marriage custom.

(6) redhidh, So 5:7 (the Revised Version (British and American) "mantle," margin "veil"); Isa 3:23. A light mantle is certainly meant. In So 5:7 it is torn from the maiden in the watchmen's endeavor to detain her.

(7) parakalumma, The Wisdom of Solomon 17:3 the King James Version, the Revised Version (British and American) "curtain."

(8) Verb katakalupto, 1Co 11:6 f, with akatakalupto, "unveil" in 11:5; the King James Version has "cover" and "uncover"; kalupto, 2Co 4:3 (twice), anakalupto, 2Co 3:18; the King James Version "hid" and "open."

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It will be seen that there is a certain reference to what in modern times would be termed a "veil" only in (2) above. For a possible additional reference see MUFFLER.

The use of the face veil as a regular article of dress was unknown to the Hebrew women, and if "veil" is to be understood in So 4:1, etc., it was worn as an ornament only. The modern oriental custom of veiling is due to Mohammedan influence and has not been universally adopted by Jewesses in the Orient. In New Testament times, however, among both Greeks and Romans, reputable women wore a veil in public (Plutarch Quaest. Rom. xiv) and to appear without it was an act of bravado (or worse); Tarsus, Paul's home city, was especially noted for strictness in this regard (Dio of Prusa, Tarsica prior, section symbol 48). Hence, Paul's indignant directions in 1Co 11:2-16, which have their basis in the social proprieties of the time. The bearing of these directions, however, on the compulsory use of the hat by modern women in public worship would appear to be very remote.

For the Veil of the Tabernacle and the Temple see next article.

Burton Scott Easton

VEIL (2)

(1) (parokheth; katapetasma; the King James Version veil): In Exodus, Leviticus, Numbers, the veil that hung between the two holy chambers of the tabernacle is mentioned 23 times (Ex 26:31, etc.). In several places it is termed "the veil of the screen" and it is distinguished from "the screen for the door of the tabernacle" (Ex 35:12,15; 39:34,38). By the latter is meant the curtain that hung outside the holy place, i.e. at the tabernacle entrance. [Ex 26:31](#) informs us that the veil was made of fine-twined linen, and that its colors were blue and purple and scarlet. It was embroidered with cherubim. At each removal of the tabernacle the veil was used to enwrap the ark of the testimony (Nu 4:5). From its proximity

to this central object of the Hebrew ceremonial system, the veil is termed "the veil of the testimony" (Le 24:3), "the veil which is before the testimony" (Ex 27:21), etc. In Solomon's Temple the veil is mentioned but once (2Ch 3:14). It was protected by doors of olive wood (1Ki 6:31). In the later temple it is alluded to in 1 Macc 1:22. Its presence in Herod's temple is attested by the statement in each of the Synoptists that at the time of Christ's death the veil of the temple was rent from top to bottom, or in the midst (Mt 27:51; Mr 15:38; Lu 23:45; compare in Mishna, Mid. ii. 1; iv.7). This fact is the basis of the profound truth expressed by the writer to the Hebrews that Jesus, by His sacrificial death, opened for all believers a way into the holiest "through the veil, that is to say, his flesh" (Heb 10:20). See TABERNACLE; TEMPLE.

(2) See the preceding article and DRESS, V.

W. Shaw Caldecott

VEIN

van: Only in Job 28:1, the King James Version "a vein for the silver," or motsa', "going forth," "source." Both the King James Version "vein" and the Revised Version

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(British and American) "mine" are more specialized than motsa', but the Revised Version (British and American) doubtless conveys the original meaning.

VENGEANCE

ven'-jans.

See AVENGE; GOEL; RETRIBUTION; REVENGE.

VENISON

ven'-i-z'-n, ven'-z'-n: Is derived (through the French venaison) from the Latin venari, "to hunt," and means properly "the spoils of the chase." As, however, the object of the chase, paragraph excellence, was the deer, venison came to mean usually (as it invariably does in modern English) "deer's flesh." But in English Versions of the Bible this technical force seems not to be implied, for "venison" is used only for the two Hebrew words tsayidh (Ge 25:28; 27:5), and tshedhah (Ge 27:3), and both these words (from tsudh, "to hunt") mean simply "game" of any kind.

VERDIGRIS

vur'-di-gres.

See SCUM.

VERILY, VERITY

ver'-i-ti, ver'-i-ti ('abhal, etc.; amen): "Verily," as corroborative adverb, represents various Hebrew and Greek words and particles ('abhal, "truly," in Ge 42:21, etc.; 'akh, "only," "surely," in Ps 66:19; Isa 45:15, etc.). For the King James Version "verily thou shalt be fed" (Ps 37:3, where 'emunah), the

American Standard Revised Version has "feed on his faithfulness" and the English Revised Version "follow after faithfulness," margin in both "feed securely." The Greek amen (Hebrew 'amen) is used very frequently in the Gospels as an emphatic confirmation of Christ's sayings (Mt 5:18,26; 6:2; Mr 3:28, etc.), and in John's Gospel is repeated to give additional emphasis (Joh 1:51; 3:3,5,11, The Revised Version (British and American) makes various changes, as "wholly" for "verily" (Job 19:13), "surely" (Ps 39:5; 73:13), "indeed" (Mr 9:12; Ro 2:25; Heb 3:5; 7:5), etc., and sometimes puts "verily" where the King James Version has other words, as "also" (Mt 13:23), "doubtless" (Php 3:8), etc.

Verity is the translation of 'emeth, "truth," "steadfastness" (Ps 111:7, "The works of his hands are verity and judgment," the American Standard Revised Version "truth and justice," the English Revised Version "truth and judgment"); and of aletheia, "truth," "reality," "certainty" (1Ti 2:7), "faith and verity," the Revised Version (British and American) "faith and truth."

W. L. Walker

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VERMILION

ver-mil'-yun.

See COLORS, (3).

VERSIONS

vur'-shunz.

See AMERICAN REVISED VERSION; ARABIC VERSIONS; ARMENIAN VERSIONS; COPTIC VERSIONS; ENGLISH VERSIONS; ETHIOPIC VERSIONS; LATIN VERSION, THE OLD; SEPTUAGINT; SYRIAC VERSIONS; TARGUM; TEXT AND MANUSCRIPTS OF THE NEW TESTAMENT; TEXT OF THE OLD TESTAMENT; VULGATE.

VERSIONS, GEORGIAN, GOTHIC, SLAVONIC

jor'-ji-an, goth'-ik, sla-von'-ik:

1. The Georgian Version:

Georgia is the name given to the territory extending to the East of the Black Sea, a country that has had an independent national existence of 2,000 years but is now (under the name Grusinia) a part of the trans-Caucasian domain of Russia. The language has no affinities with any of the recognized groups, but is becoming obsolete under Russian pressure. Christianity was introduced into Georgia in the 4th century, and a national conversion followed. A well-supported tradition makes the first translation of the Bible almost contemporaneous with this conversion and refers it to Mesrop (died 441; see ARMENIAN VERSIONS), but the fact is not quite certain and the beginnings of a native version may really be as much as two centuries later. The oldest manuscript

extant is a Psalter of the 7th-8th centuries, and the earliest copy of the Gospels is perhaps a century later; in all, Gregory (Textkritik, 573-75) enumerates 17 Georgian manuscripts of the New Testament, but his list is not exhaustive.

The first printed Bible was produced in the ancient alphabet in Moscow in 1743 and has never been reprinted, but other editions, perhaps only of the New Testament, were issued at least in 1816 and 1818, using the nonecclesiastical alphabet.

According to Conybeare (ZNTW, XI, 161-66, 232-39 (1910)) the Georgian version was first made from the Old Syriac and then later (11th century) revised from the Greek. In 1910 a new edition, based on two manuscripts dated respectively 913 and 995, was begun (*Quattuor Ev. versio Georgia vetus*, Petersburg). The Georgian version was used by S.

C. Malan, *The Gospel according to John*, translated from the 11 Oldest VSS, London, 1862.

2. The Gothic Version:

Ulfilas, the Arian bishop of the West Goths and the chief agent in their conversion to Christianity, was also the first translator of the Bible into Gothic, a work for which he had even to invent an alphabet. According to tradition, his translation included the

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the liturgical portions had been printed earlier (Ac and Epistles first of all in 1564). The Ostrog edition followed Gennadius fairly closely, but Esther, Canticles, and Wisdom were new translations made from the Septuagint. The next revision was undertaken by order of Peter the Great and was performed by using the Greek (Old Testament and New Testament), although the resulting text was not printed until 1751. A slightly emended edition of 1756 is still the official Bible of the Russian church.

This Slavonic version is to be distinguished from the version in the true Russian language, begun first in 1517, revised or remade at various times, with an excellent modern translation first published complete in 1876. See, on the whole subject, especially Bebb in *Church Quart. Rev.*, XLI, 203-25, 1895.

LITERATURE.

On all three versions see HDB, IV, 861-64, 1902, and the article "Bibelubersetzung" in PRE3, III (1897), with the important supplement in XXIII (1913).

Burton Scott Easton

VERY

ver'-i: As adjective (from verus, "true"), "true," "real," "actual," etc. (Ge 27:21,24, "my very son Esau"; Jos 10:27, "this very day"; Joh 7:26, "the very Christ," etc.); chiefly as adverb, "in a high degree," "extremely." As an adverb it is commonly in the Old Testament the translation of me'odh, and in the New Testament represents, as adjective and adverb, several Greek words, as alethos, "truly" (Joh 7:26, above), autos (Joh 14:11, "the very works' sake"; Ro 13:6), sphodra (Mt 18:31, "very sorry," the Revised Version (British and American) "exceeding sorry"; Mr 16:4, "very great," the Revised Version (British and

American) "exceeding"), huper- (in composition 1Th 5:13), etc. the Revised Version (British and American) frequently omits "very," and also substitutes other words for it, as "exceeding" (2Ch 16:8; Mt 26:7; compare above), "sore" (Zec 9:5), etc.

W. L. Walker

VESSEL

ves'-el: Is used freely in English Versions of the Bible to translate keli, the Aramaic ma'n, and skeuos, words all meaning "an implement or utensil" of any kind, when the context shows that a hollow utensil is meant. In 1Sa 21:5, however, the translation of the plural of keli by "vessels" is dubious. English Versions of the Bible evidently intended something in the nature of provision wallets, and the "holiness" of such objects finds partial parallels in [Nu 19:15](#); [Le 11:32-34](#), etc. But in 1Sa 21:8, in the immediate context of the verse above, keli certainly means "weapons," and this translation is quite intelligible in 21:5 also. For war among the Hebrews was a holy function, calling for extreme ceremonial purity (De 23:9-14). See the commentaries. and especially RS2, 455-56. In addition, "vessel" appears in Isa 30:14 for nebhel, "jar"; in Mt 13:48 for aggos, "vessels"; and in Sirach 21:14; Mt 25:4 for aggeion, a diminutive form of aggos. A different use is that of The Wisdom of Solomon 14:1,

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where "vessel" represents ploion, "a boat," while The Wisdom of Solomon 14:5,6 the King James Version has "weak vessel" for schedia, "raft" (so the Revised Version (British and American)). Vessels of all sorts and kinds and for all sorts of uses were so familiar as to make them natural illustrations for different sorts of human beings (Ho 8:8; Isa 22:24; Jer 22:28, etc.; see POTTER), and through Ac 9:15 the word "vessel" has passed into Christian theology as signifying simply a human being. But the figure of such "vessels" as (passively) filled with different contents is not Biblical. In 1Th 4:4 "vessel" may be taken as a figure for either the man's own body or for his wife. Between these possibilities the commentaries are almost equally divided.

Burton Scott Easton

VESTMENTS

vest'-ments.

See DRESS.

VESTRY

ves'-tri (meltachah): Once, in 2Ki 10:22, as a place for vestments.

VEX, VEXATION

veks, vek-sa'-shun: "Vex," meaning originally to shake or toss in carrying, has a much more intensive meaning in Scripture than in common modern usage. It represents over a score of Hebrew and Greek words, most of them translated by this word only once, and many of them changed in the Revised Version (British and American) into other forms. Thus bahel in Ps 6:2,3,10. is in the American Standard Revised Version "troubled" (in Ps 2:5, the Revised Version margin. "trouble"); tsarar in Ne 9:27 is in the Revised Version (British and American)

"distressed"; . pascho in Mt 17:15 is "suffereth grievously"; kakoo in Ac 12:1 is "afflict," etc. So "vexation only" in [Isa 28:19](#) is in the Revised Version (British and American) "nought but terror," and there are other changes of this word (compare De 28:20, "discomfiture"; Isa 9:1, "in anguish"). On the other hand, the Revised Version (British and American) has "vex" for "distress" (De 2:9,19); "they that vex" for "the adversaries of" (Isa 11:13); "vexeth himself" for "meddleth" (Pr 26:17), etc.

W. L. Walker

VIAL

vi'-al: In modern English means "a tiny flask." The word appears in English Versions

of the Bible 1Sa 10:1 and the Revised Version (British and American) 2Ki 9:1,3 (the King James Version "box") for pakh, a word found nowhere else and from a root meaning "to pour." The shape and size of the pakh are quite uncertain. In 1 Esdras 2:13; and the King James Version Re 5:8, etc., "vial" translates phiale. The phiale was a flat, shallow bowl (Latin, patera), shaped much like a saucer. Hence, the Revised

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Version's change to "bowl" in Revelation, a change that should have been made in 1 Esdras also.

VICE, UNNATURAL

See UNNATURAL VICE.

VICTUALS

vit'-'-lz.

See FOOD.

VILE, VILLANY

vil, vil'-an-i: The original words for "vile" and "villany" are used in about 10 different senses, e.g. despised (1Sa 15:9), despicable (Da 11:21 the King James Version), lightly esteemed (De 25:3), empty (Jud 19:24 the King James Version), foolish (Isa 32:6, the King James Version and the English Revised Version), dishonorable (Ro 1:26), filthy or dirty (Jas 2:2), humiliation (Php 3:21).

Villany occurs but twice in the King James Version (Isa 32:6; Jer 29:23), and signifies emptiness or folly (so the Revised Version (British and American)). From the foregoing meanings it will be seen that the word "vile" does not always bear the meaning which has come to be invariably given it in our present-day speech. Anything common or ordinary or humble might, in the Scriptural sense, be termed "vile." So Job 40:4, the Revised Version (British and American) "Behold, I am of small account"; also "the low estate of his handmaid" (Lu 1:48). Ordinarily, however, the idea of contemptible, despicable, is read into the word.

William Evans

VILLAGE

vil'-aj (qaphar, chawwoth, qatserim, banoth, perazoth; kome):

(1) The general term for a village, in common with Aramaic and Arabic is qaphar (So 7:11; 1Ch 27:25; kopher; 1Sa 6:18; kephir, Ne 6:2). This designation is derived from the idea of its offering "cover" or shelter. It is used in combination, and place-names of this formation became prominent in post-Biblical times, probably because the villages so named had then grown into towns. A well-known Biblical instance of such names is Capernaum.

(2) Chawwoth (always "town" in English Versions of the Bible; see HAVVOTH-JAIR) means originally a group of tents (Arabic chiwa'). These in settled life soon became more permanent dwellings, or what we understand by a village. The term, however, is applied only to the villages of Jair in the tribe of Manasseh (Nu 32:41; 1Ki 4:13).

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(3) Chatserim likewise came from nomadic life. They were originally enclosures specially for cattle, alongside of which dwellings for the herdsmen and peasantry naturally grew up (see HAZAR-ADDAR; HAZOR). They were unwalled ([Le 25:31](#)) and lay around the cities (Jos 19:8).

(4) Banoth is literally "daughters." The word is applied to the dependent villages lying around the larger cities, and to which they looked as to a kind of metropolis (Nu 21:25, etc.); the Revised Version (British and American) "towns" except in Nu 32:42.

(5) Perazoth means "the open country," but it soon came to mean the villages scattered in the open (Eze 38:11; Zec 2:4; Es 9:19). Some have sought to connect the Perizzites with this word and to regard them, not as a distinct people, but as the peasant class. Attempts have also been m

ade to connect perazon in Jud 5:7,11 with the same root, and the King James Version rendered it "inhabitants of the villages." the Revised Version (British and American), on the contrary, gives it the meaning of "rulers." The versions indicate a word meaning authority, and probably the text should be emended to read rozenim, "rulers." A similar emendation is required in Hab 3:14. "Village" in the Revised Version (British and American) of the New Testament invariably represents the Greek kome, but in 2 Macc 8:6 the Revised Version (British and American) Apocrypha has "village" for chora, lit. "country."

See CITY; TOWN.

W. M. Christie

VILLANY

See VILE.

VINE

vin:

1. Hebrew Words:

(1) gephen, usually the cultivated grape vine. In Nu 6:4; Jud 13:14 we have gephen ha-yayin, literally, "vine of wine," translated "grape vine" (Numbers) and "vine," margin "grape vine" (Jgs); 2Ki 4:39, gephen sadheh English Versions of the Bible "wild vine"; De 32:32, gephen cedhom, "vine of Sodom."

(2) soreq, in Isa 5:2, "choicest vine"; soreq, in Jer 2:21, "noble vine"; soreqah, in Ge 49:11, "choice vine"; compare SOREK, VALLEY OF (which see). The Hebrew is supposed to indicate dark grapes and, according to rabbinical tradition, they were unusually sweet and almost, if not quite, stoneless.

(3) nazir, in Le 25:5,11, "undressed vine," the King James Version "vine undressed," margin "separation." This may mean an unpruned vine and be a reference to the uncut locks of a Nazirite, but it is equally probable that nazir should be batsir, "vintage."

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VINEGAR

vin'-e-ger (chomets; oxos): Vinegar, whose use as a condiment (Ru 2:14) needs no comment, is formed when a saccharine fluid passes through a fermentation that produces acetic acid. In the ancient world vinegar was usually made of wine, although any fruit juice can be utilized in its manufacture, and "vinegar of strong drink" (palm juice?) is mentioned in Nu 6:3. Undiluted vinegar is of course undrinkable, and to offer it to a thirsty man is mockery (Ps 69:21), but a mixture of water and vinegar makes a beverage that was very popular among the poor (Greek oxos, oxukraton, Latin posca—names applied also to diluted sour wine). It is mentioned in Nu 6:3 (forbidden to the Nazirite) and again in the Gospels in the account of the Crucifixion. The executioners had brought it in a vessel (Joh 19:29) for their own use and at first "offered" it to Christ, while keeping it out of reach (Lu 23:36). But at the end the drink was given Him on a sponge (Mr 15:36; Mt 27:48; Joh 19:29,30). In addition, the King James Version, following Textus Receptus of the New Testament, has "vinegar mingled with gall" in Mt 27:34, but this rests on a false reading, probably due to Ps 69:21, and the Revised Version (British and American) rightly has "wine." Vinegar, like all acids, is injurious to the teeth (Pr 10:26); and when it is combined with niter an effervescence is produced (Pr 25:20). The appropriateness of the last figure, however, is obscure, and Septuagint reads "as vinegar on a wound," causing pain.

Burton Scott Easton

VINEYARD

vin'-yard.

See VINE.

VINEYARDS, MEADOW (PLAIN) OF THE

(Jud 11:33).

See ABEL-CHERAMIM; MEADOW.

VINTAGE

vin'-taj.

See VINE.

VIOL

vi'-ol (nebhel, nebhel): the King James Version and the Revised Version (British and

American) in Isa 14:11; Am 5:23; 6:5; the King James Version alone in Isa 5:12, the Revised Version (British and American) "lute." "Viol" is derived from Latin vitella, a doublet of vitula, a "viol"; hence, French vielle, doublet of viole. The viol was a bowed instrument, the parent of the violin tribe, and is not a true equivalent for nebhel.

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See MUSIC.

VIOLENCE, VIOLENT

vi'-o-lens; vi'-o-lent: Chiefly for gazal, qamac; bia, and their derivatives.
Difficulty is

offered only by the very obscure passage Mt 11:12 parallel Lu 16:16. Both Matthew and Luke contain the verb biazetai, but this form maybe either a middle, "presses violently," "storms," or a passive, "is forced." Matthew, in addition, contains the adjective biastai, but whether this is a term of praise, "heroic enthusiasts," or of blame, "hot-headed revolutionaries," is again a problem. Nor can it be determined whether the words "from the days of John the Baptist until now" are meant to include or exclude the work of the Baptist himself. The difference in wording in Matthew and Luke further complicates the problem, and, in consequence, scholars are widely at variance as to the proper interpretation. "The Baptist has fanned a new Messianic storm of ill-advised insurrection," "the Pharisees have shamefully used forcible suppression of God's teachers," "the Kingdom of God comes like a storm and is received by those who have used drastic self-discipline," are instances of the differing explanations proposed.

Burton Scott Easton

VIPER

vi'-per ('eph'eh (Job 20:16; Isa 30:6; 59:5); echidna (Mt 3:7 = Lu 3:7; Mt 12:34; 23:33; Ac 28:3)): Several vipers are found in Palestine, but it is not certain that 'eph'eh referred definitely to any of them.

See SERPENT.

VIRGIN BIRTH

I. DEFINITION

II. THE TEXTUAL QUESTION

III. THE HISTORICAL QUESTION

1. Statement Not Dogmatic but Vital as History
2. Its Importance to Leaders of the Early Church
3. Hypothesis of Invention Discredits the Church

IV. THE CRITICAL QUESTION

1. Basis of Virgin-Birth Statement
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Louis Matthews Sweet

VIRGIN, VIRGINITY

vur'-jin; vur-jin'-i-ti:

(1) bethulah, from a root meaning "separated," is "a woman living apart," i.e. "in her father's house," and hence "a virgin." Bethulah seems to have been the technical term for "virgin," as appears from such a combination as na'arah bethulah, "a damsel, a virgin," in De 22:23,28, etc. An apparent exception is Joe 1:8, "Lament like a virgin bethulah for the husband of her youth," but the word is probably due to a wish to allude to the title "virgin daughter of Zion" (the translation "a betrothed maiden" is untrue to Hebrew sentiment). and the use of "virgin" for a city (Isa 37:22, etc.; compare Isa 23:12; 47:1) probably means "unsubdued," though, as often, a title may persist after its meaning is gone (Jer 31:4). The King James Version and the English Revised Version frequently render bethulah by "maiden" or "maid" (Jud 19:24, etc.), but the American Standard Revised Version has used "virgin" throughout, despite the awkwardness of such a phrase as "young men and virgins" (Ps 148:12). For "tokens of virginity" ("proofs of chastity") see the commentary on De 22:15 ff.

(2) 'almah, rendered in the Revised Version (British and American) by either "damsel" (Ps 68:25), "maiden" (so usually, Ex 2:8, etc.), or "virgin" with margin "maiden" (So 1:3; 6:8; Isa 7:14). The word (see OHL) means simply "young woman" and only the context can give it the force "virgin." This force, however, seems required by the contrasts in So 6:8, but in 1:3 "virgin" throws the accent in the wrong place. The controversies regarding Isa 7:14 are endless, but Septuagint took 'almah as meaning "virgin" (parthenos). But in New Testament times the Jews never interpreted the verse as a prediction of a virgin-birth—a proof that the Christian faith did not grow out of this passage. See IMMANUEL; VIRGIN BIRTH.

(3) parthenos, the usual Greek word for "virgin" (Judith 16:5, etc.; Mt 1:23, etc.). In Re 14:4 the word is masculine. In 1Co 7:25 ff the Revised Version (British and American) has explained "virgin" by writing "virgin daughter" in 7:36-38. This is almost certainly right, but "virgin companion" (see Lietzmann and J. Weiss in the place cited.) is not quite impossible.

(4) neanis, "young woman" (Sirach 20:4).

(5) Latin virgo (2 Esdras 16:33).

The Old Testament lays extreme emphasis on chastity before marriage (De 22:21), but childlessness was so great a misfortune that death before marriage was to be bewailed (Jud 11:37,38). Paul's preference for the unmarried state (1Co 7:29 ff) is based on the greater freedom for service (compare Mt 19:12), and the Greek estimate of virginity as possessing a religious quality per se is foreign to true Jewish thought (such a passage as Philo *Mund. opif.*, section symbol 53, is due to direct Greek influence). Some have thought to find a trace of the Greek doctrine in Re 14:4. But 144,000 1st-century Christian ascetics are out of the question, and the figure must be interpreted like that of Jas 4:4 (reversed).

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Burton Scott Easton

VIRTUE

vur'-tu: This word has two quite distinct meanings in the King James Version: (1) It was formerly often used in the now obsolete sense of "manly power," "valor," "efficacy" (Latin, *virtus*, "manly strength" or "excellence," from *vir*, "man"):

"Trust in thy single virtue; for thy soldiers

All levied in thy name, have in thy name

Took their discharge."

—Shakespeare, *King Lear*, V, iii, 103 ff.

It was also used in the sense of a mighty work, a miracle. Thus Wycliffe translates Mt 11:20: "Thanne Jhesus bigan to saye reproof to cities in whiche ful many vertues of him weren don." So in the King James Version, [Mr 5:30](#); [Lu 6:19](#); [8:46](#), in the sense of "power," "miraculous energy or influence" (*dunamis*, "inherent power, residing in the nature of a thing"; contrast *exousia*, "power arising from external opportunity or liberty of action"). In these passages it is translated in the Revised Version (British and American) "power" (as elsewhere in the King James Version; compare [Ac 3:12](#), etc.). (2) In its ordinary modern meaning of "moral goodness" it occurs in the King James Version and the Revised Version (British and American) *The Wisdom of Solomon* 4:1; 5:13; 8:7; *Php* 4:8; *2Pe* 1:3,5. In these passages it stands for *arete*, the usual classical term for "moral excellence" (originally "fitness" of any sort), used in Septuagint to translate words meaning "glory," "praiseworthiness," as in [Hab 3:3](#); [Isa 42:12](#); [63:7](#) (of God); [Zec 6:13](#) (of the Messiah). The Septuagint sense may color the meaning of the word as applied to God in [2Pe 1:3](#) the Revised Version (British

and American); as also in its plural use (of God) in 1Pe 2:9 (the King James Version "praises," the Revised Version (British and American) "excellencies").

The adjective "virtuous" occurs in the King James Version, the English Revised Version Ru 3:11; Pr 12:4; 31:10 (the American Standard Revised Version "worthy"), and the adverb "virtuously" in Pr 31:29 (the American Standard Revised Version "worthily"), in each case for chayil, "strength," "force" (whether of body or of mind), then in a moral sense of "worth," "virtue."

D. Miall Edwards

VISION

vizh'-un (chazon, chizzayon, mar'ah; horama, optasia): Psychologists find that man is prevailingly and persistently "eye-minded." That is, in his waking life he is likely to think, imagine and remember in terms of vision. Naturally then, his dreaming is predominantly visual; so strongly visual, we are told, that it is not rare to find dreams defined as "trains of fantastic images." Whether man was made this way in order that God might communicate with him through dreams and visions is hardly worth debating; if the records of human life, in the Bible and out of it, are to be trusted at all,

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there is nothing better certified than that God has communicated with man in this way (Ps 89:19; Pr 29:18; compare [Am 8:11,12](#); [Ho 12:10](#)). If one is disposed to regard the method as suited only to primitive peoples and superstitious natures, it still remains true that the experience is one associated with lives and characters of the most saintly and exalted kind (1Sa 3:1; Jer 1:11; Eze 1:1; Da 2:19; Ac 9:10; 10:3; 16:9).

The vision may come in one's waking moments (Da 10:7; Ac 9:7); by day (Cornelius, Ac 10:3; Peter, Ac 10:9 ff; compare Nu 24:4,16) or night (Jacob, Ge 46:2); but commonly under conditions of dreaming (Nu 12:6; Job 4:13; Da 4:9). The objects of vision, diverse and in some instances strange as they are, have usually their points of contact with experiences of the daily life. Thus Isaiah's vision of the seraphim (Isa 6:2) was doubtless suggested by familiar figures used in the decoration of the temple at Jerusalem; Paul's "man of Macedonia" (Ac 16:9) had its origin in some poor helot whom Paul had seen on the streets of Troas and who embodied for him the pitiful misery of the regions across the sea; and "Jacob's ladder" (Ge 28:12) was but a fanciful development of the terraced land which he saw sun-glorified before him as he went to sleep. Among the recurring objects of vision are natural objects—rivers, mountains, trees, animals—with which man has daily and hourly association.

The character of the revelation through vision has a double aspect in the Biblical narrative. In one aspect it proposes a revelation for immediate direction, as in the case of Abram (Ge 15:2 and frequently); Lot (Ge 19:15); Balaam (Nu 22:22), and Peter (Ac 12:7). In another aspect it deals with the development of the Kingdom of God as conditioned by the moral ideals of the people; such are the prophetic visions of Isaiah, Ezekiel, Hosea, and Micah, and the apocalypses of Daniel and John. The revelation for immediate direction has many correspondences in the life of the devout in all ages; the prophetic vision, dealing in a penetrating way with the sources of national growth and decay, has its nearest approach in the deliverances of publicists and statesmen who are persuaded that the laws of God, as expressed in self-control, truth, justice, and

brotherly love, are supreme, and that the nations which disregard them are marked for ultimate and speedy extinction.

From the nature of the vision as an instrument of divine communication, the seeing of visions is naturally associated with revivals of religion (Eze 12:21-25; Joe 2:28; compare Ac 2:17), and the absence of visions with spiritual decline (Isa 29:11,12; La 2:9; Eze 7:26; Mic 3:6).

One may see visions without being visionary in the bad sense of that word. The outstanding characters to whom visions were vouchsafed in the history of Israel— Abraham, Moses, Jacob, David, Isaiah, Jesus and Paul—were all men of action as well as sentiment, and it is manifest from any fair reading of their lives that their work was helped and not hindered by this aspect of their fellowship with God. For always the vision emphasizes the play of a spiritual world; the response of a man's spirit to the appeal of that world; and the ordering of both worlds by an "intelligent and compelling Power able to communicate Himself to man and apparently supremely interested in the welfare of man.

Charles M. Stuart

VISITATION

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viz-i-ta'-shun, vis-(pequddah; episkope): In Biblical writings, the divine investigation or inspection of men's character and deeds with a view to apportioning to them their due lot, whether of reward or of chastisement; divine dispensation of mercy or of punishment.

(1) In a general sense: "Visited after the visitation of all men" (Nu 16:29), i.e. in natural death, the usual lot of men, as opposed to a calamitous death; "She shall have fruit in the visitation of souls" (The Wisdom of Solomon 3:13 the King James Version), i.e. in the time of divine judgment. So Sirach 18:20 and perhaps 1Pe 2:12.

(2) In a good sense, of God's care, providence and mercy: "Thy visitation (the Revised Version margin "care") hath preserved my spirit" (Job 10:12). So Lu 19:44, and, according to some, 1Pe 2:12 (see above).

(3) Most frequently in an evil sense, of calamity or distress viewed as divine punishment: "What will ye do in the day of visitation, and in the desolation which shall come from far?" (Isa 10:3). So Jer 8:12; 10:15; 11:23; 23:12; 46:21; 48:44; 50:27; 51:18; Ho 9:7; Mic 7:4; The Wisdom of Solomon 14:11.

D. Miall Edwards

VOCATION

vo-ka'-shun.

See **CALLING**.

VOICE

vois.

See **BATH KOL**.

VOID

void: The uses of "void" in English Versions of the Bible are all modern, except for the phrase "void place" in the King James Version 1Ki 22:10 parallel 2Ch 18:9 (the Revised Version (British and American) "open"); 2 Macc 14:44 (so the King James Version and the Revised Version margin). On the Old Testament passages see OPEN PLACE. In 2 Maccabees the Greek word is keneon, which may mean either "an open place," in general, or, specifically, "the hollow between the ribs and the hip," whence the Revised Version (British and American) "his side." Moffatt in Charles' Apocrypha translates "the open street."

VOLUME

vol'-um: This word (from Latin *volvere*, "roll"), twice used in the King James Version (Ps 40:7 (Hebrew *meghillah*); Heb 10:7), is better in English as "roll" in the Revised Version (British and American).

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See ROLL.

VOLUNTARY

vol'-un-ta-ri: For the sake of variety the King James Version in Le 7:16; Eze 46:12 (bis) has rendered nedhabhah, by "voluntary offering" instead of the usual "freewill offering" (so the Revised Version (British and American)). The words "of his own voluntary will" in Le 1:3 the King James Version are a pure gloss, properly omitted in the Revised Version (British and American), as they represent nothing in the Hebrew text. 1 Macc 2:42 has "voluntarily" as part of the translation of hekousiazō, the Revised Version (British and American) "willingly."

VOPHSI

vof'-si (wophci, meaning unknown): Father of Nahbi the Naphtalite spy (Nu 13:14); but the text is doubtful. The Septuagint's Codex Vaticanus has Iabei; Codex Alexandrinus, Codex F, and Lucian Iabi.

VOW

vou (nedher; euche; 'iccar, found only in Nu 30:6,8,10 and translated horismos, by the Septuagint: A vow could be positive (nedher) and included all promises to perform certain things for, or bring certain offerings to, God, in return for certain benefits which were hoped for at His hand (Ge 28:20-22, Jacob; Le 27:2,8; Nu 30; Jud 11:30, Jephthah; 1Sa 1:11, Hannah; 2Sa 15:8, Absalom; Jon 1:16, vows of heathen); or negative ('iccar), and included promises by which a person bound himself or herself to abstain from certain things (Nu 30:3). Nowhere in the Old Testament do we find the making of vows regarded as a religious duty (De 23:22), but the fulfilling of a vow was considered as a sacred and binding duty (De 23:21-23; Jud 11:35; Ec 5:4; compare Ps 22:25; 66:13; 76:11; 116:18). A vow was as binding as an oath (see OATH) and therefore to be kept to the letter;

and it was not to be lightly made (Pr 20:25). A father could veto a daughter's vow, and a husband a wife's. If a husband did not veto a wife's vow, and then caused her to break it, the sin was his and not hers (Nu 30, passim). It seems that vows were considered binding only when actually uttered (De 23:23). Persons, including one's self, animals, land and other possessions, could be vowed, but all these could be redeemed with money (see JEPHTHAH), which money was to be estimated by the priest, except in the case of a clean animal. In the case of land, houses and unclean animals a fifth part of the estimated value was to be added to make up the redemption money. In the case of land the sum was greater or smaller as the coming year of Jubilee was far off or near (Le 27, passim). Nothing which was by nature holy could be made the object of a vow, e.g. firstlings, tithes, etc. (Le 27:26,28,30); and, on the other hand, an abomination, e.g. the hire of a prostitute, could not be made the object of a vow (De 23:18). In Mal 1:14 the offering of what was of less value than what had been vowed is vigorously condemned.

In the New Testament Jesus refers to vows only to condemn the abuse of them (Mt 15:4-6; Mr 7:10-13; compare Talmud, Nedharim, and see CORBAN). In Ac 18:18 (compare Ac 21:23,24) Paul desires to show his Jewish brethren that he is willing to keep the forms of Jewish piety so long as they do not clash with his Christian conscience (compare 1Co 9:21). For the vow of the Nazirite, see NAZIRITE.

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Paul Levertoff

VOYAGE AND SHIPWRECK OF PAUL

voi'-aj, ship'-rek.

See PAUL, THE APOSTLE; PHOENIX; and "Literature" to SHIPS AND BOATS.

VULGATE

vul'-gat:

I. NAME AND ITS HISTORY

1. Present Usage
2. Earlier Usage
3. Post-Hieronymic
4. Historical Importance of the Vulgate

II. ORIGIN

1. Corruption and Confusion of Old Versions
2. Heresy
3. Inevitable Separation of East and West
4. Request of Pope Damasus

III. JEROME'S TRANSLATIONS AND REVISIONS: METHOD

1. The New Testament Gospels or Whole New Testament?
2. Old Testament from the Septuagint
3. Translation of Old Testament from the Hebrew

IV. SUBSEQUENT RECENSIONS AND HISTORY OF VULGATE

1. In the Manuscripts
2. Printed Vulgate

V. MANUSCRIPTS OF VULGATE

VI. LATINITY

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(5) Old Latin revised from Greek manuscripts (the Gospels);

(6) Old Latin cursorily revised (the rest of the New Testament).

LITERATURE.

This is too vast to cite, but in some of the following works sufficient bibliographies will be found: Berger, *Hist de la Vulgate pendant les premiers siecles du moyen age*, 1893; H. Hody, *De bib. textibus originalibus*, 1705; F. Kaulen, *Gesch. der Vulg*, 1868; Van Ess, *Pragmatisch-krit. Gesch. der Vulg*, 1824; E. Nestle, *Urtext u. Uebersetzungen der Bibel*, 1897, and *Ein Jubiläum d. tat. Biblical*, 1892. Two splendid articles—each by an authority—in *DB* (Westcott) and in *HDB* (White). A very readable account is in Kenyon, *Our Bible and the Ancient manuscripts*, 165 ff, and in his *Handbook to the Text Crit. of the New Testament*, 168 ff. For the language: Ronsch, *Itala u. Vulgata*, 2nd edition, 1875; A. Hartl, *Sprachliche Eigentümlichkeiten d. Vulg*, 1864.

S. Angus

VULTURE

vul'-tur (da'ah; Septuagint gups, and iktinos; Latin *Vulturidae*): Any member of a family of large birds that subsist wholly or in part on carrion. The largest vulture of Palestine was the Lammer-geier. This bird waited until smaller vultures, eagles and hawks stripped a carcass to the bone, then carried the skeleton aloft and dashed it on the rocks until the marrow could be secured. This was a favorite delicacy. This bird was fond of tortoise also, and is said to have dropped the one that struck the bald head of Aeschylus, which the bird mistook for a stone, so causing the death of the poet. Several smaller species, including "Pharaoh's chickens," flocked all over Palestine. These were protected by a death penalty for their value as scavengers in cities. They fed on carcasses of animals

that killed each other, ate putrid fish under the nests of pelican and cormorant, followed caravans across the desert, and were ready for offal thrown from animals dressed for feasting. They flocked over the altars for the entrails from sacrifice, and devoured scraps cast aside by tent-dwellers and residents of cities. They paired with affectionate courting and nested in crevices, in walls, hollow trees and on cliffs. They raised only one pair of young to the season, as the nestlings were over two months old before they took wing. The young were white at first, then black feathers enveloped them. On account of their steady diet of carrion, no one ever has been able to use their flesh for food, although some daring ornithologists have tried. For this reason the vulture was placed among the abominations and should by right have headed the lists (Le 11:18; De 14:13). The other references that used to be translated "vulture" in the King James Version, the Septuagint elaphos, Vulgate (Jerome's Latin Bible, 390-405 A.D.) correctly milous) are changed to "falcon" and "kite." Isa 34:15 changes "vulture" to "kite." Job 28:7 changes "vulture" to "falcon."

Gene Stratton-Porter

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WAFER

wa'-fer.

See BREAD.

WAGES

wa'-jez, wa'-jiz (chinnam, maskoreth, pe'ullah, sakhar, sakhar; misthos, opsonion):

(1) Chinnam means "gratis," without cost or any advantage, for nought, or in vain; wages in the sense of reasonable return. Jeremiah pronounces woe upon him who "useth his neighbor's service without wages, and giveth him not his hire" (Jer 22:13; the only place where the word is used).

(2) Maskoreth means "reward" or "wages." Laban said to Jacob: "Shouldest thou therefore serve me for nought? Tell me, what shall thy wages be?" (Ge 29:15). Jacob said, concerning Laban, speaking to Rachel and Leah: "Your father hath deceived me, and changed my wages ten times" (Ge 31:7; compare 31:41).

(3) Pe'ullah generally means "work," "labor," "reward," "wages." The old Levitical Law was insistent on honesty in wages and on promptness in payments: "The wages of a hired servant shall not abide with thee all night until the morning" (Le 19:13).

(4) Mistakker means "earning," "hire," "reward," "wages," from root sakhar, meaning "to hire," and has in it the idea of temporary purchase: "He that earneth wages earneth wages to put it into a bag with holes" (Hag 1:6).

(5) Sakhar means "payment of contract," in the material way of salary, maintenance, fare, and so compensation, reward, price, benefit,

wages—seemingly wages received after an understanding as to time, manner and amount of payment. Laban (employer) said to Jacob (employee): "Appoint me thy wages, and I will give it" (Ge 30:28); "If he said thus, The speckled shall be thy wages" (Ge 31:8); Pharaoh's daughter said to Moses' mother: "Take this child away, and nurse it for me, and I will give thee thy wages" (Ex 2:9); Nebuchadrezzar and his army served against Tyre, "yet had he no wages, nor his army" (Eze 29:18), and the prey of Egypt "shall be the wages for his army" ([Eze 29:19](#)); swift and sure judgment is predicted against "those that oppress the hireling in his wages, the widow, and the fatherless" (Mal 3:5).

(6) Misthos means either in a literal or figurative sense "pay for service," either primitive or beneficial, and so reward, hire, wages. In Joh 4:36 Jesus said, "He that reapeth receiveth wages, and gathereth fruit unto life eternal." 2Pe 2:15 has changed "wages" (the King James Version) to "hire," reading "who loved the hire of wrongdoing."

(7) Opsonion, meaning primarily "rations for soldiers" (opson being the word for cooked meat) and so "pay" or stipend, provision wages. In Lu 3:14 John said to the soldiers, "Be content with your wages"; "The wages of sin is death" (Ro 6:23); Paul said: "I robbed other churches, taking wages of them" (2Co 11:8); the same word in 1Co 9:7 is translated "charges."

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The Bible refers to wages actual and wages figurative. Of actual wages there are three kinds:

- (1) money wages,
- (2) provision (usually food) wages, and
- (3) what may be called "exchange" wages, wages in kind, sometimes "human-kind,"
e.g. Jacob's wages from Laban.

Often laborers and soldiers received both money and "keep" wages. The laborer in New Testament times received about 15 cents per day (the "shilling" of Mt 20:2), besides in some cases his provisions. The old Law required daily payment, honesty in dealing, also sufficient food for the laborer.

It is practically impossible to test "Bible" wages by any of theories of modern economists. In this connection, however, mere mention of the six principal theories may be of interest. Concisely put, they are:

- (1) the wage-fund theory,
- (2) the standard-of-living theory,
- (3) the German-socialistic theory,
- (4) the production theory,
- (5) Henry George's theory, and
- (6) the laborer's value theory.

The incidents in the Old Testament of Jacob and in the New Testament of Mt 20

both show that the laborer was at the caprice of the employer. Therefore, we may designate the Bible law of wages as the "employer's theory."

William Edward Raffety

WAGON, WAGGON

wag'-un.

See CART.

WAIL, WAILING

wal, wal'-ing.

See BURIAL, III, 2; IV, 4, 5, 6.

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WAIT

wat:

1. The Substantive:

The word is used in the Old Testament both as a substantive and as a verb. In the New Testament it appears as a verb only. 'erebh, ma'arabh, mean a concealed hiding-place for purposes of sudden attack, an ambush.

(1) "Lie in wait": "Abimelech rose up from lying in wait" (Jud 9:35 the King James Version); "When they abide in the covert to lie in wait" (Job 38:40).

(2) "Lay wait": "They compassed him in, and laid wait for him" (Jud 16:2).

2. The Verb:

(1) sharath, "to serve," "to minister," to act in the capacity of servant or attendant: "These waited on the king" (2Ch 17:19). Used especially in this sense with regard to the ceremonial service of the host: "They shall go in to wait upon the service in the work of the tent of meeting" (Nu 8:24; compare 8:25); "The Levites wait upon their business" (2Ch 13:10 the King James Version). "Wait at" occurs in the same sense in the New Testament: "They which wait at (the Revised Version (British and American) "wait upon") the altar," etc. (1Co 9:13 the King James Version).

(2) The simple verb is used to describe the longsuffering and patience of God toward His willful people: "And therefore will Yahweh wait, that he may be gracious unto you" (Isa 30:18); "When the longsuffering of God waited in the days of Noah" (apekdechomai, 1Pe 3:20).

(3) The most important and frequent use of the word "wait," however, is to define the attitude of a soul God-ward. It implies the listening ear, a heart

responsive to the wooing of God, a concentration of the spiritual faculties upon heavenly things, the patience of faith, "the earnest expectation of the creation" (Ro 8:19). It describes an eager anticipation and yearning for the revelation of truth and love as it is in the Father. Thus: "My soul, wait thou for God only" (Ps 69:5); "Our soul hath waited for Yahweh" (Ps 33:20); "Mine eyes fail while I wait for my God" (Ps 69:3); "Wait for Yahweh, and he will save thee" (Pr 20:22).

Also the New Testament thus: "Waiting for our adoption, to wit, the redemption of our body" (Ro 8:23); "For we through the Spirit by faith wait for the hope of righteousness" (Ga 5:5). From various references in the New Testament there seems to have been in the days of Jesus a sect in whose name the word "wait" played an important part. Of the aged Simeon, who met Mary and Joseph when they brought the infant Jesus to the temple, it is said that he was "waiting for (the Revised Version (British and American) "looking for") the consolation of Israel" (Lu 2:25), that is, he was looking for the fulfillment of the Messianic promise. Again, after our Lord's crucifixion, when Joseph of Arimathea begged for the body of Jesus, we are told that he was one of those that "waited for the kingdom of God" (prosdechomai, Mr 15:43 the King James Version; Lu 23:51 the King James Version). It is thought by some

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authorities that this implies their having belonged to the sect of the Essenes. Epiphanius associates the sect with one which he names "Gortheni," whose title is derived from a word which means "to expect."

Arthur Walwyn Evans

WALK

wok (peripatein): Aside from its frequent occurrence in the usual sense, the word "walk" is used figuratively of conduct and of spiritual states. (1) Observance of laws or customs: "Thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs" (Ac 21:21). (2) Of the spiritual life: "If we walk in the light, as he is in the light" (1Joh 1:7); "That like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Ro 6:4); "Walk by the Spirit, and ye shall not fulfill the lust of the flesh" (Ga 5:16); "For we walk by faith, not by sight" (2Co 5:7).

Russell Benjamin Miller

WALL

wol.

See ARCHITECTURE; CITY; FORTIFICATION; HOUSE; JERUSALEM; VILLAGE.

WALLET

wol'-et, -it.

See SCRIP.

WANDERING STARS

won'-der-ing.

See ASTRONOMY.

WANDERINGS OF ISRAEL

won'-der-ingz:

I. CONDITIONS

1. The Wilderness
2. Four Separate Regions Included
3. "The Sandy Tract"

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WAR, MAN OF

(’ish milchamah):

"Yahweh is a man of war:

Yahweh is his name" (Ex 15:3).

In early Israel the character of Yahweh as the war-God forms a prominent feature in the conception of God (Nu 10:35; 21:14; Jos 5:13; 10:11; Jud 5:4,13,20,23,31, etc.).

See GOD, NAMES OF, III, 8; LORD OF HOSTS; and HDB, V, 635 ff.

WAR; WARFARE

wor, wor’-far (milchamah, ‘anshe m., "men of war," "soldiers"; polemos, polemein, strateuesthai, stratia):

1. Religious Significance
2. Preliminaries
3. Operations of War
4. Strategy
5. Important Requisites
6. Characteristics
7. Defeat and Victory

8. Spoils and Trophies

9. Treaties of Peace

10. War in the New Testament

LITERATURE

1. Religious Significance:

From an early period of Hebrew history war had a religious significance. The Hebrews were the people of Yahweh, and they were reminded in their wars by the priest or priests who accompanied their armies that Yahweh was with them to fight their battles (De 20:1-4). It was customary to open a campaign, or to enter an engagement, with sacrificial rites (1Sa 7:8-10; 13:9). Hence, in the Prophets, to "prepare" war is to carry out the initiatory religious rites and therefore to "sanctify" war (Jer 6:4; 22:7; 51:27,28; Mic 3:5; Joe 3:9; the Revised Version margin in each case); and Isaiah even speaks of Yahweh mustering His host and summoning to battle

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who is King of kings, and Lord of lords (Re 16:14-16; 17:14; 19:14). For other references see ARMY, 9; PRAETORIAN GUARD; TREATY.

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Benzinger, article "Kriegswesen" in Herzog, Realencyklopadie für protestantische Theologie und Kirche(3), XI; Nowack, Hebraische Archaeologie, 72; Browne, Hebrew Antiquities, 44-47.

T. Nicol

WARD

word: "Ward" and "guard" are two different spellings of the same word, and in consequence no clear line can be drawn between them. English Versions of the Bible, however, has used "guard" only in the sense of "a special body of soldiers" (Ge 37:36, etc.), while "ward" is used, not only in this sense (Jer 37:13; contrast 39:9), but also in a variety of others. So a "ward" may mean "any body of men on special duty," as 1Ch 9:23; the King James Version 1Ch 26:16; Ne 12:24,25 (the Revised Version (British and American) "watch"), or the duty itself, as Isa 21:8; 1Ch 12:29 the King James Version (the Revised Version (British and American) "allegiance"); 1Ch 25:8; 26:12 (the Revised Version (British and American) "office," margin "ward"); Ne 12:45; 13:30 (the Revised Version (British and American) "charge"). Or "ward" may mean "guarded place," always in the phrase "put in ward." the Revised Version (British and American) has kept this phrase throughout (Ge 40:3, etc.), changing it only in Eze 19:9, where "cage" better carries out the figure of the context.

The distinction of the older English between "watch" and "ward," as applying respectively to the night and to the day seems unknown in English Versions of the Bible. Compare Isa 21:8.

The affix "-ward," denoting direction and still used in such forms as "toward," "northward," etc., had a much wider range in Biblical English. So, "to Godward" (Ex 18:19; 2Co 3:4; 1Th 1:8); "to thee-ward" (1Sa 19:4); "to us-ward" (Ps 40:5; Eph 1:19; 2Pe 3:9 the King James Version); "to you-ward" (2Co 1:12; 13:3; Eph 3:2; 2Pe 3:9 the Revised Version (British and American)); and in Ex 37:9, the King James Version "even to the mercy seatward" (the Revised Version (British and American) "toward the mercy-seat").

Burton Scott Easton

WARES

warz (maqqachah, mekher, mimkar, kin'ah, ma'aseh, 'izzabhon, keli):

(1) maqqachah, something received or purchased (Ne 10:31);

(2) mekher, "price" or "pay," value, merchandise (Ne 13:16);

(3) mimkar, a "selling," the thing sold (Ne 13:20);

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(4) kin‘ah, a "package," hence, wares (Jer 10:17);

(5) ma‘aseh, "transaction," activity, property, possession, work, occupation, thing made, deed, business (Eze 27:16,18);

(6) ‘izzabhon, "selling," trade, revenue, mart, letting go for a price (Eze 27:33);

(7) keli, a "prepared" something, as an implement, tool, weapon, utensil, armor, furniture, sack, vessel, hence, wares (Jon 1:5).

In most cases the real sense is merchandise (see **MERCHANDISE**). "That which did not a little amuse the Merchandizers (in Vanity-Fair) was, that these Pilgrims set very light by all their Wares; they cared not so much as to look upon them" (Bunyan, The Pilgrim’s Progress).

William Edward Raffety

WARFARE

See **WAR**, **WARFARE**.

WARP

worp (shethi (Le 13:48-59)): The long threads fixed into the loom to form the basis of the web, and into which the woof is wrought from the shuttle. The warp and the woof lying at right angles to one another have in their Hebrew form (shethi we‘erebh) given to modern Jewish speech a secret expression to designate the cross.

See **WEAVING**.

WARS OF YAHWEH (THE LORD) BOOK OF THE

worz.

See BIBLE, IV, 1, (1), (b).

WASH; WASHING

wosh, wosh'-ing: The two usual Hebrew words for "wash" are rachats, and kabhac, the former being normally used of persons or of sacrificial animals (Ge 18:4, etc., often translated "bathe"; Le 15:5, etc.), and the latter of things (Ge 49:11, etc.), the exceptions to this distinction being few (for rachats, 1Ki 22:38 margin; for kabhac, Ps 51:2,7; Jer 2:22; 4:14). Much less common are duach (2Ch 4:6; Isa 4:4; Eze 40:38) and shataph (1Ki 22:38; Job 14:19; Eze 16:9), translated "rinse" in Le 6:28; 15:11,12. In Ne 4:23 the King James Version has "washing" and the Revised Version (British and American) "water" for mayim, but the text is hopelessly obscure (compare the Revised Version margin). In the Apocrypha and New Testament the range of terms is wider. Most common is nipto (Mt 6:17, etc.), with aponipto in Mt 27:24. Of the other terms, louo (Susanna verses 15,17; Joh 13:10, etc.), with apolouo (Ac 22:16; 1Co

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6:11) and the noun *loutron* (Sirach 34:25b; Eph 5:26; Tit 3:5), usually has a sacral significance. On *baptizo* (Sirach 34:25a; Mr 7:4; Lu 11:38), with the noun *baptismos* (Mr 7:4 (text?); Heb 9:10), see BAPTISM. In Lu 5:2; Re 7:14; 22:14 the Revised Version (British and American) occurs *pluno*, while Judith 10:3 has *perikluzo*. Virtually, as far as meaning is concerned, all these words are interchangeable. Of the figurative uses of washing, the most common and obvious is that of cleansing from sin (Ps 51:2; Isa 1:16, etc.), but, with an entirely different figure, "to wash in" may signify "to enjoy in plenty" (Ge 49:11; Job 29:6; the meaning in So 5:12 is uncertain). Washing of the hands, in token of innocence, is found in De 21:6; Mt 27:24.

The "washing balls" of Susanna verse 17 (*smegma*, a very rare word) were of soap.

See SOAP.

Burton Scott Easton

WASHING OF FEET

The Old Testament references (Ge 18:4; 19:2; 24:32; 43:24; Jud 19:21; 1Sa 25:41; 2Sa 11:8; So 5:3; Ps 58:10) show that the washing of the feet was the first act on entering the tent or house after a journey. The Orientals wore only sandals, and this washing was refreshing as well as cleanly. In the case of ordinary people, the host furnished the water, and the guests washed their own feet, but in the richer houses, the washing was done by a slave. It was looked upon as the lowliest of all services (1Sa 25:41). Jesus pointedly contrasts Simon's neglect of even giving Him water for His feet with the woman's washing His feet with tears and wiping them with her hair (Lu 7:44). On the last evening of His life, Jesus washed the disciples' feet (Joh 13:1-16). Their pride, heightened by the anticipations of place in the Messianic kingdom whose crisis they immediately expected, prevented their doing this service for each other. Possibly the same

pride had expressed itself on this same evening in a controversy about places at table. Jesus, conscious of His divine dignity and against Peter's protest, performed for them this lowliest service. His act of humility actually cleansed their hearts of selfish ambition, killed their pride, and taught them the lesson of love. See also *The Expository Times*, XI, 536 f.

Was it meant to be a perpetual ordinance? Joh 13:15, with its "as" and the present tense of the verb "do," gives it a priori probability. It has been so understood by the Mennonites and the Dunkards. Bernard of Clairvaux advocated making it a sacrament. The Pope, the Czar, and the Patriarch of Constantinople wash the feet of 12 poor men on Maundy Thursday; so did the English kings till James II, and it is still practiced in the royal palaces of Madrid, Munich and Vienna. But the objections to such an interpretation are overwhelming: (1) It is never referred to in the Synoptic Gospels, the Ac or the Epistle; 1Ti 5:10 refers only to lowly service to the saints. (2) It was first in the 4th century (compare Ambrose and Augustine) that it became the custom to wash the feet of the baptized on Maundy Thursday. (3) Ritualizing such an act of love absolutely destroys its meaning. (4) No large body of Christians has ever received it as a sacrament or an ordinance.

F. L. Anderson

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4. Practised by the Church of the Brethren:

Feet-washing is practiced by the Church of the Brethren for the following reasons:

- (1) Jesus washed His disciples' feet and said, "I have given you an example, that ye also should do as I have done to you" (Joh 13:15).
- (2) Jesus said, "Ye also ought ("are bound," *opheilete*) to wash one another's feet" (Joh 13:14).
- (3) "If I wash thee not, thou hast no part with me" (Joh 13:8),
- (4) "If ye know these things, blessed are ye if ye do them" (Joh 13:17).
- (5) Feet-washing symbolizes humility and service, which are fundamental virtues.
- (6) Feet-washing symbolizes cleansing from the sins committed after baptism.

LITERATURE.

For the Church of the Brethren: C. F. Yoder, *God's Means of Grace*; R. H. Miller, *The Doctrine of the Brethren Defended*; tracts issued by the Brethren Publishing House, Elgin, Ill. For history of feet-washing, see ERE, V; New Scherz Eric of Religious Knowledge, IV, 4; Smith and Cheetham, *Dictionary of Christian Antiquities*, articles "Baptism," "Maundy Thursday."

Daniel Webster Kurtz

WASHPOT

wosh'-pot (*sir rachats*, "vessel for washing"): Only Ps 60:8 = 108:9, "Moab is my

washpot"; i.e. "Moab is my chattel, to be treated contemptuously," as the vessel in which the conqueror's feet are washed.

WASP

wosp.

See HORNET.

WATCH

woch ('ashmurah, 'ashmoreth; phulake): A division of the night. The night was originally divided into three watches (Jud 7:19), but later into four, as we find in the New Testament (Mt 14:25; Mr 6:48). We do not know the limits of the watches in the first division, but the middle watch probably began two hours before midnight and ended two hours after. The fourfold division was according to the Roman system, each of which was a fourth part of the night.

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See TIME.

"Watch" is also the guard placed on watch (mishmar, Ne 4:9; koustodia, from Latin custodia, Mt 27:65,66; 28:11). It sometimes refers to the act of watching, as in 2Ki 11:6,7 (mishmereth); Lu 2:8 (phulake).

"Watch" is also used figuratively, as in Ps 141:3 for restraint: "Set a watch, O Yahweh, before my mouth" (shomrah).

See WARD.

H. Porter

WATCH-TOUR

woch'-tou-er (mitspeh (Isa 21:8; 2Ch 20:24); bachan (Isa 32:14 the Revised Version (British and American))): In Isa 2:16 the words sekhiyoth ha-chemdah have puzzled the translators. the King James Version gives "pleasant pictures," the Revised Version (British and American) "pleasant imagery," while the Revised Version margin has "pleasant watchtowers." Guthe in Kautzsch's Bible translates Schaustucke, which practically agrees with the Revised Version (British and American).

See MIZPEH; TOWER.

WATCHER

woch'-er (Aramaic 'ir, "wakeful one"): In Nebuchadnezzar's dream (Da 4:13,17,23 (MT 10,14,20)) a messenger who with "a holy one" descended from heaven, they having joint authority to issue decrees. In the apocryphal literature the doctrine of the "watchers" is much elaborated. In Jubilees they are regarded as angels sent to instruct mankind in righteousness. In Enoch they sometimes

appear as archangels and at other times as fallen angels. In the latter condition only we find them in the Book of Adam and Eve. The place of descent was according to Enoch 6:6 the summit of Mt. Hermon.

W. M. Christie

WATCHMAN

woch'-man (tsopheh, shomer, metsappeh, notser): Used to designate a sentinel on the city walls (2Sa 18:25; 2Ki 9:18; Ps 127:1; Isa 62:6) or on the hilltops (Jer 31:6). So 3:3; 5:7 introduces another class, "the watchmen that go about the city," and thus, it would seem, points to some system of municipal police. The distinction in meaning between the various words is clear, tsopheh having the idea of "outlooker" and notser that of "careful watcher" (being applied even to besiegers from outside: Jer 4:16, "watchers"), while shomer also embraces the idea of "defending" or "guarding." In Isa 21:6 metsappeh is to be taken generally in the sense of "watch." In Sirach 37:14 skopos, means simply "looker."

W. M. Christie

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WATER

wo'-ter (mayim; hudor):

(1) The Greek philosophers believed water to be the original substance and that all things were made from it. The Koran states, "From water we have made all things." In the story of the creation (Ge 1:2) water plays an elemental part.

(2) Because of the scarcity of water in Palestine it is especially appreciated by the people there. They love to go and sit by a stream of running water. Men long for a taste of the water of their native village (1Ch 11:17). A town or village is known throughout the country for the quality of its water, which is described by many adjectives, such as "light," "heavy," etc.

(3) The rainfall is the only source of supply of water for Palestine. The moisture is carried up from the sea in clouds and falls on the hills as rain or snow. This supplies the springs and fountains. The rivers are mostly small and have little or no water in summer. For the most part springs supply the villages, but in case this is not sufficient, cisterns are used. Most of the rain falls on the western slopes of the mountains, and most of the springs are found there. The limestone in many places does not hold the water, so wells are not very common, though there are many references to them in the Bible.

(4) Cisterns are usually on the surface of the ground and vary greatly in size. Jerusalem has always had to depend for the most part on water stored in this way, and carried to the city in aqueducts. A large number of cisterns have been found and partially explored under the temple-area itself. The water stored in the cisterns is surface water, and is a great menace to the health of the people. During the long, dry summer the water gets less and less, and becomes so stagnant and filthy that it is not fit to drink. In a few instances the cisterns or pools are sufficiently large to supply water for limited irrigation.

See CISTERN.

(5) During the summer when there is no rain, vegetation is greatly helped by the heavy dews. A considerable amount of irrigation is carried on in the country where there is sufficient water in the fountains and springs for the purpose. There was doubtless much more of it in the Roman period. Most of the fruit trees require water during the summer.

(6) Many particular wells or pools are mentioned in the Bible, as: Beersheba (Ge 21:19), Isaac's well (Ge 24:11), Jacob's well (Joh 4:6), Pool of Siloam (Joh 9:7), "waters of Nephtoah" (Jos 15:9).

(7) Washing with water held a considerable place in the Jewish temple-ceremony (Le 11:32; 16:4; 17:15; 22:6; Nu 19:7; Ex 30:18; 40:7). Sacrifices were washed (Ex 29:4; Le 1:9; 6:28; 14:5).

(8) The lack of water caused great suffering (Ex 15:22; De 8:15; 2Ki 3:9; Ps 63:1; Pr 9:17; Eze 4:11; La 5:4).

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See also FOUNTAIN; PIT; POOL; SPRING; WELL.

Alfred H. Joy

WATER OF BITTERNESS (OR OF JEALOUSY)

See ADULTERY, (2).

WATER OF SEPARATION (OR OF UNCLEANNESS)

See DEFILEMENT; SEPARATION; UNCLEANNESS.

WATERCOURSE

wo'-ter-kors:

(1) 'aphiq (Eze 6:3; 31:12; 32:6; 34:13; 35:8; 36:4,6), the King James Version "river," elsewhere "stream," "channel," or "brook."

(2) pelegh (Pr 21:1). "The king's heart is in the hand of Yahweh as the watercourses," the King James Version "rivers," elsewhere "streams" or "rivers."

(3) yabhal, yibheley mayim, "watercourses" (English Versions of the Bible) (Isa 44:4); in Isa 30:25, English Versions of the Bible has "streams of water"; compare yubhal, "rivers" (Jer 17:8); yubhal, "Jubal" (Ge 4:21); 'ubhal, "the river Ulai" (Da 8:2,3,6).

(4) te'alah, "channel," the King James Version "watercourse" (Job 38:25); elsewhere "conduit," "the conduit of the upper pool" (2Ki 18:17; Isa 7:3; 36:2).

(5) tsinnor, "watercourse," the King James Version "gutter" (2Sa 5:8).

See BROOK; RIVER; STREAM; WATERFALL.

Alfred Ely Day

WATERFALL

wo'-ter-fol (tsinnor; only in the American Standard Revised Version (Ps 42:7)):

"Deep calleth unto deep at the

noise of thy waterfalls;

All thy waves and thy billows

are gone over me."

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The King James Version and the English Revised Version have "waterspouts," the English Revised Version margin "cataracts." The etymology of the word is uncertain. It occurs also in 2Sa 5:8, translated "watercourse," the King James Version "gutter." Compare (tsanteroth), "spouts" (Zec 4:12).

WATERPOT

wo'-ter-pot (hudria; compare hudor, "water"): An earthen vessel, or jar, for carrying or holding water (in the Septuagint for kadh, "jar," or "pitcher"). It was usually carried by women upon the head, or upon the shoulder (Joh 4:28). Pots of larger size, holding eighteen or twenty gallons apiece, were used by the Jews for purposes of ceremonial purification (Joh 2:6).

WATERS

wo'-terz (mayim, plural of may, "water"; in the New Testament hudor, "water"; kindunois potamon (2Co 11:26), the King James Version "perils of waters," is in the Revised Version (British and American) "perils of rivers"): In the New Testament there is frequent reference to the water of baptism. Pilate washes his hands with water to signify his guiltlessness. Jesus tells the Samaritan woman of the living water. The Lamb shall guide the redeemed unto fountains of waters of life.

The uses of mayim are well classified in BDB, especially the figurative references, as follows: a symbol of distress, "when thou passest through the waters" (Isa 43:2); of force, "like the breach of waters" (2Sa 5:20); of that which is overwhelming, "a tempest of mighty waters overflowing" (Isa 28:2); of fear, "The hearts of the people became as water" (Jos 7:5); of transitoriness, "Thou shalt remember it as waters that are passed away" (Job 11:16); of refreshment, "as streams of water in a dry place" (Isa 32:2); of peace, "He leadeth me beside still waters" (Ps 23:2); of

legitimate pleasures, "waters out of thine own cistern" ([Pr 5:15](#)); of illegitimate pleasures, "Stolen waters are sweet" (Pr 9:17); of that which is poured out abundantly, blood (Ps 79:3), wrath (Ho 5:10), justice (Am 5:24), groanings (Job 3:24).

Alfred Ely Day

WATERS OF MEROM

See MEROM, WATERS OF.

WATERS OF STRIFE

strif.

See MERIBAH.

WATERSPOUT

wo'-ter-spout:

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(1) (tsinnor) (Ps 42:7), the American Standard Revised Version "waterfalls," the King James Version and the English Revised Version "waterspouts," the English Revised Version margin "cataracts."

(2) (tannin) (Ps 148:7), the American Standard Revised Version "sea-monsters," the King James Version and the English Revised Version "dragons," the English Revised Version margin, "sea-monsters" or "water-spouts."

"Praise Yahweh from the earth, Ye sea-monsters, and all deeps."

See DRAGON; SEA-MONSTER; WATERFALL.

Alfred Ely Day

WAVE OFFERING

wav of' -er-ing.

See SACRIFICE.

WAW

waw "w": The sixth letter of the Hebrew alphabet; transliterated in this Encyclopedia "w" (or "v"). It came also to be used for the number 6. For name, etc., see ALPHABET.

WAX

waks:

(1) Noun (donagh): Used only in a simile of melting (Ps 22:14; 68:2; 97:5; Mic 1:4).

See WRITING.

(2) A now archaic verb, meaning "to grow," used freely in English Versions of the Bible as a translation of various terms in Greek and Hebrew. The past participle in the King James Version and the English Revised Version is "waxen," except in Ge 18:12. There (and throughout in the American Standard Revised Version) the form is "waxed."

WAY

wa ('orach, orcha', 'erets, bo', derekh, halikhah, ma'galah, nathibh; hodos, parodos, poreia, tropos; "highway," mecillah, meclul; diexodoi ton hodon): The list just cited contains only a portion of the words translated "way" or "highway" in the King James Version. Most of them have the primary meaning of "road," "customary path," "course of travel" (Ge 3:24; Ex 23:20; Nu 20:17, etc.). By a very easy and natural figure "way" is applied to the course of human conduct, the manner of life which one lives (Ex 18:20; 32:8; Nu 22:32; 1Sa 8:3; 1Ki 13:33, etc.; Ac 14:16; 1Co 4:17; Jas

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5:20). "The way of an eagle of a serpent of a ship and of a man" (Pr 30:19)

agree in that they leave no trace behind them (compare The Wisdom of Solomon 5:10,11). In some cases the language may be such as to leave it indeterminate whether the way or course of conduct is good or bad (De 28:29; 1Sa 18:14; 2Ch 27:7; Job 13:15; Pr 3:6; 6:6; Jas 1:8), though in most cases the Bible writers attach to every act an ethical evaluation. Sometimes this way of conduct is of purely human choice, without reference to either God or good (Jud 2:19; Job 22:15; 34:21; Ps 119:9; Pr 12:15; 16:2). Such a course is evil (2Ch 7:14; Ps 1:6; 119:101,104,128; Pr 1:19, etc.) and will obtain such punishment as its lack of merit warrants (1Ki 8:32,39; 2Ch 6:23; Job 30:12; 34:11; Jer 17:10; Ezk 7:3,9; Ho 12:2). At the opposite extreme from this is the good way (Ps 1:6; Pr 8:20; 12:28; 15:10; Isa 26:7), which is that course of conduct enjoined by God and exemplified in His perfect conduct (Ge 6:12; 18:19; De 8:6; 26:17; 1Ki 2:3; Job 23:11; Ps 51:13, etc.). These two ways briefly but graphically described by the Lord (Mt 7:13,14; compare Lu 13:24) became the subject of extended catechetical instruction in the early church. See the Epistle of Barnabas, xviii, and the Didache i.1. Frequently the way in this metaphorical sense is

characterized by that quality which is its outstanding feature, e.g. mention is made of the way of life (Pr 15:24; Jer 21:8; Ac 2:28); of truth ([Ps 119:30](#); [2Pe 2:2](#)); of peace (Isa 59:8; Lu 1:79; Ro 3:17); of justice (Pr 17:23; Da 4:37); of righteousness (Mt 21:32; 2Pe 2:21); of salvation (Ac 16:17); of lying (Ps 119:29), and of death (Jer 21:8). Frequently God's purpose or His customary action is described as His way (Ps 103:7; Isa 26:8; Mt 22:16; Ac 13:10). Since all of God's plans and purposes tend toward man's salvation, His provisions to this end are frequently spoken of as His Way, and inasmuch as all of the divine plans center in Christ He is preeminently the Way (Joh 14:6). Out of this fact grew the title, "The Way," one of the earliest names applied to Christianity ([Ac 9:2](#); [18:25,26](#); [19:9,23](#); [22:4](#); [24:22](#)).

The word highway is used to denote a prominent road, such a one for example as

was in ancient times maintained for royal travel and by royal authority. It is always used in the literal sense except in Pr 15:19; 16:17, where it is a course of conduct.

See also **PATH, PATHWAY**.

W. C. Morro

WAY, COVERED

See **COVERED WAY**.

WAY, LITTLE

(kibhrah, "length," "a measure"): A technical measure of distance in the Hebrew; but it must be considered undefined (Ge 35:16; 48:7 the King James Version, the English Revised Version "some way," the American Standard Revised Version "some distance"; 2Ki 5:19, the English Revised Version "some way," the American Revised Version margin "some distance"). The Hebrew term kibhrah is also found in Phoenician inscriptions as a measure of distance.

WAYFARING MAN

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wa'-far-ing, The translation in Jud 19:17; 2Sa 12:4; Jer 9:2; 14:8 of ('oreach), the participle of 'arach, "to journey." In Isa 33:8 of 'obher 'orach, "one passing on a path," and in Isa 35:8 of holekh derekh, "one walking on a road." "Traveler" is the meaning in all cases.

WAYMARK

wa'-mark (tsyun): In Jer 31:21, "Set thee up waymarks," explained by the parallel, "Make thee guide-posts" (the King James Version "Make thee high heaps"). A sign or guiding mark on the highway.

WEALTH, WEALTHY

welth, wel'-thi (hon, chayil, nekhacim; euporia, "to possess riches," "to be in a position of ease" (Jer 49:31)): The possession of wealth is not regarded as sinful, but, on the contrary, was looked upon as a sign of the blessing of God (Ec 5:19; 6:2). The doctrine of "blessed are the poor, and cursed are the rich" finds no countenance in the Scriptures, for Lu 6:20,24 refers to concrete conditions (disciples and persecutors; note the "ye"). God is the maker of rich and poor alike (Pr 22:2). But while it is not sinful to be rich it is very dangerous, and certainly perilous to one's salvation (Mt 19:23). Of this fact the rich young ruler is a striking example ([Lu 18:22,23](#)). It is because of the danger of losing the soul through the possession of wealth that so many exhortations are found in the Scriptures aimed especially at those who have an abundance of this world's goods (1Ti 6:17; Jas 1:10,11; 5:1, etc.). Certain parables are especially worthy of note in this same connection, e.g. the Rich Fool (Lu 12:16-21), the Rich Man and Lazarus—if such can be called a parable—(Lu 16:19-31). That it is not impossible for men of wealth to be saved, however, is apparent from the narratives, in the Gospels, of such rich men as Nicodemus, and Joseph of Arimathea (Joh 19:38,39; Mt 27:57-60), and Zaccheus (Lu 19:1-10). It may fairly be inferred from the Gospel records that James and John, who were disciples of our Lord, were men of considerable means (Mr 1:19,20; Joh 19:27).

Wealth may be the result of industry (Pr 10:4), or the result of the special blessing of God (2Ch 1:11,12). We are warned to be careful lest at any time we should say "My power and the might of my hand hath gotten me this wealth. But thou shalt remember Yahweh thy God, for it is he that giveth thee power to get wealth" (De 8:17,18).

Those possessing wealth are liable to certain kinds of sins against which they are frequently warned, e.g., highmindedness (1Ti 6:17); oppression of the poor (Jas 2:6); selfishness (Lu 12 and 16); dishonesty (Lu 19:1-10); self-conceit (Pr 28:11); self-trust (Pr 18:11).

It is of interest to note that in the five places in the New Testament in which the word "lucre"—as applying to wealth—is used, it is prefaced by the word "filthy" (1Ti 3:3 (the King James Version), 8; Tit 1:7,11; 1Pe 5:2), and that in four of these five places it refers to the income of ministers of the gospel, as though they were particularly susceptible of being led away by the influences and power of money, and so needed special warning.

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The Scriptures are not without instruction as to how we may use our wealth wisely and as well-pleasing to God. The parable of the Unjust Steward (Lu 16) exhorts us to "make friends by means of the mammon of unrighteousness," by which is meant

that we should use the wealth which God has committed to us as stewards in order that we may win friends (souls) with it for Him and His kingdom, just as the unfaithful steward used the goods with which his master had entrusted him to make friends for himself. The parable of Dives and Lazarus gives us the sad picture of a selfish rich man who had abused his trust, who had failed to make friends with his money, and who, in the other world, would have given anything just for such a friend (Lu 16:19-31).

See also RICHES.

William Evans

WEAN

wen: "To wean" in English Versions of the Bible is always the translation of (gamal), but gamal has a much wider force than merely "to wean," signifying "to deal fully with," as in Ps 13:6, etc. Hence, as applied to a child, gamal covers the whole period of nursing and care until the weaning is complete (1Ki 11:20). This period in ancient Israel extended to about 3 years, and when it was finished the child was mature enough to be entrusted to strangers (1Sa 1:24). And, as the completion of the period marked the end of the most critical stage of the child's life, it was celebrated with a feast (Ge 21:8), a custom still observed in the Orient. The weaned child, no longer fretting for the breast and satisfied with its mother's affection, is used in Ps 131:2 as a figure for Israel's contentment with God's care, despite the smallness of earthly possessions. In Isa 28:9 there is an ironical question, 'Is God to teach you knowledge as if you were children? You should have learned His will long ago!'

Burton Scott Easton

WEAPONS

wep'-unz.

See ARMOR.

WEASEL we'-z'-l (choledh; compare Arabic khuld, "mole-rat"):

(1) Choledh is found only in Le 11:29, where it stands first in the list of eight unclean "creeping things that creep upon the earth." the King James Version and the Revised Version (British and American) agree in rendering choledh by "weasel," and the Septuagint has gale, "weasel" or "marten." According to Gesenius, the Vulgate, Targum, and Talmud support the same rendering. In spite of this array of authorities, it is worth while to consider the claims of the mole-rat, *Spalax typhlus*, Arabic khuld. This is a very common rodent, similar in appearance and habits to the mole, which does not exist in Palestine. The fact that it burrows may be considered against it, in view of the words, "that creepeth upon the earth." The term "creeping thing" is,

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however, very applicable to it, and the objection seems like a quibble, especially in view of the fact that there is no category of subterranean animals. See MOLE.

(2) The weasel, *Mustela vulgaris*, has a wide range in Asia, Europe, and North America. It is from 8 to 10 inches long, including the short tail. It is brown above and white below. In the northern part of its range, its whole fur, except the tail, is white in winter. It is active and fearless, and preys upon all sorts of small mammals, birds and insects.

See LIZARD.

Alfred Ely Day

WEATHER

weth'-er (zahabh (Job 37:22), yom (Pr 25:20), translated "day"; eudia, "clear sky," cheimon, "tempest"): In the East it is not customary to talk of the weather as in the West. There seems to be no word in the Hebrew corresponding to "weather." In Job 37:22 the King James Version translates "Fair weather comes out of the north," but the Revised Version (British and American) translates more literally, "Out of the north cometh golden splendor." "As one that taketh off a garment in cold weather (or literally, "on a cold day"), so is he that singeth songs to a heavy heart" (Pr 25:20).

Jesus rebukes the Pharisees for their lack of spiritual foresight when they took such interest in natural foresight. He said, "When it is evening, ye say, It will be fair weather: for the heaven is red. And in the morning, It will be foul weather to-day: for the heaven is red and lowering" (Mt 16:2,3). The general conditions of the weather in the different seasons are less variable in Palestine than in colder countries, but the precise weather for a given day is very hard to predict on account of the proximity of the mountains, the desert and the sea.

Alfred H. Joy

WEAVING

we'-ving: Although weaving was one of the most important and best developed of the crafts of Bible times, yet we have but few Biblical references to enlighten us as to the processes used in those early days. A knowledge of the technique of weaving is necessary, however, if we are to understand some of the Biblical incidents. The principle of weaving in all ages is illustrated by the process of darning. The hole to be darned is laid over with parallel threads which correspond to the "warp" (shethi) of a woven fabric. Then, by means of a darning needle which takes the place of the shuttle in the loom, other threads are interlaced back and forth at right angles to the first set of strands. This second set corresponds to the woof ('erebh) or weft of woven cloth. The result is a web of threads across the hole. If the warp threads, instead of being attached to the edges of a fabric, are fastened to two beams which can be stretched either on a frame or on the ground, and the woof is interlaced exactly as in darning, the result will be a web of cloth. The process is then called weaving ('aragh), and the apparatus a loom. The most up-to-date loom of our modern mills differs from the above only in the devices for accelerating the process. The first of these

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a beam and held taut by numerous small weights made of stones or pottery. Dr. Bliss found at Tel el-Chesy collections of weights, sometimes 60 or more together, individual examples of which showed marks where cords had been attached to them. These he assumed were weavers' weights (see *A Mound of Many Cities*). In this form the weaving was necessarily from top to bottom.

The second type of upright loom is still used in some parts of Syria, especially for weaving coarse goat's hair cloth. In this form the warp is attached to the lower beam and passes vertically upward over another beam and thence to a wall where it is gathered in a rope and tied to a peg, or it is held taut by heavy stone weights. The manipulation is much the same as in the primitive loom, except that the weft is beaten up with an iron comb. The web is wound up on the lower beam as it is woven (compare Isa 38:12).

Patterns are woven into the web

(1) by making the warp threads of different colors,

(2) by alternating colors in the weft,

(3) by a combination of (1) and (2); this produces checked work (shibbets, Ex 28:39 the Revised Version (British and American));

(4) by running special weft threads through only a portion of the warp. This requires much skill and is probably the kind of weaving referred to in Ex 26:1 ff; Eze 16:13; 27:16;

(5) when metals are to be woven, they are rolled thin, cut into narrow strips, wound in spirals about threads of cotton or linen (compare Ex 28:5 ff; 39:3 ff). In all these kinds of weaving the Syrian weavers of today are very skillful. If a cylindrical web is referred to in Joh 19:23, then Jesus' tunic must have been woven with two sets of warp threads on an upright loom so arranged that the weft could be passed first through one shed and then around to the other side and

back through the shed of the second set.

Goliath's spear was compared in thickness to that of the weaver's beam, i.e. 2 inches to 2 1/2 inches in diameter (1Sa 17:7; 2Sa 21:19; 1Ch 11:23; 20:5).

In Job 7:6, if "shuttle" is the right rendering for 'eregh, the reference is to the rapidity with which the thread of the shuttle is used up, as the second part of the verse indicates.

For a very full discussion of the terms employed see A. R. S. Kennedy in EB, IV, 5276-90.

James A. Patch

WEB

See SPIDER; WEAVING.

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WEDDING

See MARRIAGE.

WEDGE, OF GOLD

wej, (lashon zahabh, literally, "tongue of gold"): A piece of gold in the form of a wedge found by Achan in the sack of Jericho. It was in one of the forms in which gold was used for money and was probably stamped or marked to indicate its weight, which was 50 shekels, i.e. one maneh, according to the Hebrew standard, or nearly two pounds troy. Its value would be 102 British pounds 10 shillings or \$510.00 (in 1915). See MONEY; POUND. A wedge, or rather, oblong rectangular strip of gold, of similar weight has been found in the excavations of Gezer (Macalister, Bible Side- Lights, 121). Along with metal rings they were doubtless used as an early form of currency. In Isa 13:12 the King James Version, kethem, "pure gold" (so the Revised Version (British and American)), is translated as "golden wedge" on insufficient grounds.

H. Porter

WEEDS

wedz (cuph, "a weed" (Jon 2:5)).

See FLAG; COCKLE; RED SEA.

WEEK

wek (shebhua', from shebha', "seven"; sabbaton-ta, "from sabbath to sabbath"): The seven-day division of time common to the Hebrews and Babylonians (Ge 29:27,28; Lu 18:12). See ASTRONOMY; TIME. "Week" is used in the

apocalyptic writings of Daniel for an unknown, prophetic period (Da 9:24-27).
For the names of the days see ASTROLOGY, 12.

WEEKS, FEAST OF

See PENTECOST.

WEEKS, SEVENTY

See SEVENTY WEEKS.

WEEPING

wep'-ing.

See BURIAL, IV, 4, 5, 6.

WEIGHT

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wat (Measure of quantity) mishqal, (mishqol (Eze 4:10), from shaqkal, "to weigh" 'ebhen, "a stone" used for weighing in the balance): Weights were commonly of stone or bronze (or of lead, Zec 5:7,8). They were of various forms, such as the lion-shaped weights of Babylonia and Assyria, or in the form of birds and other animals. The Hebrew and Phoenician weights, when made of stone, were barrel-shaped or spindle-shaped, but in bronze they were often cubical or octagonal or with numerous faces (see illustration under WEIGHTS AND MEASURES). Hemispherical or dome-shaped stone weights have been found in Palestine (PEFS, 1902, p. 344; 1903, p. 117; 1904, p. 209).

Figurative: The phrase "without weight" (2Ki 25:16) signifies a quantity too great to be estimated. "Weight of glory" (2Co 4:17, baros) has a similar meaning, but with a spiritual reference. "Weighty," "weightier" (Mt 23:23; 2Co 10:10, barus, baruteros), signify what is important. The Greek (ogkos) (Heb 12:1), is used in the sense of burden, hindrance, as is also the Hebrew neTel (Pr 27:3).

H. Porter

WEIGHTS AND MEASURES

wats me'-zhur: The system of weights and measures in use among the Hebrews was derived from Babylonia and Egypt, especially from the former. The influence of these countries upon Palestine has long been recognized, but archaeological investigations in recent years have shown that the civilization of Babylonia impressed itself upon Syria and Palestine more profoundly in early times than did that of Egypt. The evidence of this has been most clearly shown by the discovery of the Tell el-Amarna Letters, which reveal the fact that the official correspondence between the Egyptian kings and their vassals in these lands was carried on in the language of Babylonia long after its political influence had been supplanted by that of Egypt. It is natural, then, that we should look to Babylonia for the origin of such important elements of civilization as a system of weights and measures.

1. Linear Measures:

It was quite natural that men should have found a standard for linear measures in the parts of the human body, and we find the cubit, originally the length of the forearm, taken as the standard, and the span, the palm and the digit, or finger-breadth, associated with it in linear measurement. They do not seem to have employed the foot, though it is represented in the two-thirds of the cubit, which was used by the Babylonians in the manufacture of building-brick.

This system, though adequate enough for man in the earliest times, was not so for an advanced stage of civilization, such as the Babylonians reached before the days of Abraham, and we find that they had introduced a far more accurate and scientific system (see CUBIT). They seem to have employed, however, two cubits, of different lengths, one for commercial purposes and one for building. We have no undoubted examples of either, but judging by the dimensions of their square building-bricks, which are regarded as being two-thirds of a cubit on a side, we judge the latter to have been of about 19 or 20 inches. Now we learn from investigations in Egypt that a similar cubit was employed there, being of from 20.6 to 20.77 inches, and it can

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Phoenician shekel. They were of the same standard, one a shekel and the other a two-shekel weight. They each have 12 faces, and the smaller has a lion stamped on each face save one, reminding us of the lion-weights discovered in Assyria and Babylonia. The spindle weights are of black stone, the others of bronze.

The above is the Phoenician standard. In the Babylonian the shekel would be 160 or 320 grains; the maneh 8,000 or 16,000, and the talent 480,000 or 960,000 grains, according as it was of the light or heavy standard.

H. Porter

WELL

(1) (be'er; compare Arabic bi'r, "well" or "cistern"; usually artificial: "And Isaac's servants digged (dug) in the valley, and found there a well of springing (margin "living") water" (Ge 26:19); some times covered: "Jacob rolled the stone from the well's mouth" (Ge 29:10). Be'er may also be a pit: "The vale of Siddim was full of slime pits" (Ge 14:10); "the pit of destruction" (Ps 55:23).

(2) (bor), usually "pit": "Let us slay him, and cast him into one of the pits" (Ge 37:20); may be "well": "drew water out of the well of Beth-lehem" (2Sa 23:16).

(3) (pege), usually "running water," "fount," or "source": "Doth the fountain send forth from the same opening sweet water and bitter?" (Jas 3:11); may be "well"; compare "Jacob's well" (Joh 4:6).

(4) (phrear), usually "pit": "the pit of the abyss" (Re 9:1); but "well"; compare "Jacob's well" (Joh 4:11,12): "Which of you shall have an ass or an ox fallen into a well" (the King James Version "pit") ([Lu 14:5](#)).

(5) (krene), "wells" (Sirach 48:17), Latin, fons, "spring" (2 Esdras 2:32).

(6) ayin), compare Arabic 'ain "fountain," "spring": "the fountain (English Versions of the Bible) which is in Jezreel" (1Sa 29:1); "In Elim were twelve springs (the King James Version "fountains"] of water" (Nu 33:9); "She (Rebekah) went down to the fountain" (the King James Version "well") (Ge 24:16); "the jackal's well" (the English Revised Version "the dragon's well," the King James Version "the dragon well") (Ne 2:13).

(7) (ma'yan), same root as (6); "the fountain (the King James Version "well") of the waters of Nephtoah" (Jos 18:15); "Passing through the valley of Weeping (the King James Version "Baca") they make it a place of springs" (the King James Version "well") (Ps 84:6); "Ye shall draw water out of the wells of salvation" (Isa 12:3).

(8) (maqor), usually figurative: "With thee is the fountain of life" (Ps 36:9); "The mouth of the righteous is a fountain (the King James Version "well") of life" (Pr 10:11); "make her (Babylon's) fountain (the King James Version "spring") dry" (Jer 51:36); "a corrupted spring" (Pr 25:26).

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(9) (mabbu‘), (nabha‘, "to flow," "spring," "bubble up"; compare Arabic (nab‘, manba‘, yanbu‘) "fountain": "or the pitcher is broken at the fountain" (Ec 12:6); "the thirsty ground springs of water" (Isa 35:7).

(10) (motsa’), "spring," (yatsa’), "to go out," "the dry land springs of water" (Isa 41:18); "a dry land into watersprings" (Ps 107:35); "the upper spring of the waters of Gihon" (2Ch 32:30).

(11) (nebhekh), root uncertain, reading doubtful; only in Job 38:16, "Hast thou entered into the springs of the sea?"

(12) (tehom), "deep," "abyss"; compare Ge 1:2; translated "springs," the King James Version "depths" (De 8:7).

(13) (gal), (galal), "to roll"; compare Gilgal (Jos 5:9); "a spring shut up" (So 4:12).

(14) (gullah), "bowl," "basin," "pool," same root: "Give me also springs of water. And he gave her the upper sprigs and the nether springs" (Jos 15:19); compare Arabic (kullat), pronounced gullat, "a marble," "a cannon-ball."

As is clear from references cited above, wells and springs were not sharply distinguished in name, though be’er, and phrear are used mainly of wells, and ‘ayin, ma‘yan, motsa’, mabbua‘ and (poetically) maqor are chiefly used of fountains. The Arabic bi’r, the equivalent of the Hebrew be’er, usually denotes a cistern for rain-water, though it may be qualified as bi’r jam‘, "well of gathering," i.e. for rain-water, or as bi’r nab‘, "well of springing water." A spring or natural fountain is called in Arabic ‘ain or nab‘ (compare Hebrew ‘ayin and mabbua‘). These Arabic and Hebrew words for "well" and "spring" figure largely in place-names, modern and ancient: Beer (Nu 21:16); Beer-elim (Isa 15:8), etc.; ‘Ain

(a) on the northeast boundary of Palestine (Nu 34:11),

(b) in the South of Judah, perhaps = En-rimmon (Jos 15:32); Enaim (Ge 38:14); Enam (Jos 15:34), etc.

Modern Arabic names with 'ain are very numerous, e.g. 'Ainul-fashkhah, 'Ain-ul-chajleh, 'Ain-karim, etc.

See CISTERN; FOUNTAIN; PIT; POOL.

Alfred Ely Day

WELL, JACOB'S

See JACOB'S WELL.

WELLSPRING

wel'-spring (maqor): Usually "spring" or "fountain" (figuratively), translated "wellspring" only in two passages: "Understanding is a wellspring of life unto him

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that hath it" (Pr 16:22); "The wellspring of wisdom is as a flowing brook" (Pr 18:4). See Burroughs, Pepacton, p. 35; WELL.

WEN

Only in Le 22:22, "maimed" or "having a wen (margin "sores"), or scurvy," for (yabbal), "running," hence, "a suppurating sore" (compare the Revised Version margin). A "wen" is a non-inflamed indolent tumor, and so "wen" is about as far as possible from the meaning of the Hebrew.

WENCH

wench, wensh (shiphchah): The word "wench" is found only in 2Sa 17:17 the King James Version, where the Revised Version (British and American) has "maid-servant." The Hebrew word shiphchah here used is a common term for maid-servant, female slave. the King James Version used the word "wench" to convey the meaning maid-servant, which was a common use of the word at that time, but it is now practically obsolete.

WEST

(1) Usually (yam), "sea" because the Mediterranean lies to the West of Palestine; not usually in figurative expressions; but compare Ho 11:10.

(2) Often (ma'arab); compare Arabic (gharb), and (maghrib), "west" (maghrib-ush-shems), or simply (maghrib), "sunset."

(3) (mebho' ha-chemesh), "entrance of the sun," (mabho', bo'), "to come in." (Just as mizrach, is the rising of the sun, or east, so mabho' (or ma'arab), is the setting of the sun, or west: "From the rising of the sun (mizrach-shemesh) unto the going down (mabho) thereof" (Ps 50:1; compare 113:3; Mal 1:11).)

(4) (dusme, from duo), "to enter," "sink," "set." The Greek usage is parallel to the Hebrew just cited: "Many shall come from the east anatole, "rising") and the west" (dusme, "setting") (Mt 8:11).

The chief figurative use of the word "west" is in combination with "east" to denote great or infinite distance, as:

"As far as the east is from the west,

So far hath he removed our transgressions

from us" (Ps 103:12).

Alfred Ely Day

WHALE

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See DRAGON; JACKAL.

Alfred Ely Day

WHEAT

hwet

((1) chiTTah, the specific word for wheat (Ge 30:14; Ex 34:22, etc.), with puros (Judith 3:3; Sirach 39:26);

(2) bar, or bar (Jer 23:28; Joe 2:24; Am 5:11; 8:6); in other passages translated "grain" or "corn";

(3) sitos (Mt 3:12; 13:25,29,30; Lu 3:17; 16:7; 22:31, etc.) (for other words translated occasionally "wheat" in the King James Version see CORN; FOOD)): Wheat, usually the bearded variety, is cultivated all over Palestine, though less so than barley. The great plain of the Hauran is a vast expanse of wheat fields in the spring; considerable quantities are exported via Beirut, Haifa, and Gaza. The "wheat harvest" was in olden times one of the regular divisions of the year (Ex 34:22; Jud 15:1; 1Sa 12:17); it follows the barley harvest (Ex 9:31,32), occurring in April, May or June, according to the altitude.

E. W. G. Masterman

WHEEL

hwel:

(1) 'ophan, is the usual word (Ex 14:25, etc.). In Pr 20:26; Isa 28:27 the rollers of a threshing wagon are meant (see AGRICULTURE).

(2) galgal, "rolling thing," generally in the sense of "wheel" (Isa 5:28, etc.), but

the Revised Version (British and American) in Eze 10:2,6,13 has "whirling wheels," an advantageous change. The "wheel broken at the cistern" in Ec 12:6 is the windlass for drawing the water, and by the figure the breakdown of the old man's breathing apparatus is probably meant. In Ps 83:13, the King James Version has "wheel," but this translation (that of the Septuagint) is quite impossible; the Revised Version (British and American) "whirling dust" (sucked up by a miniature whirlwind) is perhaps right, but the translations proposed are end-less.

(3) gilgal, Isa 28:28, the roller of a threshing wagon.

(4) 'obhnayim, Jer 18:3. See POTTER.

(5) pa'am, Jud 5:28, literally, "step" (so the Revised Version margin), and the sound of horses' hoofs is intended.

(6) trochos, Sirach 33:5; Jas 3:6 (the King James Version "course"). In the former passage, "The heart of a fool is as a cart-wheel," the changeableness of a light

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disposition is satirized. In James the figure is of a wheel in rotation, so that a flame starting at any point is quickly communicated to the whole. Just so an apparently insignificant sin of the tongue produces an incalculably destructive effect.

The phrase "wheel of nature" (trochos tes geneseos) is used here for "the world in progress." It is not a very natural figure and has given rise to much discussion. the King James Version accents trochos ("course") instead of trochos (" wheel"). but the language throughout is metaphorical and "course" is not a sufficiently metaphorical word. The translation "birth" for geneseos (so the Revised Version margin). i.e. "a wheel set in motion by birth." is out of the question. as the argument turns on results wider than any individual's existence. "Wheel of nature" is certainly right. But a comparison of life to a wheel in some sense or other (chiefly that of "Fortune's wheel") is common enough in Greek and Latin writers, and, indeed the exact combination trochos geneseos is found in at least one (Orphic) writer (full references in the commentaries of Mayor and W. Bauer). It would seem, then, that James had heard the phrase, and he used it as a striking figure, with entire indifference to any technical significance it might have. This supposition is preferable to that of an awkward translation from the Aramaic.

See COURSE.

Burton Scott Easton

WHELP

hwelp (gur, or gor; either absol. (Eze 19:2,3,5; Nab 2:12); or constr. with 'aryeh, "lion" (Ge 49:9; De 33:22; Jer 51:38; Na 2:11); also benelabhi', literally, "sons of a lioness," translated "the whelps of the lioness" (Job 4:11). In Job 28:8, the King James Version has "lion's whelps" for bene shachats, which the Revised Version (British and American) renders "proud beasts," margin "sons of pride." In La 4:3

gur is used of the young of tannin the Revised Version (British and American) "jackal," the King James Version "sea-monsters," the King James Version margin "sea-calves"; it may possibly mean "wolves"; skumnos, the technical word for "lion's whelp" (1 Macc 3:4)): These references are all figurative: "Judah is a lion's whelp" (Ge 49:9); "Da is a lion's whelp" (De 33:22); it is said of the Babylonians, "They shall roar together like young lions; they shall growl as lions' whelps" ([Jer 51:38](#)); of the Assyrians, "Where is the den of the lions, and the feeding-place of the young lions, where the lion and the lioness walked, the lion's whelp, and none made them afraid? The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his caves with prey, and his dens with ravin" (Na 2:11,12). In Eze 19:2-9, the princes of Israel are compared to lions' whelps.

See DRAGON; LION.

Alfred Ely Day

WHIRLWIND

hwurl'-wind (cuphah (Pr 1:27; 10:25; Isa 5:28; 17:13; 66:15; Ho 8:7; Am 1:14; Nab 1:3), ca'ar (Hab 3:14; Zec 7:14; Ho 13:3; Ps 58:9; Da 11:40), ce'arah (2Ki 2:1; Job

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38:1; 40:6; Isa 40:24; 41:16; Zec 9:14)): When two currents from opposite directions meet, a circular motion results called a whirlwind. On the sea this takes up small particles of water from the sea and condenses some of the moisture in the clouds above, forming a great funnel-shaped column. They are quite common off the coast of Syria. Considerable damage might be done to a small ship overtaken by them. In the desert sand is taken up in the same way, causing terrible sandstorms which are greatly dreaded by caravans. Most of the references in the Bible do not necessarily imply a circular motion, and the word "tempest" might be used in translation.

Storms usually come from the Southwest. "Out of the south cometh the storm"

(Job 37:9); yet in Ezekiel's vision he saw a whirlwind coming out of the north (Eze 1:4). Elijah "went up by a whirlwind into heaven" (2Ki 2:11). The whirlwind indicates the power and might of Yahweh: "Yahweh hath his way in the whirlwind and in the storm" (Na 1:3); He "answered Job out of the whirlwind" (Job 38:1).

Most of the Scriptural uses are figurative; of destruction: "He will take them away with a whirlwind" (Ps 58:9; Pr 1:27; 10:25; Ho 13:3; Da 11:40; Am 1:14; Hab 3:14; Zec 7:14); of quickness: "wheels as a whirlwind" (Isa 5:28; 66:15; Jer 4:13); of the anger of God: "A whirlwind of the Lord is gone forth in fury" (Jer 23:19 the King James Version); of punishment to the wicked: "A continuing whirlwind shall fall on the wicked" (Jer 30:23 the King James Version).

Alfred H. Joy

WHITE

hwit.

See COLORS.

WHITE HORSE

See HORSE, WHITE.

WHITEWASH

hwit'wosh: the American Revised Version margin gives "whitewash" for "untempered mortar" in Eze 13:10 and 22:28. 'Her prophets have daubed for them,'

i.e. seconded them, "with whitewash," thus giving "a slight wall" (13:10 margin) a specious appearance of strength.

See MORTAR; UNTEMPERED.

WHOLE; WHOLESOME

hol, hol'-sum: "Whole," originally "hale" (a word still in poetic use), had at first the meaning now expressed by its derivative "healthy." In this sense "whole" is fairly common (Job 5:18, etc.) in English Versions of the Bible, although much more common in the New Testament than in the Old Testament. From this meaning

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"healthy," the transition to the modern force. "complete," "perfect," "entire" (Ex 12:6, ere) was not unnatural, and it is in this later sense alone that the adverb "wholly" (Le 6:22, etc.) is used. "Wholesome," however, is derived from the earlier meaning of "whole." It occurs in Pr 15:4, the King James Version, the English Revised Version, "a wholesome tongue" (rapha', "heal," the Revised Version margin "the healing of the tongue," the American Standard Revised Version "a gentle tongue"), and in 1Ti 6:3, the King James Version "wholesome words" (hugiaino, "be healthy," the Revised Version margin "healthful," the Revised Version (British and American) "sound").

Burton Scott Easton

WHORE; WHOREDUM

hor, hor'-dum.

See CRIMES; HARLOT; PUNISHMENTS.

WICKEDNESS

wik'-ed-nes:

1. In the Old Testament:

The state of being wicked; a mental disregard for justice, righteousness, truth, honor, virtue; evil in thought and life; depravity; sinfulness; criminality. See SIN. Many words are rendered "wickedness." There are many synonyms for wickedness in English and also in the Hebrew. Pride and vanity lead to it: "All the proud, and all that work wickedness (rish'ah) shall be stubble" (Mal 4:1). Akin to this is the word 'awen, "iniquity," "vanity": "She eateth, and wipeth her mouth, and saith, I have done no wickedness" (Pr 30:20). Then we have the word hawwah, meaning "mischief," "calamity," coming from inward intent upon evil:

"Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness" (Ps 52:7); zimmah, "wickedness" in thought, carnality or lust harbored: "And if a man take a wife and her mother, it is wickedness" (Le 20:14); 'awlah, "perverseness," "Neither shall the children of wickedness afflict them any more, as at the first" (2Sa 7:10). The word for evil ra') is many times employed to represent wickedness: "Remember all their wickedness" (Ho 7:2). Wickedness like all forms and thoughts of wrong, kept warm in mind, seems to be a thing of growth; it begins with a thought, then a deed, then a character, and finally a destiny. Even in this life men increase in wickedness till they have lost all desire for that which is good in the sight of God and good men; the men in the vision of Isaiah seem to be in a condition beyond which the human heart cannot go: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness" (Isa 5:20). Shades of thought are added by such words as roa', "evil," "badness": "Give them according to their work, and according to the wickedness of their doings" (Ps 28:4). And resha' or rish'ah, also gives the common thought of wrong, wickedness. The prophets were strong in denunciations of all iniquity, perverseness, and in announcing the curse of God which would certainly follow.

2. In the New Testament:

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Wickedness, malignity, evil in thought and purpose is presented by the word *poneria*: "But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites?" (Mt 22:18). Jesus points out the origin of all wrong: "For from within, out of the heart of men, evil thoughts proceed wickednesses, deceit, lasciviousness

.... all these evil things proceed from within, and defile the man" (Mr 7:21-23).

See

Imitation of Christ, xiii, 5.

David Roberts Dungan

WIDOW

wid'-o ('almanah; chera): In the Old Testament widows are considered to be under the special care of Yahweh (Ps 68:5; 146:9; Pr 15:25). Sympathetic regard for them comes to be viewed as a mark of true religion (Job 31:16; Jas 1:27). Deuteronomy is rich in counsel in their behalf (24:17, etc.).

The word is first mentioned in the New Testament in Ac 6:1: "There arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministrations." Paul charges that they be particularly cared for, especially those that are "widows indeed," i.e. poor, without support and old (1Ti 5:2-

16). Some try to find proof in this passage of that ecclesiastical order of widows mentioned in post-apostolic writings.

See LITERATURE, SUB-APOSTOLIC; WOMAN, IV, 5.

George B. Eager

WIFE

wif.

See MARRIAGE; RELATIONSHIPS, FAMILY.

WIFE, BROTHER'S

See MARRIAGE; RELATIONSHIPS, FAMILY.

WILD BEAST

wild best:

(1) ziz, only with sadhay, "field," in the expression, ziz sadhay, translated "wild beasts of the field" (Ps 50:11; 80:13); compare Targum to Ps 80:13, ziza', "worm" (BDB); Arabic ziz, "worm."

(2) tsiyim (Isa 13:21; 34:14; Jer 50:39).

(3) 'iyim (Isa 13:21; 34:14; Jer 50:39).

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(4) chay, "living thing," often translated "wild beast" in English Versions of the Bible (1Sa 17:46, etc.).

(5) In Apocrypha (Additions to Esther 16:24, etc.) and the New Testament (Mr 1:13), therion.

(6) Ac 10:12 the King James Version; Ac 11:6, tetrapodon, the Revised Version (British and American) "four-rooted beast."

(1), (2) and (3) are of doubtful etymology, but the context makes it clear in each case that wild beasts of some sort are meant. The Targum ziza', "worm," is possible in Ps 80:13, though not probable in view of the parallel "boar": "The boar out of the wood doth ravage it, and the wild beasts of the field feed on it," i. e. on the vine (figurative) brought out of Egypt. In Ps 50:11, however, such an interpretation is out of the question. All the references from 50:8 to 50:13 are to large animals, bullocks, goats, cattle and birds. Vulgate (Jerome's Latin Bible, 390-405 A.D.) and the Septuagint have in 80:13 "wild beast" and in 50:11 "beauty of the field" (translated)!

Tsiyim, doubtfully referred to tsiydh, "drought," occurs in prophecies of the desolation of Babylon in Isa 13:21 ("wild beasts of the desert") and Jer 50:39, of Edom in Isa 34:14, of Assyria in [Isa 23:13](#) ("them that dwell in the wilderness"). It is associated in these passages with names of wild beasts and birds, some of them of very doubtful meaning, such as tannim, 'ochim, 'iyim, se'irim, benoth ya'anah. Wild beasts of some sort are clearly meant, though the kind can only be conjectured. The word occurs in Ps 74:14 ("the people inhabiting the wilderness") where it is possible to understand "beasts" instead of people. It occurs also in Ps 72:9 ("they that dwell in the wilderness"), where it seems necessary to understand "men." If the reading stands, it is not easy to reconcile this passage with the others.

'Iyim occurs in Isa 13:21 and 34:14 and in Jer 50:39, three of the passages cited

for tsiyim. the King James Version referring to 'i, "island," renders "wild beasts of the islands" (Isa 13:22). the Revised Version (British and American) has "wolves," margin "howling creatures"; compare Arabic 'anwa'," to howl," and ibn-'awa' or wawi, "jackal."

See JACKAL.

Alfred Ely

WILD OX

(re'em): The word "unicorn" occurs in the King James Version in Nu 23:22; 24:8; De 33:17; Job 39:9,10; Ps 22:21; 29:6; 92:10; Isa 34:7 (the King James Version margin "rhinoceros"). the Revised Version (British and American) has everywhere "wild-ox" (margin "ox-antelope," Nu 23:22). The Septuagint has monokeros, "one-horned," except in Isa 34:7, where we find hoi hadroi, "the large ones," "the bulky ones." In this passage also the Septuagint has hoi krioï, "the rams," instead of English Versions of the Bible "bullocks." Vulgate (Jerome's Latin Bible, 390-405 A.D.) has rhinoceros in Nu 23:22; 24:8; De 33:17; Job 39:9,10; and unicornis in Ps 22:21 (21:22); 29:6 (28:6); 92:10 (91:11); Isa 34:7.

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Alfred Ely Day

WILDERNESS

wil'-der-nes.

See DESERT; JUDAEA, WILDERNESS OF; WANDERINGS OF ISRAEL.

WILL

See TESTAMENT.

WILL, VOLITION

vo-lish'-un ('abhah, ratson; thelo) boulomai, thelema: "Will" as noun and verb, transitive and intrans, carries in it the idea of "wish," "purpose," "volition." "Will" is also used as an auxiliary of the future tense of other words, but the independent verb is frequent, and it is often important to distinguish between it and the mere auxiliary, especially in the New Testament.

In the Old Testament the word chiefly rendered "to will" is 'abhah, "to breathe after," "to long for." With the exception of Job 39:9; Isa 1:19, it is accompanied by a negation, and is used of both man and God. Several other words are employed, but only sparsely. "Will" as noun is the translation chiefly of ratson, "good-will," "willfulness" (Ge 49:6), with emphasis on the voluntariness of action (Le 1:3; 19:5; 22:19,29, etc.); also of nephesh, and a few other words. In the New Testament "will" is chiefly the translation of thelo and boulomai, the difference between the two being that thelo expresses an active choice or purpose, boulomai, "passive inclination or willingness, or the inward predisposition from which the active choice proceeds" (compare Mr 15:9,12 with 15:15). "Will," noun, is thelema. With the exception of a few passages, it is used of the will of God (over all, Mt 18:14; in all things to be done, Mt 6:10; 26:42

parallel, etc.; ordering all things, Eph 1:11, etc.); human will, however, may oppose itself to the will of God (Lu 23:25; Joh 1:13; Ro 7:18; here the capacity to will is distinguished from the power to do, etc.). Boulema is properly counsel or purpose. While it is possible to oppose the will of God, His counsel or purpose cannot be frustrated (Ac 2:23; 4:28; Ro 9:19; Eph 1:11; Heb 6:17); it may, however, be resisted for a time (Lu 7:30).

In Apocrypha, for "will" we have thelema (1 Esdras 9:9 (of God); Ecclesiasticus 43:16; 1 Macc 3:60; Ecclesiasticus 8:15, "his own will"); boule (The Wisdom of Solomon 9:13, the Revised Version (British and American) "counsel"); boulema (2 Macc 15:5, "wicked will," the Revised Version (British and American) "cruel purpose"); "willful" (Ecclesiasticus 30:8) is proales, the Revised Version (British and American) "headstrong"; "willing" (The Wisdom of Solomon 14:19), boulomai, the Revised Version (British and American) "wishing"; thelo (Ecclesiasticus 6:35); "wilt" (The Wisdom of Solomon 12:18), thelo, the Revised Version (British and American) "hast the will" (compare 2 Macc 7:16).

The Revised Version (British and American) has many changes, several of them of note as bringing out the distinction between the auxiliary and the independent verb.

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Thus, Mt 11:27, "willeth to"; Joh 7:17, "if any man willeth to do his will"; 1Ti 6:9, the American Standard Revised Version "they that are minded to be rich," the English Revised Version "desire," etc.

The words employed and passages cited show clearly that man is always regarded as a responsible being, free to will in harmony with the divine will or contrary to it. This is further shown by the various words denoting refusal. "Ye will not come to me, that ye may have life" (Joh 5:40). So with respect to temptation. We may even choose and act deliberately in opposition to the will of God. Yet God's counsel, His will in its completeness, ever prevails, and man, in resisting it, deprives himself of the good it seeks to confer upon him.

In modern psychology the tendency is to make will primary and distinctive of personality.

W. L. Walker

WILL-WORSHIP

In Col 2:23, "a show of wisdom in will-worship," for ethelothreskia), a word found nowhere else but formed exactly like "will-worship": worship originating in the human will as opposed to the divine, arbitrary religious acts, worthless despite their difficulty of performance.

WILLOW TREE

wil'-o-tre (tsaphtsaphah): Comparison with the Arabic cafcaf, "the willow," makes it very probable that the translation of Eze 17:5 is correct.

WILLOWS

wil'-oz ('arabhim); itea (Le 23:40; Job 40:22; Ps 137:2; Isa 15:7; 44:4): In all

references this tree is mentioned as beside running water. They may all refer to the willow, two varieties of which, *Salix fragilis* and *S. alba*, occur commonly in Palestine, or to the closely allied *Populus euphratus* (also Natural Order Salicaceae), which is even more plentiful, especially on the Jordan and its tributaries. The Brook of the Willows (Isa 15:7) must have been some stream running from Moab to the Jordan or Dead Sea. Popular fancy has associated the willows of Ps 137:2 with the so-called "weeping willow" (*Salix babylonica*), but though this tree is found today in Palestine, it is an introduction from Japan and cannot have existed "by the waters of Babylon" at the time of the captivity.

E. W. G. Masterman

WILLOWS, THE BROOK OF THE

Evidently mentioned as the boundary of Moab (Isa 15:7) and generally identified with the brook Zered.

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See BROOK; ZERED.

WIMPLE

wim'-p'l: the Revised Version (British and American) substitutes "shawls" for the King James Version "wimples" in Isa 3:22. The precise article of dress intended is unknown.

See DRESS.

WIND

wind (anemos:

1. Causes:

Unequal distribution of heat in the atmosphere causes currents of air or wind. The heated air rises and the air from around rushes in. The direction from which a current comes determines its name, as west wind coming from the West but blowing toward the East. When two currents of air of different directions meet, a spiral motion sometimes results.

See WHIRLWIND.

2. West Wind:

In Palestine the west wind is the most common. It comes from the sea and carries the moisture which condenses to form clouds, as it is turned upward by the mountains, to the cooler layers of the atmosphere. If the temperature reached is cool enough the cloud condenses and rain falls. Elijah looked toward the West for the "small cloud," and soon "the heavens grew black with clouds and wind" (1Ki 18:44 f). "When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass" (Lu 12:54).

3. South Wind:

The south wind is frequent in Palestine. If it is slightly Southwest, it may bring rain, but if it is due South or Southeast, there is no rain. It is a warm wind bringing good weather. "When ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass" (Lu 12:55). In the cooler months it is a gentle, balmy wind, so that the "earth is still by reason of the south wind" (Job 37:17; compare So 4:16).

4. North Wind:

The north wind is usually a strong, continuous wind blowing down from the northern hills, and while it is cool it always "drives away rain," as correctly stated in Pr 25:23, the King James Version; yet it is a disagreeable wind, and often causes headache and fever. 5. East Wind:

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The east wind or sirocco (from Arabic shark=" east") is the "scorching wind" (Jas 1:11) from the desert. It is a hot, gusty wind laden with sand and dust and occurs most frequently in May and October. The temperature in a given place often rises 15 or 20 degrees within a few hours, bringing thermometer to the highest readings of the year. It is customary for the people to close up the houses tightly to keep out the dust and heat. The heat and dryness wither all vegetation (Ge 41:6). Happily the wind seldom lasts for more than three days at a time. It is the destructive "wind of the wilderness" (Job 1:19; Jer 4:11; 13:24): "Yahweh caused the sea to go back by a strong east wind all the night" (Ex 14:21) for the children of Israel to pass; the "rough blast in the day of the east wind" (Isa 27:8). The strength of the wind makes it dangerous for ships at sea: "With the east wind thou breakest the ships of Tarshish" (Ps 48:7). Euraquilo or Euroclydon (Ac 27:14 the King James Version), which caused Paul's shipwreck, was an East-Northeast wind, which was especially dangerous in that region.

6. Practical Use:

The wind is directly of great use to the farmer in Palestine in winnowing the grain after it is threshed by treading out (Ps 1:4; 35:5; Isa 17:13). It was used as a sign of the weather (Ec 11:4). It was a necessity for traveling on the sea in ancient times (Ac 28:13; Jas 3:4), but too strong a wind caused shipwreck (Jon 1:4; Mt 8:24; Lu 8:23).

7. Scripture References:

The Scriptural references to wind show many illustrative and figurative uses:

(1) Power of God (1Ki 19:11; Job 27:21; 38:24; Ps 107:25; 135:7; 147:18; 148:8; Pr 30:4; Jer 10:13; Ho 4:19; Lu 8:25): "He caused the east wind to blow in the heavens; and by his power he guided the south wind" (Ps 78:26).

(2) Scattering and destruction: "A stormy wind shall rend it" (Eze 13:11;

compare 5:2; 12:14; 17:21; Ho 4:19; 8:7; Jer 49:36; Mt 7:25).

(3) Uncertainty: "tossed to and fro and carried about with every wind of doctrine" (Eph 4:14; compare Pr 27:16; Ec 1:6; Joh 3:8; Jas 1:6).

(4) Various directions: "toward the four winds of heaven" (Da 11:4; compare 8:8; Zec 2:6; Mt 24:31; Mr 13:27).

(5) Brevity: "a wind that passeth away" (Ps 78:39; compare 1:4; 35:5; 103:16).

(6) Nothingness: "Molten images are wind" (Isa 41:29; compare Jer 5:13).

Alfred H. Joy

WINDOW

win'-do.

See HOUSE, II, 1, (9).

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WINDOWS OF HEAVEN

See ASTRONOMY, sec. III, 4.

WINE-SKINS

(chemeth (Ge 21:14 margin), n'odh (Jud 4:19 "bottle") nebhel, nebhel (1Sa 10:3 margin), ('obh) (Job 32:19); askos (Mt 9:17; Mr 2:22; Lu 5:37; compare askoputine, Judith 10:5, the Revised Version (British and American) "leathern bottle")): These words are all used to designate skins for the containing of liquids, nebhel, however, being the most common in the case of wine. The Israelite, like the modern Arabic and Syrian, used mainly the skin of the goat and the sheep, but the skins of the ox and the camel have also been put to this purpose. The skin is removed from the animal by drawing it over the body from the neck downward, half the skin on each of the limbs being also retained. It is then tanned, the hair cut close, turned inside out, and has all the openings save one closed with cords, when it is ready for use. The reference to "a wineskin in the smoke" in Ps 119:83 is generally explained on the supposition of its being hung there for mellowing purposes, but this can scarcely be accepted, for wine is never left for any length of time in the skin on account of its imparting a disagreeable flavor to the contents. The explanation of the New Testament passages is that the new wine, still liable to continue fermenting to a small extent at least, was put into new, still expansible skins, a condition that had ceased in the older ones.

See WINE.

W. M. Christie

WINE; WINE PRESS

win, win'-pres:

I. Terms.

1. Wine:

(1) (~yayin), apparently from a non-Tsere root allied to Greek oinos, Latin vinum, etc. This is the usual word for "wine" and is found 141 times in Massoretic Text.

(2) chemer, perhaps "foaming" (De 32:14 and Massoretic Text Isa 27:2 (but see the English Revised Version margin)); Aramaic chamar (Ezr 6:9; 7:22; Da 5:1,2,4,23).

(3) tirosh. Properly this is the fresh grape juice (called also mishreh, Nu 6:3), even when still in the grape (Isa 65:8). But unfermented grape juice is a very difficult thing to keep without the aid of modern antiseptic precautions, and its preservation in the warm and not over-cleanly conditions of ancient Palestine was impossible. Consequently, tirosh came to mean wine that was not fully aged (although with full intoxicating properties (Jud 9:13; Ho 4:11; compare Ac 11:13)) or wine when considered specifically as the product of grapes (De 12:17; 18:4, etc.). The Septuagint always (except Isa 65:8; Ho 4:11) translates by oinos and the Targums by chamar. the King James Version has "wine" 26 times, "new wine" 11 times, "sweet wine" in Mic

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Burton Scott Easton

WINEBIBBER

win'-bib-er: In Pr 23:20, cobhe yauin; in Mt 11:19 = Lu 7:34, oinopotes, of habitual wine-drinkers. The accusation was falsely brought against Jesus of being "a gluttonous man and a winebibber," because, unlike John, He ate and drank with others.

WINEFAT; WINE PRESS; WINEVAT

win'-fat, win'-pres, win'-vat.

See CRAFTS, II, 19; VINE; WINE.

WINEVAT

See WINEFAT, WINEVAT.

WINGS

wingz (kanaph; pterux): Biblical references to the wings of birds are common, especially in Psalms, many of them exquisitely poetical. Often the wings of an eagle are mentioned because they are from 7 to 9 feet in sweep, of untiring flight, and have strength to carry heavy burdens: so they became the symbol of strength and endurance. Ancient monuments and obelisks are covered with the heads of bulls, lions, different animals, and men even, to which the wings of an eagle were added to symbolize strength. Sometimes the wings of a stork are used to portray strong flight, as in the vision of Zechariah: "Then lifted I up mine eyes, and saw, and, behold, there came forth two women, and the wind was in their wings; now they had wings like the wings of a stork; and they lifted up the ephah between earth and heaven" (5:9). The wings of a dove symbolized love. Wings in

the abstract typified shelter, strength or speed, as a rule, while in some instances their use was ingenious and extremely poetical, as when Job records that the Almighty used wings to indicate migration: "And stretcheth her wings toward the south" (39:26). In Ps 17:8 there is a wonderful poetical imagery in the plea, "Hide me under the shadow of thy wings." In Ps 18:10 there is a reference to "the wings of the wind." And in 55:6 the Psalmist cries, "Oh that I had wings like a dove!" The brightness and peace of prosperous times are beautifully described in Ps 68:13, the wings of a dove covered with silver, and her pinions with pale green gold.' The first rays of dawn are compared to "the wings of the morning" (139:9). Solomon was thinking of the swiftness of wings when he said, "For riches' certainly make themselves wings, like an eagle that flieth toward heaven" (Pr 23:5). So also was Isaiah in 40:31, "They that wait for Yahweh shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." In Mal 4:2 the King James Version, there is a beautiful reference, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." the Revised Version (British and American) changes "his" to "its." Wings as an emblem of love were used by Jesus in the cry, "O Jerusalem

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how often would I have gathered thy children as a hen gathereth her chickens under her wings" (Mt 23:37).

Gene Stratton-Porter

WINK

wink (razam, literally, "to roll the eyes"): The act or habit of winking was evidently considered to be evil both in its motives and in its results. The idea of its facetiousness, prevalent in our day, is nowhere apparent in the Scriptures. It is mentioned frequently, but is always associated with sin, in the Old Testament especially in the sense of conceit, pride, and rebellion against God: "Why doth thine heart carry thee away? and what do thy eyes wink at, that thou turnest thy spirit against God" (Job 15:12,13 the King James Version). So also Ps 35:19: "Neither let them wink with the eye that hate thee without a cause." "A naughty person, a wicked man, walketh with froward mouth. He winketh with his eyes," etc. (Pr 6:12,13 the King James Version). "He that winketh with the eye causeth sorrow" (Pr 10:10). See Watkinson, Education of the Heart, "Ethics of Gesture," 194 ff.

In the New Testament the word is used to express the longsuffering patience and forgiveness of God toward erring Israel: "And the times of this ignorance God winked at" (Ac 17:30 the King James Version, *hupereidon*, "overlooked," and so translated in the Revised Version (British and American)); compare The Wisdom of Solomon 11:23; Ecclesiasticus 30:11). The use of "winked" in this connection would in our day, of course, be considered in bad taste, if not actually irreverent, but it is an excellent example of the colloquialism of the King James Version.

Arthur Walwyn Evans

WINNOWER

win'-o-ing.

See AGRICULTURE; FAN; THRESHING.

WINTER

win'-ter (choreph, from charaph, "to inundate," "overflow"): The rainy season, also the autumn harvest season (Ge 8:22; Ps 74:17; Zec 14:8). It is also the time of cold (Jer 36:22; Am 3:15). The verb "to winter" occurs in Isa 18:6. Cethaw has the same meaning as Choreph (So 2:11). cheimon, corresponds to choreph as the rainy season, and the verb paracheimazo, signifies "to pass the winter" (Ac 27:12), the noun from which is paracheimasia (same place).

See SEASONS.

WINTER-HOUSE

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(beth ha-choreph (Jer 36:22; Am 3:15)): See under SUMMER-HOUSE. The "winter- house" in Jeremiah is that of King Jehoiakim; mention is made of the fire burning in the brazier.

WISDOM

wiz'-dum:

1. Linguistic
2. History
3. Religious Basis
4. Ideals
5. Teaching of Christ
6. Remainder of the New Testament
 - (1) James
 - (2) Paul
7. Hypostasis

LITERATURE

1. Linguistic:

In the Revised Version (British and American) the noun "wisdom" and its corresponding adjective and verb ("be wise," "act wisely," etc.) represent a variety of Hebrew words: bin (binah, and in the English Revised Version

tebunah), sakhal (sekhel, sekhel), lebh (and in the English Revised Version labhabh), tushiyah (and in the English Revised Version Te‘em, ‘ormah, piqqach. None of these, however, is of very frequent occurrence and by far the most common group is the verb chakham, with the adjective chakham, and the nouns chokhmah, chokhmoth, with something over 300 occurrences in the Old Testament (of which rather more than half are in Job, Proverbs, and Ecclesiastes). Chokhmah, accordingly, may be treated as the Hebrew equivalent for the English "wisdom," but none the less the two words do not quite correspond. For chokhmah may be used of simple technical skill (Ex 28:3; 35:25, etc.; compare The Wisdom of Solomon 14:2; Sirach 38:31; note that the English Versions of the Bible gives a false impression in such passages), of military ability (Isa 10:13), of the intelligence of the lower animals (Pr 30:24), of shrewdness applied to vicious (2Sa 13:3) or cruel (1Ki 2:9 Hebrew) ends, etc. Obviously no one English word will cover all these different uses, but the general meaning is clear enough—"the art of reaching one's end by the use of the right means" (Smend). Predominantly the "wisdom" thought of is that which comes through experience, and the "wise man" is at his best in old age (Job 12:12; 15:10; Pr 16:31; Sirach 6:34; 8:9; 25:3-6, etc.; contrast Job 32:9; Ec 4:13; The Wisdom of Solomon 4:9; Sirach 25:2). And in

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elsewhere in the descriptions. This combination of Jewish and Greek thought was still further elaborated by Philo—and still further confused. For Philo endeavored to operate with the Wisdom doctrine in its Palestinian form, the Wisdom doctrine into which Wisdom had already infused some Logos doctrine, and the Logos doctrine by itself, without thoroughly understanding the discordant character of his terms. The result is one of the most obscure passages in Philo's system. Sometimes, as in DeFug. section 109, chapter xx, Wisdom is the mother of the Logos, as God is its Father (compare Cherubim, sections 49, 50, chapter xiv), while, again, the relation can be inverted almost in the same context and the Logos appears as the source of Wisdom (De Fug. section 97, chapter xviii).

See LOGOS.

(5) Philo's influence was incalculable, and Wisdom, as a heavenly power, plays an almost incredible role in the Gnostic speculations of the 2nd and 3rd centuries, the Gnostic work, Pistis Sophia, probably attaining the climax of unreality. The orthodox Fathers, however, naturally sought Wisdom within the Trinity, and Irenaeus made an identification with the Holy Spirit (iv. 20, 3). Tertullian, on the other hand, identified Wisdom with the Son (probably following earlier precedent) in Adv. Prax., 7, and this identification attained general acceptance. So Pr 8:22-30 became a locus classicus in the Christological controversies (an elaborate exposition in Athanasius, Orat. ii. 16-22), and persisted as a dogmatic proof-text until a very modern period.

LITERATURE.

The Old Testament Theologies, particularly those of Smend, edition 2 (1899), and Bertholet (1911). For the intermediate period, GJV, III, edition 4 (1909), and Boasset, Die Religion des Judentums, edition 2 (1906). Special works: Toy, "Wisdom Literature," EB, IV (1903); Meinhold, Die Weisheit Israels (1908); Friedlander, Griechische Philosophie im Altes Testament (1904, to be used

cautiously). On Philo, compare especially Drummond, *Philo Judaeus*, II, 201-13 (1888).

See also the articles on the various books and compare LOGOS; PHILO, JUDAEUS.

Burton Scott Easton

WISDOM LITERATURE

lit'-er-a-tur. See preceding article.

WISDOM OF GOD

(sophia): Lu 11:49 reads: "Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute." The patristic and many later commentators, on the basis of the parallel in Mt 23:34, took "wisdom of God" here to be a self-designation of Christ—an interpretation, however, that is obviously impossible. Somewhat similar is the view (Meyer) that treats the words as a Lukan designation of Christ, with the assumption that Luke here reintroduces Christ as the speaker in order to give solemnity to the judgment pronounced. But this is incredibly awkward and has no parallel in the Lukan use for

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even more solemn passages. Much simpler is the interpretation (Hofmann, B. Weiss, Plummer) that regards Christ as announcing here a decree formed by God in the past. But it is the behavior of the present generation that is in point (compare Lu 13:8,9; 20:13; altogether different is Lu 10:21). And the circumstantial wording of what follows is inappropriate for such a decree, is without parallel in Christ's teaching, and implies rather a written source. In the Old Testament, however, no passage exists that resembles this (Pr 1:20-31 (so Godet) is quite out of the question). So many exegetes (Holtzmann, J. Weiss, Loisy, Harnack) find here a quotation from some lost source that our Lord approved and that was familiar to His hearers. This is certainly the most natural explanation. Nor can it be said to be impossible that Christ recognized genuine prophetic inspiration in some writing that was meant to have transitory value only and not to be preserved for future generations. Perhaps this bore the title "Wisdom of God" or represented "Wisdom" as speaking, as in Pr 1:22-33.

Burton Scott Easton

WISDOM OF JESUS

See SIRACH.

WISDOM OF SOLOMON, THE

I. NAME

II. CANONICITY

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1. The Wisdom Section, The Wisdom of Solomon 1:1-11:14

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WISE MEN

wiz'-men: In addition to the uses of "wise" specified in the article WISDOM, the adjective is employed occasionally as the technical description of men who are adepts in magic, divination, etc. (e.g. in Ge 41:8; Ex 7:11; Es 1:13; Da 2:27; 5:15). Naturally, however, in the ancient world the boundary between genuine knowledge and astrology, etc., was exceedingly vague, and it was never denied that real knowledge could be gained along lines that we know to be futile. So the initiation of Moses into all the wisdom of the Egyptians (Ac 7:22) or of Daniel into all the learning of the Chaldeans (Da 1:4) met with no disapproval. These great men could be trusted to avoid the moral and religious pitfalls of such pursuits. For the ordinary Israelites, however the uncompromising prohibition of idolatry closed the door definitely to all studies of this kind. See ASTROLOGY; DIVINATION, etc. And for the Wise-men of Mt 2 see MAGI.

Burton Scott Easton

WISE, MAN

wiz.

See WISDOM.

WISH

wish: The word appears both as a substantive and as a verb in the Old Testament, having a variety of meanings: (1) The substantive, *peh*, means "mouth" and also "speech." In this form it occurs in Job 33:6 margin: "Behold, I am according to thy wish in God's stead." Elihu here refers to Job's expressed desire for an umpire (9:33), and one who would maintain his right with God (16:21). (2) The verb: (a) *haphets*, "willing," or "desirous" (Ps 40:14 the King James Version); (b) *sha'-al*, "to ask," "petition," "supplicate" (Job 31:30 the King James Version); (c)

another variation of meaning is found in Ps 73:7 where maskith, "to imagine," is translated "wish": "They have more than heart could wish"; (d) euchomai, "to solicit," "to implore" (Ro 9:3).

Arthur Walwyn Evans

WIST, WITTY, WOT

wist, wit'-i, wot: The verb "to wit" in the King James Version is interchangeable with "to know," and is conjugated with a present "wot," and a past "wist." This inflection is derived from more complicated forms in the older English, and in post-Elizabethan times has become quite obsolete. (But compare the roots in "wisdom," "witness.") "Wit," then, is simply "knowledge," and "witty" is "having knowledge," although the noun and the adjective have become narrowly specialized in modern English (compare the similar evolution of "knowing," in its use as an adjective). Even in Elizabethan English, however, the indicative of "to wit" was becoming displaced by "know," and "wot" and "wist" together occur only 24 times in the King James Version (not at all in Apocrypha). the English Revised Version has retained all the New

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Testament examples, but in the Old Testament has altered about half the occurrences to "know," but has followed no discoverable rule in so doing ("wot" retained only in Jos 2:5). the American Standard Revised Version has changed to "know" throughout (Old Testament and New Testament). The infinitive "to wit" is still in use (chiefly in legal formulas) before an apposition, and the King James Version has introduced it rather frequently to clarify a construction (Jos 17:1; 1Ki 2:32, etc.), and the Revised Version (British and American) has usually retained it (omitted in Jos 17:1; 2Ch 4:12). In the other uses of this inf. (Ge 24:21; Ex 2:4) it is replaced by "to know," while the very obsolete expression in 2Co 8:1, the King James Version "We do you to wit" (i.e. "We cause you to know"; see Do), has become in the Revised Version (British and American) "We make known unto you."

The noun "wit" is found in Ps 107:27, "at their wits' (the King James Version "wit's") end," for chokhmah, "wisdom," "technical skill"; compare the Revised Version margin "All their wisdom is swallowed up." The meaning is "their skilled seamanship cannot cope with the danger" (the phrase is very commonly misapplied). "Wit" occurs also 1 Esdras 4:26 (dianoia, "mind"); 2 Esdras 5:9 (sensus, here "intelligence"); Sirach 31:20 (psuche, "soul," with the force of "reason").

Witty is found in the King James Version, the Revised Version margin Pr 8:12, "witty inventions" (mezimmah, "discretion" (so the Revised Version (British and American)); if "and" is not read in this verse, translate "discrete knowledge"). In Judith 11:23 occurs "witty in thy words" (agathos, "good," here probably = "thou hast spoken sound sense"). The Wisdom of Solomon 8:19 the King James Version has "a witty child," the Revised Version (British and American) "a child of parts," margin "goodly" (euphues, "well grown," "of a good disposition," "clever"). "Wittingly" occurs in Ge 48:14 (sakhal, "act intelligently").

Burton Scott Easton

WITCH; WITCHCRAFT

wich, wich'-kraft:

1. Meaning and Use of the Words
2. Biblical Usage
3. Common Elements in Witchcraft and Ancient Oriental Magic
4. Rise, Spread and Persecution of Witchcraft

LITERATURE

1. Meaning and Use of the Words:

The word "witch" seems to denote etymologically "one that knows." it is historically both masculine and feminine; indeed the Anglo-Saxon form wicca, to which the English word is to be traced, is masculine alone. "Wizard" is given as masculine for witch, but it has in reality no connection with it. Wright (English Dialect Dictionary,

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simply innumerable): Reginald Scot, *The Discovery of Witchcraft* (aimed at preventing the persecution of witches, 1584; republished London, 1886); reply to the last work by James I of England: *Daemonologie*, 1597; Casaubon, *On Credulity and Incredulity A Treatise Proving Spirits, Witches and Supernatural Operations*, 1668;

Joseph Glanvill, *Saducismus Triumphatus: Full and Plain Evidences concerning Witches and Apparitions* (the last two books are by theologians who class with "atheists"—a vague word in those times for unbelief—all such as doubt the power of witches and deny the power of devils upon human life). For the history of witchcraft and its persecutions see Howard Williams, *The Superstitions of Witchcraft*, 1865, and (brief but interesting and compact) Charles Mackay, *Memoirs of Extraordinary Popular Delusions* (2 volumes, 1851, 101-91). See also Sir W. Scott, *Demonology and Witchcraft*, 1830; W. R. Halliday, *Greek Divination: A Study of its Methods and Principles*, London, Macmillan (important); and article by the present writer in *The Expositor*, January, 1914, on "The Words Witch and Witchcraft in history and in Literature." For a full account of the witch craze and persecution at Salem, near Boston, U.S.A., see *The Wonders of the Invisible World* by Cotton Mather, D. D., with a further account by Increase Mather, D. D., and compare *Demon Possession* by J. L. Nevins, 303-10.

T. Witton Davies

WITHERED

with'-erd (nabhel, "to fade away," "to be dried up"):

(1) Used figuratively to express leanness of soul, spiritual impotence, a low condition of spiritual life, a lack of moral nourishment: "My heart is smitten like grass, and withereth" (Ps 102:4). The contrasting figure emphasizes this idea: "All my fountains are in thee" (Ps 87:7). Also Ps 1:3, where the freshness and beauty of the righteous man's life are thus described: "And he shall be like a tree

planted by the streams of water, whose leaf also doth not wither." In the New Testament xeraino, "to wither," is used to carry out the same idea of moral decay, or malnutrition of soul (Mt 13:6; 21:19).

(2) "Wither" also had a physiological meaning, expressing both in the Old Testament and in the New Testament the idea of bodily impotence, especially, though not exclusively, of the limbs. Jeroboam was struck suddenly with paralysis of the arm, which is said to have "dried up" (1Ki 13:4-6); "probably due to sudden hemorrhage affecting some part of the brain, which may under certain circumstances be only temporary" (HDB, 1-vol, 599). "Their skin cleaveth to their bones; it is withered" (La 4:8).

In the New Testament (Mt 12:10; Mr 3:1; Lu 6:6) "withered hand" was probably our modern "infantile paralysis," which may leave one or more limbs shrunken and powerless without detriment to the general health.

Arthur Walwyn Evans

WITNES, WITHS, GREEN

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withs, (yetharim lachim, margin "new bowstrings," the King James Version margin "new (moist) cords" (Jud 16:7); Septuagint *neura hugra*): The material with which Samson was bound by Delilah (Jud 16:8) was probably some moist "gut" such as was used for bowstrings. Compare *metharim*, "bowstrings" (Ps 21:12; *yether*, Job 30:11; Ps 11:2); *lahim*, translated "green," means "fresh," "sappy" or "moist."

WITNESS

wit'-nes (nouns 'edh, and 'edhah, and verb 'anah; *martus*, with all derivative words and their compounds): The word "witness" is used of inanimate things, e. g. the heap of stones testifying to the covenant between Jacob and Laban (Ge 31:44-54), and the So of Moses. (De 31:19,21). The main use of the word is forensic, and from this use all other applications are naturally derived. Important legal agreements required the attestation of witnesses, as in the case of the purchase of property, or a betrothal (Ru 4:1-11, where we are told that the ancient form of attestation was by a man drawing off his shoe and giving it to his neighbor).

The Mosaic Law insisted on the absolute necessity of witnesses in all cases which came before a judge, especially in criminal cases. Not only in criminal cases, but in all cases, it was necessary to have at least two witnesses to make good an accusation against a person (De 17:6; 19:15; compare Nu 35:30; Mt 18:16; Joh 8:17; 2Co 13:1; 1Ti 5:19). According to the Talmud (*Pesachim* 113b), if in a case of immorality only one witness came forward to accuse anyone, it was regarded as sinful on the part of that witness. On the other hand, anyone who, being present at the adjuration (Le 5:1 the Revised Version (British and American)), refused to come forward as a witness when he had testimony to bear, was considered to have sinned (Pr 29:24). Among those not qualified to be witnesses were the near relations of the accuser or the accused, friends and enemies, gamesters, usurers, tax-gatherers, heathen, slaves, women and those not of age (*Sanhedhrin* 3 3, 4; *Ro'sh Ha-shanah* 1 7; *Babha' Kamma'* 88a; compare

Ant, IV, viii, 15). No one could be a witness who had been paid to render this service (Bekhoroth 4 6). In cases of capital punishment there was an elaborate system of warning and cautioning witnesses. Each witness had to be heard separately (Sanhedhrin 5; compare 3 5). If they contradicted one another on important points their witness was invalidated (Sanhedhrin 5).

No oath was required from witnesses. The meaning of Le 5:1 was not that witnesses had to take an oath, as some think; it describes the solemn adjuration of the judge to all those with knowledge of the case to come forward as witnesses (see OATH). When a criminal was to be put to death, the witnesses against him were to take the foremost share in bringing about his death (De 17:7; compare Ac 7:58), in order to prove their own belief in their testimony. In the case of a person condemned to be stoned, all the witnesses had to lay their hands on the head of the condemned (Le 24:14). "False witnessing" was prohibited in the Decalogue (Ex 20:16); against it the lexicon talionis was enforced, i.e. it was done to the witness as he meant to do to the accused (De 19:16-21). The Sadducees held that only when the falsely accused had been executed, the false witnesses should be put to death; the Pharisees, that false witnesses were liable to be executed the moment the death sentence had been passed on the falsely accused (Makkoth 17). In spite of prohibitions, false witnessing was a very common crime among the people (Ps 27:12; 35:11; Pr 6:19; 12:17; 14:5; 19:5; 24:28; Mt 26:60; Ac 6:13).

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In Ac 22:20; Re 2:13; 17:6 the word *martus*, "witness", seems to be beginning to acquire the meaning of "martyr," as in the King James Version, although the Revised Version (British and American) translates "witness" in the first two passages, retaining "martyr" only in the third with "witness" in the m. For "Tabernacle of Witness" see TABERNACLE.

Paul Levertoff

WITNESS OF THE SPIRIT

This phrase arises from the words of Ro 8:16: "The Spirit himself beareth witness with our spirit, that we are children of God." With this may be grouped, as illustrative, 1 Joh 5:10: "he that believeth on the Son of God hath the witness in him." in interpreting, we may approach the former passage through the latter. To the man who "believeth on the Son of God," so as to prove him by reliance, He becomes self-evidential in experience, verifying himself to the believer as the divine response to his whole spiritual need. Thus, believed on as the Son, he awakens in the soul which he embraces the filial attitude toward God, the cry, "Abba, Father." On the other side the Spirit, both in the written Word (e.g. Joh 1:12) and in his secret converse with the believer in the life of faith, assures him of the paternal love toward him, as toward a "dear child," (Eph 5:1) of the Father of his Lord. There is thus a concurrent "witnessing." The believer's spirit says, "Thou art my Father"; the Spirit, says to the believer's spirit, "Thou art His child." We may compare Ro 5:5: "The love of God hath been shed abroad in our hearts through the Holy Spirit."

Handley Dunelm

WITTY

See WIST, WITTY, WOT.

WIZARD

wiz' -ard.

See ASTROLOGY, 1; DIVINATION; FAMILIAR; MAGIC; WITCH, WITCHCRAFT.

WOLF

woolf

(1) ze'ebh (Ge 49:27; 11:6; 65:25; Jer 5:6; Eze 22:27; Hab 1:8; Ze 3:3; also as proper name, Zeeb, prince of Midian, Jud 7:25; 8:3; Ps 83:11); compare Arabic dhi'b, colloquial dhib, or dib;

(2) lukos (Mt 7:15; 10:16; Lu 10:3; Joh 10:12; Ac 20:29; Ecclesiasticus 13:17; compare 2 Esdras 5:18, lupus);

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(3) 'iyim, the Revised Version (British and American) "wolves" (Isa 13:22; 34:14; Jer 50:39):

While the wolf is surpassed in size by some dogs, it is the fiercest member of the dog family (Canidae), which includes among others the jackal and the fox. Dogs, wolves and jackals are closely allied and will breed together. There is no doubt that the first dogs were domesticated wolves. While there are local varieties which some consider to be distinct species, it is allowable to regard all the wolves of both North America, Europe, and Northern Asia (except the American coyote) as members of one species, *Canis lupus*. The wolf of Syria and Palestine is large, light colored, and does not seem to hunt in packs. Like other wolves it is nocturnal. In Palestine it is the special enemy of the sheep and goats. This fact comes out in two of the seven passages cited from the Old Testament, in all from the New Testament, and in the two from Apocrypha. In Ge 49:27 Benjamin is likened to a ravening wolf. In Eze 22:27, and in the similar Ze 3:3, the eiders of Jerusalem are compared to wolves. In Jer 5:6 it is a wolf that shall destroy the people of Jerusalem, and in Hab 1:8 the horses of the Chaldeans "are swifter than leopards, and are more fierce than the evening wolves." Babylon and Edom (Isa 13:22; 34:14; Jer 50:39) are to be the haunts of 'iyim (the Revised Version (British and American) "wolves") and other wild creatures.

The name of Zeeb, prince of Midian (Jud 7:25; 8:3), has its parallel in the Arabic, Dib or Dhib, which is a common name today. Such animal names are frequently given to ward off the evil eye.

See also TOTEMISM.

Alfred Ely Day

WOMAN

woom'-an ('ishshah, "a woman" (feminine of 'ish, "a man"); gune, "a woman"

"wife"):

I. IN THE CREATIVE PLAN

II. IN OLD TESTAMENT TIMES

1. Prominence of Women

2. Social Equality

3. Marriage Laws

4. Inheritance

5. Domestic Duties

6. Dress and Ornaments

7. Religious Devotion and Service

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Turkey and China opened to her the heretofore permanently closed doors of education and social opportunity.

This universal movement for woman's enlightenment and emancipation is significantly synchronous with the world-wide extension and success of Christian missions. The freedom wherewith Christ did set us free includes her complete liberation to equality of opportunity with man. In mental endowment, in practical ability, in all the higher ministries of life and even in statecraft, she has proved herself the equal of man. Christianity always tends to place woman side by side with man in all the great achievements of education, art, literature, the humanities, social service and missions. The entire movement of modern society toward her perfect enfranchisement is the distinct and inevitable product of the teaching of Jesus. The growing desire of woman for the right of suffrage, whether mistaken or not, is the incidental outcome of this new emancipation. The initial stages of this evolutionary process are attended by many abnormal desires, crudities of experiment and conduct, but ultimately, under the guidance of the Spirit of God and the Christian ideal, woman will intelligently adjust herself to her new opportunity and environment, recognizing every God-ordained difference of function, and every complementary and cooperative relation between the sexes. The result of this latest evolution of Christianity will not only be a new womanhood for the race but, through her enlightenment, culture and spiritual leadership, a new humanity.

Dwight M. Pratt

WONDER; WONDERFUL

wun'-der, wun'-derful: The verb "wonder" occurs only a few times in the Old Testament; "wonder" as noun is much more frequent, and is chiefly the translation of the word mopheth, a splendid or conspicuous work, a "miracle" (Ex 4:21; 11:9, etc.), often conjoined with 'othoth, "signs" (Ex 7:3; De 6:22; 13:1,2; 34:11; Ne 9:10, etc.). Other frequent words are pala', pele', a

"marvel," "miracle" (Ex 3:20; 15:11; Jos 3:5; Isa 9:6, margin "wonderful counselor," etc.). In the New Testament the ordinary verb is thaumazo, and the most frequent noun is teras, a "marvel," "portent," answering in its meaning to Hebrew pala'. As in the Old Testament the "wonder" is chiefly a miraculous work, so in the Gospels the feeling of wonder is chiefly drawn out by the marvelous displays of Christ's power and wisdom (Mt 15:31; Mr 6:51; Lu 4:22, etc.).

Wonderful, that which excites or calls forth wonder, is in the Old Testament chiefly the translation of pala' or pele' (2Sa 1:26; Ps 40:3; Isa 28:29, etc.); in the New Testament of thaumasios (once, Mt 21:15).

For "wondered" in Lu 8:25; 11:14, the Revised Version (British and American) has "marvelled" (compare 9:43); in the Old Testament also "marvellous" frequently for "wondrous" etc. (1Ch 16:9; , Job 9:10; Ps 96:3; 105:2).

W. L. Walker

WOOD

wood.

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See BOTANY; FOREST; TREES.

WOOD OF EPHRAIM

(2Sa 18:6).

See EPHRAIM, FOREST OF.

WOOF

woof ('erebh, "mixture," "woof" (Le 13:48)).

See WARP.

WOOL

wool (tsemer; erion): Wool and flax were the fibers most used by the ancient weavers. Wool was used principally for the outside garments (Le 13:48 ff; Pr 31:13; Eze 34:3; Ho 2:5,9). Syrian wool is found on the world's markets today, but it is not rated as first quality, partly because it is so contaminated with thorns, straw and other foreign matter which become entangled with the wool while the sheep are wandering over the barren, rocky mountain sides in search of food. Extensive pastures are almost unknown.

Two kinds of wool are sold:

(1) That obtained by shearing. This is removed from the animal as far as possible in one piece or fleece usually without previous washing. The fleeces are gathered in bales and carried to a washing-place, which is usually one of the stony river beds, with but a small stream flowing through it during the summer. The river bed is chosen because the rocks are clean and free from little sticks or straw which would cling to the washed wool. The purchaser of this washed wool

submits it to a further washing with soap, ishnan (alkali plant), "soapwort", or other cleansing agent (see FULLER), and then cards it before spinning and weaving. The wool thus obtained is nearly snow white.

(2) The second supply of wool is from the tanneries where the wool is removed from the skins with slaked lime (see TANNER). This is washed in many changes of water and used for stuffing mattresses, quilts, etc., but not for weaving.

Gideon used a fleece of wool to seek an omen from God (Jud 6:37). Mesha, king of Moab, sent a large quantity of wool as a tribute to the king of Israel (2Ki 3:4). Wool was forbidden to be woven with linen ([De 2:11](#) ; compare [Le 19:19](#)). Priests could not wear woollen garments ([Eze 44:17](#)). Wool dyed scarlet with the germes was used in the blood-covenant ceremony ([Heb 9:19](#); compare [Le 14](#); [Nu 19:6](#)).

The whiteness of wool was used for comparison

(1) with snow ([Ps 147:16](#));

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(2) with sins forgiven (Isa 1:18);

(3) with hair (Da 7:9; Re 1:14).

James A. Patch

WORD

wurd: The commonest term in the Old Testament for "word" is dabhar (also "matter" "thing"); in the New Testament logos ("reason," "discourse," "speech"); but also frequently rhema. Rhema is a "word" in itself considered; logos is a spoken word, with reference generally to that which is in the speaker's mind. Some of the chief applications of the terms may thus be exhibited:

(1) We have the word of Yahweh (or God; see below)

(a) as the revelation to the patriarch, prophet, or inspired person (Ge 15:1; Ex 20:1; Nu 22:38, etc.);

(b) as spoken forth by the prophet (Ex 4:30; 34:1; 2Ki 7:1; Isa 1:10, etc.).

(2) The word is often a commandment, sometimes equivalent to "the Law" (Ex 32:28; Nu 20:24; De 6:6; Ps 105:8; 119:11,17; Isa 66:2, etc.).

(3) As a promise and ground of hope (Ps 119:25,28,38, etc.; 130:5, etc.).

(4) As creative, upholding, and preserving (Ps 33:6; compare Ge 1:3; Ps 147:15,18; Heb 1:3; 11:3; 2Pe 3:5,7).

(5) As personified (in Apocrypha, The Wisdom of Solomon 18:15; Ecclesiasticus 1:5, the Revised Version margin "omitted by the best authorities").

(6) As personal (Joh 1:1). Logos in Philo and Greek-Jewish philosophy meant

both reason or thought and its utterance, "the whole contents of the divine world of thought resting in the Nous of God, synonymous with the inner life of God Himself and corresponding to the logos endiathetos of the human soul; on the other hand, it is the externalizing of this as revelation corresponding to the logos prophorikos in which man's thought finds expression (Schultz). Compare also the references to Creation by "the word of God" and its personifications; see LOGOS; incarnated in Jesus Christ (Joh 1:14; 1 Joh 1:1,2; Re 19:13, "His name is called, The Word of God," Ho Logos tou Theou). See PERSON OF CHRIST.

(7) Cannot be broken, endureth forever (2Ki 10:10; Ps 119:89; Isa 40:8, etc.).

(8) A designation of the gospel of Christ: sometimes simply "the word"; with Jesus "the word of the Kingdom" (Mt 13:19; Mr 2:2; Ac 4:4,29,31, etc.). In John's Gospel Jesus frequently speaks of His "word" and "works" as containing the divine revelation and requirements made through Him, which men are asked to believe in, cherish and obey (Joh 5:24; 6:63,68, etc.); "the words of God" (Joh 3:34; 8:47; 14:10; 17:8,14, etc.); His "word" (logos and rhema) is to be distinguished from lalia, speech (compare

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Mt 26:73; Mr 14:70), translated "saying," Joh 4:42 (4:41, "Many more believed because of his own word" (logos); 4:42, "not because of thy saying" (lalia), the Revised Version (British and American) "speaking"); in the only other occurrence of lalia in this Gospel (Joh 8:43) Jesus uses it to distinguish the outward expression from the inner meaning, "Why do ye not understand my speech?" (lalia), "Even because ye cannot hear my word" (logos).

(9) "Words" are distinguished from "power" (1Co 4:20; 1Th 1:5); are contrasted with "deed" (Mal 2:17; 1Co 4:20; 1 Joh 3:18). (10) Paul refers to "unspeakable words" (arrheta rhemata) which he heard in Paradise (2Co 12:4), and to "words (logoi) which the Spirit teacheth" (1Co 2:13).

For "word" the Revised Version (British and American) has "commandment" (Nu 4:45, etc.); for "words," "things" (Joh 7:9; 8:30; 9:22,40; 17:1), "sayings" (Joh 10:21; 12:47,48); for "enticing words," "persuasiveness of speech" (Col 2:4); conversely, "word" for "commandment" (Nu 24:13; 27:14; Jos 8:8, etc.), with numerous other changes.

W. L. Walker

WORK; WORKS

wurk, wurks: "To work" in the Old Testament is usually the translation of 'asah, or of pa'al (of the works both of God and of man), and "work" (noun) is most frequently the translation of ma'aseh, or mela'khah; in the New Testament of energeo, ergazomai (and compound), with ergon (noun). The word "works" (erga) is a favorite designation in John for the wonderful works of Jesus (5:36; 10:38; 15:24, etc.; "miracles" to us, "works" to Him). "Works" is used by Paul and James, in a special sense, as denoting (with Paul) those legal performances by means of which men sought to be accepted of God, in contradistinction to that faith in Christ through which the sinner is justified apart

from all legal works (Ro 3:27; 4:2,6, etc.; Ga 2:16; 3:2,5,10), "working through love" (Ga 5:6; 1Th 1:3), and is fruitful in all truly "good works," in which Christian believers are expected to abound (2Co 9:8; Eph 2:10; Col 1:10; 2Th 2:17, etc.). When James speaks of being justified by "works" as well as by "faith" (2:14-26), he has in view those works which show faith to be real and vital. "Dead works" avail nothing (compare Heb 9:14; 10:24). Judgment is according to "works" (Mt 16:27, the Revised Version (British and American) "deeds," margin "Greek: 'doing' " praxis; Ro 2:6; 1Pe 1:17, etc.), the new life being therein evidenced. A contrast between "faith" and "good works" is never drawn in the New Testament.

See, further, JUSTIFICATION.

W. L. Walker

WORKER; WORKFELLOW; WORKMAN

wur'-der, wurk'-fel-o, wurk'-man (charash, pa'al; ergates, sunergos): "Worker" (artificer) is the translation of charash, "to cut in" (1Ki 7:14, "a worker in brass"), and of charash, "artificer," etc. (1Ch 22:15); "workers of stone," rendered "workman," "workmen" (Isa 40:20; 44:11; Jer 10:3,9, "artificer"; Ho 8:6); 'asah, "to work," is

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translated "workers" of iniquity (Ps 37:1, "them that work unrighteousness"); 'asah mela'khah, "to do work" (2Ki 12:14,15, "workmen," "them that did the work"; 1Ch 22:15; 2Ch 24:13, etc.; Ezr 3:9); 'aneshe mela'khah, "men of work" (1Ch 25:1, "workmen," "them that did the work"); 'amel, "working," "toiling" (Jud 5:26, "put her right hand to the workmen's hammer"); pa'al, "to act," "do," when translated "workers," is joined with "iniquity," "workers of iniquity" (Job 31:3; 34:8,22; Ps 5:5; 6:8; 14:4, etc.; Pr 10:29; 21:15); ergates, "worker," is translated "workman" (Mt 10:10, "laborer"; 2Ti 2:15; Ac 19:25), "workers" (of iniquity) (Lu 13:27), "deceitful workers" (2Co 11:13), "evil workers" (Php 3:2); dunamis, "power," is translated "(workers of) miracles" (1Co 12:29 margin, the Revised Version (British and American) "powers"); sunergeo, "to work with" (2Co 6:1, "working together with him").

Workfellow is the translation of sunergos, "joint or fellow-worker" (Ro 16:21; Col 4:11).

Workmaster occurs in Ecclesiasticus 38:27, as the translation of architekton.

For "of ("with") cunning work" (Ex 26:1,31; 28:6,15; 36:8,35; 39:3,8), the American Standard Revised Version has "the work of the skillful workman," the English Revised Version "of the cunning workman"; instead of "I was by him as one brought up (with him)" (Pr 8:30), the Revised Version (British and American) has "I was by him as a master workman.

W. L. Walker

WORLD (GENERAL)

1. Original Words:

In the King James Version this word represents several originals, as follows:

‘erets "earth"; chedhel, "the underworld"; cheledh, "lifetime," "age"; ‘olam, "indefinite time," "age"; tebhel, "fertile earth"; ge, "earth"; aion, "age," "indefinite time," with frequent connotation of the contents of time, its influences and powers; oikoumene, "inhabited earth," the world of man considered in its area and distribution; last, and most frequently, kosmos, properly "order," with the suggestion of beauty; thence the material universe, as the great example of such order; then the moral universe, the total system of intelligent creatures, perhaps sometimes including angels (1Co 4:9), but as a rule human beings only; then, in view of the fact of universal human failure, humanity in its sinful aspect, the spirit and forces of fallen humanity regarded as antagonistic to God and to good, "all around us which does not love God."

2. Remarks:

Of the above terms, some need not detain us; ‘erets, as the original to "world," occurs only thrice, chedhel, once, cheledh, twice, ‘olam, twice (including Ec 3:11), ge, once. The most important of the series, looking at frequency of occurrence, are tebhel, aion, oikoumene, kosmos. On these we briefly comment in order.

(1) Tebhel.

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Tebhel, as the original to "world," occurs in 35 places, of which 15 are found in Psalms and 9 in the first half of Isaiah. By derivation it has to do with produce, fertility, but this cannot be said to come out in usage. The word actually plays nearly the same part as "globe" with us, denoting man's material dwelling-place, as simply as possible, without moral suggestions.

(2) Aion.

We have indicated above the speciality of aion. It is a time, with the suggestion always of extension rather than limit (so that it lends itself to phrases denoting vast if not endless extension, such as "to the aions of aions," rendered "forever and ever," or "world without end"). In Heb 1:2; 11:13, it denotes the "aeons" of the creative process. In numerous places, notably in Matthew, it refers to the "dispensations" of redemption, the present "age" of grace and, in distinction, the "age" which is to succeed it—"that world, and the resurrection" (Lu 20:35). Then, in view of the moral contents of the present state of things, it freely passes into the thought of forces and influences tending against faith and holiness, e.g., "Be not fashioned according to this world" (Ro 12:2). In this connection the Evil Power is said to be "the god of this world" (2Co 4:4).

(3) Oikoumene.

The word oikoumene occasionally means the Roman empire, regarded as pre-eminently the region of settled human life. So Lu 2:1; Ac 11:28, and perhaps Re 3:10, and other apocalyptic passages. In Hebrews it is used mystically of the Empire of the Messiah (1:6; 2:5).

(4) Kosmos.

We have remarked above on kosmos, with its curious and suggestive history of meanings. It may be enough here to add that that history prepares us to find its reference varying by subtle transitions, even in the same passage. See e.g. Joh

1:10, where "the world" appears first to denote earth and man simply as the creation of "the Word," and then mankind as sinfully alienated from their Creator. We are not surprised accordingly to read on the one hand that "God loved the world" (Joh 3:16), and on the other that the Christian must "not love the world" (1 Joh 2:15). The reader will find the context a sure clue in all cases, and the study will be pregnant of instruction.

Handley Dunelm

WORLD, COSMOLOGICAL

wurld, koz-mo-loj' -i-kal:

1. Terms and General Meaning
2. Hebrew Idea of the World
3. Its Extent

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See articles "Earth" in Smith's DB and in EB. The other works mentioned above may be consulted. A valuable extended discussion of the word "Firmament" may be seen in Essay V of the older work, Aids to Faith (London, Murray), 220-30.

James Orr

WORLD, END OF THE

See ESCHATOLOGY OF THE NEW TESTAMENT; HEAVENS, NEW.

WORM; SCARLET-WORM

wurm, skar'-let-wurm:

(1) tola', tole'ah, tola'ath, tola'ath, from tala'; compare Arabic tala, "to stretch the neck"; usually with shani, "bright" (of Arabic sana, "a flash of lightning"), the term tola'ath shani being translated "scarlet" in English Versions of the Bible; also in the same sense the following: sheni tola'ath (Le 14:4), tola' (Isa 1:18, English Versions of the Bible "crimson"), shanim (Pr 31:21; Isa 1:18, English Versions of the Bible "scarlet"), shani (Ge 38:28; Jos 2:18; So 4:3); also kokkos, and kokkinos (Mt 27:23; Heb 9:19; Re 17:3,4; 18:12,16).

(2) rimmah, from ramam, "to putrefy" (Ex 16:20); compare Arab ramm, "to become carious" (of bone).

(3) cac (only in Isa 51:8); compare Arabic sus, "worm"; ses, "moth" (Mt 6:19).

(4) zochalim (Mic 7:17, the King James Version "worms," the Revised Version (British and American) "crawling things"), from zachal, "to crawl."

(5) skolex (Mr 9:48), skolekobrotos, "eaten of worms" (Ac 12:23).

Besides the numerous passages, mostly in Ex, referring to the tabernacle, where

tola'ath, with shani, is translated "scarlet," there are eight passages in which it is translated "worm." These denote worms which occur in decaying organic matter or in sores (Ex 16:20; Isa 14:11; 66:24); or which are destructive to plants (De 28:39; Jon 4:7); or the word is used as a term of contempt or depreciation (Job 25:6; Ps 22:6; Isa 41:14). Rimmah is used in the same senses. It occurs with tola'ath as a synonym in Ex 16:24; Job 25:6; Isa 14:11. In Job 25:6, English Versions of the Bible, rendering both tola'ath and rimmah by "worm," 'enosh and 'adham by "man," and introducing twice "that is a," makes a painfully monotonous distich out of the concise and elegant original, in which not one word of the first part is repeated in the second. Cac (Isa 51:8), English Versions of the Bible "worm," is the larva of the clothes-moth. See MOTH. In none of the cases here considered are worms, properly so called, denoted, but various insect larvae which are commonly called "worms," e.g. "silkworm," "apple-worm," "meal-worm," etc. These larvae are principally those of Diptera or flies, Coleoptera or beetles, and Lepidoptera or butterflies and moths.

Tola'ath shani, "scarlet," is the scarlet-worm, *Cermes vermilio*, a scale-insect which feeds upon the oak, and which is used for producing a red dye. It is called by the

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Arabs dudeh, "a worm," a word also used for various insect larvae. It is also called qirmiz, whence "crimson" and the generic name Cermes. This scarlet-worm or scale-insect is one of the family Coccidae of the order Rhynchota or Hemiptera. The female is wingless and adheres to its favorite plant by its long, sucking beak, by which it extracts the sap on which it lives. After once attaching itself it remains motionless, and when dead its body shelters the eggs which have been deposited beneath it. The males, which are smaller than the females, pass through a complete metamorphosis and develop wings. The dye is made from the dried bodies of the females. Other species yielding red dyes are *Porphyrophora polonica* and *Coccus cacti*. The last named is the Mexican cochineal insect which feeds on the cactus and which largely supplanted the others after the discovery of America. Aniline dyes have in turn to a great extent superseded these natural organic colors, which, however, continue to be unsurpassed for some purposes.

See COLORS.

Alfred Ely Day

WORMWOOD

wurm'-wood (la'anah (De 29:18; Pr 5:4; Jer 9:15; 23:15; La 3:15,19; Am 5:7; 6:12, the King James Version hemlock); absinthos (Re 8:11)): What the Hebrew la'anah may have been is obscure; it is clear it was a bitter substance and it is usually associated with "gall"; in the Septuagint it is variously translated, but never by absinthos, "wormwood." Nevertheless all ancient tradition supports the English Versions of the Bible translation. The genus *Artemisia* (Natural Order Compositae), "wormwood," has five species of shrubs or herbs found in Palestine (Post), any one of which may furnish a bitter taste. The name is derived from the property of many species acting as anthelmintics, while other varieties are used in the manufacture of absinthe.

E. W. G. Masterman

WORMWOOD, THE STAR

In Re 8:11, the name is figurative, given to a great star which, at the sounding of the third angel's trumpet, fell from heaven upon the third part of the rivers and on the fountains of the waters, turning them to a bitterness of which many died. Wormwood is used of bitter calamities (of La 3:15), and may here indicate some judgment, inflicted under a noted leader, affecting chiefly the internal sources of a country's prosperity. Older expositors, applying the earlier trumpets to the downfall of the Roman empire, saw in the star a symbol of the barbarian invasions of Attila or Genseric.

See also ASTRONOMY, sec. I, 8.

James Orr

WORSHIP

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and honor and blessing." The angel of the Apocalypse would not permit the adoration of the seer (Re 22:9), but Jesus accepts the homage of Thomas, and in the Fourth Gospel declares it the duty of all to "honor the Son, even as they honor the Father" (Joh 5:23).

The classical passages for Christian worship are Joh 4:23,24, culminating in (margin): "God is spirit: and they that worship him must worship in spirit and truth," and Php 3:3, "who worship by the Spirit of God." These define its inner essence, and bar out all ceremonial or deputed worship whatever, except as the former is, what the latter can never be, the genuine and vital expression of inner love and devotion. Anything that really stimulates and expresses the worshipful spirit is so far forth a legitimate aid to worship, but never a substitute for it, and is harmful if it displaces it. Much, perhaps most, stately public worship is as significant to God and man as the clack of a Thibetan prayer-mill. The texts cited also make of worship something far deeper than the human emotion or surrender of will; it is the response of God's Spirit in us to that Spirit in Him, whereby we answer "Abba, Father," deep calling unto deep. Its object is not ingratiating, which is unnecessary, nor propitiation, which has been made "once for all," nor in any way "serving" the God who 'needeth not to be worshipped with men's hands' (Ac 17:25), but it is the loving attempt to pay our unpayable debt of love, the expression of devoted hearts, "render(ing) as bullocks the offering of our lips" (Ho 14:2). For detail it is not a physical act or material offering, but an attitude of mind: "The sacrifices of God are a broken spirit"; "sacrifices of praise, with which God is well pleased"; not the service of form in an outward sanctuary, the presentation of slain animals, but the service of love in a life: "Present your bodies a living sacrifice"; not material sacrifices, but spiritual: your rational "service"; not the service about an altar of stone or wood, but about the sanctuary of human life and need; for this is true religion ("service," "worship," *threskeia*), "to visit the fatherless and widows in their affliction"; not the splendor of shining robes or the sounding music of trumpets or organs, but the worshipping glory of holy lives; in real fact, "hallowing Thy name," "and keeping oneself unspotted from the world." The public worship of God in the

presence of His people is a necessity of the Christian life, but in spiritual Christianity the ceremonial and outward approaches, if it does not quite reach, the vanishing point.

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Philip Wendell Crannell

WORSHIP, IMAGE

See IMAGES.

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WORSHIPPER

wur'-ship-er.

See TEMPLE KEEPERS; WORSHIP.

WORTHIES

wur'-thiz ('addir, "majestic," "noble" (compare Jud 5:13, Etc.)):in Na 2:5, the King James Version "He shall recount his worthies" (margin "gallants"), the English Revised Version "He remembereth his worthies," the American Standard Revised Version "He remembereth his nobles." As Massoretic Text stands, the Assyrian king hurriedly summons his commanders to repel the assault, but the passage is obscure and the text quite possibly in need of emendation.

WOT

See WIST; WITTY; WOT.

WRATH, (ANGER)

rath, roth, rath ('aph, from 'anaph, "to snort," "to be angry"; orge, thumos, orgizomai): Designates various degrees of feeling, such as sadness (Ps 85:4), a frown or turning away of the face in grief or anger (2Ch 26:19; Jer 3:12), indignation (Ps 38:3), bitterness (Jud 18:25), fury (Es 1:12), full of anger (Ge 4:5; Joh 7:23), snorting mad (Ge 27:45; Mt 2:16).

1. Divine Wrath:

Wrath is used with reference to both God and man. When used of God it is to be understood that there is the complete absence of that caprice and unethical quality so prominent in the anger attributed to the gods of the heathen and to

man. The divine wrath is to be regarded as the natural expression of the divine nature, which is absolute holiness, manifesting itself against the willful, high-handed, deliberate, inexcusable sin and iniquity of mankind. God's wrath is always regarded in the Scripture as the just, proper, and natural expression of His holiness and righteousness which must always, under all circumstances, and at all costs be maintained. It is therefore a righteous indignation and compatible with the holy and righteous nature of God (Nu 11:1-10; De 29:27; 2Sa 6:7; Isa 5:25; 42:25; Jer 44:6; Ps 79:6). The element of love and compassion is always closely connected with God's anger; if we rightly estimate the divine anger we must unhesitatingly pronounce it to be but the expression and measure of that love (compare Jer 10:24; Eze 23; Am 3:2).

2. Human Wrath:

Wrath, when used of man, is the exhibition of an enraged sinful nature and is therefore always inexcusable (Ge 4:5,6; 49:7; Pr 19:19; Job 5:2; Lu 4:28; 2Co 12:10; Ga 5:20; Eph 4:31; Col 3:8). It is for this reason that man is forbidden to allow anger to display itself in his life. He is not to "give place unto wrath" (Ro 12:19 margin), nor

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4. Righteous and Unrighteous Anger:

There is a sense, however, in which anger is the duty of man; he is to "hate evil" (Ps 97:10). It is not enough that God's people should love righteousness, they must also be angry with sin (not the sinner). A man who is incapable of being angry at sin is at the same time thereby adjudged to be incapable of having a real love for righteousness. So there is a sense in which a man may be said to "be angry, and sin not" (Eph 4:26). Anger at the sin and unrighteousness of men, and because their sin is grievous to God, may be called a "righteous indignation." Such an indignation is attributed to Jesus when it is said that He "looked round about on them with anger, being grieved at the hardening of their heart" (Mr 3:5). When anger arises because of this condition, it is sinless, but when anger arises because of wounded or aggrieved personality or feelings, it is sinful and punishable. Anger, while very likely to become sinful, is not really sinful in itself.

We have illustrations in the Scriptures of wrath or anger that is justifiable: Jesus (Mr 3:5), Jacob (Ge 31:36), Moses (Ex 11:8; 32:19; Le 10:16; Nu 16:15), Nehemiah (Ne 5:6; 13:17,25); of sinful anger: Cain (Ge 4:5,6), Esau (Ge 27:45), Moses (Nu 20:10,11), Balaam (Nu 22:27), Saul (1Sa 20:30), Ahab (1Ki 21:4), Naaman (2Ki 5:11), Herod (Mt 2:16), the Jews (Lu 4:28), the high priest (Ac 5:17; 7:54).

William Evans

WREST

rest: Found in the King James Version and the Revised Version (British and American) 3 times in the writings of Moses, namely, Ex 23:2,6; De 16:19. In all three places it refers to twisting, or turning aside, or perverting judgment or justice. In De 24:17 the Revised Version (British and American) has "wrest" where the King James Version has "pervert."

In Ps 56:5 ('atsabh); 2Pe 3:16 (strebloo), it refers to the word or words of God in the Scriptures. In the Psalms the servant of God, who speaks in God's name, complains that the enemies "wrest," misinterpret, misapply and pervert his words. In Peter it is the ignorant and unstedfast who so pervert and misuse some of the difficult words of Paul, and they do it to their own destruction—a most earnest warning against carelessness and conscienceless indifference in interpreting Scripture.

G. H. Gerberding

WRESTLING

res'-ling ('abhaq; pale).

See GAMES, sec. II, 3, (i); JACOB; NAPHTALI.

WRINKLE

rin'-k'-l (qamaT, "to lay hold on"; rhutis, "a wrinkle"): In Job 16:8, the Revised Version (British and American) substitutes, "Thou hast laid fast hold on me" (margin

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"shrivelled me up") for the King James Version "Thou hast filled me with wrinkles." In Eph 5:27, Paul's figurative reference to the church as a bride, "not having spot or wrinkle," is indicative of the perennial youth and attractiveness of the church.

WRITING, 1

rit'-ing:

I. GENERAL

1. Definition

2. Inward Writing

3. Outward Writing

II. THE SYMBOLS

1. Object Writing

2. Image Writing

3. Picture Writing

4. Mnemonic Writing

5. Phonetic Writing

III. METHODS

IV. INSTRUMENTS

V. MATERIALS

1. Clay
2. Stone
3. Lead
4. Bronze
5. Gold and Silver
6. Wood
7. Bones and Skins
8. Vellum

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Erasure or blotting out is called for in Nu 5:23, and often figuratively (Ex 32:32,33; Re 3:5, etc.). If writing was on papyrus, this would call for the sponge rather than the penknife as an eraser, but the latter, which is used for erasure or for making reed pens, is referred to in Jer 36:23. For erasing waxed surfaces the blunt end of the style was used certainly as early as the New Testament times. Systematic erasure when vellum was scarce produced the palimpsest.

WRITING, 2

V. Materials.

The materials used in writing include almost every imaginable substance, mineral, vegetable, and animal: gold, silver, copper, bronze, clay, marble, granite, precious gems, leaves, bark, wooden planks, many vegetable complexes, antlers, shoulder-blades, and all sorts of bones of animals, and especially skins. The commonest are stone, clay, metal, papyrus, paper and leather, including vellum, and all of these except paper are mentioned in the Bible. Paper too must be reckoned with in textual criticism, and it was its invention which, perhaps more even than the discovery of printing with movable type, made possible the enormous multiplication of copies of the Bible in recent times.

1. Clay:

Whatever may be the fact as to the first material used for record purposes, the earliest actual records now existing in large quantities are chiefly on clay or stone, and, on the whole, clay records seem to antedate and surpass in quantity stone inscriptions for the earliest historical period. After making all allowances for differences in dating and accepting latest dates, there is an immense quantity of clay records written before 2500 BC and still existing. About 1400 or 1500 BC the clay tablet was in common use from Crete to the extreme East and all over Palestine, everywhere, in short, but Egypt and it seems perhaps to have been the material for foreign diplomatic communications, even in Egypt. Hundreds of

thousands of these tablets have been dug up, and undoubtedly millions are in existence, dug or undug. These are chiefly of Mesopotamia. The most famous of these tablets were for a long time of the later period from the library of Ashurbanipal at Nineveh. See LIBRARY OF NINEVEH. Recently, however those from Tell el-Amarna in Egypt, Boghaz-keui in the Hittite country, and a few from Palestine itself vie with these in interest. Most of these tablets are written on both sides and in columns ruled in lines. They measure from an inch to a foot and a half in length and are about two-thirds as wide as they are long. Many of these tablets, the so-called "case tablets," are surrounded with another layer of clay with a docketing inscription. See TABLETS. Other clay forms are the potsherd ostraca; now being dug up in considerable quantities in Palestine Ezekiel (4:1) and perhaps Jeremiah (17:13) refer to this material.

See OSTRACA.

2. Stone:

Stones were used for record before image writing was invented—as cairns, pillars, pebbles, etc. Many of the early and primitive image records are on the walls of caves

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XANTHICUS

zan'-thi-kus (Xanthikos): The name of a month which occurs in 2 Macc 11:30,33,38. It corresponds to Nisan (April) of the Jewish calendar. See CALENDAR; TIME; YEAR.

XERXES

zerks'-ez: The name is an attempt to transliterate into Greek (Xerxes) the Persian Khshayarsha. The same word in unpointed Hebrew took the form 'chshwrsh, probably pronounced 'achshawarash, but at a later time it was wrongly vocalized so as to produce 'achashwerosh, from whence "Ahasuerus" in English versions of the Bible comes. Xerxes was king of Persia in 485-465 BC. The first part of his reign was marked by the famous campaign into Greece, beginning in 483. After the defeat at Salamis in 480 Xerxes himself withdrew from the expedition and it was finally discontinued in the next year. During the remainder of his reign, Xerxes seems to have spent a listless existence, absorbed in intrigues of the harem, and leaving the government to be carried on by his ministers and favorites (often slaves). He was finally murdered by his vizier and left an unenviable reputation for caprice and cruelty. For the various Biblical references see AHASUERUS.

Burton Scott Easton

YARN

yarn.

See LINEN; SPINNING; WEAVING.

YEA

ya.

1. In the Old Testament:

(’aph, "also," "moreover," "yea" (1Sa 21:5 the King James Version; 1Sa 24:11, etc.), gam, "also," "likewise," "moreover," "yea" (2Ki 2:3; 16:3, etc.], ki, "inasmuch," "certainly," "doubtless," "yea" (Ps 102:13; 105:12, etc.)): Each of these words occurs frequently, especially the first two.

2. In the New Testament:

In the New Testament we have: nai, "verily," "yea," the usual particle of affirmation (Mt 5:37; 9:28, etc.); de, "however," "on the other hand" (Lu 2:35; Ac 20:34 the King James Version, etc.); alla, "however," "but" (Lu 24:22 the King James Version; Ro 3:31 the King James Version, etc.); kai, "also," "besides," "yea" (Ac 3:16; 7:43 the King James Version, etc.). Christ forbids the employment of any affirmation stronger than the solemn repetition of the first mentioned (Mt 5:37).

Frank E. Hirsch

YEAR

yer (shanah, Aramaic shenah, "a return" (of the sun), like the Greek eniautos; yamim, "days," is also used for "year," and the Greek hemerai, corresponds to it

(Jos 13:1; Lu 17,18); etos, is also employed frequently in the New Testament; for the difference between etos and eniautos, see Grimm-Thayer, under the word):
The Hebrew year was solar, although the month was lunar, the adjustment being made in intercalation.

See ASTRONOMY; TIME.

YEARS, SEVENTY

See SEVENTY YEARS.

YELLOW

yel'-o.

See COLORS.

YODH

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yod "y": The 10th letter of the Hebrew alphabet; transliterated in this Encyclopedia as "y". It came also to be used for the number 10.

See JOB, and for name, etc., see ALPHABET.

YOKE

yok:

(1) The usual word is 'ol (Ge 27:40, etc.), less commonly the (apparently later) form moTah (Isa 58:6, etc.; in Nab 1:13 moT), which the Revised Version (British and American) in Jer 27; 28 translates "bar" (a most needless and obscuring change). The Greek in Apocrypha (Sirach 28:19, etc.) and in the New Testament (Mt 11:29 f, etc.) is invariably zugos. Egyptian monuments show a yoke that consisted of a straight bar fastened to the foreheads of the cattle at the root of the horns, and such yokes were no doubt used in Palestine also; but the more usual form was one that rested on the neck (Ge 27:40, etc.). It was provided with straight "bars" (moToth in Le 26:13; Eze 34:27) projecting downward, against which the shoulders of the oxen pressed, and it was held in position by thongs or "bonds" (moceroth in Jer 2:20; 5:5; 27:2; 30:8; 'aghuddoth in Isa 58:6, "bands"), fastened under the animals' throats. Such yokes could of course be of any weight (1Ki 12:4), depending on the nature of the work to be done, but the use of "iron yokes" (De 28:48; Jer 28:13 f) must have been very rare, if, indeed, the phrase is anything more than a figure of speech.

What is meant by "the yoke on their jaws" in Ho 11:4 is quite obscure. Possibly a horse's bit is meant; possibly the phrase is a condensed form for "the yoke that prevents their feeding"; possibly the text is corrupt.

See JAW.

The figurative use of "yoke" in the sense of "servitude" is intensely obvious

(compare especially Jer 27, 28). Attention needs to be called only to La 3:27, where "disciplining sorrow" is meant, and to Jer 5:5, where the phrase is a figure for "the law of God." This last use became popular with the Jews at a later period and it is found,

e.g. in Apocrypha Baruch 41:3; Psalter of Solomon 7:9; 17:32; Ab. iii.7, . and in this sense the phrase is employed. by Christ in Mt 11:29 f. "My yoke" here means "the service of God as I teach it" (the common interpretation, "the sorrows that I bear," is utterly irrelevant) and the emphasis is on "my." The contrast is not between "yoke" and "no yoke," but between "my teaching" (light yoke) and "the current scribal teaching";(heavy yoke).

(2) "Yoke" in the sense of "a pair of oxen" is tsemedh (1Sa 11:7, etc.), or zeugos (Lu 14:19).

See also UNEQUAL; YOKE-FELLOW.

Burton Scott Easton

YOKE-FELLOW

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yok'-fel-o (sunzugos, "yoked together"): The word is used by Greek writers of those united by any bond, such as marriage, relationship, office, labor, study or business; hence, a yoke-fellow, consort, comrade, colleague or partner.

(1) In the New Testament it occurs once only (Php 4:3): "I beseech thee also, true yoke-fellow." Most interpreters hold that Paul here addresses some particular but unnamed person, who had formerly been associated with him in the work of the gospel in Philippi. Many guesses have been made in regard to the identity of the unnamed "yoke-fellow," and these names have been suggested: Luke, Lydia, Epaphroditus, each of whom had in one way or another some connection with Philippi.

(2) Renan has suggested that yoke-fellow means Lydia (Ac 16:14,15,40), and that she had been married to Paul. But the fact that the adjective gnesios, "true," qualifying "yoke-fellow" is masculine and not feminine shows that it is not a woman but a man who is referred to. Renan's suggestion is an unworthy one, and is quite devoid of proof. It is a mere fanciful and unsupported creation of the Frenchman's brain. Renan's idea is a modification of an opinion which is as old as Clement of Alexandria, that Paul here referred to his own wife. But this conjecture is contradicted by the statement of the apostle himself, that he had not a wife (1Co 7:8; 9:5).

(3) There is still another way of interpreting "yoke-fellow," and probably it is the right one. Some expositors take the word as a proper name. Among these Westcott and Hort print "Sunzuge," in the margin. In favor of this interpretation there is much to be said, especially the fact that the word is found in the very midst of the names of other persons. The names of Euodia and Syntyche are mentioned immediately before, and that of Clement follows immediately after the true yoke-fellow. The meaning therefore is probably, "I beseech thee also, true Synzygos," i.e. I beseech thee, who art a genuine Synzygos, a colleague rightly so called, a colleague in fact as well as in name. It is obvious to compare the way in which the apostle plays upon the name Onesimus, in Phm 1:11.

John Rutherford

YOUNG; MEN, YOUNG WOMEN

young, (bachur, na'ar; neanias, neaniskos): "Young man" is generally in the Old Testament the translation of bachur, from bachar, "to prove," "to choose," and of na'ar (literally, "boy," but used sometimes also of a girl). The former term denotes a young man, no longer a mere youth, but liable to military service (De 32:25; Jud 14:10; 1Sa 8:16; 2Ki 8:12, etc.). In Nu 11:28, the King James Version "Joshua the servant of Moses, one of his young men" (bechurim), the Revised Version (British and American) renders "one of his chosen men," margin "from his youth." Na'ar is frequently used (singular and plural) of soldiers (1Sa 14:1,6; 21:4; 25:5,8,9; 2Sa 1:5,6,15, etc.). Abraham's "young men" (ne'arim) were "trained servants," "trained men," warriors (Ge 14:24; compare 14:14 the Revised Version (British and American)). The word is often in the Old Testament translated "servant": thus in the Revised Version (British and American) for the King James Version "young man," "young men" (Ge 18:7; 2Ki 4:22; 1Ki 20:14, the Revised Version margin). In the New Testament, the ordinary words for "young man" are neanias (Ac 7:58; 20:9;

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ZAANAIM

za-a-na'-im.

See ZAANANNIM.

ZAANAN

za'-a-nan (tsa'anana; Sennaar): A place named by Micah in the Shephelah of Judah (1:11). In this sentence the prophet makes verbal play with the name, as if it were derived from yatsa', "to go forth": "The inhabitant (margin "inhabitant") of tsa'anana is not come forth" (yatse'ah). The place is not identical. It is probably the same as ZENAN.

ZAANANNIM; PLAIN OR OAK OF

za-a-nan'-im, elon betsa'anayim; or betsa'ananim Codex Vaticanus Besamiein; Codex Alexandrinus Besanim (Jos 19:33); in Jud 4:11 Codex Vaticanus translates it as pleonektounton, and Codex Alexandrinus has anapauomenon): In Jos 19:33 the King James Version reads "Allon to Zaananim," the Revised Version (British and American) "the oak in Zaananim," the Revised Version margin "oak (or terebinth) of Bezaananim." In Jud 4:11 the King James Version reads "plain of Zaanaim," the Revised Version (British and American) "oak in Zaananim." It is probable that the same place is intended in the two passages. It was a place on the southern border of the territory of Naphtali (Joshua), and near it the tent of Heber the Kenite was pitched (Judges). The absence of the article before 'elon shows that the "be" is not the preposition before "z", but the first letter of the name, which accordingly should be read "Bezaananim." We should naturally look for it near Adami and Nekeb. This agrees also with the indications in Judges, if the direction of Sisera's flight suggested in MEROZ (which see) is correct. The Kadesh, then, of Jud 4:11 may be represented by the ruin Qadish on the western shore of the Sea of Galilee; and in the name Khirbet Bessum, about 3

miles Northeast of Tabor, there is perhaps an echo of Bezaananim.

W. Ewing

ZAAVAN

za'-a-van (za'-awan, meaning unknown): A Horite descendant of Seir (Ge 36:27; 1Ch 1:42). In 1 Chronicles, Lucian has Zauan = Samaritan z-w-‘-n i.e. Zaw‘an, from a root meaning "to tremble," "fear" (see ..., BDB). King James Version has "Zavan" in 1 Chronicles.

ZABAD

za'-bad (zabhadh, perhaps a contraction for (1) zebhadhyah, "Yahweh has given," i.e. Zebadiah; or (2) zabhdi'el, "El (God) is my gift" (HPN, 222 f); Zabed (t), with many variants):

(1) A Jerahmeelite (1Ch 2:36,37), son of Nathan (see NATHAN, IV).

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(2) An Ephraimite, son of Tahath (1Ch 7:21).

(3) Son of Ahlai (1Ch 11:41) and one of David's mighty men (the name is wanting in 2Sa 23:24-29).

(4) Son of Shimeath the Ammonitess (2Ch 26); he was one of the murderers of King Joash of Judah; called "Jozacar" in 2Ki 12:21 (Hebrew verse 22). Perhaps the name in Chronicles should be Zacar (zakhar),

(5) Name of three men who had married foreign wives:

(a) son of Zattu (Ezr 10:27)=" Sabathus" of 1 Esdras 9:28;

(b) son of Hashum (Ezr 10:33) =" Sabanneus" of 1 Esdras 9:33;

(c) son of Nebo (Ezr 10:43) =" Zabadeas" of 1 Esdras 9:35.

David Francis Roberts

ZABADAEANS

zab-a-de'-anz (Zabadaioi; the King James Version Zabadeans; Oesterley, in Charles, Apocrypha, I, 112, prefers, on what seems insufficient evidence, to read "Gabadeans"; Josephus (Ant., XIII, v, 10) by an obvious error has "Nabateans"): According to 1 Macc 12:31, an Arabian tribe, defeated and spoiled by Jonathan after his victory in Hamath and before he came to Damascus. There is an ez-Zebedani about 25 miles Northwest of Damascus (now a station on the railway to Beirut), on the eastern slope of the Anti-Lebanon range. This town may very well have preserved the name of the Zabadaeans, and its situation accords nicely with Jonathan's movements in 1 Macc 12.

Burton Scott Easton

ZABADAIAS

zab-a-da'-yas. The King James Version = the Revised Version (British and American) ZABADEAS (which see)

ZABADEAS

zab-a-de'-as (Zabadaias; the King James Version Zabadaias): One of the sons of Nooma who put away their foreign wives (1 Esdras 9:35) = "Zabad" of Ezr 10:43.

ZABBAI

zab'-a-i, zab'-i (zabbay, meaning unknown; Zabou):

(1) One of those who had married foreign wives (Ezr 10:28) = "Jozabdus" of 1 Esdras 9:29.

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(2) Father of Baruch (Ne 3:20). The Qere has zakkay = "Zaccai" of Ezr 2:9; Ne 7:14.

ZABBUD

zab'-ud (zabbudh, meaning uncertain; Ezr 8:14, where Kere is zakkur and Kethibh is zabhudh = "Zabud"; 1 Esdras 8:40 has "Istalcarus"): A companion of Ezra on his journey from Babylon to Jerusalem.

ZABDEUS

zab-de'-us (Zabdaios): In 1 Esdras 9:21 = "Zebadiah" of Ezr 10:20.

ZABDI

zab'-di (zabhdi), perhaps "(a) gift of Yahweh" or "my gift" = New Testament "Zebedee"):

(1) An ancestor of Achan (Jos 7:1,17,18). Some Septuagint manuscripts and 1Ch 2:6 have "Zimri" (zimri); "the confusion of the Hebrew letter beth (b) and the Hebrew letter mem (m) is phonetic; the confusion of the Hebrew letter daleth (d) and the Hebrew letter resh (r) is graphic" (Curtis, Chronicles, 86).

See ZIMRI, (3).

(2) A Benjamite, son of Shimei (1Ch 8:19), and possibly a descendant of Ehud (Curtis).

(3) "The Shiphmite," one of David's officers who had charge of the wine-cellars (1Ch 27:27). The Septuagint's Codex Vaticanus has Zachrei (probably Zichri).

(4) An ancestor of Mattaniah (Ne 11:17). Luc. and 1Ch 9:15 have "Zichri."

See ZICHRI, I, 2.

David Francis Roberts

ZABDIEL

zab'-di-el (zabhdi'el, "my gift is El (God)"; Zabdiel):

(1) Father of Jashobeam (1Ch 27:2), or rather Ishbaal (Curtis, Chronicles, 290 f).

(2) An overseer of the priests (Ne 11:14).

(3) An Arabian who beheaded Alexander Balas and sent his head to Ptolemy (1 Macc 11:17).

ZABUD

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za'-bud (zabhudh, "bestowed"):

(1) A son of Nathan (the prophet, probably) said in Kings to be chief minister to Solomon and also the king's friend (1Ki 4:5; 1Ch 2:36). The American Revised Version margin has "priest" for "chief minister." Benzinger (Kurz. Hand-Commentary, 18) holds that "this expression is a marginal gloss here," while Kittel (Handkomm., 31) holds it to be genuine, though it is wanting in the Septuagint. Some suggest cokhen (see SHEBNA) for kohen. The expression "king's friend" (compare 2Sa 15:37; 16:16) is, says Kittel, an old Canaanite title, found also in the Tell el- Amarna Letters.

(2) See ZACCUR, (4); PRIESTS AND LEVITES.

David Francis Roberts

ZABULON

zab'-u-lon (Zaboulon): Greek form of "Zebulun" of Mt 4:13,16; Re 7:8 the King James Version.

ZACCAI

zak'-a-i, zak'-i.

See ZABBAI, (2).

ZACCHAEUS

za-ke'-us (Zakchaios, from zakkay, "pure"):

(1) A publican with whom Jesus lodged during His stay in Jericho (Lu 19:1-10). He is not mentioned in the other Gospels. Being a chief publican, or overseer, among the tax-gatherers, Zaccheus had additional opportunity, by farming the

taxes, of increasing that wealth for which his class was famous. Yet his mind was not entirely engrossed by material considerations, for he joined the throng which gathered to see Jesus on His entrance into the city. Of little stature, he was unable either to see over or to make his way through the press, and therefore scaled a sycamore tree. There he was singled out by Jesus, who said to him, "Zacchaeus, make haste, and come down; for to-day I must abide at thy house" (Lu 19:5). The offer thus frankly made by Jesus was accepted eagerly and gladly by Zaccheus; and the murmurings of the crowd marred the happiness of neither. How completely the new birth was accomplished in Zaccheus is testified by his vow to give half of his goods to the poor, and to make fourfold restitution where he had wrongfully exacted. The incident reveals the Christian truth that just as the publican Zaccheus was regarded by the rest of the Jews as a sinner and renegade who was unworthy to be numbered among the sons of Abraham, and was yet chosen by our Lord to be His host, so the social outcast of modern life is still a son of God, within whose heart the spirit of Christ is longing to make its abode. "For the Son of man came to seek and to save that which was lost" (Lu 19:10).

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(2) An officer of Judas Maccabeus (2 Macc 10:19). (3) A Zaccheus is mentioned in the Clementine Homilies (iii.63) as having been a companion of Peter and appointed bishop of Caesarea.

(4) According to the Gospel of the Childhood, by Thomas, Zaccheus was also the name of the teacher of the boy Jesus.

C. M. Kerr

ZACCHUR

zak' -ur.

See ZACCUR.

ZACCUR

zak' -ur (zakkur, perhaps "ventriloquist" (Gray, Nu, 137)):

(1) Father of Shammua the Reubenite spy (Nu 13:4).

(2) A Simeonite (1Ch 4:26); the King James Version "Zacchur."

(3) Levites: (a) a Merarite (1Ch 24:27); (b) a "son" of Asaph (1Ch 25:2,10; Ne 12:35);

(c) Ne 10:12 (Hebrew verse 13), and probably the same as in Neb 13:13, father of Hanan.

(4) A marginal reading in Ezr 8:14 for Zabbud where Kethibh is really "Zabud".

See ZABBUD.

(5) Son of Imri and one of the builders of Jerusalem (Ne 3:2).

David Francis Roberts

ZACHARIAH

zak-a-ri'-a (Zacharias; the King James Version, Zacharias):

(1) The son of Barachiah, who, Jesus says, was slain between the temple and the altar (Mt 23:35; Lu 11:51). The allusion seems to be to the murder of Zechariah, the son of Jehoiada (2Ch 24:20). In this case "Barachiah" would seem to be a gloss which has crept into the text through confusion with the name of the father of the prophet Zechariah, BERECHIAH (which see).

(2) See ZECHARIAH.

ZACHARIAS (1)

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zak-a-ri'-as (Zacharias):

- (1) One of the "rulers of the temple" at the time of Josiah's Passover (1 Esdras 1:8) = "Zechariah" of 2Ch 35:8.
- (2) One of the "holy singers" at Josiah's Passover (1 Esdras 1:15); the name stands in place of "Heman" in 2Ch 35:15.
- (3) In 1 Esdras 6:1; 7:3 = the prophet Zechariah.
- (4) One of the sons of Pharos who returned with Ezra at the head of his family (1 Esdras 8:30) = "Zechariah" of Ezr 8:3, and perhaps identical with (5).
- (5) One of the "men of understanding" with whom Ezra consulted when he discovered the absence of priests and Levites (1 Esdras 8:44) = "Zechariah" of Ezr 8:16, and perhaps identical with (6).
- (6) Zacharias (omitted in the King James Version), who stood on Ezra's left hand as he expounded the Law (1 Esdras 9:44) = "Zechariah" of Ne 8:4.
- (7) One of the sons of Babi who went up at the head of his family with Ezra (1 Esdras 8:37) = "Zechariah" of Ezr 8:11.
- (8) One of the sons of Elam who had taken foreign wives (1 Esdras 9:27) = "Zechariah" of Ezr 10:26.
- (9) The father of Joseph, one of the "leaders of the people" under Judas (1 Macc 5:18,56).
- (10) The King James Version = the Revised Version (British and American) "Zarains" (1 Esdras 5:8).
- (11) The King James Version = the Revised Version (British and American)

"Zachariah" of Mt 23:35.

S. Angus

ZACHARIAS (2)

(Zacharias): Father of John the Baptist (Lu 1:5, etc.). He was a priest of the course of ABIJAH (which see), of blameless life, who in his old age was still childless. But on one occasion when it was the turn of the course of Abijah to minister in the temple (see TEMPLE), Zacharias was chosen by lot to burn incense. While engaged in this duty he was visited by Gabriel, who announced to him that he should become the father of the precursor of the Messiah. Zacharias received the promise incredulously and was punished by being stricken mute. When, however, the child was born and Zacharias had obeyed the injunction of Gabriel by insisting on the name John, his powers of speech returned to him. According to [Lu 1:67-79](#) , Zacharias was the author of the hymn Benedictus, which describes God's deliverance of Israel in language

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drawn entirely from the Old Testament, and which is unaffected by the later Christian realization that the Kingdom is also for Gentiles.

Elisabeth, his wife, was of the daughters of Aaron (Lu 1:5) and kinswoman of the Virgin (Lu 1:36; the relationship is altogether obscure). According to Lu 1:42-45, she was one of those who shared in the secret of the Annunciation. A few manuscripts in Lu 1:46 ascribe the Magnificat to her, but this seems certainly erroneous. See especially Zahn, *Evangelium des Lucas*, 98-101 and 745-751 (1913).

Burton Scott Easton

ZACHARY

zak'-a-ri (Latin Zacharias): the King James Version and the Revised Version (British and American) in 2 Esdras 1:40 = the prophet Zechariah.

ZACHER

za'-ker.

See ZACHER.

ZADOK

za'-dok (tsadowq, once tsadhoq (1Ki 1:26), similar to tsaddiq, and tsadduq, post-Biblical, meaning justus, "righteous"; Septuagint Sadok): Cheyne in *Encyclopedia Biblica* suggests that Zadok was a modification of a Gentilic name, that of the Zidkites the Negeb, who probably derived their appellation from the root ts-d-q, a secondary title of the god they worshipped. At the same time Cheyne admits that cultivated Israelites may have interpreted Zadok as meaning "just," "righteous"—a much more credible supposition.

(1) Zadok the son of Ahitub (2Sa 8:17)—not of Ahitub the ancestor of Ahimelech (1Sa 14:3) and of Abiathar, his son (1Sa 22:20).

(2) Zadok father of Jerusha, mother of Jotham, and wife of Uzziah king of Judah (2Ki 15:33; 2Ch 27:1).

(3) Zadok the son of Ahitub and father of Shallum (1Ch 6:12) or Meshullam (Ne 11:11), and the ancestor of Ezra (7:1,2).

(4) Zadok the son of Baana, a wall-builder in the time of Nehemiah (Ne 3:4), and probably one of the signatories to the covenant made by the princes, priests and Levites of Israel (Ne 10:21)—in both places his name occurring immediately after that of Meshezabel.

(5) Zodak the son of Immer, and, like the preceding, a repairer of the wall (Ne 3:29).

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(2) That the father of Zadok was not Ahitub, a priest of the line of Eleazar, is arrived at by declaring the text in 2Sa 8:17 to have been intentionally corrupted, presumably by a late redactor, the original form of the verse having been, according to criticism (Wellhausen, TBS, 176 f): "Abiathar the son of Ahimelech, the son of Ahitub, and Zadok were priests." But if this was the original form of the words it is not easy to explain why they should have been so completely turned round as to say the opposite, namely, that Ahimelech was the son of Abiathar, and that Ahitub was the father of Zadok., when in reality he was the father of Ahimelech. If, as Cornill admits (Einl, 116), the Chronicler worked "with good, old historical material," it is not credible that he made it say the opposite of what it meant.

(3) If Zadok was not originally a priest, but only a military adventurer, why should David have made him a priest at all? Wellhausen says (GI, 20) that when David came to the throne he "attached importance to having as priests the heirs of the old family who had served the Ark at Shiloh." But if so, he had Abiathar of the line of Ithamar at hand, and did not need to go to the army for a priest. If, however, it be urged that in making Zadok a priest he gave him an inferior rank to Abiathar, and sent him to Gibeon where the tabernacle was, why should both sources so persistently place Zadok before Abiathar?

(4) If Zadok was originally a soldier not connected with the priesthood, and only became a priest after David came to Jerusalem, why should the earlier source have omitted to record this, when no reason existed, so far as one can discover, why it should have been left out? And why should the priestly disposed Chronicler have incorporated this in his narrative when all his inclinations should have moved him to omit it, more especially when he was intending to invent (according to the critical theory) for the young warrior an Aaronite descent?

(5) That the prediction of the fall of Eli's house (1Sa 2:27-36) was inserted by a late writer to justify its supersession by the line of Zadok has no foundation except the presupposition that prediction is impossible, which fair-minded

criticism cannot admit. The occurrence of the word "anointed" it is contended, presupposes the monarchy. This, however, it only predicts; and at the most, as Driver sees (Introduction, 164), cannot prove the fictitious character of the prophecy, but merely that it has been "recast by the narrator and colored by the associations with which he himself is familiar"; and even this is entirely hypothetical.

(6) Ezekiel's reference to Zadok's descendants as the only legitimate priests in the vision-temple does not prove that Zadok himself was a soldier who climbed up into the priesthood. Even if the critical interpretation of the vision-temple were correct, it in no way affects the personality of Zadok, and certainly does not disprove his original connection with the priesthood or his descent from Eleazar.

T. Whitelaw

ZAHAM

za'-ham (zaham, meaning uncertain; Septuagint Codex Alexandrinus Zalam, Codex Vaticanus Rhoollam): A son of King Rehoboam (2Ch 11:19).

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ZAIN

za'-in.

See ZAYIN.

ZAIR

za'-ir (tsa'ir; Zeior): When he invaded Edom, we are told that Joram passed over to Zair and all his chariots with him (2Ki 8:21). In the parallel passage (2Ch 21:9), "with his captains" ('im sarayw) takes the place of "to Zair" (tsa'irah), probably a copyist's corruption. The place has not been identified. Some have thought that Mt. Seir is intended; others that it means the town of Zoar. Conder suggested ez-Zuweirah, Southeast of the Dead Sea. If Zoar lay in this direction, it is the way by which an invading army might enter Edom.

ZAKETAN

zar'-e-tan (tsarethan): the King James Version Jos 3:16 for ZARETHAN (which see).

ZALAPH

za'-laf (tsalaph, "caper-plant"): Father of Hanun, one of the repairers of the wall (Ne 3:30).

ZALMON

zal'-mon (tsalmon; Selmon, oros Ermon; the King James Version Salmon (Ps 68:14)):

(1) From the slopes of Mt. Zalmon, Abimelech and his followers gathered the

wood with which they burned down "the stronghold of the house of El-berith," which may have been the citadel of Shechem (Jud 9:46). The mountain therefore was not far from the city; but no name resembling this has yet been recovered in Mt. Ephraim. It is just possible that in the modern Arabic name of Mt. Ebal, es-Sulemiyeh, there may be an echo of Zalmon. It is precisely to this mountain, especially to the western slopes, that one would expect Abimelech and his people to go for the purpose in view. The name occurs again in Ps 68:14, a passage of admitted difficulty. Snow in Palestine is mainly associated with Mt. Hermon, where it may be seen nearly all the year round; hence, doubtless the Greek reading "Mt. Hermon" in Judges. But snow is well known among the uplands in winter; and the Psalmist may simply have meant that the kings were scattered like snowflakes in the wind on Mt. Zalmon. We need not therefore look to Bashan or elsewhere for the mountain. The locality is fixed by the narrative in Jgs.

(2) One of David's heroes (2Sa 23:28).

See ILAI.

W. Ewing

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ZALMONAH

zal-mo'na (tsalmonah, "gloomy"): A desert camp of the Israelites, the first after Mt. Hor (Nu 33:41,42). The name "suggests some gloomy valley leading up to the Edomite plateau."

See WANDERINGS OF ISRAEL.

ZALMUNNAH

zal-mun'-a.

See ZEBAH AND ZALMUNNA.

ZAMBIS

zam'-bis: the King James Version = the Revised Version (British and American) ZAMBRI (which see).

ZAMBRI

zam'-bri (Codex Vaticanus Zambrei, Codex Alexandrinus Zambris; the King James Version Zambis, from Aldine Zambis) :

(1) One of the sons of Ezora who put away their foreign wives (1 Esdras 9:34) = "Amariah" of Ezr 10:42.

(2) The King James Version = the Revised Version (British and American) "Zimri" of 1 Macc 2:26.

ZAMOTH

za'-moth, za'-moth (Zamoth): The head of a family, some members of which

married. foreign wives (1 Esdras 9:28) =" Zattu" of Ezr 10:27; called "Zathui" in 1 Esdras 5:12 and "Zathoes" (the King James Version "Zathoe") in 1 Esdras 8:32.

ZAMZUMMIM

zam-zum'-im (zam-zummim): A race of giants who inhabited the region East of the Jordan afterward occupied by the Ammonites who displaced them. They are identified with the Rephaim (De 2:20). They may be the same as the Zuzim mentioned in connection with the Rephaim in Ge 14:5.

See REPHAIM.

ZANOAH

za-no'-a (zanoach; Codex Vaticanus Tano; Codex Alexandrinus Zano):

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(1) A town in the Judean Shephelah, grouped with Eshtaol, Zorah and Ashnah (Jos 15:34). The Jews reoccupied the place after the exile (Ne 11:30). Here it is named between Jarmuth and Adullam. The inhabitants assisted in rebuilding the walls of Jerusalem, repairing the valley gate (Ne 3:13). Eusebius (in Onomasticon) places it at Zanna, in the district of Eleutheropolis on the Jerusalem road. It is represented by the modern Zanu'a, about 10 miles North of Belt Jibrin (Eleutheropolis).

(2) (Codex Vaticanus Zakanaeim; Codex Alexandrinus Zano): A place in the mountains (Jos 15:56) of which Jekuthiel was the "father" or founder (1Ch 4:18). It may be identified with Zenuta, a ruined site on a hill about 12 miles South of Hebron.

W. Ewing

ZAPHENATH-PANEAH, ZAPHNATH-PAANEAH

zaf-e'-nath-pa-ne'-a, zaf'-nath-pa-a-ne'a (tsaphenath pa'aneach; Egyptian Zoph-ent- pa-ankh; Septuagint D, Psonthomphantch, "the one who furnishes the nourishment of life," i.e. the chief steward of the realm): The name given Joseph by the Egyptian king by whom he was promoted, probably the Hyksos king Aphophis (Ge 41:45).

See JOSEPH.

ZAPHON

za'-fon (tsaphon; Codex Vaticanus Saphan; Codex Alexandrinus Saphon): A city on the East of the Jordan in the territory of Gad (Jos 13:27). It is named again in Jud 12:1 as the place where the elders of Gilead gathered to meet with Jephthah (tsaphonah should be translated "to Zaphon," not "northward"). It must have lain well to the North of Gad. According to the Talmud Amathus represented Zaphon

(Neubauer, Geog. du Talmud, 249). Here sat one of the Synedria created by Gabinius (Ant., XIV, v, 4). It was a position of great strength (B J, I, iv, 2). Eusebius, Onomasticon places it

21 Roman miles S. of Pella. This is the modern Tell 'Amateh, on the south bank of Wady er-Rujeib, 15 miles South of Pella, and nearly 5 miles North of the Jabbok. Buhl (GAP, 259) objects to the identification that Tell 'Amateh corresponds to the Asophon of Josephus (Ant., XIII, xii, 5). But this objection does not seem well founded.

W. Ewing

ZARA

za'-ra (Zara): the King James Version (Mt 1:3) = Greek form of ZERAH (which see).

ZARACES

zar'-a-sez: the King James Version = the Revised Version (British and American) ZARAKES (which see).

ZARAH

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za'-ra.

See ZERAH (1).

ZARAIAS

za-ra'-yas, za-ri'-as (Zaraias):

(1) One of the leaders in the Return along with Zerubbabel (1 Esdras 5:8) = "Seraiah" of Ezr 2:2 and "Azariah" of Ne 7:7 = the King James Version ZACHARIAS (which see).

(2) An ancestor of Ezra in 1 Esdras 8:2 (omitted in Codex Vaticanus and Swete) = "Zerahiah" of Ezr 7:4 and apparently = "Arna" of 2 Esdras 1:2.

(3) The father of Eliaonias, the leader of the sons of Phaath Moab under Ezra (1 Esdras 8:31) = "Zerahiah" of Ezr 8:4.

(4) One of "the sons of Saphatias" who went up with Ezra (1 Esdras 8:34) = "Zebadiah" of Ezr 8:8.

ZARAKES

zar'-a-kez (Codex Alexandrinus and Fritzsche, Zarakes; Codex Vaticanus and Swete, Zarios; Vulgate (Jerome's Latin Bible, 390-405 A.D.) Zaracelem; the King James Version Zaraces): Occurs in the difficult passage, 1 Esdras 1:38, as the equivalent of Jehoahaz (2Ki 23:34) and Joahaz (2Ch 36:4), the brother of Eliakim (Jehoiakim or JOAKIM (which see)). According to 1 Esdras 1:38, Joakim apparently apprehended his brother, Zarakes, and brought him up out of Egypt, whither he must have been previously taken by Necho, whereas 2 Kings and 2 Chronicles only state that Necho took Joahaz (Zarakes) to Egypt.

ZARDEUS

zar-de'-us (Codex Alexandrinus Zardaias; Codex Vaticanus Swete and Fritzsche, Zeralias; the King James Version Sardeus): One of the sons of Zamoth who had married "strange wives" (1 Esdras 9:28) = "Aziza" of Ezr 10:27.

ZAREAH

za'-re-a, za-re'-a (tsor'ah): the King James Version in Ne 11:29 for ZORAH (which see).

ZAREATHITES

za-re'a-thits.

See ZORATHITES.

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ZARED

za'-red (zaredh (in pause)).

See ZERED.

ZAREPHATH

zar'-e-fath (tsarephath; Sarepta): The Sidonian town in which Elijah was entertained by a widow after he left the brook Cherith (1Ki 17:9). Obadiah refers to it as a Canaanite (probably meaning Phoenicia) town (Ob 1:20). It appears in the Greek form Sarepta in Lu 4:26 (the King James Version), and is said to be in the land of Sidon. Josephus (Ant., VIII, xiii, 2) says it was not "far from Sidon and Tyre, for it lay between them." Eusebius, Onomasticon (s.v. "Sarefta"), places it on the public road, i.e. the road along the seashore. It can be no other than the modern Sarafend, about 13 miles North of Tyre, on the spur of the mountain which divides the plain of Tyre from that of Sidon.

The site of the ancient town is marked by the ruins on the shore to the South of the modern village, about 8 miles to the South of Sidon, which extend along the shore for a mile or more. They are in two distinct groups, one on a headland to the West of a fountain called Ain el-Qantara, which is not far from the shore. Here was the ancient harbor which still affords shelter for small craft. The other group of ruins is to the South, and consists of columns, sarcophagi and marble slabs, indicating a city of considerable importance. The modern village of Sarafend was built some time after the 12th century, since at the time of the Crusades the town was still on the shore.

It is conjectured that the Syrophoenician woman mentioned in Lu 4:26 was an inhabitant of Zarephath., and it is possible that our Lord visited the place in His journey to the region as narrated in Mr 7:24-31, for it is said that he "came

through Sidon unto the sea of Galilee."

The place has been identified by some with Misrephoth-maim of Jos 11:8 and 13:6, but the latter passage would indicate that Misrephoth-maim was at the limit of the territory of the Sidonians, which Zarephath was not in the days of Joshua.

See MISREPHOTH-MAIM; SIDON.

Originally Sidonian, the town passed to the Tyrians after the invasion of Shalmaneser IV, 722 BC. It fell to Sennacherib 701 BC. The Wely, or shrine bearing the name of

el-Khudr, the saint in whom George is blended with Elijah, stands near the shore. Probably here the Crusaders erected a chapel on what they believed to be the site of the widow's house.

W. Ewing

ZARETHAN

zar'-e-than (tsarethan) :A city, according to Jos 3:16 (omitted, however, by the Septuagint) near Adam, which is probably to be identified with Tell Damieh at the

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mouth of the Jabbok. In 1Ki 4:12 it is mentioned in connection with Bethshean and said to be "beneath Jezreel." In 1Ki 7:46, this is said to be at "the ford of Adamah," according to the reading of some, but according to the Massoretic text, "in the clay around between Succoth and Zarethan," where the bronze castings for the temple were made by Solomon's artificers. In 2Ch 4:17, the name appears as Zeredah, which in 1Ki 11:26 is said to have been the birthplace of Jeroboam, son of Nebat. In Jud 7:22, Gibeon is said to have pursued the Midianites "as far as Bethshittah toward Zererah," which is probably a misreading for Zeredah, arising from the similarity of the Hebrew letters dalet and resh. The place has not been positively identified. From the suggestion that the name means "the great (or lofty) rock," it has without sufficient reason been supposed that it designates the conspicuous peak of Kurn Surtabeh] which projects from the mountains of Ephraim into the valley of the Jordan opposite the mouth of the Jabbok.

George Frederick Wright

ZAREZTH-SHAHAR

za'-reth-sha'-har (tsereth ha-shachar).

See ZERETH-SHAHAR.

ZARHITES

zar'-hits.

See ZERAH, (1), (4).

ZARTANAH

zar-ta'-na, zar'-ta-na (tsarethanah): the King James Version in 1Ki 4:12 for "Zarethan." The form is Zarethan with Hebrew locale.

ZARTHAN

zar'-than (tsarethan): the King James Version in 1Ki 7:46 for ZARETHAN (which see).

ZATHOES

zath'-o-ez, za-tho'-ez (Zathoes; the King James Version, Zathoe): Name of a family, part of which returned with Ezra (1 Esdras 8:32), not found in the Hebrew of Ezr 8:5; probably identical with "Zattu" of Ezr 2:8; Ne 7:13, many of which family went up with Zerubbabel, and so called also "Zathui" (1 Esdras 5:12).

See ZATTU.

ZATHUI

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za-thu'-i (Zaththoui, Septuagint Codex Vaticanus Zaton): In 1 Esdras 5:12 = "Zattu" in Ezr 2:8; Ne 10:14. In 1 Esdras 9:28 the same name is "Zamoth."

ZATTHU

zat'-thu: In Ne 10:14; the Revised Version (British and American) ZATTU (which see).

ZATTU

zat'-u (zattu', meaning unknown): Head of a large family that returned with Zerubbabel to Jerusalem from Babylon (Ezr 2:8; 10:27; Ne 7:13; 10:14 (15)). According to Ezr 10:27, some of his sons had married foreign wives, and Zattu is named in Ne 10:14 as one of the chiefs who signed Nehemiah's covenant. Septuagint A also adds the name before that of Shecaniah in Ezr 8:5, and so we should read, "And of the sons of Zattu, Shecaniah "; so 1 Esdras 8:32 has Zathoes. the King
James Version has "Zatthu" in Neb 10:14.

ZAVAN

za'-van.

See ZAAVAN.

ZAYIN

za'-yin "z": The 7th letter of the Hebrew alphabet; transliterated in this Encyclopedia as "z". It came also to be used for the number 7. For name, etc., see ALPHABET.

ZAZA

za'-za (zaza', meaning unknown; the Septuagint's Codex Vaticanus Ozam; Codex Alexandrinus Ozaza): A Jerahmeelite (1Ch 2:33).

ZEALOT; ZEALOTS

zel'-ut, zel'-uts: Simon, one of the apostles, was called "the Zealot" Zelotes from zeloo "to rival," "emulate," "be jealous," "admire," "desire greatly," Lu 6:15; Ac 1:13, the King James Version "Zelotes"). In Mt 10:4 and Mr 3:18 he is called "the Cananean" (so the Revised Version (British and American) correctly; not "the Canaanite," as the King James Version says, following inferior manuscripts), ho Kananaios. From the time of the Maccabees there existed among the Jews a party who professed great zeal for the observance of the "law." According to Josephus (BJ, IV, iii, 9; v, 1; VII, viii, 1) they resorted to violence and assassination in their hatred of

the foreigner, being at many points similar to the Chinese Boxers. It is not improbable that the "Assassins" (see ASSASSINS) of Ac 21:38 were identical, or at least closely associated, with this body of "Zealots," to which we must conclude that Simon had belonged before he became one of the Twelve.

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See, further, SIMON THE ZEALOT.

William Arthur Heidel

ZEBADIAH

zeb-a-di'-a

(1) zebhadhyaha,

(2) zebhadhyah, "Yah has bestowed";

the form (1) is the Hebrew name in (1), (a), (b), (2), below; the form (2) in the rest. Some manuscripts have Zechariah in (1), (a), (b), (3)).

Compare ZABDI; ZABDIEL:

(1) Levites:

(a) a Korahite doorkeeper of David's reign (1Ch 26:2);

(b) one of the Levites sent by King Jehoshaphat to teach the Torah in Judah (2Ch 17:8).

(2) Son of Ishmael (2Ch 19:11); "ruler of the house of Judah in all the king's (Jehoshaphat's) matters," i.e. judge in civil cases, the "controversies" of 2Ch 19:8.

(3) Benjamites, perhaps descended from Ehud (see Curtis, Chron., 158 ff):

(a) In 1Ch 8:15;

(b) in 8:17, where the name may be a dittography from 8:15.

- (4) A Benjamite recruit of David at Ziklag (1Ch 12:7 (Hebrew verse 8)).
- (5) One of David's army officers, son and successor of Asahel (1Ch 27:7).
- (6) One of those who returned from Babylon to Jerusalem with Ezra (Ezr 8:8) = "Zaraias" of 1 Esdras 8:34.
- (7) One of those who had married foreign wives (Ezr 10:20) = "Zabdeus" of 1 Esdras 9:21.

David Francis Roberts

ZEBAH AND ZALMUNNA

ze'-ba (zebhach, "victim"), zal-mun'-a (tsalmunna', "protection refused"): Two Midianite kings or chiefs whom Gideon slew (Jud 8:4-21; Ps 83:11 (Hebrew text, verse 12)). The name zebhach (Zeb) is very much like that of ze'ebh (Zeb, "Zeeb")

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in the Septuagint). Moore (Judges, 220) says that tsalmunna' is probably "a genuine Midianite name"; Noldeke conjectured that it contains that of a deity (ts(a)lm), and a compound form tslmshzbh, is found in an inscription from Teima, a place East of the Midianite capital (Corpus Inscriptionum Semiticarum, II, cxiii f).

The narrative of Jud 8:4-21 is not to be connected with that of 8:1-3. Budde (Kurzer Hand-Comm. z. Altes Testament, XXII) would join 8:4 to 6:34; Moore (ICC) following Budde's earlier work (1890) would connect it with a part of 7:22b, describing the direction of the flight, while Nowack (Hand-Komm.) regards the battle of 8:11 as the same as that of 7:11 if; he then takes the latter part of 8:11 to refer to the place of the camp at night. There are many difficulties in forming a natural connection for the verses. It may be noted that in 8:18 f Gideon is not "the least in my father's house," as he represents himself to be in 6:15.

The whole section tells of a daring raid made by Gideon upon the Midianites. Some of his own kin had been slain by Midianite hordes at Ophrah (Jud 8:18 f), and, stirred by this, Gideon went in hot pursuit with 300 men (Jud 8:4). He requested provisions for his men from the people of Succoth and Penuel, but was refused this. He then went on and caught the Midianites unawares at Karkor (Jud 8:10) and captured their two chiefs. He then had his revenge on the two towns, and returned probably to his home with the two notable prisoners. These he determined to slay to avenge the death of his own kinsmen, and called upon his eldest son to perform this solemn public duty that he owed to the dead. His son, apparently only a boy, hesitated, and he did the deed himself. W. R. Smith (Lectures on the Religion of the Semites, 2nd edition, 417, note) compares with this call to Gideon's son the choice of young men or lads as sacrificers in Ex 24:5, and says that the Saracens also charged lads with the execution of their captives.

The narrative reminds one of David's romantic life in 1Sa 25; 27; 30. It is

throughout a characteristic picture of the life of the early Hebrews in Palestine, for whom it was a sacred duty to avenge the dead. It affords a splendid illustration of what is meant by the spirit of Yahweh coming upon, or rather "clothing itself with" (Revised Version margin) Gideon (Jud 6:34); compare also Saul's call to action (1Sa 11:1-11), and also Jud 19 f.

David Francis Roberts

ZEBAIM

ze-be'-im.

See POCHERETH-HAZZEBAIM.

ZEBEDEE

zeb'-e-de (zibhdi, "the gift of God"; Zebedaios): The father of the apostles James and John (Mr 1:19) and a fisherman on the Sea of Galilee (Mr 1:20), the husband of Salome (Mt 27:56; compare [Mr 16:1](#)).

See JAMES; SALOME.

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ZEBIDAH

ze-bi'-da, zeb'-i-da (zebhudhah, Qere, whence the King James Version "Zebudah," whereas the Kethibh is zebhidhah; the Qere means "bestowed" and is the feminine of Zabud): Daughter of Pedaiah of Rumah, and mother of King Jehoiakim of Judah (2Ki 23:36). The Septuagint's Codex Vaticanus has, however, Iella thugater Edeil ek Krouma, Codex Alexandrinus Eieldaph th. Eieddila ek Rhuma. In 2Ch 36:5 Massoretic Text lacks these names, but the Septuagint Codex Vaticanus has Zechora th. Nereiou ek Rhama; here the name of the king's mother = Hebrew zekhurah, due to a confusion of the Hebrew letter kaph (k) with the Hebrew letter beth (b), and the Hebrew letter resh (r) with the Hebrew letter daleth (d), and thus we find support for the Qere, zebhudhah ("Zebudah," in 2Ki 23:36 the King James Version). Lucian has confused the names here with those of 2Ki 24:18, and has as there, "Amital, the daughter of Jeremiah of Libnah."

David Francis Roberts

ZEBINA

ze-bi'-na (zebhina', "bought"): One of those who had married foreign wives (Ezr 10:43); the name is not in 1 Esdras 9:35, and is omitted by the Septuagint's Codex Alexandrinus in Ezra.

ZEBOIIM

ze-boi'-im (tsebhoyim; the Septuagint uniformly Sebo(e)im; the King James Version, Zeboim): One of the cities in the Vale of Siddim, destroyed with Sodom and Gomorrah. It is always mentioned next to Admah (Ge 10:19; 14:2,8; De 29:23; Ho 11:8). It is not to be confounded with Zeboim mentioned in 1Sa 13:18 and Ne 11:34. The site has not been positively identified, but must be determined by the general questions connected with the Vale of Siddim.

See SIDDIM, VALE OF.

ZEBOIM

ze-bo'-im ((1) tsebho'im; Seboeim (Ne 11:34); (2) ge ha-tsebho'im; Gai ten Samein (1Sa 13:18)):

(1) A Benjamite town mentioned as between HADID (which see) and NEBALLAT (which see), and therefore in the maritime plain near Lydda; the site is lost (Ne 11:34).

(2) The Valley of Zeboim, "the valley of hyenas," one of three companies of the Philistines left their camp at Michmash and "turned the way of the border that looketh down upon the valley of Zeboim toward the wilderness" (1Sa 13:18). There are several valleys with names derived from the hyena, so common in these parts. There is a small branch valley called Shakked dab'a, "ravine of the hyenas," North of the Wady kelt (Grove), a, Wady abu dab'a, "valley of the father of hyenas, which joins

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the Wady kelt from the South (Marti), and a large and well-known Wady dab'a, "valley of hyenas," which runs parallel with the Wady kelt, some 3 miles farther South, and ends at the Dead Sea. The first of these, which apparently leads to Mukhmas itself, seems the most probable. See Conder's Handbook, 241.

E. W. G. Masterman

ZEBUDAH

ze-bu'-da.

See ZEBIDAH.

ZEBUL

ze'-bul (zebhul, perhaps "exalted"; Zeboul): In Jud 9:26 ff. He is called in 9:30 sar ha- 'ir, "the ruler of the city," a phrase translated "the governor of the city" in 1Ki 22:26 = 2Ch 18:25; 2Ki 23:8; 2Ch 34:8; he was "commandant of the town" of Shechem. In Jud 9:28 he is referred to as the paqidh, "officer," or, more correctly, "deputy" of Abimelech. This verse is a little difficult, but if we read "served" for "serve ye," it becomes fairly clear in meaning. With Moore (Judges, 255 ff) we may translate it thus: "Who is Abimelech? and who is Shechem, that we should serve him (i.e. Abimelech)? Did not the son of Jerubbaal and Zebul his deputy (formerly) serve the people of Qamor (the father of Shechem)? Why then should we serve him (Abimelech)?" This is also the way Budde (Kurzer Hand-Comm. z. Altes Testament, 75) takes the verse. And further in Jud 9:29 for "and he said" many read with the Septuagint "then would I say."

The position of Zebul is here that of a deputy to Abimelech, who lived in Arumah (Jud 9:41). When Gaal came to Shechem, a newcomer with a band of men, he seized the opportunity at a vintage feast to attack Abimelech and express

a desire to lead a revolt against him (Jud 9:26-29). Zebul heard these words and reported the matter to his master, vising him to make s sudden rush upon the city (Jud 9:30-33). This Abimelech does, and Gaal, on noticing the troops, tells Zebul, who turns upon him and bids him make good his bragging words. Gaal is thus forced to go out and fight Abimelech, and is defeated (Jud 9:34-40).

If this be the correct interpretation of the narrative so far, it is fairly simple and clear. Some, however, maintain that the words of Gaal about Zebul in Jud 9:28 are meant as an insult to the governor of the city; this is the view of Wellbausch (Compos., 353 f, note) and Nowack (Handkomm.; compare also his Archdologie, I, 304, 308, for the meaning of sar). Zebul is, according to them, head of the Shechemite community, and Wellhausen and Kittel (History of Hebrew, II, 85) believe him to have had something to do with the revolt of 9:23-25. For the latter view there is no proof; possibly Zebul was the head of the community of Shechem, but as he was a subject of Abimelech, who was the king or prince of Shechem, there could not be much sting in calling him the " deputy" of his master.

The questions that arise from Jud 9:41 ff need only be referred to here. Many critics have seen in 9:22-45 more than one source. Moore groups the verses thus:

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(1) 9:22-23,25,42 ff as due to the Elohist (E), with 9:24 from RJE;

(2) 9:26-41 due to J. It is doubtful if the division is as clear as this.

There seem however to be parallels:

(1) The plans of Abimelech in 9:34-40 are very similar to those in 9:42 ff.

(2) Jud 9:41 b seems to give in short what we find related in 9:34-40.

(3) Septuagint in 9:31 has suggested to many that we should read there, "and he sent messengers unto Abimelech in Arumah," instead of reading "craftily." We would thus have a parallel to 9:41a.

It may be suggested therefore that if the account be double (and it is strange that Abimelech should again attack the city by almost the same methods as before, when the revolt had been already got rid of), the narratives would be in this order:

Introductory, Jud 9:23-25; then 9:26-29,30 common to both, and so possibly part of 9:31 and 32 f. Then we have two accounts of the event: (a) 9:31 (part), 34-40; (b) 9:41-45, followed by 9:46 ff.

David Francis Roberts

ZEBULONITE

zeb'-u-lon-it.

See ZEBULUNITES.

ZEBULUN

zeb'-u-lun (zebhulun, also written zebuwulun and zebuluwn; the first form occurs only in Jud 1:30; the other two are frequent, and are used interchangeably; Zaboulon): In Ge 30:20 Leah exclaims, "God hath endowed me with a good dowry," which suggests a derivation of Zebulun from zabhadh, "to bestow," the (d) being replaced by (l). Again she says, "Now will my husband dwell with me (or "honor me"): and she called his name Zebulun"; the derivation being from zabhal, "to exalt" or "honor" (OHL, under the word).

Zebulun was the 10th son of Jacob, the 6th borne to him by Leah in Paddan-aram. Nothing is known of this patriarch's life, save in so far as it coincides with that of his brethren. Targum Pseudo-Jonathan says that he first of the five brethren was presented to Pharaoh by Joseph, when Israel and his house arrived in Egypt (Ge 47:2). Three sons, Sered, Elon and Jahleel, were born to him in Canaan, and these became the ancestors of the three main divisions of the tribe (Ge 46:14).

The position of the tribe of Zebulun in the wilderness was with the standard of the camp of Judah on the east side of the tabernacle (Nu 2:7). This camp moved foremost on the march (Nu 2:9). At the first census Zebulun numbered 57,400 men of war (Nu

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ZEBULUNITES

zeb'-u-lun-its (hazebhuloni; Zaboulon): Members of the tribe of Zebulun (Nu 26:27; Jud 12:11 f).

ZECHARIAH (1)

zek-a-ri'-a (zekharyahu, or zekharyah; the Septuagint Zacharia(s)): A very common name in the Old Testament. The form, especially the longer form, of the name would suggest for its meaning, "Yah remembers" or "Yah is renowned," and the name was doubtless understood in this sense in later times. But the analogies with ZACCUR, ZECHEER, ZICHRI (which see), etc., make some original ethnic derivation probable.

(1) King of Israel, son of Jeroboam II (the King James Version "Zachariah"). See the next article.

(2) The grandfather of King Hezekiah, through Hezekiah's mother Abi (2Ki 18:2, the King James Version "Zachariah" parallel 2Ch 29:1).

(3) A contemporary of Isaiah, taken by Isaiah as a trustworthy witness in the matter of the sign Maher-shalal-hash-baz (Isa 8:1). As his father's name was Jeberechiah, some support seems to be offered to theories of those who would make him the author of certain portions of Zechariah.

See ZECHARIAH, BOOK OF.

(4) A Reubenite of the time of Israel's captivity (1Ch 5:7).

(5) A Benjamite, living in Gideon (1Ch 9:37; called "Zecheer" in 8:31). He was the brother of Kish and hence, the uncle of Saul.

(6) A Manassite of Gilead, at the time of David (1Ch 27:21).

(7) The third son of Jehoshaphat (2Ch 21:2). He was slain by Jehoram (2Ch 21:4).

(8) A "prince" who Jehoshaphat sent to "teach" in the cities of Judah (2Ch 17:7). As this "teaching" was in connection with the establishing of the Law, Zechariah was primarily a judge.

(9) A prophet who was influential in the early days of Uzziah (2Ch 26:5). He is characterized as ha-mebh in bire'oth (beyir'ath(?)) ha-elohim, which phrase is usually understood to mean that he had instructed (Revised Version margin) the king in the fear of God. As long as he lived the king profited by his instruction and advice.

The following eight are all Levites:

(10) A doorkeeper at the time of David, who was made a singer "of the second degree" (1Ch 15:18; the text is confused). He was a player on a "psaltery" (1Ch 15:20) and took part in the thanksgiving when the Ark was brought to Jerusalem (1Ch 16:5).

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(27) One of the persons who stood by Ezra at the reading of the Law (Ne 8:4; 1 Esdras 9:44); almost certainly identical with (26).

(28) A son of Elam, who had taken a foreign wife (Ezr 10:26; 1 Esdras 9:27).

(29) A son of Amariah, a Judahite, the ancestor of certain persons dwelling in Jerusalem (Ne 11:4).

(30) A son of "the Shilonite," the ancestor of certain persons dwelling in Jerusalem (Ne 11:5).

Burton Scott Easton

ZECHARIAH (2)

(zekharyah, zekharydhu, "Yah has remembered" (2Ki 14:29; 15:8-12); Zacharias, the King James Version Zachariah): Son of Jeroboam II, and 14th king of Israel. He was the 4th of the line of Jehu, and reigned six months. Zechariah succeeded to a splendid inheritance, as he was king, not only of the ten tribes of Israel, but of the Syrian state of Damascus, which his father had subdued. In the unusual wealth and dignity of this position lay his peril. Also there were two dark shadows falling across his path, though both probably unseen by him. One was the promise to Jehu, as the reward of his destroying the worship of Baal in Israel, that his sons should sit on the throne of Israel to the 4th generation (2Ki 10:30; 15:12). Zechariah was Jehu's great-great-grandson. The other was the word of Amos to the priest of Bethel: "Then said the Lord. ... I will rise against the house of Jeroboam with the sword" (Am 7:8,9).

The only brief notice of Zechariah personal to himself is that he gave his support to the worship of the calves, since Jeroboam I established the religion of the state. He hardly had time, however, to identify himself with this or any institution before he was publicly assassinated by Shallum, the son of Jabesh (he

"smote him before the people"). The prophet Hosea was then alive, and there is probably allusion to this crime when, addressing Ephraim, he says: "Where is thy king, that he may save thee in all thy cities?. ... I have given thee a king in mine anger, and have taken him away in my wrath" (Ho 13:10,11; compare 1:4).

There has long been difficulty with the chronology of this period. Archbishop Ussher assumed an interregnum of 11 years between the death of Jeroboam II and Zechariah's accession. This is accepted as probable by a recent writer, who sees "at least 10 years of incessant conflict between rival claimants to the throne on Jeroboam's death" (see article "Zechariah" in HDB, IV). It seems more likely that there is error in certain of the synchronisms. The year of Zechariah's accession was probably 759 BC (some put it later), and the 6 months of his reign, with that given to Shallum, may be included in the 10 years of Menahem, who followed them (2Ki 15:17).

See CHRONOLOGY OF THE OLD TESTAMENT.

W. Shaw Caldecott

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ZECHARIAH, BOOK OF

1. The Prophet
2. His Times and Mission
3. Contents and Analysis
4. The Critical Question Involved
5. The Unity of the Book
6. Conclusion

LITERATURE

Few books of the Old Testament are as difficult of interpretation as the Book of Zechariah; no other book is as Messianic. Jewish expositors like Abarbanel and Jarchi, and Christian expositors such as Jerome, are forced to concede that they have failed "to find their hands" in the exposition of it, and that in their investigations they passed from one labyrinth to another, and from one cloud into another, until they lost themselves in trying to discover the prophet's meaning. The scope of Zechariah's vision and the profundity of his thought are almost without a parallel. In the present writer's judgment, his book is the most Messianic, the most truly apocalyptic and eschatological, of all the writings of the Old Testament.

1. The Prophet:

Zechariah was the son of Berechiah, and the grandson of Iddo (Zec 1:1,7). The same Iddo seems to be mentioned among the priests who returned from exile under Zerubbabel and Joshua in the year 536 BC (Ne 12:4; Ezr 2:2). If so, Zechariah was a priest as well as a prophet, and presumably a young man when

he began to preach. Tradition, on the contrary, declares that he was well advanced in years. He apparently survived Haggai, his contemporary (Ezr 5:1; 6:14). He was a poet as well as a prophet. Nothing is known of his end. The Targum says he died a martyr.

2. His Times and Mission:

The earliest date in his book is the 2nd year (520 BC) of the reign of Darius Hystaspis, and the latest, the 4th year of the same king's reign (Zec 1:1,7; 7:1). Though these are the only dates given in his writings, it is possible of course that he may have continued active for several additional years. Otherwise, he preached barely two years. The conditions under which he labored were similar to those in Haggai's times. Indeed, Haggai had begun to preach just two months before Zechariah was called. At that time there were upheavals and commotions in different parts of the Persian empire, especially in the Northeast Jeremiah's prophecies regarding the domination of Babylon for 70 years had been fulfilled (Jer 15:11; 29:10). The returned captives were becoming disheartened and depressed because Yahweh had not made it possible to restore Zion and rebuild the temple. The foundations of the latter had been already laid, but as yet there was no superstructure (Ezr 3:8-10; Zec

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(2) Those Who Advocate a Preexilic Origin for Zechariah 9-14:

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George L. Robinson

ZECHEK

ze'-ker (zakher, pausal form for zekher, "memorial"; the King James Version Zacher): In 1Ch 8:31 = "Zechariah" of 1Ch 9:37.

See ZECHARIAH, (5).

ZECHRIAS

zek-ri'-as (Codex Vaticanus (Zechrias, A and Fritzsche, Ezerias; the King James Version Ezerias): An ancestor of Ezra (1 Esdras 8:1) = "Azariah" of Ezr 7:1.

ZEDAD

ze'-dad (tsedhadhah, only found with He locale; Samaritan tseradhah; Septuagint Saradak, Sadadak, Saddak): A town or district named in Nu 34:8; Eze 47:15 as on the ideal northern boundary of Israel. The uncertainty of the reading has led to two different identifications being proposed. The form "Zerad" was accepted by
yon

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Kasteren, and his identification was Khirbet Serada in the Merj 'Ayun, West of the Hasbany branch of the Jordan and North of 'Abil. This identification, however, would compel us to draw the ideal boundary along the Qasmiyeh valley and thence eastward to Hermon, and that is much too far South If with Dillmann, Wetzstein, Muehlau and others we read "Zedad," then it is clearly identical with Sadad, a village on the road between Ribleh and Qaryetain. It has been objected that Sadad is too far to the East; but here, as in the tribal boundaries also, the references are rather to the district or lands possessed than to their central town or village.

W. M. Christie

ZEDECHIAS

zed-e-ki'-as: 1 Esdras 1:46 the King James Version = the Revised Version (British and American) "Sedekias."

ZEDEKIAH (1)

zed-e-ki'-a (tsidhqiyahu, tsidhqiyah, "Yah my righteousness"; Sedekia, Sedekias):

(1) The son of Chenaanah (1Ki 22:11,24; 2Ch 18:10,23). Zedekiah was apparently the leader and spokesman of the 400 prophets attached to the court in Samaria whom Ahab summoned in response to Jehoshaphat's request that a prophet of Yahweh should be consulted concerning the projected campaign against Ramoth-gilead. In order the better to impress his audience Zedekiah produced iron horns, and said to Ahab, "With these shalt thou push the Syrians, until they be consumed." He also endeavored to weaken the influence of Micaiah ben Imlah upon the kings by asking ironically, "Which way went the Spirit of Yahweh from me to speak unto thee?"

In Josephus (Ant., VIII, xv, 4) there is an interesting rearrangement and embellishment of the Biblical narrative. There Zedekiah is represented as arguing that since Micaiah contradicts Elijah's prediction as to the place of Ahab's death, he must be regarded as a false prophet. Then, smiting his opponent, he prayed that if he were in the wrong his right hand might forthwith be withered. Ahab, seeing that no harm befell the hand that had smitten Micaiah, was convinced; whereupon Zedekiah completed his triumph by the incident of the horns mentioned above.

(2) The son of Maaseiah (Jer 29:21-23). A false prophet who, in association with another, Ahab by name, prophesied among the exiles in Babylon, and foretold an early return from captivity. Jeremiah sternly denounced them, not only for their false and reckless predictions, but also for their foul and adulterous lives, and declared that their fate at the hands of Nebuchadnezzar should become proverbial in Israel.

(3) The son of Hananiah (Jer 36:12). One of the princes of Judah before whom Jeremiah's roll was read in the 5th year of Jehoiakim.

(4) One of the officials who sealed the renewed covenant (Ne 10:1, the King James Version "Zid-kijah"). The fact that his name is coupled with Nehemiah's suggests that he was a person of importance. But nothing further is known of him.

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(5) The last king of Judah (see following article).

John A. Lees

ZEDEKIAH (2)

(tsidhqiyahu, "Yah my righteousness"; name changed from Mattaniah (mattanyah, "gift of Yah"; Sedekias):

I. SOURCES FOR HIS REGION AND TIME

1. Annalistic

2. Prophetic

II. THE ADMINISTRATION OF THE LAST KING OF JUDAH

1. The Situation

2. The Parvenu Temper

3. Inconsistencies

4. Character of the King

5. His Fate

6. Doom of the Nation

The last king of Judah, uncle and successor of Jehoiachin; reigned 11 years, from 597 to 586, and was carried captive to Babylon.

I. Sources for His Reign and Time.

1. Annalistic:

Neither of the accounts in 2Ki 24:18-25:7 and 2Ch 36:11-21 refers, as is the usual custom, to state annals; these ran out with the reign of Jehoiakim. The history in 2 Kings is purely scribal and historianic in tone; 2 Chronicles, especially as it goes on to the captivity, is more fervid and homiletic. Both have a common prophetic origin; and indeed Jeremiah 52, which is put as an appendix to the book of his prophecy, tells the story of the reign and subsequent events, much as does 2 Kings, but in somewhat fuller detail.

2. Prophetic:

Two prophets are watching with keen eyes the progress of this reign, both with the poignant sense that the end of the Judean state is imminent: Jeremiah in Jerusalem and Ezekiel, one of the captives in the deportation with Jehoiachin, in Babylon. Dates are supplied with the prophecies of both: Jeremiah's numbered from the beginning of the

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king" (Jer 37:1; Eze 17:16), "the king that sitteth upon the throne of David" (Jer 29:16). The real last king of Judah was Jehoiachin; Ezekiel's title for Zedekiah is "prince" (Eze 12:10).

John Franklin Genung

ZEEB

ze'-eb, zeb.

See OREB.

ZELA, ZELAH

ze'-la (tsela' (2Sa 21:14)): A city in the territory of Benjamin (Jos 18:28; the Septuagint here omits). Here was the burying-place of the family of Saul, whither the bones of the king and of Jonathan were brought for burial (2Sa 21:14; the Septuagint here reads en te pleura, translating tsela', "side"). The place is not identified. It may be the Zilu of the Tell el-Amarna Letters.

ZELEK

ze'-lek (tseleq, meaning unknown): An Ammonite, one of David's mighty men (2Sa 23:37; 1Ch 11:39).

ZELOPHEHAD

ze-lo'-fe-had (tslophchadh, meaning unknown): Head of a Manassite family who died without male issue (Nu 26:33; 27:1,7; 36:2,6,10,11; Jos 17:3; 1Ch 7:15). His daughters came to Moses and Eleazar and successfully pleaded for a possession for themselves (Nu 27:1). This became the occasion for a law providing that in the case of a man dying without sons, the inheritance was to

pass to his daughters if he had any. A further request is made (Nu 36:2) by the heads of the Gileadite houses that the women who were given this right of inheritance should be compelled to marry members of their own tribe, so that the tribe may not lose them and their property. This is granted and becomes law among the Hebrews.

Gray says (ICC on Nu 26:33) that the "daughters" of Zelophehad are towns or clans.

David Francis Roberts

ZELOTES

ze-lo'-tez (Zelotes).

See SIMON THE ZEALOT; ZEALOT.

ZELZAH

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zel'-za (tseitsach; hallomenous megalá): A place where Samuel told Saul he would meet two men with news that the asses were found. Its position is defined as "by Rachel's sepulchre, in the border of Benjamin" (1Sa 10:2). It has been thought that the place of meeting was sufficiently indicated without the word betseitsach, which is translated "at Zelzah," and that this cannot therefore be a place-name. The Septuagint has "leaping mightily" or "in great haste" (Ewald) points to a different text. Whether the Greek can be so translated is also a question, as megalá does not elsewhere occur as an adverb. Some corruption of the text is probable. The border of Benjamin may be roughly determined, but the tomb of Rachel is now unknown. No name like Zelzah has been recovered in the district. Smith ("Samuel," ICC, at the place) suggests that we should read "Zela" for "Zelzah" (tsela', for tseitsach).

W. Ewing

ZEMARAIM

zem-a-ra'-im (cemdrayim; Codex Vaticanus Sara; Codex Alexandrinus Semrim): A city in the territory of Benjamin. It is named between Betharabah and Bethel (Jos 18:22), and is probably to be sought East of the latter city. It is usual to identify it with es-Samra, a ruin about 4 miles North of Jericho. Mt. Zemaraim probably derived its name from the city, and must be sought in the neighborhood. On this height, which is said to be in Mt. Ephraim, Abijah, king of Judah, stood when making his appeal to the men of Israel under Jeroboam (2Ch 13:4). If the identification with es-Samra is correct, this hill must be in the uplands to the West, es-Samra being on the floor of the valley. Dillmann (Joshua, at the place) thinks Zemaraim cannot be so far East of Bethel, but may be found somewhere to the South of that town.

W. Ewing

ZEMARITE

zem'-a-rit (ha-tsemari; ho Samaraios): A Canaanite people named in Ge 10:18; 1Ch 1:16. The occurrence of the name between Arvadite and Hamathite gives a hint as to locality. A place called Cumur is mentioned in the Tell el-Amarna Letters along with Arvad. The name probably survives in that of Sumra, a village on the seacoast between Tripolis and Ruwad, about 1 1/2 miles North of Nahr el-Kebir. We may with some certainty identify this modern village with the site of the town from which the inhabitants were named "Zemarites."

ZEMIRAH

ze-mi'-ra (zemirah, meaning uncertain; Septuagint Codex Vaticanus Amarias; Codex Alexandrinus Zamarias; the King James Version Zemira): A descendant of Benjamin (1Ch 7:8), but more probably of Zebulun (Curtis, Chronicles, 145 ff).

ZENAN

ze'-nan.

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See ZAANAN.

ZENAS

ze'-nas (Zenas (Tit 3:13); the name in full would probably be Zenodorus, literally, meaning "the gift of Zeus"):

1. A Jewish Lawyer:

Paul calls Zenas "the lawyer." The meaning of this is, that, previous to his becoming a Christian, he had been a Jewish lawyer. The lawyers were that class of Jewish teachers who were specially learned in the Mosaic Law, and who interpreted that Law, and taught it to the people.

They are met with again and again in the Gospels, where they frequently came into contact with Christ, usually in a manner hostile to Him. For example, "A certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?" (Lu 10:25). our Lord replied to him on his own ground, asking, "What is written in the law? how readest thou?" Regarding this class of teachers as a whole, it is recorded that "the Pharisees and lawyers rejected for themselves the counsel of God" (Lu 7:30). The term nomikos, "lawyer," applied to Zenas, is in the Gospels varied by nomodidakalos, "a teacher of the law," and by grammateus, "a scribe": all three terms describe the same persons. Before his conversion to Christ, Zenas had been a lawyer, one of the recognized expounders of the Law of Moses.

A different view of Zenas' occupation is taken by Zahn (Introduction to the New Testament, II, 54), who says that in itself nomikos could denote a rabbi, quoting Ambrosiaster, "Because Zenas had been of this profession in the synagogue, Paul calls him by this name." But Zahn gives his own opinion that "since the Jewish scribe who became a Christian, by that very act separated himself from the rabbinic body, and since the retention of rabbinic methods and ways of thinking

was anything but a recommendation in Paul's eyes (1Ti 1:7), Zenas is here characterized, not as legis (Mosaicae), doctor, but as juris peritus. The word denotes not an office, but usually the practical lawyer, through whose assistance e.g. a will is made, or a lawsuit carried on. Plutarch applies this name to the renowned jurist Mucius Scaevola."

The ordinary meaning seems preferable, which sees in Zenas one who previous to his conversion had been a Jewish rabbi.

2. Paul's Wishes regarding Zenas:

It is not certain where Paul was when he wrote the Epistle to Titus. But he directs Titus to come to him to Nicopolis, where he had resolved to spend the ensuing winter. And he adds the injunction that he desires him to "bring Zenas the lawyer and Apollos"—Paul's old friend from Alexandria—with him "on their journey diligently, that nothing be wanting unto them" (the King James Version). This may mean that Paul wished to have Zenas and Apollos with him at Nicopolis; but, on the other hand, it may not have this meaning. For the King James Version in translating "bring" is in error. The word signifies, as given in the Revised Version (British and American), "set forward" on their journey, that is, furnish them with all that they need for the

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journey. But even supposing Paul is not instructing Titus to bring Zenas and Apollos to Nicopolis—though this is perhaps what he means—yet it is most interesting to find these two friends of the apostle mentioned in this particular way, and especially at a time so near to the close of his life. Paul was unselfish as ever, solicitous that Zenas and Apollos be comfortably provided for on their intended journey. He is full of affectionate regard for them, interested in their welfare at every step; while he himself is far distant in another country, he remembers them with tender and sympathetic friendship. Doubtless the two friends reciprocated his affection.

Nothing more is known of Zenas than is contained in this passage.

John Rutherford

ZEND-AVESTA

zend-a-ves'-ta.

See PERSIAN RELIGION; ZOROASTRIANISM.

ZEPHANIAH

zef-a-ni'-a (tsephanyah, tsephanyahu, "Yah hath treasured"):

(1) The prophet.

See ZEPHANIAH, BOOK OF.

(2) A Levite or priest (1Ch 6:36 (Hebrew 6:21)), called in some genealogies "Uriel" (1Ch 6:24; 15:5,11).

(3) Judean father or fathers of various contemporaries of Zechariah, the prophet (Zec 6:10,14).

(4) A priest, the second in rank in the days of Jeremiah. He was a leader of the "patriotic" party which opposed Jeremiah. Nevertheless, he was sent to the prophet as a messenger of King Zedekiah when Nebuchadnezzar was about to attack the city (Jer 21:1) and at other crises (Jer 37:3; compare 29:25,29; 2Ki 25:18). That he continued to adhere to the policy of resistance against Babylonian authority is indicated by the fact that he was among the leaders of Israel taken by Nebuzaradan before the king of Babylon, and killed at Riblah (2Ki 25:18 parallel Jer 52:24).

Nathan Isaacs

ZEPHANIAH, APOCALYPSE OF

A (probably) Jewish apocryphal work of this name is mentioned in the Stichometry of Nicephorus and another list practically identical with this; a quotation from it is also preserved by Clement of Alexandria (Strom., v. 11,77). Dr. Charles thinks this indicates a Christian revision (Encyclopedia Britannica, II, article "Apocalypse");

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others suppose it to point to a Christian, rather than a Jewish, origin. See Schurer, HJP, div II, volume III, pp. 126-27, 132; GJV4, III, 367-69.

ZEPHANIAH, BOOK OF

I. THE AUTHOR

1. Name
2. Ancestry 3. Life

II. TIME

1. Date
2. Political Situation
3. Moral and Religious Conditions

III. BOOK

1. Contents
2. Integrity

IV. TEACHING

1. The Day of Yahweh
2. Universalism
3. Messianic Prophecy

LITERATURE

I. The Author.

1. Name:

The name "Zephaniah" (tsephanyah; Sophonias), which is borne by three other men mentioned in the Old Testament, means "Yah hides," or "Yah has hidden" or "treasured." "It suggests," says G. A. Smith, "the prophet's birth in the killing time of Manasseh" (2Ki 21:16).

2. Ancestry:

The ancestry of the prophet is carried back four generations (Ze 1:1), which is unusual in the Old Testament (compare Isa 1:1; Ho 1:1); hence, it is thought, not without reason (Eiselen, *Minor Prophets*, 505), that the last-mentioned ancestor, Hezekiah, must have been a prominent man—indeed, no other than King Hezekiah of Judah, the

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(d) it falls upon all creation (1:2,3; 2:4-15; 3:8),

(e) it is accompanied by great convulsions in Nature (1:15),

(f) a remnant of redeemed Hebrews and foreigners will escape from its terrors (Ze 2:3; 3:9-13).

2. Universalism:

The vision of the book is world-wide. The terrors of the day of Yahweh will fall upon all. In the same manner from all nations converts will be won to Yahweh (Ze 3:9,10). These will not be compelled to come to Jerusalem to worship Yahweh (Isa 2:2; Mic 4:1); they may worship Him "every one from his place" (Ze 2:11), which is a step in the direction of the utterance of Jesus in Joh 4:21.

3. Messianic Prophecy:

The Messianic King is not mentioned by Zephaniah. Though he draws a sublime picture of the glories of the Messianic age (Ze 3:14-20), there is not a word concerning the person of the Messianic King. Whatever is done is accomplished by Yahweh Himself.

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F. C. Eiselen

ZEPHATH

ze' -fath.

See HORMAH.

ZEPHATHAH, VALLEY OF

zef' -a-tha (ge'tsephathah; Septuagint kata borran, reading tsephoah, instead of tsephathah): This is the place where Asa met and defeated the Ethiopians under Zerah (2Ch 14:10). It is said to be at Mareshah. No name resembling this has been recovered there. Possibly, therefore, the Septuagint rendering is right, "in the ravine to the North of Mareshah." In that case the battle may have been fought in Wady el-'Afranj.

ZEPHI; ZEPHO

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ze'-fi, ze'-fo (tsephi, perhaps "gaze," or "gazing," in 1Ch 1:36; tspho, the same meaning in Ge 36:11,15): A duke of Edom. Septuagint has Sophar, which Skinner (Genesis, 431) says may be the original of Job's kind friend. In Ge 36:43 the Septuagint has Zaphoei (= tsepho, i.e. Zepho), for Iram. Skinner holds it probable that the two names, Zepho and Iram, were in the original text, thus making the number 12 (compare Lagarde, Septuagint-Stud., II, 10, 1. 178; 37, 1. 270; Nestle, Margin., 12). Lucian has Sophar, in Ge 36:11,15; Sepphoue, in 1Ch 1:37, and Saphoin, in Ge 36:43.

David Francis Roberts

ZEPHON

ze'-fon.

See ZIPHION.

ZEPHONITES

ze'-fon-its, ze-fo'-nits (ha-tsphoni; ho Saphoni, Codex Alexandrinus omits): A family of Gadites descended from Zephon (Nu 26:15), who is called "Ziphion" in Ge 46:16.

ZER

zer, zer (tser; in Septuagint the verse (Jos 19:35) reads kai hai poleis teichereis ton Turion, which implies a Hebrew text with ha-tsurim, "Tyrians"; this must be an error): One of the fortified cities in Naphtali, named between Ziddim (ChaTTin) and Hammath (el-Chammeh, South of Tiberias). If the text is correct, it must have lain on the slopes West of the Sea of Galilee. It is not identified.

ZERAH

ze'-ra (zerach, meaning uncertain):

(1) In Ge 38:30; 46:12; Nu 26:20; Jos 7:1,18,24; 22:20; 1Ch 2:4,6; 9:6; Ne 11:24; Mt 1:3, younger twin-son of Judah and Tamar, and an ancestor of Achan. In Nu 26:20; Jos 7:17 f he is the head of the Zerahites (also 1Ch 27:11,13). the King James Version has "Zarah" in Ge 38:30; 46:12, and "Zarhites" for "Zerahites" in Numbers, Joshua and 1 Chronicles. See Curtis (Chronicles, 84 f) for identification of Ezrahite with Zerahite.

(2) Edomites:

(a) an Edomite chief (Ge 36:13,17; 1Ch 1:37);

(b) father of an Edomite king (Ge 36:33; 1Ch 1:44).

(3) Levites:

(a) 1Ch 6:21 (Hebrew verse 6);

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(b) 1Ch 6:41 (Hebrew verse 26).

(4) Head of the Zerahites (Nu 26:13, the King James Version "Zarhites"; 1Ch 4:24). In Nu 26:13 = "Zohar" of Ge 46:10; Ex 6:15.

See ZOHAR, (2).

(5) Cushite king (2Ch 14:9). See the next article

David Francis Roberts

ZERAH (THE ETHIOPIAN)

(zerach ha-kushi (2Ch 14:9); Zare): A generation ago the entire story of Zerah's conquest of Asa, coming as it did from a late source (2Ch 14:9-15), was regarded as "apocryphal": "If the incredibilities are deducted nothing at all is left" (Wellhausen, Prolegomena to the History of Israel, 207, 208); but most modern scholars, while accepting certain textual mistakes and making allowance for customary oriental hyperbole in description; accept this as an honest historical narrative, "nothing" in the Egyptian inscriptions being "inconsistent" with it (Nicol in BD; and compare Sayce, HCM, 362-64). The name "Zerah" is a "very likely corruption" of "Usarkon" (U- Serak-on), which it closely resembles (see Petrie, Egypt and Israel, 74), and most writers now identify Zerah with Usarkon II, though the Egyptian records of this particular era are deficient and some competent scholars still hold to Usarkon I (Wiedemann, Petrie, McCurdy, etc.). The publication by Naville (1891) of an inscription in which Usarkon II claims to have invaded "Lower and Upper Palestine" seemed to favor this Pharaoh as the victor over Asa; but the chronological question is difficult (Eighth Memoir of the Egyptian Exploration Fund, 51). The title "the Cushite" (Hebrew) is hard to understand. There are several explanations possible.

(1) Wiedemann holds that this may refer to a real Ethiopian prince, who, though

unrecorded in the monuments, may have been reigning at the Asa era. There is so little known from this era "that it is not beyond the bounds of probability for an Ethiopian invader to have made himself master of the Nile Valley for a time" (Geschichte von Alt-Aegypten, 155).

(2) Recently it has been the fashion to refer this term "Cushite" to some unknown ruler in South or North Arabia (Winckler, Cheyne, etc.). The term "Cushite" permits this, for although it ordinarily corresponds to ETHIOPIA (which see), yet sometimes it designates the tract of Arabia which must be passed over in order to reach Ethiopia (Jeremias, *The Old Testament in the Light of Ancient East*, I, 280) or perhaps a much larger district (see BD; EB; Hommel, *Ancient Hebrew Tradition*; Winckler, *KAT*, etc.). This view, however, is forced to explain the geographical and racial terms in the narrative differently from the ordinary Biblical usage (see Cheyne, EB). Dr. W. M. Flinders Petrie points out that, according to the natural sense of the narrative, this army must have been Egyptian for

(a) after the defeat it fled toward Egypt, not eastward toward Arabia;

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(b) the cities around Gerar (probably Egyptian towns on the frontier of Palestine), toward which they naturally fled when defeated, were plundered;

(c) the invaders were Cushim and Lubim (Libyans), and this could only be the case in an Egyptian army; (d) Mareshah is a well-known town close to the Egyptian frontier (History of Egypt, III, 242-43; compare Konig, *Fünf neue arab. Landschaftsnamen im Altes Testament*, 53-57).

(3) One of the Usarkons might be called a "Cushite" in an anticipatory sense, since in the next dynasty (XXIII) Egypt was ruled by Ethiopian kings.

Camden M. Cobern

ZERAHIAH

zer-a-hi'-a (zerachyah, "Yahweh hath risen" or "come forth"; the Septuagint has Zaraia, with variants):

(1) A priest of the line of Eleazar (1Ch 6:6,51; Ezr 7:4).

(2) A head of a family, who returned with Ezra from Babylon (Ezr 8:4).

ZERAHITES

ze'-ra-hits (ha-zarchi; Codex Vaticanus ho Zarai; Codex Alexandrinus ho Zaraei; the King James Version Zarhites):

(1) A family of Simeonites (Nu 26:13).

(2) Descendants of Zerah, son of Judah (Nu 26:20). To this family Achan belonged (Jos 7:17), as did also two of David's captains (1Ch 27:11,13).

ZERED

ze'-red (zerehd; Codex Vaticanus Zaret; Codex Alexandrinus Zare; the King James Version, Zared (Nu 21:12)): This is the nachal or "torrent valley" given as the place where Israel encamped before they reached the Arnon (Nu 21:12). In De 2:13 f, the crossing of the brook Zered marks the end of the 38 years' desert wanderings. It has often been identified with Wady el-'Achsa, which runs up from the southeastern corner of the Dead Sea. A fatal objection to this is that the host had entered the wilderness to the East of Moab before they crossed the Zered (Nu 21:11), while Wady el-'Achsa must have formed the southern boundary of Moab. We may conclude with certainty that one of the confluent of Wady Kerak is intended, but which, it is impossible now to say.

W. Ewing

**ZEREDAH; ZEREDATH; ZEREDATHA; ZERERAH;
ZERERATH**

zer'-e-da, zer'-e-dath, zer-e-da'-tha, zer'-e-ra, zer'-e-rath.

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See ZARETHAN.

ZERESH

ze'-resh (zeresh, "gold," from the Persian; Sosara): The wife of Haman (Es 5:10,14; 6:13), the vizier of Xerxes.

ZERETH

ze'-reth (tsereth, meaning unknown): A Judahite (1Ch 4:7).

ZERETH-SHAHAR

ze'-reth-sha'-har (tsereth ha-shachar; Codex Vaticanus Sereda kai Seion, Codex Alexandrinus Sarth kai Sior): A town in the territory of Reuben, "in the mount of the valley," named with Kiriathaim and Sibmah (Jos 13:19). Perhaps in the name Chammat ec-Cara, attaching to the hot springs near Macherus, there may be some echo of the ancient name; but no identification is possible.

ZERI

ze'-ri (tseri, meaning unknown): "Son" of Jeduthun, and a temple musician (1Ch 25:3) = "Izri" of 1Ch 25:11, which should be read here.

See IZRI.

ZEROR

ze'-ror (tseror, meaning unknown; the Septuagint has Ared; Lucian has Sara): An ancestor of Kish and King Saul (1Sa 9:1).

See ZUR, (2).

ZERUAH

ze-roo'-a (tseru'ah, perhaps "leprous"): Mother of King Jeroboam I (1Ki 11:26), the Septuagint, Codex Vaticanus and Lucian omit the name in 1Ki 11:26, but the long the Septuagint after Massoretic Text of 12:24 reads (12:24b): "And there was a man of the hill-country of Ephraim, a servant of Solomon, and his name was Jeroboam, and the name of his mother was Sareisa (Septuagint has Sareisa), a harlot."

See ZARETHAN.

ZERUBBABEL

ze-rub'-a-bel (zerubbabhel, probably a transliteration of the Babylonian name Zeru- Babili, "seed of Babylon"; Zorobabel):

1. Name:

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R. Dick Wilson

ZERUIAH

ze-roo-i'-a, ze-roo'-ya (tseruyah, tseruyah (2Sa 14:1; 16:10), meaning uncertain; Sarouia): In 2Sa 2:18; 17:25; 1Ch 2:16, and elsewhere where the names Joab, Abishai, occur. According to 1Ch 2:16 a sister of David and mother of Joab, Abishai and Asahel, the two former being always referred to as sons of Zeruiah. This latter fact is explained by some as pointing to a type of marriage by which the children belonged to their mother's clan (compare Abimelech, Jud 8:31; 9:1 ff); by others as being due to her husband's early death; and again as a proof of the mother in this case being the stronger personality. Either of the last two reasons may be the correct one, and plenty of parallels from the village names of boys today can be produced to illustrate both explanations. According to 2Sa 2:32, her husband was buried at Bethlehem. In 2Sa 17:25, "Abigail the daughter of Nahash" is said to be her sister.

See ABIGAIL.

David Francis Roberts

ZETHAM

ze'-tham (zetham, meaning unknown): A Gershonite Levite (1Ch 23:8; 26:22). In the second passage Curtis holds that "the sons of Jehieli" is a gloss; he points the Massoretic Text to read "brethren" instead of "brother," and so has "Jehiel (1Ch 26:22) and his brethren, Zetham and Joel, were over the treasures."

ZETHAN

ze'-than (zethan, perhaps "olive tree"): A Benjamite (1Ch 7:10), but Curtis holds that he is a Zebulunite (Chron., 145 ff).

ZETHAR

ze'-thar (zethar; Oppert, Esther, 25, compares Persian zaitar, "conqueror"; see BDB; Septuagint Abataza): A eunuch of Ahasuerus (Es 1:10).

ZEUS

zus (Zeus, the Revised Version margin; the Revised Version (British and American) and the King James Version Jupiter): The supreme god of Hellenic theology, "king of gods and of men." In 168 BC Antiochus Epiphanes, "who on God's altars danced," bent upon the thorough Hellenization of Judea and Jerusalem, sent "an old man of Athens" (or "Geron an Athenian," the Revised Version margin) to pollute the sanctuary in the temple at Jerusalem and to call it by the name of Jupiter Olympius, and that at Gerizim by the name of Jupiter Xenius (2 Macc 6:1 ff). Olympius, from Mt. Olympus, the home of the gods, is the favorite epithet of Zeus, Zeus Olympius being to the Greek world what Jupiter Capitolinus was to the Roman. The same Antiochus commenced the splendid temple of Zeus Olympius, finished under

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Hadrian. Zeus is also frequently styled Xenius or "Protector of strangers" (Juppiter hospitalis) in classical literature. The epithet is here applied because the people of Gerizim—the Samaritans—were hospitable, probably an ironical statement of the author (compare Lu 9:52 f). Zeus is also in Ac 14:12 f the Revised Version margin for JUPITER (which see).

S. Angus

ZIA

zi'-a (zia', meaning uncertain): A Gadite, possibly the name of a Gadite clan (1Ch 5:13).

ZIBA

zi'-ba (tsibha', tsibha' (2Sa 16:4 a), meaning unknown; Seiba): A former servant or probably dependent of Saul's house (2Sa 9:1), who was brought to David when the king inquired if there was not a member of Saul's family that he could show kindness to (compare David's oath to Jonathan in 1Sa 20:14 ff). Ziba tells David of Mephibosheth (Meribbaal), Jonathan's son, who is thereupon taken to the king from Lodebar, East of the Jordan, and given Saul's estate. Ziba is also bidden to till the land and bring in its produce, and "it shall be food for thy master's son," according to Massoretic Text in 2Sa 9:10 b; but the Septuagint and Lucian have a better reading, "thy master's household." Mephibosheth himself is to eat at David's table. Ziba is to be assisted in this by his sons and servants; he had 15 sons and 20 servants (9:10).

When David has to leave Jerusalem at the time of Absalom's revolt, Ziba (2Sa 16:1-

4) takes two asses for members of the king's household to ride on, and 200 loaves and 100 clusters of raisins as provisions for the youths. When asked where Mephibosheth is, he accuses his master of remaining behind purposely in

hopes that his father's kingdom would be restored to him. David then confers upon Ziba his master's estate.

After Absalom's death, David sets out to return to Jerusalem from Mahanaim, East of Jordan. Ziba with his sons and servants, as we are told in a parenthesis in 2Sa 19:17,18 a (Hebrew verses 18,19a), by means of a ferry-boat goes backward and forward over Jordan, and thus enables the king's household to cross. But he has wrongly accused his master of treacherous lukewarmness toward David, for Mephibosheth meets the king on his return journey to Jerusalem (2Sa 19:24-30 (Hebrew verses 25-31)) with signs of grief. When he is asked why he had not joined the king at the time of the latter's flight, he answers that Ziba deceived him, "for thy servant said to him, Saddle me (so read in 2Sa 19:26 (Hebrew text, verse 27) with Septuagint and Syriac for Massoretic Text 'I will have saddled me') the ass." He then accuses Ziba of falsehood, and David divides the estate between the two, although Mephibosheth is quite willing that Ziba should retain the whole of it.

David Francis Roberts

ZIBEON

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zib'-e-on (tsibh'on, "hyena"; HPN, 95; Sebegon): A Horite chief (Ge 36:2,14,20,24,29; 1Ch 1:38,40); he is called the "Hivite" in Ge 36:2 where "Horite" should be read with 36:20,29. In Ge 36:2,14 Anah is said to be "the daughter of Zibeon," whereas the Septuagint, the Samaritan Pentateuch, the Syriac, and Lucian have "the son of Zibeon"; compare 1Ch 1:38,40, where also Anah is Zibeon's son.

ZIBIA

zib'-i-a (tsibhya', perhaps "gazelle"): A Benjamite (1Ch 8:9).

ZIBIAH

zib'-i-a (tsibhyah, probably "gazelle"): A woman of Beersheba, mother of King Jehoash (Joash) of Judah (2Ki 12:1 (Hebrew verse 2); 2Ch 24:1. Codex Alexandrinus and Codex Vaticanus have Abia).

ZICHRI

zik'-ri (zikhri, meaning uncertain):

(1) Levites:

(a) grandson of Kohath (Ex 6:21, where some the King James Version editions read wrongly, "Zithri");

(b) an Asaphite (1Ch 9:15), called "Zabdi" in Ne 11:17, where the Septuagint's Codex Alexandrinus has Zechri = Zichri, but the Septuagint's Codex Vaticanus other names; see ZABDI, (4);

(c) a descendant of Eliezer (1Ch 26:25).

(2) Benjamites:

(a) 1Ch 8:19;

(b) 1Ch 8:23;

(c) 1Ch 8:27;

(d) Ne 11:9.

(3) Father of Eliezer, who was one of David's tribal princes (1Ch 27:16).

(4) Father of Amasiah, "who willingly offered himself unto Yahweh" (2Ch 17:16).

(5) Father of Elishaphat, a captain in Jehoiada's time (2Ch 23:1).

(6) "A mighty man of Ephraim," who when fighting under Pekah slew the son of Ahaz, the king of Judah (2Ch 28:7).

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(7) A priest in the days of Joiakim (Ne 12:17); the section, Ne 12:14-21, is omitted by the Septuagint's Codex Vaticanus with the exception of "of Maluchi" (12:14); Lucian has Zacharias.

David Francis Roberts

ZID-KIJAH

zid-ki'-ja.

See ZEDEKIAH, 5.

ZIDDIM

zid'-im (ha-tsiddim; Codex Vaticanus ton Turion; Codex Alexandrinus omits): A fortified city in Naphtali (Jos 19:35), probably represented by the modern Chattin, about 5 miles Northwest of Tiberias, in the opening of the gorge that breaks down seaward North of Qurun Chattin, the traditional Mount of Beatitudes.

ZIDON; ZIDONIANS

zi'-don, zi-do'-ni-anz.

See SIDON, SIDONIANS.

ZIF

zif.

See ZIV.

ZIHA

zi'-ha (tsicha', tsicha' (Ne 7:46), meaning unknown): An overseer of Nethinim (Ne 11:21) who are called (Ezr 2:43; Ne 7:46) "the children (or sons) of Ziha." The Septuagint's Codex Vaticanus and Alexandrinus omit Ne 11:20 f; the Septuagint has Sial, Lucian Siaau; in Ne 7:46; the Septuagint Codex Vaticanus Sea; Codex Alexandrinus has Oiaa; Lucian has Soulai; in Ezr 2:43 the Septuagint's Codex Vaticanus has Southia; Codex Alexandrinus has Souaa; Lucian has Souddaei.

ZIKLAG

zik'-lag (tsiqelagh, tsiqelagh (2Sa 1:1), tsiqelagh (1Ch 12:1,20); usually in the Septuagint Sekelak, or Sikelag): A town assigned (Jos 19:5; 1Ch 4:30) to Simeon, but in Jos 15:31 named, between Hornah and Madmannah, as one of the cities of the Negeb of Judah, "toward the border of Edom." It is said (1Sa 27:6) to have remained a royal city. In Ne 11:28 it is in the list of towns reinhabited by the returning children of Judah. Its chief associations are with David. Achish the Philistine king of Gath gave it to David as a residence (1Sa 27:6 f; 1Ch 12:1,20); it was raided by the Amalekites, on

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whom David took vengeance and so recovered his property (1Sa 30:14,26); here the messenger who came to announce Saul's death was slain (2Sa 1:1; 4:10).

The site of this important place is not yet fixed with certainty; Conder proposed Zucheilika, a ruin 11 miles South-Southeast of Gaza, and 4 miles North of Wady es-Sheri'a, which may be the "Brook Besor" (1Sa 30:9,10,21); Rowland (1842) proposed 'Asluj, a heap of ruins South of Beersheba and 7 miles to the East of Bered. Neither site is entirely satisfactory. See Williams, Holy City, I, 463-68; BR, II, 201, PEF, 288, Sh XX.

E. W. G. Masterman

ZILLAH

zil'-a (tsillah; Sella): One of Lamech's wives (Ge 4:19,22,23). The name is perhaps connected with tsel, "shadow."

ZILLETHAI

zil'-e-thi, zil-e'-tha-i (tsillethay, meaning uncertain; the King James Version Zilthai):

(1) A Benjamite (1Ch 8:20).

(2) A Manassite who joined David at Ziklag (1Ch 12:20 (Hebrew verse 21)).

ZILPAH

zil'-pa (zilpah, meaning uncertain; Zelpha): The ancestress of Gad and Asher (Ge 30:10,12; 35:26; 46:18), a slave girl of Leah's, given her by Laban (Ge 29:24; 30:9). In Eze 48 the Zilpah tribes have the 5th division toward the South of Palestine and the 6th to the North, a slightly more favorable position than that

of the Bilhah tribes.

ZILTHAI

zil'-thi, zil'-tha-i.

See ZILLETHAI.

ZIMMAH

zim'-a (zimmah, perhaps "device," "plan"): A Gershonite Levite (1Ch 6:20 (Hebrew, verse 5); also in 6:42 (Hebrew verse 27); 2Ch 29:12). See Curtis, Chronicles, 130, 134 ff.

ZIMRAN

zim'-ran (zimran, from zemer, "wild sheep" or "wild goat," the ending -an being gentilic; Skinner, Genesis, 350): Son of Abraham and Keturah (Ge 25:2; 1Ch 1:32). The various manuscripts of the Septuagint give the name in different forms, e.g. in Ge

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A, Zebran; Codex Sinaiticus Zemran; Codex Alexandrinus(1) Zemram; D(sil) Zombran; and Lucian Zemran; in Chronicles, Codex Vaticanus has Zembran, Codex Alexandrinus Zemran, Lucian Zemran (compare Brooke and McLean's edition of the Septuagint for Genesis).

Hence, some have connected the name with Zabram of Ptol. vi.7,5, West of Mecca; others with the Zamareni of Pliny (Ant. vi.158) in the interior of Arabia; but according to Skinner and E. Meyer (see Gunkel, Gen3, 261) these would be too far south. Curtis (Chronicles, 72) says the name is probably to be identified with the "Zimri" of Jer 25:25. It would then be the name of a clan, with the mountain sheep or goat as its totem.

See TOTEMISM.

David Francis Roberts

ZIMRI (1)

zim'-ri (zimri, "wild sheep" or "wild goat"; in 1 Maccabees, with the King James Version, has Zambri; Codex Sinaiticus has Zambrei):

(1) A Simeonite prince (Nu 25:14; 1 Macc 2:26), slain by Phinehas, Aaron's grandson. Nu 25:1-5 records how the Israelites, while they were at Shittim, began to consort with Moabite women and "they (i.e. the Moabite women) called the people unto the sacrifices of their gods" (25:2), i.e. as explained by 25:5 to take part in the immoral rites of the god Baal-peor. Moses is bidden to have the offenders punished. The next paragraph (25:6-9) relates how the people engage in public mourning; but while they do this Zimri brings in among his brethren a Midianitess. Phinehas sees this and goes after Zimri into the qubbah, where he slays the two together, and thus the plague is stayed (25:6-9).

The connection between these two paragraphs is difficult; Moabite women are

mentioned in the first, a Midianitess in the second; the plague of Nu 25:8 f is not previously referred to, although it seems clear that the plague is the cause of the weeping in 25:6. The sequel, 25:16-18, makes the second paragraph have something to do with Baal-peor. Critics assign 25:1-5 to J-E, 25:6-18 to P.

It seems, however, that the two accounts refer to similar circumstances. This is evident if the meaning of qubbah in Nu 25:8 be as the Vulgate (Jerome's Latin Bible, 390-405 A.D.) renders it, lupinar, "a house of ill-repute." The difficulty is that the word only occurs here in the Old Testament, but it has that meaning in New Heb (see Gray, Nu, 385; BDB, however, translates it "a large vaulted tent." While one narrative says the women were Moabitesses and the other Midianitesses, the latter section presupposes something like the account in the former; and the point is that Zimri, at the very time that the rest of the people publicly mourned because of a plague that was due to their own dealings with foreign women, brought a Midianite woman among the people, possibly to be his wife, for he was a prince or chief, and she was the daughter of a Midianite chief. It may be urged that if this be the case, there was nothing wrong in it; but according to Hebrew ideas there was, and we only need to remember the evil influence of such marriages as those entered into by Solomon, or

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especially that of Ahab with Jezebel, to see at any rate a Hebrew justification for Zimri's death.

Numbers 31 describes the extermination of the Midianites at the bidding of Moses. All the males are slain by the Israelites (31:7), but the women are spared. Moses is angry at this: "Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against Yahweh in the matter of Peor, and so the plague was among the congregation of Yahweh" (31:15 f). Here we find, although the chapter is a Midrash (see Gray, Numbers, 417 ff), that the Hebrews themselves connected the two events of Numbers 25, but in addition the name of Balaam is also introduced, as again in 31:8, where he is said to have been slain along with the kings of Midian. See further De 4:3, and Driver's note on the verse.

See BAAL-PEOR; BALAAM; PEOR.

(2) A king of Israel (1Ki 16:8-20). See special article.

(3) A Judahite "son" of Zerah (1Ch 2:6) = "Zabdi" of Jos 7:1,17 f.

See ZABDI, (1).

(4) A Benjamite, descendant of King Saul (1Ch 8:36; 9:42).

(5) In Jer 25:25, where "all the kings of Zimri" are mentioned along with those of Arabia (25:24) and Elam and the Medes. The name is as yet unidentified, although thought to be that of a people called ZIMRAN (which see) in Ge 25:2.

David Francis Roberts

ZIMRI (2)

(zimri; Septuagint Zambrei, Zambri): The 5th king of Israel, but who occupied

the throne only seven days (1Ki 16:9-20). Zimri had been captain of half the chariots under Elah, and, as it seems, made use of his position to conspire against his master. The occasion for his crime was furnished by the absence of the army, which, under the direction of Omri, was engaged in the siege of the Philistine town Gibbethon. While Elah was in a drunken debauch in the house of his steward Arza, who may have been an accomplice in the plot, he was foully murdered by Zimri, who ascended the throne and put the remnant of Elah's family to death, thus fulfilling the prophecy of Jehu concerning the house of Baasha. However, the conspiracy lacked the support of the people, for word of the crime no sooner reached Gibbethon, than the army raised Omri to the throne of Israel. Omri at once hastened to Tirzah and captured the place, which as it seems offered little resistance. Zimri resolved to die as king, and accordingly set fire to the palace with his own hands, and perished in the flames that he had kindled. Thus came to an ignominious end the short reign which remained as a blot even upon the blood-stained record of the deeds of violence that ushered in the change of dynasties in the Northern Kingdom, for the foul crime was abhorred even among arch plotters. When Jehu entered Jezreel he was met with Jezebel's bitter

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taunt, "Is it peace, thou Zimri, thy master's murderer?" (2Ki 9:31). The historian too, in the closing formula of the reign, specially mentions "his treason that he worked."

S. K. Mosiman

ZIN zin (tsin; Sin):

(1) A town in the extreme South of Judah, on the line separating that province from Edom, named between the ascent of Akrabbim and Kadesh-barnea (Nu 34:4; Jos 15:3). It must have lain somewhere between Wady el-Fiqra (the ascent of Akrabbim?) and 'Ain Qadis (Kadesh-barnea); but the site has not been recovered.

(2) The Wilderness of Zin is the tract deriving its name from the town (Nu 34:3). It is identified with the wilderness of Kadesh in Nu 33:36; while in other places Kadesh is said to be in the wilderness of Zin (Nu 20:1; 27:14; De 32:51). We may take it that the two names refer to the same region. The spies, who set out from Kadesh-barnea, explored the land from the wilderness of Zin northward (Nu 13:21; compare 32:8). It bordered with Judah "at the uttermost part of the south" (Jos 15:1). In this wilderness Moses committed the offense which cost him his hope of entering the promised land (Nu 27:14; De 32:51). It is identical with the uplands lying to the North and Northwest of the wilderness of Paran, now occupied by the 'Azazimeh Arabs.

W. Ewing

ZINA

zi'-na.

See ZIZAH.

ZION

zi'-on (tsiyon; Sion):

1. Meaning of the Word
2. The Zion of the Jebusites
3. Zion of the Prophets
4. Zion in Later Poetical Writings and Apocrypha
5. Omission of Name by Some Writers
6. The Name "Zion" in Christian Times

LITERATURE

1. Meaning of the Word:

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5. Omission of Name by Some Writers:

It has been pointed out as a curious and unaccountable exception that in Ezekiel as well as in Chronicles, Ezra and Nehemiah, there is no mention of Zion, except the incidental reference to David's capture of the Jebusite fort. The references in the other Prophets and the Psalms are so copious that there must be some religious reason for this. The Chronicler (2Ch 3:1), too, alone refers to the Temple as on Mount Moriah. It is also noticeable that only in these books (2Ch 27:3; 33:14; Ne 3:26 f; 11:21) does the name "Ophel" appear as a designation of a part of the southeastern hill, which apparently might equally fitly have been termed Zion. See OPHEL. Josephus never uses the name "Zion" nor does it occur in the New Testament, except in two quotations (Heb 12:22; Re 14:1).

6. The Name "Zion" in Christian Times:

Among the earlier Christian writers who mention "Zion," Origen used it as equivalent to the Temple Hill, but in the 4th century writers commence to localize it up the southern part of the western hill. It was a period when Biblical topography was settled in a very arbitrary manner, without any scientific or critical examination of the evidence, and this tradition once established remained, like many such traditions, undisputed until very recent years. To W. F. Birch belongs much of the credit for the promulgation of the newer views which now receive the adherence of almost every living authority on the topography of Jerusalem.

LITERATURE.

See especially chapter vi in Smith's Jerusalem; for a defense of the older view see Kuemmel, *Materialien z. Topog. des alt. Jerusalem*.

E. W. G. Masterman

ZIOR

zi'-or (tsi'or; Sorth, or Sior): A town in the hill country of Judah (Jos 15:54); probably Si'air, 4 1/2 miles North-Northeast of Hebron where the Mukam 'Aisa (Tomb of Esau) is now shown. It is a considerable village surrounded by cultivated land; a spring exists in the neighborhood; there are rock-cut tombs showing it is an ancient site (PEF, III, 309, Sh XXI).

ZIPH (1)

zif (ziph; Ozeib, or Ziph):

(1) A town in the hill country of Judah, mentioned along with Maon, Carmel and Jutah (Jos 15:55). It is chiefly celebrated in connection with the earlier history of David: "David remained in the hill-country in the wilderness of Ziph" (1Sa 23:14,15,24; 26:2); the Ziphites (1Sa 23:19; 26:1; compare Ps 54 title) sought to betray him to Saul, but David escaped. Ziph was fortified by Rehoboam (2Ch 11:8). The name also occurs in 1Ch 2:42; 4:16. In connection with this last (compare 4:23) it

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is noticeable that Ziph is one of the four names occurring on the Hebrew stamped jar handles with the added la-melekh, "to the king."

The site is Tell Zif, 4 miles Southeast of Hebron, conspicuous hill 2,882 ft. above sea- level; there are cisterns and, to the East, some ruins (PEF, III, 312, 315).

(2) A town in the Negeb of Judah (Jos 15:24), site unknown.

E. W. G. Masterman

ZIPH (2)

(ziph, meaning unknown):

(1) A grandson of Caleb (1Ch 2:42); the Septuagint has Zeiph.

(2) A son of Jehallelel (1Ch 4:16). In the Septuagint's Codex Alexandrinus reads Ziphai, but Codex Vaticanus has the totally different form Ameachei.

ZIPHAH

zi'-fa (ziphah, a feminine form of "Ziph"): A Judahite, "son" of Jehallelel. The name being feminine may be a dittography of the previous Ziph (1Ch 4:16).

ZIPHIMS

zif'-imz: In title of Ps 54 the King James Version for the Revised Version (British and American) ZIPHITES (which see).

ZIPHION

zif'-i-on (tsiphyon, "gaze" ?)(BDB)): A "son" of Gad (Ge 46:16) = " Zephon" of Nu 26:15.

See ZAPHON; ZEPHONITES.

ZIPHITES

zif' -its.

See ZIPH.

ZIPHRON

zif' -ron.

See SIBRAIM.

ZIPPOR

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zip'-or (tsippor; in Nu 22:4; 23:18; tsippor, "bird," "swallow" (HPN, 94)): Father of Balak, king of Moab (Nu 22:2,10,16; Jos 24:9; Jud 11:25).

ZIPPORAH

zi-po'-ra, zip'-o-ra (tsipporah; Sepphora): The Midianite wife of Moses, daughter of Jethro, also called Hobab, and probably grand-daughter of Reuel, a priest of Midian at the time Moses fled from Egypt, later succeeded at his death by Jethro, or Hobab (Ex 2:21,22; 4:25,26; 18:2-6).

Whether or not Zipporah was the "Cushite woman" (Nu 12:1) is a much-mooted question. There is little ground for anything more than speculation on the subject. The use of the words, "Cushite woman" in the mouth of Aaron and Miriam may have been merely a description of Zipporah and intended to be opprobrious, or they may have been ethnic in character and intended to denote another woman whom Moses had married, as suggested by Ewald (*Gesch. des Volkes Israel*, II, 252). The former view seems the more probable. The association of Midian and Cushan by Habakkuk (3:7) more than 700 years afterward may hardly be adduced to prove like close relationship between these peoples in the days of Moses.

M. G. Kyle

ZITHRI

zith'-ri.

See SITHRI.

ZIV

ziv (ziw; the King James Version Zif): The 2nd month of the old Hebrew

calendar, corresponding to Iyyar of the Jewish reckoning in later times. It is mentioned in 1Ki 6:1,37.

See CALENDAR.

ZIZ, ASCENT OF

ziz (ma‘aleh ha-tsits; Hasae, Hasisa): A pass in the wilderness of Judea (2Ch 20:16) leading from Hazazon-tamar (En-gedi, 2Ch 20:2). This is generally identified with Wady Chacaca, a valley by which the ancient road from En-gedi runs toward Jerusalem. At any rate, an echo of the ancient name survives here: possibly the actual ascent was the present steep pass from En-gedi to the plateau above. See PEF, Sh XXI.

ZIZA

zi'-za (ziza', probably a childish reduplicated abbreviation or a term of endearment (Curtis, Chron., 369, quoting Noldeke in EB, III 3294)):

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(1) A Simeonite chief (1Ch 4:37).

(2) A son of King Rehoboam, his mother being a daughter or grand-daughter of Absalom (2Ch 11:20).

(3) A probable reading for ZIZAH (which see).

ZIZAH

zi'-za (zizah; see ZIZA): A Gershonite Levite (1Ch 23:11); in verse 10 the name is "Zina" (zina'), while the Septuagint and Vulgate (Jerome's Latin Bible, 390-405

A.D.) have "Ziza" (Ziza) in both verses, and one Hebrew manuscript has ziza' in 1Ch 23:10. We should then probably read ziza' in both verses, i.e. "Ziza."

ZOAN

zo'-an (tso'an; Tanis):

1. situation

2. Old Testament Notices

3. Early History

4. Hyksos Monuments

5. Hyksos Population

6. Hyksos Age

7. Description of Site

1. Situation:

The name is supposed to mean "migration" (Arabic, tsan). The site is the only one connected with the history of Israel in Egypt, before the exodus, which is certainly fixed, being identified with the present village of San at the old mouth of the Bubastic branch of the Nile, about 18 miles Southeast of Damietta. It should be remembered that the foreshore of the Delta is continually moving northward, in consequence of the deposit of the Nile mud, and that the Nile mouths are much farther North than they were even in the time of the geographer Ptolemy. Thus in the times of Jacob, and of Moses, Zoan probably lay at the mouth of the Bubastic branch, and was a harbor, Lake Menzaleh and the lagoons near Pelusium having been subsequently formed.

2. Old Testament Notices:

The city is only once noticed in the Pentateuch (Nu 13:22), as having been built seven years after Hebron, which existed in the time of Abraham. Zoan was certainly a very ancient town, since monuments of the VIth Egyptian Dynasty have been found at the site. It has been thought that Zoar on the border of Egypt (Ge 13:10) is a clerical error

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Syria and Babylonia in the same ages. According to Brugsch (Hist of Egypt, II, 233), this population was known as Men or Menti, and came from Assyria East of Ruten or Syria. This perhaps connects them with the Minyans of Matiene, who were a Mongolic race. This statement occurs in the great table of nations, on the walls of the Edfu temple.

6. Hyksos Age:

The Hyksos age corresponds chronologically with that of the 1st Dynasty of Babylon, and thus with the age of the Hebrew patriarchs Abraham and Jacob—time when the power of Babylon was supreme in Syria and Palestine. It is very natural, therefore, that, like other Semitic tribes even earlier, these patriarchs should have been well received in the Delta by the Hyksos Pharaohs, and equally natural that, when Aahmes, the founder of the XVIIIth Egyptian Dynasty, took the town of Avaris and expelled the Asiatics, he should also have oppressed the Hebrews, and that this should be intended when we read (Ex 1:8) that "there arose a new king over Egypt, who knew not Joseph." The exodus, according to the Old Testament dates, occurred in the time of the XVIIIth Dynasty (see EXODUS) when Israel left Goshen. The later date advocated by some scholars, in the reign of Menepthah of the XIXth Dynasty, hardly agrees with the monumental notice of the immigration of Edomites into the Delta in his reign, which has been mentioned above; and in his time Egypt was being invaded by tribes from the North of Asia.

7. Description of Site:

Zoan, as described by G. J. Chester (Mem. Survey West Palestine, Special Papers, 1881, 92-96), is now only a small hamlet of mud huts in a sandy waste, West of the huge mounds of its ancient temple; but, besides the black granite sphinx, and other statues of the Hyksos age, a red sandstone figure of Rameses II and obelisks of granite have been excavated, one representing this king adoring the gods; while the names of Amen, Tum and Mut appear as those of the deities

worshipped, in a beautiful chapel in the temple, carved in red sandstone, and belonging to the same age of prosperity in Zoan.

C. R. Conder

ZOAR

zo'-ar (tso'ar; the Septuagint usually Segor, Zogora): The name of the city to which Lot escaped from Sodom (Ge 19:20-23,30), previously mentioned in Ge 13:10; 14:2,8, where its former name is said to have been Bela. In 19:22, its name is said to have been given because of its littleness, which also seems to have accounted for its being spared. The location of Zoar has much to do with that of the cities of the Plain or Valley of Siddim, with which it is always connected. In De 34:3, Moses is said to have viewed "the Plain of the valley of Jericho the city of palm trees, unto Zoar," while in Isa 15:5 and Jer 48:4 (where the Septuagint reads unto "Zoar," instead of "her little ones") it is said to be a city of Moab. The traditional location of the place is at the south end of the Dead Sea. Josephus says (BJ, IV, viii, 4) that the Dead Sea extended "as far as Zoar of Arabia," while in Ant, I, xi, 4, he states that the place was still called Zoar. Eusebius (Onomasticon, 261) locates the Dead Sea between Jericho

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and Zoar, and speaks of the remnants of the ancient fertility as still visible.

Ptolemy

(v. 17,5) regards it as belonging to Arabia Petrea. The Arabian geographers mention it under the name Zughar, Sughar, situated 1 degrees South of Jericho, in a hot and unhealthful valley at the end of the Dead Sea, and speak of it as an important station on the trade route between Akkabah and Jericho. The Crusaders mention "Segor" as situated in the midst of palm trees. The place has not been definitely identified by modern explorers, but from Ge 19:19-30 we infer that it was in the plain and not in the mountain. If we fix upon the south end of the Dead Sea as the Vale of Siddim, a very natural place for Zoar and one which agrees with all the traditions would be at the base of the mountains of Moab, East of Wady Ghurundel, where there is still a well-watered oasis several miles long and 2 or 3 wide, which is probably but a remnant of a fertile plain once extending out over a considerable portion of the shallow south end of the Dead Sea when, as shown elsewhere (see DEAD SEA), the water level was considerably lower than now.

Robinson would locate it on the northeast corner of el-Lisan on the borders of the river Kerak, but this was done entirely on theoretical grounds which would be met as well in the place just indicated, and which is generally fixed upon by the writers who regard the Vale of Siddim as at the south end of the Dead Sea. Conder, who vigorously maintains that the Vale of Siddim is at the north end of the Dead Sea, looks favorably upon theory of W.H. Birch that the place is represented by the present Tell Shaghur, a white rocky mound at the foot of the Moab Mountains, a mile East of Beth-haram (Tell er-Rameh), 7 miles Northeast of the mouth of the Jordan, a locality remarkable for its stone monuments and well-supplied springs, but he acknowledges that the name is more like the Christian Segor than the original Zoar.

George Frederick Wright

ZOBAH

zo'-ba (tsobhah; Souba): The name is derived by Halevy from zehobhah as referring to its supplies of "bright yellow" brass; but this word might be more appropriately used to contrast its cornfields with white Lebanon. Zobah was an Aramean kingdom of which we have the first notice in Saul's wars (1Sa 14:47).

(1) David's First War.

When David sought to extend his boundary to the Euphrates, he came into contact with its king Hadadezer, and a great battle was fought in which David took many prisoners. Damascus, however, came to the rescue and fresh resistance was made, but a complete rout followed and great spoil fell to the victor, as well as access to the rich copper mines of Tebah and Berothai. Toi, king of Hamath, who had suffered in war with Hadadezer, now sent his son on an embassy with greetings and gifts to David (2Sa 8:3-12; 1Ch 18:3-12). See Ps 60, title.

(2) David's Second War.

During David's Ammonite war, the enemy was strengthened by alliance with Zobah, Maacah and Beth-rehob, and Israel was attacked from both North and South at the same time. The northern confederation was defeated by Joab, but Hadadezer again

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gathered an army, including levies from beyond the Euphrates. These, under Shobach the captain of the host, were met by David in person at Helam, and a great slaughter ensued, Shobach himself being among the slain (2Sa 10:6-19, the King James Version "Zoba"; 1Ch 19:3-19). Rezon, son of Eliada, now broke away from Hadadezer and, getting possession of Damascus, set up a kingdom hostile to Israel (1Ki 11:23-25). Solomon seems (2Ch 8:3) to have invaded and subdued Hamath-zobah, but the text, especially Septuagint, is obscure.

(3) Geographical Position.

We can now consider the vexed question of the situation and extent of Aram-zobah. (See SYRIA, 4, (10).) In addition to the Old Testament references we have the Assyrian name lists. In these Subiti is placed between Kui and Zemar, and, where it is otherwise referred to, a position is implied between Hamath and Damascus. It would thus lie along the eastern slopes of Anti-Lebanon extending thence to the desert, and in the north it may have at times included Emesa (modern Homs) around which Noldeke would locate it. Damascus was probably a tributary state till seized by Rezon. Winckler would identify it with another Cubiti, a place in the Hauran mentioned by Assurbanipal on the Hassam Cylinder vii, lines 110-12. This latter may be the native place of Igal, one of David's "thirty" (2Sa 23:36), who is named among eastern Israelites.

The kingdom of Zobah in addition to its mineral wealth must have been rich in vineyards and fruitful fields, and its conquest must have added greatly to the wealth and power of Israel's king.

W. M. Christie

ZOBEBAH

zo-be'-ba (ha-tsobhebhab, meaning uncertain): A Judahite name with the article prefixed (1Ch 4:8); some would read "Jabez" instead as in 1Ch 4:9.

ZOHAR

zo'-har (tsochar, meaning uncertain):

(1) Father of Ephron the Hittite (Ge 23:8; 25:9).

(2) "Son" of Simeon (Ge 46:10; Ex 6:15) =" Zerah" of Nu 26:13; 1Ch 4:24.

See ZERAH, 4.

(3) In 1Ch 4:7, where the Qere is "and tsochar" for the Kethibh is yitschar, the Revised Version (British and American) "Izhar," the King James Version wrongly "Jezoar."

ZOHELETH, THE STONE OF

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zo'-he-leth, ('ebhen ha-zacheleth, "serpent's stone"): "And Adonijah slew sheep and oxen and fatlings by the stone of Zoheleth, which is beside En-rogel" (1Ki 1:9). Evidently this was a sacred stone—probably a matstsbhah such as marked a Canaanite sanctuary. A source of "living water" has always in the Semitic world been a sacred place; even today at most such places, e.g. at Bir Eyyub, the modern representative of En-rogel, there is a michrab and a platform for prayer. The stone has disappeared, but it is thought that an echo of the name survives in ez-Zechweleh, the name of a rocky outcrop in the village of Siloam. Because the name is particularly associated with an ascent taken by the woman coming from the Virgin's Fount, to which it is adjacent, some authorities have argued that this, the Virgin's Fount, must be En-rogel; on this see EN-ROGEL; GIHON. Against this view, as far as ez- Zechweleh is concerned, we may note:

- (1) It is by no means certain that the modern Arabic name—which is used for similar rocky spots in other places—is really derived from the Hebrew;
- (2) the name is now applied to quite different objects, in the Hebrew to a stone, in the Arabic to a rocky outcrop;
- (3) the name is not confined to this outcrop near the Virgin's Fount alone, but applies, according to at least some of the fellahin of Siloam, to the ridge along the whole village site; and
- (4) even if all the above were disproved, names are so frequently transferred from one locality to another in Palestine that no argument can be based on a name alone.

E. W. G. Masterman

ZOHETH

zo'-heth (zocheth, meaning unknown): A Judahite (1Ch 4:20). The name after

"Ben- zoheth" at the end of the verse has fallen out.

See BEN-ZOHETH.

ZOOLOGY

zo-ol'-o-ji: A systematic list of the animals of the Bible includes representatives of the principal orders of mammals, birds and reptiles, and not a few of the lower animals. For further notices of animals in the following list, see the articles referring to them:

Mammals:

PRIMATES: Ape

INSECTIVORA: Hedgehog. MOLE (which see) not found in Palestine

CHIROPTERA: Bat

CARNIVORA

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The fauna of Palestine is mainly European and Asiatic, but resembles in some important points the fauna of Africa. The Syrian coney is not found elsewhere and its only near allies are the conies of Africa. The gazelle and oryx belong to the group of antelopes which is especially African. The lion and leopard range throughout Africa and Southwest Asia. The ostrich is found outside of Africa only in Arabia. Some of the smaller birds, as for instance the sun-bird, have their nearest allies in Africa. The fish of the Sea of Tiberias and the Jordan present important resemblances to African fishes. The same is true of some of the butterflies of Palestine. Allying the fauna of Palestine with that of Europe and North Asia may be noted the deer, bear, wolf, fox, hare and others. The ibex and Persian wild goat constitute links with central Asia, which is regarded as the center of distribution of the goat tribe.

The fauna of Palestine has undoubtedly changed since Bible times. Lions have disappeared, bears and leopards have become scarce, the roe deer has nearly or quite disappeared within recent years. It is doubtful whether the aurochs, the chamois and the red deer were ever found in Palestine, but if so they are entirely gone. The buffalo has been introduced and has become common in some regions. Domestic cats, common now, were perhaps not indigenous to ancient Palestine. In prehistoric times, or it may be before the advent of man, the glacial period had an influence upon the fauna of this country, traces of which still persist. On the summits of Lebanon are found two species of butterfly, *Pieris callidice*, found also in Siberia, and *Vanessa urticae*, common in Europe. When the glacial period came on, these butterflies with a host of other creatures were driven down from the North. When the cold receded northward they moved back again, except for these, and perhaps others since become extinct, which found the congenial cold in ascending the mountains where they became isolated. Syria and Palestine were never covered with a sheet of ice, but the famous cedar grove of Lebanon stands on the terminal moraine of what was once an extensive glacier.

Alfred Ely Day

ZOPHAH

zo'-fa (tsophach, meaning uncertain): An Asherite (1Ch 7:35,36).

ZOPHAI

zo'fi, zo'-fa-i (tsophay, meaning uncertain): In 1Ch 6:26 (Hebrew verse 11) = Zuph, the Qere of 1Ch 6:35 (Hebrew, verse 20), and 1Sa 1:1.

See ZUPH, (1).

ZOPHAR

zo'-far (tsphar, meaning doubtful, supposed from root meaning "to leap"; Sophar): One of the three friends of Job who, hearing of his affliction, make an appointment together to visit and comfort him. He is from the tribe of Naamah, a tribe and place otherwise unknown, for as all the other friends and Job himself are from lands outside of Palestine, it is not likely that this place was identical with Naamah in the West of Judah (Jos 15:41). He speaks but twice ([Job 11; 20](#)); by his silence the 3rd time the

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writer seems to intimate that with Bildad's third speech (Job 25; see under BILDAD) the friends' arguments are exhausted. He is the most impetuous and dogmatic of the three (compare [Job 11:2,3; 20:2,3](#)); stung to passionate response by Job's presumption in maintaining that he is wronged and is seeking light from God. His words are in a key of intensity amounting to reckless exaggeration. He is the first to accuse Job directly of wickedness; averring indeed that his punishment is too good for him (11:6); he rebukes Job's impious presumption in trying to find out the unsearchable secrets of God (11:7-12); and yet, like the rest of the friends, promises peace and restoration on condition of penitence and putting away iniquity (11:13-19). Even from this promise, however, he reverts to the fearful peril of the wicked (11:20); and in his 2nd speech, outdoing the others, he presses their lurid description of the wicked man's woes to the extreme (20:5-29), and calls forth a straight contradiction from Job, who, not in wrath, but in dismay, is constrained by loyalty to truth to acknowledge things as they are. Zophar seems designed to represent the wrong-headedness of the odium theologum.

John Franklin Genung

ZOPHIM, THE FIELD OF

zo'-fim, (sedheh tsophim; eis agrou skopian): The place on the top of Pisgah to which Balak took Balaam, whence only a part of the host of Israel could be seen (Nu 23:14). Perhaps we should simply translate "field of watchers." Conder draws attention to the name Tal'at es-Sufa attached to an ascent leading up to the ridge of Neba from the North Here possibly is a survival of the old name. For Ramathaim-zophim see RAMAH.

ZORAH

zo'-ra (tsor'ah; Saraa): A city on the border of Dan, between Eshtaol and Irshemesh (Jos 19:41); the birthplace of Samson (Jud 13:2,25); near here too he

was buried (Jud 16:31); from here some Danites went to spy out the land (Jud 18:2,11). In Jos 15:33 it is, with Eshtaol, allotted to Judah, and after the captivity it was reinhabited by the "children of Judah" (Ne 11:29, the King James Version "Zareah"). It was one of the cities fortified by Rehoboam (2Ch 11:10). It is probable that it is mentioned under the name Tsarkha along with Aialuna (Aijalon; 2Ch 11:10) in the Tell el-Amarna Letters(no. 265, Petrie) as attacked by the Khabiri.

It is the modern Sur'a, near the summit of a lofty hill on the north side of the Wady es-Surar (Vale of Sorek). The summit itself is occupied by the Mukam Nebi Samit, overhung by a lofty palm, and there are many remains of ancient tombs, cisterns, wine presses, etc., around. From here Eshu'a (Eshtaol), 'Ain Shems (Beth-shemesh) and Tibnah (Timnah) are all visible. See PEF, III, 158, Sh XVII.

E. W. G. Masterman

ZORATHITES

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zo'-rath-its (tsor'athi; Sarathaioi (1Ch 2:53, the King James Version "Zareathites"), Codex Vaticanus ho Aratheï; Codex Alexandrinus ho Sarathi (4 2)): The inhabitants of Zorah, who are said to be descended from Kiriath-jearim families.

ZOREAH

zo'-re-a (tsor'ah): the King James Version of Jos 15:33 for ZORAH (which see).

ZORITES

zo'-rits (tsor'i; Codex Vaticanus ho Heseisei; Codex Alexandrinus ho Heseisei) : In 1Ch 2:54 for "Zorites" we should probably read ZORATHITES (which see). These formed a half of the inhabitants of MANAHATH (which see).

ZOROASTRIANISM

zo-ro-as'-tri-an-iz'-m:

I. HISTORY SOURCES

II. RELATION TO ISRAEL

1. Influence on Occident
2. Popular Judaism
3. Possible Theological Influence
4. Angelology and Demonology
5. Eschatology

6. Messiah

7. Ethics

8. Summary

LITERATURE

I. History.

Sources:

The sacred book of the Persians, the Avesta, is a work of which only a small part has survived. Tradition tells that the Avestan manuscripts have suffered one partial and two total destructions (at the hands of Turanians, Macedonians, and Mohammedans, respectively), and what remains seems to be based on a collection of passages derived from oral tradition and arranged for liturgical purposes at the time of the first

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nothing in the formal theology of Judaism that can be described as "borrowed" from Mazdean teachings.

NOTE.

There is almost certainly no reference to Mazdean dualism in Isa 45:7.

LITERATURE.

The Avesta is in SBE, IV, 23, 31, but the Gathas are best studied in L.H. Mills, *The Gathas of Zarathushtra* (1900); Pahlavi texts in SBE, V, 18, 24, 37, 47. The best presentation of Mazdeism is in Saussaye's *Lehrbuch der Religionsgeschichte*, II, 162- 233 (by Ed. Lehmann); compare the articles "Zoroastrianism" in *Encyclopedia Biblica* (Geldner and Cheyne) and *HDB* (J. H. Moulton, excellent); on the relation to Judaism, Stave, *Über den Einfluss des Parsismus auf das Judentum* (1898); Soderblom, *La vie future d'après le Mazdeisme* (An. Mus. Guimet, 1901, needs checking); Boklen, *Die Verwandtschaft der jud.-chr. mit der parsischen Eschatologie* (1902, good material but very uncritical); L. H. Mills, *Our Own Religion in Ancient Persia* (1912, theory of parallel development; Mazdeism rather idealized); J. H. Moulton, *Early Zoroastrianism* (1913) and articles by T. K. Cheyne, *The Expository Times*, II, 202, 224, 248; and J. H. Moulton, *The Expository Times*, IX, 352. For details compare Clemen, *Religionsgeschichtliche Erklärung des New Testament* (1909, English translation, *Primitive Christianity and Its non-Jewish Sources*); Bousset, *Religion des Judenthums* (2nd edition, 1906); *Offenbarung Johannis* (1906); *Hauptprobleme der Gnosis* (1907, indispensable).

Burton Scott Easton

ZOROBABEL

zo-rob'-a-bel, zo-ro'-ba-bel (Zerobabel): In the King James Version; Greek form

of "Zerubbabel," thus the Revised Version (British and American) (Mt 1:12,13; Lu 3:27).

ZORZELLEUS

zor-zel'-e-us (Zorzelleos, Codex Vaticanus (and Swete) Phaezeldaios; Fritzsche, Berzellaios; the King James Version Berzelus; the Revised Version margin "Phaezeldaeus"): The father of Augia, the wife of Jaddus, head of a family that "usurped the office of the priesthood" in the return under Zerubbabel (1 Esdras 5:38); "Barzillai" of Ezr 2:61; Ne 7:63.

See BARZILLAI.

ZUAR

zu'-ar, zoo'-ar (tsu'-ar "little one"; Sogar): Father of Nethanel (Nu 1:8; 2:5; 7:18,23; 10:15), who was head of the tribe of Issachar.

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ZUPH

zuf (tsuph, "honeycomb"):

(1) According to 1Sa 1:1 b; 1Ch 6:35 (Hebrew verse 20) = "Zophai" of 1Ch 6:26 (11), an ancestor of Elkanah and Samuel. But Budde and Wellhausen take it to be an adjective, and so read tsuphi, in **1Sa 1:1 b**: "Tohu a Zuphite, an Ephraimite." It should probably be read also in 1:1a: "Now there was a certain man of the Ramathites, a Zuphite of the hill-country of Ephraim," as the Hebrew construction in the first part of the verse is otherwise unnatural. The Septuagint's Codex Alexandrinus has Soup; Lucian has Souph in 1Sa 1:1 b; 1Ch 6:26 (11); Codex Vaticanus has Souphei; Codex Alexandrinus and Lucian have Souphi; 6:35 (20), Codex Vaticanus and Codex Alexandrinus have Souph; Lucian has Souphi; and the Kethibh has tsiph.

(2) The Septuagint's Codex Vaticanus and Codex Alexandrinus have Seiph; Lucian has Sipha, "the land of Zuph," a district in Benjamin, near its northern border (1Sa 9:5).

David Francis Roberts

ZUR

zur (tsur "rock"):

(1) A prince or chief (Nu 25:15; 31:8) of Midian, father of the woman slain with Zimri by Phinehas. Jos 13:21 describes him as one of the princes of Sihon, but the reference there is regarded as a gloss.

(2) An inhabitant of Gibeon (1Ch 8:30; 9:36), to be connected probably, according to Curtis, with "Zeror" of 1Sa 9:1.

ZURIEL

zu'-ri-el (tsuri'-el, "my rock is El (God)": Prince of the house of Merari (Nu 3:35).

The word tsur, "rock," occurs also in the compound names Elizur (Nu 1:5), Zurishaddai (Nu 1:6, etc.) and Pedahzur (Nu 1:10). Gray, Numbers 6, says that a Sabeian name Suri'addana is found in an inscription said to be of the 8th century BC, or somewhat earlier (Hommel, Ancient Hebrew Tradition, 320), and bartsur, in a Zinjirli inscription of the 8th century BC (Panammu Inscr., 1. 1), and that possibly the Old Testament place-name "Beth-zur" should be added (Jos 15:58; 1Ch 2:45; 2Ch 11:7; Ne 3:16).

David Francis Roberts

ZURISHADDAI

zu-ri-shad'-a-i, zu-ri-shad'-i (tsurishadday, "my rock is Shadday"): Father of Shelumiel the head of the tribe of Simeon (Nu 1:6; 2:12; 7:36,41; 10:19).

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See GOD, NAMES OF, II, 8; ZURIEL.

ZUZIM

zu'-zim (zuzim; (ethne ischura, "strong nations." So Jerome in Quaest. Hebr.: genres fortes) :A people conquered by Chedorlaomer (Ge 14:5) . They dwelt in Ham, a region not otherwise known but, from the connection, inferred to be East of the Jordan. It may also be inferred that they were a race of giants. They were perhaps to be identified with the Zamzummim.

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